

FRAGMENTS OF AN ANGLO-SAXON SACRAMENTARY.

WHEN in April 1908 I published in the *JOURNAL* (vol. ix pp. 398 sqq.) some leaves of eighth-century sacramentaries, of English origin, and therefore rare and valuable, I did not expect that as a result fragments of another sacramentary of similar date and origin would be brought to my notice; but in November of that year dom Cunibert Mohlberg, O.S.B., of the abbey of Maria Laach, most kindly placed at my disposal 'rotographs' of four leaves which he had found in the Cologne City archives in a wrapper entitled '4 Bll. aus dem Sacramentarium Gelasianum', and bearing the mark 'G B Kasten B N^o 24'.¹

As an appendix to my previous Note I gladly avail myself of his courtesy to make known his communication, premising that I have unfortunately not been able, as I had intended, to see the original, and must therefore be content with the photographs, which, in some places, and especially in the rubricated titles of the *Missae* and their parts, are scarcely legible, owing to the very soiled state of the fly-leaves. They come from Great St Martin at Cologne, the name of which, 'Bibl. Mart.-maj.', by a modern hand, occurs on one side of each leaf. Whether all four originally formed part of the same MS is uncertain and of no great importance.

The leaves have been cut down, and now vary from 207 to 210 mm. in height, and from 148 to 158 mm. in breadth; they are written with two columns to the page; ff. *a* and *b* have 25 lines to the page with, on the average, 15 letters (4 mm. high) to a line; but ff. *c* and *d* are the work of a different scribe who wrote 26 lines on a page and his letters are so much smaller that 23 of them go to a line.

There can be little doubt as to the date and *provenance* of these fly-leaves; they shew the characteristic script² (perhaps the most characteristic that exists) of a North English scriptorium of the first half of the eighth century; but as the same script was used in the houses founded by the Northumbrian monks of that date on the banks or in the neighbourhood of the Rhine (among them the Schottenkirche of St Martin at Cologne), it is difficult to decide on which side of the North Sea any given MS was written at this period. For liturgical purposes, however, this is of slight account, for these missionaries carried with them their books and their use. In any case we have in these

¹ Cf. *Revue d'histoire ecclésiastique* xi 3 (July 1910) p. 471.

² The script of ff. *c* and *d* is very similar to that of the second hand of MS B.M. Reg. I. B. vii (cf. Dr Kenyon's *Facsimiles of Bible MSS*, London 1900, pl. xii).

leaves an evidence of the Saxon, or much more probably the Anglo-Saxon, sacramentary of the eighth century.

The fragments contain part of eight *missae votivae* from the third book of the 'Gelasian' Sacramentary and confirm the opinion expressed in the previous Note, that the eighth-century 'Gelasian' sacramentary was the current one in the north of England. Two collects only which do not appear to have been published are here given *in extenso*; for the others it will suffice to take Mr H. A. Wilson's edition of *The Gelasian Sacramentary*, Oxford, 1894, here cited as W, as the textbook, and to note such variants as are found in the fragments, thus allowing the liturgiologist to add them to his copy of that text; all references, unless otherwise stated, are to the pages of that book; the small numbers indicate approximately the position of the various readings.

Fol. a.

- [INCIPIIT ACTIO NUPTIALIS] exactly as Gel. III lii.
W. 265. [Adesto domine . . .] generis, &c.
 " " [*Alia.*] Quaesumus omnipotens deus, &c.
 " " [*Secreta.*] Adesto domine supplicationibus, &c.
 ^{3*} *placitus* (a unique reading).
 " " V.D. qui foedera, &c.
 ^{4*} *tua gratia* for *tuaque gratia.* ⁶ add (as in Menard)
 per Christum.
 " " [*Infra actionem.*] Hanc igitur, &c.
 ⁷ *illarum* (as Menard) *adque obtatam seriem.* ¹² *diesque*
 nostros omitted but in its place (as in Menard) *per*
 [*Christum, &c.*].
 " " [*Infra actionem, &c.*] Hanc igitur . . . deprecamur.
 ^{12*} *domine* omitted. ¹³ *famulorum tuorum illarum et*
 illarum (!!). ^{13*} *quo diem* for *quo die.*

Fol. b.

- [AD POSCENDAM SERENITATEM] as in Gel. III xlvii without the second collect, but with a Preface.
W. 260. [Ad te nos . . .] serenitatem.
 ¹ *supplicantes* as in MS Regin. 316.
 " " [*Alia.*] Deus qui omnium rerum, &c.
 ^{3*} *natura.*
 " " [*Secreta.*] Praeveniat nos, &c.
 ⁷ *perficiant* as in MS Regin. 316.
 V.D. per Christum dominum nostrum cuius creatura, &c.
 (only found in Gerbert *Monum. vet. lit. aleman.* i 302 and note (r)); the text of the fragment is in places illegible,

but it concludes as in note (1) but with *nimborum* before *amoveri*.

