

THE SCHØYEN COLLECTION
MSS for Exhibition September 2008

MS 055

MISSAL: SANCTORAL FOR ST. SAVINA, DECOLLATION OF ST. JOHN THE BAPTIST; FEASTS OF SAINTS TIMOTHY, BARTHOLOMEW, HERMES, AND AUGUSTINE; THE COMMEMORATION OF ST. PAUL, APOSTLES "INFRA OCTAVAS", STS. PROCESSUS AND MARTIANUS, OCTAVE OF APOSTLES, THE SEVEN MARTYRED BROTHERS, AND MARY MAGDALEN

MS in Latin on vellum, Montecassino, Italy, early 12th c., 4 ff., 26x 18 cm, single column, (20x12 cm), 29 lines in a very fine Beneventan minuscule of Montecassino type in 2 sizes, Beneventan diastematic (heightened) staffless neumes, 11 large initials with interlacing foliate designs in liquid gold, outlined in red and infilled with blue and red, other initials brightly painted in red filled with blue, green and yellow.

Context: 1 f. at Rome, Edward Ullman Collection, Ullman 14; 1 f. New York, Morgan Library, M. 830A; 1 f. Charlottesville, Virginia, Marvin Colker Collection, 286 (Maggs Cat. 1002:40); 1 f. Leiden, Bibliotheek der Rijksuniversiteit, B.P.L. 2842; 1 f. Oberlin College, MS. 58.19; 1 f. Riverside, California Baptist College. 1 f. listed by Lowe in 1962 at the Newberry Library now "lost". All surviving ff. once formed parts of 2 gatherings.

Provenance: 1. Benedictine Abbey of Montecassino (from 12th c.); 2. Neapolitan Archives; Bifolium: 3. E.A. Lowe, Princeton, MS 4 (ca. 1962); 4. Bernard Rosenthal Collection, San Francisco, I/220 (1972-1987); Single leaf 1: 3. Otto F. Ege, Ohio (-1951); 4. Sotheby's 26.11.1985:41; Single leaf 2: 3. Sotheby's 14.7.1981:9; 4. Bernard Rosenthal Collection, San Francisco, (1981-1987); All: 5. Quaritch Cat. 1128(1990):12, acquired May 1988.

Commentary: From a fine illuminated Missal described by E.A. Lowe as being in the "best Montecassino style".

Published: Mentioned in: Virginia Brown: A second new List of Beneventan Manuscripts. II; in: *Medieval Studies*. Toronto, vol. 50(1988) pp. 601-602, 615. & *Répertoire des catalogues de manuscrits en écriture latine antérieurs à 1600*. Liste no. 10. Octobre 1990, p. 8 no 42. & *BMB. Bibliografia dei manoscritti in scrittura beneventana*. Viela, Roma 1994.

MS 061

VERGIL: GEORGICA 1:61 - 120

MS in Latin on vellum, Puglia, Italy, late 11th c., 1 f., 31x20 cm, single column, (22x11 cm), 30 lines in Beneventan minuscule of "Bari type", slightly larger calligraphic letters begin each line, a pen drawn armorial shield in the margin.

Provenance: 1. Bernard Rosenthal Collection, San Francisco, I/207 (Sep. 1968-1987); 2. Quaritch Cat. 1128(1990):7, acquired May 1988.

Commentary: Textually of superior quality, agreeing closely with 3 MSS of 5th cent., Vatican Palatinus Lat. 1631, Vatican Lat. 3867 and Florentinus Laur. XXXIX.I. The only Beneventan classical text MS in private ownership.

Mentioned in: Virginia Brown: A second new List of Beneventan Manuscripts. II; in: *Medieval Studies*. Toronto, vol. 50(1988) pp. 601-602, 615. & *Répertoire des catalogues de manuscrits en écriture latine antérieurs à 1600*. Liste no. 10. Octobre 1990, p. 8 no 42. & *BMB. Bibliografia dei manoscritti in scrittura beneventana*. Viela, Roma 1994. & Paul Oskar Kristeller: *Iter Italicum*, vol. VI, Norway - *Addenda Norvegica*. London and Leiden 1992.

MS 073

SMARAGDUS: COMMENTARIUS IN REGULAM S. BENEDICTI, CH. 3

MS in Latin on vellum, Spain, 10th c., 1 f., 27x15 cm, 2 columns, (22x10 cm, originally 22x14 cm), 29 lines in Visigothic minuscule of square upright form. 2 ornamental initials in colours.

Context: A bifolium containing a portion of the prologue is Beinecke library MS 447.

Provenance: 1. Bernard Rosenthal Collection, San Francisco, I/162 (1963-1987); 2. Quaritch Cat. 1088(1988):12, acquired May 1988.

Commentary: A very rare palaeographic survival. E.A. Lowe: "Samples of this type are a rarity. Apart from Paris and London, very few libraries in Europe can boast of more than one or two Visigothic manuscripts." The MSS in Spain should be added to this. Cf. The Schøyen Collection MS 190.

MS 076

BEDE: DE TABERNACULO

MS in Latin on vellum, England(?), ca. 1100, 1 f., 27x18 cm, single column, (19x11 cm), 29 lines in a small round late Carolingian minuscule (recto), and a more spiky script (verso), incipit leaf with a large initial "L" extending the entire length of the text in red, green, brown and yellow, entwining leafy design with a knotted finial at top and a lion's head at bottom.

Context: Only 3 more Bede fragments with English provenance are known: 2 recorded by N. Ker, and MS 127 in The Schøyen Collection.

Provenance: 1. Quaritch Cat. 1088(1988):4, acquired June 1988.

Commentary: The incipit leaf, hitherto unrecorded, clearly Norman in style.

Published: Mentioned in: Woudhuysen, H.R.: *Manuscripts at Auction: January 1988 to December 1988*; in: Peter Beal and Jeremy Griffiths, eds: *English Manuscript Studies 1100-1700. Vol. 2. Oxford 1990*, pp. 311, 315-317. & Jeremy Griffiths: *Manuscripts in The Schøyen Collection copied or owned in the British Isles before 1700*; in: Peter Beal and Jeremy Griffiths, eds: *English Manuscript Studies 1100-1700. Vol. 5. London 1995*, pp. 36-42.

MS 077

GREGORIUS MAGNUS: MORALIA IN JOB 2:12 - 15

MS in Latin on vellum, diocese of Chur, Switzerland, ca. 800, 2 partial ff., 17x15 cm, single column, (15x12 cm), 20 lines remaining in a very fine clear Rhaetian minuscule and in uncial, 2 initials decorated in colours, probably made in the scriptorium of Bishop Remedius 800-806.

Context: The only example of the same text from northern Italy (Nonantola region) in the Carolingian period, 9th c., is MS 622.

