

The Library of Corpus Christi College, Cambridge.

OUR Library, though it possesses many interesting rarities amongst the printed books, is chiefly known for the magnificent collection of manuscripts, accumulated by Archbishop Matthew Parker and bequeathed by him to the House, which he had ruled as Master for nine years. Of these probably the oldest is No. 304, Juvenius (*Historia Evangelica*), which may be assigned to the latter part of the sixth century; but by far the most notable is a copy of the Four Gospels (No. 286), which a not-unreasonable tradition asserts to have been one of the volumes that Pope Gregory the Great sent from Rome for the use of St. Augustine of Canterbury. With this, till lately, was grouped No. 197, but a careful examination enables us to decide that this latter book (a fragment of St. John's Gospel) must have been written nearly a century later either at Lindisfarne or perhaps at Dublin. In this class our Library is still growing.

In chronicles also we are rich; of these two (Nos. 16 and 26) were composed, written, and illustrated at St. Albans Abbey, immediately under the direction of Matthew Paris, and were corrected by his own hand; his reputation, even in his lifetime, was so high that by special command of the Sovereign an honourable place was assigned to him at the coronation of Henry III., May 17th, 1220, in order that he might write a full account of the ceremony. His chronicle was edited by Archbishop Parker, and has lately been republished, under the care of Dr. H. R. Luard, our University Registrar, in the great national series which we owe to the sagacity of Lord Romilly, Master of the Rolls. Amongst the artistic decorations that our chronicler has added to his work there may be noted an itinerary from London to Jerusalem, giving a picture of some characteristic building at each notable posting place, a *mappa mundi* and a *vernicle*.

Other *separate* itineraries we have, and in particular one (No. 210) the autograph and inseparable companion of William [Botoner] of Worcester; he was an indefatigable pedestrian,

who traversed England in the last quarter of the fifteenth century from Norfolk to South Wales and Cornwall, recording the dimensions (by steps) of all notable buildings by the way. Particularly interesting details are given of Norwich Cathedral and of the Church of St. Mary Redclyffe, Bristol; the work was published by James Nasmith, 8vo, Cambridge, 1778.

No. 452, a heterogeneous volume put together, probably, at the time of Eadmer's death (about the year 1145), is the only known contemporaneous copy of that author's final revision of the *Historia Novorum*. It has supplied the text of the Rolls' edition of the *Historia*.

No. 332 contains two treatises by St. Anselm, written, there can be no doubt, by his friend and disciple Eadmer, and enriched with autograph corrections by the great primate himself.

Our chronicle by Richard of Devizes (No. 339) appears to be his draft copy, from which the Cottonian manuscript (Domit. A. xiii.) was his fair transcript—each is the autograph of the chronicler, and contains a "Brut" chronicle, followed by a special account of the reign of Richard I.

The Northampton chronicle (No. 281, ii.) ranges from the Nativity to 1339 A.D.; after the year 1150 A.D. the book appears to have been written up, year by year, by the successive historiographers of the Cluniac House of St. Andrew at Northampton.

In liturgy also we are strong. No. 270 (eleventh century) embodies, in all probability, a direct transcript from the sacramentary which St. Augustine of Canterbury brought with him to England, and is the only known manuscript possessing a well-established claim to exhibit the authentic text of Pope Gregory's final recension of the Roman Liturgy. No. 473 is a Tropary, written at Winchester in the tenth century, which contains hymns and musical notation of rare interest; No. 79, a Pontifical written and illuminated for Bishop Clifford, of London, is one of the best authorities for Anglican use at the beginning of the fifteenth century; but the earliest of all in this class is a Psalter and Litany with the usual Canticles (No. 272), dated to the close of the year 884 A.D., and written probably at or near Rheims; it contains one of the earliest copies of the *Quicumque vult*, and the *Ave Maria* is inserted in the margin in a far later handwriting, just before the Apostles' Creed. In the kindred class of *Synodalia* (No. 121) may be mentioned as containing (amongst many documents of the

highest interest) the copy of the Forty-two Articles which was issued by the Synod of London in A.D. 1562, with autograph signatures of the Prelates there present; the marginal marks in red chalk against the last three of these Articles are doubtless in Parker's own handwriting.

Of our seven Psalters, one (No. 411), of the end of the tenth century, was the property of Archbishop Thomas of Canterbury; another (No. 53), written at Peterborough, shows by the cusped arcading of its illuminations and general style, that it was written and illuminated about the time when our own Old Court was commenced, 1352-1360 A.D.

