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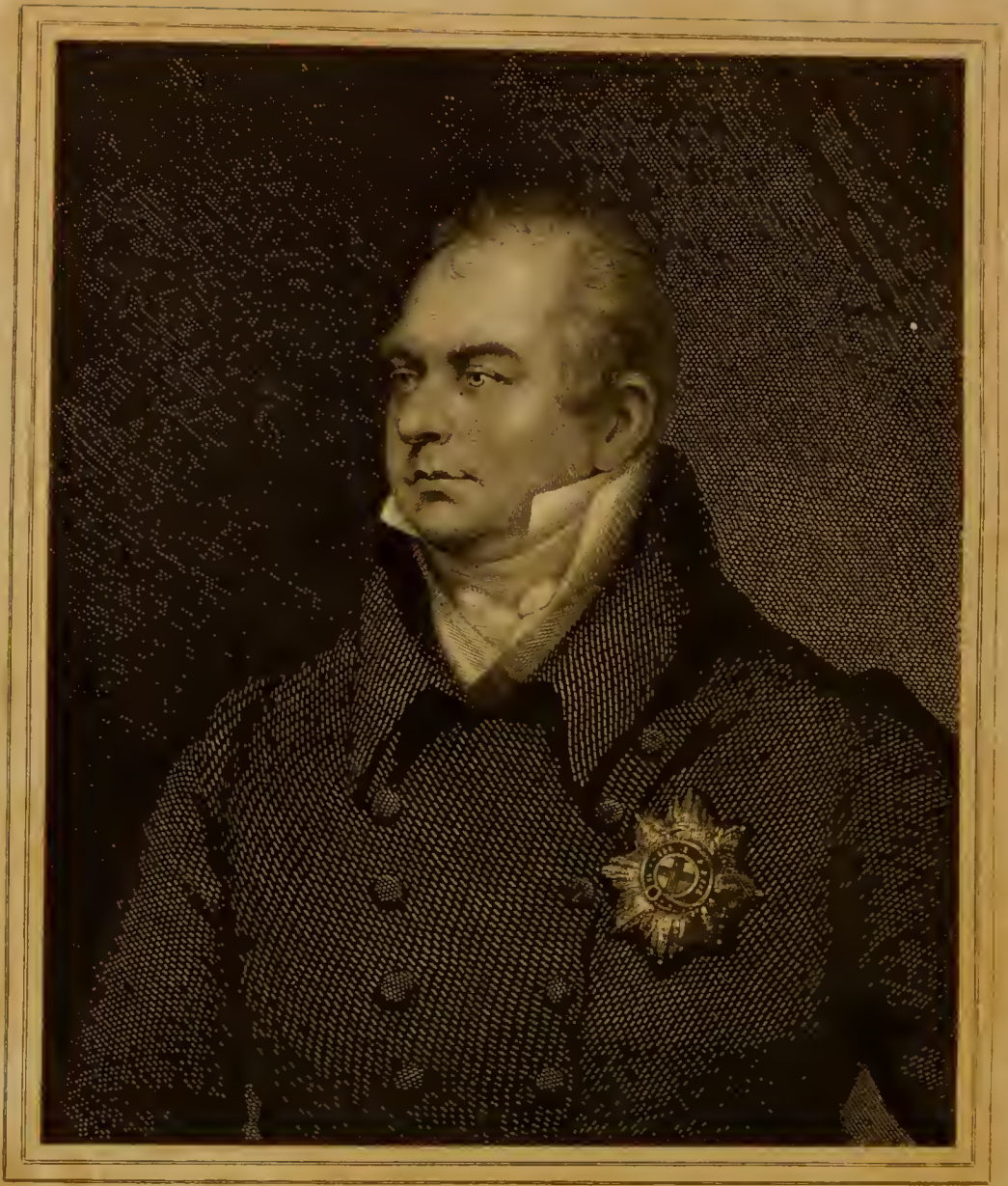
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VOL. I. PART I.









HIS ROYAL HIGHNESS, PRINCE AUGUSTUS FREDERICK  
DUKE OF SUSSEX, EARL OF INVERNESS, BARON OF ARKLOW  
K. G. D. C. L. &c. &c. &c. &c.

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Engraved by W. Skelton from a Portrait by J. B. Bonaldi in 1827 in the possession of the Duke of Devonshire

# Bibliotheca Sussexiana.

## A DESCRIPTIVE CATALOGUE,

ACCOMPANIED BY

HISTORICAL AND BIOGRAPHICAL NOTICES,

OF

THE MANUSCRIPTS AND PRINTED BOOKS

CONTAINED IN

## The Library

OF

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K.G., D.C.L.

&c. &c. &c. &c.

IN KENSINGTON PALACE.

By THOMAS JOSEPH PETTIGREW, F.R.S., F.A.S., F.L.S.

DOCTOR OF PHILOSOPHY OF THE UNIVERSITY OF OÖTTINGEN; MEMBER OF THE ROYAL COLLEGE OF SURGEONS; FELLOW OF THE MEDICAL SOCIETY; CORRESPONDING MEMBER OF THE ACADEMY OF ARTS, SCIENCES, AND THE BELLES LETTRES, OF DIJON; OF THE SOCIÉTÉ ACADEMIQUE DE MÉDECINE DE MARSEILLE; SURGEON TO THEIR ROYAL HIGHNESSES THE DUKE OF SUSSEX, THE DUCHESS OF KENT, THE PRINCESS VICTORIA; TO THE ROYAL WEST LONDON INFIRMARY, ASYLUM FOR FEMALE ORPHANS, &c. &c. &c.

AND

LIBRARIAN TO H. R. H. THE DUKE OF SUSSEX.



VOL. I. PART I.

LONDON:

PRINTED FOR LONGMAN AND CO., PATERNOSTER ROW; PAYNE  
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SMITH AND SON, GLASGOW.

1827.



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LONDON: PRINTED BY A. J. VALPY, M. A.



TO  
HIS ROYAL HIGHNESS  
PRINCE AUGUSTUS FREDERICK,  
DUKE OF SUSSEX,

EARL OF INVERNESS, BARON OF ARKLOW, K.G. D.C.L.

&c. &c. &c. &c.

SIR,

IN dedicating to Your Royal Highness the first Volume of a Work for which both the subject and materials have been chiefly supplied from Your own Treasure-house, to which the first encouragement was given by Your own patronage, and the progress of which has been fostered by Your own immediate care, I can have little to fear from a comparison with the great majority of those who have sought and acquired the sanction of Princely Authority for their Literary Labours. In rendering unto Your Royal Highness an account of what is contained in Your Royal Highness's Library, I cannot surely be accused of paying the tribute of my homage in a quarter where it is not due; and still less, Sir, shall it be said of me, that I have used the publication of my

Book as a channel for courtly adulation or interested praise. In this respect, indeed, I find myself happily precluded from the risk of any danger, though shut out from almost every thing which usually constitutes the matter of a Dedication.

I cannot, Sir, tell the world of public and private virtues which, more even than illustrious birth, adorn Your character; for the world already knows them, and sees them every day exemplified in practice. I cannot proclaim Your Royal Highness's ardent attachment to Constitutional Liberty and sound Religious Toleration,—to Patriotism without disloyalty, and to Piety without ostentation; for these are manifested in every part of your public conduct, and need not my eulogium. I cannot speak of Your love of Science, for this is sufficiently evidenced by Your Royal Highness's connexion with our public Scientific Institutions—nor of your love of Learning, for the Work which now craves Your patronage and protection, will tell that tale in the best and strongest language.—Nor lastly, Sir, can I be permitted to mention Your kindness and condescension to Learning's votaries; for that generous hospitality which has rendered Your Royal residence the resort of whatever is wise, and great, and good, has far and widely anticipated all my praises. It would be idle to introduce to Scholars one, to whom no Scholar is personally a stranger. But, Sir, even if all these circumstances thus surrounding me were changed, still, when I reflect upon that intercourse which so closely connects me with Your Royal Highness, and places me, as it were, constantly in Your Royal presence, I should infinitely prefer to cherish in silence, and to endeavour to express only by my zeal and dili-



gence, that devotion, and gratitude, and admiration, which I feel, and ever must feel, to so illustrious a Patron and to so kind a Friend. In the words then of plain Simplicity and unadorned Truth, permit me only to assure You, Royal Sir, how faithfully and how gratefully

I subscribe myself,

YOUR ROYAL HIGHNESS'S

Most affectionate and devoted Servant,

THOMAS JOSEPH PETTIGREW.

*Saville Street, Burlington Gardens,*

*December 1, 1826.*



## P R E F A C E.

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THE present work has been much interrupted by professional engagements and domestic afflictions, and even written during those hours which are by most persons usually allotted to repose. It will, I doubt not, to a discerning eye, afford abundant evidences of loose composition and inelegant language. For the accuracy, however, of all my statements, I can most confidently vouch; and wherever it has been possible, I have not failed to verify them by references to the originals themselves, or in their absence to the best and most esteemed authorities, having read too many bibliographical works to place much confidence in the assertions contained in most compilations of this nature. A very superficial acquaintance with this class of works will show how repeatedly the same account has been handed down from one writer to another; and upon a comparison even

of the first account with the work professed to be described, it will frequently be evident that the author has been writing only from report, or from indistinct recollection, and had never seen or carefully examined the original. I should be sorry to be understood as condemning all bibliographical works, some few of which are excellent : but I think the truth of the position I have advanced will be admitted to be too generally true.

In the description of the books contained in the Library of His Royal Highness the Duke of Sussex, it has been my aim to give a faithful account, not only of the contents of the several works, but also of their particular nature and tendency<sup>\*</sup>; and as these are so intimately connected with the literary history of the several periods at which they were composed or published, I have thought it advisable to accompany my descriptions by biographical notices of the authors, editors, or principal persons engaged in their publication. I am not, however, without fear of being censured for this part of my plan, as it necessarily increases to a considerable extent the bulk of the publication : yet I trust that the general brevity of

these notices, detailing at the same time all the principal events of the lives of the authors, (at least all such as are in connexion with the subjects treated of,) and a reference to more copious sources of information respecting them, will not prove unacceptable to the reader. Nor is the plan I have thus adopted, without the sanction of a noble precedent. The Catalogue of the Laurentian Library abounds with notices of this kind; and their value and importance has been never questioned by those who have had occasion to consult that valuable record of literary treasures.

In all instances my descriptions have been drawn from the books themselves contained in the Library; and when any doubt as to their being complete, or as to variations in the readings has existed, I have, as far as was in my power, compared them with other copies. In this respect the Libraries of the British Museum, and of his late Most Gracious Majesty, George III., have been to me of great importance; and to the officers of these respective establishments, I take this opportunity of offering my best thanks for their ready assistance on all



occasions. I am proud also to render my acknowledgments to many kind friends who have suggested to me various improvements and additions in the course of my labours; and in this respect it would be ungracious not to particularize my excellent friends the Venerable the Archdeacon Glover, Dr. Adam Clarke, the Rev. H. H. Baber, the Rev. Dr. Kuper, the Rev. T. H. Horne, Dr. Meyrick, Henry Ellis, Esq., Thomas Amyot, Esq., Dawson Turner, Esq., John Gage, Esq., Francis Palgrave, Esq., J. B. Inglis, Esq., Robert Lemon, Esq., Mr. T. Yeates, and Mr. Levi; all of whom I beg thus publicly to accept my sincerest thanks for their liberal assistance. There is also one to whom I have been indebted for various suggestions,—but who, alas! has paid the debt of nature since this work first went to press. He, indeed, enlightened the world by his extensive knowledge and profound erudition, and cheered the abode of the wretched by his sympathizing attentions and extensive philanthropy — the Rev. DR. SAMUEL PARR. To that most extraordinary individual I owe many important obligations; and the possession of his friendship, and the honour of his correspondence, will

ever be to me sources of most unqualified gratification. I shall never forget the delight and rapture of this venerable man, when I had the honour to conduct him through the extensive Library of which I have undertaken to give an account—his astonishment at the vast treasures it contained, and his admiration of the spirit and taste of the illustrious Individual who had formed the collection.

Of the probable extent of this work, I find it difficult to speak. The Library already consists of upwards of fifty thousand volumes of Mss. and printed Books. Twelve thousand of these are Theological; and I hope to embrace a full description of the whole of this department in four volumes. Whether I shall continue my labours, and proceed with the Classical, the Historical, the Lexicographical, and other departments, must depend upon circumstances. The whole is to be enriched with engravings and fac-similes both to embellish and illustrate the work; and of these the present Volume will afford evidence both as to their nature and the manner in which they are to be executed. To the respective

artists, I feel indebted for the faithful manner in which they have depicted the subjects intrusted to their pencil. The fac-similes of the illuminations of the Hebrew and Chaldee Pentateuch, by Mr. George Cruikshank—the able tracings of the Italian Ms. History of the Old Testament, by Mr. I. R. Cruikshank—the correct lithographic delineations and fac-similes of early typography, by Mr. Harris—the engraving from the Book of Offices, by Mr. John Goodyear—and the highly-finished Portrait of His Royal Highness the Duke of Sussex, by Mr. Skelton, are alike entitled to commendation.

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### ERRATA.

- Page cxxxiii. line 21, for 172-130, read 1721-30.  
cxliii. last line, for Evangelii, read Evangelium.  
cclxvii. line 9, for xvii, read xviii.

**T H E B I B L E .**

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**Manuscripts.**





## Hebrew Manuscripts.

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THE Hebrew Manuscripts of the Bible are divided into the Rolled ones, or those used in the Synagogues, and the Square ones, or those which are to be found in private collections. The Jews call the rolls ספר תורה, and those for private use חמשה חומשי תורה. The rules laid down by the Jews with respect to their Mss. have undoubtedly tended to preserve the integrity of the text. They are directed to be written upon parchment made from the skin of a clean animal, and to be tied together with strings of a similar substance. These skins must be prepared by a Jew. Every skin is to contain a certain number of columns, which are to be of a precise length and breadth, and to contain a certain number of words. They are to be written with the purest ink, and no word is to be written by heart, or with points; it must be first orally pronounced by the copyist. The name of God is directed to be written with the utmost attention and devotion, and the transcriber is to wash his pen before he inscribes it on the parchment. If there should chance to be a word with either a deficient or a redundant letter, or should any of the prosaic part of the Old Testament be written as verse, or *vice versa*, the Ms. is vitiated. No Hebrew manuscript with any illumination is on any account admitted into a Synagogue; although private individuals are permitted to have them ornamented for their own use; but in the illustrations the resemblance of any animal denounced by the Jews as unclean cannot

be admitted. The Mss. for private use may be either upon parchment, vellum, or paper, and of various sizes.

The character of the Mss. is either Spanish, Italian, or German: these are the divisions under which Hebrew Mss. are recognized.

The *Spanish* is the most beautiful: the character is perfectly square, distinct, and very elegant. The types of Robert Stephens and Christopher Plantin have been evidently formed from Spanish Mss. These generally follow with great accuracy the Masoretic system, and are therefore the most highly esteemed by the Jews. Tychsen\* supposes the Jews, who abounded in Spain in the twelfth and thirteenth centuries, to have acquired their perfection of calligraphy from the Spanish monks, who were known to excel in the art.

The *Italian* holds the next rank; but the character is not so square, nor so neat in its general appearance, as the Spanish. The Mss. sometimes accord with the Spanish, at others with the German copies.

The *German* character is the most rude and inelegant: the letters are crooked, and in many instances curved. On the whole its appearance is not pleasing to the eye; but the capitals are in general large and fine, and the ink is peculiarly black. These Mss. generally agree with the Samaritan text of the Pentateuch, and with other ancient versions; the biblical critic therefore values them most highly.

To many of the Mss. the greater and the lesser Masorah †

\* O. G. Tychsen, *Tentamen de Variis Codicum Hebraicorum Vet. Test. Mss.* Rostoch, 1772. 8vo.

† The Masorah is a work of the Jewish scribes, designed to preserve the Hebrew text in the most perfect and accurate manner, and such as should retain it in a state

have been added ; the former is placed at the top and bottom of the page, the latter between the columns. Tychsen\* informs us, that all Mss. which have the Masorah painted in the margin, under the figures of dragons, sphinxes, bears, hogs, and other unclean animals, were not written by Jews. The monks are supposed to have been the writers of them. All Mss. which have the Latin Vulgate vocabulary, &c. are also regarded as false ; so are Mss. conformable to the Vulgate or Septuagint.

The Jews esteem *five* manuscripts as remarkable for their accuracy, and from these standard copies all the best Mss. have been made. These are known as—1. The Codex of Hillel. 2. The Codex of Ben Asher, which is sometimes called the Palestine, or Jerusalem Codex. 3. The Codex of Ben Naph-tali, or the Babylonian Codex. 4. The Codex of Jericho. 5. The Codex of Sinai.

1. The Codex of Hillel. This is a Ms. of considerable celebrity, and named after an individual concerning whom authors are by no means agreed. He is generally supposed to have been

of perpetual conservation and perfection to latest posterity. It is of a compound form and character: the first and principal is a body of MARGINAL REFERENCES to words and sets of words in the beginning, middle, and end of sentences and verses of the Hebrew Bible, pointing to their parallel places, with abbreviations suitable to that end. The Masorah is distinguished into Greater and Lesser; the former is more copious and explanatory; the latter less operose, and consists of references only, for general use. The other part of the Masorah is a private work, and not admitted in the copies of the Bible: its character is that of a complete REGISTER of all the books of the Old Testament, with their parts and divisions, greater and lesser, sections, chapters, paragraphs, verses, words and letters, with their enumerations general and particular, the middle words and letters of the books, with numerous other particulars which these laborious compilers have devised with the utmost art and ingenuity for the conservation of the sacred text.

For further information on this subject the reader is referred to pp. 134-136 (Hebrew Bibles); to Elias Levita's Massoreth Hammassoreth, and to the Tiberias by the learned Buxtorf.

\* Tentamen, p. 31.

a Rabbi, flourishing about 60 years before Christ; others make him to have lived in the fourth century; and some regard him as a Spanish Jew; and Bauer, who thinks the Ms. to be of no very ancient date, (written in the Spanish character, with vowel points and other grammatical minutiae, not usually met with in very ancient Mss.,) conceives the name of Hillel as feigned, and to have been inscribed on the Ms. merely to increase its value.

2. The Codex of Ben Asher, the President of the Academy at Tiberias, is mostly followed by the Jews. Maimonides held it in high estimation.

3. The Codex of Ben Naphtali was formed from a collection of the Mss. of the Eastern and Western Jews. It is known as the Babylonian Codex, from Ben Naphtali having been the President of the Academy at Babylon.

4. The Codex of Jericho was regarded by the celebrated Elias Levita as the most correct copy of the Law of Moses. It exhibits both the defective and full words.

5. The Codex of Sinai is esteemed as a very correct Ms. It presents some variations in the accents.

## Rolled Manuscripts.

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### 1. PENTATEUCHUS HEBRAICUS Ms.

THIS is probably the most ancient and most perfect Ms. of the Pentateuch in this country. Its extent even exceeds that of the celebrated roll in the Collegiate Library at Manchester. It is written upon Basil or brown African skins, 79 in number; it measures 23 inches in breadth, and 144 feet in length, and there are 263 columns, each of which contains 42 lines. The square character of this Ms. is very ancient, and the ink with which it is written is beautifully black. There are no capital letters, neither are there any accents nor points. The letters are all of an uniform size, and each column, except in five places, (as is usual in the most correct Mss.) begins with the letter ו (Vau).\*

\* The first five of the annexed are the passages alluded to, which do not commence with the ו (Vau); the sixth must invariably begin with the Vau as here written. The characters שמו ביה שמו which commence these six passages, signify  
BY JAH HIS NAME.

The first word of the Pentateuch	בראשית	ב
Gen. 49, 8.	יהורה אתה יודוך	ו
Exod. 14, 29.	הבאים אחריהם בים	ה
— 34, 11.	שמר לך	ש
Num. 24, 5.	מה טבו	מ
Dent. 31, 28.	ואעידה במ	ו



There are no marginal corrections; but in some places there have been erasures and alterations. Mr. Levi, a learned Hebraist, has examined the passages most frequently the subjects of criticism, and has ascertained the Ms. to be particularly correct. It was brought from Senna, in Arabia, to Amsterdam, and thence imported to this country. Its condition is perfect. It is rolled on a double-headed roller, and there is a silver hand to use as a point in reading. The whole is wrapped in a damask cover, and enclosed in an appropriate case.

## 2. PENTATEUCHUS HEBRAICUS MS. IN MEMB.

This is a rolled manuscript, written in a very beautiful small Hebrew character without points, on pure white vellum. It is  $44\frac{1}{2}$  feet in length, and  $4\frac{1}{8}$  inches in breadth. It is written in columns  $3\frac{1}{2}$  inches long, and  $1\frac{1}{2}$  inch broad. Each column (with the usual exceptions) commences with the letter ך (Vau). It contains the five books of the law, and is rolled upon a double-headed silver roller. The whole is enclosed in a silken case embossed with gold. This Pentateuch was read in a Synagogue for a whole year; no doubt can therefore be entertained respecting its being a correct manuscript. A silver arrow is appended to it, to be used to point with in the reading of it.

## 3. PENTATEUCHUS HEBRAICUS MS. IN MEMB.

This is also a rolled manuscript, and in its execution equal to the preceding one. It is written in columns  $3\frac{1}{2}$  inches long, by  $1\frac{5}{8}$  inch broad: these, however, occasionally vary in size, and the same obtains in the preceding roll. The entire length of the Ms. is 47 feet, and its breadth  $4\frac{1}{2}$  inches. It is rolled on a double-headed ivory roller, and the whole is enclosed in a richly gilt bag, embroidered with the letters ת״ב surmounted by a

Crown, implying THE CROWN OF THE LAW. Each column of this Ms. (with the usual exceptions) begins with the letter ם (Vau). There is appended to the Ms. an ivory hand, with the index or fore finger extended, and intended to be used to point with in the reading of the Ms.

4. LIBER ESTHERI. HEBRAICE MS. SÆC. XVI.

זֶה הַכּוֹתֵב בְּעִיר  
 שׁוֹשֵׁן בְּרַח' אֲדָר  
 שְׁגַת כּוֹ לֵאלֹפִי  
 הַחֲמִשִּׁי עַל יָדַי  
 אֲבֵרָהֶם בֶּן כְּהֹרֵת  
 מֵרַדְכֵי מִן צֶפֶת

This is a rolled Ms., and measures 10 feet 9 inches. It is written on fine brown leather, in large Hebrew characters, and without points, or any ornament whatever. It was written in the city of Shushan, in the month Adar, in the 26th year of the fifth Millennium, by Abraham ben Mordecai of Saphat: i. e. A. M. 5026. A. D. 1506.

## Square Manuscripts.

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### 1. BIBLIA SACRA HEBRAICA c̄ punctis. Ms. IN MEMB. SÆC. XIII. Folio. 2 vols.

These volumes are of a different size : the first is  $15\frac{1}{2}$  inches by 12 inches ; the second  $18\frac{1}{4}$  by  $13\frac{3}{4}$ . The first volume consists of 308 leaves ; the second of 256 leaves.

The Ms. is written in the German character, and executed in a very sumptuous style ; but the writer has created great confusion by having disposed it in three columns, and arranged them so badly, that it has not been possible for him, in many places, to get in the whole of the word. In these instances, the first letters of the word following are placed at the end of the preceding one, to prevent any blank appearing in the Ms. The following is an example of the manner in which it is done :

וְהִפְרִתִּי אֶתְךָ בְּמִי  
בְּמִאֲדָר וְנִתְּתִיךָ  
לְגוֹיִם וּמְלָכִים מִמֶּנִּי  
מִמֶּךָ יֵצְאוּ וְהָקִי  
וְהָקִימְתִּי אֶת בְּרִיתִי  
בְּרִיתִי בֵּינִי וּבֵינֶךָ \*

It will be observed that the supernumerary letters are without points.

This Ms. has been very carefully collated; for there are several places in which omissions have been noticed, and added in a more recent hand in the margin. There are also notes in the Hebrew language in the margin of some places, illustrating various parts of scripture, evidently written by some learned person. The Masorah is placed in the upper and in the lower margin; the Keri and Ketib by the side of the columns. The capitals at the commencement of some of the books are very elegant, as the following specimen from the beginning of the book of Deuteronomy will demonstrate :



The *first* volume contains the Pentateuch; the 5 Megilloth, or books of the Festivals; \* consisting of—1. Song of Songs; 2. Ruth; 3. Ecclesiastes; 4. Lamentations; 5. Esther. Then follows the Haphtorah.

It is a custom with the Jews on each sabbath-day to have read a portion of the Pentateuch, divided into seven parts. The Monday and Thursday preceding the sabbath-day, it is usual to read the first part of the portion selected for the following sabbath-day, and to divide it into three parts; the division of which for the whole of the year is given at the end of this volume, including also an account of the parts to be read on all fasts and festivals, and a table to calculate the lunar year. At the beginning of the volume, written in rabbinical characters, is "This Pentateuch is mine sayeth Jachiel the son of Pesach." To the above succeed two prayers, the first of which is said on the sabbath-day, during the time the roll of the Pentateuch is being conveyed from the ark to the reading-desk; the second when it is returned to the ark.

The *second* volume contains Isaiah; the twelve minor Prophets in one division, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, Malachi. The Psalms, Job, Proverbs. The 5 Megilloth, as in the *first* volume, but in the following order:—1. Songs of Songs. 2. Ecclesiastes. 3. Ruth. 4. Lamentations. 5. Esther. Then Daniel and the 1 and 11 Chronicles.

The Masorah on the page commencing the several books and divisions in this volume is disposed in an ornamented manner, in the shape of various birds, beasts, &c.

\* These are read in the Synagogue only on fixed days: the Canticles upon Easter Day; Ruth upon the Feast of Seven Days; Ecclesiastes upon the Feast of the Tabernacles; Lamentations upon the 9th of the month Ab; Esther upon the 14th and 15th of the month Adar.

At the end of the volume, in fine large Hebrew characters, is the following passage: "I. Meyer, the son of Rabbi Jacob, the scribe, have finished this book for Rabbi Abraham, the son of Rabbi Nathan, the 5052nd year (A. D. 1292.); and he has bequeathed it to his children, and his children's children for ever. Amen. Amen. Amen. Selah. Be strong and strengthened. May this book not be damaged, neither this day nor for ever, until the ASS ascends the LADDER." After which, the following rude figure is drawn:



From a loose paper placed in the work, it appears that two scribes were employed upon this Ms. The pointing of the text was done by a different hand from that of the letters of the Ms. The former was by Hajim the son of Rabbi Sheniur, the latter by I. Meyer as above mentioned.

The arrangement of the books in this Ms. is very singular; and the books of Joshua, Judges, I and II Samuel, I and II Kings, Ezra, Nehemiah, Jeremiah, and Ezekiel, are omitted. In the Protestant Bible the books are 39 in number; in that of the Jews, there are but 22, corresponding to the number of letters



composing the Hebrew alphabet. They are arranged in the three following divisions :

I. The Pentateuch, or five books of the Law: 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy.

II. Thirteen books: 1. Joshua, Judges, and Ruth, in one book; 2. I and II Samuel; 3. I and II Kings; 4. I and II Chronicles; 5. Ezra; 6. Nehemiah; 7. Esther; 8. Job; 9. Isaiah; 10. Jeremiah and Lamentations; 11. Ezechiel; 12. Daniel; 13. The twelve minor prophets.\*

III. Four books: 1. Psalms; 2. Proverbs; 3. Ecclesiastes; 4. Song of Solomon. These four books were called CHETUBIM by the Jews, and HAGIOGRAPHIA by the Greeks.

This Ms. was obtained from the Meerman collection, and has the autograph of its former distinguished possessor.

2. BIBLIA SACRA HEBRAICA c̄ punctis Ms. IN MEMBRANIS. SÆC. XV. Folio.

Very few Hebrew Mss. contain the whole of the books of the Old Testament: they mostly consist of the Pentateuch, the 5 Megilloth, and the Haphtorah, or of some separate book of the Psalms, Job, or of the Prophets.

This volume, which has 440 leaves, written in the Italian character, commences with the various readings of Ben Asher and Ben Naphtali, disposed in columns, ornamented in gold and colours, and arranged in triple columns on three pages. The fourth page is illuminated in the same manner, but within the

\* So called from their brevity, not from any supposed inferiority to the other prophets.

columns blank, which is also the case with a portion of the preceding one; but the readings, which relate to the Pentateuch only, are complete. On the recto of the third leaf, and on the reverse of the fourth, is a splendid illustration of the candlestick and other instruments belonging to the Tabernacle. These occupy the whole of the pages, and are in gold and colours.

The Bible, written in the Italian character, commences with Genesis; but the beginning of this, as well as of the other books, is not distinguished by any large or capital letters. This is generally the case in ancient Mss., and is regarded as a proof of their antiquity. The chapters and verses are not numbered. There is no heading to Joshua. The 36th and 37th verses of the 21st chapter of Joshua are to be found in this Ms. These verses are not printed in Vanderhooght's edition, nor in that of Athias by Leusden, nor in that of Opitius. Houbigant states them to have been omitted, partly in consequence of their absence in the Codex Hillelianus, which the Masorets highly revered, and partly also from the Venetian edition. He also thinks, that it might have arisen from an error of the scribes, omitting the passage by accident; for it would appear to be necessary, if we look to the 7th and 8th verses of the same chapter, in which it is said, that "the children of Merari by their families had, out of the tribe of Reuben and out of the tribe of Gad, *twelve* cities, and that the children of Israel gave by lot unto the Levites these cities, with their suburbs, as the Lord commanded by the hand of Moses," which number would be imperfect, unless the tribe of Reuben are to be reckoned as having *four* cities; the tribe of Gad, *four* cities; and to the rest of the Levites, out of the tribe of Zebulun, *four* cities. Stephens and Plantin inserted the verses in their printed copies of the Hebrew Bible; Forster has omitted them, and Houbigant has placed them in a parenthesis.

The following is the order of the books in this Ms.: Genesis,

Exodus, Leviticus, Numbers, Deuteronomy. Joshua, Judges, I and II Samuel continued as one book, there being no break or division between them; the I and II Kings as one book; Isaiah, Jeremiah, Ezechiel. The 12 minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, Malachi. Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, I and II Chronicles written as one book. At the end of the several books is the final Masorah, containing the number of verses, &c.

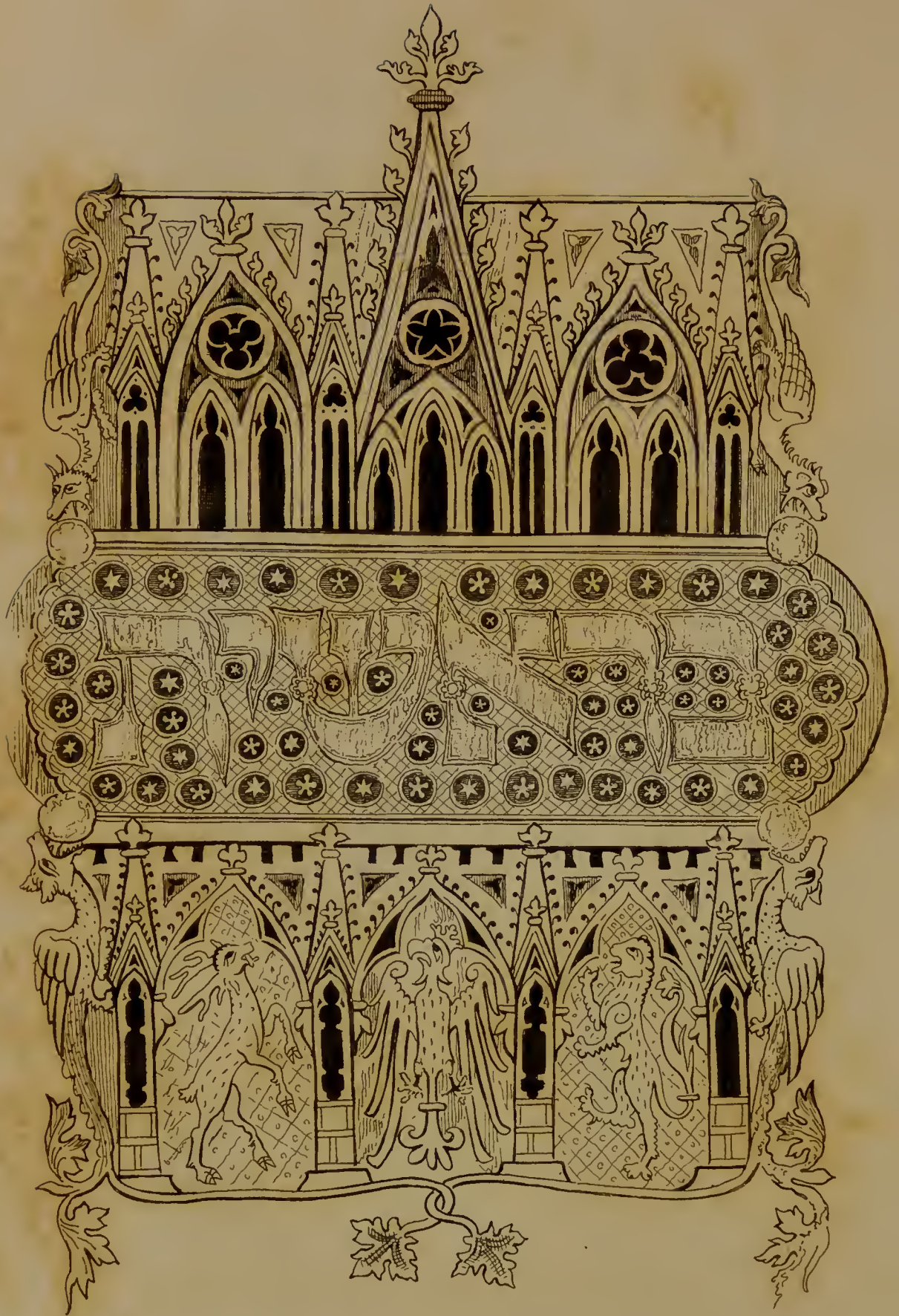
The arrangement of the books of the Megilloth, it will be observed, is very peculiar in this Ms. The Masorah is very beautifully written, and disposed in a variously ornamented manner in the margins. At the end of the volume is the following passage in Hebrew, giving the date of the Ms. "On the day, the 15th of the lunar month Nisson, in the year 5253 (1493)."

3. PENTATEUCHUS HEBRAICUS ET CHALDAICUS CUM  
quinque MEGILLOTH et HAPHTAROTH. MS. IN MEMB.  
SÆC. XIII. Quarto.

This is unquestionably one of the most splendid Hebrew Manuscripts ever executed. It consists of 360 leaves of very thin, delicate, white vellum, and has five entire pages of illumination in gold and colours, and four other illuminations, each occupying half a page. The Ms. is arranged in three columns, and is written in the Spanish character. The beauty of the penmanship is not to be excelled, and the accuracy of the Ms. is equal to the beauty of its execution. The Masorah is placed in fanciful arrangement in the margins and between the columns.































The Ms. commences with the annexed illumination. (Vide Plate 1.)

The whole of the Pentateuch is written first in Hebrew, then in Chaldee, verse by verse. Neither the chapters nor verses are numbered. The Pentateuch is divided into paraschæ, (or divisions, corresponding to the portions of the Prophets read on sabbath-days,) each of which commences with a larger character. After every portion the number of letters contained in it is given. There are occasionally critical notes, written in the rabbinical Hebrew, in the margins.

The books of Exodus, Leviticus, Numbers, and Deuteronomy, commence as in Plates 2. 3. 4. 5. After the several books the final Masorah is placed. The two last leaves of the book of Numbers are arranged in two columns, one much larger than the other; but on the recto of the last leaf the Ms. is written in long lines. After Deuteronomy is a table of the portions which are read on different sabbaths, festivals, and fast days. The heads of the table are written in red in the Hebrew character; the other parts in black, in the rabbinical character. This occupies five pages. Then follows a prayer, written in the rabbinical character, with vowel points, used at the removal of the Ms. of the Pentateuch from the Ark to the reading-desk, after which, in rabbinical Hebrew, the prayer said by him that is nominated to read the Haphtorah. The initials of these prayers are in a larger Hebrew character, and are written in green.

To these succeed the five rolls, or Megilloth; the first word of which ויחי is splendidly illuminated in gold and colours. Following this book (Ruth) is the Song of Songs, of which the initial letter is illuminated in the same manner; the Lamentations, of which, very characteristically, the commencement is written in a large black character without any illumination whatever; Ecclesiastes, beautifully illuminated; and then Esther, also illumi-

nated. The whole of this portion of the Ms. is only written in Hebrew with vowel and musical points (neginah). The Haphtorah follows, with an illumination. Every division of this part has its proper commencement in a large character. At the end of the Haphtorah is written

חיים F. chajim

חזק \* chazak.

which is probably the name of the writer.

On the reverse of the last leaf the following is written in the rabbinical character :

“ To testify and to make it appear to Rabbi Jachiel the son of Uri, I acknowledge that I have delivered this Pentateuch unto him, the value of which I have received in ready money from his hand into my hand, and the sale thereof is an everlasting sale. By this, I confine myself to remove him from any error or dispute that might put a hindrance to this sale. Done this fourth day, the twenty-eighth of the month Ejar A. M. 5229. (A. D. 1469.) The words of Jacob the son of Mordecai.” To this he has affixed his monogram.

#### 4. PENTATEUCHUS HEBRAICUS MS. IN MEMBRANIS.

SÆC. XIV. vel XV. Quarto.

This manuscript consists of 195 leaves ; on the first of which a former owner of the book has written in Hebrew, “ This Pentateuch, of mine David Itzchak Carmi.” On the recto of this leaf is a table to show the number of years the history of which is contained in the several books. This table is arranged in two columns, and around them is a margin formed by large Hebrew characters of verses from the Psalms. The table occupies ten pages, and embraces a summary of the Bible from



Genesis to Chronicles. It also contains an account of the number of chapters, verses, &c. in each book. The columns are very fancifully composed of verses from the Psalms written in an exceedingly small Hebrew character.

The Pentateuch is disposed in two columns, written in the Spanish character, with vowel and musical points (*naginah*). The *Paraschæ*, or division of the Pentateuch, are preserved. The *Masorah* is written in the upper and lower margin, and the *Keri* and *Ketib* in the outer margin, and between the columns. The *Masorah* is disposed in all kinds of figures, and most tastefully displayed. At the end of the several books the final *masorah* is added.

At the end of the Pentateuch are eight pages, on which are to be found all the words which originally were read, but not written; and for the explanation or understanding of which, the *Keri* and *Ketib* were introduced. Reasons are also assigned for the reading of the words not written in the Mss. These are all disposed in a very highly ornamented manner in circles, squares, tables, columns, &c. surrounded by margins containing verses from the Psalms. The outer margin is in a large character; the inner one in a very beautiful small character.

No date is affixed to this volume, which appears to me to be a production of the end of the fourteenth or beginning of the fifteenth century, and we are left in ignorance of the name of the very able scribe of one of the most beautiful and correct manuscripts of the Pentateuch ever executed.

5. PENTATEUCHUS HEBRAICUS MS. IN MEMB. SÆC.  
XVIII. 24mo. 2 vols.

This Pentateuch was presented to the Library by Joshua Van

Oven, Esq. It was written by Mr. Yates of Liverpool, and consists of the five books of the Law, without commentary of any kind. It has the vowel and musical points, and is very neatly and distinctly written, although the character is very small.

6. SEPHER-DUSHEINO, seu Commentarius in Pentateuchum. Hebraicè. MS. IN MEMB. ET CHART. SÆC. XIV. Quarto.

This Ms. consists of 313 leaves, and is a rabbinical and cabalistic commentary on the Pentateuch. It was written by Rabbi Samuel, commonly called Dusheino, and it is arranged according to the portions of the Pentateuch as read in the Synagogues. The commencement of each book has the initial letters ornamented and in various colours, principally green and red.

As a specimen of the commentary, I here subjoin a literal translation of the beginning of the first portion of Genesis, which commences with the word בראשית (Bereshith), the first letter of which is ב (Beth), and which, in a numerical sense, corresponds to the number 2.

“ All the letters, being 22 in number, rose and presented themselves in the presence of the Holy God (blessed be He), each of them soliciting that the Law might begin with their letter. They were all refused but the ב (Beth), which was chosen to show that the Lord had created two worlds—this world and a future state; that the wicked shall not say, ‘ I have prospered in this world, what have I to fear?’ but shall reflect that there is another world, where he must account for his conduct; and the righteous shall not say, ‘ All the good I have done in this world I have lost,’ but shall trust that there is a second world, where he will receive his reward.”

At the end of the work is the following subscription in Hebrew : —“ Finished and sealed this book on the 5th day of the week, the 23rd day of the Moon, or lunar month of Tebeth, in the year 5135 of the Creation (A. C. 1375.) in the Assembly of Perusha, under the government of the Sultan Amurat, by the hands of Schelomo, the exalted (or ruler), the son of the high, learned Rabbi Jesha, the exalted of the city Tarnebu. May THE NAME (GOD) grant me to meditate therein, both myself, children, and children’s children, to the end of all generations.”

After this subscription are some Hebrew words, returning thanks to God for enabling the scribe to complete his work.

7. COMMENTARIUS IN PENTATEUCHUM MS. IN CHART.  
BOMBYCE. SÆC. XV. Folio.

This is an Eastern Ms. of 168 leaves of glazed paper, and beautifully written in the rabbinical character. It is a cabalistic commentary on the five books of the Law of Moses, and arranged according to the Paraschæ, each division commencing with initials in the Hebrew character.

At the end of Genesis we read, “ The portion of וְיָחִי (Vaujechi) is finished with the rest of the book by the help of Him who instructed Moses, our instructor. May his soul rest in peace to give a portion to the daughters of Zelophehad the son of Hepher,\* and in his name will we begin the book of וְאֵלֶּה שִׁמּוֹת (Vealea-Shemoth.)”

At the end of Exodus : “ The book of וְאֵלֶּה שִׁמּוֹת (Vealea Shemoth), by the help of the great and tremendous God, who had choice in Abraham, and caused his seed to inherit the Law ; for

\* See Numbers, chap. xxvii. xxxvi.



it is to Israel a light reviving the soul, and gives light to the heart. The Law of Jehovah is perfect—the testimonies of Jehovah are faithful. May he add unto us wisdom and understanding to know the Scripture and the Mischna, by the help of Him who possesses heavens and earth. May He extend to us mercy and favour to cleave unto His Law at all times, and to send to the poor raving woman (Israel), for the piety of him who went up to the Mount of Moriah. May he cause our going forth from captivity to enlargement, and bring us up unto the inheritance and rest, for our soul is bowed down to the earth. May we enjoy to offer offerings and meet offerings. May He in His mercy be a shield about us, and avenge our cause, and make us to go up in gladness to our land, and spread the pavilion of his peace over the house of our sanctuary, and lead us speedily up into our land. Amen. And may this be in our life, and in the life of all His people, Israel.”

At the end of Leviticus: “The book of וַיִּקְרָא (Vajikrah) is finished by the help of the great and tremendous God. May our eyes be enlightened with the light of the Torah (Law), and bring us up to Zion. Speedily bring us forth from darkness to light; be a help to us in trouble. He who is girded with might, may He support us to finish the Torah. Amen, and so may it be His will.”

At the end of Numbers: “The book of בְּמִדְבָּר (Barmidbar) is finished by the help of Him who gave us the Law by the hands of Moshe, our instructor, and the instructor of all the Prophets. He who led the sheep from the back part of the wilderness, may he support us to finish the Torah; by the help of Him who dwelleth in heaven; by the piety of him that went up to heaven. Amen. May it be Thy will.”

At the end of Deuteronomy: “The law was finished with gladness and rejoicing; praises to God, who was before any

thing, who created the luminaries, sun and moon, and they declare his righteousness with every praise, thanksgiving and song, as the exalted angels, and the congregation who can number them. He in his mercies shall help us. From every remote course shall he gather our captivities to the house of his glory, for the sake of the piety of him (Abraham) who despised every image and likeness; and for the piety of him (Isaac) who was bound to his Creator as a ram of the first year; and for the piety of him (Jacob) who dwelt in tents with rejoicing and gladness: for the sake of these three may He look down upon us with the multitude of his compassions and mercies with favour, and shelter us under the wings of his mercy as a shield and buckler, for He possesses heavens and earth. He is the God prior to any thing. May these the words of my mouth and the meditations of my heart, be acceptable in thy presence, Jehovah, my rock and redeemer. Amen. So may Thy will be."

Following the above:

"This תּוֹרָה (Torah) was written on account of the name of Moshe. May his memorial never be forgotten. The light of our eyes, the light of the West, may the God of Israel grant him the enjoyment to read therein, he, both he, and his seed, and may on him be established the verse as it is written: 'And thou shalt meditate therein day and night.' May there also be established on him the verse as it is written: 'They shall not depart from thy mouth, and from the mouth of thy seed, and from the mouth of thy seed's seed: Thus sayeth Jehovah.' And may it be Thy will. Amen.

"This Torah was finished by the hand of the servant, the younger, the least of the people of Israel, who puts his trust in God, Joseph, the son of Jeshuah, the son of Zadka, the Cohen Jediang, the son of Ezra, of blessed memory, the 4th day of the week, which is the 18th day of the lunar month Tebeth, the year 1772 of Shetoroth, (A. D. 1460,) in the city of Al-Cairo, which

is near to Castat of Egypt. May he bring us up from thence to Jerusalem. Amen."

8. ZOHAR, seu Commentarius in Libros GENESEOS et EXODI. MS. IN CHART. SÆC. XVII. Quarto. 2 vols.

This is a beautiful Ms., very clearly and well written in the rabbinical character. The *first* volume, which contains the commentary on Genesis, consists of 235 leaves; the *second*, the commentary on Exodus, 299 leaves. The commentary is cabalistic. It is divided according to the portions read in the synagogues. There are occasional notes in the margin written also in the rabbinical character, but of a later period. At the end of the work, in Hebrew, is "Finished 5438." (1678.) On the recto of the last leaf is written in Hebrew, by a former possessor of the Ms., whose name I am unable to make out, "The original of this work (Zohar) preceded this Ms. 328 years."

The name of the author was Rabbi Shimon, the son of Jouchoe; and upon referring to the Labia Dormientium, or Catalogue of deceased authors, by Rabbi Shabsi of Prague, Amst. 5440 (1680) 4to. p. 21. No. 10. I find it stated that R. Shimon, son of Jouchoe, and his son Rabbi Eleazer, studied in a cave thirteen years, and produced a great work משאת גמל (a camel's burden), and that the pupils of his pupils found a few pages, and edited this book sixty years after his death.

9. COMMENTARIUS in PENTATEUCHUM et PROPHETAS R. SALOMONIS JARCHI. MS. IN MEMB. SÆC. XV. Folio.

This Ms. is composed of 226 leaves, and consists of a commentary on the greater and lesser Prophets, by the celebrated

Rabbi Solomon Jarchi.\* It is written in the rabbinical character. Around the first part of the commentary is written in the margin, the Commentary of Jarchi on the Pentateuch. This part is evidently written by another hand, and at a much later period.

At the end of the work is the following subscription in Hebrew: "In the lunar month Adar, in the year 5185 (1425) according to our number."

10. COMMENTARIUS in PROPHETAS R. DAVID KIMCHI.  
MS. in MEMB. et CHART. SÆC. XV. Folio.

This Manuscript, of 305 leaves, consists of the commentary of the celebrated Rabbi, David Kimchi,† on the greater and lesser Prophets. It is written in two columns, and in the rabbinical character. It has suffered considerably from damp, by which some parts are rendered illegible. The commentary has been printed several times.

11. COMMENTARIUS Ethicus in Librum ESTHER. Ms.  
IN MEMB. SÆC. XV. Quarto.

This Ms. consists of 15 leaves, and is very neatly written in the rabbinical character. It is said to have been written by Abà Urian, or Furian, whose name is written at the beginning and at the end.

\* For biographical notice of Jarchi, see p. 100.

† For biographical notice of Kimchi, see p. 137.

12. COMMENTARIUS in PSALMOS R. DAVID. KIMCHI.  
 In Librum JOB, LEVI BEN GERSHOM. In PROVER-  
 BIA SALOMONIS RABBI ZARCHIJAH. MS. IN MEMB.  
 SÆC. XV. Quarto.

This Ms., which consists of 266 leaves, is well written in the rabbinical character, and contains a commentary on the Psalms, by Rabbi David Kimchi; a commentary on the book of Job, by Rabbi Levi ben Gershom; and a commentary on the Proverbs by Zarchijah, the son of Itzhack, the son of Shaalthiel, of Barcelona. This latter commentary is cabalistic. The commentary of Kimchi commences with the 13th Psalm; the previous ones appear to be wanting.

At the end of the work is the following subscription in Hebrew :  
 “ The first day in the week, the 29th day of the lunar month, Kisleiv, in the year 5200 from the Creation of the World, which was 1372 years (A. D. 1440.) after the destruction of the great and holy house, which I hope will be rebuilt speedily in our days. Amen. Finished and completed this holy work which I have done, I Judah, the son of Schelomo Jedidjah, of Camarina, on these three books, which are Psalms, Job and Proverbs, namely, the comments on Psalms, by Rabbi David Kimchi; the comments on Job, by Rabbi Emanuel;\* the comments on Proverbs, by Rabbi Zarchijah, the son of Shaalthiel, which I have written (and also given the vowel points to the text of Job

\* This varies from the description I have given above; and it is inconceivable that the writer should be incorrect in the name of the author of the book he was engaged in transcribing. Such, however, appears to be the case; for the commentary is that of Levi ben Gershom, and commences thus: “ Levi, the son of Gershom, sayeth: I have undertaken to explain this book with the most deep explanation according to our understanding, as we see in this book the great utility of the prosperity of man, both political and instructive,” &c. For biographical notice of Levi ben Gershom, see p. 137.



and Proverbs) for the wise man in whom the spirit of wisdom is the crown of the aged, the light of the captivity, Jachiel, the son of Rabbi Abraham of Ricanti, of the family Reiniah, whose dwelling was in the city Menerata. I have written it in his house, having sojourned with him year by year; and for the sake of his compassion and goodness, may he enjoy to meditate therein, both he and his seed, and the seed of his seed, unto the end of all generations; and may there be established on him and us the verse as it is written: 'This book of the law shall not depart from thy mouth,' &c.; and, 'ye who cleave unto the Eternal, your God, are all alive this day.' Amen. May the writer be strengthened, and the reader therein chearful."

13. COMMENTARIUS in Librum JOB. MS. IN CHART. SÆC. xv. Quarto.

A Ms. on 61 leaves, most beautifully written in the rabbinical character; but the commencement of the divisions is in a large Hebrew character. The commentary is upon the conversations of Job and his three comforters.

14. COMMENTARIUS in ISAIAM. MS. IN CHART. SÆC. xv. Quarto.

This is a Ms. on paper, on 134 leaves, written in the rabbinical character. There are notes by the same hand in the margin. At the beginning of every verse the first word is distinguished by a red line placed over it. There is no name of the scribe affixed, nor is any date attached to it; but it is unquestionably written by the same scribe as the following commentary on the minor Prophets, and therefore about the same time. At the end in Hebrew is the following: "I praise my God, who girded my loins. I will raise my voice and bless Him, for He is my rock.



He was my help till I finished Isaiah. To Him do I hope, that He will prosper my ways at the time I begin Jeremiah."

15. COMMENTARIUS in XII. PROPHETAS MINORES. Ms.  
IN CHART. SÆC. XV. Quarto.

This is a Ms. on paper, of 108 leaves. Every verse is distinguished by having a red line placed over the first word. There are notes in the margin. At the end, in Hebrew, is: "Finished and completed (praise be to the God of the Universe, who knoweth all hidden things,) this day, the third day of the week, being the eve of the Feast of Weeks, in the year 259 (1499), have I finished the Book of the Twelve, with a comment, like to a mingled meat-offering, with beautiful expressions, with the help of God. May He exalt our horn, raise us on high like the eagle, and send us the good messenger speedily in our days. Amen. So may it be Thy will." Thus sayeth Hillel, the son of Rabbi Jacob, the Cohen of blessed memory.

16. MICHLOL JOPHI. Auctore RABBI SCHEMUEL  
ZARTZA. Ms. IN CHART. SÆC. XV. Folio.

This Ms. consists of 136 leaves. It is deficient at the end, part of which has been made up by a more recent hand. The work is an esteemed comment on the Commentaries of Aben Ezra, and an explanation of the precepts of the Law, according to the opinion of Maimonides, Aben-Ezra, and Ramban (Nachman) with many additions of Rabbi Schemuel Aben-Tebon, and Rabbi Shem-Tob, the son of Fulki. An edition of this work was printed at Mantua, 5319 (1559). See "Labia Dormientium, p. 48. No. 300."

## 17. ARBANGAH KINJANIM. Ms. IN CHART. Quarto.

This is a Ms. on paper, consisting of 130 leaves. It is a commentary written in the rabbinical Hebrew character, on the four possessions: 1. Heaven and Earth. 2. The Temple. 3. Israel. 4. The Law. It was written by Rabbi Judah, the son of Schelomo, and bears marks of great antiquity.

## 18. INTERPRETATIO NOMINIS DEI. Ms. IN MEMB. ET CHART. SÆC. XV. Quarto.

This Ms. consists of 128 leaves, and is a cabalistic commentary on the name and attributes of the Deity. The first leaf is wanting.

## 19. CAPITA QUÆDAM TALMUD. Ms. IN CHART. Quarto.

A Ms. concerning the killing of cattle, &c. It is imperfect at the end.

## 20. CAPITA QUÆDAM TALMUD. DE SYNEDRIO. Ms. IN MEMB. SÆC. XV. Folio.

This Ms. is also imperfect. Part of the first leaf is torn, and at the end it is much damaged by damp.

## 21. MACHAZOR, sive Officium. Ms. IN MEMB. SÆC. XIII. Quarto.

This Ms. upon 162 leaves is unfortunately damaged at the

end. It is beautifully written, and was for the use of the Portuguese Jews.

22. MACHAZOR, seu Preces Hebraicè. Ms. IN MEMB. SÆC. XIV. Quarto.

This book of offices contains the services of Rosh-Hashana and of the Day of Expiation. It is upon 161 leaves.

23. MACHAZOR, sive Officium. Ms. IN MEMB. SÆC. XIV. Quarto.

This Ms. is imperfect. It consists of 225 leaves, beautifully written, and the commencement of the different services and prayers illuminated in gold and colours, principally red.

24. MACHAZOR, sive Officium. Ms. IN MEMB. SÆC. XIV. Folio.

On 133 leaves. Two or three leaves are wanting at the end.

25. MACHAZOR, sive Officium. Ms. IN MEMB. ET CHART. SÆC. XIV. Quarto.

This Ms. is also imperfect. It consists of 119 leaves, and is well written.

26. MACHAZOR, sive Officium. Ms. IN MEMB. SÆC. XV. Quarto.

On 53 leaves. Imperfect.

27. MACHAZOR, sive Officium. MS. IN MEMB. SÆC.  
xv. Quarto.

On 174 leaves. Wants the first leaf. Not well written.

28. MACHAZOR, sive Officium. MS. IN CHART. SÆC.  
xvi. Quarto.

On 187 leaves indifferently written.

29. MACHAZOR, sive Officium. MS. IN CHART. SÆC.  
xvii. 12mo.

Written in the rabbinical Hebrew, by Emanuel, the son of Gad, A. D. 1690.

30. מורה נבוכים MOREH NEVOCHIM MOSIS MAIMONIDIS.  
MS. IN MEMB. SÆC. xii. Folio.

This Ms. (Instructor of the Perplexed) consists of 164 leaves, is arranged in three columns, and has forty lines in a full page. The initial letters of the several divisions are written in a large character, and alternately in red and black ink. The character is Spanish, exquisitely written, and upon very thin vellum of exceeding whiteness. The Ms. consists of three divisions, which accords with the arrangement in the best printed edition of the work published at Sabionetta, in 1552, in folio. In the margins there are a few corrections written in a small distinct Hebrew character.

On the blank page of the first leaf, some former possessor of the work has written: "Our Rabbi Moshe, the son of Rabbi Maimon Moreh Ha-Nevochim." And underneath this, appa-

rently by the same scribe: "From Moshe until Moshe there rose none up like unto Moshe." On the last leaf, in a fine large character, is the following subscription :

אני הסופר כתבתי זה המורה  
 נבוכים לה"ח"ר  
 השם יציל אותו משאול  
 תחתיה "וירימהו אל מעלה.  
 עליה "ותקיים בו כמו שנשבעת  
 לאברהם בהר המוריה וישלח  
 לנו את הנביא אליה "להביאנו  
 לירושלים הבנויה "ונאמר י  
 לפניו הללויה "  
 "אמן  
 אני יוסף ב"ר שמואל"  
 יפה מצורצבערק וסיימת

i. e. "I, the scribe, have written this 'Moreh Nevochim' for (———\*); God deliver him from hell beneath, and exalt him on high, and may it be established unto him according to what Thou hast sworn to Abraham in the Mount Moriah, and may He send unto us the Prophet Elijah to bring us unto Jerusalem rebuilt, and that we may say in his presence, Hallelujah. Amen. I Joseph, the son of Rabbi Samuel Jahpha, from Zurtzberk, and I have finished it."

This is a work deservedly held in the highest estimation by the Jews, and was considered by the author himself as the most important of all his works. It is a critical, philosophical, and theological explanation of the most difficult words, phrases, passages, metaphors, parables, allegories, and ceremonies of

\* This blank appears to have been left for the name of the person for whom the Ms. was made.

the Old Testament. Dr. Adam Clarke has denominated it “a very curious and important work, and one of the most rational that ever proceeded from the pen of a Rabbin.”\* The publication of this work gave rise to various disputes and controversies. Many of the Jews, who were much attached to the fables of the Talmud, were highly offended, and by them the author was denounced as a heretic, and accused of having contaminated the religion of the Bible, or rather the religion of the Talmud, with “the vile array of human reason.” The more reflecting and intelligent Jews were, however, of a different opinion, and considered the work as formed upon a most excellent plan, having a most noble design, and contributing very greatly to procure due reverence to the Old Testament, by showing its dispensations to be strictly conformable to all our notions of the greatest wisdom, justice, and goodness. It is indeed a work of great importance, as it contains a full and excellent exposition of the grounds and reasons of the Mosaic Laws. It was originally written in Arabic, and was translated with the approbation and under the inspection of Maimonides into Hebrew, by Rabbi Samuel Aben Tybbon, a friend and pupil of the author. It has been several times printed, and some of the principal editions will fall under our notice in another part of this work.†

31. SEPHER RAZIEL, HEBRAICE. MS. IN MEMB. SÆC.  
XII. Folio.

“The book Raziel. The angel Raziel delivered this book to Adam after 130 years of his repentance, which book contains Cabbala, by which they can cause angels, according to his month and his day, to perform miracles, and to cast out the evil spirits which occasionally enter in man; and it also contains the knowledge of conversing concerning the sun, the moon, and

\* Bibliog. Dict. II. 87.

