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NOTAE LATINAE

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NOTAE LATINAE

AN ACCOUNT OF ABBREVIATION IN LATIN MSS. OF THE EARLY MINUSCULE PERIOD

(c. 700–850)

BY

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TO THE MEMORY

OF

LUDWIG TRAUBE

PREFACE

SOME apology is due from one who knows next to nothing of mediaeval history, for offering this book to the public. Many years ago, when occupied with an edition of Nonius Marcellus, I learnt the importance of a knowledge of Latin abbreviation for the emendation of Latin texts, and began to make a collection of the symbols used by eighth century scribes. That collection, published in 1908 ('Contractions in Early Latin Minuscule MSS.,' Parker, Oxford), provided a few signposts for textual emendation. But Traube had shewn the necessity for a much larger and more comprehensive account, in order to supply clues to the date[1] and the home of a MS. and to throw light on the history of the writing-centres, and their relations with each other. His 'Nomina Sacra' (Munich, 1907), on the symbols used in majuscule MSS., was the first volume of a projected History of Latin Abbreviation which he did not live to complete. After his death in 1907 no one seemed likely to continue this work, and that golden rule of scientific research became imperative: "If you want a thing done, do it yourself." With help from the Carnegie Research Fund my vacations for the last few years have been spent in amassing the necessary statistics at the libraries of Europe, and now the project has been fairly realized of examining every extant minuscule MS. of the eighth century and a sufficient number of the first half of the ninth[2].

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[1] Ego cum aetatem codicis sciscitor, statim me ad compendia verto (Traube, Preface to Jerome's Chronica, p. vii).

[2] A limit like "c. 800" or the death of Charlemagne would have practically excluded Welsh MSS., Beneventan, Visigothic, etc.

This could not have been done without most generous assistance from librarians. To all who allowed me to work in their library for extra-hours, who admitted me in the library-vacations, who sent single MSS. to some convenient centre, who answered my many troublesome enquiries, my grateful thanks are due. The list of names is too large to set here, but I must pay a special meed of gratitude to that prince of librarians, Padre Ehrle.

For Burgundian minuscule my materials are not quite satisfactory. I had to visit Autun in a week of the library vacation and when the librarian himself was ill. The time allowed me was not sufficient for the examination of all the eighth century MSS. there. But the most harmful gap will probably be found in my statistics from MSS. in the Bibliothèque Nationale. The Old Catalogue, written before Delisle's time and containing nos. 1–8822, conceals many eighth century, or otherwise suitable MSS., under the jejune description 'nono seculo exaratus videtur.' To procure each MS. so described and examine it in the Salle de Travail would have been an endless task. The only feasible plan was to make a rapid inspection of the MSS. on the shelves and take a note of such as seemed likely to repay a closer study; but my two applications for this privilege were unsuccessful. The chief additions to my statistics (especially of French scriptoriums) will probably come from this part of the Paris collection.

But experience has shewn that, as often as a second examination of a MS. was possible, it never failed to yield some new fact which had escaped the first search. Any persons who have leisure for a thorough study of MSS. which I had to inspect hastily will sometimes be able to make useful additions and often to correct a statement like 'This symbol occurs only once in this or that MS.' Any such supplement, if sent to me, will be published at the first suitable opportunity. I would beg of them to use these precautions: (1) to make sure that the part of the MS. from which they quote really belongs to our period, (2) to make sure that the symbol, in the form quoted, really comes from the scribe's pen and has not been tampered with by a later corrector, (3) to give the context (and the number of the page) in the case of abnormal symbols, so that one may be certain that the symbol actually has the meaning which they assign to it.

This book is entitled 'an account,' not 'a history.' Its main object is to provide statistics of the actual use of symbols in the early minuscule period, not theories of how or why this symbol is used here and that symbol there. Those who prefer it may galvanize a dull record of facts, such as: 'at̄ for autem is found in English scriptoriums earlier than Irish,' into a more animated statement such as: 'Irish scribes learned the use of at̄ for autem from their English neighbours.' *Nec veto nec jubeo.* But let them remember that even the genius of Traube could not keep him (in his article on the abbreviation of 'autem') from some speculations which new material shews to be mistaken or improbable. His Summary History of Latin Abbreviation in 'Nom. Sac.', pp. 252–266, must be corrected here and there with the help of the tedious statistics furnished in this volume. These statistics have usually been printed in small type. If a reader is bored by details and wishes merely to get a general idea of how the symbols were used, he should skip the small-type passages.

All this mass of facts had to be printed briefly and inexpensively. To save space, the shelf-references to the MSS. have been shortened by the omission of words or symbols which denote that the MS. is Latin, and not Greek, and is written on parchment, and not paper. Thus a Paris or Berlin MS. is briefly designated '653' or 'theol. F 67,' instead of 'lat. 653' or 'lat. theol. F 67'; a Gotha or St Petersburg or Würzburg MS., as 'I 18' or 'F I 3' or 'th. F 69,' instead of 'memb. I 18' or 'F v. I 3' or 'Mp. th. F 69.' By 'Cambridge' is denoted the University Library, Cambridge; by 'Dublin,' the Trinity College Library, Dublin; by 'Montpellier,' the Bibliothèque de l'Université, Montpellier; by 'Madrid,' the Biblioteca Nacional, Madrid; by 'Milan,' the Biblioteca Ambrosiana, Milan, and so on, only the smaller libraries at these towns being expressly named. The Museum Meermanno-Westreenianum is meant by 'Hague'; the Bibl. Capitolare by 'Modena.' As regards the provenance of MSS., this is usually not mentioned when the place to which a MS. now belongs (e.g. Verona, Würzburg, St Gall, Cologne, Laon) was also its early home; so that a phrase like 'St Gall 70' is a short expression of 'St Gall 70 (St Gall)'; usually indeed of 'St Gall 70 (written at St Gall),' at least in the case of these five libraries. Although the fact that a MS. belonged formerly to this or that monastery-library (Freising, Fulda, Lorsch, etc.) does not necessarily imply that it was actually written in the monastery-scriptorium, yet that may be taken for probable in most cases where such a phrase as 'Fulda library' has not been substituted for 'Fulda.' To ensure accuracy, however, the reader should always consult the description of the MS. in the Appendix. As regards the dating of MSS., a phrase like '"7–8 cent."' has been used as a short expression of 'the appearance of the script makes it probable that this MS. was written either at the end of the seventh or at the beginning of the eighth century.' A phrase like '"c. 700"' was not available, being reserved for such a MS. as the Naples Charisius (all except the Gesta Pontificum), where there was an actual clue to the date, but one that was not quite certain.

To save the expense of cutting new types, description of symbols has been greatly (perhaps excessively) resorted to, and no attempt has been made, as a rule, to represent to the reader the actual form either of the abbreviation-stroke or of the letter. The essential feature, to take an example, of the symbol for 'ter' is the letter *t* accompanied by an abbreviation-stroke. This is printed as t̄ and the reader is left to imagine for himself (1) the different appearance that the letter will take in the hand of, let us say, a Spanish scribe, who makes the left-hand branch of *t* descend in a loop to the line, and of an Insular scribe, who uses the form ꞇ, (2) the different appearance of the abbreviation-stroke in all its varieties, horizontal (single or double or accompanied by a dot), perpendicular or oblique (in comma-form, in whip-form, etc.). Details of such variations belong to a book on Palaeography, not to a work of this kind. Besides, the same symbol is often written by the same scribe with two or three (often trivial) divergences of form. A too conscientious record of all these less important details would only bewilder the reader.

The grouping of certain French MSS. according to their type of script demands a word of explanation. The designation 'Corbie ab-type' is now fairly established. A photograph of the type and a list[1] of the extant MSS. will be found in 'Rev. Bibl.' 22, 405 sqq. For the 'Laon az-type' see 'Rev. Bibl.' 24, 15 sqq. for a list of MSS. and for photographs. The 'North-eastern France' group, perhaps an unreal combination, comprises these majuscule MSS.: Paris 2110, 2706, Vat. Reg. 11, 316, and these minuscule: Autun 20, Montpellier (Ville) 3, Oxford Douce 176 and frag. 1. For an explanation of the name see 'Rev. Bibl.' 24, 17.

The previous publication of the symbols current in the first two types has made it possible to shorten the wearisome series of statistics by a reference to the two articles cited. And the same applies to some other scripts. The Bobbio abbreviations have been published in 'Zentr. Bibl.' 26, 293 sqq., those of Verona in 'Zentr. Bibl.' 27, 531 sqq. and 28, 259–261, those of St Gall (at least, some of them) in 'Zentr. Bibl.' 30, 477 sqq., the Corbie symbols in 'Rev. Bibl.' 22, 406–410. Of Insular types the Breton symbols have appeared in 'Zentr. Bibl.' 29, 264 sqq., the Irish, Welsh and Cornish in my monographs 'Early Irish Minuscule Script' (Parker, Oxford, 1910) and 'Early Welsh Script' (Parker, Oxford, 1912). A long article in 'Zentr. Bibl.' of this year[2] shews the symbols current in Continental centres of Anglosaxon script (Echternach, Lorsch, Fulda, Mayence, Würzburg, Freising, etc.), as well as the reasons for believing certain Anglosaxon MSS. to have been written abroad and not in England. For South Italian abbreviation-symbols I have been able to refer occasionally to Dr Loew's 'Beneventan Script.' Another recent publication, Dr Bannister's 'Paleografia Musicale Vaticana,' may be consulted for a fuller account of Roman MSS. than is given in my Appendix.

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[1] Add to the list: Bordeaux 28; Cologne Stadtarchiv G. B. Kasten B 140. 141.

[2] [Alas! it was to have been printed this year, but 'Bellonae aliter visum.']

b 2

Finally let me anticipate the criticism: 'the book has no Index.' A book arranged like this does not need an Index.

W. M. LINDSAY.

August 1915.

ADDITIONS AND CORRECTIONS

These passages of chap. I should be in small type: § 256; § 267 from "Finally some abnormal"; § 277 from "The use of qn̄d" (p. 220, 3rd last line) to "Pal. 1447 has qn̄do and qn̄" (p. 221, 12th last line); § 279.

p. 2. To the list in 'Zentr. Bibl.' 29, 57 of ancient Notae found in early marginalia add these (some of them mere capricious curtailments) from the marginalia of the Basilican Hilary (H), the Medicean Orosius (O) and the Medicean Virgil (V) (I omit the universal 'que' and 'bus'):

annos ann̄ O 10^r
apud ap̄ O 33^v 'Pisander a. Spartam'
consul(-les) con̄s., con̄ss. O
est ē O 38^v 'natus e.'
filium flm̄ H 244^r 'nisi per f.'
in ī H 159^v '*in*habitare'; O 35^v '*in*rumpere'; V (ad Ecl. 9, 65) '*in*iusto'
modo mͦ H 204^r and 306^r 'quo*modo*'
nisi nᷤ and the NS monogram (see p. 134) both in the same sentence: H 244^r 'nemo venit ad patrem nisi (nᷤ) per filium et nemo venit ad me nisi (the monogram) quem pater adtraxerit'
pater pt̄r H 244^r 'quem p. adtraxerit'
per the usual symbol HO, e.g. O 35^v 'inrum*per*e'
post p' V 7^r '*post*quam'
prae p̄ HO
pro the usual symbol O, e.g. 38^v '*pro*digia'
qua qͣ O 47^r '*qua*ttuor'
quae q̄ HO
quam. The first ancient Nota (see p. 215) appears in the first syllable of 'quanta' O 10^r 'q. | mala Romani perfessi sunt.' Also in the first of 'quando' O 38^v 'Alexander q. natus est'
quem q̄ H 244^r 'q. pater adtraxerit'
qui qͥ HO (47^r 'e*qui*tum,' '*quin*genti')
  q' V 6^v 'ali*qui*s'
quo qͦ HO
quod. The ancient Nota with barb (see p. 254) O 40^v 'auxere matronae q. coxerunt venenum'
sed s' O 35^v 'inrumpere voluerunt s. victis' (*leg.* sed victi sunt)
sunt (cf. 'sed')
testimonium ts̄t H 150^r 't. apostoli vos estis corpus'; ts̄tm' H. 239^r 't. apostoli'
vel l̄ 'bel' O 38^v '*bel*lo Africano'

Syllable-symbols:
m In V the 'Irish' symbol (see p. 344) is written to the right of the preceding vowel, e.g. 'adulescentia*m*,' 'spe*m*' (not unlike 'spes')
n (see 'in')
con ɔ HV (cf. p. 324)

Syllable-symbols:
en m̄ H 150^{r} '*men*bra'
er ᴛ with cross-stroke through shaft H 151^{r} 'pa*ter*,' 159^{v} 'corporali*ter*,' O 49^{r} 'i*ter*um'; Alexanđ cepit O 47^{v}; (cf. 'um' for 'e*xer*citum')
ra $\overset{a}{\mathrm{t}}$ H 231^{r} 'con*tra*'
runt r̄ O, e.g. 34^{r} 'praefecer*unt*'
tio The 9-mark V 'significa*tio*nem,' '-ne'; O 35^{v} 'profec*tio*num'
um d· and d› V 'dum,' 'frigi*dum*'
  n› V 'sig*num*'
um r7 (the 7 traversing the toe of the ʀ) O 35^{v} 'in*rum*pere'
  t› V 'cen*tum*' (also O), 'nepo*tum*,' 'excu*tum*' (for 'exercitum')
  s› V 'irsutum spino*sum* pilosum alibi' (so correct p. 359 end, and 'Zentr. Bibl.' 29, 57)
ur t' V 'tonden*tur*,' O 'trudi*tur*'
us t' V 'Hesiodo scilicet quem imita*tus* Georgica scribsit'
  p' H 150^{r} 'cor*pus*'
  d' V 'Parnassus mons Phocidos Pin*dus* Tessaliae'

The Cagliari corrector of H uses the formulas: contuli in nomine dn̄i ihū xp̄i (14^{r}, 110^{r}, 288^{r}), emendavi in nomine dn̄i ihū xp̄i (228^{r}), contuli in nomine dn̄i n̄i ihū xp̄i (82^{r}). The marginalia with ancient Notae are not by this hand but are apparently before our period. The Orosius marginalia are apparently contemporary with the text. They are by the same hand as has written the page-headings.

p. 4. To the list in 'Ir. Min.' § 17 of ancient Notae transcribed in MSS. of our period from a "7th century" original, add these in a Lorsch MS., Vat. Pal. 1753 foll. 1–62 Marius Victorinus, of the "9th century" (with t' 'tur'). The original was a majuscule MS. and the Lorsch scribes (at least those who transcribed the first half of the treatise) have reproduced these symbols in majuscule form.

apud ap̄
autem at̄
contra The symbol resembles a large 2 (descending below the line) with an abbreviation-stroke above. The St Amand transcriber (Valenciennes M 6. 10) of the Lorsch MS. mistakes it for 'quae,' 'quoque' (see Keil pref. p. xii)
deinde d̄d 26^{v} 'd. longissimos id est tetrametros' (=Keil p. 78, l. 25)
enim The first ancient Nota (see p. 63, below)
ergo eḡ
etiam et̄
idem id̄ 4^{r} 'i. vos perducite' (=Keil p. 13, l. 25)
igitur iḡ
inter The ancient Nota (see p. 111)
magis mḡ (more than once)
modo $\overset{o}{\mathrm{m}}$
nam (On fol. 46^{r} 'non' is corrected to 'nam')
nihil The monogram of N and L
nisi The monogram of N and (minuscule) S
nobis nb̄
nunc n̄c
potius (On 3^{r} an erasure in the text and 'potius' in the margin)
quae q̄
quamvis qū (cf. p. 219)
quasi qs̄
quia qā (more than once)
quibus q̄b
quidem q̄d (more than once)

quod The ancient Nota for ‘quam’ (see p. 254)
quomodo q̊m̊
quoniam qn̄
tamen tm̄
vel ū (15^{v} ‘v. quia familiariter hic rythmus’)
con the 9-symbol (see p. 325)

The original from which were taken (by the corrector) the marginal supplements (denoted by Keil by the symbol *a*) of foll. 71^{v}–74 ‘Maximus’ Victorinus de Ult. Syll. was of the same kind. These supplements shew e.g. qā ‘quia’ (fol. 72^{r} = Keil p. 231, ad v. 6) ‘*quia* omnis dictio,’ the first ancient Nota for ‘enim’ (fol. 72^{v} = Keil p. 234, ad v. 4) ‘quidam *enim* hoc lacte,’ reproduced in the majuscule form of the original.

p. 10. Ap’ ‘apud’ occurs also in a Micy MS. of the middle of the 9th cent., Paris 1862 (on fol. 52^{r} ‘*apud* hebreos’); in a MS. written somewhere in France in 813, Paris 2796 (e.g. on fol. 80^{v} more than once); in a Péronne (?) MS. of “beg. 9 cent.”, Paris 13026 (also cap’ ‘caput’).

p. 12. The symbol ā also in Cava 2 Isidore’s Etymologies (Beneventan script of end of 8 cent.), according to Loew.

pp. 24–25. The disappearance of aū after our period is exaggerated. So read on p. 24 (8th last line) “this symbol has yielded to aut̄,” and on p. 25 (10th line) “So that the use of aut̄ in a French,” etc.

Since at̄ in Paris 7530 occurs in the part containing Bede, it may (like the gloss *forbotan*) come from the Fulda (?) original. So may its ‘haec’ symbol (§ 108 end) and its ‘tantum’ symbols (§ 388 end).

p. 37. Also Vat. Pal. 177 (Ags. of Lorsch, “beg. 9 cent.”), fol. 54^{r} ‘in mare hs̄ seculi.’

p. 38. In a Reichenau MS., Carlsruhe Reich. 119 (“beg. 9 cent.”) ēs twice appears for ‘eius’ (according to Souter), a contraction made after the pattern of c̄s, h̄s.

p. 44. In line 11 read “the Weingarten Itala.”

p. 46. Another MS. with dc̄ ‘dicit’ is Paris 13026 (Péronne ?, “beg. of 9 cent.”), where it is used by one of the scribes (e.g. fol. 139^{v}).

p. 70. It is not the ‘est’ symbol but merely a ‘signe de renvoi’ which appears in St Columba’s Psalter.

p. 96 (2nd last line) read “hāt ‘habet’.”

p. 100 § 108. Ivrea 42 (of 813), with correct form of symbol, fol. 24^{r} ‘*haec* de Tyle aliter scribit Solimus,’ fol. 31^{r} ‘*haec* de tante auctoris excerpere dictis libuit.’ (Rather ‘haec’ than ‘hoc.’) Since these occur in the part containing Bede, they may come from an Insular original. It is in this part that the Insular ‘quia’ symbol is used; also (fol. 38^{v}) p̊ ‘post’; also the ‘tantum’ symbol (§ 388 end).

§ 111 end. h’ ‘haec’ appears also in a Fleury (?) MS., Paris 5543 (mid. 9 cent.), fol. 133^{v} ‘*haec* umbra,’ fol. 150^{r} ‘*haec* aequinoctia,’ and so may be a peculiarity of this region of France.

p. 128 § 156. In Vat. Reg. 1997 (Chieti “8–9 cent.”), mis̄a, mis̄m.

p. 155 § 197. Paris 17227 (written at Tours, before 834), nr̄t, ur̄t.

p. 156 § 198. For "Traube adds," etc., substitute: Vat. Reg. 1997 (Chieti, "8–9 cent.") has usually nēr, rarely nr̄ (with nr̄i, sometimes n̄i).

p. 160. An early example of nc (without abbreviation-stroke) is Paris 13368 fly-leaf ("6 cent.") '*nunc* autem iam non ego operor illud' (=Rom. 7, 17) (cf. Delisle 'Cab. MSS.' pl. iv, 5).

p. 178. In Vat. Pal. 177 (Ags. of Lorsch, "beg. of 9 cent.") p' 'prae' (exactly like the Continental 'post' symbol).

p. 207. q̄ 'quae' in the palimpsest Asper 'Grammatica Vergiliana' of Paris 12161 (see Hagen's edition in vol. v of Thilo's edition of Servius).

p. 252 § 314. qs̄ 'quis' in the Stowe Missal (along with qd̄ 'quid').

p. 266 § 335. The suspension from which the contraction qun̄m is derived appears in the cursive marginalia of an uncial MS. which belonged to Bobulenus, abbot of Bobbio c. 640, Vat. lat. 5758, on p. 146 qun̄ ipse liberavit nos.

p. 311. The symbol ū 'vel' is frequent in Vat. Reg. 846 Juristica varia (Orléans, before 814). Bede ('de Orthogr.' 261, 15 K.) misunderstands the 'velut' symbol: V geminata cum virga iacente superposita "verbi gratia."

p. 328. The e-symbol is wonderfully frequent in Vat. Reg. 846 Juristica varia (Orléans, before 814), e.g. 'd*e*,' 'leg*e*,' 'praec*e*pimus,' '-n*e*,' '-r*e*' (r̄ denotes '-re,' not '-runt'), 'cl*e*ricorum,' 'natural*e*,' ced̄r̄ 'cedere,' etc., etc.

p. 345 § 431. Traube says that the oldest Latin MSS. do not 'abbreviate' *n*, but only *m*: (Pref. to Jerome's Chronica, p. vii) "Haec lineola, quamquam profecta est a *ny* littera in graecis libris similiter notata, in latinis tamen maioris vetustatis signum est, ubi nondum aut promiscua figura aut distincta *n* praeter *m* significat."

p. 348. Nō 'non' in the Beneventan script of Florence Laur. LXXIII 41 ("beg. 9 cent.").

p. 358 § 448. The 7-mark for 'um' (also 'us,' etc.) may be the old punctuation-sign (as in the Bembine Terence; see Kauer in 'Wien. Stud.' 22, 59). Hence its antique character.

p. 376. Vat. Reg. 846 (Orléans, before 814), the apostrophe; Vat. Reg. 1484 (written by Tours scribes and corrected by Lupus of Ferrières), the apostrophe in 'tur,' the 2-mark (by one of the scribes) in 'mur' (Lupus substitutes the 2-mark in 'tur' with great persistence). In Vat. Pal. 1773 Liber Glossarum the apostrophe is normal, but one scribe (of 90^r sqq.) uses a z-mark like the tachygraphic expression of *n* (§ 434). His 'alatur,' etc., would readily be mistaken for 'alant,' etc.

p. 389 § 481 (6th last line). In the Liber Diurnus m' denotes 'mur' in 'preca*mur*,' 'circumvenia*mur*', while 'mus' (in 'geri*mus*') is expressed by *m* with downward cross-stroke through the 'tail' of the letter.

CITATIONS, ETC.

'Anc. Chart.': Ancient Charters in the British Museum.
'Ben. Scr.': Loew 'Beneventan Script.'
Chroust: Chroust 'Monumenta Palaeographica.'
'Ir. Min.': Lindsay 'Early Irish Minuscule Script.'
'Mon. Pal. Vind.': Monumenta Palaeographica Vindobonensia.
'Nom. Sac.': Traube 'Nomina Sacra.'
'Pal. Soc.': the Palaeographical Society Publications.
'Rev. Bénéd.': Revue des Bénédictines.
'Rev. Bibl.': Revue des Bibliothèques.
Shipley: F. W. Shipley 'Certain Sources of Corruption in Latin Manuscripts.' New York (the Macmillan Company). 1904.
'Wel. Scr.': Lindsay 'Early Welsh Script.'
'Zeitschr. Celt. Phil.': Zeitschrift für Celtische Philologie.
'Zentr. Bibl.': Zentralblatt für Bibliothekswesen.

ant.: anterioris (-re).
beg.: beginning.
cent.: century.
d. or † (before a date): died.
ex.: exeuntis (-te).
in.: ineuntis (-te).
med.: medii (-io).
mid.: middle.
post.: posterioris (-re).
saec.: saeculi (-lo).
s. n.: sine numero.

CONTENTS

CHAPTER I

NOTAE COMMUNES

SECT. PAGE
1 Origin of minuscule symbols. The ancient Notae 1–5

List of Notae

PAGE
abbas, abbatissa (see chap. III)
adeo (see 'ideo') . . . .
2 adversus, acceptus 6
3 alius, etc. 6
alleluia (see chap. III) . .
amen (see the Syllable-symbol 'en') . . . .
4 amplius 6
angelus (see chap. II, p. 396) .
anima, animus (see the Syllable-symbol 'm') . .
5 annus 7
6 ante 8
apostolus (see chap. II, p. 396)
7 apud 9
8 atque 10
9–10 aut 11
11–19 autem 13
20 bene 26
caelum (see chap. II, p. 396) .
calendae (see chap. III) . .
calumnia (see chap. III) . .
21 caput, capitulum 27
22 carissimus, dilectissimus . 27
causa (see chap. III) . .
cautio (see chap. III) . .
23 certe . . . 29

SECT.
24–25 cetera, reliqua 29
Christus (see chap. II) .
26 circum, circa 30
civis (see chap. III) . . .
27 civitas 30
constitutio (see chap. III) .
consul, consultum (see chap. III)
28–31 contra 31
32 cor 34
33–36 cuius, eius, huius . . 34
37–38 cum 41
cuncti (see 'circum'). .
David (see chap. II) . .
39 de 43
40 dedit, deinde (cf. p. xiv) . . 43
deus (see chap. II) . . .
diaconus (see chap. III) . .
41–60 dico, etc. 43
dies (see chap. III) . .
61 discipulus 61
dominus (see chap. II) . .
62 donec 61
63 dum 61
dumtaxat (see chap. III) . .
64 ecce 62
ecclesia (see chap. II, p. 396) .
eius (see 'cuius') . . .

SECT. PAGE
65 enim 63
episcopus (see chap. III)
66 epistula 65
67–68 ergo, igitur 66
69–76 est, esse 69
77–79 et 74
80 etiam 77
evangelium, -lista (see chap. III)
81 eum 78
excepto, -tio (see chap. III)
exemplum (see chap. III)
existimo (see chap. III)
82 extra 78
83 facio, scribo 79
famulus (see chap. III)
fides (see chap. III)
84 filius 80
85 flagellum 80
86 forma, forsitan, forte 81
87–99 frater, mater, pater 81
87–99 fuerit (see the Syllable-symbol 'er') 91
fundus (see chap. III)
100 gens 91
101 genus 91
102–105 gloria, gratia 92
Graecus, -ce (see the Syllable-symbol 're'; also chap. III)
Gregorius (see chap. III)
grex (see the Syllable-symbol 're')
106 habeo, etc. 96
107–112 haec, hoc, hunc. (For 'huius,' see 'cuius') 97
heres (see chap. III)
Hierusalem (see chap. II)
113–116 homo 103
113–116 huius, huiusmodi (see 'cuius') 105
113–116 hunc (see 'haec') 105
117 id 105
118–123 idem, id est 105
124 ideo, adeo 109
Idus (see chap. III)

SECT. PAGE
Ierusalem (see 'Hierusalem')
Iesus (see chap. II)
igitur (see 'ergo')
ille (see the Syllable-symbol 'e'; also chap. III)
imperator (see chap. III)
125–128 in, inter 111
inde (see 'unde')
inluster (see chap. III)
129 inquit 114
institutus (see chap. III)
inter (see 'in')
130 intra 114
Iohannes (see chap. II, § 7)
is (see 'eius,' 'eum,' 'id')
Israel (see chap. II)
131 itaque 114
132–133 item 114
iudex, iudicium (see chap. III)
iusiurandum (see chap. III)
134 iuxta 116
Kalendae (see 'Calendae')
135 liber (see also chap. III) 116
136 licet 117
137 loquor 117
138 magis 117
magister, magistratus (see chap. III)
mancipium (see chap. III)
manifestus (see chap. III)
manumitto (see chap. III)
mater (see 'frater')
139 maximus 117
memoria (see chap. III)
140–148 meus, tuus, suus 117
149–152 mihi, tibi, (sibi) 123
milia (see chap. III)
153–158 misericordia 126
159–161 modo 129
monachus (see chap. III)
mulier (see chap. III)
162 nam 131
163 namque 132
negotium (see chap. III)

SECT.		PAGE
164	nemo	132
165	neque, nec	132
166–167	nihil	132
168–169	nisi (cf. p. xiii)	134
170–175	nobis, vobis	134
176–182	nomen	138
183–185	non	143
	Nonae (see chap. III)	
186	nondum	146
187	nos	146
188–200	noster, vester	146
	num (see the Syllable-symbol ‘um’)	
201	numerus	157
	nummus (see chap. III)	
	numquam (see ‘non’ end)	
202–205	nunc, tunc	158
	officium, omnipotens (see chap. III)	
206–220	omnis	160
221	oportet	174
	passus (see chap. III)	
	pater (see ‘frater’)	
	peccatum (see chap. III)	
	pecunia (see chap. III)	
	pedes (see chap. III)	
222	penitus	174
223–234	per, prae, pro	175
	perpetuus (see chap. III)	
	placet (see chap. III)	
	plebiscitum (see ch. III)	
	plus minus (see chap. III)	
	poenitere (see chap. III)	
235–240	populus	187
241–247	post	190
248	potest, possumus	195
	potestas (see chap. III)	
249	potius (cf. p. xiv)	195
	prae (see ‘per’)	
	praedictus (see ‘suprascriptus’)	
	praefectus (see chap. III)	
	praeter (see ‘prae’ and ‘ter’)	
	praetor (see chap. III)	
	presbyter (see chap. III)	
	princeps (see chap. III)	
	privatus (see chap. III)	
	pro (see ‘per’)	
	procurator (see chap. III)	
	propheta (see chap. III)	
	propono, propositus (see chap. III)	
250	proprius	196
251–259	propter	197
260	propterea	205
	provincia (see chap. III)	
	psalmus (see chap. III)	
	publicus (see chap. III)	
	pupillus (see chap. III)	
261	qua, quo	206
262–267	quae	207
268	quaeritur, quaestio	214
269	quaesumus	214
270–275	quam	215
276	quamuis, quamquam	219
277–279	quando (cf. p. xiii)	219
280–281	quantus (cf. p. xiii)	223
282	quare	225
283–284	quasi	225
285–290	que	228
291–292	quem	233
	quemadmodum (see ‘quomodo’)	
293–300	qui	235
301	Some q-suspensions	243
302–306	quia	244
307	quibus	248
308–310	quid	249
311	quidem, quidam	251
312–313	quippe	251
314–315	quis	252
	quo (see ‘qua’)	
316–323	quod	254
324–326	quomodo, quemadmodum	260
327	quondam	262
328–340	quoniam	262
341–343	quoque	269
344	quorum	272
345	quot, quoties	272
346	regnum, regnat	273
	reliqua (see ‘cetera’)	

SECT. PAGE
347 res 273
rescriptum (see chap. III) .
348 respondeo 274
respublica (see chap. III) .
reverentissimus (see chap. III)
Romanus (see chap. III) .
rubrica (see chap. III) . .
sacerdos (see § 421; and chap. III) . . . . .
349–353 saeculum, saecularis . 275
sanctus (see chap. II) .
354 satis, sententia . . . 278
355 scilicet 279
scribo (see 'facio') . .
scripulus (see chap. III) .
356–360 secundum . . . 279
361–363 sed 283
364 semper 285
sempiternus (see chap. II, p. 396) . . . . .
senatus, senatus consultum (see chap. III) . . . .
sententia (see 'satis,' cf. ch. III)
365 sequitur, sequuntur . . 285
seruus (see the Syllable-symbol 'er') . . . . .
sestertius (see chap. III) .
sibi (see 'mihi') . . .
366 sic, sint 286
367–369 sicut 286
significat (see chap. III)
370 similiter, similis . . . 290
371 simul 290
372 sine 291
sint (see 'sic') . . . .
373 siquidem 291
374–375 siue 291
solidus (see chap. III) .
376 species 293
spiritus (see chap. II) . .
stipulatio, -lari (see chap. III)
subscribo (see chap. III) .
sum (see 'est,' 'esse,' 'sumus,' 'sunt,' and the Syllable-symbol 'um') . . .
378–382 sunt 293
383 super 298
384 supra 299
385 suprascriptus (supradictus, praedictus) . . . 300
suus (see 'meus') . .
tabula (see chap. III) . .
386 tamen 302
387 tamquam 304
388 tantum 304
389–392 tempore . . . 306
ter (see the Syllable-symbol 'er') . .
389–392 terra 309
testamentum (see chap. III) . . . . .
testis, testimonium (see chap. III) . . . .
tibi (see 'mihi') . .
titulus (see chap. III) .
393 trans 309
tribunus (see chap. III) .
394 tum 310
tunc (see 'nunc') . .
tutor, tutela (see chap. III) .
tuus (see 'meus') . .
395 ubi 310
396–402 uel, uelut . . . 310
uerbum (see the Syllable-symbol 'er') .
403–405 uero 316
uester (see 'noster') .
406 uidelicet 319
uigilia (see chap. III) . .
uir clarissimus, etc. (see chap. III) . . . .
407 unde, inde 319
uobis (see 'nobis') . .
urbanus (see chap. III) .
408 usque 320
usucapio (see chap. III) .
ususfructus (see chap. III) .
409 ut 320
410 utrum, utilis, uxor . . 322

SYLLABLE-SYMBOLS (including some letter-symbols)

SECT. PAGE
411 -am 322
412–414 con- 323
415–416 e 327
417 -em 330
418 -en 331
419–421 er 333
422–424 -is 336
425–427 -it 340
428–430 m 342
431–439 n 345
SECT. PAGE
-nt (see '-unt') . . .
440 or 354
441–444 ra, re, ri, ro, ru . . 354
445 tio 358
446 u 358
447 ul 358
448–461 -um 358
462–467 -unt 369
468–474 ur 372
475–487 -us 381

CHAPTER II

NOMINA SACRA

1 Origin of the symbols . . 395
2–5 Their correct and incorrect use 396

List of Nomina Sacra (with their Derivatives)

6 Christus, Christianus . . 402
7 David, Iohannes (Matthaeus, Marcus, Lucas, Petrus, Paulus) 404
8 Deus, deitas 405
9 Dominus, dominicus, dominari, dominator, dominium . 405
10 Hierusalem 406
11 Iesus 406
12 Israel, Israelita . . . 407
13 Sanctus, sanctifico, sanctissimus, sanctuarium . . 409
14–15 Spiritus, spiritalis . . 410
16 Nomina Sacra written in full with abbreviation-stroke . 410

CHAPTER III

NOTAE JURIS, CAPRICIOUS ABBREVIATION

1 The Notae Juris . . . 413
2 Other technical symbols . 414
3 Capricious abbreviation of repeated words, familiar phrases, etc. . . . 415

Select List of Notae Juris and indeterminate Symbols

4 abbas, abbatissa . . . 418
5 actio 418
6 alleluia 418
7 amicissimus 418
8 angelus 419
9 apostolus, apostolicus . . 419
10 appellare, vocare . . . 420
11 augustus 420
12 baptista 420
13 beatus 421

SECT. PAGE
14 benedictio. (On ‘benedicite’ see § 3) 421
15 Calendae 421
16 calumnia 421
17 causa 421
18 cautio 422
19 ciuis 422
20 clarus 422
21 clericus, clerus . . . 422
22 comes 422
23 confessor 422
24 constitutio 422
25 consul 423
26 consultum 423
27 denarius 423
28 depositio 423
deuotus (see ‘uir’) . . .
29 diabolus 423
30 diaconus 423
31 dies 424
drachma (see ‘uncia’) . .
32 dumtaxat 424
33 ecclesia 424
34 embolismus 424
35 episcopus, etc. 424
36 euangelium, euangelista, -licus 425
37 excellentissimus . . . 426
38 exceptio, excepto . . . 426
39 exemplum 426
40 existimo 426
41 famulus 426
fasciculus (see ‘manipulus’) .
42 femina 426
43 feria 426
44 fides 426
45 fundus 426
46 generaliter 426
gloriosus (see ‘magnificus’; also chap. I, §§ 84, 104, 105)
gradus (see ‘passus’) . .
47 Graecus, etc., Latinus, Hebraeus 427
48 Gregorius 427
49 hebdomas 427
Hebraeus (see ‘Graecus’) .
50 heres 427
51 homilia 427
honestus (see ‘femina’) .
52 honor, etc. 428
hora (see ‘dies’) . . . .
53 hymnus 428
54 Idus 428
55 ille 428
56 imperator 428
57 incarnatio 429
58 indictio 429
59 inluster 429
60 institutus 429
61 intellegitur 429
62 interpretatur 429
63 index, indicium . . . 430
64 iusiurandum 430
Kalendae (see ‘Calendae’) .
laicus (see ‘clericus’) . .
Latinus, etc. (see ‘Graecus’)
65 lectio 430
66 legatus 430
liber (see ‘volumen’) . .
67 magister, magistratus . . 430
68 magnificus 430
69 mancipium, manifestus, manumitto, etc. 431
70 manipulus 431
Marcus (see chap. II, § 7) .
71 martyr 431
Matthaeus (see chap. II, § 7)
72 memoria 431
73 mensis 431
74 milia 431
minutum (see ‘dies’) . .
75 missa 431
76 monachus, monasterium . 431
77 mulier 432
78 natalis 432
79 negotium, negotiator . . 432
80 Nonae 432
81 notarius 432
82 nummus 432
83 obiit, obitus 432
84 oblatio, etc. 432
85 officium 432
86 omnipotens 433

SECT. PAGE
87 orare, oratio 434
88 ostendit 434
89 papa 434
90 pascha, paschalis . . 434
91 passio 434
92 passus 434
Paulus (see chap. II, § 7) .
93 peccatum, peccator . . 434
94 pecunia 435
95 pedes 435
96 pentecosta 435
perpetualiter (see 'generaliter') . . . . .
97 perpetuus 435
Petrus (see chap. II, § 7) .
98 placet, etc. 435
99 plebiscitum 435
100 plus minus 435
101 poenitere 435
102 potestas 435
103 praeclarus 436
104 praefectus 436
praepositus (see 'perpetuus')
105 praetor 436
106 presbyter 436
primarius (see 'praeclarus')
princeps (see chap. I, § 441)
priuatus (see § 1) . .
107 proconsul 437
108 procurator 437
109 propheta 438
propositus (see 'perpetuus')
110 prouincia, prouincialis . 438
111 psalmus, psalmista . . 438
112 publicus 439
113 pupillus 439
114 quadragesima 439
qualiter (see 'generaliter') .
115 regio 439
116 regnauit 439
117 religiosus 439

SECT. PAGE
118 repromissio . . 439
119 rescriptum . . . 439
respublica (see 'publicus') .
120 resurrectio 440
121 reuerentissimus . . . 440
122 Romanus 440
123 rubrica 440
124 sabbata 440
125 sacerdos 440
Saluator (see chap. II, § 1) .
scripulus (see 'uncia') .
126 sempiternus . . . 440
senatus consultum (see 'consultum') . . . . .
127 sententia (see also chap. I) . 441
Septuaginta (see 'tabula') .
128 significat 441
129 solidus 441
130 splendidus 441
stadium (see 'passus') .
131 stipulari, stipulatio . . 441
132 subscribo 441
133 synodus 442
134 tabula 442
135 testamentum . . . 442
136 testis, testimonium (cf. p. xiii) 442
137 titulus 442
138 tribunus 442
139 tutor, tutela . . . 442
140 uenerabilis 442
141 uere dignum . . . 443
142 uicarius 443
143 uigilia 443
144 uir 443
145 uirgo 443
146 uncia 443
uocare (see 'appellare') .
147 uolumen 443
148 urbanus 443
149 usucapio, ususfructus . . 443

APPENDIX

List of MSS. used . 444–494
Tables of Symbols . . 495

CHAPTER I

NOTAE COMMUNES

1. Origin of minuscule symbols. The ancient Notae. An ancient MS. of a pagan author, let us say the codex Mediceus of Virgil (before 494), writes every word of the text in full with these exceptions: at the end of a line *n* and *m* may be expressed by a suprascript stroke; in any part of the line b· may denote the final syllable 'bus' and q· the word 'que.' The stroke for *n* or *m* is a mere calligraphic device for avoiding a faulty syllable-division like 'qui | ntus,' 'a | mplius,' but b· and q· are abbreviation-symbols of the type technically called 'suspension.' The scribe 'suspends' his writing, stays his pen, after he has written only a part of the syllable or word. An early MS. of a Christian author, let us say the Corbie half-uncial MS. of Augustine's 'City of God' (Paris 12214 + St Petersburg Q I 4, of "6 cent."), adds to these symbols some others: ds̄ 'Deus,' xp̄s 'Christus,' ih̄s 'Iesus,' dn̄s 'Dominus,' sp̄s 'Spiritus,' sc̄s 'sanctus,' etc., all of them symbols of 'nomina sacra.' These are of the type technically called 'contraction.' While abbreviation by suspension writes only the first part of a word or syllable, abbreviation by contraction adds to this the last part of the word also. Traube in his 'Nomina Sacra' (Munich, 1907) has shewn that these symbols were not really devised to lighten the labours of the scribe, but rather to shroud in reverent obscurity the holiest words of the Christian religion. When 'deus' refers to a pagan deity, the word is written in full; so with 'spiritus' in the sense of 'breath,' 'dominus' in the sense of 'owner,' and so on. In fact, in these early MSS. (for the distinction was lost sight of later) ds̄ and deus differ as our 'God' and 'god.' The Roman Christian scribes borrowed this practice from the Greek, who, in their turn, had borrowed it from the Hebrew. It originated in MSS. of the Bible.

When however we turn to a minuscule MS., we find, in addition to b· 'bus' and q· 'que' and these symbols of 'nomina sacra,' a certain number of others (e.g. n̄ 'non,' p̄ 'prae,' ēe 'esse'); and if the MS. is in Insular[1] script (especially Irish), we are sure to find quite a large number. What is the origin of these minuscule symbols? Another class of ancient MSS. helps us to the answer, legal MSS., such as the Verona Gaius ("5 cent."). In these we find not only the Notae Juris, for technical terms of law like 'actio,' 'stipulatio,' 'res privata,' 'res publica,' but also Notae for ordinary words, e.g. n̄ 'non,' ēe 'esse,' p̄ 'prae.' Legal scribes, since they were entitled by custom to the use of Notae Juris, felt themselves at liberty to employ also the symbols used in everyday writing, which were excluded (all but the most universal pair, b· 'bus' and q· 'que') from other calligraphic MSS. Luckily Egypt has preserved for us a specimen of a non-calligraphic MS. of an ancient author in the papyrus fragments of certain speeches of Cicero (Oxyr. Pap. 1097 + 1251 + Pap. greci e lat. 20). These shew n̄ 'non,' ēe 'esse,' etc. And even in a calligraphic codex these Notae Communes were sometimes admitted into marginal scholia where the space was limited, such as the two MSS. of Virgil and Augustine mentioned above and the Bembine Terence (cf. 'Zentr. Bibl.' 29, 57), so that we have fairly continuous evidence of their use from the time of the Verona Gaius to the beginning of our period. Irish minuscule scribes employ every conceivable device for saving vellum; the letters are small; subscript letters are frequent; the words are crowded together; the laws of syllable-division between lines are neglected; the smallest space left blank at the end of a line is utilized for the words that follow the end of the subsequent line, and so on. No wonder then that these same scribes broke down the barriers so completely, which excluded from the bookhand of the text the familiar symbols of daily use. The same thing was done by the minuscule scribes of other countries, but not to the same extent, either because the economy of vellum was not practised in other countries to the same extent as in Ireland, or for some other reason. In calligraphic MSS. it is chiefly at the end of a line that these symbols gain admission, just as it is at the end of a line in majuscule script that the new minuscule letters first shew themselves. For a careful scribe could not be guilty of faulty syllable-division between lines and preferred, when it was possible, to end a line with a complete word.

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[1] That is to say, Irish or Anglosaxon or Welsh or Cornish (also Breton, although most extant Breton MSS. are in Caroline minuscules and not in the Insular type). The Bretons were Cornish emigrants.

Although therefore to anyone who confines his attention to such MSS. as these two of Virgil and Augustine on the one hand, and some minuscule MS. in Insular script on the other, these symbols seem to have suddenly come into existence along with minuscule script, a wider view shews us that they were in continuous use in non-calligraphic writing, and that it is only the loss of early writing of this kind which hides the continuity from us. Indeed, even if we had not the evidence of the papyrus Cicero fragments and of these marginalia, we might guess that the symbols for 'bus' and 'que' in early majuscule were merely two out of a host of symbols in daily use. And the amount of similarity and dissimilarity between the minuscule symbols and the ancient Notae of the Verona Gaius seems to be such as we should expect to find in the case of abbreviations which had gradually altered under the hands of successive writers and to be inconsistent with any theory[1] of a sudden resuscitation of quite obsolete symbols at the beginning of our period. The development of abbreviation in Insular script we can trace from about the beginning of the eighth century, with the help of the Book of Mulling (St John's Gospel written by St Moling, † 696), the Naples Charisius and Vienna 16 (both written at Bobbio), etc., but the seventh century is dark. Two eighth century MSS. seem to lift the veil and give us a glimpse into this dark period by preserving for us some of the symbols found in their originals. One (Milan C 301 inf.) was transcribed at Bobbio, the monastery in North Italy founded in 614 by the Irish missionary, St Columban; and it is not unlikely that the original was a MS. written by the founder himself. Of the other (Boulogne 63–64), transcribed at St Bertin, we have no clue to the original. The obsolete symbols preserved in these two MSS. will be found in my 'Early Irish Minuscule Script,' § 17. A half-uncial MS., Paris 2706, with apparently contemporary marginalia (ascribed to "N.E. France" and "7 cent."), is also helpful. It preserves the Nota Juris for 'quaestio' and the ancient Nota for the ending 'tio' (e.g. in 'defini*tio*'). Indeed every early MS. which admits to its pages an abbreviation-symbol enables us to tap the flow of development at some early stage. The stages through which most symbols passed may be roughly described as (1) the suspension-stage (e.g. n̄ 'nostro,' 'nostra,' 'nostris,' 'nostros,' etc.), (2) the contraction-stage (e.g. nō 'nostro,' nā 'nostra,' ns̄ 'nostris' or 'nostros'), (3) the finishing stage, which adds precision to a symbol (e.g. nīs 'nostris,' nōs 'nostros'), removes the possibility of confusion between similar symbols (e.g. between nō 'nostro' and nō 'non'), and discards all awkward signs which spoil the look of a written text or give needless trouble to the writer. The details of the early development of each symbol will, we may hope, be more clearly seen when we acquire certainty in the dating of early MSS., and when all the mediaeval lists of ancient Notae have been published[1] and their origin explained. Inscriptions are most untrustworthy witnesses, for the limited space caused the curtailment of words (which were in no danger of being mistaken by a reader) to take capricious forms. The same is true of title-headings and the items of Indexes in MSS.

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[1] A mistaken theory of this kind (by Steffens in 'Mélanges Chatelain') I have criticized in 'Zentr. Bibl.' 29, 56.

This seems a suitable place for a warning to readers of the lists of statistics in this chapter. The argument 'ex silentio' is not always safe in the case of abbreviation-symbols. If this or that symbol does not appear in a MS. or in a small batch of MSS. from one scriptorium, it is not always safe to infer that the symbol was unknown to the scribe or not used at the scriptorium. Calligraphy, even in minuscule MSS., demanded (at least outside of Ireland) a sparing use of symbols. Often a scribe confines himself to a few of the most current, until he is pressed for space. (Examples of this are given in my article in 'Rev. Bibl.' of 1912.) Often a non-calligraphic MS. reveals to us a wealth of symbols which we should not otherwise have attributed to the scriptorium, e.g. Oxford Douce 25 (Murbach), Munich 6330 (Freising) and 14470 (Ratisbon). Arno of St Amand, who became Bishop of Salzburg, went to Rome in or about the year 798. A commonplace book written by two of his companions is extant, Vienna 795. The second scribe, freed from calligraphic trammels, revels in abbreviation (see Chroust I vii, pl. 3). Another thing to bear in mind is the difficulty presented by the isolated occurrence of an early type of symbol in a MS. Are we to regard it as evidence that the type had not yet wholly gone out of fashion? Or is it to be explained as the blind transference of an unintelligible symbol from an early original? The latter explanation seems warranted when the symbol appears at the first occurrence only of the word. On the other hand Shipley (p. 55) tells us of the transcription by Tours monks of the Codex Puteaneus (P) of Livy: "The scribe Landemarus, after having made all sorts of errors by wrongly expanding these signs of contraction, finally avoided further blunders by making in his copy uncial facsimiles of the abbreviations in P."

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[1] Unpublished, but used for this book, is a list in Escurial T II 24 ("10 cent."). The chief published collection will be found in vol. IV of Keil's 'Grammatici Latini.'

List of Notae.

(This list of Notae Communes omits all Notae Juris, all technical terms of Grammar, such as 'syllaba,' 'participium,' 'plusquamperfectum,' 'genetivus'; of Calendars, Martyrologies, Chronologies or works on the Computus, such as 'Quadragesima,' 'mensis,' 'October,' 'vigilia,' 'feria,' 'natalis,' 'obiit,' 'hebdomas,' 'embolismus'; all designations, such as 'praefectus,' 'comes,' 'magister,' 'notarius,' 'clericus,' 'confessor,' 'augustus,' 'amicissimus,' 'reverendissimus,' 'Baptista'; all proper names, e.g. 'Augustinus,' 'Vergilius'; all symbols of coins, weights or measures, such as 'solidus,' 'denarius,' 'uncia,' 'libra,' 'pedes,' 'milia passuum'; all recurrent formulas or words of liturgies, such as 'vere dignum,' 'vivit et regnat,' 'oblatio'; of Canons, e.g. 'subscripsit'; of medical treatises, e.g. 'morbus,' 'dolor'; of commentaries or glossaries, e.g. 'significat,' 'interpretatur,' 'Graece,' 'Latine'; of notarial documents, e.g. 'testis'; of Penitentials, e.g. 'poeniteat,' 'peccatum'; of mathematical works, e.g. 'figura,' 'demonstro': in fact, all symbols which are confined to one particular class of MSS. and are not in general use. These 'technical' symbols, so far as they claim treatment, are treated in chapter III.

It omits too everything that does not belong to the text of a MS., all marginal signs, such as 'quaere' or 'quaerendum,' 'require' or 'requirendum,' 'nota (bene),' 'attende diligenter,' 'contuli,' 'hic deest'; all headings such as 'salutem dat,' 'datum,' 'capitulum,' 'lectio,' 'incipit.' Also the capricious curtailments of a repeated word or phrase, of a quotation, of an item in an Index, etc.; for these are not current usages. Also numeral and appellative symbols like C 'centum,' X 'decem,' M. 'Marcus'; for these are sufficiently known from our Latin Grammars, and their variations of form are rather subject for Palaeography.)

abbas, abbatissa (see chap. III).
adeo (see 'ideo').

2. **aduersus, acceptus.** The ancient Nota adū of the Verona Gaius may have left some trace of itself in the MSS. of our period, but I have failed to find it in any text (for a title-heading like Hieronymus adū Iouinianum is no evidence). The same applies to the acc̄ 'acceptus,' '-ta,' etc., of the Turin legal fragment.

3. **alius,** etc. The symbol ał 'alius,' 'alias,' 'aliter,' etc., can hardly be called a 'nota communis,' until it is found outside of Glossaries (e.g. Berne 611 fol. 17^{r} Vastus magnus ingens ał desertus profundus), Title-headings (e.g. Oxford Douce f. 1 item ał) and marginal entries of variants (e.g. in the Theodulphus Bible sometimes ał and sometimes *alibi*). The aliƀ 'alibi' of Paris 10588 Canons ("8 cent.") fol. 72^{v} 'quod *alibi* legitur' is a mere capricious curtailment, like misericorđa 'misericordia' (fol. 12^{r}).
alleluia (see chap. III).
amen (see the Syllable-symbol 'en').

4. **amplius.** That eighth century MS. of Augustine's Letters in Anglosaxon script of St Bertin, Boulogne 63-64, whose scribe has transferred unintelligently a large number of ancient Notae from an early original, offers the three-letter suspension amp̄

'amp(lius),' on fol. 25^v of no. 63 (= Migne 460. 16). It may have been a mere capricious suspension.

angelus (see chap. II).

anima, animus (see the Syllable-symbol 'm.' The word symbols, e.g. aĩa in Munich 15826, seem to be later than our period).

5. **annus.** The ancient Notae (for any case) ann (in the Verona Gaius) and an (in mediaeval lists of ancient Notae) are frequently found in our MSS., but usually in Chronologies, Gesta Pontificum and works of that kind, so that it is doubtful whether they can be called 'notae communes.' Still they occur now and then in ordinary texts. For instance, the Naples Charisius, our sole authority for this fragment, cites a line from a lost part of the 'Bacchides' of Plautus:

quia anñ viginti absens a patria afuit.

The line refers to Ulysses. Keil, in his edition of Charisius, printed 'annis' under the belief that the symbol could denote only this case; but 'annos,' the case required by Plautine syntax, is probably meant. In the Verona Gaius it denotes 'annorum.'

Of other occurrences of the symbol a few may be mentioned to illustrate the various denotation:

(Insular) Milan C 301 inf. (Bobbio), *an* 'annos'; Vienna 16 (Bobbio), *ann* 'annos,' 'annum,' 'anno' (fol. 6^r 'permultos *annos* floruit,' fol. 1^v and 6^r 'ad ultimum *annum*,' fol. 5^r and 6^r 'eo *anno*'), *an* 'annum'; St Petersburg Q I 15 (Péronne or Corbie), fol. 37^r 'quod a xxx *an* sacerdos efficitur'; Oxford Laud. lat. 22 (Würzburg), *ann* 'annos' (in chronological extracts), *annr* 'annorum'; St Gall 759 Medica, *qt ans* 'quot annos' (more than once);

(Continental) Paris 8921 (Corbie ab type), *ann* 'annum' (fol. 40^v); Paris 12168 (Laon az type), *an* 'annos' (fol. 35^r 'si mihi centum *annos* habenti nasceretur'; Berne 611 (Merovingian), *ann* 'annos,' *annr* 'annorum'; Brussels 8780–93, *ann* and *anñ* 'annos' (in repetitions in a Poenitentiale); Brussels 10127–44 (Ghent), *an* (the same); Montpellier 409 Psalter (Auxerre), fol. 88^v post xxx *an* desolutionis; Brussels 9403 Gregory of Tours ("8–9 cent."), *an* 'annus,' 'anno' (fol. 58^v cum iam septimus *an* esset, fol. 70^r VII regni sui *an* mortuus est); Berlin Phill. 1735 Breviarium Alarici ("beg. of 9 cent."), *an* 'annos,' 'annum,' 'annis' (e.g. 'post xxv *annos*,' 'intra *annum* nupserit,' 'vir a xv *annis*'), *ann* 'annos'; Vienna 430* Annales Laurissenses (Fulda), *an* 'annos' (normally), 'anno' (fol. 8^r); Bâle F III 15 (Fulda), *an* 'anno' (in repetitions, fol. 55^r); Cassel theol. Q 10 (Fulda), *ann* 'annum' (fol. 11^v), 'anni' (fol. 34^r), 'annos' (fol. 57^v); Munich 14470 Homiliae (Ratisbon), Ann in evangelio LXXXIIII an̄ castissima; Munich 6330 (Freising), an̄n 'annos' (fol. 44^{r} 'per *annos* v,' in a repetition); Brussels 8216–8 Paschasius (St Florian, Austria), an̄ 'annorum' (fol. 251^{v}); St Gall 907 Glossary, e.g. an̄ sunt 'anni,' an̄ integrum 'annum'; Verona 52, an̄ and ann̄ 'annos'; Berlin Phill. 1831 Beda (Verona), ann̄ 'anni' (fol. 56^{v}), an̄ 'annos' (in Genealogies), annr̄ 'annorum' (fol. 104^{r}); Berlin Phill. 1896 Jornandes (Verona), ann̄ 'annos' (often in the formula '*annos* regnavit'), an̄ 'annis' (fol. 19^{r} '*annis* nullis'); Rome Casanat. 641 (Beneventan script, of 811–812?) fol. 45^{r} habens an̄s.. habens ann̄.. hab̄ ann̄.. habens an̄, 'annos.'

6. ante. The ancient Nota (an̄), e.g. in the marginalia of the Vatican Codex Theodosianus (Reg. 886; cf. 'Mélanges Chatelain,' p. 155), was extensively used by Irish scribes and their close imitators, the Welsh (and Cornish); but rarely in Anglosaxon script of our period. In a Wessex Charter in the British Museum (Cotton Aug. II 28) of "829" (but really later) we find the phrase 'in villa regia an̄ uuiaegenweoras'; in the 'Moore Bede' (i.e. the MS. of Bede from Bp Moore's Library) from Le Mans, now at Cambridge (Kk V 16, written about the year 737) an̄ an̄ 'ante annos' in a chronological paragraph (see Pal. Soc. I, pl. 140) might be a mere capricious suspension; but it certainly is used in a St Bertin MS. at Boulogne (no. 63–64), whose Insular script should probably be described as Anglosaxon.

Considering the extensive use of the symbol in Irish (and Welsh) script from the earliest times, e.g. in the Book of Mulling [St John's Gospel] of saec. vii ex., it is strange that it should be absent from the earliest Bobbio specimens (the Naples Charisius, Vienna, 16; though not from the eighth century Milan Ambr. C 301 inf., etc.). To give examples of its use is needless here. Enough will be found in my 'Early Irish Minuscule Script.' It occurs, with other Insular symbols, in the Cologne minuscule of an Insular (probably Irish) monk of Cologne in Archbishop Hildebald's time (saec. viii–ix), a part (foll. 110–125) of Cologne 83 II; also (with other Insular symbols) in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent.").

We may guess that it stood in the archetype (presumably a Monte Cassino MS. in Beneventan script) of our MSS. of Paulus' Epitome of Festus, for their strange error 'Anacreon' instead of 'Antehac' (7, 24) can hardly be explained except through An̄ac 'Antehac.' The guess, if wrong, may at least give opportunity of remarking how often ‘Insular’ symbols shew themselves in Beneventan script, a fact which suggests that they were known in many a scriptorium of the intervening regions, although excluded by the scriptorium tradition from bookhand. For Beneventan script was of cursive origin (see below on ‘est,’ ‘enim,’ ‘con’).

On the occasional expression of the final vowel of ‘ante’ by the syllabic ‘e’-symbol, see below, s.v.

apostolus (see chap. II).

7. **apud.** The ancient Nota (ap̄), found in the Verona Gaius, the Autun palimpsest, etc., is universal in Irish script, both at home (as early as the Book of Mulling [St John] of the end of the seventh century) and on the Continent (as early as the Bobbio minuscule of the Naples Charisius and Vienna 16). It is universal too in Welsh (and Cornish). Examples will be found in my ‘Early Irish Minuscule Script’ and ‘Early Welsh Script’ (hereafter designated ‘Ir. Min.’ and ‘Wel. Scr.’). In Anglosaxon script its occurrences are few. Of home specimens, the Northumbrian Pauline Epistles MS. at Cambridge (Trin. Coll. 216, “de manu Baedae”) has it occasionally; also the Northumbrian Psalter in the Vatican Library (Pal. 68, with Irish as well as Northumbrian glosses). Of Continental specimens of Ags. script I have found only three with this symbol: a St Bertin MS. (Boulogne 63–64), a Würzburg MS. (theol. Q 31, e.g. on fol. 2^{r}), a St Gall MS. (no. 913, probably rather Ags. script than Irish). Breton scribes use the symbol freely, whether they write Caroline or Insular minuscule (for examples see ‘Zentr. Bibl.’ 29, 266).

It is not included among the stock of abbreviations (of Insular, probably Ags. origin) employed in the Corbie ab-script, although cap̄ ‘caput’ is current, and ap̄ actually occurs in one MS. of this type, Cambrai 633 (e.g. fol. 23^{r}). The appearance of ap̄ ‘apud’ in other Continental script may be referred to Insular influence; and, after the details given above, we may say rather to Irish than to English (but Namur 11 Bede’s History, from St Hubert in the Ardennes, probably owes the symbol to a Northumbrian original). It is found in the early cursive of the Bobbio MS., Vienna 17; in the Merovingian script of Berne 611 (on fol. 30^{r}); in the Bobbio minuscule and cursive of Milan L 99 sup.; in Vat. Pal. 216, part ii; in Berne AA 90, frag. 16. In another Bobbio MS., Milan I 6 sup., it has a slightly different[1] form (ap'), a form found also (according to Traube) in a Mayence MS., written before 813, at Rome (Vat. Pal. 1447). In the Cambrai Canones Hibernenses of 763–790, transcribed from an Irish original, the Irish symbol has suffered at the hands of the Cambrai transcriber. He substitutes for the second letter sometimes the Continental 'per' symbol, sometimes the 'pro' symbol. This may mean that, since ap̄ suggested to him nothing else than 'aprae' (or 'apre'), he tried to elicit sense from this 'vox nihili' by writing 'aper' or 'apro'; for in a Cologne MS. (no. 210), according to Wattenbach 'Lat. Pal.' p. 85, the symbol has actually been transcribed 'apre.' Or else it may be a mere careless reproduction of a symbol belonging to an alien script; for in the Caroline minuscule of a Breton scribe, Paris 12021, foll. 33–139, the symbol is written with the abbreviation-stroke not above the *p*, but traversing its lower shaft. An early (eighth century?) corrector of the Gatien Gospels (of St Gatien, Tours) inserts ap̄ 'apud' on fol. 8^{r} 'amen dico vobis <quia *apud*> nu<llum> inveni.' That the symbol was known to the Tours transcribers of the codex Puteaneus of Livy is clear, for they write (Vat. lat. 762) 'apud scipionem livio' for the 'ap̄ (= *a Publio*) scipione m. livio' of their original (according to Shipley).

By the addition of the final letter the suspension ap̄ was turned into the contraction ap̄d (or apđ). This form of the symbol appears, for example, in the Anglosaxon script of Cambridge Trin. Coll. 368 (written in 833, probably on the Continent); in the marginalia of Cambrai 836 (e.g. fol. 41^{r}); in Leyden Voss. F 58 (e.g. fol. 149^{r}); in Paris 1853 (along with ap̄). Also in a Reichenau MS., Bamberg A II 53 (before 846); see Chroust I, xix, pl. 1. But it may be more naturally explained by the conventional expression of suprascript *u* by means of a mere stroke, so that it is not really an abbreviation.

8. atque. Since the letter *t* is in cursive script often expressed by the right-hand branch alone, it is difficult to say whether the scribe of Verona 62 (in North Italian cursive) wrote 'at' followed by the 'que' symbol (*q* with oblique cross-stroke) or merely *a* followed by the 'que' symbol.

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[1] In the same MS. p' denotes 'post' (the symbol also of 'pus' or even 'pos'). The two symbols, for example, occur in the same sentence on fol. 16^{v} '*apud* Aquilam *post* clypeum et gladium.' In Florence Ashb. 60 (Bobbio?) on fol. 13^{r} apōs eos, which should mean 'apostolos eos,' has been substituted for 'apud eos.'

Among the numerous antique abbreviation symbols in a Bobbio MS. in Irish script at Milan (C 301 inf.), a syllabic suspension of 'atque' (āq) is very common. The form of the abbreviation stroke seems to preclude us from believing it to be a mere cursive *t*-stroke. The suspension may be compared with n̄q 'neque (see below, s.v.).

In an eighth century North Italian (Veronese ?) MS. at Carlsruhe (Reich. 57) aque (or aq ;) for 'atque' is not uncommon, and once amque (see Holder in 'Mélanges Chatelain,' p. 636). Whether this points to some abbreviation of 'atque' in the original or is merely a wrong-headed substitution of 'aque' (i.e. 'aquae') for 'atque' is not clear.

9. aut. The ancient Nota (ā), which appears not only in the extant ancient legal MSS. but also in the marginalia of the Bembine Terence (ad Haut. 397, 430, 443, Ad. 377, 610, 790, as Prof. Kauer tells me), was most fully preserved in Insular script (at least the Celtic branch, for it is not frequent in Anglosaxon), and in Continental script shews itself, as a rule, under Insular influence. Still it occurs elsewhere too, especially in Glossaries.

Irish examples will be found in 'Ir. Min.,' Welsh and Cornish in 'Wel. Scr.,' Breton (both in Insular script and in Caroline minuscule) in 'Zentr. Bibl.' 29, 266. The following list shews only a few examples of these three classes, but fairly full statistics of Anglosaxon script and Continental (other than Breton).

(Irish) the Book of Mulling [St John], of the end of the seventh century, and the rest of the volume ; Fulda Bonif. 3 Gospels (time of St Boniface) ; the Stowe St John's Gospel fragment (Dublin, Royal Ir. Acad., Stowe D II 3) ; the Book of Dimma ; the Book of Armagh (beg. of 9 cent.) ; the Garland of Howth ; the Stowe Missal ;

The earliest Bobbio minuscule of Vienna 16 and the Naples Charisius, both assigned to "c. 700" ;

(Welsh, etc.)

The Cambridge Juvencus ("9 cent."), fol. 13ᵛ ; Berne 671 (Cornish, "9 cent.").

(Anglosaxon.)

To take the home specimens first, it appears in the Corpus Glossary, Cambridge Corp. Coll. 144 (Canterbury, half-uncial) fol. 4ʳ 'Abigelus qui tollit servum *aut* pecus alienum' ; in contemporary (?) glosses in Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae").

Foreign specimens of Ags. script : the Épinal Glossary (Moyenmoutier half-uncial) fol. 7^r cum sorore aū filia ā cognata ; Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent."); Paris 9527 Jerome on Isaiah (Echternach, "mid. of 8 cent."), frequently; Paris 16668, foll. 41–52 (Lorsch, "9 cent.") fol. 51^v 'aut sanus est *aut* aeger'; Vat. Reg. 1209 (unknown provenance, "9 cent."), often.

On fol. 38^r of a MS. in early Anglosaxon script from Freising, Munich 6298 Augustine's Homilies, justly described as "vel ipsius sancti Corbiniani vel certe eius successoris immediati," this symbol (or else the letter *a* without abbreviation-stroke) has been expanded by a corrector. The symbol ā appears (in a marginal supplement) in the beautiful Anglosaxon minuscule of a MS. which almost wholly avoids abbreviation, Florence XLV 15 Tib. Claud. Donatus' commentary on Virgil ("beg. of 9 cent.").

10. (Continental, of scriptoriums, under Insular influence.) Martin the Irishman who became teacher at Laon uses it in a MS. written a few years after the close of our period, Laon 444. Other examples are:

Brussels 10127–41 Canons (Ghent, "8 cent."); Leyden Voss. F 26 Glossary (Ghent, "8–9 cent."), passim; Cambrai 619 Canones Hibernenses (transcribed from an Irish original between 763 and 790), e.g. fol. 23^v '*aut* oratione *aut* elimosina' (expanded by the corrector); Montpellier 69 Gregory's Moralia (Corbie ab-type, with many Insular abbreviations), fol. 66^r 'micantes stellas plyadas *aut* girum arcituri'; Bâle F III 15^g (Fulda, "end of 8 cent."), frequently (also a feature of the original, as we see from the scribe's error on fol. 43^v ut *am* deserantur a dō ā flagilli inmanitate disperant); Munich 6228 Jerome's Glossary of Hebrew names (Freising, "8 cent."), e.g. fol. 2^v 'fixus *aut* abscisus'; Munich 14470 Homilies (Ratisbon, "8 cent.," swarming with abbreviations), e.g. fol. 27^v '*aut* vinum optimum redolet aut resplendit'; Leyden Voss. Q 69 (St Gall, "8 cent.") fol. 46^r '*aut* quia plurimum ex arido misceatur ille vapor *aut* quia'); St Gall 238 Collectaneus Winitharii (mid. of 8 cent.) p. 13.

Bobbio MSS., e.g. Vienna 17 (early cursive), Vienna 954, Milan C 105 inf., Milan L 99 sup.

Also Vat. lat. 6018 Glossary, Leyden 67 E Glossary (both of unknown provenance, but with some Insular abbreviations, "9 cent.").

(Other Continental.)

St Gall 730 + Zürich A 317 + C 389 + Carlsruhe Reich. frag. Edictus Rothari (N. Italy ?, "end of 7 cent."), passim; Paris 7530 Grammatica (Beneventan script of end of 8 cent.), passim; Vat. lat. 3321 Glossary (S. Italy, uncial), passim; Berne A 92 frag. 3 Glossary (in Visigothic script perhaps later than our period).

The expression āt (e.g. Cambrai 633, '*aut* minuit aut auget' fol. 69^r, St Petersburg F VI 3, 'in latus *aut* in lumbus' fol. 17^r), is not an abbreviation-symbol. The word is written in full, the stroke being a conventional rendering of a suprascript *u*. Since āt is properly an 'autem' symbol, this expression would cause error in transcription.

In Munich 6402 Juvencus (Freising, "8 cent.") aū (properly the symbol for 'autem') appears on fol. 13v. 'Non erugo tineaeve illos *aut* horrida furum'; similarly in the Épinal Glossary (fol. 7r). The scribes may have found in their original the cursive form of *t* (see above, on 'atque').

11. autem. The commonest ancient Nota is the syllabic suspension at̄ 'a(u)-t(em),' but a three-letter suspension aut̄ 'aut(em)' appears in the Rainer fragment and occasionally in the Verona Gaius. Mediaeval lists of ancient Notae add a third, a two-letter suspension aū 'au(tem).'

The first ancient Nota was liable to confusion with 'ater,' if the abbreviation stroke was put over the *t* (see below, on the Syllable-symbol 'er'), and with 'aut' (written with suprascript *u*), if it was put above the *a*. It maintained its existence however, though not very vigorously, in Insular (especially Anglosaxon) script and also still shews itself in a few early MSS. of the Continent. But the favourite Insular symbol was a shorthand sign (ꜧ), which we may suppose to have been allowed in cursive script, in the same way that the symbol & (really the Latin 'et' ligature) is allowed to represent 'and' in our letters and memoranda but not in our books. Like some other shorthand signs (see below, on 'et'), it was promoted by Insular scribes from cursive to bookhand. The 'tail' appended to this h-mark, like the similar 'tail' appended to the letter *p* in the Insular 'per' symbol (see below, s.v.), seems to be a mere suspension-stroke. The Cambrai monks who, between the years 763 and 790, made a transcript (Cambrai 619) of the Canones Hibernenses from an Irish original, substitute for it a sinuous horizontal stroke to the right of the h-shaft; the Tours scribes of a still earlier MS. of Eugippius (Paris nouv. acq. 1575) substitute ħ. The 'tail' was evidently regarded as a mere indication that only part of the word had been expressed in shorthand. That part scribes interpreted as 'au,' for when they have occasion to expand the symbol, they do it by adding the letters 'tem.' This shorthand symbol is rightly called 'par excellence' the Insular symbol, for its supremacy is scarcely challenged by the other until the danger of confusion with the 'hoc' symbol (see below, s.v.) alarmed ninth century scribes. In this paragraph however it will be best to call it the h-symbol and to combine with it the symbol at̄ under the phrase 'the two Insular symbols.'

We may similarly term aū and aut̄ 'the two Continental symbols,' for they are found in rivalry in most parts of the Continent, except in South Italy where, we may almost say, aū alone is current, and in Spain where a contraction formed from this two-letter suspension is in vogue (aūm).

One mediaeval list of ancient Notae shews ā 'autem' (Keil, 'Gramm. lat.' IV 277), but that is a mere error of the scribe who had miscopied 'ā aut at̄ autem.' The discovery of a more correct transcript of the list (ibid. p. 611) revealed the error.

12. The problems offered by these symbols, especially as regards the rivalry between aū and aut̄, are so complicated that a long list of statistics is necessary. For convenience of reference it is arranged (like the others in this book) geographically rather than historically.

INSULAR SCRIPT.

(Irish.) The Domnach Airgid MS., Dublin R.I.A. 24 Q 23 (said to have been given by St Patrick to the Bishop of Clogher), the h-symbol; the Bangor Antiphonary, Milan C 5 inf. (of 680–691), the h-symbol; the Book of Kells, Dublin A I 6, the h-symbol; Oxford B.N. Rawlinson. 167 Gospels, the h-symbol; Cambridge Kk I 24 Gospels, the h-symbol; the Book of Mulling, the h-symbol both in St John's Gospel (written by St Moling, †696) and in the Synoptic Gospels (also in the Gospel fragment bound up with this MS.; but at̄ always in the Preface, which may be later); the Book of Dimma (minuscule and cursive), the h-symbol; Fulda Bonif. 3 Gospels (cursive of St Boniface's time), the h-symbol; the Schaffhausen Adamnan (written in Iona before 713), the h-symbol; London Cotton Otho C V (half-uncial), the h-symbol; the Stowe Missal, Dublin R.I.A. Stowe D II 3, the h-symbol; the Stowe St John's Gospel fragment (bound up with the preceding), the h-symbol; the Garland of Howth, Dublin A IV 6 (half-uncial), the h-symbol; the Macregol (or Rushworth) Gospels, Oxford Auct. D 2. 19 (half-uncial of c. 800), the h-symbol; the Book of Armagh (of the year 808), the h-symbol along with at̄ and aū (these three appear also in the Macdurnan Gospels, now in Lambeth Palace Library, which were written at Armagh c. 900); the St Gall Priscian (c. 850), the h-symbol and (by one scribe) at̄.

Bobbio MSS.: the Naples Charisius ("c. 700"), the h-symbol; Vienna 16 Varia theologica et grammatica ("c. 700") the h-symbol and aū (the grammatical part has always aū, never the h-symbol); Milan C 301 inf. ("8 cent."), the h-symbol; Milan F 60 sup. ("8 cent."), the h-symbol (aū on fol. 58^v may be later); fragments at Turin (F IV 1), nos. 5, 6, 7, the h-symbol; Florence Ashb. 60 and Vat. lat. 491 (Bobbio?, "8 cent."), the h-symbol and (sometimes) aū (both in neighbouring lines on fol. 13^r of the Florence MS.); flyleaf ("8–9 cent.") of Nancy 317 Grammatica, the h-symbol.

Laon MSS.: Laon 26 ("beg. of 9 cent."), at̄ and (rarely) aut̄ (the flyleaves, from a different MS. of "8–9 cent," shew at̄ and the h-symbol).

The Johannes Scottus marginalia in Laon 81 and Rheims 875 and Bamberg HJ IV 5 and Q VI 32 shew aut̄ and (sometimes) at̄.

St Gall MSS.: St Gall 51 (half-uncial), the h-symbol; St Gall 60 (half-uncial), the h-symbol.

Reichenau MSS.: the Carlsruhe Priscian ("beg. of 9 cent."), the h-symbol; the Carlsruhe Augustine ("beg. of 9 cent."), the h-symbol and (fol. 35^r) at̄; the Carlsruhe Bede (of 836–848), the h-symbol and (fol. 37^v) at̄; St Paul (Carinthia) 25. 3. 31^b ("9 cent."), at̄.

The Sedulius group of MSS. use the h-symbol (cf. 'Ir. Min.' p. 47 for details).

The Leyden Priscian, Leyden 67 (of the year 838), at̄ and (sometimes) aut̄ and (sometimes) the h-symbol; Paris 17177, foll. 9–12 ("8 cent."), the h-symbol; Würzburg th. F 12 Pauline Epistles ("beg. of 8 cent."), the h-symbol.

(Welsh and Cornish.) The Douce Primasius, Oxford Douce 140 (Cornish or Anglosaxon) fol. 75^v the h-symbol; the St Chad Gospels in Lichfield Cathedral Library (Welsh or Irish), the h-symbol; the Hereford Gospels (Welsh or Anglosaxon), the h-symbol; the Llandaff marginalia (from "beg. of 9 cent.") in the St Chad Gospels, the h-symbol; the Liber Commonei, Oxford Auct. F IV 32 (of 817–835), the h-symbol; Berne 671 (Cornish cursive of "9 cent."), the h-symbol.

(Breton.) Breton scribes use the h-symbol along with the Continental symbols, whether they write in Insular or in French minuscule. (For details see 'Zentr. Bibl.,' 29, 266.) The ninth century Caroline minuscule of Oxford Auct. F. IV 32, foll. 1–9 Eutyches, uses at̄. Paris 12281 (Breton?, "beg. of 9 cent.") has all four symbols.

13. (Anglosaxon.) The Lindisfarne Gospels, London Cotton Nero D iv ("before 698"), the h-symbol (frequently); the Cambridge St Luke and St John (half-uncial), the h-symbol; the Corpus Homilies, the h-symbol; Cambridge Trin. Coll. 216 ("de manu Baedae"), the h-symbol; Durham A II 16 and 17, the h-symbol; Durham B II 30, the h-symbol; London 2 Reg. A XX ("8 cent."), the h-symbol (passim); London Reg. 1 B VII ("8 cent."), the h-symbol (very frequently); the Canterbury Gospels, London Reg. 1 E VI ("end of 8 cent."), the h-symbol (passim); the Book of Cerne, Cambridge Ll I 10, the h-symbol; Oxford Selden sup. 30 Acts of Apostles (Kent, before 752), the h-symbol; St Augustine's Psalter, London Cotton Vesp. A i (Canterbury, "c. 700"), the h-symbol; the Book of Nunnaminster, London Harl. 2965 (Winchester, "8 cent."), the h-symbol and at̄; Vat. Pal. 68 (Northumbria, "8 cent."), the h-symbol; London Cotton Tib. A xiv Bede's History ("8 cent."), at̄ (passim); London Cotton Tib. C ii Bede's History ("8 cent."), the h-symbol (passim); London Cotton Vesp. B vi, foll. 104–109 (Mercia, of 811–814), the h-symbol; Oxford Digby 63 (Winchester, c. 850), the h-symbol.

Charters: e.g. the h-symbol in Kent charters of 693–731 and 811 and

838, in Mercia charters of 767 and 779 and 808, in a Wessex charter of 845; but at̄ in a Mercia charter of 811 (Details in 'Ancient Charters').

The Maeseyck Gospels (written at Aldeneyck, Belgium, in "728"), the h-symbol;

Echternach MSS. have the h-symbol and later the Continental: e.g. Paris 9389 the Codex Epternacensis (time of St Willibrord), the h-symbol (in a contemporary marginal addition on fol. 70^{r}); Paris 9527 ("mid. of 8 cent."), the h-symbol; Paris 9538 ("8 cent."), the h-symbol; Paris 9565 ("8 cent."), the h-symbol and aū (both in neighbouring lines on fol. 10^{r}); Paris 9525 (of 798–817), the h-symbol and aut̄ and (rarely) aū;

St Bertin MS.: Paris 9561 Gregory's Pastoralis Cura (uncial hardly of Insular type), the h-symbol; Boulogne 63–64 Augustine's Letters ("8 cent.," with many ancient Notae), at̄ and the h-symbol (the latter also doing duty for 'hoc');

Cambrai and Arras MSS.: Cambrai 441 Philippus' Commentary on Job (half-uncial), the h-symbol; Boulogne 10 Gospels (St Vaast, Arras, "8–9 cent."), the h-symbol and (sometimes) aut̄;

Laon MS.: the Salaberga Psalter, Berlin Ham. 553 (half-uncial), the h-symbol;

Cologne MS.: Cologne 213 (half-uncial), the h-symbol;

The Trèves Gospels, the h-symbol;

Metz MSS.: the Maihingen Gospels (half-uncial, Metz?), the h-symbol; Metz 76 ("9 cent."), aū and (sometimes) the h-symbol;

Corbie MSS.: St Petersburg F I 3 Philippus on Job and Jerome on Isaiah (half-uncial and minuscule), the h-symbol; St Petersburg Q I 15 (Péronne or Corbie, "early 8 cent."), the h-symbol (sometimes written without lifting the pen, the last stroke of *h* being continued to the left in a loop and finishing with the 'tail' of the symbol, e.g. fol. 22^{r} sunt *autem* divini ymni; see below, § 67);

Beauvais MS.: Paris 10861 ("8 cent."), at̄;

Tours MSS.: the Gatien Gospels, Paris nouv. acq. 1587 (rude imitation of Insular half-uncial), the h-symbol; London Egerton 2831 ("8 cent."), the h-symbol (passim; but in the part in Continental script the word is written in full); Cologne 106 (Tours?, time of Alcuin), the h-symbol (but in the Continental part aut̄ and aū);

The Moore Bede, Cambridge Kk v 16 (Le Mans, c. 737), the h-symbol;

Wolfenbüttel Helmstedt. 496^{a} ("9 cent."), aū more often than aut̄;

Lorsch (minuscule) MSS. have all four symbols: e.g. Vat. Pal. 202 ("8–9 cent."), the h-symbol, aū, aut̄; Vat. Pal. 220 ("beg. of 9 cent."), the h-symbol and (sometimes) aū and (fol. 32^{v}) at̄. (According to Traube, Vat. Pal. 829 Orosius has at̄, taken from the original and found also in Breslau Rehdiger. R 108 Orosius); Vat. Pal. 195 ("9 cent."), the h-symbol, aū, aut̄ (and the same trio in the part in Continental script); Paris 16668 ("9 cent."), the h-symbol (but aū in the Continental part);

Werden MSS. have the two Insular symbols and (later) the Continental: e.g. Berlin theol. F 356 and 366 (both of Liudger's time), at̄ and the h-symbol (in neighbouring lines, e.g. 356 fol. 82^v, 366 fol. 30^r); Berlin theol. Q 139 ("9 cent."), aut̄ and (fol. 9^r) aū;

Fulda MSS. have the h-symbol and (later) also the two Continental: e.g. Cassel theol. F 21 (half-uncial), the h-symbol; Bâle F III 15^f (half-uncial), the h-symbol; Cassel theol. F 24, foll. 51–72 (half-uncial), the h-symbol; Bâle F III 15^1 ("8 cent."), the h-symbol; Cassel theol. Q 2 ("8 cent."), the h-symbol (passim); Bâle F III 15^a and 15^b and 15^c (all of "8 cent."), the h-symbol and (sometimes) aū; Cassel theol. F 22 ("8–9 cent."), the h-symbol; Cassel theol. F 30 ("9 cent."), the h-symbol; Cassel theol. F 54 ("9 cent."), the h-symbol and aut̄ (in the part in Continental script, aut̄); Cassel theol. Q 6 ("9 cent."), the h-symbol by one scribe, aut̄ by another; Bamberg E III 19 (Fulda?, "9 cent."), the two Insular symbols; Milan L 85 sup. (Fulda?, "9 cent."), at̄ usually, aut̄ sometimes, the h-symbol rarely;

Mayence MS.: Vat. Pal. 577 ("9 cent."), the h-symbol and (rarely) aut̄;

Würzburg MSS.: e.g. Würzburg th. F 27 ("7 cent."), the h-symbol; Würzburg th. F 69 ("beg. of 8 cent."), the h-symbol by one scribe, aut̄ by another; Würzburg th. F 13 and F 17 and F 61 (all of "8 cent."), the h-symbol; Würzburg th. F 67 ("8 cent."), aut̄ and aū; Oxford Laud. lat. 92 (of 832–842), the h-symbol and aut̄; (in Würzburg th. F 78 of "8–9 cent." at̄ is frequent, e.g. fol. 3^r shews both at̄ and the h-symbol);

Freising (etc.) MSS. shew the h-symbol soon yielding to the Continental: e.g. Munich 6298 (Freising, time of Corbinian?), the h-symbol and (sometimes) aū; Munich 6237 and 6297 (Freising, of Bp Aribo's time, c. 780), aut̄ and aū; Munich 6433 (Freising, "8–9 cent."), aut̄ (passim); (aut̄ appears, on fol. 31^r, but elsewhere the h-symbol, in an Augsburg MS. of "8 cent.," Munich, 3731); Munich 14096, foll. 1–99 (Ratisbon, "8 cent."), aū and (sometimes) aut̄ and (fol. 78^r) the h-symbol; Munich 14653 (Ratisbon, "8 cent."), aū; Munich 14080 (Ratisbon, "8 cent."), aū and (fol. 88^r) aut̄; Munich 14210 (Ratisbon, "9 cent."), aut̄;

The Cutbercht Gospels, Vienna 1224 (= Salzburg 32), the h-symbol; Vienna 2223 (= Jur. Can. 116), the h-symbol and aut̄;

Murbach MSS.: Colmar 38, foll. 173–238 ("8 cent."), the h-symbol; St Paul (Carinthia) 25. 2. 16 ("8 cent."), the h-symbol;

St Gall and Reichenau MSS.: e.g. Carlsruhe Reich. frag. 88 (half-uncial), the h-symbol; St Gall 759 ("8–9 cent."), aū and aut̄ (e.g. both within three lines on p. 2); St Gall 761 ("9 cent."), aut̄ and (sometimes) the h-symbol;

Of unknown provenance: Vat. Barb. 570 (half-uncial), the h-symbol; Vat. Pal. 259 ("7–8 cent."), the h-symbol and (fol. 16^r) aū; Vat. Pal. 554, foll. 5–12 ("8 cent."), at̄ (frequently); St Petersburg Q I 18 Bede's History ("8 cent."), at̄; the Weinheim Isidore fragments ("8 cent."), the h-symbol; Paris 9382 (Anglosaxon or Irish, "8 cent."), the h-symbol; Paris 1771, foll. 1–51

("8 cent."), the h-symbol (but aut̄ in the part in Continental script); Berlin Phill. 1662 ("8–9 cent."), the h-symbol and (fol. 35^{r}) aut̄ and (fol. 49^{v}) aū; Florence S. Marc. 611 ("8–9 cent."), the h-symbol and (fol. 43^{r}) aut̄; Florence XLV 15 ("beg. of 9 cent."), the h-symbol; Cambridge Corp. Coll. 183 ("beg. of 9 cent."), the h-symbol; Cambridge Trin. Coll. 368 (of the year 833), the h-symbol and aut̄; Leyden Voss. F 4 ("9 cent."), the h-symbol; Berne 47 (flyleaf, "9 cent."), the h-symbol; Vat. Reg. 1209 ("9 cent."), the h-symbol and aut̄.

