

VI

ADDITIONAL NOTES ON THE HISTORY OF MSS. VENICE BIBL. MARC. GR. 494 (*k*) AND CAMBRIDGE UNIV. LIBR. Ff. 1.24 (*b*)

HENK JAN DE JONGE

I. *Venice Marc. Gr. 494 (k)*

Witness *k* of the *Testaments* is contained in Cod. Marc. Gr. Z. 494 (= 331). This codex dates as a whole from the middle of the thirteenth century. Its folios are of Oriental paper, without watermarks. Two hands can be distinguished, that of ff. 1-246r., and that of ff. 246v.-319.

The text of the *Testaments* contained in this codex has neither directly, nor indirectly been copied from that in MS. Cambridge, Univ. Libr. Ff. 1.24. The latter MS. was either in Athens or in England when *k* was written, so that *k* can hardly have been copied directly from it. But even indirect dependence is excluded by such readings as discussed in *ZNW* 63 (1972), p. 30, paragraph 3 (see now p. 48 in this volume), to which may be added :

T. Levi VIII,5 ἐψώμισεν *b i]* + με *k g e af c*, + μοι *h, ldm aliter*.

T. Levi XIV,1 γενήσεται *b gdm hi]* γενήσεσθε *k l e af c*.

T. Jud. XXIV,3 πορεύσεσθε *b m, lectio facior!]* πορεύεσθε
k g ld e, af chi defic.

The MS. contains on the recto of the first folio the following inscription in iambic verses (the poetic character of the inscription is usually disregarded) :

ἡ βίβλος αὐτῆ τῆς μονῆς τοῦ προδρόμου
τῆς κειμένης ἐγκηστα [= ἐγγιστα] τῆς Ἀετίου [a cistern]·
ἀρχαϊκὴ δὲ τῆ μονῆ κλησὶς Πέτρα.

According to this *ex-libris*,¹ the MS. has belonged to the library

¹ On this traditional *ex-libris* of the monastery Prodromos-Petra, and on the library of this monastery in general, see Ἐλένη Δ. Κακουλίδη, "Ἡ βιβλιοθήκη τῆς μονῆς Προδρόμου-Πέτρας στὴν Κωνσταντινούπολη", Ἑλληνικά 21 (1968), pp. 3-39. The Venetian codex Marc. gr. 494 (= *k* of the *Testaments*) is dealt with on pp. 12-13; see also p. 32.

of the monastery Prodromos-Petra at Constantinople.² As the books surviving from any one medieval library are not numerous as a rule, it is exceptional that twenty-eight have come down to us from this monastery (N. G. Wilson). The list of these twenty-eight books, now scattered all over Europe, has been drawn by Heleni Kakoulidi (see n. 1). N. G. Wilson thinks that so many books remain from Prodromos-Petra because the monastery had a school attached to it, which may have had its own scribal tradition.³ But whether the MS. under consideration has been written in the monastery where it turns up first or not, cannot be ascertained.

In the fifteenth century we find the codex in the possession of no less a person than Cardinal Bessarion. Educated at Constantinople, and having been for some time an abbot of one of the monasteries in the capital, Bessarion came to Italy in 1438 as a participant in the Council of Florence. More or less disappointed in the results of the council, he took up residence at Rome. He was the owner of the largest and most important library of Greek books collected in Italy in the fifteenth century, amounting to some five hundred volumes by the end of his life. "He had not always been a keen collector, since he had relied on the book trade in Constantinople as an adequate source of supply; but one of his letters states that the fall of the Greek empire in 1453 made him form the plan of building as complete a collection as possible of Greek books, in the intention of placing it eventually at the disposal of those Greeks who survived the fall of the empire and reached Italy. This statement of his plans shows one of his main reasons for presenting his collection during his own lifetime (1468) to the city of Venice to form the basis of a public library, for it was in Venice that a high proportion of Greek refugees tended to congregate".⁴

The original inventory of the books which Bessarion bequeathed to Venice has been published by H. Omont, "Inventaire des manuscrits grecs et latins donnés à Saint-Marc de Venise par le cardinal Bessarion

² This monastery was founded c. 500 A.D., but very little is known of its history prior to the twelfth century. A detailed report on its origin, history, location, housing and library has been given by R. Janin, *La géographie ecclésiastique de l'empire Romain I, Le siège de Constantinople et le patriarcat œcuménique*, tome III. Les églises et les monastères, Paris 1953, pp. 435-443.