Provenance: 1. Bernard Breslauer, New York (until 1977), 2. Bernard Rosenthal Collection, San Francisco, I/241 (1977-1987); 3. Quaritch Cat. 1088(1988):9, acquired June 1988.

Commentary: Not in CLA. CLA records 24 MSS and fragments only in Rhaetian minuscule. All are in institutional libraries. For another example in The Schøyen Collection, see MS 1764.

MS 078

EUGIPPIUS: EXCERPTA EX OPERIBUS S. AUGUSTINI, CH. 2 - 4

MS in Latin on vellum, Fulda, Germany, 825-850, 1 f., 31x23 cm, single column, (26x20 cm), 35 lines in a strikingly even, heavy round Carolingian minuscule, reminiscent of 6th c. half-uncial, suggesting an ancient exemplar, headings in a fine half-uncial.

Provenance: 1. Benedictine Abbey of Fulda, Germany (ca. 840-); 2. Collection von Bülow(?); 3. Internationaal Antiquariaat Menno Hertzberger & Co., Amsterdam 22.6.1966:1120; 4. Ludwig Rosenthal, Hilversum, Netherlands; 5. Bernard Rosenthal Collection, San Francisco, I/202 (until 1987); 6. Quaritch Cat. 1088(1988):10, acquired June 1988.

Commentary: The text survives in 2 MSS of 7th c. and 6 MSS of 8th and 9th c. only, all in public libraries. The present leaf is a valuable witness to the production of the key texts, useful to such an

important monastery as Fulda in the first part of 9th c. Our information about Fulda's library is extremely patchy in this period, and it thus fills a considerable gap in our knowledge.

Published: *Fuldische Handschriften aus Hessen, mit weiteren Leihgaben aus Basel, Oslo, dem Vatikan und Wolfenbüttel*. Hartmut Broszinski und Sirka Heyne: Katalog zur Ausstellung anlässlich des Jubiläums "1250 Jahre Fulda" Hessische Landesbibliothek Fulda, 19. April bis 31 Mai 1994, Fulda, Hessische Landesbibliothek, 1994, no. 20, p.60.

Klaus Gugel: *Aus fuldischen Handschriften. Ein bisher unbekanntes Fragment aus einer Fuldaer Handschrift des früher 9. Jahrhunderts*; in *Fuldaer Geschichtsblätter*, Jahrgang 67, 1991, pp. 65-79.

Klaus Gugel: *Welche erhaltenen mittelalterlichen Handschriften dürfen der Bibliothek des Klosters Fulda zugerechnet werden? Teil II: Die Fragmente aus Handschriften*. Frankfurt, pp. 51-52.

Exhibited: "1250 Jahre Fulda" Hessische Landesbibliothek Fulda, 19. April bis 31 Mai 1994, Fulda, Hessische Landesbibliothek, 1994, no. 20, p.60.

MS 082

1. BIBLE: LEVITICUS 25:40 - 26:26

2. BIBLE: DEUTERONOMY 12:31 - 14:19

MS in Latin on vellum, North France (or Southern Flanders), 2nd half of 13th c., 2 ff., 51x37 cm, 2 columns, (33x22 cm), 33 lines in a large formal, rather calligraphic Gothic liturgical book script, 3 initials decorated in red and blue with flourishes the entire height of the text.

Context: From vol. 1 of a 4 vols. Bible. Vols. 2-4 are probably lost. Vol. 1 was probably dispersed by The Folio Society ca. 1963-65. Other leaves: 1. Reed Collection, Dunedin Public Library, fragment 11, New Zealand (Chr. de Hamel 74); 2. Folio Society Cat. 13(1963):130; 3. Folio Society Cat. 16(1963):128; 4. Folio Society Cat. 23(1964):26; 5-6. Folio Society Cat. 27(1965):125a+b; 7. Folio Society Cat. 33(1965):111; 8-10. Sotheby's 25.4.1983:84; 11. Quaritch cat. 1036(1984):75.

Provenance: 1. "Frater Stephanus Blanchet" (16th c.); 2. The Folio Society (until 1963-65); Leaf 1 (Text 1): 3. E.A. Lowe, Princeton, U.S.A., MS 8; 4. Mrs. Pat Pitzele, Princeton, U.S.A. (until 1972); 5. Bernard Rosenthal Collection, San Francisco, I/22 (1972-1987); 4. Quaritch Cat. 1088(1988):71, acquired May 1988; Leaf 2 (text 2): 3. Swann Galleries, New York, Auction 1525, 22.3.1990:123.

Commentary: Leaf 1 hung framed in the study of the distinguished palaeographer E.A. Lowe at the Institute for Advanced Study in Princeton.

MS 102

BEDE: HISTORIA ECCLESIASTICA, INCIPIT & CHAPTER 1

MS in Latin on vellum, Germany, ca. 900, 1 f., 31x21 cm, originally ca. 38x33 cm, 2 columns, (30x20 cm remaining), 31-32 lines (originally 33 lines), in a late uneven Carolingian minuscule with insular tendencies, 4 lines of opening text in red rustic capitals, 5-line initial "B" in an entwined ropework and leafy design with red, blue, and yellow wash (the colours perhaps added 11th c.).

Provenance: 1. Quaritch Cat. 1088(1988):3, acquired June 1988.

Commentary: Of the 159 extant MSS and fragments recorded, 6 are of the 8th c., and 11 are of the 9th or 9th/10th c. Probably written by an insular scribe in a Germano-Saxon scriptorium, or copied after an insular exemplar.

MS 110

BIBLE: MATTHEW 4:18 - 5:37, COMMENTARY

MS in Latin on vellum, North France, mid 9th c., 2 partial ff., 15x18 cm, originally 22x22 cm, single column, (13x17 cm, originally 17x18 cm), 25 lines (originally 26-29 lines) in a small, compact Carolingian minuscule by an Anglo-Saxon or Irish scribe.

Context: 2 partial ff., forming the outer bifolium of Tokyo, The International Christian University, MS 110.

Provenance: 1. Philip Bliss, Oxford (1787-1857); 2. Sotheby's 21.8.1858:119; 3. Sir Thomas Phillipps, Cheltenham, Ph 15659 (1858-1872); 4. Katharine, John, Thomas & Alan Fenwick, Cheltenham, (1872-1911); 5. Sotheby's 24.4.1911:390(or 391); 6. Edmund Hunt Dring, London (1911-1928); 7. Edmund Maxwell Dring, London (1928-1984); 8. Quaritch Cat. 1036(1984):78; 9. Bruce Ferrini Cat. 2(1989):2, acquired June 1988.

Commentary: From a previously unidentified and unrecorded Carolingian commentary on Matthew, written by an insular scribe in a Franco-Saxon scriptorium under the influence of the scriptorium of St. Martin's Tour.

