

Original Documents.

THE GIFTS OF ÆTHELWOLD, BISHOP OF WINCHESTER (A.D. 963—984), TO THE MONASTERY OF PETERBOROUGH.

From a Transcript by the late Mr. J. M. KEMBLE, from a Register in the Library of the Society of Antiquaries, and communicated by the Very Rev. CANON ROCK, D.D.

THE rule of the first monarch of Albion, Edgar, emphatically styled *Basileus* or Emperor of the Anglo-Saxons, has deservedly been held in remembrance as the most remarkable crisis, probably, in the earlier annals of our country. The accession of the youthful sovereign occurred at a period when oppression and misrule—the miseries of piratical rapine from without and of internal anarchy—had brought the nation very low; to these evils succeeded, through the vigorous councils and wise policy of Edgar the Pacific and of his ministers, an interval of comparatively felicitous tranquillity. The rapacity of the plundering Northmen had long extinguished the greater number of the monastic establishments, which at an earlier period attained to so flourishing a condition, and had relaxed the sinews of ecclesiastical discipline. The richly-endowed monasteries had fallen into woful decay; their deserted possessions were by degrees distributed amongst the neighbouring thanes, and all endeavors to reanimate the monastic order had hitherto proved unavailing.

The calamities of devastation by the Danes, which fell so heavily in the ninth century upon East Anglia and the important conventual houses of the Fen district, had destroyed the establishments at Ely, Thorney, and Croyland. Peterborough—in early times known as Medeshamstede, from the meadows, probably, which there lie on the margins of the river Nen—had been totally laid waste in 870. It were unnecessary to offer any notice of the origin or previous history of that monastery; they have been set forth by one of the ablest writers on the early church history of our country, and his memoir, delivered at the meeting of the Institute at Peterborough in 1861, has been printed in this Journal.¹ After an interval of a century Croyland was restored by Thurkytel, and perhaps owing to his example, as Mr. Stubbs observes, Æthelwold directed all his energies to rear again the other great monasteries of East Anglia from their ashes. One of the earliest measures after the accession of the youthful Edgar had been the recall of the exiled abbot of Glastonbury, Dunstan, whose counsels essentially contributed to establish a sound and vigorous government. Amongst other persons of prominent influence were Oswald, Dunstan's successor in the see of Worcester, and Dunstan's favorite disciple Æthelwold, promoted to that of Winchester. With their active co-opera-

¹ The Foundation and Early Fasti of Peterborough, by the Rev. W. Stubbs, Arch. Journ., vol. xviii. p. 194.

tion Dunstan undertook to raise the monastic establishments from their ruins; Edgar was induced to sell or grant the lands which had fallen to the Crown after the extinction of the monks, whilst of those which had come into private hands part was recovered by purchase, and still more by voluntary restitution.

The renovation of Medeshamstede by Æthelwold presents perhaps the most characteristic feature of this great ecclesiastical crisis. The story is related with minute detail by Hugo Candidus, who probably had access to authentic materials.² St. Æthelwold had been admonished by a vision to repair towards the midland parts of England until he should find a certain ancient monastery of St. Peter in ruins; this he was directed to renovate. He first reached Oundle (*Undala*), and, supposing it to be the site indicated, he there began to build; but being warned to proceed further, at length his steps were guided to the vestiges of the monastery, and to the church, converted into a stable for cattle. In grief that so fair a temple of God should be brought to such unseemly decay, he forthwith set himself to clear out the site; and, having ascertained the magnitude of the work before him, he returned to Winchester to make suitable preparations. We must refer the reader to the circumstantial narrative of the monk of Peterborough; it may suffice here to mention that the bishop's prayers for divine help, and especially that the hearts of Edgar, his consort, and nobles might be disposed in favor of the work, having accidentally been overheard by the queen, her interest was aroused and Edgar was readily prevailed upon to supply ample means for the restoration. Shortly after, the king with his chancellor and courtiers visited the ruins of Medeshamstede, and numerous precious gifts were offered towards the work. Through the royal bounty the monastery was completed in A. D. 970, the chancellor becoming the first abbot. Thenceforward the place appears to have received the name of Burch or Burg—*Burgus Sancti Petri*. Of the munificence of Edgar ample evidences have been preserved in the ancient register of Peterborough, the *Niger Liber*, now in the library of the Society of Antiquaries. The same venerable volume, which by the courteous permission of the Council of the Society was once more brought back to Peterborough on the occasion of the meeting of the Institute at that place, contains also a record of the precious gifts of the Bishop of Winchester, through whose exertions the revival of the monastery had been achieved.³

It must be observed that the subjoined document consists only of a portion of the entry in the *Niger Liber*. The "Donationes Æthelwoldi Episcopi" included lands and possessions in various places there detailed, as may be seen in the Monasticon, where the entire record has been

² Hist. Angl. Script., ed. Sparke, p. 16. Hugo Candidus is supposed to have lived in the times of Henry III.

