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# THE REVISION

# OF THE VULGATE

SECOND REPORT OF WORK DONE



ST. ANSELM'S

ROME

1911.



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His Holiness, Pope Pius X.

*Ai diletti figli, che colle loro offerte e col  
loro sudore hanno concorso all'opera santa  
della riunione della Polzina, col voto  
che il Signore largamente li retribuisca  
in segno di gratitudine e di speciale  
benivolenza, impartiamo l'aposto-  
lica Benedizione*

*dal Vaticano li 8 Aprile 1908.*

*Pius Pp. X*

Blessing of His Holiness to all who assist the work.

THE REVISION

OF THE VULGATE

SECOND REPORT OF WORK DONE



ST. ANSELM'S

ROME

1911.

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# THE REVISION OF THE VULGATE

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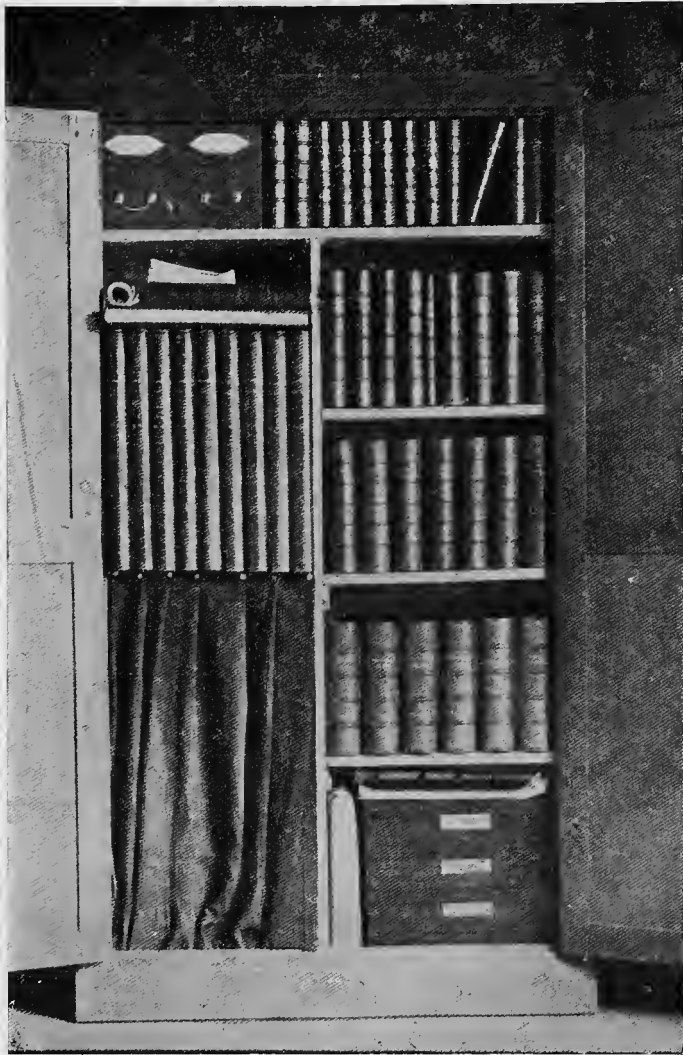
## SECOND REPORT OF WORK DONE

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Two years have passed since the publication of a brief account of the work of the Commission for the Revision of the Latin Vulgate. In this time, although considerable and encouraging progress has been made in the work of preparation, it has become evident that the examination of libraries to bring to light unknown or forgotten Mss., and the necessarily slow, careful and systematic collation of all the most important codices, will occupy more time and be more costly than was at first expected. In the endeavour to obtain as accurately as possible the text of St. Jerome's Latin translation of the Bible (which is the end of the present Commission) it is obviously necessary to ascertain what the old Latin Texts were, upon which St. Jerome had to work. For this purpose one of the objects of the Commission, patiently pursued during the last two years has been to procure copies of all such texts already published, and to prepare others for the use of workers in this vast field of research. To this end, and also to throw light upon some of the problems, which confront those who are engaged in this branch of Scriptural studies, it has been determined to begin at once the publication of a series of « *Collectanea Biblica Latina* »: and a list of some of the studies and texts already in preparation will be found at the end of this Report.

In the past two years much use has been made of the large photographic apparatus, which at the time of the last Report was being made for the Commission. It was resolved to procure the best possible apparatus; and the results have been even better than was anticipated. Many of the most

important Biblical Mss. have been already photographed by the " Black and White " process, at the Bib. National in Paris,