MS 197

ST. ALDHELM OF MALMESBURY: DE LAUDE VIRGINITATIS, CH. 47, 49, 50

MS in Latin on vellum, Worcester?, England, ca. 800, 2 ff., 18x13 cm, single column, (14x10 cm), 22 lines in a handsome calligraphic and very early square Anglo-Saxon minuscule, 17 glosses in Old English (10th c.) in Carolingian minuscule by 2 scribes, 20 initials infilled in red and silver, illuminated initial monogram "GL", calligraphically drawn in black infilled and surrounded by red and silver dots.

Binding: London, 1910-20, orange niger morocco, title gilt, by C.&C. McLeish.

Context: 38 ff. of originally ca. 90 ff. survive: 28 ff. Yale University Beinecke Library, Beinecke 401; 2 ff. Cambridge University Library, Add.MS.3330; 1 f. British Library, Add.MS.50483 K; 4 ff. Bodleian Lat.th.d.24 & MS.Don.f.458; 1 f. Free Library of Philadelphia, Lewis Collection, ET. 121.

Provenance: 1. Worcester? (ca. 800-); 2. Canterbury?, Kent (ca. 950 or earlier); 3. Bookseller, Brighton (until ca. 1827); 4. James Tregaskis, London (until 1921); 5. Wilfred Merton, Slindon, MS 41 (from 1921); 6. Bernard Breslauer Cat. 90(1958):3; 7. H.P. Kraus Cat. 88(1958):5, and Cat. 95(1961):3; 8. Sammlung Ludwig, Aachen and Köln, MS XI 5 (until 1983); 9. The J. Paul Getty Museum, Malibu, California (1983-1988); 10. Sotheby's 6.12.1988:33.

Commentary: The MS is contemporary with the Book of Kells, and is part of the oldest extant MS by the earliest major English author. There are only 4 more MSS in Anglo-Saxon language in private ownership: MSS 600 and 1354 in The Schøyen Collection, the Blickling Homilies and the Aethelgifu will, both in the Scheide library, Princeton. The Anglo-Saxon gloss, "clangetug", on f. 2r. is unique, not otherwise known in the Old English language.

Published: A. von Euv: Die Handschriften der Sammlung Ludwig, vol. 3. Köln 1982, pp. 66-69.

Mentioned in: Woudhuysen, H.R.: Manuscripts at Auction: January 1988 to December 1988; in: Peter Beal and Jeremy Griffiths, eds: English Manuscript Studies 1100-1700. Vol. 2. Oxford 1990, pp. 311, 315-317. & Jeremy Griffiths: Manuscripts in The Schøyen Collection copied or owned in the British Isles before 1700; in: Peter Beal and Jeremy Griffiths, eds: English Manuscript Studies 1100-1700. Vol. 5. London 1995, pp. 36-42.

MS 570

1. RENTAL OF THE ABBEY OF ST. MARTIN IN TOUR, ACCOUNT LISTING 46 TENANTS WITH AMOUNTS OF PRODUCE TO BE PAID TO THE ABBEY

2. ST. EPHRAIM THE SYRIAN: POEM ON THE LIFE OF ST. JOSEPH

MS in Latin on vellum, St. Martin's Tour, France, 2nd half of 7th c., 1 f., 23x19 cm, 2 columns, (23x19 cm), 22-24 lines in Merovingian cursive (text 1). Lined with part of a leaf of a late classical papyrus codex (text 2): in Greek, 7th c., originally 2 columns, 20 lines in Greek uncial.

Context: From the binding of Philippus on Job, MS 10.A.1. in Den Haag, the Meerman-Westreenen Museum, together with 31 further ff. now in, Paris, Bibliothèque Nationale and 1 f. in London, British Library, originally comprising one or more account rolls.

Provenance: 1. Benedictine Abbey of St. Martin, Tour (ca. 675-1789); 2. Bibliothèque Municipale de Tour (1789-1832); 3. Amans-Alexis Monteil, France (1832-1833); 4. The Monteil sale, Silvestre, Paris 1833:473; 5. Sotheby's 20.6.1989:26; 6. David Thompson, Toronto; 7. Sam Fogg, London, Nov. 1989.

Commentary: Rare leaf from a major Merovingian MS of great historical and palaeographical importance, representing the oldest MS of the Tour scriptorium (Bischoff), and preserving part of the only extant papyrus codex to have survived from antiquity north of the Alps. Text 2 is by far the earliest MS of the text. Cf. ChLA vol. IV:238 and XVIII:659.

Published: Pierre Gasnault: Deux nouveaux feuillets de la comptabilité domaniale de l'Abbaye Saint-Martin de Tour à l'époque mérovingienne, in: *Journal des Savants*, Paris, June-Dec. 1995, pp. 307-321. *Chartae Latinae Antiquiores* vol. 47, no. 1404, Zürich 1997.

MS 600

CHARTER OF GODWINE, GRANTING TO LEOFWINE THE RED THE SWINE-PASTURE AT SOUTHERNDEN, WHICH LEOFWINE ATTACHES TO BOUGHTON MALHERBE, KENT. WITNESSES: ARCHBISHOP LYFING OF CANTERBURY, ABBOT ÆLFÆR OF ST. AUGUSTINE'S, THE COMMUNITY AT CHRIST CHURCH, THE COMMUNITY AT ST. AUGUSTINE'S, SIRED, ÆLFSIGE CILD AND ÆTHELRIC

MS in Anglo-Saxon on vellum, Christ Church, Canterbury, 1013-20, 1 f., 5x26 cm (5x25 cm), 5 long lines in a handsome skilful Anglo-Saxon minuscule, at the foot, the upper part of "+cyrographum" in bold capitals with uncial "M".

Provenance: 1. Benedictine Priory of Christ Church, Canterbury; 2. Sir Edward Dering, Surrenden, Dering, Kent (1598-1644); 3. Dering family, Surrenden, Dering, Kent (1644-1863); 4. Puttick and Simpson Sale 4.2.1863:1155; 5. Dering family, Hamptons, Tonbridge, Kent (1863-1956); 6. Lady Herbert Dering of Hamptons, Tonbridge, Kent (1956); 7. Myrtle Sturges (born Dering), Biddenden, Kent (1960'es); 8. Sir Rupert Dering of Hamptons, Tonbridge, Kent (until 1989); 9. Sotheby's 20.6.1989:27; 10. Quaritch, London, Dec. 1989.

Commentary: Apart from the Aethelgifu will in the Scheide library and MS 1354 in The Schøyen Collection, the only document in Anglo-Saxon in private ownership.