14. CONTINENTAL SCRIPT.

(Beneventan): Paris 7530 (Monte Cassino, end of 8 cent.), aū and (rarely) aut̄ and (fol. 296^{r} Titus Libius *autem* inberbis singulariter) at̄; Cava 2 (Monte Cassino or Benevento, end of 8 cent.), aū; Bamberg HJ XIV 15 ("8 cent. late"), aū; Rome Casanat. 641, part i (Monte Cassino, of 811–812?), aut̄ and aū (both on same page, fol. 25^{v}); Naples VI B 12 ("beg. of 9 cent."), aū. (Fuller details in Loew 'Benev. Script.'). A minuscule corrector ("8 cent.") on fol. 230^{r} of London Add. 5463 (S. Vincenzo, near Benevento) writes aū.

(Spanish.) Escurial R II 18 the Codex Ovetensis (Toledo; the minuscule part before 779), aūm; Madrid Tolet. 2, 1 Bible (Seville, "end of 8 cent."), aūm; Madrid Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), aūm; Madrid Acad. Hist. 20 Bible (San Millan, "beg. of 9 cent."), aūm; Escurial & I 14 ("9 cent."), aūm; Madrid Acad. Hist. 60 (San Millan, "9 cent."), aūm and aū (sometimes both on same page, e.g. fol. 16^{r}); Escurial R III 25, foll. 1–166 ("9 cent."), aū and aūm; Escurial a I 13, foll. 1–187 (of 912 or 812), aūm; Escurial P I 7 and T II 25 (Salamanca, beg. of 10 or 9 cent.), aū and aūm;

London Add. 30852 (Silos, near Burgos, "9 cent."), aūm;

Paris 609 (Limoges, "8–9 cent."), aūm and aū; Paris 4667 (of the year 828), aū and aūm; Albi 29 ("9 cent."), aūm; Paris 2994 A, foll. 73–194 ("9 cent."), aū; Paris 12254 ("9 cent."), aūm and (sometimes) aū (e.g. both on same page, fol. 18^{r}, fol. 30^{r}); Lyons 443 (372) Origen on Genesis, the part in Visigothic minuscule ("9 cent."), aū frequently and (e.g. fol. 77^{v}) aūm.

15. (Of the rest of the Continent.)

The Corbie ab-type shews usually the h-symbol, occasionally the Continental symbols. (Details in 'Rev. Bibl.' of 1912.) In the Laon az-type the practice is reversed, the Continental symbols being usual, the h-symbol occasional (cf. 'Rev. Bibl.' of 1914). In a group assigned to North-eastern France the h-symbol is succeeded by aut̄: e.g. Paris 2706 ("7 cent.") and 2110 ("7–8 cent."), the h-symbol (in both, with the 'tail' turned round into a loop, as once in a Cologne MS. of Hildebald's time, Cologne 41, so that the symbol resembles *h* with *o* standing at its shoulder); Vat. Reg. 11 the Regina Psalter (uncial), aut̄; Autun 20 ("8 cent."), aut̄; Montpellier Bibl. Ville 3 ("8 cent."), aut̄; but in Vat. Reg. 316 at̄ (frequently).

Ghent MSS.: Brussels 10127–41 ("8 cent."), aū and aut̄ (e.g. in neighbouring lines on fol. 101^{v}); Leyden Voss. F 26 Glossary ("8–9 cent.") fol. 48^{v} aut̄;

Stavelot MSS.: Brussels 8780–93 ("8 cent."), aū (fol. 128^{r}), the h-symbol (fol. 111^{v}); Berlin Ham. 253 ("8–9 cent."), aut̄;

Brussels 9403 ("8–9 cent."), aū by one scribe, aut̄ by another; Brussels 8302 ("9 cent."), aut̄;

St Trond MS.: Liège 306 (of the year 834), aut̄;

St Hubert (Ardennes) MS.: Namur 11 ("9 cent."), aut̄ and aū and (fol. 4^{r}) the h-symbol;

Echternach (ninth century) MSS. have aut̄ and aū: e.g. Paris 9528 ("8–9 cent."), aut̄ and (rarely) aū; Luxemburg 68 ("beg. of 9 cent.") fol. 20^{v} aū; Luxemburg 44 ("9 cent. early"), aut̄ and once aū; Paris 9530 ("9 cent."), aut̄ and (often) aū (e.g. both on the same page, fol. 137^{v});

Trèves MSS.: Munich 28118 (Trèves?, end of 8 cent.) and Vat. Pal. 1448, foll. 1–44 (of the year 810), aut̄ and aū;

Cologne MSS. have aū (earlier?) and aut̄ and even occasionally the h-symbol: e.g. Cologne 91 ("8 cent."), aū; Cologne 210 ("8 cent."), aū and (rarely) aut̄; Cologne 43 ("8 cent.") fol. 94^{v} (end of line) aū; Cologne 76 ("8 cent."), aū and aut̄; the Hildebald group (8–9 cent.), aut̄ more often than aū and (sometimes, e.g. Cologne 41, fol. 22^{r}, fol. 94^{r} and Cologne 55, fol. 89^{r}) the h-symbol; Cologne 40 ("9 cent."), aū and aut̄; Cologne 39 (of 850–863), aū (according to Chroust II vii, pl. 3);

Schola Palatina (?): the Dagulf Psalter, Vienna 1861, aū; the Harleian Codex Aureus aut̄ and (sometimes) aū; the Godescalc Gospels (of 781), aut̄ and aū; (according to Traube, the Trèves Ada Gospels have aut̄);

Bamberg M v 12, part ii (end of 8 cent.; provenance unknown), aū;

Rheims MSS. have only aut̄: e.g. Berlin Phill. 1743 ("8 cent."), aut̄; Leyden Voss. Q 60 ("8–9 cent."), aut̄; the Utrecht Psalter, London Cotton Claud. C 7 ("9 cent."), aut̄; Leyden 114 ("9 cent."), aut̄ and (fol. 6^{r}) aū; MSS. of Johannes Scottus' time, aut̄;

Metz MSS.: Metz 134 ("8 cent.") and 7 ("8–9 cent."), aut̄ oftener than aū;

St Amand MSS. (of Charlemagne's time): Paris ("end of 8 cent."), aū by one scribe, aut̄ by another; Paris 2109 and Vat. Pal. 161 (both under Lotharius scriptor), aut̄ and (rarely) aū;

St Bertin MSS. (same time): Boulogne 66 Augustinus contra Cresconium ("beg. of 9 cent."), aut̄; St Omer 15 ("beg. of 9 cent."), aut̄; Boulogne 52 Augustini opuscula (before 823) fol. 124^{r} aut̄;

Cambrai and Arras MSS.: the Rado Bible, Vienna 1190 (Arras, of 790–808), aut̄ (according to Chroust I xi, pl. 6); Cambrai 619 Canones Hibernenses, written at Cambrai from an Irish original in 763–790), aut̄ and (sometimes) the h-symbol; Laon 201 ("9 cent."), aut̄ (fol. 104^{v}).

Douai 12 Gospels (Marchiennes Abbey, "8–9 cent."), aut̄; Paris 12048 (Rebais, c. 750), aut̄; Bamberg B v 13 (Amiens, before 812), aut̄;

MSS. of Corbie have aut̄ and (rarely) aū (see Rev. Bibl. of 1912): aut̄ always in the Maurdramnus Bible of 772–780 (Amiens 9 fol. 43^{r}, fol. 129^{r}; Amiens 12, fol. 4^{r}, fol. 189^{r}); the h-symbol (rarely) in Amiens 10 ("8–9 cent.").

St Denis MSS., etc.: Paris 17371, foll. 1–153 (of 793–806), aut̄ and aū; Paris 1153 ("beg. of 9 cent."), aut̄; Paris 1451 (St Maur-lès-Fossés, of 796), aut̄;

Paris 13359 (St Riquier, 796–810), aū by one scribe, aut̄ by another; Paris 11504–5 (of the year 822), aut̄; Paris 17451 (Compiègne, "end of 8 cent."), aut̄ by all the scribes; Manchester 194 (Beauvais, "9 cent."), aut̄.

Laon (9th cent.) MSS. have aut̄ and (rarely) aū: e.g. Laon 68 ("beg. of 9 cent.") and 288 ("beg. of 9 cent."); Laon 319 ("beg. of 9 cent."), aut̄.

Fleury MSS.: Paris nouv. acq. 1597 ("8 cent."), aut̄; Orléans 146 Prosper ("8–9 cent."), aut̄;

Montpellier 61 (Troyes, "9 cent."), aut̄; Épinal 6 (Moyenmoutier, "8 cent."), aū and (by one scribe) aut̄; Leyden Voss. Q 110 (Micy, 840–859) aut̄;

Tours MSS. have the h-symbol and (later) the Continental symbols: e.g. Paris nouv. acq. 1575 (minuscule and cursive of "beg. of 8 cent."), the h-symbol (changed by the Merovingian corrector to at̄ on fol. 27^{r}); Cologne 106 (Tours ?, time of Alcuin), aut̄ and aū; London Egerton 609 (Marmoutier, "beg. of 9 cent."), aut̄ and (sometimes) the h-symbol (aut̄ in the London Alcuin Bible and, according to Traube, in the Bamberg Alcuin Bible and the Vivian Bible);

Montpellier 409 (Auxerre, of 772–795), aut̄ and (sometimes) aū; Berne 263 (Strassburg, 9 cent.), aū and (sometimes) aut̄; St Gall 731 (Besançon ?, of the year 794), aut̄; Paris 9575 (Poitiers, of 811), aū and (sometimes) aut̄;

Burgundian MSS. have aut̄ and aū (earlier at̄): e.g. Autun 4, foll. 25–end (uncial, Flavigny), at̄ more than once, but usually written in full; Autun 21 ("8 cent."), aū more often than aut̄; Montpellier 55 ("8–9 cent."), aut̄ and aū; Autun 23 ("8–9 cent."), aū always; Leyden Scal. 28 (Flavigny, of the year 816, with many Insular abbreviations), aut̄ and the h-symbol.

Autun 3 ("Vosevio," of the year 751) fol. 20^{v} aut̄ (at end of line); the Lons-le-Saulnier Bede (St Claude, Jura, of 804–815), aū and aut̄ (e.g. both within four lines on fol. 166^{r}):

Limoges MSS.: Paris 2843 A ("8 cent."), aut̄; Paris 1012 ("8–9 cent."), aut̄; Paris 528 ("beg. of 9 cent."), aut̄ and (sometimes) aū;

Lyons MSS. (from Charlemagne's time) have aut̄: e.g. Lyons 608 and 610 (both presented by Leidrad), aut̄; Lyons 449 ("9 cent."), aut̄; Autun 5 (of 840–852), aut̄; (according to Traube the Leidrad MS. with the Pères Maristes at Lyons has aū).

Paris 11631 (St Maurice ?, "beg. of 9 cent."), aū and aut̄; Berlin Ham. 131 (Albi, "9 cent."), aut̄ and (fol. 65^{v}) aū.

French MSS. of unknown provenance: Troyes 657 ("end of 8 cent."), aū and aut̄; the Hamilton Gospels in the Pierpont Morgan library ("beg. of 9 cent."), aut̄ (never at̄, although the *au* written in ligature often resembles *a*); Cheltenham 17849 ("8 cent."), aut̄ and sometimes (in the somewhat later part) aū; Glasgow Hunt. T 4. 13 aut̄ and (less frequently) aū (e.g. in neighbouring lines on fol. 69^{v}); Oxford Bodl. 849 (of the year 818), aut̄; Paris nouv. acq. 1619 ("7–8 cent."), aū and aut̄ (e.g. both on same page, fol. 97^{r}) and sometimes the h-symbol; Paris 10588 ("8 cent."), aū; Montpellier 141, foll. 1–80, 95–135 ("beg. of 9 cent.," with some Insular abbreviations), at̄ (passim); Berne 611 (Merovingian, France ?), the h-symbol and aut̄.

16. Vat. Pal. 212 (Germany, "8 cent."), aū; Vat. lat. 553 Eucherius (Germany ?, "8 cent."), aū; London Harl. 3034 (Germany, "8 cent."), aut̄; Berlin Phill. 1716 (Germany, "8–9 cent."), the h-symbol, aū, aut̄; Berlin Phill. 1667 (Germany ?, "beg. of 9 cent."), aū;

Lorsch MSS. (from Charlemagne's time) have aū and (subsequently) aut̄: e.g. Vat. Pal. 574 ("8 cent. late"), aū; Vat. Pal. 238 ("8–9 cent."), aū; Vat. Pal. 966 ("beg. of 9 cent."), aū (passim); Vat. Pal. 822 ("early 9 cent.") aū and (sometimes) aut̄; Vat. Pal. 834 (of the year 836 ?), aut̄; Vat. Pal. 172 ("9 cent."), aut̄ and (sometimes) aū; Vat. Pal. 201 ("9 cent."), aut̄ and (sometimes) aū; Vat. Pal. 200 ("9 cent., later"), aut̄ more often than aū (e.g. both on same page, fol. 114^{v}).

Wolfenbüttel Helmstedt. 513 ("8 cent."), aū; Wolfenbüttel 67. 5 Aug. 8vo Annales Guelferbytenses (c. 813), aū; Berlin theol. F 354 (Werden library, "8 cent."), aū;

Fulda MSS. (from Charlemagne's time) have the h-symbol, aū and aut̄: e.g. Cassel theol. Q 10 ("8 cent."), aut̄; Bâle F III 15^{g} ("end of 8 cent."), the h-symbol; Bâle F III 15 ("8–9 cent."), aū and aut̄ (e.g. both in neighbouring lines on fol. 6^{v}) and (fol. 5^{r}) the h-symbol; Munich 4115 ("8–9 cent."), aū, aut̄; Paris 2440 (of 819), aut̄ (fol. 107^{v} aū); Cassel th. F 49 ("9 cent."), aut̄ and (fol. 4^{r}) the h-symbol; Cassel th. Q 24 (time of Lupus of Ferrières), aut̄ and aū; Vat. Reg. 124 (before 847) aut̄ and (rarely) aū and (rarely) the h-symbol;

Mayence MSS.: Vat. Pal. 237 ("beg. of 9 cent."), aut̄ (in the part in Continental script); Vat. Pal. 1447 (before 813), aut̄ and (sometimes) the h-symbol;

Würzburg th. F 64^{a} (Merovingian), aū (in a contemporary interlinear addition on p. 65); Würzburg th. O 1 ("8 cent."), aū;

Freising (etc.) MSS. have aū, aut̄ and (occasionally) the h-symbol: e.g. Munich 3514 (Augsburg, "7–8 cent."), aū and aut̄; Munich 6228 (Freising, "8 cent."), aū by one scribe, aut̄ by another; Munich 6239 (Freising, "8 cent."), aut̄ and (sometimes) aū; Munich 6382, part ii (Freising, "8–9 cent."), aū and (rarely) aut̄; Munich 6220 (Freising, "8–9 cent."), aū and aut̄ (often on same page, e.g. fol. 11); Munich 6244 (Freising, "8–9 cent."), aut̄ and (rarely) aū; Munich 6273 (Freising, of 812–834), aū and (sometimes) aut̄; Munich 14470 (Ratisbon, "8–9 cent."), aū and aut̄ and the h-symbol; Munich 14437 (written by two Ratisbon scribes in 823), aū and aut̄; Munich 14468 (Ratisbon, of 821), aut̄. The Kisyla group at Munich have aut̄ and aū (aut̄ favoured by Hengilhart, aū by Chadold, and so on): e.g. Munich 4542, aut̄ and aū; Munich 4547, aū and (sometimes) aut̄; Munich 4549, aū and (e.g. fol. 18^{r}) aut̄; Munich 4554, aū; Munich 4564, aū and (e.g. fol. 128^{v}) aut̄; Munich 4577, aū and aut̄; Munich 4614, aū and aut̄;

Brussels 8216–8 (St Florian, of the year 819), aū and aut̄ (both often on the same page, e.g. fol. 13^{v}, fol. 29^{r}); Cheltenham 8400 Homiliary of Ottenbeuren ("8 cent."), aū; Munich Univ. 8^{vo}, 132 Leges Baiuuariorum ("beg. of 9 cent."), aut̄ (passim); London Add. 18332 (Carinthia, "9 cent."), aut̄ and (sometimes) aū; Munich 210 (Salzburg, of 818?), aut̄;

Of unknown provenance: Munich Univ. 4^{to}, 3 ("8–9 cent."), aū (passim); Vat. Pal. 187 (Lorsch library, "8 cent."), the h-symbol and aut̄; Vat. Pal. 1547 (Lorsch library, "8–9 cent."), aū (passim); Wolfenbüttel Weissenburg. 99 (Merovingian), aū.

17. Murbach MSS. have the h-symbol and the Continental symbols: e.g. Manchester 15 ("8 cent."), aū; Oxford Jun. 25 ("8 cent.," omitting foll. 60^r–86^v), aū and (sometimes) aut̄ and (sometimes) the h-symbol (*h* followed by an apostrophe); Colmar 38, foll. 1–172 ("8 cent."), aū and aut̄ (e.g. both in the same line of fol. 8^r; but some scribes use only aū); Colmar 39 ("8 cent."), aut̄ and (sometimes) aū; Geneva 21 ("8–9 cent."), aū and (sometimes) aut̄; Gotha I 85 Canones Murbacenses, aut̄ and (sometimes) aū and (rarely) the h-symbol; Colmar 82 ("beg. of 9 cent."), aū; Paris 1853 (Murbach?, "8 cent."), aū and the h-symbol and (rarely) aut̄.

St Gall MSS. have aū, with which aut̄ hardly competes until after our period (cf. 'Zentr. Bibl.' of 1913), rarely the h-symbol: St Gall 7 (flyleaf in Merovingian script), aū; St Gall 11 (time of Winithar), aū and (sometimes) aut̄; St Gall 70 (written by Winithar), aū; St Gall 907 (in the Winithar script), aū; St Gall 912 the Kero Glossary, aū; St Gall 44, pp. 1–184 Bible (of 760–781), aū and (less often) aut̄ (both on p. 67); Leyden Voss. Q 69 ("8 cent."), aū and (fol. 42^r) aut̄ and (once) at̄ and (rarely) the h-symbol; Zürich Stadtbibl. C 12 ("8–9 cent."), aū (passim); Zürich Stadtbibl. C 68 ("8–9 cent."), aū; St Gall 125 ("8–9 cent."), aū; St Gall 276, pp. 1–149 (of 841–872), aū and aut̄;

Reichenau MSS.: e.g. Carlsruhe Reich. 222 ("end of 8 cent."), aū; Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."), aū; Carlsruhe Reich. 191 ("8–9 cent."), aū; Carlsruhe Reich. 248 ("8–9 cent."), aū and aut̄; Bamberg A II 53 (Reichenau, before 846), aū (according to Chroust I, xix, pl. 1).

Paris 11710 Canons (of the year 805, unknown provenance), aū and aut̄ and aūm; Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."), aū; Einsiedeln 18 and 157 and 347 (all of "8–9 cent."), aū; Einsiedeln 264, foll. 1–125 ("9 cent."), aū and (fol. 125^v) aut̄; (according to Traube, Einsiedeln 236 has at̄ and aut̄); Schaffhausen Min.-bibl. 78 ("end of 8 cent."), aū; Zürich Cantonsbibl. 140 (Rheinau, "8 cent."), aū and (occasionally) aut̄; Stuttgart HB VI 113 (Constance, "8 cent."), aū, but HB VII 39 (Constance, 811–839), aut̄ oftener than aū; St Gall 348 (Chur, c. 800) p. 68 aū;

18. North Italian MSS.: Cheltenham 12261 ("8 cent."), aut̄ and (rarely) aū; Paris 653 ("8 cent."), aū and (rarely) aut̄ (both on the same page, fol. 141^r); St Paul (Carinthia) 25. 4. 8 Lex Salica (of 817–823), aut̄ and aū.

Bobbio MSS. have the h-symbol, aū, aut̄: e.g. Vienna 17 (cursive, "c. 700"), the h-symbol and (fol. 8^v) at̄; Milan C 105 inf., the h-symbol and aut̄; Milan O 212 sup. and L 99 sup. and D 268 inf., the h-symbol; Milan I 1 sup., aū; Milan B 31 sup. (not later than beg. of 9 cent.), the h-symbol (with abbreviation-stroke above, as in I 61 sup.) and aū; Milan H 150 inf. (about the year 810) fol. 160r (end of line) aut̄; Milan I 6 sup. aut̄ and (fol. 59r) aū; Nancy 317 Grammatica ("9 cent."), aū and (rarely) aut̄; Vienna 954 (Bobbio?, "8 cent."), aū;

Verona MSS. shew aut̄ and aū, the former gradually asserting itself: e.g. Verona majuscule has both aū (Verona 55) and aut̄ (Verona 53; Vat. lat. 1322); Verona minuscule prefers aut̄ to aū (cf. 'Zentr. Bibl.' 27, 531, with the corrections in 28, 259–261), until aū almost disappears after the close of our period (ibid. 27, 540).

Novara MSS.: Novara 84 ("mid. of 8 cent."), aū; Milan Trivulz. 688 (before 800), aut̄;

Ivrea MSS.: Ivrea 42 (of the year 813), aut̄; Ivrea 92 ("9 cent."), aū;

Vercelli MSS.: Vercelli 202 ("8–9 cent."), aū (passim); Vercelli 104 ("9 cent."), aut̄; (in nearly all the MSS. later than our period which I examined aut̄ stood alone);

Rome Vitt. Eman. 2095 (=Sess. 38; written at Nonantola, 825–837), aū (passim); Modena O I 11 (of the year 800), aū (passim); Paris 4568 (N. Italy, "8–9 cent."), aū; Lucca 490 (of c. 800), aū and (sometimes) aut̄; Vat. Barb. 671 (uncial, of Settignano library), aū and (sometimes) aut̄; Vat. Barb. 679 (uncial of Farfa, Umbria), aut̄; (according to Traube, Rome Vitt. Eman. 1372 [= Sess. 39, uncial, probably written at Rome in 7 cent.], aut̄); Vat. lat. 3321 Glossary (uncial of S. Italy), aut̄ (fol. 212r corbona *autem* interpretatur oblatio).

19. These statistics establish some facts with certainty. They shew the h-symbol to be an Insular symbol. It is the only symbol used in all the early MSS. of Ireland, in nearly all of England, and in all the Welsh and Cornish MSS. of our period, and it is predominant in the Insular script (especially the earlier) of the Continent. Its appearance in Continental script is always patently due to Insular influence. One possible exception is the Tours Eugippius (cursive and bookhand) with h̄ 'autem'; but if we consider the part played by early English monks in France, we are inclined to regard this form as an English importation rather than a solitary relic of an ancient use of the shorthand symbol (in a book) on the Continent; another is that "7 cent." half-uncial MS. of "N.E. France," Paris 2706, but here too the same explanation is quite likely.

They shew however that the symbol at̄, the commonest ancient Nota for 'autem,' had an independent existence on the Continent in early times. It appears once in one of our earliest specimens of Beneventan script (Paris 7530), in an uncial MS. of Burgundy (Autun 4), etc. In such cases Insular influence is out of the question. In Irish minuscule our statistics suggest that it does not shew itself until the ninth century, whether in Ireland (e.g. the Book of Armagh and the St Gall Priscian) or on the Continent (e.g. at Laon and Reichenau and the [Dutch ?] scriptorium where the Leyden Priscian was written in the year 838); and we may almost venture to pronounce the Preface in the Book of Mulling to be not earlier than the ninth century, because it uses this symbol. In English charters it appears about the same time (in a Mercia charter of 811). But, unless the accepted datings are erroneous, it shews itself earlier in England (in the Book of Nunnaminster and in London Tib. A xiv), and in the Anglosaxon script of Continental scriptoriums, e.g. Boulogne 63–64 (St Bertin), Paris 10861 (Beauvais), Vat. Pal. 554, foll. 5–12 (unknown provenance), etc. (To the examples of at̄ add Paris Baluze 270, foll. 132–148 [Italian minuscule ?, "beg. of 9 cent."], at̄ and rarely aut̄. This MS. has also the Ags. symbol pt̄ 'post.')

They shew too that aū must have been an ancient Nota although our scanty relics of ancient legal MSS. do not offer an example of this suspension. For aū is the leading symbol, not merely in South Italy, where it persisted till long after our period, but in Switzerland and (to a less extent) Germany, and is the form out of which the Spanish contraction aūm has been created.

What is harder to establish is the precise relation of aū to aut̄. The history of Latin abbreviation shews a continual movement in the direction of greater precision. We should therefore expect to find the less precise aū gradually supplanted by the more precise aut̄. And that is what we do find in most regions where both symbols are current. In South Italy indeed Beneventan script clung tenaciously to aū, but everywhere else this symbol has by the tenth century practically become non-existent. The exact stage which this movement had reached before the close of our period cannot be determined until fuller statistics of the practice at the several scriptoriums are available. The published statistics of the Verona practice (see 'Zentr. Bibl.' 27, 531 and 540, with the corrections in 28, 259–261) and of the St Gall practice (ibid. 30, 477 sqq.) shew indeed that aut̄ did not banish aū before the end of the 9th century, but are not sufficient to provide an infallible rule for dating. Until more details are forthcoming, we may use the rough and ready precept that (at least in Switzerland and most parts of Germany) the predominance of aū suggests an earlier, of aut̄ a later date. But we must not forget that aut̄ was an ancient Nota, and that it is current in Verona majuscule MSS. (Verona 53, Vat. lat. 1322) along with aū (Verona 55). France is the favourite home of aut̄. For some French centres, e.g. Rheims, our statistics are almost full enough to shew that aū was unknown at all periods. So that, although it is true that in France, as elsewhere (except South Italy, and, I think, Spain), aū has disappeared by the tenth century, the use of aut̄ in a French MS. is no evidence that the MS. comes late in our period.

So many of the older MSS. of the Continent write the word in full that it seems doubtful whether we can ever trace with certainty the incidents of the struggle between the two Continental symbols and determine, without resorting to mere guess-work, why it was that aut̄ asserted itself here and aū there. Some clever speculation will be found in Traube's famous account of the 'autem' symbols in the 'Neues Archiv f. deutsche Geschichtskunde' 26, pp. 232 sqq., where some additional statistics from MSS. are furnished.

Our statistics shew clearly that aūm is a Spanish symbol. Its appearance outside of Spain (and Aquitaine, or wherever Visigothic script was in vogue) must be due to Spanish influence. Thus it is at first sight mysterious to find it in the Anglosaxon script of a Murbach MS., Gotha II 193 (p. 2 yperbaton *autem*, p. 3 similitudo *autem* tribus modis fit); but when we find that the fragment contains a work of Julianus Toletanus, a re-casting of Isid. Etym. 1, 36 and 38, the mystery is explained. Other occurrences of aūm are: Oxford theol. d 3 (unknown provenance, "8–9 cent."), where it is used by one scribe (probably a Spaniard), while the others use aū (e.g. aū and aūm on the same page, fol. 114^r) and (rarely) aut̄; Paris 11710 Canons (of the year 805), aū and aut̄ and aūm; (according to Traube, Munich 23591, of unknown provenance, aū and sometimes aūm; Zürich Cantonsbibl. 104, aū and once aūm).

20. bene. The ancient Nota was the initial letter suspension, possibly evolved from the common BF· 'beneficium.' We find, for example, in the Verona Gaius BFICIUM (with suspension-stroke above B). Mediaeval lists of ancient Notae, not always quite reliable witnesses, shew also the syllabic suspension bn̄ 'b(e)n(e)' and the two-letter suspension bē 'be(ne).' The latter is found, I am told, in Montpellier 69.

The first ancient Nota remained the Insular symbol, the suspension stroke usually transecting horizontally the upper shaft of the *b*, but sometimes being written on the right.

The syllabic suspension appears in an 8th cent. St Bertin MS. in Anglosaxon script, Boulogne 63–64.

(Insular.) Only the few occurrences in Anglosaxon script need be mentioned, since cross-barred *b* for 'bene' is found in practically every specimen of Irish and Welsh (or Cornish) minuscule of our period (see 'Ir. Min.' and 'Wel. Scr.' for details). It is also freely used by Breton scribes, not only in their Insular script, but also in their Continental (cf. 'Zentr. Bibl.' 29, 266). The home Anglosaxon examples come from the North of England, where Irish influence prevailed: Cambridge, Trin. Coll. 216 ("de manu Baedae"), in apparently contemporary glosses; Durham B II 30 (fol. 7^{v}); Vat. Pal. 68 (Northumbria, "8 cent.").

For Ags. abroad: The Moore Bede (Le Mans, c. 737); MSS. of Echternach, e.g. Paris 9527 ("mid. of 8 cent."), fol. 149^{r}, and 9565 ("8 cent.").

Since a suprascript stroke might denote *e* (see below on the Syllable-symbols), some Irish scribes interpreted ƀ as 'be'; and so we find in Fulda Bonif. 3 (Irish cursive of the time of Boniface) the symbol followed by the letters *ne* on fol. 10^{r} (also in a Reichenau Insular fragment at Carlsruhe).

In the Book of Armagh ƀ is followed by the last two syllables of '(be)-nignus.' More correctly the 'bene' symbol represents the first three letters of '(ben)ignus' in Bâle A VII 3 and other Irish MSS. (see 'Ir. Min.').

(Continental.) In Continental script the presence of ƀ 'bene' seems always due to Insular influence. The Bobbio Sacramentary, Paris 13246 (uncial), which may have been written at Luxeuil, shews this symbol on fol. 293^{v}; also Nancy 317 (Bobbio, "9 cent.") fol. 21^{v} '*bene* scriptum'; London Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."); Gotha I 85 (Murbach) fol. 39^{v} '*bene*dictionem'; St Gall 44, pp. 1–184 (of 760–781), p. 161 (in a repetition).

caelum (see chap. II).
calendae (see chap. III).
calumnia (see chap. III).

21. caput. The ancient Notae are initial and three-letter suspensions, k 'k(aput),' kap̄ 'kap(ut),' both, of course, denoting any case. In the Corbie ab-type cap̄ 'caput' (Nom. Acc. Sing.) is used occasionally (details in 'Rev. Bibl.' of 1912), and the same symbol appears in the Book of Mulling (fol. 62^{v} oleo cap̄ meum non unxisti) and the St Gall Priscian. In Vat. lat. 6018 Glossary ("9 cent.") Vertix cap̄ homī 'Vertix caput hominis' there may be capricious suspension. One cannot avoid the suspicion that the analogy of ap̄ 'apud' (often spelled 'aput') may have had something to do with the presence of the symbol in the Book of Mulling (in which the word, when written in full, is spelled 'capud') and in the other Irish MS. In Paris 1853 (unknown provenance) along with apd̄ 'apud' (usually ap̄), we find cap̄d 'capud' on fol. 206^{r} 'ut Christum *capud* | habeam,' perhaps a mere use of the suprascript stroke as the equivalent of *u*. The same symbols k̄ and kap̄ (or c̄ and cap̄) can also denote (in title-headings, marginal indexes, etc.), 'capitulum' (see Traube in 'Neues Archiv' 27, 270).

22. carissimus and **dilectissimus.** The abbreviation of the two superlatives in MSS. is practically confined to the formulas 'fratres carissimi' and 'fratres dilectissimi.' These formulas recur over and over again in MSS. of Homilies, of Canons, of Liturgies, and are therefore liable, like all repetitions of a word or phrase, to capricious curtailment. The scribe, knowing that his readers could not possibly fail to understand what he meant, would accommodate the words to the limited space at his disposal, say at the end of a line in a Service-book, by cutting them down to the smallest compass. Often he would, through sheer aversion to monotony, indulge in arbitrary varieties of the current symbols.

As specimens of capricious treatment we may take four MSS.:

The Corpus Homilies, with frs̄ (and frās and ff̄) crīs and cr̄s and car̄s and car̄, etc.;

Bâle F III 15^{c}, with fr̄s (and ff̄ and fr̄) kr̄m and kām and km̄ and kr̄, etc.;

Wolfenbüttel Weissenburg. 99 Augustine's Homilies (Merovingian script), with kr̄ and km̄i and kr̄mi and kar̄m and kar̄mi, etc.;

Munich 6330, with fr̄s (and ff̄ and ff̄rs) dlm̄ and dlī and dlīm and dlīmi, etc.

In the case of 'fratres,' a word which is found in other contexts, it is easy to discriminate between current and arbitrary abbreviation, but with the two superlatives we are at a loss. However we can be sure of one symbol of carissimi (‘karissimi’),

km̄i, found in MSS. of all countries, and by far the most frequent of all the symbols.

To it may perhaps be added

kr̄mi, found in many MSS., usually along with km̄i: e.g. Paris 1012 (Limoges, “8–9 cent.”); Florence, S. Marc. 611; Carlsruhe, Reich. 221 and 222; the Kisyla group at Munich (often krīmi); Cologne 76; London Add. 30852.

And for dilectissimi we may select the pair most frequently found, often in the same MS. (e.g. in the Sacramentary of Gellone); dilm̄i and dlm̄i (or with cross-stroke through the *l*).

Of varieties which we thus rule out as arbitrary, the following lists may suffice:

Of ‘dilectissimi’: dl̄, dīl, dlī, dilec̄, dilm̄, dilect̄, dilecm̄, dilec̄mi, also (in a Merovingian MS., Paris 14086) đlet̄s (fol. 118v), and (in a Spanish MS., Madrid Bibl. Acad. 20) dlt̄smi;

Of ‘carissimi’: kk̄, k̄, kā, cāi, car̄, caris̄, km̄, kī, kr̄m, karm̄i, caris̄mi, and (in Paris 14086) kr̄i.

But some of these perhaps deserve recognition; especially kk̄ ‘carissimi,’ for ff̄ kk̄ has all the appearance of an ancient Nota and is found in some early MSS., e.g. in the Barcelona Gregory’s Homilies (with ff̄ kr̄i), Vat. lat. 3835–6 (Rome, uncial) (along with dd̄ ff̄ ‘dilectissimi fratres’), Vat. lat. 5758 (see Ehrle and Liebaert, pl. 8), Vienna 16 (“c. 700”) (cf. fr̄s kk̄ in Montpellier 141). The uncial Bobbio Sacramentary, Paris 13246, supposed to have been written at Luxeuil, has ff̄ km̄i and ff̄ k, ff̄ dlī and ff̄ dl̄. Traube (‘Nom. Sac.’ p. 254) cites dd̄ ‘dilectissimi’ from the half-uncial Hilary, Rome Basilic. D 182 (of the year 509).

Outside of the formulas mentioned the two superlatives do not often appear in MSS. In the Leon palimpsest we find parens km̄e and (rather a capricious suspension in repetition than an ancient Nota) p̄ k̄; in Cologne 91 dilm̄o filio nostro; in Paris 1853 km̄o and medicus km̄s; in Madrid 10007 km̄o; in Verona 44 km̄e, and so on; in Cologne 76 krm̄o.

Mediaeval lists of ancient Notae offer k̄ ‘karissime,’ and Velius Longus (or some Christian interpolator) speaks of the use of the two-letter suspension kā in correspondence (Keil, Gram. lat. VII 53, unde etiam religiosi quidam epistulis subscribunt ‘karissime’ per k et a).

causa (see chap. III).
cautio (see chap. III).

23. certe. In Boulogne 63 Augustine's Letters (Ags. script of St Bertin, "8 cent."), that repository of obsolete symbols, we find more than once ct̄ 'c(er)t(e),' e.g. fol. 26^{v} 'et *certe* secundum hanc pulchritudinem' (= Migne 462, § 20). A transcriber would probably write 'cetera.'

24. cetera, reliqua. In a mediaeval list of ancient Notae (cf. 'Hermes' 25, 153) we find the syllabic suspension ct̄r 'c(e)t(e)r(um).' Scribes of our period abbreviate, we may say, only 'cetera' and only in the phrase 'et cetera.' The ancient Nota survives in the Ags. half-uncial of a fragmentary Reichenau MS., Carlsruhe Reich. fr. 88; but the usual symbol is the three-letter suspension (cet̄). Scribes however often follow their own caprice in curtailing this recurrent phrase and its parallel 'et reliqua' (see below). A contraction derived from the ancient Nota, ct̄ri 'ceteri,' appears in the Visigothic minuscule of the Codex Toletanus of Isidore's Etymologies ("end of 8 cent.").

The word may, of course, also be written with the help of the 'er' symbol (see below, s.v.) cet̄a.

Examples are:

(Insular.) Durham B II 30, cet̄; the Moore Bede (Le Mans, c. 737), cet̄; Paris 9527 (Echternach, "mid. of 8 cent."), cet̄; Boulogne 63 (St Bertin, "8 cent."), cet̄ (fol. 34^{r}); Cambrai 441 Philippus' commentary on Job (half-uncial), caet̄ and caeter̄ (fol. 3^{v}); St Boniface's autograph marginalia in Fulda Bonif. 1, cet̄; the Maihingen Gospels (Metz ?, half-uncial), cet̄ (fol. 3^{v}; in Index, so perhaps a capricious suspension); St Petersburg Q I 15 (Corbie or Péronne, "beg. of 8 cent."), caet̄; Cassel theol. F 22 (Fulda, "8–9 cent."), cet̄ and ct̄ (both frequently); Cassel theol. F 24 (Fulda, half-uncial), cet̄ (fol. 58^{r}); Cassel theol. F 25 (Fulda, "9 cent. late"), cet̄ frequently; Carlsruhe Reich. frag. 83 (Reichenau, half-uncial), cet̄; the Naples Charisius, cet̄; Milan F 60 sup. (Bobbio, "8 cent."), cet̄ (fol. 65^{v});

(Continental.) Liège 306 (St Trond, of 834), cet̄ (fol. 41^{v}); Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent."), citē (fol. 105^{v}); Montpellier 409 (Auxerre, 772–795), cet̄; Leyden Scal. 28 (Flavigny, Autun, of the year 816), cet̄ (fol. 100^{r}); the marginalia of Paris 11641 (Narbonne), caet̄; Lyons 608 (Lyons, time of Leidrad), cet̄ (fol. 164^{v});

Bâle F III 15 (Fulda, "8–9 cent."), cet̄; Vat. Reg. 124 (Fulda, before 847), cet̄ 'ceteris' (fol. 35^{r} qui *ceteris* omnibus plura de ea scripsit); Munich 6330 (Freising, "8–9 cent."), cetr̄ (fol. 35^{v}, fol. 37^{v});

Oxford Jun. 25 (Murbach, "8 cent."), cet̄ and cetr̄; Geneva 21 (Murbach, "8–9 cent."), cet̄ and ceter̄ (fol. 50^r) and cē (fol. 19^r, at end of line); Paris 1853 (Murbach?, "8 cent."), cet̄ and ceter̄ (fol. 102^r); St Gall 876 ("8–9 cent."), cet̄;

Berlin Phill. 1831 (Verona, "8–9 cent."), cet̄ (fol. 36^r); Verona 44 ("9 cent."), cet̄ (frequently); Verona 45 ("9 cent."), cet̄ (fol. 44^r); Verona 68 ("9 cent."), cet̄ (fol. 68^r); Verona 16 ("9 cent."), etc̄ 'et cetera'; Ivrea 42 (of "813"), cet̄; Milan I 1 sup. (Bobbio, "9 cent."), cet̄ and cet̄e.

Of unknown provenance: Vienna 743 (=theol. 136), cet̄ (fol. 2^r).

25. Of reliqua (in the phrase 'et reliqua') the abbreviation shews even greater licence. Épinal 6 (Moyenmoutier, "8 cent.") may illustrate this, with its rel̄iq and rel̄i and rel̄q and rl̄q (with a cross-stroke through the shaft of the *q*) and rel̄. Of all these the last has perhaps a claim to be called a 'nota communis,' for it is found in a fair number of MSS. And we may certainly call rl̄ the Insular symbol.

Examples of rl̄ in Irish and Welsh script will be found in 'Ir. Min.' and 'Wel. Scr.'; in Breton MSS., in 'Zentr. Bibl.' 29, 269; in Ags. script of the Continent, in 'Zentr. Bibl.' of this year. Examples from England are Durham B II 30, Vat. Pal. 68. Both rel̄ and rl̄ appear in the St Gall minuscule of St Gall 125 ("8–9 cent."), with other varieties, which are worth quoting, in order to emphasize the capriciousness of this abbreviation: rel̄iq and rl̄iq and rel̄q and rl̄q (the 'que' symbol is usually substituted for *q* in all of these).

Christus (see chap II).

26. circum, circa. A mediaeval list of ancient Notae offers cc̄ 'c(ir)-c(um)' and the symbol is thought to occur in a Fulda MS. of Ammian, which however is rather later than our period (Vat. lat. 1873), in this sentence: gerebantur haec in ea parte Sarmatiae quae secundam prospectat Pannoniam, parique fortitudine *circa* Valeriam opes barbaras urendo rapiendoque occurrentia militaris turbo vastabat? However a contraction from the same suspension (cc̄i, etc.) with the sense of 'cuncti,' etc., is freely used in a Welsh MS., also later than our period, Berne C 219 frag. 4 (e.g. fol. 1^r cc̄a quae sunt...dans cc̄is).

civis (see chap. III).

27. civitas. In MSS. of Concilia, or other MSS. where this word is persistently recurrent, it is natural to find a suspension, such as ciū or ciuī or ciuit̄ (e.g. Berne 645 of "7–8 cent.," Verona 58 of "9 cent.," Vat. Pal. 577 of "beg. of 9 cent.," etc., etc.). And it is not impossible that such MSS. are the source from which these suspensions sometimes find their way into other texts. In some Irish MSS. of the Gospels (where capricious suspension is frequent), e.g. St Boniface's pocket-copy, now at Fulda, ciuī 'civitas' occurs so often that it seems like a current symbol. In Glossaries too it appears, e.g. ciū and ciuit̄ in Leyden Voss. Q. 69 (St Gall?, "8 cent."), but Glossaries are notoriously prone to capricious suspension. Suspension too is frequent in a Northumbrian Commentary on the Psalms, Vat. Pal. 68 ("8 cent.") which has ciuī and ciuit̄ (e.g. fol. 28^r et constituerunt ciuit̄ habī 'civitatem habitationi'), and in Lucca 490 (written at Lucca c. 800) which has ciuī on fol. 171^v (expanded to 'civitates'). Geneva 21 (Murbach, "8–9 cent.") has ciuit̄ once or twice; Verona 53 (half-uncial) has ciuis̄ 'civitates' or '-tis'; and so on. All this variation confirms the suspicion that there is no 'nota communis' for the word, except possibly ciuī in Insular (Irish) script.

It is natural to find this suspension in charters, e.g. in a Beneventan charter of 810 'civitatis' (Piscicelli Taeggi, pl. 34).

constitutio (see chap. III).

consul, consultum (see chap. III).

28. contra. Early legal MSS. shew a variety of ancient Notae, hardly distinguishable from the 'con' symbols: in the Verona Gaius, of a Z-form or a 7-form; in the marginalia of Vat. Reg. 886 and in the Verona fragment de iure fisci, of a narrow S-form, and so on. All these appear with or without an abbreviation-stroke above. Mediaeval lists of ancient Notae do not always reproduce symbols with fidelity, and have to be tested by the actual survivals in the practice of mediaeval scribes. We find in one such list (in a tenth cent. MS. at Berlin) C transected by a horizontal stroke, in another (Paris 10588) C followed by a horizontal stroke which is hooked at each end (the same sign doing duty also for 'cum'), in a third (Escurial T II 24) Ɔ transected by a horizontal stroke, and so on. We can be sure that the last expression of the ancient Nota (ɔ-) is correctly rendered. For that is the symbol used by many Insular scribes.

It is evidently a variation of the syllable symbol for 'con' (see below, s.v.); and from the bewildering variety of signs offered by the ancient legal MSS. for 'con' and for 'contra' it seems possible to extract a law that was as often honoured in the breach as in the observance, viz. that the same sign as was used for 'con' could represent 'contra' when an abbreviation-stroke was added. The form in the Paris list is not unlike the symbol which appears in Meginfrit's MS. of Jerome on the Book of Proverbs, Bamberg M v 12, part ii (c followed by a 7-mark). This MS is in Continental script with many Insular abbreviations.

This ancient Nota Ͻ (i.e. the 'con' symbol) transected by a horizontal stroke must have been found inconvenient by the Insular scribes. It was so easily confusible with (ɘ) the 'eius' symbol, a reversed uncial E (like Ͻ touched at its centre, but not transected, by a horizontal stroke; see below, s.v. 'cuius'). It was natural to substitute for it some other modification of the 'con' symbol which offered less danger to readers and transcribers. The favourite device was to double the 'con' symbol (ɔɔ), and make two reversed C's denote 'contra,' while one reversed C denoted 'con.' Another was to write a reversed C followed by an ordinary C and either to put an abbreviation-stroke above (ɔc̄) or to join the two at the centre by a horizontal stroke (ɔ-c). In that interesting commonplace book of an Irish monk of Reichenau, St Paul (Carinthia) 25. 3. 31^{b} ("8–9 cent.") ɔ with abbreviation-stroke above is the symbol employed. How many of all these Insular rivals of transected ɔ were inventions of Insular scribes and how many were ancient Notae we cannot say. Certainly the variety in mediaeval MSS. tallies with the variety in early legal MSS.

Of course the word 'contra' could also be expressed by the two symbols, the 'con' symbol and the 'tra' symbol (see below on the syllable-symbol 'ra'); and this is often done, both in the ancient legal MSS. (e.g. the marginalia of Vat. Reg. 886) and in the Insular script of our period (and later); e.g. the Sedulius group of MSS. (the Codex Boernerianus, etc.) always shorten the word thus. In Continental script (and Insular too) the last syllable may be written in full and the 'con' symbol used for the first (c̄tra in Continental; ɔtra in Insular, e.g. in the Schaffhausen

Adamnan). The novel ɔt̄ in the Ags. script of a Fulda MS., Cassel theol. F 22 ("8–9 cent.") fol. 28^{r} quid coḡ ɔt̄ dn̄m 'quid cogitent *contra* Dominum,' is perhaps a capricious suspension, for it occurs in the quotation of a text. But it is confirmed by the curious ɔɔt̄ in the Continental script of a Murbach MS., Gotha I 101, fol. 40–end ("9 cent."), fol. 43^{r} 'contra exspectationem.'

29. A fairly full list of statistics will be useful to shew the practice of Insular scribes at different times and places.

(Ireland.) Transected ɔ appears in the Book of Dimma [St John]; the Book of Armagh (of the year 808), passim.

The symbol ɔɔ in the Book of Mulling [St John, etc.] (end of 7 cent.); the Book of Dimma [Synoptic Gospels].

(Wales, Cornwall.) Transected ɔ in Berne 671 (Cornish cursive of "9 cent."); Cambridge Corp. Coll. 153 Martianus Capella (probably later than 850) fol. 31^{r} '*contra*ria.'

The symbol ɔɔ in the Liber Commonei (probably of 817), sometimes with the abbreviation-stroke above.

(Irish centres on the Continent.)

Transected ɔ in Milan C 301 inf. (Bobbio, "8 cent."); Laon 26, fly-leaves (Laon, "8–9 cent."); Laon 26 (Laon, "beg. of 9 cent."); St Gall 1395 frag. 8 (St Gall ?, "9 cent.") 'quod *contra* esse debuit.'

The symbol ɔɔ in the earliest Bobbio minuscule of Vienna 16 and the Naples Charisius (both "c. 700"); the Carlsruhe Priscian (Reichenau, "beg. of 9 cent."); the Carlsruhe Bede (Reichenau, of 836–848); the Leyden Priscian (Egmont Abbey, of the year 838); Laon 26, fly-leaves (Laon, "8–9 cent."); Laon 26 (Laon, "beg. of 9 cent."), with or without abbreviation-stroke above; Nancy 317, fly-leaf (Bobbio, "8–9 cent."); Milan F 60 sup. (Bobbio, "8 cent."), nearly always with abbreviation-stroke above; Milan A 138 sup., fly-leaf (Bobbio, "9 cent."); Milan C 301 inf. (Bobbio, "8 cent."), with abbreviation-stroke above; Vat. lat. 491 (Bobbio ?, "8 cent.") fol. 34^{v};

(Brittany.) The symbol ɔɔ in Orléans 193 Canons (semi-Insular script of "8–9 cent."), frequently (also ɔɔtra p. 54);

The symbol ɔc̄ in Orléans 193 (p. 24);

The symbol ɔ-c in Vat. Reg. 296 (frequently).

30. (England.) Transected ɔ in Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); London Cotton Vitell. C viii, foll. 86–90 (probably after our period), frequently.

The symbol ɔɔ in the Corpus Glossary (Canterbury); Vat. Pal. 68 (Northumbria, "8 cent."), with abbreviation-stroke above (rare).

(Anglosaxon centres on the Continent.) Transected ɔ in Paris 9527 (Echternach, "mid. of 8 cent.") fol. 15^{r} (bis); Paris 9565 (Echternach, "8 cent."), frequently; Gotha I 75 (Murbach, half-uncial) fol. 10^{r} 'conconnato (for 'convocato') *contra* Dominum Caipha praesidente concilio.'

The symbol ɔɔ in Vat. Pal. 554, foll. 5–12 (Lorsch, "8 cent.") fol. 10^{r}; Vienna 430* Annales Laurissenses (Fulda, of the year 816) fol. 8^{r}; Vienna 2223 (= Jur. Can. 116) Poenitentiale (unknown provenance, "8–9 cent."); Vat. Pal. 554 foll. 5–12 (unknown provenance, "8 cent.");

The symbol ɔ-c in the Gatien Gospels (Tours, half-unc.) fol. 25^{r} (perhaps by a corrector); in St Gall 759 Medica (St Gall, "8–9 cent.").

The symbol ɔc̄ in Bamberg E III 19 'Scriptores Historiae Augustae' (Fulda ?, "9 cent."), often without the abbreviation-stroke; Milan Ambr. L 85 sup. Columella (Fulda ?, "beg. of 9 cent.").

I have not found the word abbreviated in MSS. of Würzburg nor of Freising (but in the MS. "of Corbinian's time," Munich 6298, the corrector has erased something on fol. 35^{v} beginning with the letter *c* and has written the word in full). Munich 14210 (Ratisbon) has ɔɔ (with stroke above).

31. In Continental script the symbol appears only under Insular influence.

In MSS. of the Corbie ab-type transected ɔ is the symbol but is rarely used. Paris 12155, 38^{v} '*contra*ria,' fol. 223^{r}; Montpellier 69, frequently (often with oblique transection); Cambrai 633.

Transected ɔ appears also in the Cologne minuscule of Cologne 83^{II} foll. 110–125 (time of Hildebald; these pages are full of Insular abbreviations);

The symbol ɔɔ in Namur 11 (St Hubert, Ardennes, at or after the close of our period), frequently; Vat. Pal. 834 (Lorsch, perhaps of 836) fol. 46^{r} '*contra*rius' (with abbreviation-stroke above); Cassel theol. F 49 (Fulda, "9 cent."); Bâle F III 15^{s} (Fulda, "end of 8 cent.") fol. 43^{r} (at end of a line); Vat. Reg. 124 (Fulda, before 847) fol. 34^{r} '*contra* Deum' (with abbreviation-stroke above).

32. cor. The nota Tironiana, *c* with a dot inside the curve, is used (in more than one form) in an early MS. in Anglosaxon script of St Bertin, Boulogne 63–64, which abounds in the ancient Notae (cf. 'Ir. Min.' p. 70).

33. cuius, eius, huius. Of these three Genitives 'eius' is more often symbolized than the other two, and the 'eius' symbol seems to have had some influence on the 'cuius' and 'huius' symbols. The ancient Notae shew two types of suspension:—

(1) Omission of all letters except the first. This type is used in the symbol for 'eius' (e'), a symbol used throughout the Verona Gaius and the Verona fragment de iure fisci, also in the Vienna

Ulpian fragments, the Vatican fragments of ante-Justinian law, etc.[1] That c' and h' do not appear for 'cuius,' 'huius' in any extant legal MS. is easily explained by their use for 'cum' and 'hoc' (see below, s.vv.). But a mediaeval laterculus has c' 'cuius,' and the existence at least of this type of suspension of 'huius' is proved by the Irish usage (see below), and by the symbol transferred unintelligently (see 'Zentr. Bibl.' 26, 302) from his original by the scribe of Milan Ambr. C 301 inf., h̄m 'huiusmodi' (wrongly expanded to 'hominum' by the corrector of the MS.); also by hm̄i 'huiusmodi' of another Bobbio MS., Milan I 6 sup. (Continental script of "8–9 cent.") fol. 14^{r} 'quaerit *huiusmodi* distinctionem.' Chroust (I, xix, pl. 1) cites h' 'huius' from a Reichenau MS. written before 846, Bamberg A II 53 Liturgica. (This symbol usually denotes 'hoc' in our period.)

(2) eī 'eius,' found in mediaeval laterculi of Notae Juris. This may be regarded either as a syllabic suspension 'e-i(us)' or 'e(i)-i(us)' or else as an omission of the termination 'us.' In the first aspect, its parallel symbols for 'cuius' and 'huius' would be cī 'c(u)i(us),' hī 'h(u)i(us),' symbols not preserved in any extant legal MS., but whose survival in North France is attested by two St Bertin MSS., Boulogne 63–64 in Insular script of "saec. viii" (with cī 'cuius' hī 'huius,' frequently used), St Omer 91 of "saec. ix" (with hī 'huius,' e.g. fol. 106^{r} secundum elementa *huius* mundi). In the second aspect, its parallel symbols would be cuī 'cui(us),' huī 'hui(us),' symbols found throughout the Verona Gaius and other ancient legal MSS.

34. Of the Insular symbols of these Genitives the **eius** symbol ɘ (a reversed uncial *e*) is the most widely used. It is found in practically every specimen of Irish and Welsh script, in very many of Anglosaxon script and in the solitary specimen of Cornish script of our period (Berne 671, of "saec. ix"). A Breton MS. in semi-Insular script, Orléans 193, shews it in an apparently contemporary addition on p. 47. The older form of the symbol has the 'tongue' hanging down, e.g. (1) Irish: in the Book of Mulling [St John] at Dublin, of saec. vii ex., in the Boniface Gospels at Fulda, of saec. viii in., in the early Bobbio minuscule of Vienna 16 and the Naples Charisius[1], and even as late as the beginning of saec. ix, occasionally in the Book of Armagh at Dublin, (2) Anglosaxon: in the Pauline Epistles "de manu Baedae" at Cambridge (Trin. Coll. 216). Sometimes an abbreviation stroke is drawn above the symbol, e.g. (1) Irish: in the Book of Dimma at Dublin (by the scribe of foll. 2r–3r), in the Carlsruhe Augustine (on fol. 22v), (2) Anglosaxon: in the half-uncial Durham A II, 17 of "saec. viii" (in the final sentence of the Breves Causae, 'et resurrectio *eius*'), an irrational use of the abbreviation-stroke which is not unknown in Insular script (see on the 'contra' symbol above). In the Salaberga Psalter the suprascript-stroke on fol. 41r seems due to a corrector, not to the scribe.

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[1] The corruption 'quem emittit' (for 'quod eiusmodi sit') in the second family of MSS. of Isidore 'Etymologiae' (3, 71, 15 propter flammae candorem, quod eiusmodi sit ut prae ceteris lucere videatur) perhaps points to some symbol of 'eiusmodi' (after a 'quod' symbol) in the archetype such as e'mī (cf. e'm̊ 'eiusmodi' in the Notae Vaticanae printed in Keil, 'Gram. Lat.' IV, p. 306), which produced 'quem emisit.'

In Continental script the first ancient Nota survives in a St Gall Bible of 760–781, St Gall 44, pp. 1–184, e' 'eius' (along with ei' 'eius'), e.g. p. 140 pater e' et mater ei' qui genuerunt eum, and still earlier in the uncial of Vat. Reg. 316 Gelasian Sacramentary ("N.E. France") e.g. fol. 49v 'qui in baptismate *eius* sanctificemur,' fol. 52r 'ad *eius* plenitudinem.' Whether the reversed uncial *e* should be regarded as an Insular modification of it is not clear.

We need not however hesitate to refer to this type the Irish **huius** symbol (h̄), which is found in the early Bobbio minuscule of the Naples Charisius, in a St Gall Fragmentum Artis Metricae (1395, no. 8, disciplinae *huius* doctissimi fuerunt), in the Caroline minuscules of an Insular scribe of part (foll. 110–125) of a MS. written at Cologne (83II, time of Hildebald), and in the Corbie ab-script of Montpellier 69 of "saec. viii." This suspension was so dangerously like the 'haec' symbol (see below, s.v.) that most Irish scribes preferred to substitute for it the more precise contraction (hs̄). This contraction is constantly used in the minuscule of Ireland from the earliest times, e.g. in the Book of Mulling [St John], in the Boniface Gospels, etc., and of Irish monasteries on the Continent, e.g. in Bobbio MSS. such as Milan Ambr. C 301 inf., F 60 sup. (but not in the earlier trio, the Naples Charisius, Vienna 16, Vienna 17), in St Gall 51 (half-uncial) and 1395, no. 8 (along with the suspension), in ninth century Reichenau MSS. such as the Carlsruhe Bede, Augustine and Priscian, and St Paul (Carinthia) 25, 3, 31^b, in fact, in MSS. from all the Continental centres of Irish script.

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[1] In the North Italian Cursive of the Liber Pontificalis (c. 700) bound up with the Charisius, the 'tongue' is straight, but does not touch the curve, or rather the 7-form which is substituted for the curve. In the sentence 'tunc iussit os eius cum plumbatis caedi' (Mommsen 'Gesta Pontif. Rom.' I, 31) we find a 9-like symbol; but, I fancy, the scribe meant by this not 'eius,' but 'ei.'

In Welsh (and Cornish) it is equally prevalent. In MSS. of English monasteries I have found no example except in a Northumbrian MS., Vat. Pal. 68 ("8 cent.," with Irish glosses as well as Northumbrian), and in Continental specimens of Anglosaxon script only in Vat. Pal. 202 (Lorsch, "8–9 cent."), where it occurs frequently. (On its occurrence in the Continental script of Fulda, etc., see below.)

Like the 'huius' contraction is the Insular symbol for **cuius** (cs̄) and equally common in Irish and Welsh (with Cornish) MSS. In Anglosaxon script it is very rare. I noted it in Vat. Pal. 68 and in a contemporary gloss of the Pauline Epistles at Cambridge, said to be written by Bede (Trin. Coll. 216), but not in any MS. in Ags. script emanating from Continental centres. Its occasional appearance however in the Continental script of these centres (see below) proves that it was not wholly unknown there. In the Caroline minuscule of Breton scribes our material suggests that both cs̄ 'cuius' and hs̄ 'huius' do not occur till after our period, but that is unlikely to be true (for details see 'Zentr. Bibl.' 29, pp. 266–267).

35. These Insular symbols appear in Continental script only under Insular influence. In the Merovingian cursive of Berne 611 (unknown provenance, with many Insular signs) the 'eius' symbol has an uncouth form, with the curve replaced by a 9-figure and the 'tongue' not horizontal. In the Merovingian bookhand of London Harl. 5041, foll. 79–99, the 'tongue' becomes an oblique stroke traversing the curve (cf. Paris 12281, fol. 128^v), as in an Insular 'contra' symbol (see § 28), so that it is not surprising to find in another London MS., Harl. 3034 Extracts from Isidore ("8 cent.") the words 'eius' and 'contra' repeatedly confused. Among the clues, various and contradictory, to the provenance of that puzzling Bodleian MS., Lat. theol. d 3 ("8 cent."), is its use of the Insular 'eius' symbol in its normal form (fol. 109^{r}, preceded and followed by a dot) and with the 'tongue' hanging down (fol. 111^{r}). Other examples of this symbol in Continental script are: Montpellier 69 (Corbie ab-type); London Add. 31031 (Laon az-type); Paris 528 (Limoges), fol. 105^{r}; Vat. Pal. 1447 (Mayence, of c. 813); Oxford Jun. 25 (Murbach) fol. 152^{v}. (Traube cites another Murbach MS., Gotha I 101.)

Namur 11 (St Hubert, Ardennes) Bede's History has cs̄ 'cuius' more than once (also hs̄ 'huius'). The scribe seems to have found the symbol in his (Northumbrian?) original, for on fol. 17^{v} a corrector has substituted 'de cuius' for his dics̄ (i.e. 'dicens') in the sentence 'de cuius vita et verbis.' Other examples of cs̄ 'cuius' and hs̄ 'huius' in Continental script (always under Insular influence) are: Bâle F III 15 Isidore's Etymologies (Fulda, "end of 8 cent.") fol. 4^{v} 'huius' (= Isid. Etym. 2, 9, 18); Brussels 8216–8 (St Florian, of 819), 'huius'; St Gall MSS., e.g. St Gall 225 ("8 cent."), 'huius,' and St Gall 165 (of 841–872), 'ali*cuius*'; Bamberg A II 53 (Reichenau, before 846), 'cuius' (see Chroust I xix, pl. 1); Vienna 795 Bp Arno's common-place book (of c. 798), 'cuius,' 'huius' (see Chroust I vii, pl. 3).

It is apparently some 'eius' symbol (probably the Insular) which a corrector has effaced in a passage of the Maurdramnus Bible (Amiens 9, written at Corbie in 772–780) on fol. 52^{v}.

36. In Continental scripts the second type of the ancient Nota (with suspension of the final 'us') is perpetuated; at least in the case of 'eius,' for 'cuius' and 'huius' are rarely symbolized. This 'eius' symbol we find in the normal form (eī) in various parts of Europe. In the 'Utrecht Psalter' (Brit. Mus., Cotton Claud. C 7), written at Rheims in rustic capitals in the ninth century, it is fairly frequent, and is found throughout a St Riquier MS. of c. 800 at Paris (Bibl. Nat. 13359). It is common in Brussels 8302–5 of "saec. ix" and occurs in a Stavelot MS. of the

Gospels at Berlin (Ham. 253, of "saec. viii–ix"). Of the MSS. written at Cologne in Archbishop Hildebald's time (saec. viii–ix), it is frequent in no. 41 of the Cologne Cathedral Library. It is equally frequent in a Laon MS. (no. 68, of "saec. ix in."), and Leyden Voss. Q 110 (Micy, 840–859). Also in London Add. 18332 (Carinthia, "9 cent."), Stuttgart HB VII 39 (Constance, 811–839), etc., etc. Traube reports its use in Cambrai 624 of saec. vii–viii. In various Continental monasteries of Insular origin it competes with the Insular symbol (even in Insular script), such as Fulda (e.g. once in the Anglosaxon part of Bâle F III 15^e), Würzburg (e.g. in Oxford Laud. Lat. 92 and throughout Würzburg theol. F 67), Freising (e.g. on fol. 22^r of Munich 6297), Murbach (e.g. in Oxford Jun. 25 and on fol. 111^r of Geneva 21). It is used in the non-Insular portion of Vat. Pal. 216 (of unknown provenance). In Metz 76 (in Anglosaxon script) it is much more frequent than the Insular symbol.

In Italy we find it occasionally[1] in the normal form in ninth century Veronese minuscule, Verona 16 (fol. 195^r in typum *eius* qui dicitur), Verona 53 (fol. 23^r ut non solum sit *eius* operatio utilis), Verona 82 (fol. 96^v in memoriam *eius*). It appears on fol. 92^v of the Liber Diurnus ("Rome, c. 800"). But both in Italy and in Spain the normal form usually suffers a modification. In Beneventan and Visigothic script *j* (the y-sound) and *i* are distinguished. The *j* of 'ejus' is projected below the line in Beneventan (like our *j*), but is expressed by *i* longa in Visigothic (like our capital *I*). The abbreviation-stroke traverses the letter below the line in Beneventan, but in its upper part in Visigothic. Both these forms of the 'eius' symbol appear in Lucca 490, the Visigothic on fol. 51^r, the other on fol. 147^r. Beneventan script merely perpetuates (after our period) the usage of other parts of Italy, for its characteristic symbol appears in early MSS. of N. Italy, such as a British Museum MS. (Cotton Nero A II, foll. 14–45) written in "743," Carlsruhe Reich. 57 ("8 cent.") and (according to Loew) Milan B 31 sup. (Bobbio, not after beg. of 9 cent.), some Nonantola MSS. and a Lucca charter of 807. Since the same symbol appears in the rude script of Cassel theol. Q 10 of "saec. viii" (e.g. fol. 2^r segregantes de volumine

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[1] In 'Zentralbl. Bibl.' 27, 540 for 'formula comune' read 'formula non comune.'

eius) and in a Merovingian cursive entry in Paris 256, we may conclude that it was a feature of cursive script and was adopted, with other cursive features, by the Italian scribes. Similar is the symbol on fol. 105v of Vat. Pal. 172 (Lorsch, "9 cent.").

In Visigothic script the symbol (with *i* longa) never gained the firm footing which it had (after our period) in Beneventan (with *j*); but 'cuius' and 'huius' have occasionally symbols of the same pattern in Visigothic script. The Visigothic symbol (eI with cross-stroke through the upper part of the I) occurs in the half-uncial Vat. Reg. 1024 (e.g. fol. 119v quattuor *eius*dem meriti servos), in Verona 89 (on fol. 11v) of "saec. viii," and in Escurial R III 25 (foll. 1–166) Basilius, of "saec. ix." The same Escurial MS. offers examples of the corresponding 'cuius' and 'huius' symbols (cuI and huI with cross-stroke through the upper part of the I); and since Spanish symptoms are not uncommon in the Isidore glosses of the Liber Glossarum MSS., we may ascribe to Spanish influence the employment of this 'cuius' symbol in the Paris MS. (in Corbie ab-script) of this work (Bibl. Nat. 11529–30, e.g. on fol. 73v of 11529 *cuius* generis), although it is true that the same MS. offers in its Caroline minuscule portions eī 'eius.' But most Spanish scribes preferred to substitute the 'us' symbol (see below) for the abbreviation-stroke, and the scribes of other parts of the Continent did the same; so that it is only in the Beneventan script of South Italy that the suspension persisted in usage (for details see Loew 'Ben. Scr.,' p. 199). In Insular script too the 'us' symbol may be employed in writing all three words, 'cuius' (cui; or cuiȝ), 'eius' (ei; or eiȝ), 'huius' (hui; or huiȝ). Some would find in the ei' of Continental scribes (often with the apostrophe not to the right, but over the *i* or even the *e*), not an employment of the 'us' symbol, but a variation of the ancient Nota eī (with substitution of apostrophe for the suspension-stroke). This theory receives some support from the use of c' beside c̄ for 'con' (really 'cum'), and from isolated cases of scribes who write ei' 'eius' but do not elsewhere employ the apostrophe-symbol for 'us.'

To return to the suspensions of 'cuius,' 'huius,' we have still to mention the use (by an early corrector) of huī 'huius' on fol. 73r of a Rheims MS. at Berlin (Phill. 1743, of "saec. viii"), and the use of both cuī 'cuius' (on fol. 16^r) and huī 'huius' (in the word '*huius*modi') in a Bobbio MS. in Continental script, now at Nancy (no. 317, of "saec. ix"). The Spanish 'huius' symbol appears in the Beneventan script of Paris 7530 (end of 8 cent.).

37. cum. The true ancient Nota seems to have been c' or c, or c7 (for details see below, on the Syllable 'um' symbol), but in the marginalia of Paris 12214 + St Petersburg Q I 4 the *c* is followed by a sinuous vertical stroke. In the Verona Gaius the apostrophe-symbol is usual, but we find also what seems to be a mere suspension symbol c· (cf. q· 'que,' b· 'bus'). The common form in MSS. of our period is c̄ 'cum,' but that this is a direct transmission of an ancient Nota (with a suprascript stroke as a suspension symbol) is by no means certain. It may be a development of the dot-symbol. Mediaeval scribes may have turned c· 'cum' into c̄· 'cum' and have subsequently omitted the dot. It might also be referred to the apostrophe symbol, the apostrophe having been written above, instead of to the right of the *c*, and having subsequently been replaced by a horizontal stroke.

The 'cum' symbol in its various forms was adopted by Continental scribes for a 'con' symbol (see below, s.v.). Insular scribes, on the other hand, used for 'con' the ancient Nota (ↄ) and put the 'cum' symbol to its proper use.

In MSS. of our period we find these forms:

(1) *c* followed by a 7-mark (c7).

In Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (with Irish glosses, perhaps transcribed from an original), but more often c̄ 'cum'; Vat. lat. 491 (probably Bobbio, "8 cent."), fol. 41^v 'exultans *cum* tremore'; Book of Mulling [St John]; the Leyden Priscian (along with c̄ 'cum').

(2) *c* followed by a sinuous vertical stroke (cʃ).

In the earlier Bobbio minuscule, e.g. Vienna 16 and 17 (along with c̄), the Naples Charisius (along with c'), Milan L 99 sup. Isidore's Etymologies (of "middle of 8 cent."), and another copy of the same work in very similar script at Modena (O I 17). In 'Codici Bobbiesi' I pl. viii will be found an example from the North Italian cursive of a Bobbio MS., Turin A II 2 Julius Valerius. Plate 2 of Schiaparelli (in 'Bull. Ist. storico Ital.' 1909) shews a Lombard charter of 758 in the Piacenza Archives with this symbol in more than one form.

(3) *c* followed by an apostrophe (c').

Naples IV A 8 Charisius (Bobbio, "c. 700"; also cm̄ 'cum,' but this is not an abbreviation; see below); Brussels 10127–41 Canons (Ghent, "8 cent."); Paris 528 (Limoges "beg. 9 cent."); Vat. Reg. 316 Gelasian Sacramentary (probably North-eastern France, "8 cent."), fol. 83^r 'et ideo *cum* angelis.' (For the similar 'con' symbol in some Corbie MSS., see below, s.v.)

38. But the usual and universal symbol in the Insular script of our period is

(4) *c* with suprascript stroke (c̄). The stroke is usually the 'm'-stroke, i.e. hooked at each (or one) end. For Irish and Welsh examples see 'Ir. Min.' and 'Wel. Scr.'; for Breton, 'Zentr. Bibl.' 29, 266; for Anglosaxon of Continental scriptoriums, 'Zentr. Bibl.' of this year.

A few examples from the home Anglosaxon script may be mentioned here:

The Corpus Glossary (Canterbury); Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); Vat. Pal. 68 (Northumbria, "8 cent.").

Examples of this Insular 'cum' symbol in Continental script are:

Breton MSS. (see 'Zentr. Bibl.' 29, 266); Bobbio MSS., e.g. Milan C 105 inf. (with the stroke sometimes hooked at each end, sometimes not); Cologne MSS., e.g. Cologne 40, 'se*cum* iunxit' fol. 7^r; Brussels 10127–41 (Ghent, "8 cent."), c' and sometimes c̄ 'cum'; Paris 2843^{A} (Limoges, "8 cent.") 'quae*cum*que' fol. 37^r; Namur 11 Bede's History (St Hubert, Ardennes, "9 cent."). The second scribe of Vienna 795, written by the companions of Bp Arno of Salzburg on his journey to Rome about the year 798, uses c̄ both for 'cum' (its Insular use) and 'con' (its Continental use), according to Chroust I vii, pl. 3.

With c̄ 'cum' we may class nob̄c 'nobiscum,' and similarly vob̄c 'vobiscum': e.g. Paris 12048 Sacramentary of Gellone (probably Rebais, near Paris, c. 750); Brussels 8216–8 (St Florian, of the year 819), 'nobiscum' fol. 126^r; Munich 14437 (written by Ratisbon scribes in the year 823), 'nobiscum'; Oxford Jun. 25 (Murbach, "8 cent."), 'nobiscum,' 'vobiscum.'

Common in Spain, but rare elsewhere is:

(5) *c* with a downward cross-stroke, a stroke passing down through the lower curve. This stroke is the Visigothic symbol for 'um,' but elsewhere denotes 'us' (see below, on the syllable 'um'

symbol). We find 'cum' so expressed in an early Bobbio MS., Vat. lat. 5763 Isidore's Etymologies ("beg. of 8 cent.").

Lastly may be mentioned two abnormal expressions of 'cum.' The Leyden Priscian (Irish minuscule of the year 838) has (beside c̄ and c7) c- for 'cum' on fol. 206^r. The much earlier Anglosaxon script of a St Bertin MS., Boulogne 63–64, shews (beside c̄) *c* with an appendage like the 'tail' of the Insular 'per' symbol.

But the cm̄ of, e.g., the early Bobbio minuscule of the Naples Charisius is not, properly speaking, an abbreviation, since the suprascript stroke is nothing but a conventional equivalent of the letter *u*.

cuncti (see 'circum').

Dauid (see chap. II).

39. de. The symbol đ 'de' is common in an eighth century MS. from Fulda library, Cassel theol. Q 10, both for the Preposition and for the syllable (final, e.g. 'cor*de*,' or initial, e.g. '*d*esignare'). This MS. symbolizes any *e* by a suprascript stroke over the preceding letter (e.g. ips̄ 'ipse,' sin̄ 'sine,' siū 'sive,' fam̄ 'fame,' etc.), as is explained below in the paragraph on the Syllable-symbol 'e.' The symbolism of 'de' really belongs to that paragraph rather than to this. Another MS. in which this symbol is current is Munich 14470 (Ratisbon). In Spanish minuscule it appears often, e.g. in Madrid Tol. 15, 8 Isidore's Etymologies and Tol. 2. 1 Bible ("end of 8 cent."), e.g. '*d*eambulantem' fol. 206^r, Madrid Bibl. Acad. Hist. 20 Bible (passim). (For other details see the 'e' symbol, below.)

40. dedit, deinde. A symbol which looks like an ancient Nota đđ 'dedit' appears in a Fulda MS. of Isidore's Etymologies, Bâle F III 15 ("end of 8 cent.") on fol. 163^v (= Etym. 14, 6, 39). A transcriber would be apt to write 'dixerunt' (see s.v. 'dico') or 'David' (see chap. II). As an ancient Nota this symbol denotes 'deinde' in the Rainer papyrus legal fragment.

deus (see chap. II).

diaconus (see chap. III).

41. dico, etc. The ancient Nota was an initial-letter suspension (*d* with cross-stroke), used for various parts of the verb. The cross-stroke cuts the lower end of the shaft of the *d*, obliquely, rising from left to right, in the marginalia of Vat. Reg. 886 Codex Theodosianus (where it means 'dicit,' e.g. fol. 68ᵛ '*dicit* de Gildonis praediis,' in the note opposite the paragraph IX xlii, 16, a paragraph which treats of the 'possessiones Gildonis') and in the marginalia of Paris 12214 + St Petersburg Q I 4 (where it means 'dicit,' e.g., in the St Petersburg portion, on fol. 3ᵛ 'Plotonius Platonicus lumen quod intelligibiliter lucet *dicit* quod inluminet animas'; on fol. 5ʳ 'quae enumeravit haec *dicit* Deo debitam servitutem'; on fol. 28ᵛ 'non Deus cordis et carnis *dicit* (*dicitur* ?), sed Deus cordis'). In the marginalia of the Weingartner Itala another form of the nota (d.) is used for 'dicunt' (cf. Lehmann's facsimile in the Sijthoff series). A very early occurrence of the usual form is in a bilingual papyrus of 322 or 323 (see 'Archiv f. Papyrusforschung' 3, 340 sqq.) containing a judicial decision. It there expresses 'dixit,' 'dixerunt.'

The defects of this primitive type of abbreviation, the initial-letter suspension, are clearly seen in this symbol. For besides 'dicit,' 'dixit,' etc., it can also denote 'divus,' 'dies,' 'dat,' 'donat' and other words, as well as the final syllables '-dem,' '-dam,' '-dum.' To indicate the plural verb, 'dicunt,' 'dixerunt,' etc., the nota was doubled, and this double *d* was equally vague. For it might indicate also 'deinde,' 'dedit,' 'dederunt,' and other words (e.g. in Christian writings 'David,' 'dilectissimi'). Again, especially when the stroke traversed the body of the letter, a transcriber might mistake it for an obliterated letter and omit it altogether.

In spite of these drawbacks this ancient Nota, both in its single and its doubled form, maintained its footing in most parts of civilized Europe for a long time. I give a list (not a full one) of examples, beginning with the British Isles:

London, Add. 15350 Pelagius fragments (Winchester, uncial), 'dixit'; Oxford, Digby 63 (Winchester, c. 850), fol. 51ʳ 'Theofilus episcopus *dixit*';

Paris, nouv. acq. 1575 Eugippius (Tours, "saec. viii in."), frequently 'dixit'; London, Egerton 2831 (Tours, "8 cent."), frequently in the part in Ags. script '*dicit* Dominus'; Brussels 9850–2 Caesarius (written at Soissons, 695–711, uncial), frequently 'dixit,' but also, on fol. 105ʳ, 'dixerunt.' (The errors on fol. 67ᵛ 'quid mihi' for 'qui dixit mihi' and 'dixit' for 'dixerunt' suggest that this Nota was so used in the original too); Cambrai 441 Philippus' Commentary on Job (Insular half-uncial), e.g. fol. 84^{v} 'dicit' ('dixit'?); Leyden, Voss Q 60 Pontificale (Rheims, "8–9 cent."), fol. 74^{r} 'paratos se esse *dixerunt*' (the doubled Nota); Paris 12217 Augustine (Corbie, "saec. viii ex."), fol. 184^{v} 'dixit'; Paris 2843A Liber Scintillarum (Limoges, "8 cent."), 'dicit,' in repetitions on fol. 1^{v}, etc.;

Cologne 138 Ordo Romanus (Cologne, "9 cent.") 'dixit' ('dicit'?);

Cassel, Th. F 22 Jerome (Fulda, "8–9 cent."), frequently 'dicit' ('dixit'?); Cassel, Th. O 5 Homiliae in Apocalypsin (Fulda, "8 cent."), fol. 79^{v} 'dicit' ('dixit'); Würzburg, th. F 13 Sententiae (Würzburg, in rude half-uncial and minuscule Anglosaxon script of "8 cent."), frequently 'dixit,' especially in the opening pages, so that we may infer that the Nota was used in the original; Munich 6239 Job, Tobias, etc. (Freising, "8 cent."), frequently 'dixit' ('dicit'?); Munich 6250 Isidore's Etymologiae (Freising, "9 cent."), fol. 222^{r} đđ 'dixerunt'; Munich 14437 (written by two Ratisbon monks in 823), frequently 'dicit'; Munich 14252 Glossary (Ratisbon, "8–9 cent."), fol. 186^{r} đđ 'dixerunt.' In Munich 6330 (Freising, "8–9 cent.") it denotes 'dicentem' on fol. 47^{r} 'audire mereamur Dominum *dicentem* habitabo in illis.' But this MS. swarms with capricious suspensions.

Cheltenham 12261 Augustine and Commodian (S. Croce, Rome; probably written in N. Italy, "8 cent."), e.g. fol. 46^{v} 'hominem *dicit* quia ratione uti potest.' In the earlier MSS. written at Verona the single Nota 'dixit' and the doubled Nota 'dixerunt' are frequent, e.g. Verona 53 Facundus Hermianus, Verona 46 Gregory's Dialogues, Verona 59 Vigilius Tapsensis. Of the older Bobbio MSS. may be mentioned Turin G v 15 Ambrose on St Luke, e.g. fol. 38^{r} and fol. 44^{r} (see Codici Bobbiesi, i pl. 22); Milan, C 77 sup. (2) Severiani Sermones, e.g. fol. 240^{r} 'qui *dixit* tu es Petrus.' In the Irish minuscule of a Bobbio MS., which has taken many ancient notae from its original, Milan C. 301 inf. Commentary on Psalms, this Nota is sometimes used for 'dicit,' e.g. fol. 41^{r} 'tam suorum quam populi *dicit*.' The use of the Nota in other parts of Italy is shewn by Paris 7530, a MS. of Grammatical contents, written at Monte Cassino at the end of the 8th cent., with the single symbol for 'dixit' and the doubled for 'dixerunt,' both in frequent use; also Lucca 490 and Rome Vallicell. A 14.

The single Nota for 'dixit' and the doubled for 'dixerunt' were greatly affected in MSS. of Canons and Lives of Saints, and were often accompanied by similar Notae for 'respondit' (*R* or *r* with cross-stroke through the toe of the letter), 'responderunt' (the same doubled). Examples of such MSS. are:

(1) Canons: Cologne 212 (Cologne, half-unc.); Cologne 210 (Cologne, "8 cent."); Berlin, Phill. 1743 (Rheims, "8 cent."); Rome, Vat. Pal. 577 (Mayence, "8 cent."); Gotha I 85 (Murbach, "8–9 cent."); Verona 60 (Verona, uncial); Verona 58 (Verona, "9 cent."); Rome, Vat. 1322 (written at Verona,

"6–7 cent."); Rome, Vat. 5750+Milan, E 147 sup. (Bobbio, half-uncial); Rome, Vat. Reg. 1997; Cheltenham 17849 ("8 cent.");

(2) Lives of Saints: Paris 10861 (Beauvais, "8 cent."); Cologne 165 (Cologne, half-uncial); Turin D v 3 (Corbie ab-script); Montpellier 55 (library of S.-Étienne Abbey, Autun), with an extraordinary variety of 'respondit'-symbols (see below, s.v.); Munich 3514 (Augsburg, "7–8 cent."); Munich 4554 (written by Princess Kisyla's chaplains); London, Add. 11880 ("Bavaria, 8 cent."); Bâle, frag. II 5 (Insular uncial); Verona 95 (Verona, "9 cent.").

42. More precision was given by the two-letter syllable-suspensions dx̄ and dc̄, the former of which, though theoretically (and probably originally) capable of representing any part of the Perfect Tense, was fixed to the sense of 'dixit,' and gained wide circulation. The latter, rarely met with, denotes 'dicit' in Paris 13246 the Bobbio Sacramentary (perhaps written at Luxeuil in the 7th century), e.g. fol. 3^r 'quod autem *dicit* fluctebus'; Metz 76 Prophetae (in Anglosaxon minuscule of "9 cent."), e.g. fol. 7^r '*dicit* Dominus'; Einsiedeln 27, foll. 1–24 Ascetica ("8 cent."), e.g. fol. 11^r 'non *dicit* non ducas nos in temptationem'; Paris 7530 (Beneventan script of saec. viii ex.). But it denotes 'dictum' (-ti, etc.) in St Gall 907 Winithar's Glossary (saec. viii), p. 310 'et angelo eclesiae Laudaciae scribe hec *dicta*,' and in that Bobbio MS., so conservative of antique symbols, Milan C 301 inf. (with dic̄ 'dictum' in the opening pages). Its denotation of 'dicens' we may infer from the fact that Insular scribes use a contraction (dc̄s), derived from this suspension, to indicate 'dicens.'

The three-letter suspensions dic̄, dix̄ compete with the shorter symbols from an early time. The first in Brussels 9850–2 Caesarius (written at Soissons 695–711) denotes 'dicit' (e.g. fol. 94^v 'et *dicit* ei abbas Arsenius'), 'dicens' (e.g. fol. 62^v 'delegavit nobis *dicens* videte ne'), 'dicentes' (e.g. fol. 62^r 'et rogaverunt eum *dicentes* dic nobis'); but in Irish script (with dc̄s 'dicens') it denotes 'dictum.' It must have denoted 'dicens' in the original of Brussels 9403 Gregory of Tours ("8–9 cent."), for on fol. 57^v the scribe himself expands the unfamiliar symbol to 'dicens,' and on other pages (fol. 33^v, 57^r) there is a correction of 'dicit' to 'dicens'; and probably in the original of Vat. Pal. 237 Prosper (Mayence, "9 cent."), where it appears on fol. 21^v, expanded to 'dicens.' It appears also for 'dicens' in Turin D v 3 (Corbie ab-script) on fol. 185^r

'adlocutus est *dicens*'; Hague 1 (Metz?, "mid. 8 cent."), frequently. But it became in most countries in course of time the current symbol for 'dicit,' as dix̄ for 'dixit' (see below). In the Maurdramnus Bible at Amiens, written at Corbie between 772 and 780, these are the only two 'dico'-symbols in use, as in many calligraphic MSS. It represents 'dicitur' in a St Bertin MS. of "saec. ix in.," St Omer 15, on fol. 225^r (in a repetition; with dc̄t 'dicitur' on the same page), and in a MS. of North Italy, St Paul (Carinthia) xxv 4. 8 Lex Salica (817–823); 'dicunt' in Glasgow T 4. 13 (see below). Dix̄ in the Book of Armagh denotes 'dixerunt,' 'dixisset,' etc. (e.g. fol. 101^r, with dx̄ 'dixit').