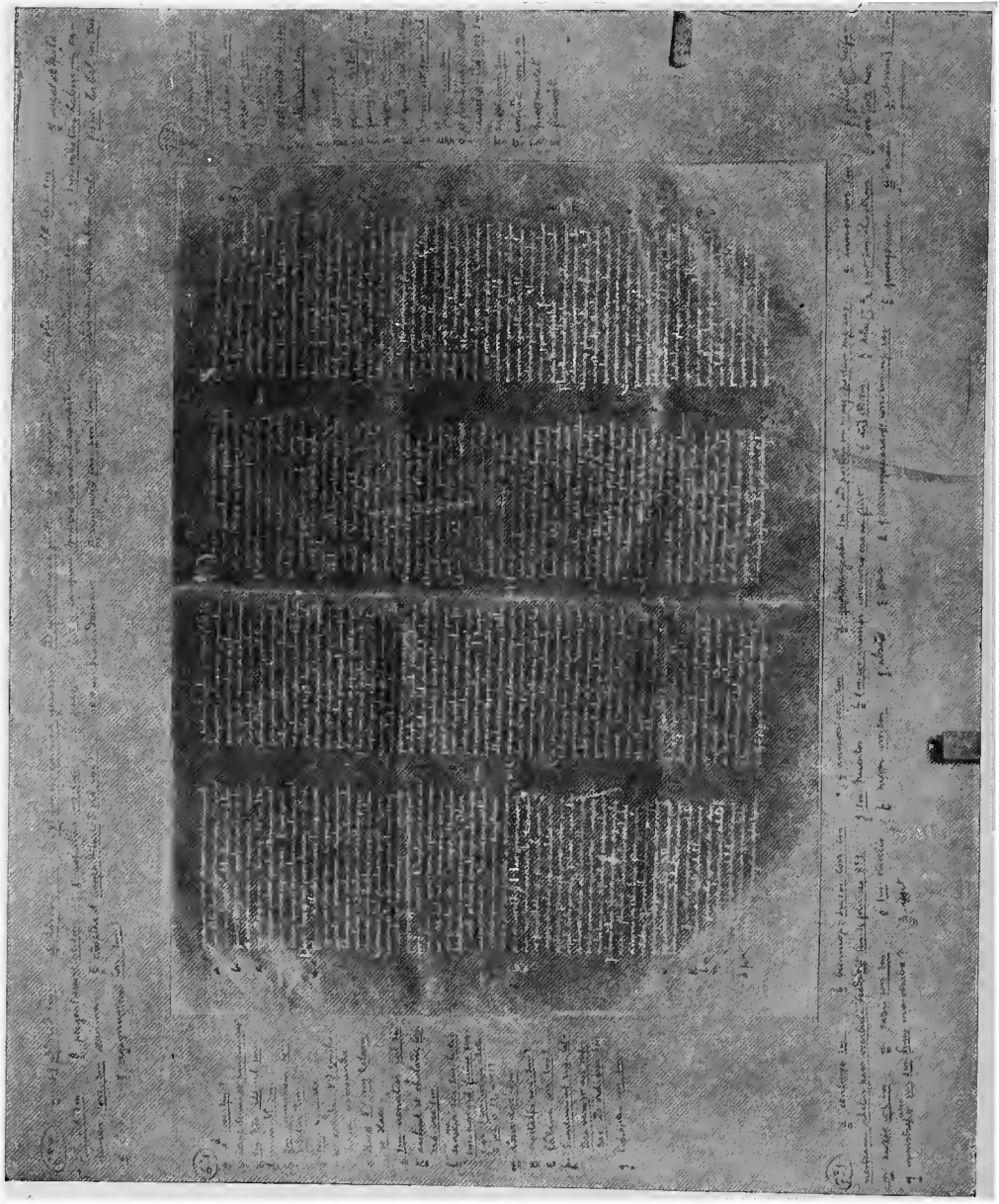
A Bookcase with volumes of photographic reproductions.

at the B. Museum in London and elsewhere, and the collection of bound volumes of photographs is already considerable and

is constantly receiving additions. It is evident that, whilst the cost of thus photographing entire Codices has been very considerable, the expense is fully justified, and indeed may now be considered absolutely necessary, by the obvious utility of having an accurate reproduction of any manuscript at hand to consult in case of a doubt. By this system it has also been possible to obtain the help of many excellent *collaborateurs* in the labour of collation, who would not have been able to work at the actual manuscripts in the libraries, which possess them.

The photographs, after having been taken and bound in volumes, are collated with the manuscript itself and whatever is found to be, for some reason or other, not absolutely clear in the photograph is entered in the margin. Thus compared and corrected the photographic volumes are most exact copies of the manuscripts. The volumes are then sent out to those who have undertaken to collate the photographic reproductions with the printed text, prepared by the Commission, for the purpose of gathering the variants. When this has been done, the volumes of photographs together with the collated sheets are returned to Rome. The photographs here given will give the reader an idea of the way photographs are compared with the Mss. and anything not clear noted in the margins; and of the bound volumes of photographs. At the present time some 70 volumes have been prepared in this way for use. Some are being collated by members of the Commission or their helpers, others have already been returned with the collations entered upon the printed text sheets, have been bound and are ready for the further process of comparing the variant readings.

A trial volume, to gather the variants of one book of the Old Testament (Exodus), has been prepared this year at St. Anselm's, with columns for some 30 manuscript readings. The variants of about one half of that number have been



A page of a photographic reproduction collated with the Ms. and noted on the margin

posted in these columns and the work already done has enabled those engaged upon this branch of the subject, to arrange some of the Codices in families. This has at least served to show that a much greater extent of view is necessary before anything like certainty can be had.

At the time of publishing the last Report, one of our Commission, Dom Donatien de Bruyne, had just started for Spain to examine the most important libraries in that country. His Eminence the Cardinal Secretary of State, had given a letter in the name of the Holy Father, urging all to aid him in his search for Biblical Mss., which proved of great assistance and obtained for him every facility for examining the libraries and archives he desired to see. The following is Dom de Bruyne's brief account of this literary journey made for the Commission :

« In 1909 I undertook a journey to Spain to examine the Biblical manuscripts already known to exist and to see if others could be found. If the Mss. of this country are little known and have been rarely used, they have proved to be less numerous than might have been supposed. For my « *Voyage littéraire* » I had an excellent guide in the *Handschriften schätze Spaniens* of R. Beer. The two most important *lacunae* in it relate to the manuscripts of Roda and Urgel. It might well be thought that these two important collections had disappeared or been lost. I, however found them intact or nearly so, the first in the Cathedral of Lerida, kept in a special bookcase; the second at Urgel itself. In most of the libraries of Spain manuscript Catalogues sufficiently good are to be found.

« The following, are the libraries the manuscripts of which have been examined in the course of my journey; **Barcelona**, (Archivio de la Corona de Aragon, and the Cathedral); **Vich**; **Tarragona** (Bibl. Provincial and the Seminario); **Saragossa** (Séo; N. D. del Pilar and the University library); **Siguenza**; **Madrid** (Bib. Nacional, Academia de la Historia; Museo ar-

cheologico; Archivio historico Nacional; University Library and Bib. Real); **Escorial**; **Toledo**; **Leon** (Cathedral library and that of S. Isidoro); **Burgos** (Cathedral, Seminary and



Initial letter of the Gospel according to St. Matthew. (Barb. lat. 570.)

Biblioteca provincial); **Urgel**. We have also by letter obtained a description of the Mss. at **Gerona** and at **Pampeluna**.