† For Biographical Memoir of Moses Maimonides, see p. 149.



the stars, and to cause to be sick and to heal again; and it speaks of many other powers of the vegetable world, precious stones, fishes, fowls, wild beasts; also to be enabled to foretel, by the means of the stars, and to explain the rod of Moses, wherewith he performed wonders." *Labia Dormientium* letter 7 No. 31.

A very curious and valuable Ms. consisting of 150 leaves, presented to the Library by John Webb, Esq.

הצעה

אשר בשם ישראל יכנה א"ע"פי שעבר כל עבירות החמורות שבעולם  
לא יענש בעונש נצחי .

32. A DISSERTATION proving the doctrine of Eternal Punishment, by RABBI SHAMANJAH the son of Moshe de Medina, and AZARJAH the son of Ephraim Peguh of Venice, in a letter addressed to Rabbi Yetzchack Abuhab, in contradiction to the doctrine then held forth. Ms. in chart. Sæc. xvii. Octavo.

Six leaves. Written in the rabbinical Hebrew, without points. Bound up with this Ms. are the nine following pieces :

נשמת חיים' חברו החכם השלם המקובל מורנו הרב כמהורר יצחק  
אבוהב .

33. ABUHAB (Y) The book Nishmath Chajim on the question of Eternal Punishment. Ms. in chart. AMST. 5408 (1648). Octavo.

Twenty-three leaves. Written in rabbinical Hebrew, without points. This treatise is against the doctrine of Eternal Punishment.

ספר

אל תהי כאבותיך, נכתב על ידי הצעיר, יצחק ב"לא"א כ"מה"ורר  
 משה די קורדוזה.

34. THE BOOK AL TEHEE KABOTHECA (be not like thy ancestors), copied by Yetzchack, the son of Moshe de Cordovo, written by MAISHTRI BUNIM. Ms. in chart. AMST. 5427 (1667). Octavo.

Eight leaves. Rabbinical Hebrew without points. Maishtri Bunim, the son of Guren, was a converted Jew, whose original name was David Bunim.

35. A letter of ARISTOTLE on Prosperity. Ms. in chart. Sæc. xvii. Octavo.

36. A letter of ARISTOTLE to Alexander the Great. Ms. in chart. Sæc. xvii. Octavo.

Written in rabbinical Hebrew without points.

ערוגת הבשם.

37. RABBI ABRAHAM ABEN EZRA. Angfugath Habasem. Ms. in chart. Sæc. xvii. Octavo.

A philosophic treatise. This, with the two preceding pieces, occupies nine leaves.

חרוזים.

38. RABBI ABRAHAM ABEN EZRA; Poems, Ms. in chart. Sæc. xvii. Octavo.

Ten leaves.

ספר

טובי בן טוביאל בן חננאל, ממטה נפתלי.

39. THE BOOK OF TUBI, the son of Chananel, of the tribe of Naphtali, who was led into captivity from Shumrun (Samaria), in the days of Hosea, into Assyria. Ms. in chart. 5425 (1665). Octavo.

Thirteen leaves. Historical of the captivity.

ספר

אלדר הרני

40. THE BOOK OF ELDAD HADONI on Religion. Ms. in chart. 5425 (1665). Octavo.

Seven leaves. Rabbinical Hebrew without points.

41. A TREATISE ON ARITHMETIC. Ms. in chart. Sæc. xvii. Octavo.

One hundred and eleven leaves. Rabbinical Hebrew without points.

ספר

בקר אברהם.

42. ABRAHAM CORDOSA. The book Bekeir Abraham. Ms. in chart. LOND. 5476 (1716). Octavo.

Fifty-four leaves. Without points. This Ms. is on the Cabala. The author was a Doctor of Medicine.

על שגינות.

43. MAIMONIDES. Errata in the Yod Hachazakah of Moses Maimonides, and the Comments of Kazeph Mishna. Ms. in chart. LOND. 5477 (1717). Octavo.

This Ms., written without points, was copied from a Ms. written in A. M. 5433, found in the possession of Joseph Ben Danun. Fifty-eight leaves.

ספר

שלשה שריגים.

44. The book Shelosha Saregim, compiled by Joseph, the son of Yangkob, the son of Moshe of Belgrade. Ms. in chart. LOND. 5477 (1717). Octavo.

Seventy-one leaves. Without points. This Ms. is on the Beauties of the Written and Oral Laws.

## פְּלָטֵי פְּהָלָה Phylacteries.

THE word Phylactery, derived from the Greek, (φυλακτήριον,) properly signifies a *preservative*, and in this sense has been used by various nations to protect them against evil spirits, diseases, dangers, &c. In many parts of the East, these superstitious practices still obtain. The phylacteries of the Jews are of *three* kinds; of each of which there is a specimen in His Royal Highness's Library. They consist of portions of Scripture taken from the Pentateuch, selected according to the situation for which they are destined, written upon very fine vellum, in a very small square character, and with a particular kind of ink. They are used for the *head*, for the *arm*, and are also attached to the *door-posts*.

1. *For the head.* The portions of the Pentateuch for the phylactery of the head consist of Exod. XIII. 2-10. 11-16. Deut. VI. 4-9. XI. 13-21. These four portions contain thirty verses, which are written upon four slips of vellum, separately rolled up, and placed in four compartments, and joined together in one small square piece of skin or leather. Upon this is written the letter *ש* *Schin*.\* From the case proceed two thongs of leather, which are so arranged as to go round the head, leaving the square case, containing the passages of the Pentateuch above referred to, in the centre of the forehead. The thongs make a knot at the back of the head, in the form of the letter *ד* *Daleth*, and then come round again to the breast. The phylacteries for the head are called frontlets, and the practice of using them appears to rest particularly upon these two passages: 1. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out*

\* The letter *Schin* written on the right side *ש*, and on the reverse thus *שׁ*.



of Egypt. Exod. XIII. 9. 2. *And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the Lord brought us forth out of Egypt.* Exod. XIII. 16. These phylacteries are called תְּפִלִּין שֶׁל רֹאשׁ Tephillin shel-rosh, or, the tefila of the head.

II. *For the arm.* This phylactery consists of a roll of vellum, containing the same passages of the Pentateuch as those for the head, and written in the same square character, and with the same ink, but arranged in four columns. It is rolled up to a point, and enclosed in a sort of case of the skin of a clean beast. A thong of leather is attached to this case, which is placed above the bending of the left arm on the inside, that it may be near to the heart, according to the command: *And these words which I command thee this day, shall be in thine heart.* (Deut. VI. 6.) After making a knot in the shape of the letter י *Jod*, the thong is rolled seven times round the arm in a spiral form, and terminates by three times round the middle finger. These phylacteries are called תְּפִלִּין שֶׁל יָד Tephillin shel-jad, or, the tefila of the hand.

III. *For the door-posts.* The phylactery for the door-posts is termed מְזוּזָה Mezuzah, and is composed of a square piece of vellum, written in the same square character, and with the same kind of ink as those for the head and arm, and has the 4th, 5th, 6th, 7th, 8th, and 9th verses of the 6th chapter of Deuteronomy, and the 13th verse of the 11th chapter of the same book inscribed on it. This slip of vellum is enclosed in a reed or case, and on it is written the word שְׁדַי Shadai, which is one of the attributes of God. The Jews affix these to the doors of their houses, chambers, and most frequented places. The Hebrew word מְזוּזָה Mezuzah signifies the door-posts of a house; but it is also applied to the phylactery just described.

Lewis, in his *Antiquities of the Hebrew Republic*,\* has described, from Bartolocius *Bibl. Rabbin.*† many particulars

\* III. 230.

† I. 558.

relating to the phylacteries. “The old superstition for these phylacteries (says he) have considerably increased; the Jews swear by touching them; and the better to authorize such oaths, they introduce God swearing by them likewise. Many are the niceties in the method of making them: the parchment must be taken from the skin of a clean beast, and it becomes impure and profane if a Christian dresses it; but it receives a degree of excellence when it has been destined to this use; and it was said, in preparing it, *I design this for the making of tephelims*. The skin must be prepared with great art, for the least hole or defect makes it useless. These *tephelims* they write slowly, and with great circumspection, that there may not be the least thing wanting to each letter, and particularly to those that compose the name of God. They first fasten the Tephelim at the hand, and afterwards that of the head, for fear they should mistake; the straps serving to this use must be good; they must not mend nor repair them when they are worn and broken. They cannot fasten them till they have pronounced the blessing, *Blessed be thou, our Lord and our God, King of the earth*;\* after which it was not lawful to speak to any body.† When they take them off they put them into a bag, which thereby becomes sacred, and cannot be employed to profane uses. They ought not to be put on in the night, but in the day, excepting the sabbath, because the sabbath is called a *sign*, and serves for a phylactery. Women and slaves are not obliged to wear them. It is not lawful to take them till a man has covered his nakedness, nor to wear them in church-yards, nor to carry a burden on their heads; and especially, it is a great crime to commit then the least indecency.” Dr. Adam Clarke has remarked,‡ that

\* The blessing now in use, I am informed, is as follows: Blessed art thou, O Lord our God, King of the Universe; who *sanctified us with his commandments*, and commanded us to place the תפילין Tephillin.

† *Between* the placing of the tephillin of the hand and the tephillin of the head it is not lawful to speak.

‡ Holy Bible, with Commentary, Exod. xiiii. 9.

“ these phylacteries formed no inconsiderable part of a Jew’s religion ; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence, they did not wear them on feast-days, nor on the sabbath, because these things were in themselves *signs* ; but they wore them always when they read the Law, or when they prayed ; and hence they called them תפלין *tephillin*, *prayer-ornaments*, *oratories*, or *incitements to prayer*.” From the same authority we learn, that it appears the Jews wore the phylacteries for *three* different purposes :

I. *As signs or remembrancers.* This was the original design, as the institution itself sufficiently proves.

II. *To procure reverence and respect in the sight of the heathen.* This reason is given in the *Gemara*, Beracoth, chap. 1. “ Whence is it proved that the phylacteries, or tephillin, are the strength of Israel? *Ans.* From what is written, Deut. xxviii. 10. All the people of the earth shall see that thou art called by the name of the Lord [יהוה *Yehovah*], and they shall be afraid of thee.”

III. *They used them as amulets, or charms, to drive away evil spirits.* This appears from the Targum on Canticles viii. 3. *His left hand is under my head, &c.* “ The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed-chamber, that dæmons may not be permitted to injure me.”

The Christians wore phylacteries, written on slips of parchment, and hung about their necks. St. Chrysostom, St. Basil, and St. Augustine, notice them with great detestation. The Council of Laodicea, A. D. 364, can. 36. condemns those of the clergy who pretend to make them. The Council of Rome, under Gregory II. A. D. 721. also condemned them ; and the Council of Trullo forbade the making and using of amulets and charms, and ordered the makers of them to be cast out of the church.\*

\* Bingham’s Antiquities of the Church, vii. 292.

Dr. Lightfoot thinks that our Saviour wore the Jewish phylacteries himself, according to the custom of the country ; and that his condemnation of them was directed against the pride and hypocrisy of the Pharisees, who wore them broad and conspicuously written, to obtain credit for piety and devotion, rather than against the phylacteries themselves.\*

\* The following authorities, in addition to those already cited, may be consulted with advantage on this curious subject: Leo of Modena's *Ceremonies of the Jews*, p. 1. ch. 11. n. 4. Calmet's *Dictionary*, Art. Phylactery and Fragment No. 234. Buxtorf's *Synag. Judaica*, ch. ix. Edit. Basil, 1661. Lightfoot's *Works*, 11. 232. *Mischna, Surenhsii*, vol. 1. p. 9.

## Greek Manuscripts.

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### 1. PSALTERIUM GRÆCE MS. IN MEMB. SÆC. XV. vel XVI. Duodecimo.

A GREEK Psalter, on 82 leaves of delicate vellum, written in a very beautiful character, and lettered SÆC. XVI. I should have judged it to belong rather to an early period of the xvth. Instances of so much care and exactness being used at so late a date in Mss. as has been assigned to this, are very rare indeed. The order of the Psalms is not that of our common version, which generally follows the Vulgate, but of the Greek Septuagint. The twenty-one Psalms which begin our series are placed without any other deviation than this, that the 4th and 5th Psalms are omitted, and the 9th and 10th comprised in one. From the 21st Psalm, the Ms. proceeds with the 93rd, 100th, 63d and 67th, the Song of the three Children, which was taken from Daniel, and now stands in the Apocrypha, 149-150, which concludes the first part.

The second part contains Psalms 22, 23, 24, 25, 26, 54, 118, 119, throughout which two of our ordinary divisions are generally put together; 110, 111, 112, 113, 114, which comprises also the 115th; the Song of the Virgin, entitled "Magnificat;" 116, divided into two parts; and 117. This Psalm seems probably to have been meant to conclude the second part.

The third part, I should conceive, consisted of the Psalms



from 120 to 134 inclusive, which are entitled, according to the Hebrew nomenclature, "Shir Hammalech," or the Songs of the Steps; or, as Bishop Lowth would have it rendered, "Odes of Ascension," as being sung at the commemorations of the people of Israel coming up from their captivity in Babylon, or going up to Jerusalem to worship.

The fourth part will comprise Psalms 135, 136, 137, 138, 139, 140, 141, 142, 144, 145, 146, 147, in two parts; 4, 31 to verse 7; 91, 134, and the "Nunc dimittis."

The fifth part may be made to comprise the remainder of the Psalms not yet enumerated, of which the present Ms. contains only the 95th, 45th, 46th, 87th, 96th, 97th, 98th, and 85th. The division thus noticed is not distinctly marked in the Ms., except as far as relates to the first part; but from the classification already mentioned seems to be clearly recognized; and we know that such a division was observed in the copies of the Masorets. The Ms. evidently ends imperfectly; for both the capitals at the beginning of each Psalm, and the letters marked in red at the beginning of each verse in the earlier parts of the book, are, in a few of the last written Psalms, left unsupplied, and several remaining leaves (12 in number) of the codex are occupied by some unimportant fragments of Alciatus, written in a recent hand.

2. 'H KAINH ΔΙΑΘΗΚΗ. NOVUM TESTAMENTUM  
GRÆCUM. MS. IN MEMB. SÆC. XIII. Octavo.

This copy of the Greek New Testament, written with accents, and consisting of 360 leaves of thick vellum, is a most beautiful and perfect manuscript. It commences by a table, in which are arranged the portions of Scripture to be used as lessons for every week in the year, beginning the order with the first chap-

ter of St. John, *Ἐν ἀρχῇ ἦν ὁ λόγος*, and appropriating a Gospel to each of the successive quarters. This is followed by another table of the Canons of Eusebius, which is stated, in the preface preceding it, to have been modelled upon the ancient Harmony of Ammonius of Alexandria. The references to this table are constantly marked in the margin of the body of the Ms. in red ink, and the key to it is minutely detailed in the preface above mentioned. To each of the Gospels is prefixed an hypothesis, or argument; and this is again followed by an account of the contents of each capitular, or section, into which they are divided. It is observable that the first capitular of St. Matthew is inscribed *ἐπὶ τῶν μάγων*, and corresponds only with the beginning of the second chapter in our present division; the first chapter, on the Generation of Christ, not having, as it appears, been any where appointed to be read: it was probably considered only as prefatory. The second capitular is on the Murder of the Infants by Herod. The third corresponds with the opening of our third chapter as far as verse 13; and the fourth comprises the remainder. Besides these prolegomena, a few heroic verses are inscribed at the head of each Gospel, depicting the character and merits of the writer; and the argument of the Epistles is generally, like the ancient introductions to the books of Homer, summed up in a single hexameter. For instance, the first Epistle to the Corinthians is thus prefaced:

*Ταῦτα χαράττει Παῦλος ναιετάουσι Κόρινθον.*

In some instances the verse halts, from mutilation; but still gives us the “*disjecta membra Poëtæ*,” as where the Epistle to the Romans is prefaced by

— *Ἀνδράσι Ῥωμαίοις τάδε γέγραφα Παῦλος.*

The first foot is here wanting; but the verse is otherwise sustained.

Like most Greek Mss. of great antiquity, the volume does

not contain either the disputed passage in the fifth chapter of the first Epistle of St. John,\* or the Apocalypse. It ends with the Epistle of St. Jude as to the original text; but there is annexed another monthly calendar, indicating and directing the portions of Scripture to be used in the church service. The volume closes with the following Gloria Patri, and subscription of the scribe :

† Δόξα τῷ δόντι ἀρχὴν καὶ τέλος, ὁ τὰ πάντα πληρῶν θεῶ ἡμῶν.  
Χαίρω τὸ τέλος καταλαβὼν τῶν λόγων: ἀμήν.  
"Ὁδε γραφεὺς ταπεινὸς Θεόδωρος ὁ ἀγίων πατρίτης.

The date is subjoined of 6803 Anno Mundi,  
thus by subtracting 5508

          
1295 Anno Domini.

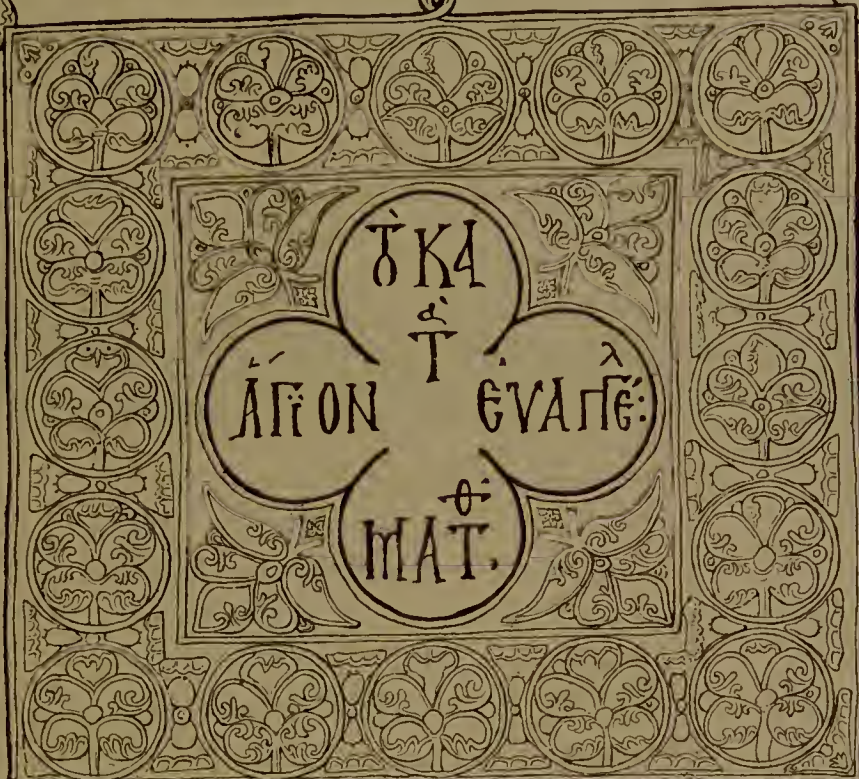
It would be very desirable in any future edition of the New Testament that so valuable a Ms. should be collated. The Gospels of St. Matthew, St. Mark, St. Luke, and St. John, and the Acts of the Apostles, are illuminated, as in the subjoined plate (No. 6.) of the beginning of the Gospel of St. Matthew, which will also serve as a specimen of the style, character, and arrangement of the whole volume.

\* For remarks on this subject, see pp. 24-28.

† "Glory to our God, who giveth the beginning and the end, and filleth all things. I rejoice that I have reached the limit of my labours. Amen. The humble Scribe of this Ms. was Theodore, the fellow-countryman of the Saints A. M. 6803, or A. D. 1295."



∴ κ̄ζ̄ προτις χῡ ιερμσεως γᾱ τ̄ρων ∴



ῑυλοσ ν̄ρ̄ισ̄σ̄ωσ̄ ῑῡ χ̄ῡ · ῑοῡδᾱδ̄, ῑοῡ αῑρ̄ ᾱαμ̄ ·  
 ο̄με̄ ᾱαμ̄ ε̄β̄ρ̄μη̄σ̄, το̄ρῑσ̄ᾱακ̄ · ῑσᾱακ̄ δε̄ ε̄β̄ρ̄  
 η̄σ̄ε̄ το̄ρῑᾱλῑω̄ι · ῑακ̄ω̄ι δε̄ ε̄β̄ρ̄μη̄σ̄ε̄ το̄ρῑο̄σ̄δ̄ ·  
 καῑ το̄ῑσ̄ ᾱν̄δ̄ρ̄ᾱῑσ̄ ᾱῑτοῡ · ῑοῡδᾱσ̄ δε̄ ε̄β̄ρ̄μη̄  
 σ̄ε̄, το̄μ̄φ̄ᾱρ̄ω̄ καῑ το̄μ̄ ζ̄ᾱρ̄ω̄ι δε̄ κ̄τη̄ν̄ῑ θ̄ ᾱμᾱρ̄ ·  
 φ̄ᾱρ̄ω̄ δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ φ̄ᾱρ̄ω̄ι · φ̄ᾱρ̄ω̄ι δε̄ ε̄β̄ρ̄  
 μη̄σ̄ε̄ το̄μ̄ αῑρᾱμ̄ · αῑρᾱμ̄ δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ ᾱμ̄ μᾱῡδᾱμ̄ ·  
 ᾱμ̄ μᾱῡδᾱμ̄ δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ ρ̄αῑ ᾱο̄σ̄ω̄ι · ρ̄αῑ ᾱο̄σ̄ω̄ι δε̄  
 ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ σ̄ολ̄ω̄ι · σ̄ολ̄ω̄ι δε̄ ε̄β̄ρ̄μη̄σ̄ε̄ το̄μ̄ ο̄  
 ζ̄ε̄κ̄τη̄σ̄ ρ̄ᾱχ̄αῑ · ῡο̄ζ̄ δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ φ̄ω̄ι δε̄ κ̄  
 τη̄σ̄ ρ̄οῡθ̄ · φ̄ω̄ι δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ ῑω̄ι δε̄ κ̄τη̄ν̄ῑ  
 ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ δ̄ᾱδ̄ το̄μ̄ ρ̄ιᾱσ̄ῑ λ̄ε̄ᾱ · δ̄ᾱδ̄ δε̄ ο̄ ρ̄ιᾱσ̄ῑ λ̄ε̄ᾱ ·  
 ε̄β̄ρ̄μη̄σ̄ε̄ το̄μ̄ σ̄ολ̄ω̄ι ρ̄αῑᾱ δε̄ κ̄τη̄σ̄ τοῡ ο̄ῡρῑοῡ σ̄ολ̄ω̄ι  
 δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, το̄μ̄ ρ̄οῡᾱμ̄ · ρ̄οῡᾱμ̄ δε̄ ε̄β̄ρ̄μη̄σ̄ε̄, τ̄Ϸ̄

α





3. ΘΕΟΦΥΛΑΚΤΟΥ Αρχιεπισκοπου Βουλγαριας. Ερμηνεια  
εις το κατα ΙΩΑΝΝΗΝ Ευαγγελιον. THEOPHYLACTI  
Archiepiscopi Bulgariæ in Evangelium JOANNIS enar-  
ratio. MS. IN CHART. SÆC. XVI. Folio.

This manuscript consists of 211 leaves. The text is written in red, the commentary in black. The rubric ends with the 22nd verse of the 21st chapter of the Evangelist ; and it is remarkable, as leaving out the three concluding verses which relate to the Gospel, but do not contain any words of our Saviour. On the *verso* of the first leaf is the following table of contents :

Τοῦ κατὰ Ἰω̄ εὐαγγελίου τα κεφάλαια.  
 Περὶ τοῦ ἐν Κανᾶ γάμου.  
 Περὶ τῶν ἐκβληθέντων ἐκ τοῦ ἱεροῦ.  
 Περὶ Νικοδήμου.  
 Ζήτησις περὶ καθαρισμοῦ.  
 Περὶ τῆς σαμαρείτιδος.  
 Περὶ τοῦ βασιλικοῦ.  
 Περὶ τοῦ λη̄ ἔτη ἔχοντός ἐν τῇ ἀσθενείᾳ.  
 Περὶ τῶν ἑ̄ ἄρτων.  
 Περὶ τοῦ ἐν θαλάσῃ περιπᾱ  
 Περὶ τοῦ ἐκγενετῆς τυφλοῦ.  
 Περὶ Λαζάρου.  
 Περὶ τῆς ἀλειψάσης τὸν κ̄μ μύρω.  
 Περὶ ὧν εἶπεν Ἰούδας.  
 Περὶ τοῦ πώλου.  
 Περὶ τῶν προσελθόντων Ἑλλήνων.  
 Περὶ τοῦ νιπτῆρος.  
 Περὶ τοῦ παρακλήτου.  
 Περὶ τῆς αἰτήσεως τοῦ σώματος τοῦ κυρίου.

According to the above table, it would appear that this manuscript contains only *eleven* of the *twenty-one* sections, of which

the commentary consists, as printed in the editions of Rome 1542, and Paris 1631; the former in Greek only, the latter in Greek and Latin. A careful examination of the Ms., and a comparison of it with these editions, have shown the work to be complete. The defect is therefore in the table of contents only.

Following the table is the preface of Theophylact as in the printed editions; but there are slight variations in the readings, of the nature of which the two following specimens, selected from the commencement and termination, may serve to give an idea.

Ms.	EDIT. ROMÆ ET PARIS.
<i>Ἡ τοῦ πνεύματος δύναμις,</i> <hr style="width: 20%; margin: 0 auto;"/> <i>τοῦ ῥητοῦ ἐξηγήσεως.</i>	<i>Ἡ τοῦ ἀγίου πνεύματος δύναμις,</i> <hr style="width: 20%; margin: 0 auto;"/> <i>τοῦ ῥητοῦ ἀναπτύξεως.</i>

The commentary begins in the Ms. upon the passage ἐν ἀρχῇ ἦν ὁ λόγος, the same as in the printed editions; but the following argument is omitted :

*Περὶ τῆς μαρτυρίας τοῦ Ἰωάννου· περὶ Χριστοῦ· περὶ τοῦ Ἰωάννου ἐρωτηθέντος, εἰ ἔστιν ὁ Χριστός· περὶ Ἀνδρέου, Πέτρου, Φιλίππου καὶ Ναθαναὴλ κληθέντων.*

On the reverse of the last leaf is the following subscription :

*Ἔπει Χριστοῦ Σωτῆρος (α φ ο γ) τήνδε  
τὴν Βίβλον ἀνέγνω Κλαύδιος ὁ Ναυ-  
λὼτ τῆς κοιλάδος Αὐαλλωναῖός τε  
καὶ Αἰδουός : Anno Christi Servatôris (1573°)  
Hunc legens agnôvit Librum Claudius  
Naulôtus Vallénsis, et Avallonæus, et  
Hæduus : Cl. Naulot Du Val Avallônois.*

This Ms. was obtained from the Meerman collection. It is well written, and with accents.

THEOPHYLACT, Archbishop of Achridia, and Metropolitan of all Bulgaria, lived in the 11th century. He was born and educated at Constantinople. He composed many works, principally consisting of commentaries on the Old and New Testament; the chief of which have been published. There is also a collection of "Seventy-five Epistles," published in Greek, with notes, by the celebrated Meursius, at Leyden, in 1617, 4to. These are to be found in the Bibliotheca Patrum. The time of the death of Theophylact is not known. He was a bishop at the commencement of the 11th century.\*

4. SANCTI JOHANNIS CHRYSOSTOMI Homiliæ, Græcè.  
MS. IN CHART. SÆC. XIV. Folio.

The Homilies comprised in this Ms. are as follows :

1. Homilia in Antiochiâ habita in Textum, "Utere vino modico propter stomachum et frequentes infirmitates tuas." Inc. :

*Ἡκούσατε τῆς ἀποστολικῆς φωνῆς.*

2. Ejusdem Homilia in Ecclesiâ veteri dictâ habita in Calamitatem quæ in urbe contigerat in subversione statuarum, et in Textum "Præcipe divitibus in præsentî ævo ne altius sentiant," et de Cupiditate. Inc. : *Τί εἶπω καὶ τί λαλήσω;*

3. Ejusdem in Legationem Flaviani Episcopi, &c. Inc. : *Ὅταν εἰς τὸν θρόνον ἀπίδω τοῦτον.*

4. Ejusdem Homilia hortatoria ad populum de Perseverantiâ et Tolerantiâ. Inc. : *Εὐλόγητος ὁ θεός.*

5. Ejusdem Homilia ad Populum de Minis tolerandis exemplo Jobi. Inc. : *Τῶν τριῶν παιδῶν.*

\* Dupin—Cave—Chalmers.

6. Ejusdem ad eosdem quàm utilis sit timor Principum. Inc. : Πολλάς μὲν ἀναλώσωμεν ἡμέρας.

7. Ejusdem in Textum, “Deus in vespere in Paradiso ambulabat,” &c. Inc. : “Εγνώ τε πρώην.

8. Ejusdem laudatio in eos qui non juraverunt, &c. Inc. : Καὶ πρώην πρὸς ὑμᾶς καὶ νῦν πρὸς ὑμᾶς ἐγώ.

9. Ejusdem laudatio illorum qui post epulationem ad audiendum convenerunt, &c. Inc. : Χαίρω καὶ συнχαίρω.

10. Ejusdem Eucharistia Deo propter liberationem e malis ex seditione ortâ expectatis. Inc. : Ἐπειδὴν ἐννοήσω τὸν παρελθόντα χειμῶνα.

11. Ejusdem Eucharistia Deo propter veniam iis concessam qui in Regem peccaverant, &c. Inc. : Καὶ χθὲς εἶπον εὐλογητὸς ὁ θεός.

12. Ejusdem Eucharistia Deo de mutatione illorum qui animo hostili fuerant, &c. Inc. : Ἀπὸ τῆς αὐτῆς ἀρχῆς καὶ τῶν αὐτῶν προομιῶν.

13. Ejusdem Encomium in Sanctum Apostolum Paulum. Sermones septem. Inc. : Οὐκ ἂν τις ἀμάρτοι λειμῶνα.

14. Ejusdem Encomium in Sanctos Macchabæos. Inc. : Ἀπαντας μὲν οὖν ἐγκωμίασαι.

15. Ejusdem Encomium in Sanctos Martyres Juventinum et Maximinum. Inc. : Ὁ μακάριος βαβύλας.

16. Ejusdem in beatum Philogonium, &c. Inc. : Ἐγὼ μὲν καὶ σήμερον παρεσκευασάμην.

17. Ejusdem Sermo in Theodorum amissum. Inc. : Τίς δώσει τῇ κεφαλῇ ὕδωρ ;

18. Ejusdem in eundem Sermo secundus. Inc. : Εἰ δάκρυα καὶ στεναγμὸς ἦν.

19. Ejusdem in illos qui peccant absente Episcopo. Inc. : Τί τοῦτο ; ὁ ποιμὴν οὐ πάρεστι. Sermones sex.

20. Ejusdem in Pharisæum. Inc. : Τοῦ φαρισαίου καὶ τοῦ τελωνοῦ.

21. Ejusdem in dictum Apostoli “Hæreses necesse est extant inter vos,” &c. Inc. : Ἰκανῶς ἡμῖν πρώην.

22. Ejusdem de Resurrectione e mortuis. Inc.: *Περὶ δογματῶν ὑμῖν ἔμπροσθεν διηλέχθημεν.*

23. Ejusdem Encomium in venerandum Crucem. Inc.: *Τί εἶπω ἢ τί λαλήσω; τίνας ὑμᾶς καλέσω.*

24. Increpatio ne adeant theatris. Inc.: *Πολλοὺς οἶμαι τῶν πρώην καταλιποντῶν.*

25. Ejusdem ad Demetrium Monachum degentem. Inc.: *Ἐσίγω σε ὁρῶν, ὦ μακάριε Δημήτριε.*

26. Ejusdem ad Stelechium de Compunctione, Sermo Secundus. Inc.: *Καὶ πῶς ἔνι γενέσθαι τοῦτο.*

27. Ejusdem in eos qui innuptas retinent Concubinas. Inc.: *Ἐπὶ μὲν τῶν προγονῶν τῶν ἡμετερῶν.*

28. Ejusdem de cohabitatione mulierum canonicarum cum viris. Inc.: *Οἴμοι οἴμοι ψυχὴ μετὰ γὰρ τοῦ προφήτου.*

29. Ejusdem in Synaxim Archangelorum. Inc.: *Ἀγγέλους ἐγκωμιάζειν χρῆ.*

30. Ejusdem Sermo in Nativitatem Præcursoris. Inc.: *Οἱ ἀνθρώπῳτατοι λειμῶνες.*

40. Ejusdem Homilia de certaminibus, peregrinationibus et laboribus Apostolorum Petri et Pauli. Inc.: *Καὶ τῶν τεχνῶν οὐ μόνον τοὺς ἐξαρχῆς πατέρας.*

41. Ejusdem Encomium in Sanctos Apostolos Petrum et Paulum. Inc.: *Οὐρανοῦ καὶ γῆς ἀμιλλαν ὁρῶ διὰ τὴν παροῦσαν πανήγυριν.*

42. Ejusdem Homilia in Transfigurationem Christi. Inc.: *Ἦκουες τοῦ δεσπότου ἡμῶν.*

43. Ejusdem Sermo in decollationem Præcursoris. Inc.: *Πάλιν Ἡρωδιάς μαινέται, πάλιν ταράττει.*

This last is the Homily which Chrysostom personally directed against the Empress Eudoxia, wife of Arcadius, whom he depicts as Herodias; and for which he was degraded from his episcopal dignity, and banished from Constantinople.

This Ms. of the Homilies of the most eloquent of the Greek



fathers is written on tooled paper, and in an ancient character. It belongs to an early part of the 14th century; but a considerable part of the original book has been lost, and large portions are supplied from some other copy, in a more recent, but very beautiful hand. *Ex Libr. Monaster. S. Taurinii Ebro. Ord. S. Benedictini.* Saville's edition of the works of Chrysostom, Etonæ, 1613, 8 vols., is, perhaps, the best printed Greek book that England can boast of; but the best edition of the works of St. Chrysostom is the Benedictine edition, published at Paris 1718-38, in thirteen vols. folio.

ST. JOHN CHRYSOSTOM, (Golden Mouth) was born of a noble family at Antioch, about 344. He was originally designed for the bar; but being baptized by the bishop Meletius, and instructed in the principles of the Christian religion, he became a reader in the church of Antioch. In 381 he was ordained deacon by Meletius; in 386 priest by Flavian; and in 397, upon the death of Nectarius, bishop of Constantinople. In this situation he zealously laboured to effect a general reformation of manners. In the year 400 he assembled a council of bishops at Constantinople, to determine upon a complaint preferred against the archbishop of Ephesus. To settle this matter, it was necessary that Chrysostom should visit that city; and in his absence he entrusted the care of his church to Severianus, bishop of Gabala, who endeavoured to insinuate himself into the favour of the nobility and people. He formed a confederacy with Theophilus of Alexandria, which was encouraged by the Empress Eudoxia, and through her intrigues chiefly the Emperor was induced to call Theophilus from Alexandria, who came immediately to Constantinople, and brought with him thirteen bishops of Lydia and Phrygia who had been deposed by Chrysostom. Here a council was formed, and judges appointed; but Chrysostom, who was cited to appear before them, refused to acknowledge their power; he was accordingly deposed by a synod of bishops in the year 403. The annun-

ciation of this excited great tumult at Constantinople, which was greatly increased by the Emperor's sentencing him to be banished. So great, however, was the attachment of the people to Chrysostom, that they determined to detain him by force. To prevent further disturbance, he surrendered himself, and was conducted to a small town in Bithynia. The people now became more outrageous than ever, and the life of the Emperor was threatened. Eudoxia became alarmed, and even solicited for his return. A numerous synod rescinded all former proceedings, and Chrysostom was recalled in triumph. His zeal was rather increased than diminished by this event, and the Empress having had her own statue erected near the church, and the public games celebrated before it, Chrysostom denounced it as indecent, and preached against all concerned in it. The enmity of Eudoxia was revived by a discourse commencing with these words: "Behold the furious Herodias, insisting to have the head of John the Baptist in a charger!" By another synod he was again deposed, and by the Emperor again banished. The people would have armed themselves in his defence; but he surrendered himself, and went to Cucusus in Armenia, where he arrived in September, 404. Here he exerted himself in his holy calling, and sent forth priests and monks to preach the Gospel to the Goths and Persians. His enemies, provoked by this conduct, prevailed upon the Emperor to have him sent to a desert region of Pontus, upon the borders of the Euxine sea. On his road thither, from the fatigue of travelling, and the treatment of the soldiery, he was seized with a violent fever, and died in a few hours, at Comanis, in Armenia, on the 14th September, 407. He was buried near the body of his friend St. Basil, in whose oratory he died, and his funeral was attended by a great concourse of holy virgins, monks, and persons of all ranks. His body was afterwards translated to Constantinople, in 434, by St. Proclus, in great pomp, the Emperor Theodosius and his sister Pulcheria accompanying the procession, and begging pardon for the sins of their parents, who had persecuted this servant of God. His

remains were laid in the church of the apostles, the burying-place of the emperors and bishops. His ashes were subsequently carried to Rome, and placed under an altar which bears his name in the Vatican church.\*

5. S. GERMANI HOMILIA De Annunciatione. Græcè et Latinè. MS. IN CHART. SÆC. XVII. Folio.

Twenty-eight leaves. This Homily of St. Germanus is followed by a Latin version. The Ms. is on paper. Germanus was the son of a famous senator, named Justinian. He was chosen bishop of Cyzicus, and in 715 patriarch of Constantinople, and distinguished by his violent zeal on behalf of image-worship. For his attachment to this cause, he was degraded from his dignity by Leo Isauricus in the year 730, having refused to remove images out of his churches, and Anastasius elevated to his episcopal chair. He died in 733. I do not know that the works of Germanus have been printed; but several of them in Ms. are in the Holkham collection.—From the Meerman collection.

6. NAUCRATII Epistola. S. GERMANI Synodicon. Græcè. MS. IN CHART. SÆC. XVI. vel XVII. Folio.

Thirty-eight leaves. 1. The Epistle of Naucratius addressed “to the persecuted and dispersed brethren and fathers of Christendom,” and containing an encomium upon the saints and martyrs who had suffered for the faith of Christ, and especially on the death and martyrdom of Epacides. I am not aware of this epistle having been printed. Naucratius was a presbyter of the church of Thessalonica in the ninth century, and a contemporary of Theodore Studites. His style, which is turgid and inflated, bespeaks

\* Butler’s Lives, Jan. 27. Dupin—Tillemont—Chalmers.

a writer of the worst ages. The epistle begins "Εως μὲν τοῦ παρόντος.

2. S. GERMANI SYNODICON. This Epistle, or provincial charge to his clergy, was delivered by Germanus whilst he was bishop of Amathus in Cyprus, and contains a minute detail of rules for the proper administration of the Seven Sacraments, which are enumerated in the following order.

Γάμος, Marriage, which prevents fornication.

Χειροτόνια, Orders, or Imposition of Hands, which increases virtue.

Βάπτισμα, Baptism, which purifies the body and sanctifies the soul.

Χρίσμα τοῦ μύρου, Confirmation, which strengthens faith.

Κοινωνία, Communion in the Body of Christ.

Ἐξομολόγησις, Confessio, the road to heaven, and a remission of sins.

Τὸ ἅγιον Ἐλαιον, Extreme Unction, which giveth the kingdom of heaven.

The Ms. proceeds with these no farther than the Sacrament of Confession, and is evidently left incomplete. The Synodicon has two prologues, in the second of which is found the name and title of the author. The first begins Δόξα σοι Κύριε.—From the Meerman collection.

7. EUSEBII Cæsariensis Episcopi contra Marcellum Ancyranum. Græcè. Ms. IN CHART. SÆC. XVI. Folio.

Seventy-four leaves. This Ms. contains the work of Eusebius, entitled *contra Marcellum*, consisting of two books; and another belonging to, and always printed with it, entitled *Ecclesiastica Theologia*, consisting of three books more. Marcellus was bishop



of Ancyra, and is charged in his Doctrine of the Trinity with bordering very closely upon Sabellianism. He considered the Son and Holy Ghost as two emanations from the Divine Nature, which, after performing their respective offices, were to return again into the substance of the Father. See Montfaucon's *Diatriba de Causa Marcelli* in *Novâ Collectione Patrum Græcorum*, Tom. 2. p. 51. This work is often subjoined also to Eusebius' treatise "De Demonstratione." The Ms. is in beautiful order, and quite perfect.—From the Meerman collection.

Eusebius, the bishop of Cæsarea, is supposed to have been born at that place about A. D. 270. He is justly regarded as one of the most learned writers of antiquity. His *Ecclesiastical History*, *Evangelical Preparation*, and *Evangelical Demonstration*, have ever been held in high estimation, and frequently printed. They will be noticed in another part of this work. Eusebius, who from affection to his friend Pamphilus, assumed his name, and is generally termed Eusebius Pamphilus, was made bishop of Antioch in 313. He was highly esteemed by the Emperor Constantine. The time of his decease is uncertain; but is generally computed to have been between 335 and 340.

8. THEODORI STUDITÆ. Opera quædam, diversa manu descripta. Græcè. Ms. IN CHART. SÆC. XVI. Folio.

Fifty-one leaves. The Life of Theodore Studites occupies more than half the volume, and is an interesting document, throwing considerable light on both the political and religious history of those times. It is attributed to different authors, being given by some to Michael the Monk, and by others to Theodore Magister. I doubt whether it *has* ever been printed; but it well deserves it. It begins, *Καὶ πᾶσι μὲν ἰδὺς καὶ τοῦ παντὸς ἀξιός.*

The second article is Theodore's preface to the *Sermo Cate-*



cheticus of St. Chrysostom for Easter Sunday. *Τί τοῦτο πατέρες φιλέοργοι καὶ φιλοχρόστοι.*

3. Epistola ad Papam Leonem. Incipit, *Ἐπειδήπερ Πέτρῳ τῷ μεγάλῳ δέδωκε Χριστὸς ὁ Θεός.*

4. Epistola ad Eundem Platonis et Theodori. *Μέγα ἡμῖν τοῖς ταπεινοῖς ὡς ἀληθῶς.*

5. Ejusdem ad Iconomachos. *Νόμοις θείοις καὶ κανονίοις.*

6. Epistola ad Papam Romanum Johannis, Theodosii, Athanasii, Johannis, Theodori. Incipit, *Ἦδη ποῦ πάντως ἤκουσαι.*

7. Eorundem ad eundem. Incipit, *Ἐπισκέψατο ἡμᾶς ἀνατολή.*

8. Ejusdem ad Patriarcham Alexandriæ. Incipit, *Ὡς μέγιστον τῇ ἐμῇ ταπεινώσει δῶρον.*

9. Ejusdem ad Patriarcham Hierosolymanum. Inc. *Τίς ἀναγγελεῖ Ἀβραάμ.*

10. Disputatio contra eos qui dicunt Dominum Jesum non esse depingendum. Inc. *Ὁ μὴ περιγραφτὸν εἶναι σώματος.*

11. Michaeli et Theophilo Principibus Apologia. Incipit, *Ἐγνωσμένον ἐστὶ τοῖς λόγον μετέχουσιν.*

12. Patri proprio Platoni. Inc. *Ἴνα τί μου πάτερ ἄγιε.*

From the Meerman collection.

9. MISCELLANEA ad Theologiam et Ecclesiasticam Historiam pertinentia, ex antiquis scriptoribus collecta. MS. IN CHART. SÆC. XVIII. Folio.

One hundred and sixty-nine leaves. This volume of Ms. is on paper, and written by different hands. It begins by

1. Asterii Homilia in Sanctos Martyres. *Ἔστιν ὡς ἔοικεν καὶ παρὰ τοῦ, &c.*

2. Ejusdem auctoris in Prophetam Danielelem et Susannam. *Ἀεὶ τοῦ πνεύματος ἡ χάρις.*

3. Ejusdem auctoris in Cæcum a natu. Ἡκούσαμεν ἀρτίως τοῦ υἱοῦ.

4. Ejusdem auctoris in Sanctum Phocam. Καλὴ καὶ συμφέρουσα τοῖς ἀσκουμένοις.

5. Ejusdem auctoris in Zonam Virginis Deiparæ solutam. Τίς ὁ φαιδρὸς σύλλογος.

Asterius was born at Antioch, and bishop of Amasea in Pontus in the fourth century. In his youth he applied himself to the study of eloquence and the law, and pleaded for some time at the bar. He was the author of many homilies, some of which were published by Rubenius, and others by Combefis and Pricher, and were translated into French by Maucroix, 1695. There is great doubt whether the homily on Daniel and Susannah be the production of Asterius. Some of the homilies ascribed to him are conceived to be the works of Asterius, bishop of Scythopolis, mentioned by St. Jerome in his catalogue.

6. Andreæ Cretensis Archiepiscopi Homilia in Circumcisionem Christi. Πάντα τὰ ὑπὲρ ἡμῶν θεανδρικῶς.

7. Ejusdem auctoris in Transfigurationem. Ὅσοι τῇ ἀενώσει τοῦ λόγου.

8. Ejusdem auctoris in S. Magnum Martyrem Georgium. Ἀεὶ μὲν λαμπρὰ καὶ πανεύφημα.

9. Ejusdem auctoris Encomium in Apostolum Titum. Ἀποστολικῶν ἐγκωμίων.

10. Ejusdem auctoris Homilia in Humanam Vitam et in Sopolitos. Οὐδὲν ὡς ἀληθῶς.

11. Ejusdem auctoris in Lazarum quarto die mortuum. Λάζαρος τὸν παρόντα.

12. Ejusdem auctoris in Diem Palmarum. Χθὲς ἡμᾶς μετὰ τοῦ ὄτου Λάζαρος.

13. Ejusdem auctoris Epistola ad D. Nicolaum Papam. Ἀνθρῶπε τοῦ θεοῦ καὶ πιστὲ θεράπων.

14. Ejusdem Auctoris Sermo in S. Patapium, et miraculorum illius narratio. Ὡς λαμπρὰν καὶ πυκίνην ὀρῶ τὴν πανήγυριν.

A copy of this is in the Holkham collection.

15. Ejusdem Auctoris Encomium in Vitam S. Patapii perfectam. Πάντα πιστεύειν ἄξιον.

Andrew of Crete, a monk, and a zealous defender of holy images, is the reputed author of the last ten tracts, and lived in the eighth century. His writings are held in but little estimation, being distinguished neither by eloquence, piety, or learning. Many have contended that the homilies which bear his name are entirely spurious. He lived in the reign of Constantine Copronymus, by whose orders he was whipped to death without the walls of Constantinople, in the circus of St. Mamas, on the 17th of October, 761.

16. S. Theodoretæ Studitæ Homilia de Inventione capitis S. Johannis Præcursoris Baptistæ. Τρίτον μῆνυμα τῆς τοῦ προδρόμου μνήμης.

A copy of this homily is in the Holkham collection.

17. Ejusdem Auctoris Homilia in Decollationem S. Johannis Baptistæ. Ὁ μὲν μακάριος Ἰωάννης.

Theodore the Studite (so called from having settled in a famous monastery founded by Studius, a patrician and consul,) was Bishop of Thessalonica, and lived and wrote in the ninth century, having died A. D. 828. He derived his celebrity chiefly from his eager opposition to the Iconoclasts, and from the zeal with which he wrote in favour of the use of images. For his adherence to these opinions he was banished into Mysia, and closely confined in the castle of Mesope, near Apollonia. Con-

tinuing, however, to animate his party by letters, his correspondence was discovered, and he was ordered to be conveyed to the town Bonitus, in Natolia; and Nicetas, a commissary of the Emperor, was sent to have him severely scourged. Nicetas (it is said) seeing the cheerfulness with which St. Theodore put off his tunic, and offered his naked body, wasted with fasting, to the blows, was moved with compassion, and conceived the highest veneration for the servant of God. In order to spare him, as often as the sentence was to be executed, he continued, under pretence of decency, to send all others out of the dungeon; then throwing a sheep-skin over Theodore's back, he discharged upon it a great number of blows, which were heard by those without; then pricking his arm to stain the whips with blood, he showed them when he came out, and seemed out of breath with the pains he had taken. For seven years, from 815 to 821, Theodore endured many sufferings, and died in the peninsula of Tryphon, on the coast of Bithynia, near Constantinople, on the 11th Nov., being in his 68th year.\* His works are very voluminous, and there are still extant 265 of his epistles, several treatises against the Iconoclasts, 124 epigrams in iambics, and a large Ms. which contains a course of catechetical instruction on the Duties of a Monastic Life, besides Homilies, &c. A list of his principal works is given in his Life. Vid. Ms. No. 8.

18. Maximi Planudis Monachi Comparatio Hyemis et Veris.

*Οἶμαι καὶ πρὸς μόνην τὴν ἀκοήν.*

Planudes was one of the greatest ornaments of Grecian literature during the 14th century. He was a monk of Constantinople, and the author of a Life of Æsop, and a collection of Greek Epigrams, which were published at Florence, 1494. This edition is now extremely rare.

\* Butler's Lives, Nov. 22.

19. Georgii Nicomediæ Archiepiscopi in Oraculum de Conceptione Virginis Deiparæ: for the 9th December. *Λαμπρὰ μὲν καὶ περιφανής.*

20. Ejusdem auctoris Encomium in Conceptionem. *Οὐδὲν ἡδύτερον ἢ χαριέστερον.*

21. Ejusdem auctoris in Conceptionem et Partum Virginis, et in Historiam XII. Trib. Israelis. *Οὐρανῶν ἢ γῆ ταῖς τῆς χάριτος.*

22. Nicolai Cabasilæ Sermo in generationem Virginis Deiparæ inopinatam. *Καὶ πρῶτα μὲν τὸν θεόν.*

23. A duplicate of the same work, written by another hand.

For some notice of this author, see Ms. No. 11, (p. lxiv.) where there is his treatise *De vitâ Christi*.

24. Georgii Scholarii in Festum Introitûs Sermo. *Τὸ μὲν ὀχλῶδες τῶν ἀνθρωπῶν.*

George, surnamed Scholarius, was a distinguished writer and preacher at Constantinople in the 15th century. The Sermon here given, was preached in the presence of Constantine Palæologus, who reigned from 1448 to 1453, when Constantinople was taken by Mahomet II.

25. Nicolai Cabasilæ Sermo in Festum Introitûs. *Ἐπὶ τῶν μειζόνων.*

26. Ejusdem Auctoris Sermo alter in idem Thema. *Εἰ ἐκ τοῦ κάρπου.*

27. Ejusdem Auctoris in Annunciationem. *Ὁ μὲν ψαλμωδὸς προφήτης.*

28. Theodoti Minimi Sermo Encomiasticus in Annunciationem.

Theodotus was a monk and anchorite of the 5th century.

29. Nicolai Cabasilæ Homilia in Annunciationem. *Εἵποτε δεῖ χαίρειν ἀνθρωπον.*



30. A duplicate of No. 29. in another hand.

31. St. Germani Homilia in Annunciationem, Fragmentum.

*Τῆς παρουσίας τιμῆς καὶ βασιλικῆς.*

For some account of Germanus see Ms. No. 5, where is another homily of Germanus on the same subject.

32. Procli Archiepiscopi Constantinopolis Encomium in Beata Virginem Mariam. *Κλέπτει τοὺς πόνους τῶν ἐμπορῶν.*

Proclus had the surname of Diadochus, and flourished in the 5th century. He was succeeded in his dignity by Flavian, A. D. 447. He was a native of Constantinople, and was appointed a Reader of the church at a very early age. He was a disciple of St. Chrysostom, and his secretary. He was afterwards made archbishop of Cyzicus, metropolis of the Hellespont; but he was not received by the inhabitants, who, unwilling to acknowledge the jurisdiction of the bishop of Constantinople, chose Dalmatius, a monk. Proclus therefore continued at Constantinople, and became celebrated for his preaching. In this homily his endeavour is to show that the Virgin Mary ought to be styled the mother of God. He was engaged with Nestorius in a controversy on this subject; and, upon the death of Maximian, in 434, he was chosen bishop of Constantinople. A distinguishing feature of his character was the mildness with which he treated the Nestorians, Arians, and other heretics. He died on the 24th of October, 447. His homilies (twenty in number) were published at Rome by Riccardi, in 1630; and again by Combefis in the Bibliotheca Patrum. His style has been considered concise, sententious, and full of lively witty turns, more proper to please and delight than to move the heart.\*

\* Butler's Lives, Oct. 24.

33. Hesychii Presbyteri Hierosolymitani Homilia in Beatam Virginem Mariam. Πᾶσα μὲν μνήμη δικαίων.

Hesychius is ranked by Mosheim as among the Moral Writers of the 7th century, and mentioned with great contempt.

34. Chrysippi Presbyteri Hierosolymarum Homilia in Beatam Virginem Mariam. Τὴν ἀειθάλλην ῥάβδον.

35. Hesychii Presbyteri Homilia in Beatam Virginem Mariam. Πᾶσα μὲν εὐγνώμων.

36. Georgii Nicomediæ Archiepiscopi in Textum "Steterunt ad crucem Jesu mater ipsius, et soror matris," &c. Πρὸς ὑψηλοτάτην ἡμῖν ἀναδραμών.

A copy of this homily is in the Holkham collection.

37. Ejusdem Auctoris Homilia in occursum Domini et Dei et Servatoris nostri Jesu Christi. Τὴν μὲν προγονικὴν ἐκέλευεν ἀράν.

38. S. Germani Homilia in dormitionem Virginis Deiparæ Mariæ. Ὁ χρεοστῶν πάντοτε τὸν ἴδιον εὐεργέτην.

39. Johannis Archiepiscopi Thessalonicensis in Dormitionem Virginis, &c. Τῇ θαυμαστῇ καὶ ὑπερενδόξῳ.

40. Episcopi Tauromeniæ Homilia in Filium Prodigum. Ἐφθασεν ἡ εὐαγγελικὴ φιλοσοφία.

41. Nicolai Cabasilæ in Dormitionem Virginis, &c. Homilia. Τοῦ νῦν ἀγῶνος ὡς οὐδέεν.

42. Andreæ Cretensis in Dormitionem Virginis, &c. Καλεῖ πάλιν ἡμᾶς τὸ συνεχές. Vid. No. 15.

43. Gennadii Scholarii monachi in Migrationem Virginis, &c. Ἡ μὲν τοῦ ἔτους ἀρχή.

44. B. Johannis Phurneti Homilia in Transfigurationem. Περὶ τῆς μεταστάσεως.

45. Georgii Nicomediæ Archiepiscopi Homilia in Zonam Virginis Deiparæ solutam. Θεῖα τίνα καὶ μεγάλα μυστήρια.

46. Commentarium in Imaginem Virginis Deiparæ Romanæ, Anonymi. *Καὶ πάντα μὲν ὁ χρόνος.*

47. Manuelis Christonomi Sermo demonstrativus, in illos qui de dignitate Virginis Deiparæ supra Cherubim dubitant. *Πλειστάκις ἠπόρησας, ᾧ φιλάριστε.*

48. Leonis Imperatoris Sermo de Luce et Tenebris. *Χριστοῦ ἑορτὴν τιμῶμεν.*

49. Narratio Aphrodisiani Philosophi in administrationem in carne Domini Jesu Christi. *Ἐν τοῖς χρόνοις Κύρου τοῦ Περσῶν βασιλέως.*

A copy of this homily is extant in the Holkham collection.— This Ms. was obtained from the Meerman collection.

10. THEODORETI Dialogi duo, scilicet: Incommutabilis et Inconfusus. MS. IN CHART. SÆC. XIV. vel XV. Folio.

Ninety-three leaves. The present work consists of two Dialogues, after the Socratic manner, entitled *Διαλόγος ἄτρεπτος*, and *Διαλόγος ἀσύγχητος*; in which the chief object is the correction of heresy, especially the Arian. The works of Theodoret were published in Greek and Latin, by Père Sirmond, at Paris, 1642, in 4 vols. folio; but a much better edition has been since published at Halle, 1768-74, by Schultze, 5 vols. 4to.

From the Meerman collection.

Theodoret was an illustrious father of the church, born at Antioch about A. D. 386, trained under St. J. Chrysostom, and raised to the episcopal chair of Cyrus, in Syria, A. D. 423. He is said to have been dedicated to God by his parents before he was born, and was educated in the study of every true branch of Syriac, Greek, and Hebrew learning. He converted all the Marcionites, Arians, and other heretics in his diocese, in which

were reckoned 800 churches, or parishes. Although he lived in great poverty, he enriched the poor and the churches, and built for Cyrus an aqueduct, two large bridges, porticos, and baths. He was zealous in his defence of Nestorius, and wrote a confutation of the twelve anathematisms drawn up against him by St. Cyril. In some of his writings he has adopted expressions so strongly in favour of Nestorianism, that they were condemned in the 5th general council. His zeal against Eutychus and Dioscorus excited the indignation of their sect; and by the false council of Ephesus a pretended sentence of deposition was pronounced against him. The council of Caledon, which met in 451, and in the seventh session, held on the 26th of October, had presented to them a request from Theodoret, that his writings of faith might be examined. The examination was not permitted; but he was required to anathematize Nestorius, which he at length did; and it must be recollected, that although he had defended the person of Nestorius, he had never failed to condemn his heresy. He died at Cyrus about the year 458; and whatever mistakes and faults he fell into, (it has been observed,) he cancelled by his edifying repentance; and the great virtues which he practised even under his disgrace, the extent of his learning, and the sublimity and acuteness of his genius, have established his reputation in all succeeding ages, and he is deservedly ranked among the most illustrious fathers of the church.\* His style is generally held to be very purely Attic, and his writings, which are on various subjects of theology, have been highly praised.

\* Butler's Lives, Jan. 24.

11. NICOLAI CABASILÆ (Archiep. Thessalonic.) de Vita in Christo Lib. VI.—IDEM, contra Usurarios.—JOANNIS DAMASCENI introductio elementaria Dogmatum.—IDEM, de Trisagio ad Joannem Archimandritam.—IDEM, adversus Iconomachos.—GREGORIUS NYSENSUS et NILUS, in Cantica Canticorum. Ms. IN CHART. SÆC. XV. vel XVI. Folio.

This volume of Ms., which is beautifully written on 201 leaves of what is called “tooled paper,” and belongs to the date of the 15th, or early in the 16th century, contains,—

1. The Treatise of Nicholas Cabasilas, archbishop of Thessalonica, who lived under the reign of Cantacuzene, in the 14th century, “De vitâ Christi.” The work is divided into six chapters, and was printed in Latin in the Bibliotheca Patrum, at Paris, 1624. It was also printed separately in Latin at Ingolstadt, in 1604.

2. By the same author, a treatise, entitled “κατὰ τοκισόντων,” or, against Usury. A translation of this tract is likewise found in the Bibliotheca above mentioned; but I am not aware of the Greek text having been yet printed.

3. Johannis Damasceni, “Elementa Dogmatum;” in the same hand, and on the same paper.

4. By the same author, a treatise “De Trisagio;” and

5. Another treatise, “Adversus Iconomachos.”

John of Damascus was born of a noble and ancient family at the place from which he derives his name, about A. D. 676. He became a monk in the monastery of St. Sabas, near Jerusalem, and died, aged 84, A. D. 760. He is said to have been the most learned man of that century, except perhaps our own countryman Bede. His works were published in Greek and Latin at Paris, by Le Quien, a Dominican friar, in 2 vols. folio, 1712; the best edition of which, is that of Verona, 1748.