43. Of contractions derived from the initial letter Nota, the most widely prevalent is perhaps dr̄ 'dicitur.' This is found in most parts of civilized Europe. It is a feature, from the earliest times, of Irish, Welsh (with Cornish), and English script, and was current in Continental scriptoriums where these scripts were or had been practised. But it is equally used in scriptoriums not under Insular influence. Of its use on the Continent these examples may suffice:

Paris 1012 (Limoges, "8–9 cent."); Troyes 657 ("saec. viii ex."); the MSS. written under Abp Hildebald (8–9 cent.) at Cologne; the Essen Gospels ("beg. 9 cent."); Paris, nouv. acq. 1619 (in a script between half-uncial and Gallic minuscule); Paris 2109 (written at St Amand at the end of the 8th cent.); Montpellier 409 (Auxerre, 772–795); Wolfenbüttel, Weiss. 99 (Merovingian minuscule) and Weiss. 86 ("8 cent."); Leyden, Scal. 28 (Flavigny, 816); Leyden, Voss. F 26 (from the Abbey of St Bavo, Ghent);

Epinal 68 (Murbach, 744); the MSS. of St Gall, Einsiedeln, etc.;

Ivrea 42 (written in 813); Vercelli 183 (North Italian cursive of "saec. viii"); Berlin, Phill. 1831 (Verona, "8-9 cent."); Berlin, Phill. 1885 (Verona, "8–9 cent."); Paris 7530 (written at Monte Cassino, saec. viii ex.); Cava 2 (written at Monte Cassino or Benevento, 778–797).

Scarcely less universal is dt̄ 'dicit,' which is not merely a feature of Insular script and of Continental script under Insular influence, but also appears elsewhere, e.g. in the MSS. written at Lyons for Bishop Leidrad (end of 8th cent.); in Wolfenbüttel, Weiss. 86 ("8 cent.") and Weiss. 99; in some of the Hildebald MSS. at Cologne; in Ivrea 42; in Berlin, Phill. 1831 (Verona); in Paris 7530 (Beneventan minuscule of saec. viii ex.).

Other universal contractions are: dn̄t ‘dicunt,’ dn̄r ‘dicuntur,’ etc.

44. Spain is the only country where ‘dico’ abbreviations are not found. The only example known to me is the contraction ds̄ ‘dictus’ in Vat. Reg. 1024 Lex Reccesvindiana (Spanish half-uncial) (fol. 7^{r} ‘bene*dictus* conditor rerum’), a contraction derived from the initial-letter suspension.

In other countries the great variety of symbols used for this or that part of the verb is notable. Thus in Cambrai 619 Canones Hibernici (Cambrai, 763–790) we find in the same column on fol. 33^{v} three symbols for ‘dicit’ (dt̄, dic̄, dīt), and on fol. 53^{v} a fourth (dic̄t) ‘Vinnidius *dicit*’; in Leyden, Voss. Q 69 Glossary (St Gall, “8 cent.”) no fewer than five symbols for ‘dicitur’ (dr̄, dī, dic̄, dīr, dic̄r); similarly in Bâle F III 15 Isidore’s Etymologies (Fulda, “8–9 cent.”) a quintette (dr̄, dic̄r, dc̄r, dic̄ir, dicit̄r) for ‘dicitur,’ and a trio (dn̄t, dcn̄t, dic̄nt) for ‘dicunt.’ It seems natural to seek the cause of this freedom in the long persistence of the vague one-letter Nota. For we can almost see with our own eyes scribes and correctors adding a touch of precision to the vague symbol they found in their original. When, for example, in Milan C 301 inf. (see above, p. 3) we find the abnormal đet ‘diceret,’ e.g. on fol. 42^{r} ‘ac si *diceret*,’ and on fol. 43^{r} find the single-letter nota (đ) used for ‘diceret,’ we picture to ourselves the scribe or corrector of the original taking his pen and adding to the đ in the former passage, for the sake of precision, the letters ‘et.’ Especially the various methods (see below) of distinguishing ‘dicentes’ from ‘dicens’ and ‘dixerunt’ from ‘dixit,’ strongly suggest arbitrary coinages of individual scribes or scriptoriums. It will be well to give a list of the symbols used for the various parts of the verb, before proceeding to the usages of the different countries and regions:

45. DICENS. (1) dc̄s, a contraction formed from the syllabic suspension dc̄. Normal in Ireland (and probably Wales) from the earliest times, as in the Book of Mulling [St John], the Schaffhausen Adamnan (Iona, c. 713). Also found in St Gall 51 (Irish half-uncial); Orléans 255 (Breton half-uncial), p. 46 ‘ac velud hoc *dicens* ego vobis quippe ministris’; St Petersburg F I 3 (Corbie, Anglosaxon minuscule and half-uncial), e.g. fol. 98^{v} ‘consolatusque est lugentes *dicens* beati lugentes’; Würzburg theol. Q 30 (Würzburg, Ags.

minuscule), e.g. fol. 13^{r} ‘et stans foris deprecatus est Dominum cum lacrimis *dicens* Domine’; Paris 9565 (Echternach, Anglosaxon minuscule), e.g. fol. 27^{r} ‘diliges proximum, praemisit *dicens* dilegis Dominum Deum’ (but usually dcn̄s ‘dicens’); Bâle F III 15^{k} (Fulda, Continental script), frequently used. In MSS. written in the Corbie ab-type this symbol is used along with dic̄s. It is found too, e.g. in Laon 288 (“beg. of 9 cent.”) fol. 18^{v} ‘si cum apostolis pronontiat *dicens*’; Munich 1044 Eugippius fragment, and (along with dic̄s and dicn̄s) in some of the MSS. written by Princess Kisyla’s chaplains, such as Munich 4542 (e.g. fol. 165^{r} ‘fatetur *dicens* absit a me’), Munich 4614 (e.g. fol. 106^{r}), Munich 4547 (e.g. fol. 182^{r}), Munich 4577 (e.g. fol. 89^{r}), Munich 4554.

(2) dīc (see above).

(3) dic̄s, a contraction formed from the suspension dic̄, is used in MSS. of Fulda, such as Bâle F III 15^{b} (Anglosaxon script), e.g. foll. 18^{r}, 19^{v}, Bâle F III 15 (Continental script), e.g. fol. 152^{v} (=Isid. Etym. 13, 18, 3); of Lorsch, such as Vat. Pal. 195, foll. 1–53 (Continental script), frequently, and Vat. Pal. 5 (Continental script), e.g. fol. 58^{r}; of Freising, etc., such as Munich 6273 (Continental script, 812–834), passim, and Munich 6297 (Ags. script, c. 780), e.g. fol. 120^{r} ‘*dicens* insipienter locutus sum,’ and 18092 (Tegernsee, “beg. of 9 cent.”), and 14468 (Ratisbon, of 821); of Murbach, such as Colmar 39 (Continental script), e.g. fol. 140^{r}; of St Gall, etc. (along with dicn̄s), such as St Gall 185 (in early St Gall minuscule), e.g. p. 33, and Einsiedeln 264, foll. 1–125 (“9 cent.”), e.g. fol. 6^{v} ‘proclamaret ad populum *dicens*,’ and Carlsruhe, Reich. 191, foll. 1–116 (Reichenau, “8–9 cent.”), e.g. fol. 15^{r} ‘prius intimaverat *dicens*’; in the MSS., now at Munich, written by Princess Kisyla’s chaplains (along with dc̄s, dic̄ns); in London Add. 11880 (“Bavaria, 9 cent.”); in Gotha I 21 (Mayence, “9 cent.”), e.g. foll. 15^{r}, 33^{r}; in Brussels 8216–8 (written, or rather completed, at St Florian in 819), frequently (since the scribe has often omitted the word ‘dicens,’ we may conjecture that some unfamiliar or easily omitted symbol, such as the one-letter suspension, was employed in his original); in Paris 17451 (Compiègne, “8–9 cent.”), e.g. fol. 96^{v} ‘interrogavit autem illum Iesus *dicens* quod tibi nomen est?’; in Paris 11504–5 (St Riquier, of 822); in Namur 11 (St Hubert, Ardennes, “9 cent.”). Its use, along with dc̄s, in the Corbie ab-script has been mentioned already.

(4) dic̄ns. This form is used (like dic̄s) in MSS. of St Gall, etc., such as St Gall 125, frequently, e.g. p. 141 ‘psalmista commemorat *dicens*,’ and Einsiedeln 157, e.g. p. 38 ‘ostendit *dicens*’; Stuttgart HB VII 39 (Constance) fol. 23^{r}. Also in Berlin, Phill. 1662 (Anglosaxon script, “8–9 cent.”), e.g. fol. 22^{r} ‘dedit legem tamquam *dicens* ecce inplete,’ fol. 111^{r}. The Kisyla group, as has been mentioned already, use it along with dic̄s and dc̄s; for example, Hengilhart, who writes the first half of Munich 4542, uses both dic̄ns and dic̄s, while Chadold, who writes the next portion, confines himself to dc̄s.

(5) dcn̄s appears in Anglosaxon script: in the Cutbercht Gospels, Vienna 1224 (Salzburg, half-uncial); (along with dc̄s) in Paris 9565 (Echternach, Anglosaxon script of saec. viii), e.g. fol. 49^{v} ‘locutus est *dicens*,’ fol. 54^{r}, etc.; in Berlin, theol. F 356 (given by Hildegrim to the Werden library), e.g. fol.

35^v 'cum promittit *dicens*,' fol. 13^r 'adiungit *dicens*.' In Irish script I have found it in Laon 26 (Laon, "9 cent."), on fol. 15^v.

(6) dīn̄s in the Ags. script of Vat. Pal. 202 (Lorsch, "8–9 cent.") fol. 49^r 'et vocavit, inquit, angelus Domini Abrahaam iterum de caelo *dicens*, per me.'

46. DICENTES. In Irish script, where dc̄s is the symbol of 'dicens,' we find 'dicentes' expressed by:

(1) dcn̄s in the Book of Mulling (county Carlow), e.g. fol. 29^v 'magi... venerunt...*dicentes*.' Cf. dicn̄s in Munich 14080 (Ags. of Ratisbon), fol. 88^r.

(2) dcēs in the Book of Armagh, e.g. foll. 45^r, 49^r (and in another Armagh MS., later than our period, the Macdurnan Gospels); while in the Book of Dimma these coinages are eschewed and the word is written in full.

In the Cornish script of Berne 671 (with dc̄s 'dicens') both scribes express 'dicentes' by

(3) dt̄s, passim..

In the Austrian MS. Brussels 8216–8 (with dic̄s 'dicens') the scribe uses for 'dicentes,'

(4) dic̄ts, e.g. fol. 28^v 'exclamaverunt una voce ad dominum *dicentes*,' fol. 47^v, etc. Cf. London Add. 11880 (Bavaria), foll. 133^v, 153^r.

With the 'dicentes' symbol may be included a symbol for 'dicentis' found in the same Austrian MS. on fol. 285^v (dic̄tis) and a symbol for 'dicente' found in a MS. which swarms with capricious symbols, Vienna 795, Bishop Arno's common-place book (dc̄te).

47. DICERE. The only symbol is dr̄e. This appears in (*a*) Irish script: in the Book of Armagh at the beginning of the ninth century, and in other MSS. of the same century, such as the Leyden Priscian, the St Gall Priscian, etc. (see my 'Early Irish Minuscule Script'); (*b*) Welsh script; in two MSS. probably later than our period, Cambridge, Corp. Coll. 153 Martianus Capella and Berne C 219 (4) + Leyden Voss Q 2, fol. 60 (see my 'Early Welsh Script'). Also in the Continental minuscule of Paris 1853 Jerome on St Paul's Epistles (of unknown provenance, but with some Insular abbreviations, "8 cent."), on fol. 244^r. (On dēt 'diceret' in Milan C. 301 inf., see above, § 44.)

48. DICIMUS. (1) dm̄s. This is current in (*a*) Irish script, e.g. in the Book of Dimma (St John's Gospel), in Bobbio MSS. from the earliest period, in the Leyden Priscian, in the Carlsruhe Bede and Priscian, in the Laon MS., 26, in the Johannes Scottus marginalia, in fact everywhere; (*b*) in Welsh script, e.g. in the Cambridge Juvencus (also in the Breton MS. later than our period, Berne 167); (*c*) in Anglosaxon script, in a Northumbrian MS. with Northumbrian and Irish glosses, Rome, Vat. Pal. 68 ("8 cent."), in the Moore Bede (le Mans, c. 737), in Paris 9527 (Echternach, "mid. of 8 cent."), in Berlin, theol. F 356 (Hildegrim's present to Werden library at the end of the 8th century), in the Fulda MS. (unless this is Irish script), Bâle F III 15^d. In Continental script we find it, e.g. in St Gall 876 Donatus, etc. ("8–9 cent.");

in Autun 20 ("N. E. France," "8 cent."), frequently; in Paris 7530 (Beneventan script), fol. 298^{v}.

(2) dm̄us in an early Bobbio MS. (with dm̄s), Vienna 16, on fol. 4^{r} 'hoc autem *dicimus* propter superiorem opinionem';

(3) dc̄ms in a Laon MS. in Irish script, Laon 26;

(4) dc̄mus in a Reichenau fragment, Carlsruhe Reich. frag. 88 (Anglosaxon half uncial);

(5) dīms in the Insular (probably of Bobbio) script of Rome, Vat. 491, on fol. 40^{v} 'cum spiritum *dicimus*, animam separamus'; in the Continental script of a Bobbio MS., Nancy 317 ("9 cent.") (with dm̄s);

(6) dic̄ms Rome, Vat. 491, on fol. 44^{r};

(7) dīmus in Paris 7530 (written at Monte Cassino at the end of the 8th century), e.g. fol. 54^{v} 'quod *dicimus* de metaplasmis.'

Of the above symbols, those which end in *us* may express these two letters by the 'us' syllable-symbol (see below).

Coined on the type of dm̄s 'dicimus' is apparently the rare symbol dm̄r 'dicimur,' found in Paris 1853 ("8 cent."), on fol. 238^{r}.

49. DICIT. (1) dt̄. To the details, already given (p. 47), of this favourite contraction, formed from the ancient initial-letter Nota, it may be added that in Paris nouv. acq. 1575 Eugippius (Tours, "saec. viii in.") we seem to get a glimpse at the process of formation. For in that early MS. the ancient Nota is used freely, but is restricted to the sense of 'dixit,' while dt̄ appears for 'dicit' on fol. 89^{r} 'in eodem loco *dicit.*' In Milan C 301 inf. both the ancient Nota and dt̄ are used for 'dicit,' while 'dixit' is expressed by dx̄. Boniface uses dt̄ 'dicit' in his marginalia in Fulda, Bonif. 1 (see my 'Early Irish Minuscule Script,' p. 11). Bruun of Fulda is sparing with abbreviations in Würzburg th. Q 22, but among them is dt̄ (also dr̄). It is found in the famous uncial Sacramentarium Gelasianum at Rome (Vat. Reg. 316) on fol. 50^{r}. It is frequent in the Douce Primasius, in Durham B ii 30; in Cambridge, Trin. Coll. 216 ("de manu Baedae"); in London, Reg. 2 A xx, etc. The uncial St Bertin MS., Paris 9561, has dt̄ (with dx̄ 'dixit,' dr̄ 'dicitur').

(2) dīt appears, firstly, in the Anglosaxon script of Continental libraries like (*a*) Fulda, as in Cassel, theol. F 22 ("8–9 cent."), fol. 15^{v} (usually the ancient Nota, also dt̄), (*b*) Mayence, as in Rome, Vat. Pal. 577, fol. 2^{v} (with dt̄), (*c*) Freising, as in Munich 6297 (of c. 780), e.g. foll. 32^{v}, 104^{r} (along with dic̄), (*d*) Ratisbon, as in Munich 14653 ("8 cent."), e.g. fol. 92^{v} (usually dic̄); and, secondly, in the Continental script of centres under Insular influence, like (*e*) Freising, as in Munich 6299 ("8 cent."), e.g. foll. 89^{v}, 123^{v}, (*f*) Würzburg, as in th. F 67 ("7–8 cent."), e.g. fol. 184^{r} (with dic̄ a few lines below), (*g*) St Gall, etc., as in St Gall 876 and 193 (p. 260). It is found (with the more usual dt̄) in some Breton MSS., such as Oxford, Auct. F iv 32 Eutyches (see 'Zentralbl. Bibl.' 29, 272). Also in Paris 13354 + St Petersburg Q i 19 (Corbie, "9 cent."), fol. 59^{v} 'qui *dicit* se nosse eum'; Cambrai 619 (written

at Cambrai between 763 and 790), a MS. whose variety of ‘dicit’ symbols has already been mentioned (p. 48); Paris 1853 (“8 cent.,” of unknown provenance, but with many Insular symbols).

(3) dc̄t, a contraction formed from the syllabic suspension dc̄ ‘dicit’ (see above), is found in MSS. of Fulda, whether in Anglosaxon script, such as Bâle F III 15^{c}, Isidore’s Synonyms (“8 cent.”), e.g. fol. 53^{r} ‘bene autem de redemtore *dicit*, praecedo,’ or in Continental script, such as Bâle F III 15^{g} Isidore de summ. incomm. Deo (“saec. viii ex.”) (along with dt̄), e.g. foll. 11^{r} ‘cur Petrus apostolus *dicit*,’ 12^{r}, 31^{v}; also in a Cologne Hildebald MS., Cologne 41, e.g. fol. 10^{v} ‘nam etiam Iohannes *dicit*’; in the MS. of Jerome on the Book of Proverbs, which belonged to Meginfrit, Charlemagne’s chamberlain, Bamberg M V 12, part ii, fol. 16^{r} (=Prov. 26, 13) ‘*dicit* piger leo foris’; in Munich 6237 (Ags. of Freising, c. 780) fol. 87^{r} ‘primus...*dicit*.’

(4) dic̄t, a contraction formed from the suspension dic̄ ‘dicit,’ is found in Manchester 194 (Beauvais, “9 cent.”), e.g. fol. 17^{r} ‘*dicit* Dominus in scripturis’ (along with dic̄ and dt̄); Cambrai 619 (see above); Paris 13373 (Corbie, c. 830; along with dc̄t and dt̄); St Gall, etc., e.g. St Gall 125 (in St Gall minuscule of “8–9 cent.”), fol. 177 ‘hunc enim Dominus per prophete *dicit* cum ieiunaverit veritatis’ (along with dic̄), Carlsruhe, Reich. 248 (part ii), e.g. fol. 73^{r}; Munich 14470 (Ratisbon, “8–9 cent.”), fol. 106^{r} ‘sicut *dicit* apostolus.’

(5) dic̄ (see below, § 59).

50. DICITUR. (1) dr̄. To the details already given (p. 47) may be added these early instances: (*a*) Irish: in the Book of Mulling [St John] of saec. vii ex.; in the Boniface Gospels of saec. viii in., the MSS. in the earliest Bobbio minuscule; the Schaffhausen Adamnan (written at Iona, c. 713); (*b*) Anglosaxon: in the Douce Primasius; in Durham A II 16; in Durham B II 30; in an Anglosaxon charter of 705 (London, Cotton Aug. II 18); in a St Bertin fragment, St Omer 342 bis, flyleaf (“7–8 cent.”); in the Moore Bede (c. 737); (*c*) North Italian cursive: Vercelli 183 Jerome ‘de vir. illustr.’ (“saec. viii med.”), frequently. I have not found it among the few abbreviations used in the majuscule MSS. of Verona, but it is current in Pacifico’s minuscule.

(2) dic̄ (see above, § 42).

(3) dc̄t, a syllabic suspension ‘d(i)-c(i)-t(ur),’ appears in a St Bertin MS., St Omer 15 (“9 cent.”) on fol. 225^{r} (in repetition, along with dic̄), but the usual symbol in this MS. is dr̄.

(4) dc̄r, a contraction formed from the two-letter syllabic suspension dc̄ (see p. 46), is found with a variety of ‘dicitur’ symbols in MSS. of Fulda, such as Bâle F III 15 (“8–9 cent.”), on fol. 173^{r}, and in MSS. of Freising, such as Munich 6299 (“8 cent.”), on fol. 97^{r} (along with dīr), Munich 6382 (II) Gregory’s Moralia (“8–9 cent.”) on foll. 49^{v}, 50^{v} (along with dr̄, dīr, dic̄r). It appears also in Montpellier 409 Psalter (Auxerre, 772–795), e.g. fol. 61^{r} ‘prof̄ (i.e. prophetia?) haec *dicitur* ex persona apostolorum’), in which the usual symbol is dr̄. That it was a feature, and a puzzling feature, of the Auxerre scribe’s original, appears from fol. 41^{v} ‘deprecationem facit ad Christum dc̄r (for dc̄s

'dicens') quae in te Domine speravi,' and fol. 23^{v} where we find the symbol dt̄r 'dioitur' apparently due to a correction. In an Oxford MS. written in the year 818 in Caroline minuscule, Bodl. 849 Bede, dc̄r is used for 'dicitur' on fol. 32^{v} (but usually dr̄).

(5) dic̄r̄, a contraction formed from the three-letter suspension dic̄ (no. 2), is widely used (*a*) in MSS. of Fulda, such as Bâle F III 15 (see above); (*b*) in MSS. of Freising, such as Munich 6382 (II), Munich 6297, in both of which it is equally common with dr̄. Also in Munich 19101 (Tegernsee, "8–9 cent."), e.g. fol. 9^{r} 'et in principe daemoniorum id facere *dicitur*'; (*c*) in the MSS. written for Princess Kisyla, such as Munich 4542, while other scribes of this group favour dr̄; (*d*) in MSS. of St Gall, such as St Gall 125, e.g. p. 131 'ut Moyses *dicitur*' (but usually dir̄ or dr̄); (*e*) in Cambrai 619 Canones Hibernici (written at Cambrai, 736–790), on fol. 43^{v} (but usually dr̄), Cambrai 633 Glossarium Ansileubi (in Corbie ab-script of "8–9 cent."), e.g. fol. 11^{r} 'illo modo quod de Eliu *dicitur*' (usually dr̄, also dīr). Also in the South Italian MSS., Rome, Vat. 3320 Glossary ("saec. ix"; along with dicit̄r), Rome Casanat. 641 (of 811–812?) (see below).

(6) dīr is almost as common. It is used (*a*) in MSS. of St Gall, such as St Gall 125, a MS. already mentioned, in which it is the favourite 'dicitur' symbol; (*b*) in MSS. of Freising, etc., such as Munich 6382 (II) Gregory's Moralia (see above), e.g. fol. 132^{r}, Munich 6299 Jerome's Exhortatoria ("8 cent."), e.g. fol. 111^{r} 'quid *dicitur*?' (along with dc̄r), Munich 18550 (Tegernsee, "beg. of 9 cent."), according to Chroust II i, pl. 1 (along with dr̄); (*c*) in Breton MSS. (along with dr̄; cf. 'Zentr. Bibl.' 29, 266). Also in Colmar 39 (Murbach), e.g. foll. 161^{r}, 175^{v} (along with dr̄); Paris 17451 (Compiègne, "8–9 cent."), fol. 90^{r} (but usually dr̄). It is used by the Monte Cassino scribe (with dr̄ more usual) of Paris 7530 (saec. viii ex.), e.g. fol. 53^{v} 'proprie ergo soloecismus *dicitur*,' fol. 303^{v}, and of Rome Casanat. 641 (along with dr̄ and đicr). It is employed also by the contemporary corrector of a Cologne MS. of Hildebald's time, Cologne 83^{II}, on fol. 38^{v}.

(7) dī, apparently the suspension from which the contraction just mentioned is formed, has been already cited from a St Gall Glossary at Leyden (see above, p. 48). Glossaries, however, are notoriously partial to capricious suspensions through exigencies of space.

(8) dt̄r is a rare symbol, found in the Anglosaxon script of a Fulda MS., Bâle F III 15^{c} Isidore's Synonyms, fol. 45^{r} 'evangelium autem *dicitur* bonum nuntium,' and in a correction (see above) in Montpellier 409. Not unlike it is the symbol dt̄ur (with the last two letters expressed by the 'ur' symbol), which however is rather a case of the abbreviation of 'dicit,' e.g. in Rome, Vat. Pal. 1578, a Lorsch MS. of Fulgentius (see Helm's edition, p. 125, l. 3); in Cambridge, Trin. Coll. 368 (in Anglosaxon script of 833), where it is in frequent use (along with dr̄).

51. DICTUM (for the other parts of the Participle, see 'dictus'). Irish scribes use the suspension (as in 'factum,' 'scriptum,' q.v.),

(1) dīc, e.g. in the early Bobbio minuscule, in the Book of Mulling, in the Boniface Gospels, and in fact in all Irish MSS. of our period (for details, see 'Ir. Min.'). Also Paris 528 (Limoges), fol. 74^{r}. A rival symbol, a contraction which adds to the two-letter suspension (dc̄) the final letter *m*,

(2) dc̄m, appears in Irish MSS. from the beginning of the ninth century, e.g. in the Book of Armagh (with dic̄), as at the end of this century in another Armagh MS., the Macdurnan Gospels [with dic̄], and Laon 55. The earliest Welsh MSS. have no 'dictum' symbol, but dc̄m appears in the Cambridge Martianus Capella and the Berne and Leyden Logical fragments, which are probably later than our period. (For details of dc̄m see my 'Early Irish Minuscule Script' and 'Early Welsh Script.') The two-letter suspension from which this contraction is formed,

(3) dc̄, has been already treated (§ 42). A trace of another syllabic suspension (dt̄) is preserved in the rare symbol

(4) dt̄m used by a corrector on fol. 27^{v} of the Canterbury Gospels, and occurring twice in the form dt̄um on fol. 9^{r} of Munich 14470 (Ratisbon) in the word 'bene*dictum*.'

52. DICTUS (-TA, etc., -TI, etc.). The rare symbol ds̄, a contraction formed from the ancient one-letter Nota, has already been quoted from an early Spanish MS. (§ 44). A later symbol dc̄s (dc̄a, dc̄i, etc.) appears, probably after the close of our period, in the Irish and Welsh scripts. It is obviously an extension of the second 'dictum' symbol, just mentioned, and an illegitimate extension, since dc̄s is properly the symbol of 'dicens' in these scripts. In the Irish script of a Ratisbon MS. of "saec. 9–10," Munich 14429, the symbol denotes both 'dicens' and 'dictus.' In the Welsh script of the Cambridge Martianus Capella we find dc̄a 'dicta' along with dc̄m 'dictum,' dc̄s 'dicens'; of the Berne and Leyden Logical fragments, dc̄a 'dicta,' with dc̄m 'dictum.'

53. DICUNT. (1) dn̄t, a contraction formed from the one-letter ancient Nota (see pp. 44, 48). This is widely used: (*a*) in Irish script from the earliest times (e.g. in the Book of Mulling [St John] of saec. vii ex.; in the early Bobbio minuscule; in the Boniface Gospels) to the latest, (*b*) in Welsh and Cornish (for details see my 'Early Welsh Script'); (*c*) in Anglosaxon script, as in Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); in the Northumbrian MS., Rome, Vat. Pal. 68; in the Corpus Glossary; in the Moore Bede; in Paris 9527 (Echternach), and so on; (*d*) in Breton script (see 'Zentralbl. Bibl.' 29, 266 for details). Also in Montpellier 409 (Auxerre, saec. viii ex.); in Bishop Arno's common-place book, Vienna 795; in Murbach MSS., such as Gotha I 85 and St Paul xxv 2. 16; in MSS. of St Gall and Reichenau, such as Leyden, Voss. Q 69 and Carlsruhe, Reich. 99 (part ii) Glossary ("8 cent."); in the early Beneventan minuscule of Paris 7530 (end of 8 cent.) fol. 296^{r} 'ut grece *dicunt* aut poece *dicunt*.'

(2) dc̄t, a contraction formed from the syllabic suspension dc̄, and more often employed as a symbol of 'dicit' (cf. § 49). In Montpellier 69 Gregory's

Moralia (in Corbie ab-script) it denotes both 'dicit' (e.g. fol. 90^{r} = Migne 551 c 'Veritas *dicit*') and 'dicunt' (e.g. fol. 83^{v} = Migne 541 c, etc.). In a Bobbio MS. of Isidore's Etymologies, Milan L 99 sup., it denotes 'dicunt,' e.g. on p. 77 (= Isid. Etym. 2, 24, 3), although dn̄t is usual throughout the MS.;

(3) dīnt is (like dīt 'dicit') affected in Continental centres under Insular influence, such as (*a*) Echternach, as in Paris 9525 (Anglosaxon script of 798–817), e.g. fol. 126^{v} 'quidam vero *dicunt* quod'; (*b*) St Bertin, as in Boulogne 63–64 Augustine's Letters (Anglosaxon script of 8th cent.) once (elsewhere dn̄t) in the word 'contra*dicunt*' (Ep. 55, 12); (*c*) St Gall, as in Leyden, Voss. Q 69 (along with dn̄t); (*d*) Reichenau, as in Carlsruhe, Reich. frag. 88 (Anglosaxon half-uncial) 'haec notha *dicunt* quasi corrupta ignobilitate';

(4) dīc appears in Glasgow T 4. 13 ("8–9 cent.") on fol. 1^{r} 'quem multi eradia *dicunt*';

(5) dic̄nt may be a contraction formed from this three-letter suspension just mentioned. But, since it may also be a mere case of suprascript *u* written in the form of the abbreviation stroke, it is unnecessary to give details of its use, e.g. in Bâle F III 15 Isidore's Etymologies (Fulda, "8–9 cent."), fol. 27^{v} (along with dn̄t and dc̄nt);

(6) dc̄nt, a contraction formed (like dc̄t) from the syllabic suspension dc̄, appears in the Fulda MS. just mentioned, e.g. on fol. 18^{v} (= Isid. Etym. 2, 29, 9), the first occurrence of the word.

(7) dic̄t is current in the Corbie ab-type where any final '-unt' is freely contracted (see on the Syllable-symbol '-unt').

54. DICUNTUR. (1) dn̄r is the favourite symbol, not merely in Insular script, but also in some centres remote from Insular influence. It is used (*a*) in Irish script, as early as the three Bobbio MSS. of "saec. vii–viii," Naples IV A 8, Vienna 16 and (in N. Ital. cursive) Vienna 17 (for details of its subsequent use, see 'Ir. Min.'); (*b*) in Welsh script, (*c*) in Anglosaxon script, as in Durham B II 30; Rome, Vat. Pal. 68 (Northumbria); St Petersburg F I 3 (Corbie, half-uncial); Paris 9527 (Echternach, "mid. of 8 cent."); Bâle F III 15^{a} (Fulda, "8 cent."); St Paul XXV 2. 16 (Murbach, "8 cent."); Berlin, theol. F 356 (given by Hildegrim to Werden library); St Gall 913; Carlsruhe, Reich. frag. 83; (*d*) in Breton script, as in Orléans 193, Paris 12021. It is found also in the Continental script of (*e*) Cologne, as in Cologne 98 Isidore's Quaestiones ("saec. viii med."), e.g. fol. 54^{r} 'divisi enim *dicuntur*,' and Cologne 210 Canones Hibernenses ("8 cent."), e.g. fol. 16^{r}; (*f*) North Italy, as in Vercelli 183 (North Italian cursive), e.g. fol. 33^{r} 'qui nunc Bonosiaci *dicuntur*,' fol. 63^{r}; in Ivrea 42 (of 813 A.D.); in Berlin, Phill. 1831 (Verona, "8–9 cent."), e.g. fol. 39^{v}; (*g*) South Italy, as in Paris 7530 (Monte Cassino, saec. viii ex.). The provenance of London, Harl. 3034 ("8 cent.") is unknown, probably the Trèves region; also of Paris 1853 ("8 cent."), with some Insular abbreviations. Rome, Vat. Pal. 1448 comes from Trèves. Chroust (I iii) cites this symbol from Würzburg th. F 46 (St Amand ?, of 800). It appears (with other Insular symbols) in Laon 288 ("beg. of 9 cent.") fol. 19^{v}.

(2) dcn̄r in Berlin, theol. F 356 (Werden library, Anglosaxon script), e.g. fol. 41ᵛ (along with dn̄r); wrongly written dnc̄r in Paris 9527 (Ags. of Echternach, "mid. of 8 cent.") fol. 37ᵛ 'haec *dicuntur* de solitudine' (usually dn̄r);

(3) dicn̄r in Paris 7530 (written at Monte Cassino, saec. viii ex.), e.g. fol. 58ᵛ (along with dn̄r);

(4) dn̄tr (with other symbols) in an early Bobbio MS., Vienna 16.

The mere mention will suffice for other varieties, which rather shew abbreviation of 'dicunt,' such as dn̄tur in Vienna 743 ("8–9 cent."), and the same symbol, but with the last two letters expressed by the 'ur'-symbol, in Vienna 16 (Bobbio, "7–8 cent."), the Carlsruhe Augustine, Cologne 210 (on fol. 23ʳ); also with another variety (dic̄t'), found in St Petersburg F I 3 (Corbie, Insular half-uncial), fol. 75ᵛ 'qui adversarii insanire *dicuntur*,' which in Geneva 21 (Murbach, "8–9 cent.") denotes 'dicitur,' on fol. 105ʳ 'quae initium sapientiae *dicitur*' (abbreviation of 'dicit,' no. 4).

55. DIXERUNT. The two-letter syllabic suspension (dx̄), which was fixed to the sense of 'dixit' (rarely in the Book of Armagh 'dixerunt'), was adapted, as a contraction, to the Third Plural by various devices by Irish scribes:

(1) dx̄nt in the Naples Charisius and Vienna 16, both of them Bobbio MSS. of "7–8 cent." (also in the Ags. Corpus Glossary, on fol. 23ʳ);

(2) dxr̄nt in the Naples Charisius;

(3) dxr̄unt in the Naples Charisius;

(4) dx̄unt and dx̄t in the Book of Armagh (but usually dix̄);

(5) dx̄rt in the Garland of Howth (also in the Ags. script of an "8th cent." Fulda MS., Cassel theol. Q 2, on fol. 17ʳ);

(6) dx̄er̄t in the Garland of Howth.

The one-letter suspension is similarly treated in

(7) dr̄t in Oxford, Digby 63 (Winchester, Ags. script of c. 850), foll. 50ʳ and 51ʳ 'episcopi *dixerunt*' (with the one-letter suspension on fol. 51ʳ 'Theofilus episcopus *dixit*'); đrt in London Add. 11880, on fol. 131ʳ (with đ 'dixit').

The three-letter suspension is adapted in

(8) dixr̄ in Munich 6239 (Freising, "8 cent."), on fol. 88ʳ; in Cheltenham 17849 ("8 cent."), on fol. 50ʳ;

(9) dixn̄t in Cambrai 441 (Anglosaxon half-uncial), e.g. fol. 94ᵛ 'sicut in die con*dixerunt* sibi...velud in die con*dixerunt* sibi.'

56. DIXI. The symbol, not often found, is dx̄i, a contraction formed from the syllabic suspension, (*a*) in Irish script, in the Boniface Gospels ('et *dixi* discipulis tuis ut iecirent illum'); in the Garland of Howth, a MS. which also offers dx̄erit 'dixerit,' dx̄iset 'dixis(s)et,' all apparently coinages for the nonce to replace dx̄ of an original; in the Carlsruhe Priscian, fol. 19ʳ (by a corrector?); (*b*) in the Continental script of Cheltenham 17849 Concilia ("8 cent."), on fol. 19ʳ.

57. DIXIMUS. We have seen in the case of the 'dixerunt' symbols the freedom of the early Bobbio scribes in substituting coinages, not destined to become current, for a too vague suspension in their original. We see the same thing in the expression of the First Plural, although here some symbols gained a certain currency:

(1) dx̄ms in these MSS., most, and probably all, from Bobbio: Vienna 16, Vienna 17 and Vienna 954 (not Insular script) and Rome, Vat. 491 (Insular script). Also in two MSS., one of them certainly, and probably both, from Breton scriptoriums: Orléans 193 (Fleury), Berne 207 (Fleury);

(2) dx̄s in these Bobbio MSS.: the Naples Charisius, Milan C. 301 inf.; in the St Gall Priscian (written in Ireland, c. 850); in Laon 26. All these MSS. are in Irish script.

(3) dix̄s in the Naples Charisius;

(4) dx̄mus in the Irish script of two early Bobbio MSS.: the Naples Charisius and Vienna 16; in the Anglosaxon half-uncial of a Reichenau MS., Carlsruhe, Reich. frag. 62; in the Corbie ab-script of a MS. which uses Insular abbreviation very freely, Montpellier 69;

(5) dix̄mus in the Continental script of Vienna 954 (probably from Bobbio, "8 cent."), fol. 9^r, and of Paris 9528 (Echternach, "9 cent.");

(6) dix̄ms in the Insular script of Rome, Vat. 491 (probably from Bobbio). Also in a Breton MS., Paris 12021. The same MS. offers dixim̄s, which however may be referred to the suprascription of the letter *u*.

In all the above symbols which end in *-us*, these letters may be expressed by the 'us' symbol.

58. DIXIT. (1) dx̄. This popular suspension has been mentioned already (§ 42). It prevails in (*a*) Irish script, from the earliest times, as in the Book of Mulling [St John], the Boniface Gospels, the early Bobbio minuscule; (*b*) Welsh script, as in the Oxford Liber Commonei (written probably in 817), and Cornish too, in Berne 671 ("9 cent."); (*c*) Anglosaxon script, as in Durham B II 30; London, Cotton Tib. A xiv; Rome, Vat. Pal. 68 (Northumbria); Cologne 213; St Petersburg F v 3 (Corbie); Paris 9565 (Echternach); the MSS. of Fulda, Mayence, Würzburg, etc.; Berlin theol. F 356; Munich 6298 (perhaps of Corbinian's time), and so on; (*d*) Breton script, as in Orléans 255. Also in the Laon az-script of Paris 12168 (Corbie libr.); in a Cologne MS. of Hildebald's time, Cologne 41, e.g. fol. 26^r; in Brussels 8216–8 (St Florian, 819) often; in MSS. of St Gall, etc.; such as St Gall 125, Einsiedeln 27, foll. 1–24 Ascetica ("8 cent."), Einsiedeln 281, pp. 1–178+199, pp. 431–526 Ascetica ("saec. viii med."), e.g. pp. 471, 494. Its use in Italy is attested by Berlin, Phill. 1831 (Verona, "8–9 cent."), e.g. fol. 30^v; Lucca 490 (written at Lucca, c. 800); Rome, Vitt. Em., Sess. 23 (Nonantola); Paris 7530 (written at Monte Cassino, saec. viii ex.).

(2) dx̄t is used (often along with dx̄) in Anglosaxon script, as in Oxford, Selden sup. 30 Acts of the Apostles (Canterbury, uncial, but not quite what is called Insular uncial, "8 cent."), p. 17 'at illa *dixit*'; the Moore Bede (Le Mans, Ags. minuscule, c. 737), frequently; the Cutbercht Gospels (Salzburg,

Ags. half-uncial) (along with dix̄t); Berlin, Phill. 1662 (Ags. minuscule of "8–9 cent."), usually (but sometimes dix̄t); St Petersburg F I 8 (St Maur-lès-Fossés, Ags. half-uncial of "8 cent."), e.g. fol. 143^{v} 'suscipiens autem Iesus *dixit*' (but dx̄ in a correction on fol. 48^{v}); Carlsruhe, Reich. frag. 88 (Reichenau, Ags. half-uncial); Cambrai 441 (Cambrai, half-uncial), fol. 94^{v} (*dixit* Dominus ad me), fol. 125^{r} '*dixit* beatus Iob' (in both cases the symbol ends the line); Vat. Pal. 202 (Lorsch, "8–9 cent."), fol. 32^{r}; in Würzburg MSS. (e.g. th. F 13, th. F 149^{a}, th. Q 28^{b}, th. Q 30), along with other symbols (e.g. th. F 13 uses đ at first, then dx̄, dix̄, dx̄t; th. Q 30 uses dx̄t, dx̄, dix̄t); Vat. Pal. 554, foll. 5–12 ("8 cent."); Metz 76 ("9 cent."), frequently (also dix̄, dix̄t); St Gall 913 (Insular half-uncial), p. 170 'quando *dixit* David...Nathan.' It is used more than once (along with dx̄it) in Paris 12021 Canones Hibernenses, a MS. of "saec. ix," transcribed in a Breton scriptorium from an Insular original which could not be earlier than "saec. viii med." The Anglosaxon script of Fulda uses dx̄t (along with dx̄), e.g. Cassel theol. Q 2 ("8 cent.") fol. 19^{v}, and Bamberg E III 19 'Scriptores Historiae Augustae' (Fulda? "9 cent."); also Fulda Continental script, e.g. Bâle, F III 15^{g} ("saec. viii ex."), fol. 21^{r} 'ipse *dixit* et facta sunt.'

(3) dix̄t goes hand in hand with dx̄t. Examples of its occurrence are the MSS. in Anglosaxon script just mentioned, viz. the Cutbercht Gospels at Vienna; Berlin, Phill. 1662; Carlsruhe, Reich. frag. 88; Würzburg th. Q. 30, e.g. fol. 2^{v} '*dixit* iterum abbas' (but usually dx̄t or dx̄); Metz 76. It is used also in the Anglosaxon minuscule of Munich 6433 (Freising, "8–9 cent."), e.g. fol. 9^{r} 'eius...qui *dixit* hospes fui'; and in the Caroline minuscule of Rome, Vat. Reg. 124 (Fulda, before 847) fol. 34^{r} 'et *dixit* ad virum qui indutus erat,' and of a fragment of unknown provenance, but with Anglosaxon abbreviations (e.g. pt̄ 'post'), Paris, Baluze 270, foll. 132–148, where it appears on fol. 139^{r} 'ipse *dixit.*' The Godescalc Gospels and the Harleian Codex Aureus have dix̄t, dx̄t, dix̄. The fantastic ditx̄, found more than once (e.g. fol. 60^{r}) in Berlin, Phill. 1743 Concilia (Rheims, "8 cent.") seems the same symbol.

(4) dīt 'dixit' (with dic̄ 'dicit') in Montpellier 409 Psalter (Auxerre, saec. viii ex.);

(5) dx̄it in the Breton MS. already mentioned, Paris 12021, on fol. 53^{r} 'qui *dixit*' (but dx̄t foll. 52^{v}, 62^{v}, 127^{r}).

59. All these 'dixit' symbols had ultimately (in our period) to yield, in most countries wholly, in Insular script partially, to the suspension dix̄; and similarly the 'dicit' symbols to the suspension dic̄, a suspension however which in home Insular script retains its sense of 'dictum' and is allowed for 'dicit' only by the lax usage in continental centres, especially Freising. It will be convenient to give details of these two suspensions together here, although they might be claimed for the paragraph on the syllable-symbol '-it.' For while in many cases, e.g. in the Maurdramnus

Bible at Amiens (written at Corbie towards the end of the 8th century), we can hardly dissociate dic̄ 'dicit,' dix̄ 'dixit' from abbreviations like fec̄ 'fecit,' surrex̄ 'surrexit,' we have seen that a three-letter suspension (representing not only 'dicit,' but also dicens,' 'dictum,' etc.) did actually exist; and in many MSS. it is only in the case of these two words, 'dicit' and 'dixit,' that final 'it' is not written in full.

In Insular MSS. dix̄ appears (as a companion of dx̄) in (*a*) Irish MSS.: the Book of Mulling, the Boniface Gospels, the Book of Armagh, etc., (*b*) English MSS.: the Canterbury Gospels, the Book of Cerne and Oxford, Digby 63. More freely (along with dx̄, dx̄t, etc.) in (*c*) Insular script of Continental centres, such as Fulda, Würzburg, Freising, Metz 76, Cambrai 619, Werden (Berlin th. Q 139).

Instances of dic̄ 'dicit' in Insular script, where dic̄ properly means 'dictum,' are rarer. The Leyden Priscian has it on fol. 196^{v} 'et qui *dicit* pugnet exercitus' ('dictum' seems to be written in full). In Rome, Vat. 491 (Bobbio ? "8 cent.") the first scribe offers it once or twice in the formula 'quod autem dicit,' writing the word elsewhere in full, while the second scribe uses dt̄. An uncial Pelagius fragment (London, Add. 15350), taken from the binding of a Winchester MS., uses dic̄ 'dicit' and the initial-letter Nota for 'dixit'; Metz 76 has dic̄, dix̄; Paris 9525 ('liber Adonis abbati,' Echternach, 798–817) has indeed dic̄, but also fac̄ 'facit,' ded̄ 'dedit,' segregaū 'segregavit,' etc., etc.; Berlin, theol. Q 139 (Werden) dic̄, dix̄ (but also fec̄); Wolfenbüttel, Helmstedt 496^{a} ("9 cent.") dic̄, dix̄; Würzburg th. F 67 (late uncial) dic̄ (e.g. fol. 184^{r}, with the usual dīt a few lines above), dix̄; Munich 6297 (Freising, c. 780) dic̄, dix̄; Munich 6298 (Freising, of Corbinian's time ?) dic̄, dix̄; Munich 6433, and other Freising MSS., with the Ratisbon MS., Munich 14653, dic̄, dix̄.

To pass to Continental script. Breton scribes use dic̄ along with dt̄, dix̄ along with dx̄t, etc., but also fec̄ 'fecit,' surrex̄ 'surrexit,' etc. In the Corbie ab-script any final 'it' may be suppressed; and the same is true of most Continental script (for details see the syllable-symbol '-it'), except Spain. Spanish scribes, who write a final 'it' in ligature, eschew the abbreviation, not merely of 'dicit,' 'dixit,' but of all cases of final 'it.' Examples of MSS. where final 'it' is suppressed only in 'dicit,' 'dixit' are Bamberg B v 13 (written at Amiens, c. 800); Cambrai, 619 (Cambrai, 763–790); St Omer 15 (St Bertin, "saec. ix in."); Autun 3 (uncial of 751 A.D.) (only dix̄); Autun 4, foll. 25–end (Flavigny, uncial) (only dix̄); Paris 8921 (Beauvais, in Corbie ab-script); Paris 9528 (Echternach); Manchester 15 (Murbach, "8–9 cent."); Lyons 608, one of the Leidrad MSS. (while another, Lyons 610, has also resurrex̄, suffic̄, etc.); Cambridge, Corp. Coll. 334 (in the Laon az-script) (only dix̄, at end of line on fol. 106^{r}); Cologne 91 Canons (Cologne, "saec. viii"); Luxemburg 68 (Echternach, "saec. ix in.") (only dix̄); Würzburg, th. O 1 ("8 cent."); St Gall 731 (Besançon ?, 794 A.D.). In St Gall, etc., restriction to this pair is not rare;

e.g. St Gall 722, pp. 19–247, the Breviarium Alaricianum, written at Chur at the beginning of the ninth century, Einsiedeln 157 ("8–9 cent."), Einsiedeln 281, pp. 1–178 + 199, pp. 431–526 ("saec. viii med."), Einsiedeln 347 ("8–9 cent."). Winithar in St Gall 70 uses only dix̄.

60. And now to gather up all these details into a rough and ready estimate of the stock of 'dico' abbreviations possessed or commonly used in each country:

Ireland (and Wales): dt̄ 'dicit,' dm̄s 'dicimus,' dn̄t 'dicunt,' dx̄ and sometimes dix̄ 'dixit'; dr̄e 'dicere' (from c. 800 at least); dc̄s 'dicens'; dr̄ 'dicitur'; dn̄r 'dicuntur'; dic̄ and (from c. 800) sometimes dc̄m 'dictum.' The abbreviation of 'dictus' (dc̄s 'dictus,' dc̄a 'dicta,' dc̄i 'dicti,' etc.) did not appear till c. 900, so does not belong to the period treated in this book. Dcēs 'dicentes' was used at Armagh.

Continental centres of Irish script: the same stock, with some alien intrusions. Bobbio scribes (8th cent.) affect variety in arbitrary coinages for 'diximus' (and 'dicimus,' 'dixerunt').

Brittany: dt̄ and dīt 'dicit,' dm̄s 'dicimus,' dn̄t 'dicunt,' dx̄, dix̄ (sometimes dx̄t) 'dixit,' (dr̄e 'dicere'?), dx̄ms 'diximus,' dc̄s 'dicens,' dr̄ (sometimes dīr) 'dicitur,' dn̄r 'dicuntur' (dīc and dc̄m 'dictum'?).

England: dt̄ 'dicit,' sometimes dm̄s 'dicimus,' dn̄t 'dicunt,' dx̄ and sometimes dix̄ 'dixit,' dr̄ 'dicitur,' dn̄r 'dicuntur.'

Continental centres of English script: dic̄, dt̄, dīt, dic̄t and (Fulda, etc.) dc̄t 'dicit'; sometimes dm̄s 'dicimus'; dn̄t and dīnt 'dicunt'; dix̄, dx̄, dx̄t and dix̄t 'dixit'; dic̄s (usual), dc̄ns (early), dc̄s, dic̄ns (St Gall, etc.), 'dicens'; dr̄, dīr, dc̄r (Fulda, Freising, etc.), dic̄r (Fulda, Freising, etc.) 'dicitur'; dn̄r 'dicuntur.'

Centres of Corbie ab-script: for 'dicens' a characteristic symbol of this script is dc̄s (or dic̄s); also dr̄ 'dicitur' and sometimes dt̄ 'dicit.'

Spain: none.

Italy: dic̄ and sometimes dt̄ 'dicit'; dix̄ and sometimes dx̄ 'dixit'; dr̄ 'dicitur'; sometimes dn̄r 'dicuntur.'

Switzerland: dic̄ and sometimes dt̄ 'dicit'; sometimes dn̄t and dīnt 'dicunt'; dix̄ and dx̄ 'dixit'; dic̄ns and dic̄s 'dicens'; dīr, dr̄ and sometimes dic̄r 'dicitur'; (dn̄r 'dicuntur'?).

Other countries: dic̄ and sometimes dt̄ 'dicit'; sometimes (especially in centres of Insular script) dn̄t 'dicunt'; dix̄ and (especially in these centres) dx̄ 'dixit'; sometimes dr̄ and (in Fulda, Freising, etc.) dīr with dc̄r and dic̄r 'dicitur.' At a very early period dic̄ 'dicens,' at least in some centres (e.g. N.E. France).

The opportunity which this diversity affords for error in transcription is obvious. A Continental transcriber would take the dīc 'dictum' of an Irish original for 'dicit.' An Irish transcriber would take the dic̄ 'dicens' of an early original for 'dictum.' Dic̄t meant in one scriptorium 'dicit,' in another 'dicunt,' and so on.

dies (see chap. III).

61. discipulus. The frequent recurrence of this word in the Gospels tempted scribes to curtail it, but in so great a variety of ways (e.g. in the Hamilton Gospels dispłi and discpłi and discipłi, in Berlin Ham. 253 disc̄ and discip̄ and discpł and discipł and discipuł) that the curtailment is evidently capricious. Perhaps however the dis̄ of some Insular MSS. might claim to be a current suspension (for any case), e.g. St Gall 51 (half-uncial) p. 194 dixit dis̄ suis, p. 261 et ille alius dis̄ praecurrit, p. 262 abierunt··dis̄ (but 257 numquid ex discī es?; for other curtailments in Irish MSS. see 'Ir. Min.').

dominus (see chap. II).

62. donec. The ancient Nota (dn̄), a syllabic suspension 'd(o)-n(ec),' survives in that St Bertin MS. of Augustine's Letters, Boulogne 63–64 (Ags. script), transcribed from an original which made free use of these Notae. This symbol, with others, was evidently unintelligible to the 8th century St Bertin scribe; for he leaves a blank space beside it, to allow for the writing out, in case he should come to understand what is meant, on fol. 8^r (= Migne 841, 25) 'atque omnes renisus ipsorum nihili penditur *donec* in eis sacramenta peragantur,' fol. 9^v 'et *donec* eis Deus revelet,' etc.

63. dum. The initial letter suspension đ 'dum' appears in the famous Commentary on the Psalms, transcribed by Diarmaid, an Irish monk of Bobbio, in the 8th century, possibly from the author's own copy (if St Columban really was the author). The symbol bears usually in this MS. the sense of 'dicit' (see above, s.v. 'dico'). That đ 'dum' was an unfamiliar symbol found by Diarmaid in his original is suggested by the fact that on p. 23 it has been expanded.

The other symbolism of 'dum' is rather of the final syllable of such a word as 'secundum' and is treated in the section on syllable-symbols below (s.v. 'um').

dumtaxat (see chap. III).

64. **ecce.** The symbol ec̄ is current at St Gall, e.g.: St Gall 213 ("8 cent."); St Gall 44, pp. 1–184 (of 760–781), frequently; Leyden Voss. Q 69 (St Gall?, "8 cent.") fol. 10^v 'Quem et vox paterna vocat *ecce* meus omnis filius'; St Gall 125 ("8–9 cent."), p. 133 '*ecce* duo viri steterunt'; Oxford Laud. lat. 22 (St Gall?, "9 cent."), e.g. fol. 18^r (it also denotes 'ecclesia' in this MS.); and after our period, e.g. St Gall 46 (of 872–883). A Reichenau MS. of "end of 8 cent.," Carlsruhe Reich. 221, foll. 1–153, has it in a repetition, fol. 2^v 'Ecce agnus Dei, *ecce* qui tollit peccata mundi.'

It appears also in St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, so frequently that it cannot well be classed with the numerous capricious suspensions in this MS. Also in a 9th century Bobbio MS., Nancy 317 Grammatica, fol. 24^r; in Meginfrit's copy of Jerome on the Book of Proverbs, Bamberg M v 12, part ii, more than once (the provenance of the MS. is unknown). And it is current in Bavaria, etc., e.g.: in some of the Kisyla group, Munich 4549 (fol. 111^r) and Munich 4554 (fol. 110^r, fol. 149^r) and Munich 4614 (fol. 69^v); in a Freising MS., Munich 6382, part ii ("8–9 cent."), fol. 50^r, fol. 150^r; in a Ratisbon MS. in Ags. script, Munich 14653 ("8 cent.") fol. 2^r; in a Tegernsee MS., Munich 18092 ("beg. of 9 cent."), according to Chroust II i, pl. 2. The symbol ecc̄ 'ecce' (e.g. fol. 23^v of a MS., probably from Verona, Berlin Phill. 1825; a Kisyla MS., Munich 4542, fol. 9^v, fol. 17^v) is really an example of the syllable-symbol 'e' (q.v.), like sin̄ 'sine,' siū 'sive,' fin̄ 'fine,' etc. A MS. which symbolizes 'e' very freely, Cassel theol. Q 10 (Fulda library, "8 cent.") has the two-letter suspension ec̄ 'ecce' (according to Traube), possibly a case of mis-spelling 'ece.' I found ec̄ also in Paris 9528 (Echternach).

ecclesia (see chap. II).

eius (see 'cuius').

65. enim. There are two ancient Notae, used side by side in old legal MSS., (1) the syllabic suspension en (with the abbreviation-stroke transecting vertically the middle stroke of the *n* or rather *N*), (2) a shortened form of this symbol, omitting the *e*. The second is found in some of the older Bobbio MSS. (Vienna 16, e.g. fol. 71^{r} etc.; Vienna 17, by the second scribe, e.g. foll. 8^{v}, 9^{v}; also in Vienna 954, frequently, and in Rome, Vat. 491, by the second scribe), accompanied by a variety, which we may suppose to have been the cursive form (i.e. the form used in letters, documents and all script that was not formal or calligraphic). This variety (Ħ), with the cross-stroke usually sloping upwards from left to right, but sometimes horizontal, became the Insular symbol, but was not unknown to Italian scribes also. We may call it, for typographical convenience, the H-symbol. In an early St Bertin MS., Paris 9561 (uncial), the horizontal stroke is always double, the vertical often single. The first form of ancient Nota survives in the form eñ in an early Bobbio MS. of Hegesippus, Milan C 105 inf. (along with the H-symbol), and in Epinal 68 Jerome's Letters (Murbach, 744 A.D.), fol. 101^{r} 'has *enim* Christi divitias.' In the Hegesippus MS., when the word is written in full, with the help merely of the suprascript m-stroke, this stroke stands above the *n*, not above the *i*; and this way of writing 'enim' appears in many MSS. But it is dangerous to find in this practice a trace of the older use of the ancient disyllabic Nota; for, in the first place, it may in Insular script be as plausibly referred to the use of subscript *i*, and, in the second, this retrogression of the m-stroke is found in other words too (see below, on the syllable-suspension 'm'). The first form of ancient Nota survives in the form eĦ in Brussels 10127–41 Canones (Ghent, "8 cent."), passim; in Laon 288 ("beg. of 9 cent.") fol. 6^{v} 'est *enim* ignem genitus'; in a MS. written at Cologne in Abp Hildebald's time, Cologne 41, on fol. 50^{r} 'si *enim* adverteremus' (perhaps transferred from the original, for the H-symbol is used on fol. 57^{r}, etc.). In fol. 163^{r} of Lucca 490 (written at Lucca, c. 800) it comes from a corrector (the scribe elsewhere uses the H-symbol).

The H-symbol is so universal in Insular script that only a few of the older examples need be mentioned:

(*a*) Ireland: the Domnach Airgid MS. (from the library of Clones, the successor-church of Clogher), a MS. said to have been presented by St Patrick to St MacCarthen, Bp of Clogher; the Book of Kells (once); the Stowe St John's Gospel; the Schaffhausen Adamnan (Iona, about 713); the Book of Mulling [St John]; the Boniface Gospels;

(*b*) Wales (and 'Cornwall,' i.e. S.W. Britain): the Oxford 'Liber Commonei' (written probably in 817); Berne 671 ("9 cent.");

(*c*) England: St Augustine's Psalter; the Canterbury Gospels; Durham A II 16; Durham A II 17; Durham B II 30; Cambridge, Trin. Coll. 216 ("de manu Baedae"); London, Reg. 1 B vii; London, Reg. 2 A xx; a Mercian charter of 798 (London, Cotton Aug. II 97).

(*d*) Insular script in Continental centres, such as (1) the Irish script of Bobbio MSS., (2) the Anglosaxon script of the Moore Bede (Le Mans, c. 737); the Cutbercht Gospels; the Evangelium Gatianum (St Gatien's, Tours, half-uncial); London, Egerton 2831 (Tours, "8 cent."); Cambrai 441 (half-uncial); the MSS. in Anglosaxon script of Corbie, Echternach, Lorsch, Fulda, Würzburg, Freising, Werden library (Berlin th. F 356, and F 366), St Gall, Reichenau, Murbach, etc. In a Beauvais MS., Paris 10861, of the 8th century a later corrector has expanded it, as an unfamiliar symbol, on fol. 97^v. (For other Insular examples see 'Ir. Min.,' 'Wel. Soc.' 'Zentr. Bibl.' of 1912 and this year.)

It is found also in the Continental script of these centres, such as Tours (in London, Egerton 609), Corbie (in Paris 13047, St Petersburg F I 13, etc.; see Rev. Bibl. of 1912), Cologne (in some of the Hildebald group, e.g. Cologne 41, Cologne 74), St Bertin (St Omer 15, of "saec. ix in.," frequently used by one of the scribes), Lorsch, Mayence, Fulda, Freising, etc., Würzburg (e.g. Oxford, Laud. misc. 124, "8 cent."), St Gall, etc. (e.g. St Gall 125, on pp. 179, 192; St Gall 230; Einsiedeln 18; Stuttgart H. B. XIV 5, from Constance), Murbach (e.g. Colmar 39). But I did not find it in the Kisyla group at Munich. (See 'Zentr. Bibl.' of this year for further details.)

It is also a feature of Breton MSS. and of the Corbie ab-script, a type of script in which many Insular abbreviations are employed; and is frequently used in an early MS. of "N.E. France," Paris 2110 ("7–8 cent."). In fact, we may say that it is not found in Continental script (except Italian) without Insular influence. Thus it appears in Paris 17451 (Compiègne, "8–9 cent.") on fol. 94^v, but part of this MS. is in the Corbie ab-script and the rest shews many of that script's abbreviation-symbols; in Berlin Diez B 66 (on p. 119), a MS. of unknown provenance, but with the Insular 'autem' symbol; in Oxford, Lat. theol. d 3 (on fol. 109^r), which has also the Insular 'eius' symbol; in the Continental script as well as the Anglosaxon script of Paris 1771; in Paris 1853 (e.g. on fol. 250^r), which has some Insular symbols; in the Dagulf Psalter, Charlemagne's present to Pope Hadrian I; in the MS. owned by Meginfrit, Charlemagne's chamberlain, Bamberg M v 12, part ii, frequently; in the Collectanea MS. of Bp Arno of Salzburg; in a Merovingian MS. with many Insular abbreviations, Berne 611, and so on. Always (or almost always) a MS. which uses this symbol bears some trace or other of Insular influence.

In many such MSS. it appears, not in the text, but in interlinear corrections, often fairly contemporary or even by the hand of the scribe himself; e.g. in Paris 12168 (Corbie, in Laon az-script), by the Caroline minuscule corrector on fol. 70^{r}; in London, Harl. 3063 (in Corbie ab-script), by the scribe himself on fol. 95^{r}. This is in keeping with the cursive origin of the symbol.

In Italy however it had a footing, quite independent of Insular influence. It is used frequently in Lucca 490 (written at Lucca, c. 800); it is added by a corrector in an Ivrea MS. of the year 813, Ivrea 42; it is not unknown in Verona minuscule (e.g. Rome, Vat. 5764, added by a corrector on fol. 44^{r}; Berlin, Phill. 1885, added by a corrector on fol. 41^{v}). In Beneventan script a trace appears in the curious ħ of Monte Cassino 187 (of c. 880), cited by Loew (who ascribes this form to a confusion of the H-symbol with a transected H).

The early variety mentioned on p. 63 appears in Oxford Jun. 25 (Murbach, "8 cent."), on fol. 153^{r}. The cross-stroke is doubled, so that the symbol consists of two upright and two cross-strokes.

episcopus (see chap. III).

66. epistula. The symbolism of this word hardly attains to full currency until our period's close. In most of our MSS. it is confined to Indexes and Title-headings ('Pauli *Epistola* ad Romanos,' etc.) or citations of the Pauline Epistles. Still there are many examples from c. 810 onwards, and the Spanish symbolism can be contrasted with the expressions used elsewhere, so that it is scarcely possible to exclude the word from our list.

Mediaeval lists of ancient Notae offer ep̄ (for any case) and ep̄m 'epistulam.' What we usually find in Continental script (outside of Spain) is epƚa 'epistula,' epƚae 'epistulae,' etc., e.g.: London Harl. 3063 (Corbie ab-type), frequently; Paris 11504–5 (St Riquier, of 822); Paris 9575 (Poitiers, of 811); Paris 2440 (Fulda, of 819); Munich 14468 (Ratisbon, of 821); Brussels 8216–8 (St Florian, of 819) fol. 146^{v}; Milan I 6 sup. (Bobbio, "8–9 cent."); Ivrea 42 (of 813). The Spanish type is different: epsƚa or epstƚa, etc., but these too are hardly current until after our period, e.g.: Escurial R III 25 ("9 cent."), epsƚa (along with epƚa); Escurial a I 13 (of 912 or 812), epstƚa (fol. 113^{r}); Escurial P I 7 ("beg. of 10 or 9 cent."), epstƚa. A charter of Aude

(Narbonne) of 834 (see pl. 4 of Desjardins 'Musée Archives Départ.') has episƚa.

We find epƚa also in the Insular script of Vienna 16 (Bobbio, "c. 700"), but accompanied by all manner of variations, such as epis̄ and episƚas 'epistulas,' epƚ and episƚm 'epistulam,' episƚis 'epistulis'; similarly the Insular script of Boulogne 64 (St Bertin, "8 cent.") has epis̄ and epist̄ and so on. And in Continental script Winithar (in St Gall 70, p. 122) writes hab̄ haec epsƚa capƚ XXVIIII 'habet haec epistula capitula XXIX.' Traube's (unpublished) notes on Abbreviations add: epīs in the half-uncial Verona 10 and the Ags. script of Würzburg th. F 69 ("beg. of 8 cent."); epis̄t in the uncial of the Codex Fuldensis and the half-uncial of Verona 22; eps̄l in a title-heading of St Gall 762 ("9 cent."); episƚa in an Explicit on fol. 2^r of Munich 4542 (written for Princess Kisyla); episƚa and epsƚa in title-headings in Cheltenham 17849 ("8 cent."), etc. We can hardly call any expression of 'epistula' in our period a 'nota communis' except the epƚa of some Continental scribes.

67. ergo, igitur. These two conjunctions had better be taken together, since the symbolism of 'ergo' seems to have affected that of 'igitur.'

The ancient Notae, eḡ 'e(r)-g(o),' iḡ 'ig(itur),' appear in the Vatican fragments of ante-Justinian law, the first also in the Autun Palimpsest, the second in the Verona Gaius and (ig·) in Oxyr. Pap. 1251. But there probably were others.

Anglosaxon scribes preserved eḡ 'ergo' but did not use it very freely. In Irish script it does not appear till near the close of our period. Irish scribes preferred a two letter suspension er̄ 'er(go),' which was probably a rival ancient Nota and which was adopted in the Corbie ab-type. But the favourite Irish symbol was $\overset{o}{g}$ (the *o* not immediately above the *g* in the older specimens but rather to the right). This too may have been an ancient Nota, for it obeys what seems to be a rule of ancient symbolism that a letter written directly above another indicates a contraction (e.g. *o* directly above *g*, as in the marginalia of Vat. Reg. 886, denotes 'gro,' *i* directly above *q* denotes 'qui,' and so on), while a letter which in the actual word immediately followed the other letter was, if written high, placed somewhat to the right. This 'ergo' symbol appears as early as St Moling's time (end of 7 cent.).

The two letter suspension for 'igitur' was retained both in Anglosaxon script (where it was not much used in book-hand) and Irish. But Irish scribes preferred to write it as ig' rather than ig̅. This apostrophe is apparently a mere suspension-stroke like the 'tail' (an apostrophe curved the other way) of the Irish 'per' and 'autem' symbols, and is perhaps a relic of the very old practice, the practice followed on Roman inscriptions, of indicating a suspension, not by a suprascript stroke, but by a dot to the right. In every-day script the writer would add the dot without lifting the pen, so that the dot would be joined by a hair-line to the letter. According to the form of the letter the curve of this hair-line would vary. In St Petersburg Q I 15 (Ags. of Péronne or Corbie, "beg. of 8 cent.") the 'autem' symbol is written thus ( ), so that the attachment of the dot was the last thing done in writing the symbol. In writing the 'igitur' symbol it was presumably the first thing done; the pen began with the dot then passed on in a hair-line to form the horizontal head of the Insular *g*. However, Irish scribes came in time to forget the origin of this apostrophe and to confuse it with the letter *i* which, when suprascript, had usually in their hands a curved form; and this confusion may be set down to the influence of their favourite 'ergo' symbol. To the same influence may perhaps be ascribed the reduction of the symbol from ig' to g' (unless we should rather cite the analogy of the two ancient Notae of 'enim,' *en* and *n*, both with cross-stroke); and ultimately *g* with unmistakeable suprascript *i* for 'igitur,' like *g* with suprascript *o* for 'ergo,' gained the supremacy.

Welsh and Cornish scribes follow the Irish abbreviation of these conjunctions. In Breton script they are apparently written in full until the close of our period (see 'Zentr. Bibl.' 29, pp. 266–267 for details).

A fuller account will be found in my article 'The Abbreviation-symbols of ergo, igitur' in 'Zentr. Bibl.' 29, pp. 56–64.

68. Here are some examples of all these forms:

(1) eg̅ 'ergo.'

(Irish) the St Gall Priscian (Ireland, c. 850); the Carlsruhe Bede (Reichenau, of 836–848), by one scribe; Laon 26 (and fly-leaves).

(Anglosaxon) the Corpus Homilies; the Book of Nunnaminster; London Cotton Tib. A xiv ("8 cent.") and Vesp. B vi, foll. 104–109 (of 811–814) and Aug. II 47 (a Kent charter of 811); the Moore Bede (of c. 737); Paris 9565 "8 cent."); Florence S. Marc. 611.

(2) er̄ 'ergo.'

(Irish) the Book of Dimma; St Boniface's pocket-copy of the Gospels; the Garland of Howth; Milan Ambr. C 301 inf.

(Welsh) the Corpus Martianus Capella (probably after our period).

(Continental.) This symbol is current in the Corbie ab-type, whose abbreviation seems to be taken from Anglosaxon (see 'Rev. Bibl.' of 1912 for details). In other Continental script it is due to Insular influence, e.g.: in the Cologne minuscule of foll. 110–125 of Cologne 83^{II}, the pages written by an Irish (?) monk of Abp Hildebald. It appears in the pre-Caroline minuscules of a Compiègne MS., Paris 17451 Bede on Luke, whose opening pages are in the Corbie ab-type, although the same scribe uses er̄ for 'erunt'; thus on fol. 125^r (= Migne 490 D) 'cum *ergo* propter Christum ducimur,' fol. 130^r (= Migne 499 D) 'queris *ergo* inquit,' but on fol. 125^v (= Migne 492 A) 'que autem parasti, cuius *erunt*?' Also in Paris 528 (Limoges), on fol. 56^v.

(3) $\overset{o}{g}$ 'ergo.' This is normal in Irish and Welsh (with Cornish) MSS., so that examples need not be given here (see 'Ir. Min.' and 'Wel. Scr.'). In Continental script it appears (through Irish influence) in a Tortona MS. of the year 862, Vat. lat. 5775, e.g. fol. 38^v, fol. 41^r. Letronne (pl. 52) cites a St Denis charter of 749 with this symbol, but it must be a late copy. Chroust (I xxii) quotes it from a Reichenau MS. written before 846, Bamberg A II 53. I found it in Paris 18282, on fol. 73^r.

(4) ig̅ 'igitur.'

(Irish) the Book of Dimma [St John]; the Leyden Priscian (of 838); a Bobbio fragment, the flyleaf of Nancy 317.

(Anglosaxon) London Cotton Tib. A xiv; a Kent charter of 811; a Mercia charter of "9 cent."; Paris 9565 ("8 cent."); two Werden MSS., Berlin th. F 356 (end of 8 cent.) and th. Q 139 ("9 cent.").

(5) ig' 'igitur' (with the apostrophe generally united to the top-stroke of the *g*). This is used by St Moling at the end of the 7th century in the Book of Mulling [St John], and by Diarmaid, the Bobbio scribe of Milan C 301 inf. in the 8th century. Dimma uses no symbol; neither, we may say, does Cadmug, the scribe of the Boniface Gospels (see below). It persists through the whole of the ninth century, (*a*) in Ireland, e.g. in the Book of Armagh, of the beginning of the century; in the St Gall Priscian, of the middle of the century; in the Macdurnan Gospels, of the end of the century, (*b*) in Irish script of the Continent, e.g. in the Carlsruhe Priscian, Bede and Augustine, and in the Leyden Priscian. And it persists to later times, even after the reduced type had attained supremacy. (For other Irish details, see 'Ir. Min.,' and for Welsh examples, 'Wel. Scr.')

(6) g' 'igitur' (subsequently *g* with suprascript *i*). This is the commonest Irish symbol. Details of the Irish usage will be found in 'Ir. Min.,' of the

Welsh and Cornish in 'Wel. Scr.' The transition from *g* with apostrophe (generally united to the top-stroke of the *g*), through *g* with curved *i*, to *g* with straight *i* directly over the centre of the letter is very gradual; but we may perhaps find in Cadmug's *gi* (with oblique cross-stroke), on fol. 4^r of Fulda Bonif. 3, an indication that even as early as St Boniface's time some Irish scribes thought of the symbol as composed of *g* and *i* (corresponding to the *g* and *o* of the 'ergo' symbol).

69. est, esse. The ancient Notae ē 'est,' ēe 'esse' (e.g. both in Vat. Reg. 886 marginalia, Rainer papyrus fragment; the first in the marginalia of the Bembine Terence; the second in the Oxyrhynchus papyrus, no. 1097, Cicero de Imp. Cn. Pompei et in Verrem II i) remained current in mediaeval minuscule. Insular scribes however preferred for 'est' the Greek short-hand symbol of ἐστί (÷), presumably the ancient Nota in cursive Latin script, and we may roughly call this the Insular 'est' symbol and ē the Continental symbol. But not with strict accuracy; for Italian scribes (and others too) use ÷ freely, and, on the other hand, ē obtained a footing also in Insular script. Spanish scribes write both 'est' and 'esse' in full.

For the Italian practice, the following examples may suffice. In Beneventan (i.e. South Italian) script, a script of cursive origin, which conserves the old Italian usage and resists alien influence, the 'Insular' symbol is normal; e.g. Paris 7530 (written at Monte Cassino at the end of the 8th cent.) employs it in two forms, with the stroke horizontal or inclining downwards from left to right (more like the Greek form), but rarely offers the Continental symbol, e.g. fol. 292^v 'commeio lectum *est* et permeio.' Both symbols occur in Rome Casanat. 641 (of 811–812?). (For the details of Beneventan script see Loew 'Ben. Scr.').

In the Northern and Central parts of Italy ē shews itself, e.g. in Modena O I 17 ("mid. of 8 cent."); in St Paul 25, 4, 8 (of 817–823); in Cheltenham 12261 ("8 cent."); in Vercelli MSS., such as Vercelli 183 (written in North Italian cursive of the 8th century), on fol. 66^r, Vercelli 104 ("9 cent."). But the other symbol is also current, e.g. in Vercelli 202 ("8–9 cent."), on fol. 12^r. Both symbols are employed in Lucca 490 (of c. 800), Ivrea 42 (of the year 813), and in the Continental script of Bobbio (see 'Zentr. Bibl.' 26,300). In Veronese minuscule ē is normal, ÷ rare (see 'Zentr. Bibl.' 27,532). In Paris 653 (of unknown provenance, perhaps Verona, "8 cent.") ÷ appears in the margin of fol. 28^v. In earlier MSS. of Verona, Verona 62 Cresconii Canones (cursive), 42 Gregory's Cura Pastoralis (later half-uncial), 60 Canones (uncial) I found only ē.

70. For the Insular practice: (*a*) In Wales there is no intrusion of ē throughout our period, and even in the late calligraphy of St Davids (end of 11th cent.) only the Insular symbol is used. Welsh scribes are partial to the 2-form of the symbol, a form characteristic of the Irish script later than our period (see 'Wel. Scr.' for details). (*b*) In Ireland ÷ (or with commas instead of dots) is exclusively employed in all the older MSS. To those described in 'Ir. Min.,' may be added the Domnach Airgid MS., St Columba's Psalter, the Book of Kells, the Macregol Gospels (c. 800), the Garland of Howth, the Stowe Missal. The Continental symbol first appears (along with the Insular) in the Book of Armagh (written at Armagh in 808), and there, curiously enough, is freely used to denote not merely 'est,' but also (along with ēe) 'esse.' Thus on fol. 30^v both ē and ēe are used for 'esse,' just as on fol. 8^r both ē and ÷ are, in the same line, used for 'est.' And ēt 'esset' (e.g. fol. 24^r), ēnt 'essent' (e.g. fol. 24^r) are also freely used (on one and the same page, fol. 213^v, both ēt and ēet for 'esset'). Since the same use of ē for 'esse' (as well as for 'est') is found also in the Macdurnan Gospels in the Archiepiscopal Library at Lambeth, written about the year 900 at Armagh, we may conclude that this misuse of the symbol kept its footing in the Armagh scriptorium. I say 'misuse'; for, with so abundant evidence that ē 'est,' ēe 'esse' were the ancient notae, we can hardly suppose the Armagh scribes to have revived an ancient usage whereby ē could denote both 'esse' and 'est.' Rather we should believe that they misused an unfamiliar symbol which was then introduced for the first time into the scriptorium. Even the St Gall Priscian, written in some Irish monastery about 850, keeps to the Insular symbol and eschews the Continental innovation. But (*c*) Irish script in Continental centres admits ē far earlier as a companion of ÷. Of two Bobbio MSS. of "c. 700," the Naples Charisius and Vienna 16, the one uses ē freely, the other even normally. The scribes would welcome the Continental symbol as a means of avoiding confusion with a favourite 'signe de renvoi,' placed over a word in the text and its gloss or correction in the margin. This 'signe de renvoi' sometimes bears the form ÷, sometimes lacks the dot beneath. In another Bobbio MS. however, written perhaps some fifty years later, Milan C 301 inf., only the Insular symbol appears, and the same is true of a MS. of unknown provenance, with famous Irish glosses, the Würzburg Pauline Epistles. Of two MSS., whose script points to a common home (Bobbio?), Florence, Ashb. 60 and Rome, Vat. 491, the former uses only ē (though a possibly contemporary corrector employs ÷), the latter ē and ÷. The Leyden Priscian (Egmont Abbey, 838 A.D.) has usually ÷ (in various forms), but also ē (e.g. fol. 192^r); and the same is true of the Carlsruhe Bede (Reichenau, 836–848), while in other two Reichenau MSS., probably a little earlier, the Carlsruhe Priscian and the Carlsruhe Augustine, I noticed only ÷ (in various forms). That interesting commonplace-book of a wandering Irish scholar, St Paul 25. 3. 31 (Reichenau, "9 cent."), has only ÷ (often in the 2-form). So have the group of MSS. associated with Sedulius and his circle, the St Gall Gospels, the Bâle Psalter, the Codex Boernerianus, and the later Berne Horace (written in North

Italy at the close of the 9th century); so too the Laon MS., Laon 26 (and fly-leaves). So that although the presence of the Continental symbol in an Irish MS. is suggestive of a foreign scriptorium, its absence is no proof of a home scriptorium. MSS. written at foreign scriptoriums in Continental script, but under Irish influence, often employ the Insular symbol, e.g. Cambrai 619 (Cambrai, between 763 and 790), both ÷ and ē, Cologne 83^{II} foll. 110-125 (Cologne, in Archbishopric of Hildebald), only ÷. But Vienna 954 (Bobbio ?, "8 cent.") and an older (?) Bobbio MS. in North Italian cursive of "c. 700," Vienna 17, have, I think, only ē, while another Bobbio MS. in North Italian cursive of c. 700, the Naples Liber Pontificalis (bound up with the Naples Charisius) has both ÷ (e.g. 'quod *est* inmobile') and ē.

71. (*d*) In Brittany, the Continental centre of Welsh, or rather Cornish, language and culture, the Insular and Continental 'est' symbols are used throughout our period, even in that unique specimen of Insular half-uncial (or large minuscule) script from a Breton scriptorium, Orléans 255, pp. 1–82, Sedulius, of "8 cent." as well as in subsequent MSS. in mongrel script, half Insular half Continental, and in the MSS. written after the introduction of Caroline minuscule. (For details see 'Zentr. Bibl.' 29,266.) So we may say that while home Welsh (and Cornish) is more conservative in respect of the 'est' symbol than home Irish, foreign Welsh (Cornish) is far more receptive of the Continental symbol than foreign Irish.

72. (*e*) In England Continental usages of script generally got a firmer footing than in Ireland; but not in the case of the 'est' symbol. The Continental form appears indeed in Mercian charters of 811, 812 and 814, but the Insular is employed in earlier charters (e.g. a Kent charter of 705 and another of 732) and in later charters too (Mercia, 814; Kent, 824 ?; Mercia, 836; Kent, 838; Wessex, 838; Wessex, 845, etc., etc.; see 'Anc. Chart.'), while Cotton Aug. II 47 (Kent, 811) uses both symbols. The older MSS. know only the Insular (e.g. the Lindisfarne Gospels, the Canterbury Gospels, London Reg. 1 B vii and Reg. 2 A xx, Durham A II 16 and B II 30, Oxford Seld. sup. 30, Cambridge Trin. Coll. 216, the Corpus Glossary). A striking exception is that MS. of unknown provenance, the Douce Primasius (half-uncial of "7–8 cent.," with corrections in Insular minuscule of the type used by Boniface in marginalia) which offers ē on fol. 39^{r}, a symbol expanded by the corrector as if unfamiliar to him. The Corpus Homilies (in large minuscule of "8 cent.") shew normally ÷ but once (on fol. 11^{r} at the end of the line) ē. A MS. in Insular minuscule of curious type, Oxford Digby 63 (Winchester, c. 850), has ē more often than ÷; a Mercian fragment of 811–814, London, Cotton Vesp. B vi, foll. 104–109, has both symbols, and so on. So that the Continental symbol appeared in home English script at the same period that it did in Irish, and hardly gained any firmer footing.

73. Even (*f*) English script in Continental centres is fairly retentive of the Insular symbol. This is used exclusively in the older MSS., such as the Moore Bede (Le Mans), the Evangelium Gatianum (Tours), St Petersburg

F I 3 (Corbie) and Q XIV 1 (Corbie), the Würzburg MSS. in Insular majuscule, Munich 6298 (Freising, time of Corbinian?), Werden MSS. of Liudger's time, Berlin, theol. F 356 and F 366 (and Q 139 of "9 cent."). Boniface uses it in his marginalia in Fulda, Bonif. 1. The Continental symbol is found, along with the Insular, in St Petersburg Q I 15 (Péronne?, in Insular minuscule of the type of the Boniface marginalia), and in the Cutbercht Gospels; alone, in London, Egerton 2831, foll. 110–143 (Tours, Ags. minuscule of "8 cent."). Both symbols are usually employed together (with marked predominance of ÷ in the eighth century at least) in the Anglosaxon minuscule of Continental centres such as: (1) Fulda. In Vienna 430* foll. 1–8^r, written at Fulda in 816, only ÷ is used, but on the page subsequently added, fol. 8^v, ē. In Bâle F III 15^b ("8 cent.") all three scribes use the Insular symbol (the second and third, with the stroke not horizontal, but sloping down from left to right), but on fol. 39^r ē appears. In Bâle F III 15^c ("8 cent.") the first scribe uses ē, but once the Insular symbol in the 2-form (fol. 5^v), while the second and third use ÷. In Bâle F III 15^a ("8 cent.") the Insular symbol only is used, with the stroke sometimes sloping down from left to right; in Cassel theol. F 22 ("8–9 cent.") the Insular symbol. (For fuller details of the practice at Fulda and the other centres, see 'Zentr. Bibl.' of this year.)

(2) Mayence. In Rome, Vat. Pal. 577 ("8 cent.") only ÷. In Rome, Vat. Pal. 845 (Insular and Continental script of "9 cent.") ē (rare).

(3) Freising. In Munich 6297 and 6237 (both c. 780) ÷ and ē. In Munich 6433 ("8–9 cent.") ē and sometimes ÷.

(4) Ratisbon. In Munich 14653 ("8 cent.") ÷ and rarely ē (fol. 4^r). In Munich 14096 ("8 cent.") both symbols.

(5) Lorsch. In Vat. Pal. 202 ("8–9 cent.") ÷ 'est'; Vat. Pal. 220 ("beg. of 9 cent.") both symbols.

(6) Murbach. In Gotha I 75, foll. 1–69 (the Anglosaxon part) (Murbach, "8–9 cent.") and in St Paul 25. 2. 16 (Murbach, "8 cent.") only the Insular symbol. In Colmar 38, the Anglosaxon part (Murbach, "8 cent."), the Insular is rarer than the Continental, the two appearing in neighbouring lines on fol. 215^v.

(7) St Bertin. In Boulogne 63–64, both symbols, also Paris 9561 (uncial; ē by one scribe); in Boulogne 66 only, I think, the Insular.

74. Even MSS. written in Continental script at such centres make a considerable use of the Insular symbol. A few instances must suffice. (For others, see 'Zentr. Bibl.' of this year.)

In Fulda MSS., such as Bâle F III 15 ("end of 8 cent."), F III 15^g ("end of 8 cent."), Munich 4115 ("8–9 cent.") both symbols are used. In a Mayence MS. at Rome, Vat. Pal. 1447 (before 813), both symbols. In Lorsch MSS., such as Vat. Pal. 834 (of the year 836?), both symbols. Of Freising MSS., Munich 6402 ("8 cent.," with few abbreviations) actually has, I think, only ÷ 'est,' but in Munich 6330 ("8–9 cent.") and 6382, part ii ("8–9 cent.") the Continental symbol predominates. The Kisyla group at Munich rarely use the Insular symbol (e.g. Munich 1542 on fol. 5^v, fol. 7^r, etc.). St Gall script too mostly confines itself to ē (e.g. St Gall 70, written by Winithar), but the Insular symbol (lacking the dot beneath) is used even as late as St Gall 165 (of 841–872) (see 'Zentr. Bibl.' 30,477 for more details of St Gall). Einsiedeln 18 ("8–9 cent.") has, e.g. on p. 20, ÷ 'est,' but ē is the normal symbol in the Einsiedeln MSS. Two Reichenau Glossaries, now at Carlsruhe, Reich. 99, part ii ("8 cent.") and 248, part i ("8–9 cent."), make free use of ÷. The Canones Murbacenses, Gotha I 85 ("8–9 cent."), shew both symbols.