« I briefly sum up the results obtained by this journey in Spain. I have descriptions of all the Bibles, more or less

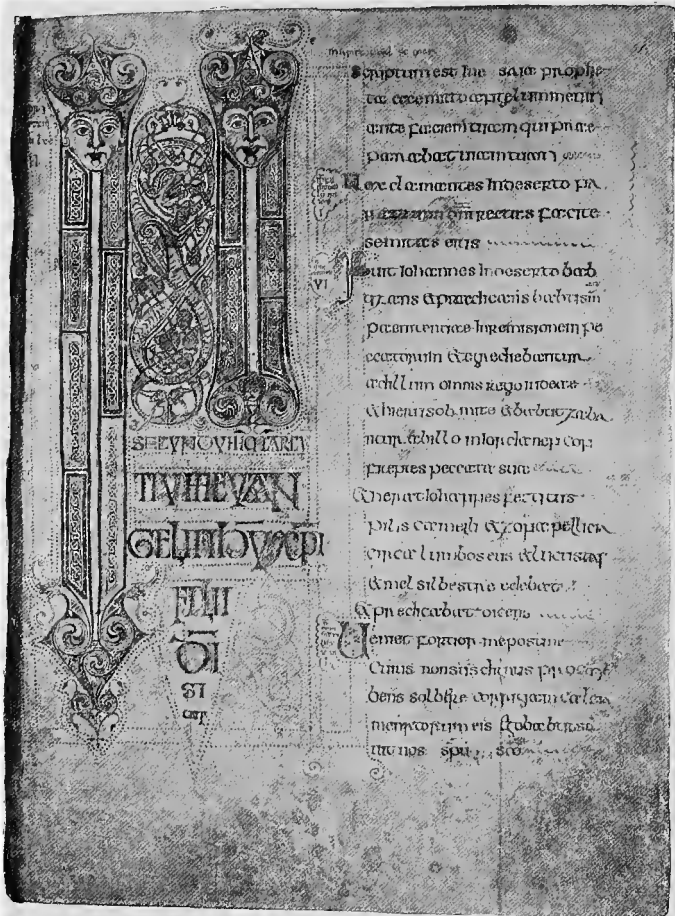
at length, according to their age and importance. Some of the volumes have been collated, either wholly or in part. All the leaves of two Biblical palimpsests (**Escorial** R. II. 18 and in the Cathedral archives at **Leon**, 15) have been identified; the text of Baruch, up to this time only known by the *Codex Gothicus Legionensis*, which had been published by Hoberg from a copy in the Vatican, made in the 16th century, has been collated upon the Ms. at **Leon** and compared with other independent copies I discovered. At **Siguenza** I found a fragment in Arabo-Latin of St. Paul, which has been published in the *Revue Biblique*, 1910. The interesting marginal notes of the same **Leon** Bible, published in part by Vercellone from the Vatican 16th century copy, were reviewed and completed on the original Ms. and I found another independent Ms. text of these notes at Madrid, so that it will now be possible to give a critical edition of these important fragments ».

Last year Dom. de Bruyne made another « *voyage littéraire* » for the Commission, of which the following is a brief account: « In 1910 I made researches in the libraries of Austria. I examined the collections at **Vienna** (Hofbibliothek; Staatsarchiv, Schatzkammer; library of the Jesuit Fathers of **Lainz** and of the Benedictines of **Schotten**); the libraries of the Benedictines of **Salzbourg**; **Admont**; **Kremsmünster** and **Göttweig**; and of the Canons Regular of **St. Florian** and of **Klosterneubourg**. This work was made easy by the excellent catalogues I found everywhere.

« Finally in Germany I examined and noted the libraries at **Trèves** (Stadtbibliothek, Dom and Seminary) and at **Munich**. In this last place the abundance of the material obliged me to confine my attention to Mss. anterior to the 13th century ».

The Commission has to thank Mr. Pierpont Morgan for his gift of a volume of a collated text of the Gospels. S. Berger has said: « Dans le groupe important et ancien de manu-

scrits écrits en lettres d'or. le plus ancien est sans doute le fameux manuscrit Hamilton 251 ». It was thus greatly to be desired that the Commission should have an exact collation



Initial letter of the Gospel according to St. Mark (Barb. lat. 570).

of the Ms. Mr. Pierpont Morgan granted our request to have one made and Mr. Hoskier carried out this work of patience. His collation has been printed in a magnificent folio volume, and preceded by an ample introduction both paleographical



and critical. We may be allowed as a Commission to thank Mr. Morgan for so generously supporting scientific work of this kind and Mr. Hoskier for his new service to the textual criticism of the Bible.

The collation of these *Golden Gospels* is followed by a fragment of the Gospels, written in exquisite uncial letters, the rest of which is to be found in the « *Musée Germanique* » of Nuremberg. A collation of this part was made in 1881 by Dombart in the *Zeitschrift für Wissenschaftliche Tcologie (De Codice Cremifanensi millenario Pars I)*.

The following is a list of the Photographic reproductions already prepared for the use of the Commission by Dom Henri Quentin with the help of Dom Henri Cottineau.

## ELENCHUS CODICUM QUI PHOTOGRAPHICE DESCRIPTI SUNT

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### *Collectio 66 constat voluminibus :*

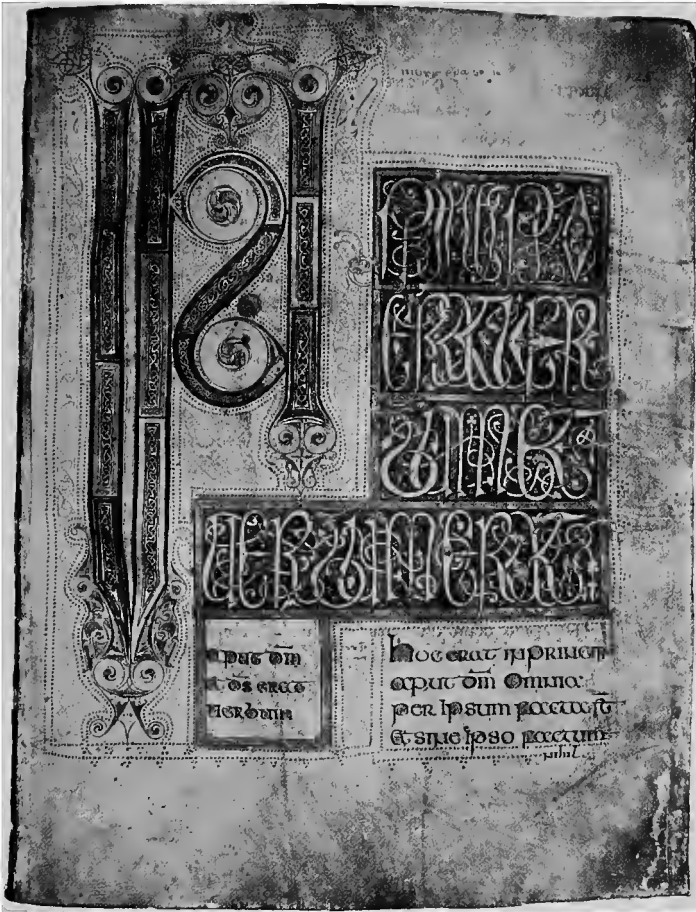
- P. 1.** (in fol. gr.) Codex *Parisinus*, *Bibl. Nat. lat. 152*. Saec. VII. Ezechielis fragmenta.
- P. 2.** (in 4<sup>o</sup>) Codex *Londiniensis*, *Br. Mus. Egerton. 1046*. Saec. IX. Libri Sapientiales.
- P. 3-5.** (in 8<sup>o</sup>) Codex *Londiniensis*, *Br. Mus. Arundel. 125*, Saec. IX. Iob, Esdras.
- P. 6.** (in 8<sup>o</sup>) Codex *Parisinus*, *Bibl. Nat. lat. 277*. Saec. XIII. Evangelium S. Marci.
- P. 7-9.** (in 8<sup>o</sup>) Codex *Ambianensis civ. 6*. Saec. VIII. ex. Octateuchus.
- P. 10-12.** (in 8<sup>o</sup>) Codex *Ambianensis civ. 7*. Saec. VIII. ex. Octateuchus (seq.).