6. A Commentary of Gregory, bishop of Nyssa, and of Nilus, archbishop of Thessalonica, "in Cantica Cantorum." Gregory of Nyssa was younger brother to St. Basil the Great, by whom he was called to assist in his pastoral duties, and was among the stoutest opponents of the Arians, and champions of the Nicene faith. He lived in the 4th century. In 372 he was chosen bishop of Nyssa, a city of Cappadocia, near the Lesser Armenia. The high reputation he enjoyed for his learning and virtues, obtained for him the title of *Father of the Fathers*, as the seventh general council testifies. His works are chiefly polemical, and display very considerable learning and piety. They were published by the Jesuit Fronto le Duc, at Paris, in 1615, in 2 vols. folio; and again in 1638, in 3 vols. folio. They have been designated as "eternal monuments of this Father's great zeal, piety, and eloquence." His diction has been commended by Photius as surpassing that of all other rhetoricians, in perspicuity, elegance, and a pleasing turn of expression. In the beauty and sweetness of his eloquence, and the copiousness of his arguments in his polemic works against Eunomius, he is described as far exceeding all others who have treated the same subjects. He highly extols the Book of Canticles; he calls it "a divine book, not to be read but by pure hearts, disengaged from all love of creatures, and free from all corporeal images." He says, "the Holy Ghost instructs us by degrees: by the book of Proverbs, to avoid sin; by Ecclesiastes, to draw our affections from creatures; by this of Canticles he teaches perfection, which is pure charity." The explanation is mystical.

Nilus was archbishop of Thessalonica in the 4th century, a disciple of Chrysostom, and wrote chiefly against the Latins, contending that the bishop of Rome was entitled to no more than a primacy of honour. His writings have been often published, about the period of the Reformation. An edition of the works of Nilus, Greek and Latin, 2 vols. folio, was published at Rome 1668, and 1678. A duplicate of this Ms. exists in the

Holkham collection. The treatises above mentioned are all perfect, and the book is in high preservation.

From the Meerman collection.

12. MAXIMI Monachi Sermo Capitularis de Theologia, et Centuria Allegorica de Virtutibus. THALASSIUS, de Charitate, de Continentia, et de Conversatione secundum Spiritum. Græcè. MS. IN CHART. SÆC. XVII. Folio.

Thirty-nine leaves. This Summary of Theology, and Allegorical Century of Maxims on the Virtues, are the production of Maximus the monk, who held the first rank among the Greek writers of the seventh century. He was distinguished by his zeal in opposing the doctrines of the Monothelites, and wrote some Illustrations and Commentaries upon the Holy Scriptures.

The first of the above-mentioned tracts begins *Εἰς θεὸς ἀναρχὸς κατὰληπτος*.

The second begins, *Εἰς ὁ θεὸς ὅτι μία θεότης*.

This Ms. contains also four centuries of Maxims, written acrostically upon sentences containing each one hundred letters, by Thalassius, who was a contemporary author with Maximus, and whose writings abundantly display the fantastic and extravagant character which distinguished the age he lived in. He was also contemporary with Theodoret, bishop of Cyrus, and lived in his diocese.

The first of his centuries is De Amore et Temperantiâ; and the sentence for his acrostic is *Πνευματικῶ ἀδελφῶ καὶ ἀγαπητῶ κυρίῳ*

Παύλω Θαλάσσιος τῷ μὲν φαινομένῳ ἡσυχαστῆς τῇ δὲ ἀληθείᾳ πραγματευ-  
τῆς κενοδοξίας. The latter part of which description is truly veri-  
fied by the nonsense which his maxims contain.

The second century takes the sentence *Εὕξαι ὑπὲρ ἐμοῦ, ἀδελφεῖ  
τιμιώτατε, ὅτι μεγάλα κακὰ προσδοκῶ, ἀξία τῆς ἐμῆς προαιρέσεως, λύπας  
τῇ ψυχῇ καὶ ὀδύνας τῷ σώματι.*

The third century has: *Αλην κακὰ κυρίως. οὐ τὰ τὴν σάρκα μὲν  
κακοῦντα, τὴν δὲ ψυχὴν καθαίροντα. τὰ δὲ τὴν συνείδησιν λυποῦντα, τέρποντα  
δὲ τὴν σάρκα.*

The fourth century has: *Ὅμως οὖν καὶ ἐκ τῶν κυρίως κακῶν καὶ τῶν  
μὴ κυρίως νομιζομένων δὲ εὕξαι ἐκτενῶς πρὸς κύριον τὸν θεὸν ἡμῶν λυτρωθῆναι  
ἡμᾶς.*

The Maxims have but little connexion with the subject in  
general. The work has never, I believe, been printed.

From the Meerman collection.

## Latin Manuscripts.

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### 1. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XII. vel XIII. Folio.

Three hundred and thirty-seven leaves. Eleven and a half inches by seven and a half inches. There are 125 illuminations. This Ms. of the Latin Vulgate is written in a small, but very distinct character. The prologue of St. Jerome, beginning *Frater Ambrosius*, commences on the recto of the first, and terminates on the verso of the second leaf. It is followed by a table of the contents of ten chapters of the book of Genesis, and the prologue to the book of Genesis, *Desiderii mei, &c.* which is concluded on the recto of fol. iii. The initial I, with which the book of Genesis begins, is illuminated, and extends the whole length of the page. The division of the chapters is different from the present Latin Vulgate: Genesis alone has 79 divisions. Each book is preceded by a table of contents to the chapters. All the initials are written in red or blue; the numbers of the chapters uniformly in red; and at the commencement of each book the initial is illuminated in gold and colours. The titles to the books and prologues are all in red. The following is the order of the books:—*Old Testament*: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I, II, III, IV Kings, Isaiah, Jeremiah, Lamentations, Ezechiël, Daniel, Hosea, Joel, Amos, Obadiab, Jonah, Micah, Nahum, Habakuk,

Sophoniab, Haggai, Zachariah, Malachi, I and II Chronicles, I and II Ezra, Nehemiah, Tobit, Judith, Esther, I and II Maccabees, Job, Proverbs, Ecclesiastes, Song of Songs, Book of Wisdom, Ecclesiasticus, Baruch. *New Testament*: Matthew, Mark, Luke, John, Acts of the Apostles, Epistles of James, I and II Peter, I, II, and III John, Jude, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, Revelations. The prologues of St. Jerome are prefixed to the several books. The Ms. concludes with 20 pages of interpretations of Hebrew names.

2. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XII.  
vel XIII. Quarto.

Three hundred and forty-eight leaves. Seven and a half inches by four and a half. This Ms. of the Latin Vulgate is written in two columns, on extremely thin vellum, in a very small gothic character. The capitals are illuminated in blue and red, and the number of the chapters is marked in the margin. There is a running-title in red. The order of the books, and arrangement of the Ms. generally, is peculiar. The prologues to the books are placed in the usual manner. The following is the order of the books of the Old and New Testament:—

*Old Testament*: Genesis, (49 chapters,) Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I, II, III, IV Kings, I and II Chronicles, Prayer of Manasseh, Esdras, Nehemiah, Tobit, Judith, Esther, Job, Psalms, (not numbered, but divided into 150). On the reverse of the last leaf of the Psalter commence the interpretations of proper names used in Scripture: these occupy 22 leaves. After these follow the Proverbs, Ecclesiastes, Song of Songs, Book of Wisdom, Ecclesiasticus; the reverse of the last leaf of which is blank. The Book of



Isaiah begins on the *recto* of the next, and is succeeded by Jeremiah, the Lamentations, Baruch, Ezechiel, Daniel, the twelve minor Prophets in the usual order, and the I and II Maccabees.

*New Testament.* The prologue to the four Evangelists is supplied by another hand, in an ancient character. The Gospels of St. Matthew, Mark, Luke, and John. The Acts of the Apostles; the Epistles of James, I and II Peter, I, II, and III John, Jude, Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, Laodiceans, (which is not commonly met with in Mss.) I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, and the Revelations.

3. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XII.  
vel XIII. Octavo.

Three hundred and ninety-eight leaves. Nine inches by six. This is a very neat Ms. of the Latin Vulgate, written in a small gothic character, and arranged in two columns. The vellum is very thin, and the ink remarkably black and glossy. All the capitals are either in red or blue; so are the numerals of the chapters of the different books. There is nothing peculiar in the arrangement of the books or the prologues. In the margins, the parallel places and some various readings are inserted. There are many contractions. After the Revelations are the usual interpretations of proper names, which occupy 35 leaves; and the Ms. concludes with the canons of Eusebius, and a table of the several Epistles and Gospels for every Sunday throughout the year. The latter pieces occupy four leaves.

4. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XII.  
vel XIII. Octavo.

Five hundred and thirteen leaves. Eight inches by five.

This Ms. of the Latin Vulgate is also written in a small gothic character, and arranged in two columns. The capitals are flourished, and alternately in red and blue ink. In the number and arrangement of the books it corresponds with the preceding, except that there are the four books of Esdras, and the prayer of Manassch at the end of II Chronicles. At the end of the volume, on 19 leaves, are the interpretations of proper names.

5. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XII.  
vel XIII. Folio.

Four hundred and eighty-two leaves. Eleven inches by seven and a half. This Ms. of the Latin Vulgate is well written in a small gothic character, and arranged in two columns. The initials are all illuminated in red and blue; and several contain small miniatures, for the most part representing the same subjects as No. 13. The arrangement of the prologues, and order of the books, both of the Old and New Testament, is the same; and as they are there enumerated, together with the illuminations, it will not be necessary to detail them in this place. Some of the initials in this volume are very finely executed. At the end of the initial to the book of Genesis, representing the work of the creation in seven compartments is a drawing of the Crucifixion. The mother of Jesus is standing on one side of the cross, and St. John on the other. At the end of the Ms. the interpretations of proper names used in scripture are arranged in five columns, on thirty leaves.

6. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XII.  
vel XIII. Folio.

Five hundred and twenty-one leaves. Ten and a half inches by seven. This Ms. of the Latin Vulgate is written on very

thin vellum, with remarkably black ink, and in a handsome gothic character. All the capitals are illuminated, and the initials are in gold and colours. The prologues to the several books, and the order and arrangement of them, are similar to the preceding Ms. The miniatures are very small; the subjects are generally the same as those of No. 5.; but sometimes differently depicted. At the end of the Revelations are the interpretations of proper names, on 43 leaves. This Ms. belonged to the Rev. Cæsar de Missy; and on the title-page he has written *Ex Libris Cæsar De Missy, Londini: Anno 1745. Codex Ms. D.*

7. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIII.  
Octavo.

Three hundred and eighteen leaves. Eight and a quarter inches by five and a quarter. Written in a very small gothic character on thin vellum. The capitals are flourished, and some illuminated in red and blue. The chapters are numbered, and there is a running-title, the letters of which are alternately written in red and blue ink. The arrangement of the books corresponds with the preceding Ms., with this one exception in the Old Testament, in which the third book of Esdras is inserted. After the Revelations are two leaves containing a table of the Epistles and Gospels for the Sundays throughout the year.

8. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIII.  
Octavo.

Six hundred and twenty-two leaves. Six and a quarter inches by four. Written in a small gothic character in two columns. The books are the same, and arranged in the same manner as in No. 2. There is a blank leaf between Job and the Psalms, and

a blank leaf between the latter book and Proverbs. There is a running-title to all the volume, except the Psalms. At the end are the interpretations of proper names, on 57 leaves. Some of the principal capitals are illuminated; others are merely written in blue and red, and flourished. This Ms. is exceedingly well written.

9. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIII.  
Octavo.

Six hundred and fifty-one leaves. Six and a quarter inches by four. A beautifully written Ms., in a small, distinct, gothic character, on the purest and thinnest vellum. The capitals are illuminated in gold and colours. There are seven miniatures in the initial of the book of Genesis; and at the end of it, a drawing of the crucifixion. The second book of Esdras is inscribed Nehemiah, and is followed by the II Esdras. In other respects this Ms. does not vary from the foregoing one. The volume concludes with 47 leaves of interpretations of proper names.

10. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIII.  
Octavo.

Four hundred and ninety leaves. Seven and a quarter inches by four and three quarters. This Ms. of the Latin Vulgate is also beautifully written in a small gothic character, arranged in two columns, on very white vellum. The initials are illuminated in gold and colours; and many of them contain miniatures, executed in a very superior manner. The arrangement of the books corresponds with the preceding Ms. There are the usual prologues; and the volume terminates with the interpretations of proper names, on 35 leaves.

11. BIBLIA SACRA LATINA CUM COMMENT. MS. IN  
MEMB. SÆC. XIII. vel XIV. Folio.

Three hundred and twenty-seven leaves. Nineteen inches by thirteen. This is a truly magnificent Ms. of the Latin Vulgate, and is the only one with a commentary I have seen. The text is arranged in two columns, and is written in a uniform, fine gothic character. The commentary, or rather commentaries, (for there appears to be more than one attending some places,) occupy the margins, the top and bottom of the page, and is written in a similar character to that of the text, but much smaller. It is peculiarly distinct and legible. The commentaries are to be found attached to the following books:—Genesis, Exodus, and Leviticus, as far as chap. vii. The books of Job, Isaiah, Jeremiah, the Lamentations, and prayer of Jeremiah, Baruch, Ezechiel, Daniel, and the twelve minor Prophets. In the New Testament, to the Gospels of St. Matthew, St. Mark, St. Luke, and St. John. All the initial letters are highly illuminated in gold and colours; that of the letter I, commencing the book of Genesis, is peculiarly splendid, and extends upwards of a foot in length, consisting of twenty-three miniatures illustrative of various parts of Scripture, and containing representations of angels, saints, &c. The initial L, at the beginning of the New Testament, is equally beautiful; in short the principal initials are executed in the same fine style of art, and contain various beautiful miniatures. The following is the order of the books of the Old and New Testament in this Ms.

*Old Testament:* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I, II, III, IV Kings, I and II Chronicles, I and II Esdras, Tobit, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Book of Wisdom, Ecclesiasticus, Isaiah, Jeremiah, Lamentations, prayer of Jeremiah, Baruch, Ezechiel, Daniel, Hosea, Joel, Amos, Oba-



diah, Jonah, Micah, Nahum, Habakuk, Sophoniah, Haggai, Zachariah, Malachi, I and II Maccabees.

*New Testament*: Matthew, Mark, Luke, John. The Epistle to the Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews. The Acts of the Apostles. The Epistle of James, I and II Peter, I, II, and III John, Jude, and the Revelations.

This Ms. was formerly in the possession of Trotter Brockett Esq., and was purchased at the sale of his library.

12. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIV.  
Octavo.

Five hundred and thirteen leaves. Seven and a half inches by five. This Ms. of the Latin Vulgate is well written in a small gothic character, and arranged in two columns. The capitals are flourished, and written in red and blue ink. There are three books of Esdras, the second of which is headed Nehemiah. One leaf in the book of Genesis has been supplied by another hand. The number and arrangement of the books agree with the preceding Mss. After the Revelations are the interpretations of Hebrew names, on thirty leaves; a table of the Epistles and Gospels for the Sundays throughout the year, on three leaves; the canons of Eusebius, on four leaves; and a table of the services appointed for the several feasts and fasts, also on four leaves.

13. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIV.  
Folio.

Five hundred leaves, fourteen inches by nine, written in a gothic

character, and arranged in two columns. The initial letters of this Ms. are highly ornamented, and very fancifully depicted; many contain very fine miniatures, all in gold and colours of exceeding richness. There are 118 miniatures, besides illuminated letters, and every capital is written either in red or blue ink. The flourishes between the columns and in the margins are both fanciful and elegant. There is a written running-title, and the titles of the books and their prologues is in red. The number of the chapters is placed in the margin.

The Ms. commences with the usual Prologue of St. Jerome, beginning *Frater Ambrosius*, and followed by that to the Pentateuch, *Desiderii mei*. At the end of this prologue is an illumination representing our Saviour on the cross, on one side of which the Virgin Mary, and on the other St. John is depicted standing. The following is the order of the books, and the illuminations:

Genesis. The initial I is splendidly illuminated, and represents in seven miniatures the creation of the world. These are connected together as in a chain, at the inferior part of which are miniatures of the Four Evangelists; and the whole is supported by a very grotesque figure, seated, with his hands resting on his thighs to enable him to support the weight of the whole upon his shoulders. On each side of this figure are other grotesque figures, partly human and partly brute; these extend the whole width of the volume.

Exodus. Jacob and the Children of Israel.

Leviticus. The Lord speaking unto Moses from the Tabernacle.

Numbers. God commanding Moses to number the people.

Deuteronomy. Moses pointing out to the Children of Israel the land which the Lord swore unto Abraham, Isaac and Jacob, to give unto them and their seed after them.

Joshua. Moses lying dead, and the Lord appointing Joshua to succeed him.

Judges. Joshua lying dead, and the Lord appointing Judah and Simeon to go and fight against the Canaanites.

Ruth. Elimelech, his wife and two sons, departing for Moab.

I Kings. Elkanah and his two wives worshipping.

II Kings. The death of the Amalekite.

III Kings. David cherished by Abishag in his old age.

IV Kings. Ahaziah falling down from a lattice.

I Chronicles. Adam's line to Noah, represented in five figures.

II Chronicles. Solomon at prayer.

I Esdras. Cyrus king of Persia directing two workmen in the building of the Temple.

II Esdras. The Prophet Nehemiah writing.

III Esdras. Josias delivering his charge to the Priests and Levites.

Tobit. Illumination representing a pigeon letting fall his dung on the eyes of Tobit, producing his blindness.

Judith. Judith destroying Holofernes.

Esther. Illumination of Ahasuerus and Esther, and his queen Vashti.

Job. Job covered with sores tempted by his wife to curse God.

Psalms. The Almighty, in the upper part of the letter B. King David in the lower. This is an exceedingly elegant initial.

Psalms XXVI. and XXXVIII. A miniature of King David.

——— LII. (LIII. of the present Version.) A naked figure drinking out of a vessel, and holding a rod with a sponge at the end of it.

——— LXVIII. (LXIX.) A man sinking in the water and crying to the Almighty (who is represented in the upper part of the letter S) to save him.

——— LXXX. (LXXXI.) David singing and playing on bells.

——— XCVII. (XCVIII.) Three figures singing.

——— CIX. (CX.) King David.

**Proverbs.** King Solomon delivering his Proverbs to a man in a kneeling posture and naked.

**Ecclesiastes.** Figure of the Preacher, with a youth kneeling before him.

**Song of Songs.** Miniature of a female figure.

**Book of Wisdom.** Miniature of King Solomon with the Sword of Justice.

**Ecclesiasticus.** Figure of the Deity, with a human being before him holding the Book of Wisdom.

**Isaiah.** The Prophet extended on a (St. Andrew's) cross, and being sawn asunder.

**Jeremiah.** The Prophet with a rod of the almond-tree and a seething-pot. Vide v. 11-13.

**Lamentations.** Figure of the Prophet moaning over the city.

**Prayer of Jeremiah.** The Prophet kneeling, and the hand of the Almighty above.

**Baruch.** The Prophet writing.

**Ezechiel.** Illumination representing the Vision of the Prophet.

**Daniel.** The Prophet in the den of lions. A figure of the Angel of the Lord hovering over and protecting him.

**Hosea.** The Prophet taking Gomer the daughter of Diblaim.

**Joel.** Miniature of the Prophet.

**Amos.** The Prophet tending his sheep.

**Obadiah.** Four figures seated at a table, a fifth presenting a bowl with a fish in it.

**Jonah.** The Prophet being delivered from the whale.

**Micah.** The Prophet addressing several figures clad in armour.

**Nahum.** The Prophet foretelling the ruin of Nineveh.

**Habakuk.** The Prophet with a burthen at his back; the Angel of the Lord extended over him.

**Sophoniah.** The Prophet delivering the judgment of God against Judah.

**Haggai.** A full-length miniature of the Prophet. Above him are three figures seated at a table.

- Zachariah. Miniature of the Prophet.
- Malachi. The Prophet reproving the Priests.
- I Maccabees. Illumination representing the battle between Alexander and Darius.
- II Maccabees. The delivery of the letter from the Jews of Jerusalem to those of Egypt.
- Two Prologues to St. Matthew.
- St. Matthew. Illumination, consisting of several figures, to represent the genealogy of Christ.
- St. Mark. Figure of the Evangelist; but the head and face is not human, it is that of his symbol.
- St. Luke. A similar figure to the preceding, but having the head of an ox.
- St. John. A splendid illumination of the Evangelist, with a variety of ornaments, and occupying the whole length of the page.
- Romans. Figure of St. Paul delivering the Epistle to a messenger.
- I Corinthians. Similar to the preceding.
- II Corinthians. Illumination, representing the escape of St. Paul from Damascus, by being let down from a window in a basket.
- Galatians. Head of St. Paul.
- Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, and Philemon. To each of these there is a head of St. Paul.
- Hebrews. St. Paul addressing the Hebrews.
- Acts of the Apostles. Figure of St. Paul.
- Epistle of St. James. A full-length miniature of St. James.
- I and II Peter. Delivery of the Epistle in the first, to one, and in the second, to two figures.
- I John. Miniatures of our Saviour and St. John.
- II and III John. Delivery of the Epistles to two messengers.
- Jude. Miniature of St. Jude.



Revelations. Two figures ; one of the Angel of the Lord transmitting by means of a trumpet, applied to the ear of St. John, the Revelation of Jesus Christ. Above are seven lights, in reference to the seven churches of Asia, to whom the Revelations were directed.

To the several books of the Old and New Testament there are the usual prologues ; and the Ms. terminates with the interpretations of proper names, consisting of 36 leaves, and to which there is an illuminated figure of a scribe.

14. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XIV.  
Folio.

Six hundred and forty-seven leaves. Fourteen inches by nine a half. This is a very splendid Ms. of the Latin Vulgate, containing upwards of a hundred miniatures, and having all the initial letters highly illuminated in gold and colours. The Ms. is written in a large gothic character, and is arranged in two columns.

The following is the order of the contents, and a list of the illuminations :

The prologues of St. Jerome.

Genesis. At the commencement, the work of the creation is represented in five miniatures of the Deity.

Exodus. Illumination, representing Moses striking the rock, and water issuing therefrom.

Leviticus. Illumination, representing the Deity giving his commands to Moses from the Tabernacle. This book is divided into 28 chapters.

Numbers. Illumination, representing the Deity giving commands to Moses to number the men of war.

Deuteronomy. Illumination, representing Moses rehearsing

to the people of Israel the promise of the Lord; his anger for their incredulity, &c.

Joshua. Illumination, representing the Lord appointing Joshua to succeed Moses, who lies dead at the bottom of the illuminated capital.

Judges. Illumination, representing Joshua lying dead, and the Lord appointing Judah and Simeon to go and fight against the Canaanites.

Ruth. Illumination representing Elimelech. This book has five chapters.

I Kings. Illumination representing Saul and the Witch of Endor.

II Kings. Illumination, representing David lamenting the death of Saul and Jonathan. This is divided into two compartments; in the upper of which is David, an eagle, a lion, and an ox; in the lower, David lamenting over an extended corpse. Another figure is also introduced into this division.

III Kings. Illumination, representing king David of very advanced age, being cherished by Abishag the Shunamite. The virgin is depicted standing before the king: she is also represented as lying with the king. There are two other figures in the back ground.

IV Kings. Illumination, representing the fall of Ahaziah. At the end of this book is the prologue to Chronicles.

I Chronicles. Illumination, consisting of a group of figures representing the line of Adam to Noah.

II Chronicles. Illumination, representing king Solomon and a female praying at an altar.

Prologue to Esdras.

I Esdras. Illumination, representing two figures of workmen; one ascending a ladder, the other using a trowel, and intended to represent the building of the Temple.

II Esdras. Illumination, representing Hanani informing Nehemiah of the misery of Jerusalem. Nehemiah is represented as mourning, fasting, and praying.

III Esdras. Illumination, representing Josias delivering his charge to the Priests and Levites.

Prologue to Tobit.

Tobit. Illumination, representing the departure of Tobias with the angel Raphael. The wife of Tobit is represented sorrowing at his departure.

Prologue to Judith.

Judith. Illumination, representing Judith about to destroy Holofernes. In her right hand she holds a sword, and with her left she is grasping the hair of his head.

Prologue to Esther.

Esther. Illumination, representing the king Ahasuerus. After the first ten chapters follow the six that are placed in the Apoerypha, and which are not found either in the Hebrew or Chaldee.

Prologue to Job.

Job. Illumination, representing the messengers communicating to Job the destruction of his children and effects. Job is represented sitting on the ground naked, having a mantle which covers only a part of his body.

Prologue to Psalms.

Psalms. Illumination of the capital letter B; in the upper division of which is figured the Almighty, holding a book in his left hand; in the lower, king David with a psaltery on his breast.

Psalm XXVI. Miniature of king David holding a light in both hands.

Psalm XXXVIII. Miniature of king David, with a book in his right hand, and his fore-finger of the left pointed towards his lips, in allusion to v. 13.

Psalm LIII. Miniature of king David holding a scourge.

——— LXIX. The initial letter S contains in its divisions figures of the Almighty: in the upper one he is represented looking down upon, and stretching forth his right hand towards a prostrate naked figure of a man in the lower division.

Psalm LXXXI. Miniature of king David playing upon two bells.

Psalm XCVI. Miniature of king David, with a book opened, upon which is written 'Cantate Domino.'

Psalm CX. Miniature of the Deity, with two fingers of the right hand raised; the left hand is supporting a book.

The Psalms are divided into 169.

Prologue to Proverbs.

Proverbs. King Solomon seated, and delivering his Proverbs to a man represented naked.

Prologue to Ecclesiastes.

Ecclesiastes. Figure of the Preacher, with a youth kneeling before him; and in the back ground is represented a wheel, in allusion to chap. XII. verse 6.

Solomon's Song. Miniature containing three female figures seated at a table with a book upon it.

Wisdom of Solomon. Miniature of a King holding the sword and scales of Justice.

Prologue to Ecclesiasticus.

Ecclesiasticus. Figure of the Deity, with a human being before him holding the Book of Wisdom.

Prologue to Isaiah.

Isaiah. Illumination, representing the prophet Isaiah being sawn asunder, perpendicularly, by two men:—the prophet is placed in a case.

Prologue to Jeremiah.

Jeremiah. The prophet receiving the Word from the Lord.

Lamentations of Jeremiah.

Prologue to Baruch.

Baruch. The prophet presenting the Book to Jechonias.

Prologue to Ezechiel.

Ezechiel. Miniature of the prophet, who is represented discoursing to two figures, one of which has a crown upon his head.

Prologue to Daniel.

Daniel. Full-length miniature of the prophet. This book has 14 chapters.

Prologue to the twelve minor Prophets.

Hosea. The prophet represented taking Gomer, the daughter of Diblaim.

Prologue to Joel.

Joel. Miniature of the prophet prophesying.

Prologue to Amos.

Amos. The prophet tending his sheep.

Prologue to Obadiah.

Obadiah. The illumination to this book consists of four figures: three are arranged around a table; and at the bottom of the drawing is a figure supporting and presenting a bowl containing a fish, which is pointed to by the first three figures.

Prologue to Jonah.

Jonah. Illumination, representing a vessel in a turbulent sea, and the prophet being cast into the sea.

Prologue to Micah.

Micah. Illumination emblematical of the wrath of God.

Prologue to Nahum.

Nahum. The Deity represented delivering his commands to the prophet. Beneath the Almighty are emblems of his wrath, darts of fire, &c.

Prologue to Habakkuk.

Habakkuk. The prophet upon a tower, waiting the commands of the Deity.

Prologue to Zephaniah.

Zephaniah. The prophet delivering the judgment of God against Judah.

Prologue to Haggai.

Haggai. A full-length miniature of the prophet.

Prologue to Zechariah.

Zechariah. A miniature similar to the preceding, and to that attached to the book of Daniel.

Prologue to Malachi.



Malachi. The prophet reproving the priests for neglecting their covenant.

Prologue to Maccabees.

I Maccabees. Illumination, representing the battle between Alexander and Darius.

II Maccabees. Illumination, representing the delivery of the letter from the Jews of Jerusalem to those of Egypt.

Two prologues to St. Matthew.

St. Matthew. Illumination of a variety of figures to represent the genealogy of Christ.

St. Mark. Figure of the Evangelist.

Prologue and preface to St. Luke.

St. Luke. Illumination, representing Zechariah praying before the altar of incense.

Prologue to St. John.

St. John. Figure of the Evangelist.

Prologue to the Romans. An illuminated figure of St. Paul.

Romans. A larger figure of St Paul.

I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon. To each of these epistles there is a prologue, and an illuminated figure of St. Paul.

Prologue to the Hebrews.

Hebrews. Illumination representing St. Paul addressing the Hebrews.

Prologue to the Acts of the Apostles.

The Acts. Illuminated figure of St. Luke.

Prologue to the Epistle of St. James.

St. James. Illuminated figure of the Apostle.

I St. Peter. Illuminated figure of St. Peter; the keys are in his right, and a book in his left hand.

II Peter. Another illuminated figure of St. Peter.

I, II, and III St. John. Illuminated figures of the Apostle.

St. Jude. Illuminated figure of St. Jude.

Prologue to the Revelations.

The Revelations. Illuminated figure of St. John.

At the end of this book is the following subscription: “ *Ego Justinus Magistri Stephani de Civitate Therm.\* incēpi, mediavi, et complevi, istam bibliam, Deo Gratias; et meum pro robore signum feci.*” Here follows a monogram.

On the next, and fifty-three succeeding leaves, is an index of the proper names in the Scriptures, with all the capitals illuminated. The monogram of the writer is again placed at the end of this table, with which the Ms. concludes.

15. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC.  
xv. Folio.

Three hundred and eighty-nine leaves. Twenty inches by thirteen and a half. This Ms. of the Latin Vulgate appears to have been written in France; the letters are flourished in the manner common to many French Mss. There are forty-four illuminated drawings at the commencement of the books of the Old and New Testament, chiefly four and a half inches square. There are also several hundred illuminated large capitals in gold and colours, and several thousand smaller ones executed in the same manner. In the interpretations of proper names alone there are several thousand illuminated letters, and they present a very imposing and brilliant appearance. At the beginning of many of the books there is an illuminated border around the text, consisting of fanciful devices, flowers, fruit, insects, and grotesque figures. The illumination at the commencement of the book of Genesis occupies nearly the whole of the page.

The Ms. commences with a table of four leaves, written in red and black ink, and headed thus: “ *Repertorium sive tabula ad inveniend̄ om̄ia capitula tocius hujus biblie per numerū scriptum in*

\* *Thermarum*, probably; but the word is illegible.

<i>quoll̄ folio hujus libri. Et primo Capitula Ep̄l̄e beati Jeronimi ad paulin̄</i>	i.	ii.	iii.	iiii.	v.	vi.	vii.	-	-	-	-	j
<i>Prologus beati Jeronimi</i>	-	-	-	-	-	-	-	-	-	-	-	ij
<i>Libri Genesis Capitula</i>	i.	ii.	iii.	-	-	-	-	-	-	-	-	iiij

and so on, by which it is easy to refer instantly to any part of the Old or New Testament.

The following is the order of the books, and a list of the chief illuminations :

Prologues of St. Jerome. St. Jerome seated at a desk, discoursing to an auditory of seven persons represented in various attitudes.

Genesis. This illumination is divided into twelve compartments:—I. The creation of the world. II. The Deity dividing the earth. III. The division of the earth from the firmament. IV. The creation of the fishes. V. Of the beasts of the field. VI. Of man. VII. Of woman. VIII. The Deity placing man and woman in the Garden of Eden. IX. The temptation of the Serpent. X. The Deity addressing Adam and Eve upon their disobedience. XI. The Angel driving them out of Paradise. XII. Eve spinning, and Adam digging. These miniatures are enclosed within a large and handsome border, composed of various grotesque figures, beasts, birds, insects, flowers, &c. There is also a column with a scroll entwined around it, bearing the initials V R; and at the bottom are the armorial bearings of some possessor of the Ms., probably the person for whom it was executed.

Exodus. An illumination, representing the entrance to a castle : two keepers holding keys at the gate ; before which are several persons assembled ; one of whom has a crown upon his head, and a scroll proceeding from him, but which is left blank. On the top of the castle are several females clothed in mourning, probably in allusion to the command of the king of Egypt to the Hebrew midwives, to destroy all the male children.

Leviticus. The high priest offering incense in the tabernacle.

Numbers. Moses commanded by God to number the people. He presents to them a tablet, on which is inscribed, *MOYSE LE PROPHETE*.

Deuteronomy. Moses rehearsing to the people of Israel the promise of the Lord ; his anger for their incredulity, &c.

Joshua. Preparing the people to pass over Jordan.

Judges. Judah and Simeon appointed by the Lord to carry on the war against the Canaanites. The people of Israel are represented in the back ground.

Ruth. Figures of Naomi, and her two daughters-in-law Ruth and Orpah. In the back ground are reapers in a field of corn.

I Kings. A king seated on a throne : four attendants beside him.

II Kings. David anointed king.

III Kings. The judgment of Solomon between the two harlots.

IV Kings. The prophets Elijah and Elisha. Elijah taken up to heaven.

I Chronicles. A genealogical tree representing the line of Adam to Noah and his sons.

II Chronicles. Solomon offering to the Lord upon the brazen altar at Gibeon : God appearing unto Solomon.

I Esdras. Cyrus king of Persia, with several attendants, giving directions for the building of the Temple.

Nehemiah. Nehemiah informed by Hanani of the afflicted state of Jerusalem.

II Esdras. (Apoeryphal I Esdras.) King Jonas and three priests.

Tobit. Tobit in bed, addressing four persons at his bedside.

Judith. Judith having cut off the head of Holofernes is presenting it to a female. A sword is at the foot of the bed, which is besmeared with blood.

Esther. King Ahasuerus seated, with Esther (attended by two females) kneeling before him, with a crown on her head.

Job. Job receiving the three messengers bringing tidings of the death of his sons, &c. Satan is represented in the back ground.

Psalms. King David playing on a harp ; a greyhound at his feet.

Proverbs. King Solomon, with four females kneeling before him.

Ecclesiastes. The preacher seated, with two attendants, and a man kneeling before him.

Song of Solomon. A female seated. The Deity in the heavens: rays of light passing from his image, and reflecting upon the bosom of the female.

Book of Wisdom. Ecclesiasticus. Capitals only illuminated.

Isaiah. The prophet prophesying to the people. The Deity seen in the heavens.

Jeremiah. The Lamentations and the Prayer.

Baruch, Ezechiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Sophoniah, Haggai, Zachariah, Malachi. To these books there are only illuminated capitals.

I Maccabees. A figure blindfolded, and kneeling, with a royal robe on, and holding his hat in his hands. Behind him is an executioner, about to behead him.

II Maccabees. The delivery of the latter from the Jews at Jerusalem, to the Jews at Egypt, thanking God for the death of Antiochus.

#### NEW TESTAMENT:—

The prologues to St. Matthew commence on the leaf upon which the II Maccabees terminates.

St. Matthew. An illumination representing the Evangelist, with his attending angel, holding a scroll ; on which is inscribed, *Accipe liber, gener.*

St. Mark. The Evangelist seated at a desk, composing his Gospel. A lion at his feet.



St. Luke. The Evangelist writing his Gospel. An ox, with wings at his feet.

St. John. The Evangelist kneeling, with a book opened, and resting on his knee. An eagle, with a scroll in his mouth, with the following words, *In principio*.

Romans. The conversion of Saul.

I Corinthians. St. Paul at a desk discoursing to the Corinthians.

II Corinthians. Galatians. The capitals only illuminated.

Ephesians. St. Paul addressing the Ephesians; five of whom are represented kneeling before him.

Philippians. Paul and Timotheus addressing a bishop and two deacons at Philippi.

Colossians. Paul preaching to the Colossians.

I and II Thessalonians. Paul addressing the Thessalonians.

I and II Timothy. Titus. The capitals only illuminated.

Hebrews. Paul addressing the Hebrews.

Acts of the Apostles. Illumination, representing the descent of the Holy Ghost.

James. The Apostle delivering a letter to an armed man, who is kneeling before him.

I and II Peter. The Apostle discoursing to various individuals, representing the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

I, II, and III John. Jude. Capitals only illuminated.

Revelations. St. John standing before the beast with seven heads, &c. One of the heads is, "as it were wounded to death, and his deadly wound is healed." The face of this head, which is the uppermost one, is left blank.

To the Old and the New Testament the usual prologues are affixed; and the Ms. terminates with the interpretations of proper names used in Scripture, which occupy thirty-one leaves.

16. BIBLIA SACRA LATINA. MS. IN MEMB. SÆC. XV.  
Folio. 4 vols.

This is an exceedingly splendid Ms. of the Latin Vulgate, written in two columns, in a large missal character, resembling very intimately both in size and general appearance the types of the first printed Latin Bible. It is arranged in 4 vols.: the first containing 189 leaves; the second 190 leaves; the third 178 leaves; and the fourth 155 leaves: these measure 18 inches in length, and twelve and a half in breadth. The initials and capitals are illuminated, and painted in gold and colours. There are several corrections of the Ms. placed in the margins.

VOL. I. On the verso of the first leaf we read the following inscription: *Hanc ptem byblye contulit soror aleidys de hoypul quondā dñā de stavenes monasterio monialiū ordinis bti dñici in wyc prope duersteden phenni pro memoriali. Anno domini millesimo quadringentesimo decimo nono.* On the recto of fol. ii commences a table of the subjects of the several chapters contained in the volume. The prologue to the Pentateuch, written in red ink, precedes the book of Genesis, which is succeeded by the remaining books of the Pentateuch, and the books of Joshua, Judges, Ruth, and the I and II Chronicles. To the books of Joshua and the Chronicles, there are the usual prologues affixed.

VOL. II. On the verso of fol. i. is a repetition of the inscription commencing, *Hanc ptem, &c.* On the recto of fol. ii. the prologue to the four books of Kings, which immediately follow. The reverse of the last leaf of the IV Kings is left blank. On the next leaf, the scribe appears to have written a portion twice over; for there are nineteen lines from the book of Jeremiah superfluous, and which have been marked *vacat*. The prologue to Esdras ensues, then the I Esdras and Nehemiah, Tobit, Judith, Esther, Job, and Proverbs, with their prologues.

These books are followed by Ecclesiastes, the Book of Wisdom, and Ecclesiasticus; then the Song of Songs, with its prologue preceding it. At the end is a table of the contents of each chapter of the several books contained in the volume.

VOL. III. The inscription on the verso of fol. i. varies somewhat from those of the preceding volumes. It runs thus: *Hanc p̄tem byblye contulit Katīna de Capella veñabil' mat̄na pie memoīe monasterio monialiū ordinis b̄ti d̄nici in wyc p̄pe duersteden p̄h̄nni pro memoriali anno domini millesimo quadrīngentesimo nono.* On the recto of fol. ii. is the prologue to Isaiah, followed by the book of Isaiah, the prologue to and the book of Jeremiah, the Lamentations, and prayer of Jeremiah; the books of Baruch and Ezechiel, with their prologues; the book of Daniel; the prologue to the twelve minor Prophets, and the books of the same. The I and II Maccabees, and a table of the contents of each chapter in the several books, terminate this volume, and the Old Testament.

VOL. IV. This volume contains the New Testament. On the verso of the first leaf, the inscription is as follows: *Hanc p̄tam biblye contulit Katherīna de Cappella venerabilis matrona pie memorie monasterio monialiū ordinis b̄ti d̄nici in wyc prope duerstedē phenni p̄ memoriali orate p̄ aīa ejus. Anno d̄ni millesimo quadrīngentesimo decimo nono.* The recto of fol. ii. has the prologue to Damasus on the four Evangelists, followed by the prologue to St. Matthew, and the prologue to the Gospels. The books of the New Testament follow in the usual order; and prologues are attached to the Epistles of St. Paul, to the Acts of the Apostles to the seven canonical Epistles, and to the Revelations; with which the volume terminates.

17. BIBLIA SACRA LATINA, VERSIBUS CONSCRIPTA.  
MS. IN MEMB. SÆC. XIII. vel XIV. Octavo.

Two hundred and fourteen leaves. Nine inches by six. This curious Ms. of the history of the Bible allegorized in Latin verses, some of which are in rhyme, is known under the name of AURORA; which title is probably intended to allude to the light supposed to be thrown on the obscure passages of Scripture by the allegorical mode of interpretation. The Ms. contains the substance of the five books of Moses, Joshua, Judges, Ruth, I, II, III Kings, Tobit, Daniel, Esther, and Maccabees. Then commences an Argument to a kind of Harmony of the Gospels, which is arranged first according to St. Luke, then to St. Matthew, then to St. Luke again, then to St. John; and lastly, to the four Evangelists. After this, are the Acts of the Apostles; to which succeed the book of Job, and the Song of Songs. To this latter part there is a prologue, which affords a fair specimen of the style of the writer, who throughout the work has pursued that method of allegorizing, in which Origen so much indulged.

It begins thus:

Solus Origenes cum doctos vicerit omnes  
In libris aliis, tamen in libro Salomonis  
Pæne sui victor fuit ejus cantica cernens:  
Qui, miro studio permiscens utile dulci,  
Sic sibi sudavit ut dena volumina complens  
Scribat, &c.\*

\* There are numerous contractions in the Ms., which I have supplied in the specimens given. For *nihilo* in the Ms. is written *nichilo*. For *Pneuma*, *neupma*. The word *effigio*, to fashion, used by this writer, occurs in Prudentius many times.

The Ms. commences in the following manner :

GENESIS.

De operibus vi. dierum.

Primo facta die duo cœlum terra leguntur :  
 Fit firmamenti spera (sphæra) sequente die :  
 Tertia, præbet aquam pelago ; dat gramina terræ :  
 Stellarum speculo quarta nitere datur :  
 Quinta dies piscesque et aves producit ad ortum :  
 Sub sexta fit Homo : septima complet opus.

Principio cœlum terramque creâsse refertur,  
 Qui sine principio, qui sine fine, manet.  
 Ex nihilo, non ex aliquo, simul omnia fecit :  
 Non tamen effigiat cuncta creata simul.  
 Quod careat formis et non habitetur, iuanem  
 Et vacuam terram pagina sacra refert.  
 Non ita de cœlo scriptum legis ut sit inane,  
 Quod replet Angelicus ditat et ornat honor.  
 Accipe cum cœlo cœlestia quæque creari  
 Æthereas species Angelicumque decus.  
 Materiam de qua terrestria singula surgunt  
 Terra tulit secum quando creata fuit.  
 Quid prædicta notent, prudens, intellige, lector !  
 Nam quasi de petra suggero mella tibi.

Principium Jcsus ; et cœlum creat auctor in isto  
 Per quem cœlestes efficit esse viros.  
 Terra prius vacua notat Ecclesiam sine fructu,  
 Donec Christus adest et sibi jungit eam.  
 Ejus in adventu datur Ecclesiæ nova proles ;  
 Nam brevis haud ullis ad bona fructus erat.  
 Scripturæ tenebras caligo figurat abyssi :  
 Mystica scripta quidem clausa fucrc diu.



Sed veniente Jesu reseravit scripta ; beatum  
 Pneuma super ferri commemoratur aquis.  
 Huic inito sequitur quod facta luce recedunt  
 Et fugiunt tenebræ, lucida terra patet.  
 Nempe sacri Flatûs reseratur clave magistra  
 Quicquid scripturæ janua sacra tenet.  
 Lux notat a tenebris divisa, quod a tenebrosis  
 Distinguunt vitiis lucida facta bonus.

This work is attributed to Petrus de Riga, a canon of Rheims, who flourished under the Emperor Frederick I. Gaspar Barthius in his *Adversaria* lib. xxxi. c. 15. has published the version of Esther in hexameter and pentameter verses at Frankfort, in 1624, folio. Petrus de Riga wrote some other pieces of Latin poetry. He died in 1209.

18. BIBLIA SACRA LATINA, VERSIBUS CONSCRIPTA.  
 MS. IN MEMB. SÆC. XIII. vel XIV. Octavo.

Three hundred and sixty leaves. Nine inches by five. This Ms. varies in several respects from that which has been described in the preceding article, and possesses many additions by another hand. There is an introduction, headed thus :

Dulci' ut sapet modulamine 9dita metri  
 Incipit hic riga bibliotheca petri.

These lines are written in red, and followed by forty others on the first and second pages, beginning as follows :

Initiū mūdi quales in origine prima :  
 Traxit ab artificis conditione vices  
 Que fabrice 9cepta dedit q̄ semina rerū  
 Esse creatoris munus opusq; dei.

To the introduction, succeeds the work; the first part of which is headed

*Hystoria de septem diebus.*

The Ms. contains the substance of the Pentateuch, Joshua, Judges, Ruth, I, II, III Kings, Song of Songs, IV Kings, Tobit, Esther, Judith, Daniel, the Lamentations of Jeremiah, Job, and the Maccabees. Then follows the prologue to the Evangelists by Egidius; after which is another prologue, by Petrus de Riga. To these succeed a sort of Harmony of the four Evangelists, and the Acts of the Apostles, and a recapitulation of the Old Testament, headed

*Incipiunt recapitulatōes veteris testam̄ti.*

The whole concludes with a tract, by Egidius, on Eternal Punishment.

I have already remarked, that this Ms. contains numerous additions, when compared with the preceding one; and the parts attributable to each writer are marked with their names, in red, in the margin. Of Egidius, I have been unable to learn any particulars. This Ms., as well as the foregoing one, is written in a small gothic character; and the initials are illuminated.

19. LIBRI JOSUE, JUDICUM, ET RUTH, CUM GLOSSIS  
MS. IN MEMB. SÆC. XIV. Folio.

One hundred and twenty-seven leaves. Fourteen inches by eight and three quarters.

This Ms. commences with the prologue to Joshua, which occupies three entire pages, and part of the fourth, on which

the book of Joshua begins. The text is written in a large missal-like character in the centre of the page. There is an interlineary and an ordinary gloss accompanying the text; the former is, of course, placed between the lines of the text, and the latter is arranged on each side of the text, excepting on some few pages, where the gloss not being extensive, is found only on one side, and then the text is made to occupy the remainder of the page; when, however, the matter is very abundant, the gloss occupies also both the top and bottom of the page. It is written in a smaller gothic character. The books of Judges and Ruth are disposed in a similar manner. All the capitals of this Ms. are written in red and blue ink, and the initials are much ornamented. The number of the chapters is written in the margin.

The ordinary gloss, as I have remarked in another place,\* consists of a Commentary selected from the Fathers, and other writers; and its original is ascribed to Walafrid Strabo, who lived in the ninth century. The interlineary gloss is attributed to ANSELM, a writer of the eleventh and twelfth centuries. A specimen of the manner in which the text, the gloss, ordinary and interlineary, are disposed, may not be unacceptable to the reader. The text is placed in the centre; and being in a larger character than the other parts of the Ms., it has been conjectured to have given rise to the term *Text-hand*; the ordinary gloss occupies the spaces on each side of the text, and is in a smaller character, whilst the interlineary gloss is arranged between the lines, and is in a character still smaller than that of the ordinary gloss.

\* Page 330-331.

Sub moyse  
 ñ est d̄cm q̄, t̄  
 ra a preliis ces-  
 savit. Certum  
 est a' q̄, t̄ra n̄ra  
 i' qua sustine-  
 mus c̄tamã  
 v'tute soli<sup>9</sup> i'hu  
 cessabit a pre-  
 liis. Intra ij.  
 s̄t gentes vici-  
 oꝝ que aĩam  
 jugiter oppug-  
 nant. Intra no<sup>s</sup>  
 s̄t chananei, &  
 pherezei & je-  
 busei. Laborã  
 dum est ergo  
 & vigilandũ  
 & multo t̄pre  
 p̄severandũ ut  
 gentib; fugatis  
 t̄ra n̄ra cesset a  
 p̄liis.

**E**t f̄cm est  
 post mor-  
 tem moy-  
 si s̄vi dei

<sup>pater</sup>  
*ut loq̄retur dominu*

<sup>i'hm dei filium</sup>  
*ad josue filium nun*

<sup>q̄ non uenit sol̄ve legem s; implere.</sup>  
*ministri moysi & d̄ret*

<sup>-lex que tanq̄ pedagogus fuit.</sup>  
*ei. Moyses servus*

<sup>scd'm litt'am uinit a' sp'u.</sup>  
*meus mortuus est*

*surge & transi jorda-*

*nem istum.*

Nunc exurgens t̄is  
 jordanem &c. Vide  
 q̄uo minister mo-  
 ysi fuit i'hs filius  
 naue, c' venit ple-  
 nitudo t̄pris misit  
 d's filium suum f̄cm  
 ex muliere f̄cm sub  
 lege. q̄ f̄s est sub  
 lege moysi f̄s est  
 minister moysi.  
 Adamanti<sup>9</sup> Moy-  
 ses faml's meus de-  
 functus est &c. Ad-  
 v'te q̄uo regnat d's.  
 Si osid'es ierl' sub-  
 v'sam altare destru-  
 ctum nusq̄ sacri-  
 ficia e'e v̄l sacerdo-  
 tes v̄l pontifices  
 v̄l quaslibet jude-  
 oꝝ festiuitates, di-  
 ces q̄ moyses fa-  
 ml's dei mortuus e'.

20. LIBRI IV. REGUM CUM GLOSSIS. MS. IN MEMB.  
SÆC. XIV. Folio.

Two hundred and fifty-four leaves. Fourteen and a half inches by nine. The prologue to the books of Kings commences on the recto of fol. i. and occupies five pages and a half. The gloss is both interlineary and ordinary, and arranged as in the preceding Ms. This Ms. contains the four books of Kings, and is written in a large missal-like character. The gloss is a smaller gothic. The illuminated initials and the capitals are executed in the same manner as the preceding Ms. of the books of Joshua, Judges, and Ruth.

21. LIBRI IV. REGUM CUM GLOSSIS. MS. IN MEMB.  
SÆC. XIV. Folio.

Two hundred and seventy-five leaves. Thirteen inches by nine. This is a very elegant Ms.; the text of which is written in a large missal character, and the gloss in a small gothic. There are many notes in the margin. The prologue is in a very beautiful character, and occupies eight pages. The initial to the 1 Kings is very elegantly illuminated in gold and colours. The arrangement of the Ms. corresponds with the preceding glossed Mss. From the arms impressed on the binding this Ms. appears to have belonged to Pope Alexander VII.

22. LIBER ISAIAH CUM GLOSSIS. MS. IN MEMB. SÆC.  
XIV. Folio.

Ninety-nine leaves. Fourteen and a half inches by nine and a half. The prologue commences on the recto of fol. i. and occupies two pages and a half. The initial of the prologue is



in gold and colours: that of the first chapter of Isaiah represents the prophet being sawn asunder, and is also in gold and colours. The gloss is interlineary and ordinary, and arranged in the manner of the preceding Mss. The capitals are also executed in the same manner, and the whole Ms. is in a style perfectly similar.

23. LIBRI EZECHIELIS ET DANIELIS CUM GLOSSIS. Ms.  
IN MEMB. SÆC. XIII. Folio.

Two hundred and five leaves. Fourteen inches by three. This Ms. is written in a large missal character; but the execution is more rude than that of the glossed Mss. already described. The initials are illuminated in gold and colours, and the capitals are in red and blue ink. The prologue to Ezechiel is arranged in two columns, and commences on the recto of fol. i.: there is a gloss upon it immediately following; these occupy the first five pages, and a part of the sixth. The prologue to Daniel is also accompanied with a gloss. The Ms. is arranged in the manner of the preceding Mss.

24. LIBRI PROVERBIORUM, ECCLESIASTES, CANTICA CANTICORUM, LIBER SAPIENTIÆ, ECCLESIASTICI, PARALIPOMENON, ESDRÆ, NEHEMIÆ, JOBI, TOBIÆ, JUDITH, ESTHERI et MACCABEORUM. Ms. IN CHART. SÆC. XV. Folio.

One hundred and fifty-four leaves. Eleven and a quarter inches by eight. The Ms. commences with the prologue to Proverbs, and is followed by a table of the chapters, and their contents. The book of Proverbs terminates thus:

EXPLICIT LIBER PROVERBIORUM. VERSUS MDCCXL.

he answered, 'It is easy, take another pen, dip it in the ink, and write as fast as you can.' About nine o'clock he sent for some of his brethren, to divide among them some incense, and other things of little value, which were in his chest. While he was speaking to them, the young man, Wilberch, who wrote for him, said, 'There is now, master, but one sentence wanting,' upon which he bid him write quick, and soon after the young man said, 'It is now done;' to which he replied, 'Well! thou hast said the truth, it is now done. Take up my head between your hands, and lift me, because it pleases me much to sit over against the place where I was wont to pray, and where now sitting, I may yet invoke my Father.' Being thus seated according to his desire, upon the floor of his cell, he said, 'Glory be to the Father, Son, and Holy Ghost!' and as he pronounced the last word, expired."\* He was buried in the church of his own monastery at Jarrow; but his remains were afterwards taken to Durham cathedral, and interred along with those of St. Cuthbert. The numerous writings of Bede have been collected together, and frequently reprinted at Paris, Basil, Cologne, &c.

48. AUGUSTINI (S. AURELII) IN JOHANNIS EVANGELIUM SERMONES CXXIV. MS. IN MEMB. SÆC. XV. Folio.

Two hundred and sixty leaves. Thirteen inches by nine. This Ms. is arranged in two columns, and is elegantly written in a middle-size gothic letter on exquisitely white vellum. The initials are illuminated in red and blue. The Ms. corresponds with the printed edition in the 3rd vol. of the works of St. Augustine, published at Antwerp, 1700. There are the same number of books and chapters. The Ms. is divided into two parts; the first comprising the first eight books, the second the

\* Chalmers' Biog. Dict. Art. Beda.

remaining thirteen. The heads of the several chapters and the running title is written in red. At the commencement of the Ms. there is a table headed thus: *Tabula sermonū beati aurelii āugustī ep̄i sup̄ evangelīis in missa per ānū sc̄dm̄ johannē dicendis. In qua tabula numeri quotant folia voluminis et lr̄e principia et fines evangeliorū signant*; and at the end is another table of a similar kind. This Ms. was procured from Germany.

49. CHRYSOSTOMI (STI) HOMELIÆ SUPER EVANG. S. JOHANNIS. MS. IN MEMB. SÆC. XV. Quarto.

Two hundred and thirty leaves. Eleven inches by eight and a half. This Ms. of the Homilies of St. Chrysostom upon the Gospel of St. John, agrees in every respect with the first edition printed in the Monastery of St. Eusebius at Rome, in 1470. On the first leaf is the following inscription: *Liber domus Jhū de Bethleem de Stheene ordinis Carthusiens̄ quē scripsit dom̄is Joh. Whetham monachus professus dom̄is london̄ ejusdem ord̄is p̄ venābili patre. d. Radulph Tracy tūc p̄ore d̄ce domus de Stheene ad instancias Reveñdi p̄ris et d̄ni d̄ni J. Yngylby tūc ep̄i Landavensis q̄ etiā quōdā fuit prior de Stheene et p̄decessor īmediatus p̄dicti patris Radulphi Tracy. A° dō 1496. Ad laudem dei. Amen.* And at the end: *Orate specialī p̄r aīa d. j. Whetham qui hūc librū scripsit anno d̄ni m° cccclxxxvi. ip̄m̄ inchoans in medio q̄dragesime cuj⁹ finē fecit circa ftm̄ Sti Mathei ap̄li eodē anno pro cuj⁹ labore premiū sit īpe largitor bonoꝝ oīm̄ Jhūs Xp̄s in Bethleem ex Virgine natus. Amen.*

50. LECTIONES IN S. PAULI EPISTOLAS. MS. IN MEMB. SÆC. XV. Folio.

Sixty-six leaves. Ten inches by six. This Ms. was pro-

cured from Bologna. It is written in a small round hand, and arranged in two columns. The first page and the initial letter are slightly illuminated in gold and colours. The Commentary in this Ms. relates principally to the Epistles to the Corinthians; it does not regularly proceed through the chapters, but is divided into separate parts or treatises: there is one of considerable length on the Sacrifice of the Mass, and another on Prayer.

51. COMMENTARII IN EPISTOLAS S. PAULI ET APOCALYPSIN NOVI TESTAMENTI. MS. IN CHART. SÆC. XVI. Folio.

Five hundred and twenty-three leaves. Twelve inches by eight. This Ms. is written in a small gothic character, and consists of a very extensive Commentary of the Epistles to the Romans, to the Galatians, to the Ephesians, to Titus, and to Philemon, accompanied with prologues and arguments. There is also a Commentary on the Apocalypse. Every verse contained in these several books are commented upon at large. At the end of the Ms. is written in the same hand as the Ms. itself, 1526, 14 *Octobris*. On the first leaf is written, *Conventus S. Agathæ prope Cuych ad Mosam*.

52. VARIÆ N. TESTAMENTI LECTIONES ex manuscripto Ἀποστόλω: Cæsaris De Missy hac nota (BB) signato. Instituta ab ipso possessore collatione cum Editione N. T. Maastrichtani altera Amstelædami excusa Anno 1735. Servato et notis arithmetiis indicato Ἀναγνωσμάτων Ordine. Adjectis Observationibus quæ ad accuratam Codicis notitiam pertinere videbantur. Interspersis nonnullis quæ ex manuscripta lectione sub-



inde nascebantur Criticis Dissertatiunculis. LONDINI,  
A. D. 1751. MS. IN CHART. Quarto.

These collations relate to the Acts of the Apostles; the Epistles to the Romans; I and II Corinthians; Galatians; Ephesians; Colossians; I and II Thessalonians; I and II Timothy; Titus; Philemon; the Hebrews; the Epistles of James; I and II Peter; I II and III John and Jude. They are arranged in 265 sections, and occupy 219 leaves. There is also an Index of the places collated, contained in 24 leaves. The whole is written by Cæsar De Missy in a peculiarly distinct and beautiful hand, and should be referred to in any future edition of the Greek New Testament.

CÆSAR DE MISSY was born at Berlin, June 2, 1703, and studied first at the French College at that place, and afterwards at the University of Frankfort on the Oder. To avoid the inconveniences of an act which ministers were obliged to sign when called on to serve a church, M. De Missy quitted the country, and after travelling in different towns of the United Provinces, and preaching during five years, he arrived in London in 1731, and was ordained to serve at the French chapel in the Savoy, and subsequently appointed one of the French chaplains to His Majesty at St. James's. Various productions of his pen, the fruits of an active and well-directed mind, appeared in several of the periodicals of the day, both at home and abroad. He assisted M. De Cheviere in his History of England; Dr. Jortin in his Life of Erasmus; and Mr. Bowyer and Mr. Nichols in the Essays on the Origin of Printing. The latter gentleman, who has contributed to inform the public of the labours of M. De Missy, through the medium of his interesting "Literary Anecdotes," has drawn his character in the following terms: "M. De Missy was a determined Christian, without superstition or bigotry. With much natural gaiety of temper, and the most sociable and communicative disposition, he possessed



a solid though lively turn of mind, a strong judgment, a very delicate taste, and the most disinterested love for truth, and was capable of the closest application. The advancement of Christianity, which he called the TRUTH by way of eminence, was the great object of his life and wishes. His character was such as must command the warmest love and esteem." He left a very choice library, containing many valuable Mss., several of which are hereafter described,\* and which are well worthy of publication. They are monuments of extraordinary industry and well-directed application. M. De Missy died Aug. 10, 1775, in his seventy-third year.†

53. *VARIÆ N. TESTAMENTI LECTIONES* ex Ms. Cæsaris De Missy hac nota (AA) signato. Ms. IN CHART. SÆC. XVIII. Quarto.

