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## THREE MSS. FROM ESROM REVISITED IN THE VATICAN LIBRARY

Niels Haastrup

Writing a survey of Latin *mss.* present in Denmark in the high middle ages I made a recommendation to investigate in detail the miscellaneous *mss.* with connections to Denmark (Haastrup, 1985a).

Having had the opportunity to visit Rome I shall be the first to follow this recommendation, commenting on three *mss.* in the Apostolic Library, viz Vat.lat. 543, 636 and 1149, which are all supposed to have connections with the Danish monastery Esrom (cf. McGuire 1982 and Haastrup 1985b), according to the Danish bibliographical tradition (Nielsen 1937 and Jørgensen 1912-13 and 1915)

Vat.lat. 543.

Comparing the information in the Danish tradition with the catalogues of the Vatican Library I had to exclude from my survey one of the three *mss.* because Vatasso *et al.* (1931-33) did not confirm the connection with Esrom, quoting the *exlibris*, f. 111v, as follows: *liber sancte marie de /////*. This *ms.*, dating from the end of the 12th century, is quite uniform, comprising 14 quaternions, numbered with Roman ordinals. The *ms.* is well preserved, only the last two folia having suffered damage, from water, it appears. The water has spoiled the script from f. 110 ("prorsus evanida" as Vatasso writes) - Nevertheless the *exlibris*, written with another hand and in ink of a better quality, is quite clear to read: *liber sancte marie de esrom*, although the *esrom* is a little bit weaker.

The script may be some decades younger than the hand(s) in the text. I find it very difficult to accept that the last part of the *exlibris* should not have been readable in the 1930s.

Consequently I have to complete my survey of texts in "Danish" Latin miscellaneous *mss.* with the headings from Vat.lat. 543: (1) *S. Leonis Magni epistulae* (ff. 2-81), *S. Hilari papae epistulae* (ff. 82-84) and (3) *B. Alcuini De fide S. Trinitatis I-III* (ff. 84-111). To sum up: *esrom* is quite readable in the *exlibris*. The *ms.* must have had a connection with the Danish monastery. It belonged to it, when the *exlibris* was written (13th century ?), but we are not in a position to know whether or not it was produced in a Danish scriptorium

## Vat.lat. 1149

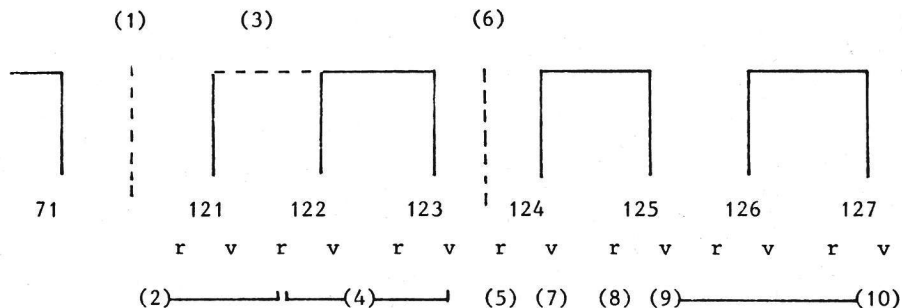
This *ms.*, dating from the end of the 12th century (Laurent 1958), is very beautiful, written by two hands, the second of which follows the first in the third fascicle and thus gives evidence that the entire *ms.* originates from the same scriptorium. The *exlibris* is written with the rubricator's hand in red and blue (red: *LIBER SANCTE* and blue: *MARIE DE ESROM*) and proves that this scriptorium was that of the Esrom monastery. The *ms.* is incomplete. The second fascicle is numbered XVIIJ. This indicates that 15 fascicles are lost. The *ms.* contains two texts, the first of which is *Hrabani Mauri de clericorum institutione libr. III excerpta*. Neither a look in the *elenchus codicum* in the edition (Knoepfler 1901, XXsq.) nor an investigation by Birger Munk Olsen in the files of the CNRS in Paris have so far lead to hunches as to where the first part of the *ms.* is to be found.

## Vat.lat. 636

This *ms.*, dating from the 12th-13th century (Vatasso et al., 1931-33), is the most interesting of the three Esrom *mss.*, the one commented on for its learned content by McGuire (1982, p.33sq), and registered in my survey (Haastrup 1985a).

My examination of the *ms.* shows that I probably should have been more suspicious. The *exlibris liber sancte marie de esrom* is found on f. 127v, but it is quite unlikely that the last folia (f. 124sq) have any connection with the bulk of the *ms.*

The *ms.* is divided in two parts, each of which is bound in its own post-medieval cover: vol.I: ff. 1-71 and 124-27, vol.II: ff. 72-123. In this context I shall not discuss why it was divided in that way. The *ms.* consists of 16 quaternions, the fascicle counter (A-P) runs out f. 120v. It is quite probable that ff. 1-123 constitute a unity, originating from the same scriptorium. But the last folia, 124-27, are deviating. The bulk of the *ms.* is written in two columns (each ca. 32 lines); the last lines are found in the middle of the right column of 123v. F. 124r is left blank (but for a little notice *ad calcem: omnes gentes*). F. 124v a text begins in two columns, but from f. 125r and to the end the scribe has written in one column. This scribe presumably also wrote the *exlibris*. Combining the texts and the fascicle folding I would suggest the following tabulation:



- (1) From here the folia 72-120 were taken and put in vol.II.
- (2) Fol. 120v (vol.II) - 122r (vol.I): *De septem miraculis*.
- (3) Fol. 121-122-123 are glued together and a little shorter than the previous folia.
- (4) Fol. 122r-123v: *De septem miraculis mundi* (Ps. Beda).
- (5) Fol. 124r: blank but for the little *probatio pennæ (ad calcem)*.
- (6) Fol. 124 a new hand begins.
- (7) Fol. 124v: *Versus utillimi de contemptu seculi*.
- (8) Fol. 125r: *Versus de Sancta Maria* (right column).
- (9) Fol. 125v - 127v: text composed of *Excerpta quaedam de rebus mirabilibus urbis Romae*.
- (10) Fol. 127v: the *exlibris* and *ad calcem* the (possible) later fascicle-counter.

The last folia, 124-27, seem to form an independent unit, maybe originating from another *ms.*, from which what might be a fascicle counter occurs on f. 127v *ad calcem: m 1*, with a very thin pen. The only evidence to prove a connection between the bulk (ff. 1-123) and the rest (ff. 124-27) is the mutilation. It is quite evident that the last part of the bulk and the folia 124-27 formed a whole at the moment when serious damage by water spoiled the outermost parts of the folia. When did that happen? We do not know, and I fear that for the time being we have to conclude that the *exlibris* found 127v does not prove more than that these few folia (124-27) once belonged to the monastery of Esrom.

I think that these observations indicate that it would be worth-

while - as proposed above - to control other *mss.* containing some evidence of Danish ownership.

*My thanks are due to cand.mag. Gudrun Haastrup, who kindly checked and supplemented my observations in the Vatican Library.*

*The manuscript dept. at The Royal Library, Copenhagen, has kindly bought photographs of the pages with exlibris in codd.Vat.lat. n<sup>os</sup> 543, 636 and 1149 (Ms. phot. 106 fol.).*

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