- P. 13-15. (in 4<sup>o</sup>) Codex *Ambianensis civ. 11*. Saec. viii. ex. Machabaeorum libri.
- P. 16-21. (in 8<sup>o</sup>) Codex *Ambianensis civ. 12*. Saec. viii, ex. Daniel, Ezechiel, Prophetæ minores.
- P. 22-33. (in 4<sup>o</sup>) Codices *Parisini, Bibl. Nat. lat. 16719, 16720, 16721, 16722*. Saec. xiii. Biblia Univ. Paris, cui accedunt Correctoria.
- P. 34-38. (in fol.) Codex *Londiniensis, Br. Mus. Addit. 24142*. Saec. ix. Biblia mon. S. Huberti.
- P. 39-40. (in 4<sup>o</sup>) Codex *Parisinus, Bib. Nat. lat. 9382*. Saec. ix. Libri Prophetarum.
- P. 41. (in 4<sup>o</sup>) Codex *Parisinus, Bibl. Nat. lat. 3218*. Saec. xiv. Correctorium.
- P. 42. (in 8<sup>o</sup>) Codex *Parisinus, Arsenal. 94*. Saec. xiii. Correctorium.
- P. 43. (in 4<sup>o</sup>) Codex *Cantuariensis capit. 49*. Saec. xiv. Correctorium.
- P. 44-49. (in fol. gr.) Codex *Parisinus, Bibl. Nat. lat. 9380*. Saec. viii-ix. Biblia Theodulphi.
- P. 50-53. (in fol. gr.) Codices *Parisini, Bibl. Nat. lat. 11504-11505*. Saec. ix. Biblia.
- P. 54-57. (in 4<sup>o</sup> oblong.) Codex *Parisinus, Bibl. Nat. lat. 11553*. Saec. ix. Bibliorum pars.
- P. 58-61. (in 4<sup>o</sup>) Codex *Parisinus, Bibl. Nat. N. Acq. lat. 1586*. Saeculi viii-ix. Libri Prophetarum.
- P. 62-65. (in 4<sup>o</sup>) Codex *Parisinus, Bibl. Nat. N. Acq. lat. 1740*. Saeculi viii-ix. Deut. Ios. Iud. Ruth.
- P. 66. (in 4<sup>o</sup>) Codex *Parisinus, Bibl. Nat. 2389*, Saec. vi. Fragmenta Epp. S. Pauli Floriacensia quibus adiung. frag. eiusdem cod. Aurelianus, sub N. 16, asservata.

**Numeris suis postquam religati fuerint insignentur :**

- Codex *Pragensis Cap.* Saec. viii. Evangelia.
- Codex *Matritensis, Bibl. Nat. 16*. Saec. viii.
- Codex *Matritensis, Bibl. Nat. A. 2*. Saec. xi.
- Codex *Matritensis, Mus. Archaeol.* Saec. xii.
- Codex *Matritensis, Academ. Hist.* Saec. x.
- Codex *Matritensis, Universitatis 31*, Saec. ix.
- Codex *Matritensis, Universitatis 32*, Saec. ix.
- Codex *Mettensis, civ. 7*. Saec. viii-ix.

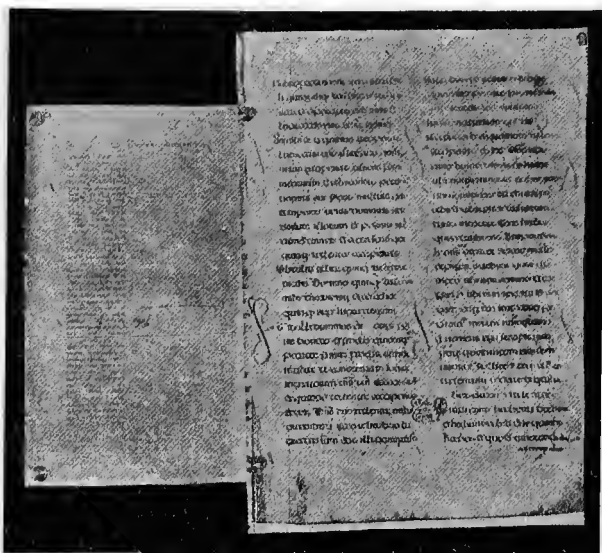
The volumes of collations form already a formidable collection on the shelves of the Commission room at St. Anselm's. The method of collation has already been described and may



Initial letter of the Gospel according to St. John (Barb. int. 570)

be again illustrated by a photograph showing the comparison of a sheet of the printed text with a page of a Gospel Book from the Barberini Collection in the Vatican Library. As this volume (Barb. Lat. 570) is little known the wonderful Irish

work of three of the initial letters is shown in the photographs here reproduced in small size. The following list of volumes



A page of a Ms. with the collation on the printed Sheets.

of collations already collected may stand as a record of work done up to the present time, although it does not by any means represent all.