Ten leaves. To this Ms. dated Oct. 21, 1752, there is a short Latin preface terminated by Corollaria, thirteen in number. The Ms. collated is a *Lectioarium ex Actis Apostolorum et Epistolis. Codex membranaceus in 4to majori, 1635.*

54. *NOTÆ IN NOVUM TESTAMENTUM CÆSARIS DE MISSY.* Ms. IN CHART. SÆC. XVIII. Quarto.

Eighty-three leaves. This Ms. consists of a copy of marginal notes by Cæsar De Missy to the edition of the Greek New Testament by Mill and Kuster, Lipsiæ 1725, fol. The notes are attached to the Prolegomena, as well as the various books of the New Testament. In this collection of them made by Cæsar

\* See French Mss.

† Nichols's Literary Anecdotes, III, 304—15.

De Missy, he has added the portions of the Prolegomena and the passages from the sacred books commented upon. They apply to every book of the New Testament, are highly interesting, and worthy of being carefully examined and printed.

55. NOTÆ CÆSARIS DE MISSY IN ACTA APOSTOLORUM Græco-Latine, Litteris Majusculis e Codice LAUDIANO, Characteribus uncialibus exarato, et in Bibl. Bodleiana adservato, descripsit ediditque THO. HEARNIUS, A. M. Oxon. Qui et Symbolum Apostolorum ex eodem Codice subjunxit. Oxonii 1715. MS. IN CHART. SÆC. XVIII. Quarto.

Twenty-eight leaves. This Ms. consists of a collection of notes drawn from a copy of Hearne's edition of the Acts of the Apostles, from the celebrated Ms. in the Bodleian Library. They do credit to the critical taste and acumen of the author.

56. NOTÆ IN NOVUM TESTAMENTUM GRÆCUM, CURA WETSTEIN. MS. IN CHART. SÆC. XVIII. Quarto.

Fourteen leaves. This is a very interesting collection of notes, and contains various readings of several passages drawn from numerous editions.

57. EPISTOLA AD PROF WETSTEIN a CÆSARE DE MISSY, cum collatione partis Manuscripti signati CC. MS. IN CHART. SÆC. XVIII. Quarto.

This letter gives an account of the collation of a *Lectio-narium* which is said to consist of three hundred and forty leaves of vel-

lum, eleven and a quarter inches by eight and a quarter. The title is as follows: *Εβδομαδα Ἀ̄ ΜΕ Τὰ Τῆ̄ Νῆ̄: Τῆ̄ ΕΠΑΤ̄ΡΙΟΝ Τῆ̄ς Ν̄̄ ΤΟῦ̄ ΑΓΙΟῩ Π̄Ν̄ς*. Then follows the title of the Epistle to the Ephesians, *ΠΡΟΣ ΕΦΕΣΙΟΥΣ*: after which is a reading of Ephes. v. 8—19; then a reading from the Gospel of St. Matthew; then a reading from the Epistle to the Romans, and so on alternately unto the end of the book; first a reading from the Epistles, then from the Gospels. There are three hundred and fifty readings. After a minute and somewhat tedious description of the Ms., the author proceeds to the collation of the work, taking for the standard or received edition that of Wetstein of 1735. It commences with the Epistle of James, and is followed by I and II Peter, I II and III John and Jude. This collation, as well as that of two other Mss., it appears from a note affixed to this copy, either never reached Professor Wetstein, or arrived too late to be inserted in his work. The collation would be well worthy the attention of any future editor of the Greek New Testament. In this collation are also:—1. A letter, dated Amsterdam, Oct. 10, 1746, from Professor Wetstein to Cæsar De Missy, making enquiries relative to the Leicester Ms.\* 2. A reply of Cæsar De Missy's, containing little information respecting the Ms.; but making enquiries as to the marks of distinction by which the anonymous notes in Wetstein's edition of the New Testament, are to be determined as belonging either to the Professor himself, or to Dr. Bentley, which the writer recollects the Professor to have once mentioned to him. This is dated Marybone, 1747. 3. A letter, dated April 1748, acquaints Professor Wetstein, that he has obtained a Ms. with a collation of the Leicester Ms., which had been collated in Mill's edition of the Greek New Testament; but this Ms. of Cæsar De Missy's was professed to contain

\* The Leicester Ms. is a folio, preserved in the town library of Leicester, and was presented by the Rev. Thos. Hayes, M. A. of London, to the library, in 1669. (*MS. Letter.*)

“ an exact collation of the readings of the Leicester Ms. which are not in Mill, or are wrong there.” 4. A reply to No. 2, by Professor Wetstein, acquainting Cæsar De Missy that three-fourths and a half of the anonymous readings or emendations are belonging to Dr. Bentley, and only two or three hazarded by himself.

58. NOTÆ AD MS<sup>tum</sup> EVANGELISTARIUM CÆSARIS DE MISSY, ab ipso Auctore. MS. IN CHART. SÆC. XVIII. Quarto.

Thirty-two pages. The Ms. here collated was on vellum, in 4to. In addition to the collation, there is a parallel one of the passages in the Leipsic edition (1723) of the Greek New Testament by Mill and Kuster. This Ms. is enriched with facsimiles of the title, and some parts of the Evangelistarium. The whole is in the hand-writing of Cæsar De Missy.

59. EUSEBII (S.) EPISTOLA AD BEATUM DAMASUM PORTUENSIUM EPISCOPUM ET AD THEODORUM ROMANORUM SENATOREM. DE MORTE GLORIOSISSIMI HIERONYMI DOCTORIS. MS. IN CHART. SÆC. XV. Quarto.

Thirty-eight leaves. Eight and a half inches by six. This Ms. has been printed in the collection of the works of St. Jerome, Vol. v. p. 449; and as far as I have compared the two, they agree completely. The Ms. is written in a small round character, and has the following subscription on the last page: *Explicit Epistola b̄ti Eusebii ad s̄tuꝝ Damasiũ portuniẽsem ep̄m et ad Theodorũ Romanorũ Senatorẽ de morte gloriosissimi heronimi Mirifici doctoris Scripta p̄ me Crissogonũ & dn̄ Raphaelis de Nassis leguz doctoris in M<sup>o</sup> cccc<sup>o</sup> sexagesimo nono Die decimo octavo Novẽbris.*



37. AUGUSTINI (S. AURELII) ENARRATIONES IN  
PSALMOS. MS. IN MEMB. SÆC. XIV. Folio.

Two hundred and sixty-five leaves. Fourteen inches by nine and a half. This Ms. is written in a small gothic character, abounding with contractions, and is arranged in two columns. The initials are illuminated in gold and colours. The letter B at the commencement of the first Psalm contains two miniatures, one of the Deity, the other of King David playing on a psaltery. There are various grotesque figures on this page, and a miniature of St. Augustine. The Ms. commences with a prologue on the Psalms by Athanasius, Patriarch of Alexandria, which is followed by a short tract, headed *S̄cs ggori⁹ Hisi⁹ de dyapsalma fr̄ s̄ci Basili*, and another prologue in exceedingly small characters, which at the top of the page is thus distinguished: *In noīe s̄e et īdīdue t̄nī<sup>is</sup> Incip̄ plog⁹ lib' com̄m̄tīi stī jeōr pbrē miss⁹ ad ḡstītān ḡstātinopolitanū ep̄s*. The next piece is an introduction by St. Augustine to the work, after which are the commentaries on the whole of the Psalms, ending with the following subscription: *Explicit liber tractat⁹ mirifice a b̄to Aug⁹ yponēsi ep̄o in expositōe psalmoꝝ. Anno Domini m̄o. ccc̄o. xxxvj. die ij̄ n̄sis octobris. Istuz librū scriptor scribere īchoavit, & Anno d̄ni m̄o. ccc̄o. xxxvij. die v. n̄sis Junii auxilio d̄ne gr̄e ḡsumavit*. At the end of this Ms. is an additional commentary on the 14th Psalm, which agrees with that printed in the Benedictine edition of the works of St. Augustine, and where the following note is attached to it: *In tribus Mss. Vaticano, Regio et alio Dominicanorum conventūs Claromontani reperta, proximè ante alteram, quam suo loco habes, ejusdem Psalmi expositionem: et maximâ parte inserta vulgato sub nomine Hieronymi in Psalmos commentario*. Besides this additional commentary, there are others on Psalms XIX, XXXVI, LV, LVII, LXVII, LXVIII, LXXVII, LXXXIV, CXLVI, CXLVII, which are not to be found in the printed edition referred to.



AUGUSTINE, bishop of Hippo, in whom were united “ a sublime genius, an uninterrupted and zealous pursuit of truth, an indefatigable application, an invincible patience, a sincere piety, and a subtle and lively wit,” was one of the most illustrious men of the fourth century, and whose fame redounded throughout the whole of the Christian world. He was born at Tagasta, Nov. 13, 354. In the early part of his life he is said to have been of corrupt morals. He was educated at Madora and Carthage. His father Patricius was a citizen of Tagasta, and his mother Monica a lady of distinguished piety. He adopted the principles of the Manichæans, and acquired considerable fame in the schools of eloquence, and was professor at Tagasta, Carthage, Rome, and Milan. The discourses of St. Ambrose, bishop of Milan, are said to have corrected his conduct, and to have detached him from Manichæism. He was baptized at Milan in the year 387, in the 32<sup>nd</sup> year of his age, and thenceforward devoted himself entirely to the study of the gospel. He was ordained a priest in 391 by Valerius, bishop of Hippo, and admitted one of the council of that place in the ensuing year, in consequence of his learned expositions of their symbol of faith. Two years after this he was appointed coadjutor of Valerius; and now we find him zealously engaged in endeavouring to make converts from Manichæism. In 411, his great work *De Civitate Dei* was composed. In 418, he was engaged in a general council at Carthage against the Pelagians, and displayed so much ability that he obtained the title of “ Doctor of Grace.” The decline of the Donatists is also greatly to be attributed to the able opposition of St. Augustine. He was opposed to the Vandals, who had passed from Africa into Spain; and during the siege of Hippo, fell a victim to a violent fever on Aug. 28, 430, being then seventy-six years of age. His works are exceedingly numerous; and many have been considered as indicative rather of a warm imagination than the cool dictates of wisdom and prudence. The best edition of his works is that published by

the Benedictines at Paris, 1689—1700, 12 vols. folio, or at Antwerp, 1703.\*

38. EVANGELIA QUATUOR. MS. IN MEMB. SÆC. XII.  
Folio.

One hundred and ninety-one leaves. Ten and a half inches by seven and a half. This Ms. is written in a small rude character upon thick vellum. The initials of the first chapter of each of the Evangelists are illuminated in colours; and the heading of the Gospel of St. Matthew is written in large capitals, alternately in red and black ink. The first line of every chapter is written in red capitals; the concordances and the numbers of the chapters are marked in the margin. To the Gospels of St. Mark, St. Luke, and St. John, there are arguments and summaries of the contents of the chapters of the several books prefixed. The last eighteen leaves contain a table of the portions of the Evangelists appointed to be read throughout the year.

39. EVANGELIA IV. LATINE. MS. IN MEMB. SÆC.  
XIV. Quarto.

Two hundred and fourteen leaves. Nine inches by seven. This Ms. is written in long lines, in a large missal character. The initials are in blue and red: the titles to the books and the running title are in red. It is exceedingly well written, and commences with the prologue of Jerome to the Evangelists, addressed to Damasus, which is followed by the Gospels of St. Matthew and St. Mark. To St. Luke, there is a prologue affixed. After the Gospels of St. Luke and St. John, there are

\* Mosheim—Chalmers.

the prologues to St. Matthew, St. Mark, St. Luke, and St. John, with which the Ms. concludes.

40. EVANGELIA IV. CUM GLOSSIS. MS. IN MEMB.  
SÆC. XIV. Folio.

Two hundred and eighteen leaves. Thirteen inches by eight and a half. This Ms. is written in a gothic character; the text occupies the centre of the page, and is surrounded by the ordinary gloss written in a smaller hand than that of the text. The interlineary gloss is in a still smaller character, and disposed as usual in Mss. of this description. The Ms. is defective; it commences with the second chapter of St. Matthew, and terminates with the 12th chapter of St. John. The prologues of Jerome are attached to the Gospels of St. Mark, St. Luke, and St. John. The capitals are written alternately in blue and red ink, and the initials are illuminated in gold and colours.

41. FRAGMENTUM S. LUCÆ CUM GLOSSIS. MS. IN  
MEMB. SÆC. XII. VEL XIII. Folio.

Sixty-six leaves. Ten and a half inches by seven. This fragment of St. Luke commences with the 2nd verse of the 7th chapter, and is continued to the end of the Gospel. It is accompanied with an ordinary and interlineary gloss, arranged in the usual manner; but in some places, the name of the commentator is inserted in the gloss, and occasionally the gloss itself is enclosed within a fanciful border of different colours. The Ms. is written in a rude gothic hand on thick vellum.

42. ACTA APOSTOLORUM CUM GLOSSIS. MS. IN  
MEMB. SÆC. XIV. Folio.

Eighty-six leaves. Twelve inches by seven and a half. The

Acts of the Apostles is preceded by a prologue. The text is accompanied with the usual interlineary and ordinary glosses, arranged in the manner common to Mss. of this period. The writing is in a rude gothic character, and the capitals are variously illuminated.

43. S. PAULI EPISTOLÆ CUM GLOSSIS. MS. IN  
MEMB. SÆC. XIV. Folio.

Two hundred and five leaves. Twelve inches by seven. The Epistles are arranged in the following order: Romans, I and II Corinthians, Galatians, Ephesians, Philippians; I Thessalonians, with an argument prefixed; Colossians, also with an argument; II Thessalonians; I and II Timothy, with an argument; Titus, with an argument; Philemon and Hebrews, with an argument. The Ms. is written in a gothic character, and the gloss is both ordinary and interlineary. The initials of each of the Epistles are singularly grotesque, and represent numerous figures. Towards the end of the volume the Ms. has been injured by damp, but it is complete.

44. S. PAULI EPISTOLÆ. MS. IN MEMB. SÆC. XV.  
Octavo.

One hundred and three leaves. Nine inches by five and three quarters. This is a very elegantly written Ms. in a small round hand, with the initials illuminated in gold and colours, as in Italian Mss. of the 15th century. The first initial contains a miniature of St. Paul. The whole is upon the most delicate vellum. The Epistles, to each of which an argument is prefixed, are arranged in the following order: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, I and II Thessalonians, Colossians, I and II Timothy, Titus, Philemon, Hebrews.

45. EPISTOLÆ CANONICÆ CUM GLOSSIS. MS. IN  
MEMB. SÆC. XIII. VEL XIV. Folio.

Forty-four leaves. Ten inches by six and a half. This Ms. is written in a gothic hand of the 13th or 14th century, and contains the Canonical Epistles of St. James, St. Peter, St. John, and St. Jude, accompanied with a gloss ordinary and interlineary. A prologue precedes the Epistles. The passage, 1 John v. 7. is inserted. *Ex Bibliotheca Swaniana, 1794.*

46. EVANGELISTARIUM, sive EVANGELIA quæ leguntur  
per totum annum. MS. IN MEMB. SÆC. XI. VEL  
XII. Folio.

One hundred and forty-three leaves. Eleven inches by seven. This is a Ms. either of the 11th, or the very beginning of the 12th century. It is written in the semi-uncial character, and contains the portions of the Gospels to be read on particular occasions throughout the year. It commences thus :

VIII KL' JAN VIĠ NATIVITATIS DÑI SC̄Q SC̄I EVĠ SC̄DM  
MATH. printed in red, as all the titles and initials are throughout the volume.

47. BEDA (VENERABILIS) IN EVANGELIUM LUCE ET  
ACTA APOSTOLORUM. MS. IN MEMB. SÆC. XV.  
Folio.

Three hundred and nine leaves. Fifteen inches by eleven. This is a truly magnificent Ms., written in a beautifully distinct gothic character, upon the purest vellum. It was written about the year 1480, for Ferdinand, king of Castile, and was purchased by H. R. H. the Duke of Sussex, from



Messrs. Payne and Foss, who obtained it from the Meerman Collection. All the initials and capitals are splendidly illuminated in gold and colours, and are in the finest state of preservation. The Ms. commences on the *recto* of folio i. with an address from Bishop Acca, to the Venerable Bede, whose reply begins on the reverse of the same leaf. Then follows a table of the chapters and their contents in the commentary on the Gospel of St. Luke: they are ninety-five in number. One leaf of the introduction to the commentary is unfortunately wanting. After the introduction we have, INITIUM SANCTI EVANGELII SECUNDUM LUCAM, written in letters of gold. The text from the first chapter of the Evangelist, beginning *Fuit in diebus Herodis Regis Judeæ* (our fifth), and extending to the end of the seventh verse, forms the subject of the first commentary. The text is uniformly written in red, and in a large missal-like character; the commentary in black, and in a smaller hand. The diversity of colour so frequently intermingled and adorned with illuminated capitals, of which the gilding is as splendid as on the day it was executed, gives to this Ms. a variety and elegance of the most imposing description. The commentary on the Gospel of St. Luke is divided into six books, and the title and conclusion to each of these is marked in letters of gold. The introduction to the commentary on the Acts of the Apostles begins on the leaf on which the commentary on St. Luke terminates. The Acts of the Apostles, and the commentary on them, consists of one book only, and ends thus:

∴ EXPOSITIONIS ∴  
 . VENERABILI .  
 ∴ BEDE . PRESBITE ∴  
 . RI . EVANGELII .  
 ∴ SECUNDUM ∴  
 . LUCAM . ET .  
 . ACTUUM .  
 APOSTOLORUM  
 . FINIS .

These lines are written alternately in gold and in blue ink. The Ms. concludes with a table of the names of the different places mentioned in the Gospel of St. Luke, in the Acts of the Apostles, or the commentary; and gives also a short description of their situation, inhabitants, &c. This part is arranged alphabetically, and occupies ten pages.

BEDE, who from his talents and virtues has been universally denominated the Venerable Bede, was perhaps the most distinguished father of the English church of the seventh and eighth centuries. He is supposed to have been born in 672 or 673, on the estates belonging afterwards to the abbies of St. Peter and St. Paul, in the bishopric of Durham, at Wearmouth and Jarrow, near the mouth of the river Tyne. He was educated in the monastery of St. Peter, under the abbots Benedict and Ceolfrid: at the early age of nineteen, he was ordained deacon; and at thirty, admitted a priest by John of Beverley, bishop of Hagulstad or Hexham, to whom Bede was indebted for part of his education. The fame of his various and profound learning spread to the Continent, and Pope Sergius invited him to Rome; but Bede was so severely addicted to his studies, and ardently attached to his monastic mode of life, that he declined the high offer, and engaged himself in collecting and arranging the materials of his Ecclesiastical History, a work of incredible labour, considering the great difficulty which must at that time have existed in obtaining the necessary facts and documents. This work, his principal labour, was not published until the year 731, previous to which time he had written a great number of works on other subjects. He is said to have died of asthma, on May 26, 735. "His last days were partly employed on his translation of the Gospel of St. John into the Saxon language, and some passages he was extracting from the works of St. Isidore. The day before his death, he passed the night as usual, and continued dictating to the person who wrote for him, who observing his weakness, said, 'There remains now only one chapter, but it seems very irksome for you to speak:' to which







The book of Ecclesiastes is preceded by a table of the subjects of the chapters contained in it. After Ecclesiastes is the Song of Songs, to which succeeds the Book of Wisdom, with a table of contents; then Ecclesiasticus, with a prologue, and a table of contents. This book is headed

LIBER JESU FILII SIRACH.

The prologue to the two books of Chronicles follows, and these are succeeded by the prologue and book of Esdras; the book of Nehemiah and the III Esdras; the prologue and the book of Job; at the end of which is inserted a preface to Job, followed by a prologue, and the book of Tobit. The prologue to, and the book of Judith; the book of Esther, and its prologue; then a table of the contents of the chapters of the I Maccabees; then the II Maccabees, with a similar table of its contents. At the end of the volume are two of the canons of Eusebius on the Evangelists, and the prologues and arguments to the IV Evangelists, with which the Ms. terminates. It is written in a very small, round, but legible character. The initials are illuminated, and the capitals are all in red and blue.

25. PSALTERIUM LATINE. MS. IN MEMB. SÆC. X.  
Folio.

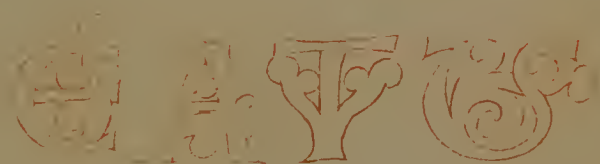
One hundred and eighty-six leaves, thick vellum, fourteen inches by nine. This is unquestionably a Ms. of great antiquity: it is certainly not later than the period to which I have assigned it. The Ms. is preceded by an illumination, representing our Saviour (seated on a throne, with a book in the left hand, whilst the right is raised, as in the act of giving the benediction,) and the symbols of the four Evangelists. (Vide Plate 7.) This is executed in gold and colours. The first part of the Ms. consists of a Roman calendar for the months of March, April,



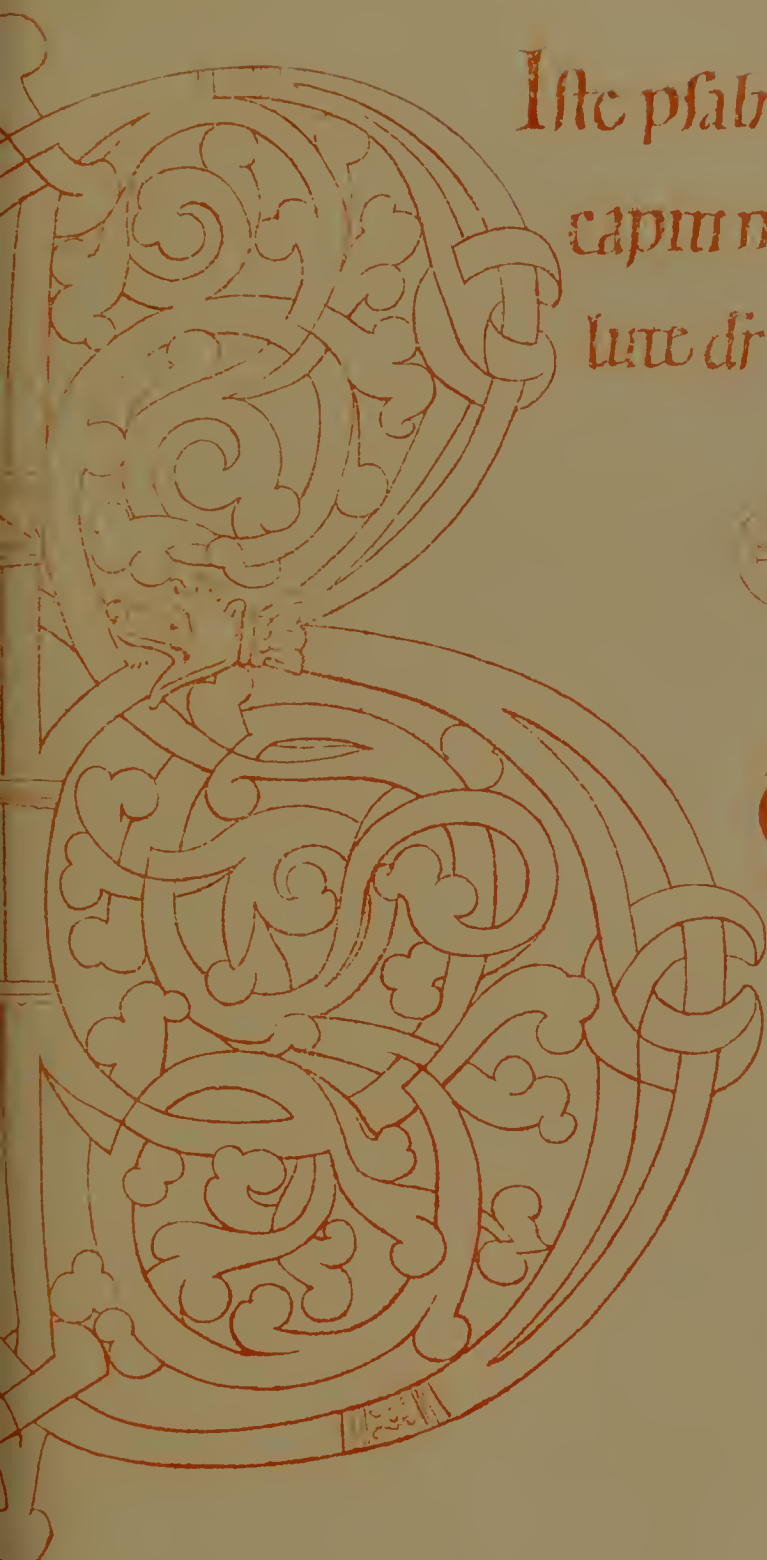
May, June, July, August, September, and October. The book of Psalms commences as in Plate 8. The extraordinary character of the initials seen in this Plate, and in Plate 9 cannot fail to excite the curiosity of the reader. The two initials B and Q are executed in gold and colours; the other letters afford fair specimens of the manner in which the capitals throughout the Ms., amounting to one hundred and fifty-two in number, are written: they consist merely of outline, and have a most elegant and delicate appearance. The commencement of the first Psalm, and the arguments to all the Psalms are written in red. All the smaller capitals are likewise in red. The rude character of the body of the Ms. may be seen in Plate 8. The Psalms are 172 in number; the 118th (our 119th) is divided into twenty-two. The last Psalm, that of David when he fights against Goliath, and which is usually printed as the 151st, has the following note inserted, in red ink, in the margin: *Hic psalmus proprie scriptus est David et extra numerum cum pugnet cum gloria et in hebræis codicibus non habetur.* After this Psalm is a preface to the Song from Isaiah (chap. xxxvi.); then the Song itself, followed by the Prayer of Hezekiah, the Song of Anna, (1 Kings, chap. 11.); the Song of Moses, and the children of Israel (Exod. chap. xv.); the Song of Habakkuk; the Song of Moses (Deut. chap. xxxii.); the Hymn of the Three Children (Daniel, chap. iii.); the Song of Zachariah; the Hymn of the Virgin Mary; the Song of Simeon; the Lord's Prayer; the Apostles' Creed; the Te Deum Laudamus; the Athanasian Creed; the Litany of all the Saints, which concludes with a prayer for the congregation, and terminates the volume. In the margins of the Psalter there are many notes, consisting of a collation of the Psalms, with more ancient copies both in Hebrew and Greek, as well as the various readings from the Fathers, selected from ancient Mss.

This Ms. was procured from Mayence in Germany.

Iste psalm<sup>2</sup> idō n̄ habet uulū. q̄a  
capiti n̄rō dñō saluatori de q̄ abso  
lute dī. nihil debuit p̄poni.



**UIR QUI  
NON ABIIT  
IN CONSI  
LIO IMPIOꝝ**











26. PSALTERIUM LATINE. MS. IN MEMB. SÆC. XIV.  
Octavo.

One hundred and sixty-five leaves. Eight and a half inches by five and a half. This Ms. commences with a Calendar for the year. The letter B of the first Psalm contains an illumination in gold and colours, of King David playing on a harp. The illuminated letter is composed of grotesque figures, and extends to the bottom of the page. The whole of the word BEATUS is written in gold, so are all the initials and capitals of the whole of the Psalms. The Ms. is exceedingly well written in a large gothic character. The Psalms amount to 171, but are not numbered. Psalm x., according to the Hebrews, commencing *Ut quid, Domine, recessisti longè*, is united with the ninth, as in our present version. In Psalm CVI. verses 9 to 15 inclusive had been by accident omitted: they are placed at the bottom of the page in the same hand; but the capital letters are in colours, not gilt, as in the body of the Ms. To Psalm CIX. there is a miniature representing the Saviour sitting on the right hand of the Almighty, in allusion to the first verse: *Dixit Dominus Domino meo: Sede a dextris meis donec ponam inimicos tuos scabellum pedum tuorum*. In Psalm CXVII. v. 3 and 4 are omitted, but placed at the foot of the page as in the 106th Psalm. The capitals are here in gold. Psalm CXVIII. is divided into 22. Following the last Psalm are several of the portions of the Psalms, &c. to be found in the service of the Mass of the Roman Catholic Church: the *Te Deum laudamus*, the *Athanasian Creed*, &c. The Ms. is written in a full-sized gothic letter, and I presume was executed in England.

27. PSALTERIUM LATINE. MS. IN MEMB. SÆC. XV.  
Duodecimo.

One hundred and twenty-eight leaves. Four inches by three. This Ms. is written in a very small gothic character. The initials

are illuminated, and some of them contain miniatures. The Psalter is preceded by a Calendar and two hymns. It commences thus: *In nomīe Dō amen. Incipit Psalmista ē suis hymnis et Anthifonis.* This, together with all the titles, are written in red ink. The Psalter is arranged according to the service of the week, and occupies eighty pages. The remainder of the Ms. consists of the Office of the Communion of the Saints.

28. LIBER PSALMORUM ET PRECUM. MS. IN MEMB.  
SÆC. XIV. Quarto.

Two hundred and forty-three leaves. Five inches by three and a half. This Ms. is written in a gothic character, and the initials and capitals are illuminated in colours. The Ms. commences with a Calendar, at the end of which are various prayers. These are written in a smaller character than that of the Psalms which immediately follow. At the conclusion of the sixth Psalm we read *Servite domino in timore et exultate ei cum tremore.* At the end of the ninth Psalm, *Domine Deus meus, in te speravi.* The Psalms are arranged according to the service of the week. After the Psalter are the Song of the Three Children, the Nunc Dimittis, Te Deum laudamus, the Athanasian Creed, &c.

29. PSALTERIUM LATINE. MS. IN MEMB. SÆC. XV.  
Quarto.

One hundred and eighty-six leaves. Six and a half inches by four and a half. This Psalter agrees with the preceding in its arrangement, but the portions at the end are not so numerous as in the foregoing Ms. There are the same portions of the Psalms, the Athanasian Creed, and the Litany of the Saints. A Calendar is prefixed, and the Ms. is ornamented with several well-executed miniatures in gold and colours.

30. PSALTERIUM LATINO-GALLICUM. MS. IN MEMB.  
SÆC. XV. Folio.

One hundred and eighty-two leaves. Ten inches and a half by seven and a half. This Ms. of the Psalter, in Latin and French, is beautifully written in a gothic character, and arranged in two columns on each page, one containing the Latin, the other the French translation. The initials are illuminated in gold and colours, and the capitals at the commencement of each sentence throughout the Ms. are alternately in gold and colours. At the head of the page on which the first Psalm begins is an illuminated drawing, divided into two compartments: on the right the Saviour is represented seated with a globe in his left hand, whilst the index and middle finger of his right hand are extended, and pointing towards the globe. The figure is enclosed within a diamond-shaped space, and at each of the corners is the symbol of one of the four Evangelists. In the other division of the illumination King David is represented seated and playing upon a harp: lying on the ground before him are a psaltery and a guitar. The margins of the first page are ornamented, and at the bottom have two grotesque figures. The Psalms are 150 in number. At the end is an index to the Psalms, the first line of each of which is given and arranged in alphabetical order. The folio on which they are to be found is also designated. This portion is written in a different hand from the other part of the Ms. though probably about the same period.

From the collection of George Watson Taylor, Esq.

31. ANNOTATIONES IN PENTATEUCHUM. MS. IN  
CHART. SÆC. XVI. Folio.

Four hundred and thirty-seven leaves. Twelve inches by seven. This Ms. is very distinctly written, and the Annotations.

are upon every verse and chapter of the five Books of Moses. They are all in the Latin language; but the words and passages commented upon, are sometimes written in the original Hebrew. —I am entirely ignorant of the author of this Ms.

32. BOLANI (CANDIANI) COMMENTARIA IN GENESIM.  
MS. IN CHART. SÆC. XV. Folio.

One hundred and seventy leaves. Eleven inches by eight. This Ms. is written in a legible round character, with the initials ornamented; and although there are eighteen books of commentary, and few of these containing less than twenty chapters, it extends only as far as the third chapter of the Book of Genesis. I am not aware of its having been printed.

33. ORIGENIS HOMILIÆ IN SANCTAS SCRIPTURAS A  
GENESI AD EZECHIELEM. MS. IN MEMB. SÆC. XII.  
Folio.

One hundred and sixty-nine leaves. Nineteen and a half inches by twelve. This is a very splendid Ms., written in a legible gothic character, and arranged in two columns. The initials are ornamented in different colours. To each Homily there is prefixed a statement of the chapters of the Book to be commented upon; this is written in a smaller character than the body of the Ms. The Homilies on Genesis are 17 in number; Exodus 13; Leviticus 16; Numbers 28; Joshua 26; (to this part there is a Prologue by Rufinus addressed to the Bishop). Judges 10; (at the end of this Book is inserted an Homily, *De Helchana, et Fenenna et Anna et Samuele, Heli, et Ofni et Finees*. This Homily properly belongs to the Book of Kings). Song of Songs 2; (to this part there is a Prologue by St. Jerome). Isaiah 9; Jeremiah 14; Ezechiel 2; (to this part there is a Prologue



by St. Jerome). All the Homilies in this Ms., with the exception of those on the Book of Jeremiah, correspond with the Benedictine edition of the works of Origen. The arrangement and number of those on Jeremiah differ: in the printed edition there are 21, in this Ms. only 14. No. 1 is the same in both; II is XXI in the printed copy; III is XX; IV is XVII; V is VIII; VI is IX; VII is XI; VIII is X; IX is XII; X is XIII; XI is XIV; XII is XVI; XIII is II; XIV is IV. This Ms. belonged to the Monastery of St. Maria of Camberone, and was written in the twelfth century, as appears from the following subscription at the end of the volume: *Liber s̄e Marie de Camberone. Si quis enim abstulerit anathema sit. Anno m. c. lxxiii<sup>o</sup>. ab incarnatione d̄ni non āplis ps̄eptus est liber iste.*

34. ORIGENIS COMMENTARIUS SUPER CANTICA CANTICORUM. MS. IN MEMB. SÆC. XII. Octavo.

Sixty-eight leaves. Nine inches by six. This Ms. is written on strong vellum in a gothic character, and, with the exception of the two last pages, in long lines. It consists of four books, and commences with the Prologue of Rufinus, the translator from the Greek. The Prologue varies a little from that which is printed in the Benedictine edition of the works of Origen. This Ms. belonged to the Monastery of S. Maria de Camberone; and at the end written in red ink are the following: *Liber s̄e Marie de Camberone quē qui abstulerit anathema sit.*

ORIGEN, an illustrious father of the church, has been regarded by Mosheim\* as the greatest luminary of the Christian world in the third century; and it is said, that “ had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must

\* Ecclesiastical History, 1. 270.



have fallen short of his merit. Yet such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men." He was born at Alexandria about the year 185, and obtained the name of Adamantius, "either because of that adamantine strength of mind which enabled him to go through so many vast works, or for that invincible firmness with which he resisted the sharpest persecutions." Porphyry represents him as being born and educated a heathen; but this has been refuted by Eusebius. From his father Leonides he received instruction in the languages with a particular view to the understanding of the Holy Scriptures, a portion of which he learned every day. By good natural powers and extraordinary application he acquired great knowledge; but being endowed with a lively and strong imagination he soon became involved in mysterious and allegorical explanations of the divine books. Origen was one of the earliest of those celebrated men of the third century, whose endeavours were directed towards bringing the "doctrines of celestial wisdom into a certain subjection to the precepts of their philosophy," and although himself modest and cautious in setting up the Platonic philosophy as the test of all religion, yet, by his example he influenced his disciples, who gave themselves up without restraint to every wanton fancy, and interpreted the divine truths of religion in the most licentious manner according to the tenour of their peculiar philosophy. Origen is said to have imbibed the Platonic philosophy from his preceptor Ammonius, the celebrated Christian philosopher. He studied also under Clement of Alexandria, and according to Jerome possessed great knowledge of geometry, arithmetic, music, grammar, rhetoric, &c. His father fell a victim to the furious persecution of the Emperor Severus for his adherence to the Christian faith. Origen, at this time only seventeen years of age, it is said, would have offered himself to the persecutors, out of the great zeal he had to suffer martyrdom; but was

opposed by his mother, and detained against his will. He, however, wrote a letter to his father exhorting him to martyrdom in the following words: "Stand stedfast, my father, and let no regard to us (his family) alter your opinion, or shake your resolution." Léonides was beheaded, and the family were reduced to extreme poverty by the confiscation of his goods: Origen supported them by teaching grammar. In the midst of these persecutions Clement had retreated from Alexandria, and shortly afterwards Origen was chosen to fill the chair of the school which that philosopher had previously occupied, and by his learning and assiduity soon rose into distinction. He practised all kinds of austerities, and endeavoured to draw himself from the consideration of every thing unconnected with sacred learning. Under the pontificate of Zepherianus he went to Rome, and began his Tetrapla, an account of which will be given in another part of this work. He quitted Alexandria and retired to Palestine, and settling in Cæsarea, he was, although not then a priest, invited by the bishops to expound the Scriptures publicly in the church. The Bishop Demetrius, enraged at this conduct, ordered Origen home; but he returning to Cæsarea concerning some ecclesiastical affairs, passed through Palestine, and was ordained priest by the Bishops Alexander and Theoctistus. From this time Demetrius became the determined enemy of Origen, notwithstanding which he returned to Alexandria, and occupied himself in writing Commentaries upon the Book of Genesis, the first twenty-five Psalms, the Lamentations of Jeremiah, the Song of Solomon, the Gospel of St. John, &c. By the unabated persecution of Demetrius, Origen was prohibited teaching, and banished Alexandria. He retired to Cæsarea, and was protected by Alexander and Theoctistus. The persecution of Demetrius was still continued; but the reputation of Origen was so great, that many persons, and some from very remote places, thronged to him, and became his disciples. Upon the death of the Emperor Severus, his successor Maximinus raised a persecution against the church in the year 235.

So rigidly was this carried on, that Origen felt it necessary to conceal himself. He retired to Athens, and was there engaged in composing his Commentaries. Under the reigns of Gordianus and Philip, he was engaged with the bishops in discussing various opinions and in preaching to the people. He continued his studies with unceasing anxiety. Under the persecution of Decius he endured many sufferings, by which his health was greatly injured; and according to Eusebius he died at Tyre, in the reign of Gallus, aged 69. Many of his works are lost, and remnants of others only have been discovered. They have been frequently collected together; but the best edition is that of the Benedictines, published at Paris, in 4 vols. folio.\*

35. SPIRITUALE GRANARIUM PSALMORUM. MS. IN  
CHART. SÆC. XIV. VEL XV. Quarto. Four Vols.

This Ms. is written in a gothic hand of the latter part of the fourteenth or the beginning of the fifteenth century, and consists of a Commentary on the Psalms selected from various authors. The first volume contains from Psalm I to XXIV. (230 leaves). Vol. II. Psalm XLI to LXXIV. (314 leaves). Vol. III. Psalm LXXV to C. (283 leaves). Vol. IV. Psalm CI to CVIII. (180 leaves).† There is an index to the contents of each volume, and the folio on which the commentary on each Psalm occurs is noted, and there is likewise a table of the contractions of the proper names of the Commentators. The initials are illuminated in various colours, and the capitals are written in red. In the margin, the name of the author of the commentary is inserted; and amongst others we read those of St. Ambrose, St. Anselm, St. Austin, Bede, St. Bernard, Boetius, Cassiodorus, St. Chrysostom, St. Gregory, St. Isidore, St. Jerome, Pope Leo, Lu-

\* Mosheim—Chalmers.

† It is probable that two volumes comprising Psalm xxv. to xl., and Psalm cix. to cl., may have belonged to this work; but are now wanting.

dolph, and Nicolas de Lyra. There are also selections from the ordinary and other glosses. To the first volume there is a prologue headed thus:—*Incipit prologus in librū ititulatū spūale granariū psalmorū david*; and beneath this, in a more recent hand, *Authore do. Joanne diest. eccle b. Mariæ Viridis vallis in Zonia Canonico regulari*. The first Psalm is headed as follows: *Psalm⁹ de xp̄i sive. justi p̄f̄cone et felicitate impiorū q₃ vanitate et dampnatione*. To each of the Psalms there is a similar title or argument.

36. HIERONYMI (S.) EXPOSITIO SUPER PSALMOS XXX.  
MS. IN MEMB. SÆC. XII. VEL XIII. Folio.

One hundred and seven leaves. Ten inches and a half by seven. This Ms. is written in a semi-uncial character, on thick vellum, and consists of a Commentary on the following Psalms: 1, 5, 7, 14, 66, 67, 75, 76, 77, 81, 82, 84, 89, 93, 103, 107, 109, 119, 127, 128, 131, 133, 135, 137, 139, 140, 141, 142, 148, 149. These expositions are totally different from those printed in the collection of the works of this father, edited by Martianay, at Paris, in 1693, &c. in 5 vols. folio. It commences thus: *In dī nomine incip̄ expositio s̄ ieronimi p̄bri sup̄ psalmos xxx. j̄ p̄mis de Psalmo primo. Psalterium ita est quasi magna domus que unam qui Dēm habet exteriorem clavem in porta*. At the end of the Ms. we read, *Explicit Expositio Sēi Hieronymi Presb. Psalmos Trīginta Dō Grās Am*. Then follow, in a more recent hand, some Latin verses in praise of Jerome, by Francis, Archdeacon of Parma, and a hymn addressed to St. Helena. The initials and the titles of the Psalms are written in red. The first initial is illuminated.

JEROME, or HIERONYMUS, an illustrious father of the church of the fourth century, was born at Stridon, a town upon the confines of Pannonia and Dalmatia, in the year 331. He derived



his education from the best masters of his time. In grammar and in the belles-lettres he was placed under the care of Donatus, the celebrated grammarian and commentator of Virgil and Terence. His knowledge in all parts of learning, sacred and profane, was very extensive; and his acquaintance with the Oriental languages was of the greatest importance to his researches. Of his labours in translating the Holy Scriptures, I have spoken in another place.\* His reputation for piety and learning was very great; but no very amiable picture of him as a man is drawn by the able pen of Mosheim: "His complexion was excessively warm and choleric; his bitterness against those who differed from him extremely keen; and his thirst of glory insatiable. He was so prone to censure, that several persons, whose lives were not only irreproachable, but even exemplary, became the objects of his unjust accusations. All this, joined to his superstitious turn of mind, and the enthusiastic encomium which he lavished upon a false and degenerate sort of piety which prevailed in his time, sunk his reputation greatly, even in the esteem of the candid and the wise. His writings are voluminous; but not all equally adapted to instruct and edify. His interpretations of the Holy Scriptures, and his Epistles, are those of his productions which seem the most proper to be read with profit."† Erasmus has denominated Jerome as "the greatest scholar, the greatest orator, and the greatest divine that Christianity had then produced." He died in 422, in the ninety-first year of his age. The best edition of his very numerous writings is that published by the Benedictines Martianay and Pouget, at Paris, in 1693, in 5 vols. folio. There is a later edition published at Verona, in 1734—40, in 12 vols. folio, edited by Dominicus Vallarsius.‡

\* P. 291—2.

† Mosheim's Ecclesiastical History, i. 361.

‡ Cave—Mosheim—Chalmers.



60. EUSEBII (S.) VITA SANCTI HIERONYMI PRESBY-  
TERI. MS. IN CHART. SÆC. XV. Quarto.

Fifteen leaves. This Ms., which is bound up with the preceding, and written by the same hand, has also been printed in the works of Jerome, Vol. v. p. 11.

61. VITÆ SANCTI EUSEBII VERCELLENSIS EPISCOPI  
ET SANCTI GOTARDI EP̄I. MS. IN CHART. SÆC.  
XV. Quarto.

Twenty-three leaves. Nine and a half inches by seven. This Ms. of the life of St. Eusebius (nineteen leaves) is written in a large semi-gothic character, and from the following subscription appears to have been written in the fifteenth century. *Finita fuit hec legenda de anno 1493 die 20 marci.* The life of St. Gotard (four leaves) is written in the same character, and at the end is, *Finita hec istoria de anno 1495 die 8 Junii.* On the last two pages there are also notices of Anshelmus ep̄s beluacensis, Anshelmus lucensis ep̄s., and Anshelmus Cantuariensis archiep̄s. These notices are copied from the Supplementum Chronicorum. The initials commencing the lives of St. Eusebius and St. Gotard are illuminated in colours.

62. ATHANASII ALEXANDRINI EPISCOPI OPUSCULA.  
MS. IN MEMB. SÆC. XV. Quarto.

One hundred and thirty leaves. Nine inches by six and a half. This Ms., which is most beautifully written, and on fine white vellum, contains the following pieces :—

1. Athanasius contra Gentiles, per Ambrosium Monachum Florentinum in Latinum traductus. Printed in

- Vol. I. 1. Benedictine edition of the Works of Athanasius, Paris, 1698, 3 vols. folio.
2. Athanasius De Incarnatione Verbi ejusque ad nos per corpus adventu. Printed in Vol. I. 47. Opera Omnia. This piece was translated by Mr. Whiston.
  3. ————— De Unita Trinitate Deitatis.
  4. ————— De Propriis Personis et unito Nomine Deitatis.
  5. ————— De Assumptione Hominis contra Mascellionem hereticum pessimum.
  6. ————— De singulis Nominibus contra novellam heresim cujusdam potentim urbici.
  7. ————— De una et sempiterna substantia Trinitatis.
  8. ————— De Beatitudine Filii et de prescriptione Secte pessime.
  9. ————— De Professione Regule Catholice cum increpatione Heretice. The preceding eight articles belong to one book, and are so printed (Vol. II. 604.) in the works of this Father, but they are considered spurious.
  10. ————— De Unitate Divine Substantie.
  11. ————— De Spiritu Sancto. Printed in Vol. I. P. 11. 969.
  12. ————— De Professione Arriana et Confessione Catholica. This is considered spurious. It is printed in Vol. II. 624.
  13. ————— De fide beati Athanasii Alexandrini Episcopi. This is also regarded as spurious. It is printed in Vol. II. 628.

The titles of the several books are written in red ink, and the first page and the initial letters are illuminated.

ATHANASIUS was born at Alexandria in the fourth century; received his education under the care of Alexander, bishop of Alexandria, by whom he was afterwards ordained a deacon. At the council of Nice, whither he accompanied the bishop, he

distinguished himself by his able and zealous opposition to the Arians; and upon the death of Alexander was chosen patriarch of Alexandria, although only 28 years of age. Arius, and some of the chief of his followers, having subscribed to the Nicene Creed, the Emperor Constantine wrote to Athanasius to have them again admitted into the church, which Athanasius peremptorily refused. The Arians were highly incensed, and made many accusations against him, so that he was ultimately banished by the emperor. He was deposed by the council of Tyre in the year 335, and exiled into France; upon which the Arians were with great solemnity re-instated in their former privileges, and received into the communion of the church. Upon the death of the Emperor Constantine, Athanasius was recalled by his successor Constantius, and although received by the people with great joy, his enemies yet continued to raise such accusations against him, that he was obliged to quit his residence, and seek some obscure but safe retreat. Julius, bishop of Rome, took him under his protection, summoned a council at Sardis, where the Nicene Creed was ratified, and where it was determined Athanasius should be restored to their churches. With some difficulty the emperor was prevailed on to receive him, and then stipulated that the Arians should have one church for themselves. To this Athanasius readily assented, provided the emperor would grant one church in every city for such as did not communicate with the Arians. To this proposition there could be no reasonable objection offered; and at the same time that it displays Athanasius in a tolerant point of view, it demonstrates also the object of the Arians, who, being thus rendered unable to confine the churches to their peculiar mode of worship, dropped the application, and nothing more was heard respecting it. Athanasius died in the year 373, having been a bishop forty-six years. He has been extolled as an elegant, clear, and excellent writer. Much controversy has existed on the subject of the Athanasian Creed, which most writers consider not to have been the production of his pen;

but ascribe it to a Latin author, Vigilius Tapsensis, an African bishop, who lived in the latter part of the fifth century, in the time of the Vandalic-Arian persecution. The Creed is certainly not to be found in any Mss. of the writings of Athanasius. His works have been several times printed, and the best edition is that by Montfaucon at Paris, 1698, in three vols. folio.\*

63. BASILII (S.) ADMONITIO AD SPIRITUALEM. MS.  
IN MEMB. SÆC. XIV. Quarto.

Fifteen leaves. Eight and a half inches by six. This Ms. is written in a middle-size gothic letter, and is very legible. The author of the Latin version of this tract is unknown. It is inserted in the second volume of the Benedictine edition of the works of this Father, published at Paris, 1722, three vols. folio. At the end of the Ms. is inserted the *Confiteor tibi Domine*.

64. BASILII (CAPPADOCIÆ ARCHIEPISCOPI) REGULA.  
MS. IN MEMB. SÆC. XV. Quarto.

Eighteen leaves. Eight and a half inches by six. This Ms. was translated into Latin by Rufinus, and has been printed at Vienna in 1500, and at Rome in 1661, under the title of *Vita et Regula, et Liber de Institutis Monachorum*. It was translated into English under the title of *The Holy Love of Heavenly Wisdom; the Epistle of St. Basil, of a solitarie life. With different other tracts*. Lond. 1594. 12mo.

ST. BASIL was a native of Cesaræa, in Cappadocia, and born in 326. From his great learning and piety, he was surnamed the Great. The rudiments of his education he received from his

\* Mosheim—Chalmers.



father, and afterwards studied under Libanius at Antiocha and Constantinople; and at Athens with Gregory of Nazianzen. In 355 he returned to his native country, and there taught rhetoric. He travelled through Syria, Egypt, and Libya; visited the monasteries, and became enamoured of that mode of life. He resolved to adopt it, and became the institutor of a monastery in Pontus and Cappadocia. The above Ms. contains the rule of his order. He was ordained priest by Eusebius, whose successor he became in 370. He laboured hard to bring about a re-union of the eastern and western churches, and was zealously opposed to the Arians. For this he was persecuted by the Emperor Valens. He was engaged in most of the controversies of his time; the anxiety produced by these trials enfeebled his body, and he died in the year 379. His expositions fail in perspicuity, and this has been attributed to his attachment to the works of Origen. In point of genius, controversial skill, and a rich and flowing eloquence (says Moshem), he was surpassed by very few of the fourth century. His works have been collected together, and frequently printed. The best edition is that of the Benedictines, published at Paris, 172—130, in three vols. folio.\*

65. AMBROSIUS (S. EPISC. MEDIOLANENSIS) DE VIRGINIBUS, AD MARCELLINAM SOROREM. MS. IN MEMB. SÆC. XII. Folio.

Eighty-two leaves. Nine inches and a half by six. This Ms., written on thick vellum in a semi-uncial character, in general agrees with the printed copy in the works of S. Ambrosius, published at Paris, 1632, two vols. folio; but the third book is divided into two portions. The second tract in this volume is

\* Chalmers.



the Book *de Viduis*, which corresponds also with the printed edition. At the end is written, *Lib̄ sc̄e marie obazinensis*.

AMBROSE was born at Arles, in France, in the year 333, according to Cave; but according to Dupin, in 340. Upon the death of his father he retired to Rome, and made himself profoundly acquainted with all the learning that Greece and Rome could afford him. His sister Marcellina, who had devoted herself to a state of virginity, is said to have afforded him much religious instruction. Ambrose was appointed governor of Milan, by Anicius Probus, and resided there more than five years, exercising his functions with great prudence and justice. By a singular event he was appointed bishop of Milan. Upon the death of Bishop Augustus, in 374, the bishops of the province met to elect a successor. The appointment was entirely left to them by the Emperor Valentinian. At this time factions were very strong, and the Arian party anxious to elect one of their number. To such an extent was the city divided, that a tumult appearing to be fast approaching, Ambrose, as governor of the province, hastened to the church, and exhorted the people to peace and to submission to the laws. At the conclusion of his address "an infant's voice in the crowd was heard to say, 'Ambrose is bishop;' and immediately the whole assembly exclaimed, 'Let Ambrose be bishop!' a decision in which the contending factions agreed unanimously." Ambrose seems to have been very averse to this appointment, and endeavoured by various acts to disgust the people, and to retire from Milan. In this, however, he was unsuccessful; and Valentinian declaring it criminal to conceal him, he with great reluctance entered upon the office of bishop, being then in the thirty-fourth year of his age. He applied himself to the study of theology, under Simplician, a presbyter of Rome, a man of great piety and learning, and who afterwards became the successor of Ambrose in the see of Milan. He was unremittingly zealous in qualifying himself to discharge the duties of his holy office, and was

vigorous in his opposition to the Arian heresy. In his general conduct he was sincere, charitable and pious; but his encomiums on virginity were certainly extravagant and pernicious. These opinions were most probably derived from the instructions he had received from Marcellina his sister, who had taken the veil from the hands of the Pope Liberius. Ambrose was held in great veneration by the people; but he was involved in many troubles from his determined hostility to the Arian doctrines. Cave and other authorities report many circumstances in the life of this father of the church, which tend to show him to have been considerably tainted with superstition; and the extravagance of some of his opinions are, perhaps, not improperly attributed to his study of the works of Origen, to which he is said to have been particularly addicted. He died at Milan, April 4, 397. He wrote many works, and many others are improperly ascribed to him. The best edition is that of the Benedictines, published at Paris, in 1686 and 1690, in two vols. folio.\*

66. CHRYSOSTOMUS DE COMPUNCTIONE CORDIS. Ms.  
IN MEMB. SÆC. XIV. Octavo.

Twenty-two leaves. Seven inches by four and a half. This Ms. is written in a small gothic character, and arranged in two columns. It agrees with the tract as printed in an edition in folio, *sine loco aut anno aut typographo*, in His Royal Highness's library.

67. IDEM DE REPARATIONE LAPSI HOMINIS. Ms.  
IN MEMB. SÆC. XIV. Octavo.

Twenty-five leaves. Seven inches by four and a half. Writ-

\* Dupin—Cave—Mosheim—Chalmers.

ten in the same character as the preceding, and arranged in the same manner. The Ms. agrees with the copy of the tract printed by Ulric Zell, 4to., *sine loco aut anno aut typogr.* in His Royal Highness's library; but it is not divided into sections.

68. IDEM. LIBER QUOD NEMO LÆDITUR NISI A SEIPSO.  
MS. IN MEMB. SÆC. XIV. Octavo.

Nineteen leaves. Seven inches by four and a half. This Ms. corresponds with the copy printed by Ulric Zell, in 4to., *sine loco aut anno aut typogr.*, in His Royal Highness's library; but is not divided into sections. The character of the writing and the mode of arrangement in the Ms. agrees with the two preceding articles.

69. AUGUSTINUS (S.) DE CIVITATE DEI. MS. IN  
MEMB. SÆC. XV. Folio.

Three hundred and fifty-four leaves. Sixteen inches by eleven. This is an exceedingly elegant Ms., written in a very distinct round character on the purest vellum. The capitals are all either in gold or colours. The Ms. commences with a table on eighteen leaves, in which the contents of the Ms. are noted, and the words with which each of the sections of the several chapters commence. The chapters are written in letters of gold, and every alternate capital is either in gold or in blue ink. The introduction to the work is styled, *RETRACTATIO SANCTI AUGUSTINI IN LIBROS DE CIVITATE DEI*. On the verso of the leaf preceding the first chapter, enclosed in a circle of flowers, branches, fruits, angels, &c., all executed in gold and colours, and in the finest possible preservation, is the following title printed in letters of gold:—

AUGUSTINI  
 SANCTISSIMI DOCT  
 ORIS EGREGII DE CIVIT  
 ATE DEI AD MARCELLINU  
 M LIBER PRIMUS CONT  
 RA GENTILES INCIP  
 IT FOELICITER.

The border around the first leaf of the first chapter is most elaborately illuminated, and enriched with various miniatures, figures of birds and beasts, together with numerous representations of angels, cherubims, &c.; the whole encompassed with flowers, leaves, and sundry devices. The number of books and chapters correspond with the first edition printed at the monastery of Subiaco, in 1467; but the arrangement varies a little: this does not however affect the reading; for upon a minute collation of several of the chapters wherein a difference of arrangement was observable, I found that no passages were omitted, nor did there appear to be any additions to those of the printed copy.

The initial letter at the commencement of each book is very highly illuminated, and adorned with figures, flowers, &c. in gold and colours.

Eight leaves of Ms. on paper, consisting of a table of the contents of the Ms., have been inserted, at the conclusion of which we read, *Iste liber est Monasterii sc̄i Mathie de Muriano. quem ego Nicolaus prior Mōn sc̄i Mathie de Muriano emi pro d̄co Mōn<sup>o</sup> precio ducatoꝝ novem auri Añō dñi 1472. Ip̄m q, manu ppria rubricavi et miniavi.*

70. AUGUSTINUS (S.) DE CIVITATE DEI. MS. IN  
MEMB. SÆC. XV. Folio. 2 vols.

Six hundred and forty-six leaves. Seventeen inches by twelve. This is a very splendid Ms., written in a large missal character. It commences with a table of the chapters contained in the first book of the work, and is followed by the *Retractatio* on fol. ii., which is headed by the illumination, (Fig. 1. Plate 10.) executed in gold and colours. On the succeeding folio, the first book commences, and is headed by another brilliant illumination represented in Fig. 2. Plate 10. The initials throughout the Ms. are illuminated in gold and colours, and the heads of the chapters are uniformly written in red. The *second* volume commences with the eleventh book of the work, and has an illumination in four compartments, representing the creation of the world. In the arrangement and contents of the work, this Ms. agrees with that described in the preceding article.

71. AUGUSTINUS (S.) DE SANCTA VIRGINITATE. MS.  
IN MEMB. SÆC. XII. Quarto.

Twenty-eight leaves. Nine and a half inches by six. This Ms. agrees with the printed copy in the Benedictine edition of the works of this Father. Tom. vi. p. 250. The Ms. is written in a semi-uncial character upon thick vellum. At the end is written, *Lib. Sæe marie obazinensis.*

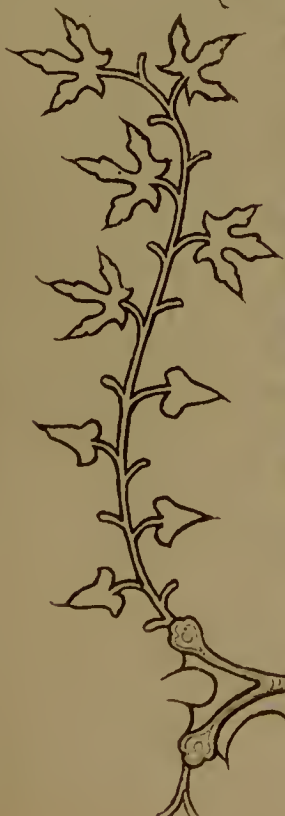
72. AUGUSTINUS (S.) DE GAUDIIS ELECTORUM ET  
PENIS DAMPNATORUM. MS. IN MEMB. SÆC. XIII.  
Quarto.