³ Two ancient Registers of Peterborough were presented to the Society of Antiquaries by the Earl of Exeter in 1788. They were unknown to Bishop Tanner and to Dugdale. The oldest of these, some parts of which are of the twelfth century, is a folio volume, and has this memorandum on the first leaf in a later hand: "Iste liber vocatus *Niger*

Liber, Anglice the Blacke Bowke." It is marked No. 60 in the Society's Catalogue of MSS. An index of the more interesting entries in this register is given in the Monasticon, Caley's edition, vol. i. p. 372. This precious MS. contains a Chronicle from 1022 to 1295, edited for the Camden Society by the late Mr. Stapleton, with an appendix of extracts relating to the manors and possessions of the Abbey.

printed.⁴ We have here extracted the portion only relating to ornaments and appliances of sacred use, with an inventory of books, twenty in number, the precious nucleus of that almost unrivaled library which Peterborough in after times possessed, consisting of upwards of 1700 MSS., and of which Gunton has printed a *Matricularium* or catalogue, without date, frequently cited in the following notices. These two brief portions are interesting as almost the earliest evidences of their class; and their republication, it is hoped, requires no excuse when it is considered that they are given in the *Monasticon* unaccompanied by any explanatory comment on the illustrations which they present of sacred usages, and also of literary history, in Anglo-Saxon times.

We have, moreover, very gladly availed ourselves of the friendly communication by Canon Rock of the transcript used in printing the following document. It appeared to possess a special interest, having been taken from the *Niger Liber* by the hand of our lamented friend Kemble, who has printed only the introductory sentences in his great work.⁵ Had his life been spared to complete an extended edition of the *Codex Diplomaticus*, according to the intention announced in this *Journal* shortly before his decease, that valuable work being, as he observed, "no longer to be obtained except at an extravagant price,"⁶ the extracts from the Black Book of Peterborough, with numerous other precious materials which he had selected, would doubtless have been ere this printed.

In the enumeration of objects of sacred use, ornaments, vestments, and the like, one of the earliest lists of church appliances which have come under our notice, we find first an *Evangelary* or *Textus*, emphatically designated Christ's Book; the binding or *theca* was enriched with silver; also three roods or crosses. So likewise amongst Bishop Leofric's gifts to the church at Exeter, c. 1050, we find "ij. mycele Cristes bec gebonede," that is, probably, in bindings with sculptures in ivory. Of the costly decorations in which the books of the Gospels were anciently encased numerous descriptions might be cited, such as the *Inventory of the Treasures of Christ Church, Canterbury*, printed by Dart, App. p. xvii. In the epitaph of Wilfred, Bishop of Hexham at the close of the seventh century, amongst his benefactions it was recorded that he caused the Gospels to be written in gold and "*thecam e rubilo his condignam condidit auro.*" Bede, *Hist. lib. v. c. 19*.

The gifts of Bishop Æthelwold next described consist of candlesticks, doubtless for the altar, one pair of silver and another gilded. In regard to the use of lights in ritual observances among the Anglo-Saxons, we may refer to the valuable treatise by Canon Rock, *The Church of our Fathers*, vol. iii. part 2, p. 107. The silver "storcille" was, as he informs us, a thurible;⁷ the term occurs in the Anglo-Saxon version, *Lev. x. 1*; *Numb. xvi. 6*. A "water fet" of brass is mentioned, with another of more precious material; these were *situlæ*, stoups or fats for the holy water, the use of which is found amongst the earliest rites of the Anglo-Saxon church. Pope Gregory directed St. Augustine to hallow the fanes of pagan idolatry by aspersion with holy water.⁸ With silver bells, chalices and patens, the

⁴ Dugdale's *Monast. Angl.*, Caley's edit., vol. i. p. 382.

⁵ Kemble, *Codex Dipl.*, tom. vi. p. 101.

⁶ *Arch. Journal*, vol. xiv. p. 59, note.

⁷ See the form of a censer of this

period in St. Æthelwold's *Benedictional*, *Archæologia*, vol. xxiv. pl. 20.

⁸ *Ancient Laws of England*, ed. Thorpe, vol. ii. p. 58; Dr. Rock's *Church of Our Fathers*, vol. iii. part 2, p. 111.

list contains a remarkable item,—a “silver pipe.” We have here an evidence of the ancient liturgical practice observed amongst the Anglo-Saxons, and likewise in other countries, in the administration of the Eucharist; each communicant drank of the hallowed contents of the chalice, not by putting his lips to its brim, but through a pipe of precious metal, ivory, or glass, termed *sipho*, *calamus*, *pipa*, *canna*, or *fistula*. This usage continued in England until communion under both kinds ceased to be given to the laity. Mention of gilded *cannæ* occurs amongst gifts to the church of Autun in the sixth century. Leofric, Bishop of Exeter, A. D. 1050—1072, presented also to his cathedral, amongst numerous sacred vessels and vestments, three silver chalices and “j. silfren pipe.”—Kemble, Cod. Dipl. t. iv. p. 275. Roger de Hoveden likewise enumerates “*fistulas*” amongst sacred appliances distributed to the principal churches and monasteries by William Rufus, in pursuance of the last wishes of the Conqueror, his father. The subject of this ancient Eucharistic rite has been fully treated by Dr. Rock, Church of Our Fathers, vol. i. p. 161.