## ELENCHUS CODICUM QUI CUM BIBLIIS IMPRESSIS COLLATI SUNT

*Collectio 65 constat voluminibus :*

- C. 1. Codex *Vaticanus*, *Ottob. lat.* 66. Saec. VII. Heptateuchus. Contulit Rñs D. Abbas Gasquet.
- C. 2-5. Codices *Ambianensis civ.* 6-7, 10-11, 8-9, 12. Saec. VIII ex. Octa-

- teuchus; Esdras, Machab.; Libri Sap.; Daniel, Ezechiel et Prophetæ min. Contulit D. H. Vautier, Fontanellensis.
- C. 6. Codex *Vaticanus, Barberin. lat. 570.* Saec. VIII-IX. Evangelia. Contulit Rñs D. Abbas Gasquet.
- C. 7. Codex *Vaticanus, Reg. lat. 11.* Saec. VIII. Psalterium hebr. Contulit D. W. Corney, Downside.
- C. 8. Codex *Parisinus, Bibl. Nat. lat. N. Acq. 1740.* Saec. VIII-IX. Deut. Ios. Iud. Ruth. Contulit D. H. Cottineau, Farnburgensis.
- C. 9. Codex *Monacensis, lat. 14080.* Saec. VIII-IX. Isaias et Ieremias. Contulerunt D. A. Manser et D. L. Bischoff, Beuronenses.
- C. 10. Codex *Parisinus, Bibl. Nat. N. Acq. lat. 2334.* Saec. VII. Pentateuchus. Contulit D. H. Quentin, Farnburgensis.
- C. 11. Codex *Londiniensis, Br. Mus. Arundel, 125.* Saec. IX. Iob, Esdras I-II. Contulit D. G. Salvi, Finalpiensis.
- C. 12. Codex *Modoetianus, Cap. 1<sup>e</sup>/<sub>9</sub>.* Saec. X, et Codex *Mediolanensis, Ambros. E. 26 inf.*, Saec. X. Epp. S. Pauli. Contulit D. D. De Bruyne, Maretiolensis.
- C. 13. Codex *Einsidlensis mon. 6.* Saec. IX. Paralip. I-II. Contulit D. G. Meier, Einsidlensis.
- C. 14. Codex *Caroli Perrins v. cl.* Saec. X, Evangelia. Contulerunt Moniales Mon. B. M. V. de Consolatione O. S. B., Stanbrook.
- C. 15-25. Codex *Parisinus, Bibl. Nat. lat. 15467.* Saec. XIII. Biblia Univ. Paris. Contulerunt Moniales Mon. quod « Templi » dicitur, O. S. B. Parisiis.
- C. 26. Codex *Londiniensis, Br. Mus. Cotto Vesp. A. 1.* Saec. VII. Psalterium romanum. Cont. Rñs D. Abbas Gasquet.
- C. 27. Codex *Scorialensis, M. III. 3.* Saec. IX. Apocalypsis. Cont. D. De Bruyne, Maretiolensis.
- C. 28. Codex *Parisinus, Bibl. Nat. lat. 152.* Saec. VIII. Ezechielis XVI, 5-XXIII, 21. Cont. D. H. Cottineau, Farnburgensis.
- C. 29. Codex *Londiniensis, Br. Mus. Reg. 1, B. VII.* Saec. VIII. Evangelia. Cont. Rñs D. Abbas Gasquet.
- C. 30. Codex *Sangallensis 2.* Saec. VIII. Deuter. Numer. Cont. D. A. Manser et D. L. Bischoff, Beuronenses.
- C. 31. Codex *Parisinus, Bibl. Nat. N. Acq. lat. 1535.* Saec. VI. Psalterium. Cont. D. H. Quentin, Farnburgensis.
- C. 32. Codex *Londiniensis, Br. Mus. Reg. 2, B. 5.* Saec. IX. Psalterium romanum. Cont. R. D. Bellasis, Congr. Orat.
- C. 33. Codex *Sangallensis 44.* Saec. VIII. Ezechiel, Prophetæ min.

- Daniel. Cont. D. B. Trifone. Romanus (S. Pauli), D. A. Manser et D. L. Bischoff, Beuronenses.
- C. 34. Codices *Cassinenses* 349 F, 552 AA, 535 BB, 527 BB. Saec. XI, Epp. S. Pauli. Cont. D. De Bruyne, Maretiolensis et D. M. Inguanez, Cassinensis.
- C. 35-41. Codex *Parisinus*, *Bibl. Nat. lat. 9380*. Saec. VIII ex *Bibl. Theodulphi*. Cont. D. Y. Laurent, Parisiensis.
- C. 42-43. Codex *Mon. ad Claras Aquas*. Saec. XII, *Libri Sapientiales*. Cont. Rñs D. Abbas Gauthey, Massiliensis.
- C. 47. Codex *Principis de Metternick Winneburg*. Saec. VIII. *Deuteronomium*. Cont. D. E. Vykoukal, Pragensis.
- C. 48. Codex *Capituli Burgensis*. Saec. X. Cont. D. A. Andrés, Silensis.
- C. 53-57. Codex *Mettensis civ. 7*. Saec. IX. *Paralip. Esther. Esdras. Prov. Eccle. Cant. Eccli. Daniel. Machab. Evang. Act. Paul. Apoc.* Cont. D. A. Daniels, cum aliis e mon. Lacensi.
- C. 58. Codex *Cavensis 1*. Saec. IX. *Pentateuchus*. Cont. D. L. Mattei-Cerasoli, Cavensis.
- C. 63. Codex *Londiniensis*, *Br. Mus. Add. 24142*. Saec. IX. *Pentateuchus*. Cont. Rñs D. Abbas Gasquet.
- C. 68. Codex *Mon. S. Pauli extra Muros*. Saec. IX. *Octateuchus*. Cont. D. B. Trifone, mon. S. Pauli.
- C. 73. Codex *Vaticanus lat. 4240*. Saec. XIII. *Correctorium Fr. G. de Hoio. N. Test. Exscripsit Rñs D. Abbas Gasquet*.
- C. 76. Codex *Bibl. de Troussures*. Saec. VII. *Pars Evangel., Epist. S. Pauli*. Cont. D. H. Quentin, Farnburgensis.
- C. 82. Codex *Bibl. Nat. Matritensis. Toletanus*. Saec. VIII. *Psalterium hebr.* Cont. D. Bellasis, Congr. Oratorii.
- C. 87. Codex *Bibl. S. Pierpont Morgan, Neo-Eboraci*. Saec. VIII. *Evangelia purpurea*. Cont. A. C. Hoskier v. cl.
- C. 88. Codex *Bibl. Strahov.-Pragae*. Saec. VIII. *Evangelia*. Cont. D. Bellasis, Congr. Oratorii.
- C. 89. Codex *Romanus Bibl. Vict. Emm. Sessorianus 9*. Saec. IX. *Octateuchus. Reg. Is. Ier. Ezech. Daniel. Proph. min.* Contulerunt Rñs D. Abbas Gasquet et D. H. Cottineau, Farnburgensis.
- C. 92. Codex *Vaticanus Reg. lat. 11*. Saec. VIII. *Psalterium Gallicanum*. Cont. Rñs D. Abbas Gasquet.
- C. 93. Codex *Vaticanus Reg. lat. 8*. Saec. XI. *Psalterium ex hebraeo translatum*. Cont. Rñs D. Abbas Gasquet.