But we cannot explain by Insular influence the presence of ÷ along with ē in the Burgundian minuscule of Autun 20^A and 23, etc.; and it may be truer to call ÷ the 'cursive' than the 'Insular' symbol, and to say that Insular (and Beneventan) scribes allowed to this cursive symbol a freer admission into book-hand. When in a St Bertin MS. of 804–820, Boulogne 48, we find ē used throughout, but ÷ in a contemporary addition on fol. 32^v, we see the cursive symbol confined to its proper sphere. It appears (along with ē) in the text of such MSS. as: the Hildebald group at Cologne; the Corbie ab-script (see 'Rev. Bibl.' of 1912); the Laon az-type (ibid. 1914); MSS. of Laon, of St Denis, of Corbie (see 'Rev. Bibl.' of 1912); in fact, of a large number of centres. Even at the close of our period: e.g. in Paris 1862 (Micy, 840–859) both symbols, often on the same page; in Paris 11738 (St Maur-les-Fossés, c. 840) both symbols.

75. For all that, ē is the normal symbol in Continental script. Careful scribes generally place it between dots; and in the Corbie ab-script these are fantastically placed, like two feet, under the *e*. When the dots are neglected, there is great danger of miscopying, let us say, oblitaē as 'oblitae' or idē as 'idem.' Perhaps the similarity of this expression of 'idem' is the reason why many scribes restrict their use of the Insular symbol to the phrase 'id est,' e.g. the Dagulf Psalter. But possibly the restriction should rather be referred to the cursive affinity of this symbol.

In Visigothic script 'est' is normally written in full, but ē appears both in the uncial part and the minuscule (before 779) of Escurial R II 18. North of the Pyrenees we find ÷ in the Visigothic script of Paris 12254.

76. The word **esse** need not detain us. Its abbreviation-symbol everywhere, in the British Isles, in Italy, in the rest of civilised Europe is invariably ēe (with ēet 'esset,' ēent 'essent,' etc.). The one exception is Spain. Visigothic script avoids ēe (as well as ē), although it is tolerated by those scribes of Aquitaine who employ this script, e.g. Paris 609 (Limoges, 8–9 cent.). An Aude (Narbonne) charter of 834 (see pl. 4 of Desjardins 'Musée

Archives Départementales') has it frequently. In the Corbie ab-script the two dots, which careful scribes in other script place, one on the right and the other on the left of this symbol (and of others too) are (as in the case of 'est') placed directly or approximately below. In an old Bobbio MS., Milan C 105 inf., instead of the use of dots at the sides, there is a space left between the two *e*'s. In a MS. of unknown provenance, Paris 1853 ("8 cent."), a 'cedilla' of the form of the numeral 6 is often appended to *e* in ē and in ēe. The strange use of ē for 'esse' in the Armagh scriptorium has been already mentioned.

77. et. In the early legal MSS. which use the ancient Notae, we find no Nota for this conjunction. In the marginalia of Vat. Reg. 886 ɛ appears, a symbol preserved, in less elegant form, in the Insular minuscule of Rome, Vat. 491, where it is freely used by the second scribe, and of Florence, Ashb. 60, a MS. written in the identical type of script, and presumably in the same scriptorium (Bobbio ?). But this may be rather a ligature, than an abbreviation, for in cursive writing *t* was indicated by the branch alone, the stem of the letter being omitted (see above, on 'atque,' and below, on 'velut,' 'ut'). Continental (not Insular) minuscule made free use of another ligature of *e* with *t*, a ligature still occasionally used in English printing in the abbreviation &c. 'et cetera,' and (somewhat altered) in English cursive (in correspondence, memoranda, and the like) for the word 'and.' The North Italian cursive script of Rome, Vat. 5763, writes a ligature like an *x*, with the first stroke ending in a loop at the top. In the marginalia however of the Bembine Terence we find what seems to be a genuine ancient Nota for 'et,' a short-hand symbol, such as would be confined to cursive, which bears some resemblance to the Arabic numeral 7. It appears in a gloss on Haut. 251 SOLLICITAT] sollicitare est valde movere, a solo *et* citare (hardly 'a solo *con*citare'). This 7-symbol became current in Insular script. It takes various forms; for the stem of the 7 may be sloping or straight, may stand above the line or hang from it or transect it, while the branch may be straight or else curved (down from left to right), or may take the appearance of a mere barb (rising from left to right); the whole symbol may be in small or large size; the branch is occasionally longer than the stem, and so on. In what we may call Irish cursive, great laxity is allowed to the scribes. Thus one scribe of the Book of Dimma makes the symbol now resemble an *h*, now an *n*. (Further details in 'Ir. Min.' and 'Zeitschr. Celt. Philol.' 9, 308.)

78. To the cursive character of this symbol, and also to the handiness of its rival, the ligature, we may perhaps ascribe its absence from some early MSS. in Irish script, such as the Naples Charisius and Vienna 16 (both written at Bobbio, "c. 700"); also from the text of the Würzburg Pauline Epistles (but in glosses added apparently by the scribe it is not avoided); also the two (Bobbio ?) MSS. already mentioned, which use the ancient ligature, Florence, Ashb. 60 and Rome, Vat. 491. Another deterrent may have been the danger of confusion with the old 7-form of punctuation, which has actually been confused in a Bobbio MS. (Turin F IV 1, frag. 6) with the 'et' symbol by the editors of 'Codici Bobbiesi' I pl. 38. In any case, its currency in the Book of Mulling (even in that part, St John's Gospel, which was written by St Moling himself) and in Boniface's pocket-copy of the Gospels (beg. of 8th cent.) is enough to attest its antiquity. To these manuals cursive features of both script and symbols were appropriate. The Stowe St John's Gospel fragment and the Book of Dimma, another pair written in semi-cursive script, use this symbol freely; as, also, the Book of Armagh and, in fact, all our home Irish minuscule MSS. In Welsh (and Cornish) MSS. too it is common, from our earliest specimen, the Oxford Liber Commonei of the year 817 (?), onwards; and from Wales (Cornwall) it passed to Brittany, e.g. Orléans 255 (half-uncial), in glosses, apparently contemporary with the text, on pp. 23, 24, 75; Paris 12281, etc. As regards what we may call 'foreign Irish' script, its absence from the earliest Bobbio specimens, the Naples Charisius and Vienna 16, has been mentioned. It is not found even in so late a MS. as Munich 14429 (Ratisbon, "9–10 cent."). It appears however in Bobbio MSS. like Milan C 301 inf. and F 60 sup., Turin F IV 1, frag. 7; and even in the Continental script of Bobbio, e.g. Milan L 99 sup. ("mid. 8 cent."), as in the Caroline minuscule of an Irish (?) monk at Cologne (foll. 110–125 of Cologne 83^{II}). And it is as common a feature of the Irish minuscule of other Continental scriptoriums as of home Irish minuscule (see 'Ir. Min.' for some details). The provenance of the Irish Sacramentary fragment at Carlsruhe (cf. 'Journ. Theol. Stud.' 5, 50; of "8 cent.") is unknown.

In English charters we find it as early as 767 (Cotton Aug. II 26, Mercia) and 779 (Cotton Aug. II 4, Mercia), etc.; in English MSS., as Cambridge, Trin. Coll. 216 ("de manu Baedae"; in the Indices, but not in the text), the Canterbury Gospels (on foll. 22^v, 74^r), the Corpus Glossary (on fol. 20^r), the Corpus Homilies, etc. In the Codex Amiatinus (on fol. 225^r) it is added by a corrector. And it is common in home Anglosaxon minuscule, e.g. London, Cotton Vesp. B vi, foll. 104–109 (Mercia, 811–814) and Tib. A xiv ("8 cent.")

'Cedd *et* Cynibill *et* Caelin *et* Ceadda,' Oxford, Digby 63 (Winchester, c. 850). It is not employed in the Moore Bede, but is known to the writers of Anglosaxon minuscule in such centres as Echternach (e.g. Paris 9565; in Paris 9525 freely used by one scribe), Lorsch (e.g. Rome, Vat. Pal. 220), Fulda (e.g. Bâle F III 15^{c}, Rome, Vat. Reg. 124, of c. 845 A.D.), Würzburg (e.g. Würzburg th. F 19; in th. F 17 freely used by one scribe), St Gall (e.g. St Gall 761 and 913), and in MSS. of Werden (Berlin theol. F 356, F 366 sometimes, Q 139). But I have not noticed it in the Anglosaxon script of Freising, etc. (the provenance of Vienna 2223, which uses the symbol, is unknown), and it is absent from many of the specimens from the centres just mentioned. It is not used by any scribe of that St Bertin MS. which is by no means averse to abbreviation-symbols, Boulogne 63–64 ("8 cent."). We may conclude that its cursive affinity did not allow it perfectly free entrée into all calligraphic centres. In a Werden MS. of the Gospels, Berlin th. Q 139, it is found, but not in the Gospels text. (Fuller details will be found in my article on Ags. script in Continental scriptoriums in 'Zentr. Bibl.' of this year).

79. In MSS. of the Corbie ab-type however, a type which employs Insular symbols and which seems an evolution from cursive script, it is fairly common (details in 'Rev. Bibl.' of 1912). When found in other Continental script of our period, it may usually be referred to Insular influence: e.g. in Rome, Vat. Pal. 1447 (Mayence, c. 813); in two Constance MSS., Stuttgart H. B. VII 29 (flyleaf, "8 cent.") and XIV 1 ("9 cent."); in two MSS. written at Cologne under Abp Hildebald, Cologne 41 (frequently) and 55 (e.g. fol. 26^{r} argentum inquit *et* aurum); in London, Egerton 609 Gospels (Marmoutier, near Tours, "beg of 9 cent."), on fol. 11^{r}; in Brussels 8216–8 (St Florian, 819 A.D.), in an interlinear addition on fol. 49^{r}; in the Corbie Psalter; in Meginfrit's MS., Bamberg M v 12, part ii, frequently.

But we cannot suppose Insular influence in the case of Paris 7530, written at Monte Cassino at the end of the 8th century (e.g. fol. 57^{r} necesse est ergo ut m excludes propter vitium *et* vocalem excludas propter). We must rather believe that the short-hand symbol was known to scribes of South Italy and presumably used by them more freely in correspondence, memoranda, etc., than in their book-penmanship. And the same may be true of other scribes too. Thus the symbol appears in Montpellier 55 (from St Étienne's library, Autun) on fol. 44^{v} 'cum lampadibus, auro *et* argento,' although it must be allowed that this MS. offers also the Insular 'mihi' symbol ($\overset{i}{\mathrm{m}}$) and qn̄ 'quando.' It appears too in a marginal note, which seems fairly contemporary with the text, on fol. 165r of a MS. written at Lyons in Bp Leidrad's time, Lyons 608: 'praedestination[is] *et* gratiae (written grāe) praedicatio'; earlier in the Merovingian marginalia of Vat. Reg. 886: 'qui escripsit gaudiat *et* qui legit ridat.' In the notarial script of Lombard charters of 774 (Bonelli, pl. 16), of 796 (Bonelli, pl. 22), etc., this cursive symbol is at home. Similarly in Paris 12832, on fol. 45v.

Irish scribes came to use it for the native word 'ocus'; English scribes for 'and,' just as we use in our correspondence the 'et' ligature (&) for 'and'; German scribes for 'enti' (e.g. in the Wessobrunn Prayer).

80. etiam. The ancient Nota is et̄ (e.g. in the marginalia of Vat. Reg. 886), sometimes with the abbreviation-stroke not suprascript, but transecting the stem of the *t* (e.g. in the Rainer papyrus). This syllabic suspension, 'e-t(yam),' like qn̄ 'q(uo)-n(yam),' survives in some early specimens of Anglosaxon script: the Moore Bede (Le Mans, c. 737), frequently, and Paris 9565 Taius Samuel (Echternach, "8 cent."), frequently, Boulogne 64 Augustine's Letters (St Bertin, "8 cent."), frequently; also in the Caroline minuscule of an Insular (Irish?) monk at Cologne in Abp Hildebald's time, Cologne 83$^{\text{II}}$, foll. 110–125, more than once; in the Corbie ab-script of an 8th century MS., which employs many Insular symbols, Montpellier 69, frequently; in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent."), and so on. In the Irish minuscule of Laon 26 Cassiodorus in Psalmos ("beg. of 9 cent.") the word 'etiam' is expressed on its first occurrence by this symbol (fol. 5v qui *etiam* fructus bona opera), but in subsequent occurrences by the usual Irish form (etī). The scribe probably transferred the ancient Nota from his original. Apart from MSS. written in Insular script or under Insular influence I have found the Nota only in Paris 7530, written at Montecassino (end of 8th century), fol. 222r 'non singula tantum sed *etiam* plura verba.'

But the word is, as a rule, abbreviated only by Irish and Welsh (Cornish) scribes; and they use, not the syllabic, but the three-letter suspension (etī). Of this symbol however I have no earlier examples than (1) home Irish: the Book of Armagh (of the year 808), the Book of Dimma [St John's Gospel], the St Gall Priscian

(c. 850); (2) Welsh: the Cambridge Juvencus ("9 cent."); (3) foreign Irish: Milan C 301 inf. (Bobbio, "8 cent.") (never ēt) and A 138 sup., flyleaf (Bobbio, "9 cent."), the Leyden Priscian (of the year 838), the Carlsruhe Bede (between 836 and 848), the Carlsruhe Augustine and Priscian, and so on (see 'Ir. Min.' for more details). In 'foreign Welsh,' i.e. Breton, the symbol etī is rare, e.g. in the Caroline minuscule of Oxford, Auct. F IV 32 Eutyches ("9 cent."). In Anglosaxon script I have noted it only in Milan L 85 sup. ("beg. 9 cent."), fol. 67^r, a MS. which is thought to come from Fulda. It appears too in the Continental script of a Fulda MS., Bâle F III 15^g ("end of 8th cent."), frequently; also in the Caroline minuscule (as well as in the Irish script) of the Carlsruhe Bede.

euangelium, -lista (see chap. III).

81. eum. St Boniface's pocket-copy of the Gospels (Fulda Bonif. 3) is full of capricious suspensions. The scribe knew that what he was writing was thoroughly familiar to his readers. The mere sight of the opening letter or syllable of a word would be sufficient to recall it in sentences stored in their memory; they would at once transform in reḡ celō into 'in regno celorum,' beā qui esurī et sitī iustī into 'beati qui esuriunt et sitiunt iustitiam,' and so forth. When we find ē (with the 'm' abbreviation-stroke) doing duty for 'eum' in a sentence like (fol. 8^r) profē ē habebant 'profetam eum habebant,' we may well doubt whether this was really a symbol recognized in the scriptorium. Still it is so frequent throughout the MS. in all manner of contexts that it can hardly be excluded from our list, especially as it is confined to the Acc. Sing. Masc. It is of the same type as another peculiar symbol of this MS., m̄ (with the 'm' abbreviation-stroke) 'meum' or 'meam' (see below, s.v.). In both cases we may regard the suprascript stroke as a conventional equivalent of the letter *m*, so that the symbols are contractions rather than suspensions.

excepto, -tio (see chap. III).

exemplum (see chap. III).

existimo (see chap. III).

82. extra. The ex̄ 'extra' of a Breton MS. of Canones Hibernenses, Paris 12021 ("9 cent.") fol. 70^r '*extra* fines,' hardly deserves mention, but receives some measure of confirmation from the analogous suspensions sup̄ 'supra' and iux̄ 'iuxta.' A Merovingian charter of 710 (Lauer and Samaran pl. 32) has ext̄ 'extra.'

83. facio and **scribo.** In the case of 'dico' we found an ancient syllabic suspension (dc̄), which denoted 'dicit,' 'dictum,' etc., and a three-letter suspension (dic̄), which in Insular script was appropriated to 'dictum' and in Continental to 'dicit.' Similarly for 'facio' a syllabic suspension (fc̄) is to be inferred from the Insular contraction for 'factus' (fc̄s) mentioned below, and is offered in a mediaeval list of ancient Notae as a symbol of 'fecit' (Keil, Gramm. lat. IV, 340); and the three letter suspension denotes in Insular script 'factum' and in Continental (see the Syllable-symbol '-it') 'facit.'

We found in the case of 'dico' an initial letter suspension (d̄), from which was evolved a contraction dt̄ 'dicit.' In an 8th century St Bertin MS., of Augustine's Letters, Boulogne 63, we find a similar contraction ft̄ 'facit' on fol. 35^{v} (= Migne col. 884, § 30) 'in vasa misericordiae quae *facit* in honorem.' The scribe has left a blank space about the symbol, meaning to write it in full when he should have learnt its meaning. It was one of the unintelligible symbols which he transferred from his original. The Book of Armagh has fr̄e 'facere.'

Of fac̄ 'factum' I have only Irish examples, such as the Book of Dimma and the Boniface Gospels. In the latter it can denote 'facta,' fol. 61^{r} 'non propter me haec vox *facta* est, sed propter vos.' In Milan C 301 inf. (where however capricious suspensions are frequent) fac̄ represents 'factus' on foll. 49^{v}, 58^{r}, 'facta' on fol. 25^{r}, but 'faciens' on fol. 27^{r}. In the Book of Armagh, where we find both dic̄ and dc̄m for 'dictum,' we find, beside fac̄ 'factum,' 'facta' (e.g. fol. 34^{v} vox *facta* est, fol. 37^{r} *facta* est tranquilitas magna), also, and more frequently, fc̄s 'factus,' fc̄a 'facta,' fc̄m, 'factum,' fc̄i 'facti,' etc., contractions which point to an earlier syllabic suspension (fc̄). This later contraction appears also in the Carlsruhe Priscian (e.g. fol. 24^{v} *facta* est, fol. 24^{v}, etc., *factum* est) and in subsequent Irish (and Welsh) MSS., e.g. the Macdurnan Gospels (Armagh, c. 900), the Berne and Leyden logical fragments (see 'Wel. Scr.'). The fac̄ti 'facienti' of Munich 19408 Rule of St Benedict ("beg. of 9 cent.") seems a mere capricious shortening.

Like fac̄ 'facit' in Continental but 'factum' in Irish script, is scrib̄ 'scribit' in Continental (but usually scriƀ) and 'scribtum' in Irish and Welsh (but also scrip̄ 'scriptum'). To the Irish examples given in 'Ir. Min.' add, for Welsh, the St Chad's Gospels entry, p. 6, and, for Irish, Boniface's copy of the Gospels, fol. 60^v. An Ags. instance is Berlin th. Q 139 (Werden, "9 cent.") fol. 57^v 'sicut *scriptum* est.'

But the abbreviation of the Perf. Part. Pass. 'scriptus' spread over a far wider area than the abbreviation of 'factus.' It was however practically confined to the word-group 'supra scriptus' and is discussed below (s.v.).

famulus, fides (see chap. III).

84. filius. The ancient Nota (F.), which we retain in our printed editions of Latin historians, etc., in phrases like M. f. 'Marci filius,' persisted in notarial usage. Even in Wales, we find it in ninth century entries in the Book of St Chad (see 'Wel. Scr.' p. 6).

The abbreviation of this word in other circumstances is confined to Irish script; possibly also Welsh, although I have no Welsh examples until after our period (see 'Wel. Scr.'). In a few early MSS. the two-letter suspension (fī) is found; the Schaffhausen Adamnan (written in Iona in or before 713), p. 20 'Echodius *filius* Domnail' (in a title-heading); the Book of Mulling, frequently (along with fl̄s); the Stowe Missal, etc. But the normal Irish symbol is fl̄s 'filius,' with flī 'fili,' flō (or flīo) 'filio,' flm̄ 'filium' and so on, found in all Irish minuscule, except apparently the MSS. of Bobbio (for details see 'Ir. Min.'). Sometimes also flā 'filia' (e.g. in the Book of Mulling [St John], fol. 90^r, the Carlsruhe Bede, fol. 13^v), flāe 'filiae,' etc., but flīa in a Valenciennes fragment in Irish minuscule of "9 cent.," Valenciennes 412 (393 bis).

The suspensions fī and fil̄ (along with pā 'pater') appear in an early liturgical MS. of Burgundy, which, like all liturgical MSS., has many capricious curtailments of frequently recurring words, the Autun Sacramentary (Vat. Reg. 317). In the Visigothic script of Paris 4667 Lex Visigothorum (of 828) fl̄s gl̄s 'filius gloriosissimus,' is a 'technical' Nota of designation of rank rather than a 'nota communis.'

85. flagellum. It is only Spanish scribes who abbreviate this word. They borrowed the practice, in all probability, from works on civil or ecclesiastical law. Examples are: Vat. Reg. 1024 Lex Reccesvindiana (half-uncial), fƚi, etc., and flƚi, etc., 'flagelli,' etc., fƚorm and flƚrum 'flagellorum'; Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent.") fol. 40^v fƚglorum 'flagellorum'; Madrid Acad. Hist. 44 Gregory's Sententiae ("9 cent."), flƚm, flƚa, flƚi, etc. (frequently). Any clear trace of this symbol in a transcript is a sure proof that the original was written in Visigothic script.

86. forma, forsitan, forte. I have found no trace of the ancient Notae (attested by mediaeval lists) fm̄ 'f(or)-m(a),' fr̄t 'f(o)r(si)t(an),' fō (or with the *o* suprascript) 'fo(rte).' Insular scribes abbreviate the words with the help of the 'or' symbol (f̄ma, f̄sitan, f̄te), but not until after the close of our period.

87. frater, mater, pater. Like the ancient Nota hh̄ 'heredes' is the abbreviation ff̄ 'fratres,' which is found, one may say, in every country except, apparently, Ireland. Of the use of f̄ for 'frater,' etc., the only trace is perhaps fs̄ 'fratres' in the Moore Bede, a contraction formed from the single-letter suspension. Some find in the common symbol fr̄ 'frater' a contraction so formed, but fr̄s 'fratres,' one of the most ubiquitous symbols in Latin minuscule, suggests that fr̄ is a two-letter suspension, like tr̄, an ancient nota of 'trans'; and to a word beginning with a mute and liquid, fr-, tr-, pr-, pl-, etc., a two-letter suspension would be appropriate. This two-letter suspension actually occurs in the famous uncial MS. of Augustine on papyrus and vellum, Paris 11641 (Narbonne, "6–7 cent."), fol. 5^r fr̄ 'fratres' (also ff̄). From a three-letter suspension frā comes the somewhat uncommon frās 'fratres.' And a disyllabic suspension is probably to be seen in the equally uncommon frt̄ 'frater.'

Just as hh̄ 'heredes' gave birth to symbols like hh̄b̄ 'heredibus,' so we find the Dative and Ablative Plural of 'frater' occasionally expressed by ff̄b̄. In the Christian writings, with which monastic scribes were mostly engaged, the Plural 'fratres' greatly predominated. In sermons, for example, the phrases 'fratres carissimi,' 'fratres dilectissimi' would be continually repeated, and in ascetic manuals, and the like, there would be constant reference to the 'fratres' of the monastery. This predominance of the Plural symbol ff̄ 'fratres' is probably the reason for its occasional misuse as a symbol of 'frater.'

The symbols mentioned are found in Spain as well as elsewhere. But Spanish scribes have also symbols of their own. Visigothic abbreviation loves to omit the vowels of a word, and so we find in some Spanish MSS. frtr̄ 'frater.' Another and more usual Spanish symbol frr̄ 'frater' may be called a reduction of this, or else a contraction formed from the two-letter suspension fr̄ 'fr(ater).'

88. And now to give examples of all these symbols:

ff̄ 'fratres,' etc. This is found in many MSS., especially early MSS., of various countries: (*a*) England: the Codex Amiatinus (end of 7 cent.); Oxford, Selden sup. 30 Acts of the Apostles (Thanet, before 752); London, Reg. 1 B vii Gospels (along with fr̄s); the Corpus Homilies (with fr̄s and frās); London, Cotton Tib. A xiv Bede's History;

(*b*) the Irish (or mongrel) script of that early Bobbio MS., Vienna 16 (in the theological parts), also of Milan F 60 sup. Patrum Sententiae (fol. 56^{r}), and of Rome, Vat. 491 Augustine on the Pauline Epistles, frequently;

(*c*) the Anglosaxon script of Continental centres: in the Moore Bede (Le Mans, c. 737), fol. 10^{v} 'duo *fratres*'; St Petersburg Q I 15 (Péronne or Corbie, 8 cent.), fol. 10^{r}; Cologne 213 Canones, e.g. fol. 35^{r} '*fratres* nostri'; Paris 10861 Vitae Sanctorum (Beauvais), e.g. fol. 48^{v} 'tunc ambo *fratres* in ligno conixi psallebant'; Paris 9525 Jerome on Pauline Epistles (Echternach, 798–817), fol. 71^{v} (but usually fr̄s, and once frās); in MSS. of Würzburg, such as th. F 17 Augustine on the Psalms (the first scribe uses ff̄, the second fr̄s, the third both), th. F. 67 Gospels (fol. 135^{r} '*fratres* et sorores,' but usually fr̄s), th. F 69 Pauline Epistles (along with fr̄s); in MSS. of Fulda, such as Bâle F III 15^{a}, fol. 30^{v} 'inter *fratres* et coequales,' and F III 15^{c}, fol. 56^{r} (along with fr̄s); in MSS. of Freising, etc., such as the old MS. (possibly of Corbinian's time) of Augustine's Sermons, Munich 6298 (along with fr̄s), and Munich 14096, foll. 1–99 Isidori Prooemia (Ratisbon), fol. 58^{v} 'quinque *fratres* divitis illius'; in Berlin theol. F 366 Pauline Epistles (given to Werden library) (along with fr̄s); Berlin, Phill. 1662 Augustine on St John's Gospel (given to Metz) (along with fr̄s); Colmar 38 The Epistles (Murbach), frequently; Rome, Vat. Pal. 577 Canons (Mayence) (but more often fr̄s); Rome, Vat. Pal. 259 Gregory's Sermons (of unknown provenance); Cambridge, Trin. Coll. 368 Isidore's Etymologies (written, probably in a Continental scriptorium, in 833), fol. 46^{r} '*fratres* habere dignatus est' (but fr̄s fol. 138^{r}). In the Index of Boulogne 10 Gospels (Arras, "8–9 cent."), fol. 8^{v} de duobus ff̄ (but usually fr̄s 'fratres');

(*d*) the Corbie ab-script occasionally (but usually fr̄s), e.g. Paris 3836 Canones, 'per *fratres* nostros,' Paris 2824 Isidore's Prooemia, etc., more often than fr̄s (both on same page, fol. 90^{v});

(*e*) other Continental script: of Corbie (see 'Rev. Bibl.' 22, 408), e.g. Paris 12205, passim (also 'fratribus' fol. 60^{v}); Brussels 9850–2 Caesarius (written at Soissons in 695–711) (more often than fr̄s); Cambrai 624, fol. 179^{r} (half-uncial); Montpellier 409 Psalter (Auxerre, end of 8th cent.), fol. 160^{v}; Autun 21 Gregory's Moralia (usually, I think, fr̄s); Paris 1451 Canons (St Maur-les-Fossés, 796 A.D.), fol. 97^{r}; Paris nouv. acq. 1575 Eugippius (Tours, "saec. viii in."), fol. 12^{r}; Lyons 348 ("end 9 cent."), with the other cases of the word written in full; Cologne 212 Canons (half-uncial); in MSS. written at Cologne in the time of Abp Hildebald (but usually fr̄s), e.g. Cologne 41 Johannes Const., fol. 22^{r}, Cologne 55 Jerome on Minor Prophets, fol. 72^{v} '*fratres*, ego me non arbitror conprehendisse'; Trèves, Stadtbibl. 36 Prosper (of 719); Berlin, Phill. 1743 Concilia (Rheims, "8 cent."), frequently (along with fr̄s); Wolfenbüttel, Weiss. 99 Augustine's Sermons (Weissenburg, in Merovingian script), fol. 151^{r} 'ibi sunt septem *fratres* dormientes' (but also fr̄s); Luxemburg 68 Augustine on the Psalms (Echternach, "beg. of 9 cent.") (more often than fr̄s); Cassel theol. Q 10 Augustine (Fulda, "8 cent."), fol. 116^{r} (usually fr̄s); in MSS. of Bavaria and Austria, such as Munich 3514 Passionale (Augsburg, uncial) (but fr̄s more often), Munich 6239 Job, Tobit, etc. (Freising), e.g. fol. 40^{r} 'omnes autem *fratres* mei' (usually fr̄s), Munich 6330 Doctrinae Patrum (Freising) (more often fr̄s), Munich 14470 Sermons (Ratisbon) (along with fr̄s), Brussels 8216–8 Paschasius (written at St Florian in 819) (usually fr̄s), in Bp Arno's common-place book, etc.; in the Kisyla group occasionally (normally fr̄s), e.g. Munich 4577 Pauline Epistles and 4554 Vitae Sanctorum; in MSS. of Swiss scriptoriums occasionally (normally fr̄s), e.g. Einsiedeln 157 (in the formula '*fratres* carissimi,' along with fr̄s) and 281, pp. 1–178+199, pp. 431–526 Ascetica ("mid. of 8 cent."), on p. 448; Carlsruhe, Reich. 248, part ii Glossae (Reichenau);

(*f*) Italy. In the early MSS. of Verona ff̄ is the only abbreviation of 'fratres' in majuscule MSS. like Verona 53 Facundus Hermianus (fol. 103^{v} 'per *fratres* qui vicem meam exsecuti sunt'), Verona 42 Gregory's Pastoralis Cura, Verona 46 Gregory's Dialogues (frequently, e.g. fol. 13^{v} 'ad eundem locum *fratres* venerunt'), Rome, Vat. 1322 (with ff̄bus Dative), Verona 10 Augustine on the Psalms, Verona 60 Canons (frequently). In Pacifico's minuscule it appears sometimes, but the usual symbol is fr̄s (see 'Zentr. Bibl.' 27, 532). In the curious script of Carlsruhe, Reich. 57 'duo *fratres* reges' (fol. 11^{r}). Paris 653 Pelagius on the Pauline Epistles (North Italy, "8 cent.") has ff̄ (and fr̄s). Ff̄ is frequent for 'fratres' in early Bobbio MSS., such as Milan C 105 inf. Hegesippus (also for 'fratrum' on foll. 19^{r}, 41^{r}), C 77 sup., part ii Severianus' Sermons, C 98 inf. Maximus' Sermons. (Plate xix of 'Codici Bobbiesi' I shews this symbol in an uncial MS. from Bobbio library, Turin F VI 1). Also in Lucca 490 (of c. 800). On its use in Beneventan script see Loew 'Ben. Scr.' The uncial London Add. 5463 (written at S. Vincenzo al Volturno, 739–761) has ff̄ (with fr̄s).

(*g*) Spain. In Visigothic majuscule ff̄ is the only abbreviation of 'fratres,' e.g. in the Leon Palimpsest (p. 64), in the Regina Lex Reccesvindiana, Rome

Vat. Reg. 1024 (frequently), in the Barcelona Gregory's Homilies (frequently), if this MS. is properly called Spanish.

Of unknown provenance; the Bobbio Sacramentary, Paris 13246 (uncial), passim, e.g. fol. 4^r 'fuerunt inquid habut nos septem *fratres.*'

89. Of contractions derived from ff̄ 'fratres,' the following examples may serve:

ffƀ 'fratribus': London, Cotton Tib. A xiv Bede's History (Anglosaxon minuscule), e.g. fol. 99^r; Vienna 16 (Bobbio Irish minuscule, etc., of "c. 700"), frequently in the theological parts;

ff̄b' (or the like) 'fratribus': the Codex Amiatinus; London, Cotton Tib. A xiv, e.g. fol. 46^v; the Martyrology of St Willibrord (with and without abbreviation stroke); Milan, I 101 sup. Eucherius (Bobbio, uncial), fol. 21^r ff̄bus; Milan C 105 inf. Hegesippus (Bobbio, half-uncial and large minnscule), along with ffƀ and (frequently) ffƀs; Rome, Vat. 1322 Synodus Calchedonensium (Verona, half-uncial); Brussels 9850–2 Caesarius. In this last MS., written in uncial at Soissons between 695 and 711, we can see the process of turning the old suspension into a contraction. For a corrector (probably contemporary, since he uses uncial script) occasionally alters ff̄ 'fratres' to ffs̄ (e.g. foll. 72^r, 73^r).

ff̄s 'fratres': Paris 1853 Jerome on Pauline Epistles (provenance unknown, "8 cent."), fol. 222^v, 229^r; Würzburg th. F 17 Augustine on the Psalms (Ags. script of "8 cent."), frequently by one of the scribes; St Petersburg Q I 15, fol. 20^r; Verona 36, fol. 251^v;

ff̄m 'fratrum': London, Cotton Tib. A xiv (Ags. minuscule), fol. 89^r 'in cymiterio *fratrum* sepultum est' (elsewhere 'fratrem' in this MS.);

ffr̄m 'fratrum': the Martyrology of St Willibrord, fol. 3^v.

This last may point to a derivative suspension ff̄r which actually appears for 'fratres' in Munich 3514 Passionale ("8–9 cent."), p. 45, and for 'fratrum' in a title-heading in Munich 6330 Doctrinae Patrum ("8–9 cent."), fol. 36^v (but this MS. is full of capricious suspensions). Another derivative suspension is ff̄t 'fratri' in Paris 1853, fol. 249^r 'Timotheo *fratri.*' London Cotton Cal. A xv, foll. 1–117 ("France, of 743") has ff̄, ffr̄s, ff̄s (corrected to fr̄s) 'fratres.'

90. The only trace of a suspension f̄ is the contraction

fs̄ 'fratres' in the Moore Bede, frequently, e.g. fol. 45^r, fol. 81^r 'in eo *fratres* quinque' (but ff̄ on fol. 10^v); in St Gall 73 ("9 cent."); once in an early Anglosaxon Evangelistarium, Rome, Vat. Barb. 570 (half-uncial), fol. 25^r 'ecce mater mea et *fratres* mei.' For in Würzburg th. F 69 Pauline Epistles (in Ags. script of "8 cent.") the example on fol. 28^r fm̄ nm̄, corrected (by the scribe himself?) to fr̄m nr̄m, '*fratrem* nostrum,' is both isolated and doubtful.

We do indeed find f̄ k̄ 'fratres karissimi' in Cologne 212 Canons (Cologne, half-uncial), on fol. 56^v, and in Paris 12097 Canons (Corbie, half-uncial and uncial), along with f̄ km̄i, f̄ k̄i, etc., and in Paris 13246 the Bobbio Sacramentary (uncial) f̄ k̄ (along with ff̄ k̄ and ff̄ km̄i), and so on (in Munich 14470, on fol. 59^{v} fs̄ km̄i); but the continual repetition of the phrases 'fratres carissimi' and 'fratres dilectissimi' gave rise to all kinds of capricious suspensions (see above, s.v. 'carissimus'). I have therefore tried to select other contexts for examples of 'frater' abbreviation. Many scribes retain the ancient ff̄ 'fratres' only in these two formulas; many others write the word always in full, except in this pair only.

91. ff̄ 'frater,' etc. (and derived Contractions): Lucca 490 (written at Lucca, c. 800) ff̄ km̄e (=frater karissime), clearly by false analogy of ff̄ km̄i (=fratres karissimi); Carlsruhe, Reich. 221, foll. 54–102 (Reichenau, Insular half-uncial), fol. 92^{v} 'vester ff̄ km̄ (=frater karissimus) faciat'; Munich 6298 (Ags., of Corbinian's time?), fol. 101^{r} 'et iterum te km̄ae ff̄ (=karissime frater) ammoneo'; London, Reg. 1 B vii Gospels (Ags. half-uncial), fol. 131^{v} 'erat autem Andreas ff̄ Simonis Petri unus ex duobus'; London, Cotton Tib. A xiv Bede's History (Ags. minuscule) ffm̄ 'fratrem' (also 'fratrum') frequently, e.g. fol. 140^{v} 'habebat enim germanum *fratrem* cui nomen erat Tunna'; St Gall 913, on p. 176 'quattuor Iacobi, unus ff̄ Domini, alius ff̄ Iohannis; Cheltenham 17849, foll. 3–62 Concilia (between half-uncial and minuscule) ffm̄ 'fratrem' on fol. 20^{r}; Carlsruhe, Reich. 57 Isidore's Etymologies (in a unique type of North Italian script), fol. 63^{v} (=Etym. 18, 1, 4) '*frater* cum *fratre*' (but on fol. 11^{v} ff̄ 'fratres'). Ff̄ as a symbol for 'fratris' in the Martyrology of St Willibrord (of 700–710), e.g. fol. 3^{v} 'natalis Iacobi apostoli *fratris* Iohannis evangelistae,' fol. 32^{r}, in Brussels 9850–2 (of 695–711), fol. 67^{v} 'illius autem *fratris*,' and in Verona 90 (of "9 cent."), fol. 30^{r} 'non licet tibi uxorem habere *fratris*,' may be a mere error due to the late Latin spelling, *-es* for *-is*.

92. frās 'fratres': the Corpus Homilies (with ff̄ and fr̄s); Cambrai 619 (written at Cambrai between 763 and 790), fol. 42^{r} '*fratres* suos' (normally fr̄s); Laon 288 ("beg. of 9 cent.") fol. 74^{r} (with fr̄s and fr̄es); Paris 8921 Canons (Beauvais, in the Corbie ab-script), fol. 83^{v} 'ad *fratres* et coepiscopos nostros'; Paris 13354 Jerome (Corbie, "9 cent."), fol. 43^{r} 'obsecro vos *fratres*'; Épinal 6 (Moyenmoutier, "beg. of 9 cent.") fol. 136^{v}; Montpellier 55 Passiones Sanctorum (from the library of St Étienne Abbey, near Autun, "8–9 cent."), fol. 13^{r} 'duos *fratres* ditissimos' (usually fr̄s); Rome, Vat. Pal. 577 Canons (Mayence, "8 cent."), fol. 50^{v} '*fratres* et consacerdotes'; Paris 9525 Jerome on Pauline Epistles (Echternach, in Ags. minuscule of c. 800), fol. 142^{r} '*fratres* qui venerunt a Macedonia' (with fr̄s, the usual symbol, in the next line); Manchester 15 Cyprian (Murbach, "8 cent."), fol. 27^{v} 'Iuda, te laudabunt *fratres* tui'; Berlin, Phill. 1735 Breviarium Alarici (provenance unknown, "beg. of 9 cent."), fol. 133^{r} 'si sint *fratres* defuncti'; St Gall 907 Glossary (St Gall, time of Winithar), p. 65 'contribules *fratres* sive cives.' Of unknown provenance; Paris 1853 frequently; Paris 13026 (fol. 111^{v}).

93. This is clearly a contraction formed from a suspension frā. This suspension is actually found, but chiefly (*a*) in liturgical books, e.g. the Autun Sacramentary (Autun, after 680) frā km̄i (along with ff̄ km̄i) 'fratres carissimi,' (*b*) in hand-copies of Irish Gospels, such as the Boniface Gospels, e.g. (Marc. 12, 19) 'ut si cuius frat̄ mortus fuerit...acipiat frā eius uxorem ipsius...septem ergo fr̄ erant,' etc., and the Book of Mulling, fol. 75^r 'aut frā aut sorores.' In both these classes of MSS. capricious suspensions are frequent, as also in Milan C 301 inf., fol. 86^r Commentary on Psalms (Bobbio, Irish script of "8 cent.") 'factus sum frā (=fratribus).' Also Cassel theol. F 22 Jerome on Minor Prophets (Fulda, Ags. script of "8–9 cent."), fol. 11^v 'supplantavit frā suum'; Lucca 490 (of c. 800) fol. 24^v 'Iacobus *frater* Domini'; Milan M 67 sup. Homily Fragments (Bobbio, Irish minuscule) frā 'fratres' (Voc.). So that frā in all these examples may be a mere capricious suspension used by the scribe at the moment and not really current in his scriptorium.

So may frat̄ in Milan F 60 sup. Patrum Sententiae (Bobbio, Irish script of "8 cent."), on fol. 44^v for the Voc. Plur. (also frā on fol. 28^v and ff̄ on fol. 56^r), in Brussels 10127–41 Canons (Ghent, "8 cent."), fol. 75^v '*fratres* karissimi,' and in Boulogne 64 (St Bertin, Ags. script of "8 cent."), fol. 16^v 'rogo autem vos *fratres*' (but ff̄ on fol. 11^v); although the fratm̄ 'fratrem' in Montpellier 55 ("8–9 cent."), fol. 163^v 'invenies *fratrem* tuum,' seems like a contraction derived from such a suspension. (Cf. fratr̄s 'fratres' in a Corbie MS., St Petersburg Q I 20, fol. 12^r; in the St Germain lease-book, Paris 12832, fol. 83^v.)

So may fr̄ in Cassel theol. F 22 Jerome on Minor Prophets (Fulda, Ags. minuscule of "8–9 cent."), fol. 25^r 'anathema esse pro *fratribus* meis'; Berlin, Phill. 1662 Augustine on St John's Gospel (Ags. minuscule of "8–9 cent."), fol. 11^r 'itaque, *fratres* mei, hoc insinuaverim cordibus vestris.'

A "7th cent." uncial MS. of St Bertin, Paris 9561 Gregory's Past. Cura, has (fol. 17^v) frā and frat̄ 'fratris' and (fol. 66^r) frat̄ 'fratres.' The Merovingian part of Paris 12598 (Corbie) has (fol. 52^v) ffrā 'fratres' (corrected to ffrās).

94. fr̄ 'frater': universal in Irish script and as early as the time of St Moling (see 'Ir. Min.'); also in Anglosaxon, e.g. the Corpus Glossary, the Corpus Sedulius, London Cotton Tib. C ii, the Moore Bede, the MSS. of Fulda, Freising, Würzburg, etc. (see 'Zentr. Bibl.' of this year); also in the Continental script, not only of these centres, but of others: of Murbach, e.g., Gotha I 85, Geneva 21, Colmar 39; Berlin, Phill. 1825 (Angers?); in Verona minuscule (see 'Zentr. Bibl.' 27, 532); in Bobbio minuscule (see 'Zentr. Bibl.' 26, 299); in Beneventan minuscule (see Loew 'Benev. Script.' s. v.); Rome, Vat. 5007 Gesta Episcoporum Neapol. (written at Naples, uncial); Lucca 490 (even in '*frater*nitas' fol. 240^v). In Visigothic minuscule I have found it in Escurial R III 25, foll. 1–166 Basilius, and in some MSS. later than our period, e.g. Manchester 93. While it must be remembered that the Singular of this word is not so common as the Plural, still we may say that the majority of MSS. not in Insular script seem to prefer to write the word in full or content themselves with using the 'er' symbol merely (frat̄).

Of contractions derived from the suspension fr̄ (if it really is a suspension), one is so universal that examples are needless, I mean fr̄s 'fratres.' In majuscule MSS. of Spain, Verona, etc., only ff̄ is used, but in their minuscule MSS. fr̄s is the current symbol, as it is in MSS. of all the European centres. For Irish script we have an early example in the half-uncial Bangor Antiphonary, Milan C 5 inf. (written at Bangor or Benchor in North Ireland between 680 and 691); for St Gall a charter of 761. But it is worth while to give some details regarding the use of (1) frēs 'fratres,' (2) fr̄s 'fratris,' (3) frēm 'fratrem,' (4) frm̄ 'fratrum,' since the normal symbols are rather fr̄s 'fratres,' frīs 'fratris,' fr̄m 'fratrem,' fr̄um 'fratrum.' These and the other oblique cases are expressed by contractions derived from fr̄, such as fr̄e 'fratre,' fr̄i 'fratri,' frībus 'fratribus,' in all parts of civilized Europe. These contractions are most found in (1) Insular script, (2) Continental centres under Insular influence (see 'Zentr. Bibl.' of this year), (3) Italy, (4) Spain. But, although a large number of calligraphists restrict themselves to fr̄s 'fratres,' it is likely that the other contractions also were known to them.

95. frēs 'fratres': Book of Armagh (along with fr̄s); Berne 671 (Cornwall), fol. 64r; in MSS. of Freising, etc., e.g. Munich 6244, fol. 25v (usually fr̄s), Munich 6220 (common, with fr̄s), Munich 6292 (written between 854 and 875). And in many other MSS., e.g. Laon 288 ("beg. of 9 cent.") fol. 43v (usually fr̄s).

fr̄s 'fratris': London Add. 31031 (Ottobeuren, in the Laon az-script), more than once; Munich 6239 (Freising), fol 74r 'pecora Laban *fratris* matris suae' (corrected to fr̄is); Munich 6244 (Freising), fol. 70r (corrected to fr̄is); Cambrai 619 (end of 8th cent.), fol. 62r 'mercidem *fratris* tui'; Paris 8921 (Beauvais, in the Corbie ab-script), fol. 38r (corrected to fr̄is); in MSS. of Corbie, such as the Maurdramnus Bible (Amiens 6), fol. 32r (corrected to fr̄is), fol. 207r 'si videris animal *fratris* tui errantem,' Amiens 220, fol. 65r; in Paris 12168 (in the Laon az-script), fol. 126r 'quisquam sibi uxorem copularet *fratris*'; in a St Amand MS., Paris 2109 ('Lotharius scriptor'), fol. 124r (corrected to fr̄is); St Gall 731 (Besançon?, 793 A.D.), frequently; Autun 21, fol. 55v 'in domo ergo *fratris* primogeniti convivantur'; Montpellier, Bibl. Ville 3; Paris 9530 (Echternach), fol. 14r (corrected to fr̄is); in Murbach MSS., such as Gotha I 85, frequently, Colmar 39, fol. 26r (corrected to fr̄is);

in Stuttgart H.B. vi 113 Canons (probably from Constance Cathedral library), fol. 84^{r} '*fratris* et coepiscopi nostri Iohannis Ravennatis'; Ivrea 42 Concilia (written at Ivrea in 813) 'siquis *fratris* germanam, siquis germanam uxoris'; Paris 7530 (Beneventan script) fol. 279^{r} 'natalis Iacobi *fratris* Iohannis' (also fr̄is).

frēm 'fratrem': in the Hamilton Gospels; Vienna 430* Annales Laurissenses (written at Fulda in 816) (with fr̄m 'fratrum'); Namur 11 (St Hubert, Ardennes, "9 cent."), along with fr̄m (and for 'fratrum' both fr̄um and fr̄m); MSS. of Freising, etc., whether in Ags. script, e.g. Munich 6298, foll. 52^{r}, 80^{r}, Munich 6433, normally (on fol. 4^{v} fr̄m is corrected to fr̄em), or in Continental, e.g. Munich 6220, foll. 72^{v}, 89^{r}, Munich 6244, fol. 60^{r} (but fr̄m on fol. 72^{r}); similarly in MSS. of Lorsch; in Metz 76 (Ags. minuscule); in Paris 13159 (c. 800), fol. 38^{r}; in Berlin, Phill. 1825 (Angers or Verona); in the Kisyla group, e.g. Munich 4547, fol. 177^{v}, Munich 4554, fol. 135^{r} (but fr̄m Munich 4564, fol. 65^{r}); in Murbach MSS., such as Gotha i 85, on fol. 81^{r}, Gotha i 101, e.g. foll. 18^{v}, 45^{v}; in Milan B 31 sup. (Bobbio), fol. 115^{v}; in Veronese minuscule occasionally (see 'Zentr. Bibl.' 27, 532); in Lucca 490 (e.g. fol. 255^{v}); in Beneventan minuscule (see 'Benev. Script.'); in Visigothic minuscule occasionally, e.g. Escurial R iii 25, foll. 1–166 Basilius. In a Visigothic MS., possibly later than our period, Escurial a i 13, foll. 1–187 Regulae Monasticae, frēm seems reserved for 'fratrem,' fr̄m for 'fratrum.'

fr̄m 'fratrum': Cambridge, Corp. Coll. 183 Bede's Life of St Cuthbert (Ags. minuscule) 'omnis *fratrum* coetus'; Berlin, Phill. 1662 Augustine on St John's Gospels (Ags. script of "8–9 cent."), frequently; in Fulda MSS., whether in Ags. script, e.g. Würzburg th. Q 22 (written by Bruun), foll. 23^{r}, 28^{r}, Vienna 430*, or in Continental, e.g. Bâle F iii 15^{g}, fol. 12^{r}; in MSS. of Freising, etc., whether in Ags. script, e.g. Munich 6298, fol. 52^{r} 'odium *fratrum* caritatis lacrimis abluebat,' Munich 6297, fol. 130^{r} 'numerus conservorum et *fratrum* eorum,' or in Continental, e.g. Munich 6239, fol. 73^{v} 'et timorem *fratrum* et captivitatem terrae,' Munich 14470 (Ratisbon), fol. 121^{r} 'exemplum septem *fratrum*'; Rome, Vat. Pal. 577 (Mayence), foll. 17^{r}, 60^{v} (Ags. script); Rome, Vat. Pal. 237 (Mayence?), fol. 21^{r} '*fratrum* suorum'; London, Harl. 3063 (in the Corbie ab-type), fol. 99^{v} 'plures *fratrum* in Domino confidentes'; the Corbie Sacramentary, Paris 12050 (853 A.D.), fol. 104^{v} 'oratio in adventu *fratrum* supervenientium'; Liège 306 (St Trond, of 834); St Petersburg Q i 41 Sacramentarium S. Benedicti Patriciaci (836 A.D.), fol. 142^{r} 'oratio in adventu *fratrum* supervenientium'; in Murbach MSS., such as Gotha i 85, frequently, Gotha i 101, e.g. fol. 1^{r} '*fratrum* imperium'; in Swiss MSS., such as Carlsruhe, Reich. 191 (Reichenau, "8–9 cent."), fol. 21^{v} '*fratrum* tuorum,' and St Gall 73 (written at St Gall, "9 cent."; also 'fratrem'); in the Kisyla group, e.g. Munich 4549 frequently; Milan B 31 sup. (Bobbio), fol. 159^{v} 'ianitrices duorum *fratrum* uxores'; Verona 88, foll. 47^{r}, 60^{r}; Lucca 490, fol. 257^{v}; Paris 7530 (Monte Cassino), fol. 232^{r} 'in *fratrum* congressione'; in Visigothic minuscule, such as Escurial R iii 25, foll. 1–166 Basilius, fol. 136^{v} 'neque intra *fratrum* diversoria.'

In Dat., Abl. Plur. fr̄ibus is usual, the 'us' being often expressed by the Syllable symbol.

But we find also frƀ; (with the semi-colon 'us' symbol or the like) in Reichenau fragments of an Irish Sacramentary at Carlsruhe (cf. 'Journ. Theol.' 5, 50); in Munich 6330 (Freising), foll. 33^r, 38^v (with fratƀ; on fol. 39^r); and frƀ in Vienna 16 (along with ffƀ).

96. frt̄ 'frater': Épinal 6 (Moyenmoutier, "beg. of 9 cent."; with nr̄t 'noster'); Paris 11710 Canons (written in 805); Paris 10588 Canons ("8 cent.") fol. 67^v frt̄ km̄e 'frater karissime'; Orléans 79 Pauline Epistles (Flavigny, "9 cent."; with nr̄t 'noster'), p. 39 'non est enim servituti subiectus *frater*,' p. 135; Cologne 43 Jerome on Old Testament (Cologne, between half-uncial and minuscule), foll. 66^r 'dicit ei Azarias: *frater* peto'; Bale F III 15 (Fulda, "end of 8 cent."), fol. 106^r; Gotha I 101 Eutropius (Murbach, "9 cent."), fol. 18^r 'tertius *frater* Hannibalis'; Colmar 39 (Murbach, "8 cent."), fol. 26^v '*frater* suus Iacob suscipit uxorem eius,' fol. 42^r; Paris 10588 Canons (provenance unknown, "8 cent."), fol. 67^v '*frater* karissime'; Rome, Vat. Barb. 679 Cresconii Canones (Farfa), frequently for 'frater' and 'fratres,' also fr̄tis 'fratris' on fol. 100^v (also nr̄t 'noster'); Verona 43 ("9 cent.") fol. 13^v 'huius scilicet uxorem superstis *frater* sortiri praecipitur'; Paris 11710 Canones (of the year 805, provenance unknown), fol. 62^r '*frater* et coepiscopus noster'; Brussels 8302–5 Service Book (provenance unknown), fol. 71^r; Rome, Bibl. Vitt. Eman., Sess. 96 'post apostolos *fratres* Domini.' Since some of these MSS. which offer frt̄ 'frater' offer also nrt̄ 'noster,' it is possible that frt̄ is not a syllabic suspension 'fr(a)-t(er).' The same doubt attaches to the explanation of the next two symbols, which have the appearance of contractions formed from frt̄ and fr̄. They are Visigothic symbols:

fr̄tr 'frater' (and derivative Contractions): the Codex Toletanus of Isidore's Etymologies has fr̄tr 'frater,' fr̄trs 'fratres,' fr̄tribus 'fratribus,' etc.

fr̄r 'frater': the Codex Toletanus of the Bible (Madrid, Tol. 2, 1) has fr̄r 'frater' with fr̄is 'fratris,' fr̄s 'fratres,' etc.; Madrid, Bibl. Acad. Hist. 60 has fr̄r 'frater,' fr̄m 'fratrem,' fr̄s 'fratres,' etc.; Escurial a I 13 Regulae Monasticae (of 812 or 912) has fr̄r 'frater,' fr̄em 'fratrem,' fr̄s 'fratres,' fr̄m 'fratrum,' fr̄ibus 'fratribus,' etc.; Madrid Tol. 10, 25 Vitae Patrum (of 902) has fr̄r 'frater,' fr̄is 'fratris,' fr̄s 'fratres,' fr̄m 'fratrum,' etc.; Madrid, Bibl. Acad. Hist. 24 Cassiani Collationes (of the year 917) has fr̄r 'frater,' fr̄s 'fratres,' etc.

A MS. of unknown provenance, but with the Spanish symbol aūm 'autem,' Paris 11710 Canons (written in 805) has fr̄r and fr̄t 'frater,' fr̄i 'fratri,' fr̄m 'fratrem,' fr̄s 'fratres,' etc., also the suspension (capricious?) frat̄ 'fratrem,' e.g. fol. 66^r.

I did not find the Nom. Sing. in Paris 4667 Lex Visigothorum (Visigothic minuscule of 828) but only fr̄is 'fratris,' fr̄m 'fratrem' (fol. 67^r) and 'fratrum' (fol. 72^r), fr̄s 'fratres'; in Paris 8093, foll. 1–38 Anthologia (Lyons, in Visigothic script) fr̄is 'fratris'; in Paris 12254 Gregory's Homilies fr̄s 'fratres,' fr̄is 'fratris'; in London Add. 30852 fr̄s 'fratres,' fr̄ibus 'fratribus.'

97. The results of all these details may now be summed up. The earliest abbreviation of 'fratres' is the doubled initial-letter suspension (ff̄), which however seems not to have been used in Ireland. It was succeeded everywhere by fr̄s and in many MSS. survives only in the formulas 'fratres carissimi,' 'fratres dilectissimi.' For 'frater' the symbol was fr̄ in Insular script, in Continental script under Insular influence, in Italy, in Spain; although in Spain fr̄ had two rivals, frt̄r (sometimes) and fr̄r. Other scribes of France, Germany, Switzerland, etc., abbreviate the word with the help merely of the 'er'-symbol (frat̄). For the oblique cases the symbols fr̄is (sometimes fr̄s) 'fratris,' fr̄i 'fratri,' fr̄m (sometimes fr̄em) 'fratrem,' fr̄e 'fratre,' fr̄um (sometimes fr̄m) 'fratrum,' fr̄ibus 'fratribus' were used wherever fr̄ 'frater' was used.

98. The word pater is represented by an initial-letter suspension in the legal phrase on Roman inscriptions, etc., P. F. 'pater familias'; and a faint trace of this survives in the contraction p̄is 'patris' in a Bobbio uncial MS., Milan I 101 sup., on fol. 10^{r} (see 'Journ. Theol.' 8, 539, and cf. Traube 'Nom. Sac.' p. 261). In Greek πρ is one of the current 'nomina sacra' symbols, but not in Latin (cf. Traube 'Nomina Sacra,' pp. 131–2). In Latin this contraction is confined to Insular, or perhaps rather Irish and Welsh-Cornish, scribes and is not frequently found: e.g. the Boniface Gospels, the St Gall Priscian, Berne 671 (on fol. 62^{r}). It is accompanied in these two scripts by symbols for the oblique cases which look as if they were modelled on the pattern of the 'frater' symbols: pr̄is 'patris,' pr̄i 'patri,' pr̄m (and pr̄em) 'patrem,' pr̄e 'patre,' pr̄s (and pr̄es) 'patres,' etc. (for details see 'Ir. Min.' and 'Wel. Scr.'). The only example of a MS. in (apparently) Anglosaxon script with these symbols seems to be St Petersburg F I 3 Philippus on Job (Corbie, "7–8 cent."), with pr̄ 'pater,' pr̄s 'patris,' pr̄i 'patri,' pr̄m 'patrem,' pr̄s and pr̄es 'patres.' In a title-heading in Cologne 106 Alcuin (Continental script), on fol. 65^{r}, pr̄i is a corrector's addition.

But in a majuscule Verona MS. of Augustine on the Psalms, Verona 10, we find on fol. 138^{r} in dm̄ pm̄ omp̄m 'in Deum Patrem Omnipotentem' and on fol. 138^{v} ds̄ omp̄s et pr̄ 'Deus Omnipotens et Pater'; although in the Veronese half-uncial of Rome, Vat. 1322 the 'er'-symbol is employed, where the word is not written in full (in the frequently recurring formula 'pater amantissime').

The pā 'pater' (and 'patris') of the Autun Sacramentary (fol. 249^{r}), the Stowe Missal, and other liturgical MSS. may be a mere capricious suspension. The last MS. offers also pat̄m 'patrem.'

99. The word mater is rarely abbreviated in our period and only in Irish (and Welsh ?) script. The Carlsruhe Priscian ("beg. of 9 cent.") has mr̄ 'mater,' mr̄is 'matris,' mr̄es 'matres'; the Carlsruhe Bede (836–848) has mr̄ 'mater,' fol. 31^{r} 'Aegyptus *mater* artium'; the Leyden Priscian (838 A.D.) has mr̄s 'matres'; the Book of Armagh, mr̄m 'matrem'; and, much earlier, the Book of Mulling [St John] has on fol. 86^{r} mr̄m 'matrem.' But the abbreviation of the word is frequent in subsequent Irish and Welsh script: e.g. in the Macdurnan Gospels (Armagh, c. 900) mr̄ 'mater,' mr̄em 'matrem,' etc. (see 'Ir. Min.' and 'Wel. Scr.' for details).

These symbols too seem to be coined on the type of the 'frater' (perhaps directly of the 'pater') symbols. The mat̄ 'matre' of St Gall 731 Lex Salica (Besançon?, 794 A.D.), p. 38 'de diversis patribus et una *matre*' is one of the many capricious suspensions in this MS.

All three words, *frater, pater, mater* are by most scribes written in full or shortened by the use merely of the 'er'-symbol (frat̄) (pat̄) (mat̄).

fuerit (see the Syllable-symbol 'er').

fundus (see chap. III).

100. **gens.** Mediaeval lists of ancient Notae, not quite trustworthy witnesses, offer gn̄ 'gens,' ḡt and gn̄t 'gentes.' We find gen̄ 'gentes' used throughout the Anglosaxon script of Paris 9527 (Echternach, "mid. of 8 cent."), as well as in Irish MSS. of the Gospels (where it is more like a mere occasional capricious suspension). Whether the ḡs 'gentis' on fol. 113^{r} of Oxford theol. d 3 and the gtm̄ 'gentem' on another page of the same MS. were actually symbols current at any scriptorium may be doubted.

101. **genus.** The same lists offer gn̄ and ḡs as ancient Notae of 'genus.' As a technical term in MSS. of Grammars this word is, of course, subject to all kinds of capricious curtailments which have no claim to be called 'notae communes.' The codex Toletanus of Isidore's Etymologies (Madrid Tol. 15, 8 of "end of 8 cent.") has gn̄us 'genus' (fol. 104^{v}), gn̄rs and gn̄ris 'generis,' gn̄re 'genere,' gn̄ra 'genera,' etc. (see also the Syllable-symbol 'en').

102. **gloria** and **gratia.** These two words may be taken together, for where we find abbreviation of the one we generally find it of both. The symbols gl̄a (or glā) 'gloria,' grā 'gratia' are familiar to the minuscule scribes of Italy and Spain, along with the oblique case symbols glāe 'gloriae,' glām 'gloriam,' etc., grāe 'gratiae,' grām 'gratiam,' etc. Both are contractions, although the ancient Nota grā was a suspension 'gra(tia)' (cf. Traube 'Nom. Sac.' p. 257). It was from their Italian neighbours that the Irish scribes of Bobbio learned them; for in all Irish script of our period they appear only and occasionally in MSS. written at Bobbio, such as Turin F IV 1 frag. 6 (with grā), Milan F 60 sup. (fol. 67^{v} glā), and in a MS. rather later than our period, written somewhere in North Italy, the Berne Virgil (with gr̄ae 'gratiae,' grm̄ 'gratiam'). This last MS. is connected with Sedulius' circle; and we find glā on p. 33 of an earlier MS. connected with Sedulius, the St Gall Gospels. Irish scribes do not curtail the words otherwise than by using the 'ra' symbol (see below, s.v.); and in that early legal MS., Rome, Vat. Reg. 886, the word appears in the marginalia, where the ancient notae are used, as gͣtia.

It was from Spain that they passed into the French script of Aquitaine, etc. Thus glā appears (often along with other Spanish symptoms) in such MSS. as Paris 1012 Gregorii Opuscula (Limoges, "8–9 cent."), frequently, Paris 11710 Canons (of the year 805, with aūm 'autem,' fr̄r 'frater'), fol. 10^{r}. Also a Lyons MS. of Florus' commentary on the Pauline Epistles, perhaps Florus' autograph copy; although both 'gloria' and 'gratia' are written in full in other Lyons MSS., such as Lyons 524 (608) (with grām 'gratiam' however in a possibly contemporary addition on fol. 160^{v}), Lyons 526 (610). A MS. from Freising Library, Munich 6228 Jerome de nom. Hebr. ("8 cent."), has glā frequently (never gr̄a) and many other Spanish peculiarities too (e.g. ns̄r 'noster'). Similarly a MS. from Lorsch Library, Vat. Pal. 172 Jerome on Isaiah

("9 cent."), gꝉa often (also nsm̄ 'nostrum'). Einsiedeln 18 Commentarius in Psalmos (provenance unknown, "8–9 cent.") has grā (on p. 158) and in some minutiae elsewhere reminds us of Spain; e.g. the word 'longum' is once written exactly as a Spanish scribe would write it, with uncial *g* and with a suprascript stroke (with dot) instead of *n*. The provenance of Oxford lat. theol. d 3 Commentary on Pentateuch ("end of 8 cent.") is a puzzle. This MS., written in a peculiar type of Continental minuscule, has glā (fol. 111r), grā, along with Spanish aūm 'autem,' Italian mīa 'misericordia' and the Insular 'eius' symbol! Another MS. at Oxford of unknown provenance, Bodl. 849 (written in 818), has (often on the same page) gꝉra as well as gꝉa. Paris 11631 ("beg. of 9 cent."), with gꝉa 'gloria,' may come from St Maurice. Paris 9575 (Poitiers, of 811), with glā, grā, has some Spanish symptoms.

103. Still we cannot assert that the occurrence of one or both of these symbols in a MS. of our period is infallible proof of Spanish or Italian source. Isolated occurrences may indeed be reasonably supposed to have been transferred by the scribe from a Spanish or Italian original. Yet there is evidence that these symbols were becoming known in some other parts of the Continent in our period. And at the close of our period they were beginning to invade most parts. The Rheims scribes whom Johannes Scottus employed about that time know glā 'gloria' (Rheims 875, Bamberg H. J. IV 5 and 6). A Cologne MS. of Abp Guntar's time (850–863), Cologne 39, has gꝉa 'gloria,' according to Chroust II vii, pl. 3. A MS. of Hrabanus Maurus in Paralipomena written at Freising between 854 and 875, Munich 6262, uses grā throughout and glā on fol. 119r, while an earlier product of the Freising scriptorium, Munich 6273 (written between 812 and 834) does not recognize these symbols. Their presence in most MSS., apart from Italian and Spanish, is usually evidence of a date not earlier than the middle of the ninth century (the Missale Rothomagense, St Petersburg O I 6, is wrongly ascribed to "835–841"). But not in all. Brussels 8216–8 (written 'in Hunia ad exercitum' and finished at St Florian in the year 819) has glā 'gloria,' glām and glm̄ (foll. 223r, 272v) 'gloriam,' grā 'gratia,' both symbols frequently used. The Ratisbon Traditio fragment (of 822–848) in the Munich Archives has gꝉa (see Chroust I i, pl. 2), and the Ratisbon MSS., Munich 14437 (of 823) and 14468 (of 821; also grā). Since another Ratisbon MS. of "8 and 9 cent.," Munich 14470 has glā once in the earlier, as well as frequently in the later portion, we may infer that these symbols in their diffusion from Italy reached the Ratisbon scriptorium earlier than elsewhere. To the Corbie ab-script, which flourished at the end of the 8th and the beginning of the 9th century, these symbols are strange, but they appear in two specimens; Paris 13440 Excerpta ex Patribus, with glā throughout, London, Harl. 3063 Theodore of Mopsuestia on the Pauline Epistles (Cues library), with glā (frequently), grā. It will be useful to collect all the examples I have noted of the occurrence of these symbols in MSS. (1) certainly not Italian nor Spanish, (2) of unknown provenance. It is strange to find them used by an illiterate Freising scribe, Peregrinus (c. 780), in the Ags. script of Munich 6237; but since he does not employ them in his other MS., Munich 6297, they may come from the original.

Paris 12281 (Brittany, "beg. 9 cent."), with glā; Munich 28118 (Trèves or Aniane, end of 8 cent.), with glā frequently; Namur 11 (St Hubert, Ardennes, "9 cent."), with gl̄a, grā; Brussels 8302–5 (provenance unknown, "9 cent."), with glā, gr̄a; London, Add. 18332 Theologica Varia (Carinthia, "9 cent."), with glā, grā; St Gall 272 Alcuin ("9 cent."), gl̄a (according to Steffens); Einsiedeln 27 Ascetica ("8 and 8–9 cent."), with glā both in the earlier and in the later part; Paris 9380 Bible (Orléans, of 788–821) fol. 329v glā; Orléans 146 Prosper (Fleury, "8–9 cent."), with glā; Montpellier 141, foll. 1–80, 95–135 Alcuin (provenance unknown, "beg. of 9 cent."), with grā; Paris 13029 Smaragdi Grammatica (Corbie library, with Cornish or Breton glosses, "9 cent."), fol. 46r glā; Amiens 87 (probably written at Corbie, "9 cent."), with glā; Cambrai 282 Augustine de Trinitate ("8 cent."), with glā; Cologne 106 Alcuin (said to be the MS. sent by Alcuin from Tours to Bp Arno), fol. 1r (in the Continental script portion) glā; Leyden, Voss. 106, fol. 1 Canons fragment, with glā; Paris 8093, foll. 84–95 Proverbia Catonis (Lyons, "9 cent."), with glīa (*sic*); London Add. 11880 (Bavaria?, "9 cent."), with glā, grā frequently; Paris 2853 Agobard of Lyons, with glā, grā; Paris 18282 (unknown provenance), with grā.

104. The two words occur so frequently in these religious writings which form the great majority of mediaeval MSS. that we cannot ascribe to mere accident the absence of the contractions from all Insular script, from the Continental script of St Bertin, Echternach, Cologne, Corbie, Mayence, Fulda, Lorsch, Würzburg, Freising, Murbach, St Gall, in fact of almost every centre of which an adequate number of specimens are preserved (also the Kisyla group). And after our period they appear in these centres, e.g.: Rome, Vat. Pal. 583 Capitularia (Mayence, "9–10 cent."), with glā, gr̄a; the Heidelberg Plautus (Freising, "end of 10 cent."), with glā, gr̄a; St Omer 72 Ambrose (St Bertin, "9–10 cent."), with gr̄a; Paris 12052 Sacramentary (written at Corbie 972–986), with glā, gr̄a; Trèves, Stadtbibl. 169 Juvencus ("10 cent."), with glā, gr̄a; Bâle F v 33 Sedulius (Fulda, "beg. of 10 cent."), with glā, gr̄a; even in Insular script, e.g. Boulogne 90 Amalarius (Ags. script of "10 cent."), with glā, gr̄a; Rome, Vat. Pal. 830 Marianus Scottus (a contemporary MS.), with glā.

Undoubtedly the presence of glā, gr̄a in an eighth or early ninth century MS. affords fair presumption of Italian or Spanish origin or influence. Contrast with the paucity of examples from other centres these few details regarding the practice of Italian and Spanish minuscule:

(Italian.) Glā, gr̄a are a constant feature of Beneventan script from the earliest period, e.g. Paris 7530 (written at Monte Cassino at the end of the 8th century), Naples VI B 12 (for details see Loew 'Benev. Script.' s. v.). Even in uncial script, we find them in Rome, Vat. 5007 Gesta Episcoporum Neapolit. (written at Naples), with glā, gr̄a and even glāntes 'gloriantes.' They do not appear in the majuscule script of Verona, but are almost as frequent in Veronese minuscule of the ninth century and later as in Beneventan. (For details see 'Zentr. Bibl.' 27, 532). They appear also in other North Italian centres, such as Novara, e.g. Novara 84 Canons ("mid. of 8 cent."): Vercelli, e.g. Vercelli 202 Isidore's Etymologies ("8–9 cent."), fol. 72^r gr̄a, Vercelli 104 Augustine de Trin. ("9 cent."), with glā; Bobbio, e.g. Milan B 31 sup. Isidore's Differentia (beg. of 9 cent.), with glā, gr̄a; Nonantola, e.g. Rome Vitt. Eman. 2095 (=Sess. 38; of 825–837), with gla, gr̄a. Also in other Italian MSS. whose exact provenance is unknown, e.g. St Gall 227 (Verona ?), Paris 653 (North Italy, "8 cent."), with glā frequently, but with 'gratia' written in full; Cheltenham 12261 Augustine and Commodian ("8 cent."), with glā, gr̄a; Rome, Vitt. Eman., Sess. 40 ("9 cent."), with gr̄a; Paris 2341 (of 843), with glā, grā; Cheltenham 8400 ("8 cent."), with glā.

(Spanish.) Escurial R II 18 Isidore's Natura Rerum, in the minuscule part (before 778), with glā; Madrid, Tol. 2. 1 Bible ("end of 8 cent."), with glā, gr̄a; Madrid, Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), with glā; Madrid, Acad. Hist. 20 Bible ("9 cent."), with glā (but 'gratia' written in full); Paris 4667 Lex Visigothorum (of the year 828), with glā; Madrid, Acad.

Hist. 44, foll. 16–253 Gregorii Sententiae ("9 cent."), with glā; Paris 8093, foll. 1–38 Anthology ("9 cent."), with glā; Albi 29 Synonyma Ciceronis ("9 cent."), with glā; Escurial a I 13, foll. 1–187 (written in 812 or 912) with glā, gr̄a and even glāri 'gloriari.' The extension of the 'gloria' symbol to derivative words is a feature of Visigothic minuscule subsequent to our period, but until Spanish MSS. have been satisfactorily dated, it is impossible to say whether and how far it appears before 850. Thus Escurial & I 14 Isidore's Etymologies ("9 cent.") has, beside glā, also glōsus and glētur; Madrid, Acad. Hist. 60 Theologica Varia ("9 cent.") has glōsus; London, Add. 30852 Orationale ("end 9 cent.") has, beside glā, also glōsus and glīfico.

105. Instead of the normal glā we find glōa in an early specimen of Beneventan script, the Bamberg Cassiodorus (fol. 89^{r} ipsi quoque resurrectione Christi vel *gloria* (*corr.* -am) mundo adnuntiaverunt) and in Munich Univ. 4^{to}. 3 (unknown provenance, "8–9 cent.") fol. 29^{r} 'cui *gloria* in saecula.'

Finally may be mentioned some apparently capricious suspensions (unless glō is an early symbol from which the contraction glōa arose): Florence, S. Marc. 611 Origen's Homilies (in Ags. minuscule of "8–9 cent."), with 'cui est glō (=gloria)' in the recurring formula at the close of prayers; Verona 91 Sacramentary ("9 cent."), with grat̄ (along with grā) 'gratia'; Bâle, F III 15 Isidore's Etymologies, fol. 73^{v} (=Etym. 7, 2, 49) dn̄m glō 'Dominum gloriae.' In a Fulda MS. in Insular script, Bâle F III 15^{d} Isidorus Junior (i.e. Julianus Toletanus?), on fol. 6^{r} grā 'gratiam' (in the citation of a Biblical passage) looks like an inaccurate transference of an unfamiliar symbol from a Spanish original; Berlin Ham. 253 (Stavelot, "9 cent."), gl̄a in an Index (fol. 3^{v}), but in the text the word is always written in full.

In the formulas 'rex gloriosissimus,' and the like, all manner of capricious curtailments of the Superlative are found (cf. § 84, end).

Graecus, -ce (see the Syllable-symbol 're'; also chap. III).
Gregorius (see chap. III).
grex (see the Syllable-symbol 're').

106. habeo, etc. Mediaeval lists of ancient Notae shew an initial suspension (*h* with some kind of abbreviation-stroke) for various parts of the verb. Insular scribes use a contraction derived from this: ht̄ 'habet' (also hēt as early as the Naples Charisius), hn̄t 'habent' (also hēnt), hm̄s 'habemus,' hn̄s 'habens,' hr̄e 'habere,' hn̄r 'habentur,' etc. St Boniface's pocket-copy of the Gospels adds hāt 'habeat' (fol. 5^{v}), which is a rarer symbol (e.g. in the Carlsruhe Bede and Priscian); the Book of Armagh adds hn̄es 'habentes,' hn̄em and hn̄m 'habentem,' etc., which would be liable to be wrongly transcribed 'homines,' 'hominem.' The rest are of common occurrence with Irish, Welsh (with Cornish) and Breton scribes (for examples, see 'Ir. Min.,' 'Wel. Scr.,' 'Zentr. Bibl.' 29, 267). But of Ags. script of our period only a Northumbrian MS., with Irish as well as Northumbrian glosses, Vat. Pal. 68 ("8 cent.") seems to recognize them (ht̄ 'habet,' hn̄t 'habent,' hn̄s 'habens'). Their rare appearance in Continental script (apart from Breton, where they are common) may be ascribed to Irish influence in Cologne 83^{II}, foll. 110–125 (written by an Irish monk of Hildebald's time); Cologne 210 Canones Hibernenses ("8 cent.") fol. 23^{r} 'sicut sacerdus *habet*'; St Gall 249 ("9 cent."); Nancy 317 (Bobbio), ħant 'habent,' hēt 'habet'; but apparently to Anglosaxon in the Corbie ab-script (see 'Rev. Bibl.' of 1912), e.g. Düsseldorf B 3 (fol. 110^{r}) hēt 'habet'; Bâle F III 15 (Fulda, "8–9 cent."), 'habet,' 'habent': Vat. Pal. 1447 (Mayence, of 813), 'habet,' 'habent'; Brussels 8216–8 (St Florian, of 819), 'habent' frequently; Munich 14437 (by Ratisbon scribes, of 823) fol. 20^{v} 'habent.' An old type of abbreviation, the syllabic suspension hƀ, occurs in an 8th century Murbach MS., Oxford Jun. 25 (for 'habet'); in a slightly later Fulda MS., Bâle F III 15 (for 'habet' and, on fol. 175^{r} = Isid. Etym. 15, 15, 2, for 'habens'; also hƀet 'habet' on fol. 158^{v} = Etym. 14, 3, 41); for 'habet' in the Merovingian script of a Glossary, Berne 611 (fol. 16^{r} 'siclos *habet* scribola x'); in another Glossary, Leyden 67 F ("8–9 cent.") fol. 60^{r} 'Quaerilla quae *habet* quescione'; in Paris 2843^{A} (Limoges, "8 cent.") fol. 46^{r}; in London Add. 11880 (Bavaria ?, "9 cent."), fol. 231^{v}.

The 'it' symbol (q.v.) is often used for the last two letters, haƀ 'habet' (exhiƀ 'exhibet,' etc.).

107. haec, hoc, hunc. (For 'huius,' see above, s.v. 'cuius.') The ancient Nota h' for 'hoc' is found in all the extant legal MSS. which shew these Notae. In these MSS. ħ (with the abbreviation-stroke transecting the shaft) denotes the noun 'heres' in any case of the singular and (when doubled) of the plural. That it was also an ancient Nota for 'haec' or 'hae' (or both) we may infer (1) from the analogy of q̄ 'quae,' p̄ 'prae,' etc., (2) from the usage of mediaeval (Insular) scribes, (3) from the appearance in mediaeval lists of ancient Notae of a symbol hc̄ for 'haec.' This last symbol appears in the same lists as a symbol for 'hunc,' for which they offer a rival form, *h* with *c* above. For the apostrophe in the 'hoc' symbol they sometimes substitute a dot to the right. Perhaps the true history of the 'haec' symbol may be that at first hc̄ (the 'hae' symbol with the addition of *c*) denoted 'haec' as well as 'hunc,' until it was discriminated by the dropping of the *c*.

The symbolism of these three words persisted in Insular script, although it is as rare in England as it is common in Ireland and Wales. We may therefore speak of the three 'Insular' symbols, in spite of the fact that faint traces remain of their use elsewhere (in South Italy). Their normal form is: (1) for 'hoc' h with an apostrophe or, more often, a dot, this dot standing either to the right of the *h* or above its shoulder, (2) hc̄ for 'hunc' (and, in the earlier part of our period, also 'hanc'), (3) for 'haec' *h* with horizontal abbreviation-stroke to the right of the shaft, sometimes touching it but never transecting; whereas *h* with transected shaft was the symbol (or a symbol) for 'huius' (see p. 36, above).

When these Insular symbols were transmitted to Continental scriptoriums under Insular influence, scribes to whom they were unfamiliar often failed to write them correctly. In particular the practice of writing 'haec' with a transecting instead of a tangent stroke became so persistent that the old 'huius' symbol was dropped (cf. above, s.v.). And even in the home scriptoriums laxity gradually crept in. The 'hoc' symbol and the favourite Insular 'autem' symbol became mixed up, so that scribes were driven to use for 'autem' a hitherto less favoured symbol at̄ (cf. above, s.v.). Although the exact form of abbreviation-symbols is a subject for a book on Palaeography rather than for this book, the correct or incorrect rendering of the 'haec' and 'hoc' signs is often so instructive an indication of the place (home or abroad) and the time (early or late) at which a MS. in Insular script was written, that our statistics must take account of these symbols' form as well as content.

108. HAEC. (Irish.) A glance at 'Ir. Min.' will shew that the correct form of this symbol appears in all the specimens, at home and abroad, of Irish script, and that no scribe of our period is guilty of substituting the old 'huius' symbol, cross-barred *h*, for the 'haec' symbol. A few interesting examples may be added: Oxford B. N. Rawl. 167 Gospels (half-uncial) fol. 60^{v} (at end of line); St Gall 51 (half-uncial); Florence Ashb. 60 (Bobbio?, "8 cent."), occasionally (e.g. fol. 66^{v}) an s-mark (perhaps a mere variety of the 'm' abbreviation-stroke) replaces the horizontal stroke; Vat. lat. 491 (also Bobbio?); Würzburg th. F 12 ("beg. of 8 cent.");

(Welsh.) The symbol, in its correct form, appears in practically all the Welsh (and Cornish) MSS. of our period. Details are given in 'Wel. Scr.';

(Breton.) Also in Breton MSS. whether of the Insular or of the Continental type. See 'Zentr. Bibl.' 29, 267. In Paris 12021, foll. 33–139 ("beg. of 9 cent.") cross-barred *h* replaces the correct form on fol. 87^{v} 'inde Paulus *haec* ipsa pro minimo suscipiens'; in Paris 5543 (Fleury?, of 847) *h* with apostrophe, etc. (foll. 150^{r}, 133^{v});

(Anglosaxon.) The Corpus Glossary (Canterbury) fol. 9^{r} '*haec* ancilia'; contemporary (?) glosses in Cambridge Trin. Coll. 216 ("de manu Baedae"); Vat. Pal. 68 (Northumbria, "8 cent."); London Cotton Tib. A xv, foll. 175–180, has cross-barred *h* on fol. 175^{r};

The Maihingen Gospels (in the subscriptio); St Omer 342bis flyleaves (St Bertin, "7–8 cent."); Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent."), usually the correct form but also cross-barred *h*, e.g. on fol. 2^{r} of 64 'quia *haec* in studiis puer' (=Migne 207 § 6); Cambrai 441 (half-uncial) fol. 18^{v} (but in Cambrai 619, in Continental script, this denotes 'autem'); the Moore Bede (Le Mans, c. 737), passim; Paris 9527 (Echternach, "mid. of 8 cent."), usually the correct form, but also cross-barred *h* on fol. 39^{v} 'in auribus meis sunt haec Domini...in auribus meis sunt *haec* Domini'; Paris 9565 (Echternach, "8 cent."); St Petersburg F I 3 (Corbie, half-uncial), e.g. fol. 7^{r} 'et *haec* penitentibus conveniunt' (but usually for 'hoc'); Florence S. Marc. 611 (unknown provenance) fol. 38^{v}; Vat. Pal. 202 (Lorsch, "8–9 cent."); Vat. Reg. 1209 (unknown provenance); Metz 76 ("9 cent."), fairly often; Cassel theol. F 22 (Fulda, "8–9 cent."), frequently; Cassel theol. F 24 (half-uncial, Fulda), cross-barred *h* (e.g. fol. 55^{r} secundum *haec* inquam apostoli dicta); Cassel theol. F 54 ("9 cent.") fol. 2^{v}; Würzburg th. Q 30; Würzburg th. F 19, h with oblique cross-stroke (e.g. fol. 31^{r});

Munich 6298 (Freising, time of Corbinian); Munich 6297 (Freising c. 780); St Paul (Carinthia) 25. 2. 16 (Murbach, "8 cent."), cross-barred *h*;

St Gall 759, frequently; St Gall 913 ("8–9 cent.") p. 116 '*haec* requies mea'; Carlsruhe Reich. frag. 62 (half-uncial), in correct form, but frag. 70 and frag. 88 (both in half-uncial), h with oblique cross-stroke;

(Continental.) Paris 1853 (Murbach?, "8 cent."), frequently; Oxford Jun. 25 (Murbach, "8 cent."); Paris 10756 Formulae, cross-barred *h* (fol. 3^{r}); Vat. Pal. 829, part i (Lorsch); Vat. Pal. 1447 (Mayence, of the year 813); Namur 11 (St Hubert, Ardennes, "9 cent.," with many Insular symbols), sometimes expanded 'hoc' by the corrector; Laon 288 ("beg. of 9 cent.," with many Insular symbols) fol. 27^{v} '*haec* omnia'; Einsiedeln 347 (St Gall type of "8–9 cent.") p. 8 'qui *haec* predixerat,' p. 437 (with cross-barred *h*) '*haec* mulier' (apparently); St Gall 276, part ii (of 841–872; cf. Steffens in 'Zentr. Bibl.' 30, 484); St Gall 876 ("8-9 cent."); London Add. 11880 (Bavaria?, "9 cent."); Leyden Voss. Q 69 (St Gall, "8 cent."), cross-barred *h* (fol. 44^{v} inconperta esse *haec* mensura currit); Namur 11 Bede's History (St Hubert, Ardennes, perhaps slightly after our period), frequently; Cologne 83^{II}, foll. 110–125, written by an Irish (?) monk of Cologne in Abp Hildebald's time (with *ħ* for 'huius'); Cologne 39 (of Abp Guntar's time, 850–863) has h̄ for 'haec,' according to Chroust II vii, pl. 3; Stuttgart HB VI 113 (Constance, "8 cent."), cross-barred *h* ('*haec* est ergo salus Christianorum'); Munich 6382 (Freising, "8–9 cent."), passim; Munich 14666 (Ratisbon, "9 cent.," in half Insular (Ags.) script); Munich 14470 (Ratisbon, "8 cent."), cross-barred *h* (e.g. fol. 30^{r} et *haec* extetit fortitudo amoris); the Ratisbon Traditio fragment (of 822–848) in the Munich Archives (see Chroust I i, pl. 2), cross-barred *h* (acta est *haec* traditio); Paris 528 (Limoges), cross-barred *h*; Paris 2123 (of 795–816), cross-barred *h*;

Vienna 17 (cursive of Bobbio, "c. 700"); Milan L 99 sup. (Bobbio, "mid. of 8 cent."); Milan I 1 sup. (Bobbio, "9 cent."), cross-barred *h* (fol. 2^{r} duo *haec* audeo minuta iactare); Nancy 317 (Bobbio, "9 cent.");

Certainly exempt from Insular influence is Paris 7530 (Beneventan script of Monte Cassino, end of 8 cent.), e.g. fol. 296^{v} 'huius malogranati et *haec* malogranata' (with correct form of symbol, while cross-barred *h* denotes 'hoc').