Published: L.B. Larking: On the Surrenden Charters; in: *Archaeologica Cantiana* 1(1858) pp. 62-64. A.J. Robertson: *Anglo-Saxon Charters*. Cambridge 1939, pp. 148-149, 394-395, no. 75.

P.H. Sawyer: *Anglo-Saxon Charters. An annotated list and bibliography*. London 1968, p. 356, no. 1220.

Simon Keynes: *Anglo-Saxon Charters. Supplementary volume I*. Oxford 1991, pp. 6-7, no. 19.

Mentioned in: *Exports of Works of Art. 37th Report of the Reviewing Committee appointed by the Chancellor of the Exchequer 1952. Presented to Parliament by the Minister for the Arts by Command of Her Majesty*. London 1991, pp. 19-20, case 16. & H.R. Woudhuysen: *Manuscripts at Auction: January 1989 to December 1990*; in: Peter Beal and Jeremy Griffiths, eds: *English Manuscript Studies 1100-1700. Vol. 3*. London 1992, pp. 272-273, 279-280, 282, 284.

MS 617

BIBLE: TOBIT 2:13 - 4:19

MS in Latin on vellum, Lorsch, Germany, ca. 800, 1 f., 41x29 cm, 2 columns, (38x23 cm), 45 lines in a bold expert early Lorsch Carolingian minuscule of the "older Lorsch style", headline in uncials.

Context: The script is reminiscent of Charlemagne's court school scribe Godescalc, similar to, if not identical with, Vatican pal. lat. 170.

Provenance: 1. Benedictine Abbey of Lorsch (from ca. 800); 2. Hauswedell Cat. 212(1976):491; 3. Bernard Rosenthal Collection, San Francisco, I/240 (1976-1989); 4. Quaritch cat. 1147(1991):1, acquired June 1990.

Commentary: Probably the only survival of an early Lorsch pandect.

Published: Rosamond McKitterick: *Carolingian Book Production: Some Problems*; in: *The Library*, 6th series, Oxford vol. XII (1990) no. 1, pp. 23-25, 30-31.

MS 618

COMMENTARY ON JOEL 2:23

MS in Latin on vellum, Lake Konstanz Region, Germany, 800-825, 1f., 24x19 cm, single column, (20x14 cm), 17 lines in a transitional Carolingian minuscule showing the influence of local alemannic minuscule, large uncial letters at the beginning of each sentence.

Provenance: 1. Heinrich Rosenthal, Luzern (1959); 2. Bernard Rosenthal, San Francisco I/86 (1959-1989); 3. Quaritch Cat. 1147(1991):3, acquired June 1990.

Commentary: The text is so far unknown.

MS 620

BIBLE: PSALMS 99:3 - 4; 100:1 - 8, GLOSSED, FROM "THE ST. ROMUALD PSALTER"

MS in Latin on vellum, North Italy, mid 9th c., 1 f., 27x21 cm, single column (text), (27x7 cm), with marginal gloss on both sides, 25 lines in an ornate, uneven half uncial (text), ca. 60 lines in a cramped Carolingian minuscule (gloss).

Context: "The St. Romuald Psalter" is still in the Sacristy at the Monastery of San Salvatore, Camaldoli, 1 f. in Dillingen-an-der-Donau: Studienbibliothek, Fragm. 25.

MSS owned by saints: MSS 260/36, 620, 639, 1000 and 1751.

Provenance: 1. Camaldolese Monastery, Camaldoli, Toscana (9th c. - ca. 1700); 2. Camaldolese Convent of Santa Maria degl'Angioli, Firenze (ca. 1700 -); 3. Aldo Olschki, Firenze (1959); 4. Bernard Rosenthal Collection, San Francisco I/78 (1959-1989); 5. Quaritch Cat. 1147(1991):5, acquired June 1990.

Commentary: The Psalter was complete when the palaeographer Jean Mabillon saw it at Camaldoli in 1686. An inscription on the cover recorded that it was written by St. Romuald, founder of the Camaldolese order. St. Romuald died as late as 1027, almost 2 centuries after it was written. The MS was later taken apart for the use as relics to other Camaldolese houses.

Published: Margaret Gibson: Carolingian glossed Psalters; in: The early medieval Bible. Cambridge 1994, pp. 86-88.

MS 1361

GREGORIUS MAGNUS: MORALIA IN JOB BOOK XXIV, CH. 11-12

MS in Latin on vellum, Luxeuil, France, early 8th c., 2 ff., 23x15 cm, single column, (17x10 cm), 18 lines in Luxeuil minuscule, initials in Merovingian capitals and Merovingian uncial, 2 decorated initials.

Context: The main MS is British Library Add 11878 and 41567 (79 ff.). Other leaves in Bibliothèque Nationale N.A. Lat. 2243 & 2388 (4 ff.) and Cambridge Massachusetts, Houghton Library, MS Typ. 592 (6 ff.).

Provenance: 1. Benedictine Abbey of St. Peter, Luxeuil, Besançon (early 8th c. -1789); 2. Pierre Berès sale 10.6.1991:2; 3. Bruce Ferrini, Akron, Ohio, June 1991.

Commentary: According to E.A. Lowe, only 31 MSS written in Luxeuil minuscule have survived. All except two are in public collections.

Cf. CLA no. 163: vol. II p. 13, V p. 49, Suppl. 24.

MS 1648

FINAL CONCORD BETWEEN ROGER, MARGERY AND MILO DE BRAY, AND THE AUGUSTINIAN PRIORY OF HALIWELL AND MAGDALENA THE Prioress, GIVING HALF A VIRGATE OF LAND AT DUNTON, BEDFORDSHIRE. WITNESSES: ROGER BERNARD ABBOT OF WALTHAM, WALTER DE STANFORD, ROGER GISNEI, NEIL MALERBE, HUGO RIXPAUD

MS in Latin on vellum, Haliwell Priory, Middlesex, ca. 1181-1188, 1 f., 13x14 cm (10x14 cm), 16 long lines in a fine Romanesque documentary script. 2 seals in red wax, one round, diam. 5 cm, of Roger de Bray riding his horse, the other of mandorla form, 6x4 cm, showing his wife, Margery standing.

Binding: Barking, Essex, 1995, red cloth gilt folding case, by Aquarius.

Provenance: 1. Augustinian Priory of Haliwell, Middlesex (Ca. 1188-); 2. Quaritch cat. 1056(1985):101; 3. Private Collector, England (1985-1992); 4. Quaritch, London, Dec. 1992.

Commentary: English Romanesque charters with large seals intact are possibly only to be found in public collections and archives. The first document recording this agreement is British Library, Harley Charters 83. A 47, dated 1181-88.