- C. 94-95. Codicis *Toletani* var. lect. ex collatione Vatic. Christophori Palomares. Exscripsit Rñs D. Abbas Gasquet.
- C. 96. Codex *Vallicellianus* B. 6. Saec. IX. Paral. Esdr. Tob. Iudith. Esther. Iob. Cont. Rñs Abbas Gasquet. Gen. Ex. Lev. Prov. Cont. R. D. Bellasis, Congr. Oratorii.
- C. 101. Codex *Turicensis* C. 1. Saec. IX. Pentateuchus. Cont. J. Werner v. cl.

## COMMENTATIONES TEXTUUMQUE EDITIONES

IN PROXIME EDENDIS

“ COLLECTANEIS BIBLICIS LATINIS „

INSERENDAE

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*Rñi D. Abbatis Gasquet:*

Comm. de Codice Evangeliorum Vercellensi.

*Rñi D. Abbatis Amelli:*

Edit. Psalteriorum Cassinensium duorum.

Edit. Codicis Evangeliorum Sarezzanensis.

*R. D. Donatiani De Bruyne:*

Edit. Fragment. antiq. Vers. latinae ex codice Legionensi.

Edit. Codicis Evangeliorum Claromontani (Vatic.).

Edit. Codicis Evangeliorum Palatini (Vindob.).

Edit. Fragm. Antiq. Vers. lat. Frisingensium.

Edit. Capitulum Praefationumque in Bibl. insert.

*R. D. Henrici Quentin:*

Catalogus Codicum latinorum Bibliae.

Comm. de Turonensi Pentateucho.

Edit. Psalterii Sangermanensis.

*R. D. Anselmus Manser:*

Comm. de Codicibus Biblicorum Sangallensibus.

Edit. Fragm. antiq. Vers. lat. Weingartensium.

NOTE UPON THE PRESENT STATE  
OF  
THE VERCELLI GOSPELS

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The Vercelli Gospels (*a*) are of such special importance that a brief report as to the present state of the Ms. will probably be of interest to many Biblical students. The manuscript named (*a*) gives the oldest extant Latin copy of the Four Gospels, and is consequently the first of what are known as the European versions of the four Evangelists. The order of the Gospels in (*a*) is that of the oldest Latin Mss. namely: Matthew, John, Luke and Mark. The Codex, written in fine regular uncials with very few corrections, is usually assigned to the 4th Century, and there does not appear to be any reason to question the tradition, recorded as early as the 8th Century, that the manuscript belonged to, if indeed it was not actually written by, St. Eusebius of Vercelli, who died in A. D. 371.

The further statement sometimes made that the Saint actually translated these Gospels from the Greek into Latin does not appear to be likely. One or two small matters seem to point to the fact that this Ms. is in reality a copy of an older Latin version and one example of this may be given. At the end of Matth. xxvii, 66, after the word « *Custodibus* » and before the first verse of the following chapter stand the figures LXXIII. This undoubtedly indicates that the first verse of our present chapter xxviii was the first verse of an old division 74. One of the 18th Century editors of the Vercelli Ms. explains the presence of the figures as referring to the number of the guards set upon the tomb of our Lord « *Cum custodibus 74* ». The figures however clearly indicate that the scribe was copying from a Ms. which had this number of



Capitulars, or sections. As a fact the Paris Ms., known as Codex ff<sup>2</sup>. Corbeiensis, has this same number in the same place, whilst other old Latin versions have it very nearly in the same position in the Sacred text.

It would, however, seem certain that from the earliest times this Ms. of the Gospels has been preserved in the Cathedral Church of Vercelli and has been associated with the name of St. Eusebius. At one time it has been used for liturgical purposes, as many notes for the reading of the Gospels on certain festivals, written in a north Italian hand of the 7th century go to prove. These notes have in one place been slightly cut, when the volume was bound, possibly when the precious cover of gold and silver was made for it in 885 by Duke Berengarius.

Mabillon in his *Iter Italicum* (I. p. 9) described this *veterimus Codex*, which he examined in the Cathedral of Vercelli, as being in a bad state even at that time, which was about the beginning of the 18th century. *Certe membrana situ fere corrupta est, characteres pene fugientes ac semideleti.* And Montfaucon describing in the *Diarium Italicum* his visit to Vercelli (cap. 28, p. 444) says: « Codicem vetustissimum ibidem inspe- ximus, in charta membranacea tenuissima exaratum. Codex multis in partibus labefactatus putrefactusque est; quod casu, plusquam vetustate, evenisse dictitabant. narrabantque diu in flumine demersum »,

In 1872 Professor E. Ranke for the purpose of his Edition of the Coire fragments (a. 2) was allowed to have the precious codex of Vercelli examined by Bernard Peyron, who reported on the state of the Ms. as follows: « Potei consultare ieri ed oggi (5 and 6 April 1872) nelle ore antimeridiane il manoscritto in seguito a speciale autorizzazione dell' arcivescovo, il quale permise, che fosse tratto fuori della cassa d' argento, ov' è riposto, e che fossero rotti i sigilli, i quali impediscono, che ne sieno volti i fogli. Debbo anche ringraziare il Rev. Ca-

nonico Barberis, che astretto per dovere ad una continua assistenza in una sala molto fredda, e ad una rigorosa sorveglianza, compì il suo ufficio con grande sofferenza, e con isquisita cortesia, malgrado l'età avanzata e la salute cagionevole.

