

leaving Gaza on one side as it exhibited no hostile sentiments, he marched rapidly along the high road towards Megiddo: here he was met in the defile by Josiah, king of Judah, probably acting in conjunction with other Syrian rulers and possibly as the vassal of Assyria. After a battle which spread over the valley Josiah was slain and his allies scattered. Necho then pushed on as far as the Euphrates, and having subjugated the whole of Syria, he returned to Egypt, arranging the succession in Judah on his way (2 Kings xxiii 33 f). A second expedition, which attempted to extend his dominions beyond the Euphrates or, at any rate, to defend his newly won conquests from the Babylonians, was disastrously checked by the battle of Carchemish. The news of the Egyptian defeat caused Gaza to revolt, but after Nebuchadrezzar's sudden return to Babylon Necho found himself in a position to besiege Gaza, which fell before his assaults. The account of Herodotus is based on the Egyptian view of the campaign, Μαγδώλας being their name for the battle of Megiddo, and Κάδνυ representing not Gaza but Kadesh.

L. ELLIOTT BINNS.

THE CAROLINGIAN *GREGORIANUM*: ITS SECTIONS AND THEIR NUMBERING.

It would greatly facilitate the study of Sacramentaries, now that Mr Wilson has provided for the Henry Bradshaw Society a good working edition of the *Gregorianum*, as sent presumably by Pope Hadrian to Charlemagne, if the enumeration of the sections in the first part, the *Gregorianum* proper of that date, could be established, and adopted as a standard of comparison. The enumeration of the sections in the second part, the Supplement, is, of course, well known, as being contained in many MSS and printed in various editions. But the enumeration of sections in the first part is only fragmentarily preserved. Mr Wilson faithfully records such numbers as he found in one of the three MSS used for his edition, the MS of Cambrai: but there are few of them and these scattered. The other two MSS, which he used, give no such numbers.

On turning to the *Codex Rodradi* (Paris, Biblioth. Nationale MS Latin 12050) we find numbers which in one place coincide with, and in many others supplement, the numbering given in the Cambrai MS. From these two sources the whole enumeration can be recovered,

subject only to a few doubtful points which further investigation may clear up.

The list of headings may be made out as follows, with some notes added on the ambiguous points in the enumeration. The numbers in brackets are conjecturally supplied; those marked with a star are from the Cambrai MS, the rest from *Codex Rodradi*.

(1) Canon		Wilson p. 1
(2) Benedictio Episcoporum		5
(3) Ad ordinandum Episcopum		6
(4) „ „ Diaconum		7
(5) Vigiliae domini		8
(6) Natale domini	Ad S. Mariam Maiorem	9
(7)	De nocte Ad S. Anastasiam	10
(8)	Ad S. Petrum	11
(9)	Aliae orationes	12
(10) Nat. S. Stephani		13
(11) „ S. Iohannis Evang.		14
(12) Nat. Innocentum	Ad S. Paulum	15
13 „ S. Silvestri		15

This is the earliest number given in Rodr. From it the preceding ones can be deduced without any doubt.

14 In Octabas Domini	Ad S. Mariam ad Martyres	16
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This Mass is followed by two Sunday Collects which are found again in § vii and § viii of the Appendix. They evidently have no number of their own here.

(15) Epyphania	Ad S. Petrum	17
16 Nat. S. Felicis in Pincis		18
17 „ S. Marcelli Pape		19
18 „ S. Prisca		19
19 „ S. Fabiani		20
20 „ S. Sebastiani		20

Eodem die but different number.

21 „ S. Agnae		21
22 „ S. Vincentii		21
23 „ S. Agne secundo		21
24 Yppapanti	Ad S. Mariam	22
	Oratio ad Collectam Ad S. Adrianum	
25	Missa ad S. Mariam Maiorem	22
26 Nat. S. Agathae		23
27 „ S. Valentini		24
28 „ S. Gregorii Papae		24

29 Adnuntiatio S. Mariae Wilson p. 24

The first collect is presumably for the *Collecta*: the second is headed *ad Missam*: but all are included in one section—unlike §§ 24, 25 above, or §§ 33, 34 and §§ 172, 173 below.

30	In Septuagesima	Ad S. Laurentium foris murum	25
31	In Sexagesima	Ad S. Paulum	25
32	In Quinquagesima	Ad S. Petrum	26
33	Feria iv	Collecta ad S. Anastasiam	26
34		Missa ad S. Sabinam	26
35	Feria v	Ad S. Georgium	27
36	Feria vi	Ad SS. Iohannem et Paulum	27
37	In Quadragesima	Ad S. Iohannem in Lateranis	28

The days of Lent follow, with their Stations marked, and Rodr. gives a number for each.

38-42	Fe. ij-Fe. vj		28-31
43	Sabbatum in XII lectiones	Ad S. Petrum	31
44		Ad Missas	32
45	Die dominico	Vacat.	32

But three collects are given.