109. HOC. (Irish.) The Book of Mulling [St John, etc.], h with dot above shoulder; the Schaffhausen Adamnan, h with dot above shoulder, but on p. 65 h with apostrophe; Fulda Bonif. 3 (time of Boniface), h with dot above shoulder, h with apostrophe; the Book of Dimma, h with dot above shoulder, h with apostrophe; the Stowe St John's Gospel fragment, h with dot above shoulder;

the Book of Armagh, h with dot above shoulder;

the Stowe Missal, h with dot above shoulder; the Garland of Howth, h with dot above shoulder (slightly towards the right); St Gall Priscian (c. 850), h with dot above shoulder, h with apostrophe;

the Naples Charisius and Vienna 16 (both of Bobbio, "c. 700"), h with dot on the right;

Milan F 60 sup. (Bobbio, "8 cent."), h with dot above shoulder, h with dot on the right (at height of shoulder), h with semicolon and hȝ (a semicolon written without lifting the pen); Milan A 138 sup., flyleaf (Bobbio, "9 cent."), h with dot above shoulder; Milan C 301 inf. (Bobbio, "8 cent."), h with dot above shoulder; Turin F IV 1, frag^{ts} 5 and 6, h with dot above shoulder, h with apostrophe; Turin F IV 1 frag. 7 (Bobbio, "9 cent."), h with dot above shoulder; Florence Ashb. 60 and Vat. lat. 491 (both from Bobbio?, "8 cent."), h with dot on the right; Würzburg th. F 12 ("beg. of 8 cent."), usually h with dot on the right, but also (fol. 23^{r}) h with dot above shoulder;

Laon 26 (and flyleaves), h with dot above shoulder; St Gall 1395, frag. 8, h with dot above shoulder;

the Leyden Priscian (Egmont Abbey, of 838), h with dot above shoulder, h with apostrophe; the Carlsruhe Bede (Reichenau, 836–848), h with dot above shoulder; the Carlsruhe Priscian, h with dot above shoulder; the Carlsruhe Augustine, h with dot above shoulder, and (fol. 30^r) h with apostrophe; St Paul 25. 3. 31^b (Reichenau, "8–9 cent."), h with dot above shoulder;

(Welsh.) Oxford Auct. F IV 32 (probably of 817), h with apostrophe;

Llandaff entries (before 840) in St Chad Gospels, h with dot above shoulder;

(Breton.) Orléans 193 Canons (semi-Insular script of "8–9 cent."), h with dot above shoulder; Orléans 255 Sedulius (rude half-uncial), h with dot above shoulder; Oxford Hatton 42 ("9 cent."), h with dot above shoulder and Auct. F IV 32, foll. 1–9 Eutyches ("9 cent."), h with dot above shoulder; Paris 12281 ("beg. 9 cent."), h with dot above shoulder.

110. (Anglosaxon.) Contemporary (?) glosses in Cambridge Trin. Coll. 216 ("de manu Baedae"), h with dot on the right.

Of foreign specimens of Anglosaxon an instructive example of the confusion of the Insular 'hoc' and 'autem' symbols is Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent."), in which 'hoc' is expressed sometimes by h with a dot (or a comma) on the right, sometimes by the 'autem' symbol (h with a 'tail'), e.g. 63 fol. 17^v 'illud per Adam, *hoc* per Christum' (=Epp. 205 § 13), fol. 18^v 'secundum *hoc* dictum' (=Epp. 205 § 15). For 'autem' in this MS. both this symbol and at̄ are used.

Other examples: the Moore Bede (Le Mans, c. 737), h with dot on the right (passim); Paris 9525 (Echternach, 798–817) fol. 141^r h with apostrophe; Paris 9527 (Echternach, "mid. of 8 cent."), h with dot on the right (frequently); Paris 9565 (Echternach, "8 cent."), h with dot (or comma, fol. 176^v) on the right; St Petersburg F I 3 (Corbie, half-uncial), the 'haec' symbol (frequently); St Petersburg Q I 15 (Péronne or Corbie, "early 8 cent."), h with dot on the right; the Epinal Glossary (Moyenmoutier, Vosges, "beg. of 8 cent."), h with suprascript stroke (fol. 4^v *hoc* est prasinum);

Bâle F III 15^a (Fulda, "8 cent."), h with cross-stroke (often oblique), e.g. fol. 24^r (bis) '*hoc* interest';

St Paul 25. 2. 16 (Murbach, "8 cent."), h with dot on the right;

St Gall 759, h with dot above shoulder; St Gall 913, h with dot on the right; Carlsruhe Reich. frag. 62 (half-uncial), h with dot on the right;

111. (Continental.) In the Corbie ab-type occasionally h with dot (in one MS. a colon, Cambrai 633, e.g. fol. 51^r) on the right (cf. 'Rev. Bibl.' of 1912).

in the cursive marginalia of Paris 4403^A (Corbie, "8 cent."); Paris 1853 (Murbach ?, "8 cent."), h with dot on the right, but also sometimes without dot in the phrase h÷ 'hoc est' (e.g. fol. 232^r); Oxford Jun. 25 (Murbach, "8 cent."), h with dot on the right usually, but h with apostrophe on fol. 130^v 'haec gavisa, *hoc* gavisum';

Namur 11 (St Hubert, "9 cent."), h with dot above shoulder; Cologne 83^{II}, foll. 110–125, h with dot on the right; Vat. Pal. 1447 (Mayence, of 813), h with dot above shoulder; Ratisbon MSS., e.g. Munich 14437 (of 823), h with dot on the right, and 14252 ("8–9 cent."), h with apostrophe, and 14470 ("9 cent."), h with dot above shoulder (e.g. fol. 61^{v} *hoc* est); Brussels 8216-8 (St Florian, of 819), h with dot on the right (fol. 216^{v} *hoc* est); St Gall 249 Bede, etc. ("8–9 cent."; with many Insular abbreviations), h with dot to the right; St Gall 876 ("8–9 cent."), h with dot to the right, h with apostrophe; Leyden Voss. Q 69 (St Gall, "8 cent.") fol. 46^{r} h with dot above shoulder; Fulda D 1 (Constance, "8 cent."), h with apostrophe (fol. 77^{v} quidquid ad *hoc* inpendiderit); Carlsruhe Reich. 99, part ii, and 112, h with apostrophe;

Nancy 317 (Bobbio, "9 cent."), h with dot above shoulder; Milan I 6 sup. (Bobbio, "8–9 cent."), h with dot on the right; Milan L 99 sup. (Bobbio, "mid. of 8 cent."), h with dot on the right; Vienna 17 (cursive of Bobbio, "c. 700"), h with dot on the right; Vienna 954 (Bobbio, beg. 8 cent.), h with dot (or comma) on the right;

All these are clearly due to Insular influence. But not Paris 7530 (Beneventan script of Monte Cassino, end of 8 cent.), cross-barred *h*, e.g. fol. 52^{r} 'barbarismum facit in *hoc* versu,' fol. 52^{v} 'fit *hoc* vitium'; Vat. lat. 3321 Glossary (late uncial of South Italy), cross-barred *h* (fol. 61^{r} Fabulones inventores fabulorum *hoc* est malorum).

The London Alcuin Bible has (fol. 119^{r}=Joh. 19, 24) *h* with apostrophe, 'et milites quidem *hoc* (*haec* ?) fecerunt.'

112. HUNC. (Irish.) To the examples of hc̄ 'hunc' (used by practically all Irish scribes of our period) which are given in 'Ir. Min.' add the Stowe St John's Gospel fragment; the Stowe Missal; the Garland of Howth;

St Gall 51 (half-uncial), frequently; Laon 26 (and flyleaves); St Paul 25. 3. 31^{b} (Reichenau, "8–9 cent."); Vat. lat. 491 (Bobbio ?, "8 cent.") fol. 44^{v}.

In one MS. we find $\overset{c}{h}$ for 'hunc': the Naples Charisius (Bobbio, "c. 700").

A variety hn̄c, e.g. Turin F IV 1 frag. 7 (Bobbio, "9 cent."), might be ignored, as merely an expression of suprascript *u* by a stroke, were it not that it also denotes 'hanc' in Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, and in the Book of Mulling. Similarly hc̄ denotes 'hanc' as well as 'hunc' in the Book of Mulling; St Gall 48 (by Sedulius circle) p. 184 calicem hc̄; Milan C 301 inf. (Bobbio, "8 cent.");

(Welsh.) Examples will be found in 'Wel. Scr.';

(Anglosaxon.) Cassel theol. F. 25 ("9 cent. late") fol. 55^{v} (at end of line) 'et *hunc* librum prophetiam nominet';

(Continental.) Seldom in the Corbie ab-type (see 'Rev. Bibl.' of 1912). For Breton, see 'Zentr. Bibl.' 29, 267 (where the example from Orléans 255, in Insular script, should be deleted). In Berlin Phill. 1825 Commodian (Verona or Angers, "8–9 cent.") hc̄ on fol. 31^{r} is by error for 'nunc' (*nunc* clare ingenito dicatur gloria patri).

heres (see chap. III).

Hierusalem (see chap. II).

113. **homo.** A mediaeval list of ancient Notae makes *h* with suprascript *o* (slightly to the right) the symbol for 'homo.' This symbol was used in the MSS. of our period by Insular scribes, the *o* being either suprascript (slightly to the right) or written alongside the *h*. It was apparently not a contraction 'h(om)o' but a two-letter suspension 'ho(mo),' for Insular scribes use hōis 'hominis,' hōe 'homine,' hōes 'homines,' hōum 'hominum,' etc., which are correctly formed derivative contractions. Not so correct is hōium 'hominum,' which now and then appears as a by-form, as early as the time of St Moling (end of 7th century). Possibly the 'omnium' symbol is responsible for the error. There is also a contraction (favoured at the Bobbio scriptorium) formed from a three-letter suspension (hom̄) hom̄is, etc., 'hom(in)is,' etc., which is not to be regarded as a mere use of the Syllable-symbol m̄ 'men.' For (1) m̄ 'men' is alien to Insular script; (2) hom̄bus 'hominibus' and hom̄s 'homines' cannot be so explained. An initial suspension (h̄) has left some trace of itself in very rare contractions like hī 'h(omin)i,' hn̄e 'h(omi)ne.'

The abbreviation of 'homo' in our period is as rare in Anglosaxon as it is common in Irish and, we may say, Welsh. In Breton I have noticed only hō 'homo' in one MS. In our unique specimen of ninth century Cornish script it does not appear. The Corbie ab-type, which employs Insular (Anglosaxon) symbols, abbreviates the word occasionally.

114. (1) hō 'homo.'

(Irish.) The Book of Mulling (with suprascript *o* in St John and St Luke, elsewhere hō); the Boniface Gospels (with suprascript *o*);

the Book of Dimma (with suprascript *o*);

the Naples Charisius, hō 'homo'; Vienna 16 (both hō and with suprascript *o*; e.g. both symbols within three lines on fol. 18^v); Milan F 60 sup., hō (fol. 67^v) (but not abbreviated in Milan C 301 inf.); Turin F IV 1 frag. 5, hō 'homo'; Florence Ashb. 60 and Vat. lat. 491, hō 'homo';

the Carlsruhe Priscian, hō 'homo'; the Carlsruhe Augustine (usually with suprascript *o*, but also hō);

the Codex Boernerianus (with suprascript *o*); Bale A VII 3 (with suprascript *o*);

Laon 55, flyleaves (probably after our period), hō 'homo';

the Johannes Scottus marginalia, hō 'homo';

(Welsh.) Cambridge Corp. Coll. 153 Martianus Capella (probably after our period) hō (fol. 30^v);

(Breton.) Oxford Auct. F IV 32, foll. 1—9 Eutyches ("9 cent."), hō 'homo';

(Anglosaxon.) Boulogne 63 (St Bertin, "8 cent."), hō (fol. 20^r si, inquit, *homo* ille');

(Corbie ab-type.) Cambrai 633 Glossarium Ansileubi, hō (fol. 50^v 'ipse *homo*'); Montpellier 69 Gregory's Moralia, hō 'homo' (with hoībus 'hominibus');

(other Continental.) London Add. 18332 (Carinthia, "9 cent.") fol. 158^r hō 'homo'; Munich 6330 (Freising, "8-9 cent."), hō 'homo' (also 'homini'; see below); Modena O I 11 (of 800), hō ('*homo* ad imaginem Dei factus est');

115. (2) hōes 'homines,' hōe 'homine,' hōum 'hominum,' etc. Only a few of the Irish examples need be given here; others (both Irish and Welsh) will be found in 'Ir. Min.' and 'Wel. Scr.'

(Irish.) The Book of Mulling [St John, etc.], hōe, hōem (but in St John hōium); the Boniface Gospels, hōe; the Book of Dimma, hōes, hōem; the Book of Armagh, hōes; the Stowe St John's Gospel fragment, hōem 'hominem'; the St Gall Priscian, hōem, hōe, hōes (with 'homo' written in full);

the Naples Charisius, hōes 'homines'; Laon 26 ("beg. of 9 cent."), hōum, and flyleaves ("8-9 cent."), hōes; Laon 55, flyleaves ("late 9 cent."), hōes; St Paul (Carinthia) 25. 3. 31^b ("8-9 cent."), hōem; St Gall 51 (half-uncial); St Gall 1395, frag. 8 ("9 cent."), hōe 'homine';

(Continental.) Cologne 83^{II}, foll. 110-125 (the pages by an Irish monk of Cologne in Hildebald's time), hōes (and hōibus);

(3) the malformation hōium 'hominum,'

the Book of Mulling [St John], hōium (see above);

(Welsh.) The Cambridge Juvencus, hōium;

(Continental.) Montpellier 69 (Corbie ab-type), hōium (fol. 56^r);

116. (4) hom̄s 'hominis,' etc.

(Irish.) Würzburg th. F 12 (with a famous collection of Irish glosses ("beg. of 8 cent.") homb: (fol. 2^r, without abbreviation-stroke) 'hominibus'; Vienna 16 (early minuscule of Bobbio), hom̄is 'hominis' (fol. 2^r), hom̄s 'homines' (fol. 56^r), hom̄e 'homine' (fol. 28^r), hom̄b: (fol. 22^v) and hom̄ib: (fol. 72^r) 'hominibus'; the Naples Charisius (the same), hom̄is 'hominis,' homb (with cross-barred *b*) 'hominibus'; Florence Ashb. 60 (Bobbio?, "8 cent."), hom̄is 'hōminis' (fol. 18^v; also hom̄i 'hominem' fol. 31^v); Vat. lat. 491 (the same), hom̄is 'hominis,' hom̄i 'homini,' hom̄e 'homine' (also hōe), hom̄s 'homines,' homb (with cross-barred *b*) 'hominibus';

(Continental.) Paris 12155 (Corbie ab-type) hom̄s 'hominis,' e.g. fol. 215^v 'retinentes *hominis* dignitatem'; Cambrai 633 (Corbie ab-type), hom̄s 'homines' and hom̄is 'hominis' (fol. 51^r 'primi *hominis* recedentes a Dco');

Leyden Voss. Q 69 Glossary (St Gall, "8 cent."), hom̄ibus;

Vienna 954 (Bobbio, beg. 8 cent.), hom̄b: and hom̄ib: 'hominibus'; Oxford theol. d 3 (unknown provenance, "8-9 cent."), hom̄i 'homini';

(5) h̄is and h̄nis 'hominis,' etc.

In the Book of Mulling [Synoptic Gospels] hī 'homini' (fol. 39^r simile est regnum caelorum *homini* negotiatori) is perhaps not to be classed with the capricious curtailment of the word (as of many other words in this MS.) seen, for example, on fol. 74^v qui Deum non timebat et homī non verebatur...nec hō revereor.

Boulogne 63 (Ags., St Bertin, "8 cent."), hn̄em 'hominem' (fol. 20^r), hn̄e 'homine' (fol. 17^v).

(6) hom̄ for any case: Milan C 301 inf. (Irish script of Bobbio, "8 cent."), hom̄ 'hominis,' e.g. fol. 17^r 'filius *hominis*' (but this MS. is full of capricious suspensions); Montpellier 69 Gregory's Moralia (Corbie ab-type), hom̄ 'hominum' (fol. 104^r = Migne 569 B); Leyden Voss. Q 69 Glossary (St Gall, "8 cent."), hom̄ 'hominis'; Carlsruhe Reich. 99, part ii, Glossary (Reichenau, "8 cent."), hom̄ 'homines' (fol. 45^r); Munich 6330 (Freising, "8–9 cent."), hom̄ 'homines' (fol. 6^r), 'hominibus' (fol. 50^r) (also hō 'homini'; but the whole MS. is full of capricious suspensions); Vienna 954 (Bobbio, beg. 8 cent.), e.g. fol. 3^v si super hom̄ est quod in futuro consequi gratulamur; Oxford theol. d 3 (see above), hom̄ 'hominem'; in the St Germain lease-book, Paris 12832, hom̄, hom̄s and hs̄ 'hominis' are capricious.

huius, huiusmodi (see 'cuius').

hunc (see 'haec').

117. id. From the ancient Nota iē 'id est' (see below, s.v.) it was possible to extract i (usually with a dot on each side) 'id.' This became the Insular cursive expression of 'id est' (see below, s.v.), but retains the sense of 'id' in the Irish script of one Bobbio MS., Milan C 301 inf. (in which the cursive 'id est' symbol appears only in the Irish glosses, a subsequent addition to the text), and the Italian script (cursive and bookhand) of another, Milan L 99 sup. Isidore's Etymologies (on p. 73 = Etym. 2, 16, 2 a corrector has erased the dots). It occurs frequently in both MSS., neither of which seems later than the middle of the 8th century.

118. idem, id est. The ancient Nota for the first (found in the Rainer fragment, the Turin palimpsest, etc.) was id̄ 'id(em)' (like it̄ 'item'), for the second the initial suspension which we still use iē 'i(d) e(st),' although this phrase was often expressed by id ē 'id e(st).' The latter expression really belongs to the paragraph on the 'est' symbol (see above, s.v.); and id̄ (or iđ) 'idem' might be claimed for the paragraph on the Syllable-symbol 'em' (see below, s.v.), but hardly with equal justice, since it seems to be a syllabic suspension 'i-d(em)'. Insular scribes preferred the shorthand symbol for 'est' (÷) to the suspension (ē), and write i÷ (the more careful scribes adding a dot between the *i* and the 'est' symbol), but in their everyday script this combination was reduced to ·i· (the two dots being used to keep the letter from being absorbed by a neighbouring word, although the first dot is often omitted). This we may call their cursive 'id est' symbol; and its proper sphere is in marginal or interlinear glosses rather than in the actual text. The Irish monks of Bobbio however kept for a time the ancient Nota (iē).

Just as i (properly an expression of 'id') was summarily used by Insular scribes for the whole phrase 'id est,' so the pronoun alone (written in full) came to play this part. In some scriptoriums of the Continent id (without either dot or abbreviation-stroke) can denote 'id est'; in most an abbreviation stroke is added. This last symbol is identical with the ancient 'idem' symbol, just as the fuller expressions idē 'idem' and id ē 'id est' (the favourite expression in Continental, as id ÷ in Insular script) are identical when the latter phrase is written as one word. It became so popular that the ancient use of the symbol (for 'idem') was abandoned in favour of the new denotation, 'id est.' We may call it the Continental symbol of 'id est,' and i÷ (of which ·i· is a cursive variety) the Insular symbol. Since it appears as early as the Bodleian Eusebian Chronicles (ascribed by Traube to the 5th century), on the margin of fol. 127$^{\mathrm{v}}$, perhaps the true account is that the ancient Nota for 'idem' did duty also sometimes for 'id est.' It is there (see Fotheringham's facsimile) written īd 'id est,' but the abbreviation-stroke traverses the base of the *d* obliquely (down from right to left) in the Index of the uncial Lactantius of the Turin Archives (see pl. xxix of 'Codici Bobbiesi' I). In the minuscule of our period iđ is the usual form.

Although the Continental symbol for 'id est' is not unknown in Spain, and may have been the only form current there in the earlier period, Spanish minuscule prefers either a contraction developed from this suspension (iđt) or a symbol of the 'Hebrew' type, with suppression of the vowel, (iđst) or a variety of this type (iđs).

119. IDEM. The ancient Nota in mediaeval MSS. is merged in the frequent use of đ for any final 'dem' (see below, on the Syllable-symbol 'em') which is however commoner in the other cases of the word 'ea*dem*,' 'eo*dem*,' etc. It appears, for example, in Berlin Phill. 1743 Concilia (Rheims, "8 cent.") fol. 211^{r} 'qui enim verus est Deus *idem* verus est homo'; Paris 9565 (Ags. script of Echternach, "8 cent.") fol. 13^{r} 'et hoc *idem* postmodum firmamentum vocatur' (written id̄); Berlin Ham. 31 (Albi, "9 cent.") fol. 85^{v} 'si vero inoboediens atque propterva *idem* ereptus fuerit portario.'

In Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent.") it may be a mere capricious suspension, for it is confined to the recurring phrase 'idem (iđ or id̄) quod supra' ('id est' is written idē).

120. ID EST. (1) the ancient Nota (iē).

Vienna 16 (early Bobbio minuscule) fol. 65^{v} '*id est* circumdo'; Florence Ashb. 60 and Vat. lat. 491 (both in Irish script, of Bobbio?, "8 cent."), frequently (the abbreviation-stroke omitted on fol. 40^{r} of the Vatican MS.).

In Orléans 193 Canons (Brittany, "8–9 cent.") p. 46 ·i·ē is perhaps a Continental expression of the Insular symbol ·i·÷ (p. 37).

(2) the Insular symbol (i÷ or, with the 'i longa,' I÷).

(Irish.) Examples will be found in 'Ir. Min.,' no home example being earlier than the Book of Armagh (of the year 808): the Leyden Priscian (Egmont Abbey, of the year 838), the Carlsruhe Bede (Reichenau, of 836–848), the St Gall Priscian (written in Ireland about 850), by one scribe, and so on. Add St Paul (Carinthia) 25. 3. 31^{b} ("9 cent."); Laon 26 ("beg. of 9 cent."); Laon 55 (flyleaves, of "late 9 cent."); Milan F 60 sup. (Bobbio, "8 cent."); Nancy 317 flyleaf (Bobbio, "8–9 cent."); Milan C 301 inf. (Bobbio, "8 cent."); St Gall 1395, frag. 8.

(Welsh, etc.) Examples will be found in 'Wel. Scr.,' such as the Liber Commonei (probably of the year 817).

The Welsh mannerism of forming the 'est' symbol often makes the whole look something like the Arabic numeral 12.

(Anglosaxon): the Corpus Glossary (Canterbury); contemporary (?) glosses in Cambridge Trin. Coll. 216 ("de manu Baedae");

Boulogne 63–64 (St Bertin, "8 cent."); St Paul (Carinthia) 25. 2. 16 (Murbach, "8 cent."); St Gall 913 Commonplace book ("8–9 cent.").

(Breton.) Breton scribes use the Insular symbols in Continental as well as Insular script. For details, see 'Zentr. Bibl.' 29, 267.

(Continental script.)

Brussels 10127–41 (Ghent, "8 cent."); Namur 11 (St Hubert, Ardennes, "9 cent.") fol. 35^{v} (probably transferred blindly from the original, for it is written awkwardly); Carlsruhe Reich. 49, part ii (Reichenau, "8 cent."); Milan L 99 sup. (Bobbio, "mid. of 8 cent.");

121. (3) the Insular cursive symbol (·i·).

(Irish.) For some examples, see 'Ir. Min.,' e.g. the Sedulius group of MSS. (but the Berne Horace, rather later, and written in North Italy, has also the Continental symbol). Add Milan F 60 sup. (Bobbio, "8 cent."); Nancy 317 flyleaf (Bobbio, "8–9 cent."), etc.

In Irish texts the symbol denotes the equivalent of the two Latin words 'id est,' the single Irish word idón.

(Welsh, etc.) Examples will be found in 'Wel. Scr.,' e.g. the Liber Commonei, the Cambridge Juvencus, the Cornish cursive pocket-Gospels, Berne 671 (in interlinear glosses by the scribe on fol. 7^{r}), etc.

(Anglosaxon.) St Boniface puts the cursive symbol to its proper use in his autograph marginalia in Fulda Bonif. 1 (cf. 'Ir. Min.,' p. 11).

Other examples are: London Cotton Vesp. B vi, foll. 104–109 (Mercia, of 811–814), with an abbreviation-stroke above the *i* (·ī·); the Corpus Glossary (Canterbury), passim; contemporary (?) glosses in Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); Vat. Pal. 68 Northumbria, ("8 cent.");

Paris 9525 (Echternach, of 798–817); St Paul (Carinthia) 25. 2. 16 (Murbach, "8 cent."); St Gall 1394, frag. 9 ("8 cent."); St Gall 913 Commonplace book ("8–9 cent."), e.g. p. 65 'ista meditari, *id est* nihil aliut nosse.'

(Breton.) For examples both in Insular and in Continental script, see 'Zentr. Bibl.' 29, 267.

(Continental script.) Cambrai 619 (transcribed at Cambrai from an Irish original in 763–790), e.g. fol. 1^{v} 'super caput, *id est* super cervicem eius' (sometimes, e.g. fol. 9^{v} redimendis, *id est* captivis,' it is expanded by a corrector to id); Nancy 317 Grammatica (Bobbio, "9 cent."); Cologne 106 (Tours?, time of Alcuin) fol. 5^{v};

MSS. of St Gall, etc., e.g. Leyden Voss. Q 69 ("8 cent."); Carlsruhe Reich. 99, part ii ("8 cent.");

122. (4) the Continental symbol (iđ). This appears (without dot or abbreviation-stroke) in interlinear glosses in a Corbie MS., St Petersburg F I 3 (Ags.), e.g. fol. 21^{r} id Christum (above LUCEM). The usual form appears in the Ags. script of Cambridge Trin. Coll. 368 (of the year 833); of Paris 9527 (Echternach, "mid. of 8 cent.") fol. 52^{v}; of St Gall 759.

In Continental script: Cologne 83^{II} (of Hildebald's time) fol. 144^{v}; Laon 201 (9 cent.), but usually id ·ē·; MSS. of Rheims, e.g. Leyden 114 ("9 cent.") fol. 132^{r}, Bamberg HJ IV 5 and Rheims 875 (both of the time of Johannes Scottus), passim; Corbie ab-type MSS. (cf. 'Rev. Bibl.' of 1912; in Paris 11529 one scribe makes the stroke pass through the lower shaft of the d); Paris 13028 (Corbie, "end of 8 cent."), fol. 38^{v}, fol. 130^{r}, etc. (expanded by the corrector); Leyden Scal. 28 (Flavigny, Autun, of the year 816) fol. 98^{v} '*id est* benedicti Domini'; Paris 10588 ("8 cent."); Paris 13159 (Charlemagne's Psalter), iđ and id̄; Vat. Pal. 1448, foll. 1–44 (Trèves, of 810), fol. 13^{v}; Paris nouv. acq. 1619 ("7–8 cent."), iđ and id̄; Berne 263 (Strassburg, 9 cent.); Berne 611 (Merovingian); Paris 3837 (Angers, of 816); Paris 528 (Limoges, "beg. 9 cent."), id̄ (with a dot on each side);

Bâle F III 15 (Fulda, "end of 8 cent."), iđ and id̄ (sometimes with a dot on each side);

MSS. of Mayence, e.g. Vat. Pal. 1447 (of 813);

MSS. of Lorsch, e.g. Vat. Pal. 172 and 834 (of 836?);

Weilburg Gymn. 3 (Schonau, "9 cent."), e.g. fol. 158ʳ;

MSS. of Freising, etc., e.g. Munich 6228 (Freising, "8 cent.") frequently, Munich 14437 (by Ratisbon scribes in 823);

Brussels 8216–8 (St Florian, of the year 819);

Oxford Jun. 25 Ethici Cosmographia (Murbach, "8 cent."), frequently (on fol. 157ʳ ids̄ should perhaps rather be interpreted as 'id sunt' than as the Spanish 'id est' symbol: Vocales dicte s̄ quia vocem integram habere videntur ·ids̄· A E I O U; similarly in Paris 2123 ids̄ and ids̄t);

MSS. of St Gall, e.g. St Gall 876; Leyden Voss. Q 69 ("8 cent.");

MSS. of Reichenau, e.g. Darmstadt 896, foll. 219ᵛ–241 ("9 cent."), Carlsruhe Reich. 99, part ii ("8 cent."; along with the Insular symbols), Reich. 248, part i ("8–9 cent."); MSS. of Constance, e.g. Stuttgart HB VI 113 ("8 cent."), e.g. fol. 207ᵛ; Einsiedeln 281, pp. 1–178 + 199, pp. 431–526 ("mid. of 8 cent.");

Carlsruhe Reich. 57 (Verona?, "8 cent."); Verona 62 (early cursive), with stroke down obliquely through lower shaft of the d; in Veronese minuscule, frequently (cf. 'Zentr. Bibl.' 27,532; in Verona 86 id̄); Vercelli 202 ("8–9 cent."); Milan H 150 inf. (Bobbio, c. 810); Ivrea 42 (of 813);

Modena O I 11 (of 800) and O I 17 ("mid. 8 cent.");

Rome Vitt. Eman. 2102 (= Sess. 63, of 757–772);

Beneventan script MSS., e.g. Paris 7530 (end of 8 cent.) fol. 301ʳ, Naples VI B 12;

Vat. lat. 3321 Glossary (uncial of South Italy), with abbreviation-stroke above the d;

Of unknown provenance: Berlin Diez B 66 ("end of 8 cent.") p. 256 id· corrected to iđ; Vienna 743; Paris 2796 (of 813);

123. (5) the Spanish symbols (iđt, iđst, iđs).

Vat. Reg. 1024 Lex Reccesvindiana (half-uncial), iđ (or with oblique stroke down through the shaft of the d);

Madrid Tol. 2. 1 Bible ("end of 8 cent."), iđst and iđs; Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent."), iđst and iđ (fol. 39ᵛ); Madrid Bibl. Acad. Hist. 44 ("9 cent.") iđst and iđs and iđ; Escurial & I 14 ("9 cent."), iđt; Escurial a I 13, foll. 1–187 (of 912 or 812), iđst and id̄st and iđt and iđs and id̄s; Escurial P I 7 (beg. of 10 or 9 cent.), iđt by one scribe, iđ by another;

Autun 27, iđ in the minuscule part (in the half-uncial part id ē); Paris 609 (Limoges, "8–9 cent."), iđt and iđs (e.g. both on same page, fol. 10ʳ); Paris 2994ᴬ, foll. 73–194 ("9 cent."), iđ (fol. 155ʳ 'pollent *id est* valent'); Paris 4667 (of the year 828), iđs and iđt; a charter of Aude (Narbonne) of 834 (see pl. 4 of Desjardins 'Musée Arch. Dép.'), iđst.

In a Glossary fragment, Berne A 92 (3), the symbol is id with a downward oblique stroke through the body of the d.

In the Continental script of Paris 9575 (Poitiers, of 811) iđ and iđst; of Paris 2341 (of 843) iđ and iđt.

124. ideo, adeo. There were apparently no ancient Notae for these two words. In MSS. of our period the symbolism of the second (adō) is so rare that we might at once pronounce it to be a mere mistake of a scribe who misread 'adeo' as 'a Deo,' were it not for the symbolism of the first (idō). This 'ideo' symbol seems to be connected with the symbolism rather of the 'de' syllable (see below, s.v. 'e') than of 'Deus,' for it is especially favoured in the country where 'de' is symbolized most freely, Spain. In fact we may call it a Spanish symbol and ascribe to Spanish influence its occasional appearance elsewhere.

Another explanation however of idō is suggested by a Cologne MS. of Hildebald's time, Cologne 83^{II}, where iđ 'ideo' is used by the Irish (?) monk who has penned foll. 110–125. If this is no mere capricious suspension but an ancient Nota preserved, the Spanish symbol will be a contraction formed from it, as the Spanish contraction iđt is formed from iđ 'id est.' The rarity of the word 'ideo' may be the reason why the ancient Nota has left so faint a trace of itself.

adeo. According to Holder (in the 'Mélanges Chatelain') adō appears in a most inaccurately written text of Isidore's Etymologies, Carlsruhe Reich. 57 (Verona ?, "8 cent.").

In the Visigothic minuscule of Escurial P I 7 (Salamanca, beg. of 10 or of 9 cent.) I found on fol. 256^{r} adō.

These are the only instances known to me in MSS. of our period.

In Anglosaxon script I have found idō 'ideo' only on fol. 23^{r} of a MS. which is not earlier than the very close of our period, Oxford Digby 63 (Winchester, c. 850).

In Continental script, outside of Spain:

Paris 1451 Canons (St Maur-les-Fossés, of the year 796), e.g. fol. 6^{r} 'et *ideo* petimus';

Paris 11529 Glossarium Ansileubi (Corbie ab-type; with many Spanish abbreviations), e.g. fol. 70 'Consonantes litterae *ideo* habentur quia'; Berne 263 Codex Theodosianus (Strassburg, 9 cent.) fol. 67^{r} 'quum vero huius legis *ideo* interpretatum non est quia' (the spelling 'quum' is Spanish); Paris 1012 Gregorii Opuscula (Limoges, "8–9 cent."), fol. 67^{v};

In Beneventan script: Rome Casanat. 641 (of 811–812) fol. 30^{r}, fol. 35^{v}.

This symbol is widely used in Visigothic minuscule. These examples will suffice:

Escurial R II 18 the "codex Ovetensis" of Isidore's 'Natura Rerum' (Toledo, the minuscule portion earlier than 779);

Madrid Tol. 15, 8 the "Toledo" Isidore (Seville, "end of 8 cent.");

Madrid Acad. Hist. 20 the San Millan Bible ("9 cent.");

Paris 2994^{A}, foll. 73–194 ("9 cent.") fol. 126^{r}; Paris 4667 Lex Visigothorum (of the year 828) fol. 65^{v}.

Idus (see chap. III).

Ierusalem (see 'Hierusalem').

Iesus (see chap. II).

igitur (see 'ergo').

ille (see the Syllable-symbol 'e'; also chap. III)

imperator (see chap. III).

125. **in** and **inter**.

The ancient Notae are:

ī 'in,' e.g. the Verona Gaius and other ancient legal MSS., the marginalia of the Medicean Virgil;

Ɨ 'inter,' e.g. the Verona Gaius, etc. (in the Autun palimpsest the cross-stroke is more horizontal).

Both are retained in Insular script, especially the Irish and Welsh (with Cornish) types, the first in other minuscule script too. In cursive Latin script in the word (or syllable) 'in' the vowel was written with its long form (*i* longa), and this practice usually remained in minuscule book-hand, not however in Caroline minuscule. This 'in' symbol often shews the *i* longa (Ī), and here and there it became the practice to put a stroke through the shaft instead of a horizontal stroke above it. This made the 'in' symbol resemble the 'inter' symbol and must have produced confusion of these words in transcription. Properly however this 'cursive' 'in' symbol has the cross-stroke horizontal and higher up the shaft than the 'inter' symbol, as in a Beneventan charter of 810 (Piscicelli Taeggi, pl. 34), in the Visigothic script of Paris 4667 and Madrid Tol. 15, 8; but in the Laon az-type of Paris 12168, Laon 423, Cambridge Corp. Coll. 334 it is precisely identical with the 'inter' symbol. Since in these three MSS. this symbol often appears for the first syllable of the word *inter*, there is room for the surmise that it may possibly have arisen from the habit of some corrector of giving precision to the 'inter' symbol by adding the last three letters, just as we often find correctors adding the letters 'tem' to the Insular 'autem' symbol. In Cologne 83^{II}, foll. 110–125, the Insular 'inter' symbol is rightly used on fol. 117^{r}, but on fol. 113^{r}, 'in|ter' (divided between two lines) is written Ɨτ̄.

In an addition (probably not later than our period) on the last leaf of the Cambridge Juvencus a Welsh scribe, who uses the *i* longa in its sinuous cursive form, employs this form alone apparently, without a suprascript stroke (but the page is rather illegible), for 'in,' fol. 55^{v} '*in* coram stantibus istic,' '*in* cunctis populis splendebant lumina vitae,' etc.

The Preposition symbol ī is, like the Preposition symbols p̄ 'prae' and ꝓ 'pro' (see below, s.v.) used also in Compounds like '*in*cipio,' '*in*de,' etc., where the syllable is initial and preconsonantal, also (but not so freely) in Compounds like '*in*iquus,' '*in*imicus,' '*in*itium,' where the syllable is initial and prevocalic, and like 'de*in*de,' 'ex*in*de,' where the syllable is not initial. When a scribe writes prīcipium 'principium,' quīque 'quinque,' senserīt 'senserint,' and the like, he is using, not the 'in' symbol, but the 'n' symbol (see below, among the Syllable-symbols).

126. The **in** symbol is used in

(1) Irish script, universally. It may be called a feature of Irish script. A few of the earlier examples must suffice: the Schaffhausen Adamnan (written in Iona before 713), '*in*sula' p. 118; the Book of Mulling [St John] (end of 7th cent.), the form with *i* longa; the Book of Dimma (with or without *i* longa) 'in,' '*in*de,' '*in*digeo,' etc.; the Boniface Gospels (beginning of 8th cent.) 'in,' '*in*itio,' 'co*in*quinat,' etc. (Fuller details in 'Ir. Min.')

(2) Welsh and Cornish: the Oxford Liber Commonei and Ovid (with 'de*in*de'), the St Teilo entry in the St Chad Gospels '*in* ois oisou'; the Cambridge Juvencus; Berne 671 'in,' '*in*de,' '*in*iquus,' etc. That is to say, in all the extant Welsh and Cornish script of our period. Add the Hereford Gospels (Welsh ?) 'in,' '*in*de,' '*in*iquitas,' etc. (passim).

(3) Anglosaxon: Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae") fol. 19^{r}; the Book of Cerne, fol. 21^{r}; Lambeth 218, foll. 131–208 (Bury St Edmunds, "9 cent.") fol. 142^{v}; the St Gatien Gospels (Tours), by the first corrector, e.g. fol. 18^{v}; Cambridge, Corp. Coll. 183 Bede's Life of St Cuthbert ("beg. of 9 cent."), e.g. '*in*fert'; Paris 1771, foll. 1–51 ("8–9 cent.") 'in,' '*in*de,' etc. (passim); Carlsruhe, Reich. frag. 62 (Reichenau, half-uncial); Florence, S. Marc. 611 (with or without *i* longa) '*in*trensicus,' '*in*dumentum,' 'de*in*de'; Paris 9525 (Echternach, 798–817), fol. 115^{v}; the Werden library MSS. at Berlin, theol. F 356, fol. 65^{v}, fol. 95^{r} (with *i* longa), theol. F. 366, fol. 7^{r} (by a corrector ?), theol. Q. 139, fol. 9^{v} '*in*terrogat'; Würzburg th. F 61, fol. 28^{r} (by a corrector ?); Bamberg E III 19 (Fulda ?), frequently, e.g. '*in*ferentibus' (with *i* longa), fol. 207^{r}; Milan L 85 sup. Columella (with *i* longa), frequently; Munich 14096, foll. 1–99 Isidori Prooemia (Ratisbon), 'in,' '*in*vidus,' etc.; Colmar 444, fly-leaf (Murbach, half-uncial).

(4) Breton, universally (details in 'Zentr. Bibl.' 29, 270).

(5) the Corbie ab-type (often with *i* longa), e.g. Montpellier 69; Paris 12217; St Petersburg F I 11 'in,' '*in*ter' (fuller details in 'Rev. Bibl.' of 1912).

127. (6) Continental script under Insular influence: Cologne 83^{II}, foll. 110–125; Milan I 1 sup. (Bobbio; but not, I think, in the early specimens, Vienna 16 and 17); Paris 9530 (Echternach), in contemporary corrections on foll. 39^{r}, 63^{r}; Rome, Vat. Reg. 124 (Fulda, before 847); Munich 6244 (Freising), in a possibly contemporary correction on fol. 11^{r}; the Cologne MSS. of Hildebald's time, such as Cologne 41 'in,' '*in*teriora,' etc., Cologne 55, fol. 1^{v}, Cologne, 63; Colmar 39 (Murbach), fol. 163^{v} '*in* libros nominatos'; Leyden, Scal. 28 (Flavigny, 816; with many Insular abbreviations), fol. 90^{r}, etc.

Paris 2706 ("N. E. France," "7 cent.") is so early and so full of ancient Notae that Insular influence is not certain (see above, s.v. 'autem'). The symbol is used in its apparently contemporary marginalia (usually with *i* longa).

(7) Other Continental script: Lyons 608 (written at Lyons in Leidrad's time), fol. 7^{v} '*in* usu rerum'; Paris 17451 (Compiègne), fol. 180^{r} '*in* perpetuum'; Brussels 8302–5 ("9 cent."), in the Index on foll. 50^{r}, 51^{r}; Paris 11710 Canones (written in 805), in the Index on fol. 12^{v}; Rome, Vat. Barb. 671 (Settignano, uncial), according to Reifferscheid.

On the obelus-symbol found in some Spanish MSS., see above. It seems to denote 'im' in a Verona (?) MS. of "saec. viii—ix," Berlin Phill. 1825 Commodiani Instructiones, fol. 29^{r} '*im*bribus,' although elsewhere in this MS. (e.g. fol. 12^{r}) ī appears for 'in.' The symbol ī for the syllable 'in-,' '-in-,' '-in' is in Spanish script certainly, in other Continental script probably, to be regarded rather as a case of the 'n' symbol than of the 'in' symbol (see below, on the Syllable-symbol **n**).

128. The **inter** symbol is used by practically all Irish scribes (as early as St Moling), but apparently not in the earliest Bobbio specimens; by all Welsh scribes (e.g. in the Oxford Liber Commonei); by the Cornish scribes of Berne 671; but I have found no example in MSS. from Breton scriptoriums. (For details of its Celtic use see 'Ir. Min.' and 'Wel. Scr.') In Anglosaxon script of our period it is rare; it occurs, for example: in possibly contemporary glosses in Cambridge, Trin. Coll. 216 ("de manu Baedae"); in the Corpus Glossary, foll. 14^{v}, 16^{v}; in Paris 9527 (Echternach, "mid. of 8 cent."), passim.

It is used, along with other Insular abbreviations, in the Caroline minuscule of Cologne 83^{II}, foll. 110–125, e.g. '*inter* alia' fol. 117^{r}, and of Paris 13026 Grammatica varia (Péronne?, "beg. 9 cent."); in an uncial Glossary of St Gall, no. 912, p. 123, as well as in the Insular script of another St Gall Glossary, no. 913. And, like other Preposition-symbols, it may represent the Preposition in a Compound: e.g. in the Irish Boniface Gospels, fol. 63^{r} '*inter*rogantes'; in the Book of Armagh, fol. 31^{r} '*inter*rogavit.' Of course the word or syllables may also be written with the help of the 'in' and the 'er' symbols, one or both (īt̄), and might possibly be confused with the 'item'-symbol (it̄). The true 'inter' symbol would easily be omitted, as if an obliterated *i* longa, by a transcriber.

inde (see 'unde').

inluster (see chap. III).

129. inquit. The symbol inq̄t is perhaps mainly Insular, e.g.: Milan C 301 inf. (Irish script of Bobbio, "8 cent."); Bâle F III 15 (Continental script of Fulda, "8–9 cent.") fol. 106^{r}; Namur 11 (St Hubert, Ardennes, "9 cent."; with many Insular symbols); Carlsruhe Reich. 191 (Reichenau, "8–9 cent."), passim; Laon 201 (Cambrai, 9 cent.) fol. 68^{r}, fol. 69^{r}. The St Bertin scribe of Boulogne 64 (Ags. script of "8 cent.") writes the *t* above the *q* (fol. 8^{v}, fol. 10^{r}). But we cannot suppose Insular influence in the case of Paris 7530 (Beneventan script of end of 8 cent.) fol. 300^{v} 'est *inquit* ea aetas quae decrepita.' Since the pronoun 'quid' was often spelled 'quit' and, on the other hand, the verb was often spelled 'inquid,' the symbolism of 'quid' would be extended to the second syllable of the verb (cf. 'quod' and 'quot,' below).

institutus (see chap. III).

inter (see 'in').

130. intra. A mediaeval list of ancient Notae offers a contraction-symbol, *i* with suprascript *a*, which I have not found used by scribes of our period. They abbreviate the word with the help of the 'ra' symbol (q.v.).

Iohannes (see chap. III).

Israel (see chap. II).

131. itaque. A tenth century Spanish MS., Escurial T II 24, contains a list of ancient Notae, and among them the syllabic suspension it̄q 'i-t(a)-q(ue),' which I have not found in actual use. Scribes content themselves with substituting the 'que' symbol (q.v.) for the last syllable.

132. item. The ancient Nota was it̄ 'it(em)' (written in the marginalia of Paris 12214 + St Petersburg Q I 4 sometimes as *it* followed by a sinuous vertical suspension-stroke). This remained in usage in most parts (except our islands?) throughout our period, although many scribes confine it to Indexes or title-headings of paragraphs and do not admit it to the actual text (except of Canons, etc., e.g. the 6th century Paris 12097).

Insular script (where there was danger of confusion with īt̄ 'inter') offers few examples: the earliest, the Bangor Antiphonary, which shews it in title-headings, etc. but not in the text, may have taken it from the original. In the Ags. script of abroad: Gotha II 193 Julianus Toletanus fragment (Murbach ?, "8 cent."), possibly transferred (like aūm 'autem') from the Spanish original; Munich 6433 Varia (Freising, "8–9 cent."); Munich 14096, foll. 1–99 Isidori Prooemia (Ratisbon, "8 cent."), frequently; Paris 10837 (Echternach, time of St Willibrord), freq. in the Martyrology; St Gall 759 Medica (but īt̄ 'inter').

133. Some Continental script examples: Brussels 10127–41 Canons (Ghent, "8 cent."); Leyden Voss. F. 26 Glossary (Ghent, "8–9 cent."); Berlin Ham. 253 Gospels (Stavelot, "9 cent.") fol. 3^{r} (Index); Cologne 212 Canons (half-uncial); Cologne 210 Canons ("8 cent."), passim; Berlin Phill. 1743 Canons (Rheims, "8 cent."), passim; Bamberg HJ IV 5 (Rheims, time of Johannes Scottus); Cambrai 633 Glossarium Ansileubi (Corbie ab-type), passim; Düsseldorf B 3 Alcuin's extracts from the Fathers (Corbie ab-type), frequently; Paris 12217 Augustine (Corbie ab-type), frequently; the Maurdramnus Bible (in index); St Petersburg F VI 3 Tractatus de Morbis Mulierum (Corbie, "9 cent."), passim; Amiens 220 (Corbie); Paris 12048 Sacramentary of Gellone (Rebais, c. 750); Paris 2110 ("N. E. France," "7–8 cent."); Oxford Douce f. 1 Liturgical fragment ("N. E. France," "8 cent."); Paris 12021 Canones Hibernenses (Brittany); Paris 13159 Charlemagne's Psalter (of 795–800); Paris 10588 Canons; Cheltenham 17849 Canons; Paris 1451 Canons (St Maur-les-Fossés, of the year 796); Paris 1603 Canons (St Amand, "end of 8 cent."); the Theodulfus Bible (Orléans), frequently in the Index; Paris 10756 Formulae; Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent.") fol. 106^{v} *item* paulo post (=Migne 688^{D}); Vat. Pal. 1448, foll. 1–44 (Trèves, of 810); Paris nouv. acq. 1619 Oribasius medicus ("7–8 cent.") (passim); Glasgow T 4. 13 Medica; Vat. Pal. 187 Galen (Lorsch library);

Berne 611 Glossary (Merovingian); Wolfenbüttel Weissenburg. 99 Augustine's Homilies (Merovingian);

Bâle F III 15 Isidore's Etymologies (Fulda, "end of 8 cent.") fol. 23^{v} (=Isid. III v. 9; but on fol. 35^{r} it̄ 'iter'!);

MSS. of Lorsch, e.g. Vat. Pal. 238 Prosper (fol. 7^{r} 'Item' with cross-barred I);

MSS. of Mayence, e.g. Vat. Pal. 577 Canons;

MSS. of Freising, etc., e.g. Munich 3514 Passionale (Augsburg, "7–8 cent.") p. 134, Munich 6243 Canons (Freising, "8 cent."), Munich 14470 Homilies (Ratisbon, "8 cent.");

MSS. of Murbach, e.g. Gotha I 85 Canones Murbacenses, Manchester 15

Cyprian (in title-heading), Paris 1853 (Murbach?, "8 cent.") fol. 243^{r}; Einsiedeln 281, pp. 1–178+199, pp. 431–526 Ascetica ("mid. of 8 cent."), often in the phrase 'et item' (or 'iterum'?), e.g. p. 478 et it̄ superbis Deus resistit;

MSS. of St Gall, etc., e.g. St Gall 125 Jerome ("8–9 cent."); St Gall 722, pp. 19–247 Breviarium Alaricianum (Chur, of 800–820);

MSS. of Reichenau, e.g. Carlsruhe Reich. 191 ("8–9 cent.") fol. 5^{r} '*item* interpretatur felicitas' and frag. 69 Glossary;

Italy:

Cheltenham 12261 Augustine and Commodian (N. Italy, "8–9 cent."); Paris 653 Pelagius on Pauline Epistles ("8 cent."), '*item* aliter' (freq.); Bobbio MSS., e.g. Vienna 17 Grammatica (cursive, "c. 700"), frequently, Milan L 99 sup.; Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810); in Veronese majuscule (e.g. Verona 60 Canons) and cursive (e.g. Verona 62 Cresconii Canones, Verona 163 Claudian) and minuscule (cf. 'Zentr. Bibl.' 27, 541); Ivrea 42; Modena O I 11 (of 800), often without abbreviation-stroke; Rome Vitt. Eman. 2095 (=Sess. 38; Nonantola, of 825–837) fol. 26^{v}; Lucca 490; Vat. Barb. 671 (Settignano); Rome Vallicell. A xiv (late uncial) fol. 4^{r} (in Index);

Beneventan script MSS., e.g. Paris 7530 ("end of 8 cent.") fol. 299^{r};

Vat. lat. 3321 Glossary (uncial of South Italy), frequently;

Spain and Aquitaine:

Visigothic script MSS., e.g. Escurial R II 18 Isidore's Natura Rerum, both in the uncial and the minuscule part; Autun 27 (minuscule part); Escurial R III 25, foll. 1–166 ("9 cent."), it̄ and itm̄; Paris 609 (Limoges, 8–9 cent.); Albi 29; Paris 2994^{A}, fol. 75^{v}.

iudex, iudicium (see chap. III).

iusiurandum (see chap. III).

134. iuxta. The three-letter suspension (iux̄) appears in the Insular script of the Moore Bede (passim) and of Milan C 301 inf. (more than once); also in the Continental script of Ivrea 42 ('*iuxta* quod superius'). And probably it stood in the original of Amiens 220, for on fol. 14^{r} *iux ad* has been changed by the scribe to *iuxta ad.* These are all the examples I have noted.

Kalendae (see 'Calendae').

135. liber. The sign lib̄ 'liber' is rather an example of the Syllable-symbol 'er' (q.v.) than of a word-symbol. Mediaeval lists of ancient Notae offer this suspension for any case of the adjective. In our MSS. it often represents any case of the noun, e.g. 'librum,' but only in Indexes or catalogues. So it cannot be called a 'nota communis.'

136. licet. Although this word is occasionally abbreviated in ancient legal MSS. as l̄ or lc̄ or lc̄t or l̄et, and in mediaeval lists of ancient Notae also as lt̄, I have found no example in the MSS. of our period. Since the Syllable-symbol for 'it' (q.v.) occasionally does duty for 'et' (e.g. of 'habet'), there are probably examples of lic̄ 'licet,' which is another form of the ancient Nota.

137. loquor. Insular, especially Irish, scribes recognize such symbols as loq̄r or lq̄r 'loquitur,' loqm̄r 'loquimur,' loqn̄r 'loquuntur,' e.g. Berlin Phill. 1662 (Ags., of "8–9 cent."), lq̄r and loq̄r (Irish instances will be found in 'Ir. Min.'); and the Continental script of centres under Insular influence occasionally admits them, e.g.: Vat. Pal. 172 (Lorsch, "9 cent."), lq̄r fol. 175^r, fol. 179^r; Paris 1853 (Murbach ?, "8 cent."), loq̄r; Paris 12021 (Brittany, "9 cent."), loq̄r fol. 107^v; Milan L 99 sup. (Bobbio, "mid. of 8 cent."), loq̄r p. 72, loqn̄r p. 153. But we find also in an early MS. of Vercelli written in cursive, Vercelli 183, loq̄r fol. 62^r, fol. 65^r, loqm̄r fol. 62^r

138. magis. The syllabic-suspension mḡ 'm(a)-g(is)' is very common in the Verona Gaius. In three Insular MSS. of our period it survives: Milan C 301 inf. (but on fol. 32^v maḡ); Boulogne 63–64; the Leyden Priscian (foll. 11^r, 63^r, 76^v). A ninth-century Glossary, Leyden 67 E, has (fol. 49^v) maḡ 'magis.'

magister, magistratus (see chap. III).

mancipium (see chap. III).

manifestus (see chap. III).

manumitto (see chap. III).

mater (see 'frater').

139. maximus. A mediaeval list of ancient Notae shews the syllabic suspension mx̄m 'm(a)x(i)m(us),' '-mi,' etc., but I do not know of any instance in our period.

memoria (see chap. III).

140. meus, tuus, suus. There were, so far as our material allows us to judge, no ancient Notae for these possessive pronouns. And yet the contraction ms̄ 'meus' is one of the most universal symbols in mediaeval MSS., found all over the Continent (Spain included) and in our own Islands. How are we to account for this? Traube's guess, although it was a mere guess, so tallies with the actual facts that it deserves mention. In support of his theory that suspension was the Pagan method of abbreviation, contraction being a Christian device for investing sacred names with the same reverent disguise as Jewish scribes gave to the Hebrew designations of the Deity, and that the contractions of other words were gradually made on the pattern of these 'nomina sacra,' Traube selected the word 'meus' as an instance. After 'Deus,' he said, had come to be written ds̄, the phrase 'Deus meus' would inevitably in time come to be written ds̄ ms̄. A word like 'meus,' of the same form as the sacred name with which it was habitually used, would be among the first to undergo this new process of abbreviation by contraction. Certainly this suggestion of Traube's makes it easy to explain the rapid spread of ms̄ 'meus,' mm̄ 'meum,' these two forms especially, all over Christian Europe.

The abbreviation of 'tuus' and 'suus' is as rare as that of 'meus' is common. It is confined to a few Insular scribes. They generally use contractions of the 'meus' type, and presumably coined from it: ts̄ 'tuus,' tm̄ 'tuum,' sm̄ 'suum,' ss̄ 'suis,' etc. But sometimes they write the final letter, not alongside, but above: *t* with suprascript *m*, 'tuum,' *s* with suprascript *m* 'suum,' etc. And sometimes they do the same with the 'meus' contraction. This would avoid confusion with ts̄ 'trans,' tm̄ 'tantum,' ss̄ 'suprascriptus,' m̄s 'mens,' mm̄ 'modum.'

Examples of this suprascription are:

Boulogne 63 (Ags. script of St Bertin, "8 cent.") fol. 19^{v} '*mea*rum,' fol. 25^{v} 'sua'; Milan C 301 inf. (Irish minuscule of Bobbio), 'meum' and 'meam' (the same symbol for both), 'tuum,' etc.; the Carlsruhe Augustine (Irish minuscule of Reichenau) fol. 20^{r} 'tua'; Laon 26, flyleaves (Irish minuscule of Laon), 'sua.'

An eighth century Bobbio MS., written in Irish minuscule, Milan C 301 inf. Commentary on the Psalms (Bobbio) uses the initial suspension (m̄) for 'meum,' 'meam,' 'meos,' etc., in the lemmas, in which capricious suspension is the usual practice; similarly s̄ 'suum,' etc., t̄ 'tua,' etc. So too in another MS. full of capricious suspension, St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (Irish cursive), m̄ for 'meum,' 'meam' is not rare (e.g. 'angelum *meum*,' 'manum *meam*') although the contraction mm̄ 'meum' is generally employed in this MS. (and in the Milan MS. too). The abbreviation-stroke is the m-symbol (cf. § 81).

141. meus. (Irish script.) St Moling writes in the Book of Mulling [St John] on fol. 86^{v} qui manducat mām carnem, but elsewhere abbreviates only 'meus' and 'meum,' writing 'meam' in full or using the 'meum' symbol (mm̄) for it (fol. 88^{r} quare loquelam *meam* non cognoscetis ?);

The Book of Dimma, 'meus,' 'meum'; Fulda Bonif. 3 (time of St Boniface), 'meus,' 'meum'; the Garland of Howth, Dublin Trin. Coll. A IV 6, 'meum'; the Stowe Missal, Dublin, R. I. A. Library, Stowe D II 3, 'meus,' 'meum'; the Stowe St John's Gospel fragment (bound up with the preceding), 'meus,' 'meum'; the Book of Armagh (written at Armagh in 808) uses ms̄ for 'meas' (fol. 31^{v} pasce oves *meas*) as well as for 'meus,' and mm̄ for 'meam' (fol. 23^{r} 'viam *meam*,' fol. 24^{r} 'faciem *meam*,' fol. 24^{v} 'animam *meam*,' etc.) as well as for 'meum'; the St Gall Priscian, 'meus,' 'meum';

I have not found the abbreviation of these possessives in the earliest minuscule of Bobbio (Vienna 16 and the Naples Charisius), in which mm̄ denotes 'modum,' but in Milan C 301 inf. ms̄ 'meus' or 'meos' and mm̄ 'meum' or 'meam'; the Carlsruhe Priscian, 'meus,' 'meum'; the Carlsruhe Augustine, 'meus,' 'meum'; St Gall 51 (half-uncial), 'meus,' 'meum'; the Leyden Priscian, 'meus,' 'meum'; the Carlsruhe Bede, 'meus'; Bâle A VII 3, 'meus'; St Gall 48, 'meus,' 'meum'; Laon 26, 'meus,' 'meum'; St Paul (Carinthia) 25, 3, 31^{b}, 'meum';

(Welsh and Cornish.) The Hereford Gospels (Welsh or Anglosaxon), 'meus,' 'meum'; Berne 671 (Cornish), 'meum' (by both scribes); Cambridge, Corp. Coll. 153 Martianus Capella (Welsh, probably rather later than our period), 'meum';

(Breton.) ms̄ 'meus,' mm̄ 'meum' (see 'Zentr. Bibl.' 29, 267);

(Anglosaxon.) The Corpus Glossary (Canterbury) fol. 1^{v} 'Domini *mei* salus';

Boulogne 11 (Arras, "8–9 cent."), 'meus' frequently; Boulogne 63 (St Bertin, "8 cent."), 'meus,' also fol. 19^{v} mē 'me(a)e'; Paris 9525 (Echternach, of 798–817) 'meus' and 'meum' frequently; Metz 76 ("9 cent."), 'meus'; Cassel Theol. Q 6 Juliani Prognostica (Fulda, "9 cent.") fol. 50^{r} 'dominum meum';

Bamberg E III 19, 'meus'; Wolfenbüttel, Helmstedt. 496^{a} ("9 cent.") fol. 13^{r} 'meus'; Würzburg th. F 67 (fol. 184^{r} tu lavas pedes ms̄);

Munich 14653 (Ratisbon, "8 cent."), 'meus' frequently; the Cutbercht Gospels, Vienna 1224 (= Salzburg. 32), 'meum'; Vienna 2223 (= Jur. Can. 116) fol. 52^{r} 'meus'; Munich 14080 (Ratisbon, "8 cent."), frequently;

142. (Spanish.) Madrid, Tol. 2, 1 Bible ("end of 8 cent."), ms̄ 'meus,' mm̄ 'meum,' mōs 'meos,' etc.; Madrid, Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), mm̄ 'meum,' mīs 'meis,' mārum 'mearum';

Escurial R III 25, foll. 1–166 ("beg. of 9 cent."), 'meus'; Madrid, Acad. Hist. 20 Bible ("9 cent."), ms̄ 'meus,' mī 'mei,' etc.; Madrid, Acad. Hist. 44

("9 cent."), ms̄ 'meus,' mī 'mei,' mīs 'meis'; Escurial a ɪ 13, foll. 1–187 (of the year 912 or 812), ms̄ 'meus,' mm̄ 'meum,' mām 'meam,' mās 'meas,' etc.; Madrid, Acad. Hist. 60 ("9 cent."), ms̄ 'meus,' etc.; Paris 2994^{A}, foll. 73–194 ("9 cent.") fol. 129^{v} 'meus.'

143. (Rest of Continent.) MSS. of the Corbie ab-type (cf. 'Rev. Bibl.' 1912) 'meus' and sometimes 'meum' and even 'mei' (Paris 11529, fol. 101^{r} dī mī); but I have not found the possessive abbreviated in MSS. of the Laon az-type, nor in any Laon MS. of our period.

The Sacramentary of Gellone, Paris 12048 (written at Rebais, near Paris, c. 750) has not merely 'meus' but also dō mō, and a Compiègne MS. which uses the ab-type abbreviations, Paris 17451, foll. 9–end, has, beside 'meus,' also fol. 93^{r} oculos mōs (possibly from an original in which ms̄ 'meos' had been used), while mīs denotes 'misericordia.' But the abbreviation in most MSS. is confined to 'meus' and 'meum,' or else (e.g. the Essen Gospels) to 'meus' alone. Examples are: Brussels 10127–41 (Ghent, "8 cent.") 'meus,' 'meum'; Liége 306 (St Trond, of the year 834), 'meus' frequently; Berlin Ham. 253 (Stavelot, "9 cent."), 'meus' very frequently; Brussels 9403 ("8–9 cent."), 'meus'; Paris 9530 (Echternach, "8–9 cent."), 'meus'; Cambrai 282 ("8 cent."), 'meus'; Cologne MSS. of Hildebald's time, e.g. Cologne 74, 'meus,' 'meum'; the Dagulf Psalter, Vienna 1861, 'meus'; MSS. of Rheims, e.g. the Utrecht Psalter, London Cotton Claud. C 7 ("9 cent."), 'meus,' and Leyden 114, 'meus'; Paris 13359 (St Riquier, of 796–810), 'meus'; Paris 13354 (Corbie, "9 cent.") fol. 26^{r} sp̄s m̄s; MSS. of Limoges, e.g. Paris 609 ("8–9 cent.") fol. 3^{v} 'meum,' and 1012 ("8–9 cent.") fol. 46^{r} 'meus'; Épinal 6 (Moyenmoutier, "8 cent.") fol. 58^{v} 'meus'; Montpellier 409 (Auxerre, of 772–795), 'meus'; London, Egerton 609 (Marmoutier, Tours), 'meus' and (fol. 100^{r}) 'meum'; Cologne 106 (Tours?, time of Alcuin; in the part in Continental script), 'meus'; the Theodulfus Bible, Paris 9380 (Orléans, of 788–821) fol. 331^{v} servus 'meus'; Munich 28118 (Trèves?), 'meus'; Paris 13159 (of c. 800), ms̄ for 'meus' and sometimes for 'meos' (fol. 6^{v} inter omnes inimicos *meos*; on fol. 13^{v} corrected by suprascription of *o*); Paris 1862, foll. 1–82 (Micy, c. 850), 'meus'; Berne 263 (Strassburg, 9 cent.), 'meus'; St Gall 731 (Besançon?, of the year 794), p. 170 'meus'; the Lons-le-Saulnier Bede (St Claude, Jura, of 804–815) fol. 189^{v} ds̄ ms̄; Burgundian MSS., e.g. Autun 20^{A}, 'meus,' Montpellier 55, 'meus' and (fol. 25^{r}) dm̄ mm̄, Leyden Scal. 28 (Flavigny, of the year 816), 'meus'; the Bobbio Sacramentary, Paris 13246 (uncial, perhaps written at Luxeuil) fol. 103^{r} ds̄ meus ds̄ ms̄; MSS. of Lyons, e.g. Lyons 414 ("beg. of 9 cent."), 'meus'; Berlin Ham. 31 (Albi, "9 cent.") fol. 69^{v} 'meus'; Paris 12254 and 9575 (both with some Spanish symptoms, the second written at Poitiers in 811), 'meus' and 'meum' frequently and (in the Poitiers MS.) mī 'mei';

144. Vat. Pal. 212 (Germany, "8 cent."), 'meus'; Berlin Phill. 1716 (Germany?, "8–9 cent.") fol. 36^{v} 'meus'; MSS. of Lorsch, e.g. Paris 16668 (on fol. 29^{v} m̄s 'meus,' but on fol. 36^{r} m̄s 'mens'; cf. below on the Syllable-symbol 'en'), Vat. Pal. 172, 'meus,' 'meum,' and 195 (in the part in Continental script), 'meus,' and 966, 'meus' very frequently; Vat. Pal. 237 (Mayence?) fol. 88^{r} (in the part in Continental script) 'meus'; MSS. of Fulda, e.g. Cassel theol. Q 10 ("8 cent.") fol. 88^{v} 'meus,' Munich 4115 (Fulda?, "8–9 cent."), 'meus,' Cassel theol. F 49 ("9 cent."), 'meus,' Vat. Reg. 124 (before 847), 'meus';

London Add. 11880 (Bavaria?, "9 cent."), 'meus'; the Homiliary of Ottenbeuren, Cheltenham 8400 ("8 cent."), sometimes 'meus'; MSS. of Freising, etc., e.g. Munich 6220 (Freising), 'meus' frequently, and 6228 (Freising), 'meus,' 'meum' (also fol. 25^{r} dī mī, fol. 26^{r} lux mā) and 6273 (Freising, of 812–834), 'meus' very frequently, and 6299 (Freising), 'meus' frequently, and 6330 (Freising), 'meum,' and 6402 (Freising), 'meus' and 14470 (Ratisbon), 'meus,' 'meum'; London Add. 18332 (Carinthia, "9 cent."), 'meus'; Brussels 8216–8 (St Florian, of the year 819), 'meus';

MSS. of Murbach, e.g. Gotha I 85, 'meus' (fol. 35^{v}), Geneva 21 (fol. 3^{v} ds̄ meus ds̄ ms̄, fol. 183^{v} ds̄ ms̄); Paris 1853 (Murbach?, "8 cent."), 'meus';

MSS. of Constance, e.g. Stuttgart HB VI 113 ("8 cent.") fol. 174^{r} 'meus'; Schaffhausen Min.-bibl. 78, 'meus' frequently; Einsiedeln 157, 'meus' (p. 9); Zürich Cantonsbibl. 140, 'meus'; MSS. of Reichenau, e.g. Carlsruhe Reich. 191, 'meus,' and 221, foll. 1–53, 'meus' (fol. 44^{r}), and 222, 'meus' frequently; MSS. of St Gall, e.g. Zürich Stadtbibl. C 12, 'meus' very frequently, St Gall 11 (time of Winithar), 'meus,' and 44, pp. 1–184 (of 760–781), 'meus,' and 20 ("beg. of 9 cent."), 'meus,' and 125, 'meus,' and 276, pp. 1–149 (of 841–872), 'meus.' (In the Kero Glossary, St Gall 911, even 'Bartholo*meus*' p. 48);

145. Cheltenham 12261 (North Italy, "end 8 cent.") fol. 98^{v} 'meus'; Paris 653 (North Italy, "8 cent."), 'meus'; in Verona[1] minuscule 'meus' and 'meum' frequently;

Milan I 6 sup. (Bobbio) fol. 49^{r} 'meus'; Nancy 317 Grammatica (Bobbio, "9 cent."), 'meus'; Vat. lat. 5775 (Tortona, of the year 862) fol. 78^{v} sps̄ ms̄;

Lucca 490 (written at Lucca, c. 800) fol. 30^{r} ds̄ ms̄;

MSS. in Beneventan script, e.g. Paris 7530 (Monte Cassino, end of 8 cent.), 'meus,' Bamberg HJ XIV 15 ("end of 8 cent.") fol. 10^{v} 'meus,' Rome Casanat. 641 (of 811–812) fol. 19^{v} 'meus';

(Of unknown provenance.) Munich, Univ. bibl. 4to 3 Sulpicius Severus ("8–9 cent."), 'meus'; Oxford theol. d 3 ("8–9 cent."), 'meus'; Vat. lat. 6018, 'meus'; etc., etc.

146. The above list does not profess to be full or even nearly full, but it provides enough details to enable us to see how well the actual facts are suited by Traube's theory, that ms̄ 'meus' had its origin in a phrase like ds̄ ms̄ 'Deus meus.' It is only in Spain that all the case-forms ('mea,' 'meos,' 'meas,' etc.) are abbreviated; elsewhere the abbreviation is confined to 'meus,' 'meum' or to 'meus' alone. Since Spain is also a leading centre of the abbreviation of syllables which contain the vowel *e* (see below, on the Syllable-symbol 'e'), it is not unreasonable to suppose that Spanish scribes extended the abbreviation of the possessive to forms like 'mea,' 'meos,' 'meas,' etc., under the feeling that, as m̄ denoted 'me,' so m̄a, etc., could denote 'mea,' etc. In Verona where mā was the symbol of 'misericordia,' it is easy to explain the absence of mā 'mea,' māe 'meae,' etc., from Veronese minuscule; but this explanation cannot apply to the practice of other scriptoriums. The only satisfactory explanation is Traube's.

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[1] In 'Zentr. Bibl.' 27, 533 the whole paragraph should be: ms̄ 'meus' e mm̄ 'meum' trovansi in cosi tutti i MSS., es. gr. nel XX (assai di frequente). The symbol māe there mentioned denotes 'misericordiae.'

However common the abbreviation of 'meus' (Nom. Voc., and 'meum') may be elsewhere, our list shews us that it is not current in England. Its use in Continental centres of Anglosaxon script like Freising, etc., must not be ascribed to 'Insular influence'; but rather its occasional appearance in their Anglosaxon script should be referred to 'Continental influence.' When a MS. is written, part in Anglosaxon, part in Continental script, it is in the latter that ms̄ 'meus' (mm̄ 'meum') shews itself.

147. Tuus. (Irish.) St Moling writes in the Book of Mulling [St John] on fol. 87^{v} 'ubi est pater *tuus?*' and fol. 89^{v} 'resurget frater *tuus*' the contraction ts̄ 'tuus,' a symbol which he, like other Irish scribes, usually employs in the sense of 'trans.' Similarly in Milan C 301 inf. ts̄ denotes 'tuas,' etc., as well as 'trans.' In St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, ts̄ denotes 'tuus' but tr̄s 'trans.' In the St Gall Priscian neither 'tuus' nor 'suus' is abbreviated, as a rule, but only 'meus'; still one of the scribes, Donngus, writes on p. 207 meus mea mm̄, tuus tua tm̄.

(Anglosaxon.) Boulogne 63 (St Bertin, "8 cent."), tē 'tu(a)e' fol. 7^{r} (quem post epistolae *tuae* subscriptionem addidisti); Paris 9527 (Echternach, "mid. of 8 cent.") tm̄ 'tuam' frequently (e.g. fol. 69^{r} terram tuam, fol. 69^{v} cervicem tuam), while tt̄ denotes 'tantum' and tn̄ 'tamen.'

148. Suus (Irish). The Book of Mulling, fol. 62^{r} 'suis'; the Boniface Gospels, Fulda Bonif. 3, fol. 10^{r} 'secundum opus *suum*'; Milan C 301 inf. Commentary in Psalms (especially in the quotations from the Psalms, the lemmas of the commentary), e.g. fol. 29^{v} paraverunt sagitas *suas*, fol. 33^{v} linguis *suis* dolose agebant;

(Anglosaxon.) Boulogne 63 (St Bertin, "8 cent.") sē 'su(a)e' fol. 7^{r} (in *suae* matris utero potuit exultare);

Paris 9527 (Echternach, "mid. of 8 cent.") sm̄ 'suam' frequently (e.g. fol. 65^v ad terram *suam*, fol. 70^v in terram *suam*, fol. 97^v manum *suam*).

Düsseldorf B 3 (Corbie ab-type, "beg. of 9 cent.") fol. 25^r operibus ss̄ ;

London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent.") fol. 100^v discipulis ss̄ (at end of line); Cologne 83^{II} (in the part by the Irish scribe) fol. 112^v iter sm̄ ;

MSS. of Würzburg, e.g. Würzburg th. F 19 (discipulis ss̄), Oxford Laud. lat. 92 (of 832–842) fol. 44^r fratribus ss̄ 'suis';

the Ratisbon Tradition fragment (of 822–848) in the Munich Archives, ss̄ 'suus,' 'suis' (see Chroust 1 i pl. 2);

Brussels 8216–8 (St Florian, of the year 819), discipulis ss̄.

149. mihi, tibi (sibi). The ancient Nota for 'mihi' was $\overset{\text{i}}{\text{m}}$. This remained the Insular symbol. Apparently there was none for 'sibi,' unless a St Bertin MS., Boulogne 63, in Ags. script has preserved one (sī). The word 'tibi' occurs too rarely in the ancient legal MSS., but the Oxyrhynchus papyrus 1251 (Cicero) and mediaeval lists of ancient Notae offer the syllabic suspension tb̄ 't(i)b(i),' a symbol used freely in a German (?) Sacramentary, Berlin Phill. 1667 ("beg. of 9 cent."), e.g. fol. 138^v 'ut *tibi* servitus nostra conplaceat.' The usage of mediaeval scribes points to the existence of a similar ancient Nota for 'mihi' (mh̄). The Insular (especially Irish) symbol for 'tibi,' *t* with suprascript *i*, may have been an ancient Nota or, on the other hand, may have been coined by Irish scribes on the type of the first ancient Nota for 'mihi.' The Irish symbol *s* with supra-script *i* denoted in our period 'sicut,' not 'sibi.'

The symbol mħ 'mihi' is characteristic of Verona. With the addition of the final letter of the word (mħi) it becomes a contraction.

The St Bertin MS. mentioned above, which has preserved a large number of ancient Notae, uses sī 'sibi' on fol. 20^r. This symbol is of the same type as mī 'mihi,' which appears in some mediaeval lists of ancient Notae and is actually used by one or two mediaeval scribes. The same St Bertin MS. uses tī 'tibi,' and this too may be an ancient Nota.

150. MIHI. (1) The first ancient Nota.

(Insular script.) Irish and Welsh minuscule MSS. of our period shew, almost without exception, this favourite symbol (see 'Ir. Min.' and 'Wel. Scr.'

for details, and add St Gall 51, in Irish half-uncial). It is also a favourite symbol with Breton scribes, whether they use the Insular or Continental type of writing (cf. 'Zentr. Bibl.' 29, 267).

The examples in Anglosaxon script are: the Book of Cerne (fol. 47^{v}); Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"), in apparently contemporary glosses;

Paris 10861 (Beauvais, "8 cent."), fol. 9^{r}; the Gatien Gospels (Tours), fol. 95^{v}; London Egerton 2831 (Tours) fol. 113^{v}; Boulogne 11 (Arras, "8–9 cent."), fol. 73^{v}; Boulogne 63–64 (St Bertin, "8 cent."); Bamberg E III 19 (Fulda?), frequently; Munich 6297 (Freising, c. 780) fol. 118^{r}; Vienna 2223 (=Jur. Can. 116); St Gall 759 ("8 cent."), p. 91;

(Continental.) In Continental script the use of the Insular symbol seems always due to Insular influence. The Corbie ab-type, whose abbreviation is mainly Insular (probably Anglosaxon), uses it freely (see 'Rev. Bibl.' 22 for details). Paris 13159 Charlemagne's Psalter also uses it freely (the curious addition of the letters *hi* on fol. 15^{v} shews that the scribe rightly interpreted the symbol as a two-letter suspension and not as a contraction). The scribe (an Irishman?) of foll. 110–125 of Cologne 83^{II} uses it, but none of the other scribes of this MS. Also Paris 11504–5 (St Riquier?, of 822);

MSS. of Corbie, sometimes, e.g. Amiens 10 ("8–9 cent.") fol. 71^{v}, and St Petersburg F I 12 ("9 cent."); St Omer 15 (St Bertin, "beg. of 9 cent."), frequently; London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."); Brussels 10127–41 (Ghent, "8 cent."); Montpellier 55 (St Étienne, Autun), more than once (also mī 'mihi'); Paris 528 (Limoges, "beg. 9 cent."); Paris 1862, foll. 1—82 (Micy, 840–859), frequently;

MSS. of Lorsch, e.g. Vat. Pal. 822 ("early 9 cent."): MSS. of Fulda, e.g. Bâle F III 15 (fol. 106^{r}) and Cassel theol. F 49 ("9 cent."), frequently;

Colmar 82 (Murbach), fol. 5^{r}; Paris 1853 ("8 cent."); the Kisyla group, e.g. Munich 4577 (fol. 13^{v}) and 4554 (fol. 111^{r});

Brussels 8216–8 (St Florian, of the year 819); MSS. of Ratisbon, e.g. Munich 14470 ("8 cent.") and 14437 (by Ratisbon scribes, of the year 823); the second scribe (who revels in abbreviation) of Vienna 795 Bp Arno's common-place book (see Chroust I vii, pl. 3); London Add. 11880;

Leyden Voss. Q 69 (St Gall, "8 cent.") fol. 43^{v};

Bobbio MSS., e.g. Nancy 317 ("9 cent."), fol. 41^{r}, Milan L 99 sup.;

Of uncertain provenance: Leyden Voss. Q 106 Symphosius ("9 cent."); Munich, Univ. bibl. 4to 3 ("8–9 cent.") fol. 76^{v}, fol. 84^{v}; Paris 11631 (St Maurice?), frequently; Bamberg M V 12, part ii (time of Charlemagne), frequently; Leyden 67 E Glossary ("9 cent.") fol. 7^{v}.

The form already mentioned, mī 'mihi' (cf. nc̄ and *n* with suprascript *c* 'nunc'), a form found in some mediaeval lists of Ancient Notae, appears in the Breton minuscule of Paris 13029 ("9 cent.") more than once along with the usual form; in Montpellier 55 (St Étienne, Autun), fol. 187^{r} (along with the Insular symbol).

151. (2) The syllabic suspension (mħ). This is characteristic of the Verona scriptorium. Details of its use in Veronese minuscule will be found in 'Zentr. Bibl.' 27, 533 and 549 (add Vat. lat. 5764, Isidore's Etymologies, of "beg. of 9 cent.," which seems Veronese minuscule).

Outside of Verona I have found this symbol only in Douai 12 Gospels (Marchiennes Abbey "8–9 cent.") fol. 40^{v} 'in quo *mihi* conplacui,' fol. 45^{v} 'qui dicat *mihi*.' It appears too in a Nonantola MS. of "9–10 cent.," Rome Vitt. Eman. 1254 (=Sess. 23), but whether this MS. was written at Verona itself or in that district (Nonantola is some 60 miles south of Verona) is not known; and it is frequently used by one scribe of Berlin Phill. 1825 (ascribed to Angers, but probably from Verona or, at least, North Italy). Traube has cited it from a MS. which is probably later than our period, Munich 15826 (Salzburg), whose scribe seemed to him a South Italian (along with $\overset{i}{\mathrm{m}}$ and miħ); also from Stuttgart Bibl. Q 12 (along with miħ; also Italian mīa 'misericordia' and the Italian 'ejus' symbol. Beeson cites mħ from Munich 14843 (Ratisbon, "9 cent.").

The above symbol with the addition of final *i* appears in some minuscule MSS. of Verona, e.g. Verona 90 (by one of the scribes), along with the usual suspension. We may class with it the curious mih̄ 'mihi' of Épinal 6 (Moyenmoutier, "beg. 9 cent."), a scribe's alteration of mh̄ of his original. (The m̄ 'mihi' of the same MS. (fol. 168^{v}) may be a mere capricious suspension.) Verona minuscule MSS. sometimes shew mih̄ beside their normal mh̄ (cf. 'Zentr. Bibl.' 27, 533). Traube cites miħ from Bamberg B ɪɪ 17 ("9 cent.").

152. TIBI. (Insular Script.) The Irish examples need not be given here, since nearly all Irish minuscule scribes use this symbol. (Details in 'Ir. Min.') The Breton scribe of Orleans 193, who writes in Insular (or semi-Insular) script, also uses it. When the suprascript *i* stands directly over the centre of the *t*, the symbol is often hardly distinguishable from the 'vel' symbol, a cross-barred *l*, e.g. in Bamberg M ᴠ 12, part ii ("end of 8 cent."), on fol. 18^{r}, etc. Perhaps that is why so many scribes put the *i* rather to the right of the centre.

Welsh and Cornish examples of our period are: Berne 671 (Cornish);

Cambridge, Corp. Coll. 153 (probably later than our period).

In Anglosaxon script I have found only:

Boulogne 11 (Arras) fol. 12^{r}; the Gatien Gospels (Tours); Paris 16668, foll. 41–58 (Lorsch, "9 cent.") fol. 33^{v};

(Continental.) The Corbie ab-type (with mostly Insular abbreviation) uses the Insular 'tibi' symbol occasionally (for details, see 'Rev. Bibl.' 1912); but I have not noticed any example in the Breton continental script of our period. Probably all the appearances of this Insular symbol in continental script are due to Insular influence:

the Maurdramnus Bible (Corbie, 772–780), on fol. 206^{v} of Amiens 6; Amiens 10 (Corbie, "8–9 cent."), more than once; Montpellier 409 (Auxerre, 772–795) fol. 12^r (in a repetition); Brussels 10127–41 (Ghent, "8 cent.") fol. 45^v; Cologne 41 (time of Hildebald), in a marginal addition on fol. 57^r, probably by the scribe himself; Cologne 83^{II} (same time), in the portion, foll. 110–125, written in Cologne minuscule by an Insular (Irish ?) monk; Bamberg M v 12, part ii, frequently; Paris 528 and 1862 and 13026;

London Add. 18322 (Carinthia, "9 cent.") fol. 110^v and 11880 (Bavaria ?, "9 cent."); Brussels 8216–8 (St Florian, of the year 819);

Milan I 6 sup. (Bobbio);

The German (?) Sacramentary, Berlin Phill. 1667, already cited for its frequent use of tƀ 'tibi,' offers also tiƀ (fol. 111^v ut *tibi* placita mente serviamus).

153. **milia** (see chap. III).

misericordia. The contraction mā is the shibboleth of the Verona scriptorium, though it may have been used in some other centres of that part of Italy. In the rest of Italy, and often in Verona too, mīa was used, a form which would avoid the awkward identity of mā 'misericordia' with mā 'mea.' Spanish scribes abbreviate the word in their favourite 'Hebrew' fashion of omitting the vowels, but in a variety of ways: msrcđa, msrđa, mscđa, mscđia, msđa, mrđa, etc.; so that it is difficult to specify any one symbol generally current in centres of Visigothic script. The scribes of other countries too felt the necessity of abbreviating this word, so many-lettered and so frequently used in the religious writings which they transcribed. As in Spain, the abbreviation seems usually to be left to the caprice of the writer, so that we find varieties like miscđa, miscđia, micđia, miđia, miđa, and so on. Many scribes write the word in full.

But one symbol has every appearance of having been current in one part of France, the three-letter suspension (mīs), and we sometimes find a derivative contraction (mīsdia), which looks as if some corrector of the original, apprehensive lest mīs should be taken for 'meis' (see p. 122), had added the last three letters.

154. Details may now be given of the certain symbols mā, mīa, mīs:

(1) mā 'misericordia,' māe 'misericordiae,' mām 'misericordiam,' etc. Found even in Veronese majuscule, e.g. Verona 10 Patrum Opuscula, frequently, and in early Veronese cursive, e.g. Verona 4 (frag. 3) 'secundum multitudinem *misericordiae* tuae.' In Pacifico's minuscule it is regularly used, along with mīa, and persists till after the end of our period (for full details see 'Zentr. Bibl.' 27, 533, where however it should be stated that Veronese minuscule employs ms̄ 'meus,' mm̄ 'meum,' but never mā 'mea';

cf. ibid. 28, 259–261). Of MSS. of unknown provenance (probably Veronese or from a Veronese original) the following examples may be given: Carlsruhe, Reich. 57 (see Holder in 'Mélanges Chatelain'); Cheltenham 12261 Augustine and Commodian (North Italy, "8 cent."), fol. 179^r '*misericordiam* autem meam non auferum (*sic*) in eum'; Paris 653 Pelagius on Pauline Epistles (North Italy, "8 cent."), frequently used by one of the scribes and often expanded by a possibly contemporary corrector; London, Cotton Nero A ii Theological Tracts (North Italy, "8 cent."), fol. 16^v 'quoniam ipsi *misericordiam* consequentur'; St Gall 110 Jerome ("9 cent."), e.g. p. 428 'magnam *misericordiam* suam'; St Gall 227 Isidori Sententiae ("8 cent."), frequently; Stuttgart HB XIV 15, flyleaves (written at Constance, "8–9 cent.") 'et si placuerit Domini *misericordia*'; Venice Marc. VI 5 (Padua, "early 9 cent."), e.g. fol. 38^r '*misericordiam* tuam'; Paris 9451 (North Italy, "8–9 cent.") fol. 155^r.