Three leaves. Nine and a half inches by six and a half. In





disputatione sit discendi.





the same character as the preceding. I cannot find this tract in any printed copy of the works of St. Augustine.

73. AUGUSTINUS (S.) DE BONA OCCUPATIONE. MS. IN MEMB. SÆC. XIII. Quarto.

Three leaves. Nine and a half inches by six and a half. This Ms. is written in a rude gothic character, and is arranged under various heads: Prudentia—Fortitudo—Temperantia—Justicia, &c. I am not aware of its having been printed.

74. AUGUSTINUS (S.) DE DUODECIM ABUSIONIBUS SÆCULI. MS. IN MEMB. SÆC. XIII. Quarto.

Eight leaves. Nine and a half inches by six and a half. This Ms. is written in a rude gothic character; the capitals are illuminated, and the titles are in red. It agrees with the printed copy in the Benedictine edition of the works of this Father. Tom. vi. 69l. Appendix. It has been translated into English, by Nicholas Lesse, under the title of: St. Augustin, His Twelve Steppes of Abuses. Lond. J. Daye, 1550. 8vo.

75. AUGUSTINI (S.) SOLILOQUIUM. MS. IN MEMB. SÆC. XIV. Duodecimo.

Fifty-four leaves. Five inches by three. This Ms. is written in a small gothic character; the capitals are in red and blue ink, and the first initial is in gold and colours. The Ms. is divided into thirty-seven sections, and commences thus: *Incipit liber Soliloquiorum beati Aurelii Augustini anima ad deum de ineffabili.* This work has been frequently printed. The first edition is in folio, *sine loco aut anno*, but executed by Zainer at Augsburg, circa 1472.

76. AUGUSTINI (S.) MEDITATIONES. MS. IN MEMB.  
SÆC. XIV. Quarto.

Twenty-six leaves. Eight and a half inches by six. This Ms. is written in a gothic character, and consists of cap. I, II, III, IV. (Bened. edit. tom. VI. p. 587.); after which, a piece occupying three pages is introduced, as forming part of the body of the work, commencing: *O quam magna, domine deus*; then follow cap. V, VI, VII, VIII. The remainder of the Ms. consists of seventeen leaves, beginning: *Quid te est, o homo, quod sic extolleris*: which is not to be found in the printed edition.

77. AUGUSTINI (S.) MEDITATIONES XXV EXCITANTES  
ANIMAM AD CONTEMPLANDUM DEUM. MS. IN  
MEMB. SÆC. XIV. Quarto.

Thirteen leaves. Eight and a half inches by six. This Ms. is in a gothic character; the titles are in red; the capitals are illuminated, and the meditations are numbered. These are not to be found in the Benedictine edition of the works of St. Austin.

78. AUGUSTINUS (S.) DE ADMONITIONE. MS. IN  
CHART. SÆC. XV. Quarto.

Thirty-two leaves. Eight and a half inches by six. This Ms. is written in a small round character, with numerous contractions. The capitals and titles are in red. It is not printed in the collection of the works of St. Augustine, nor can I find mention of it in any publication. It consists of rules for holy living, and is regularly arranged in twenty-five chapters. It



commences thus: *Incipit liber Sancti Augustini de Admonitione ad Comitem Aurelianum. Et notatur viridarium fidelium orthodoxorum et nobilium catholicorum. Sicut in viridario reperiuntur diversi flores, ita in isto libello inveniuntur multa documenta sancta per que Christianus in brevi perveniat ad viam veritatis quæ ducit homines subito ad viam perfectam et postea ad gaudia perfecta et eterna. Ideò consulo ut frequenter legas hunc libellum, et memor sis quod legis. Quidquid agas semper scripturis testibus id fac.*

79. AUGUSTINI (S.) PLANCTUS DE DOLORE B. M. V.  
IN PASSIONE DOMINI. MS. IN MEMB. SÆC. XV.  
Duodecimo.

Five leaves. Five and a half inches by three and a half. A small devotional tract ending with a piece headed thus: *Prosa devota de beata mariâ a magro adâ de s̄co victore edita.*

80. AUGUSTINI ET HIERONYMI (SS.) EPISTOLÆ ET  
ALIA OPUSC. MS. IN MEMB. SÆC. XV. Quarto.

Seventy-three leaves. Nine and a half inches by six and a half. There are ten Epistles; five by Jerome, and five by Augustine. They are placed in the following order, which varies from that adopted in the Benedictine edition of the works of Augustine. I have therefore put references to the printed copies, from which they vary a little, but not so as to affect the sense of the subjects treated of.

1. Augustinus Hieronymo, de nova post LXX. Veteris Testamenti versione, deque Petro reprehensio à Paulo ad Galat. 2. expostulans de suscepto hinc patrocínio mendacii officiosi. Scripta an. 394 aut 395. Aug. Opera II. p. 34. No. 28.

2. Augustinus Hieronymo de titulo vulgati ab ipso libri de



Scriptoribus Ecclesiasticis, tum de Petro reprehendo non mendaciter à Paulo, de quo jam eidem scripsit epist. 28. (supra.) Hortatur postremò ut prodat Origenis et singulorum hereticorum errata. Scripta circa an. 397. Aug. Opera II. p. 63. No. 40.

3. Augustinus Hieronymo, dehortans à libris Testamenti Veteris ex Hebræo vertendis, et exhortans ut Septuaginta versionem mirè depravatam ac variantem reddat suæ veritati. Novum Testamentum ab eo castigatum probat. Scripta an. 403. Aug. Opera II. p. 120. No. 71.

4. Respondet tandem Hieronymus ad Augustini quæstiones propositas in epist. 28, 40, et 71, scilicet de titulo libri ecclesiasticos scriptores representantis, de Petro reprehendo à Paulo in epist. ad Galatas, de translatione Veteris Testamenti ac de hederæ vocabulo apud Jonam: defendens acriter scriptiones et interpretationes suas adversus Augustinum. Scripta circa fin. an. 404. Aug. Opera II. p. 127. No. 75.

5. Hieronymus Augustino, jam acceptâ epistolâ quæ continet quæstionem de mendacio officioso, sed dubitans etiamnum an sit Augustini, negat se responsurum nisi sit certus de auctore. Meminit et Ruffini ficto nomine. Scripta circ. an. 402 aut 403. Aug. Opera II. p. 118. No. 68.

6. Hieronymum litteris suis nonnihil offensum demulcere studet Augustinus. Apologiam illius contra Ruffinum accepisse se testatur, deplorans tantos inter viros quondam amicissimos tam amarulentam discordiam incidisse. Scripta an. 404. Aug. Opera II. p. 123. No. 73.

7. Hieronymus Augustino excusans quòd ipsius litteris responderit liberiùs epistola 75, rogansque ut omissis contentiosis quæstionibus, deinceps secum invicem amicè conferant, et placidè versentur in campo sacrarum Scripturarum. Scripta fortè an. 405. Aug. Opera II. p. 143. No. 81.

8. Augustinus Hieronymo: negans se scripsisse librum in eum: in hoc falsus, quod aliquis prolixam epistolam librum appellasset. Scripta circ. an. 402. Aug. Opera II. p. 117. No. 67.

9. Hieronymus Augustino, exostulans de illius epistola per Italiam sparsa, qua taxabatur locus non rectè expositus in epistola ad Galatas. Scripta an. 403 aut 404. Aug. Opera II. p. 122. No. 72.

10. Hieronymus Augustino, commendans illi præsidium, et salvere jubens Alypium. Scripta circ. an. 397. Aug. Opera II. p. 63. No. 39.

In addition to the foregoing Epistles, there are also in this Ms. the following pieces :

1. Hieronymi Expositio Litterarum Hebraicarum in Psalmo CXVIII. Scripta an. 384. Hieron. Opera II. 708.

2. Hieronymus ad Hedibiam de Quæstionibus XII. Scripta circ. an. 407. Hieron. Opera IV. 168.

3. Vita Sancti Pauli Heremitæ edita a Beato Hieronymo Presbytero. Scripta circ. an. 365. Hieron. Opera IV. P. II. p. 68.

4. Vita Sancti Malchi Captivi Monachi edita a Beato Hieronymo. Scripta ante annum 392. Hieron. Opera IV. P. II. p. 90.

5. Damasi Papæ Epistola ad Hieronymum Presbyterum. Diu lectione assidua detentum et hac occasione reticentem Hieronymum multis quæstionibus ad stylum excitat Damasus Pontifex Romanus : Lactantii ad se missos libros parum interea probans ; tota autem aviditate Hieronymiana scripta lectitans, maximeque Scripturarum expositiones, quo animæ pabulo nihil habet in hac vita jucundius. Scripta circ. an. 304. Hieron. Opera II. 561.

6. Epistola Hieronymi ad Damasum. Præmissa excusatione et caussa diuturnioris silentii, prætermisissis tantum duabus Quæstiunculis a Tertulliano, Novatiano, ac Origene disputatis, rescribit Damaso ad omnia quæ quæruntur. Scripta circ. an. 304. Hieron. Opera II. 562.

7. Hieronymi (Presb.) Expositio in Evangelii secundum Mattheum.

8. Epistola Hieronymi ad Rufinum.
9. Alia Ejusdem ad Eundem.
10. Ex Libro Officiorum Isidori in Regula Canonicorum.

These four latter pieces I have not been able to find in any of the printed editions of the works of Jerome.

The Ms. is very legibly written in a small round hand, and the titles are in red. Some of the initials are illuminated.

81. GREGORII PAPÆ (SANCTI) DIALOGORUM LIBRI IV.  
MS. IN MEMB. SÆC. XIII. VEL XIV. Quarto.

One hundred and four leaves. Nine inches by seven. This Ms. is written in a middle-size gothic letter, arranged in two columns, and the capital letters are illuminated. The dialogues are four in number, as in the Benedictine edition of the works of this Father, published at Paris, 1705, four vols. folio. The books are not divided into chapters, as in the printed edition. This Ms. was formerly in the collection of the Duke de la Vallière.

GREGORY THE GREAT was born about the year 544, of noble parents. At a very early period he displayed immense learning, and was soon appointed to a senatorial dignity, which he filled with great reputation, and was afterwards made prefect of the city by the Emperor Justin the younger. Disposed, however, to a monastic life, he quitted this distinguished situation, and retired to the monastery of St. Andrew, which he himself had founded at Rome in his father's house, and of which Valentius was then the abbot. He established six other convents in Sicily, sold all his possessions, and gave his money to the poor. Pope Pelagius II. made him his seventh deacon, and employed him in a mission to the Emperor Tiberius, to demand succours

against the Lombards. At Constantinople he opposed the patriarch Eutychius upon an opinion that after the resurrection the body is not palpable, but more subtile than air. He was recalled to Rome, and made secretary to the Pope, but was after some time permitted to withdraw to his own monastery, of which he was chosen the abbot. His inclination for a solitary life however was not to be indulged, for Pelagius II. dying Feb. 8, 590, he was elected to succeed him by the clergy, the senate, and the people of Rome, to all of whom he had endeared himself by the sweetness of his disposition, the greatness of his learning, and the extent of his charities. He endeavoured in every possible way, but in vain, to avoid this new dignity, and he was enthroned pope, Sept. 3, 590. His conduct as pope appears to have been irreproachable; his zeal for the interests of religion, and his unceasing charities to the poor, have been constant subjects of admiration in his character. The revenues of the church were solely employed by him for the relief of the necessitous, and the whole of his time devoted to the spiritual welfare of his people. One of the most remarkable things in the life of Gregory is his composing the *Antiphonarium*, which consists of a collection of such tunes as are best suited to the psalms, hymns, prayers, lessons, &c. of the service of the church, and which is known by the appellation of the Gregorian chaunt. We owe to this Pope the expression of musical sounds by the seven first letters of the alphabet. He instituted an academy of chaunters, and gave lessons himself. He died March 12, 604, being worn out with the gout and other diseases, borne by him with the greatest patience and resignation. He composed many works, which have been repeatedly published. The Dialogues are filled with fabulous miracles and incredible tales, yet they were received with extraordinary applause. It has been doubted by some whether they really were the composition of Gregory. The best edition of his works is that of the Benedictines, printed at Paris, 1705, in four vols. folio.\*

\* Dupin—Chalmers.



82. ISIDORUS (HISPALENSIS EP.) DE ORTU ET OBITU PATRUM. MS. IN CHART. SÆC. XIV. Quarto.

Fifty-seven leaves. Ten inches by eight. A chronological table from the creation of the world precedes the work contained in this volume, which commences with a notice of Adam, and is extended to the principal characters in Sacred History. I presume this work to have been printed under the title of *De ortu et obitu Prophetarum, in 4to., sine loco aut anno aut typog.\** The Ms. is written in a small round legible character, and the titles are in red. There is at the end a table of the names of those whose lives are treated of in the work.

ST. ISIDORE, whose grammatical, theological, and historical productions have been said † to discover more learning and pedantry than judgment and truth, was born at Carthage, in Spain, towards the close of the sixth century. He was the son of Severian, the governor of that city, and was educated by his brother Leander, bishop of Seville. He was regarded as the oracle of Spain for thirty-five years. He succeeded his brother in the bishopric of Seville in 601, and died April 4, 636. He wrote various ecclesiastical and liturgical works, which were held in high estimation. He composed commentaries on the historical books of the Old Testament, and other productions which have been separately and frequently published. The whole have been collected together, and were printed at Madrid, in 1778, in two vols. folio. The “Origines,” or Etymologies, is the most considerable of his works, several editions of which were printed in the fifteenth century. ‡

\* Watt's Bibl. Brit.

† Mosheim's Eccles. Hist. ii. 123.

‡ Cave—Dupin—Lemprière—Chalmers—Watt.



83. ISIDORUS (EPISC.) DE ORDINE CREATURARUM AD BRAULIUM EPISCOPUM URBIS ROMÆ. MS. IN MEMB. SÆC. XIV. VEL XV. Quarto.

Ten leaves. Ten inches by seven. This work is not to be met with in any of the printed editions of the Epistles of Isidore.

84. DAMASCENI (JOAN.) LIBER IN QUO EST CONDITIO FIDEI CATHOLICÆ, TRANSLATUS A BURGONDIONE JUDICE CIVE PYSANO. MS. IN MEMB. SÆC. XIV. VEL XV. Quarto.

Forty leaves. Ten inches by seven. I believe this tract has never been printed: it is not to be found in any copies of the works of this Father that I have been able to examine.

85. ANSELMI (ARCHIEP.) OPUSCULA. MS. IN MEMB. SÆC. XIV. VEL XV. Folio.

One hundred and eighteen leaves. Ten inches by seven. This Ms. is written in a small gothic character, and the initials are illuminated in colours. The several titles are in red. The whole of the following pieces, with the exception of No. 10, have been printed in the Opera Omnia, three vols. fol. Colon. Agrip. 1560. No. 9. is printed under the following title, *De Fermento et Azymo*. There are few variations from the printed copy, except in No. 4, where they are very numerous. 1. *De Similitudinibus*. 2. *Monologion*. 3. *De Incarnatione Verbi*. 4. *De Peccato originali et Conceptu Virginali*. 5. *De Processu Spiritus Sancti*. 6. *De Veritate*. 7. *De Libero Arbitrio*. 8. *De Casu Diaboli*. 9. *De Pane Sacrificii contra Gracos*. 10. *De Sacra-*

*mento Altaris.* 11. *De Concordia Præscientiæ cum libero arbitrio.* 12. *De Gratia cum Libero Arbitrio.* These two pieces are united in the printed copy. 13. *Cur Deus Homo?*

ANSELM was by birth an Italian, born in 1033, at Aost, a town at the foot of the Alps belonging to the duke of Savoy. From early life, it is reported, his religious cast of mind was so powerful, that at the age of fifteen he offered himself to a monastery, but was refused, lest his father, who was of a considerable family, should have been displeased. Having pursued a regular course of study, and travelled in France and Burgundy, in 1060 he joined a monastery in the abbey of Bec, in Normandy, of which Lanfranc was then the prior. To this priory, upon the removal of Lanfranc to the abbacy of Caen, Anselm was raised, and in 1092 came over to England, upon the invitation of Hugh, Earl of Chester, who was then sick, and needed Anselm's assistance. At this time the see of Canterbury was vacant, and William Rufus being ill, and suffering remorse of conscience for the oppressions with which he had afflicted the church and kingdom, was prevailed on to fill the office, and Anselm was appointed archbishop of Canterbury. Anselm was fully aware of the difficulties into which he should be plunged by accepting this important office under such a reign as that of William Rufus; but having secured the temporalities of the archbishopric, and having done homage to the king, he was consecrated on the 4th of December, 1093. The licentious manners of the court had called from Anselm some severe reproofs. For this conscientious conduct and other differences with the King, he was banished the country at a meeting of the great council, Oct. 1097. No sooner had Anselm departed, than the King seized upon the estates and revenues of the archbishopric, and rendered every thing void which Anselm had executed. Anselm arrived in safety at Rome, and was very honourably received by the Pope, who wrote to the King, enjoining him to reinstate Anselm in all the profits and privileges

of his see. Anselm was every where received with great respect. At the council of Bari, he effectually exerted himself in opposing the errors of the Greek church with respect to the procession of the Holy Ghost. The substance of this argument he committed to writing, and it is to be found in the published copy of his works. There is one remarkable circumstance in the life of Anselm which deserves to be particularly recorded. The Pope had summoned a council to sit at Rome; and although the court of Rome had, through the influence of bribery, been induced to desert Anselm, yet the respect he commanded was so great that a very honourable seat in the council was assigned to him; and this is the first instance of the appearance of an archbishop of Canterbury in a Roman synod. At this council the case of Anselm was so pointedly alluded to, that the Pope was obliged to promise that matters should be rectified. Upon the breaking up of the council, Anselm retired to Lyons, where he resided with Archbishop Hugo, until the death of William Rufus and Pope Urban, in 1100. Henry I. restored the sees of Canterbury, Winchester, and Salisbury, which had been seized by William Rufus, and sent a letter of invitation to Anselm to return, which he did in Sept. 1100, when he was received with uncommon respect and distinction. During the remainder of his life, Anselm was much harassed by the dissensions betwixt the King and the Pope, and his own inflexibility not to do homage for the temporalities of his see. These were however arranged, and Anselm died at Canterbury in the 76th year of his age, on the 21st of April, 1109. He was canonized in the reign of Henry VII., at the instance of Cardinal Morton, then archbishop of Canterbury.

Anselm is universally acknowledged to have been a man of great piety, sound erudition, and inflexible integrity—"a man of great genius and subtlety, deeply versed in the dialectics of this age, and most illustriously distinguished by his profound

and extraordinary knowledge in theology.”\* His works, partly scholastical, partly devotional, display genius and learning; they abound with logical and metaphysical abstractions, and no doubt, from their popularity, did much towards establishing the scholastic system which afterwards so universally prevailed. To Anselm the science of logic owed much of its improvement. From Mosheim † we learn that in a very learned dialogue which is inserted in the collection of the works of Anselm, and which is entitled *De Grammatico*, he throws much light upon the darkness and perplexity in which the science of logic had lain so long involved; and, among other things, investigates, with no small sagacity, the nature of *substance*, and *mode* or *quality*, in order to convey more just notions of those metaphysical entities than had been hitherto entertained. This great prelate, who shone with a distinguished lustre in several branches of literature both sacred and profane, was the first of the Latin doctors who dispelled the clouds of ignorance and obscurity that hung over the important sciences of *metaphysics* and *natural theology*, as appears from two books of his composition, wherein the truths concerning the Deity, which are deducible from the mere light of nature, are enumerated and explained with a degree of sagacity which could not well be expected from a writer of this century. He was the inventor of that famous argument vulgarly and erroneously attributed to Des Cartes, which demonstrates the existence of God from the idea of an infinitely perfect Being naturally implanted in the mind of man, and which is to be found, without exception, in the breast of every mortal. The solidity of this argument was, indeed, called into question, almost as soon as it was proposed, by Guanilo, a French monk, whose objections were answered by Anselm, in a treatise professedly written for that purpose, and which, together with the objection of Guanilo, is printed in the works of Anselm.

\* Mosheim's Eccles. Hist. II. 541.

† Ibid. II. 466.



His writings are exceedingly numerous, have been collected together and printed at various times. The best edition is that edited by Gerberon, at Paris, in 1675, again in 1721, and at Vienna, in 1744, in two vols. folio. \*

86. ANSELMI ET ALIORUM ORATIONES XXV. AD ANGELOS, ARCHANGELOS, ET APOSTOLOS. MS. IN MEMB. SÆC. XIV. Quarto.

Forty-eight leaves. Eight and a half inches by six. This Ms. is written in a gothic character, the titles are in red, and the capitals are illuminated. After the last prayer, addressed to St. Mildreth, is a paraphrase on the 50th Psalm, beginning *Miserere mei, Deus*, accompanied by a commentary. The prayers are chiefly by Anselm, and addressed to St. John the Baptist, St. John the Evangelist, St. Peter, St. Paul, St. Andrew, St. Stephen, St. Laurence, St. Vincent, St. Nicholas, St. Benedict, St. Gregory, St. Augustin, St. Martin, St. Edmund, St. Thomas, St. Mary Magdelene, St. Catherine, St. Mildreth, and to all the saints.

87. GRADUS CONFSSIONIS SECUNDUM BEATUM BERNARDUM. MS. IN CHART. SÆC. XIV. Quarto.

Fifty-eight leaves. Eight inches by six. This Ms. is written in two columns, in a very small gothic character with the capitals in red, and commences thus: *Gradus confessionis secūdū beatū bñardū in quodam sermone de confessione qui incipit: Notas michi fecisti vias vite.* Then follow the different heads under which the subject is treated, thus: *Cognitio sui. Penitentia. Do-*

\* Eadmer—Tanner—Godwin—Moreri—Mosheim—Chalmers.



*lor. Confessio oris. Correctio operis. Maceratio carnis. Perseverantia.*

ST. BERNARD was a native of Fontaine, a village of Burgundy, and born in 1091. His father was a military nobleman, and renowned for his piety. Devoted to study and religion, he early adopted the resolution of retiring from the world, and ultimately established no less than one hundred and sixty monasteries. He engaged his brothers and many of his friends to accompany him, and embraced the Cistercian, the strictest of the orders in France. He was appointed abbot of the monastery of Clairvaux, in 1115, and imposed severer austerities upon himself than upon any other members of the order. He travelled from place to place, and preached with extraordinary eloquence. His lectures were attended by princes and nobles, and the most learned men. So great was his reputation, that all the most important subjects were submitted to his consideration and decision. There is no doubt either of his wonderful powers or the sincerity of his conduct. He refused numerous ecclesiastical dignities of the highest class. He opposed the schismatics, and convicted Abelard of heresy at the council of Sens, in 1140. He also opposed Gilbert de Porrée, bishop of Poitiers, who denied the incarnation of the divine nature. He preached the second crusade, and prevailed on Louis VII. of France, and Conrad III. of Germany, to march for Palestine. He drew up a rule of discipline for the Knights Templars, who were to defend and support the cause of Christianity by force of arms, to have inspection over the public roads, and to protect the pilgrims who came to visit Jerusalem against the insults and barbarians of the Moslems. He died Aug. 20, 1153. His sermons and other works have been collected together, and published by Mabillon, at Paris, in 1690, in two vols. folio.\*

\* Dupin—Mosheim—Chalmers.

88. LYRANUS (NIC.) DE PRÆCEPTIS DECALOGI. Ms.  
IN MEMB. ET CHART. SÆC. XIV. Quarto.

Sixty-six leaves. Eight and a half inches by five and a half. This Ms. is arranged in two columns, and is written in a small gothic character, with numerous contractions. To each of the commandments two or more expositions are subjoined. At the end is a table of the contents of the several commandments and their expositions. The Ms. is strengthened by several leaves of vellum intermixed with those on paper, which constitutes the body of the work. It has been printed under the title of *Preceptorium*, by *Jehan Petit*, in 4to. *sine loco aut anno*; a copy of which is in His Royal Highness's library.\*

89. BONAVENTURÆ (SCTI) TRACTATUS DE CORPORE  
CHRISTI ET PREPARATIONE AD MISSAM DEVOTA-  
QUE PROSECUTIONE MISTERII MISSÆ. Ms. IN  
CHART. SÆC. XIV. Quarto.

Thirteen leaves. Eight inches by six. This Ms. is arranged in two columns, and is written in a very small gothic character, with numerous contractions.

JOHN FIDAUZA BONAVENTURE, one of the most eminent scholastic divines of the thirteenth century, was a native of Bagnarea, in Tuscany, and born in 1221. He was admitted into the order of St. Francis, and studied divinity at the University of Paris with great success. In 1255 he was created doctor along with the celebrated Thomas Aquinas, and in the following year elected governor of the order. He exercised the duties of his office with great credit, and restored the discipline, which had been greatly neglected. He was nominated to the

\* For Biographical Memoir of De Lyra, see page 344 *Printed books*.

archbishopric of York, by Clement IV., but he declined accepting it. After the death of Clement the see of Rome lay vacant nearly three years, and it was resolved that the choice of a pope should be left to Bonaventure. He named Theobald, archdeacon of Liege, who took the title of Gregory X. By this pope he was made a cardinal and bishop of Albano. He died at Lyons, in 1274, and was buried with distinguished honour, the Pope and whole council attending his remains to the grave. Peter of Tarantais, afterwards Innocent V., made his funeral oration. Sixtus IV. canonized him in 1482. It has been remarked that he has had the good fortune to be almost equally praised by popish and protestant writers. His works are numerous, but chiefly on mystical subjects. They have been collected together, and were printed at Rome, in 1588, in eight vols. folio.\*

90. BONAVENTURÆ (SCTI.) ITINERARIUM. MS. IN  
MEMB. SÆC. XV. Quarto.

Forty-three leaves. Eight and a half inches by six. This Ms. is written in a large gothic character, and the titles are in red. It has been printed, and was a very popular book in its day.

91. BONAVENTURÆ (SCTI.) LIBER QUI DICITUR LIGNUM  
VITÆ. MS. IN MEMB. SÆC. XV. Duodecimo.

Twenty-seven leaves. Five and a half inches by three and a half. This is a book of Christian devotion drawn from a review of the life of Christ. I believe it never has been printed.

\* Butler—Dupin—Chalmers.

92. HUGO DE SANCTO VICTORE DE EXCITATIONE MENTIS IN AMOREM DEI. IDEM DE OBLIVIONE PRÆTERITORUM MALORUM ET IRA. IDEM DE QUINQUE STATIBUS IMITABILITATIS. MS. IN MEMB. SÆC. XIV. Quarto.

Eleven leaves. Eight and a half inches by six. This Ms. is written in a gothic character; the titles are in red, and the capitals are illuminated.

HUGH OF ST. VICTOR, a native of Flanders, was born in 1098, and died in 1142. He was prior of the monastery of St. Victor in France, where he passed the whole of his life. He composed many commentaries on the Scriptures, some of which have been printed. He wrote also various devotional works, but his principal labour is generally considered to be a Treatise on the Sacraments. Dupin states it to be one of the most ample treatises on theology written in the twelfth century; and with respect to its style he adds: "Il y explique les questions d'une manière fort claire et dégagée des termes et de la méthode dialectique, sans s'embarrasser dans des questions obscures et difficiles: il décide celles qu'il agite par des passages de l'Écriture, et suivant les principes des Pères, et particulièrement de Saint Augustin, dont il suit la doctrine, et imite le style; ce qui l'a fait appeler par quelques-uns la Langue de ce Père."\* Collections of the works of Hugh de St. Victor have been published at Paris in 1526, at Venice in 1588, at Mayence in 1617, and at Rouen in 1648; but they contain many pieces which were composed by others, and have been confounded with his productions from a similarity of name. The Ms. which forms the head of this article is not to be found printed in any of the editions I have been able to consult.

\* Nouv. Bibl. des Auteurs Eccles. tom. ix. p. 217. Paris, 1697, 4to.



93. HUGO DE SANCTO VICTORE DE SALUTE ANIME  
MS. IN MEMB. SÆC. XV. Duodecimo.

Nineteen leaves. Five and a half inches by three and a half. A small treatise on the salvation of the soul. At the end of this tract are invocations addressed to the Virgin Mary.

94. RICARDUS DE SANCTO VICTORE DE SANCTA TRI-  
NITATE. MS. IN MEMB. SÆC. XIV. VEL XV. Quarto.

Thirty-two leaves. Ten inches by seven. Written in a small gothic character.

RICHARD OF ST. VICTOR, a native of Scotland, was a pupil of Hugh of St. Victor, and became prior of the monastery of St. Victor, in France, in 1164. He died in 1173. He composed several works on Theology, Criticism, and History. His treatise on the Trinity has been regarded as his principal performance, and has been printed *ex recens. Jac. Fabri*, Paris, 1516, 4to. also in the collection of his works published at Paris in 1518 and in 1540, at Venice in 1592, at Cologne in 1621, and at Rouen in 1650, all in folio. A collection of *opuscula* was also published at Venice in 1506, in 12mo., a copy of which is in His Royal Highness's library.

95. RICARDUS DE SANCTO VICTORE DE CONTEMPLA-  
TIONE. MS. IN MEMB. SÆC. XIV. VEL XV. Quarto.

Fifty-one leaves. Ten inches by seven. Written in a small gothic character. This treatise has also been printed in the collection of the works of the author.



96. SERMONES ALIQUOT INCERTO AUTHORE. MS. IN  
MEMB. SÆC. XIII. Quarto.

Ten leaves. Nine and a half inches by six and a half. This Ms. treats of the following subjects :—De Libero Arbitrio. De miseria hominis. De die judicii et hoc optime. De gracia Dei. De avaris et cupidis. De falso testimonio. De invidia.

It is written in a rude gothic character. The capitals are illuminated, and the titles are in red.

97. TRACTATUS DE SPECIE ATTIDIE. MS. IN MEMB.  
SÆC. XIII. Quarto.

Nineteen leaves. Nine and a half inches by six and a half. This Ms. is written in a rude gothic character, and is arranged under different heads : De remediis contra attidiam; Quid sit avaricia, &c. I believe it has not been printed.

98. PORIS DE MONTE (FRATRIS CARTHUSIENSIS) SER-  
MONES. MS. IN CHART. SÆC. XIV. Quarto.

Two hundred and forty-eight leaves. Eight inches by six. This volume contains several discourses on various subjects of divinity, under the following heads :

*In solempnitate oūm s̄torum*

*In nativitate dñi n̄ri ih̄u x̄pi*

*In festo Epyphanie*

*In festo purificatioīs b̄te m. v.*

*In festo pasche*

*In festo ascensionis dñi*

*In festo s̄te p̄thecostes*

*In festo s̄ti johānis baptiste*  
*In festo s̄te marie magdalene*  
*In ānuntiatione b̄te marie v̄ginis*  
*In assūptione b̄te marie v̄ginis*  
*In nativitate b̄te marie v̄ginis*  
*In festo michaelis et ōm̄ angelorum*  
*In festo s̄ti hugonis ēpi et cōfessoris.*

The Ms. is written in a small gothic character, and the capitals are in red. On a blank leaf at the commencement of the volume, is the following: *Iste lib̄ p̄tinet monast̄io rubeevall̄is c̄ zonia p̄pe bruxellā ad unū miliare script⁹ p̄ man⁹ fr̄is Joh̄is de duffele cōfessōr sororū c̄ valle s̄e barbare eju⁹ aīa req̄scat ī pace. Amen.*

99. TRACTATUS DE SAPIENTIA DIVINA ET HUMANA.

MS. IN MEMB. SÆC. XV. Quarto.

One hundred and forty-six leaves. Ten inches by eight. This Ms. is very closely written in a small gothic character. It is very methodically arranged in nine chapters, which are subdivided into sections. I have no means of ascertaining the author of the work, or whether it ever has been printed.

100. LIBER DE QUIBUSDAM FABULIS MORALIZATIS.

MS. IN MEMB. SÆC. XIII. Quarto.

Thirty-eight leaves. Nine and a half inches by six and a half. This Ms. is written in a rude gothic character, and divided into twenty-seven chapters, to which the titles are in red. The initials are illuminated in colours. I know not whether the work has been printed.

101. [ SERVETI (MIC.) ] CHRISTIANISMI RESTITUTIO. Totius Ecclesiæ Apostolica est ad sua limina vocatio, in integrum restituta cognitione Dei, fidei Christi, justificationis nostra, regenerationis Baptismi, et Cœna Domini manducationis. Restituto denique nobis regno cœlesti, Babylonis impia captivitate soluta et Anti-Christo cum suis penitus destructo. MS. IN CHART. SÆC. XVII. VEL XVIII. Quarto.

Three hundred and sixty-eight leaves. Seven and a half inches by six and a half. On a fly-leaf is the following note in the hand-writing of M. Meerman, from whose collection this Ms. was procured: *Hæc est Cópia Manuscripta Libri longe rarissimi, cujus Auctor famosus ille MICHAEL SERVETUS, quique impressus fuit Viennæ Allobrogum 1553. in octavo, et femori Auctoris alligatus cum ipso combustus est. Ejus autem tanta est raritas, ut qui gloriari possit, se illum typis excusum vidisse, nemo reperiat. Nam quod Cassellis in Bibliotheca Principis Hessiæ olim exstitit exemplar (ex quo pauca manu descripta promanarunt) deperditum est. Vid. Jo. Vogt in Catal. Libr. Rarior. pag. 624. (edit. 1747.) Hocce vero Exemplar perquam diligenter et accurate ex impresso transcriptum est, et quidem ita, ut singulæ paginæ hic responderant paginis Voluminis impressi.*

For some notice of this most rare work, and some particulars respecting its unfortunate author, I must refer to pp. 408—410. of this volume. (Division—Printed Books.) An enumeration of the contents may, perhaps, be acceptable to the reader.

1. *De Trinitate divina, quod in ea non sit invisibilium trium rerum illusio, sed vera substantia Dei manifestatio in Verbo, et communicatio in Spiritu. Libri VII.*

2. *De Fide et Justitia Regni Christi, legis justitiam superantis, et de Charitate. Libri III.*

3. *De Regeneratione superna, et de Regno Anti-Christi. Libri IV.*

4. *Epistola XXX. ad Joannem Calvinum, Gebenensium Concionatorem.*

5. *Signa LX. Regni Anti-Christi, et revelatio ejus jam nunc præsens.*

6. *De Mysterio Trinitatis, et Veterum Disciplina, ad Philippum Melanctonem, et ejus Collegas, Apologia.*

102. ROGERI DE WALTHAM TRACTATUS MORALIS.  
MS. IN MEMB. SÆC. XV. Quarto.

Two hundred and thirty-two leaves. Ten inches by seven and a half. A table of the contents of the several chapters comprising this Ms., and occupying twenty leaves, precedes the work, which is written in a small gothic character. The initials are illuminated, the divisions of the work, the titles, &c. are in red. I am not aware of its having been printed, nor am I acquainted with any particulars relating to the author.

103. EXCERPTA MORALIUM. MS. IN MEMB. SÆC. X.  
VEL XI. Folio.

One hundred and forty-seven leaves. Nine and a half inches by seven. This Ms. is divided into six parts, each of which is subdivided into several chapters, the contents of which are given in a table occupying two leaves, and which precedes the work. The authors of the different pieces are unknown. It is written in a semi-uncial character upon thick vellum; the capitals are in red, and the first initial Q is curiously drawn, and resembles the same letter in the Latin psalter of the tenth century, figured in Plate 9.

104. CHARTRES (JOHANNES DE) IN MULIERUM FORTEM.  
IN MEMB. SÆC. XV. FOLIO.

Five leaves. Twelve and a half inches by eight and a half. This Ms. is written in a fine large gothic character, arranged in two columns, and has the initials illuminated. Of the author, *Jean de Chartres*, I can find no notice whatever.

105. VITA ET PASSIO BEATI THOMÆ ARCHIEPISCOPI  
EDITA A VENERABILI JOHANNE EPISCOPO CAM-  
DENSI. MS. IN MEMB. SÆC. XV. FOLIO.

Seventy-two leaves. Twelve and a half inches by eight and a half. This Ms., which, as far as I can ascertain, has never been printed, is beautifully written in a large gothic character, arranged in two columns, and has the initials illuminated.

106. VITA HAIMONIS MONACHI SAVIGNIACENSIS.  
MS. IN MEMB. SÆC. XV. FOLIO.

Nine leaves. Twelve and a half inches by eight and a half. This Ms. has a subscription of *Liber Beatæ Mariæ Regalis Monasterii*. It is written in a large gothic character, arranged in two columns, and has the initials illuminated.

107. VITA SANCTI EDMUNDI CANTUARIENSIS AR-  
CHIEPISCOPI. MS. IN MEMB. SÆC. XV. FOLIO.

Thirty leaves. Twelve and a half inches by eight and a half. This Ms. is written in a fine gothic character, arranged in two columns, and has the initials illuminated. St. Edmund was



archbishop of Canterbury, A. D. 1234. A life of this prelate has been published at Rome, in 1687, 12mo., by *Giacomo Massi*, under the title of *Compendio della Vita di S. Edmondo Arcivescovo di Conturbia*.

108. TESTAMENTA DUODECIM PATRIARCHARUM FILIORUM JACOB. MS. IN MEMB. SÆC. XV. Folio.

Sixteen leaves. Nine and a half inches by seven. This Ms. is written in a small gothic character, the capitals in red and blue ink, and the titles in red. It is a translation from the Greek, made by Robert, bishop of Lincoln. The contents are as follows :

1. *Testamentum Reuben de his quæ in mente habuit.*
2. ————— *Symeon de invidia.*
3. ————— *Levi de invidia et superbia.*
4. ————— *Judæ de fortitudine, avaritia, et fornicatione.*
5. ————— *Ysachar de simplicitate.*
6. ————— *Zabulon de commiseratione et misericordia.*
7. ————— *Dan de ira et mendacio.*
8. ————— *Nephtalim de naturali bonitate.*
9. ————— *Gad de odio.*
10. ————— *Aser de duabus faciebus malitie et veritatis.*
11. ————— *Benjamin de mente munda.*
12. ————— *Josephi de castitate.*

The *Testaments of the Twelve Patriarchs* is said to have been discovered at Athens by John of Basingstoke, archdeacon of Leicester, and to have been originally written in Hebrew, and translated into Greek by St. Chrysostom. It is now regarded as a spurious production; and in modern times no writer, with the exception of Mr. Whiston, has attempted to defend it as a record of sacred antiquity.

ROBERT GROSSETESTE, or GROSTHEAD, who first put this work into an English dress, was born at Stadbrooke, in Suffolk, in 1175, of obscure parentage. At Oxford he studied the Greek and Hebrew languages, and made himself acquainted with the Aristotelian philosophy. At Paris he learned French, and pursued his studies in theology and philosophy; and so great were his acquirements, that he drew upon himself the imputation of being a magician. Returning to Oxford, he joined the Franciscans or Grey Friars, and became a lecturer. In 1235 he was promoted to the see of Lincoln, and exerted himself to reform abuses and promote religious observances. In 1248 he obtained letters of authority from Pope Innocent IV. to reform the religious orders; but in this he was unsuccessful. He became engaged in quarrels not only with the convents, but also with the Pope and his agents. He went so far as to charge the court of Rome with flagitious practices, and being influenced by the power of money. He would frequently refuse to comply with the papal bulls, and was once suspended for disobeying a mandate of Innocent IV. He was even excommunicated by the Pope; but, supported by the *mens conscia recti*, he remained in quiet possession of his dignity; the respect for his piety, learning, and general character, being universally felt. In 1253 he fell sick, and died on the ninth of October at his palace at Buckden. He was interred at Lincoln, Pope Boniface attending his funeral. Besides the translation of the spurious Testaments which we have noticed, he composed various other works, some of which have been printed. A list of them is given in Cave's *Hist. Literar. Sæc. XIII*, and they have also been enumerated in Dr. Pegge's life of the bishop, published in 1793, quarto.

109. JOSEPHI (FLAVII) ANTIQUITATES JUDAICÆ ET DE BELLO JUDAICO LIBRI. MS. IN MEMB. SÆC. XII. Folio.

Three hundred and fifty-five leaves. Seventeen inches by

twelve. This Ms. is written in a large gothic character, and is arranged in two columns. The initials are illuminated in red and blue, and the titles and contents are written in red ink. I have diligently compared it with the *Editio Princeps* of these works, printed by John Schuzler, at Augsburg, in 1470; and I find the same number of books in each; viz. twenty to the Antiquities, and seven to the Jewish War; but the arrangement of the chapters composing these books differs considerably. The sense is, however, not affected by these variations.

From the monastery of St. Mary of Camberone.

FLAVIUS JOSEPHUS, the celebrated Jewish historian, was born at Jerusalem, about the year 37. He was of an illustrious family, and so distinguished for his acuteness and penetration, and depth of knowledge, that he was consulted by the chief priests and rulers, although then only sixteen years of age. At Rome he acquired his knowledge of the Greek tongue, and commenced his History of the Jewish War and Destruction of Jerusalem, written by the command of Vespasian. It was first composed in Hebrew, then in Greek; but it was first printed in Latin. The Jewish Antiquities were also written in Greek; but first printed in Latin. The historian was an eye-witness of that which he relates, and cannot therefore fail to command the attention and interest of the reader. Those works have been frequently printed; but the editions most esteemed, are those of Hudson, Oxford, 1720, folio; Havercamp, Amst. 1727, folio; and Oberthur, Lipsiæ, 1782—85, three vols. octavo.

110. GRATIANI DE CLUSIO DECRETUM. MS. IN  
MEMB. SÆC. XV. Folio, 2 Vols.

Three hundred and ninety-eight leaves. Nineteen inches by twelve. On the first page is a very extensive and beautiful illumination, representing the Pope surrounded by emperors, kings,

cardinals, bishops, &c. sitting in conclave. This illumination is enclosed within a highly-ornamented border, having at each of the corners a miniature of one of the Evangelists. Figures of birds and various things make up the remainder, and present a very pleasing appearance. In the first initial is a full-length miniature of (I suppose) the Monk Gratian, the composer of the work. Several miniatures and other ornaments are dispersed throughout the work, enclosed within the initials. All the capitals are illuminated; and not only to the main divisions of the work are larger and more highly-finished illuminations attached, but also to most of the chapters, so that they amount to eighty-one in number, all executed in gold and colours of exceeding brilliancy and delicacy of execution. They consist chiefly of the same figures of cardinals, bishops, &c. though varied as to position and occupation. The countenances are very ably delineated, and the drawing is, in general, very good. The character of the Ms. is gothic, and is disposed in two columns on each page. There is a gloss or commentary occupying the margins, written in the same character. I have examined this Ms. with the edition of the work printed by Eggesteyn, at Strasburg, in 1472, and find it to correspond both in the matter and arrangement of it. There are trifling variations in the words, but in no instance have I observed the sense of the passage either perverted or affected by it. This Ms. was executed in Italy.

A decretal in the canon law signifies a letter of a pope determining some point or question in the ecclesiastical law, and the collection of them forms the second part of the canon law. The first known document of this description, or that which is generally acknowledged to be a genuine one, is by Pope Siricius, addressed to Himerus, bishop of Tarragona, in 385. It relates to some disorders which had crept into the churches of Spain. The collection of decretals by Gratian contains all the papal ordinances up to the year 1150.



GRATIAN, a Benedictine monk, was born at Chiusi, in the twelfth century. The principal part of his life was spent in a monastery at Bologna in composing his decretal, in which it has been his aim to reconcile those canons which appear contradictory of each other. Although there are many errors in this work, and many spurious decretals quoted, which have been corrected by several authors, particularly Anthony Augustine in his work *De emendatione Gratiani*; the popes are, nevertheless, indebted to this work for the power they exercised in the thirteenth and following centuries, and this work forms one of the principal parts of the canon law. It has been several times printed.

111. BONIFACII (PAPÆ) DECRETALIA CUM APPARATU  
JOH. ANDREE. MS. IN CHART. SÆC. XIV. Folio.

Two hundred and eighty-six leaves. Thirteen inches by eight and a half. This Ms. is written in a rude gothic character, arranged in two columns, the capitals in red, and the initials illuminated in gold and colours. It corresponds with the edition printed at Mayence, by Peter Schoiffer, of Gernsheim, in 1470, with a splendid copy of which, on vellum, in His Royal Highness's library, I have compared it.

BONIFACE VIII., whose proper name was Benedict Cajetan, was born at Anagni, and was employed in ecclesiastical affairs at Lyons and Paris. He was made a cardinal by Martin II., and after the abdication of Celestinus, he filled the papal chair, in 1294. He is characterized as a fierce, turbulent, and tyrannical prince. His ambition was unbounded; he hurled the thunder of the Vatican against the kings of Denmark and France, and annulled the election of Albert, to be king of the Romans. The family of the Colonnas were peculiarly selected as the objects of his hatred, and neither submission nor entreaty could pro-



cure a lasting reconciliation. Philip, king of France, despised his threats, and ordered him to be seized by his general, Nogaret, at Anagni, that he might bring him to the council of Lyons; but he escaped from his guards at Rome, where, overpowered with the indignities offered to his person, he one month after died of a broken heart, Oct. 12th, 1303.\*

112. REMUNDI (MAGISTRI) SUMMA. MS. IN MEMB.  
SÆC. XIV. Folio.

Sixty-nine leaves. Twelve inches by eight. This Ms. is written in a very small gothic character, and abounds with contractions. It is arranged in two columns, and the initials, capitals, and titles, are in red. It is a book of ecclesiastical law, and treats of various subjects under their proper heads, as, 1. De Symonia. 2. De Homicidio, de Duello, &c. 3. De Qualitate, de Prudentia Ordinandorum, &c. 4. De Sponsalibus, de Matrimonio, &c.

113. MAURICII DISTINCTIONES. MS. IN MEMB.  
SÆC. XIV. VEL XV. Quarto.

Three hundred and thirty-nine leaves. Seven and a half inches by five and a half. This Ms. is written in a small gothic character, arranged in two columns, the titles in red, and the capitals illuminated. It is a scholastic work, arranged in alphabetical order.

I suspect the author of this work to be PETER MAURICIUS, abbot of Clugni, who lived in the twelfth century, and was engaged in a controversy with St. Bernard, respecting the rules

\* Lempriere.

and conduct of the monks of Clugni and the Cisterians. A controversy in form (says Mosheim)\*, which spread from day to day its baneful influence, and excited disturbances in several provinces of Europe.

114. TRACTATUS THEOLOGICUS DE DIRECTIONE, USU ET NECESSITATE SCIÆ MEDIÆ INTER VOCANDUM PROVIDENDUM ET PRÆDESTINANDUM. MS. IN CHART. SÆC. XVII. Quarto.

Seventy-six leaves. Seven and a half inches by five and a half. A scholastic theological tract by an unknown author. Presented to the library by Mr. Thomas Faulkener, the author of the History of Kensington.

115. KEMPIS (THOMÆ A) DE IMITATIONE CHRISTI LIB. III. MS. IN CHART. SÆC. XV. Quarto.

Sixty-one leaves. Eight and a half inches by five. This Ms. consists of only *three* chapters. It has not the fourth, as printed by John of Westphalia, and others in the fifteenth century. The copy by the printer just named is in quarto, and without place or date; and the book has for its author, John Gerson, chancellor of Paris. There are other printed editions of this celebrated work in His Royal Highness's library, in which Gerson is mentioned as the author. There has been much controversy as to the author of this work, which will be noticed in another place. Bound up with the three books of *The Imitation of Christ*, is a devotional tract entitled, *Soliloquium Anime*. This is arranged in twenty-five chapters. I am ignorant of the author.

\* Eccles. Hist. III. 68.

THOMAS A KEMPIS was born in 1380, at a village called Kemp, in the diocesc of Cologne. Having studied at Deventer, in the community of poor scholars established by Gerard Groot, he entered the monastery of St. Agnes, near Zwol, of which his brother was the prior. He was distinguished for his great piety, patience, and self-mortification. He composed several works, and he transcribed many others. The book, *De Imitatione Christi*, usually assigned to him, was one of the most popular works ever printed, and is said (with the exception of the Bible) to have gone through more editions than any other work. It has been translated into various languages. A collection of the works of Thomas à Kempis was published at Antwerp, in 1615, in three vols. octavo. He died July 25, 1741, being ninety-one years old.

116. LOMBARDI (PETRI) LIBER SENTENTIARUM. Ms.  
IN MEMB. SÆC. XV. Folio.

Three hundred and two leaves. Twelve inches by eight. This Ms. is written on fine vellum in a small gothic character, arranged in two columns, and has the initials and capitals illuminated in colours. The titles are in red, and the divisions marked in the margin in blue and red figures. There are four books.

This work, which consists of sentences taken from the Fathers of the Church and select questions for disputation, was at one time held in even higher estimation than the Scriptures themselves;\* they were more frequently read than Holy Writ,

\* Mosheim acquaints us that in the twelfth century an important distinction was made between the Christian doctors, who were divided into two classes: 1. The *Biblici*, bible doctors; *Dogmatici* and *Positivi*, didactic divines, and also *Veteres* or ancients; and, 2. The Scholastics, who were also distinguished by the titles of *Sententiarii*, after the *Master of the Sentences*, and *Novi*, to express their recent origin. The Bible doctors expounded, though in a wretched manner, the sacred writings;

and commented upon by innumerable writers. The author received the appellation of *Master of the Sentences*, and was reckoned the very first of scholastic divines.

PETER LOMBARD was a native of Novara, in Lombardy; educated at Bologna and at Rheims under St. Bernard, whence he was removed to Paris, in the university of which, as one of the professors, he distinguished himself so greatly that the canonry of Chartres was conferred upon him, and in 1160 he was promoted to the bishopric of Paris, through the interest of his pupil Philip, son of King Louis le Gros. He died in 1164.\*

117. JOHANNES DUNS SCOTUS IN LIBROS IV. SENTENTIARUM. MS. IN MEMB. SÆC. XV. Folio. 4 vols.

Nine hundred and twenty-nine leaves. Sixteen and a half inches by ten and a half. This Ms. is written in a fine distinct round character, upon leaves of the most beautiful vellum; the initials are all splendidly illuminated, and the capitals are ornamented in various colours.

Vol. I. (two hundred and seventeen leaves) commences with a table of the *Distinctiones* contained in the first two volumes, and is followed by a prologue beginning *Cupientes aliquid de penuria*. The first page of this part is splendidly illuminated: there is a finely-executed border containing various miniatures and figures of monks, birds, beasts, &c.; and at the foot of the page are the arms of the kingdom of Naples. This Ms. probably belonged to Alphonso VI., king of Naples, who was a most zealous promoter of learning in the fifteenth century. This

the Scholastics, the book of sentences. Their method exhibited a pompous aspect of learning, and these disputants seemed to surpass their adversaries in sagacity and genius: their schools were in consequence flocked to by multitudes, whilst those of the Biblical commentators were comparatively deserted. See *Mosheim's Eccles. Hist.* III. 92 *et seq.*

\* Dupin—Chalmers.



volume contains seven *Distinctiones*, and is followed by additions to the whole of the first book. These are headed thus, in capitals written in alternate lines of gold and blue ink: *Incipiunt Additiones quæ secundum nonnullorum opinionem textui Doctoris subtilissimi super primum sententiarum librum adduntur et in eodem locis suis interponuntur.* With these the first volume terminates.

Vol. II. (two hundred and nine leaves) commences with the eighth distinction, and contains the remaining forty on the first book, being the number in the edition printed by Octavius Scot, Venet. 1497. The first leaf of this volume is wanting.

Vol. III. (two hundred and thirty-four leaves) contains a table of the work, and forty *Distinctiones*. The first leaf is wanting.

Vol. IV. (two hundred and sixty-nine leaves) contains the commentaries on the fourth book of Sentences, to which there is a table affixed; and on the reverse of a leaf before the first page of the work, written in capitals in gold and blue ink, is the following inscription: *In Nomine Domini Nostri Jesu Christi Joannis Scoti ex ordine minorum in Quartum Sententiarum Librum Opus præclarissimum incipit per Hippolytum Lunensem jussu Regis Ferdinandi dum Bello turbulentissimo premeretur Italia diligenter transcriptus.* This volume contains sixteen *Distinctiones*, and agrees with the edition printed by Johannes de Colonia and Joan. Manth. Gherretzem, at Venice, without date; a copy of which rare edition, as well as the previous one by Vindelin de Spira at Venice in 1472, is in His Royal Highness's library. The first page of this volume is brilliantly illuminated; various figures and devices are introduced to form the border, and there is a splendid miniature four inches by two and three-quarters, of Duns Scotus sitting at a desk composing his work. The words *Samaritanus ille piissimus Spolia*, are written in large capitals in gold, and have a truly magnificent appearance.

From the Meerman Collection.



JOHN DUNS, surnamed SCOTUS, one of the most celebrated scholastics of the fourteenth century, distinguished for his opposition to Thomas Aquinas, was a Franciscan, born at a place called Dunstance, in the parish of Emildun or Embleton, near Alnwick, in Northumberland. Some have contended that he was born in Scotland, and others have named Ireland for the place of his nativity. It is however generally admitted that he was an Englishman; and the Ms. copy of his works preserved in Merton College, Oxford, assigns Dunstance as his birth-place. Of this college he was admitted a fellow, having previously joined the Minorite friars at Newcastle. Upon the retirement of William Varron to Paris in 1301, Duns Scotus was promoted to the theological chair in this university, and sustained the office with such high reputation, that it is said upwards of thirty thousand scholars had attended his lectures. In 1304 he went to Paris, and received his degrees of bachelor and doctor of divinity. In 1307 he was elected regent of his monastic order at Thoulouse, and was also placed at the head of the theological schools at Paris. From this place he removed to Cologne, and died there of a fit of apoplexy in Nov. 1308, being then in the forty-third or forty-fourth year of his age. His works, which are numerous, have been frequently printed; and the whole were collected together, and published at Lyons, in 1639, by Luke Wadding, in twelve vols. folio.\*

118. HILDEGARDÆ (SANCTÆ) LIBER DIVINORUM OPERUM. MS. IN MEMB. SÆC. XV. Folio.

Ninety-five leaves. Sixteen inches by twelve. This Ms. is written in a large gothic character, arranged in two columns, with the capitals written in gold and colours, the initials highly

\* Cave—Mosheim—Chalmers.

illuminated, some of the pages furnished with borders of flowers, &c. and the titles and number of the chapters written in red ink. The Ms. commences with a table of five leaves of the contents of the *first* part of the work, which is composed of Visions, arranged in four books, to each of which there are several chapters. A short prologue is attached to the first vision. The *second* part has likewise a table of contents, and consists of one book, which has forty-eight chapters. The *third* part has a table, in which one leaf has been supplied by another hand, but of the same period as the other parts of the Ms. To this part there are five divisions. Two leaves in the text of this part are supplied by the same hand as the leaf of the table.

ST. HILDEGARDE was born of noble parents, in the year 1098, at Spanheim. When only eight years of age she was entrusted to the care of a sister of Count Meginhard, of Spanheim, a *religiouse* of the order of St. Benoît, of which order she entered Hildegarde. She paid every attention to her pupil, and endeavoured to form her heart and mind agreeably to the situation in life she had chosen to fulfil. The revelations and miracles of Hildegarde, of which the above Ms. treats, gave her so great a reputation, that when Pope Eugene III. was at Treves, in 1148, Henry, archbishop of Mayence, and St. Bernard, spoke to him of the miracles which God was operating through his servant Hildegarde; and the Pope was so much impressed by the narration, that he sent Albert, bishop of Verdun, with other trusty persons, to her, to acquaint themselves with the particulars. They returned charged with her writings, said to be of divine revelation. The Pope caused them to be read before the prelates at a public sitting: they were all astonished at the composition of them, and the Pope himself wrote a letter to Hildegarde, congratulating her upon the favours she had received from God, and granting her permission to reside with the sisters of the order to which it was her choice to belong. So great was the credulity of all classes at this period, that these phantasies of a

disordered imagination were regarded as the oracles of God; and Popes Anastasius IV., Adrian IV., and Alexander III., successors to Eugene, honoured her with letters and praises, as well as the archbishops of Mayence, Cologne, Treves, and Saltzburg. Several prelates of Germany, and even the Emperors Conrad and Frederick corresponded with her, and received answers couched in prophetic and mystical language. She was chosen abbess of Mount St. Rupert, or Robert, near Bingham, on the Rhine, and died Sept. 17, 1180, aged 82 years. The Visions have been printed; but I have not been able to see a copy. A life of the abbess was written by Thierri, abbé of the order of St. Benoît.\*

### Missals, Breviaries, Offices, &c.

119. *MISSALE ROMANUM.* MS. IN MEMB. SÆC. XV.  
Folio.

The Mass-book.—It contains the ordinary of the sacrifice of the mass, with the liturgy appropriated to the celebration of it, for the different days, feasts, and solemnities of the year, or for different occasions: the mass being the sacrifice of the body and blood of Christ, into which, according to the belief of the Roman Catholic, the elements of bread and wine used at the sacrifice are changed after consecration by the priest, during the canon of the mass. This sacrifice has always been offered up by the Catholic church; and the term *Mass*, as indicative of the public prayers used on offering up the sacrifice, occurs in the third canon of the second council of Carthage, held in 390. In the letters of Innocent I., Celestine I., and Leo the Great, we find mention made of a written Roman order of the mass; in this, the essential parts were always the same, though certain prayers

\* Baillet Vie des Saints—Dupin.

underwent alterations. Pope Gelasius augmented and revised the liturgy in 490. The genuine sacramentary or missal, and ritual of the Roman church was published by Thomasi in 1680. Gregory the Great reformed the sacramentary; and his sacramentary differs from that of Gelasius only in some collects or prayers. Popes Pius V., Clement VIII., and Urban VIII., at the recommendation of the council of Trent, reformed the Roman missal, and inserted in it the *Rubrics*, which before had been published separately. The Róman missal now in use is entitled, “*Missale Romanum ex decreto Sacrosancti Concilii Tridentini restitutum Pii Pont. Max. jussu editum, et Clementis VIII. primum, nunc denuo Urbani Papæ Octavi auctoritate recognitum.*” And the conformity of the present church office with the ancient will be seen, by comparing it with the sacramentaries of Saints Gelasius and Gregory, and also with the Antiphonarium and Responsorium of the latter.

Upon the mass, and its ceremonies, see Cardinal Bona de Sacrificio Missæ—*Rerum Liturgicarum libri duo*, 4<sup>o</sup>. Romæ, 1671.; Dom. Claude de Vert, *Explications des Cérémonies de l’Eglise*; Père Le Brun, *Explication des Cérémonies de la Messe*, &c. See also some observations in Eustace’s *Classical Tour in Italy*.

The following is an epitome of the *Roman Missal*:—*Præparatio ad Missam*; *Gratiarum actio post Missam*; *Proprium Missarum de tempore*, beginning with *Dominica Adventus*, to *Sabbato Sancto*, inclusive. Here comes the *Ordo Missæ*; followed by *Dominica Resurrectionis*, with the masses for the other Sundays and moveable feasts in the year; *Proprium Missarum de Sanctis*, beginning with the month of December, and going through all the months of the ecclesiastical year; then, the *Commune Sanctorum*, *Martyrum*, *Confessorum*, *Virginum*, &c.; *Missæ in Anniversario Dedicationis Ecclesiæ*; *de Sancta Trinitate*, *de Angelis*, *de Sanctis Apostolis Petro et*



Paulo, de Spiritu Sancto, &c.; and for particular purposes, as, pro quacumque Necessitate, Tempore Belli, pro Pace, pro Sponso et Sponsa, pro Defunctis, and, Benedictiones diversæ.