W. 260. [*Post communionem*.] Plebs tua, &c.

[PRO FULGORIBUS.] Gel. III lxxvii.

W. 288. [*Oratio*.] Omnipotens sempiterne deus . . . noxios ignes.

Fol. c.

[The right-hand column of the recto and the left-hand column of the verso are practically illegible, and part of the rest is very indistinct; hence it has been impossible to collate the variants.]

[PRO PACE.] *Secreta* and first Postcommunion of Gel. III lvi.

W. 272. [*Secreta*.] [Deus qui credentes . . . suscipe]re, &c.

Of the three readings, *Christianorum*, *Christianos*, *Romanos*, the first is excluded as the letters *nos* are visible, but there is room for more than *Christia* before it.

” ” [*Post communionem*.] Deus auctor pacis, &c.

⁹ *fidemus* as in MS Reg. 316.

[PRO CARITATE.] 2 collects and *Secreta* of Gel. III xxvi and Post communionem and Ad populum of xxvii.

W. 247. [*Oratio*.] Deus qui diligentibus te, &c.

[*Alia*.] Deus qui iustitiam, &c.

² *Deus* as in MS. Regin. 316.

” ” [*Secreta*.] Deus qui nos ad imaginem, &c.

The rest of the recto is undecipherable: the verso has

W. 248. [*Post communionem*.] [Spiritus no]bis tue caritatis, &c.

” ” [*Ad populum*.] Confirma domine quaesumus, &c.

[ORATIONES PRO HIS QUI AGAPE FACIUNT.] Gel. III xlvi.

W. 261. Oremus dilectissimi, &c.

” ” Sanctum ac venerabilem retributorem, &c.

” ” [*Orationes ad Missas*.] Gel. III xlix.

W. 262. Deus qui post baptismi, &c.

¹ *secundum* as in MS. Regin. 316.

² *abolitionem*.

^{2*} *operis* for *operibus*.

” ” Deus qui homini . . . metat suo[rum].

⁶ *illo*. ⁷ *veres* (unique).

Fol. d.

[This leaf is quite legible.]

[AD MISSAM IN DOMO NOVA.] i. Infra actionem and first of the two Postcommunion collects of Gel. III lxxiii.

W. 284. [*Infra actionem*.] Hanc igitur . . . quam tibi offert, &c.

the page begins with ‘domus suae’.

³ *consistentibus* !!

W. 284. [*Post communionem.*] Omnipotens sempiternus deus qui facis, &c.

³ *tuos* omitted. ^{4*} *rore* for *rorem*.

[AD FRUGES NOVAS.] Two collects which do not seem to have been printed; the second is of the Gallican type.

Te (de) domine sancte pater omnipotens eterne deus supplices deprecamur ut misericordiam tuam iugiter nobis concedas sufficienter mensium [cur]sus et fructuum omnium . . . quoque substantiam abundantem, arborum fetus, proventus omnium rerum adque ab his omnibus prestiferum (*sic*) fidus (*for* sidus) tempestatis universas procillas et grandinis amovere digneris, per.

[*Alia?*] [Misericordiam pietatis tue supplices deprecamur, omnipotens eterne deus, ut oblationes populi tui quas tibi de suis primitiis offerunt benignus (*sic*) suscipere digneris, tribu[e] eis domine in hoc seculo habundantiam tritici, uini et olei, in futuro autem uitam eternam, commemorationem quoque facientibus nobis beatissimorum martirum et confessorum ueniam peccatorum largire digneris, per.]

W. 294. Oramus pietatem, &c. (second collect of Gel. III lxxxviii).

^{2*} *dignatus est* for *dignatus es*. *cfundas* (? for *confundas*) for *perfundas*. The words 'et fructus terrae tuae usque ad maturitatem perducas' have been omitted by the copyist.

[*Benedictio ad fruges novas.*] Domine sancte pater omnipotens eterne deus qui celum et terram, &c., as in Muratori *Lit. Rom. vet.* (Venet. 1748) ii 228, with variants: *novum fructum, offerentium* for *offerentibus, laudis* for *laudes*.

W. 294. Benedic domine hos fructus, &c. i. e. first collect of Gel. III lxxxviii.

The conclusion is 'per quem hec omnia domine' as in W.

„ „ [*Benedictio pomorum*] i. e. Gel. III lxxxix.

Te deprecamur . . . diversis.

novum for *novorum*; *inlustratione* as in MS Reg. 316; *benediccionem* for *benedictione*.

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THE ELZEVIR NEW TESTAMENTS OF 1624 AND 1633.

It seems many a long day since I investigated the minute differences between Elzevir 1624 and Elzevir 1633. My eyes were certainly better