But to many eminent scholars in America, Austria and Germany, our Parker collection is chiefly known for its wealth in Anglo-Saxon literature; in this there are five distinct classes: Gospels, Annals of England (*The Anglo-Saxon Chronicle*, No. 173), Glossaries, Homilies (Aelfric's *Lives of the Saints*, seven volumes), and Canons. A copy of Prudentius's *Psychomachia* (No. 23) is enriched with drawings by a Saxon artist, several of which (including the Poet's portrait), bear titles both in Saxon and Latin.

These earliest English books seem without exception to have originated at Winchester, Bath, and other places in Wessex. The Gospels (No. 140) bear the name of the Scribe (Aelfric) and of his Prior (Brithwold); the volume was immediately considered of such sanctity, that an Abbot of Bath, before the close of the eleventh century (Aelfsige, ob. 1087), inscribed in it several records of manumission; these have been published in Ellis's edition of Dugdale.

Our copy of Martianus Capella *De Connubiis Deorum* (No. 153) was, doubtless, one of John Bale's books, and contains British glosses of the ninth century, which are probably the oldest written remains of our earliest language. For mellow beauty we have few illuminations superior to the full-paged frontispiece of a copy of Chaucer's *Troilus* (No. 61), dating from the middle of the fifteenth century.

French literature also is not unrepresented, witness the *Proverbes de France* (No. 450, 84), the *Scalacronica* (No. 133, 2), published by the Maitland Club, the story of Richard Cœur-de-Lion's exploits (No. 432), which M. de Wailly published¹ (from another copy) as *Récits d'un ménestrel de Reims au XIIIe.*

¹ For the Société de l'histoire de France, Paris, 1876.

siècle, and the Anglo-Norman fabliau, *Le Chevalier, La Dame, et Le Clerc* (No. 50, 2), which was selected by M. Paul Meyer for publication in the first number of *Romania*; but the most beautiful in this class is an early copy of *Le Miroir des Dames* (No. 324), which was written for Jeanne de Navarre, wife of Philip VI., and bears on the verso of the first fly-leaf the autograph signature of Charles V. of France.

Parker's keen sense of what would be interesting to posterity is nowhere more clearly shown than in the volume (No. 119) of autograph letters of his contemporaries; these include long signed letters by King Edward VI., by Queen Anna de Bouillan (*sic*), by Colet, Luther, Calvin, and almost every notable character of the Reformation-age.

In Latin we are not strong; but yet our twelfth century Terence (No. 231), the *Thebais* of Statius (No. 230), and Claudian (No. 228), deserve a brief mention; of Cicero we have three manuscripts, none earlier than the fourteenth century; two of them, the *Rhetorica* and *De Finibus* (Nos. 158 and 409), are remarkable for being in the beautiful Italian fifteenth century character, upon which Aldus appears to have formed his well-known earliest type.

Of Greek manuscripts our oldest is probably a Psalter with Hymns (No. 480), dating from early in the thirteenth century, and containing marginal notes in the handwriting of Bishop Grosseteste. Euripides is represented by a small quarto (No. 403), containing the *Hecuba*, *Electra*, and *Phoenissæ*, written on silken paper and dating from the beginning of the fifteenth century; of about the same date is our small 8vo copy of Hesiod (No. 248, 4, 5), which includes his *Ἔργα καὶ Ἡμέραι* and *Θεογονία*, bound with the *Ἐπη χρυσᾶ* of Pythagoras and other Greek treatises.

Our great folio volume containing Homer's *Iliad* and *Odyssey*, with the *Paralipomena* of Quintus Smyrnaeus (No. 81), is enriched with a few lines on the first leaf by the hand of Archbishop Parker; he gives us some particulars of the life of Archbishop Theodore of Tarsus, whom he believed to have been an owner of the volume; it appears, however, from the water-mark and general style of the book to have been written in Italy towards the close of the fifteenth century. A paragraph by Josselyn (Archbishop Parker's secretary) tells how a baker at Canterbury rescued it from among some waste paper (*inter laceras chartas*), remaining from St. Augustine's Monastery after

the expulsion of the Monks, and how the Archbishop welcomed it as "a monstrous treasure."

Of this collection two catalogues have been printed—the first by W. Stanley, D.D. (Master of the College, 1693-1698), folio, London, 1722; the second by James Nasmith (Fellow of the College, 1765-1773), F.S.A., 4to, Cambridge, 1777,—it is his numeration that has been followed in the summary given above.

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S. S. LEWIS,
Librarian.