The Liturgy of the Mass, together with the Ordo, consists of collects and prayers, and selections from the psalms, epistles, and gospels, appropriate for the day or occasion.

All churches in communion with the see of Rome, use the same essentials in the sacrifice of the Mass; but some countries, as the Oriental nations in particular, and many dioceses and religious orders, by custom or privilege, have liturgies of the mass, differing more or less from the Roman. See the edition of the Mosarabic liturgy given by Father Lesley, at Rome, in 1755; Flores Espana Sagrada, de la Messa Antiqua di Espagna; Missa qua utetur Ecclesia Ethiopum, Romæ, 1548; Missale Chaldaicum juxta ritum Ecclesiæ Maronitorum, Romæ, 1592; Ordo divinæ Missæ Armenorum, Romæ, 1642; Codex Mysterii Missæ Armenorum, seu Liturgia Armena, Romæ, 1677; the Paris and Ambrosian Missals; Voyages Liturgiques de France, Paris, 1757, &c. &c. The liturgy of St. Chrysostom generally, and, on some occasions that of St. Basil, is used by the Greek church, and the liturgy of St. James, sometimes at Jerusalem.

The missal noticed at the head of this article consists of two hundred and eight leaves, thirteen inches by eight and a half. It corresponds accurately with the epitome of the contents given above. It is arranged in two columns, and is written in a cursive kind of gothic letter, commonly met with in Mss. executed in France. The missal is preceded by a calendar for the year. All the initials are illuminated in gold and colours, and the first page has an ornamented border of flowers, wreaths, &c. The whole is upon very white delicate vellum.



## 120. MISSALE ROMANUM. SÆC. XV. Folio.

Two hundred and ninety-five leaves. Fifteen inches by eleven and a half. This missal corresponds with the preceding: it has, however, the musical notes affixed to various parts of the service. The capitals are in colours, and the larger initials are illuminated in a very splendid manner. These represent various parts of Scripture, and contain highly-finished miniatures of the Deity, the Saviour, the Apostles, &c. Many of the smaller capitals are also distinguished by similar miniatures. The initial A on the first page contains the representation of a man praying to the Deity, who appears with a book in his left hand, in the upper division of the letter. This is evidently in allusion to the commencement of the service for Advent, beginning, *Ad te levavi animam meam, deus meus, &c.* At the foot of the page are three figures seated, representing the Apostle Peter in the centre, an angel on his right hand, and a female figure on his left. At the commencement of the Ordo Missæ is an illumination representing the elevation of the Host by the priest, and there are numerous figures kneeling before it. These illuminations are in gold and colours. The whole of the Ms. is arranged in two columns, and is written in a large gothic character.

121. MISSALE ROMANUM. MS. IN MEMB. SÆC.  
XV. Quarto.

One hundred and thirty-eight leaves. Five and a half inches by four. This is a Mass-book for the year. To the mass for Good-Friday there is prefixed an illumination of the crucifixion in gold and colours. The Ms. is written on very thin vellum, and in a very small gothic character.

122. BREVIARIUM ROMANUM. MS. IN MEMB. SÆC.  
XV. Folio.

The Breviary contains the divine office required to be said every day by the Catholic priesthood, and is divided into seven hours,\* consisting of Matins, Lauds, Prime, Tierce, Sext, None, Vespers, and Complin. There are four parts of the Breviary adapted for the seasons of the year; and hence called Hyemalis, Vernalis, Æstiva, and Autumnalis. It is composed of psalms, hymns, lessons of Scripture, abridged lives of many saints, and different prayers appropriate for every day in the year. After the council of Trent, the Roman breviary underwent the same reformation as the missal; and like to the missal, there are various kinds in use, by different nations, dioceses, and religious orders. In the Dictionnaire de Trévoux, is a valuable article on the subject. The following extract will be perused with interest: “ Dans le *Bréviaire Romain* on récite le Dimanche, à Matines, dix-huit pseumes en trois nocturnes; douze au premier, et trois à chacun des deux autres. Les autres jours de la semaine, qu'on appelle feries, et aux fêtes simples, on en récite douze en un seul nocturne. Pour les fêtes, excepté celles qui sont simples, on en récite neuf; mais aux fêtes de Pâque et de la Pentecôte, on n'en récite que trois. Après les pseumes de chaque nocturne, on lit trois leçons, qui sont précédées de quelques versets, d'un *Pater-noster*, et d'une prière pour demander la bénédiction, et terminées par des réponses, hors la dernière, après laquelle on dit le *Te Deum* les jours de fête et les Dimanches qui ne tombent pas dans l'Avent ou dans le Carême. A Laudes, on dit toujours sept pseumes et un cantique sous cinq antiennes, ou trois antiennes seulement dans le temps Pascal: dans ce même temps-là, on ne dit qu'une antienne pour chaque nocturne, quelque nombre de pseumes qu'il renferme. A Prime, les jours de fête, et

\* In reference to Psalm xviii, 5. “ *Septies in die laudem dixi tibi.*”

le Samedi, on ne récite que trois pseumes ; les Dimanches et les fêtes on en récite quatre, hormis dans le temps Pascal, où l'on n'en récite que trois. A Prime, on récite les Dimanches le symbole de S. Athanase après les pseumes. A Tierce, Sexte, et None, on récite toujours trois pseumes, qui sont des parties du grand pseume 118, *Beati immaculati*. A Vêpres, on récite tous les jours cinq pseumes, et quatre à Complies. De plus, on récite un *Pater*, le *Confiteor*, les versets *Converte nos*, &c. et *Deus, in adjutorium*, &c. A la fin des Laudes, des petites Heures, et des Vêpres, on dit toujours l'oraison propre de l'office que l'on fait ; on en ajoute quelques autres aux jours moins solennels, comme lorsque l'office n'est pas double, &c. A la fin des Laudes, on dit après les pseumes une leçon brève, une hymne, un verset, une antienne, et le cantique *Benedictus* ; on fait la même chose à Vêpres après les pseumes, excepté qu'au lieu du cantique *Benedictus*, on dit le cantique *Magnificat*. Après les pseumes de Complies, on dit une leçon brève, une hymne, quelques versets, une antienne, le cantique *Nunc dimittis*, et une oraison, devant laquelle on récite quelques prières les jours moins solennels, puis l'antienne de la Sainte Vierge avec son oraison. Au commencement des Matines après le *Pater*, l'*Ave*, le *Credo*, et l'Invocation ordinaire, on dit le pseume *Venite, exultemus*, alternativement par versets avec des antiennes. Enfin, l'on dit toujours à la fin des pseumes, le verset *Gloria Patri*, &c. excepté les trois derniers jours de la Semaine-Sainte, où l'office est un peu différent. On ne dit en ce temps-là que le *Pater* et l'*Ave* au commencement des Heures, et de plus le *Credo* à Matines et à Prime, puis les pseumes sans antiennes, et sans le verset *Gloria Patri*, &c. On lit les leçons à Matines à l'ordinaire, sans demander la bénédiction : à la fin des Heures, on dit un verset, une fois le *Pater*, le pseume 50, *Miserere*, et une oraison conforme aux mystères que l'Eglise célèbre. Le Samedi-Saint, à Vêpres, on ne dit qu'un pseume, qui fait la communion de la Messe, puis l'oraison qui en fait la

post-communion. Ceux qui disent en particulier l'office, commencent les Vêpres par un *Pater* et un *Ave* à l'ordinaire. Le jour de l'Épiphanie, on ne dit point au commencement de Matines le pseume *Venite, exultemus*, ni l'hymne: le pseume est rejeté au commencement du troisième nocturne. Le jour de la Toussaints, outre les Vêpres de la fête, on dit les Vêpres des Morts; et le lendemain, outre les Matines et les Laudes du jour, on dit Matines et les Laudes de l'office des Morts. Telle est la disposition générale du *Bréviaire Romain*, qui servira à connoître la disposition des autres *Bréviaires*." (Tom. II. pp. 61, 62.)

The Roman Breviary now in use is entitled, "Breviarium Romanum ex decreto Sacrosancti Concilii Tridentini restitutum, S. Pii V. Pont. Max. jussu editum, et Clementis VIII. primum, nunc denuo Urbani P. P. VIII. auctoritate recognitum et novis officiis ex indulto apostolico huc usque concessis auctum." Several hymns composed by St. Ambrose are used by the Latin church in the divine office, and particularly in the daily or ferial office; many are taken from Prudentius. The four parts of the Breviary are printed separately; and there is also an abridgement of the Breviary called *HORÆ DIURNÆ*, which book contains lauds, with the little hours, and vespers, and complin. The abridgement now in use is entitled, "Horæ Diurnæ Breviarii Romani ex decreto Sacrosancti Concilii Tridentini restituti S. Pii V. Pont. Max. jussu editi, Clementis VIII. et Urbani VIII. auctoritate recogniti." The office for the dead (*OFFICIUM DEFUNCTORUM*), which forms a part of the Breviary, is sometimes, together with the *MISSÆ PRO DEFUNCTIS*, published separately. The *HORÆ BEATÆ MARIÆ VIRGINIS* are composed of the same number of hours as the priests' office: this office, in honour of the Mother of God, is not required to be said by the church; but is of devotion. There are other offices of private devotion, as of the Immaculate Conception, of the Holy Cross, of the Holy



Spirit, of St. Joseph, &c. The evening liturgy, or *vespers* and *complin*, part of the Breviary, are published separately for the use of the laity.

The Ms. which forms the title of this notice, consists of four hundred and seventy-three leaves, thirteen inches by nine, and is the most splendid breviary I have seen. There are various illuminations and ornamented initials of exceeding brilliancy and beauty, and the whole Ms. is written on the purest vellum. It commences with a calendar on twelve pages; the initials K and L being illuminated alike on each page. To the calendar succeeds the first part of the Breviary, beginning with the first psalm. The whole of this page is most beautifully illuminated; and one half of it consists of a painting divided into two compartments, in one of which David is represented tending his father's sheep, and in the other he is arrayed in royal robes, with a crown upon his head, being seated at a table and writing the Psalms. The drapery of this figure is singularly beautiful, and is executed in gold and colours. The border of this page is very rich in illuminations, made up principally of flowers, and various ornamental devices. At the top, within a circle, the ground of which is a fine blue, are written in letters of gold I H S; the letter H forms a representation of the cross. In the outer margin is a miniature of the Virgin Mary, and at the bottom the letters I H S are repeated on a larger scale in a circle supported by two angels. This Breviary contains all the portions mentioned above; and at the end of each division is the rubric, most beautifully written in a large-sized gothic letter. Each division is distinguished by a richly-illuminated page, containing various miniatures, representing the Deity, the Virgin, the Saviour, various apostles, saints, angels, &c.; the circumcision, the ascension, &c. The illuminated initials are exceedingly numerous, and most elaborately executed. This splendid and most complete Breviary has on the last page a lunar calendar, with an explanation of the same. The whole



Ms. is arranged in two columns, and between the columns are various flourishes and ornaments. I conceive this Ms. to have been executed in Italy.

123. BREVIARIUM AD USUM ECCLESIE SARUM. MS.  
IN MEMB. SÆC. XIV. VEL XV. Folio.

One hundred and seventy-five leaves. Sixteen inches by twelve. The Salisbury service for the whole year. The Ms. is written in a large gothic character, and the rubrics are inserted. The musical notes are added; the initials are illuminated in colours, and the capitals are written alternately in red and blue ink.

In England, St. Osmund compiled the *Use* or *Breviary*, Missal and Ritual, well known by the name of SARUM, which tended to remove the diversity of rites and ceremonies introduced by the Normans, and were in general use in this country. The provinces of York and Hereford had also their own missals.

124. BREVIARIUM MONASUICUM. MS. IN MEMB.  
SÆC. XIV. Quarto. 2 Vols.

Nine hundred and seven leaves. Seven and a half inches by five and a half. This Breviary commences with a table of the chapters of the various services for the whole year, and is followed by another of directions for the use of the work. To these succeed the ordinary calendar, and another to find the moveable feasts. The Breviary begins as usual with the psalter, terminated by the *Te Deum Laudamus*, portions of psalms, the litany of the saints, and various prayers. These constitute the first portion of the volume. The second portion consists of the usual offices at matins, lauds, &c. The third portion is

composed of nocturnes concerning the nativity of saints, for the whole year; a similar service for the apostles, and a service for the institution of the sacrament. This forms the first volume.

The second volume (four hundred and eighteen leaves) commences with the service *De Tempore* for the whole year; after which follows a calendar, the psalter as in the Roman Breviary, and the service for the dead. The next piece is a table in verse headed thus: *Isti subsequentes versus demonstrant invenire pascha sine aliqua difficultate. Anno dñi M. c. c. c. lxxxij.* This occupies four pages, and is followed by the service for the different feasts and saints' days, and is succeeded by the office for all the saints.

The first volume of the Ms. is arranged in two columns, the second is in long lines, and they are written in a small gothic character. The initials are alternately in red and blue ink; and there are several illuminations dispersed throughout the work. Some of these are very ably executed.

125. CAPITULUM AD VESPERAS. IN ADVENTU DOMINI. MS. IN MEMB. SÆC. XII. FOLIO.

Seventy-six leaves. Nine and a half inches by seven. This Ms. contains the vespers only. It is written in a large character on very thick vellum. The first initial O occupies nearly the whole of the page, and contains within it a variety of grotesque figures of men, birds, beasts, &c.

126. GRADUALE, VEL BREVIARIUM CUM NOTIS MUSICALIBUS. MS. IN MEMB. SÆC. XIV. VEL XV. Octavo.

Two hundred and sixty-five leaves. Nine and a half inches

by six. This Ms. begins with the *Benedicimus Domino*, with musical notes in square and lozenge-like characters, as in Mss. of this period. There is a calendar for the year, arranged in two columns. The psalter follows, and is interspersed with musical notes. At the end is the *Benedictus Deus*; *Magnificat anima mea*, and *Nunc dimittis*. The volume terminates with the office of the saints, with musical notes. A Gradual contains such parts of the mass as are sung at high masses, set to the Gregorian chaunt.

127. PSALMI PENITENTIALES VII. MS. IN MEMB.  
SÆC. XV. Octavo.

Thirty-six leaves. Seven inches by four and a half. This Ms. of the seven penitential psalms is preceded by invocations to St. Nicholas, St. Claude, and St. Anthony. To each invocation is affixed a miniature of the saint invoked. They are executed in gold and colours, and the borders of the pages are also illuminated. From the Meerman collection.

128. LECTIIONARIUM CUM CALENDARIO. MS. IN  
MEMB. SÆC. XV. Folio.

Three hundred and ninety leaves. Nineteen inches by nine. This Ms. consists of directions and readings for the services for all the Sundays, feast-days, and different offices to be performed in the Roman Catholic church throughout the year. The service in honour of the Virgin Mary, and the offices for the dead, and for all the saints, &c. are likewise detailed, and the order in which the several parts are to be read. The rubrics are inserted in red. The Ms. is arranged in two columns, in a large gothic character. The titles are written in red; and the chief of the initials are illuminated, and contain miniatures representing

the principal circumstances connected with the service to which they are attached. Two leaves in the service of the Saints are brilliantly illuminated; the borders are enriched with figures of saints, angels, birds, insects, fruit, and flowers. In the upper margin in letters of gold is written: F. ANTONIUS DE MACERATA SVS XPI INUTILIS. On the outer margins, within a wreath, is the sign of the cross. The Ms. concludes with a calendar for the ecclesiastical year.

129. HORÆ BEATÆ MARIÆ VIRGINIS CUM ALIIS OFFICIIS ECCLESIAE ROMANÆ. MS. IN MEMB. SÆC. XV. Quarto.

Two hundred and ten leaves. Nine inches by six and a half. This book of offices is the most exquisite of all the illuminated works of the kind I have ever seen; each page is alike splendid; the borders superb in their ornament of most elaborate execution, and the paintings of the most beautiful description. The Ms. commences with a calendar for the ecclesiastical year on twenty-four pages. To each month the sign of the zodiac, and some subject illustrative of the season, painted in gold and colours, are attached; the former at the side, and the latter at the bottom of the page. Some of these are exquisitely beautiful, not only from the brilliancy of the colouring, but the correctness of the drawing and the interest of the subject: thus we have, feasting, hawking, hay-making, reaping, threshing, wine-pressing, sowing, boar-hunting, &c. After the calendar are four portions of the Evangelists, followed by two prayers addressed to the Virgin. To each of the readings from the Gospels is affixed an illuminated miniature of the Evangelist engaged in writing his gospel.

The first service in this Ms. is the office of the Virgin: to the *matins*, there is an illumination of the Annunciation; to the *lauds*,



the Salutation; to the *prime*, the Nativity; to the *tierce*, the Nativity of Christ made known to the Shepherds; to the *sext*, the Adoration of the Magi; to the *nones*, the Presentation in the Temple; to the *vespers*, the Flight of Joseph, Mary, and the infant Saviour, into Egypt; and to the *completorium* or *complin*, the Virgin Mary attended by angels kneeling before the Deity, and receiving a crown of glory.

The next portion of the Ms. consists of the seven penitential Psalms and the litany of the Saints; to which part there is an illumination of King David worshipping the Deity, who is figured in the heavens, surrounded by glory, and attended by angels.

The next part of the Ms. is the office of the Holy Cross. An illumination of the Crucifixion is attached to this portion, which is succeeded by the office of the Holy Spirit; to which, an illumination representing the descent of the Holy Ghost is affixed. This is followed by the office for the dead; to which a singular and highly-interesting illumination is attached and of which a fac-simile engraving, ably executed by Mr. Goodyear, is subjoined. I am assured by my learned friend Mr. Henry Ellis, the keeper of the Mss. of the British Museum, that among all the Mss. contained in that valuable repository of ancient literature, there is no illumination in which the whole service of the Burial is so fully and so ably represented as in the present Ms. A reference to the Plate, No. 11, will show the entombment of the body; the office of the church being performed by the priests; the attendant mourners, &c. being in the fore-ground. In the back and upper part is seen a struggle for the Spirit between the good and evil powers, and the interposition of the archangel Michael, to overcome the efforts of the Devil.

The next division of the Ms. consists of the fifteen joys of Our Lady. This service, to which a beautiful illumination of





Engraved by J. Goodyear.

*Plate II.*



the Virgin and Child attended by angels is attached, is in the French language, and commences thus: *Cy commencent les quinze joies de n̄re dame. Doulce dame de misericorde mere de pitie fontaine de tous biens qui portastes nostre seigneur ihesu crist neuf moijs en vos precieux flans et lalaitastez de vos douces mames. Belle tres douce dame je vous cry mercy et vous pri que vous vueilliez prier vostre benoit filz quil ait pitie et mercy de moy. Et ainsi vous le priez belle tres douce dame et je magenoilleray quinze fois devant vostre benoit ymage en lonneur des quinze joies que vous eustez de votre chier filz en terre.* This service is succeeded by that of the five Wounds of Christ, also in the French language, to which an illumination of the entombment is attached.

The last part is the service of the Holy Trinity. An illumination of the Trinity is prefixed to this portion; throughout which the Saints, with their appropriate emblems, are painted in the margin.

Every capital in this Ms. is splendidly illuminated in gold and colours. The Ms. is written in a large gothic character, and each page is furnished with a border, three inches in breadth, of leaves executed in gold. To the pages just enumerated, on which there are paintings, there is, in addition to the gold border, an inner one in colours, formed of flowers, fruit, leaves, birds, angels, &c. Where the Ms. does not extend to the extreme of the line, the space is filled up with an illumination in gold and colours; so minute has the attention of the illuminator been to adorn and beautify this exquisite Ms., which was presented to His Royal Highness by my friend, John Webb, Esq.

130. HORÆ BEATÆ MARIÆ VIRGINIS CUM ALIIS  
OFFICIIS. MS. IN MEMB. SÆC. XV. Quarto.

One hundred and seven leaves. Seven and a half inches by

five and a half. On twenty-four pages prefixed to this Ms. is a calendar for the ecclesiastical year: it is written in various colours, and the borders are illuminated in gold and colours. The whole of the Ms. is well written in a large gothic character, and the outer margin of each page is illuminated. There are *nineteen* large paintings, and *twenty-three* miniatures. The larger ones consist of: 1. A miniature of St. John the Evangelist. 2. St. Luke. 3. St. Matthew. 4. St. Mark. 5. The Virgin and Child. 6. The Adoration. 7. The Salutation. 8. Figures of the Virgin and Elizabeth. 9. The Crucifixion. 10. The Descent of the Holy Ghost. 11. The Nativity. 12. The Shepherds. 13. The Adoration of the Magi. 14. The Presentation in the Temple. 15. The Flight into Egypt. 16. The Virgin kneeling before the Deity, and receiving a crown of glory. 17. King David. 18. A naked man seated and praising God; three men are standing before him: this illumination is prefixed to our 116th Psalm, beginning *Dilexi, quoniam exaudiat Dominus vocem orationis meæ*. 19. The Trinity. The smaller illuminations consist of: 1. The Creation of Woman. 2. The Saviour. 3. The Virgin and Saints with the symbol of the Holy Ghost. 4. St. Veronica. 5. St. Michael. 6. St. John the Baptist. 7. St. John the Evangelist. 8. St. Peter and Paul. 9. St. James. 10. St. Stephen. 11. St. Laurence. 12. St. Christopher. 13. St. Sebastian. 14. St. Denys. 15. St. Nicholas. 16. St. Claude. 17. St. Anthony. 18. St. Anna. 19. St. Maria. 20. St. Catherine. 21. St. Margaret. 22. St. Barbara. 23. St. Apollonia.

The Ms. commences with the usual readings from the Evangelists, followed by the service in honour of the Virgin. This is succeeded by the penitential Psalms, with the litany of the Saints; the office for the Dead, and the office of the Holy Spirit.

131. HORÆ BEATÆ MARIÆ VIRGINIS CUM ALIIS OFFICIIS. MS. IN MEMB. SÆC. XV. Quarto.

One hundred and thirteen leaves. Six inches by four and a half. This Ms. is written in a gothic character, and the initials are illuminated. It commences with a calendar, which is followed by the Little Hours of the Virgin; a reading from the Gospel of St. John; the penitential Psalms and the litany of the Saints; the Hours of the Holy Cross, and the office for the Dead. At the end of this service we obtain the name of the writer of the Ms. After *Requiescat in pace*, is written *Per me Jo. Hugueti, 1480*. The office of St. Margaret, in French verse, and invocations to St. Sebastian and St. Barbara, conclude the Ms. The illuminations in this volume are as follow: The Annunciation; the Visitation; the Nativity; the Adoration of the Shepherds; the Adoration of the Magi; the Presentation in the Temple; the Flight into Egypt; the Assumption; King David; the Crucifixion; St. Margaret; St. Sebastian, and St. Barbara.

132. OFFICIUM BEATÆ MARIÆ VIRGINIS. MS. IN MEMB. SÆC. XV. Duodecimo.

Two hundred and eighty-six leaves. Three and a half inches by two and a half. This Ms. contains the office of the Virgin, the service for the Dead, and the penitential Psalms. To each of these services illuminations in gold and colours are prefixed; and the whole forms a very elegant Ms. written in a small gothic character on thin vellum. The usual calendar is attached.

133. HORÆ DIURNÆ. MS. IN MEMB. SÆC. XV. Quarto.

One hundred and sixty-two leaves. Six and a half inches by



four and a half. This Ms. is written in a large gothic character on a thick vellum. The initials are illuminated in gold and colours. After the usual calendar are the various services for the Hours, followed by the penitential Psalms, and the office for the Dead. The illuminations in this volume occupy the entire page, and are well executed in gold and colours. The following are the subjects: The Visitation; the Nativity; the Adoration of the Shepherds; the Adoration of the Magi; the Virgin Mary kneeling before Christ, and being crowned by an Angel; the Crucifixion; the Descent of the Holy Ghost; King David; the Burial of the Dead.

134. HORÆ DIURNÆ. MS. IN MEMB. SÆC. XV.  
Quarto.

Two hundred and six leaves. Five and a half inches by four. This Ms. consists of the services for the different hours, and has also the offices of the Passion and for the Dead, and the penitential Psalms. It is written in a large fine gothic character; many of the borders are ornamented; and there are also the following illuminations in gold and colours, occupying the whole of the pages on which they occur: The Annunciation; the Adoration of the Shepherds; the Adoration of the Magi; the Presentation in the Temple; the Flight into Egypt; the Holy Innocents; the Baptism of Christ; the Marriage-Feast at Canaan; the Raising of Lazarus; Christ's Entry into Jerusalem; the Last Supper; the Washing of Feet; the Betrayal of Christ; the Arraignment of Christ before the High-Priest; the Arraignment before Pontius Pilate; the Bearing of the Cross; the Crucifixion; the Descent from the Cross; Christ releasing the Souls of the Blessed; the Entombment; the Resurrection; the Ascension; the Descent of the Holy Ghost; the Assumption of the Virgin; the Day of Judgment. There are also some small miniatures of saints,

apostles, &c. very well executed. A calendar is prefixed to the Ms.

135. HORÆ ET VARIA OFFICIA. MS. IN MEMB.  
SÆC. XV. Quarto.

One hundred and ten leaves. Seven inches by five. This Ms. commences with a calendar; to which succeed the services for the different Hours, the penitential Psalms, and the office for the Dead. There are also invocations to St. Catherine, St. Barbara, St. Sebastian, St. Gregory the Great, St. Mary Magdalene, St. Margaret, St. John the Baptist, St. Nicholas, St. Apollina. Prayers are also addressed to all the saints and to the Virgin.

This Ms., executed in France, is a cursive kind of gothic, is upon thin vellum, and ornamented with the following illuminations: The Annunciation; the Crucifixion; the Nativity; the Flight into Egypt; King David; the Burial of the Dead; St. Catherine; St. Barbara; St. Sebastian; St. Gregory; St. Mary Magdalene; St. Margaret, and the Virgin and Child. Every page is enclosed within an illuminated border in gold and colours, made up of flowers, fruit, various grotesque figures of men and animals.

136. HORÆ ET VARIA OFFICIA. MS. IN MEMB.  
SÆC. XV. Quarto.

Three hundred and eight leaves. Seven inches by five. To the usual calendar succeed the services of the different Hours, of the Passion, Holy Cross, Holy Spirit, and the Blessed Virgin; invocations to Saints, and penitential Psalms. An office of devotion follows, headed thus: *Incipiunt centum meditationes cum centum petitionibus circa passionem domini nostri jesu christi.*

Prayers to the Virgin, and commemorations of several saints, conclude the Ms. It is beautifully written in a gothic character on thin vellum, and was executed in France. The leaf upon which each piece commences, is ornamented with an illuminated border; the initials and capitals are in gold and colours; and there are various beautiful little miniatures of saints, &c. dispersed throughout the volumc.

137. VARIA OFFICIA ECCLESIAE ROMANÆ. MS. IN MEMB. ET CHART. SÆC. XIV. Quarto.

Two hundred and thirty-three leaves. Six inches by four. This Ms. is written in a very small gothic character, and abounds with contractions. It commences with a service in honour of the Virgin, which is followed by services for the different saints, apostles, &c. There are also two tracts; the one entitled, *Contra Errores Græcorum*; the other, *De Angelis*. The volume concludes with a few prayers.

138. VARIA OFFICIA ECCLESIAE ROMANÆ. MS. IN MEMB. SÆC. XV. Quarto.

One hundred and thirty-eight leaves. Seven and a half inches by six. This Ms. is executed in a middle-size gothic letter upon thin vellum, and most of the pages have highly-illuminated borders. The initials are in gold and colours. It contains the following services preceded by a calendar: *Commemorations de S̄co Johanne Baptista; de S̄co Thoma Cantuariensi; de S̄co Christophoro; de S̄ca Maria Magdalena; de S̄ca Katherina; de S̄ca Margareta; de S̄ca Barbara; Oratio devota ad Christum; Hora Beatæ Marie Virginis secundum consuetudinem Anglie*. This part concludes with a prayer by the Venerable Bede, headed thus: *Oratio Venerabilis Bede p̄bri de septem noīs xp̄i in cruce pendentis*

*quam orationē quicūq; cotidie devote dixerit flexis genibus nec dyabolus nec malus homo et nocere poterit nec sine confessione morietur et p̄ triginta dies ante obitū suū indebit gloriosam virginē mariā in auxilium sibi p̄paratam.) Psalmi Penitentiales VII.; Vigilie Mortuorum; Commendationes Animarum; Psalterium de Passione; Psalterium Sancti Jheronimi.* The illuminations are very numerous, and in the following order attached to the pieces above enumerated: The Death of Thomas à Becket by the Four Knights; St. Christopher; St. Michael; St. Mary Magdalene; St. Katherine; the Passion; the Betrayal of Christ; the Arraignment of Christ before Pontius Pilate; the Scourging; the Bearing of the Cross; the Crucifixion; the Descent from the Cross; the Entombment; the Virgin, Elizabeth, and the Infant Jesus; the Salutation; the Descent of the Holy Ghost; the Saviour in the Heavens, beneath is a representation of Hell; the Burial of the Dead; the Ascent of the Spirit to Heaven; St. Jerome at a desk, translating the Psalms.

## 139. VARIA OFFICIA. MS. IN MEMB. SÆC. XV.

## Quarto.

One hundred and ten leaves. Seven inches by five. This Ms. consists of a calendar; the office of the Holy Cross; the hours of the Holy Spirit; the mass of the Blessed Virgin Mary; the hours of the Virgin; the penitential Psalms; the office for the Dead; prayers to the Virgin, &c. It is written in a handsome gothic character on thin vellum, and the initials are splendidly illuminated in gold and colours. To each service an illumination is prefixed, and the page occupying this and the commencement of the service is supplied with a handsome border made up of flowers, birds, &c. The chief illuminations are as follows: The Crucifixion; the Descent of the Holy Ghost; the Virgin and Child; the Annunciation; the Betrayal of Christ; Christ mocked; Christ scourged; Christ bearing the Cross;



Christ crucified ; the Descent from the Cross ; the Entombment ; the Day of Judgment ; the Burial of the Dead.

140. *VARIÆ ORATIONES.* MS. IN MEMB. SÆC. XIV.  
Duodecimo.

Twenty-seven leaves. Five inches by three. This Ms. consists of a collection of prayers, nineteen in number, by various authors; among whom are St. Ambrosius, St. Augustine, St. Jerome, Thomas Aquinas, &c. It is well written in a small gothic character, with the titles in red. The first initial is in gold and colours. At the end of the Ms. is a piece in Latin verse, by St. Bernard, entitled *Forma Vivendi*.

141. *ORATIONES SECUNDUM PASSIONEM CUM OFFICIO  
BEATÆ VIRGINIS ET MORTUORUM.* MS. IN MEMB.  
SÆC. XV. Quarto.

One hundred and sixty leaves. Six and a half inches by five. This Ms. commences with the usual calendar, and is followed by fifteen prayers on the Passion of Christ, and prayers addressed to St. John the Baptist, St. John the Evangelist, St. George the Martyr, St. Margaret, St. Katherine, and St. Barbara. To these succeed the office of the Virgin, and hymns and prayers to the Virgin; at the conclusion of which is a prayer by the Venerable Bede, headed thus: *Incipit oratio venerabilis Bede presbyteri de qua fertur qui quotidie et devote flexis genibus eam dicens nec diabolus ei nocere poterit nec sine confessione morietur et per triginta dies ante obitum suum videbit gloriosam virginem mariam in auxilium sibi preparatam.* After this prayer are the penitential Psalms, the litany of the Saints, the Lord's Prayer, the office for the Dead, prayers for the Dead, and a psaltery upon the Passion of Christ. To each piece the initial is illuminated in gold and colours, and



the page is ornamented with a border of flowers, &c. The Ms. was executed in France, and is written in a fine bold gothic character.

142. ORATIONES DEVOTISSIMÆ CHRISTO DICATÆ VIRGINIQUE DEIPARÆ. MS. IN MEMB. SÆC. XV. Quarto.

Sixty-three leaves. Seven inches by five. The above title has been written on vellum, and inserted evidently long after the execution of the Ms. There is also inserted a portrait of *Michel de la Cour Dumonville, ecuyer, Avocat en Parlement, &c. né à Boine Gastinois, le 30 Juillet, 1690.* This portrait is printed upon vellum. From the name of Dumonville being also impressed on the binding, the book most probably belonged to that person. It was obtained from the collection of the late Mr. Bindley. The Ms. consists of various prayers addressed to different saints, and written by various persons; some are ascribed to Bede, and others to Thomas à Becket. At the end of the Ms. are invocations to numerous saints, whose effigies are illuminated. The Ms. is written in a gothic character, the titles are in red, and the initials are illuminated in gold and colours.

143. VISITATIO ÆGROTANTIUM IN USUM MONASTERII STÆ AGATHÆ. MS. IN CHART. SÆC. XVI. Quarto.

Fifty leaves. Eight inches by six. The Ms. is preceded by a list of the deceased brethren of the monastery of St. Agatha, commencing with the Prior Edmund, who lived in the year 1416, but the day of whose death was not known. The list is carried down to the year 1557. The names of the priors from this period to 1723 are added in another hand. A second list of those who died, and were donors to the monastery, from the years 1443

to 1558, and by which it appears that five of the brethren died of the plague in the year 1508. The Ms. commences with the absolution given at the point of death. The service for the Sick follows; and to the Psalms the musical notes have been added. The whole concludes with an absolution after the burial of the body. The Ms. is written in a gothic character upon thick coarse paper.

144. ORDINARIUM CHORI SECUNDUM ORDINEM CISTERCIENSEM. MS. IN MEMB. SÆC. XIV. Quarto.

One hundred and eight leaves. Eight inches by five and a half. This Ms. commences with a table of the moveable feasts, and a calendar for the year. The work begins thus: *Incipit Ordinarius Chori tam de Missis quam de aliis Officiis nocturnis ac diurnis secundum ordinem Cisterciensem. Et primo de Adventu dñi quando et quomodo celebratur.* This forms the first part: the second contains directions for the masses and offices for the whole year; and the third part treats of the arrangement of the masses and commemorations, according to the course of the dominical letter, which will run for the year, whether Bissextile or otherwise. The whole concludes with a table of the contents of the chapters of the three parts, of which the Ms. is composed. The last leaf of this table is wanting. The Ms. is written in a small gothic character, the initials and titles are in red, and many of the letters are illuminated. It is written upon thick vellum.

145. REGULA BEATI AUGUSTINI YPONENSIS EPISCOPI CUM COMMENTO HUGONIS. MS. IN MEMB. SÆC. XV. Quarto.

Seventy-seven leaves. Eight and a half inches by six. The

rules for the holy living of the Augustinians occupy ten leaves; the commentary, sixty-seven. The rules are written in a large gothic character; the commentary of Hugo in a lesser hand. At the end of the commentary is the following subscription: *Explicit comēntum hugonis super regulam beati patris nostri Augustini yponensis episcopi: Anno dñi n̄ri ihesu xp̄i M.C.C.C.C. lxxviii. finitus est. libellus iste p̄ manum fratris henrici de calker. In festo sanctorum septem fratrum.* In a note in the margin we read: *Henr. Kalker alias Ridder Postulatus Prior in domo pontis cæli obiit 14 gbris A° 1523.* This Ms. belonged to the library of the order of the Holy Cross, at St. Agatha. The principal initials are written in colours, and the titles in red.

This work has been several times printed, both in Latin and in English. It first appeared in Latin with the commentary of Hugo, I believe at Dillingen, in 1581.

146. STATUTA ORDINIS BENEDICTI. MS. IN MEMB.  
SÆC. XIV. Folio.

Sixty-three leaves. Twelve and a half inches by eight and a half. This curious Ms., written in a small gothic character, contains, in addition to the statutes of the Benedictines, a list of the monasteries; among which are those of York and Canterbury, Rheims, Rouen, Bourges, Bourdeaux, Narbonne, Seville, Toledo, Tarragona, Leyden, Besançon, Vienna, Rome, Naples, Panormo, Cyprus, Constantinople, Mayence, Cologne, Bremen, Saltzburg, &c. The Rule is preceded by the following passage: *In nomine domini Amen. Hoc est transcriptum seu transumptum cujusdam libri sani et integri non viciati non cancellati nec in aliqua sui parte corrupti sed omni suspitione carentis vera bulla et filo serico rubri croceique coloris more Romane curie bullati in se continentis constitutiones seu ordinationes sanctas et editas per sanctissimum principem et dominum nostrum Benedictum divina providentia Papam*

*duodecimum super reformatione ordinis seu religionis monachorum nigrorum in quo libro continebantur viginti tria folia cum media pagina vel circiter. Quem quidem librum ego Joannes Guilberti de Sancto quintino clericus notarius subscriptus vidi tenui et palpavi et de verbo ad verbum de contentis in presenti transcripto una cum notariis in fine hujus transcripti notatis ad predictum librum sic bullatum ut dicitur seu collationem diligentem, cujus autem libri tenor sequitur in hunc modum. The Rule terminates with the following subscription: Copiata fuerunt hæc statuta et ordinationes pariss. Anno dñi millesimo trecentesimo tricesimo septimo indictione quarta. Die ultima mensis Junii Pontificatus Sanctissimi Patris ac domini nostri dñi Benedicti divina providentia papam duodecimum Anno tertio. Presentibus veris et p̄mdis viris magistratibus Bertrando de Lambalia Ebriocense, Matheo Huarü Carnocense, Nichasio de Valibus in artesio cameracensi et Egidio Hano de Helbuternia attrabentensis dyocesis Tabellionibus publicis uua necum Johanne Guilberti de Sancto quintino Notario de contentis in presenti transcripto ad librum origiualem sic bullatum ut dicitur collationem facientibus diligentem pluribus aliis testibus in testimonium premissorum vocatis specialiter et rogatis. The Ms. concludes with a copy of the bull of Pope Benedict XII., followed by that of Pope Clement.*

Pynson printed, in 1516, an edition of the *Rule of the Blacke Monks and Minchins; made by the most religious Fader St. Bennet; and we Richard (Fox), Bishop of Winchester, have translated the said Rule into our Moders Tongue, com̄une playne rounde English, easy and redy to be understande.* There is a preface to this edition, written by Fox.

147. REGULA SANCT. PATRIS BENEDICTI ABBATIS.  
MS. IN MEMB. SÆC. XVII. Folio.

One hundred and thirty-eight leaves. Twelve inches by nine. To this Ms. of the Rules of the Benedictines, written for the use



of the abbey of St. Bernard, at Scaldim, by Ph. de Valckenisse, prior of the monastery in the year 1667, there is a handsomely written title-page, ornamented with a portrait of St. Benedict. On the first leaf is the following: *PROFESSIO facienda post Professionem solemnem in sinu Abbatis. "Promitto sanctæ et individuæ Trinitati, Castitatem perpetuam, Paupertatem voluntariam, et tibi Patri meo spirituali, obedientiam usque ad mortem."* A prologue of ten pages, divided into seven parts, directed to be read on certain days, precedes the work, which consists of seventy-three chapters, each of which has its appropriate title, and certain days specified on which it is to be read. At the conclusion of the Rules is the following passage: *Vir Dei Benedictus unius Dei spiritum habuit, qui per concessæ redemptionis gratiam Electorum corda omnium implevit. S. Gregor. Lib. 2. Dialog. c. 8.*

*Scriptis Monachorum Regulam discretionem præcipuam, sermone luculentam. Ibid. c. 36.*

*Ego Gregorius Romanæ Ecclesiæ Præsul scripsi vitam B. Benedicti, et legi Regulam quam ipse sanctus manu propriâ scripsit, laudavi eam, et confirmavi in Sancta Synodo, et per diversas partes Italiæ, et ubicumque latinæ litteræ legerentur, præcepi ut diligentissimè observarent, quicumque ad conversionis gratiam accessuri essent, usque in finem mundi.* The second part of this Ms. is entitled thus: *COMMEMORATIO omnium Fratrum, familiarium et benefactorum defunctorum Ordinis nostri. Resquiescat in pace. Amen.* This is written beneath a representation of mortality, in the figure of a skeleton lying on a tomb, with various emblems of royalty, dignity, &c. scattered upon the floor beneath. At the head of this figure we read, *Mors ultima linea rerum est.* The names of the benefactors to the order are numerous, and consist principally of persons in the lower countries. They are arranged according to the month of the year in which they died; and the dominical letter for their commemoration is marked in



a column in the outer margin. The Ms. concludes with the following subscription: *Anno ab Incarnatione Domini millesimo sexcentesimo sexagesimo octavo, kalendis Maii, sub Re<sup>do</sup>. adm. ac Amplissimo Dño Joanne van Heiimissen, ex sacra Theologia Lectore Abbate trigesimo Domús hujus, hic liber scriptus et absolutus est a Re<sup>do</sup>. D. F. Philippo van Valckenisse, ejusdem Domús Priore.* To this has been added, in a more recent hand, *qui obiit XII. Febr. A<sup>o</sup>. 1694. Ætatis 63.*

The Ms. is written in a fine large round character, and the initials of the chapters are tastefully written, and contain emblems relating to the contents of each chapter.

148. FORMULA NOVITIORUM. MS. IN MEMB. SÆC. XV. Duodecimo.

One hundred and ninety-eight leaves. Five and a half inches by four. This Ms., written as a manual for the perfection of monastic life, is written on a very thin delicate vellum, in a very small round character. There is a table of the contents of the chapters. At the end we read, *Explicit certius liber de profectu Religiosorum die iij Maii M<sup>o</sup>. cccc lxxx. in loco sc̄i salvatoris prope Florentiam.* Beneath this is written, *Hic liber est loci sc̄i luchesi.*

## French Manuscripts.

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### 1. LA BIBLE MORALIZÉE. MS. SUR VELIN DU XV<sup>ème</sup> SIECLE. Folio.

Two hundred and eighty-three leaves. Twelve inches by eight. The nature and object of this Ms. is explained in the following passage from the Introduction to the work, which is headed thus: *Comment la sainte escripture se peut exposer en quatre manieres: la sainte escripture se peut par quatre maniere exposer: premierement selon la lettre et selon histoire. Secondement selon l'alegorie c'est à dire selon la foy et selon les choses que nous devons croire. Tiercement selon lanagogie c'est adire en applicant la sainte escripture aux biens de paradis lesquelz nous attendons et desquelz nous devons avoir esperance. La quatriesme maniere si est selon la tropologie c'est adire quant la sainte escripture est appliquee aux bonnes meurs a l'instruction de bonne vie et selon charite et selon cestes iiij manieres entent le translateur de ce present livre proceder c'est a savoir de raconter en brieves parolles toutes les hystoires qui sont contenues en la bible et sur chascune mettra assez brieves moralitez concordans aux hystoires procedans selon les docteurs de la sainte escripture et theologie en la noble universite de paris.* In this Introduction are explanations of several words of frequent occurrence in the Bible, such as Confession, Admonition, Sire, Tabernacle, Prophet, Horns, Hell, God, Arm, Triumphant, Judgment, Vengeance, Eagle, Retribution, Age, Faith, Trinity, Divinity, Incarnation, &c. The Introduction occupies thirty-two pages. A Table of Contents precedes the work, which treats of

all the books of the Old and New Testament, and endeavours to point out their affinity to each other. The work is written in a gothic character, and is arranged in two columns, with thirty-five lines in a full page. Every capital is illuminated in gold and colours, and the first page is enriched with a highly-ornamented border with various figures, birds, &c. The upper half of this page consists of an illumination divided into eight compartments, in which are represented the creation of the world, and the fall of man; in the latter division, the serpent is depicted as an ape with a human female head, and holding an apple between her hands. These illuminations are in gold and colours, principally green, and are executed in a very fine style of art. But the other miniatures in the Ms., amounting to eighteen in number, are in *chiaro oscuro*, and are of beautiful art. They represent the subjects of the various chapters to which they are affixed, and are as follow: 1. Sacrifice of Abraham. 2. Pharaoh seated on a throne, and the Task-masters watching over the Israelites at the building of the cities of Pithon and Raamses. 3. Offerings for the Tabernacle. 4. Moses being commanded to number the people. 5. Moses addressing the people before crossing the river Jordan. 6. The appointment of Joshua to succeed Moses. 7. The death of the Amalekite who slew Saul. 8. The usurpation of the regal office by Adonijah. 9. The Rebuilding of the Temple. 10. The Departure of Tobit. 11. King David playing on the Harp. 12. Solomon corrupted by his Women sacrificing to Idols. 13. King Solomon writing the Book of Wisdom. 14. Emblematical representation of the Marriage of Christ to the Church. 15. The Judgment of Solomon. 16. Jeremiah prophesying before Jerusalem. 17. Lamentation for the desertion of the Temple. 18. The Vision of Ezechiel.

From the Townley collection.

2. EXPOSITIONS SUR L'APOCALYPSE. MS. SUR VELIN  
DU XIV<sup>eme</sup> SIECLE. Folio.

Thirty-nine leaves. Ten and a half inches by six and a half. This Ms., which consists of expositions on the whole of the Apocalypse, is exceedingly well written in a small gothic character, and illustrated by seventy illuminations, besides having all the capitals executed in gold and colours. The illuminations represent the chief subjects contained in the book of Revelations, and do not need to be specified. They are well drawn, and have great brilliancy of colouring. Their perfection is as great at the present time as when first executed.

3. LA LEGENDE DOREE, OU LA VIE DES SAINTS.  
MS. SUR VELIN DU XV<sup>eme</sup> SIECLE. Folio. 2 Vols.

Two hundred and forty-four leaves. Seventeen and a half inches by twelve and a half. This Ms. is written in a large gothic character, and is arranged in three columns on each page. All the initials and capital letters are in gold and colours; and there are one hundred and twenty-nine illuminated miniatures of various sizes, representing the most remarkable events in the lives of the saints. Some of these are particularly grotesque, such are, St. Anthony; St. Matthias; St. John the Evangelist; St. Luke, and St. Anastasius. Thirty-nine of the illuminations are unfinished; they are curious and interesting, as illustrating the different stages of the illuminative art. Some are merely sketched in outline; others have the blue colour painted in; others the white; some the faces partly drawn; in others they are left blank. The Ms. agrees generally with the copy of La Légende Dorée, printed by Antoine Verard, at Paris, in 1488; of which there is a superb copy on vellum in His Royal Highness's collection, and with which I have diligently com-



pared the present Ms. In addition to two prologues and a table of contents, there is the following introduction written in red: *In nomine patris et filii et spiritus sancti. Cy comance la legende doree autrement dict la vie des saints et saintes de paradis translacte de latin en francoys par frere JACQUES DE HAÛTPAS de lorde des freres prescheurs a la requeste de noble et puissante dame madame MARIE DE BORGOGNE jadis Roine de France laquelle legende traicte de la nativité vie et passion des saints et saintes de paradis et de plusrs autres choses.*

4. VIE DES SAINTS. MS. SUR PAPIER DU XV<sup>eme</sup> SIECLE.  
Folio.

One hundred and twenty-five leaves. Eleven inches by eight. This Ms. is written in a gothic character, and is difficult to read. Its contents are as follow: The Advent of our Lord; St. Andrew; St. Thomas; the Nativity of Christ; St. Stephen; St. John the Evangelist; the Holy Innocents; the Circumcision; the Epiphany; St. Hilary; St. Anthony; St. Fabian; St. Sebastian; St. Agnes; St. Vincent; St. John the Almoner; the Conversion of St. Paul; Septuagesima; Sexagesima; Quinquagesima; Quarantine (Lent); les Jeunes de iiij temps (Ember weeks); the Annunciation of the Virgin; the Resurrection of Christ. At the end of the Ms. are fourteen pious verses, written in French by the same hand as the other parts of the work; and there are some memoranda on two fly-leaves, in Spanish, which are signed by *Raymond Solanet, Capitanus Italicus, 1534.*

5. EPISTRE DE SAINT CLEMENT AUX CORINTHIENS,  
TRADUITE DU GREC AVEC DES REMARQUES. MS. SUR  
PAPIER DU XVIII<sup>eme</sup> SIECLE. Quarto.

Thirty-three leaves. Seven inches by six.



CLEMENS, the bishop of Rome, and fellow-labourer of St. Paul, a writer whose fame surpassed that of all others in the first century, the apostles excepted,\* is generally conceived to be the author of this Epistle to the Corinthians; the genuineness of which is, I believe, universally admitted. Dupin speaks highly of its excellence: “Après l’Ecriture Sainte, c’est selon mon avis un des plus beaux monumens de l’antiquité.”† Two epistles in Greek addressed to the Corinthians, have been handed down to posterity as the productions of Clemens Romanus; but the first only has been admitted to be genuine. Many other works have been attributed to the author, but they are all regarded as spurious. The object of the Epistle, the translation of which forms the subject of this article, was to allay certain disturbances which had broken out among the members of the church of Rome; and so highly esteemed was this production at a very early period, that it was admitted to be read along with the sacred books at the public meetings of the church.‡ It has been universally admired for the elegance of its style; and the great piety and zeal, the simplicity and eloquence of its author, have called forth the highest praises. I am ignorant of the author of this French translation: no name is attached to the manuscript; but in a preface he details the manner in which he has undertaken and performed the task, and notices the difficulties he has had to contend with in the progress of the work. The following passage from the preface will give the reader an idea of the nature of the translation: “J’avoue que ce qui m’a donné le plus de peine dans la traduction de cet ouvrage c’a été les passages du Vieux Testament qui y sont citez. L’auteur comme je l’ay observé suit la version des Septantes qui dans l’état ou elle est aujourd’huy est souvant fort embarrassée, il a fallu pourtant s’y atacher avec la religieuse exactitude que l’on doit garder en interpretant l’Ecriture Sainte: à

\* Mosheim’s Ecclesiastical History, I. 109.

† Nouvelle Bibliothèque des Auteurs Ecclésiastiques, I. 30. Paris, 1693, 4to.

‡ Euseb. Hist. lib. III. chap. 15.—Hierom. in Catal.

la reserve d'un tres petit nombre d'endroits qui ne pouvoit être intelligibles qu'en y supleant quelques mots: dans le reste je me suis donné la liberté que permettent les lois de la traduction. J'ay tâché veritablement de rendre par tout fidelement la pensée de mon Auteur mais je ne l'ay pas suivi en esclave. J'ay changé quelque fois j'en ay prêté des miennes lors que je l'ay cru necessaire pour exprimer tout sous sens et en donner une juste idée, et j'ay estimé d'autres fois que je pouvois lui en dérober sans sacrilege quand elles m'ont paru inutiles ou n'avoir pas en nôtre langue la même grace qu'en la sienne dans tout cela j'ay marché sur les traces de nos Maîtres et n'ay fait que ce que Saint Clement auroit a peu prez fait luy-même s'il avoit écrit en françois."

At the end of the Epistle the translator has added notes, by way of illustration, of some important places, and to justify his mode of rendering certain passages. I am not aware of this translation having ever been printed, though from the manner in which the Ms. is arranged, it appears not unlikely. The first printed edition of this Epistle in Greek and Latin was published by P. Junius at Oxford, in 1633, in 4to. ; it has been frequently reprinted; but the best edition is that of Wotton, printed at Cambridge, in 1718, in 8vo. To this edition there is a very learned preface, and a collection of testimonies from ancient authors as to the authenticity and excellence of the composition. The only Ms. copy of this Epistle, in Greek, is in the library of the British Museum; it is upon vellum, and is bound up with the Alexandrian Bible. It is written in the same character as that celebrated Ms., and by the same hand. See Greek Bibles, No. 25, pp. 268-77. Printed Books.

6. AUGUSTIN (ST.) SOLILOQUES DE. MS. SUR PAPIER  
DU XV<sup>eme</sup> SIECLE. Folio.

Seventy leaves. Eleven inches by eight. This Ms. is written

in long lines, in a gothic character extremely difficult to read. There is no subscription by which the writer may be known. It is divided into thirty-six sections, and concludes with two prayers.

7. HORLOGE DE SAPIENCE. Ms. SUR VELIN DU  
XV<sup>eme</sup> SIECLE. Folio.

One hundred and sixty-nine leaves. Thirteen inches by nine. This is an unpublished Moral Treatise, by an unknown author. On a fly-leaf are written the following: L'ORLOGE DE SAPIENSSE. *L'auteur n'a pas mis son nom dans cet ouvrage, tous ce qu'on en peut tirer c'est qu'il estait Dominiquain allemand dont le portraict se voie en chaire dans la Miniature du 1<sup>er</sup> feuillet.*

*Le Cardinal Bellarmin dans la liste des Ecrivains Ecclesiastiques fait mention d'un ouvrage de HENRY SUSO, Juif allemand qui vivoit en 1310, intitulé HOROLOGIUM SAPIENTIE, il y a toute apparence que l'en est icy la traduction.*

HENRY SUSO, 1340, ou JEAN DE SOUABE, né en 1300, No. 317 du Catalogue, de M. du Faur: ce livre est attribué a JEHAN SOULCHEN Jacobin-allemand.

The work is written in a gothic cursive character, and is arranged in two columns. The capitals are illuminated in gold and colours; and on the first page is an illumination, seven inches by six, representing a preacher in a pulpit discoursing to an auditory; the individuals composing which are clad in different coloured habits. On a chequered floor is a dial, representing the hours of the day. This is executed in gold and colours; and the whole page has a handsomely illuminated border of flowers, leaves, &c.

8. PETIT OFFICE DE LA VIERGE MIS EN VERS FRANÇOIS. Ms. SUR VELIN DU XV<sup>eme</sup> SIECLE. Quarto.

One hundred and six leaves. Five and a half inches by four. The Ms. is written in a gothic character, and the initials are illuminated. To the usual calendar succeeds a blank leaf, followed by five others, containing a selection of passages from the Evangelists, all of which are written in red ink. To this part succeeds a leaf containing the following lines, in a larger character than any other part of the volume.

*Tout ainsi com descent  
En la flour la rousee  
La face ou mirouer  
Et ou cuer la pensee  
Le soleil en moustier  
Sans voirriere brisee  
La voix en la maison  
Sans porte differmee  
Entra le fils de dieu  
En la vierge honnoree.*

A blank leaf follows; and the volume is completed by the *Horæ*, written in red and black ink.

9. HEURES DE NOSTRE DAME À L'USAGE DE ROME. Ms. SUR VELIN DU XVI<sup>eme</sup> SIECLE. Quarto.

One hundred and twenty-four leaves. Five and a half inches, by three and a half. This Ms. of devotion appears to have been copied for some French nobleman, from the arms on the title-page, and to have been taken from a printed copy published at Ligny en Barrois, in 1580. The Ms. is exceedingly well written, and upon thick vellum. There is a table of the move-



able feasts for twenty-three years, and the usual calendar for the ecclesiastical year. A reading from St. John the Evangelist precedes the offices of the Virgin, the Holy Cross, and the Holy Spirit. The whole concludes with a prayer, entitled, *Oraison pour les fidelz trespassez laquelle quand on la dict on acquiert beaucoup d'indulgences principalement au lieu ou sont les mortz eusepueliz.* The titles are in red; the capitals alternately red and blue.

10. PRIERES DE LA MESSE. MS. SUR PAPIER DU  
XVIII<sup>eme</sup> SIECLE. Octavo.

Sixty leaves. Seven inches by four. This Ms. of the prayers of the Mass is most exquisitely written, and the capitals are in gold and colours. In addition to these and various other ornaments interspersed throughout the Ms., there are two water-colour drawings, each occupying the entire page, representing the Nativity of Christ. The prayers consist of, 1. An *Introductory* one, to the head of which is affixed a water-colour drawing of the Holy Eucharist. 2. *Au Confiteor.* 3. *Au Kyrie.* 4. *Au Gloria:* To this is attached a drawing, representative of the Apostacy of Judas Iscariot. 5. *A l'Evangile:* To this is a drawing of the Mocking of Christ by the Jews. 6. *Au Credo:* To this is placed the Arraignment of Christ before Pontius Pilate. 7. *A l'Offertoire:* To this is a drawing, representing the *Scourging.* 8. *Au Lavabo:* A drawing of Pontius Pilate washing his hands. 9. *Au Sanctus:* A drawing of the Bearing of the Cross. 10. *Au Canon:* The Nailing on the Cross. 11. *Au Pater:* The Agony of Christ in the Garden. 12. *A la Communion:* The drawing attached to this portion consists of the figures of four men spreading roses and other flowers upon a napkin. 13. *Au Dernier Evangile:* The Ascension. Each page is included within a border of gold, and the chief initials are written in various colours upon a ground of gold. The vignettes to each portion are beautifully executed, and the Ms. is altogether a very elegant performance.



11. MELANGES MANUSCRITS DE M. DE LE CENE. MSS.  
SUR PAPIER DU XVII<sup>ème</sup> SIECLE. Quarto. 10 Vols.

Vol. I. Four hundred and eight leaves. Nine and a half inches by seven. This volume contains the following pieces:

*Volkelius de la Verité de la Religion Chretienne, traduit en François par M. l'Abbé Talman, en six parties :*

1. *De Dieu et de ses Attributs ou Perfections.*
2. *Des Ouvrages de Dieu.*
3. *De la Vraye Religion, de la Religion Chretienne.*
4. *Touchant le Devoir qui nous est commandé sous la Nouvelle Alliance ou des Preceptes de Christ.*
5. *Des Aides necessaires pour perseverer dans la Foy et dans la Pieté.*
6. *De l'Eglise de Christ.*

Vol. II. Three hundred and fifty-two leaves.

1. *La Religion Naturelle, ou l'Empire de la Raison dans les Controverses.*

2. *Abregé de la Religion Chretienne.*

3. *Abregé de la Doctrine de l'Eglise Chretienne, qui flenrit aujourd'hui principalement en Pologne.*

4. *Apologie écrite par un Chevalier Polonois aux tres Illustres et tres Puissants Etats de Hollande et de West Frise, pour la verité accusé. Réponse aux accusations de la Plainte des Ministres. Apologie contre l'Edict des Etats de Hollande et de West Frise, contre les Sociniens.*

5. *Catechisme de la Religion Chretienne.*

6. *Entretiens sur la Trinité.*

7. *Entretien sur la Satisfaction.*

8. *Deux Considerations sur les Termes et sur les Façons de parler que les Theologiens employent pour expliquer la Doctrine de la Trinité, ou moyens d'adoucir cette Controverse.*

9. *Progrez dans la Connoissance de Dieu Père, Fils et St. Esprit,*

ou *Consideration de la Consideration de quelques Mots, Termes et Phrases employez par les Theologiens dans la Doctrine de la Trinité.*

10. *La Foi des Premiers Chretiens Martyrs et Anciens Peres.*

11. *De la Nature du Royaume de Jesus Christ, l'exactitude de la Religion Chretienne et de la Severité de la Morale Chretienne.*

12. *Examen de la Doctrine de la Trinité.*

13. *Solution des Argumens sur la Doctrine de la Trinité donnée,*  
1620.