³ N. G. Wilson, "The Libraries of the Byzantine World", *Greek, Roman, and Byzantine Studies* 8 (1967), p. 64.

⁴ L. D. Reynolds, N. G. Wilson, *Scribes & Scholars*, Oxford 1968, p. 126; 1974², p. 134.

(1468)".⁵ The description of entry 89 in this list runs as follows: "Item multa multorum doctorum, id est expositio super Lucam, carmina Theologi cum expositione, Dionysius Areopagita cum expositione, theologia Damasceni, expositio in Apocalypsim, et alia multa, in papyro". This succinct table of contents suffices to identify the codex described as Marc. Gr. 494.

Another inventory, drawn up when the books were transported to Venice in thirty cases or chests, has been published by Lami in 1740 and reprinted in Migne, *P.G.* 161, col. 701-714: *Tabula librorum ... quos ... cardinalis Nicaenus ... dono dedit ... ducali Venetiarum dominio: qui reconditi (prout Roma transmissi fuerant) in capsis XXX commendati fuere ...*. The list is itemized according to the contents of each chest. "In capsula signata Q, ponderis librarum 240, sunt libri infrascripti: ... Expositio in Lucam: Carmina Nazianzeni cum expositione Dionysii Areopagitae, cum expositione theologica Damasceni. Expositio in Apocalypsim, et alia multa, in papyris". (Col. 709). Thus the book arrived in the library where it is preserved up to the present day.⁶

The *Testaments* occupy in this codex the folios 263r.-264v., no more than four pages. Owing to this their occurrence in the MS. seems not to have been registered until 1740, when the MS. was described in the catalogue by A.M. Zanetti and A. Bongiovanni, *Graeca D. Marci Bibliotheca codicum manuscriptorum per titulos digesta ...*, Venice 1740, p. 258: "Codex CCCXCIV in folio, chartaceus, foliorum 320. saeculi circiter XIII". But even here the *Testaments* are only mentioned cursorily, as something quite accidental. For whereas the titles or authors of other writings contained in the MS. are capitalised, the *Testaments* are dealt with as an appendix to the preceding title: "subsequuntur Testamenta filiorum Jacob". As is well known the Venice codex was first used for the textual criticism of the *Testaments of the Twelve Patriarchs* in 1927 by M.R. James, who published a (rather faulty) transcript from the text of Marc. Gr. 494 in *The Journal of Theological Studies* 28 (1927), pp. 337-348. For the new critical edition in preparation I have made fresh collations from photographs. (In December 1973 I had the pleasure of seeing the MS. in Venice).

For the edition and criticism of other texts Marc. Gr. 494 has been utilised earlier, so for the New Testament. F.H.A. Scrivener,

⁵ *Revue des bibliothèques* 4 (Paris 1894), pp. 129-187. Entry 89 appears on p. 152.

⁶ For particulars on other inventories, see Omont, *art. cit.*, p. 136, n. 2.

LOTTE LABOWSKY

BESSARION'S LIBRARY
AND THE
BIBLIOTECA MARCIANA
SIX EARLY INVENTORIES

(Sussidi Eruditi, 31)

1979. (xvi, 547 p.)

Gld. 71.—

In 1894 H. Omont published the Act of Donation by which Cardinal Bessarion made over his library to the Republic of Venice in 1468. It includes the inventory of all the Greek and Latin books owned by him at the date. However, there exist, as yet unpublished, five more early inventories of the collection donated by him to Venice, drawn up at successive stages in the history of the Library during the fifteenth and sixteenth centuries.