(2) mīa 'misericordia,' mīae 'misericordiae,' mīam 'misericordiam,' etc. This is a regular feature of Beneventan minuscule, e.g. Naples B VI 12, Prosper (of 817–835) (fuller details in Loew 'Benev. Script.'). It appears even in the uncial script of a Naples MS., Rome Vat. 5007 Gesta Episcoporum Neapolitanorum, more than once. Its use (along with mā) in Verona minuscule has been mentioned (fuller details in 'Zentr. Bibl.' 27, 533). It appears too in Bobbio MSS., such as Milan B 31 sup. Isidore de Differentiis (beg. of 9 cent.);

also in Berne 363 Virgil, etc. (written in Irish script in North Italy at the end of the 9th century); in Nonantola MSS., such as Rome Vitt. Eman., Sess. 38 (written at Nonantola between 825 and 837), and in Sess. 63 ("9 cent."); in the Liber Diurnus ("Rome, c. 800").

155. Is mīa 'misericordia' found outside Italy? The provenance of these MSS. is unknown: the Ottobeuren Homiliary, Cheltenham 8400 ("8 cent."), with mīa frequently; Brussels 8302–5 Service-book ("9 cent."), frequently; Oxford, Lat. theol. d 3 Commentary on Pentateuch (with peculiarities of script and abbreviation, "8–9 cent."), frequently; Einsiedeln 27 Ascetica ("8–9 cent."), fol. 97^r; Paris 18282 Rufinus (fol. 72^r).

A Ratisbon MS. of "8 and 9 cent.," Munich 14470 Homilies, has in the "9th century" part mīa 'misericordia' and even '-diam,' fol. 129^r '*misericordiam* volo et non sacrificium.' St Gall 193 Varia ("end of 8 cent.") has mīa. A Reichenau MS., partly in Insular script, Carlsruhe Reich. 221 Gregory's Homilies ("end of 8 cent."), has (in the Continental script portion) on fol. 43^v miām 'misericordiam.' A St Gall Bible of saec. ix in. (time of Wolfcoz), St Gall 20, shews at first mīa, then miđia and misđia. These last four examples suggest that the knowledge of the symbol had spread from Italy to Switzerland and Austria, although fuller details are necessary before we can determine how far mīa was actually current in Swiss and Austrian scriptoriums. The Chur Sacramentary, St Gall 348, written c. 800, uses many capricious suspensions but always writes 'misericordia' in full.

156. (3) mīs 'mīsericordia,' '-diae,' '-diam,' etc., and sometimes mīsm 'misericordiam.' In MSS. written in the Corbie ab-script, e.g. Paris 8921 Canons (Beauvais), fol. 60^v 'adiuvante *misericordia* Domini Dei nostri,' Paris 11627 Jerome on Isaiah (Corbie), fol. 242^v ut et penitentibus tribuat mīs (corrected to mīsm), Paris 11681 Beda in Lucam (Corbie), fol. 8^r mīsm 'misericordiam,' fol. 66^v mīs 'misericordiam,' and frequently mīs 'misericordia'; Paris 13440 Excerpta ex Patribus, very frequently used and for any case, e.g. fol. 42^r '*misericordiam* tuam,' fol. 106^r 'operante *misericordia*,' London Harl. 3063 Theodorus of Mopsuestia on the Pauline Epistles (Cues library) mīs (Nom., Acc., etc.), frequently;

In other script: in Paris 17451 Fragments of Homilies (Compiègne, with foll. 1–8 in the Corbie ab-script), very frequently, in the portion in ordinary script, mīs for any case, e.g. fol. 121^r 'quia *misericordiam* praestat,' fol. 121^r 'opus *misericordiae*'; in Manchester 194 Origen on the Epistle to the Romans (Beauvais, "9 cent."), fol. 60^v; in the Dagulf Psalter (Schola Palatina?) fol. 137^r (according to Mon. Pal. Vind. 1, 62 sqq.).

Derivatives of this suspension are:

misd̄a: Paris 1012 Gregorii Opuscula (Limoges, "8–9 cent."), fol. 38^r sex operis misd̄e (misericordi⟨a⟩e); Vat. lat. 5775 Claudius Taurinensis (Tortona, of 862);

misd̄ia: Berlin, Phill. 1743 Concilia (Rheims, "8 cent."), frequently; Zürich, Stadtbibl. C 12 Psalter (St Gall, "8–9 cent."), frequently.

157. For the practice in Visigothic script these examples may suffice:

mrscd̄ia in Madrid, Acad. Hist. 44 Gregorii Sententiae ("9 cent.");

mscd̄a in Escurial a I 13, foll. 1–187 Regulae Monasticae (912 or 812 A.D.);

mscd̄ia in Escurial a I 13;

msd̄a in Escurial a I 13; msd̄m '-diam' in Madrid, Tol. 2, 1 Bible ("end of 8 cent.");

mrd̄a in Madrid, Tol. 2, 1; in Madrid, Acad. Hist. 20 Bible ("9 cent.");

msrd̄a in Madrid, Tol. 2, 1 and Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."); in Madrid, Acad. Hist. 20;

msrd̄ia in Madrid, Acad. Hist. 44;

misd̄a in Madrid, Acad. Hist. 20.

158. And for the scribes of other countries:

miser̄da in an uncial MS. of Farfa (Umbria) now at Rome, Vat. Barb. 679 Cresconii Canones, on fol. 97^v; in Paris 1451 Canons (St Maur-les-Fossés, 796 A.D.), fol. 95^r miserd̄e 'misericordiae,' fol. 94^r miserd̄ (*sic*) 'misericordia' (Abl.) at end of line; in Paris 11631 (St Maurice?, "beg. of 9 cent."), miserd̄a (fol. 67^v);

micd̄ia in Paris 11710 Canons (of the year 805, provenance unknown), fol. 26^r; in Paris 12048 the Sacramentary of Gellone (written at Rebais c. 750), fol. 181^v;

mic̄ in the Sacramentary of Gellone, frequently;

miscđia in the Sacramentary of Gellone, fol. 213v; in Paris 13159 Charlemagne's Psalter, fol. 56v; in Munich 6220 Libri Regum (Freising, "9 cent."), foll. 8v, 71r; Paris 9517 (Beauvais, not after 840), fol. 147r;

miseđia in Laon 319 Taionis Sententiae ("beg. of 9 cent."), fol. 138r;

miscđa in Lyons 608 Augustine (written at Lyons in the time of Bp Leidrad), frequently; Brussels 8216–8 Paschasius (St Florian, 819 A.D.) miscđm (Acc.), fol. 22v 'cum lacrimis gemitibusque Dei *misericordiam* postulabat'; Vat. lat. 5775 (Tortona, of 862); Paris 1862, foll. 1–82 (Micy, 840–859); Paris 9575 (Poitiers, of 811; also miscr̄da); London Add. 18332 (Carinthia);

misirī in the Utrecht Psalter, p. 155;

miđia in Cassel theol. Q 10 Augustine (Fulda, "8 cent."), frequently, and once miđe -'diae,' fol. 140v; in Paris 2341 (of 843) miđa, miđm, miđiam, micđia, etc.;

miseriđ 'misericordiam' in Montpellier 69 Gregory's Moralia (in the Corbie ab-script), fol. 79r (corrected to misericorđ); 'misericordia' (Abl.) in Wolfenbüttel, Helmstedt. 496a Augustine (Ags. script of "9 cent."), fol. 19v;

misercđa and (once) misericđa in Oxford Bodl. 849;

misrđa in Brussels 10127–41 Canons (Ghent, "8 cent."), fol. 69v;

miscrđia in Munich 6220, frequently.

Also Paris 10588 Canons ("8 cent."), fol. 12r maior illis missericorđa (Nom., at end of line); Munich 6330 Doctrinae Patrum (Freising, "8–9 cent."), misericorđ -'dia,' -'diam' (this MS. swarms with capricious suspensions);

Rome, Vat. Pal. 237 Prosper (Ags. and German script of "9 cent."), fol. 30v (in the German script part) misericorđ -'dia.'

For the Adj., mr̄s in Brussels 9850–2 Caesarius (written at Soissons, c. 700), fol. 85r 'Deus, qui *misericors* est, excitat in eo mentem suam.'

159. modo. The ancient Nota is mͦ. This is not a contraction 'm(od)o' but a two-letter suspension 'mo(do),' for the same symbol can denote 'modi.' It remained current with Insular scribes, especially Celtic, who occasionally preserve also its denotation of 'modi' (also 'modum'). Rarer is mō 'modo,' of which a later expression is mđo. This last may be called a contraction derived from a syllabic suspension mđ 'm(o)-d(o).' With mō 'modo' we should class mm̄ 'modum' used by a few early Irish scribes, a form liable to confusion by transcribers with 'meum,' as mō with 'meo.' In its technical sense, the Mood of a Verb, 'modus' is capriciously curtailed in various forms in grammatical writings, e.g. mōs 'modos' in the Naples Charisius (see chap. III). On 'huius*modi*,' 'eius*modi*' see above (s.v. 'cuius'). Cf. 'quomodo.'

160. (1) Examples of mͦ 'modo' in Irish and Welsh (Cornish) MSS. will be found in 'Ir. Min.' and 'Wel. Scr.' Even in the earliest, the Book of

Mulling [St John], it is frequent. The symbol denotes 'modum' on fol. 206^{v} of the Leyden Priscian, 'quemad*modum*'; and 'modi' more than once in the Carlsruhe Priscian, e.g. fol. 33^{v} 'huius *modi* istius *modi* illius *modi*';

(Anglosaxon.) London Reg. 2 A xx ("8 cent.") fol. 39^{v}; London Cotton Tib. A xiv Bede's History ("8 cent.") fol. 74^{v} 'solum*modo*';

Boulogne 63–64 (St Bertin, "8 cent."), 'quo*modo*' 63 fol. 19^{r};

Vat. Reg. 1209 (unknown provenance, "9 cent.") fol. 86^{v} 'tantum*modo*';

(Breton.) Usually m̊, but occasionally mō and even mđo (details in 'Zentr. Bibl.' 29, 267).

(Continental.) In the Corbie ab-type of Cambrai 633 and Montpellier 69;

Cologne 83^{II}, foll. 110–125 (written by an Irish monk at Cologne in Hildebald's time); Paris 2796 (of 813), in 'quo*modo*';

Paris 17451 (Compiègne, "8–9 cent."), in 'quo*modo*' (fol. 130^{v}, etc.); Rheims MSS. of the time of Johannes Scottus;

Munich 14470, foll. 32—end (Ratisbon, "9 cent."); Munich 15826 (Ratisbon, "9 cent.");

Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum ("beg. of 9 cent.") fol. 6^{r} 'quo*modo*' (in the Index);

Gotha I 85 (Murbach, 8–9 cent.) fol. 49^{v} 'neque ancilla ullo *modo* ammittatur,' fol. 67^{r};

Leyden Voss. Q 69 (St Gall, "8 cent."); Carlsruhe Reich. 99, part ii (Reichenau, "8 cent."), e.g. fol. 51^{r} 'quo*modo*';

MSS. of Bobbio, e.g.: Vienna 17 (early cursive), fol. 8^{v} 'quo*modo*' (see also below); Vienna 954 (Bobbio, "beg. 8 cent."); Milan L 99 sup. ("mid. 8 cent.").

The symbol denotes 'modum' in Paris 11529 Glossarium Ansileubi (Corbie ab-type), e.g. fol. 71^{r} '*modum* ponit' (on fol. 73^{v} 'quod in *modum* circuli flexum est' a corrector expands the symbol).

161. (2) mō 'modo.'

(Insular.) The St Gall Priscian (written in Ireland about the close of our period), along with the usual symbol (*m* with suprascript *o*);

In the early Bobbio minuscule of Vienna 16, normally (sometimes *m* with suprascript *o*), and of the Naples Charisius. The symbol denotes 'modum' in Laon 55, flyleaves ("end of 9 cent.") 'quemad*modum*';

Paris 9565 (Ags. script of Echternach, "8 cent."), often in 'quo*modo*';

(Continental.) Vat. Reg. 296 (Brittany, "9 cent.") fol. 59^{v} 'tantum*modo*'; St Petersburg Q I 36 ("9 cent.") 'quo*modo*' (according to Staerk's transcript);

Leyden Scal. 28 (Flavigny, Autun, of 816) fol. 41^{r} 'quo*modo*' (at end of line); Vat. Pal. 557 (Lorsch, "9 cent.") fol. 4^{r} 'tantum*modo*'; Vat. Pal. 195 (Lorsch, "9 cent.") fol. 7^{r} 'quo*modo*' (apparently, but the corrector has effaced the scribe's sign);

Paris 1853 (Murbach ?, "8 cent.") fol. 229^{r} 'solum*modo* Hyerusolimis cupiebant';

Vienna 17 (early cursive of Bobbio), e.g. 'tantum*modo*' (usually mđo, less often *m* with suprascript *o*); Nancy 317 (Bobbio, "9 cent."), 'quo*modo*' (fol. 16^r, fol. 22^v);

(3) mđo 'modo.'

Vienna 17 (Bobbio, "c. 700"), frequently, e.g. fol. 5^r 'eodem *modo*,' fol. 11^r 'hoc *modo*,' fol. 13^r 'eoque *modo*';

Paris 12021 Canones Hibernenses (Brittany, "9 cent.") fol. 12^r 'quo*modo*';

(4) mđ 'modo.'

Épinal 6 (Moyenmoutier, Vosges, "8 cent."), 'quo*modo*' more than once (also quomođ fol. 16^r at end of line);

(5) mm̄ 'modum.'

In the early Bobbio (Irish) minuscule of the Naples Charisius, e.g. 'supra *modum*,' and of Vienna 16, e.g. fol. 31^v 'nec tamen *modum* tuae postulationis implevimus,' fol. 31^r 'post*modum*,' fol. 56^r 'quemad*modum*'; in Vat. lat. 491 (Irish minuscule of Bobbio ?, "8 cent."), e.g. fol. 36^r 'quemad*modum*.'

monachus (see chap. III).

mulier (see chap. III).

162. nam (see also the Syllable 'am' symbol, below). The ancient Nota (N̟) we find in the 8th century Bobbio Irish minuscule of Milan C 301 inf., clearly taken by the scribe from his archetype, for it is, after a time, discarded. It shews always the majuscule form of *n* and so denotes 'Nam,' not 'nam.' The original may quite possibly have been St Columban's own copy of his own work, a Commentary on the Psalms. The symbol seems to have gained most currency in Wales. It takes various shapes. In the Cambridge Juvencus the second upright of minuscule *n* is projected below the line, and a horizontal cross-stroke is drawn through it (fol. 43^r 'multis *nam* sepe vocatis'); in the Corpus Martianus Capella (not before the end of our period) the stroke passes through the second upright of minuscule *n* (in large size), fol. 17^r '*Nam* secum dicebant quem nunc zetum dicunt.' Both these symbols are used in the Carlsruhe Priscian (Irish minuscule, Reichenau). In another Welsh MS., later than our period, Berne C 219, the horizontal stroke passes through the last upright of N (denoting 'Nam,' not 'nam').

Of that learned jargon once affected in Wales, Brittany, etc., and known as 'Hisperica famina,' there is an interesting relic in ninth century Continental script at Rome, in the Vatican Library. It has been transcribed from Insular script in which this 'nam' symbol was used, a symbol evidently unfamiliar to the transcriber; for the letters RQ denoting 'require' or 'requirendum' are added in the margin (cf. Jenkinson 'Hisperica Famina').

163. namque. In a Northumbrian MS., Vat. Pal. 68 Commentary on Psalms ("8 cent.") the syllabic suspension nq̄ represents not only 'neque' (see below), but also 'namque' (fol. 40^{v} '*namque* innumerabilibus'). This symbol appears also, I am told, in Montpellier 69 (Corbie ab-type). Of course the word can also be expressed by means of the 'nam' and the 'que' symbols, one or both.

negotium (see chap. III).

164. nemo. St Moling uses the contraction, *n* with suprascript *o*, in the Book of Mulling [St John], e.g. fol. 82^{v} 'Deum *nemo* vidit umquam,' fol. 83^{v} '*nemo* enim potest haec signa facere,' etc. A transcriber would write 'non' or 'nostro.'

165. neque, nec. The symbol nq̄ (included in a mediaeval list of ancient Notae) survives in the Northumbrian MS. mentioned above, Vat. Pal. 68 (fol. 13^{r} 'quia *neque* ab oriente' = Psalm 75, 6); in Milan C 301 inf. (Irish script of Bobbio, "8 cent."), where 'numquam' is denoted similarly, except that the shaft of the *q* has a cross-stroke; in Cologne 83^{II}, foll. 110^{r}–125^{v} (Cologne minuscule of Hildebald's time written by an Irish monk) fol. 115^{v} 'et *neque* ad dexteram *neque* ad sinistram.' Another ancient Nota, a monogram of N and Q, I have not found in any MS. of our period; nor yet the ancient Nota n' 'nec.'

166. nihil. The ancient Nota for 'nihil,' as for 'nisi' (see below), was a monogram. But while the letters composing the 'nisi' monogram were those of the syllabic suspension ns̄ 'n(i)-s(i),' in the case of 'nihil' the contraction nl̄ 'n(ihi)l' was put into monogram form (NL). Traube has taught us that contraction was a later method of abbreviation than suspension; and it is possible that a rival ancient Nota of 'nihil,' often used in the Verona Gaius, was prior in existence. It is a monogram of the letters *n* and *i*, perhaps the two-letter suspension nī 'ni(hil)' put into monogram form, a form identical with that of the ancient Nota for 'enim' (see above, s.v.), and perhaps, like it, to be explained rather as N with a vertical transecting abbreviation-stroke 'n(ihil).' We may imagine that, after a great deal of confusion between 'nihil' and 'enim' in transcription, this contraction-monogram was substituted for the older suspension-monogram.

In our period the word is abbreviated chiefly by Insular, we may almost say Irish scribes. While the monogram (of *n* and *l*) still survives in at least one early MS., the usual form is nƚ (the stroke often not transecting the upper shaft of the *l* but standing to the right); although in the earlier Irish minuscule of Bobbio the *l* may be suprascript. The Corbie ab-type uses a three-letter suspension niħ 'nih(il).' There are also traces of a syllabic suspension nħ 'n(i)h(il).'

167. (1) The monogram.

I have found it only in one MS. of our period. Boulogne 63–64 (Ags. script of St Bertin, "8 cent."), e.g. 63 fol. 20^r. Another example is later than our period, a grammatical MS. from Fleury library, Berne 207, e.g. fol. 35^v, fol. 37^v (also nƚ).

(2) The contraction (nƚ). Irish and Welsh (with Cornish) examples, from as early as the Book of Mulling [St John], will be found in 'Ir. Min.' and 'Wel. Scr.' Breton scribes seem not to abbreviate the word, and even some Irish scribes prefer to write it in full. Perhaps the convenient substitute for the awkward monogram took some time to establish itself in favour. I have no example from Anglosaxon script; but in the Corbie ab-type we find this Insular symbol sometimes: Paris 12117 (fol. 85^v 'omnino *nihil* inmundum esse'); Montpellier 69 (fol. 162^v 'itaque Iob *nihil* perverse egisse deprehenditur').

Also in Cologne 83^{II}, foll. 110–125 (written by an Irish monk of Cologne in the time of Hildebald).

(3) *n* with suprascript *l*. This appears in the eighth century Irish script of Bobbio, e.g. the two specimens of "c. 700," the Naples Charisius and Vienna 16 (e.g. fol. 2^v); in the ("8th cent.") Florence Ashb. 60 (probably written at Bobbio; according to Traube, in Ireland).

(4) The suspensions (niħ and nħ). Examples of niħ in the Corbie ab-type are Paris 8921 (Beauvais) fol. 7^r (twice in an Index); Paris 13440 (frequently); London Harl. 3063 (fol. 109^v); Düsseldorf B 3 (Essen) fol. 39^v;

It is found also throughout Meginfrit's MS. of Jerome on the Book of Proverbs, Bamberg M v 12, part ii. But on fol. 30^v of Munich 14470 (Ratisbon, "8 cent."), in a quotation 'usque *nihil* mihi prodest?' it is perhaps a capricious suspension; also on fol. 45^v of a Glossary, Leyden 67 E.

An older type nħ appears in a Constance MS. of "8–9 cent.," Stuttgart HB XIV 15 flyleaf (see the Sijthoff facsimile of the Itala fragments). A Bobbio MS. of Isidore's Etymologies, Milan L 99 sup., has once (at the end of Bk II) nc̄ perhaps for 'nicil' (but elsewhere for 'nunc').

168. nisi. The ancient Nota was a monogram of the letters *n* and *s*; that is to say, the syllabic suspension ns̄ 'n(i)-s(i)' was put into monogram form (NS).

This inconvenient form was soon abandoned, and ns̄ (also a symbol of 'noster,' 'nostris,' etc., q.v.) is the form of the symbol in early Insular MS.; which however is rivalled and soon displaced by $\overset{i}{\text{n}}$, apparently a contraction 'n(is)i'; rarely $\overset{s}{\bar{\text{n}}}$. Sometimes a contraction derived from the suspension is used ns̄i (cf. qs̄i from qs̄ 'quasi'). The abbreviation of the word is confined to Insular script, and mainly to the Irish branch.

169. (1) The monogram. I have noted only one example, Boulogne 63–64 (Ags. script of St Bertin, "8 cent."), with the *s* in minuscule form, e.g. 63 fol. 19^r, 64 fol. 16^v. For Berne 207 Grammatica (Fleury library) is later than our period (with the *s* in minuscule form, e.g. fol. 30^v, fol. 31^v, fol. 47^v, etc.).

(2) ns̄ 'nisi.' St Moling († 696) uses ns̄ but the other scribes of the Book of Mulling *n* with suprascript *i*. St Boniface's pocket-copy of the Gospels, Fulda, Bonif. 3, has ns̄ (and sometimes ns̄i);

Milan C 301 inf. (Irish script of Bobbio, "8 cent.") has ns̄ in the first part (afterwards *n* with suprascript *i*; so the original probably had the suspension);

(3) $\overset{s}{\bar{\text{n}}}$ 'nisi.'

Laon 26 (Irish minuscule of "beg. of 9 cent.") fol. 7^r 'cedrus non est utilis *nisi* succissa';

(4) $\overset{i}{\text{n}}$ 'nisi.' This is so constant a usage in Irish script, especially of the ninth century, that the reader may be referred to 'Ir. Min.' for examples. The priority of the syllabic suspension ns̄ 'nisi' to this symbol is suggested by the preceding statistics of ns̄.

(Anglosaxon.) Paris 9565 (Echternach, "8 cent."), sometimes; Milan Amb. L 85 sup. Columella (unknown provenance, "beg. of 9 cent.");

(Continental.) Among the swarm of abbreviations used by the second scribe of the common-place book of Bp Arno of Salzburg, Vienna 795 (written c. 798), is this symbol (see Chroust I vii, pl. 3);

(5) ns̄i 'nisi.' In the early Bobbio (Irish) minuscule of the Naples Charisius this is the symbol in use.

Also in Fulda Bonif. 3 St Boniface's pocket-copy of the Gospels (written in Irish or Cornish cursive) fol. 62^r 'nemo venit ad patrem *nisi* per me' (but usually ns̄).

The intrusive variant on fol. 157^v of Paris 13026 (with Insular abbreviation) 'oratio non potest fieri vel ns̄ sn̄ aere verberato' suggests confusion of a 'nisi' symbol with 'sine.'

170. nobis, uobis. Three forms of ancient Nota for 'nobis' seem (but the traces are not clear) to have been in use (1) $\overset{o}{\bar{\text{n}}}$,

(2) nƀ (or nb.), (3) noƀ (or nob.). The first hardly survives in mediaeval MSS. The second is not rare in Insular script and Italian (of Verona) till about the year 800. The third was current everywhere; although we may almost except Spain and our Islands where it is rare. In Visigothic script north of the Pyrenees it is current, and similarly in the Insular script of Continental centres. Breton scribes use it freely even when they employ the Insular type of script (see 'Zentr. Bibl.' 29, 267).

All this may be taken as applying also to the symbolism of 'vobis'; and it must be added that even the three-lettered symbols seem to be avoided by many scribes, especially early scribes, a fact which agrees with the rarity of the ancient Notae. On the expression of these two words in Visigothic script subsequent to our period, see on the Syllable-symbol 'is,' below.

171. In the following lists the three-letter suspension is printed nōb for typographical convenience. In some MSS. it is actually so written; in some, especially in Insular script, the stroke does not traverse the *b*, but stands to the right.

(1) n̄ͦ 'nobis.' In Munich 6298 (Freising, Ags. script of Corbinian's time) fol. 39^r 'nomen' is corrected to 'nobis,' which suggests that this symbol stood in the original.

The Book of Armagh (written at Armagh in 808) has (along with uōb) uō 'vobis' more than once, either a capricious suspension or a modification of this symbol.

(2) nƀ 'nobis.' (Irish.) In the earliest Bobbio minuscule of Vienna 16 'nobis,' 'vobis' (also nōb);

The Carlsruhe Augustine, 'nobis' fol. 20^r (also nōb); the Codex Boernerianus, 'nobis,' 'vobis'; St Gall 48 (by Sedulius' circle) 'nobis,' 'vobis' (passim); Berne 363 (written in North Italy, after our period) 'nobis,' 'vobis';

(Anglosaxon.) The Book of Nunnaminster, 'nobis,' 'vobis'; the Book of Cerne, fol. 25^r 'nobis' (at end of line); the Corpus Homilies, 'nobis,' 'vobis' (along with nōb); Hereford P ii 10 (flyleaves), uncial, 'nobis';

Boulogne 63–64 (St Bertin, "8 cent."), 'nobis,' 'vobis'; Paris 9565 (Echternach, "8 cent."), 'nobis,' 'vobis' (with nōb, uōb); Oxford Laud. 92 (Würzburg, 832–842) fol. 11^r 'nobis' (usually nōb); Munich 6298 (Freising, time of Corbinian), 'vobis' fol. 32^v (but uōb follows on the same page!);

(Continental.) Probably only in centres under Insular influence (except Verona): Paris 13048, foll. 1–28 (St Riquier?), 'nobis,' frequently; Oxford Jun. 25 (Murbach, "8 cent.") fol. 152^r (elsewhere nōb); Épinal 6 (Moyenmoutier, "8 cent."), 'nobis' and 'vobis' frequently; Munich 6299 (Freising, "8 cent.") fol. 155^r 'filiam meam *vobis* obtuli'; Paris 2853 (of 840), fol. 15^r (elsewhere nōb).

In Verona majuscule, e.g. Verona 60, 'nobis,' 'vobis,' and minuscule (along with nōb. Details in 'Zentr. Bibl.' 27, pp. 533, 536, 549); Berlin Phill. 1825 (Verona or Angers), 'nobis,' 'vobis' (also the three-letter symbol).

This syllabic suspension becomes a contraction, by the addition of the final letter, in the Anglosaxon minuscule of Florence, S. Marc. 611 (provenance unknown "8–9 cent."), n̄bs 'nobis' fol. 54^{v} ('quae dederimus Deo, *nobis* ea ipsa restituit'), but uōb 'vobis.'

In Carlsruhe Reich. 222 (Reichenau) fol. 2^{r} 'gratia *vobis* et pax' and in Paris 1853 (Murbach ?) the scribe has added the letter *o* above the *u*. Presumably the two-lettered symbol stood in his original, but the three-lettered was the symbol familiar to him.

In Paris 12281 (Breton ?) we have all three forms: n̄bs, ūbs, n̄b, ūb, nōb, uōb.

172. (3) noƀ 'nobis.' I give a full list of my examples in Insular and Visigothic script. In other scripts this symbol is so common, that a few of the earlier or otherwise interesting examples must suffice; but since nƀ appears to have been the older symbol at Verona, the examples from North Italy are given in full.

The Corbie ab-type (cf. 'Rev. Bibl.' of 1912) and the Laon az-type (ibid. of 1914);

Vat. Reg. 316 Sacramentarium Gelasianum (uncial, probably of N. E. France), 'nobis';

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), 'nobis,' 'vobis'; the Maurdramnus Bible (Corbie, 772–780), 'nobis,' 'vobis'; Montpellier 409 (Auxerre, 772–795), 'nobis';

St Gall 731 (Besançon ?, 794 A.D.), 'nobis'; Paris nouv. acq. 1597 (Fleury, "8 cent."), 'nobis,' 'vobis'; Autun 3 (uncial, of the year 751), 'nobis';

Berlin Ham. 31 (Albi, "9 cent."), 'nobis,' 'vobis';

Brussels 8216–8 (St Florian, 819 A.D.), 'nobis,' 'vobis';

St Gall 77 and 70 (both of the time of Winithar), 'nobis,' 'vobis'; St Gall charter of 762, 'vobis.'

173. (Italy.) London, Cotton Nero A ii (North Italy, "8 cent."), 'nobis'; Carlsruhe, Reich. 57 (North Italy, "8 cent."), 'nobis'; Paris 653 (N. Italy, "8 cent."), 'nobis,' 'vobis'; Munich, Univ. bibl. 4to 3 (Italy ?), 'nobis,' 'vobis'; MSS. of Vercelli, e.g. Vercelli 183 ("mid. of 8 cent."), 'nobis,' and 202 ("8–9 cent."), 'nobis' and 104 ("9 cent."), 'nobis,' 'vobis'; Novara 84 Canons ("mid. of 8 cent."), 'nobis';

Milan Trivulz. 688 (Novara, before 800), 'nobis' sometimes; Bobbio MSS., e.g. Vienna 954 (Bobbio, "beg. 8 cent.") 'nobis,' 'vobis,' and Milan H 150 inf. (c. 810), 'vobis,' and I 1 sup., 'nobis,' 'vobis,' and I 6 sup., 'nobis'; Ivrea 42 (of the year 813) 'nobis'; Vat. lat. 5775 (Tortona, of the year 862), 'nobis,' 'vobis'; Rome, Bibl. Vitt. Eman. 2095 (=Sess. 38) (written at Nonantola 825–837), 'nobis,' 'vobis'; Lucca 490 (about the year 800), 'nobis,' 'vobis.' The Liber Diurnus too has these symbols for 'nobis' and 'vobis'; and in

Beneventan script they are current. Of unknown provenance is Vallicell. A 14 (late uncial), 'nobis,' 'vobis.'

In Verona minuscule of "9 cent.," e.g. Verona 36 and 74, the 'bus' symbol is sometimes used for 'bis' (nob; 'nobis'). In Verona 75 ("late 9 cent.") the ancient Nota type (uob.) appears on fol. 21^v, while the semi-colon is added to the cross-barred *b* sometimes in Verona 101 ("9 cent.") both in uōb and in ūb 'vobis.' In a Rheims MS., Berlin Phill. 1743 ("8 cent.") the *b* has a downward cross-stroke through the body of the letter on fol. 67^v 'nobis.'

174. (Irish.) St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, 'nobis,' 'vobis,' a MS. abounding in capricious suspensions; the Book of Armagh (of the year 808), 'nobis,' 'vobis'; the earliest Bobbio minuscule of Vienna 16 'nobis' (along with n̄b and ūb);

Vat. lat. 491 (Bobbio ?, "8 cent."), 'nobis'; the Carlsruhe Augustine ("beg of 9 cent."), 'nobis' (also n̄b);

The marginalia of Johannes Scottus, 'vobis';

(Welsh.) The Corpus Martianus Capella (probably after our period), 'nobis,' 'vobis';

(Anglosaxon.) Oxford, Digby 63 (Winchester, c. 850), 'nobis,' 'vobis'; a Mercia charter of 798, 'nobis'; a Wessex charter, ascribed to 839, but really later (London, Cotton Aug. II 28), 'nobis'; the Corpus Homilies, 'nobis' (with n̄b and ūb); Boulogne 11 (Arras, "8–9 cent."), 'nobis,' 'vobis'; Cologne 106 (Tours ?, time of Alcuin), 'nobis'; Metz 76, 'nobis,' 'vobis'; MSS. of Echternach, e.g. Paris 9525 (of 798–817), 'nobis,' 'vobis,' and 9565 ("8 cent."), 'nobis,' 'vobis' (along with n̄b and ūb); Paris 10861 (Beauvais) 'vobis'; MSS. of Fulda, e.g. Bâle F III 15^c ("8 cent."), 'nobis,' and F III 15^e, foll. 10–26 ("9 cent."), 'nobis,' and Cassel theol. Q 6 (by one scribe); Bamberg E III 19, 'nobis,' 'vobis'; Milan L 85 sup., 'nobis,' 'vobis'; Vat. Pal. 577 (Mayence, "8–9 cent."), 'nobis';

MSS. of Lorsch, e.g. Vat. Pal. 202 ("8–9 cent."), 'nobis,' and 220 ("beg. of 9 cent."), 'vobis'; MSS. of Werden, e.g. Berlin theol. F 356, 'nobis,' 'vobis,' and 366, 'vobis,' and Q 139, 'nobis,' 'vobis'; Berlin, Phill. 1662, 'vobis'; Wolfenbüttel, Helmstedt. 496^a, 'nobis'; MSS. of Würzburg, e.g. Würzburg th. F 13, 'nobis,' and 17, 'nobis,' 'vobis'; MSS. of Freising, etc., e.g. Munich 6298 (time of Corbinian); 'nobis,' 'vobis,' and 6237 with 6297 (Freising, c. 780), 'nobis,' 'vobis,' and 6433 ("8–9 cent."), 'nobis,' 'vobis,' and 14080 (Ratisbon), 'nobis,' 'vobis,' and 14096 (Ratisbon), 'nobis,' and 14653 (Ratisbon, "8 cent."), 'nobis,' 'vobis';

MSS. of St Gall, e.g. St Gall 761 Medica ("8 cent."), 'nobis';

Florence S. Marc 611 (of unknown provenance), 'vobis';

Usually however in most centres of Anglosaxon script on the Continent the words are written in full; and when a MS. is written, part in Anglosaxon and part in Continental script, these symbols appear, as a rule, only in the Continental portion.

175. (Visigothic.) These symbols are freely used for 'nobis,' 'vobis' in a MS. of Silos (near Burgos), London Add. 30852 ("9 cent."); also in Escorial R III 25, foll. 1–166 ("beg. of 9 cent."); Paris 4667 (of the year 828), 'nobis'; Paris 8093, foll. 1–38 (Lyons, "9 cent."), 'nobis.'

176. nomen. The Verona Gaius uses the symbol nom̄ for 'nomen' or 'nomine.' The first use may be rather an example of the syllable-symbol m̄ 'men.' It is a common practice with all the mediaeval scribes who use this syllable-symbol. The second, a three-letter suspension 'nom(ine)' is much used, especially in early MSS., in the phrase 'so-and-so by name' and in the formulas 'in Christi nomine,' e.g. in Paris 12097 Canons ("6 cent."), 'in nomine Domini,' etc. (often written as headings).

There is, however, evidence of an initial-letter suspension n̄ 'n(omen),' 'n(omine),' etc., in the same formulas, e.g. in the Cyrillus Glossary 'in n̄ dn̄i incipit'; in Cologne 212 (half-uncial, of "7 cent.") in Christi n̄ ('nomine'), and early Insular scribes employ a contraction derived from this (n̄n). But the favourite Irish (and Welsh-Cornish) symbol is a two-letter suspension nō 'nomen,' in spite of the danger of confusion with nō 'nostro.' It seems, like hō 'homo,' to have been an ancient Nota (in the half-uncial Cologne 212 we find in Dei nō 'nomine'), and developed the contractions nōis 'nominis,' nōi 'nomini,' etc. Just as the correctly formed contractions hōum, etc. for 'ho(min)um,' etc., were, now and then, incorrectly written hōium, etc., so we find (but rarely in our period) beside the correct nōum 'no(min)um,' nōa 'no(min)a,' nōe 'no(min)e,' the incorrect forms nōium, nōia, nōie. From the three-letter suspension nom̄ were formed the contractions nom̄is 'nom(in)is,' etc., which may often (like nom̄ 'nomen') be a mere use of the 'en' symbol, but not always (e.g. nom̄b: 'nominibus,' a Bobbio symbol). In a mediaeval list of ancient Notae we find also a syllabic suspension nm̄ (a symbol usually reserved for 'nostrum' until the 9th century); and this is confirmed by the occasional appearance of nm̄ for 'n(o)-m(en)' in our period (also at St Gall for 'nomine'), and by the favourite Spanish contractions nm̄u 'n(o)m(e)n,' nm̄is 'n(o)m(in)is' or nm̄nis 'n(o)m(i)nis,' etc. According to Traube ('Nom. Sac.' p. 260), nm̄ne 'nomine' appears in the Veronese half-uncial of Verona 53 Facundus Hermianus, suggestive of Spanish influence. Nm̄e 'nomine' is found in a Spanish inscription of 691.

Anglosaxon script (in which nō denoted 'non') recognizes (in the 8th century) nn̄ 'nomen' and (very rarely) nōa 'nomina.' The other symbols (except nom̄ 'nomine' which is universal) are mainly confined to Irish and Welsh (Cornish). Breton scribes do not make much use of them. But Spanish scribes favour the abbreviation of this word and use a variety of symbols.

The capricious curtailments of *nomen* 'a Noun.' in technical Works on Grammar, where the word is continually recurring, are mentioned in chap. III. It is doubtful whether we should so explain in one of our earliest specimens of Beneventan script, Paris 9530 Grammatica, n̄ 'nomen' (fol. 298^{r} petra et grecum et latinum n̄ est...unde et Petri apostoli nom̄ in utroque lingua), n̄n 'nomen' (fol. 132^{v} 'me autem pro*nomen* est'). In the formulas of Sacramentaries and the like N (usually between two dots) corresponds to our 'M or N as the case may be' (e.g. ego .N. humilis Christi famulus). It seems to represent 'nomine' (or 'nomen,' 'nomina'). Another expression is ilł (or the like) which represents 'ille,' 'illi,' etc. But these usages belong to chap. III.

177. (1) nom̄ 'nomine' (for the common nom̄ 'nomen,' which is universal in Continental script, see the syllable-symbol 'en.' Add Munich 6297, Ags. script of Freising, of c. 780, nom̄ 'nomen'; Vat Pal. 68, Ags. script of Northumbria, "8 cent.," nom̄ and nōm 'nomen'; Paris 9525, Ags. script of Echternach, of 798–817, nom̄ 'nomen'; Vat. Reg. 316 Sacramentarium Gelasianum, in uncial of "North-eastern France," nōm 'nomen,' with the abbreviation-stroke over the *o*).

(Anglosaxon.) Wolfenbüttel Helmstedt. 496^{a} ("9 cent.") fol. 16^{v} 'quod cum Dei patris *nomine* in confessione coniungit';

(Continental.) Turin D v 3 (Corbie ab-type), not rare;

Merovingian charters of 657–673 ('homo *nomine* Madroaldus'), 677 ('in Dei *nomine*'), etc. (see Lauer and Samaran); a charter of Carlomann of 769, and so on. Brussels 9850–2 Caesarius (uncial of Soissons, 695–711) fol. 95^{v} 'discipolum *nomine* Marcum'; Paris 10910 Fredegarius (of 678 ?), e.g. fol. 78^{v} 'civitas *nomine* Daras fundata est' (also nm̄, according to Traube); Cambrai 624 Gregory of Tours (uncial), frequently; Brussels 9403 ("8–9 cent."), e.g. fol. 129^{v} 'quidam Priscus *nomine*'; Paris 10756 (Merovingian), 'in Dei *nomine*,' etc. (the grammar of this MS. is so barbarous that one is at a loss how to interpret on fol. 25^{v} de nom̄ nostrum); Paris 13347–8 ("8 cent."); Autun 20 ("N.E. France," "8 cent.") fol. 97^{r} 'venerabilis vitae presbiterum Sanctolum *nomine*'; Leyden 114 (Rheims, "9 cent.") fol. 98^{v} 'in Dei *nomine*'; Leyden Voss. Q 60 Pontificale (Rheims, "8–9 cent.") fol. 29^{r} 'Mentor *nomine*'; Berlin Phill. 1743 Concilia (Rheims, "8 cent."), frequently (e.g. 'in Dei *nomine*,' 'sub alieno *nomine*'); the Essen Gospels, fol. 6^v 'in *nomine* meo'; London Cotton Cal. A xv, foll. 1–117 ("France, of 743"); the Harleian Codex Aureus; Paris 2123 (of 795–816); Paris 4403^A (Corbie, "8 cent."), frequently; Munich 3514 (Augsburg, "7–8 cent.") p. 93 'quorum erat pater Tranquilinus *nomine*';

Paris 1853 (Murbach?, "8 cent."); Fulda D 1 (Constance, "8 cent."), frequently; St Gall charters of 757, 761, 762, etc. (but nm̄ in one of 744); St Gall 214 (Merovingian); St Gall 44, pp. 1–184 (of 760–781) 'in Christi *nomine*' (in an Incipit) p. 149;

Cheltenham 12261 (North Italy, perhaps Verona, "8 cent."), e.g. fol 192^r 'curabant infirmos in *nomine* Christi'; Novara 84 ("mid. of 8 cent."), 'in Christi *nomine*'; Hague 9 (Verona?, "end 8 cent.");

Lucca 490 (c. 800), frequently; Lombard charter of 769 (Bonelli, pl. 11) 'in Christi *nomine*';

Vat. Reg. 1024 Lex Reccesvindiana (Visigothic half-uncial), e.g. fol. 5^v 'in *nomine* principis' (but also for other cases);

178. (2) nm̄ 'nomen.'

In the early Bobbio cursive of Vienna 17 (marginal note on fol. 11^v 'bidental *nomen* loci bis fulmine icti');

In the Ags. script of Cassel theol. Q 6 (Fulda, "9 cent.") fol. 48^r 'nullum penitus aliut reperire valui *nomen* eidem operi';

In the Visigothic script of Paris 609 (Limoges, "8–9 cent.") fol. 95^v 'accepit *nomen*' (in a repetition);

The derivative contraction nm̄n (the favourite Spanish symbol) appears in the Ags. script of Würzburg th. F 13 Sententiae ("8 cent.") fol. 12^r 'Salamon dixit...et *nomen* impiorum putrescit'; in the 'Irish' script of the Naples Charisius (Bobbio, "c. 700"), nmb̄ 'nominibus'; in the early Bobbio cursive of Vienna 17 nm̄a 'nomina' (usually nom̄a or nōa);

At St Gall nm̄ 'nomine' in a charter of 744, in St Gall 907 (time of Winithar) both for 'nomen' and for 'nomine' (with nr̄m 'nostrum'), in St Gall 911 the Kero Glossary p. 77 'cum proprio *nomine*.'

On fol. 112^v (in an Incipit) of an uncial MS., Paris 6400^G foll. 112–193, in xp̄i nm̄.

(3) nn̄ 'nomen' (Irish).

The Naples Charisius and Vienna 16 (both early minuscule of Bobbio), along with nōa 'nomina,' etc. (but nō 'nostro'); Vat. lat. 491 (Bobbio?, "8 cent."), frequently (with nō 'nostro');

St Gall 51 (half-uncial, Switzerland), frequently, along with nōa 'nomina,' etc. (but nō 'nostro');

(Anglosaxon.) The Corpus Glossary (half-uncial, Canterbury), passim;

St Petersburg F I 3 (Corbie, half-uncial) fol. 102^v 'tunc notum fiat *nomen* Dei'; Boulogne 64 (St Bertin, "8 cent.") fol. 7^r 'non accipere in vanum *nomen* Domini dei nostri'; the Moore Bede (Le Mans, c. 737); the Épinal Glossary (Moyenmoutier, Vosges, "beg. of 8 cent.") fol. 11^v 'Rinocoruris proprium *nomen* loci'; Munich 29051, frag. 1 (half-uncial); St Gall 913 Vocabularius S. Galli ("8–9 cent.") p. 120 '*nomen* grecum est';

(Continental.) Vienna 17 (early cursive of Bobbio), along with nōa and nōma 'nomina,' etc.; Paris 5543 (Fleury ?), fol. 87ʳ; Paris 12281 (Breton ?);

Montpellier 409 Psalter (Auxerre, of 772–795), e.g. fol. 28ᵛ 'super omne *nomen* quae nominatur' (with nō 'non'); Munich 14470 Homilies (Ratisbon, "8 cent.") fol. 9ʳ (the first occurrence of the word; so probably transferred from the original) 'sit *nomen* Dei benedictum'; Bâle F III 15ᵍ (Fulda, "end of 8 cent.") fol. 53ᵛ 'qui et Dei *nomen* in vanum adsumit' (from the original ?);

Leyden Voss. Q 69 Glossary (St Gall, "8 cent."), once (also nō once);

Verona 54 ("9 cent.") has on fol. 131ᵛ in n̄n ('nomine') Iesu Christi.

179. (4) nō 'nomen.' Universal in the Irish and Welsh (with Cornish) script of our period from as early as the times of St Moling and St Boniface (see 'Ir. Min.' and 'Wel. Scr.' for examples), except for the few occurrences of n̄n already mentioned. A Continental transcriber would mistake it for 'non' (see below, s.v.) or, if he belonged to the eighth century, for 'nostro.'

(Anglosaxon.) Cambridge Trin. Coll. 216 Pauline Epistles ("de manu Baedae") fol. 39ʳ 'glorificemur *nomen* Domini nostri';

(Breton.) Oxford Auct. F IV 32, foll. 1–9 Eutyches (Caroline minuscule of "9 cent.");

(Continental.) Namur 11 (St Hubert, Ardennes, "9 cent."; with many Insular symbols), e.g. fol. 3ᵛ 'filioque suo *nomen* Britanici inposuit';

Milan L 99 sup. (Bobbio, "mid. of 8 cent.") nō 'nomen,' frequently (also nō 'nostro');

A MS. of uncertain provenance, Munich, Univ.-bibl. 4to 3 ("8–9 cent.") has nō for 'nomine' (fol. 55ʳ alium sanctum patrem Eulogium *nomine*); also the Schaffhausen Adamnan (Irish script of c. 713) p. 23 'quorum unus Meldanus *nomine*' (but usually nōe); Paris 18282, e.g. fol. 74ʳ. Inscriptions are usually untrustworthy evidence for Notae, but we may mention C.I.L. XIII 2476 (of the year 626) and 2477 (of 630–631) with in xp̄i nō 'in Christi nomine.'

180. (5) nōa 'nomina,' nōe 'nomine,' nōum 'nominum,' etc. The prevailing contraction in the Irish and Welsh (with Cornish) MSS. of our period. To the examples in 'Ir. Min.' and 'Wel. Scr.' add these Irish MSS.: the Garland of Howth, nōa, nōe; the Stowe Missal, nōa, nōe; the Stowe St John's Gospel fragment, nōe;

Laon 26 ("9 cent."), nōe, and flyleaves ("8–9 cent."), nōa; St Paul (Carinthia) 25. 3. 31ᵇ ("8–9 cent."), nōe, nōare 'nominare,' etc.; St Gall 51 (half-uncial), nōe, nōa; Milan F 60 sup. ("8 cent."), nōe, nōa; Milan A 138 sup., flyleaf, nōa; Milan C 301 inf., nōe, nōa;

(Anglosaxon.) Cambridge Trin. Coll. 216 ("de manu Baedae"), nōe in contemporary (?) glosses;

Vat. Pal. 68 (Northumbria, "8 cent."), nōe, nōa;

Paris 9525 (Echternach, of 798–817), nōa fol. 185^{v}; Carlsruhe Reich. frag. 88 (half-uncial of Reichenau), pronōa; St Gall 913 ("8–9 cent."), nōa;

Cambridge Trin. Coll. 368 (unknown provenance, of 833), nōa (fol. 99^{r});

(Breton.) Orléans 255 (Insular half-uncial of "8 cent."), nōe, nōa; the Oxford Eutyches (Caroline minuscule of "9 cent."), nōe, nōare; Paris 12021 (Caroline minuscule of "9 cent."), nōe (fol. 39^{v}); Paris 13029 (Caroline minuscule of "9 cent."), nōa (fol. 25^{r}, fol. 27^{r}); Vat. Reg. 296 (Caroline minuscule of "9 cent."), nōe (fol. 67^{r}, etc.);

(Corbie ab-type.) Cambrai 633 Glossarium Ansileubi, nōa (e.g. fol. 50^{v} que *nomina* habuerunt ignorantur); Montpellier 69 Gregory's Moralia, nōe (fol. 67^{v} in *nomine* patris mei);

(Other Continental.) Laon 288 ("beg. of 9 cent.," with some Insular symbols), nōe (fol. 37^{r}); Laon 444, foll. 276–317 (written by Martin the Irishman, 858–869), nōe, nōa; Rheims 875 (time of Johannes Scottus), nōa (fol. 28^{v}); Namur 11 (see above), nōa, nōe; Cologne 51 (time of Hildebald) nōa (fol. 32^{r} 'quarum ponit *nomina*'); Cologne 83^{II}, foll. 110–125 (written by an Irish monk of Cologne in Hildebald's time), nōe (fol. 115^{r}); also, curiously enough, Verona 23 ("9 cent."), nōa (fol. 65^{r}, fol. 68^{r}). Chroust (I vii, pl. 3) quotes nōa from Vienna 795 Bp Arno's common-place book (of c. 798). Paris 13026 has nō, nōis, nōe, nōa.

(6) nōia 'nomina,' nōie 'nomine,' nōium 'nominum,' etc.

(Irish.) The St Gall Priscian (written in Ireland c. 850), nōium (p. 194, etc., by one scribe, Donngus, who however uses nōa 'nomina'; also twice on p. 207, corrected to nōum by erasure) along with nōum, nōe, nōa; Vat. lat. 491 (Bobbio ?, "8 cent."), nōium 'nominum'; the Naples Charisius (Bobbio, "c. 700"), nōie (along with nōe, nōa);

(Welsh.) Cambridge Corp. Coll. 153 Martianus Capella (probably after our period), nōia (fol. 18^{r}; but usually nōa, etc.);

Paris 10861 (Ags., Beauvais, "end of 8 cent.") 'in *nomine* Domini,' etc.;

181. (7) n̄ 'nomine.'

Vat. lat. 5764 (Verona ?, "beg. of 9 cent.") 'facientes in *nomine* Christi magna et inaudita miracula' (fol. 41^{v});

In Milan L 99 sup. Isidore's Etymologies (Bobbio, "mid. of 8 cent.") it denotes 'nomen' on p. 120 (=Etym. 5, 26, 12), probably a transference from the original, for elsewhere nō is used (also deñatio 'denominatio');

(8) nom̄is 'nominis,' etc.

(Irish.) The Naples Charisius and Vienna 16 (both early minuscule of Bobbio), nom̄b : 'nominibus';

(Anglosaxon.) Bamberg E III 19 (Ags. of Fulda ?, "9 cent."), nom̄e 'nomine' (fol. 186^{v}), nom̄a 'nomina' (fol. 197^{r});

(Continental.) Cassel theol. F 49 (Fulda, "9 cent."), nom̄a (fol. 52^{v} 'iustorum *nomina*');

Oxford Jun. 25 (Murbach, "8 cent."), nom̄a 'nomina';

Vienna 17 (early cursive of Bobbio), nom̄a 'nomina,' nom̄is 'nominis,' nom̄b: and nom̄ib: 'nominibus';

Berlin Phill. 1825 (Verona or Angers, "9 cent."), nom̄a;

182. (9) Spanish symbols:

(*a*) nm̄n 'nomen,' nm̄is and nm̄nis 'nominis,' etc.: Escurial R II 18 (minuscule part, before 779), nm̄n 'nomen,' nm̄nis 'nominis,' nm̄a 'nomina,' etc.; Madrid Tol. 2. 1 Bible ("end of 8 cent."), nm̄n 'nomen,' nm̄e 'nomine,' nm̄nbus 'nominibus,' nm̄abitur 'nominabitur'; Escurial & I 14 ("9 cent."), nm̄n 'nomen,' nm̄e 'nomine,' etc.; Madrid Tol. 15. 8 ("end of 8 cent."), nm̄n 'nomen,' nm̄i 'nomini,' nm̄e 'nomine,' nm̄na 'nomina,' nm̄ant (fol. 94^r) 'nominant'; Madrid Bibl. Acad. Hist. 20 ("9 cent."), nm̄n 'nomen'; Madrid Bibl. Acad. Hist. 44, foll. 16–end ("9 cent."), nm̄nis 'nominis,' nn̄e 'nomine' (fol. 192^r), nm̄nat 'nominat,' etc.;

Albi 29 ("9 cent."), nm̄e 'nomine' (in a title-heading, fol. 69^r);

Escurial P I 7 (beg. of 10 or 9 cent.), nm̄n 'nomen,' nm̄ne 'nomine,' etc.;

(*b*) Other varieties: Vat. Reg. 1024 (half-uncial), nom̄ (for any case);

Madrid Bibl. Acad. Hist. 60 ("8–9 cent."), nn̄e 'nomine';

Escurial R III 25, foll. 1–166 ("9 cent."), nm̄ 'nomen' (fol. 112^v *nomen* meum blasfematur), inn̄e 'in nomine';

Escurial a I 13, foll. 1–187 (beg. of 10 or 9 cent.), nn̄ 'nomen,' nn̄e 'nomine,' inn̄e 'in nomine' (fol. 59^v);

Paris 4667 Lex Visigothorum (of the year 828), nn̄e 'nomine' (fol. 74^r), inn̄e 'in nomine' (fol. 86^r, etc.);

Paris 8093, foll. 1–38 Anthologia (Lyons, "9 cent."), nom̄ (= Theod. 41, 69) and non̄ (= Theod. 41, 75) 'nomen'; Paris 12254 (S. France,), nom̄ 'nomen';

A charter of Aude (Narbonne) of 834 (see Desjardins, pl. 4), nn̄a, nn̄ati.

183. non. The ancient Nota (n̄) remained in constant use all over Europe, except in Spain. In Visigothic script I have found it only in Paris 8093, foll. 1–38 (Lyons), on fol. 34^v 'quae nō clausa metum, fastidia n̄ dat aperta' (elsewhere nō); for in the Leon Palimpsest in the formula 'interpretatione *non* indiget,' a formula continually repeated and expressed by capricious suspensions, it can hardly be called a real symbol.

Spanish scribes shorten the word by the use merely of the 'n'-symbol and write nō, and this way of writing the word is allowed in most other scripts too, except Irish (see under the syllable-symbol **n**). In the Anglosaxon script of Vienna 2223 and of Paris 1771 (e.g. fol. 32^r), the stroke above the *n* is allowed to take the form of an apostrophe, making the symbol confusible with 'nus' or 'nos' (see below, on 'nos') and the same licence appears (see below) in Continental script too (on a similar form of the abbreviation-stroke over the letter *c* in the 'con'-symbol, see under Syllable-symbols). In Amiens 220 (Corbie, "8 cent.") the stroke is often omitted, but dots are placed on each side of the (majuscule) *n*: In the Bobbio MS. of Maximus' Homilies, Milan C 98 inf., in the sentence '*non* minus etiam nunc laetari debemus,' a sinuous vertical stroke is drawn through the cross-line of N, making the symbol like the ancient Nota for 'nisi' (see above, s.v.); similarly in Cologne 41 (written at Cologne under Archbishop Hildebald) the first scribe uses this 'nisi'-symbol for 'non' throughout his portion.

Another ancient Nota for 'non,' a two-letter suspension ($\overset{o}{\text{n}}$), appears in the marginalia of the half-uncial Paris 12214 + St Petersburg Q I 4 Augustine's 'City of God,' as well as in mediaeval lists. (On its use occasionally for 'noster,' 'nostro,' 'nos' and, as a contraction, for 'nemo,' see s. vv.) It survives in the North Italian cursive of Verona 62 Cresconii Canones (frequently, along with n̄); in the Bobbio half-uncial of Milan O 212 sup. it appears on fol. 5^r (added above the line by the scribe himself); in the Anglosaxon script of a MS. written at Tours in "8 cent.", London Egerton 2831 (more often than n̄; both on the same page, fol. 129^v). The occasional expansion of this symbol by Anglosaxon scribes, who add a suprascript stroke to represent the final *n*, is mentioned under the syllable-symbol 'n.' In the Irish script of a Bobbio MS., Milan F 60 sup., on fol. 52^v, it is not clear whether this stroke has been added by a corrector or by the scribe himself. In the uncial St Augustine's Psalter (Canterbury) a corrector has persistently (foll. 38^v, 61^v, 76^r, 77^v) expanded the scribe's symbol, so that we cannot be sure whether it was $\overset{o}{\text{N}}$ without, or with a suprascript stroke. In Cassel theol. F 22 (Ags. script of Fulda) the scribe, on fol. 28^v, began to write $\overset{o}{\text{n}}$ but changed this to non, leaving us in doubt about the exact form of the symbol in his original; though elsewhere he writes it with the suprascript stroke. Probably the stroke was absent in the original of Milan L 99 sup. Isidore's Etymologies (Bobbio, "8 cent."), for the scribe has, on p. 2 (= Epist. ii, l. 2), $\overset{c}{\text{n}}$ $\overset{o}{\text{m}}$ 'nunc modo' instead of *non modo*. Traube's (unpublished) notes on Abbreviations cite this symbol both with and without a suprascript stroke from a Bobbio fragment in Insular (presumably Irish) script now burnt, Turin F VI 2.

A curious variety nn̄ (with the two letters often written in ligature) is equally common with n̄ in the Salaberga Psalter, Berlin Ham. 553 (Laon, in Ags. half-uncial). An Insular transcriber would probably substitute 'nomen' (see above, s.v.).

184. The symbol n̄ is one of the most frequent and most universal of all symbols. Its existence may be taken for granted in practically all minuscule MSS., except Spanish. A few however of the earlier or otherwise interesting examples of its use may be mentioned.

(Irish.) The Book of Kells; the Schaffhausen Adamnan;

(Anglosaxon.) The Lindisfarne Gospels, fol. 99^r 'quod *non* licet'; the Douce Primasius; the St Chad Gospels; Durham A II 16 and B II 30; the Cuthbercht Gospels;

Rome, Vat. Barb. 570. In Ags. charters it appears as early as 705 in London, Cotton Aug. II 18 (Kent). It is used by St Boniface in his marginalia in Fulda, Bonif. I. Also in the uncial of London Add. 15350 (Winchester) and Hereford P II 10 flyleaves.

(Continental.) The Bobbio Sacramentary (along with nō);

A St Gall charter of 761;

Rome, Vat. Barb. 679 (Farfa), but usually nō in this MS.; Vercelli 183 (Vercelli, N. Italian cursive).

In the Beneventan script of our period n̄ (occasionally nō; see Loew 'Benev. Script.' for details).

185. The ancient Nota n̄ 'non' seems to have almost succeeded, like the Notae q. 'que' and b. 'bus,' in making its way into ancient bookhand. Not only is it found in the Oxyrhynchus papyrus fragment (no. 1097) of Cicero's speeches, in the scholia of the Bembine Terence and (along with $\overset{\circ}{n}$) the marginalia of Paris 12214 + St Petersburg Q I 4, but it is used freely in the Turin Cicero palimpsest (see Krüger in 'Hermes' 5, 147) and appears (at the end of a line) in Turin G VII 15 (the Bible-codex known as *k*), also in the Aulus Gellius Palimpsest (cf. Hertz' edition, II p. xvi).

The symbol is used for the first syllable of 'nuntiare' ('nontiare') on fol. 10^v of London Harl. 5041; on fol. 12^r of Leyden Voss. Q 69 (written with the 'nus'-symbol); on foll. 1^v, 2^r, etc., of Fulda D I (written with the 'nus'-symbol), fol. 146^v (written with the 'non'-symbol); St Gall 907 'Promulat pro*nun*ciat' p. 165; Paris nouv. acq. 1575 Eugippius (Tours), in 'prae*nun*tiaverint,' etc.; on fol. 67^v of Amiens 10; on fol. 69^r of Laon 423; and so on. Also for the first syllable of 'nuncupare' ('noncupare') and of 'numquam' in Milan C 301 inf. (sometimes with n for n̄), etc., etc.

Nonae (see chap. III).

186. nondum. The symbol n̄đ found, e.g., in Milan C 301 inf. (Irish script of Bobbio, "8 cent.") is merely a combination of the 'non' and 'dum' symbols (q.v.).

187. nos. The confusion between *u* and *o* in Vulgar Latin allowed the 'nus' symbol (see the Syllable-symbol 'us') to represent 'nos,' e.g.: a charter of Pippin of the year 750 (cf. Pal. Soc. I pl. 120) uses *n* with downward cross-stroke through the tail of the letter for 'nos' as well as for final 'nus'; Cassel theol. Q 10 (Fulda, "8 cent."), n' 'nos' (fol. 104^v 'propter *nos*'); Paris 10756 ("8 cent."), n; 'nos' frequently (e.g. fol. 41^r 'quod *nos*... delegavimus'); Cassel theol. O 5 (Fulda library, "8 cent."), *n* with the s-mark, *n* with downward cross-stroke through the tail (fol. 3^r, fol. 9^r). We find also a special symbol which may be an ancient Nota, *n* with suprascript *o*, in Boulogne 63 (Ags. script of St Bertin, "8 cent."), frequently, although in the Verona Gaius this Nota stands for 'nobis' and for 'non' and in Vat. lat. 5766 for 'noster.'

188. noster, uester. Traube in his 'Nomina Sacra' pp. 204–237 has treated the symbolism of these possessives before, during and after our period so thoroughly that it will suffice here to mention the more certain usages along with details of whatever seems suitable for furnishing a clue to the date and home of a MS. or archetype and to refer readers to his account for a fuller treatment, some ingenious speculations and additional examples. Since 'noster' is commoner than 'uester' and the symbolism of the two is analogous, it will be best to speak of 'noster' only and leave the remarks to be applied to 'uester.'

The ancient initial suspension (N.) for any case is familiar to us from Roman inscriptions. Another ancient Nota a two-letter suspension is employed in the Vatican fragments of ante-Justinian law, with the *o* written above the *n*. A third, a contraction derived from the initial suspension, occurs once in the Verona Gaius for 'nostra,' with the *a* written above the *n*. The same contraction (written however nā 'nostra,' nō 'nostro') is offered in a mediaeval list of ancient Notae (in Escurial T II 24); while another list of the kind (in Paris 10588) shews nt̄a ‘nostra,’ a contraction derived from a syllabic suspension nt̄ ‘n(os)-t(ra).’ Since the second syllable may begin with the *s*, another syllabic suspension was ns̄ ‘n(o)-s(ter)’; and it is from this type that the Spanish contraction is derived ns̄r ‘noster’; another was ns̄t ‘n(o)-st(er).’ A three-letter suspension nos̄ ‘nos(ter)’ has also left traces of itself and its derivative contraction nos̄r ‘noster,’ nos̄i ‘nostri,’ etc. A four-letter suspension nost̄ ‘nost(er)’ was in the Nom. Sing. Masc. indistinguishable from the mere expression of the last syllable by the ‘ter’ symbol (t̄), but patent in the other parts of the word ‘nostra,’ ‘nostrum,’ ‘nostri,’ etc. From the two-letter suspension already mentioned came the contractions nōi ‘nostri,’ etc.

All these forms, and others too, actually occur in MSS., and many additions may be made to Traube's lists[1]. But whether it is practicable to try to assign each variety to a particular place or date may be doubted. It rather seems as if scribes allowed themselves a good deal of licence in abbreviating this common word, especially in liturgical MSS. where a phrase like 'Dominus noster,' 'per Dominum nostrum' was so unmistakeable and so continually recurring that calligraphy demanded a relief from monotony of expression.

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[1] Thus Rome Vitt. Eman. 2099 (=Sess. 55; half uncial) has ds̄ ns̄t ‘noster’ on fol. 19^{v} (cf. ‘Nom. Sac.’ p. 224); Manchester 15 (Murbach, “8 cent.”) has on fol. 109^{r} Quinto collegae nr̄ ‘nostro,’ and nr̄ ‘nostrae’ is frequent in Paris 9561 (St Bertin, uncial) (cf. ‘Nom. Sac.’ p. 229); *n* with suprascript *o* denotes ‘noster’ and ‘nostro’ in Verona 37 (half-uncial), and ‘nostrum’ on fol. 156^{r} of Turin G v 26 (half-uncial; see ‘Codici Bobbiesi’ I pl. xxii, also n̄m, n̄am), and ‘nostri’ in Vat. Pal. 210 (Lorsch library, half-uncial and uncial) (cf. ‘Nom. Sac.’ p. 233); Amiens 87 (Corbie, “9 cent.”) has on fol. 59^{r} nor̄i ‘nostri,’ Amiens 220 (Corbie, “8 cent.”) has on fol. 3^{v} not̄ (corrected to nost̄) ‘noster,’ and Paris 13359 (St Riquier, of 796–810) has not̄ ‘noster’ on fol. 53^{r}, fol. 83^{r} (cf. ‘Nom. Sac.’ p. 234); the suspension nos̄ appears also in Paris 10910 Fredegarius (of 678?), fol. 62^{r} dn̄i nos̄, in the Stonyhurst Gospel, p. 11 ‘nostrum’ and in the Barcelona Cathedral Gregory's Homilies (uncial) nos̄ ‘nostro,’ the contraction nos̄i, etc., in St Petersburg F I 5 (half-uncial) fol. 28^{v} dō nos̄o, and in the Book of Armagh (Irish) fol. 172^{v} nos̄orum ‘nostrorum’ (cf. ‘Nom. Sac.’ pp. 234–235); the suspension nost̄ in the ancient cursive marginalia of the Codex Claromontanus, Paris grec. 107, ‘negotio uest̄ indiguerit’ (fol. 87^{r}), in London Reg. 1 B vii (Ags. half-uncial) fol. 146^{r} quis credit auditui nost̄ (at end of line), in Paris 9565 (Ags. of Echternach, “8 cent.”) fol. 10^{v} nost̄ infirmitati, in Paris 1771 (Ags. of “beg. 9 cent.”) fol. 6^{r} de pecatis quidem nost̄, in Paris 2110 (“N.E. France,” “7–8 cent.”) nost̄ ‘nostrum’ on fol. 54^{v}, 55^{r} (cf. ‘Nom. Sac.’ p. 235); Paris 1853 (unknown provenance, “8 cent.”) has on fol. 83^{v} nos̄ra virtute (cf. ‘Nom. Sac.’ p. 236); in Munich 6243 we find not merely *n* with suprascript o for ‘noster’ but also *n* with suprascript *i* for ‘nostri’ (cf. ‘Nom. Sac.’ p. 213, p. 233); the two-letter suspension in the form nō appears in St Gall 125 (“8–9 cent.”) p. 174 redemptor nō, in Rome Vallicell. B 38^{II} fol. 105^{r} dn̄s nō, fol. 84^{r} dn̄m dm̄ nō (cf. ‘Nom. Sac.’ p. 233).

189. Here are some examples of this licence: Vat. Reg. 316 Gelasian Sacramentary (uncial of "N.E. France"), dn̄s nr̄ and nr̄t and nōst, for 'nostri' (etc.) nī and nr̄i, for any case nōst, in the formula at the end of prayers per dn̄m n̄ and nō and nos̄; Paris 2110 Eugippius ("N.E. France," "7–8 cent."), for any case, n̄ and n̄s and nōs and nos̄t; Paris 12048 Sacramentary of Gellone (Rebais, c. 750), dn̄s n̄t and rarely n̄r, for 'nostri' nr̄i and n̄i, also servitus ns̄t (fol. 215^{v}) 'nostra,' ds̄ us̄t (fol. 176^{v}) 'vester,' in solatium us̄rm 'vestrum,' ieiuniorum nr̄om (fol. 165^{r}) 'nostrorum'; Berlin Phill. 1743 Concilia (Rheims, "8 cent."), for 'noster' nr̄ and nt̄ (also fol. 94^{r} redemptor nt̄r), for 'nostri' (etc.) nī and nr̄i (e.g. fol. 67^{v} debita nr̄a...debita n̄a) as well as (fol. 31^{v}) fratris (for -es) nr̄s and (fol. 61^{v}) fr̄s nos̄, for any case nr̄ (e.g. fol. 35^{v} domino nr̄ dictante, fol. 36^{v} concilii nr̄) and nos̄ (fol. 271^{r} dn̄o nos̄), for 'nostrorum' nor̄ collogarum (fol. 43^{v}); Oxford Digby 63 (Ags. of c. 850), dn̄s nr̄ and nr̄t and ns̄r and ns̄tr and nt̄, for 'nostri' nr̄i, for 'nostram' ns̄tram; St Gall 44, pp. 1–184 (of 760–781), for 'vester' uēr and ut̄ and uet̄, for 'vestri' (etc.) uī, for 'vestrum' uest̄m and uōtr and uōrm and uērm; Paris 1853 ("8 cent."), dn̄s n̄r and n̄t, for 'nostri' (etc.) nr̄i and (by some scribes) nī, also (fol. 83^{v}) nosr̄a virtute, (fol. 120^{v}) nst̄ peccata, (fol. 122^{r}) ns̄m 'nostram' ut vid.; Cassel theol. O 5 (Fulda library, "8 cent."), dn̄s nost̄, for 'nostri' (etc.) nī and nōi and ns̄i and (fol. 16^{r}) nōri, also (fol. 47^{v}) dn̄o nr̄o and (fol. 51^{r}) dn̄m nsr̄m; Lucca 490 (written at Lucca c. 800), dn̄s nr̄ and (fol. 33^{v}, 115^{r} ut vid.) ns̄, for 'nostri' (etc.) nī and nr̄i, also (fol. 207^{r}) dn̄i n̄ and (fol. 236^{r}) fidei nt̄re and dm̄ nō and in the same sentence nos̄o usu...usu ns̄o...nos̄o affectu; Paris 653 (N. Italy, "8 cent."), dn̄s nēr and sometimes ns̄r, for 'nostri' (etc.) nr̄i and n̄i, also (fol. 203^{v}) dn̄o n̄ and (fol. 178^{r}) peccatis nōris; Carlsruhe Reich. fr. 88 Grammatica (Ags. half-uncial) nostrum nōri nr̄o nr̄m nō (corrected to nr̄o) pl̄u nr̄a nor̄or̄ nr̄is; St Petersburg F I 2 Regula S. Benedicti (uncial and half-uncial) has along with n̄i, etc., also nos̄i (fol. 5^{r}) and cor ns̄m (fol. 9^{v}); St Omer 15 (St Bertin, "beg. of 9 cent."), dn̄s n̄t and nos̄r and ns̄tr, for 'nostri' nr̄i and sometimes nī and ns̄ti; Paris 4403^{A} (Corbie, "mid. 8 cent.") fol. 138^{v} temporibus n̄is ut id conscientia ns̄a permittat...ut nos̄o hoc studio.

Still, although this licence should make us cautious in using them, there are fairly certain clues to the date and home of MSS. to be got from these symbols. The oldest sign was n̄ 'noster,' 'nostri,' etc. It was succeeded (outside of Spain) by the derivative contraction nī, etc., which in its turn was succeeded by a more precise form nr̄i, etc.; and the use of nī or nr̄i in most MSS. is a fair test (see below) of whether they are earlier or later than about 815. For 'noster' nr̄ is the only Insular symbol and a symbol used practically everywhere (outside of Spain); nēr (with n̄r) is peculiar to (North) Italy and to the Corbie ab-type; nt̄ (usually with n̄r) is current especially in the northern half of France. In Spain the favourite types of abbreviation are (1) ns̃r, ns̄i, etc., (2) ns̄r, nr̄i, etc., (3) ns̄r, ns̄ri, etc.

It is necessary to consider all these points in succession.

190. (1) The initial suspension (n̄). Traube's account ('Nom. Sacr.' pp. 206 sqq.) of how the Pagan suspension n̄ 'noster,' 'nostri,' etc. was followed by the Christian contraction n̄r 'noster,' n̄i 'nostri,' etc., is admirably illustrated by MSS. of Bede's History. The oldest of them, the Moore Bede (Ags., Le Mans, c. 737) is so nearly contemporaneous with the author that we can be sure that Bede's own usage in this symbolism is preserved. While DN. N. is the expression for the Roman emperor in the citations of decrees, etc. (e.g. imperante domino nostro Mauricio), dn̄s nr̄ (dn̄i n̄i, etc.) is used in the Christian phrase 'Dominus noster.' The same distinction is repeated in other MSS. of Bede's History, such as London Cotton Tib. A xiv (Ags., with n̄i, etc.) and Tib. C ii (Ags., with nr̄i, etc.) and Namur 11 (St Hubert, Ardennes, with nr̄i, rarely n̄i, etc.). The last, for example, has on fol. 17^v imp̄ dn̄ n̄ Mauricio, but on fol. 9^r dn̄i n̄i ih̄u xp̄i.

The contraction nī 'nostri,' etc., had thoroughly established itself in usage before the beginning of our period, and the initial suspension still shews itself after, sometimes long after our period (e.g. Laon 24, written about the year 880, has dn̄s ·n· on fol. 113^v; Paris 12052, written at Corbie in 972–986, has domno n̄ on fol. 14^v). We can hardly therefore make the mere survival of the suspension in MSS. of our period an infallible clue to their date, although a MS. in which the symbol is actually current is sure to be very early.

Here are some examples: Ags. Essex charter of 692 or 693, ·n· 'nostri'; Würzburg th. F 27 (Ags. script of "7 cent."), dn̄o n̄ (fol. 9^r, fol. 70^r);

Turin D v 3 (Corbie ab-type), dn̄o n̄ (fol. 257^r), dn̄i n̄ (fol. 220^v); Paris 2110 ("N.E. France," "7–8 cent."), dn̄i n̄ (fol. 345^r); Bamberg B v 13 (Amiens, time of Bp Jesse), dn̄i n̄ (fol. 18^r, fol. 51^r); Amiens 220 (Corbie, "8 cent."), dn̄o n̄ (fol. 39^r); Paris 13047 (Corbie, "8 cent."), dn̄s n̄ (fol. 90^v); Paris 12050 (Corbie, of 853), dn̄m n̄ (fol. 25^r); Cologne 212 (half-uncial), dn̄s n̄, dn̄m n̄, etc.; Paris 9550 (uncial of "8 cent.," St Claude, Jura), dn̄s n̄, dn̄i n̄, etc.;

Wolfenbüttel Weissenburg. 99 (Merovingian), dn̄s n̄ (fol. 146^r); Cassel theol. F 21 (Ags. half-uncial of Fulda), dn̄s n̄, ds̄ n̄, etc.; Würzburg th. F 64^a (Merovingian), always dn̄s n̄, dn̄i n̄, dn̄o n̄, etc.; Munich 6243 (Freising, "8 cent."), ds̄ n̄ (fol. 121^r);

In early Lombard charters (ed. Schiaparelli and Bonelli) regnante dn̄ n̄ (dōm n̄) Liutprand, etc., in 725, 735, 748, 758, 770, 792; in Paris 653 (N. Italy, "8 cent."), dn̄o n̄ (fol. 203^r); Milan D 268 inf. (Bobbio), dn̄s n̄, dn̄m n̄, etc.;

191. (2) nī, etc., and nr̄i, etc. Since these symbols give us what is perhaps the best criterion for distinguishing 8th from 9th century MSS., as large a list as possible from dateable MSS. will be useful to help us to precision. Spanish MSS. are not included.

(Irish.) The Bangor Antiphonary (of 680–691), nī; the Book of Mulling [St John] (end of 7 cent.), nī; the Naples Charisius and Vienna 16 (both "c. 700"), nī; St Boniface's pocket-copy of the Gospels (early part of 8 cent.), nī; the Garland of Howth (half-uncial), nī; St Gall 51 (half-uncial), nī; the Book of Armagh (of 808), nī and nr̄i; the Leyden Priscian (of 838), nr̄i; the Carlsruhe Bede (of 836–848), nr̄i; the St Gall Priscian (probably of 845), nr̄i.

(Welsh.) The St Chad Gospels (Welsh or Irish half-uncial), dī n̄i (p. 229); the Hereford Gospels (Welsh or Ags.), panem n̄m (fol. 78^v); the Liber Commonei (of 817), nr̄i and n̄i.

(Cornish.) The Douce Primasius (Cornish or Ags. half-uncial), nī.

(Anglosaxon.) The Lindisfarne Gospels (before 698), n̄i and (fol. 119^r) oculis nr̄s 'nostris'; the Codex Amiatinus (end of 7 cent.) n̄i and (fol. 353^r) dn̄i dī nr̄i; Cambridge Trin. Coll. 216 ("de manu Baedae"), nī; Durham B II 30, n̄i; Hereford P ii 10 (flyleaves), n̄i; the Corpus Sedulius, nī; the Corpus Homilies, nr̄i, rarely n̄i; the Corpus Glossary, nr̄i; the Book of Cerne, nr̄i and (fol. 3^v in a rubric) n̄i; London Cotton Vesp. B VI, foll. 104–109 (Mercia, of 811–814), nr̄m (fol. 107^r); n̄i in charters of 732 (Kent), 736 (Worcester), 740 (Kent), 779 (Mercia), "778" (Mercia); nr̄i in charters of "759" (Mercia), 767 (Mercia), 798 (Mercia), 803 (Kent), 805? (Kent), 808 (Mercia), 811 (Kent), 811 (Mercia), 814 (Mercia), 833 (Kent), 838 (Kent), etc.; n̄i and nr̄i in charter of "805" (Kent), 836 (Mercia) (see 'Anc. Chart.' for details); a Worcester Cath. charter of 770 has nr̄i;

The Moore Bede (Le Mans, c. 737), n̄i and nr̄i (e.g. fol. 25^r nr̄a historia... quem recte nm̄ appellare possumus); Paris 10837 (Echternach, of 700–710), n̄i; Paris 9525 (Echternach, of 798–817), nr̄i, rarely n̄i; the Salaberga Psalter (Laon), nī; Cologne 213 (half-uncial), n̄i; Cambrai 441 (half-uncial), n̄i; Vat. Barb. 570 (half-uncial), n̄i twice, nr̄i once; Vat. Pal. 259, n̄i, but usually nr̄i by one scribe: the Gatien Gospels (Tours, half-uncial), nr̄i; Berlin theol. F 366 (Werden, end of 8 cent.), n̄i and nr̄i; ibid. F 356 (the same), nr̄i; Munich 6298 (Freising, "time of Corbinian"), nr̄i and (fol. 85^r) dm̄ n̄m; Munich 6237, 6297 (Freising, of c. 780), nr̄i; the Cuthercht Gospels, nr̄i; Bruun of Fulda (beg. of 9 cent.) in Würzburg th. Q 22 uses nr̄i; Oxford Laud. lat. 92 (Würzburg, of 832–842), nr̄i; Cambridge Trin. Coll. 368 (of 833), nr̄i.

(Continental.) The type n̄i appears in Merovingian charters (edited by Lauer and Samarand) of 654 and 659 and 657–673, but n̄oi (see below) thereafter; Letronne mentions one of 730 with haeredibus nr̄s 'nostris'; Tardif ascribes to 757 a St Denis charter with nr̄i (another of 772 with nr̄i; a charter of 787 with nr̄i, and so on); nr̄i appears in charters (ed. Sybel and Sickel) of Carlomann of 769, of Charlemagne of 775 and 813, of Louis the

Pious of 833, and (now at Chur) of Louis the Pious of 831, 836, etc., and, according to Traube, Charlemagne recognized only nr̄i.

Paris 10910 Fredegarius (of 678 ?), n̄i (also dn̄i nos̄); Brussels 9850–2 (Soissons, of 695–711), n̄i; Rome Vallicell. B 62 (Trèves ?, "end of 7 cent."), n̄i; Berne 611 (c. 720), n̄i; Autun 3 (of 751), dn̄i n̄i (fol. 1r); Paris nouv. acq. 1575 Eugippius (cursive of Tours), n̄i; Paris 12048 (Rebais, c. 750), nr̄i and n̄i; Cambrai 624 (uncial), n̄i; Cambrai 619 (of 763–790), nr̄i and sometimes n̄i; the Maurdramnus Bible (Corbie, of 772–780), nr̄i; Montpellier 409 (Auxerre, of 772–795), nr̄i; St Gall 731 (Besançon ?, of 794), nr̄i; Paris 1451 (St Maur-les-Fossés, of 796), nr̄i and (fol. 95r) n̄i; Paris 17371, foll. 1–153 (St Denis, of 793–806), nr̄i; Paris 13359 (St Riquier, of 796–810), nr̄i; Cologne MSS. of Hildebald's time, n̄i and nr̄i (the three nuns who write Cologne 63 prefer nr̄i and rarely employ n̄i); the Dagulf Psalter (Schola Palatina ?), nr̄i and sometimes n̄i; Paris 2109 and Vat. Pal. 161 (both of St Amand, time of Lotharius scriptor), nr̄i; Lyons 608 and 610 (both of time of Leidrad), nr̄i, rarely n̄i; Bamberg B v 13 (Amiens, before 812), n̄i and sometimes nr̄i; Vat. Pal. 1448, foll. 1–44 (Trèves, of 810), nr̄i; the Lons le Saulnier Bede (St Claude, Jura, of 804–815), nr̄i and rarely n̄i; Paris 11504–5 (St Riquier ?, of 822), nr̄i; the Harleian Codex Aureus, nr̄i; the Godescalc Gospels (of 781), nr̄i (fol. 48r); Paris, 3837 (Angers, of 816), nr̄i and n̄i, but only ur̄i; Munich 28118 (Trèves ?, end 8 cent.), nr̄i; a Novalesa charter of 726 has nō 'nostro.' Also London Cal. A xv foll. 1–117 ("France, of 743"), n̄i and nr̄i; Paris 2123 (of 795–816), n̄i and nr̄i; Paris 4404 (of 803–814), nr̄i; Paris 2796 (of 813), nr̄i; Oxford Bodl. 849 (of 818), nr̄i; Paris 13729 (of 824–827), nr̄i.

Bamberg M v 12, part ii (time of Meginfrit, Charlemagne's chamberlain, † 800), nr̄i; the Kisyla group at Munich (written for Charlemagne's sister), nr̄i and sometimes n̄i; Vat. Pal. 1447 (Mayence, before 813), nr̄i; Munich 6273 (Freising, 812–834), nr̄i; Brussels 8216–8 (St Florian, of 819), nr̄i and (fol. 57r) iter n̄m; Vat. Pal. 834 (Lorsch, of 836 ?), nr̄i; Paris 2440 (Fulda, of 819), nr̄i; Munich 210 (Salzburg, of 818 ?), nr̄i; Munich 14468 (Ratisbon, of 821), nr̄i and rarely n̄i;

Épinal 68 (Murbach, of 662 or 744), n̄i and nr̄i;

n̄i in St Gall charters of 758 and 762; nr̄i, ur̄i and ūi in charter of 757; St Gall 70 (written by Winithar), nr̄i (passim); St Gall 907 (the same ?), nr̄i; St Gall 11 (time of Winithar, by many scribes), n̄i and nr̄i; St Gall 44, pp. 1–184 (of 760–781), n̄i, ūi and (p. 144) patrum nr̄om, (p. 145) patrum ur̄om; St Gall 348 (Chur, c. 800), n̄i; St Gall 20 (beg. of 9 cent., time of Wolfcoz), nr̄i; Paris 11710 (of 805) and Stuttgart HB VII 39 (Constance, of 811–839), nr̄i and sometimes n̄i; the Canones Murbacenses (of 8–9 cent.), n̄i and nr̄i.

The type n̄i appears in Lombard charters (ed. Bonelli) of the years 756, 793, 796; nr̄i of "774"; and nr̄i in a Montecassino charter (ed. Piscicelli Taeggi) of 810, but n̄i in one of 823; n̄i in Turin G v 26 (half-uncial);

n̄i in the half-uncial of Verona 22 and 42 and 53 and 55 and 59 and 61 and Vat. Lat. 1322, foll. 25–end, in the uncial of Verona 46, in the cursive of

Verona 33 and 62; n̄i and nr̄i in the half-uncial of Verona 10 (e.g. dn̄i n̄i fol. 107^v, 117^r, 117^v, 118^r, etc.; so correct Traube's statement on p. 217 of 'Nom. Sac.'), in the uncial of Verona 60;

Vercelli 183 (cursive), n̄i; Lucca 490 (of c. 800), n̄i and nr̄i; Modena O I 11 (of 800), n̄i; the Liber Diurnus ("Rome, c. 800"), nr̄i; Ivrea 42 (of 813), n̄i and nr̄i (equally frequent and often on the same page); Milan Trivulz. 688 (Novara, before 800), nr̄i; St Paul 25. 4. 8 (N. Italy, of 817–823), n̄i; Rome Vitt. Eman. 2095 (Nonantola, of 825–847), nr̄i;

MSS. of Bobbio: Milan C 105 inf. Hegesippus, n̄i and nr̄i; Milan H 150 inf. (of c. 810), nr̄i and (on the first occurrence) n̄i; Milan B 31 sup. (not later than beg. of 9 cent.), nr̄i;

Beneventan script: Paris 7530 (end of 8 cent.), nr̄i and (according to Loew) once (fol. 59^r) n̄i; in the other specimens of this script, only nr̄i.