14. *Apologie d'Antoinette Bourignon sur les Matieres de la Trinité, de la Divinité de Jesus Christ, et de la Satisfaction, &c.*

15. *De la Liberté de l'Homme.*

16. *Dissertatio de Concilio Niceno, ejusque autoritate.*

17. *Nulla datur Cognitio Dei Naturalis.*

18. *Quomodo Deus geret Filium aut spiret Spiritum Sanctum.*

19. *Vera Priscorum Christianorum Doctrina de Christi Divinitate, ante Synodum Nicænum.*

20. *Trois Sermons sur ces Parolles de St. Jean, xvii. 3.*

21. *De la Felicité.*

22. *La Pieté. Sermon sur 1 Tim. iv. 8.*

Vol. III. Four hundred and four leaves.

1. *Traité de la Reformation de l'Eglise.*

2. *Du Dieu unique.*

3. *Du St. Esprit, de ses Noms et de ses Proprietez.*

4. *Traité de F. S. de l'Etat de l'Homme devant et apres le Peché ; de la Predestination, et de la Prescience de Dieu ; de la Justification des Pécheurs et de la Satisfaction de J. Christ.*

5. *Traité du Sauveur Jesus Christ ; c'est à dire, Pourquoi et comment Jesus Christ est notre Sauveur, en forme de Conference, entre Jean Couet, Ministre de Paris et ensuite de Bâle, et Fauste Socin ; où l'on fait voir que plusieurs Maximes qui passent pour Fondamentales dans la Religion Chrétienne sont des Erreurs pernicieuses.*

6. *Traité de F. S. touchant le Bâteme et la Cene du Seigneur.*

7. *Réponse de F. S. aux objections d'André Dudith, sur la Necessité du Bâteme pour être Chretien.*

8. *Réponse de F. S. aux dernieres Notes d'André Dudith, sur la Necessité du Bâteme d'eau pour être Chretien.*

9. *Traité de F. S. touchant l'usage et le but de la Cene du Seigneur.*

10. *Remarques Choisies de l'Examen de F. S. sur le Livre de M. Jean Niemojeni contre Emanuel Vega touchant la Cene du Seigneur.*

Vol. IV. Four hundred and thirty-five leaves.

1. *Dialogues de Bernardin Ochini, traduit de l'Italien. Deux parties.*

2. *Entretiens sur differentes Matieres de Theologie.*

Vol. V. Two hundred and seventy-three leaves.

1. *Avertissement sur la Traduction du Nouveau Testament.*

2. *Vorstius de Filiatione Dei.*

3. *Excerpta ex Picatricis Libris Quatuor de Imaginibus magicis.*

4. *Cudworth de Natura Sacramenti Eucharistiæ.*

5. *Cudworth de la Veritable Idée de la Cene du Seigneur.*

6. *Cudworth de l'union de Jesus Christ avec l'Eglise.*

7. *Remarques sur la matiere de l'Eglise. Deux parties.*

8. *De Articulis Fidei Fundamentalibus.*

9. *De Subsignandis Confessionibus.*

10. *Launoïus contra Durandum de Concursu Dei et Creaturarum.*

11. *Sermon sur la Blaspheme contre le St. Esprit. Par M. Alix.*

12. *Discours sur la Nature et sur les Effets du St. Esprit. Par M. Alix.*

13. *De Infantium Regeneratione, eorum fide, habitibus infusis, &c. Par M. Alix.*

14. *Notæ in Epist. Pauli ad Galatas. Par M. Alix.*

15. *Reflexions sur la Religion, en deux parties. Par M. Alix.*

16. *Reflexions sur les Livres du Nouveau Testament.* Par M. Alix.
17. *Preparation à la Communion.* Par M. Alix.
18. *Dissertatio per Saturam de nonnullis ad Eucharistiæ Sacramentum pertinentibus.* Par M. Alix.
19. *Analysis du Chap. vii. de l'Épître de S. Paul aux Romains.* Par M. Alix.
20. *Judicium Controversiæ inter Molinæum et alios de excommunicatione.* Par M. Alix.
21. *מסרת פסחים.* Collection inutile extrait des Rabbins touchant les ceremonies Paschales.
22. *Sermon sur la 10<sup>e</sup> Section du Catechisme touchant la Descente de Jesus Christ aux Enfers.*
23. *Recueil des Endroits de Calvin qui favorisent les Sentimens de la Grace Invincible.*

Vol. VI. One hundred and sixty-five leaves.

1. *Etat des Questions a disputer entre M. Pajon et (M. Claude) ses Accusateurs a Saumur, 1667.*
2. *Claudii Pajon de Natura Gratia Efficacis, ad Amicum, 2 vol. In fine additur: 1. Sommaire de la Doctrine de M. Pajon sur le sujet de la Grace, et 2. sa manière de signer les articles.*
3. *Conférences touchant la Nature et la Grace entre Messrs. Claude et Pajon, en Juillet 1676.*
4. *Relation de ce qui se passa entre M. Claude et M. Pajon dans les conférences qu'ils eurent au mois de Juillet 1676.*
5. *Réponse à l'Argument proposé par M. Pajon avec la Refutation de la Reponse par M. Ashrie contre M. Courdille.*
6. *Lettre de M. Pajon sur l'Indifférence de la Liberté.*
7. *Si la Justification precede ou suit la Sanctification.* Par M. Pajon.
8. *Exposition de la Dispute de St. Paul sur la Justification.* Par M. Jurieu.
9. *Lettre de M. Pajon à M. Claude sur les Contradictions qui se trouvent dans son Explication de la Parbole des Noces.*



10. *Defense du 14 Article de la Confession de Foi des Eglises Reformées de France, contre les objections du Père Maimburg dans son traité de la Vraye Parole de Dieu, par Claude Pajon.*

11. *Memoires ou Remarques sur l'Ecrit de M. de Meaux de la Communion sous les deux Especes. Par Cl. Pajon.*

12. *Lettre de M. Pajon au Consistoire de Charenton, 1684.*

13. *De la Grace Universelle et que la Grace Immediate la détruit. Extrait d'une Lettre de M. Chouet à M. Pajon.*

14. *Copie d'une Lettre de M. Daillé à M. Pajon.*

15. *Deux Lettres de M. Piozet à M. Sauvage du Mans.*

16. *L'Efficace de la Parole dans la Conversion du Pecheur.*

17. *Concordat sur la Grace. Articles Positifs de la Creance de M. P.*

18. *Lettre de M. Pajon à M. Tronchin.*

19. *Réponse de M. Tronchin.*

20. *Réponse de M. Pajon à la precedente.*

21. *Extrait des Actes du Consistoire tenu à Charenton, le 23<sup>e</sup> de Juillet 1684.*

Vol. VII. Two hundred and forty-six leaves.

1. *Lettre de M. l'Enfant à M. Claude à Chatillon, le 1. de Janvier 1678.*

2. *Examen d'un Jugement du Synode de France contre M. Claude, 1679.*

3. *Les Sentimens de M. Testard sur la Nature de l'Impuissance de l'Homme à se convertir ; et sur la maniere dont le St. Esprit opere pour le guerir. Traduit du Latin de son Irenicon.*

4. *De la Maniere dont la Grace Efficace opere la Conversion.*

5. *Entretien entre Agape et Philo.*

6. *Traité de la Liberté de l'Homme.*

7. *De la Vertu de l'Evangile et des Miracles, ou de la Liberté de l'Homme.*

8. *De l'Impuissance de l'Homme au bien.*

9. *Innocence de la Doctrine qui nie la Grace Immediate.*



10. *De la Nature du Peché originel et de l'Impuissance de l'Homme à se convertir.*
11. *De la Providence et du Concours immediate.*
12. *De la Nature de Dieu.*
13. *Traité de la Cause et de l'origine du Peché. Par Tilenus.*
14. *Considerations sur les Canons et Serments de l'Eglise Reformée conclus et arétés au Synode National d'Alez, 1620.*
15. *Les Canons du Synode de Dordrecht avec des Remarques et la Refutation par Daniel Tilenus, Pasteur et Professeur à Sedan.*
16. *De la Nature, du but et de l'usage de la Cene du Seigneur et du Bâteme.*
17. *Lettre de \* \* \* à un de ses Amis sur la Declaration qui ordonne que les Sages Femmes de l'Eglise Romaine pourront ondoyer les Enfans de ceux de la Religion Reformée de France.*
18. *Examen de la Foy de la Regeneration et des habitudes infuses que les Theologiens attribuent aux Enfans.*
19. *Examen des Dogmes Pelagiens de Hugues Grotius; où il est montré que les Remonstrans ne sont point Pelagiens.*
20. *Examen de la Doctrine condamnée dans les Synodes de Normandie, de l'Isle de France et d'Anjou, sur la Providence générale et particuliere. Par M. Jurieu.*
21. *Ambassade du Roy des Perroquets de la Terre de Magellan, autrement dite la Terre Australe, pour la Société de la Religion vers Cromwel, par la Grace de Dieu Protecteur d'Angleterre, d'Ecosse, et d'Irlande, traduite de l'original imprimé à Londres 1657, et composé par Pierre et Adrien Walanburch, Evesques d'Adrianopolis et de Mysie.*
22. *Le Calvinisme touchant la Liberté de l'Homme et la Providence.*
23. *Lettre de M. Le Facheux à M. Du Moulin sur son Specimen, &c.*
24. *Contra gratiam immediatam.*
25. *Questions sur le Concours immediate.*

Vol. VIII. One hundred and seventy-nine leaves.

1. *Extraits d'Histoire et de Morale.*
2. *Comparaison des Cieux avec l'Esriture Sainte.*

Vol. IX. One hundred and forty-three leaves.

1. *Beaulieu de Æterna Hominum Predestinatione.*
2. *De distinctione Peccati in Mortale et Veniale.*
3. *Tractatus Controversiarum circa Christi Personam et officium.*
4. *Avis de M. Saussin.*
5. *Dissertatio Alex. Mori ad Matth. xxiv. 28.*
6. *Metrezat de L'aunay de L'angle sur Rom. vii.*
7. *De L'aunay contre l'imputation du Peché.*
8. *Le Vasseur ad Voces Hebr. N. T.*
9. *Theses aliquot ex sacro textu.*
10. *Postscript ou Texte ou le Keri et Ketib, où les Masotualles sont expliquées.*

Vol. X. Three hundred and seventy-nine leaves.

*Du Regne de Dieu et de Jesus Christ sur les Hommes depuis le commencement du Monde jusques dans l'Eternité, et Considerations sur la durée et sur l'etendue du don Prophetique.* The first part of this Ms. is divided into two chapters; the second into five.

12. NOVAL (JEAN) TRAITÉ DU ST. ESPRIT OU REFLECTIONS TIRÉES DE L'ÉCRITURE POUR TÂCHER DE DECOUVRIR SA NATURE. MS. SUR PAPIER DU XVII<sup>em</sup> SIECLE. Quarto.

One hundred leaves. Eight inches by six. The Ms. is written in a very distinct hand, and arranged in fifteen chapters. It has not been published. The author was rector of St. Giles, in the Isle of Ely.

13. RECUEIL DE PIÈCES TOUCHANT LE CONCILE DE TRENTE. MS. SUR PAPIER DU XVII<sup>ème</sup> SIECLE. Folio.

Two hundred and ten leaves. This volume consists of a collection of unpublished memoirs and documents respecting the Council of Trent. The following are the heads under which the subjects are treated :

1. *Memoire dans lequel on voit tout ce qui s'est fait en France depuis l'an 1545 jusqu'à present, touchant le Concile de Trente, et ensuite on examine de quelle maniere un Evêque s'en peut servir dans la conduite de son Diocèse.*

2. *Memoire Doctrinal accommodé à la Jurisprudence Française sur les Decrets du Concile de Trente de la reformation.*

3. *Decrets des Abbez.*

4. *Des Abbez Observations.*

5. *Des Apellations Decrets.*

6. *Observations.*

7. *Decrets des benefices.*

8. *Observations sur les benefices.*

9. *Pluralité des benefices Observations.*

10. *Des benefices baux et aliénations des biens de l'Eglise, Decrets.*

11. *Des baux, &c. Observations.*

12. *Ammortissement des biens donnez à l'Eglise, Observations.*

13. *Des chanoines dignitez et autres benefices composant les chapitres, observations.*

14. *L'ordre Ecclesiastique de l'Eglise demande qu'il y ait des rangs.*

15. *Des chapitres, decrets.*

16. *Observations sur les chapitres.*

17. *Observations sur le Decret du Concile de Trente, de reformation matrimonii, Sess. 24. touchant le mariage des Enfans de famille sans le consentement des parents.*

18. *Memoire sur l'autorité du Pape et du roy dans la Collation des Eveschez benefices consistoriaux de France.*

19. *Où l'on examine ce que l'Eglise pouvoit faire si ceux que le Roy a nommé ne pouvoit obtenir des bulles.*

20. *Si ceux que le Roy a nommez aux Eveschez n'ayant point de bulles peuvent donner de vicariats conférer les benefices donner demissoirer pour recevoir les ordres et executer toutes les autres fonctions qui regardent l'administration et en la jurisdiction spirituelle.*

21. *Formulaire à tous Curez et autres Prestres ayant pouvoir d'administrer le Sacrement de Penitence envoyé par les Prelats de l'Assemblée du Clergé sur le sujet des Duels.*

22. *Observation sur la minute de l'ordonnance.*

23. *Oposition resolue à l'assemblée de M̄rs les Card<sup>x</sup> et Evesques à la suite de la Cour, à la nomination d'un agent du Clergé en 1629.*

24. *Desistement de la dite oposition.*

25. *Lettre des Card<sup>x</sup> et Evesques qui se sont trouvez à Paris aux Card<sup>x</sup> et Evesq. de France pour la cond<sup>on</sup>. de deux livres intitulez l'un Tracté des droits et Liberté de l'Eglise Gallicane et l'autre Preuves des Libertez de l'Eglise Gallicane en 1639.*

26. *De la puissance et Empechement du Mariage.*

At the end of this article is the following subscription: *De M. de Launoy, docteur en Theologie.*

The remainder of the Ms., consisting of thirty-one leaves, is composed of the following piece: *Playdoyer de M. l'Avocat General de Lamoignon dans la cause du Sr Marquis de Langey et de la Dame sa femme pour le fait d'Impuissance d'où s'en est ensuiuy l'abolition du Congrès. 1677.*

14. LES VERITABLES IDEES DE L'ORDRE DE FONT-EVRAUD, par le P. Frere JEAN LARDIER, Religieux du dit ordre, 1659. MS. SUR PAPIER. Octavo.

Three hundred and sixty-six leaves. Seven inches by four

and a half. Two pages of Latin and French verses, in praise of the work of M. Lardier, preface the contents of this Ms., which consists of several chapters, treating of the founder, establishment, and rules of the order of Font-Evraud, a very celebrated abbey, situated in a small city of France, in Anjou. It was founded by Robert of Arbruisse, in the eleventh century. Pope Paschal II. approved it in 1106 and in 1113; and his successors granted to it several distinguished privileges. This abbey was free from all jurisdiction, except that of the holy See; and was remarkable as having the Abbess as General of the Order, and the men belonging to the Order were, equally with the women, subject to her direction and government. No less than fourteen princesses, it is said, have been abbesses of this order; and among them are five which belonged to the royal house of Bourbon. The Ms. is written in a very small, but distinct character.

15. COMMENTAIRES ET NOTES SUR DES PORTIONS DU VIEUX ET DU NOUVEAU TESTAMENT, PAR M. CÆSAR DE MISSY. MSS. SUR PAPIER DU XVIII<sup>eme</sup> SIÈCLE.

These Commentaries are chiefly written in the French language; but give the passages commented upon, and referred to, in the original Greek, and in various Latin translations. They are arranged on loose papers, and tied up in bundles; but so as to admit of easy reference to any of the portions.

OLD AND NEW TESTAMENT.

Citations from and references to all parts of the Old and New Testaments, a large and curious bundle. Numerous references are made to a great variety of profane as well as sacred writers.



## PORTIONS OF THE OLD TESTAMENT. \*

- |                           |                        |
|---------------------------|------------------------|
| * 1. Genesis.             | * 23. Song of Solomon. |
| * 2. Exodus.              | 24. On the same.       |
| * 3. Leviticus.           | * 25. Isaiah.          |
| * 4. Numbers.             | 26. ——— XLIII, 7.      |
| * 5. Deuteronomy.         | * 27. Jeremiah.        |
| * 6. Joshua.              | * 28. Ezechiel.        |
| * 7. Judges.              | * 29. Daniel.          |
| * 8. Ruth.                | * 30. Hosea.           |
| * 9, 10. I and II Samuel. | * 31. Joel.            |
| * 11, 12. I and II Kings. | * 32. Amos.            |
| * 13. Ezra.               | * 33. Obadiah.         |
| * 14. Nehemiah.           | * 34. Jonah.           |
| * 15. Esther.             | * 35. Micah.           |
| 16. Job.                  | * 36. Nahum.           |
| * 17. Psalms.             | * 37. Habakkuk.        |
| 18. ——— II and CCLI.      | * 38. Zephaniah.       |
| 19. ——— and Proverbs.     | * 39. Haggai.          |
| * 20. Proverbs.           | * 40. Zechariah.       |
| 21. ——— XXIII, 35.        | * 41. Malachi.         |
| * 22. Ecclesiastes.       |                        |

## APOCRYPHAL BOOKS.

- |                                   |                                    |
|-----------------------------------|------------------------------------|
| * 42, 43. I and II Esdras.        | * 49. The Story of Susannah.       |
| * 44. Tobit.                      | * 50. The Idol Bel and the Dragon. |
| * 45. Judith.                     | * 51. The Prayer of Manasses.      |
| * 46. Wisdom.                     | * 52, 53, 54. I, II, III Macca-    |
| * 47. Ecclesiasticus.             | bees.                              |
| * 48. Song of the Three Children. |                                    |

\* All the portions distinguished by an asterisk were presented to the library by my learned and ingenious friend Dawson Turner, Esq., of Yarmouth; by which His Royal Highness's collection of the Mss. of Cæsar De Missy is rendered complete.

## NEW TESTAMENT.

1. On the New Testament.
2. On the Four Gospels of the Evangelists. Five bundles.
3. On the Gospel of St. Matthew. Thirteen bundles. Six of these are arranged under various heads, such as Marine, Navigation, Merchants, Commerce, &c., and contain numerous references to various authorities respecting the customs, &c. of the ancients.
4. On Matthew XIV. 10. On beheading.
5. On the Gospel of St. Mark. Nine bundles.
6. ————— Luke. Six bundles.
7. On Luke XIII. 32.
8. On the Gospel of St John. Eight bundles.
9. On the Acts of the Apostles. Eleven bundles.
10. On Acts XIX. 19. This is a very large and a very curious bundle, consisting of quotations from, and references to, an immense variety of authors, relative to the destruction of libraries, burning of books, &c.
11. On the Epistle to the Romans. Nine bundles.
12. On Romans XIII. 13.
13. On the I and II Epistles to the Corinthians. Two bundles.
14. On the I Corinthians. Seven bundles.
15. On I Corinth. XIV. 20.
16. ————— XV.
17. On the II Corinthians. Two bundles.
18. On the Epistle to the Galatians. Four bundles.
19. ————— Ephesians. Five bundles.
20. ————— Philippians. Two bundles.
21. ————— Colossians. Six bundles.
22. On the Epistles to the Thessalonians. Three bundles.
23. ————— Timothy. Six bundles.
24. On the Epistle to Titus. Two bundles.
25. ————— Philemon. Seven bundles.

26. On the Epistle to the Hebrews. Seven bundles.  
 27. On the Paranomasies, or affinities of words in the Epistle to the Hebrews. One bundle.  
 28. On the Epistle of James. Six bundles.  
 29. On the Epistles of Peter. Four bundles.  
 30. ————— John. Seven bundles.  
 31. On the Epistle of Jude. One bundle.  
 32. On the Revelations of St. John. Four bundles.

The remaining articles in this division of Mss. are all from the pen of Cæsar de Missy.

16-17. NOTES SUR LA PREMIERE EPISTRE DE ST. JEAN V, 7-8. MSS. SUR PAPIER DU XVIII<sup>ème</sup> SIECLE. Quarto.

This Ms., which consists of forty-four pages, contains various observations on these disputed passages. A fac-simile is given of the verses from the Complutensian Polyglott, and various other editions of the New Testament are referred to. It is sufficient here to observe, that the author of this memoir was unfavourable to the opinion which regards these verses as authentic. There is another Ms. from the same hand in this collection; and which has for title,

EXCERPTA quædam ad illum Novi Testamenti Ms. Codicem pertinentia qui et *Dublinsiensis* dicitur et *Montfortianus*. SÆC. XVIII. Quarto.

Twenty-four pages. This Ms. consists of passages taken from Walton's Polyglott, the editions of Mill, Martin, Bengelius, La Croze, Wetstein, Sir Isaac Newton, and other authors relating to this subject.

18. DISSERTATION sur Matth. XIII, 57 : *Un Prophète n'est méprisé que dans son Pays.* Quarto.

Eleven leaves.

19. DISSERTATION sur les Paroles de l'Aveugle guéri par Jésus Christ, Marc VIII, 24 : *Je voy des hommes : car j'apperçoi marcher des hommes qui sont comme des arbres.* Quarto, 1747.

Four leaves.

20. DISSERTATION sur Marc XI, 13. οὐ γὰρ ἦν καιρὸς σόχων. *Car il n'étoit pas la saison des figes.* Quarto.

Twenty-four leaves. This was composed for the Society of Ministers.

21. DE LA DEPRECATION du Calice : ou Dissertation dans laquelle on examine s'il est bien certain que Jésus Christ ait prié Dieu d'être dispensé de mourir. Quarto.

Fifty leaves.

22. DISSERTATION sur Heb. VI, 4-6. Quarto.

Forty-one leaves.

23. REMARQUES sur les quatre premiers versets du Ch. XIII. de l'Epître aux Hébreux ; lu à la Société des Ministres, Mai 1743. Quarto.

Fourteen leaves.

24. DISCOURS sur l'usage de la Raillerie dans les Disputes de Religion. Lu à la Société des douze Ministres à Londres, le 5<sup>e</sup> d'Octobre, 1741. Quarto.

Thirty-five leaves. This very clever little treatise is introduced by an account of five men of different persuasions, (a Quaker, a Roman Catholic, a Protestant, a Presbyterian, and a Deist), having met at the same table in a coffee-house, and were rallying each other on the tenets of their respective professions.

25. MEMOIRES pour une Dissertation sur les Résurrections actuelles dont il est fait mention dans l'Écriture. Quarto, 1740.

Nineteen leaves.

26. MATERIAUX pour un Discours de la Véritable Preuve de l'Existence de Dieu. Quarto.

27. ABREGÉ des preuves suffisantes pour établir la Vérité de la Religion Chrétienne. Octavo.

Eight leaves.

28. REMARQUES écrites à Amsterdam en 1728 sur le Livre imprimé à Amsterdam la même année chez J. F. Bernard, sous ce titre: *L'Eloquence Chrétienne, dans l'Idée et dans la Pratique*, par le P. B. GISBERT, de la Compagnie de Jésus. Nouvelle édition, où l'on a joint des remarques de M. Lenfant. Sæc. xviii. Quarto.

Thirty-three leaves.



## 29. REMARQUES SUR LE NOM DE MATHUSALEM.

SÆC. XVIII. Quarto.

Forty pages. This Ms. presents a collation of various editions of the Bible, and other writings in the Hebrew, Greek, Syriac, Latin, French, German, and English languages, in which the word Methusalem occurs.

## 30. DIVERS MANUSCRITS SUR DES SUJETS SACRÉS.\*

This is a collection of Papers arranged under the following heads :

Admiration. \* Anesse de Balaam. \* Apocriphes. \* Appeler le mal bien. Arabia. \* Arbre de Vie. Ascension. Assomption. \* Balaam. Baptême. \* Benediction Nuptiale. \* Bible. \* Chaos. \* Chifres. Circoncision. \* Colonne de Nuée. Commerce. Communion. \* Continence de Joseph. \* Cosmopolite. Création. \* Création — Eternité de la matière. \* Créer. \* Décalogue. \* Denombrement de David. Dimanche. \* Elohim. \* Enseigner le peuple. Enthousiasme. Evangile. Fanatisme. Fêtes. Guerre. \* Incestes. \* J'ai parlé avec Moÿse face à face. \* Jehovah. Jeûnes. \* Judith et Holoferne. Jugement de Salomon. \* La femme de ta jeunesse. \* Le peuple de la terre. \* L'Ethiopien changera-t-il sa peau? \* Le Levite—sa Concubine. \* Le Loup partira avec l'agneau. \* La Mort vaut mieux que la Vie. \* Le Soleil s'arretant pour Josué. \* Les filles de Dieu. \* Les Israelites demandent un Roi, &c. \* Les LXX Interprètes. \* Les trois témoins. \* Lot offrant ses filles. \* Marcher avec Dieu. Martyres. Methusalem. Nativité. \* Nebuchadnesor. Nouvel An. \* Onan. Pacifique. Paix. \* Paix generale et perpetuelle, civile et

\* Those marked with a \* were presented by Dawson Turner, Esq.

religieuse. \* Passage de la Mer Rouge. \* Perfections requises dans les Sacrificateurs. \* Pharaon et la Tonnerre. Prophètes du N. T. \* Que je meure de la mort du juste. \* Religion de nos Pères. \* République Chrétienne. Résurrection. Sabbat. Sacrement. Sacrilège. Saint. \* Saul méconnoissant David. Sauveur. Seigneur. \* Serpent. \* Solomon visité par la Reine de Saba. Suicide. \* Tentation d'Eve par la serpent, &c. \* Tolérance. \* Tour de Babel. Trinité. \* Tu enfanteras avec travail. \* Urim et Thummim. \* Vanité de Vanités. Vous.

Comments upon	The Son of God.
—————	The Kingdom of God.
—————	The Holy Ghost.
—————	The Trinity.
—————	The Conception of the Virgin.
—————	The Resurrection.
—————	Various Readings and Versions opposed to each other.
—————	Particular Texts.
—————	Passages relating to the Death of Jesus Christ.
—————	Unction.

These consist of additional references and remarks on the subject, upon which the author had printed an Essay in the Bibliothèque Britannique for April and June 1740, under the following title: *Reflexions de M. De Missy sur l'Onction dans les Sermons; telles qu'elles ont été lues dans une Société de quelques Théologiens.*

Comments upon	Hell.
—————	Prayer.
—————	The Lord's Prayer.
—————	"Actions Symboliques."

Comments upon Parables.

————— Oaths.

————— Blessing and Cursing.

————— Scriptural Names.

————— Particular Numbers: 3; 12; 70; 72.

————— Polytheism.

————— Suicide.

————— The Nazarines.

————— The Right Hand, and The Left Hand.

————— Polygamy and Divorce.

————— Antichrist.

31. BROUILLONS DE THÉOLOGIE. Ms. SUR PAPIER DU  
XVIII<sup>eme</sup> SIECLE. Quarto. 4 Vols.

Eight hundred and seventy-five leaves. Six and a half inches by five.

Vol. I. (one hundred and ninety-six leaves.) This volume consists of detached remarks on various passages of the Old Testament, arranged according to the orders of the books, their chapters, and verses.

Vol. II. (one hundred and eighty-four leaves.) This volume contains detached remarks on various passages of the New Testament, very methodically arranged.

Vol. III. (two hundred and thirty-five leaves.) This volume contains remarks on the several books of the Old Testament, and is formed as a sequel to Vol. I.

Vol. IV. (two hundred and sixty leaves.) This volume contains remarks on the New Testament, and is intended as a sequel to Vol. II.

## Sermons.

## 32. SERMONS SUR LE VIEUX TESTAMENT.

1. Genesis xxii. 1-16. Le Sacrifice d'Abraham. Quarto.
2. Esdras viii. 31. Exhortation au Jeûne, prononcée à Bolduc le 18 Fevrier, 1728. Folio.
3. Psal. i. 1, 2. Jeûne à Amsterdam, 1731. Folio.
4. — xiv. 1. Sur l'Existence de Dieu. Folio.
5. — xxvii. 8. Prêché à Amsterdam, 4 de Mars, 1731. Folio.
6. — lvii. 7. La Conspiration des Poudres, prononcé à Londres, 5 de Nov. 1732. Folio.
7. — cv. 17-19. L'Esclave Hebreu, ou Josef heureux et sage. Folio.
8. — cxvi. 12. David délivré et reconnoissant. 1732. Folio.
9. — cxviii. 18-24. Pour le jour de la délivrance d'Utrecht, prononcé à Utrecht le Jeudi 24 Novembre, 1724. Folio.
10. — cxxxvi. Folio.
11. Proverb. ix. 1. Sermon Anniversaire en faveur de l'Ecole Française de Westminster, prêché le 19 de Mars, 1752, dans la chapelle communément appelée l'Eglise des Grecs. Quarto.
12. Esaie xl. 3-11. Prêché aux Grecs, 8 de Janvier, 1758. Quarto.
13. — lx. 1-11. ————— 11 de Janvier, 1758. Quarto.
14. Joel ii. 15. Sermon prononcé à Amsterdam le 13 Mars, 1729, jour de la publication du Jeûne. Folio.

## 33. SERMONS SUR LE NOUVEAU TESTAMENT.

1. Matth. i. 18. Sermon pour Noël, 1766. Folio.
2. ——— iv. 10, 11. Dicté le 20 Mars, 1753. Quarto.
3. ——— v. 5. Prêché aux Grecs le 22 Janvier, 1758.  
Quarto.
4. ——— 5 de Fevrier, 1758. ———
5. ——— 8 de Fevrier, 1758. ———
6. ——— 7. La Béatitude des Miséricordieux, pro-  
noncé à Berlin en 1724. Folio.
7. ——— 20. Prêché le 1<sup>er</sup> de Janvier, 1766. Quarto.
8. ——— 23, 24. Quarto.
9. ——— vi. 9-13. Prêché à *St. James*, le 10 Dec. 1769.  
Quarto.
10. ——— xi. 23, 24. La République menacée du Ciel, Am-  
sterdam, 28 Fevrier, 1731. Folio.
11. ——— xii. 46-50. Prêché aux Grecs, 4 de Mars, 1759.  
Quarto.
12. ——— 18 de Mars, 1759. ———
13. ——— 25 de Mars, 1759. ———
14. ——— xxiii. 23-28. ——— 9 de Janvier, 1757. ———
15. ——— 12 de Janvier, 1757. ———
16. Luc II. 20. Sermon pour Noël, 1766. Folio.
17. ——— vi. 36. Sermon pour un jour de Collecte  
extraordinaire à Londres en 1732.  
Folio.
18. ——— vii. 47. Nov. 1746. Quarto.
19. ——— viii. 15. Prêché aux Grecs, le 10 Septembre,  
1758. Quarto.
20. ——— 1<sup>er</sup> d'Octobre ———
21. ——— 8 d'Octobre ———
22. ——— 22 d'Octobre ———
23. ——— 29 d'Octobre ———
24. ——— 12 Novembre ———
25. ——— 19 Novembre ———



26. Luc x. 38-42. Prêché aux Grecs, le 25 de Fevrier,  
1759. Quarto.
- 27, 28. — XIII. 18-19. ——— 1759. Quarto. Two copies.
- 29, 30. ——— 20-21. ———
- 31, 32. ——— 23. ———
- 33, 34. ——— 24. ———
- 35, 36. ——— 24-30. ———
37. ——— 1762. Quarto.
- 38, 39. — XVI. 1-13. Two Sermons complete, and materials  
for a third and a fourth on the same  
subject. Quarto.
40. — XXIV. 51, 52. Sermon pour l'Ascension, Rotterdam,  
1727. Folio.
41. Jean I. 46-52. L'Israelite sans Fraude, 1724. Folio.
- 42-48. — XI. 25. Seven Sermons on the Resurrection.  
Folio.
49. Actes I. 11. Prêché aux Grecs, le 14 de Mai, 1758.  
Jour de Pentecoste. Quarto.
50. Romains I. 8. L'Eloge de l'Eglise de Rome, pron-  
oncé à Berlin, 1725. Folio.
51. ——— v. 10. Le Vrai Bonheur et les Moyens de se  
l'assurer, 1725. Folio.
52. ——— XII. 11. Prêché aux Grecs, le 18 de Janvier,  
1761. Quarto.
53. ——— à St. James, le 20 Juin, 1762. ———
54. ——— 25 ———
55. ——— 27 ———
56. I Corinth. II. 2. 1733. Folio.
57. ——— XVI. 13. De la Vigilance, 1727. Folio.
58. Galat. VI. 10. Sermon prononcé à l'Assemblée An-  
nuelle de l'Hôpital François de  
Londres, le 15° d'Avril, 1747. Quarto.
59. Coloss. IV. 17. Sermon d'Entrée. Folio.
60. I Thessal. IV. Prêché aux Grecs, le 19 Fevrier, 1758.  
Quarto.

61. 1 Thessal. iv. Prêché aux Grecs, le 5 de Mars, 1758.  
Quarto.
- 62, 63. 11 Timoth. iii. 1-5. Prêché à Bolduc en 1727. Folio. Two  
Sermons.
64. ————— Materials for another, on the  
same. Folio.
65. Jacques iv. 5, 6. This Sermon is enriched with nu-  
merous notes in the Hebrew, Greck,  
and Latin languages. The author  
appears to have bestowed great pains  
in the composition of it. Sixty-five  
leaves. Quarto.
66. 1 Pierre iv. 17. L'Usage des Afflictions, 1727. Folio.
67. 1 Jean ii. 15. L'Amour du Monde, 1733. Folio.
68. ————— Prêché aux Grecs, le 19 de Mars, 1758.  
Quarto.
69. ——— 15-16. ————— 2 d'Avril, 1758. ———
70. ——— 15-17. ————— 16 —————
71. ——— 18. ————— 30 —————
72. ——— 19. ————— 28 de Mai, ———
73. ————— 31 —————
74. ————— 11 de Juin, ———

34. MATERIAUX POUR DES SERMONS. Duodecimo.

Nine bundles relating to the Gospel of St. Luke.

A large bundle on the Gospel of St. John.

A large bundle on the Epistles to the Hebrews, the Thessalo-  
nians, &c.

## Italian Manuscripts.

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### 1. HISTORIA DEL VECCHIO TESTAMENTO. MS. SOPRA PERGAMENA. SÆC. XV. Folio.

EIGHTY-FIVE leaves. Thirteen inches by nine and a half. This is a very curious and interesting illuminated Ms., with 519 miniatures. On almost every page there are four drawings, four and a half inches by three and three-quarters, representing some portion of the history of the Old Testament. Some of the drawings occupy half, whilst in five instances they extend to the whole of the page. To many of the figures their names are attached. The whole are in colours, and some of the groups are exceedingly well managed. On the top, in the middle, and at the bottom of each page, is the portion of Scripture delineated in the drawings on the page. It is written in the old Italian language, and in a middle-sized gothic letter. The Ms. is altogether very curious, and forms a kind of *Biblia Pauperum*. I have not been able to see any Ms. like it in any of the collections I have had the opportunity of examining. It was procured of Messrs. Payne and Foss, who obtained it from Florence. I am much indebted to my learned friend Dr. Meyrick, for information respecting the illuminations and the probable age of the Ms. He agrees with me in referring it to the 15th century, and assigns it more especially to about the year 1420; that is, just at the close of the reign of Henry V. or the beginning of Henry VI.; and when it is remembered that the Ms. is Italian, and that the fashions, generally speaking, arose in Italy







and travelled through Germany and France into England: it may perhaps be allowed to be five-and-twenty years older than Lydgate's Life of St. Edmund, in the Harleian collection, marked 2278. In the Royal Library in the British Museum, is a somewhat similar work in French, entitled *La Bible Historiaulx*, being a copy made at the close of the 14th century, from a Ms. written a hundred years previous; and it will be found that the grotesque, long-waisted clothes are there exhibited, as well as in this Ms. The reference is 15. D. 111.

Many fashions prevalent in the time of Richard II. and Henry IV., as the *capuchon à la queue*, *escaloped sleeves*, &c. besides the form of the armour, are retained; yet it is true, others are introduced not known in England until the middle or latter part of the 15th century. But that which principally guides Dr. Meyrick in his decision as to the age of this Ms., is the total absence of the *vizored-salade*, which, though of German origin, was worn by all the military of Europe during nearly the whole of the reign of Henry VI., and indeed until the commencement of the 16th century. Regarding this interesting volume, therefore, as affording the earliest specimen of a new costume, I have endeavoured, with the assistance of Dr. Meyrick, to select four specimens which shall convey something like an accurate idea of the whole. These have been accurately traced and executed by Mr. Robert Cruikshank, and in the Ms. refer to the Nos. 321, 391, 411, and 426.

Fig. 1. (321.) Plate 12, is selected, because it gives the form of the *ventail* attached to the *basinet*, which is worn by a warrior who is in the act of withdrawing his lance from an Asiatic whom he has pierced, and as he appears, with the exception of a military belt, which no where occurs in these illuminations, as a knight would have done in the reign of our Henry IV. The figures behind him have their *basinets* without *ventails*, which in the illumination marked 312 in the Ms. are ornamented with

feathers. In the front is a soldier wearing the ordinary *salade* of the infantry, armed with a glaive; and in the rear are seen trumpets in shape like those of the time of Edward III., but used, as appears from the illumination 190, by persons with hoods and pendant sleeves, as in the time of Henry IV. In the costume of the Asiatics, we may safely contemplate that of the Turks, as by a very natural association of ideas the illuminator would represent the pagans of his own days. They are all here armed with bows and arrows, but in other instances have scimitars and straight swords.

Fig. 2. (391.) Plate 12, affords the earliest instance of the lamboys made of steel instead of cloth, as it may be actually seen at the Tower of London, in the armour which belonged to Henry VII. In the Ambras collection at Vienna, are two or three suits of nearly this date; and in the illuminations representing Louis XII. engraved in Montfaucon's *Monarchie Française*, the same thing occurs. But the rest of the armour on this figure, is of about the year 1420; whereas in the instances cited, the square toes and other indications show the close of the fifteenth and beginning of the sixteenth century. We have thus an authority for the invention, eighty or ninety years earlier than previously known. This illumination, in particular, represents the lamboys open, thus fabricated, to have been made to open in the front and behind, for the convenience of riding; exactly, in this respect, resembling that on Henry the Seventh's armour. We see, moreover, the *jupon* laced all the way down in front, which also occurs in illuminations numbered 442 and 468 in this Ms., whilst in 444 and 449 it is similarly fastened at the side. Many monumental effigies of the time of Edward III. show the latter; and the *jupon* of the Black Prince, still preserved at Canterbury, exhibits the former. On his shoulders, instead of short chain sleeves, as in other instances, this figure has *espaulieres* made to correspond with the lamboys, and he is armed with a mace.







Fig. 1. (411.) Plate 13, has been selected as affording another specimen of the steel lamboys, as it appears closed. It also shows the armour as sometimes worn without the sollerets, and consequently exposing the black shoes. The basinets seen on the figures in the rear, exhibit coverings for the cheeks, that look as if they had been suggested by some ancient Greek helmet.

Fig. 2. (426.) Plate 13, shows the jupon laced along the side, the dagger and sword worn low down, the basinet with cheek-pieces as before noticed, but with a ventail, and the ordinary salade made pointed at top. There are several oval shields and a buckler. This illumination has, however, been selected on account of the pointed shield having its cushion placed lengthwise instead of across, as that of Henry V. in Westminster Abbey. The oval shields in other instances are similarly arranged, which, as well as the kite-shaped and the oblong pavois, occur in this Ms.; while, besides the weapons previously enumerated, it has gis-armes, pole-axes, and martels de fer. The plaited tail, perhaps the mark of rank among the Turks, is shown in this illumination, though more conspicuously in others.

In illumination 291, the architecture will serve to corroborate the date assigned to this Ms., though in No. 4 it appears of the Norman character.

2. NICOLAO DE LYRA ESPOSIZIONE SOPRA L'APOCALYPSE. MS. SOPRA CARTA. SÆC XV. Folio.

Ninety-six leaves. Eleven inches by eight. A commentary on the Revelations, by Nicholas de Lyra: written in a small gothic character, and arranged in two columns, with the initials illuminated. At the end is the following inscription: *Explicit la vulgar exposition sopra lapocalipsi de s̄co Johane appl'o evange-*



*lista opilada et ordinada p̄ frate federigo da vinecia del ordine di p̄dicatori maḡro de la sancta theologia.*

*Queste glose over exposition sono de maḡro Nicolo da Lira del ordine di frati minori e de li altri comendatori ch' uno comendato sopra lapochalipsi.*

*Questa s̄ca opa de q̄sta expositio del apochalipsi fu acopiada p̄ mi Bardo di Mazi du bressu. a honore e reverentia del altissimo dio e del sc̄issimo appl'o et evāgeliste mis Sto Johane quale sempre sia mio devotissimo advochato de nanzi ala maesta divina quale p̄ la soa gr̄a mi faza degno de la soa rita supna e de la eterna vita. Amen.*

*Año dñi op̄letū fuit hoc opus existēte ī pictura Civitatis Urbini Anno 1456 die 8 Octobris.* Then follows an Index, with which the work concludes.

3. AUGUSTINO (SANCTO) MANUALE DEL. MS. SOPRA  
PERGAMENA. SÆC. XV. Duodecimo.

Twenty-seven leaves. Five inches by three. This is an Italian translation of the celebrated Manual of St. Augustine, which is printed in Latin, in the Benedictine edition of the works of this father of the church (Vol. VI. p. 617). There is a prologue, and the Manual is divided into twenty chapters, to each of which there is a title written in red. The capitals are illuminated, and the first page is distinguished by an illumination representing an angel overcoming the devil. In the first initial there is a miniature of St. Augustine supported by two angels. The Ms. is very neatly written.

4. BERNARDO (SANCTO) DE LA MISERIA DE LHOMO E DEL DESPRESIO DEL MONDO. MS. SOPRA PERGAMENA. SÆC. XV. Duodecimo.

This tract occupies only six leaves, and is attached to the foregoing Manual of St. Augustine. They are the productions of the same scribe.

5. GREGORIO (S.) DIALOGHI DI. MS. SOPRA CARTA. SÆC. XV. Folio.

Seventy leaves. Ten and a half inches by seven and a half. This Ms. consists of an Italian translation of the Four Dialogues of Pope Gregory, to each of which there is affixed a table of contents, and to the whole work a prologue. The Ms. is arranged in two columns, and is very neatly written. The capitals are in red and blue ink, and to the first initial there is a miniature of Pope Gregory affixed.

6. DISCORSO DI S. MARGHERITA COL DIAVOLO.—VITA DI S. GIOV. BATTISTA.—ECCELLENTE ET DIVOTO DISCORSO SOPRA LA PASSIONE DEL DOLCISS<sup>o</sup> SIG<sup>r</sup>. JESU CHRISTO. MS. SOPRA CARTA. SÆC. XV. Quarto.

One hundred and seventy-one leaves. Eight inches by six. Each of the Mss. contained in this volume is written in a different hand. The first is a clear round hand; the remaining ones are not so distinct. I believe they have never been printed.

7. HISTORIA DELL' ANGELO GABRIELO. MS. SOPRA  
PERGAMENA. SÆC. XV. Folio.

Eighty leaves. Nine and a half inches by six and a half. This Ms. is written in a fine large gothic character, and has the initials illuminated in gold and colours. At the commencement a miniature representing the Annunciation is affixed, and to the last chapter there is a painting representative of Adam and Eve being turned out of Paradise.

8. LEGENDA DI SUSANNA. MS. SOPRA PERGAMENA.  
SÆC. XV. Folio.

Eight leaves. This Ms. is written in the same character as the preceding, with which it is bound up. A painting of Susannah and the Elders is prefixed to the work.

9. TRANSITO DI SANCTO IERONIMO. MS. SOPRA  
CARTA. SÆC. XV. Quarto.

Sixty-three leaves. Nine inches by six. This Ms. is written in a clear round hand, and commences with a prologue to the work, which is a translation of that which was composed by St. Eusebius in Latin, and published in the works of St. Jerome.

## Spanish Manuscripts.

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### I. OBRAS DEL SEÑOR HAHAM SAUL LEVY MORTERA. MS. IN CHART. SÆC. XVIII. Folio.

Two hundred and twenty-four leaves. Fourteen and a half inches by nine. This Ms. consists of a work by Rabbi Saul Levi Mortera, which has the following title: *Providencia Divina de Dios con Israel; Verdad de la Ley de Mosseh, ynulidad de las de mas leyes todas compuestas por Hombres Humanos. Compuesto por el Exselentissimo Haham Moreno a Rab, Saul Levy Mortera.*—“Divine Providence of God towards Israel; Truth of the Mosaic Law and nullity of all other Laws made by Human Beings. Written by the most excellent Haham Moreno (Brown) a Rabbi, Saul Levi Mortera.” And beneath this title is the following subscription: *Este Libro se comenso ascrebir en el año 5462, en 11 de Hesvan, y se acabo 5462, en 11 Denisan, q' coresponde al computo vulgar en 14 9<sup>bro</sup> 1701: y se acabo en 9 de Abril 1702: A. S.*—“This book begun to be written in the year 5462, on the 11th of Hesvan, and was finished in 5462, on the 11th of Denisan, which corresponds to the vulgar computation of the 14th of November 1701, and was finished 9th of April 1702.”

Prefixed to the work is a dedicatory prayer to the Deity, and in which the greatness of His name is proclaimed to be the foundation of the work. There is also a table of the contents of the chapters into which the volume is divided. They are seventy-seven in number, and references are given to the pages

on which they occur. At the end of the volume is a commentary upon, or explanation of, the 53rd chapter of Isaiah, verse by verse. The Ms. is very distinctly written in long lines. Of the author I find references in *Wolfi Bibliotheca Hebræa*, tom. I. p. 1021; *Joseph Rodriguez de Castro*, *Biblioteca Española*, tom. I. p. 573, & *Rossi*, *Dizionario Storico degli Autori Ebrei e delle loro opere*, tom. II. p. 64.

From these authorities I learn that SAUL LEVI MORTERA was a learned rabbi, a native of Germany, educated at Venice and in France; and that passing thence to Amsterdam, he there established a Jewish academy, became their principal rabbi, and particularly distinguished himself by his opposition to the Christians. He is reported to have died in the year 1600. I believe the Ms. above mentioned has never been printed. A Ms. copy is noticed by Wolf as being in the Oppenheim collection, and De Rossi refers to the Bibliotheca Saraziana for another. This is also referred to by Basnage, in his most valuable and excellent History of the Jews (Tom. IX. p. 1018). De Castro alludes to another copy in the library of the Brethren of Mercy, which has for its title, *Tratado de la Verdad de la Ley de Mosseh, y Providencia de Dios con su Pueblo*. This is said to be divided into sixty-six chapters only, and is thus described: “Es una *Apologia por la Ley de Moyses*; y en ella quiere hacer vér su Autor, que los milagros y visibles prodigios con que en lo antiguo favoreció Dios á los Israelitas, se están repitiendo de continuo, aunque invisiblemente, en beneficio de todos los Judios; y haciendo un cortejo entre la Ley Mosayca y la Cristiana, habla de ésta con el mayor vilipendio, ultrajando en particular cada uno de sus dogmas mas principales, ridiculizando sus ritos, ceremonias y sacrificios, y blasfemando de sus mas sagrados misterios; de modo, que puede decirse ser este libro una Collección de las calumnias, y opprobrios que contra la Religion Cristiana han proferido los Judios mas proterbos.”



2. **DIALOGOS ENTRE DOS HERMANNOS OBADIAS BEN YSRAEL Y ANDRES ANTONIO, SOBRE LA FALSEDAD DE LOS EVANGELIOS, Y VERDAD DE LA LEY DE MOSSEH. DIALOGO PRIMERO COMPUESTO EN MARRUECOS Y COPIADO EN LA CORTE DEL HAYES, 1741. MS. IN CHART. SÆC. XVII. Folio.**

One hundred and forty-seven leaves. Fourteen inches by ten. "Dialogues between the two brothers, Obadiah Ben Israel and Andrew Antonio, upon the falsehood of the Gospels and the truth of the Mosaic law. The first dialogue written at Morocco, and copied at the court of the Hague, 1741." To the work, which is written in a fine large round character, there is an argument, in which it is said that these dialogues took place between two brothers, one of whom had been converted from Christianity to Judaism, going to Morocco; and that the other, aware of his apostacy, went after him, and upon meeting, undertook to prove the veracity of the Gospels. There is a prologue, however, which affords proof that these dialogues were composed by a single individual, who adopted that form as best calculated to promote his religious views. The age of the Ms. may be gathered from a phrase in the first dialogue, in which it is said that the author has chosen to keep his name secret, not so much so but that the curious may be able to find it out, as they have done with that of "Celestina," a celebrated Spanish comedy, written in the early part of the seventeenth century.

From the Meerman collection.

## German Manuscript.

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APOCALYPSIS CUM GLOSSA, GERMANICE. MS. IN  
MEMB. SÆC. XIV. Folio.

THIRTY-EIGHT leaves. Fourteen inches by eleven. This Ms. is written in a very large bold gothic character, and is arranged in two columns.

The Rev. Dr. Kuper has done me the favour to look over this Ms. ; and from him I learn that it contains many ancient German Gothic words, especially nouns, which have become obsolete for centuries past. The translation of the Apocalypse is far from being a literal one ; but there are no passages materially different from the original and the modern versions. There are many errors in the interpretation ; in some places words have been left out, in others wrong ones introduced, probably arising from the ignorance or carelessness of the scribe. The glosses are not numerous ; but in some places passages from the original text are interwoven with, and introduced among the interpretations. The division of the text does not correspond with the modern arrangement into chapters. In the description of the Heavenly Jerusalem (chap. XXI.) there are several material omissions. The last verse of the final chapter is also left out. The Ms. appears to be defective from what should be chap. XVIII. 22. to XIX. 13 ; and from chap. XX. 6. to XXI. 6. Notwithstanding these defects, it is an exceedingly interesting Ms.,

and contains *fourteen* illuminations in gold and colours, each occupying an entire page, and containing many figures illustrative of the book; some of these are remarkably grotesque and singular. The capital letters are written in red and blue ink, and the initial of the book is very large and illuminated in gold and colours.

## Dutch Manuscripts.

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1. HET EERSTE DEEL DER BYBLEN OUERGESETH BUYTEN LATYNE IN DUYTSCH E WTGELEYT, ENDE VERCLAERT MET SCHOLASTICA HISTORIA. MS. IN MEMB. SÆC. XV. Folio.

THREE hundred leaves. Fifteen inches by eleven. This Ms. is arranged in two columns, and written in a good gothic character. The capitals are in red and blue ink, and the titles are in red. On a fly-leaf, within an ornamented circle, are some lines in praise of the art of writing; and on another leaf the following title: *Het Eerste Deel der Byblen ouergeseth buyten Latyne in Duytsche Wtgeleyt, ende Verclaert met Scholastica Historia. Een-samentlycken verciert met Verscheyden Vremde historien Welk dul eertyts van een Lufhebber, metter handt is geschreven gewust:—i. e.* “The first volume of the Bible translated from the Latin into the Dutch, explained and illustrated by the Scholastic History; enriched with several foreign histories: which volume has been written in former time by the hand of an amateur. Peeter Drie, 1611.” On the reverse of this leaf is an enumeration of the books contained in the volume. They are twenty in number: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I, II, III, IV Kings, Tobias, Ezechiel, Daniel, Habbakuk, Chronicles, (the latter part of the second book consisting of that which relates to the proclamation of Cyrus, for building and finishing the temple. This portion includes also a part of the book of Ezra, which also relates to

the same subject, and in this Ms. the book is expressly entitled "Cyrus,") Judith, Esdras, Esther. This table and the foregoing pieces are in a different hand-writing to that of the Ms., which is of a much earlier period.

The Ms. consists of a table of the contents of the several chapters, with references to the pages on which they occur. This occupies eight pages, and is followed by a prologue preceding the book of Genesis, accompanied by the Scholastic History. To each of the books there is an illumination, executed in a very superior style of art, in gold and colours: to Genesis the illumination is divided into seven compartments, and extends the whole length of the page, representing the Creation of the World. On the outer margin of this leaf is an illumination illustrative of a Sacrifice.

Exodus.—An illumination representing the passage of the Israelites through the Red Sea, and the destruction of the Egyptians.

Leviticus.—An illumination in two compartments: one representing Moses receiving the commands of the Deity; the other the peace-offering.

Numbers.—Moses and Aaron numbering the people of Israel. In this illumination there are no less than twenty-five figures introduced.

Deuteronomy.—Moses rehearsing to the people of Israel the promise of the Lord; his anger for their incredulity, &c.

Joshua.—The battle at the waters of Merom.

Judges.—A ruler sitting on a throne surrounded by various figures.

Ruth.—An illumination divided into two compartments: Ruth and Boaz lying together, and Ruth gleaning.

1 Kings.—Elkanah and his two wives, Peninnah and Hannah. The first is represented with three children; the latter weeping that she had none.



II Kings.—The lamentation of David over the dead body of Jonathan. Various warriors are represented in battle.

III Kings.—Abishag being brought unto David to cherish him.

IV Kings.—Illumination in two divisions. The death of Ahaziah, and the descent of fire upon the captains and fifty, sent to the prophet Elijah.

Tobias.—The departure of Tobias with the angel. Tobit is represented sitting under a wall, and sparrows' dung falling into his eyes. Tobias's dog accompanies him. The grief of his mother at his departure.

Ezekiel.—The prophet Ezekiel, with other figures: in the back-ground is a view of Jerusalem.

Daniel.—The prophet in the den of lions.

Cyrus.—The building of the temple.

Judith.—Judith cutting off the head of Holofernes.

Esdras.—The building of the temple.

Esther.—King Ahasuerus seated, with Esther attended by two females standing before him with a crown on her head. Various attendants of the king are represented in the back-ground.

This History of the Bible, is no other than a translation into Dutch of the *Historia Scholastica* of Peter Comestor, at one time so highly esteemed that it has been read in the place of the Holy Scriptures themselves. So great was its popularity, that it was taught in the schools, and publicly read in the churches. It is an abridged history of some portions of the Old and New Testament, and the Apocrypha in Latin, accompanied by a gloss less diffuse than that which was in use at the time of its composition, which is generally believed to have been at Paris about the year 1175. This gloss, or exposition, contains numerous references to the works of profane authors, and the writings of Plato, Aristotle, Josephus, and others, are very frequently quoted. The exposition is also characterized by the admission

of several legendary tales, which doubtless contributed greatly to its popularity. According to Vossius, it was abridged in 1460, by Gualter Hunte, an English Carmelite friar. It was first printed at Augsburg in 1473, in folio, by Gunther Zainer. It was speedily translated into French, by Guiars des Moulins, a canon of Aire, and was printed at Paris, about 1487, by Antoine Verard. It has been translated into various other languages, and even into German rhymes; but I am not aware that the Dutch translation has ever issued from the press.

PETER COMESTOR, i. e. Peter the Devourer, or the Eater, which surname he obtained from the rapidity with which he devoured the Scriptures, was born in the twelfth century, at Troyes, of which city he afterwards became canon and dean. From his native city he removed to Paris, where he was soon elected chancellor of the University; but exhausted by severe application and study, and the anxieties connected with his official situation, he retired from public life, and became a canon regular of St. Victor, at Paris, where he died in the month of October, 1198. The following curious epitaph upon him is cited by the Rev. Mr. Townley,\* from Cave's *Historia Litteraria*, SÆC. XII. p. 682; but I cannot find it in either of the editions of this work:

*Petrus eram, quem petra tegit dictusque Comestor  
Nunc Comedor. Vivus docui, nec cesso docere  
Mortuus; ut dicat, qui me videt incineratum:  
Quod sumus iste fuit, erimus quandoque quod hic est.*

“ I who was once called *Peter*, (i. e. a stone,) am now covered by a *stone* (Petra): and I who was once surnamed *Comestor*, (i. e. Devourer,) am now *devoured*. I taught when alive, nor do I cease to teach though dead. For he who beholds me reduced to ashes, may say: ‘ This man was once what we are now; and what he is now, we soon shall be.’ ”

\* *Illustrations of Biblical Literature*, i. 395.

The Scholastic History is the chief production of Comestor. He wrote also some Sermons, which were published by Busée, under the name of Peter de Blois, 1600, 4to. He has been considered also as the author of the *Rudimentum Novitiorum*, printed at Lubeck in 1475, in 2 vols. folio: which work has been translated into French, and is well known as the 'Mer des Histoires,' first printed at Paris in 1488, in 2 vols. folio. Copies both of the original and the translation are in His Royal Highness's Library.\*

2. VITA CHRISTI SECUNDUM EVANGELISTAS. MS.  
BELGICE IN CHART. SÆC. XV. Quarto.

One hundred and thirty-six leaves. Eight and a half inches by six. This Ms. is written in a very distinct and large gothic character. The titles and capitals are in red, and the initials are ornamented.

3. HORÆ BEATÆ MARIÆ VIRGINIS CUM VARIIS OFFICIIS ECCLESIAE ROMANÆ. MS. BELGICE IN MEMB. SÆC. XV. Quarto.

Two hundred and five leaves. Seven and a half inches by six. This Ms. is beautifully written in a large gothic character, and the capitals are in gold and colours. The initials are highly illuminated, and several of the pages are furnished with borders of fruit and flowers handsomely executed. The Ms. consists of the Office in honour of the Virgin; the Office of the Holy Cross; the penitential Psalms, and the Litany of the Saints; the Office of the Passion; the Office of the Holy Spirit, and the service for the Dead. To the whole is prefixed, a Calendar for the Ecclesi-

\* Cave—Dupin—Townley—Chalmers.

astical year, and the work is ornamented with thirteen illuminations, executed in a very fine style of art. They represent the following subjects: the Annunciation; the Betrayal of Christ; Jesus Christ brought before Pontius Pilate; the Scourging; the Bearing of the Cross; the Crucifixion; the Descent from the Cross; the Entombment of Christ; the Crucifixion of Christ and the two Thieves; the Ascension; the Descent of the Holy Ghost, and the Burial of the Dead.

4. *HORÆ BEATÆ MARIÆ VIRGINIS CUM VARIIS OFFICIIS ECCLESIÆ ROMANÆ. MS. BELGICÆ IN MEMB. SÆC. XV. Quarto.*

One hundred and sixty-five leaves. Eight inches by six. This Ms. book of Offices is the best written and the most ably illuminated of all the Dutch works of the kind I have met with. There are seven illuminations, each occupying an entire page. They are beautifully drawn, and the colours are exceedingly vivid. They represent the following subjects:—the Annunciation; the Crucifixion; Christ in the Garden; the Descent of the Holy Ghost; King David in the act of praying before an altar, his harp and crown lying beside him; Jesus Christ overcoming Satan, and relieving the Souls of the Just, and the Ascension. The Ms. is written in a fine gothic character, upon the purest vellum. Every capital letter is ornamented, and the initials are highly illuminated in gold and colours. At the commencement of each office, and around the illuminations, the pages are furnished with a border in gold and colours, consisting of wreaths of flowers, fruit, &c. These are exceedingly elegant. This book of devotion belonged to the monastery of St. Gertrude at Amsterdam, as a note attests on a fly-leaf in the volume. It consists of a calendar; the offices in honour of the Virgin; of the Holy Cross; of the Passion; of the Holy Ghost; the penitential Psalms, and the Litany of the Saints; the service for the



Dead; a Prayer to be used before taking the Holy Sacrament, and the mass of our Lady.