The Peterborough inventory then proceeds to the enumeration of vestments, hangings, &c. With the chasubles and copes occurs “j. roc,” which Dr. Rock explains as a tunicle for the sub-deacon, and “xj. subumbrale,” a term which he considers to signify a long garment worn under the alb, and usually called *subucula* or *poderis*, a linen robe which the priest put on over his common dress when he celebrated mass.⁹ The use of the *subucula* was enjoined by the canons enacted in the reign of Edgar.¹ The word “pistol clapas,” Dr. Rock explains as “coverings for the Book of the Epistles to be read at high mass:” the Book of the Gospels was pre-eminently called Christ’s Book and distinguished, as a mark of higher honor, by a binding of gold or silver set with jewels, as shown in this very document. The *Textus*, as the Book of the Gospels was called even to a late period, was usually preserved in a gold or silver case. These “pistol clapas” were called forels at a later time and are still in use.³ We next find “offrine sceatas.” These were sometimes of silk, but commonly of linen; they were used whenever any object was to be carried solemnly to the altar; especially, for instance, on Maunday Thursday when the vases with the three oils were brought by the acolytes to be hallowed. See Ducange, v. Offertorium. “Linen web to albæn,” as Canon Rock supposes, were apparels for albs; and “blace rægl cæsternisce” may signify black embroidered garments. In Ælfric’s Glossary we find the term “Cæsterwyrhta; Polymitarii,” an embroiderer. Amongst Bishop Leofric’s gifts to Exeter Cathedral in the eleventh century occur, as in this list, hangings, “ij. wahl-ræft,” and likewise “rieg-hrægel, setl-hrægel,” dorsers and

⁹ Church of Our Fathers, vol. i. p. 460.

¹ Ancient Laws and Inst. of England, ed. Thorpe, vol. ii. p. 250.

² Compare, however, the list of Bishop Leofric’s gifts to Exeter, in which we find, with five complete mass vestments, two dalmatics, and “ijj. pistolroccas,” probably tunics for sub-deacons. The peculiar forms of the chasuble and other vestments, and also of hangings, altar coverings, and the like, at the period, are illustrated in a very interesting manner in the Benedictional written for Bishop

Æthelwold by his chaplain Godeman. See Archæologia, vol. xxiv. plates 3, 29, 30, 32, the latter possibly representing the Bishop himself in a church.

³ Sometimes, however, the Book of Epistles was bound in silver and called *Textus*, as in an Inventory of the ornaments in the church of Salisbury, A.D. 1214, in which we find—“Texti ij. ex utraque parte cooperti argento quorum unus continet Evangelia et alius Epistolas.”

coverings for seats, "v. pællene weofod-sceatas"—altar coverings of purple, of pelt or skins.⁴ Kemble reads "wællene," probably for wyllene, woollen. Cod. Dipl. t. iv. p. 275.

Æthelwold, it will be observed, gave to Peterborough a considerable donation of bells, of which ten are described as hanging bells; seven were hand-bells.⁵ In Ælfric's catalogue of church appliances we find, "Clocca, belle; Tintinnabulum, litel belle; Campana, mycel belle." It may be remembered that Æthelwold, like his great master, Dunstan, was a skilful fabricator of bells. We learn from the Abingdon Register that he placed in that monastery two bells made by his own hands, with two of larger size made, as affirmed, by Dunstan. Æthelwold's master-piece of mechanism was a *rota tintinnabulis plena*, the harmonious sounds of which excited the worshippers to devotion. Cott. MS. Claud. B. vi. f. 84.

Horns occur frequently amongst ornaments and rare or precious objects presented to churches and suspended near altars or elsewhere. Six are found amongst Æthelwold's gifts to Peterborough, four of them ornamented.⁶ Bishop Leofric presented four "hornes" to Exeter Cathedral about A. D. 1060, with bone or ivory goblets, and six "mæsene sceala," possibly the brass hanging basins of which highly-enriched examples occur of the Anglo-Saxon period. These *gabatae*, with crowns, large horns, for the most part probably of ivory, and sculptured, also ostrich's eggs frequently attributed to the fabulous griffin or grype, are constantly represented suspended in churches, as seen in early illuminations. The horns not uncommonly served to contain relics; occasionally they had been drinking vessels, such as the precious "*cornu vinacium*" given by Harold to Waltham Abbey and carried away to Normandy by the Conqueror. Such horns appear frequently in convivial scenes in the Bayeux Tapestry. In perusing the subjoined list of Æthelwold's gifts, the supposition is not inadmissible that some of them may have been the work of his own hand. Like St. Dunstan, he cultivated music and the arts, and is said to have been skilled in all metal works. During the time that he was abbot of Abingdon, before he was raised to the see of Winchester, he made an elaborate *tabula* of silver of the value of 300*l.*, long preserved by the monks of Abingdon as their greatest treasure. Of his munificence and taste as a patron of art, the Benedictional written for him by his chaplain, Godeman, afterwards abbot of Thorney, is also an evidence. That sumptuous volume, executed in this country between A. D. 963 and 984, partly written in burnished gold with large illuminations of singular beauty, is now in the possession of the Duke of Devonshire; it was the subject of a valuable

⁴ See in St. Æthelwold's Benedictional, Archæologia, vol. xxiv. pl. 32, a dark violet altar-covering with a gold bordure.