(a) We possess, preserved in two Vatican manuscripts, the inventory of the whole collection of the *libri Nicaeni*, i.e. both of the consignment sent to Venice in 1469 and of the one which arrived after the Cardinal's death, comprising the books which he had reserved for himself during his lifetime and those acquired by him during the last four years of his life.

(b) There exists furthermore an inventory drawn up in 1524, when Andrea Navagero, at the end of his term as librarian, reconsigned the books to the Procuratori di San Marco, and one compiled in 1543, when Pietro Bembo handed over the collection to Benedetto Ramberti, who succeeded him as librarian.

(c) In 1545 a detailed alphabetical catalogue was drawn up by the Riformatori dello Studio di Padova at the behest of the Council of Ten, and, finally, we possess an inventory made towards the end of the century, after the books had been transferred to Sansovino's new Libreria.

An edition of all these inventories has been prepared by prof. Lotte Labowsky together with concordances comparing them with each other and with the modern catalogues of the present codices Marciani.

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PROFESSOR AND PRACTITIONER

by

LUKE E. DEMAITRE

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Gld. 32.—

Bernard de Gordon (ca. 1258-ca. 1318), though frequently cited in *medieval treatises and modern studies* on a wide variety of medical subjects, has remained nearly faceless through the centuries. Unlike many better known authors of his time, he offers a glimpse of history that is distorted neither by the halo of personal exploits nor by the heat of controversy. This book, a comprehensive analysis of Bernard's writings, profiles his individual character in its cultural context and illuminates the Middle Ages from the rarely explored vantage point of a physician.

Bernard's education and career are traced in relation to the curriculum and milieu of Montpellier's university during its golden age. His works, including not only the ubiquitous *Lilium medicinae* but also several that have never been printed, are surveyed in chronological sequence and as components of an opus that covers the broad spectrum of theoretical and practical medicine. His teaching is examined in the framework of traditional sources, reason and experience, and natural philosophy. In the concluding chapter, Bernard's concern with practice is documented in his views on professional and personal ethics. His perception and erudite interest in human affairs enriches this entire study with data in areas that range from uroscopy to astrology, from surgical procedures to poetry, and from pathology to popular lore.

The volume includes extensive notes, an appendix with manuscripts and printed editions of more than eighty writings by or attributed to Bernard, a bibliography of primary and secondary literature, and indexes.

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A Plain Introduction to the Criticism of the N.T., Cambridge 1883³, designates it as nr. 466 (p. 226) and gives a short description in which the MS. is dated as fifteenth-century. Scrivener has also paid attention to the ex-libris of the Prodomos monastery (he records the occurrence of the same inscription in minuscules 87 and 178 and refers to Montfaucon, *Palaeogr. graeca*, pp. 59, 110, 305). The codex is also registered, as a rule with some descriptive notes, in the following lists of N.T. MSS.: C. R. Gregory, *Die griechischen Handschriften des N.T.*, Leipzig 1908, p. 69, no. 598 (cf. p. 306); *idem*, *Textkritik des N.T.*, Leipzig 1909, p. 206, no. 598 (with inter alia the note: 'G. 6. März 1886'); H. von Soden, *Die Schriften des N.T. in ihrer ältesten erreichbaren Textgestalt...*, I. Teil, I. Abt.: Die Textzeugen, Göttingen 1911, p. 260 (here Marc. Gr. 494 is listed as witness of Nicetas's catena on Luke) and p. 285 (here as witness of the commentary on Revelation by Andrew of Cappadocia); K. Aland, *Kurzgefasste Liste der gr. Handschriften des N.T.*, Berlin 1963, p. 92, no. 598. Especially for Nicetas's catena on Luke the codex has been studied by J. Sickenberger, *Die Lukaskatene des Niketas von Herakleia* (T.U., N.F. 7,4), Leipzig 1902, pp. 61f. For his research into the text of Revelation, H. C. Hoskier, too, made use of Marc. Gr. 494: *Concerning the Text of the Apocalypse I-II*, London 1929, I, p. 667, no. 204). Josef Schmid in his model critical edition of the commentary on Revelation by Andrew of Cappadocia has duly collated and utilised the text of Marc. Gr. 494; for his description of the MS. and a discussion of the Prodomos ex-libris, see his *Studien zur Geschichte des griechischen Apokalypse-Textes*, I. Teil: Der Apokalypse-Kommentar des Andreas von Kaisareia. Einleitung, München 1956, pp. 39-40.