« Il prezioso manoscritto (già restaurato da Berengario) è ora miseramente lacero e guasto, assai più, che non lo fosse ai tempi del Bianchini e dell'Irico, i quali lo copiarono e lo pubblicarono. La maggior difficoltà da me incontrata e il maggior tempo impiegato si fu nel trovare due brani, di cui si chiedeva un confronto, in mezzo a tanti frammenti di membrane rattoppate con carta moderna, fra tanti foglietti intromessi a riparo, difficoltà resa maggiore dalla massima cura, con cui era necessario svolgere ogni foglio, che ad ogni tocco meno delicato può andare maggiormente in rovina. Noto qui ad ogni buon fine per quanto possa succedere per l'avvenire, che il Capo XI, v. 2 si trova nel codice a p. 420; ed il Capo XIII, v. 10 a pag. 431. Le pagine son numerate modernamente. Confrontai il testo coll'edizione del Bianchini sopra un esemplare del Capitolo, consultando anche l'edizione dell'Irico, di cui il Capitolo possiede pur un esemplare. Le cinque linee del verso 2 Cap. XI sono ora talmente svanite, che non mi è possibile il decidere, se si debba leggere col Bianchini *pro pisce*, o coll'Irico *pro piscem*.... \* La carta ove sta il verso 16 del Cap. XIII è nel mezzo talmente rosa, che non si hanno omai più che i margini, i quali formano una specie di cornice quadra. La pagina 437 del codice contiene tutto il brano del facsimile del Bianchini a pag. 588. Tranne due sole linee che non so perchè svanirono, e sono le linee 20, 21 *quoniam mul|ti dico vobis*, tutto il resto è chiarissimo e ben conservato, cosicchè potei confrontare tutto questo brano e l'ho fatto colla

\* It has been possible now to see that Irico has rightly represented the reading of the Ms. with *piscem*.

massima diligenza... Un lavoro più minuto non si può fare, che da colui, il quale abbia facoltà di maneggiar il codice liberamente e a suo bell'agio. Locchè non sarà concesso, credo, a nessuno, poichè l'autografo di S. Eusebio venne collocato fra le reliquie ».

The sad state of this precious manuscript, thus described in 1872, naturally has not improved since. Two years ago, therefore, the Pope had the codex brought to Rome to see if any means could be devised to preserve what still remained. Under the direction of the librarian of the Vatican library, Fr. Erhle, and with infinite pains the pages have been slowly mounted on gellatine — a long and tedious proces — and the utmost care is being taken to preserve every minute fragment of the rapidly perishing parchment. As the leaves are finished they are placed in portfolios specially made for each pair and the numbers of the pages contained are stamped on the outside. At present three of the four Gospels are finished in this way and the fourth is now nearly ready. It becomes, therefore, possible on an examination of the leaves to determine what is left to us of this most important Gospel Book.

From the Editions, most fortunately made in the 18th century we learn that at that time (1749) about 482 lines of St. Matthew's Gospel were gone, or rather more than the amount of 10 pages of two columns each: pages 140, 141, 142 and 143 were entirely destroyed, with the exception of a word or two at the beginnings of the columns. St. Matthew's Gospel consisted of 174 pages, or 348 columns of 24 lines each. Today the state of the gospel of St. Matthew is practically the following: good, 27  $\frac{1}{2}$  pages; fair, 39 pages; poor, 31  $\frac{1}{2}$  pages; very poor, 15  $\frac{1}{2}$  pages; partly perished, 14 pages; entirely perished, 45  $\frac{1}{2}$ . Besides this it may be said that very few of the pages, except those really good, can be read without considerable difficulty; and frequently a long examination with a magnifying glass can alone make certain a word or letter.

Under these circumstances it is a matter of the first importance to determine the value of the two prints of the Vercelli manuscript made almost at the same time in the 18th century, since the condition of the fragments still remaining make it absolutely impossible to go behind much, if not indeed the greater part of the text thus happily preserved to us. The history of these printed editions is of interest. In 1747 Irico, when at Vercelli, was shown this precious Ms. of St. Eusebius and was asked to take charge of a copy, which had been commenced twenty years before by one of the canons, Francesco Hieronimo Ruggerio. This he had intended for Bianchini, who desired to print it in his proposed *Evangelarium Quadruplex*. Irico was asked to get the manuscript copy bound at Milan; but before doing so he read it, or as he says, «devoured it». He became so interested in the ancient text that he himself copied the copy and noted where it varied from the Vulgate text. He began to wish that he could publish an edition of it, but at first he feared to do so until a friend assured him that Bianchini was not likely to use it for some time as he was then fully occupied with historical matters. Irico upon this printed and published his copy, with notes of variants from the Vulgate, in 1748, and he was followed by Bianchini, who published his text in the *Evangelarium Quadruplex* very shortly after. In some ways the edition of Irico is more useful to the student than that of Bianchini, for the former is printed line by line, page by page and column by column, whilst the later is printed only line by line without any indication of the place in the Ms. itself to help the reader to find any particular part of the text in its pages. A comparison of these two printed editions reveals a considerable number of verbal differences and it is obviously of importance to be able to determine which of the two readings is correct. In some, if not in most cases, this has happily been possible, and the true reading according

to the Ms. for these variants in St. Matthew is here printed as a specimen. Before giving this table, however, a further brief description of the manuscript itself should be given.

The Vercelli Gospels are written on very fine parchment sheets, each page now measuring  $6\frac{1}{4} \times 10$  inches; the page has two columns of 24 lines, the writing occupying  $6\frac{3}{4} \times 1\frac{3}{4}$  inches, the column being ruled  $1\frac{1}{2}$  inches broad. The parchment is vellum entirely white, and in no part purple, as has been stated, and the ink is dark, though not black and it is generally much faded. There are no ornamental or even capital letters, except the first letter in the Gospel of St. Matthew, which with the entire page is of a later date and possibly together with the last leaf of the volume — the concluding page of St. Mark's Gospel — may have been added, when the volume was bound by Berengarius in 887. The divisions or sections are marked by larger letters of the same type as the uncials of the text standing out into the margin, as is common in early writing of this type. At the top of the pages in minute uncials are written the titles of the Gospel: on the left hand page is *secundum, secund.* or sometimes *sec.* only; on the right *Mattheum: Ioannen: Lucanum* etc. In no case is « the whole title of three words » written « on each page », as Mr. Buchanan has been led to suppose\*.