⁵ It is interesting to examine the contemporary illumination, probably intended to portray St. Æthelwold, in his Benedictional, Archæologia, vol. xxiv. pl. 32. He appears standing before an altar in a church, of which a little tower is seen above with several bells.

⁶ A charter of Æthelstan to Durham, printed in the Monasticon, mentions "quatuor magnas campanas, et 3 cornua auro et argento fabricata." In the Reg. Roffense it is recorded that the Con-

queror on his death-bed gave "proprium suum cornu eburneum." See also the Inventory of St. Paul's, London, printed by Dugdale, under the heading, "Ciphi et Cornua," and the list of ivory horns containing relics which were appended "sub trabe ultra magnum altare" at Christ Church, Canterbury. Cott. MS. Galba E. iv. f. 127. Examples have been preserved at York Minster and elsewhere. A large golden ink-horn appears in Æthelwold's Benedictional, in the miniature of St. John the Evangelist, Archæologia, vol. xxiv. pl. 14.

dissertation by the late Mr. Gage Rokewode published with numerous facsimiles in the *Archæologia*, vol. xxiv. p. 1.

The subjoined list of books is not the least curious portion of the document to which, through the kindness of Canon Rock, our attention has been called. Though brief and more than commonly obscure through the concise terms in which the titles of the various MSS. are given, it well deserves notice as one of the earliest of the illustrations of the state of literature in our country in Anglo-Saxon times. Alcuin's poetical description of Archbishop Egbert's library at York in the eighth century, the brief list of the library of Athelstan, a scientific scholar in the following century, preserved in a MS. in the British Museum,⁷ and the very curious enumeration of Bishop Leofric's donations to Exeter, about A.D. 1050,⁸ to which frequent reference has been made in the foregoing observations, are amongst the most remarkable evidences of their class hitherto noticed. We cannot close these observations without regret that the sudden decease of our lamented friend Mr. Botfield has deprived us of the contribution to the history of Literature promised in the works on Early Conventual and Private Libraries in the Middle Ages upon which he had long been engaged, and of which he had given a valuable earnest in his volume of *Catalogues of the Libraries of Durham Cathedral and Hulne Abbey* edited for the Surtees Society.

It is with much pleasure that we express thanks to Mr. Thorpe, by whom the translation of the following extracts transcribed by our friend Kemble has been kindly supplied. We have alluded to the sad cause of our disappointed expectation of an enlarged edition of the *Codex Diplomaticus* with translations of the Anglo-Saxon portions. Some amends it was hoped might ere this have been afforded in the promised volume of charters from the reign of Æthelbert of Kent, A.D. 605, with translations, a complement to the *Codex*, to which the learned editor of the "Laws and Institutes of England" has devoted many years. On a former occasion we invited attention to Mr. Thorpe's work as ready for the press, awaiting only encouragement from those who ought to take lively interest in the monuments of our early history.⁹ We may now state with satisfaction that the publication of his *Diplomatorium Anglicum Ævi Saxonici* may speedily be anticipated, through the generous aid of one whose noble liberality in regard to National Antiquities is well known, but pre-eminently in the rescue of the precious "Faussett Collection," of which he is the fortunate possessor.

NOTES ON BOOKS GIVEN BY BISHOP ÆTHELWOLD TO PETERBOROUGH.

1. Bede in Marcum.—The voluminous writings of the Venerable Bede are those, as might be supposed, of most frequent occurrence in catalogues of our early monastic libraries. Of his "Expositio evangelii secundum Marcum" Pits specially cites MSS. in the collegiate libraries of Baliol and Merton. It has been printed in the collections of the Works of Bede.

⁷ Cott. MS. Domit. A. 1.; f. 55 v°. See Mr. Wright's *Biog. Brit. Lit.*, published by the Roy. Soc. of Literature, Ang. Sax. Period, p. 38.

⁸ Kemble, *Codex Dipl.*; t. iv. p. 274, from Harl. MS. 253, f. 125 b.; MS. Bodl. Auct. D. 2, 16. The list is also preserved

at Exeter, in the Exeter Book, and a copy is in Add. MS. 9067. See *Mon. Angl.*, Caley's edit. vol. ii. p. 528.

⁹ *Arch. Journ.* vol. xix. p. 192. See the recent correspondence in *Gent. Mag.*, 1864, vol. i. pp. 85, 222.

