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arrangement, he obtained the help of a Greek monk named Elias, who assisted him to make a shortened loose version of the Greek *Life* attributed to Quiriacus, a disciple of the saint. Here again we have the means of checking the quality of the translation, and it is very poor indeed.¹

Our Latin *Life of St Gregory Thaumaturgus* with its 'translator's preface' occupies a place side by side with these *legendae* in the Naples codex. The examination that has been made of the preface, and of the relation of the Latin text to its Greek original, has indicated conditions of authorship similar to those explicitly testified in these other prefaces. In them we see a Latin public eager to obtain lives of Greek saints in Latin dress; we see an appreciation of Greek scholarship, among the Latins, inversely proportional to the amount available, and we see the proximity of learned Greeks. And it is, therefore, to the same setting in time and space as that to which these two documents belong, that we may provisionally assign our Latin *Life*.

W. TELFER.

NOTE on the Naples codex xv. AA. 13.

THIS notable thirteenth-century Legendary was examined for me by the Rev. E. C. Ratcliff in March 1929. He could find no indication of its place of origin, and all that can be known, apart from what is deducible from the contents, is that it came later into the possession of the Olivetan monastery at Naples. Here it was drawn on by the early Bollandists for copies of the lives of St Gregory Thaumaturgus,² of SS. Senator, Viator, Cassiodore, and Dominata,³ of St Anthimus, of St Alexius, of St Elias Speleotes, and of SS. Gratilian and Felicissimus.⁴

The arrangement of the volume is on an Adonic calendar, covering half the year, from April to September. Our *Life* is, therefore, set for reading on Ado's date for St Gregory Thaumaturgus, July 3, and not, as in the case of the other legendaries containing it, on November 17, the date in the Menologies and Bede.⁵

The unique appearance of the *Life* on July 3 in the Naples codex

¹ See Father J. Stilling's comments, l. c.

² See their MS notebooks in the Bibliothèque Royale at Brussels. The copy of the *Life* received from Father Beatello of Naples is in MS book No. 8946 and the preface on leaf 52, binder No. 3478 (MS books 8601-8606).

³ See *Mélanges Paul Fabre* (1902) pp. 40-50.

⁴ See *Acta Sanctorum* under May 11, July 17, Sept. 9, and Aug. 12.

⁵ See H. Quentin *Les Martyrologes Historiques* 1905.

gives further reason for believing it to have been derived from an 'independent' copy. Most of the *legendae* in the volume correspond to an observance that was general. The less usual commemorations are mostly mid-Italian. There are two Norman and two out-of-the-way Calabrian commemorations. I am led, therefore, to suppose that the compiler was a Norman somewhere in south or middle Italy, and that it was in south Italy that he found his 'independent' copy of our *Life*.

Mr Ratcliff's kindness makes it possible to establish the fact that the volume is a first-hand compilation. He found that the *Life*, with its 'translator's preface', was uniform in script with the hand that wrote the volume as a whole. But it was immediately followed by some verses in another hand. The heading *Versus metrici de sancto Gregorio* was in the original hand. But under it came twenty metrical lines in a hand that was unmistakably different, although it was evident that the scribe had been at pains to secure uniformity of appearance. The verses prove to be nothing but a section from St Aldhelm's metrical work *De laudibus virginum*, and their reference is to St Gregory *Nazianzen*. They are followed by three nonsense lines,

Hic loquitur nimis, ille tacet, hic ambulat, hic stat.
Alter amat fletus, alter crispere cachinum ;
Diversis modis, par est dementia cunctis,

crookedly and clumsily written. (Though here, again, Mr Ratcliff thought there was an attempt to imitate the original script.)

It is clear from this account that the writer of the codex left a space after our *Life* for the inclusion of some verses (was it perhaps the twelfth-century hymn on St Gregory Thaumaturgus in the hymnary of the Abbey of St Severinus at Naples?). This space he was himself never able to fill. But two others filled it, the first intelligently, by supplying St Aldhelm's lines, and the other simply to close a gap. We see, then, that the writer of the codex was not copying a legendary already compiled, but was compiling for himself. With this accords the presence of the prefaced lives, and the fact that two of them are the sole existing copies.