The writing is wonderfully good and regular and is the same throughout, whilst there are very few corrections of any kind. In some rare instances a few words, which had been accidentally left out, have been added in small uncials, between the lines. Thus for example, the words in St. Matthew (Cap. XXI, 27) *nescim[us]; ait ille et Iesus nec ego* are added in this way. There are about eight or ten instances of this in the Codex.

\* Old. Latin Biblical Texts IV — The Codex Veronensis (b) 1911 p. x. The mistake has arisen no doubt from an Examination of the late 9th century page at the end of St Mark's Gospel where *Sec.* is found over one column and *Marcum* over the other.

St. Matthew's Gospel occupies 90 folios, or to be exact. 87, as the last three have been left vacant. The Gospel of St. John, which follows that of St. Matthew, begins on folio 91 (p. 181), the first folio of the Quaternion or gathering 17. The next Gospel, that of St. Luke also begins on the first folio of Quaternion 36, three pages (pp. 322, 323, 324) being left vacant at the end of St. John's Gospel. St. Mark's Gospel, on the other hand begins on the 7th folio of Q. 38 (p. 523). From this it appears, as there are no signatures to be seen on any of the first folios of the Quaternions, that whilst it is certain that St. Mark followed St. Luke there is no certain order to be assigned to the other two Gospels.

Ordinarily the quaternion, or quire consists of eight folios or four sheets, but in the case of St. Matthew there are some curious irregularities. Thus: Q. 1, 2, 3, 4, 5, 10, 11 and 15 are each of 8 folios: Q. 6 is of six; Q. 8, 13, 16 are of four and Q. 7, 9, 12, 14 of two each. There is no page now actually missing; although the original first folio has been, as already pointed out, supplied by another of a later date. The Gospel of St. John has all its gatherings regular: that is, it is written on 70  $\frac{1}{2}$  folios, which, with 1  $\frac{1}{2}$  left vacant at the end, make 9 quaternions (Q. 17 to Q. 28 inclusively). Here also there is no leaf actually missing.

In the Gospel of St. Luke, which now follows St. John, the quaternions are also all regular. It commences upon the first folio of Q. 36 (p. 325) and ends on folio 6.d of Q. 38 (p. 522). In this Gospel there are three leaves missing: namely the first and last of Q. 32 and the first of Q. 33. They were evidently missing when the volume was paginated in the 18th century, as they are not counted. Probably the pages of the volume were written when the copy was made for Bianchini, since both in his edition and in that of Irco these leaves are marked as missing. Possibly it was one of these folios, which on January 24th, 1575, was given by the Bishop as a relic of

St. Eusebius to some Envoys from Switzerland. The record tells that two *Oratores* named D. Jacobus Cistercien. and D. Petrus Ebult de Salus, in the diocese of Lausanne, came as Envoys to the Duke of Savoy. As the patron of their church of *Salus* was St. Eusebius of Vercelli, they much desired to carry back with them as a relic, one leaf of the Gospels believed to be written by the saint. After much hesitation the Bishop granted their request, and gave them one leaf of this precious codex.

The last Gospel - that of St. Mark - begins on the 7th folio of Q. 38 (p. 523). — It consist of 7 Quaternions and one leaf (the last or ninth century page). All are regular except Q. 40, which has only six folios. The first folio of Q. 39 is missing, but this was the case when the volume was paged: also the last folio of Q. 44 (pages 615, 616) is wanting, as well as four folios immediately before the last folio (pages 633, 634) but those were not existing when the volume was paged, and possibly a small quaternion of six leaves at the end of the volume has been lost. The following table will show how by an examination of the Ms. it is possible to determine, whether the readings of Bianchini or of Irico are to be accepted as most trustworthy. It will be seen that in the majority of these instances Bianchini is correct, in a few Irico is right and in some few neither of these 16th century editors is correct. Irico it must be remembered was working from his own copy of the copy of the Ms. made by Ruggerio for the use of Bianchini. There are also indications that he did not possess the same training for the work as his rival editor. Still the fact that he printed his edition column by column and line by line, and that careful comparison of the initials of the lines (where they can be read) and of the first words of every column have shown that he is always accurate in this respect, with two or three exceptions. This makes his edition of great value and importance. Bianchini was editing side by side with the Codex Vercellen-

sis (a) the Verona Codex (b) and it would seem that in some instances he was misled by the later as to the reading of words in the former.

MATTH.	IRICO	BIANCHINI	MS.
III.	5. egrediebatur	egrediebantur	egrediebantur
	8. phenitentiae	phenitentiae	phenitentie(h. erasum.
IV.	23. circuibat	circuebat	circuibat
	25. ad Decapoli	a Decapoli	a Decapoli
V.	7. Beati[m]iseri[cordes]	B...senc?	B — seri....
	16. luceat	luceat	luceat
	22. fratri suo	fratre suo	fratris
	24. unde prius	vade prius	vade prius
	25. consenties	consentiens	consentiens
VI	47. quid amplius	quod amplius	quid amplius
	15. remisert	remiserit	remiseret
VII.	13. ad perditionem	ad perditionem	ad perdicionem
VIII.	29. esclamaverunt	exclamaverunt	—
IX.	18. impones	impone	—
X.	Tholomeus	Bartholomaeus	Tholomaeus
	3. unus illi	unus illi	unus illi
XII.	47. qui habet	quia habet	qui habet
	XIII.	9. hic	huic
XVI.	48. ad litus et	ad litus	ad litus <i>et</i>
	14. Heliam	Heliam	Helian
XVII.	15. dixit illis	dicit illis	dicit illis
	13. sic et et	sic et	sic et
XVIII.	19. quacumque	quaecumque	quamcumque
	23. reg...m	regni	regui
XIX.	30. Ille noluit	Ille autem noluit	Ille autem noluit
	Earisaei	Pharisaei	Farisei
XXI.	13. imponderet	imponeret	imponeret
	26. impossibile	impossibile	impossibile
XXII.	42. factus est est est	factus est et est	factus est et est.
XXIII.	16. Erodianis	Erodianos	Ærodianis
	43. ait illis	ait illis	at illis
XXVI.	4. imponunt	imponunt	imponunt
	6. primos discubitus	primos discubitos	primos discubitus
XXVII.	29. profetarum	prophetarum	profetarum
	31. profetas	prophetas	profetas
XXVIII.	13. nobis dormientibus	vobis dormientibus	vobis dormientibus



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