46-51	Fe. ij-Sabbatum		32-35
52	Die dominica	Ad S. Laurentium foris murum	35
53-58	Fe. ij-Sabbatum		36-38
59	Die dominico	Ad Hierusalem	39
60-65	Fe. ij-Sabbatum		39-42
66	Die dominica de passione domini	Ad S. Petrum	42
67-71	Fe. ij-Fe. vi		43-45
72	Sabbatum	Ad S. Petrum quando eleemosina datur	45
73	Die dominica in palmis	Ad S. Iohannem in Lateranis	46
74	Fe. ij	Ad S. Praxidem	46
75	Fe. iij	Ad S. Priscam	47
(76)	Fe. iv	Ad S. Mariam Maiorem	47
(77)	Oratio in Cena domini ad Missam		48
78 & 78*	Exorcismus olei		50

The number is given in both authorities.

79*	Orationes quae dicendae sunt v Feria Maiore in Hierusalem		51
(80)	Benedictio salis		53
81	Or. ad catechuminum faciendum		53
(82)	Or. super infantes in quadragesima ad iv euangelia		54
83	Or. in Sabbato Paschae		54
(84)	Or. quae dicuntur ad lectiones in ecclesia		54
(85)	Benedictio Fontis		55

(86) Or. ad infantes consignandos	Wilson p. 57
87 Or. in Sabbato Sancto in Nocte ad Missam	58

There is some doubt as to the position of the numbers between 83 and 87 : but no other distribution of them than the one given above seems probable.

88 Or. in Dominica Sancta ad Missam	59
(89) Fe. ij in albas	Ad S. Petrum 60
90 Fe. iij	Ad S. Paulum 61
91 Fe. iv	Ad S. Laurentium foris murum 62
92 Fe. v	Ad Apostolos 63
93 Fe. vi	Ad S. Mariam ad Martyres 64
(94) Sabbatum	Ad S. Iohannem 65
(95) Die Dominico post albas	65
(96) Aliae orationes paschales	66
(97) Nat. SS. Tiburtii et Valeriani	69
98* ,, S. Georgii	69

The Cambrai MS gives this as xcviij, probably by mistake. There seems in the preceding matter since No. 93 no room for an additional number beyond those suggested above.

(99) Laetania Maior	Ad S. Laurentium in Lucinae	70
(100)	Ad Missam	70

If the Cambrai MS is right in its No. 99, these two must be taken together as forming § 100.

(101) Nat. S. Vitalis	71
(102) ,, Apostolorum Philippi et Iacobi	71
103* ,, SS. Alexandri Eventii et Theodoli	72
(104)? ,, S. Iohannis ante Portam Latinam	72
(105)? ,, SS. Gordiani et Epimachi	72
(106)? ,, S. Pancratii	73
107* ,, S. Mariae ad Martyres	73

The Cambrai MS gives this as cvi. but this is probably a mistake for cvii, since three distinct sections have intervened since No. 103 ; and the higher number also agrees with what follows.

(108) In Ascensa Domini	74
(109) Nat. S. Urbani papae	75
(110) Incipiunt orationes de Pentecosten, die Sabbato ante descensum fontis	75
(111) Orationes ad Missam in Sabbato Pentecosten post ascensum fontis	77
(112) Die Dominico	Ad S. Petrum 78
(113) Fe. ij	Ad Vincula 79
(114) Fe. iij	Ad S. Anastasiam 79

(115) Fe. iv	Ad S. Mariam Maiorem Wilson p. 79	
(116) Fe. vi	Ad Apostolos	
117*	Sabbatum in XII lectiones Mense quarto	80

There is no separate number for the Mass as in § 43 above; but there the heading *Ad Missas* is found which is not found here, nor on the two other Ember Saturdays §§ 166, 191. The heading survives at this point in Ménard's *Sacr. S. Eligii*.

118*	Die dominico vacat	81
(119)	Dedic. Basilicæ S. Nicomedis	82
(120)	Nat. SS. Marcellini et Petri	82
(121)	„ SS. Marci et Marcelliani	83
(122)	„ SS. Protasi et Gervasii	83
(123)	Vigilia S. Iohannis Baptistæ	83
(124)	Nat. S. „ „ in prima missa	84
(125)	Item alia	84

This seems the more likely place for No. 125: but it might go with the heading *ALIAE ORATIONES* (p. 85) instead.

(126)	Nat. SS. Iohannis et Pauli	85	
(127)	„ S. Leonis papæ	86	
(128)	Vig. S. Petri	Oratio ad Missam	86

The last three words form part of the heading and seem to be contrasted with the heading *AD VIGILIAS IN NOCTE* which follows the mass. But there seems no separate number available for this heading.