I have not traced the part played by Marc. Gr. 494 in the criticism of other writings contained in it. But there is a description of the MS. in Joh. Koder-Jos. Paramelle s.j., *Symeon le Nouveau Théologien, hymnes 1-15*. Introduction, texte critique et notes; traduction (Sources chrétiennes 156), Paris 1969, pp. 23-24, cf. p. 44. —J. Darrouzès, *Nicétas Stethatos, Opuscules et lettres*. Introduction, texte critique, traduction et notes (Sources chrétiennes 81), Paris 1961, p. 19, n. 1 mentions and quotes the colophon "au dessous des Hymnes de Syméon le Nouveau Théologien (d. 1052) édités par Nicétas". (fol. 291v.). Further references to Marc. Gr. 494 are to be found in A. Kamkylis, "Eine Handschrift des Mystikers Symeon (Cod. Paris. Suppl. gr. 103), *Scriptorium* 22, 1968, pp. 21-22, in

Bibliotheca Hagiographorum graecorum III, 1957, p. 64, sub no. 2360, and in J. W. Wevers, *Septuaginta. Vetus Testamentum Graecum...*, I, *Genesis*, Göttingen 1974, preface.

A photographic reproduction of fol. 268r. is found in H. Hunger, *Byzantinische Geisteswelt von Konstantin dem Grossen bis zum Fall Konstantinopels*, Baden-Baden 1958 = repr. Amsterdam 1967, Plate 5: Symeon Neos Theologos, *Hymnos* 6 (cf. p. 148 top).⁷

II. Cambridge University Library Ff. 1.24 (b)

Witness *b* of the *Testaments* is contained in Cambridge, Univ. Libr., MS. Ff. 1.24, fol. 203a-261b. The provenance of the codex has been dealt with in "La bibliothèque de Michel Choniatès et la tradition occidentale des *Testaments des XII Patriarches*", *Nederlandsch Archief voor Kerkgeschiedenis* 53 (1973), pp. 171-180 (in this volume Ch. V). How the text of the *Testaments* transmitted in this MS. was translated into Latin and became the object of scholarly interest, has been sketched in "Die Patriarchentestamente von Roger Bacon bis Richard Simon" (in this volume Ch. I). The following notes are only supplementary, and do not aim at completeness.

In 1253 the MS. came into the possession of the Friars Minors at Oxford along with other books left them by Grosseteste. Three hundred years later it turns up in the library of Matthew Parker, Archbishop of Canterbury, together with, *inter alia*, a beautiful Greek Psalter with Canticles, now no. 480 in the library of Corpus Christi at Cambridge. The MS. in the Univ. Libr., now Ff. 1.24, is referred to in a note (of Parker's time?) on a slip of vellum pasted in the beginning of the Corpus Psalter: "Hic liber script per eu qui sc. ypomnisticon grece", whereas a note on a fly-leaf at the beginning of the *Testaments* MS. in the Univ. Libr. intimates that "Hic liber script. per eum qui scripsit psalterium parvum Grecum". (Cf. J. Rendel Harris, *The Origin of the Leicester Codex of the N.T.*, London 1887, pp. 20-21). According to M. R. James, "Greek Manuscripts in England before the Renaissance", in *The Library*, 4th series, 7, 1927, pp. 337 ff., esp. 341-343 and 350, Parker saved the MS. containing the *Testaments* from some monastery at Canterbury, possibly St. Augustine's.⁸

⁷ The above survey does not in the least claim to be exhaustive.