MS 1679

MARCELLUS (PS): PASSIO SANCTORUM PETRI ET PAULI

MS in Latin on vellum, Bobbio, Italy, 10th c., 1 f., 29x20 cm, single column, (24x16 cm), 27 lines in a very distinctive forward-sloping Carolingian minuscule with insular letter forms, large decorated initial of the opening page of the text in dark brown, elaborate scrolling leafy and petal design, infilled with dark brown and red wash in insular style.

Provenance: 1. Benedictine Abbey of SS. Peter and Paul, Bobbio, Italy (10th c.-); 2. Sotheby's 22.6.1993:3.

Commentary: The monastery of Bobbio was one of the most important of the early Irish communities, founded by St. Columban in 612, and finally suppressed ca. 1789.

The 10th c. library catalogue of Bobbio includes a single volume called "Libros de passione apostolorum Petri & Pauli I". It is very possible that this is a contemporary record of the present MS.

Published: Mentioned in: The Monastery of Bobbio library catalogue, Bobbio 10th century; in: G. Becker: *Catalogi Bibliothecarum Antiqui*. 1885, p. 69, no 319.

MS 1720/1

CURSE: TO THE GOD MERCURY ARVERIUS. I COMPLAIN TO YOU, LORD, CONCERNING MY PROPERTY, A CLOAK AND HOOD. WHOEVER STOLE THIS, WHETHER SLAVE OR FREE, WHOEVER STOLE THIS, THE GOD IS NOT TO LET THEM STAND OR SIT, DRINK OR EAT, UNLESS THEY REDEEM IT AT YOUR TEMPLE WITH THEIR OWN BLOOD

MS in Latin on lead, Tarlton, Gloucestershire, England, ca. 150-300, 1 tablet, 4,0x11,2 cm, 6 lines in Late Roman Cursive.

Binding: Barking, Essex, 1993, yellow cloth folding case, brown morocco gilt spine, with green velvet, under glass, by Aquarius.

Context: Of the 8 curse tablets MS 1720/1-6 were found together near Tarlton. Many of the tablets found at Bath, very close to Tarlton, are written in the same style, but the "M" and the "R" are unusual in this tablet.

This is the 3rd largest hoard of curse tablets found in England, next to the Bath and Uley hoards.

Provenance: 1. Tarlton hoard, Gloucestershire; 2. Nicholas Wright, London (- 1993); 3. Jeremy Griffiths, Oxford, Aug. 1993.

Commentary: There are several interesting dialect spellings, possibly reflecting features of the version of Latin written and spoken by the British tribe of the Dobunni. The ORC and LRC, together with half-uncial, form the basis for the later National scripts in Europe, and examples are not recorded in any other known private MS collections, apart from MSS 1706/1-2, 1720/1-7.

Published: To be published by Prof. R.S.O. Tomlin.

MS 1776/01

1. BIBLE: MATTHEW 11:16 - 19; 12:5 - 25

2. THOUSAND AND ONE NIGHTS

MS in Latin and Arabic (text 2) on vellum, Northern France, mid 12th c., 1 partial f., 15x17 cm, 2 columns, (11x15 cm remaining, column width 6,5 cm), 13 lines remaining in Romanesque book script of medium quality, red and blue initials; text 2: Palestine/Damascus, 13th c., 4+2 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993.); 4. Sotheby's 6.12.1993:3a.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/02

1. DECRETALS, SIMILAR TO IVO OF CHARTRES

2. THOUSAND AND ONE NIGHTS: THE 27TH ... THE TWO FACES ... THE GUARDIAN

MS in Latin and Arabic (text 2) on vellum, Northern France or England, 1st half of 12th c., 1 partial f., 18x13 cm, single column, (16x10 cm remaining), 13 lines remaining in Norman or English Romanesque book script of medium quality, annotations in margins, headings in capitals, 6 2-line initials; text 2: Palestine/Damascus, 13th c., 2 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3b.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India,

Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the Thousand and One Nights is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/03

1. BIBLE: MALACHI 1:4 - 10; 1:14 - 2:20

2. THOUSAND AND ONE NIGHTS: THE TENTH SITTING OF THE LITERAL (READING?)

3. CHARITABLE DONATION

MS in Latin and Arabic (text 2, 3) on vellum, Italy, 1st half of 12th c., 1 partial f., 27x18 cm, single column, (24x11 cm remaining), 32 lines remaining in a rounded Romanesque book script of medium quality; text 2-3: Palestine/Damascus, 13th c., 3+3 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3c.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, Thousand and One Nights, also known as the Tales of the Arabian nights. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the Thousand and One Nights is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/04

1. HOMILIARY, INCLUDING PART OF ST. GREGORY: HOMILIAE IN EVANGELIA, LIB. II, HOM. 31, AND READING FROM MATTHEW 9:9

2. THOUSAND AND ONE NIGHTS: THE FIRST AND SECOND FROM THE READING ACCORDING TO THE WAZIR FROM THE BAGHARI

MS in Latin and Arabic (text 2) on vellum, Latin Kingdom of Jerusalem, ca. 1150-1187, 2 partial ff., 19x14 cm, single column, (17x10 cm remaining), 16 lines remaining in Romanesque book script of medium quality; text 2: Palestine/Damascus, 13th c., 5 lines in Arabic naskhi.

Context: The script is extremely close to that of the Psalter of Queen Melisande (B.L. Egerton MS.1139), written in Jerusalem by a European scribe probably in 1131-43. Only 5 other MSS of 12th c. crusader books have hitherto been identified: Cambridge, Fitzwilliam Museum McClean MS.49 (fragment),

B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (ca. 1150-1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3d.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/05

1. ZAMAGIRK, PART OF THE ARMENIAN ORTHODOX PRAYERBOOK, WITH TEXTS FROM JOHN AND MATTHEW

2. THOUSAND AND ONE NIGHTS: THE FIFTH PART OF THE TWISTINGS/TURNINGS?

MS in Armenian and Arabic (text 2) on vellum, Armenia, 12th c., 1 partial f., 18x27 cm, 2 columns, (13x23 cm remaining, column width 10 cm), 10 lines remaining in a large sloping Armenian uncial (Erkat'agir); text 2: Palestine/Damascus, 13th c., 4 lines in Arabic naskhi script.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (20th c.); 4. Sotheby's 6.12.1993:3e.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the Thousand and One Nights is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/06

1. BIBLE: PSALMS, WITH THE NAME ELIJAH
2. THOUSAND AND ONE NIGHTS: THE BOOK OF THE 40 EXTRACTS
3. THOUSAND AND ONE NIGHTS: BOOK OF MANLINESS/CHIVALRY AND WHAT OBSTRUCTS THIS