129*	Nat. S. Petri	87
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There is no number again till § 180: but the places of the numbers can be determined with very little room for doubt.

(130)	Nat. S. Pauli	88
(131)	In Octabas Apostolorum	89
(132)	Nat. SS. Processi et Martiniani	89
(133)	„ Septem Fratrum	90
(134)	„ SS. Felicis Simplicii Faustini et Beatricis	90
(135)	„ SS. Abdon et Sennes	91
(136)	Ad S. Petrum ad Vincula	91
(137)	Nat. S. Stephani episcopi	91
(138)	„ S. Xysti episcopi	92

With *BENEDICTIO VIAE*, but not, apparently, as a separate section.

(139)	Item in eodem die. Nat. S. Filicissimi et Agapiti	93	
(140)	Nat. S. Ciriaci	93	
(141)	Vig. S. Laurentii	93	
(142)	Nat. S. Laurentii	In prima missa	94
(143)		Item ad missam	94
(144)	„ S. Tiburtii		95

(145)	Nat. S. Yppoliti	Wilson p. 95
(146)	„ S. Eusebii presbiteri	96
(147)	Vig. Adsumptionis S. Mariae	96
(148)	Adsumptio S. Mariae	97
(149)	Alia ad Missam	97

Probably a separate section : cp. Nos. 24, 33, 155, and 172 : but contrast No. 29.

(150)	Nat. S. Agapiti	97
(151)	„ S. Timothei	98
(152)	„ S. Hermetis	98
(153)	„ S. Sabinae	99
(154)	„ SS. Felicis et Adaucti	99
(155)	„ Natiuitas S. Mariae	99
(156)	Ad Missam	100

See No. 149.

(157)	Nat. SS. Proti et Iacinctii	100
(158)	„ SS. Cornelii et Cipriani	101
(159)	Exaltatio S. Crucis	101
(160)	Nat. S. Nicomedis	101
(161)	„ S. Eufemiae	102
(162)	Die suprascripto Nat. SS. Luciae et Geminiani	102
(163)	Mense septimo orationes Die Dominico Ad S. Petrum	103
(164)	Fe. iv Ad S. Mariam Maiorem	103
(165)	Fe. vj Ad Apostolos	103
(166)	Sabbatum Ad S. Petrum in XII lectiones	104
(167)	Die Dominica vacat	105
(168)	Nat. SS. Cosme et Damiani	105
(169)	Dedicatio Basilicae S. Angeli Michaelis	105
(170)	Nat. S. Marci papae	106
(171)	„ S. Calisti papae	106
(172)	„ S. Caesarii Collecta ad SS. Cosmam et Damianum	107
(173)	Ad Missam	107

Cp. §§ 24, 33 and probably also 148, 155.

(174)	„ SS. Quattuor Coronatorum	107
(175)	„ S. Theodori	108
(176)	„ S. Mennae	108
(177)	„ S. Martini	108
(178)	„ S. Ceciliae	109
(179)	„ S. Clementis	109
180*	Item eodem die Nat. S. Felicitatis	110
181*	Nat. S. Chrysogoni	110

(182) Nat. S. Saturnini	Wilson p.	110
(183) Item eodem die Vig. S. Andreae		111
(184) Nat. S. Andreae		111
(185) Orationes de Aduentu Domini	Dominica Prima	113
(186)	Dominica Secunda	113
(187) Nat. S. Luciae		113
(188) Dominica iii	Ad S. Petrum	114
189* Fe. iv	Ad S. Mariam Maiorem	114
190* Fe. vi	Ad Apostolos	115
(191) Sabbatum in XII lectiones	Ad S. Petrum	115
192* Die dominica vacat		116
193* Aliae orationes de Aduentu		116
(194) Oratio quando leuantur reliquiae		117
195* „ in dedicatione ecclesiae		117
(196) „ post velatum altare		117
(197) Ad Missas		118
198 Oratio in Natali papae		119

This is the latest number recoverable from these two MSS. It is not, therefore, certain that the further sections were numbered: but probably they were, and ran much as follows.

(199) Oratio in Ordinatione presbiteri		120
(200) „ ad Sponsas benedicendas		120
(201) Orationes pro peccatis		122
(202) Incipiunt orationes cotidianae		126
(203) „ „ matutinales		132
(204) „ „ vespertinales seu matutinales		133
(205) Oratio ad baptizandum infirmum		136
(206) „ aquae ad baptizandum infirmum		136
(207) „ „ exorcizatae in domo		137
(208) „ ad visitandum infirmum		138
(209) „ super paenitentem		138
(210) „ ad agapem pauperum		138
(211) „ ad capillaturam		138
(212) „ ad clericum faciendum		139
(213) „ ad barbas tondendas		139
(214) „ ad diaconam faciendam		139
(215) „ ad ancillas dei velandas		139
(216) „ ad abbatem faciendum vel abbatissam		140
(217) „ in tempore belli		140
(218) „ pro his qui iter agunt		140
(219) „ pro pluuiâ postulanda		140
(220) „ quando multum pluit		140
(221) „ in area		141