192. It appears from these statistics that n̄i does not survive in MSS. later than about 815, and so gives us a good clue to dating. But although n̄i was at that time definitely superseded by nr̄i, this fuller form appears long before then; so that the presence of nr̄i in a MS. is not wholly incompatible with a date, even an early date, in the eighth century. Certainly not in Anglo-saxon script; for we find the fuller form (along with the usual n̄i) in our two earliest dateable specimens, the Lindisfarne Gospels and the Codex Amiatinus, as well as in the Moore Bede (of about 737), etc. Nor in all Continental; for a Murbach MS. of (at latest) 744 shews nr̄i and n̄i; and Winithar at St Gall, in the middle of the 8th cent., uses only nr̄i, although his contemporaries prefer n̄i. Rather must nr̄i be regarded as a rival early type which played at first a quite subordinate part, until it attained absolute supremacy in the opening years of the 9th century. In Spain (see the next paragraph) nr̄i is the earlier symbol.

193. In the Lindisfarne Gospels the type nr̄i appears in a form which suggests antiquity, nr̄s 'nostris' (instead of nr̄is), fol. 119^r mirabile in oculis nr̄s (end of line). It is worth while to mention the occurrences of this less precise form of contraction, in order to appreciate its worth as a clue to the age of a MS.:

A Merovingian charter of 730 (see above), haeredibus nr̄s 'nostris'; the Maihingen Gospels (Ags. half-uncial, Echternach ?) fol. 71^r in oculis nr̄s, 84^v ad patres nr̄s 'nostros' (in all other occurrences the pronouns are written in full); the Utrecht Psalter (Rheims, Carolingian capitals), nr̄s sometimes (usually nr̄is); Berlin Phill. 1743 (Rheims, "8 cent."), fratris (for '-es') nr̄s 'nostros' (also nōs); Carlsruhe Reich. 222 (Reichenau) fol. 2 a peccatis nr̄s (usually nr̄i, often n̄i); Vat. Pal. 202 (Ags. of Lorsch) fol. 88^r in cordibus nr̄s, fol. 88ᵛ a nr̄s Grecis (with nr̄i); Vat. Pal. 834 (Lorsch, of 836?) fol. 69ʳ oculis nr̄s; Vat. Pal. 200 (Lorsch, perhaps after our period) fol. 16ʳ iniquitates nr̄s; Boulogne 66 (St Bertin) fol. 44ʳ debitoribus nr̄s, fol. 9ᵛ aures nr̄s (with nr̄i, never n̄i); Laon 288 (Laon) fol. 28ʳ in diebus nr̄s (with nr̄i and sometimes n̄i); St Gall 555 (of 841–872), nr̄s corrected to nr̄is; Munich 3731 (Ags. of Augsburg) fol. 91ʳ nr̄s meritis (elsewhere nr̄is); Paris 3837 (Angers, of 816) fol. 147ᵛ dispositionibus nr̄s (elsewhere nr̄is); Paris 18282 ("8 cent.") fol. 71ᵛ super vias nr̄s.

Of this older form with the n̄i type examples are:

The Salaberga Psalter (Ags. half-uncial) fol. 52ʳ in virtutibus ns̄ (corrected to n̄is); St Petersburg Q I 15 (Ags. of "beg. of 8 cent.") fol. 24ᵛ ad eruditionem nm̄ 'nostram'; Milan C 301 inf. (Irish of Bobbio), ns̄ 'nostris,' nm̄ 'nostram' (as well as 'nostrum'); the 'Bobbio Sacramentary,' Paris 13246 (uncial, of Luxeuil?) fol. 257ʳ in cordibus ūs 'vestris.'

194. (3) The Spanish symbols.

The Leon Palimpsest (uncial of 6 cent.), ns̄r, nr̄i and ns̄i, etc. (also ns̄ra and ns̄tro); Autun 27, nr̄i, etc. in the half-uncial part, but ns̄i, etc. in the subsequent minuscule ("8 cent.") portion; Vat. Reg. 1024 Lex Reccesvindiana (half-uncial), ns̄r, ns̄i, etc.; Verona 89, foll. 1–3 ("c. 700"), ns̄r, nr̄i and ns̄i, etc. (in the rest of the MS. also ns̄ri); Escurial R II 18, nr̄i, etc., in the uncial part, while the minuscule part (before 779) has ns̄r, nr̄i, etc. (also ns̄m and ns̄ro); Madrid Tol. 2, 1 Bible ("end of 8 cent."), ns̄r, nr̄i, etc.; Madrid Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), ns̄r, nr̄i, etc.; Madrid Acad. Hist. 44, foll. 16–end ("8–9 cent."), ns̄r (fol. 216ᵛ), nr̄i, etc.; Madrid Acad. Hist. 60 ("8–9 cent."), ns̄r, ns̄i, etc; Madrid Acad. Hist. 20 ("beg. of 9 cent."), ns̄r, nr̄i, etc.; Escurial R III 25 ("9 cent."), nr̄, nr̄i, etc.; Escurial a I 13 (of 912 or 812), ns̄r and nr̄r and n̄r, nr̄i and ns̄i; Escurial P I 7 (beg. 10 or 9 cent.), ns̄r, ns̄i and nr̄i;

Paris 609 (Limoges, "8–9 cent."), ns̄r, ns̄i, etc.; Paris 4667 (of 828), nr̄i, etc.; Paris 2994ᴬ, foll. 73–194 ("9 cent."), ns̄i, etc.; Albi 29 ("9 cent."), ns̄r ns̄i, etc.; Paris 8093, foll. 1–38 (Lyons, "9 cent."), nr̄i and ns̄i and ns̄ri; Leyden Voss. F 111 (Lyons, "9 cent."), nr̄i, etc. (also ns̄ri and nor̄ae and, according to Traube, ns̄i); Paris 12254 ("9 cent."), ns̄r nr̄i, etc.; a charter of Aude (Narbonne) of 834 (see Desjardins, pl. 4), nr̄i, etc. In French script with some Spanish symptoms, Paris 9575 (Poitiers, of 811), nr̄ and ns̄r, nr̄i and sometimes ns̄i (fol. 6ᵛ sub femur nt̄m).

(The MS. in the Thompson Library, p. 223 of 'Nom. Sac.,' is dated 894.)

So that in Spain nr̄i is the earlier type for the oblique cases, although 'noster' is ns̄r and not (until after our period) nr̄r. But the fortunate preservation of a number of rival types in the 6th century Leon palimpsest saves us from the error of assigning to any of these types a definite priority in time. Outside of Spain ns̄r, ns̄i, etc. appear occasionally, and it will be well to collect all the instances, in order to determine how far they may be used as a clue to a Spanish original or to Spanish influence.

195. Examples of ns̄r, ns̄i, etc. in other than Visigothic script: Würzburg th. F 17 Augustine on Psalms (Ags. half-uncial) fol. 39^{r} fidem us̄m ('vestram') et facta bona (with n̄i and nr̄i); Paris 9565 Taius Samuel (Ags. of Echternach), ns̄r (and n̄r, with nr̄i and sometimes n̄i); Luxemburg 44 Gregory's Dialogues (Echternach) fol. 33^{v} ns̄r (with nr̄i); Vat. Pal. 172 Jerome on Isaiah (Lorsch) fol. 170^{r} (the only abbreviation of the pronoun in this scribe's portion) ns̄m (with nr̄i and rarely n̄i); Munich 6228 Jerome on Hebrew Names (Freising) fol. 38^{r} ns̄r, fol. 35^{v} apparently us̄m (with nr̄i; other "Spanish" symptoms are gl̄a 'gloria,' the 'n'-symbol and the s-type of 'us' symbol); Einsiedeln 281, foll. 1–178, +199, foll. 431–526 Ascetica, ns̄m 'nostrum,' ns̄e 'nostr(a)e,' us̄m 'vestrum' (with n̄i and sometimes nr̄i); St Gall 108 Jerome on Psalter (St Gall), ns̄r (according to Traube); Paris 653 and Paris 9451 (Verona or N. Italy, of the r-type described by Traube 'Nom. Sac.' p. 222), ns̄r (normal, rarely nēr; with n̄i and nr̄i); Novara 84 Canons (Novara ?), ns̄r (with nr̄i and rarely n̄i); Vat. Barb. 679 Cresconii Canones (uncial of Farfa), once (according to Traube) ds̄ ns̄r (normally nr̄t, with nr̄i). Of unknown provenance is Glasgow Hunt. T 4. 13 Medica ("8–9 cent.") with ns̄r, ns̄ri (fol. 178^{v}). See also § 189.

It is unlikely that all of these examples are due to Spanish influence, although a number of them very probably are. To a Spanish original we may safely refer the ns̄m (e.g. fol. 9^{r}), ns̄i (e.g. fol. 27^{v}), etc., of a MS. in the Corbie ab-type, Paris 11529 Glossarium Ansileubi, for these and other Spanish symptoms appear in the parts borrowed from Isidore; probably also the ns̄a on fol. 102^{v} of a Fulda MS. of Isidore's Etymologies, Bâle F III 15 (with nr̄i and rarely n̄i); the Freising Itala Fragments, Munich 6436, which have ns̄i 'nostri' (and the Spanish expression of 'eius') may be Visigothic uncial. The suspension ns̄ 'noster,' 'nostri' must have brought in its wake the contraction ns̄r 'noster,' ns̄i 'nostri,' and we find this suspension outside of Spain (see § 200). St Gall 51 (Irish) has always us̄i but n̄i.

196. (4) n̄t 'noster.' How widely diffused, especially in the northern half of France, is the use of this suspension may be seen from this list (by no means a full one) of instances (for Oxford Digby 63, the only example in Ags. script, see § 189). The contraction n̄ti, etc. is, on the other hand, rare (to the instances given below Traube adds Munich 6224 of "7 cent.," with n̄ti once, and Trèves 1245 of "8–9 cent.," with n̄tis 'nostris'):

Paris 2824 (an early form of the Corbie ab-type, n̄t (with the oblique cases n̄ti and n̄i); Paris 1451 (St Maur-les-Fossés, of 796), n̄t and n̄r, but usually n̄rt; St Omer 15 (St Bertin), n̄t (with nr̄i and n̄i); Würzburg th. F 46 (St Amand?, of 800), nt̄ (according to Chroust I iii); Paris 1603 (St Amand), nt̄ and n̄r (with n̄i and nr̄i); Cambrai 836 (late uncial) fol. 67^{r} dn̄s n̄t (with nr̄i); Laon 201 (Cambrai, of 831–863), fol. 9^{v} nt̄; Laon 319, n̄t (with nr̄i and n̄i); Laon 328^{bis}, n̄t (with nr̄i); Luxemburg 68 (Echternach), n̄t (with nr̄i and n̄i); Metz 134, n̄t (in the Glossary) and n̄r (with n̄i and nr̄i); Leyden Voss. Q 60 (Rheims), fol. 108^{v} n̄t (with nr̄i);

on Berlin Phill. 1743 (Rheims) see § 189; the Dagulf Psalter (Schola Palatina?), n̄t; Cologne 43, n̄t passim (with nr̄i); Cologne 210, n̄t (with n̄ti and n̄i); Cologne MSS. of Hildebald's time, n̄t and n̄r (e.g. in Cologne 108 the first scribe uses n̄t, the second n̄r); the Maurdramnus Bible (Corbie, of 772–780), once n̄t; Paris 12050 (Corbie, of 853), n̄t but usually n̄r; Bamberg B v 13 (Amiens, before 812), n̄t; Paris 12048 (Rebais, c. 750), n̄t passim, but (fol. 28^{r}) nr̄; two Tours MSS. (according to Traube), Bamberg A I 5 the Alcuin Bible (also nr̄t; with nr̄i) and Vienna 468; Paris 1012 (Limoges), n̄t and n̄r (with n̄i and nr̄i); Berne 263 (Strassburg), n̄t and n̄r (with nr̄i); Paris 17416 (Compiègne, before 837), n̄r and n̄t; Paris 266 (Tours, c. 850), ūt (fol. 42^{r}); Munich 28118 (Trèves?, end 8 cent.), n̄r and n̄t; Paris 3837 (Angers, of 816), n̄t passim; Paris 4404 (of 803–814), n̄t (fol. 23^{v});

Berlin Phill. 1667 (Germany?), n̄t 'noster' and (fol. 138^{r}) 'nostra' (with nr̄i and n̄i); Cassel theol. Q 10 (Fulda), n̄t (with nr̄i and n̄i);

Munich 6243 (Freising), n̄t (with n̄i and nr̄i); Munich 6239 (Freising), n̄t (with nr̄i and sometimes n̄i);

Manchester 15 (Murbach), n̄t (with n̄i); Zürich Cantonsbibl. 140 (Rheinau), n̄t (with n̄i); St Gall 11 (time of Winithar), n̄t and n̄r; St Gall 44, pp. 1–184 (of 760–781), n̄t and n̄r;

Milan Trivulz. 688 (Novara, before 800), n̄t; Milan H 150 inf. (Bobbio, c. 810), n̄t and once n̄r; Hague 9 (Verona?), n̄t (with n̄i and n̄ri);

Of unknown provenance: Paris 1853, n̄t and n̄r (with nr̄i and n̄i); Paris 10612, n̄t and n̄r (with nr̄i); Cheltenham 17849, part i, n̄t (with n̄i); Oxford Bodl. 849 (of 818), n̄t and n̄r.

In the 7th (?) cent. cursive marginalia of Lyons 352 'salvator *noster*' (fol. 143^{r}) has *n* with suprascript *t*.

197. (5) n̄rt 'noster.' This curious variety (and perhaps successor) of n̄t has much the same range. It is usually associated with nr̄i (as n̄t with the pair n̄i and nr̄i), and therefore seems to indicate a date not earlier than 800.

Examples are: Paris 2341 Liber Comitis (of 843), nr̄t, but usually nr̄; Paris 13048, foll. 1–28 (St Riquier), n̄r and (fol. 16^{r}) n̄rt (with nr̄i); Laon 81 (time of Johannes Scottus), nr̄t; Cologne 54 (time of Hildebald), dn̄s n̄rt; the Utrecht Psalter (Rheims), nr̄t (with nr̄i and once n̄i in a title-heading); St Petersburg Q I 41 (Percey, Chartrain, of 836), n̄t and sometimes n̄rt Bamberg A I 5 the Alcuin Bible (Tours), n̄t and nr̄t (with nr̄i), according to Chroust I xviii, pl. 2; Épinal 6 (Moyenmoutier, Vosges), n̄rt (with nr̄i and, by one scribe, n̄i); Leyden Scal. 28 (Flavigny, Autun, of 816), n̄r and n̄rt; Orléans 79 (Flavigny, perhaps later than our period) p. 59 n̄rt (with nr̄i); Berlin Ham. 31 (Albi), n̄rt (with nr̄i); Paris 11631 (St Maurice?), nr̄t (with nr̄i); a Yonnes charter of 864 (see Desjardins 'Musée Archives Dép.' pl. 7), nr̄t; London Add. 10546 (Tours), ur̄t, but usually ūr (with ur̄i); Paris 11738 (St Maur-les-Fossés, c. 840), nr̄t; Paris 17227 (of 834?), nr̄t;

Geneva 21 (Murbach), n̄r and (fol. 111^{r}) n̄rt (with nr̄i and sometimes n̄i); Colmar 40 (Murbach) fol. 124^{r} n̄rt (with nr̄i);

St Gall 20 (time of Wolfcoz, beg. of 9 cent.), n̄r and (p. 259) n̄rt (with nr̄i); St Gall 272 (same time), n̄r and (by one scribe) n̄t and (p. 18) n̄rt; St Gall 911 the Kero Glossary, p. 189 dn̄s nr̄t, p. 319 pat̄ nt̄r;

Berlin Phill. 1831 (Verona) fol. 44^v n̄rt, fol. 47^r n̄r (with nr̄i and once n̄i); Vat. Barb. 679 (uncial of Farfa), n̄rt (with nr̄i: see above, § 195).

198. (6) nēr 'noster.' Examples from the Corbie ab-type (where it is commoner than n̄r) will be found in 'Rev. Bibl.' of 1912; from Veronese Minuscule (where it is equally common with n̄r) in 'Zent. Bibl.' 27, 533 (see the corrections in 28, 259 sqq.). It appears along with nōr (see the next paragraph) in the half-uncial of Verona 59 and the uncial of Vat. lat. 4938 (N. Italy). The latter has also nō 'noster,' which, Traube suggests, may have been the symbol in its original. Einsiedeln 27, foll. 1–24, nēr and n̄r (with nr̄i and rarely n̄i) has some "Italian" symptoms (gl̄a 'gloria' and, in the other part of the MS., mīa 'misericordia'). Vat. lat. 5764, n̄r and (fol. 61^r) nēr (with nr̄i) suggests Verona by its script and by the symbol mh̄ 'mihi'; so does Paris 653 (see above, § 189) by the symbol mā 'misericordia.' Traube adds another MS. of our period, Vat. Reg. 1997 (Chieti), fol. 136^r redemptor nēr (with nr̄i, rarely n̄i). In Beneventan script nēr competes with nr̄ from the 9th century onwards (see Loew 'Benev. Script.' for details).

199. (7) nōr 'noster,' nōi 'nostri,' nōm 'nostrum,' etc. In Merovingian charters, as we have seen (§ 191), the earliest type n̄i is succeeded by nōi about the end of the 7th century, e.g. in charters of Thierry III (673–690) nōi dom̄i, of Clovis III (692 and 693) rigni nōi, of Childebert III (710) rigni nōi, of Chilperic II (716) rigny nōi. In our period traces of this type of abbreviation survive in MSS. of Corbie, Würzburg and some other centres. The examples are: MSS. of Corbie: Amiens 9 the Maurdramnus Bible (of 772–780) fol. 33^r dī nōi (usually nr̄i); Amiens 220 ("8 cent.") fol. 3^r similitudinem nōam (but fol. 6^v n̄m 'nostrum'); Amiens 88 ("9 cent."), nōi, nōis (usually nr̄i); Paris 13354 ("9 cent.") fol. 42^v dn̄m nōm (usually nr̄i, but once n̄i); Paris 12050 (of 853), nōr on the first two occurrences only (therefore transferred from the original), subsequently nr̄ and sometimes n̄t; Paris 12260, nōr; Paris 13373 (of c. 830) fol. 102^r nōi (with nr̄i, nor̄i).

MSS. of Würzburg (Ags. script): Würzburg th. F 64, nōam, nōe 'nostr(a)e' (see Chroust I vi, 3, who also gives n̄m 'nostrum'); th. F 62 dn̄s nōr and n̄r (with n̄i); th. F 17, vita nōa fol. 17^v (usually n̄i and nr̄i).

Also Paris nouv. acq. 1740, foll. 193–197 (Burgundy ?, "8 cent.") fol. 193^r princeps nor̄ (also dn̄m n̄m); the Salaberga Psalter (Laon, in Ags. half-uncial) fol. 45^r saeculum nōm (usually n̄i); Berlin theol. F 354 (Werden Library) fol. 48^v redemptoris nōi (usually n̄i); Cassel theol. O 5 (Fulda library) has been already mentioned (§ 189); St Gall 125 (with redemptor nō, p. 174) p. 67 testimonii (for -um) nōm non accepitis; and (according to Traube) St Gall 732 (of 811), nōm (usually nr̄i).

Traube adds St Petersburg F II 3 (Lyons, 650–700) fol. 172^r dī nōi (but dn̄s n̄ fol. 57^v, fol. 173^r); Vat. lat. 4938 (uncial of N. Italy), nōr corrected from nō (of the original?); Munich 14540 (Ratisbon, "8 cent."), nōr.

200. (8) the suspension ns̄ 'noster,' 'nostri,' etc.

Since Spain is the home of the derivative contraction ns̄r 'noster,' we should expect to find traces of the suspension in Spain. It is used frequently for 'noster' in the uncial MS. of Gregory's Homilies in the Barcelona Cathedral Library, e.g. (at the end of the 22nd Homily) ih̄s xp̄s dn̄s n̄s (also dn̄o n̄o and dn̄o nōs in the part examined).

Other examples are:

Würzburg th. F 12 (Irish, of "beg. of 8 cent.") fol. 2^v n̄s 'noster' (with n̄i); Berlin Phill. 1662 (Ags. of Metz, "8–9 cent."), n̄s 'noster' (according to Traube) and (fol. 145^r) 'nostrum' (usually nr̄i, sometimes n̄i); Paris 2110 Eugippius ("N. E. France," "7–8 cent.") fol. 353^r dn̄m n̄s 'nostrum' (see above, § 189); Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent.") fol. 30^v n̄s resurrectiones (for -nis) 'nostrae,' fol. 32^r fides n̄s 'nostra' (usually n̄i, but on fol. 100^r coram salvatore nōs 'nostro'); Vat. Reg. 317 the Autun Sacramentary (uncial) fol. 88^v ds̄ n̄s (usually n̄i; but sometimes n̄; also, according to Traube, nō 'noster,' nos̄ 'noster' and 'nostro,' nostr̄ 'nostro'); Vat. Pal. 212 (Germany, "8 cent.") fol. 1^r (not the first occurrence of the word) dn̄s n̄s (usually n̄r); Vat. Pal. 220 (Lorsch, "beg. of 9 cent.") fol. 1^v dn̄s n̄s (the first occurrence; usually n̄r); St Gall 125 ("8–9 cent.") p. 175 dn̄s n̄s; a Lombard charter of 740 (Bonelli, pl. 5) 'Regnante domnus (*sic*) n̄s Liutprand et Hilprand.'

Traube adds Verona 2, flyleaf (uncial), dn̄s n̄s and Vat. lat. 5757 (Bobbio, "7–8 cent."), often dn̄s n̄s (with n̄i).

201. numerus. In ancient legal MSS. the only trace of an abbreviation of this word seems to be the use of the 'er'-symbol (q.v.) in the Regina Codex Theodosianus marginalia, where we find numus (with a downward stroke cutting obliquely the tail of the *m*); and it is perhaps symbolism of 'mer' to which we should refer the num̄o 'numero' of Vienna 16 (Bobbio, "c. 700") fol. 2^r 'extra *numero* apostolorum' (but on fol. 7^r parem num̄r 'numerum'). Still we find the initial suspension n̄ in the Index of the uncial Lactantius of the Turin Archives (see 'Codici Bobbiesi' I pl. XXIX) 'numero' and in a Lombard charter of 735 (?) (see Schiaparelli in 'Bull. Ist. storico Ital.' 1909), while another Lombard charter of 735 (see Bonelli pl. 3) has n̄o 'numero,' the derivative contraction. Irish scribes however, as early as the time of St Moling († 696), use nūs 'numerus,' nūi 'numeri,' nūo 'numero,' etc., and Welsh scribes have the same symbol. But not Anglosaxon, and apparently not Breton. (For

Irish and Welsh examples see 'Ir. Min.' and 'Wel. Scr.') The Irish monk who penned the beautiful Cologne minuscule of Cologne 83^{II} foll. 110–125 (time of Hildebald) uses this contraction; also a Bobbio MS. in Continental script, Nancy 317 ("9 cent.").

A Spanish type nm̄ri 'numeri' appears on fol. 24^v of the codex Toletanus of Isidore's Etymologies ("end of 8 cent."), but I have not found it elsewhere in Visigothic script of our period. It probably occurs (with all manner of other varieties) in the capricious curtailment of the word in its technical sense (the Singular and Plural 'Number') in MSS. of grammatical works.

nummus (see chap. III).

numquam (see 'non' sub fin.).

202. nunc, tunc. The ancient notae are contractions, with the final letter suprascript (nͨ and tͨ), e.g. in the Verona Gaius, the Vatican ante-Justinian law fragments, the marginalia of Vat. Reg. 886. The abbreviation of these two Adverbs is a feature of Insular script, and was not unknown in Italy. In Spain there is no trace of it. The ancient symbols, with the *c* suprascript, are apparently mostly confined to the older MSS., the usual form of symbol being rather nc̄ (e.g. in a Merovingian charter of 679) and tc̄. But in some scriptoria, e.g. Freising, the old type held its ground for a long time.

203. Examples of nͨ and tͨ are:

(*a*) Irish script: Valenciennes 412 (393^{bis}) flyleaf with Commentary on Virgil ("9 cent."), 'tunc'; Rome, Vat. lat. 491 (Bobbio ?, "8 cent.") 'nunc' (also nc̄, tc̄).

(*b*) Anglosaxon script: Paris 9565 Taius Samuel (Echternach, "8 cent."), 'nunc' and 'tunc' normally (also nc̄ 'nunc,' e.g. fol. 176^v, tc̄ 'tunc,' e.g. fol. 74^r); Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent.") 'nunc' (with tc̄ 'tunc' by another scribe); Gotha I 75 (Murbach, "8–9 cent."), fol. 9^v 'tunc' (but nc̄ 'nunc,' fol. 13^r); Munich 6297 (Freising, c. 780), foll. 45^v, 130^r 'nunc' (but tc̄ 'tunc,' frequently).

(*c*) Continental script, certainly or probably, under Insular influence: in MSS. of Freising, etc., even to the close of our period, such as Munich 6262 (between 854 and 875), fol. 27^r 'tunc' (but nc̄ 'nunc,' fol. 9^r), Munich 6220 ("9 cent."), fol. 77^v 'tunc,' by a corrector; Munich 5508 (Diessen), fol. 50^v 'tunc' (also nc̄ 'nunc,' fol. 161^v), Munich 14437 (written by Ratisbon scribes in 823), 'nunc,' 'tunc'; in Paris 12296 Paschasius (Corbie, 9 cent.), fol. 27^{v} 'tunc' (but tc̄ 'tunc' fol. 43^{v}); Milan L 99 sup. (Bobbio, "8 cent."), at first, for both 'nunc' and 'tunc,' but subsequently nc̄, tc̄ (so that the ancient type probably was used in the original); Brussels 10127–41 (Ghent, "8 cent."), 'nunc' and 'tunc' frequently; Leyden, Voss. F 26 (Ghent, "8–9 cent."), fol. 1^{r} 'nunc'; Brussels 8216–8 (St Florian, 819 A.D.), fol. 49^{r} 'nunc'; Paris 13026 (Péronne ?, "beg. 9 cent."), 'nunc' (also nc̄); Paris 528 (Limoges, "beg. 9 cent."), 'nunc,' 'tunc' (also nc̄, tc̄);

Also these MSS. of unknown provenance: Paris 1853 Jerome on Pauline Epistles ("8 cent."), fol. 132^{v} 'tunc' (along with nc̄ 'nunc'); Paris 13159 (late uncial of 795–800), fol. 43^{v} 'nunc,' fol. 20^{r} 'tunc'; Paris 13386 ("8 cent."), 'nunc'; Troyes 657 Cassiodorus ("end 8 cent."), fol. 80^{v} 'tunc'; Berne 207 ("9–10 cent."), 'nunc,' and frequently 'tunc'; Berne 611 ("8 cent.") fol. 27^{r} 'nunc'; Munich Univ. Bibl. 4to 3 ("end 8 cent."), according to Traube. In the Essen Gospels 'tunc' (fol. 158^{v}); Hague 1 (Metz ?), 'tunc' (fol. 194^{r}).

(*d*) Other Continental script: Douai 12 Gospels (Marchiennes Abbey, "8–9 cent.") fol. 97^{v} 'nunc'; Autun 20^{A} Cassiodorus ("8–9 cent."), 'nunc';

(*e*) Italian MSS.: Vercelli 183 (Vercelli, North Italian Cursive of "8 cent.") 'nunc' (foll. 63^{v}, 64^{v});

204. Of the usual forms (nc̄, tc̄) it is enough to say that they are universal in Irish and Welsh (and Cornish) script, from the earliest times (e.g. in the Schaffhausen Adamnan, the Naples Charisius, the Book of Mulling [St John], the Boniface Gospels) to the latest, and to refer the reader for fuller details to 'Ir. Min.' and 'Wel. Scr.' If not universal, they are at least very prevalent in Anglosaxon script. Thus we find nc̄ 'nunc' or tc̄ 'tunc' or both in Durham B ii 30, London Reg. 1 B. vii Cambridge Trin. Coll. 216 ("de manu Baedae"), London Cotton Tib. A xiv (fol. 104^{r}), Rome Vat. Pal. 68, the Corpus Homilies, the Book of Nunnaminster, the Book of Cerne (fol. 98^{v}), Cambridge Corp. Coll. 183, London Cotton Aug. ii 27 (a Mercian charter of 799–802).

Also in the Anglosaxon script of Continental centres, e.g. in the Moore Bede (Le Mans, c. 737), frequently; in Cologne 106 (Tours ?), in MSS. of Corbie, Echternach, Cambrai, Fulda, Würzburg, Freising (as early as Corbinian), Murbach, Lorsch, St Gall, Reichenau, in the Werden MSS. at Berlin, and so on (for details, see 'Zentr. Bibl.' of this year).

These symbols appear occasionally in Continental script under Insular influence, such as

(*a*) Breton (for details, see 'Zentr. Bibl.' 29, 267, 270);

(*b*) The Corbie ab-script (see 'Rev. Bibl.' of 1912);

(*c*) In MSS. of Murbach (e.g. Manchester 15, Geneva 21, Gotha I 85);

Of Rheims (e.g. Rheims 875, middle of 9 cent.);

Of Fulda (e.g. Rome, Vat. Reg. 124); of Mayence (e.g. Rome, Vat. Pal. 237 and 1447); of Freising (e.g. Munich 6243); of Lorsch (e.g. Rome, Vat. Pal. 829); of Cologne, in Hildebald's time (e.g. Cologne 41, Cologne 74, Cologne 83^{II}); of Reichenau (e.g. Carlsruhe, Reich. 221, Reich. 191);

Also in Paris 13048, foll. 1–28 (Caroline minuscule of St Riquier, "beg. of 9 cent."), fol. 3^{r} 'nunc'; Paris 17451, fol. 9–end (Compiègne, with many of the ab-type symbols), 'nunc,' frequently; Leyden, Voss. Q 69 (St Gall); Stuttgart, H. B. XIV 1 (Constance, "9 cent.").

205. To Insular influence we may also refer their appearance in such MSS. as the Hamilton Gospels; Munich 4249 (one of the Kisyla group), fol. 81^{r} 'nunc'; Paris 5543 (Fleury ?); Paris 1862 (Micy) fol. 66^{r};

Paris 1853 (unknown provenance, "8 cent."); Montpellier 141 Alcuin, etc. ("9 cent."), fol. 32^{r} 'nunc'; Berlin, Phill. 1716 (Germany ?); Rome, Vat. Pal. 212 (Germany); Leyden, Scal. 28 (Flavigny, Autun, 816 A.D.), fol. 98^{v} 'nunc.'

Less probably in Montpellier 55 Passiones Sanctorum (St Étienne library, Autun, "8–9 cent."), 'nunc,' 'tunc'; Einsiedeln 18 ("8–9 cent."), p. 178 'tunc';

But these Italian MSS. must certainly be independent of Insular influence:

Paris 7530 (written at Monte Cassino at the end of the eighth century), e.g. fol. 50^{v} 'nunc'; Ivrea 42 (Ivrea, 813 A.D.), 'nunc,' 'tunc,' both frequent; Berlin, Phill. 1831 Bede (Verona, "8–9 cent."), fol. 47^{r} 'nunc': Berlin, Phill. 1825 (Verona ?, Angers ?).

The 'tunc' symbol appears in a fuller form (tñc) in Paris 13029 Smaragdus' Grammar (Brittany, "9 cent."), fol. 39^{v} (but tc̄ 'tunc' fol. 52^{v}). This may however be referred to the substitution of a suprascript stroke for the letter *u*, and so is not really an abbreviation-symbol.

officium, omnipotens (see chap. III).

206. omnis. Mediaeval lists of ancient Notae offer two suspensions for this word (any case): (1) an initial suspension ō 'o(mnis)' 'o(mne),' 'o(mnes),' etc., (2) a syllabic suspension om̄ 'o-m(nis),' 'o-m(ne),' 'o-m(nes),' etc.; also contractions derived from these two suspensions, such as ōs 'o(mne)s,' om̄s 'o-m(ne)s,' om̄a 'om(ni)a,' etc. In the extant ancient legal MSS. the initial suspension seems to occur on fol. 243^{r} of Vat. Reg. 886 (marginalia), if ō there is rightly interpreted as 'omnes' (it usually denotes 'oportet'), while the syllabic suspension is represented by omb̄ 'omnibus' in a passage of the Verona Gaius. A list of ancient Notae recently published from an 8th century Paris MS. (no. 10588) offers also a three-letter suspension om̄n 'omn(is),' 'omn(e),' 'omn(es),' etc., whose derivative contractions would be om̄ns 'omn(e)s,' om̄na 'omn(i)a,' etc.

Of all these symbols the most common with mediaeval scribes are (1) the suspension om̄ (especially for 'omnes'), (2) the contractions om̄s 'omnes' (also expressive of 'omnis,' for which however a distinctive form om̄is was devised), om̄a 'omnia' (sometimes om̄ia), (3) the contractions ōa 'omnia' (also ōia), ōes 'omnes' (rarely ōs), ōibus 'omnibus,' etc. The third type was practically confined to Insular script. The other two are universal, except, we may say, in England.

A MS. written at Lucca by a number of scribes about the year 800 (Lucca 490) combines a number of these types. ōs 'omnes,' ōa 'omnia,' om̄s and om̄es 'omnes,' om̄i 'omni,' om̄a 'omnia,' om̄n 'omne' and 'omnes,' om̄ns 'omnes,' etc. The initial letter suspension (ō) may be preserved in the Irish script of the Carlsruhe Priscian fol. 52ᵛ ō modo 'omni modo,' unless this is a mere capricious curtailment. The contraction ōs is hardly distinguishable from the noun 'os' which is usually written with an apex (often horizontal). It might also be confused with the pronoun 'hos.'

207. (1) the syllabic suspension (om̄).

(Irish.) Vienna 16, om̄ 'omnis' and 'omnem'; the Naples Charisius, om̄ 'omnem'; Milan C 301 inf. (Bobbio, "8 cent."), om̄ 'omnes' and 'omnis' (also om̄s for both), 'omnia' (e.g. fol. 121ᵛ 'saturabuntur *omnia* ligna silvarum'); Milan F 60 sup. (Bobbio, "8 cent."), om̄ 'omnes' (fol. 58ᵛ 'nullus stultus quia *omnes* sunt sapientes'; but there are many capricious suspensions in this part of the MS.);

(Breton.) Oxford Hatton 42 (Caroline minuscule of "9 cent."), om̄ 'omne'; Orléans 193 Canons (Insular script of "8–9 cent."), p. 122 dicit dn̄s om̄ (end of sentence);

(Anglosaxon.) (In Vat. Pal. 68 it seems a mere capricious suspension on fol. 45ᵛ mont̄ et om̄ col̄ 'montes et omnes colles,' fol. 30ᵛ excelsus super om̄ gen̄ Dominus 'omnes gentes');

Paris 9525 (Echternach, of 798–817), om̄ 'omnes' and 'omnis'; Paris 9527 (Echternach, "mid. of 8 cent."), om̄ 'omnes' (passim; never om̄s) and 'omnem' (fol. 20ʳ 'et super omnem turrem...et *omnem* murum');

Wolfenbüttel Helmstedt. 496ᵃ ("9 cent."), om̄ 'omnes' (also om̄s);

Vat. Pal. 237 (Mayence, "9 cent."), om̄ 'omnes'; Würzburg th. F 19 ("8–9 cent."), om̄ 'omnes' (fol. 56ʳ); Munich 14096, foll. 1–99 (Ratisbon, "8 cent."), om̄ 'omnis' (fol. 63ᵛ *omnis* scriptura catholica);

St Gall 759 Medica, om̄ 'omnia' (e.g. p. 89 'hec *omnia* miscebis').

208. (Continental.) Paris 8921 (Corbie ab-type, Beauvais), om̄ 'omnes' (but usually om̄s); Montpellier 69 (Corbie ab-type), om̄ 'omnes' (usually om̄s) and 'omnis' (fol. 69ʳ '*omnis* populus' twice);

Cambrai 619 (written at Cambrai in 763–790) fol. 52ʳ non concupisces rem et om̄ | proximi tui; Brussels 10127–41 (Ghent, "8 cent."), om̄ 'omnes' (by one scribe; om̄s by another) and 'omnis' (fol. 94^{v}) and 'omnia' (fol. 111^{r} dimitte *omnia* peccata mea); Leyden Voss. F 26 (Ghent, "8–9 cent."), om̄ 'omnes'; Brussels 9403 ("8–9 cent."), om̄ 'omnes' (e.g. fol. 306^{r}; but usually om̄s); Luxemburg 68 (Echternach, "beg. of 9 cent."), om̄ 'omnes' (fol. 30^{r});

Paris 1603 (St Amand, "end of 8 cent."), om̄ 'omnes' (fol. 28^{r}, fol. 39^{r}; usually om̄s); Cologne 91 Canons ("8 cent."), om̄ 'omnes' (passim); Cologne 210 Canones ("8 cent."), om̄ 'omnes' (passim) and 'omnis' (fol. 97^{r});

Amiens 6 the Maurdramnus Bible (Corbie, of 772–780), fol. 206^{v} om̄ verbo quod ego mando tibi custodiet;

St Petersburg Q I 19 (Corbie, "9 cent."), om̄ 'omnes' (frequently);

Paris 13354 (Corbie, "9 cent."), om̄ 'omnes' (sometimes om̄s) and 'omnis' (both frequently); Bamberg B V 13 (Amiens, before 812), om̄ 'omnes' (fol. 17^{v}); Metz 134 ("8 cent."), om̄ 'omnes' (usually om̄s); Metz 7 ("8–9 cent."), om̄ 'omnes' (fol. 151^{r}); Paris 2796 (of 813), om̄ 'omnis' (foll. 16^{r}, 30^{r});

Troyes 657 ("end of 8 cent."), om̄ 'omnes' (by the first scribe, but om̄s by the second); Paris 2123 (of 795–816), om̄ (for any case) frequent;

Cologne 106 (Tours?, time of Alcuin), om̄ 'omnes,' frequently (also om̄a 'omnia'); Berlin Phill. 78 (Fleury, "9 cent."), om̄ 'omnia' (in a repetition);

Montpellier 84 ("8 cent."), om̄ 'omnes' (passim) and 'omnis' (fol. 10^{r}); Montpellier 141, foll. 1–80, 95–135 ("beg. of 9 cent."), om̄ 'omnes' very frequently (the other cases written in full);

Paris 2843^{A} (Limoges, "8 cent."), om̄ 'omnes' (fol. 44^{v} omnes repraehendunt, *omnes* vetuperant);

Paris 1619 ("7–8 cent."), om̄ 'omnes'; the Lons-le-Saulnier Bede (St Claude, Jura, of 804–815), om̄ 'omnes' usually (sometimes om̄s);

MSS. of Burgundy, e.g.: Autun 4, foll. 25–end (uncial, Flavigny), om̄ 'omnes'; Autun 2 Prophetarum libri ("9 cent."), om̄ 'omnes' and 'omnis'; Autun 20^{A} ("8–9 cent."), om̄ 'omnes'; Autun 21 ("8 cent."), om̄ 'omnes'; Autun 23 Isidori Sententiae ("8 cent."), om̄ 'omnes' and 'omnis'; Montpellier 55 (Autun, "8–9 cent."), om̄ 'omnes' (also om̄s); Leyden Scal. 28 (Flavigny, of 816), om̄ 'omnes' (perhaps oftener than om̄s);

Paris 11631 (St Maurice?, "beg. of 9 cent."), om̄ motus tuos (fol. 69^{r});

Cheltenham 17849, foll. 63–end ("8–9 cent."), om̄ 'omnes' (usually om̄s) and 'omnem' (fol. 97^{r}).

Often in MSS. of Lorsch, e.g.: Paris 16668, foll. 1–40 ("9 cent."), om̄ 'omnes' (rarely om̄s); Vat. Pal. 195, foll. 1–53^{r} ("9 cent."), om̄ 'omnes' (very frequently) and 'omnem' (fol. 29^{r} 'inplere *omnem* iustitiam'; also the contractions); Vat. Pal. 238 ("8–9 cent."), om̄ 'omnes,' passim (never om̄s) and 'omnis' (fol. 58^{v} 'caritas *omnis* inquinamenti'); Vat. Pal. 245 ("8–9 cent."), om̄ 'omnes'; Vat. Pal. 822 ("early 9 cent."), om̄ 'omnes' (usually; but one scribe writes om̄s); Vat. Pal. 834 (of 836?), om̄ 'omnes';

Bâle F III 15 (Fulda, "8–9 cent."), om̄ 'omnes,' passim (also om̄s);

Berlin Phill. 1716 (Germany?, "8–9 cent."), om̄ 'omnes' (oftener than om̄s); Berl. Phill. 1667 (Germany?, "beg. of 9 cent."), om̄ (usually om̄s) 'omnes' and 'omnis'; Vat. Pal. 212 (Germany, "8 cent.") om̄ 'omnes' (normally by one scribe, but om̄s by the other), 'omnis' (fol. 21^{v} 'non *omnis* qui querit invenit); Vat. Pal. 237 (Mayence, "9 cent."), om̄ 'omnes' (usually om̄s; both in same sentence on fol. 90^{r} om̄s voluntates om̄que affectiones); Würzburg th. O I ("8 cent."), om̄ 'omnes' and 'omnis' (on fol. 17^{v} the spelling 'omnes' for 'omnis');

MSS. of Freising, e.g.: Munich 6243 ("8 cent."), om̄ 'omnes' (frequently) and 'omnis' (fol. 82^{v}); Munich 6330 ("8–9 cent."), om̄ 'omnes' and 'omnis' (the MS. confuses the spelling of -es and -is, e.g. 'debis' for 'debes'); Munich 14470 (Ratisbon, "8–9 cent."), om̄ 'omnes' (also om̄s).

209. MSS. of Murbach are very partial to this suspension (though om̄s makes an early appearance), e.g.: Oxford Jun. 25 ("8 cent."), om̄ 'omnes,' frequently (also om̄s); Geneva 21 ("8–9 cent."), om̄ 'omnes' (also om̄s) and 'omnis' (e.g. fol. 69^{v} '*omnis* aquarum unda potabilis est'); Manchester 15 ("8 cent."), om̄ 'omnes' (passim) and 'omnia' (fol. 62^{r} 'ut in nomine Iesu *omnia* genua curvent...et omnis lingua confiteatur'); Paris 1853 (Murbach?, "8 cent."), om̄ 'omnes' and sometimes 'omnis'; Colmar 82 ("beg. of 9 cent."), om̄ 'omnes' (passim); Colmar 38, foll. 1–172 ("8 cent."), om̄ 'omnes' (frequently); Gotha I 75, foll. 20^{v}–22^{v} ("beg. of 9 cent."), om̄ 'omnes';

So are Swiss MSS., such as Einsiedeln 18 ("8–9 cent."), om̄ 'omnes' and 'omnis' (e.g. p. 172 '*omnis* gloria,' p. 230 'videbit *omnis* caro'); Einsiedeln 157 ("8–9 cent."), om̄ 'omnes' and 'omnis' (e.g. p. 65 om̄ etenim iustus, p. 55 quia om̄ eorum virtus omnes sapientia; so that 'omnis' is misspelt 'omnes' in this MS.); Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."), om̄ 'omnes' and 'omnis' (e.g. p. 4 '*omnis* homo'; also om̄s 'omnes' and 'omnis,' e.g. p. 11 om̄s hominis [*sic*]); Einsiedeln 347 ("8–9 cent."), om̄ 'omnes' and 'omnis' (e.g. p. 28 '*omnis* gens'); Schaffhausen Min.-bibl. 78 ("end of 8 cent."), om̄ 'omnes' (frequently); Zürich Cantons-bibl. 104 ("beg. of 9 cent."), om̄ 'omnes'; St Gall 348 (Chur, c. 800), om̄ 'omnem' (in a repetition, p. 142 ad evacuandos om̄s dolores om̄ infirmitatem om̄ egritudinem); St Gall 722, pp. 19–247 (Chur, of 800–820), om̄ 'omnes' (also om̄s) and 'omnis'; Stuttgart HB VI 113 (Constance, "8 cent."), om̄ 'omnes' and (fol. 29^{r}) 'omnis' (perhaps the few occurrences of om̄s denote 'omnis,' e.g. fol. 199^{v} om̄s caelestis virtutes).

MSS. of St Gall favour this suspension (but also use the derivative contractions from the end of the 8th century), e.g.: St Gall 11 (time of Winithar), om̄ 'omnes' and 'omnis' (but Winithar himself, like many St Gall scribes, writes ōnis, ōnes, etc.); St Gall 44, pp. 1–184 (of 760–781), om̄ 'omnes' (passim) and 'omnis' (passim) and 'omnem' (p. 36) and 'omne' (p. 42); Leyden Voss. Q 69 ("8 cent."), om̄ 'omnes' and 'omnis'; St Gall charter of 762, om̄ facultates suas; St Gall 125 ("8–9 cent."), om̄ 'omnes' and 'omnis' (also om̄s);

Zürich Stadtbibl. C 12 and C 68 (both of "8–9 cent."), om̄ 'omnes,' passim (the other cases of the word are written in full);

St Gall 20 (beg. of 9 cent.), om̄ 'omnes' (but usually om̄s); St Gall 276, part i (of 841–872), om̄ 'omnes' (also om̄s); St Gall 73 (of 850–872), om̄ 'omnes' and 'omnia';

Similarly MSS. of Reichenau, e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), om̄ 'omnes' (in the part examined); Carlsruhe Reich. 191 ("8–9 cent."), om̄ 'omnes' (oftener than om̄s; both on same line of fol. 17v om̄ peccaverunt... in om̄s homines); Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."), om̄ 'omnes' and 'omnis' (also om̄s for both); Carlsruhe Reich. 222 ("end of 8 cent."), om̄ 'omnis' and 'omnes' (never om̄s); Vat. Reg. 713 ("beg. of 9 cent.") fol. 59r om̄ 'omnibus.'

In Veronese minuscule om̄ 'omnes' is peculiar to only a few scribes, e.g. Verona 101 (in 'Zentr. Bibl.' 27, 533 for 'una volta' read 'sempre'), Verona 23. In North Italy, Ivrea 42 (of 813), om̄ 'omne' ('O misericordia uni parcere et *omne* exemplum malum discrimen adducere'); Modena O I 11 Medica, etc. (of the year 800), om̄ 'omnem' (e.g. 'ad *omnem* tussem,' 'ad *omnem* duritiam');

Of unknown provenance: Oxford theol. d 3 ("8–9 cent."), om̄ 'omne' (fol. 115v); Berne 376 ("9 cent."), om̄ 'omnes,' frequently (also om̄s); Vat. Pal. 187 (Lorsch library, "8 cent.") fol. 5v om̄ sp̄s laudet dn̄m;

Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent.") fol. 84r om̄ 'omnes' (at end of line).

210. (2) the universal contraction (om̄s 'omnes,' om̄a 'omnia,' etc.);

INSULAR SCRIPT. (See also (7) om̄b 'omnibus.')

(*a*) Irish. The Book of Mulling [St John], om̄s 'omnis' (elsewhere also om̄is), om̄e, om̄s, om̄a, om̄ibus; St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, om̄s 'omnes' and 'omnis,' om̄e, om̄a (and ōa); the Book of Dimma, om̄s 'omnes' and 'omnis,' om̄e, om̄a (but ōa in St John's Gospel);

The Garland of Howth, om̄s (never for 'omnis'), om̄a; the Stowe St John's Gospel fragment, om̄e, om̄s, om̄a; the Book of Armagh (of the year 808), om̄s, om̄a, om̄ibus, etc. (also ōes, etc.);

The Stowe Missal, om̄is, om̄i, om̄s and om̄es, om̄a and om̄ia, omm̄ and omīm 'omnium';

The St Gall Priscian (c. 850), om̄s 'omnes' and (p. 182) 'omnis,' om̄i, om̄a (and ōa), om̄um, om̄ibus;

The Naples Charisius, om̄s 'omnes' and 'omnis,' om̄e, om̄a, etc.; Vienna 16, om̄s 'omnes' and 'omnis,' om̄e, om̄i, om̄a, etc.; Milan C 301 inf. (Bobbio, "8 cent."), om̄s 'omnes' and 'omnis,' om̄a, om̄um;

Milan F 60 sup. (Bobbio, "8 cent."), om̄a (but usually ōnia, etc., with help of the 'm' symbol); Florence Ashb. 60 (Bobbio ?, "8 cent."), om̄s, om̄a and om̄ia; Vat. lat. 491 (the same), om̄s, om̄e, om̄a, etc.;

Milan A 138 sup. flyleaf (Bobbio, "9 cent."), om̄a, om̄bus;

The Carlsruhe Priscian (Reichenau, "beg. of 9 cent."), om̄s 'omnis' and 'omnes' (e.g. both on fol. 38r om̄s Arabs om̄s vertebant terga Sabei), om̄i, om̄a (also ōa, etc.); the Carlsruhe Augustine (the same), om̄s 'omnis' and 'omnes' (also ōa, etc.); the Carlsruhe Bede (Reichenau, of 836–848), om̄s 'omnis' and 'omnes' (also ōa);

St Paul (Carinthia) 25. 3. 31^b ("9 cent."), om̄s, om̄a (also ōa);

St Gall 51 (half-uncial), om̄s, om̄a;

Laon 26 ("beg. of 9 cent."), om̄s, om̄a (also ōa), om̄um (fol. 9^r), om̄bus; Laon 26, flyleaves ("8–9 cent."), om̄a (also ōa); Laon 55, flyleaves ("end 9 cent."), om̄is, om̄e, om̄i, om̄a;

The Sedulius group: the Codex Boernerianus, Dresden A 145^b, om̄s 'omnis' and 'omnes,' om̄a; Bâle A VII 3, om̄s 'omnis' and 'omnes'; Berne 363 (after our period), om̄s 'omnis' and 'omnes,' om̄e, om̄i, om̄a; St Gall 48, om̄s 'omnis' and 'omnes,' om̄a;

(*b*) Welsh and Cornish. The Hereford Gospels (Welsh or Ags.), om̄a sometimes (also ōa); the Cambridge Juvencus, om̄s, om̄a;

Berne 671 ("9 cent."), om̄a (also ōa and oĪa);

(*c*) Breton. Since Breton scribes seem not to recognize the contraction ōes 'omnes,' ōa (ōia) 'omnia,' etc., but only this type, it is unnecessary to give examples here. Enough will be found (both from Insular and from Caroline minuscule) in 'Zentr. Bibl.' 29, 268. Paris 12281 (Breton ?) has om̄a and ōa.

211. (*d*) Anglosaxon. Cambridge Trin. Coll. 216 ("de manu Baedae"), om̄a in contemporary (?) glosses;

The Douce Primasius (Anglosaxon or Cornish), om̄is 'omnis' (fol. 5^r); London Cotton Tib. C ii Bede's History ("8 cent."), fol. 98^v om̄ibus (also ōa); Oxford Digby 63 (Winchester, c. 850), om̄s 'omnes' (fol. 66^r);

Paris 9565 (Echternach, "8 cent."), om̄i, om̄s, om̄a, om̄ibus;

Boulogne 11 (Arras, "8–9 cent."), om̄s 'omnes' and (fol. 8^v) 'omnis';

Metz 76 ("9 cent."), om̄s, om̄a; MSS. of Werden from its foundation (end of 8 cent.) use om̄s, e.g. Berlin F 366 and 356 and Q 139;

At Lorsch and Fulda, hardly before the 9th cent., e.g.: Vat. Pal. 202 (Lorsch ?, "8–9 cent."), om̄s, om̄a; Vat. Pal. 220 (Lorsch, "beg. of 9 cent."), om̄s and om̄es; Cassel theol. Q 6 (Fulda, "9 cent."), om̄s; Cassel theol. F 54 (Fulda, "9 cent."), om̄s, om̄a; Milan L 85 sup. (Fulda ?, "beg. of 9 cent."), om̄is, om̄s, om̄a; Bamberg E III 19 (Fulda ?, "9 cent."), om̄is, om̄s and om̄es, om̄a;

Berlin Phill. 1662 ("8–9 cent."), om̄s (but usually ōnem, ōnia, etc.); Wolfenbüttel Helmstedt. 496^a ("9 cent."), om̄s, om̄a;

MSS. of Würzburg, e.g.: Würzburg th. F 19 ("8–9 cent."), om̄s 'omnes'; Würzburg th. F 67 Gospels ("8 cent."), om̄is, om̄i, om̄s, om̄ia, om̄ibus; Oxford Laud. 92 (of 832–842), om̄s 'omnes,' om̄a 'omnia'; Würzburg th. F 144 ("9 cent."), om̄a (in the part examined);

MSS. of Freising, e.g.: Munich 6298 (time of Corbinian), om̄s 'omnes'; Munich 6297 (of c. 780), om̄s 'omnes'; Munich 6433 ("8–9 cent."), om̄is, om̄s;

MSS. of Ratisbon, e.g. Munich 14080 ("8 cent."), om̄s 'omnes,' om̄a (in the part examined); Munich 14096, foll. 1–99 ("8 cent."), om̄s 'omnes' and 'omnis,' om̄a; Munich 14653 ("8 cent."), om̄s 'omnes,' om̄a;

St Gall 759, om̄i, om̄s, om̄ia, om̄ium, om̄ibus; St Gall 761, om̄s 'omnis' and 'omnes,' om̄a;

Gotha II 193 (half-uncial), om̄s.

212. CONTINENTAL SCRIPT.

(*a*) Beneventan. (For details see Loew 'Benev. Script.' p. 210.) Bamberg HJ XIV 15 ("8 cent."), om̄s 'omnes' and (fol. 101^r) 'omnis'; Paris 7530 (end of 8 cent.), om̄s 'omnes' and 'omnis,' om̄a; a Beneventan charter of 810 (Piscicelli Taeggi, pl. 34), om̄s 'omnes,' om̄a, om̄i, om̄iƀ 'omnibus'; Rome Casanat. 641 (of 811–812?), om̄s, om̄a; Naples VI B 12 (of 817–835), om̄is, om̄s, om̄a and om̄ia, om̄ium;

(*b*) Visigothic. Escurial R II 18 (before 779), om̄s; Madrid Tol. 2. 1 ("end of 8 cent."), om̄is, om̄s, om̄a; Madrid Tol. 15. 8 ("end of 8 cent."), om̄is, om̄e, om̄i, om̄s, om̄a, om̄ium, om̄ibus;

Madrid Acad. Hist. 44 ("8–9 cent."), om̄is, om̄e, om̄i, om̄s, om̄a and om̄ia, om̄ium, om̄ibus; Madrid Acad. Hist. 60 ("9 cent."), om̄s, om̄a;

London Egerton 1934 ("beg. of 9 cent."), om̄a; Escurial & I 14 ("9 cent."), om̄is, om̄em; Escurial R III 25 foll. 1–166 ("9 cent."), om̄e, om̄s, om̄a, om̄ibus; Madrid Acad. Hist. 20 ("9 cent."), om̄s, om̄a; Escurial P I 7 and T II 25 (both of beg. of 10 cent. or 9 cent.), om̄s (but one scribe of P I 7 writes the word in full);

Escurial a I 13, foll. 1–187 (of 912 or 812), om̄is, om̄s, om̄a and om̄ia, om̄um, om̄bus and om̄ibus;

Paris 609 (Limoges, "8–9 cent."), om̄s (fol. 48^r); Albi 29 ("9 cent."), om̄e, om̄i, om̄s, om̄a, om̄ibus;

Paris 4667 Lex Visigothorum (of the year 828), om̄is and om̄s (?) 'omnis' (fol. 172^v om̄s causa seu bonas seu malas...fuerint), om̄s 'omnes,' om̄ia; Paris 8093, foll. 1–38 (Lyons, "9 cent."), om̄is, om̄s; Paris 12254 (South France?, "9 cent."), om̄s;

213. (*c*) Other Continental script. Since practically every MS. (at any rate, of the 9th century) contains at least om̄s 'omnes' and, we may say, om̄a 'omnia,' only a few of the earliest or otherwise interesting examples need be cited here.

Details of the Corbie ab-type will be found in 'Rev. Bibl.' of 1912; of the Laon az-type, ibid. 1914. The "North-eastern France group," e.g.: Oxford Douce 176, om̄s 'omnes' (fol. 96^r); Vat. Reg. 316 (uncial), om̄s, om̄a;

The Dagulf Psalter (Schola Palatina), om̄s, om̄a;

The Maurdramnus Bible (Corbie, of 772–780), om̄s, om̄a;

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), om̄s 'omnes' and 'omnis,' om̄a;

Paris 10588 Canons ("8 cent."), om̄is, om̄e, om̄i, om̄s, om̄a, om̄ium and om̄um (fol. 38^{r}), om̄ibus;

Bamberg A I 5 the Alcuin Bible (Tours), om̄s 'omnes' and 'omnis,' om̄a (according to Chroust I xviii, pl. 2);

Rheims MSS. of the time of Johannes Scottus have om̄is, om̄e, om̄i, om̄em, om̄s and om̄es, om̄a and om̄ia, om̄ium, etc.;

Bamberg M v 12, part ii (end of 8 cent.), om̄is, om̄e, om̄i, om̄em, om̄s, om̄a;

The Kisyla group at Munich, om̄s 'omnes' and (rarely) 'omnis,' om̄a;

Brussels 8216–8 (St Florian, Austria, of 819), om̄is, om̄s, om̄a, om̄m 'omnium' (not seldom), om̄ibus; Munich 14468 (Ratisbon, of 821), om̄is, om̄e, om̄i, om̄s, om̄a, om̄ibus;

The Veronese half-uncial of Vat. lat. 1322, foll. 274^{v}–279^{r}, om̄s, om̄a, and of Verona 53, om̄a; the Veronese uncial of Verona 60, om̄s, om̄bus; Carlsruhe Reich. 57 (Verona ?, "8 cent."), om̄s, om̄a and om̄ia;

Milan B 31 sup. (Bobbio, not later than beg. of 9 cent.), om̄is, om̄e, om̄m 'omnem,' om̄s and om̄es 'omnes,' om̄a;

Vat. Barb. 671 (Settignano, Tuscany, uncial), om̄s, om̄a; Vat. Barb. 679 (Farfa, Umbria, uncial), om̄is, om̄s (also om̄n 'omne'); the Liber Diurnus ("Rome, c. 800"), om̄s;

Of unknown provenance: the Hamilton Gospels (late uncial), om̄is, om̄e, om̄s and om̄es, om̄a and om̄ia; Glasgow Hunt. T 4. 13 Medica ("8–9 cent."), om̄is and om̄s 'omnis,' om̄e, om̄s, om̄a, om̄um (fol. 21^{v}); Vienna 277, foll. 55–70 Grattius ("8 cent."), om̄s.

214. (3) the 'Insular' contraction (ōes 'omnes,' ōa and ōia 'omnia,' etc.).

(Irish.) The Book of Dimma [St John only], ōa (elsewhere om̄a); St Boniface's pocket-copy of the Gospels [St Mark and St Luke], ōa (elsewhere om̄a); the Book of Armagh (of the year 808), ōis, ōe, ōes, ōa, ōibus, etc. (also om̄s, etc.); the St Gall Priscian (c. 850), ōa (also om̄a, etc.);

Milan C 301 inf. (Bobbio, "8 cent."), ōa (but usually om̄a, etc.; e.g. both om̄a and ōa on fol. 25^{v}, fol. 115^{v}); Turin F I frag. 7 (Bobbio, "9 cent."), ōa;

Laon 26 and flyleaves ("8–9 cent."), ōa (also om̄a, e.g. both on fol. 19^{v});

The Carlsruhe Priscian (Reichenau, "beg. of 9 cent."), ōa (also om̄a), ōium, ōibus; the Carlsruhe Augustine (the same), ōe, ōa (also om̄s); the Carlsruhe Bede (Reichenau, of 836–848), ōa (also om̄s 'omnis' and 'omnes'); St Paul (Carinthia) 25. 3. 31^{b} ("8–9 cent."), ōa (also om̄a);

St Gall 1395 frag. 8 ("9 cent."), ōi 'omni';

(Welsh and Cornish.) The Hereford Gospels (Welsh or Ags., "8–9 cent."), ōa (fol. 6^{r} 'haec enim *omnia* | gentes inquirunt'; sometimes om̄a);

Berne 671 (Cornish cursive, "9 cent."), ōes, ōa and oīa (also om̄a);

(Anglosaxon.) Vat. Pal. 68 (Northumbria, "8 cent."), ōis, ōe, ōi, ōes, ōa; Cotton Tib. C ii Bede's History (North England ?, "8 cent."), ōa (fol. 92^{r} longe lateque *omnia* pervagatus);

Boulogne 63–64 (St Bertin, "8 cent."), ōis, ōe, ōes, ōia, ōibus;

Carlsruhe Reich. frag. 88 (Reichenau, half-uncial), oīa;

(Continental.) Paris 12217 (Corbie ab-type), ōa (thrice on fol. 84^{v}; elsewhere om̄a); Cologne 83^{II}, foll. 110–125 (Cologne minuscule of an Irish monk of Hildebald's time), ōa, ōium, ōibus; Cologne 210 Canones Hibernenses ("8 cent."), oī, oīum, oībus;

Paris 9528 (Echternach, "9 cent."), ōa;

Verona 82 ("9 cent."), ōibus (but normally om̄is, om̄s, om̄a);

Lucca 490 (c. 800), ōs 'omnes' (fol. 24^{v} 'quem *omnes* iustum appellabant'), ōa 'omnia' (also om̄s, om̄a, etc.);

215. (4) The contraction omn̄s 'omnes,' omn̄a 'omnia,' etc.

(Irish.) Vienna 16 (Bobbio, "c. 700"), omn̄m 'omnium' (also om̄s, etc.); Vat. lat. 491 (Bobbio ?, "8 cent."), omn̄m 'omnium' (also om̄s, etc.);

(Anglosaxon.) Munich 14096 (Ratisbon, "8 cent."), omn̄s 'omnes' (fol. 6^{r}; usually om̄s);

(Breton.) Cambridge Corp. Coll. 320, part ii (Caroline minuscule of "9 cent."), omn̄s 'omnes';

(Continental.) St Petersburg Q I 17 (Corbie ab-type), omn̄s 'omnes' (fol. 57^{v} ita *omnes* viginti duo libri);

The Hildebald group at Cologne have sometimes omn̄s 'omnes,' e.g. Cologne 54, p. 154^{r}, Cologne 83^{II}, p. 112^{v}, but usually om̄s;

Douai 12 (Marchiennes Abbey, "8-9 cent."), omn̄s 'omnes';

Vat. Pal. 161 (St Amand, 8–9 cent.), omn̄s 'omnes' (also om̄s), omn̄a (by a contemporary corrector, fol. 29^{r}) 'omnia';

Paris 2109 (St Amand, same time), omn̄s 'omnes' (fol. 32^{r}; usually om̄s);

Montpellier Bibl. Ville 3 ("N.E. France," "8 cent."), omn̄s 'omnes' (also om̄s) and 'omnis'; Paris 17227 (of 834 ?), omn̄s 'omnes';

Vat. lat. 41 ("8 cent."), omn̄s 'omnes'; Paris 10612 ("8 cent."), omn̄s 'omnes'; Laon 201 (Cambrai, 9 cent.), omn̄s 'omnes' (fol. 110^{v});

Paris 12050 the Corbie Sacramentary (of the year 853), omn̄a fol. 69^{r}; Amiens 88 (Corbie, "9 cent.") omn̄s (corrected to om̄is) enim quicumque est ille super suum delictum confusionem patietur; Paris 13373 (Corbie, c. 830), omn̄s numerus (fol. 23^{r}), omn̄ reatus peccatorum (fol. 29^{v}); Paris 11533 (Corbie, of 850), omn̄s (fol. 5^{v}, but usually om̄s);

Orléans 146 (Fleury, "8–9 cent."), omn̄s 'omnes' (on same page with om̄s, p. 99); Metz 134 ("8 cent."), omn̄s 'omnes' fol. 41^{r} (usually om̄s);

Vat. Reg. 124 (Fulda, before 847), omn̄s 'omnes' (twice on fol. 35^{r}; elsewhere om̄s);

London Add. 18332 (Carinthia, "9 cent."), omn̄s 'omnes' (but om̄ fol. 15^{v});

Paris 1853 (Murbach ?, "8 cent."), omn̄s 'omnes' (fol. 109^{r}); Paris 11710 (of the year 805), omn̄s 'omnes' (fol. 30^{r}; usually om̄s);

St Gall 272 ("9 cent."), omn̄s 'omnes,' omn̄a 'omnia' (also om̄s, om̄a);

Milan H 150 inf. (Bobbio, c. 810), omn̄s 'omnes' (fol. 25^{r}; also om̄s, om̄a);

In Veronese minuscule this type is very rare (see 'Zentr. Bibl.' 27, 533–534 for details). Berlin Phill. 1825 (Verona ?, "9 cent."), omn̄a, often (also om̄a);

Lucca 490 (c. 800), omn̄s 'omnes' (fol. 122^{r}; also om̄s and om̄es, om̄i, etc.).

The suspension om̄n is recognized by the Lucca MS. just mentioned, e.g. fol. 200^{r} om̄n ianuas, fol. 166^{r} om̄n supellectile; by a Farfa uncial MS., Vat. Barb. 679, om̄n 'omne' (fol. 97^{r}, in a repetition); by Paris 13386 ("8 cent."), omn̄ 'omnes'; by Paris nouv. acq. 1597 (Fleury, "8 cent."), omn̄ 'omnis' (fol. 5^{r} quod creatura *omnis* simul); by Brussels 10127–41 Canones (Ghent, "8 cent."), omn̄ 'omnes' (frequently) and 'omne' (fol. 29^{v} *omne* quod Deo voveris); by Munich 6243, foll. 200–217 (Freising, "9 cent."), omn̄ 'omnes'; by Munich 14470 (Ratisbon, "8–9 cent.") fol. 152^{v} omn̄ genus.

216. (5) om̄s and om̄is 'omnis.'

(Irish.) The Book of Mulling [St John], om̄s (frequently); d^{o} [Synoptic Gospels], om̄s and om̄is; the Book of Dimma, om̄s (passim); St Boniface's pocket-copy of the Gospels, om̄s (frequently); the Stowe Missal, om̄is;

The St Gall Priscian, om̄s (p. 182 'cum *omnis* dativus una syllaba minor sit genitivo'); the Naples Charisius, om̄s (e.g. 'namque *omnis* eum stipata tegebat turba ducum'); Vienna 16, om̄s;

Milan C 301 inf., om̄s; Vat. lat. 491, om̄s (fol. 16^{v} '*omnis* autem homo mendax');

The Sedulius group have om̄s, viz. the Codex Boernerianus, and Bâle A VII 3 Graeco-Latin Psalter, and Berne 363 (after our period), and St Gall 48;

Laon 55, flyleaves ("end 9 cent."), om̄is; the Leyden Priscian (of 838), om̄s; the Carlsruhe Priscian and Augustine (both of "beg. of 9 cent."), om̄s; the Carlsruhe Bede (of 836–848), om̄s;

(Anglosaxon.) The Douce Primasius (Ags. or Cornish), om̄is (fol. 5^{r});

Paris 9525 (Echternach, of 798–817), om̄s; Boulogne 11 (Arras, "8–9 cent."), om̄s (fol. 8^{v} '*omnis* qui relinquerit domum'); Berlin theol. Q 139 (Werden, "9 cent."), om̄s;

Milan L 85 sup. (Fulda?, "beg. of 9 cent."), om̄is; Bamberg E III 19 (Fulda?, "9 cent."), om̄is; Würzburg th. F 67 ("8 cent."), om̄is (passim); Munich 6433 (Freising, "8–9 cent."), om̄is (fol. 21^{r});

St Gall 761, om̄s (e.g. p. 255 'et *omnis* recens caro'; with 'omnes medulla' on the same page);

Cambridge Trin. Coll. 368 (of the year 833), om̄s corrected to ōmis (fol. 79^{r}, fol. 91^{r});

(Breton.) Vat. Reg. 296 (Caroline minuscule of "9 cent."), om̄is; Paris 13029 (Caroline minuscule of "9 cent."), om̄is; Orléans 193 (Insular script of "8–9 cent."), om̄s and (p. 13) om̄is; Orléans 255 (Insular script of "8 cent.") p. 80 om̄s corrected to om̄is.

(Continental.) Paris 11627 (Corbie ab-type), om̄s; Paris 11681 (Corbie ab-type), om̄s (fol. 71^{r}); Cambrai 633 (Corbie ab-type), om̄s; London Harl. 3063 (same type), om̄is (fol. 92^{r}); Düsseldorf B 3 (same type), om̄s;

Paris 9528 (Echternach, "9 cent."), om̄s; Paris 9530 (Echternach, "8–9 cent."), om̄s (fol. 107^{r});

Paris 1603 (St Amand, "end of 8 cent."), om̄s (fol. 50^{v}, fol. 109^{r}); Paris 10588 ("8 cent."), om̄is; Paris 13347–8 ("8 cent."), om̄is; Paris 11504–5 (St Riquier?, of 822), om̄is; Laon 288 ("beg. of 9 cent.") om̄s (fol. 27^{v} '*omnis* honor et gloria'); Berlin Ham. 253 (Stavelot, "9 cent."), om̄is (not rare); Brussels 8302–5 ("9 cent."), om̄is; Brussels 9403 ("8–9 cent."), om̄s (the word 'omnis' is spelled 'omnes' in this MS., e.g. fol. 24^{r} omnes populus); Liège 306 (St Trond, of 834), om̄is (fol. 77^{v}) and om̄s (fol. 93^{r} *omnis* Israel cum eo); Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), om̄is;

Amiens 87 (Corbie, "9 cent."), om̄is; Paris 11533 (Corbie, of 850), om̄is; Meginfrit's MS. of Jerome, Bamberg M v 12, part ii, om̄is; Paris 2853 (of 840), om̄is; Paris 2341 (of 843), om̄is; Paris 9517 (Beauvais, not after 840), om̄is;

Paris 12048 (Rebais, c. 750), om̄s (fol. 4^{v}, fol. 61^{v}); Paris 17371, foll. 1–153 (St Denis, of 793–806), om̄s and om̄is (fol. 83^{r}); Manchester 194 (Beauvais, "9 cent."), om̄s (fol. 30^{r}); Paris 17451, foll. 9–end (Compiègne, "8–9 cent."), om̄s and om̄is; Leyden 114 (Rheims, "beg. of 9 cent."), om̄is;

Vat. Pal. 1448, foll. 1–44 (Trèves, of the year 810), om̄is; Metz 134 ("8 cent."), om̄s; London Harl. 3034 ("8 cent."), om̄s (fol. 90^{v});

Paris nouv. acq. 1619 ("7–8 cent."), om̄s (fol. 60^{r} '*omnis* altitudo');

Montpellier 55 (Autun, "8–9 cent."), om̄s frequently; Montpellier 409 (Auxerre, of 772–795), om̄s; Montpellier 61 (Troyes, "9 cent."), om̄s;

Berne 263 (Strassburg, 9 cent.), om̄is (fol. 11^{r}); St Gall 731 (Besançon?, of the year 794), om̄s (p. 114 '*omnis* criminalis accio conquiescat');

The Lons-le-Saulnier Bede (St Claude, Jura, of 804–815), om̄is (fol. 105^{r});

Paris 13159 Psalter (of 795–800), om̄s; Paris 5543 (Fleury?, of 847), om̄is; Paris 9575 (Poitiers, of 811), om̄is; Paris 1862 (Micy, of 840–859), om̄is;

Berlin Ham. 31 (Albi, "9 cent."), om̄s (fol. 6^{v} *omnis* donatio).

The Essen Gospels ("beg. 9 cent."), om̄s (frequently); Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), om̄s (fol. 12^{r}); Berlin Phill. 1716 (Germany?, "8–9 cent."), om̄s; Vat. Pal. 172 (Lorsch, "9 cent."), om̄is and (sometimes) om̄s (e.g. fol. 75^{r}); Vat. Pal. 195, foll. 1–53^{r} (Lorsch, "9 cent."), om̄s (fol. 34^{v} '*omnis* civitas'); Paris 2440 (Fulda, of 819), om̄is;

Cassel theol. Q 24 (Fulda, "beg. of 9 cent."), om̄is (fol. 15^{r});

MSS. of Freising, etc., e.g.: Munich 6220 ("9 cent."), om̄is; Munich 6228 ("8 cent."), om̄is; Munich 6239 ("8 cent."), om̄s; Munich 6244 ("8–9 cent."), om̄is; Munich 6273 (of 812–834), om̄s (fol. 14^{r}, corrected to om̄is); Munich 14470 (Ratisbon, "9 cent."), om̄is (fol. 120^{r}); Munich 14468 (Ratisbon, of 821), om̄is;

Brussels 8216–8 (St Florian, Austria, of the year 819), om̄is;

London Add. 18332 (Carinthia, "9 cent."), om̄is;

Oxford Jun. 25 (Murbach, "8 cent."), om̄s; Paris 1853 (Murbach?, "8 cent."), om̄s (spelled 'omnes' on fol. 23^{r} 'Omnes autem homo mendax'); Gotha I 85 (Murbach, "8–9 cent."), om̄s;

Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."), om̄s (e.g. p. 17 omne malus et om̄s dolor);

Einsiedeln 264, foll. 1–125 ("9 cent."), om̄is (e.g. fol. 74^{r} om̄s patres om̄isque populus); Stuttgart HB vi 113 (Constance, "8 cent."), om̄s;

Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."), om̄s;

Darmstadt 896, foll. 219^{v}–241 (Reichenau, "9 cent."), om̄s;

St Gall 125 ("8–9 cent."), om̄s and om̄is (also om̄);

St Gall 276, part i (of 841–872), om̄is.

Paris 653 (N. Italy, "8 cent."), om̄s (frequently);

In Veronese minuscule om̄is is commoner than om̄s (to the details in 'Zentr. Bibl.' 27, 533 add Vat. lat. 5764, of "beg. of 9 cent.," om̄s 'omnis' fol. 184^{r}). Berlin Phill. 1825 (Verona or Angers, "9 cent."), om̄s (fol. 24^{v}); Modena O i 11 (of the year 800), om̄is ('*omnis* enim humor'); Vienna 17 (Bobbio, "c. 700"), om̄is; Milan I 6 sup. (Bobbio, "8–9 cent."), om̄is (fol. 58^{r}); Milan B 31 sup. (Bobbio, c. saec. ix in.), om̄is; Milan H 150 inf. (Bobbio, c. 810), om̄s (fol. 22^{v} 'quoniam *omnis* mensis...numeratur');

Vat. lat. 5775 (Tortona, of 862), om̄is (frequently); Vat. Barb. 679 (Farfa, uncial), om̄is; Naples vi B 12 (Beneventan script of 817–835), om̄is; Bamberg HJ xiv 15 (Beneventan script of "8 cent."), om̄s (fol. 101^{r}); Paris 7530 (Beneventan script of saec. viii ex.) fol. 219^{r} om̄s pars orationis. In Visigothic minuscule om̄is (see above);

Of unknown provenance: Oxford theol. d 3 ("8–9 cent."), om̄s (frequently); Oxford Laud. 22 ("9 cent."), om̄s (fol. 13^{r}); Vat. Pal. 1547 (Lorsch library, "8–9 cent."), om̄s (fol. 53^{r}, fol. 59^{v}); the Hamilton Gospels, om̄is; Glasgow Hunt. T 4. 13 Medica ("8–9 cent."), om̄s (fol. 61^{r}, fol. 62^{v}) and om̄is (fol. 76^{r}); Berlin Diez B 66 ("end of 8 cent."), om̄s (p. 174 *omnis* barbarismus fit).

217. (6) om̄ia 'omnia.'

(Irish.) The Stowe Missal, along with om̄a;

Florence Ashb. 60 (Bobbio?, "8 cent.") fol. 69^{r} (usually om̄a);

(Ags.) Würzburg th. F 67 ("8 cent."), passim; St Gall 759, passim; Cambridge Trin. Coll. 368 (unknown provenance, of the year 833) fol. 88^{r};

(Breton.) Vat. Reg. 296 (Caroline minuscule of "9 cent."), more often than om̄a; Paris 13029 (the same), along with om̄a (e.g. both on fol. 31^{v}); Paris nouv. acq. 1616 (the same), om̄ia (rarely om̄a);

(Continental.) Brussels 8302–5 ("9 cent."), om̄ia (passim; rarely om̄a); Rheims MSS. of Johannes Scottus' time have om̄a oftener than om̄ia; Épinal 6 (Moyenmoutier, "beg. 9 cent."), om̄ia by one scribe, om̄a by another; Paris 2796 (of 813), om̄ia (fol. 147^{v}, but usually om̄a); Paris 9575 (Poitiers, of 811), om̄ia and om̄a;

Vat. Pal. 172 (Lorsch, "9 cent.") fol. 116^{r} (usually om̄a); Munich 6220 (Freising, "9 cent."), fol. 158^{v}, fol. 161^{v} (usually om̄a);

Carlsruhe Reich. 57 (in a peculiar type, perhaps of Verona, "8 cent."), om̄ia (but usually om̄a);

In Veronese minuscule om̄ia is recognized, although om̄a is usual (correct the details in 'Zentr. Bibl.' 27, 533 by means of 28, 259–261). Vercelli 104 ("9 cent."), along with om̄a;

Naples vi B 12 (Beneventan script of 817–835), along with om̄a;

Sometimes in Visigothic minuscule, but usually om̄a (see above);

Of unknown provenance: the Hamilton Gospels (late uncial), along with om̄a;

218. (7) the syllabic suspension for 'omnibus' (om̄b or with the abbreviation-stroke traversing the shaft of the *b*);

(Irish.) The Naples Charisius and Vienna 16 (both of Bobbio, "c. 700"); Milan C 301 inf. (Bobbio, "8 cent."); Vat. lat. 491 (Bobbio?, "8 cent."), but sometimes a second abbreviation-stroke is added to make the word a contraction with the 'us' symbol; Bk of Armagh (also om̄ibus, ōibus);

(Anglosaxon.) London Cotton Tib. A xiv Bede's History ("8 cent.") fol. 122^v, fol. 143^r;

(Continental.) London Add. 11880 (Bavaria?, "9 cent."); Munich 14437 (by two Ratisbon scribes in 823);

Vienna 954 (Bobbio, "beg. 8 cent."), also with the colon 'us' symbol.

(8) om̄bus 'omnibus' (usually with the 'us' expressed by its symbol):

(Irish.) Carlsruhe Reich. frag. (half-uncial);

Milan A 138 sup. flyleaf (Bobbio, "9 cent."), om̄bus;

Laon 26 ("beg. of 9 cent.");

(Continental.) The Corbie ab-type uses om̄bus (but not very freely; cf. 'Rev. Bibl.' of 1912);

A Lombard charter of "774" (Bonelli, pl. 15), frequently;

Paris 653 (N. Italy, "8 cent."), om̄bus (the 'us' expressed by its symbol);

Verona 60 (uncial), om̄bus (the 'us' expressed by its symbol).

219. The word 'omnis' may also be abbreviated with the help of the 'm' symbol, ōnis 'omnis,' ōne 'omne,' ōnes 'omnes,' ōnia 'omnia,' etc. This however is rather a use of the 'm' symbol than of a special 'omnis' symbol and belongs to the paragraph on the letter-symbol 'm' (q.v.). It is favoured by a large number of scribes of all parts of Europe, e.g. by Winithar at St Gall, by the Tours scribes of the Regina Livy (Vat. Reg. 762), in the Ags. script of Würzburg th. F. 69 ("beg. of 8 cent."), in the half-uncial of the Corbie tripertite Psalter (St Petersburg F i 5), etc.

The older Continental MSS. as a rule write the word in full, like English MSS. For example, Brussels 9850–2 (Soissons, 695–711); Berlin Phill. 1743 (Rheims, "8 cent.").

220. What clues to the date and home of MSS. can we take out of all these facts? We find it hard to formulate any single rule for the symbolism of these words which has no exception. Even the statement that ōe 'omne,' ōa 'omnia,' etc., is an Insular type has to be qualified by the mention of the Lucca scribe's ōa;

for Lucca was not subject to Insular influence. The unsettled character of the symbolism of this adjective is in keeping with the absence of symbols for it from the extant early legal MSS. We do indeed find symbols in mediaeval lists of ancient Notae, but the origin of these lists has not yet been satisfactorily explained.

One fact stands out very clearly, the difference between the practice of the Irish and the Anglosaxon branch of Insular script. The symbolism of this word may be called alien to Anglosaxon script, for the two chief exceptions, Vat. Pal. 68 and Boulogne 63–64, with their ōes, ōa, etc., might be ascribed to Irish influence. Even the Anglosaxon MSS. of Continental centres, such as Fulda, Mayence, Lorsch, shew almost undeviating regularity in leaving this adjective unsymbolized. The om̄s, om̄a in the Anglosaxon (especially 9th century) minuscule of Würzburg, Freising and Ratisbon must be Continental intruders. Here then we have a useful criterion for deciding whether an Insular script is to be called Irish or English. For example, the writing of the word in full in St Petersburg Q I 15 may be added to the evidence that the script is Anglosaxon rather than Irish.

Although the symbolism of 'omnis' (and its cases) appears not to have been current at the time of the Verona Gaius or the Regina Codex Theodosianus marginalia, it is universal in our period, except with Anglosaxon scribes. In Ireland the prevailing type is: om̄s 'omnis' and 'omnes,' om̄e 'omne,' om̄a 'omnia,' etc., until its supremacy is rivalled in the latter part of our period by ōis, ōes, ōe, ōa, etc. (with ōa apparently leading the attack). In Spain the type is: om̄is 'omnis,' om̄s 'omnes,' om̄e 'omne,' om̄a 'omnia,' etc. Elsewhere on the Continent the symbols most in evidence are om̄s 'omnes' and (longo, sed proximus, intervallo) om̄a 'omnia,' but these seem (at least in a very large number of centres) to be subsequent developments of the suspension om̄. In fact, we may roughly date the MSS. of Switzerland especially, but also of most German centres, and of such parts of France as Burgundy and Cologne, by the predominance of om̄ or of om̄s as symbol for 'omnes.' For 'omnes' came to be regarded as the denotation of om̄ and as the one case of the adjective which was always to be symbolized, although many scribes symbolize 'omnia' too. The type omn̄s 'omnes' seems to have been more in evidence at some French centres than elsewhere, and it too was apparently preceded by a suspension (omn̄). Since the syllable '-ne' was often symbolized by n̄ (see below, on the Syllable-symbol 'e') it is often hard to decide whether omn̄ 'omne' is the suspension or merely a use of the syllable-symbol, just as there is often a doubt whether om̄ 'omnem,' 'omnium' is a suspension or a contraction (from the suspension ō). The use too of om̄is 'omnis' (outside of Spain) may be used as a test of date, for it often indicates a reaction from the older barbarous confusion of the terminations -es and -is. So long as 'omnes' and 'omnis' were regarded as permissible spellings of the same sound, there would be no need to discriminate om̄s 'omnis' from om̄s 'omnes.'

Of other varieties, the old suspension om̄b may be mentioned, for its prevalence at Bobbio. From om̄b to om̄bus with the 'us' symbol (om̄b· or om̄b: or om̄b; or om̄b' and the like) was but a step. However the normal sign is om̄ibus wherever (in Ireland, Spain, etc.) the symbolism of this case of 'omnis' was current. Other less frequent varieties, om̄um instead of om̄ium, om̄es instead of om̄s, ōmia instead of om̄a, may be mere idiosyncrasies, to judge from the available evidence. But a fuller collection of statistics for the symbolism of these cases, and indeed all cases of the word, may provide new clues.

221. **oportet.** The abbreviation of this word is a prominent feature of ancient legal MSS., e.g. in the Verona Gaius ō and ōtet 'oportet,' ōre 'oportere,' etc. In seems to survive in Boulogne 63 (St Bertin, "8 cent."), op̄t 'oportet' (fol. 32^{r}). The opor̄ and op̄t and op̄ of Berlin Phill. 1743 Concilia (Rheims, "8 cent.") are rather mere capricious curtailments in a repetition.

passus (see chap. III).
pater (see 'frater').
peccatum (see chap. III).
pecunia (see chap. III).
pedes (see chap. III).