2. *Liber Miraculorum*.—This may have been the treatise by Bede “De septem mundi miraculis libellus,” Pits, p. 137; to the same learned writer is attributed a treatise, “*De miraculis S. Cudberti*,” and the like of the miracles of St. Patrick. Canon Rock, however, suggests that this *Liber* may have been the work of St. Gregory the Great mentioned by Bede, Hist. Eccl. lib. iii. c. 1, and comprising the miracles of the saints in the form of dialogues.

3. *Expositio Hebreorum nominum*.—Pits assigns to Bede the “Interpretationes nominum Hebræorum et Græcorum in Sacris Bibliis. lib. unum. *Has apprehendens vel apprehensio*.” It has been printed in the early editions of Bede’s Works, but we are indebted to Dr. Rock for the observation that this treatise was in fact written by Remy a monk of St. Germain d’Auxerre, c. A.D. 908. In the *Matricularium Librariæ* of Peterborough occur “Interpretationes Bedæ de quibusdam nominibus Hebraicis;—Expositio Hebraicorum nominum secundum Alphabetum;—Significationes quorundam nominum secundum Alphabetum.” Gunton, App. pp. 178, 197, 205. A work, however, with a similar title is attributed to St. Jerome which is found in the same catalogue,—“Hieronymus de Interpretationibus Hebraicorum nominum.” Ibid. p. 174.

4. *Provisio futurarum rerum*.—Canon Rock remarks that this may have been some moral treatise or exhortation to a good life and provision for the future by laying up treasures where neither moth nor rust doth corrupt, in reference to Matt. vi. 19, 20.

5. *Augustinus de academicis*.—This was doubtless the treatise entitled, “*Contra Academicos*,” in three books; it is mentioned by Cave and other writers and has been printed in the works of St. Augustine.

6. *Vita sancti Felicis metrice*.—St. Felix the Burgundian, the apostle of the East Angles, who was ordained bishop by Honorius, Archbishop of Canterbury, and by whom their exiled prince Sigebert had been baptised in France, is probably the saint whose metrical legend is here intended. He established his see at Dunwich in Suffolk, and died A.D. 646. St. Felix is spoken of by Bede, Hist. Eccl., lib. ii. c. 15; by Malmesbury, and Barth. de Cotton, Wharton, Ang. Sac., t. i. p. 403; his life is given in Capgrave’s *Nova Legenda*. His relics were removed from Dunwich to Ramsey in the time of Canute. In the *Matricularium* of the library at Peterborough, before referred to, several lives of saints are enumerated, described as “metrice compositæ,” “versificæ,” &c., but I have failed in the search for that of St. Felix. This MS., however, the gift of St. Æthelwold, may have been there preserved through troublous times until the Dissolution. Amongst the volumes, fifteen only in number, mentioned by Leland as in the “*Bibliotheca*” at Peterborough, occurs “*Vita Felicis eleganti carmine scripta*,” and likewise “*Vita S. Eustachii carmine heroico*,” which may have been the identical copies given by the Bishop of Winchester to the monastery, as appears in the list under consideration. See No. 8, *infra*. It is believed that Felixstow or Flixtow in Suffolk was named from St. Felix, who established schools there with the encouragement of Sigebert.

7. *Sinonima Isidori*.—Amongst the numerous writings of the learned Bishop of Seville (A.D. 596—636) were Meditations and Moral Precepts, usually entitled “*Soliloquia*,” of which several copies so described existed in the Peterborough Library, according to the *Matricularium* printed by Gunton, App. pp. 177, 180, 215. This work was, however, not uncommonly entitled *Synonyma*, as we are told—“*quia eadem res aliis aliisque verbis repetita inculcatur.*” The first edition printed at Mersbourg in 1479 and likewise that printed at Antwerp in 1488 were thus entitled. It has been repeatedly published. An Italian version appeared at Venice in 1570. See Fabric. Bibl. Med. Lat., Brunet, &c.

8. *Vita Eustachii*.—St. Eustasius or Eustachius was abbot of Luxen, one of the monasteries founded in the mountains of Lorraine by St. Columban, whose disciple he was. He succeeded that great teacher, A.D. 611, and died 625. Amongst the voluminous works of Bede Pits has given “*Vitam S. Eustasii Abbatis, lib. unum,*” commencing with the words—“*Venerabilis Eustasius disci.*” His Life, however, as Canon Rock informs us, has probably been incorrectly thus attributed; it was written by a fellow-monk Jonas, and is given by Mabillon, and also by the Bollandists, Acta SS. March 29. The Life, however, of which a MS. was bestowed by Æthelwold on the monks of Medeshamstede, appears to have been in verse, if we may accept the supposition already stated (see No. 6, *supra*), that the MS. had been preserved, and was actually that found by Leland in their library and described in his brief list as “*Vita S. Eustachii carmine heroico.*” Coll. vol. iii. p. 28.