(222) Oratio pro peste animalium	Wilson p. 141
(223) Orationes pro peste animalium	141
(224) Oratio super episcopum defunctum	142
(225) Item aliae orationes in Agenda mortuorum	142
(226) Oratio ad pontificem ordinandum	143

It cannot be doubted that the *libellus* composed of these sections was an archetypal document, which underlies most of the subsequent Frankish Gregorian Sacramentaries that are extant. The *Hucusque* preface makes it clear that this was supposed to be (apart from a few additions) the book of Gregory I. It is not, however, equally certain that it is the book which Pope Hadrian sent to Charlemagne, though there is much to be said for the supposition.

If so, it is strange that the Pope's model volume should not have been a more carefully compiled and a more complete representative of the Use of Rome. Even a small scrutiny, such as that which has produced the table of sections given above, reveals considerable marks of inaccuracy, and lack of system. For example—

1. The Mass of Ember Saturday is properly distinguished from the preceding service at § 44, but not at § 117, 166, or 191.

2. There is added to the Mass of January 1 a pair of collects *In alia dominica*. These apparently are meant to serve for Sundays after Christmas, and, indeed, they figure thus in the *Hucusque* Supplement (§§ vii, viii); but the provision is inadequate, and the numbering does not distinguish them.

3. In three places the *Collecta* is noted, §§ 24 (Candlemas), 33 (Ash Wed.), and 172 (Caesarius): probably the same is implied, though not noted, at 29 (Annunciation), 99 (Laetania Maior), 148 (Assumption), and 155 (Nativ. B. V. M.): possibly also on the Ember Wednesdays and those in the fourth and sixth weeks of Lent, i. e. when two collects are provided.

4. *Aliae orationes* is the heading of a section at Christmas (9), Easter (96), St John Baptist (125), and Advent (193). In some of these cases the section seems to include prayers which would more properly be headed *Ad fontes*, or *Ad S. Andream*.

In § 9 the fifth and sixth are called in the Rheims MS 213 '*Ad fontes*' and '*Ad S. Andream*'.

In § 96 the same MS calls the first of the section '*Ad S. Andream*' and the last of the preceding section '*Ad fontes*'.

In § 125 Ménard's Sacramentary heads the last of the section '*Ad matutinos*', and it is followed by the '*Ad fontes*' OSD da cordibus, which here is in the previous section.

In these four cases the heading ALIAE ORATIONES seems to begin

a new numbered section. Elsewhere it does not, e.g. in § 15 (Epiphany), 74 (Ascension), 110 (Vig. Pent.). For similar groups see also §§ 10, 129, 184. As a rule collects *Ad vesp̄eros*, *Ad fontes*, and *Ad S. Andream* are included in one section with the Mass.

5. The mention of the Stations seems to be incomplete, though it is difficult to judge for lack of any standard of comparison. Other books—the Gradual or the Gospel Capitulary—have ways of their own in recording Stations. Here some of the Station names have disappeared at the *Litania Maior*, and the headings *Ad crucem*, *In atrio* have taken their place. The absence of any mention of Station on Easter Sunday (88) can hardly be anything else but a blunder. The Station for Evensong is marked on that day and on the following Monday, Friday, Saturday, and Sunday; but not on the other days of the week. Whether these are omissions here is uncertain; and the other books, since they do not deal with Evensong, throw no light on the question. Again, the omission at Saturday after Whitsunday (117) must probably be a blunder.

6. A second *Ad complendum* is added in § 100, which is also to be found at the end of § 202 (Wilson, p. 132).

These are some small points which seem to make it clear that this specimen of Frankish *Gregorianum* was a somewhat carelessly compiled book in itself, apart from the fact (which may have some other explanation than carelessness) that it made such inadequate provision for the lesser Sundays. Nevertheless it created a type. The numbering of the sections seems to shew that it was regarded as authoritative and entitled to create a type. In any case at the present time it is the best standard of comparison for different forms of *Gregorianum*, Frankish and Italian, and for different stages in the development; and the official enumeration will help to make comparison easy, even though itself it suffers in one or two places from the imperfections of its archetype.

W. H. FRERE.

THE ORDINATION PRAYERS OF HIPPOLYTUS.

To the JOURNAL of April last (vol. xvii) Dr Bartlet contributed an article entitled 'The Ordination Prayers in the Ancient Church Order'. He drew the conclusion (p. 256) that 'there seems good cause to regard the form of the Ancient Church Order, as it took shape in Syria about the middle of the third century or rather later, and so of Hippolytus's *περὶ χαρισμάτων ἀποστολικῆ παράδοσις* on which it was based, as best