5. HORÆ BEATÆ MARIÆ VIRGINIS CUM VARIIS OFFICIIS ECCLESIAE ROMANÆ. MS. BELGICE IN MEMB. SÆC. XV. Quarto.

One hundred and ninety-one leaves. Five and a half inches by four. This Ms. contains the offices in honour of the Virgin; the Passion; the Holy Cross; the Holy Spirit; the penitential Psalms, and the Litany of the Saints; and the service for the Dead. A calendar is prefixed to the work, which is written in a gothic character; the capitals in red and blue ink, and the initials ornamented with gold and colours.

6. HORÆ BEATÆ MARIÆ VIRGINIS CUM VARIIS OFFICIIS ECCLESIAE ROMANÆ. MS. BELGICE IN MEMB. SÆC. XV. Quarto.

One hundred and sixty-five leaves. Five and a half inches by four. This Ms. contains the same offices as the preceding, is written in a similar character, and ornamented in the same way; with the exception, that in the initial of the service in honour of the Virgin, there is a representation of Mary and the infant Jesus.

7. HORÆ BEATÆ MARIÆ VIRGINIS CUM VARIIS OFFICIIS ECCLESIAE ROMANÆ. MS. BELGICE IN MEMB. SÆC. XV. Quarto.

One hundred and seventy-three leaves. Five and a half



inches by four. The description of the preceding Mss. will apply to the present, which contains the same books of offices and the usual calendar. The vellum of the Ms. is more delicate, and the writing is better than that of the two foregoing Mss.

8. HOMILIÆ, BELGICE. MS. IN CHART. SÆC. XVII.  
Quarto.

Two hundred and thirty-three leaves. Four inches by three. This little volume consists of a collection of Sermons, or rather Homilies, delivered by a Roman Catholic clergyman, Nicholas Wiggersen, in the chapel of the Convent of Sta. Clarissa, at Haerlem, in 1629. According to the preface to this volume, these discourses were taken down during the service, and afterwards copied fairly out by three or four of the nuns. This copy is written with extraordinary neatness and precision; and the volume is ornamented by some coloured engravings, which have been appropriately introduced.

## English Manuscripts.

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1. SANDYS (GEORGE) PARAPHRASE UPON JOB. Ms.  
ON PAPER. SÆC. XVII. Folio.

THIRTY-FIVE leaves. Twelve inches by seven and a half.

I presume this Ms. to be an original transcript of Sandys's beautiful Paraphrase upon the book of Job. I have made diligent search and enquiry to meet with some Ms. or autograph of the author, either in the collections of the British Museum or the State-Paper Office, to satisfy myself as to this point; but in vain. The book has been printed in a folio volume, (Lond. 1638.) entitled "A Paraphrase upon the Divine Poems." This work is now very rare. There is a copy in the possession of J. H. Markland, Esq.; and the presentation-copy to King Charles, to whom the work is dedicated, is preserved in the library of the British Museum.\*

GEORGE SANDYS was the seventh and youngest son of Edwin Sandys, archbishop of York, and was born at the archiepiscopal palace of Bishops-Thorp, in 1577. He was sent to Oxford, and matriculated at St. Mary Hall; but was educated, according to

\* The dedication is as follows: "To the best of Men, and most excellent of Princes, CHARLES; by the Grace of God, King of Great Britaine, France, and Ireland: Lord of the Foure Seas; of Virginia, the vast territories adjoyning, and dispersed Islands of the Faith: GEORGE SANDYS, the humblest of his Servants, presents and consecrates these his Paraphrases upon the Divine Poems, to receive their life and estimation from his favour."

Wood, at Corpus Christi College. In 1610, he commenced his travels in the East; an account of which he published upon his return. This work is deservedly esteemed, and has passed through several editions. He was gentleman of the privy-chamber to Charles I.; and Wood describes him as "an accomplished gentleman, master of several languages, of a fluent and ready discourse, and excellent comportment. He had also naturally a poetical fancy, and a zealous inclination to all human learning." His paraphrases upon the Psalms, Job, Ecclesiastes, &c., Wood tells us, Charles "delighted to read in, while prisoner in Carisbroke Castle." He published a poetical version of Ovid's *Metamorphoses*, and a part of Virgil's *Æneid*. He published also a tragedy, entitled "Christ's Passion;" and a metrical paraphrase of the "Song of Solomon." He died in March, 1643. The harmony of his versification has been admitted by the most competent judges. Dryden pronounced him the best versifier of the age; and Pope declared that English poetry owed much of its present beauty to his translations. Pope thought highly of his paraphrase upon Job: Warton says he learned this from Harte, and thinks Sandys did more to polish and tune the English versification than Denham or Waller. His prose style can scarcely be regarded as inferior to his poetical. Of the latter, the following specimens, from the Ms. in His Royal Highness's library, may not be unacceptable to the reader:

## CHAP. IV.

" Now when the Night her sable wings had spred ;  
And Sleepe his Deaw on pensive Mortals shed :  
When Visions in their airy shapes appeare ;  
A Voice, not humane, whisperd in my Eare.  
My knees each other struck ; the frighted blood  
Fled to my heart ; my haire like bristles stood.

An Angel then appear'd before my sight :  
 Yet could no shape discern ; so great a light  
 He threw about him : forthwith, silence brake ;  
 And thus to me, intranc'd with wonder, spake :  
 Shall Mortall Man, that is but born to die,  
 Compare in Justice, and Integritie,  
 With him who made him ? he who must descend  
 Again to Earth, and in corruption end ?  
 His Angels were imperfect in his sight,  
 Although indu'd with Intellectual light ;  
 Whom he accus'd of folly : much more they,  
 Who dwell in houses, built of brittle clay ;  
 Which have their weake foundations in the dust :  
 The food of Worms, and Times devouring Rust.  
 They to the Evening from the Sunes uprise,  
 Are exercis'd with change of Miseries :  
 Then, unregarded, set in endlesse Night ;  
 Nor ever shall review the Morning light.  
 Thus all their glories vanish with their breath :  
 They, and their Wisdomes vanquished by Death.

## CHAP. VII.

The life of Man is a perpetuall warre :  
 In misery and sorrow circular.  
 He a poor mercenary serves for bread :  
 For all his travell, only cloth'd and fed.  
 The Hireling longs to see the Shades ascend ;  
 That with the tedious Day his toyle might end,  
 And he his pay receive : but, ah ! in vaine  
 I monthes consume ; yet never rest obtaine.  
 The Night charmes not my Cares, with sleeplasse Eyes  
 My Torments cry : When will the Morning rise ?  
 Why runs the Charriot of the Night so slow ?  
 The Day-Star finds me tossing to and fro.

Wormes gnaw my flesh ; with filth my ulcers run :  
My Skin like clods of Earth, chapt with the Sunne.  
Like Shuttels through the Loom so swiftly glide  
My feathered howers ; and all my hopes deride !  
Remember, Lord, my Life is but a wind ;  
Which passeth by, and leaves no print behind.  
Then never shall my Eyes their lids unfold ;  
Nor mortal Sight my vanisht face behold,  
Not thou, to whom our thoughts apparent bee,  
Should'st thou desire, could'st him, that is not, see.  
As clouds resolve to aire, so never more  
Shall gloomy Graves their Dead to Light restore :  
Nor shall they to their sumptuous Roofes returne ;  
But lye forgotten, as if never borne.  
Then, O my Soule, while thou hast freedome, breake  
Into complaints : give Sorrow leave to speake.  
Am I a raging Sea, or furious Whale ?  
That thou should'st thus confine me to a Wall ?  
How often when the rising Stars had spread  
Their Golden flames, said I ! now shall my bed  
Refresh my weary limbs ; and peacefull Sleepe  
My care and anguish in his Lethe steepe.  
But lo ! Sad Dreams my Troubled braines surprise :  
And gastly Visions wound my Staring Eyes.  
So that my yielding Soule, subdued with grieve,  
And tortur'd body, to their last relief  
Would gladly flye : and by a Violence  
Lesse painfull, take from greater paine the Sense.  
For life is but my Curse : resume the breath  
I must restore, and fold me up in Death.  
O what is man, to whom thou should'st impart  
So great an Honour as to search his heart !  
To watch his Steps, observe him with thine eye ;  
And daily with renew'd afflictions try !



Still must I suffer? wilt thou never leave?  
 Nor give a little time for grief to breathe?  
 My soul hath sinn'd: how can I expiate  
 Her guilt, great Guardian, or prevent thy hate?  
 Why aim'st thou all thy darts at me alone?  
 Who to myself am now a Burthen growne.  
 Wilt thou not to a broken heart dispense  
 Thy Balme of mercy, and expunge th' Offence,  
 Ere dust returne to dust? Then thou no more  
 Shalt see my face; nor I thy name adore.

## CHAP. XIV.

Ah! few, and full of Sorrow, are the Dayes  
 Of Man from Woman sprung: His Life decays,  
 Like that frail flower which with the Suñes uprising  
 Her bud unfolds; and with the Evening dies.  
 He like an emptie shadow glides away:  
 And all his Life is but a Winters Day.  
 Wilt thou thine Eye upon a Vapour bend?  
 Or with so weake an opposite contend?  
 Who can a pure and christall current bring,  
 From such a muddy, and polluted Spring?  
 Oh! since his Dayes are numbred; since thou hast  
 Prescrib'd him bounds that are not to be past:  
 A little with his punishment dispence,  
 Till he have serv'd his time, and part from hence.  
 A tree, though hewne with Axes to the ground,  
 Renews his growth, and springs from his greene wound:  
 Although his root wax old, his fibers dry;  
 Although the saplesse bole begin to dye;  
 Yet will at sent of water freshly sprout:  
 And like a plant thrust his young branches out.

But Man, when once cut downe; when his pale ghost  
Fleets into aire; he is for ever lost.  
As Meteors vanish, which the Seas exhale;  
As Torrents in the drouth of Sumer faile:  
So perisht Man from Death shall never rise;  
But sleepe in silent Shades with seald-up Eyes:  
While the Celestiall orbes in order roule,  
And turne their flames about the stedfast Pole.  
Oh that thou would'st conceale me in the Grave;  
Imure with Marble in that secret Cave,  
Untill the Tempest of thy wrath were past!  
A time prefix, and thinke of me at last!  
Can man recover his departed breath?  
I will expect untill my Change in Death;  
And answer at thy call: Thou wilt renew  
What thou hast ruined, and my feares subdue.  
But now thou tell'st my Steps, mark'st when I erre:  
Nor wilt the Vengeance due to Sine deferre.  
Thou in a Bag hast my Transgressions seal'd:  
And only by their punishments reveald.  
As Mountaines, tost by Earth-quakes, downe are throwne;  
Rocks torne up by the rootes: as hardest stone  
The softly-falling drops of water weare;  
As Inundations all before them beare;  
And leave the Earth abandoned: so shall  
The aspiring hopes of Man to nothing fall.  
Thy wrath prevailes against him every day;  
Whom with a changed face thou send'st away.  
Then knowes not if his Sons to honour rise;  
Or struggle with their strong necessities.  
But here his wasting flesh with anguish burnes:  
And his perturbed Soul within him mournes."

2. AUGUSTINE (ST.) THE EXPOSITION OF THE PSALME  
 QUEMADMODUM DESIDERAT CERVUS. MS. ON PAPER.  
 SÆC. XVII. Duodecimo.

Thirty-two leaves. Six inches by four. The first seven leaves of this Ms. are written in a hand of the early part of the seventeenth century; the remaining twenty-five are in a later character.

3. SERMONS BY THE REV. MATTHEW HENRY. MS.  
 ON PAPER. SÆC. XVII. Duodecimo.

Eighty-four leaves. Five and a half inches by three. This Ms. is in the author's own hand-writing; and although written in a very small character, and in very close lines, yet is sufficiently distinct. There are several discourses, treating 'of the word of God' in various ways. They have not been published. This Ms. was presented to the library by the Rev. Thos. Raffles, May 18, 1815.

MATTHEW HENRY, an eminent non-conformist, was born in 1662. His father, Philip Henry, also a distinguished dissenter, educated him both in divine and human literature until he had attained his eighteenth year. He was learned in many languages, and particularly skilled in the Hebrew. He was entered at Gray's Inn, being originally intended for the law. In the studies connected with this profession he was observed to make a remarkable progress; but his inclination led him to the study of divinity, and he therefore, in 1686, returned into the country, preached several times as a candidate for the ministry, and was selected by the congregation at Chester for their pastor. In 1687 he was ordained, and remained with his flock for twenty-five years. Thence he was prevailed upon to accept a very

important appointment at Hackney. He died of an apoplectic attack at Nantwich, in 1714, and was buried in Trinity Church, Chester. His "Exposition of the Bible" was his most important work, and still retains a distinguished popularity. It will be noticed in another part of this work. He published also several sermons.\*

4. THE TEARS OF THE REFUGE: A SERMON, BY THE REV. CÆSAR DE MISSY. MS. ON PAPER. SÆC. XVIII. Quarto.

This Sermon, preached from the 137th Psalm, was delivered by the author, at London, in the French church, called the *Patente*, the  $\frac{1}{2}$  of October, 1735, being the day appointed for a fast, in memory of the revocation of the edict of Nantz. For some notice of the author, see p. cxxiv.

5. PRAYERS BY THE REV. THOMAS EDWARDS. MS. ON PAPER. SÆC. XVII. Duodecimo.

Sixty-eight leaves. Six inches by three and a half. A Book of Family Prayers, written in a small but distinct hand. On a fly-leaf is the following note: "*I prepared this book of prayers when I was sent for to Sir John Thompson; but he liked me not, because I could not pray extempore, which I abhorred to pretend to.*" "Thomas Edwards."

6. PRAYERS. MS. ON PAPER. SÆC. XVIII. Quarto.

Ten leaves. Eight inches by six. This Ms. is written in a very plain hand, and consists of prayers for the Morning, the

\* Chalmers.

Evening, Thanksgiving, Grace, Intercession, Preservation, Faith, Hope, Love of God, &c. I am ignorant of the author. They are most probably collected from different sources.

7. PARTICULAR RUBRICS OF THE BREVIARY OF THE HOLY ORDER OF PREACHERS. MS. ON PAPER. SÆC. XVIII. Duodecimo.

One hundred and seventy-four leaves. Six inches by four. This Ms. is divided into two parts: the *first* treats of the particular rubrics, and the manner in which the Psalter is disposed of, as to be said throughout the week when the office is *De Tempore*. The *second* part treats of the particular rubrics of the Breviary, containing what is called *Proprium Sanctorum*, or *De Sanctis*. This Ms. of the order of St. Dominick is distinctly written, and from the subscription appears to have been done by *B<sup>r</sup>. Raymund Greene, on S<sup>t</sup>. Mathias' Day, 1721*; and, from a note at the commencement, appears to have been obtained from the Convent of Bornheim, near Bruxelles, and to have been for the use of Str. M. Clement Paston, to whom it was given by Str. M. Agnes Short, her mistress.

8. A TREATISE OF HUGO, Abbot of St. Victor's, Canon Regular of the Congregation of Laterane, intituled 'THE INSTITUTION OF NOVICES.' MS. ON PAPER. SÆC. XVII. Duodecimo.

Sixty-two leaves. Six inches by four. This Ms. is dated Feb. 11, 1620. It is very distinctly written, and is very methodically arranged, giving directions for holy living. A prologue precedes the first chapter, and commences thus: *That three things bring to beatitude, science or knowledge, discipline or order,*



*and goodness or good life.* I presume this Ms. to be a translation of the work *De Institutione Novitiorum*, printed by Hen. Stephens, in 1506.

9. A COLLECTION OF THEOLOGICAL NOTES. MS. ON PAPER. SÆC. XVII. Folio.

Eighty-nine leaves. Twelve inches by eight. This Ms. is very distinctly written; bears on the title-page the date of 1673, and has at the end the following table of contents :

1. Queres and Answers touching the Church.
2. Of the word Catholick.
3. Touching the Civil Magistrate's power in the Church.
4. Places of Scripture alledged to evince that God is not, in his Person, Substance or Essence, present every where ; but in Heaven.
5. Of Baptisme.
6. Conditions for reading the Scripture.
7. Of the excellency of the Christian Religion.
8. Diverse Directions for the steering of one's Life.
9. A Parallel betwixt Isaac and Christ.
10. Arguments to prove, according to the usual way of proving, (when men speak of Christ,) that Moses is the most High God, and hath two natures in him.
11. Of the Holy Spirit.
12. Exposition of Rom. i. 29, 30, 31.
13. The several ways that the Kingdom of Heaven is represented in Scripture.
14. How the manner of Christ's discharging his Priestly office answereth the offering of the Levitical High Priest.
15. The description of Antichrist.
16. Of the Creation.
17. Exposition of 1 Cor. ii. 15, 16.

18. Exposition of Rev. III. 21.
19. ————— the First Commandment.
20. ————— Coloss. II. 16, 17.
21. ————— I Cor. XII. 13.
22. Concerning the duration of the Church.
23. Exposition of Rev. I. 4.
24. ————— Daniel VII.
25. ————— VIII. 8.
26. ————— IX. 21, &c.
27. ————— X. 13.
28. ————— XI. 2.
29. ————— Revelations I.
30. A discourse on Romans XII. 11.
31. A discourse on James I. 27.

32. A computation of Mr. Tilham's book of the Morality of the Seventh-day Sabbath. To this piece there is the following postscript: *The foregoing discourse of the Morality of the Seventh-day Sabbath, was first written by Paul —, and afterwards at his request revised and so altered, augmented, and amended, that he ought, not only in the judgement of —, but also in his own, to passe for the author of it. Only let the reader know, that he being to personate —, sometimes useth his words, although not so elegant as his own, and sometimes maketh himself beholding to another for light in the originall, when no man understands it better than himselfe.*

10. NOVAL (JOHN) TREATISE OF THE NEW CREATION.  
MS. ON PAPER. SÆC. XVII. Quarto.

Forty leaves. Eight inches by six. This Ms. treatise is written in a very distinct hand, and is founded upon Ephesians II. 10. IV. 23, 24. I believe it has not been printed.

11. ON THE SACRAMENT. MS. ON PAPER. SÆC.  
XVII. Duodecimo.

Thirty-six leaves. Seven inches by four and a half. This Ms. is very distinctly written, and commences with the *Sanctus, Sanctus, Sanctus Dominus Deus Omnipotens*. From a note it appears to have belonged to the English nuns of the order of St. Dominick, in Bruxelles.

12. A LETTER FROM SAMUEL ACTON TO THOMAS WHITTAKERS, *Joyner in Namptwich, July 20th, 1706, concerning* INFANT BAPTISM. MS. ON PAPER. Quarto.

Thirty-six leaves. Eight inches by six. This letter was written by Samuel Acton, a Tobacconist and Anabaptist teacher, to Thomas Whittakers, a poor illiterate ignorant joyner, who had been converted from the communion of the church of England. The letter is very virulent, and directed against Mr. Bradshaw, the rector of Namptwich, who had examined the convert, and endeavoured to undeceive him. The subject is scarcely worth going into; but to those who may feel any interest in the case, it is necessary to observe, that at the end of the Ms. there is a refutation of Samuel Acton's letter (or libel as it is called) by Mr. Bradshaw, accompanied by satisfactory attestations of several respectable individuals.

13. THE LYVES AND DETHES OF THE MARTYRES.  
MS. ON VELLUM. SÆC. XV. Quarto.

One hundred and twenty-one leaves. Seven inches by five. This Ms. is written in a small but very legible gothic character, and the initials are illuminated in gold and colours. The Lives contained in this volume are as follow:

St. John the Baptist; St. John the Evangelist; St. Columba; St. Agatha; St. Cecil; St. Barbara; St. Audry, abbess of Hely; St. Sexburge, abbess of Hely; St. Ermenylde; St. Wexburgh; St. Erkengoode; St. Whitburgh; St. Edith of Wylton; St. Edburgh, abbess of Thanet; St. Aswyde; St. Hilda; St. Martha; St. Somitille; St. Justine; St. Benett; St. Modewyne; St. Leonard.

Presented to the library by my learned friend, E. H. Barker, Esq., of Thetford, Norfolk, 1826.

14. THE LIFE, VERTUES, AND MIRACLES OF HOLY ST. PETER, OF ALCANTARA, OF THE ORDER OF GLORIOUS ST. FRANCIS. MS. ON PAPER. SÆC. XVII. Octavo.

One hundred and twenty-eight leaves. Eight inches by five and a half. According to the title-page of this Ms. it was written by a Franciscan of the name of Henry Page, originally in Dutch. The translation is said to be by H. H. in the year 1669. Dec. 4th, at Bruges. St. Peter was born in 1499. The Life is divided into two parts.

## Irish Manuscript.

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KEATING (GEOFFREY) THE THREE SHAFTS OF DEATH.  
MS. IN THE IRISH LANGUAGE, ON PAPER. SÆC.  
XVII. Quarto.

ONE hundred and seventy-four leaves. Eight inches by six. This Ms. is very distinctly written, and divided into three books. There are two leaves of table. It contains various Latin quotations, several of which are taken from Scripture. I regret that I am unable to give a particular account of this Ms., being entirely ignorant of the language in which it is written. It was presented to His Royal Highness by my friend Sir W. Betham, Ulster King at Arms.

GEOFFREY KEATING was a secular priest, descended from English ancestry, but born in the province of Munster, at the end of the sixteenth or the beginning of the seventeenth century. He received his degree of doctor of divinity at a foreign university, where he was educated with a view to the Roman Catholic Church. He possessed considerable knowledge of the language and antiquities of his native country, and collected together numerous remains of the early history and antiquities of Ireland, and formed them into a regular narrative. These were composed in the Irish language, and remained in that dress until 1723, when a translation appeared by Dermot O'Connor, Antiquary of the Kingdom of Ireland. This is not simply a



translation of Keating's History, but contains many additions taken from the Psalters of Tara and Cashel, and other authentic records. Of this work, it is said, there are several Ms. copies in the public and private libraries of Great Britain and Ireland.\* The work has been severely criticised; and much undeserved censure has been perhaps bestowed on it; for being replete with fictitious personages and fabulous narratives, the author has been accused of endeavouring to impose them as truths upon the world. As far as I have examined the book, this condemnation appears to be unjust; for they are related as fables, and detailed as incredible, and as mere poetical fictions. Dr. Keating is supposed to have died about the middle of the seventeenth century. He was celebrated as a preacher, and wrote some religious pieces, and two poems, one an Elegy on the Death of the Lord Decies—the other, a burlesque on his servant Simon, whom he compares with the ancient heroes. †

\* Nicolson's (Bishop of Derry) Irish Historical Library, p. 46. 8vo. Ed. Dubl. 1724.

† Ware's Ireland—Nicolson—Chalmers.

## Arabic Manuscripts.

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### 1. ALCORANUS ARABICE. MS. IN CHART. SÆC. XIV. Quarto.

Two hundred and twenty-eight leaves. Six inches by four and a half. This Ms. of the Korân was written in the year 1317: the first part is written in a large Arabic character; the latter, in a smaller hand. There are many ornaments executed by the scribe, but no illuminations.

### 2. ALCORANUS ARABICE CUM VERSIONE PERSICA INTERLINEARI. MS. IN CHART. SÆC. XVII. Folio.

Four hundred and ninety-seven leaves. Eleven inches by six and a half. The Korân contains the substance of Muhammed's pretended revelations from heaven. The most orthodox members of the Muhammedan faith conceive this book to be uncreated, that it was stored in one of the seven heavens from all eternity, and that it has been brought to this earth by the angel Gabriel, in the month of Ramadân, on the night of power.\* It is said to have been revealed to Muhammed by portions, some at Mecca and some at Medina, at different times, during the space of twenty-three years; and that in this time he had the consolation

\* Kor. c. 97.

of seeing the whole of the volume bound in silk, and adorned with the most precious stones of Paradise, once in every year, with the exception of the last year, in which he was permitted to see it twice. The first portion revealed, it is generally agreed, consisted of the first five verses of the ninety-sixth chapter. The various portions were repeated by Muhammed to his scribe, who took them down in writing, and published them to the followers of the prophet. Copies were made for private use, but they were mostly committed to memory. The originals were then returned, and being placed promiscuously in a chest, they got into much confusion, rendering it uncertain as to the order in which the different pieces were promulgated. During the life of Muhammed they remained in this disorder; but his successor, Abu Becr, directed the whole to be collected together, a transcript made, and when completed, it was intrusted to the custody of Hafsa, the daughter of Omar, one of the prophet's widows.\* From the manner in which this task was performed, it is not to be wondered at that copies of the Korân, in different provinces of the empire, should have been found to vary considerably; and the Caliph Othman, in the thirtieth year of the Hegyra, therefore caused a great number of copies to be transcribed and compared together by several qualified persons, who were directed, whenever they disagreed about a word, to write it in the dialect of the Koreish, in which it is first said to have been delivered. Copies from this amended version were dispersed throughout the empire, and the old ones were destroyed.

The Arabic language is regarded as inferior in copiousness only to the Sanscrit; the dialects are so exceedingly numerous, that it is difficult to trace them to a common source. The Korân was written in the idiom used at Mecca, the dialect of the tribe of Koreish; and from this circumstance that idiom is more highly esteemed by the Arabs than any other: it has,

\* Sale's Prelim. Discourse.

however, become almost a dead language, and as such is now taught at Mecca.

The style of the Korân has been regarded as inimitable: the harmony and copiousness of its language have ever been topics of admiration; and these have been regarded as proofs of its Divine origin, seeing that Muhammed was an illiterate man. "In the spirit of enthusiasm, or vanity, the Prophet rests the truth of his mission on the merit of his book, audaciously challenges both men and angels to imitate the beauties of a single passage, and presumes to assert God alone could dictate this incomparable performance."\* Although Muhammed was uneducated, he was by no means deficient in sagacity and penetration; indeed, the eastern historians describe him to have been a man of an excellent judgment and a happy memory; and these natural parts were improved by a great experience and knowledge of men, and the observations he had made in his travels.† The style of the Korân (says Sale) is generally beautiful and fluent, especially where it imitates the prophetic manner and Scripture phrases. It is concise, and often obscure; adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions, and in many places, especially where the majesty and attributes of God are described, sublime and magnificent.‡ The great doctrine of the Korân is the Unity of God—to unite the professors of the three religions prevalent in Arabia at the time of Muhammed, in this belief, was the object of the Prophet: this was the purpose of his mission, it being laid down by him as a fundamental truth, that there never was, nor ever can be, more than one true orthodox religion.§

Great attention has been paid by the Muhammedans to pre-

\* Mills's History of Muhammedanism, p. 297.

† Sale's Prelim. Disc. p. 41.

‡ Sale's Prelim. Disc. p. 41.

§ See Golius in append. Grammat. Erpenii, p. 176 et seq.

serve the integrity of their sacred volume. In imitation of the labours of the Massorets with respect to the Hebrew Bible; they have also counted every word and every letter, and the number of times in which each word occurs, and, to determine the pronunciation and meaning of the text, have added points to express the vowels which were not written in the Arabic language. The Muhammedans also scrupulously perform several ablutions before reading or touching the Korân; and the Othman Emperors consider it a duty to adorn their copies with gold and the most precious stones.

The Korân consists of 114 *suras*, or chapters, and these are divided into verses. The chapters are of very unequal length; some containing only three, and others three hundred verses. From Sale,\* we learn that there are seven principal editions or copies of the Korân: two were used at Medina, a third at Mecca, a fourth at Cufa, a fifth at Basra, a sixth in Syria, and a seventh called the common or vulgar edition. Of these, the first of Medina makes the verses to amount to 6000; the second and fifth, 6214; the third, 6219; the fourth, 6236; the sixth, 6226; and the seventh, 6225. Notwithstanding this disagreement, they all contain the same number of words, namely, 77,639, and the same number of letters, viz. 323,015.

The most ancient Mss. of the Korân are upon parchment, in the Cufic character, which has a very great resemblance to the Syriac. The modern Mss. are in the Niskhi character, upon paper prepared from silk, and polished in the most beautiful manner. These Mss. are very numerous; and there is scarcely a library of any magnitude without a copy. The most splendid is preserved in the Museum Kircherianum at Rome, and belonged to the Turkish Sultan Solyman the Great. There is also a splendid one in the Bodleian Library; another at the East-India House;

\* Prelim. Disc. p. 58.



and some exceedingly fine ones in the unrivalled collection of Oriental Mss. in the possession of Dr. Adam Clarke. Most of these belonged to princes and persons of high rank, and have been taken in battle; for the Muselmans prohibit the Christians becoming possessed of a copy. Tippoo Sultan had many of peculiar elegance, all of which came into our possession at the taking of Seringapatam. The Ms. in His Royal Highness's collection, and which has formed the subject of this article, came from this source, and was presented to the library by my esteemed friend, Major-General Ogg, one of the grooms of the bedchamber to His Royal Highness, who obtained it at a public sale of effects after the taking of the fort of Seringapatam. It was said to have been written by a man in the pay of the Nabob of Arcot, who engaged him to add an interlineary Persian version. Before this was however completed, the city of Arcot was taken by Hyder Ali Khan, the father of Tippoo Saib, into whose hands it passed. The Persian version is still incomplete; but the greatest portion has been accomplished. The first two pages are brilliantly gilt and illuminated, and some others in the volume are furnished with ornamented borders of gold. Each page is enclosed within a plain gold border; and there is a gilt line of division between each line of the Arabic text and Persian version. The former is much the larger character. The whole is beautifully executed, and the divisions are marked in the outer margin in gold letters.

The Korân has been transferred not only into the Turkish and Persian languages, but also into the Javan and Malayan dialects; but the former are greatly preferred. It has been printed in various languages. The first edition in Arabic appeared at Venice in 1530, and was immediately condemned and prohibited. It appeared at Hamburgh in 1684, and subsequently at Petersburg, in a splendid form, accompanied by scholia in the same language; and in order not to offend against the prejudices of the Tartarian people, who were Muselmans, the

types were cast to represent manuscript. Peter, the abbot of Chuni, a monk of the fourteenth century, distinguished for his scholastic acquirements and his great love of learning, caused a Latin translation to be prepared, and it was published in 1550 by Bibliander. It has also appeared in French and in English; but the most celebrated edition is that in Arabic, with a Latin translation by Father Lewis Maracci, the confessor of Pope Innocent XI. and Professor of Arabic in the College of Wisdom, at Rome. This was published at Padua, in 1698, in two volumes, folio, under the patronage of the Pope, and a copy is in His Royal Highness's collection. Savary's translation into French is deservedly esteemed, and Sale's into English has always held a distinguished rank. The Preliminary Discourse contains a vast deal of information, and has been of considerable use in the composition of this short notice. Consult also on this subject *D'Herbelot's Bibliothèque Orientale*, art. *Alcoran*—*Reineccii Hist. Alcorani*—*Pococki Specimen*—*Meninski Thesaurus*, and *Mills's History of Muhammedanism*.

3. SURAT AL HADGIAR—SURAT AN NAHHL, ARABICE.  
MS. IN CHART. SÆC. X. OCTAVO.

Seventeen leaves. Eight inches by five and a half. This Ms., which is exceedingly well written, contains two *suras* or chapters of the Korân, the fifteenth and the sixteenth; the former, containing 99 verses, treats of the Creation of Man, of the Devil, of Abraham, of Lot, of the Destruction of Sodom, &c.; the latter contains 128 verses, and treats of Providence. *Surat al Hadgiar* signifies a valley of Syria, between Syria and Arabia, and *Surat an Nahhl* signifies a chapter on the Bee.

This Ms. was presented to His Royal Highness by the Rev. Dr. Collins, of Southall Park, March 14, 1820.

4. OFFICIUM QUOTIDIANUM, ARABICE. MS. IN CHART.  
SÆC. XV. Duodecimo.

One hundred and forty-one leaves. Four inches by three. This Ms. is very neatly written on glazed paper, and apparently belongs to the fifteenth century.

## Persian Manuscript.

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### 1. EVANGELIA IV. PERSICE. MS. IN CHART. SÆC. XVIII. Quarto.

Two hundred and seventy leaves. Nine inches by six. This Ms. of the Gospels in Persian, appears to have been faithfully translated by some native of Hindoostan; for it is in the style of Persian more current in that country than among the natives of Persia. The character is very neatly written upon the usual glazed paper; it is quite modern, and appears dated at Hoogly, in Bengal, 1294 of the Hegira. Some person named Joorus\* Burnet has once owned the book; and the name also of Ibraheem Khan is introduced. Dr. J. B. Gilchrist has informed me that he was a magistrate at Benares in his time, and suggests that it is probable he may have ordered some of his Moonshees merely to give a literal translation in Persian of the Evangelists, without any notes or comments, beyond an index of contents, which appear accurate enough.

\* Probably George.

## Armenian Manuscript.

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EVANGELIA QUATUOR, ARMENICE. MS. IN MEMB.  
SÆC. XIII. Quarto.

THREE hundred and eleven leaves. Five and a half inches by three and a half. This is an exceedingly important Ms., inasmuch as it is of a prior date to that from which the first printed edition has been made, and which, together with the history of the version, will be found described in the second volume of this work, under the head of Armenian Bibles. It was obtained for His Royal Highness by Sir William Betham, who informs me that it belonged to an Armenian family long resident at Madras, where they settled on their expulsion from Armenia by Tamerlane. They were wealthy merchants; and by the head of this family it was presented to a gentleman as a mark of respect and gratitude for having saved his life, or that of some of his friends, who were shipwrecked on the coast near Madras. This interesting occasion was the means of bringing into this country this important Ms., which should be carefully collated for any future edition of the Armenian New Testament. It is said to have been highly esteemed by the Armenian Christians. Armenian Mss. are of very rare occurrence, I know but of very few in this country; those of the Gospels I am acquainted with are upon paper, and much more modern than the one in His Royal Highness's collection: they are in the libraries of the British Museum and of my friend Dr. Adam Clarke.



This Ms. commences with eight leaves, on which are the Canons of Eusebius enclosed within ornamented pillars, and the pages have borders of birds, trees, &c. The Ms. is arranged in two columns, and the capitals are written in gold. The initials of the chapters are composed of fanciful and grotesque figures of various descriptions; and on many of the margins are figures representing several birds, beasts, angels, kings, harpies, &c. in gold and various colours. To each of the Gospels are illuminations on the first page, and miniatures of the Evangelists prefixed. That of St. Luke appears in this Ms. to be wanting. The accompanying specimen (Plate 14) of the Evangelist, and the first page of the Gospel of St. Mark, will give the reader an idea of the style and beauty of the work. It will be observed that the initial of the Gospel is formed of the symbol of the Evangelist, which is also the case in the other Gospels. At the end, in Armenian, we have the date, which is said to be A. D. 1251.





## Manuscripts in the Pali Language.

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I AM ignorant of the subjects of these Mss.; but I have placed them in the Theological class, because from the language in which they are written, there can be little doubt of their contents being of a sacred nature. Mss. of this description are of exceeding rarity. The Royal Library at Paris contains very few, and these few are imperfect. There is but one written in the *square* Pali character, and this consists only of ten leaves. The subject of this Ms. is the ceremony used in the ordination of a Rhahan or priest, and its title is KAMMOUVA. Messrs. Burnouf and Lassen have lately given an account of this and other Mss. of a similar kind contained in the collection alluded to; and a particular account of the Kammouva may be found in the sixth volume of the Asiatic Researches by Dr. Francis Buchanan, and also in the Appendix to Symes's Embassy to Ava, No. V.

To the kindness of my friend Capt. Frederick Marryat, of the Royal Navy, who was for some time during the Burmese war, during the years 1824-25, stationed at Rangoon, His Royal Highness the Duke of Sussex is indebted for three Pali Mss., two of which are in the square, and one in the round character. They are complete and most perfect in their condition. The two Mss. in the square character commence nearly with the same words, and these correspond with the fac-simile given in the

work\* of Messrs. Burnouf and Lassen, published by the Asiatic Society of Paris; which specimen is taken from the first page of the *Kammouva*. It consists of an invocation, and is probably common to all the sacred books written in the Pali language. One of the Mss. belonging to His Royal Highness corresponds so accurately with that which is contained in the Royal Library of Paris, that it may perhaps be the same work; but of this I am unable to judge, nor have I been fortunate enough to meet with any one in this country possessing any knowledge of the language to assist me in the research. I shall now briefly describe the Mss., and then offer a few remarks on the language in which they are written.

1.—Fifteen leaves. Twenty-one inches in length, and three and a quarter inches in breadth. This Ms. is in the square Pali character and the leaves are profusely ornamented with gold. The outer side of the first and last leaves are very highly ornamented, but there is no writing upon them. The Ms. is on the inside of these leaves, and occupies only the centre portion; each extremity being ornamented in the same manner as the outside of the leaves. In the remaining leaves of the Ms. the writing extends the whole length of the leaf, and occupies both sides. There are four lines on each leaf. The whole are strung together, and placed between two pieces of board, which are japanned and ornamented with gold. The Ms. is written on the leaves of the *palmira*; the margins are all gilt, and the characters are japanned in black. The white palmira leaves and sheets of ivory, are the materials on which the finest books of the Burmas are written. A hole is passed through each end of the leaf, which serves by means of two strings to connect the whole into a volume; and these strings also pass through the wooden binding. The strings are united at a little distance from the boards, and admit of each leaf being turned over without

\* *Essai sur le Pali, ou Langue Sacrée de la Presqu'île au-delà du Gange*, Paris, 1826, 8vo.



disturbing the whole work. The wooden coverings of these books are mostly japanned, and wrapped up in silk cloth, bound round by a garter, in which the title of the book is woven. Such is the case with the Ms. above described.

2.—Fourteen leaves or plates. Twenty-one and a half inches by three and a half. This Ms. is also in the *square* Pali character, but is written upon plates of fine white ivory. It is exceedingly costly in its appearance, being profusely ornamented in gold and colours. The letters are in black japan. The first two and the last two plates have the Ms. only in the centre; the other parts of the plates being highly ornamented. In the other plates the writing extends the whole length of the plate, and on each side. These plates are secured in the same manner as the preceding Ms., and enclosed in wooden binding. There are four lines of Ms. on each plate.

3.—Five leaves. Twenty and a half inches by three. This Ms. is written in the *round* Pali character, and is upon the palmira leaf. There are five lines on each of the leaves, excepting the first, which has six lines. The first, fourth and fifth leaves have each two figures of the deity Godama, or Guadma, executed in gold on a black ground; one placed at each extremity of the leaf. In the other leaves, the Ms. is continued the whole length of the leaf. The Ms. is secured in the same way as the preceding, and enclosed within wooden boards.

PALI, commonly pronounced BALI, is the sacred and philosophical language of the peninsula of India. “ Depuis le puissant et vaste empire des Barmans, ou Birmans, jusqu’aux royaumes de Siam, et peut-être de Tchiampa, il règne avec le titre vénérable de langage, de la religion, et de la science.”\* The religion of Bouddha is common to all these people, and it is probable that

\* Essai sur le Pali, p. 3.

a knowledge of the Pali language, at present scarcely known to Europeans, would remove the veil with which hitherto the tenets and mysteries of this religion have been hidden from our eyes. The professors of Bouddhaism, in the north, use the *Sanscrit*; those of the south, the *Pali*. “With the exception of the *Malays* (says Leyden), and perhaps some rude tribes of mountaineers; the nations who occupy the countries which extend from *India* to *China*, profess only one religion, and adhere almost solely to the system of BUDD’H. In so vast an extent of country, some diversity of local institutions is always to be expected; but the spirit of the system, and its influence on the manners of the people, in the same state of civilization, is essentially the same from *Chatigan* to *China*. This system in its grand features identifies itself with that which prevails in *Nepal*, *Bután*, and *Tibét*, and has extended itself over the immense regions of *Chin*, *Cham*, and *Japuén*, or *China*, *Tartary*, and *Japan*. Though it does not appear that all the nations who occupy this prodigious extent of territory, employ the same learned language in the preservation of their sacred books and religious tracts, yet this is the case with the *Indo-Chinese* nations, who, with the *Singhalese*, or inhabitants of *Ceylon*, uniformly employ the *Báli*, or *Pali*, in the sacred compositions of the *Buddhist* sect. This language does not exist as a vernacular tongue, but is the language of religion, learning, and science; and appears to have exerted an influence over the vernacular languages of the *Indo-Chinese* nations, similar to that which the *Sanscrit* has exhibited among the popular languages of *Hindostan* and *Dek’hin*.”\*

Vincentio Sangermano, an Italian priest, a long time resident at Rangoon, was one of the first Europeans at all acquainted with the Pali language. He was a missionary; and from his

\* On the Languages and Literature of the Indo-Chinese Nations, inserted in the Asiatic Researches, Vol. x.

three Latin treatises \* on the mythology and the religion of the Burmans, taken from books in the Pali language, Dr. F. Buchanan compiled his very curious and interesting memoir on the religion and literature of the Burmas, inserted in the sixth volume of the Asiatic Researches. Buchanan has given a translation, or, as Messrs. Burnouf and Lassen term it, a paraphrase of a book called *Kammouva*, which contains the rules of the ordination of mendicant priests, known to Europeans under the name of Talapoins.† According to Buchanan, many inscriptions and books like to the *Kammouva* are written in the square Pali; but, in general, the character is *round*, and resembles the ordinary Burman letters. “The form of the *Bali* character varies essentially among the different nations by whom it is used. The square *Bali* character, employed by the *Burmas*, differs much from that which is used among the *Siamese*, and approaches nearer the form of the *Barma* character. The *Siamese Bali* character is termed, by the *Siamese*, *Nangsu Khóm*, the *Khóm*, or *Khohmén* character, having, according to their own tradition, derived it from that nation. The square *Barma* character seems to coincide with the *Bali* character of *Lanka* or *Ceylon*; though in that island, *Bali* compositions are frequently written in the proper *Sing’hala* character.”‡ The *Pali* is derived from the *Sanscrit*, and, according to Messrs. Burnouf and Lassen, there is no grammatical form in Pali the original of which may not be found in the Sanscrit; the chief part of the words are met with in both, without any modification, and in those which do differ, the roots can be traced in the Sanscrit. It may be interesting to the reader to know what these learned men, whose researches on this subject are entitled to

\* The *Cosmographia Barmana*; a short View of the Religion of Godama, supposed to have been written by the Zarado, who wrote the *Compendium Legis Barmanorum*, and the *Kammouva*, or the book *Kammna*, a book of ordination.

† From two Sanscrit words, *tala-patra*, leaf of palm; because all the priests carry a large leaf of palm as a fan.

‡ Leyden on the Languages and Literature of the Indo-Chinese Nations, p. 280.

the highest praise, say upon the affinity of the two languages. A short extract will suffice : “ Quand on compare le Pali en tant que formé du Samskrit, avec les autres dialectes sortis de la même origine, on trouve qu’il se rapproche incomparablement plus qu’aucun autre de cette souche commune. Il est, en quelque sorte, au premier degré de l’échelle, à partir du Samskrit, et il ouvre la série des langues qui altèrent ce riche et féconde idiôme. Mais il semble que le Pali, qui portait en lui des germes d’altération déjà fort développés, ait été arrêté tout d’un coup, et fixé à l’état où nous le voyons aujourd’hui, c’est-à-dire, se rattachant presque immédiatement à l’idiôme dont il est sorti. En effet, la plupart des mots qui forment le fond de l’un, se retrouvent dans l’autre sans aucune modification ; ceux qui sont altérés peuvent tous être ramenés à leur racine Samskrite ; enfin, on ne trouve pas en Pali de mots d’origine étrangère. Ce phénomène est d’autant plus remarquable que le Pali fleurit depuis long-temps au milieu de nations dont les langues populaires sont essentiellement différentes. Mais il s’explique par cette considération, que le Pali a reçu du Samskrit la masse des mots dont les sujets religieux, philosophiques, &c. nécessitent l’emploi, et qu’en même tems ce fonds était assez riche pour qu’il n’eût pas besoin de faire d’emprunts à aucune autre langue. C’est là un fait que la lecture d’un certain nombre de textes nous autorise à avancer. Cependant nous ne nions pas que cette assertion ne puisse être trop générale, et nous convenons que dans des compositions d’un genre différent de celles que nous connaissons, il ne serait pas impossible de trouver quelques mots qui ne sont pas d’origine Samskrite.” \*

“ Le Pali ne peut avoir de dialectes. Transplantés tout entier de l’Inde dans les diverses contrées de la presqu’île, il y est resté fixé à l’état de langue morte.” †

\* Essai sur le Pali, pp. 139, 140.

† Ibid. p. 154.



## Singhalese Manuscripts.

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### 1. SAD'HARMĀ LANKĀRA. A NEEDFUL AND VIRTUOUS DOCTRINE.

THREE hundred and ninety-three leaves. Twenty-seven and a half inches in length, and two and a half in breadth. This Ms. is beautifully written, and is a correct copy of a most highly esteemed classical book among the Buddhist priests. It has been examined for me by the Reverend William Buckley Fox, a gentleman who has devoted considerable attention to the study of foreign characters, and who was engaged in the type-foundry and printing-office at Colombo. According to his report, it consists of the following Treatises:—1. D'harmma Sangraha. 2. Nidāna. 3. Ahinihāra. 4. D'harmma Sod'haka. 5. Mahā Mand'hātu. 6. Nandi Rāja. 7. Tun Yalu. 8. Sōma Brachmana. 9. Pāda Peed'hikā. 10. Mahā Seyna. 11. Tehānikā. 12. Bod'hi Raja. 13. Aranyyaka. 14. Kākawaruna. 15. Gōta Imbara. 16. Toossa Dewa. 17. Nakula. 18. Tambasumana. 19. Ahasa. 20. Sang'hadatta. 21. Sirinanga. 22. Nindi Wanicha. 23. Chulahalla. 24. Tissanāga.

The book itself contains a summary of the Budhoo religion, as professed by the inhabitants of Siam, Ava, Ceylon, and other parts of Asia, where the worship of Buddha prevails. It was presented to H. R. H. the Duke of Sussex by my friend Sir



Alexander Johnston, to whom it was given in the year 1812, by one of the most learned priests on the island of Ceylon, who considered it as a very valuable present; it being one of the very few authentic copies of this work now in existence. The leaves upon which the work is written, are slips of the leaves of the large species of palm, called the *coriphea umbraculifera*, upon which almost all the sacred books of the Buddhists are written: these leaves being much more scarce and more durable than the leaves of the species of palm called *borassus flabelliformis*, upon which most of the common works, both in Ceylon and in the southern peninsula of India, are written. Sir Alexander Johnston is in possession of many works, written on the leaves of the *coriphea umbraculifera*, which, although they are supposed to be upwards of three hundred years old, are not in the least decayed.

## 2. SAD'HARMA LANKĀRA.

One hundred and sixty leaves of the same kind as the preceding, and twenty-three inches by two and a half. This Ms. consists of a part of the preceding work, and extends as far as the end of the *sixth* section, called Nandi Rāja.

Presented to His Royal Highness by Capt. F. Marryat, R. N., C. B., &c.

## 3. SAD'HARMA LANKĀRA.

One hundred and forty leaves of the same kind as the preceding Mss., and sixteen inches by two. This Ms. consists of *five* sections: the *first* is taken from the fifteenth division of the Sad'harma Lankāra, and is called Gota Imbara. The *second* is taken from the twentieth section of the same book, and is called

Sang'hadatta. The *third* is one of the Jātakas, or births of Buddha, called Sudarisana Jātaka. The *fourth* is a Jātaka called Alina Chitta Jātaka. The *fifth* is a part of a Jātaka without a name, and five unconnected leaves at the end. The Rev. Mr. Fox acquaints me, that if the books be on a large broad leaf, he has no doubt that they are Jātakas, for a Buddhist priest will write them on no other sort of leaf. A Kandyan priest refused to copy the Jātakas for him till he consented to have them on the large leaf, which he did not prefer.

Presented to His Royal Highness by the Hon. Capt. George Keppel.

## Burman Manuscripts.

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THESE are Pali books, written in the Burman character, upon leaves of the *borassus flabelliformis*, a leaf which the Buddhists consider sacred. The character is, I believe, at present out of the reach of any European. I have endeavoured through every possible source to acquire a knowledge of the contents of these Mss., but have invariably been disappointed in my expectations. Mr. Fox is of opinion, that Professor Raske, librarian to His Majesty the King of Denmark, has copies of some of them in the Singhalese character. The professor, who is well read in Pali literature, made a collection in Ceylon of the principal Pali works extant; and Ceylon has ever been the chief depository of the authentic Pali books on the Buddhist religion, and the Burmans had their first books from that place. The following account, by the Jesuit missionaries, agrees with what Mr. Fox learned from the Ceylon priests who had received their education at Ava. “*Libros Pali ex insula Candi, seu Ceilano ad Peganas oras invexit Brachmanes quidam, nomine Boudogósa, eosque Barmani juxta Maharazoèn (magnam historiam) receperunt anno sacræ ipsorum aeræ nonagentesimo quadragesimo, qui respondet anno aeræ nostræ tercentesimo nonagesimo septimo.*” And according to their history, when an infidel emperor had caused the sacred books to be destroyed, an embassy was afterwards sent to Ceylon to restore them: and Mr. Fox has no doubt but all the authentic Pali books are to be found in the temples of Ceylon. Very few books in this language have hitherto been investigated by Europeans; and this

is to be lamented, as probably true history with less fable is found in this venerable language than in the Sanscrit. The Pali *Nigandua*, or Pali vocabulary, with an English translation and grammatical notes, Mr. Fox left in the press at Ceylon, nearly finished; and the translation of a Pali grammar, all complete, except the list of *Dātoos* or Roots, with an English translation. No complete copy has yet reached our country. Mr. Fox has inspected the Mss. contained in His Royal Highness's collection, but is unable to make them out. There are many hundreds of words which are not found among the Pali *Niganduas* or vocabularies, nor in the lists of *D'hatoos* which are known to be extant. The difficulty of arriving at any positive knowledge of the nature or subject of the Mss. has been increased, by the circumstance that their titles are not attached as in Ceylon books. They are most probably on the Buddhist mythology; and from the form of their letter, they were most likely written in the temples.

1. Three hundred and seventy-three leaves. Twenty inches by two and a half. All the edges of this Ms. are splendidly gilt: the edges of the boards also, with which it is strung together, or bound, are likewise gilt. This Ms. is supposed to be a complete copy of the *JĀTAKAS*, or births of Buddha. My learned friend, Dr. Adam Clarke, whose library is surpassing rich in Oriental Mss., possesses a complete set, which is called (and this is the general name of every collection of those writings attributed to Buddha) *Pansia panas Jātaka potta*, or, "The Book of the 550 Births." *Pansia panas* means 550; *Jātaka*, signifies birth; and *Potta*, a book: so *Pansia panas Jātaka* contains the history of the 550 transmigrations of Buddha, from the time that he became candidate for that greatest of all characters; and to which the unnumbered millions of gods and goddesses bow with reverence, until he shall have completed his work, and entered into *Nirewang*, according to the doctrine held by his followers. Each of these *Jātakas* has a particular name, according to the subject of it, as

each contains something relative to the transmigration of which it treats : as the *discourses* which he delivered, the *conversations* which he held, and the *acts* which he did in passing through 550 living beings, in his 550 births.

This splendid Ms. was presented to His Royal Highness by Capt. Fred. Marryat, R. N. C.B., &c. &c.

2. Three hundred and three leaves. Twenty inches by two and a half. This Ms. is arranged in *five* divisions, and is conjectured to be the celebrated Burman history, mentioned by the Jesuit missionaries connected with the Propaganda Society. Presented by Mr. Robinson, of the University of Cambridge.

3. One hundred and twenty leaves. Twenty inches by two and a quarter. This is the most curious Ms. of the kind in the collection. The leaves are written upon both sides, and covered with the most singular and grotesque figures, pagodas, &c. It is arranged so as to open like a fan ; and on one side is a translation of a book used in Ceylon, on the PUNISHMENTS OF NARAKĀDAYA, or HELL ; and on the other side is a compilation, in which is included an account of the fourth Buddha, which the Burmans call GUADMA, and which is found in the *Mahá-vansí* ; or, the Doctrine, Race, and Lineage of Buddha. A Ms. of this book (the *Mahá-vansí*), translated from the Pali into Singhalese, is in the possession of my friend Sir Alexander Johnston, who was for a long time Chief Justice and First Member of His Majesty's Council in Ceylon, and under whose inspection the translation was made.\* The *Mahá-vansí*, with the

\* It is but justice to Sir Alexander Johnston to notice his unwearied efforts to secure for the natives of Ceylon under his jurisdiction a special code of laws, which, "at the same time that it was founded upon the universally admitted, and therefore universally applicable abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people." The English government



*Rájá-vali* (the series of kings), and the *Rájá-rátnácarí* (the jewel mine, or ocean of kings), also possessed by Sir A. Johnston, have been entrusted to the care of Mr. Upham, whose zeal to develop the principles of Buddhism, and to put us into possession of some genuine account of a religion which exercises such unlimited influence over so many millions of the inhabitants of Asia, is entitled to the highest praise. No pains are spared by this enlightened antiquarian to render the public acquainted with the contents of these sacred and historical books of Ceylon.

Whether the *Mahá-vansí* was taken from this Ms., or this from the *Maha-vansí*, I am not able to say, and perhaps no one is at present competent to determine.

This curious Ms. I purchased for His Royal Highness, from

concurring in these views, and the most celebrated of the Buddhist priests, those educated on the island and those educated in the Burmese Empire, were invited to assist, and cordially co-operated in the undertaking; and the priests, therefore, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to Sir A. Johnston, copies of the *Maha-vansí*, the *Rájá-vali*, and the *Rájá-rátnácarí*, as containing the most genuine account which is extant of the origin of the Buddha religion and doctrines, together with its moral and political effects upon the native governments, the manners and usages of the country. These documents were then compared with all the best copies of the same works in the different temples of Buddha in Ceylon, and were carefully revised and corrected by two of the ablest priests of Buddha on that island. An English translation of them was then made by the official translator, under the superintendance of the late native chief of the Cinnamon department, who was confessedly the best native Pali and Singhalese scholar in that country. The translation is now revising for publication by the Rev. Mr. Fox, and is to be edited by Mr. Upham, and accompanied by notes; many of which I have had the pleasure to peruse, and for the curiosity and importance of which I can confidently vouch; and it will, I doubt not, meet with that degree of approbation from the learned public, which such an attempt so eminently merits. The *Maha-vansí* is to be printed at Paris, in the Pali character, under the superintendance of M. Eugène Burnouf, advocate at Paris, and one of the Secretaries of the Asiatic Society; by which the Oriental scholar will enjoy the great advantage of being able to study the original character with the aid of an English translation.

the collection of Burmese Antiquities, lately exhibited at the Egyptian Hall, Piccadilly.

4. Four hundred and twenty-eight leaves. Twenty inches by two and a half. Arranged in *three* divisions.

5. Three hundred and eighty-two leaves. Twenty inches by two and a half. Arranged in *six* divisions.

6. Two hundred and sixty-nine leaves. Twenty inches by two and a half. This and the two preceding Mss. are in the Buddhist Mythology, and were all presented to His Royal Highness by Capt. F. Marryat.

# ADDENDA

## TO PART I.

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ADDITION TO LATIN MS., No. 101, page clix.

SINCE writing the notice respecting the Ms. copy of Servetus's *CHRISTIANISMI RESTITUTIO*, I have been favoured with the loan of a copy of the book, as reprinted in 1790 from the original work, now in the Royal Library of Paris. This obligation I owe to my friend Dr. Sigmond, who has recently published a Latin Dissertation on "the Unnoticed Theories of Servetus." He is the fortunate possessor of the reprint, of which it is said there are only four copies known. The following letter, relative to this interesting volume, will be acceptable to the bibliographer:—

“ January 20, 1827.

“ MY DEAR SIR,

“ The volume of the *Christianismi Restitutio* of Servetus, to which you have directed your attention, was left to me as a legacy by our highly valued friend Dr. Sims. He was fully impressed with the idea that it was the copy which had

excited in the days of Dr. Mead so large a share of the public attention. He constantly showed it to his literary friends, who uniformly placed the highest value on this book. His high literary character, his inflexible love of truth, were too well known, to allow a doubt to be entertained of the accuracy of his statement. That he was mistaken, many circumstances led me to suspect: Renouard, in his *Bibliographie Instructive*, had described the volume; but so much at variance was his description, that I was led to make some inquiry. About five years since, during a tour on the Continent, I visited many public libraries, and conversed with many literary men on the subject, and at length ascertained that a copy was in the *Bibliothèque Royale* in Paris. There I indeed saw the celebrated copy of the *Christianismi Restitutio*, it carries internal evidence and proof that it is so, in the hand-writing of Dr. Mead. It corresponds word for word, page for page, even to the erratum, with my more modern edition; it is, however, somewhat larger. Its condition is by no means good: for the worm has preyed not only upon the margin, but upon the text, even so as to have destroyed some of the words. I made a copy of the writing on the fly-leaves, which I have, I am sorry to find, mislaid. You will add to the obligations which you are about to confer upon the literary world, by the unfolding the rich treasures of learning, if you can add the slightest tribute to the memory of one of those extraordinary individuals, whom man has persecuted instead of loved, and consigned to death instead of immortality.

“ I am, my dear Sir, yours most sincerely,

“ 24, Dover-street.

“ G. G. SIGMOND.”

It is said that all the copies of this book, except the one at Paris, were destroyed; and that the one saved was secreted by D. Colladon, one of Servetus's judges. This copy, from which His Royal Highness's Ms. has been made, passed through the library of the Landgrave of Hesse-Cassel, and came

into the possession of Dr. Mead, who endeavoured to give a quarto edition of it; but before it was completed, it was seized by John Kent, messenger of the press, and Wm. Squire, messenger in ordinary, on the 27th of May, 1723, at the instance of Dr. Gibson, Bishop of London, and burnt, a very few copies excepted. I have seen and examined one of these copies; it possesses neither title-page nor table of contents; and *three* books only are printed, occupying 252 pages. The copy I allude to is in the valuable library of the Medical Society of London, and contains the whole of the matter concerning the eirculation of the blood. The original work was purchased by the Duke de la Vallière, for nearly four hundred guineas; and at his sale, it was bought for the Royal Library in Paris for 3810 livres.

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ADDITION TO ARABIC Ms., No. 2, page cclxvii.

BY the kindness of Dr. Wilkins, I am enabled to submit to the reader a translation of the subscription to the Korân, formerly in the possession of Tippoo Saib, and which when taken, I omitted to mention, was found to contain his spectaeles, presented along with the Ms. to His Royal Highness by Major-General Ogg. The translation is as follows:—"This book was eaised to be written by the government of the noble and powerful Naváb *Muhammad Aly Khán*, for his princely offspring, of exalted fortune, *Jaafar Aly Khán*. It was executed at the city of Arcot in the Foujdáry (criminal court) of *Aly Dost Muhammad*, the asylum of splendour and magnificence, and attained completion on Friday the 14th day of the month of Shawál, at about half-past eight in the morning, in the year of the *Hejira* 1151, (A.D. 1738-9.) corresponding with the twenty-



second year of the reign of the victorious Emperor *Muhammad Sháh*.

“The feeble servant *Muhammad Jaafar*, son of *Muhammad Sádik* of *Istirábád*, wrote this sacred *Korân*. May God be merciful unto him and unto his parents!”

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END OF VOL. I. PART I.

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