MS in Armenian and Arabic (text 2, 3) on vellum, Armenia, 12th c., 1 partial f. in 2 parts + label (text 3), 21x19 cm, 2 columns, (13x18 cm remaining, column width 9 cm), 14 +2 lines remaining in a medium Armenian uncial (Erkat'agir); text 2-3: Palestine/Damascus, 13th c., 1+1 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (20th c.); 4. Sotheby's 6.12.1993:3f.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, Thousand and One Nights, also known as the Tales of the Arabian nights. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the Thousand and One Nights is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/07

1. HYMN ("CANON") IN THE HONOR OF SAINT BARTHOLOMEW
2. THOUSAND AND ONE NIGHTS
3. CHARITABLE DONATION

MS in Greek and Arabic (text 2, 3) on vellum, Byzantine Empire, 11th-12th c., 1 f., 26x17 cm, 2 columns, (20x14 cm), 30 lines in Greek minuscule; text 2-3: Palestine/Damascus, 13th c., 7+8 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (20th c.); 4. Sotheby's 6.12.1993:3g.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/08

1. PRAYERS

2. THOUSAND AND ONE NIGHTS

MS in Greek and Arabic (text 2) on vellum, Byzantine Empire, 12th c., 2 ff., 18x13 cm, single column, (15x11 cm), 22 lines in a sloping Greek half uncial; text 2: Palestine/Damascus, 13th c., 3 lines in Arabic naskhi script.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3h.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/09

THOUSAND AND ONE NIGHTS: THE FIRST PART OF THE SKILLED-ONE AND ... GIVEN TO HIS CHILDREN

MS in Arabic on vellum, Palestine or Syria, 13th c., 2 ff., 18x14 cm, single column, (16x12 cm), 2+1+1 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, Thousand and One Nights, also known as the Tales of the Arabian nights. Their origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the Thousand and One Nights is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/10

1. THOUSAND AND ONE NIGHTS: SELECTION FROM THE NINTH PART OF THE SERVICE OF POETRY

2. CHARITABLE DONATION

MS in Arabic on vellum, Palestine or Syria, 13th c., 2 ff., 18x13 cm, single column, (16x12 cm), 4+2+1 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS,

and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/11

THOUSAND AND ONE NIGHTS

MS in Arabic on vellum, Palestine or Syria, 13th c., 2 ff., 18x13 cm, single column, (16x12 cm), 3 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

They used the vellum for that most quintessential of Middle Eastern romances and fairy tales, *Thousand and One Nights*, also known as the *Tales of the Arabian nights*. They origin from India, Iran, Iraq, Egypt and Turkey, and the tales of Aladdin, Ali Baba and Sindbad the Sailor have almost become part of Western folklore.

The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1776/12

THOUSAND AND ONE NIGHTS

MS in Arabic on vellum, Palestine or Syria, 13th c., 2 ff., 17x13 cm, single column, (16x12 cm?), 2 lines in Arabic naskhi.

Context: Only 6 MSS of 12th c. crusader books have hitherto been identified: B.L. Egerton MS.1139, Cambridge, Fitzwilliam Museum McClean MS.49 (fragment), B.N. mss.lat.9396 and 12056, and Vatican cod.Vat.lat.5974. All are luxury books, and rescued to the West in the face of the advancing armies of the Mameluks before 2nd October 1187.

Provenance: 1. Church of the Holy Sepulchre, Latin Kingdom of Jerusalem (until 1187); 2. Saracens, Palestine/Damascus (1187-); 3. Private owner, Damascus, Syria (-1993); 4. Sotheby's 6.12.1993:3.

Commentary: The importance of the Crusades in the history of medieval Europe can hardly be over-estimated. The liberation of the Holy places was looked upon as God's own work. Antioch fell to the Franks in 1098, Jerusalem in July 1099. In 1100, Baldwin, count of Edessa, was crowned king of

Jerusalem. By about 1131 Jerusalem stood supreme as the Christian capital on the very edge of the world, principally a French and Genoese kingdom. The Church of the Holy Sepulchre was its cathedral, and followed from 1114, the western Latin liturgy according to the rule of St. Augustine. The Church must have been the leading scriptorium during this period. Jerusalem fell to Saladin on 2nd October 1187, the sacristy of the Church of the Holy Sepulchre was looted and destroyed, and its libraries were destroyed. The leaves in MS 1776 more or less double our knowledge of crusader MSS, and were perhaps the first Latin books ever seen by the Saracens, who, instead of destroying them all, kept some for their vellum.

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The earliest known reference to the *Thousand and One Nights* is a 9th c. fragment, while the present MS is from the 12th c. collection where Egyptian fairy tales were included for the first time.

MS 1783

DEED IN WHICH SIMON DE GANDAVO, BISHOP OF SALISBURY, ALLOWS THE APPROPRIATION OF LAYCOCK CHURCH BY THE ABBEY, AT THE REQUEST OF SIR JOHN BLUT. MASSES AND ANNIVERSARIES WERE TO BE CELEBRATED IN THE CHAPEL IN THE CONVENTUAL CHURCH FOUNDED BY SIR JOHN AND MARGERIE, HIS LATE WIFE; 1/2 D WOULD BE GIVEN EACH YEAR ON HIS ANNIVERSARY TO 1000 POOR PEOPLE, 1 WOMAN WOULD BE ADMITTED EACH YEAR INTO THE COMMUNITY AT THE NOMINATION OF SIR JOHN AND HIS HEIRS. ENDORSEMENT BY R. DE TOPPECHYME, PUBLIC NOTARY
MS in Latin on vellum, Lacock, Wiltshire, England, 6 March 1311, 1 f., 22x35 cm, (16x29 cm), 24 long lines in a fine English court documentary script, decorated opening letter, 3 seals of mandorla form, 6.6x3,5 cm, 5,8x3,2 cm and 6,5x4,5 cm, of the Bishop of Salisbury (green wax), the Abbess, and the Convent (brown wax).

Provenance: 1. Augustinian Abbey of St. Mary, Lacock, Wiltshire (1311-); 2. Sir Thomas Phillipps, Cheltenham, Ph 32677 (-1872); 3. Katharine, John, Thomas and Alan Fenwick, Cheltenham (1872-1946); 4. Robinson Bros, London (1946-1981); 5. Sotheby's 13.4.1981:105g; 6. Quaritch, London, Dec. 1993.

Commentary: Lacock Abbey, a house of Augustinian canonesses, was founded in 1229 by Ela, heiress of William, Earl of Salisbury, and wife of William Longspée. The Bluet or Blut family of Lackham were notable benefactors.