9. *Descidia parisiace polis*.—We have sought in vain to identify the treatise here designated, without mention of the author, by this singular title which seems to signify, The idleness or luxurious indulgence of the city of Paris. The Græcism, *polis* for *urbs*, occurs in Elmham's Life of Henry V., edit. Hearn, p. 185. See also other examples of the use of the word in Ducange, ed. Henschel. Æthelwold had been eagerly desirous to visit France and to profit by the learning in the schools and monasteries which flourished in that country. On his request, however, for permission to leave England it was refused by Edred, who was unwilling that his kingdom should lose so learned and eminent a scholar. It might almost be imagined that the treatise had been placed before Æthelwold to dissuade him from his purpose of resorting to Paris.

10. *Medicinalis*.—It were in vain to attempt, no author's name being mentioned, to form a conjecture what the treatise here intended may have been. We find in the Peterborough *Matricularium* certain MSS. enumerated thus :—“*Ars Medicinalis*;—*Rasis, et Almasor Autores*—per x. libros de Physica;—*Liber Matthæi Platearii de simplicibus medicinis* ;” also an *Antidotarium* with other medicinal treatises. Gunton, App. pp. 187, 188. These particulars are not without interest as showing the resources connected with the healing art in monastic establishments. Their nature and extent are more fully shown in the ancient Durham Catalogue, xii. cent. edited by the late Mr. Botfield for the Surtees Society. See in that volume, at p. 7, the curious list of books “*quos Magister Herebertus Medicus dedit Sancto Cuthberto.*”

11. *De duodecim abusivis*.—This may probably have been the treatise

"de duodecim abusionibus sæculi" which appears to have been in very high estimation, and has been attributed to two most eminent ecclesiastical writers, St. Cyprian and St. Augustine. MSS. occur in the Peterborough *Matricularium Librariæ*—"Tractatus Cypriani de xij. abusivis seculi" (Gunton, App. p. 181). "Versus de duodecim abusionibus clericalibus: Versus de duodecim abusionibus seculi" (p. 205); "Tractatus de duodecim abusionibus seculi metricè compositus" (p. 207); "Versus de xij. abusionibus" (p. 212); "Augustinus de xij. abusionibus" (p. 218). We find also "Tractatus de xij. abusionibus claustris: Tractatus de xij. abusionibus seculi" (p. 217). In the Catalogue of the Lambeth MSS. are enumerated copies of St. Augustine's work "de xij. abusionibus,—de xij. abusibus seculi," &c. (pp. 212, 214, 218). The treatise "de duodecim abusionibus sæculi,"—"tractatus perperam Cypriano et Augustino adscriptus" (in prose), may be found amongst "opuscula vulgo ascripta S. Cypriano"; S. Cæcili Cypriani Opera, stud. Baluz., Paris, 1726, p. cclxxv. It appears that there existed a work with a similar title, in verse, which may have been only a metrical paraphrase of the favorite moral composition attributed to the learned Bishop of Carthage.

12. Sermo super quosdam Psalmos.—It were in vain to attempt to identify this amongst the numerous discourses upon various portions of the Psalter, and the "Sermones diversi," occurring continually in the Peterborough Catalogue. Leland found there in the library a MS. of "Girardus Cameracensis super Psalterium."

13. Commentum Cantica Canticorum.—The Song of Solomon was a favorite theme amongst the early and mediæval commentators on Scripture. Here, again, no author being named, we are unable to identify the gift of Æthelwold. Bede wrote a work in seven books on the Canticles "contra Julianum expositionem." Of the "expositio Bernardi super Cantica Canticorum" a copy existed in the Peterborough library. Gunton, App. p. 184. Other treatises on the same portion of Scripture occur *ibid.*, p. 190, and likewise one by a monk of Croyland,—“Robertus Tumbley super Cantica Canticorum” (p. 176), doubtless the same MS. which was noticed by Leland in his brief note of the contents of the Peterborough Library, “Robertus de Tumbleia super Cantica.” Coll. vol. iii. p. 31. He cites also a copy which existed in the library at Croyland. Pits was unable to ascertain the period when this writer lived; it were almost needless to observe that it was doubtless much later than the date of the document under consideration.

14. De Eucharistia.—The *Matricularium* of the Peterborough Library gives us a MS. entitled "Tractatus de Eucharistia et aliis festivitatibus anni." Gunton, App. p. 216.

15. Commentum Martiani.—We have sought in vain to identify this work satisfactorily. The voluminous writings of Martianus Capella, sometimes styled the Carthaginian, who flourished in the fifth or according to some in the third century, were highly esteemed. They have been frequently printed. He wrote a kind of encyclopedia in prose and verse mixed, entitled *Satyricon*, and treatises on the liberal arts, Grammar, Geometry, Astronomy, Music, &c. See Fabricius, Bibl. Lat. lib. iii. c. xvii., and

Brunet, v. Capella. In the Inventories of the library of Exeter, in 1327 occur—"Marchianus de vij. Artibus;—Liber Marciani";—and in 1506—"Martianus Grammaticus." Lives of the Bishops of Exeter by the late Rev. Dr. Oliver, pp. 308, 367. We have failed to find any treatise by Martian with the title "Commentum." Leland, however, found in the library at Worcester the "Commentarii Duncaht, pontificis Hiberniensis, super libros Martiani Capellæ, opus eruditum." Coll. vol. iii. p. 268.