⁸ Ff. 1.24 figures as item 5 in the list of "Manuscripts owned by Parker, and not at Corpus Christi" in M. R. James, *A Descriptive Catalogue of the MSS. in the Library of Corpus Christi College, Cambridge*, I, Cambridge 1912, p. xxiii. I have

As early as 1600 Cambridge Univ. Libr. Ff. 1.24 figures in a catalogue of the "Bibliotheca Publica" of Cambridge University, viz. in [Th. James], *Ecloga Oxonio-Cantabrigiensis, ... continet Catalogum confusum Librorum Manuscriptorum ... Academiarum Oxoniae & Cantabrigiae ...*, London 1600. Under the heading "Libri omnes subsequentes, ex dono Beatissimae memoriae, Reverendissimi in Christo Patris Mathiae Parkeri Archiepiscopi, in cista quadam intra Bibliothecam inclusi, diligentissime custodiuntur" (p. 67), one finds, as no. 243, the title *Liber Paralipomenon, & Testamentum 12. Patriarcharum, Graece*. The latter work is called "Testamentum 12. Prophetarum" (my italics) in the table of contents appended to the main title of the codex. James's catalogue was reprinted by E. Bernard, *Catalogi librorum MSS. Angliae et Hiberniae in unum collecti I, Oxonii 1697, Pars altera*, see p. 171, no. 2423. 243.

Almost from the very moment (1575) that the codex entered into Cambridge University Library, it has been common knowledge in England that a Greek copy of the *Testaments of the Twelve Patriarchs* was available in that library. This was due to its mention on the title-page of the English translation of the *Testaments*, of which at least thirty editions appeared before 1700, the first being of London 1575 or 1576. (Cf. R. Sinker, *A Descriptive Catalogue of the Editions of the Printed Text of the Versions of the Testamenta XII Patriarcharum*, Cambridge-London 1910, pp. 6-14). The title of these editions unvaryingly intimates that this is an English translation by A.G. (= Arthur Golding), after Grosseteste's Latin version from the Greek, "*To the Credit whereof, an ancient Greek Copy, Written in Parchment, is kept in the University Library of Cambridge*". (The citation is from a copy of the edition Glasgow 1684). To my knowledge the first scholar to refer to the Cambridge MS. of the *Testaments* in scientific literature was J. de Mey, professor of theology at the Athenaeum Illustre in Middelburg (1675) (see "Die Patriarchentestamente von Roger Bacon etc.", p. 28-29). De Mey's information

not been able to consult M. R. James, *Sources of Archbishop Parker's MSS.* (Cambridge Antiq. Soc.) cited by E. A. Savage, *Old English Libraries*, London 1911 = repr. New York-London 1970, p. 70, n. 3, nor M. R. James, *Archbishop Parker's MSS.*, 1899, cited *ibidem*, p. 288. In Savage's own account of the history of Cambridge Univ. Libr. MS. Ff. 1.24 (*op. cit.*, p. 220), the widespread error is repeated that "the manuscript was brought home by John of Basingstoke". The same mistake is made by M. Cantor, J. E. Sandys and J. W. Thompson, cf. "La bibliothèque de Michel Choniates ...", p. 174, n. 17; in this volume, p. 100, n. 17. See p. 115, *Addendum I*.

came, however, from the title-page of some edition of the English version.