MS 1784/1

LETTERS PATENT OF RICHARD II CONFIRMING THE GRANT OF THE MANOR AND HONOUR OF EYE BY QUEEN ANNE OF BOHEMIA TO SIR MICHAEL DE LA POLE, DATED 7 DECEMBER 7 RICHARD II, UNDER THE SIGN MANUAL OF THE ROYAL CLERK WALTHAM
MS in Latin with proper names in Middle English on vellum, Westminster, 7 December 1383, 1 f., 25x39 cm, (12x30 cm), 22 long lines in a formal English documentary script, uncompleted opening initial, decorative panel above the top line, endorsed in English in a 16th c. script, the Great Seal of England in green wax, showing the king enthroned, with counterseal.

Context: The present document is copied in the Eye cartulary, MS 1784/3, as text 75. For other documents concerning Eye, see MSS 1784/2-4.

Provenance: 1. Richard II, King of England (1383); 2. Michael de la Pole, Earl of Suffolk (1383-); 3. Quaritch, London, Dec. 1993.

Commentary: The Honour of Eye consisted of holdings of manors and land centred upon the town and castle of Eye, granted by the king to one of his chief barons in return for the provision of a number of armed knights at time of need. The Honour of Eye was one of the largest baronial estates

in England after 1066, with holdings in up to eight counties, assessed in Domesday Book as the second largest landholding in Suffolk. It was seized by the crown in 1370, granted to Richard II's queen, Anne of Bohemia in 1382. The present charter confirms the grant of the Honour in turn by Anne to Sir Michael de la Pole, on the understanding that he, in turn, grants the land to John Bacon, the King's secretary, recorded in MS 1784/2. That document appears in the calendar of Patent Rolls, p. 341.

MS 1816

ISIDORUS HISPALENSIS: ETYMOLOGIARUM SIVE ORIGINUM, LIB. XI, II:33-37 (DE AETATIBUS HOMINUM), III:5-7 (DE PORTENSIS)

MS in Latin on vellum, Germany, ca. 800, 1 partial f., 10x21 cm, originally 35x25 cm, single column, (10x17 cm, originally 26x18 cm), 12 lines (originally 28 lines), in pointed Anglo-Saxon minuscule, 11th c. annotations and a cross in margins.

Context: 2 ff. in Berlin: Staatsbibliothek der Stiftung preussischer Kulturbesitz, Lat. Fol. 445.

MSS 1816-1832 comprises the entire palaeography collection of the palaeographer Prof. Dr. Bernhard Bischoff (1906-1993). 65 ff. and fragments spanning 800-1600, and 40 uncatalogued early printed ff. and fragments.

Provenance: 1. Premonstratensian monastery of Arnstein, Limburg (-ca. 15th c.); 2. Stephan Beissel, Jesuit scholar (-1915); 3. Robert Wölflle, München (-1958); 4. Bernhard Bischoff, München (1958-1993); 5. Robert Wölflle, München (1993-1994); 6. Bernard Rosenthal, Berkeley, California, June 1994.

Commentary: Written in an Anglo-Saxon scriptorium in Germany. The earliest German witness to the text. The earliest surviving witnesses from elsewhere seem to date from mid 8th c.

CLA, Suppl, 1674.

Published: Sigrid Krämer: Der wissenschaftliche Nachlass von Bernhard Bischoff anlässlich seines 100. Geburtstages am 20. Dezember 2006. In: *Aevum, Rassegna de Scienze storiche linguistiche e filologiche*. Università Cattolica del Sacro Cuore, Milano, vol. 81, Maggio-Agosto 2007, pp. 621-628.

MS 1819

PASSIO ST. THEODORI MARTYRIS AMASEAE II 588:18 - 589:9, 589:17 - 31

MS in Latin on vellum, Freising, Bayern, 800-833, 1 partial f., 16x21 cm, single column, (13x16 cm remaining), 15 lines (originally 24 lines), in a fine Carolingian minuscule by the scribe Cundpato, initials in red.

Context: Other leaves from the same codex are at Koblenz: Staatsarchiv, Trier: Stadtbibliothek, and Frankfurt, and Kraus Cat. 100(1962):1, & Kraus List 199(1970):94.

MSS 1816-1832 comprises the entire palaeography collection of the palaeographer Prof. Dr. Bernhard Bischoff (1906-1993). 65 ff. and fragments spanning 800-1600, and 40 uncatalogued early printed ff. and fragments.

Provenance: 1. Monastery of Eberhardsklausen, near Trier (15th c.); 2. Stephan Beissel, Jesuit scholar (-1915); 3. Robert Wölflle, München (-1958); 4. Bernhard Bischoff, München (1958-1993); 5. Robert Wölflle, München (1993-1994); 6. Bernard Rosenthal, Berkeley, California, June 1994.

Commentary: The south German scribe Cundpato signed a Munich codex using Roman, Greek and Runic letters to show off his virtuosity. He was active in Freising from the first third until past the first half of the 9th c.

Published: Sigrid Krämer: Der wissenschaftliche Nachlass von Bernhard Bischoff anlässlich seines 100. Geburtstages am 20. Dezember 2006. In: *Aevum, Rassegna de Scienze storiche linguistiche e filologiche*. Università Cattolica del Sacro Cuore, Milano, vol. 81, Maggio-Agosto 2007, pp. 621-628.

MS 1822

BONIFACIUS VIII: LIBER SEXTUS DECRETALIUM, CUM GLOSSA ORDINARIA BY ACCURSIUS, LIB. VI, III, 7.6 - 7.8

MS in Latin on vellum, Bologna(?), Italy, 1st half of 13th c., 2 ff., 47x30 cm, 2 columns, (37x24 cm), 19 +32-34 lines (text), 2 columns, 80-81 lines (gloss) in a rounded Gothic book script of medium grade and quality of 2 sizes, 2-line decorated initials, illuminated initial C, in gold and colours with an animal's head.

Context: MSS 1816-1832 comprises the entire palaeography collection of the palaeographer Prof. Dr. Bernhard Bischoff (1906-1993). 65 ff. and fragments spanning 800-1600, and 40 uncatalogued early printed ff. and fragments.

Provenance: F. 1: 1. Quaritch, London, Dec. 1989.

F. 2: 1. Stephan Beissel, Jesuit scholar (-1915); 2. Robert Wölfle, München (-1958); 3. Bernhard Bischoff, München (1958-1993); 4. Robert Wölfle, München (1993-1994); 5. Bernard Rosenthal, Berkeley, California, June 1994.

Commentary: Location: Er begge arkene hos Q? 603 var notert at i Norge?

Published: Sigrid Krämer: Der wissenschaftliche Nachlass von Bernhard Bischoff anlässlich seines 100. Geburtstages am 20. Dezember 2006. In: *Aevum, Rassegna de Scienze storiche linguistiche e filologiche*. Università Cattolica del Sacro Cuore, Milano, vol. 81, Maggio-Agosto 2007, pp. 621-628.

MS 1835

DOCUMENT OR LETTER

MS in Latin on wood, Walbrook, London, early 2nd c., 1 tablet, 5x15 cm, 4-5 lines in old Roman cursive.