16. Alchimi Aviti.—St. Avit, Alchimus Avitus, or Alcimus Ecditius, was bishop of Vienne in Dauphiny, A.D. 490; he died in 525, distinguished for piety and learning. His writings rank highly amongst works of the Christian Poets; they form six books consisting of short poems on the Creation, the Fall, the Deluge, and the Passage of the Red Sea; also an epistle in 800 verses on Chastity, addressed to his sister St. Fuscina. In the enumeration given by Alcuin of the principal authors whose works were in the rich library at York collected by Bishop Egbert (A.D. 735—766), mention occurs of the poets then most in esteem, Sedulius, Juvencus, Alcimus,¹ Clemens, Prosper, and others; these are placed even before the classical writers, Virgil, Statius, and Lucan. The poems of Avitus—"De origine mundi, De peccato originali, De sententia Dei,"—present, as Guizot has observed, striking features of analogy with Milton's *Paradise Lost* in their general conception and in some remarkable passages.² The Poems of St. Avitus were first published in 1507; numerous editions in that and the following century, with the comments of learned theologians, show the great esteem in which those writings were held. The best edition is that by Sismondi, Paris, 1643. See Brunet.

17. Liber differentiarum.—In the *Matricularium Librariæ Monasterii Petriburgensis* printed by Gunton, App. p. 218, c. xiv., occurs "Liber differentiarum Isidori." Of the treatise by the learned Bishop of Seville "de differentiis sive proprietate verborum" see Fabricius, tom. iv. *Bibl. Med. Lat.* In the same Catalogue, Gunton, p. 206, another MS. is mentioned which has a somewhat similar title—"Versus differentiarum;—Tractatus de Physica," with other miscellaneous writings. There occurs, moreover, amongst the miscellaneous writings attributed to Bede, a treatise entitled "De differentiis vocabulorum" which may possibly have been the work here intended. Pits, p. 138.

18. Cilicius Ciprianus.—It has been suggested with considerable probability that the author here intended may have been the eminent Father of the Latin Church, Cæcilius Cyprianus, Bishop of Carthage, A.D. 248. There can be little doubt that the voluminous writings of St. Cyprian were known in this country at an early period. The treatise "de xij. abusivis seculi" attributed to him has already occurred in the list before us. See No. 11, *supra*.

19. De litteris Grecorum.—We have sought in vain for any treatise thus

¹ Alcuin, de Pontif. et SS. Eccl. Ebor. Gale's *Scriptores*, p. 730. The name is printed *Alcuinus*, but it is obviously improbable that the author of the poem would place his own name or writings in

this category of precious books which had been committed by Egbert to his charge, as he there states.

² Hist. de la Civilisation en France, tom. ii. p. 66, third edit.

entitled. In the Peterborough *Matricularium* we find a MS. called "Græcismus;" Gunton, App. p. 190; in one of the Durham Catalogues also, A.D. 1395, under *Libri Grammaticæ* is "Liber Græcismi;" and elsewhere "Liber de Præpositionibus Græcis." Catal. Vet. Ecc. Dun. pp. 49, 111. It has indeed been alleged that some partiality for the study of Greek was shown in Anglo-Saxon times, and that many Greek words and phrases were interpolated by Archbishop Theodore, a native of Tarsus, by his friend Abbot Adrian, an African well skilled both in Greek and Latin, and by their scholars. Bede, Aldhelm, Johannes Scotus, and other eminent writers, were no doubt versed in the Greek language, but it is remarkable that rarely if ever is any Greek MS. found in early lists of libraries; Mr. Hunter observes in the Preface to his treatise on English Monastic Libraries, that "a Greek or Hebrew MS. of the Scriptures is not found in Leland's Notes, or, I believe, in any of the Catalogues. In Wetstein's Catalogue of MSS. of the New Test. only one, cod. 59, is traced into the hands of an English community of religious." The library formed by Egbert at York in the eighth century, and of which he writes to Charlemagne, contained Greek and Hebrew MSS., as we learn from the metrical description of its contents by Alcuin; De Pontif. Eccl. Ebor. Very rarely, however, does any indication of knowledge of Greek Literature occur. Leland inferred, from finding at St. Benet at Holme a commentary by Grosteste on Dionysius de Hierarchia, that the bishop was a Greek scholar; we may notice also in the Peterborough library, "Quædam scripta translata a Græco in Latinum a R. Grostest," Gunton, App. p. 221. See Mr. Hallam's remarks on the ignorance and disuse of Greek in the West of Europe, Middle Ages, ch. ix. part 2; Introd. to the Literature of Europe, part i. ch. ii. sect. 7. Compare Milman's Lat. Christ., vol. i. pp. 27, 30. See also Mr. Wright's Biog. Brit. Lit., vol. i. p. 43.