As the source of Joseppus's *Hypomnesticon biblion* the Cambridge MS. has been used, copied or studied by: Patrick Young, *Clementis ad Corinthios Epistola Prior*, Oxonii 1633, fol. N2r. (Young quotes Joseppus "quem nos ex codice MS. Cantabrigiensi descriptum habemus"); John Selden, *De anno civili veterum judaeorum*, cap. viii, in: *Opera omnia*, Vol. I, Pars I, col. 28 (Selden quotes from a "MS. in Bibliotheca Colleg. Benedict. Cantabrigiae"); Jean B. Cotelier, *SS. Patrum qui temporibus apostolicis floruerunt*, Paris 1672 (only accessible to me in J. Clericus's re-edition, Amsterdam 1724, volumen primum, p. 452) (in a note on *Const. Apost.* VIII, 76, where a canon of biblical books is given, Cotelier cites "Ex Josephi Commentario, Cap. 158", in Latin and Greek, from "Membranae Regiae Cod. 22"; but he mentions also the Cambridge MS.); Thomas Gale, *Iamblichi Chalcedensis de Mysteriis liber*, Oxford 1678, p. 215, (Gale states that copies of the *Hypomnesticon* are in the possession of J. Crojus and Cambridge Univ. Libr.; he himself uses a copy from the Cambridge MS., cf. p. 29 above, n. 43); Is. Vossius, *De Sibyllinis... oraculis*, Oxford 1679, p. 18 (Vossius says that the *Hypomnesticon* "in multis reperitur Bibliothecis"); G. Olearius, *Observationes sacrae ad Ev. Matth.*, Leipsic 1713, p. 72 (mentions Vossius's and Cave's view that Joseppus should be identified with Joseph Tiberiensis, a converted Jew mentioned by Epiphanius, and says that he has borrowed a copy from I. Laughton, professor at Cambridge). I have not found a copy of the Berlenburg Bible of 1742, of which vol. 8 must contain "Josephi Gedächtnis-Büchlein" (according to E. Hennecke, *Handbuch zu den Neutestamentlichen Apokryphen*, Billige Ausg., Tübingen 1914, p. 8). That the Cambridge MS. cannot be earlier than the ninth or tenth century was pointed out by C. F. Boernerus in his re-edition of Jac. le Long's *Bibliotheca sacra*, Leipsic 1709, p. 354. Until that time it has been generally accepted on the authority of Parker that the MS. dated from the seventh century. This erroneous date has been maintained in the *Catalogue of the MSS. preserved in the Library of the University of Cambridge II*, Cambridge 1857, p. 313, where the MS. is described by F. J. A. Hort. The correction of the date on fol. [A7]r. in the same volume of the *Catalogue* was overlooked by H. Usener, *Rheinisches Museum* 28 (1873), pp. 430-433.

The Greek text of the *Hypomnesticon* was first edited by J. A.

Fabricius in his *Codex Pseudepigraphus Veteris Testamenti* II, Hamburg 1723 (it covers the second half of the volume). The edition, provided with a Latin translation, is based on a transcript of Gale's copy (see above) and on Boernerus's copy from the Cambridge MS. In his dedicatory letter and in several of his critical notes (see esp. that to chap. CXX, p. 247), Fabricius refers to earlier writers dealing with the *Hypomnesticon*. Fabricius's edition has been reprinted in Migne, *P.G.* 106, col. 16-176.

More information on Joseppus's *Hypomnesticon* and the MSS. in which it has been circulating may be found in J. A. Fabricius, *Bibliotheca Graeca*, ed. G. C. Harles, V, Hamburg 1796, p. 60 (on Gale's copy); VIII, p. 349; and XI, Hamburg 1808, p. 51 (on the date of the Cambridge MS., on excerpts made from the Cambridge MS. by J. Chr. Wolfius, and on the copies used for Fabricius's edition). The only special study devoted to the *Hypomnesticon* in recent times (apart from articles in encyclopedias) is J. Moreau, "Observations sur l'Υπομνηστικὸν βιβλίον Ἰωσήπου", *Byzantion* 25-27, 1955-1957, pp. 241-276; p. 242, n. 1: "Le codex est écrit en belle minuscule, avec d'assez nombreuses formes onciales. Mais il serait difficile, sur la base de ce critère, de dater le ms. avec plus de précision... Un coup d'œil sur l'écriture suffit à démontrer l'inanité de la légende attribuant l'acquisition du ms à l'évêque Théodore, mort en 690, qui l'aurait apporté en Angleterre... Une copie du *Cantabrigiensis*, faite au XVIII^e s., se trouve à la Bibliothèque Universitaire d'Utrecht (H. Omont, *Centralblatt für Bibliothekswesen*, 1887, p. 210)". See p. 115, *Addendum* 2.