Context: 6 further wooden wax tablets from Walbrook, London, excavated in 1934 and 1953, now at British Museum, and 1 found in 1986, dated 14 March 118, is in Museum of London.

Provenance: 1. Walbrook, London (2nd c.-1934); 2. Found in the City of London (1934); 3. Quaritch, London, June 1994.

Commentary: A typical Roman wax writing tablet, used more than once, so the traces of lines are illegible, but single letters can be recognised (e.g. C and S). The 2 layers of writing can be seen on the wood where the metal stylus has penetrated the original wax covering.

British tablets are usually from the period 75-125 AD, but this may be an accident of survival, since wax tablets were used throughout the Roman period and for long afterwards. The Walbrook and Vindolanda tablets are the oldest group of written documents known from Britain. The Walbrook crossed the Roman city from north to south, joining the Thames at Vintry. Its banks were revetted with dumped material, including discarded writing tablets.

Roman wax tablets were usually made from silver fir (*abies alba*), not a wood native to Britain, but ideal for the purpose since it splits cleanly and evenly into boards ca. 10 mm thick.

The tablets were used for note-taking, for letters, and for legal documents.

The ORC and LRC, together with half-uncial, form the basis for the later national scripts in Europe, and examples are not recorded in any other known private MS collections, apart from The Schøyen Collection MSS 1706/1-2, 1720/1-6, and 1835.

MS 1932

BIBLE: ROMANS 1:1 - 6, LECTONARY, READING OF THE EVE OF THE NATIVITY, WITH FURTHER READINGS OF ISAIAH 62:1 - 4, AND MATTHEW 1:18 - 19, FOR USE IN THE EUCHARIST

MS in Latin on vellum, Germany?, ca. 900, 1 f., 22x16 cm, single column, (21x9 cm), 23 lines in a sloping Carolingian minuscule by an insular scribe, 8 lines of rustic capitals, letters in the 2 first words in large capitals in painted gold, 2 2-line initials, a full page initial F, in red with interlace ornament infilled with green and red.

Provenance: 1. Sam Fogg, London, Oct 1994.

Commentary: The stately, massive initial F, has a dotted outline of the insular style used by Irish and English scribes, probably one working in the scriptorium of a monastery in Germany founded by the Irish missionaries.

MS 1976

RECORD OF TESTAMENTARY CHARITIES BY DIFFERENT TESTATORS, MADE TO FREEBORN LEGITIMATE AND ILLEGITIMATE BOYS AND GIRLS IN SET PROPORTIONS BY AN ESTABLISHED CHARITABLE FOUNDATION, ACCORDING TO ROMAN LAWS OF SEPTIMUS SEVERUS. UNDER THE CONSULS POMPEIANO AND AVITO, AD 209. SECRETARY TO THE PRAETORIAN PREFECTS -, OFFICIAL IN CHARGE OF THE DEATH DUTIES OFFICE, - MS in Latin on bronze, Spain or South Italy, 209, 1 partial plaque, 22x15 cm, single column, (22x15 cm remaining), 13 lines in a transitional script between square and rustic Latin capitals.

Context: Such charitable foundations are quite well known from Italy in the 2nd c., but there is only one hitherto known from Spain, from Sevilla.

The donor may be a known official who come from Venafro in south central Italy. If so, the tablet comes from Venafro.

Provenance: 1. Private collector, Spain (until 1994); 2. Quaritch, London, Dec. 1994.

Commentary: The surviving bronze law tablets are central to the study of Roman law. Although most of the texts consist of very small fragments, they nonetheless constitute the single most important source modern scholars have for the rules, procedures, and application of Roman law before the codifications of the late Empire.

Published: R.S.O. Tomlin: An early third-century alimentary foundation: *Zeitschrift für Papyrologie und Epigraphik*, 129(2000):, pp. 287-292.

MS 2081

BIBLE: 2 TIMOTHY 2:12 - 18; THEODORI EPISCOPI MOPSUENSTENI: COMMENTARII IN EPISTOLAS PAULI

MS in Latin on vellum, Corbie region, France, 750-800, 2 ff., 30x25 cm, single column, (26x19 cm), 27 lines in a very fine Merovingian minuscule, running titles in 12th c. script, headings in large red uncials, several initials in pale red or brown.

Context: From the same MS as CLA Addenda no. 1878, and Sotheby's 22.06.1999:14.

The Latin text of Theodore of Mopsuestia, with inserts from Ambrosiaster for the gaps, is known in 2 earlier MSS and 2 fragments from a third copy only. They are 1. British Library Harley MS.3063, written at Corbie, 750-800, 2. Vatican, Vat.Lat.340 (a flyleaf) and Bibliothèque Nationale ms.lat. 17177, fols.5-12, all from the same 8th-9th c. copy in Anglo-Saxon minuscule from the library of Corbie, and 3. Amiens, Bibliothèque Municipale mss.87-88, written at Corbie in Maudramnus minuscule, ca. 800. The present MS stands half way between Harley MS 3063 (750-800), and Amiens mss.87-88 (8th-9th c.), both made at Corbie. The present MS is probably the copy of one and the exemplar of the other.

Provenance: 1. Bookbinder, Lyon (1525); 2. Sotheby's 5.12.1995:7.

Commentary: The 12th c. running titles, shows that the owners were still using the book, and more important, could still read Merovingian cursive script 400 years after its suppression.

Published: The text is published by H.B. Swete: *Theodori Episcopi Mopsuesteni*, vol. II. Cambridge, University Press, 1882.

MS 2785

LIVES OF THE SAINTS PRAXEDES AND SYMPHOROSA AND HER 7 SONS, AND THE PASSION OF ST. APOLLINARIS

MS in Latin on vellum, Southern Italy, ca. 1100, 1 f., 56x37 cm, 2 columns, (42x27 cm), 37 lines in a fine regular Beneventan minuscule, capitals touched red, small entwined dragon initials, 2 large

interlaced dragon initials with ribbons of yellow and red ending in beast-heads of blue and green and with a central creature.

Provenance: 1. Benedictine convent in Penne (16th c.); 2. Christie's 2.6.1999:21.

Commentary: E.A. Lowe cited only one MS larger than the present leaf, and another, also a Saints' Lives, of similar size.

The present MS is included in the following listings of Beneventan MSS:

V. Brown: A second New List of Beneventan Manuscripts (III), *Medieval Studies*, LVI, 1994, p. 313.

F. Bianchi & A. Magi Spinetti: *Bibliografia dei manoscritti in scrittura Beneventana* (Roma 1995), iii, pp. 28 & 187.

Søk: Sseqs, Rap.: rshortdescrfile 41 04.08.2008