20. Liber Bestiarum.—Amongst numerous treatises, abounding in conventual libraries, to which this title might apply, that by Bede may be cited "De naturis bestiarum;" Pits, p. 138. The *Matricularium* gives us a "Tractatus de naturis bestiarum et volucrum;" Gunton, App. p. 181. We are indebted to Canon Rock for a reference to the valuable information to be obtained in regard to this class of writings from Cardinal Pitra's *Spicilegium Solesmense*, lib. iii. p. xlvi. See also the curious "Bestiaire Divin," edited by M. Hippeau for the Society of Antiquaries of Normandy, with an Introduction concerning "Les Bestiaires, Volucraires et Lapidaires du moyen âge." Caen, 1852.

THE GIFTS OF BISHOP ÆTHELWOLD TO THE MONASTERY OF MEDESHAMSTEDE.

(Register of Peterborough entitled *Niger Liber*, MS. Bibl. Soc. Ant.
No. 60, f. 34 b.)

þis synd þa madmas þe Adeluold bisceop sealde into þam mynstre þe is Medeshamstede ge haten, Gode to loue and sancte Petre, his saule to alysdnesse; þæt is þonne, an Cristes boc mid sylure berenod, and .iii. rode eac mid sylure berenode, .ii. sylurene candelsticcan, and .ii. ouer gyldre, and .i. sylurene storcille, and .i. æren, and .i. sylurene water¹

¹ This and three other words are written with the Anglo-Saxon character equivalent to—w—, which is here used in place

of it. In other words, the scribo has used—uu—as here printed.

fet, and .ii. sylurene belLEN, and .iiii. silurene calices, .iiii. patenan, and syluren pipe, and .vi. masse hacelan, and .iiii. cæppan, and .i. roc, and .viii. stolan, emfela handlina, and .xi. subumbrale, and .ii. pistol clapas, and .iii. corporale, and .iii. offine sceatas, and .xviii. albæn, and .iiii. pælles, and .ii. linen web to albæn, and .ii. blace rægl cæsternisce, and .vi. uuahryft, and .viii. setreil, and .x. hangiende bellan, .vii. hand bellan, and .iiii. bedreaf, and .vi. hornas, .iiii. ge renode, and .viii. sylfrene cuppan, and .ii. ge gylde weofod sceatas.

And an twentig is þara boca þe Adeluold biscop ge sealde into Burch; þæt is þonne, Beda in Marcum, Liber miraculorum, Expositio Hebreorum nominum, Provisio futurarum rerum, Augustinus de academicis, Vita sancti Felicis metrice, Sinonima Isidori, Vita Eustachii, Descidia parisiace polis, Medicinalis, De duodecim abusivis, Sermo super quosdam Psalmos, Commentum Cantica Canticorum, De eucharistia, Commentum Martiani, Alehimi² Aviti, Liber differentiarum, Cilicius Ciprianus, De litteris Grecorum, Liber Bestiarum.³

These are the precious things which Bishop Æthelwold gave to the monastery which is called Medeshamstede, to the praise of God and St. Peter, for the redemption of his soul; that is then, one Christ's Book ornamented with silver, and three roods also ornamented with silver, two silver candlesticks and two overgilt, and one silver censer, and one brazen and one silver water-fat, and two silver bells, and four silver chalices, and four patens, and a silver pipe, and six mass-garments,⁴ and four copes, and one tunicle [?] and eight stoles, as many maniples, and eleven *subumbrale*,⁵ and two epistle-cloths, and three corporals, and three offertory napkins, and nineteen albs, and four palls, and two linen apparels for albs, and two black embroidered garments, and six wall-hangings, and nine seat-coverings, and ten hanging-bells, and seven hand-bells, and four bed-hangings, and six horns, four of them ornamented, and eight silver cups, and two gilded altar-cloths.

And of the books which Bishop Æthelwold gave to Burch,⁶ there is a score, that is then, Beda in Marcum, &c.

² In the MS. there is a stop after "Alehimi," but this and the following word should doubtless be taken together.

³ This is followed by the enumeration of lands given to Medeshamstede by Æthelwold: it is printed in Dugd. Mon. Ang. vol. i. p. 382, Caley's edit.

⁴ Chasubles. In the list of ornaments, vestments, &c. in Elfric's Glossary, we find "*casula*, mæsse haele." Amongst Bishop Leofric's gifts to Exeter were "v. fulle massereaf."

⁵ Probably, as was before mentioned,

long garments of linen worn under the albs, *subucula*; in Elfric's A. Sax. Glossary we find "under-syre, subucula, colobium." See Ducange. "*Subuncula* est sacerdotalis camisia corpori decenter astricta totum corpus operiens." Ortus Vocabulorum.

⁶ Subsequently to its restoration by Æthelwold the monastery of Medeshamstede was known, as before observed, by the name *Burch*, or *Burg*, *Burgus Sancti Petri*.