The folios 1-103 of the Cambridge MS. contain the LXX text of the two books of Chronicles. A collation of this portion of the MS. has been published in Brian Walton's *Biblia sacra polyglotta* VI, London 1657, pp. 121-123. A fresh collation, made by Rob. Holmes, was used for the edition of Chronicles in Rob. Holmes-Jac. Parsons, *Vetus Testamentum Graecum* II, pars septima, Oxford 1817. The MS. is quoted as no. 60. The 'Praefatio', fol. *9F, sub no. 60, gives a brief description of the codex ("jampridem in Bibliis Polyglottis Waltoni, sed testante Holmesio minus accurate, collatus..."). I have not been able to consult Rob. Holmes, *The second annual Account of the Collation of the MSS. of the Septuagint Version*, 1790, p. 36, quoted by Rahlfs, see below.

The Cambridge MS. figures in the following lists of LXX witnesses. H. B. Swete, *An Introduction to the Old Testament in Greek*, Cam-

bridge 1914, p. 155, no. 60. A. Rahlfs, *Verzeichnis der griechischen Handschriften des Alten Testaments* ..., Berlin 1914, pp. 41-42. A. E. Brooke-N. McLean, *The Old Testament in Greek*, Vol. II, Part III, I and II Chronicles, Cambridge-London 1932, p. v. and Leslie C. Allen, *The Greek Chronicles* (Suppl. to V.T.), Leiden 1974, p. 4, Ch. III, and p. 85.

I have not been able to consult J. O. Halliwell, *The Manuscript Rarities of the University of Cambridge*, 1841, p. 140, mentioned by Rahlfs (but had the privilege of inspecting the MS. in June 1973).

Photographs of the Cambridge MS. figure in S. H. Thomson, *The Writings of Robert Grosseteste, Bishop of Lincoln 1235-1253*, Cambridge 1940, Plate I.

Addendum 1. ad p. 112, n. 8: MS. Cambridge Univ. Libr. Ff. 1.24 is also mentioned in Roberto Weiss, 'The Private Collector and the Revival of Greek Learning', in: F. Wormald, C. E. Wright (edd.), *The English Library before 1700*, London p. 126: 'Grosseteste's Greek MSS. ... were left by him to the Grey Friars of Oxford. Three of them still survive. The Cambridge Univ. Libr. possesses Grosseteste's copy of the Testaments of the Twelve Patriarchs...'

Addendum 2. ad p. 114: The Utrecht MS. of Joseppus referred to by Moreau is: Utrecht, Univ. Libr. MS. 17 = 1 C 7. See the *Catalogus codicum manu scriptorum Bibliothecae Universitatis Rheno-trajectinae*, Utrecht-The Hague 1887, I, p. 4: 'In fronte legitur: "Descr. Cantabrigiae a. 1706 ex cod. membr. Biblioth. publ. qui olim fuit ... Parkeri ...".'

Addendum 3. ad p. 113-4: For Gale's copy of Joseppus' *Hypomnesticon*, now Cambridge, Libr. of Trinity College, MS. O.4.24, see M. R. James, *The Western MSS. in the Libr. of Trinity College* ... III, Cambridge 1902, pp. 274-5, no. 1255, sub 2. James points out that this copy seems to have been written by Patrick Young; cf. p. 29 in this volume, nn. 42 and 43.