222. **penitus.** Among the many obsolete syllabic suspensions preserved by that St Bertin MS. of Augustine's Letters, Boulogne 63, is pn̄t 'p(e)-n(i)-t(us).' The symbol, clearly an unfamiliar

symbol to the transcriber, appears on fol. 6^{r} '*penitus* auferatur' (= Migne 839, § 18).

223. per, prae, pro. It is convenient to take these three Prepositions together, although the symbol of the first at least, if not also of the second, ought strictly to come under the section on Syllable-symbols. The ancient Notae are all modifications of the letter *p* and so belong to the class of 'initial-letter' suspensions:

for 'per' *p* with a cross-stroke through the shaft (ꝑ),

for 'prae' ('pre') *p* with a horizontal stroke above the letter (p̄) (but this symbol might also denote 'post'; see below, s.v.), rarely *p* with 'grave accent,'

for 'pro' *p* with the lower part of the curve continued through the shaft (ꝓ).

The first symbol shews the same modification of the letter *p* as the 'ter' symbol (in its original form) of the letter *t*, or as the rarer 'ser' and 'fer' symbols of the letters *s* and *f* (see below on the Syllable-symbol 'er'). For example, in the Veronese half-uncial of Verona 53 the stroke (oblique) through the *p* of 'su*per*' on fol. 80^{v} is precisely identical with that through the *t* of 'in*ter*praetatur' on fol. 69^{v}. In another Verona MS., the Egino codex, now at Berlin, when the large-sized form of *p* is used (at the beginning of a sentence), the stroke traverses the shaft, not at its lower part, but within the body of the letter (e.g. fol. 118^{r} '*Per* Christum Dominum nostrum'). The 'per' symbol is therefore rather a way of writing the syllable 'per' than a Preposition-sign and may be used not only in 'per,' '*per*do,' etc., but in 'im*per*ium,' 'ex*per*s,' etc. On the other hand the third symbol is appropriate to the Preposition 'pro' and could not be used with correctness in words like 'a*pro*s,' '*pro*ximus,' although in the latter word, and others of the kind, it certainly is used by many scribes. The second symbol may be compared, on the one hand, with the symbol ḡ for 'gre' (in 'e*gre*ssus,' '*gre*x,' '*Gre*cus,' etc.), a symbol current in Irish script (see below, s.v. 'ra'), or, on the other hand, with the Pronoun-symbol q̄ 'quae.' It is freely used in 'inter*pre*tor,' '*pre*hendo,' etc., less often in 's*pre*tus,' etc. In the latter part of our period a custom began of writing the letter *a* (in its open form) above the 'prae' and the 'quae' symbols, as if scribes visualized them as 'pre,' 'que' rather than as 'prae,' 'quae.' This custom however did not become anything like universal until a later date than our period.

These three ancient Notae are in constant use in the ancient legal MSS. They all appear also in the marginalia of the half-uncial Paris 12214 + St Petersburg Q I 4 Augustine's City of God. And even the text of many majuscule MSS. of quite early date recognizes them, e.g. Paris 12097 ("6 cent."), 'prae,' 'pro.'

224. The most frequent is the 'per' symbol; and the greater frequency of the Preposition or syllable 'per' than either 'pro' or 'prae' in Latin accounts for that. But it cannot account for the exclusive symbolism of 'per' in many majuscule or calligraphic MSS. We may cite Verona 53 (half-uncial), Vercelli 188 (uncial), the Lindisfarne Gospels (for '*prae*fert' on fol. 93^r is corrected from '*per*fert'), the Trèves Gospels, the Soissons Caesarius (Brussels 9850–2), Autun 3 (of the year 751), only a few out of a host of available witnesses, but sufficient to shew how universal was the early practice of symbolizing only 'per.' This is the practice followed by Spanish scribes, early and late. There was, as we shall see, a special reason why Visigothic script should refuse admittance to the symbolism of 'pro.' Its exclusion of 'prae' is not sufficiently explained by the infrequency of the Preposition or syllable 'prae' ('pre') in contrast with 'pro,' and still more with 'per.' There must have been some other reason; for not only is the 'prae' symbol unknown to Spain (except through Continental influence, in a Limoges MS., Paris 609), but it is patently shunned by many scribes of other countries in our period. Often the reader has to hunt for an example of this symbol, for many scribes deliberately avoid using it until they become pressed for space or relax the carefulness with which they began their transcription. Thus, to give a few samples, in an Arras MS., Boulogne 47 Jerome ("8 cent."), the 'prae' symbol does not appear till the last portion of the MS.; in a St Gall Psalter, Zurich Stadtbibl. C 12 ("8–9 cent."), in a Reichenau codex, Carlsruhe Reich. 222 (foll. 1–60) Primasius, in a half-uncial Corbie MS., St Petersburg F I 5, I could not find the 'prae' symbol, but only the signs for 'per' and 'pro.' Similarly the Bangor Antiphonary symbolizes 'per' and 'pro,' but not 'prae'; likewise the St Chad Gospels, the Hamilton Gospels; also Paris 6400^G, foll. 112–193, Paris 2843^A (Limoges), St Petersburg Q I 19 (Corbie), etc., etc. The idiosyncrasies of individual scribes must be allowed for; e.g. 'prae' is the only one of the trio symbolized in the Utrecht Psalter. But any one who has handled a number of minuscule MSS. of our period must have become aware of this unpopularity of the 'prae' symbol in many quarters. An exclusion of 'pro' is not unknown; e.g. in St Gall 70 Winithar employs the 'per' and 'prae' symbols, but only once, I think (on p. 134), the 'pro' symbol; and the 'pro' symbol seems equally rare in the Chur Sacramentary of c. 800, St Gall 348, and never, I believe, occurs in Wolfenbüttel Weiss. 64 nor in Rome Vallicell. B 62 ("Trèves, end of 7 cent."), etc. But the feeling against 'prae' seems to have been stronger than the feeling against 'pro.'

225. We must look to the formation of the symbols for the reason of this marked reluctance to symbolize 'prae' and (less strongly marked) to symbolize 'pro.' The symbolism of 'per' was clearly a necessity for a scribe; it would be one or other, or both, of the rest which would have to be sacrificed, if the form assumed by its symbol was in danger of being confused with the form of the 'per' symbol. So that, although questions of form belong rather to the domain of Palaeography than to our investigations, we must make an exception in the case of this trio of symbols. The ancient notae shew certain variations which need not be specified here. Some of them will be found in the Index to Studemund's edition of the Verona Gaius. We may confine ourselves to the various forms offered by MSS. of our period.

The continuation of the lower curve of *p* through the shaft, so as to form the 'pro' symbol, may be either more or less spiral; e.g. in a Murbach MS., Manchester 15, written by a number of scribes there are at least three quite distinct forms. While Insular, especially Irish, scribes often continue it for only a short distance and in a straight line, other scribes (e.g. the Breton scribe of Paris 12021) so develope the spiral that they seem to have designed its final loop to be representative of the letter *o*. Dubthach, the Irish scribe of the Leyden Priscian, loves to write the *p* in its ordinary shape and to make the 'pro' stroke branch out from the left side of the shaft; and this is a favourite method with many Insular (perhaps especially Irish and Welsh) scribes. But in the Annales Laureshamenses, Vienna 513, precisely the same form of symbol denotes 'per' and not 'pro.' (See plate 5 of Chroust I xi.) Here is clear danger of confusion. Again, in a Ratisbon MS., Munich 14666 (foll. 1–54) Consentius, the 'pro' symbol is nothing but the ancient nota of 'per' with the cross-stroke higher up the shaft. In the Épinal Glossary 'pro' is expressed either by the usual symbol or by the ancient nota of 'per' (e.g. fol. 1^r 'apodixis: *pro*batio'...'*pro* ambabus partibus'), while for 'per' that Insular type is employed which we shall discuss presently. Enough has been said to shew the necessity, for Insular scribes at least, of revising the symbolism of 'per' and 'pro.' As regards 'prae,' the most pressing danger to Continental scribes was perhaps its similarity to the Continental 'post' symbol (p'), when the abbreviation-stroke of p̄ 'prae' took a curved vertical form. Some Veronese ninth-century scribes often actually substitute an apostrophe for the abbreviation-stroke and make the 'prae' identical with the 'post' ('pus') symbol, e.g. Verona 20 (frequently), Verona 43 (on fol. 5^r, etc.). And the apostrophe of the 'post' symbol is often replaced by a 'tail' attached to the upper curve of the *p*, as in Berlin Phill. 1716 (see below, on the 'post' symbols). There is, besides, clear evidence that p̄ actually denoted 'post' as well as 'prae' within our period. All this would constitute a reason for avoiding the 'prae' symbol as ambiguous.

226. But the most powerful motive for altering the ancient trio of notae was undoubtedly the form assumed by the 'per' symbol in cursive script. When the 'per' symbol was written, as usually in cursive script, without raising the pen, it might become indistinguishable from the 'pro' symbol, and many MSS. of France and Spain still shew us in their pages a conflict between the cursive form of the 'per' sign and the normal form of the 'pro' sign. This conflict was settled differently in different countries. In Spain the cursive form was selected for 'per,' the symbolism of 'pro' having been discarded; so that Visigothic script confines itself to the symbolism of 'per' and writes both 'prae' and 'pro' in full. In the British Isles another symbol for 'per' was adopted to the exclusion (partial or total) of the ancient nota. In the rest of the Continent the cursive variety of the 'per' symbol was dropped. The conflict therefore resulted in the permanent establishment of a trio of 'per' symbols: (1) the 'Insular' (p̕), (2) the 'Spanish' (ꝓ), (3) the 'Continental' (ꝑ). Temporary, and not permanent, was another expedient, the employment (in one or two scriptoriums) of pͦ for 'pro' (like tͦ 'tro,' etc.). But this expression of the syllable 'ro' was not greatly favoured by any scribes outside of Ireland; and Irish scribes could not adopt pͦ 'pro,' since they already used that sign for 'post' (and sometimes for 'potest').

227. The origin of the Insular symbol, *p* with a 'tail,' is obscure. The Insular 'autem' symbol shews the same 'tail' appended to the short-hand expression of the letters 'au' (see above, § 11). In both Insular symbols this 'tail' plays the part of a suspension-stroke, a stroke to indicate, in the case of 'per,' an initial-letter suspension, and in the case of 'autem' a two-letter suspension. Was then this *p* with a 'tail' a new invention by Insular scribes? Or was it merely a cursive variety, known originally in other parts of Europe too but abandoned because of its resemblance to the 'post' symbol, *p* with an apostrophe (or occasionally a 'tail')? A form, not of the 'per,' but of the 'prae' symbol found in the Continental minuscule of such MSS. as Paris 11710 (written in the year 805), shews the suprascript abbreviation-stroke, not horizontal, but vertical and terminating in a curve to the right at the top, in fact very like the 'tail' in the Irish symbol. This is a trace, a faint trace, of the existence of the 'Insular' type of 'per' symbol outside of Insular script. Equally faint are the traces of the existence in Insular script of that cursive variety of the 'per' symbol which is identical with the 'pro' symbol. In the Book of Dimma, fol. 2^v '*per* Isaiam profetam,' it is probably a mere blunder, for elsewhere *p* with a 'tail' is used. In a Bobbio fragment of a Commentary on St Mark's Gospel, Turin F IV 1 (7), written in Irish script (see plate 37 of 'Codici Bobbiesi' I), beside the usual form of the Insular 'per' symbol, we find ꝓ' more than once, which may conceivably be a discrimination of this cursive 'per' symbol from the ordinary 'pro' symbol. But it can also be explained as a correction of 'pro' to 'per'; and the use of the apostrophe instead of the 'tail' would then be natural, since the 'pro' sign provided with a 'tail' is the Irish symbol of 'propter' (see below s.v.). The statement of the Palaeographical Society editors (Publications I, pl. 121) that the Bobbio uncial scribe of Milan B 159 sup. (written under Abbot Anastasius, c. 750) uses p: 'per' seems to be a mistake. I could find only the 'Continental' symbol used throughout the MS. Insular scribes occasionally substitute for the 'tail' an apostrophe (i.e. the 'tail' curving to the left instead of to the right), e.g. in Würzburg th. F 19. In the early Bobbio cursive of Naples IV A 8 Pontificale the 'tail' often appears as a suprascript curved arch. The most probable explanation of the 'tail' is suggested by a similar appearance in the symbol 'que' (normally q·) in some MSS. which join the dot to the *q* by means of a hair-line, thus adding a 'tail' to the *q* exactly like the 'tail' of the Insular 'per' and 'autem' symbols. We may regard the Insular 'per' symbol as a variety of the old type (p·), a cursive variety produced when the pen was not lifted (cf. p. 67).

228. A Kent (?) uncial MS. of the Rule of St Benedict in the Bodleian Library, Hatton 48, suggests that the ordinary form of initial suspension (p̄) might pass for any of these three prepositions. For while it is frequently employed for 'prae' in this MS., it appears for 'per' (elsewhere, e.g. fol. 55^r, expressed by *p* with 'tail') in the word '*per*severantia' (in chap. 58) and for 'pro' (elsewhere expressed by the normal symbol, e.g. fol. 37^v, fol. 54^v) in the word '*pro*pria' (in chap. 59). The Douce Primasius has on fol. 39^r (ex illa p̄creati et sub lege positi = Migne 825 B) p̄ 'pro' (elsewhere p̄ 'prae' and the 'pro' symbol for 'pro'). The ancient cursive marginalia of the Codex Claromontanus offer (fol. 62^r) p̄uocē 'provocem' (ut vid.). An uncial MS. of St Bertin, Paris 9561, has ꝑ 'per,' p' 'prae.'

Some statistics may now be given to illustrate the more noteworthy points mentioned above: (1) the symbolism of 'per' in Insular script, (2) the symbolism of 'per' in Spanish script, (3) the employment of the 'Spanish' (or rather the cursive) 'per' symbol outside of Spain, (4) the occasional appearance of $\overset{o}{p}$ 'pro,' (5) the later form of the 'prae' symbol.

229. (1) For PER in Ireland the Insular symbol is in exclusive use throughout nearly the whole of our period, e.g. in the Schaffhausen Adamnan (Iona, before 713), the Book of Mulling (end of 7 cent. and later), the Boniface Gospels (beginning of 8 cent.), the Stowe St John's Gospel fragment, Cambridge Kk I 24, the St Chad Gospels (Welsh?), the Macregol Gospels (c. 800), the Book of Armagh (written at Armagh in 808), the Stowe Missal, etc., etc.; until, at last, in the St Gall Priscian (written c. 850) the Continental appears along with the Insular sign, and in the Macdurnan Gospels (written at Armagh c. 900) both are current (e.g. in neighbouring lines on fol. 37^r). But it was not perhaps until the beginning of our period that the Insular form gained (at least in calligraphic script) this supremacy. For the Bangor Antiphonary, written at Bangor in North Ireland, in the abbacy of Cronan (680–691), employs the Continental; also Cambridge, Corp. Coll. 197 Gospels of St Luke and St John.

Similarly in Wales, the Oxford Liber Commonei (written probably in 817) and the Llandaff entries in the St Chad Gospels (from the beginning of the 9th century onwards) shew only the Insular symbol; but the Continental appears along with it in the Cambridge Juvencus, the Oxford Ovid, the Cambridge Martianus Capella, etc. (fuller details in 'Wel. Scr.'). The Cornish scribes of Berne 671 ("beg. of 9 cent.") know only the Insular form.

In the Irish script of Continental centres the Continental form appears earlier in minuscule script. The early Bobbio Irish (or mongrel) minuscule of Naples IV A 8 and Vienna 16 (as well as the early North Italian cursive of Vienna 17) shews it along with the Insular (e.g. both on the same page, fol. 3^r, of Vienna 16). The Continental appears also in the Irish minuscule of some Bobbio MSS., like the Turin fragments of a Commentary on the Psalms, Turin F IV 1 (5 and 6); but only the Insular in Milan C 301 inf. (Bobbio, "8 cent."). The text of the Würzburg Pauline Epistles (with Irish glosses) is hardly later than the middle of the eighth century. It has only the Insular sign. So have the Carlsruhe Augustine and Priscian; but the (later?) Carlsruhe Bede (written 836–848) and Leyden Priscian (of the year 838) shew also the Continental. While St Gall 51 and 60 have the Insular, the Continental appears in a St Gall fragment described in the Catalogue as "vielleicht ein Rest der scotisch geschriebenen 'Orationes in Quaternionibus' des ältesten Katalogs," St Gall 1395 (6^b); also in another, St Gall 1395 (9), described as "vielleicht ein Ueberrest der 'Epistolae Pauli in vol. 1' unter den 'Libri scottice scripti' der ältesten Bibliothek." Both symbols are used in St Paul (Carinthia) 25. 3. 31^b (from Reichenau library); only the Continental in the Johannes Scottus marginalia (middle of ninth century).

In Breton, i.e. Continental Welsh (or rather Cornish), the two types appear side by side, in the two earlier specimens, Orléans 255 Sedulius and Orléans 193 Canons; in Paris 12021 Canons, normally the Continental, but once the Insular; in subsequent specimens, only the Continental (details in 'Zentr. Bibl.' 29, 268).

In other Continental script under Insular influence, the Insular sign occasionally shews itself, such as the North Italian minuscule of a Bobbio MS., Milan L 99 sup., or the early St Gall minuscule of the Kero Glossary, St Gall 911 (e.g. p. 150 Insequor: folkem: *per*sequor, p. 241 *per*ductu). Similarly in a Mayence MS. of the year 813, Rome Vat. Pal. 1447; in Rome Vat. Pal. 212 (Germany); in Paris 1853 (on fol. 251^{v} 'as*per*'), and so on. In Cambrai 836, the Insular form turns up in the cursive marginalia on fol. 40^{v}, but in the uncial text the Continental is employed.

230. English scribes, always more receptive of Continental fashions than Irish or Welsh, seem slightly more lenient towards the Continental 'per' symbol. In early charters, though the Insular symbol is normal, we find the Continental as early as the year 759, in Add. Chart. 19789, if this be the original and not a copy; more certainly in the year 778, in Cotton Chart. VIII 4 (Wessex), and 803, in Canterbury C 1 (Kent), although it is not until the tenth century that the Continental is exclusively employed. Only the Insular symbol appears in the Lindisfarne Gospels, written at Lindisfarne before 698 ('su*per*,' frequently); London Reg. I B vii (passim); St Augustine's Psalter ('su*per*,' altered to the Continental form by a corrector); Oxford, Selden sup. 30 (written in the Isle of Thanet before 752); Cambridge, Trin. Coll. 216 ("de manu Baedae"); Rome, Vat. Pal. 68 (Northumbria); London Tib. C ii; the Corpus Homilies and Sedulius; the Book of Cerne. On the other hand only the Continental is found in the Douce Primasius (e.g. foll. 39^{r}, 75^{v}, 78^{v}, etc.). Both Continental and Insular in the Codex Amiatinus, written in Northumbria at the end of the 7th cent. (e.g. in the word 'sem*per* both appear on the same page sometimes, fol. 393^{v}, fol. 402^{r}); Durham B II 30; the Canterbury Gospels; London Reg. 2 A xx; the Corpus Glossary; London, Cotton Tib. A xiv; while in Oxford, Digby 63 (Winchester, c. 850) both are used freely with perfect impartiality. Another early example of the Continental symbol is the uncial fragment, Hereford P II 10.

In the Anglosaxon script of Continental centres there is rather less preference shewn for the Insular symbol. The Moore Bede (le Mans, c. 737), Gotha I 18 Gospels, the Trèves Gospels, Boulogne 11 (Arras), the Salaberga Psalter (Laon), the Anglosaxon part of Cologne 106 (Tours?), have only the Continental, while the St Gatien Gospels (Tours) and Rome Vat. Barb. 570 (of unknown provenance) have only the Insular. The 'liber Corbiniani,' Munich 6298, the Cutbercht Gospels at Vienna, London Egerton 2831, foll. 110–143 (written at Tours, "8 cent."), St Petersburg Q I 18, St Petersburg F I 8 (St Maur-lès-Fossés), Cambridge Trin. Coll. 368 (written in 833) have both (e.g. both on fol. 131^{r} of the Tours MS.); and both appear, as a rule, in the Anglosaxon script of St Bertin (e.g. Boulogne 63–64), Echternach, Fulda, Würzburg, Freising, etc. (for details see 'Zentr. Bibl.' of this year). Thus some scribes of Paris 9565 Taius Samuel (Echternach, "8 cent.") and of Paris 9527 (Echternach, "mid. of 8 cent.") prefer the Insular form, some the Continental. The idiosyncrasies of Fulda scribes are illustrated by such MSS. as Bâle F III 15^{b} ("8 cent."), where the first scribe uses normally the Insular and occasionally the Continental form, the third scribe reverses this usage, the second employs only the Continental form; or Bâle F III 15^{c} ("8 cent."), where the first scribe employs only the Continental, the second only the Insular, the third both. In the half-uncial (and large minuscule) Fulda MS., Cassel theol. F 21 (Fulda, "8 cent.") the Continental is used in the word 'su*per*' (e.g. foll. 32^{v}, 35^{r}), in all other words the Insular. In the half-uncial of Cambrai 441 Philippus' Commentary on Job the Insular form is almost exclusively employed; in the single instance of abbreviation of this word in the Maeseyck Gospels (Aldeneyck Abbey, of "728"), we find the Insular form. The use of the Insular type may generally be taken as a sign of antiquity; e.g. it prevails in the earlier Würzburg MSS. and is often altered to the Continental type by subsequent correctors. Still we find it in so late a Fulda MS. as Bâle O IV 17 Vita S. Martini, Sedulii Apologia ("9–10 cent."), where the Sedulius portion has it exclusively, but the Life of St Martin has the Continental form; and even later (e.g. both symbols in a tenth-century MS. of unknown provenance, Boulogne 90 Amalarius). The Werden group however at Berlin rarely offer the Insular form (e.g. on fol. 9^{v} of Berlin theol. F. 356). The symbol in the half-uncial fragment of unknown provenance, Paris 9488, foll. 3–4, is the Continental; Paris 1771, foll. 1–51 (of unknown provenance, "8–9 cent."), has both symbols (e.g. both within three lines on fol. 2^{r}).

The occasional appearance of the Insular sign in the Continental script of centres under Insular influence, such as Bobbio, St Gall, Mayence, Cambrai, has been already mentioned. (Fuller details will be found in my article on 'Anglosaxon script in Continental scriptoriums' in 'Zentr. Bibl.' of this year.) The Corbie ab-script employs many Insular symbols, but not this one (see 'Rev. Bibl.' 1912).

231. (2) For *per* in Spanish script the 'pro' symbol of other scripts became current, but not without a struggle. In the half-uncial Rome, Vat. Reg. 1024 and the uncial Paris 10318 the Continental symbol is used throughout; also in the minuscule Paris 4667 Lex Visigothorum (of the year 828), Paris 609 (Limoges, 8–9 cent.), and Escurial R III 25, foll. 1–166 Basilius ("9 cent."). We find it in a charter of Aude (Narbonne) of 834. Both forms are employed in some of the earlier specimens of Visigothic minuscule, such as: Madrid Tol. 2, 1 Bible ("end of 8 cent."); Madrid, Acad. Hist. 20 Bible (the first scribe writes the Continental form, another the 'pro' form); Madrid Tol. 15, 8 Isidore's Etymologies (the 'pro' form is used by one of the scribes); Madrid, Acad. Hist. 44 Gregorii Sententiae (the Continental predominates). On the other hand the 'pro' form is the symbol for 'per' in as early a MS. as the Leon Palimpsest; also in Verona 89 Breviarium Mozarabicum, Autun 27 Isidore, and so on.

This 'pro' form never denotes 'pro' in Visigothic script, except occasionally North of the Pyrenees (an alien immigrant); e.g. in Paris 12254 'per' and 'pro' have the French symbols. So in the hymn ('Pange lingua,' etc.) on fol. 3^{v} of Verona 89, one of the earliest specimens of Visigothic minuscule, we must read 'multiformis *per*ditoris,' not '*pro*ditoris.'

In a Verona (?) eighth-century MS., written in a unique type of script, Carlsruhe Reich. 57 Isidore's Etymologies, the use of the Spanish form of the 'per' symbol (along with the Continental) is naturally explained by the fact that the MS. has been transcribed from a Spanish original[1]. The curious variety found in the Continental script of Berne 263 Codex Theodosianus (Strassburg, "9 cent."), the 'pro' symbol surmounted by an apostrophe, may also be due to Spanish influence, since it appears in an extract from Isidore's Etymologies (9, 14, 28) on fol. 10^r '*per* limites'; but, on the other hand, we have already found the same symbol employed for 'per' in a Bobbio fragment, Turin F IV 1 (7). In London Cal. A XV, foll. 1–117 ("France, of 743"), the Spanish form prevails throughout an Isidore extract (foll. 36^r–38^v), elsewhere the Continental only.

232. (3) But we may not always infer a Spanish original from the substitution of 'pro' for 'per' in a transcript[2]. The use of the 'pro' form (or rather the cursive form of the 'per' symbol) for 'per' is as much a feature of Merovingian minuscule as of Visigothic. In the script of French charters it is normal not only in the Merovingian period (see examples in Lauer and Samaran, dating from 677 to 710), but later, e.g. in a charter of Pippin of the year 750 (see Pal. Soc. I pl. 120), and even in Charlemagne's time (e.g. Paris, Arch. Nat. K4, no. 18, of the year 812; cf. Pal. Soc. I pl. 237). In that charter of 750 and those of Charlemagne's time it can denote 'pro' as well as 'per.'

Wolfenbüttel Weiss. 99 Augustine's Homilies (Merovingian, provenance unknown) illustrates the transition from the cursive to the normal shape, for the former is used exclusively in the greater part of the MS. and, in the concluding portion, along with the latter. The pre-Caroline minuscule of Vienna 587 shews the 'pro' form, e.g. in 'su*per*.' The Merovingian script of Berne 611, in which Insular abbreviations are often employed, has this form for 'per' (e.g. fol. 120^v 'dicit *per* Essaiam prophetam,' fol. 122^r 'su*per* aram'), as well as for 'pro' (e.g. fol. 122^v 'tendentes manus *pr*o eo'), along with the Continental and the Insular 'per' symbols; also a combination of the last two (p with a 'tail' and, through the shaft, a cross-stroke, e.g. fol. 87^r 'su*per*sticiosam'), and even (by error?) the 'prae' symbol in the word 'sem*per*' (fol. 20^r). Another MS. of the same library, Berne 645 Victorius Aquitanus, in a script between Gallic half-uncial and minuscule, uses the 'pro' symbol for

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[1] Cf. Holder in 'Mélanges Chatelain,' pp. 634 sqq., who mentions that the 'pro' symbol is even used for 'post' in the word '*post*ea' (twice on p. 17).

[2] It has been mentioned above that Irish scribes sometimes write the symbol for 'pro' in such a way as might by a careless transcriber be mistaken for 'per.' On the other hand in some Continental script (e.g. of Cassel theol. Q 10, Paris 4403), when the cross-stroke of the 'per' symbol is longish and hooked at each or one end, it might here and there be mistaken for the 'pro' symbol; and this is probably the reason why the symbol in this form has been corrected to the usual form on fol. 138^v of Berlin Phill. 1743. For all that, in spite of these exceptions, the rule holds that confusion of 'per' and 'pro' in a transcript points generally to a Spanish, sometimes to an early French original.

'per,' e.g. in the word 'hy*per*beretheos' (for 'Hyperboreos'). Both forms of the 'per' symbol are current, e.g. in the Tours Eugippius, Paris nouv. acq. 1575 ("beg. of 8 cent."); in the Autun Sacramentary; in the uncial 'Bobbio' Sacramentary, Paris 13246 (written at Luxeuil?); in Paris 2706 ("N.E. France," "7 cent."); and in Paris 2110 ("N.E. France," "7–8 cent."). The 'pro' form is current in the large half-uncial of Cologne 212 Canons (e.g. foll. 76^{v} 'fieri ordo *per*mittit,' 118^{r} '*per* temporum ordinem,' 118^{v} '*per*sona,' etc.); also in the uncial Canons, Paris 8901, written at Albi between 600 and 666. Plate 152 of the École des Chartes facsimiles shews the 'pro' form in 'su*per*' (at the end of a line) in the rude uncial of Lyons 519. An uncial fragment, St Gall 1395 (3), shews, along with the Continental form, the 'pro' form, e.g. in 'su*per*' p. 386, 'su*per*bum' p. 385. A St Gall charter of 797 (see Chroust I xiv, pl. 5) has '*per*solvat' with the 'pro' form, and in the same line '*per*durat' with the 'per' form. Although most Italian notaries added the cross-stroke (without lifting the pen) after writing the shaft of *p*, we find the 'pro' type in a charter of 780 in the Florence Archives. (See 'Collezione Fiorentina' pl. 29.) In the majuscule script (Spanish?) of Verona 61, part ii, the 'pro' form is freely employed, e.g. fol. 73^{r} 'data *per* Moysen lege,' fol. 74^{v} '*per*duret'; and is found (fol. 95^{v} 'alia ad illum *per*tineant') in the cursive script of Verona 62. This form of the 'per' symbol appears also in some early Bobbio MSS., e.g. Milan S 45 sup. (between half-uncial and minuscule). Its affinity with cursive rather than majuscule may be illustrated from a Bobbio half-uncial MS., Milan I 61 sup. Gospels, in which the Continental form appears in the text (fol. 29^{r}, at the end of a line, 'su*per*'), but this form in the scribe's minuscule subscriptio at the close of the MS. (fol. 89^{r}); or from the Autun Sacramentary, Rome Vat. Reg. 317, in which the Continental form is used in the uncial text (e.g. fol. 197^{r} '*per* famulum tuum'), but the 'pro' form in the additions written in the Luxeuil type (e.g. fol. 166^{r} '*per* resurgentem,' fol. 169^{r} 'presta *per* eum qui,' fol. 175^{v} '*per* Christum Dominum nostrum'); or from Paris 9550 Eucherius (St Claude, uncial), where it appears in cursive marginalia (e.g. foll. 53^{r} 'qui *per*cussi sunt,' 72^{v} 'de *per*fecta caritatem').

In the Corbie ab-type it appears in Turin D v 3 Passiones Sanctorum (twice, foll. 119^{v}, 126^{v}, in the word 'su*per*'; normally the Continental form), and in Cambridge, Corp. Coll. 193 Ambrose's Hexaemeron ('su*per*' in a contemporary marginal addition on fol. 21^{v}; but in the text always the Continental form).

233. (4) For PRO we find the contraction (or employment of the 'ro' symbol) $\overset{o}{\text{p}}$ in various centres:

In the earliest Bobbio minuscule of Vienna 16 (along with the normal symbol, which greatly predominates), e.g. fol. 5^{r} 're*pro*bari,' fol. 9^{v} '*pro*prii';

In the half-uncial part (foll. 274^{v}–279^{r}) of a Verona MS., Rome Vat. 1322. (This part is somewhat later than the text. In the half-uncial of Verona 55, the uncial of Verona 60, the semi-cursive of Verona 163 the normal form of the 'pro' symbol is in use);

Rarely in the North Italian cursive of Vercelli 183 (on fol. 34^v; but usually the Preposition is written in full);

Often in the rude uncial and minuscule of a MS. from Lorsch Library, Rome Vat. Pal. 187;

Throughout an Amiens MS., Bamberg B v 13 (written for Bp Jesse, c. 800);

In Leyden Voss. F 26 (Ghent, "8–9 cent.").

234. (5) For PRAE the 'pra' symbol ($\overset{a}{\text{p}}$), with open form of *a*, appears as early as Abp Hildebald's time (end of eighth century) in Cologne 92 (fol. 15^r '*prae*sentium'), although the normal 'prae' symbol is current throughout the Hildebald group of MSS. This $\overset{a}{\text{p}}$ I have noted also in Durham B II 30 (fol. 73^v '*prae*stantius'), where it must surely be due to a later corrector. It really denotes the letters 'pra' and not 'prae'; and the relation to it of the curious form (pā) used (at the end of a line in the word '*prae*dicatores') in Metz 134 is matter for surmise.

But the manner of adding the letter *a* which became current was to write it, in open shape, above the ordinary 'prae' symbol. This variety appears (along with the ordinary 'prae' symbol) in St Amand MSS. of the time of Lotharius scriptor (end of eighth century), Rome Vat. Pal. 161 Lactantius (by many scribes) and Paris 2109 (by more than one scribe). In a Lorsch MS. of the ninth century (perhaps of the year 836), Rome Vat. Pal. 834, this variety appears in '*prae*fecto' fol. 23^r, apparently so written by the scribe himself, though elsewhere the symbol shews its usual form. On the other hand, where it shews itself in the Kisyla group of MSS. (on fol. 176^v of Munich 4542, on fol. 164^r of Munich 4554), it seems as if a corrector's hand had added the superscript *a*, in order to give the symbol the form more familiar at his own time; similarly in a Freising MS., Munich 6243 (on foll. 60^v, 62^v). In another Freising MS., written at the very end of our period, Munich 6262 (854–875 A.D.), the new form is freely used along with the old (e.g. both on fol. 117^v). In Bâle F III 15^k Isidore's Natura Rerum (from Fulda Library, "9 cent.") the new and old forms of the symbol are both in use; e.g. in neighbouring lines on fol. 4^r '*prae*dicare' (with the new form), *prae*dicavit (with the old). The new symbol appears (along with a similar expression of 'quae') in the commonplace-book of Bp Arno of Salzburg, Vienna 795 (of c. 798), according to Chroust I vii, pl. 3.

Lastly may be mentioned a curious variety of the PER symbol: ꝑ:lusionem on fol. 14^v of Munich 6244 and ꝑ·manere in Paris 2843^A.

perpetuus (see chap. III).

placet (see chap. III).

plebiscitum (see chap. III).

plus minus (see chap. III).

poenitere (see chap. III).

235. populus. The earliest symbol of all, the initial suspension, is well known from the familiar P·R· 'populus Romanus.' Apart from this phrase the ancient Nota pop̄ 'populus' is attested by mediaeval lists. It survives especially in early Insular script; but Irish scribes favour a contraction pl̄s 'p(opu)l(u)s,' pl̄i 'p(opu)li,' etc. Insular script recognizes also others, one of which (unless this is really Continental), ppl̄s (ppl̄i, etc.,), looks like the original fuller form from which pl̄s has been reduced. It is a contraction derived from a syllabic suspension, 'p(o)-p(u)-l(u)s,' and was adopted (though not much used) by the Corbie ab-type, where Nom. and Acc. appear as pp̄lus, pp̄lum. Another apparent reduction, used by some Insular scribes, is pp̄s (pp̄i, etc.), unless it is rather a contraction derived from the rare suspension pp̄ (possibly for the syncopated pronunciation 'po-plus'). The contraction derived from the ancient three-letter suspension, pop̄s (pop̄i, etc.), is also found in Insular script, so that there is great variety of expression. The fullest form of all, popl̄s (popl̄i, etc.), may be added to the list, as well as a possible reduction pol̄s, pol̄i, etc. (used throughout an 8th cent. Bobbio MS. in Irish script, Milan C 301 inf.). On the Continent the pair generally used are ppl̄s and (less often) popl̄s, but Spanish scribes confine themselves to ppl̄s. In many Continental scriptoriums the word was written in full; Bavarian scribes symbolize it freely.

236. In giving examples the suspensions may be taken first:

(1) pop̄ 'populus,' '-li,' etc.

(Irish.) St Boniface's pocket-copy of the Gospels has, e.g. coram Deo et omni pōp (possibly a mere capricious suspension); the Book of Mulling uses popū on fol. 77^{v} (audiente autem omni *populo*) but pop̄ on fol. 39^{v}, fol. 40^{r};

(Anglosaxon.) The Corpus Glossary (Canterbury) fol. 28^{r} 'cum communionem dat ad *populum*'; London Reg. I B vii (half-uncial) fol. 46^{r} 'seniores *populi*,' fol. 140^{r} 'propter *populum*';

St Petersburg Q I 15 (Péronne or Corbie, "beg. of 8 cent.") fol. 23^{v} 'populi,' fol. 25^{v} 'populo'; fol. 30^{v} 'populus';

Paris 9527 (Echternach, "mid. of 8 cent.") fol. 5^{v} (also popul̄ fol. 30^{r}, but usually contractions);

Cassel theol. F 22 (Fulda, "8–9 cent."), not rare (also the derivative contraction);

(Continental.) Verona 86 Sacramentarium Gregorianum ("9 cent."), passim;

(2) pp̄ 'populus,' '-li,' etc.

Paris 9527 (Ags. script of Echternach, "mid. of 8 cent.") fol. 194^r 'populus';

Cologne 83^{II}, foll. 110–125 (Cologne minuscule of an Irish monk of Hildebald's time) fol. 115^r '*populum* eius fonte regeneracionis ablutum (in other MSS. of Cologne I have not found a symbol for 'populus');

237. (3) pl̄s 'populus,' pl̄i 'populi,' etc.

(Home Irish.) The Book of Dimma; the Book of Armagh (of the year 808);

(Irish abroad.) Laon 26, flyleaves ("8–9 cent."); St Paul 25. 3. 31^b (Reichenau, "9 cent.") fol. 8^r; the Sedulius group (Bâle A VII, 3; Berne 363; St Gall 48);

(Welsh.) A Llandaff entry (before 840) in the Lichfield Gospels, p. 218;

(Anglosaxon.) Munich 14653 (Ratisbon, "8 cent.") fol. 158^v 'ex *populo* Israel' (usually ppl̄s, ppl̄i, etc.);

(Continental.) Paris 13048, foll. 1–28 (St Riquier, "beg. of 9 cent.") fol. 9^r 'inter *populi* multitudinem illud osculantis';

238. (4) pp̄s 'populus,' pp̄i 'populi,' etc.

(Irish.) St Gall 51 (half-uncial), frequently;

Laon 26 ("beg. of 9 cent."), along with other symbols; Laon 26, flyleaves ("8–9 cent."), pp̄s (with plī, etc.); the Leyden Priscian (of the year 838) fol. 91^r 'populum' (but fol. 192^r popl̄m);

(Anglosaxon.) Boulogne 64 (St Bertin, "8 cent."), Paris 9527 Jerome on Isaiah (Echternach, "mid. of 8 cent."), pp̄s 'populus' (fol. 124^r), pp̄r 'populorum' (fol. 120^r = Migne 284 B);

A passage in Boulogne 64 (see above) suggests a confusion between this symbol and some similar symbol of 'propheta,' fol. 28^r ex persona pp̄i (corrected to 'prophete') Deum patrem rogantis percute pastorem.'

(Continental.) Paris nouv. acq. 1597 (Fleury, "8 cent.") fol. 35^v (twice 'populum' in an Index);

Leyden Scal. 28 (Flavigny, Autun, of 816; with many Insular symbols) fol. 58^v;

Ivrea 42 (of the year 813) fol. 9^v 'antiqui autem Anglorum *populi*';

239. (5) pop̄s 'populus,' pop̄i 'populi,' etc.

(Irish.) Würzburg th. F 12 ("beg of 8 cent.") fol. 35^v 'populum';

(Anglosaxon.) The Moore Bede (Le Mans, c. 737), frequently; Cassel theol. F 22 (Fulda, "8–9 cent."), frequently (Nom. pōps and popūs, Acc. pop̄m and popūm);

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(6) popl̄s 'populus,' popl̄i 'populi,' etc.

(Irish.) Milan C 301 inf. (Bobbio, "8 cent."), e.g. fol. 19^v (usually pol̄s, poli, etc.); the Leyden Priscian (fol. 192^r);

(Anglosaxon.) Paris 9527 (Echternach, "mid. of 8 cent."), along with a variety of symbols;

(Breton.) Orléans 193 ("8–9 cent.") p. 89 et popƚs tuus pro polo illius;

(Continental.) Liége 306 (St. Trond, of 834) fol. 73ʳ; Paris 13047 (Corbie), in the marginalia on fol. 161ʳ popƚs 'populus'; Vat. Pal. 172 (Lorsch, "9 cent.") fol. 182ʳ 'populum' (usually ppƚs, ppƚi, etc.); Munich 6228 (Freising, "8 cent."), Nom. popƚs and popƚus; Munich 6382, part ii (Freising, "8–9 cent.") fol. 98ʳ; Munich 14470 (Ratisbon), Nom. pplus and ppƚs; London Add. 18332 (Carinthia, "late 9 cent.");

Cheltenham 12261 (N. Italy, "8 cent.");

Of unknown provenance: Munich Univ.-bibl. 4to 3 ("8–9 cent.") fol. 60ᵛ; Paris 2796 (of 813);

240. (7) ppƚs 'populus,' ppli 'populi,' etc.

(Irish.) Laon 26 ("beg. of 9 cent."); St Gall 1395, frag. 8 ("9 cent.");

(Anglosaxon.) Paris 9527 (Echternach, "mid. of 8 cent."), by one of the scribes (Nom. pp̄lus, Acc. pp̄lum); Metz 76 ("9 cent."); St Petersburg F I 3 (Corbie, half-uncial, etc.), not rare (pplrm̄ 'populorum' fol. 23ᵛ, fol. 33ᵛ); St Petersburg Q I 15 (Péronne or Corbie, "beg. of 8 cent."), not rare (with pōp);

MSS. of Freising, etc., use it freely, e.g.: Munich 6298 (Freising, "time of Corbinian"), frequently; Munich 6297 (Freising, of c. 780), frequently; Munich 14080 (Ratisbon, "8–9 cent."), with the abbreviation-stroke traversing the lower shafts of the p's (but in the portion in Continental script ppƚi, etc.); Munich 14096, foll. 1–99 (Ratisbon, "8 cent."); Munich 14653 (Ratisbon, "8 cent.");

Oxford Laud. lat. 92 (Würzburg, 832–842);

(Breton.) Paris 12021 ("9 cent."); Orleans 193 ("8–9 cent."), usually, but also other symbols.

(Visigothic.) Escurial R II 18 (before 779), frequently (ppƚs 'populis' fol. 30ʳ = Isid. Etym. p. 443, § 18 M.); Madrid Tol. 2. 1 Bible ("end of 8 cent."); Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent."); Madrid Acad. Hist. 44, foll. 16–end ("9 cent.") and 60 ("9 cent."); Escurial & I 14 ("9 cent."); Madrid Acad. Hist. 20 ("9 cent.");

Paris 4667 (of the year 828);

Paris 609 (Limoges, "8–9 cent.") fol. 10ʳ 'populus'; Albi 29 ("9 cent."), frequently;

(Corbie ab-type.) Paris 11627 (fol. 251ᵛ pp̄lum); Paris 12155, frequently (Nom. pp̄lus, Acc. pp̄lum); Paris 13440 (fol. 139ʳ 'populi'); Montpellier 69 (Nom. pp̄lus); Düsseldorf B 3 (fol. 44ʳ pp̄lum);

(Other Continental.) Cambrai 619 (of 763–790); Paris nouv. acq. 1597 (Fleury, "8 cent.") fol. 109ʳ ppƚrm 'populorum'; Paris 9575 (Poitiers) fol. 99ᵛ;

MSS. of Lorsch sometimes, e.g.: Vienna 513 Annales Laureshamenses (c. 800); Vat. Pal. 172 ("9 cent.");

MSS. of Fulda, e.g.; Cassel theol. F 49 (Fulda, "9 cent."); Cassel theol. Q 24 (Fulda, beg. of 9 cent.) fol. 25^r; Paris 2440 (of 819), frequently (sometimes pꝉs, pꝉi, etc.);

MSS. of Freising, etc., use it freely (with occasionally popꝉs, popꝉi, etc.), e.g. Munich 6220 (Freising, "9 cent."), frequently (Nom. ppꝉus); Munich 6228 (Freising, "8 cent."), passim (Nom. ppꝉs and ppꝉus, Acc. ppꝉm and pp̄lum; also popꝉs, etc.); Munich 6244 (Freising, "8–9 cent."); Munich 6382, part ii (Freising, "8–9 cent."); Munich 19408 (Tegernsee, "beg. of 9 cent."); Munich 14276 (Ratisbon, "8–9 cent."); Munich 4115 (Augsburg, "8–9 cent.") fol. 25^v;

London Add. 11880 (Bavaria ?, "9 cent."); Brussels 8216–8 (St Florian, of 819);

Stuttgart H B vi 113 (Constance, "8 cent.") fol. 73^r; St Gall 276, part i (of 841–872);

At Verona (where the word is more symbolized after our period), e.g.: Verona 82 ("9 cent."); Verona 90 ("late 9 cent."); Verona 91 Sacramentarium Gregorianum ("9 cent.") fol. 12^r ppꝉum (also popꝉ fol. 163^v);

Paris 7530 (Beneventan script of end of 8 cent.);

Of unknown provenance: Meginfrit's MS. of Jerome on Book of Proverbs, Bamberg M v 12, part ii (sometimes, e.g. fol. 71^r, with abbreviation-stroke traversing the lower shaft of the two p's); Oxford theol. d 3 ("8–9 cent."); Paris 1853 ("8 cent."); Paris 2341 (of 843); Paris 18282.

241. post. In the extant legal MSS. which use the ancient Notae p' as a rule denotes either 'post' or 'pos' (e.g. *pos*sunt, *pos*sessio)[1], p̄ 'prae' and $\overset{o}{p}$ 'potest.' But there is a certain amount of overlapping. For example, in the Rainer papyrus p̄ denotes 'post'; in the Verona Gaius we find once (fol. 57^r) p̄ missionem 'post m.'; elsewhere in this MS. p̄ denotes 'potest.'

The ancient Nota p' maintained a footing in the Continental script of Europe, except in the Spanish Peninsula and, we may almost add, the Italian. Irish scribes adopted a two-letter suspension ($\overset{o}{p}$), to which was added a rival contraction ($\overset{t}{p}$). In Anglo-saxon script both these symbols are used and also another form of the contraction (pt̄), and in time the Continental symbol too came into vogue. The word is hardly so freely symbolized in Continental script as in Insular.

A Continental scribe, who used op' for 'opus,' temp' for

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[1] So that the spelling *posquam* for *postquam* in some Latin texts may not be always genuine.

'tempus,' corp' for 'corpus,' etc. (see the Syllable-symbol **us**, below), would of course regard the 'post'-symbol as the equivalent of 'pus,' just as n' (properly 'nus') is used occasionally for 'nos' (see above, s.v.). So he was prone to substitute other expressions of 'pus,' most often p; (e.g. in the Sacramentary of Gellone, now Paris 12048, written at Rebais about 750, in which also on fol. 137^{v} we find the full spelling 'pusmodum' for 'postmodum' or 'postmodo'; in Brussels 8780–93; in Épinal 6 (Moyenmoutier); in Paris 9530; in Vat. Pal. 582; in Wolfenbüttel Weiss. 97; in Berne 263, a Strassburg MS., etc., etc.); also p: (e.g. in Montpellier 69), and even p;· (e.g. Lyons 610, Cologne 106), p:· (e.g. Vienna 743), etc. In Brussels 10127–41, a Ghent MS. of "saec. viii," written by a number of scribes, we find a great variety of 'post'-symbols (p·, and p'· and p' and p; and p, and p^{s}). In a Flavigny MS. (Leyden Scal. 28), etc., the apostrophe becomes a half-circle standing to the right of the *p*; in another (Montpellier 55) a dot is set within this half-circle. In Paris (Bibl. Nat. 11710, written in 805) the apostrophe takes an *s*-shape; in a Lorsch MS. at Paris (Bibl. Nat. 16668, of "saec. ix") it takes a 7-form, and so on.

The Continental symbol, in any of its varieties, would be liable to be miscopied as 'pus'; nor should we forget that p' is an occasional symbol of 'per' (see above, s.v.). The Irish symbols were occasionally confusible with 'potest.' Thus in one part of that very early Bobbio MS., Naples IV A 8, $\overset{o}{p}$ denotes 'potest,' but in the rest of the MS. 'post' (see 'Zentr. Bibl.' 26, 296). In the Welsh script of Berne C 219 (later than our period) and in the (also later) Irish script of Laon 55 p̄t denotes 'potest,' while in Anglosaxon script it denotes 'post.' And the Irish and Welsh 'post' symbols often play the part of 'pot-' in *pot*est (e.g. in Berne C 219 'potest' is expressed equally by $\overset{o}{p}$ followed by the 'est' symbol and by $\overset{t}{p}$ followed by the same symbol; in the Boniface Gospels at Fulda $\overset{o}{p}$÷ is written instead of 'potest' on fol. 4^{r}), as well as the part of 'pos-' in '*pos*terior,' '*pos*tea,' etc. (e.g. in Berne C 219 on fol. 12^{r} $\overset{o}{p}$tremo; in Vienna 16 $\overset{o}{p}$terioribus, etc.). The Anglosaxon p̄t 'post,' when written with one long abbreviation-stroke extending above both letters, was dangerously like p̄t̄ 'praeter' (with a separate abbreviation stroke above each letter).

Perhaps all this variety in the symbolism of 'post' is the result of long persistence of the Rainer papyrus Nota (p̄). This is used throughout Berlin Phill. 1825, the famous MS. of Commodian (Verona, rather than Angers, "8–9 cent."), where it likewise appears for 'pus' (fol. 22^v verbis op̄ non est, fol. 23^r corp̄), while 'post' is also expressed occasionally (by error?) by the 'pro' symbol (fol. 4^v '*post* mortem'). Its appearance in the Anglosaxon script of the Moore Bede is mentioned below. It occurs once in an Albi MS. of "9 cent.," Berlin Ham. 31 (fol. 4^r 'penitentia secuta *post* culpam'; elsewhere p') and once in one of our earliest specimens of Beneventan script, Paris 7530 (end of 8 cent.) fol. 301^r 'temeritas sine consilio, audacia *post* consilium.' Perhaps the p̄creati and p̄vocem on p. 280 (above) mean 'post creati,' 'post vocem.'

Before passing to a local treatment of all the 'post' symbols, a curious form has to be mentioned (ps̄t), found on p. 86 of St. Gall 913. (Did the scribe visualize it as 'pust' with suprascript *u*?)

242. In Ireland the earlier and more prevalent symbol is $\overset{o}{p}$ (with the *o* rather to the right in the older MSS., so that it differed from the occasional 'pro' symbol $\overset{o}{p}$). This appears as early as the Book of Mulling [St John] of the end of the seventh century and the Schaffhausen Adamnan of saec. viii in. Apparently it is not until the ninth century that $\overset{t}{p}$ shews itself (the Preface in the Book of Mulling does not seem earlier). Thus both $\overset{o}{p}$ and $\overset{t}{p}$ are used in the Dublin Book of Armagh, the St Gall Priscian, the Lambeth Gospels of Macdurnan (c. 900), etc. The same pair is used by Welsh scribes (in Cambridge F f IV 32 the text has $\overset{t}{p}$ and the marginalia $\overset{o}{p}$). The Cornish scribe of Berne 671 uses $\overset{o}{p}$ 'post,' but once $\overset{t}{p}$ (followed by the 'est' symbol) '*pot*-est.' In Breton MSS. the Continental symbol appears along with the Insular.

In the Irish script of Continental scriptoriums the native usage is faithfully reflected. The earliest Bobbio minuscule shews $\overset{o}{p}$ (see 'Zentr. Bibl.' 26, 296), and this remains at Bobbio and in the other centres the prevalent symbol. In ninth-century MSS. like the Leyden Priscian, the Carlsruhe Bede, Laon 26, etc., both $\overset{o}{p}$ and $\overset{t}{p}$ are used. The Sedulius group of MSS. (which use $\overset{t}{s}$ for 'sicut'; see below s.v.) use only $\overset{t}{p}$, and similarly that interesting commonplace-book of a wandering Irish scholar, St Paul's (Carinthia) 25. 3. 31^b. In the Continental script of Vienna 954 (Bobbio, "beg. of 8 cent.") $\overset{o}{p}$ is used on fol. 2^v; the Caroline minuscule scribe of part of Cologne 83^{II} who uses Irish symbols writes $\overset{o}{p}$ (and p').

243. The Anglosaxon script of English scriptoriums seems to exhibit $\overset{t}{p}$ earlier than in the sister isle (e.g. in London Reg. 2 A xx on fol. 50^v; in the Corpus Homilies and Glossary; in London Tib. A xiv; in a Mercian charter of 798, London Cotton Aug. II 97). In the Cambridge Pauline Epistles "de manu Baedae" (Trin. Coll. 216) $\overset{o}{p}$ is the sole symbol, and similarly in Vat. Pal. 68. Both $\overset{o}{p}$ and $\overset{t}{p}$ are used in London Vesp. B vi, foll. 104–109 (written in Mercia in 811–814); in the Corpus Glossary, etc. The characteristically Anglosaxon symbol $\overline{pt}$ appears along with these in the last-mentioned MS. and alone in Durham B II 30. In the ninth century the Continental symbol puts in an appearance, e.g. in Cambridge Corp. Coll. 183.

In the Anglosaxon script of Continental scriptoriums all these rival symbols appear. Thus in one of the earliest specimens, the Le Mans MS. of Bede, now at Cambridge (the 'Moore Bede'), written about 737, $\overset{t}{p}$ is usual, but $\overset{o}{p}$ is also found, and also a third symbol which has been persistently altered to p' by a later corrector, but which seems to have been p̄ (on fol. 10ᵛ the corrector writes *o* under the abbreviation-stroke). This last symbol could not fail to be miscopied as 'prae' by any transcriber. Freising MSS. shew $\overset{o}{p}$ (used alone in the 'Corbinian' MS., Munich 6298) and $\overline{pt}$ and p' and p; for 'post'; similarly Fulda MSS., etc., etc. Fuller details will be found in 'Zentr. Bibl.' of this year. Here it is sufficient to cite some of the older and more interesting MSS. The half-uncial Murbach MS. at Gotha (I 75) has $\overset{t}{p}$ 'post' (fol. 20ʳ vero myrram *post* sabbatum); so has a St Bertin MS. at Boulogne (63), which curiously uses the Irish 'per' symbol (see above, s.v.) for 'pos-' in '*pos*set,' etc.; also the Werden MS., Berlin th. F 356, written for Hildegrim; also Paris 9565, from Echternach, and St Petersburg Q I 8, of uncertain provenance. The other form of this contraction ($\overline{pt}$) is the symbol used in a Corbie MS. at St Petersburg (F I 3): in Würzburg th. F 69; in Berlin Q 139, from Werden library (along with p'); in Berlin Phill. 1662, Vat. Pal. 259, Florence S. Marc 611, all of unknown provenance. It is employed even in the Continental script of a Corbie MS. at St Petersburg (F VI 3, e.g. on fol. 24ʳ in '*post*ea,' with p̄tea 'praeterea' on the same page).

244. In the Corbie ab-script $\overset{o}{p}$ is the symbol used, when the word is abbreviated, although in Montpellier 69 Gregorii Moralia we find also p: (and even p:ē 'potest' on fol. 83ʳ '*potest* etiam' = Migne 541 B).

In an uncial MS. of "N.E. France," Vat. Reg. 316 Gelasian Sacramentary, pt̄ and pō and p' may be mere capricious curtailments, since they appear chiefly in title headings, '*post* communionem,' etc.

The St Hubert monk who transcribed the first portion of Bede's History, Namur 11 ("9 cent.") from an Insular (Ags.?) original was puzzled by the $\overset{o}{p}$ 'post' of his original. On fol. 3ᵛ a corrector has changed his 'pro' to 'post' (Vespasianus qui *post* Neronem imperavit); on fol. 11ᵛ the symbol of the original is reproduced; elsewhere he and his fellow-transcribers use the Continental symbol. A fragmentary MS. of unknown provenance, Paris Baluze 270, foll. 132–148 ("beg. of 9 cent."), with some Insular symbols (e.g. at̄ 'autem'), probably took its pt̄ 'post' from an Anglosaxon original.

245. Full details of the use of the ancient Nota (or 'pus'-symbol) in Continental script are unnecessary. It is enough to mention some of the centres where it is found. At Corbie (e.g. Amiens 220) and in the Laon az-script of a Corbie MS. now at Paris (12168, on fol. 39^{v} paulo *post* dicit); at Rheims (e.g. Leyden, Voss. 60); at Lyons (e.g. Lyons 610, written for Leidrad); also Douai 12, from Marchiennes Abbey; also Troyes 657, etc., etc. At St Amand (Paris 2109, time of Lotharius; but p; in Paris 1603). At Stavelot (e.g. Brussels 8780–93, Berlin Ham. 253); at Ghent (e.g. Brussels 10127–41). At Cologne (e.g. Cologne 40, and in the later Hildebald group); at Trèves (e.g. Berlin Phill. 127); at Metz (e.g. Metz 134 of "saec. viii"); also in the Wolfenbüttel Annales Guelferbytenses of c. 813; in the Strassburg Codex Theodosianus at Berne (263, of saec. ix); in the Kisyla MSS. at Munich; in a St Florian MS. at Brussels (8216–8), etc., etc. In centres of Insular script such as Echternach, Fulda (with Mayence), Lorsch, Freising, etc., the Continental script generally confines itself to p' (or p;); but other symbols occasionally obtrude, e.g. $\overset{t}{p}$ in a Murbach MS. at Gotha (I 85, of "saec. viii–ix"), $\overset{o}{p}$ in a St Gall MS. at Leyden (Voss. Q 69). A Freising MS. at Munich (6330, of "saec. viii–ix") uses that curious variety which has been already cited from a St Bertin MS. in Insular script at Boulogne (no. 63), identical with the Irish 'per' symbol, and denotes 'pus' of 'tempus,' etc. in the same way (but also corp' 'corpus,' etc.). A Fulda MS. at Cassel (theol. Q 10, of "saec. viii") exhibits (along with p; and p') a noteworthy symbol (pō) which bears the same relation to $\overset{o}{p}$ as p̄t to $\overset{t}{p}$. In Switzerland p' is fairly common. A Chur MS. of 800–820 (St Gall 722) turns the apostrophe into a comma or half-circle standing to the right of the *p*. The intrusion of p' into Anglosaxon script, even of England, in the ninth century has been mentioned above.

246. Italian scribes write 'post' in full, although there are traces of a partial invasion of N. Italy by the Continental symbol in the ninth century, e.g. Ivrea 42 (of 813; also p;), Vat. lat. 5775, a Tortona MS. (of 862). In the Veronese minuscule of Pacifico's time and later p' is found, but not very frequently (in Verona 82 it is used all through the MS.); at Bobbio in Milan H 150 inf. (of c. 810) and on fol. 10^{r} of Milan I 6 sup. That the symbol $\overset{o}{p}$ should appear along with other Irish symbols in an earlier Bobbio MS., Milan L 99 sup., is not surprising; but the use of pō (along with p') in a Verona MS. is quite remarkable (no. 91). So is the appearance of the (suprascript) contraction $\overset{t}{p}$ in an early MS. of Vercelli in cursive script, Vercelli 183, e.g. fol. 58^{r} 'paulo *post*,' fol. 65^{r}. (In this MS. $\overset{o}{p}$ denotes 'pro'.) That eighth century Veronese, or at least North Italian, MS. of Isidore's Etymologies, which Dr Holder has so fully described in the 'Mélanges Chatelain,' writes the 'pro' symbol for the first part of Isidore's '*post*ea' on p. 17 (twice); but whether the scribe really meant to write 'postea' or (by error) 'pro ea' is not clear. Probably 'postea,' since the 'pro' symbol occurs for 'post' in another MS. of Verona (?), Berlin Phill. 1825 (see above). In the other MSS. from various parts of Italy written during the period dealt with in this book I have always found 'post' written in full.

Spanish scribes too (in our period) never symbolize the word. The only exception known to me is p^s (identical with the 'pus' symbol) in Escurial a I 13 Regulae Monasticae, foll. 1–187; evidently taken by the scribe from his original, since he writes once (on fol. 90^v) *pus* instead of *post.* And the MS. was, according to Dr Loew ('Studia Palaeographica,' p. 82), written rather in 912 than in 812.

247. It should be added that wherever p' denotes 'pus' (or 'pos,' e.g. p'se 'posse' in the Kisyla MSS.) p't may be written for 'post,' e.g.: in the Continental script of a Freising MS., Munich 6299; in the Ags. script of Milan L 85 sup.; in a Micy MS., Paris 1862 (fol. 70^r); in Berlin Phill. 1667 (along with p' 'post').

248. potest, possumus. One ancient Nota of 'potest,' the three-letter suspension (pot̄), is not unknown to minuscule scribes, e.g. Rheims 875 (time of Johannes Scottus) fol. 8^r (at the end of a line); although they generally abbreviate the word with the help merely of the 'est' symbol (q.v.). Cambridge, Corp. Coll. 153 (Welsh script), with pot̄ (fol. 16^r) and pt̄ (fol. 30^r '*potest* et homo et equus et leo animal dici,' and often) seems later than 850. Another, a two-letter suspension (pō), was usually written with the *o* above the *p* (e.g. in the scholia of the Bembine Terence). This was identical with the Insular 'post' symbol; and to this confusion is probably due the occasional substitution of this or another 'post' symbol for the 'pot' of 'potest' (see above, s.v. 'post'). The ancient Nota for 'potuit' in Vat. lat. 5766 is this *p* with suprascript *o* followed by 'uit.' In the Verona Gaius the usual symbol is p̄ 'potest.' The contraction derived from this initial suspension is found in Laon 55, flyleaves (Irish script of "end of 9 cent."), pt̄ 'potest' (e.g. 'fieri autem non *potest*').

The curious symbol for 'possumus' in Boulogne 63, p' (or rather the Insular 'per' symbol) followed by s̄s (e.g. fol. 20^v), is merely a combination of the symbols of 'pos' and of 'sumus.' The 'pos' (or 'pus') symbol is often employed by scribes for the first syllable of words like 'posse,' 'possim,' 'possem,' etc. (see the Syllable-symbol 'us').

potestas (see chap. III).

249. potius. Boulogne 63, which has transferred so many symbols of primitive type, from some early original offers pot̄ 'potius,' fol. 9r, fol. 26r. It may have been a mere capricious suspension.

prae (see 'per').
praedictus (see 'suprascriptus').
praefectus (see chap. III).
praeter (see 'prae' and 'ter').
praetor (see chap. III).
presbyter (see chap. III).
princeps (see chap. III).
priuatus (see chap. III).
prius (see the Syllable-symbol 'ri').
pro (see 'per').
procurator (see chap. III).
propheta (see chap. III).
propono, propositus (see chap. III).

250. proprius. In the Verona Gaius and other ancient legal remains this word is shortened merely with the help of the 'pro' and 'pri' symbols (q.v.), and this method of expression is common with the scribes of our period. But Irish scribes (as early as St Moling, †696) shortened it by putting the suprascript *i* over the 'pro' symbol and adding the termination (*-us*, *-um*, etc.), a symbol which we may call a monogram of 'pro' and 'pri' (ꝓͥ). The symbol pp̄ (in some form or other), which usually denotes 'propter,' seems to be confined in our period to glossaries (in the phrase 'proprium nomen'), though it is undoubtedly old. Cassiodorus used it as a marginal sign for 'proprie.'

Another symbol in Glossaries is prop̄, and yet another is prō.

(1) The monogram-symbol. Irish and Welsh (Cornish) examples will be found in 'Ir. Min.' and 'Wel. Scr.' Breton scribes seem not to recognize this or any other symbol for 'proprius.'

(2) pp̄. The Corpus Glossary (Canterbury) fol. 14r '*proprium* nomen' (usually prop̄);

Leyden Voss. Q 69 (St Gall ?, "8 cent."), a symbol taken from the original and sometimes wrongly transcribed as 'propter' (see Glogger's monograph on this Glossary);

(3) prop̄. The Corpus Glossary;

(4) prō. Martin the Irishman, teacher at Laon, uses the 'pro' symbol with abbreviation-stroke above in foll. 276–317 of Laon 444 (written 858–869), in the phrase '*proprium* nomen.'

251. propter. The ancient Nota, a syllabic suspension pp̄ 'p(ro)-p(ter),' has sometimes in the marginalia of the Regina codex Theodosianus the abbreviation-stroke written underneath instead of above. The scribe on fol. 396^{v} does this without lifting the pen, so that *p* appears to be followed by the 'pro' symbol (see above, s.v.) and to have its lower shaft transected by that symbol's offshoot. In the Rainer fragment we find another variety, the abbreviation-stroke (written above) being repeated below (through the shaft of the second *p*), a variety preserved in an early Bobbio MS., Milan L 99 sup.; in the Vatican fragments of ante-Justinian law, Vat. 5766, a third, in which (with suprascript abbreviation-stroke) the first *p* is replaced by the 'pro' symbol and the whole becomes the equivalent of prop̄, a four-letter suspension. All these are varieties of the same fundamental type, pp with abbreviation-stroke. Since pp̄ was also the ancient Nota for 'propositus,' 'proprius,' etc., some less ambiguous sign for 'propter' was clearly desirable. A mediaeval list of ancient Notae offers the 'pro' symbol followed by the 'ter' symbol. This, strictly speaking, expresses 'proter' rather than 'propter'; and it is possible that spellings like 'proptervus' for 'protervus' may have (at least sometimes) been due to this usage.

In the MSS. of our period we find great variety in the symbolism of this preposition, even in the hands of one and the same scribe. The position of the abbreviation-stroke (above or below pp) seems to have been usually a matter of indifference. Precision was often given to the symbol by the addition of the last three letters or of the 'ter' symbol (t̄), pp̄ter or pp̄t̄; and, when one abbreviation-stroke does duty for two, this becomes pp̄t. Scribes, we may infer, regarded pp̄ as the equivalent of 'prop' and deemed the addition of 'ter' to be all that was necessary for the expanded expression of the word. The varieties already mentioned of the ancient Nota are often used: (1) the 'pro' symbol followed by p̄ and (2) the variety cited from Vat. Reg. 886. Also the symbol which properly denotes 'proter.' Also a contraction derived from the ancient syllabic suspension (pp̄r), another derived from the (equivalent of the) four-letter suspension and so on. Rarer is a two-letter suspension (pr̄) or the same with the 'pro' symbol substituted for p.

Both Visigothic and Beneventan script allow many of these variations; but the favourite Visigothic symbol is of that 'Hebrew' type (with suppression of the vowels) so dear to Spanish scribes, pp̄tr.

Insular MSS. (we may almost say, Irish) often use a peculiar sign which may well be the invention of some Irish 'scriptor.' It may be described either as a monogram of the 'pro' and 'per' symbols or (with more accuracy) as a form of a three-letter suspension. Just as the 'per' symbol was expressed in Insular script by the addition of a 'tail' (the equivalent of an abbreviation-stroke) to the letter *p*, so 'propter' was expressed by the addition of this 'tail' to the 'pro' symbol (ꝓ).

Everywhere the word may be written in full, except for the use of the 'pro' symbol or the 'ter' symbol (t̄) or both. In the Corbie ab-script (and elsewhere too) the two p's are sometimes written so that the second, rather than the first, takes the form of the 'pro' symbol.

252. Since the usage even of individual scribes is so fluctuating, it will be well to arrange our statistics according to places rather than symbols. For typographical convenience I shall speak of three of the above-mentioned types as the 'prop' type (as cited from Vat. 5766), the 'proter' type, the 'monogram' type. Where 'pro' or 'ter' forms part of a symbol, the reader must understand that they may or may not be expressed by the 'pro' symbol and the 'ter' symbol.

INSULAR SCRIPT.

(Home Irish.) The 'monogram' type appears as early as the time of St Boniface, in Fulda Bonif. 3. The other type favoured in Ireland is pp with stroke above (so written by St Moling) or below. To the details given in 'Ir. Min.' add: the Stowe St John's Gospel fragment, the 'proter' type (sometimes); the Book of Mulling, foll. 95–98 (fragments of another MS. of the Gospels), pp̄t̄ (also on fol. 67^v, etc.);

(Irish abroad.) To the symbols used in Home Irish a few must be added, e.g. the 'prop' type in the Carlsruhe Priscian (fol. 8^v), and its contraction (i.e. with addition of *r*).

For details see 'Ir. Min.', and add Würzburg th. F 12 ("beg. of 8 cent.") the 'prop' type contraction (frequently); Milan A 138 sup. flyleaf (Bobbio, "9 cent."), the 'monogram' type; Milan F 60 sup. (Bobbio, "8 cent."), pp̄t̄; Milan C 301 inf. (Bobbio, "8 cent."), pp with stroke below; Turin F IV 1, frag. 5–6 (Bobbio, "8 cent."), the 'prop' type; Florence Ashb. 60 (Bobbio?, "8 cent."), pp̄; Vat. lat. 491 (the same), pp̄ and once pp̄ter.

Laon 26 and flyleaves, pp with stroke above or below, the 'monogram' type;

Paris 17177, foll. 9–12 (Insular minuscule, possibly Ags., of "8 cent."), pp̄r (e.g. '*propter* impietatem').

(Welsh.) The Cambridge Martianus Capella, which has pp with stroke above or below, seems later than our period.

(Cornish.) Berne 671 ("9 cent."), the 'monogram' type.

(Breton.) The Breton symbol in Caroline minuscule is pp with stroke below; in the semi-Insular script of Orléans 193, pp with stroke above or below (cf. 'Zentr. Bibl.' 29, 268).

253. (Home Anglosaxon.) The Lindisfarne Gospels (before 698), pp̄ by a contemporary (?) corrector on fol. 85^{v} 'qui *propter* homicidium misus fuerat in carcerem'; the Corpus Homilies, pp̄ (while the Corpus Glossary writes the word in full and uses pp̄ and prōp as symbols for 'proprium' in the phrase '*proprium* nomen'); the Book of Nunnaminster (Winchester, "8 cent."), pp̄ (frequently); London Reg. 1 B vii, the 'prop' type contraction (unless the scribe wrote pr̄ to which a corrector has prefixed the 'pro' symbol); the Book of Cerne, pr̄; Cambridge Trin. Coll. 216 ("de manu Baedae"), the 'monogram' type in a contemporary (?) gloss on fol. 15^{r}; Vat. Pal. 68 (Northumbria, "8 cent.", with Irish as well as Northumbrian glosses), the 'monogram' type; London Cotton Tib. C ii Bede's History ("8 cent."), pp̄ and pp̄ter and (on a retraced page, fol. 108^{v}) pp̄r ('*propter* amorem sancti Martini'); ibid. Tib. A xiv Bede's History ("8 cent."), pp̄t, pp̄t̄; ibid. Tib. A xv, foll. 175–180 ("8 cent."), pp with stroke below.

Mercia charters of 779 and 793–6 have pp̄ter (see 'Anc. Chart.').

254. (Anglosaxon abroad.) MSS. (8th cent.) of Echternach have some abnormal types all redolent of antiquity: Paris 9527 ("mid. of 8 cent."), the 'prop' type with stroke below (fol. 29^{r}), the 'proter' type, but usually the 'pro' symbol doubled (while pp̄ is one of the many symbols used for 'populus'); Paris 9565 ("8 cent."), pp with stroke above or below; Paris 9538 ("8 cent."), the 'pro' symbol with stroke below followed by *r* (fol. 51^{v}); Paris 9525 (of 798–817), the 'pro' symbol followed by *r* (fol. 143^{r} 'quia *propter* deum docerent').

MSS. of St Bertin, e.g.: St Omer 342 bis, flyleaves ("7–8 cent."), the 'prop' type contraction; St Omer 279, flyleaves ("8 cent."), pp with stroke below; Boulogne 63–64 ("8 cent."), pp̄, prop̄ (64, fol. 5^{r}); Paris 9561, prop̄t (*sic*).

The Salaberga Psalter (half uncial, Laon), pp with stroke above or below and sometimes both below (touching the under-shaft of the first *p*) and above (a slight variation of the ancient Nota already mentioned); Cambrai 441 (half-uncial), pp̄, pp̄ter; Boulogne 11 (Arras, "8–9 cent."), pp with stroke below; St Petersburg F I 3 (uncial, etc., of Corbie), pp̄ter; St Petersburg Q I 15 (Péronne or Corbie, "early 8 cent.") pp with stroke above or below, the 'prop' type; Cologne 213 (Insular half-uncial) pp with stroke above or below; the Moore Bede (Le Mans, c. 737), pp with stroke below (frequently); London Egerton 2831, foll. 110–143 (Tours, "8 cent."), pp with stroke below; the

Épinal Glossary (Moyenmoutier, Vosges, half-uncial), pp̄ (fol. 14^v *propter* instabiles cibos); Metz 76 ("9 cent."), pp̄t, the 'prop' type, pp̄ and (according to Traube) pp̄r.

Vat. Pal. 554, foll. 5–12 (Germany?, "8 cent."), pp with stroke below; Wolfenbüttel Helmstedt. 496^a ("9 cent."), pp̄, pp̄t, pp̄t̄.

In the Werden MSS., Berlin theol. F 356 and 366 and Q 139, the word is written in full.

MSS. of Lorsch use pp̄, pp̄t, pp̄t̄ (and pp̄ter), etc.; also the 'proter' type in Paris 16668, foll. 41–58 ("8 cent."). For details of the Ags. symbolism in this and the following German centres, see 'Zentr. Bibl.' of this year.

MSS. of Fulda offer great variety: pp with stroke above or below, pp̄t, pp̄t̄ (and pp̄ter), pp with stroke below followed by t̄, pp̄r, the 'prop' type, the 'pro' symbol followed by *r*, pr̄ (fol. 58^r of Cassel theol. F 21), etc.

At Mayence apparently a curious sign was current (with the other symbols) p̄t̄, a symbol which ought to denote 'praeter.' It is used frequently in Vat. Pal. 577 Canons ("8 cent."). In a later Mayence MS., Vat. Pal. 845 ("9 cent.") on fol. 23^r, 'praeter' is corrected to 'propter.' (A Limoges MS. of "8–9 cent.", Paris 1012 Gregorii Opuscula has 'vectementis (*corr.* vesti-) p̄r' gaudium regenerationis ad castitudinem vite' on fol. 2^r.)

MSS. of Würzburg use pp with stroke above or below, pp̄t, pp̄t̄, pp̄r, pr̄ (by one scribe of Würzburg th. F 69, of "beg. of 8 cent.").

MSS. of Freising, etc., use pp with stroke above or below, pp̄t̄, etc.

MSS. of Murbach use pp̄, pp̄t, pr̄ (St Paul 25. 2. 16, of "8 cent.").

St Gall 913 ("8–9 cent.") has pp with stroke below.

The provenance of these MSS. in Ags. script is unknown:

Vat. Barb. 570 (half-uncial), pp with stroke below (frequently); the Weinheim Isidore fragments (half-uncial), pp̄t; Florence S. Marc. 611 ("8–9 cent."), pp̄, pp̄t̄ (and pp̄ter), prop̄; Berlin Phill. 1662 ("8–9 cent."), pp with stroke above or below, pp̄t; Cambridge Trin. Coll. 368 (of the year 833), pp with stroke below; Paris 17177, foll. 9–12 ("8 cent."), pp̄r.

255. CONTINENTAL.

(Beneventan.) Bamberg HJ xiv 15 ("8 cent.") pp̄t, propt (with stroke above the whole symbol); Paris 7530 (end of 8 cent.) pp with stroke above or below; Cava 2 (of 778–797), the 'prop' type (in the part examined); Rome Casanat. 641 (of 811–812?), the 'prop' type contraction (fol. 25^v); Naples VI B 12 (of 817–835), pp̄.

(Visigothic.) Escurial R II 18 (before 779), pp̄tr; Madrid Tol. 2. 1 Bible ("end of 8 cent."), pp̄tr; Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent.") pp̄tr, pt̄r (fol. 46^v at end of line); Madrid Acad. Hist. 44, foll. 16–end ("9 cent.") pp̄tr; Madrid Acad. Hist. 60 ("9 cent."), pp̄r, prop̄r; Madrid

Acad. Hist. 20 ("9 cent."), pp̄tr; Escurial R III 25, foll. 1–166 Basil ("9 cent."), pp̄r (and prp̄), prop̄, prop̄r, pp̄ (e.g. fol. 160^{r}); Escurial & I 14 ("9 cent."), pp̄tr, pp̄ter (fol. 78^{r}); Escurial a I 13 (of 912 or 812), pp̄tr, prot̄er, pp̄r (e.g. on fol. 133^{r} pp̄tr and pp̄r in neighbouring lines);

Paris 609 (Limoges, 8–9 cent.), pp̄r, pp̄t (fol. 23^{r}), prop̄r (fol. 40^{v} '*propter* duas causas'); Paris 2994^{A}, foll. 73–194 ("9 cent."), pr̄pr (fol. 184^{r} pr̄pr inlicitam concupiscentiam); Paris 4667 Lex Visigothorum (of the year 828), pp̄r (passim), pp̄ (fol. 93^{r}), prop̄r (fol. 123^{v} nec enim prop̄r accusatoris absentia aut aliquid fortasse conludium isceleris debet); Paris 8093, foll. 1–38 (Lyons, "9 cent."), pp̄; Lyons 443 (372) Origen on Genesis, the part in Visigothic minuscule ("9 cent."), pp̄t.

256. (Other Continental.) The Corbie ab-type uses pp̄t and pp̄t̄ (e.g. Paris 12217 fol. 198^{r}, Montpellier 69 fol. 69^{v}) and the 'prop' type (with the Insular 'per' symbol, *p* with a 'tail,' sometimes substituted for the second *p* in Paris 11627, Cambrai 633, Berlin Ham. 132, etc.) and (occasionally in Montpellier 69) the 'monogram' type and pp with stroke below (cf. 'Rev. Bibl.' 1912).

The Laon az-type uses pp̄t (Laon 423) and pp̄ (Paris 12168) (cf. ibid. 1914).

Paris 2110 ("North-eastern France," "7–8 cent.") has pp̄.

Charter of Carloman of 769, quaprop̄ (according to Traube).

Brussels 9403 ("8–9 cent."), pp̄ (fol. 20^{v}), pp̄t (fol. 28^{r}); Paris 1451 (St Maur-les-Fossés, of the year 796), *p* followed by the 'pro' symbol with stroke above;

Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), the 'pro' symbol followed by *r* (frequently), pp̄; Boulogne 47 (Arras, "8 cent."), pp̄t; Cambrai 282 ("8 cent."), pp̄ter (in the part examined); Cambrai 619 (of 763–790), pp with stroke below, pp̄t: Cambrai 836 (late uncial), propt with stroke above the whole symbol; Laon 201 (Cambrai, 9 cent.), pp̄t;

Brussels 9850–2 Caesarius (uncial of Soissons, 695–711), pp̄ (fol. 103^{v} '*propter* episcopatum discessit a me'); MSS. of Laon, e.g.: Laon 68 ("early 9 cent."), pp̄t, pp̄t̄ (in the part examined); Laon 319 ("beg. of 9 cent."), pp̄;

Paris 1603 (St Amand, "end of 8 cent."), pp̄t (fol. 165^{r}); Würzburg th. F 46 (St Amand?, of 800), ppt and pp (both with stroke below, according to Chroust I v, pl. 5); Paris 13048, foll. 1–28 (St Riquier, beg. of 9 cent.), pp̄ (fol. 9^{v});

St Omer 15 (St Bertin, "beg. of 9 cent."), pp̄t (fol. 95^{v});

MSS. of Cologne, e.g.: Cologne 43 ("8 cent."), pp̄|ter (fol. 70^{v}); Cologne 210 ("8 cent."), pp̄t;

Cologne MSS. of Hildebald's time (e.g. Cologne 74) have pp̄t and pp (with stroke above or below) and pp̄ter and prōp (e.g. Cologne 51); the pages (foll. 110–125) of Cologne 83^{II} which shew Insular abbreviation have the 'monogram' type, but with apostrophe instead of the 'tail.'

MSS. of Rheims, e.g.: Leyden 114 (Rheims, "beg. 9 cent."), pp̄t (fol. 70^{v}); Berlin Phill. 1743 ("8 cent."), pp̄ usually, pp̄t (fol. 173^{v}), prop̄ (fol. 67^{v});

The Dagulf Psalter (Schola Palatina), pp̄; Manchester 194 (Beauvais, "9 cent."), pp̄ (in the part examined);

MSS. of Corbie use pp̄ and pp̄t (cf. 'Rev. Bibl.' 22, 409); also pp̄t̄ (Paris 13354, "9 cent."); also pp with stroke below (Amiens 10, "8–9 cent."); also the 'prop' type contraction (Amiens 87, "9 cent."); also the 'prop' type (Amiens 220, foll. 104–end, "8–9 cent."); St Petersburg F I 5 Tripertite Psalter (half-uncial, Corbie), pp̄ and (fol. 10^{r}) pp̄t;

London Add. 10546 (Tours, "mid. 9 cent."), pp̄t (fol. 389^{v});

Paris 9530 (Echternach, "8–9 cent."), pp̄t;

Trèves 36 (uncial of 719), pp̄r (fol. 97^{r} sed *propter* electos breviabuntur dies illi);

Metz 7 ("8–9 cent.") pp̄t (passim); Metz 134 ("8 cent."), pp̄t (passim); Berne 263 (Strassburg, 9 cent.), pp̄t (fol. 6^{v}); Paris nouv. acq. 1597 (Fleury, "8 cent."), pp̄t, pp̄t̄ and pp̄ter; Orléans 146 (Fleury, "8–9 cent."), pp̄t, pp̄ter, the 'proter' type (p. 115); Paris nouv. acq. 1619 ("7–8 cent."), pp̄t; Montpellier 409 (Auxerre, 772–795), pp̄; Montpellier 61 (Troyes, "9 cent."), *p* followed by the 'pro' symbol followed by t̄ (frequently);

Paris 2843^{A} (Limoges, "8 cent."), pp̄ (fol. 36^{v}); Épinal 6 (Moyenmoutier, "beg. 9 cent."), pp̄ (fol. 141^{r}), pp̄t̄ and pp̄ter;

MSS. of Burgundy, e.g.: Autun 20^{A} foll. 1–32 ("8–9 cent."), pp̄t, pp̄t̄; Leyden Scal. 28 (Flavigny, of 816), pp̄t (fol. 92^{r}); Montpellier 55 (St Étienne, Autun, "8–9 cent."), pp̄t, the 'prop' type;

Lyons MSS. of Leidrad's time pp̄t;

Berlin Ham. 31 (Albi, "9 cent."), pp̄t and (fol. 13^{r}) pp̄; Troyes 657 ("end of 8 cent."), pp̄, pp̄ter, the 'prop' type (fol. 8^{r}, from the original ?); Montpellier 141, foll. 1–80, 95–135 (“beg. of 9 cent.”), the ‘prop’ type (passim); Paris 9575 (Poitiers, of 811), pp̄r, prop̄r, prop̄.

257. Vat. Pal. 212 (Germany, “8 cent.”), pp̄, pp̄t; the Essen Gospels, pp̄t (fol. 114^{r}); Berlin theol. F 354 (Werden library, “8 cent.”), pp̄;

MSS. of Lorsch, e.g.: Paris 16668, foll. 1–40 (“9 cent.”), pp with stroke above or below; Vat. Pal. 238 (“8–9 cent.”), pp̄, the ‘prop’ type; Vat. Pal. 172 (“9 cent.”), pp̄t, the ‘prop’ type contraction, prōpt (not t̄); Vat. Pal. 195, foll. 1–53^{r} (“9 cent.”), pp̄; Vat. Pal. 201 (“9 cent.”), pp̄t, pp̄ter, prōp (fol. 20^{r}); Vat. Pal. 822 (“early 9 cent.”), *p* followed by the ‘pro’ symbol followed by t̄;

Vat. Pal. 237 (Mayence ?, “beg. 9 cent.”), pp with stroke below, the ‘prop’ type;

Fulda MSS. in Continental script shew the same types as in Insular (see above), e.g. pp̄ in Munich 4115, etc., the ‘prop’ type in Bâle F III 15^{g} (“end of 8 cent.”) fol. 44^{r}, pp with stroke below in Vat. Reg. 124 (before the year 847); also, in Cassel theol. O 5 (“8 cent.”), two curious symbols, pt̄r (or p̄tr̄) and pr̄tr (or pr̄tr̄), e.g. fol. 18^{r} pt̄r signa que data sunt, fol. 17^{r} et pr̄tr verbum testimonii sui. These might easily be mistaken for ‘praeter.’

The Kisyla group at Munich: pp with stroke below, the same followed by t̄, pp̄t, etc.;

MSS. of Freising, etc., e.g.: Munich 6220 (“9 cent.”), pp with stroke below followed by t̄ (frequently); Munich 6243 (“8 cent.”) the same symbol (and also the ‘proter’ type); Munich 6262 (854–875), the same symbol; Munich 6382, part ii (“8–9 cent.”), pp with stroke below (fol. 121^{v}); Munich 6273 (of 812-834) pp with stroke below (passim); Munich 6330 (“8–9 cent.”), pp̄, pp̄t; Munich 14437 (Ratisbon script of 823) pp with stroke usually above, but sometimes below; Munich 14468 (Ratisbon, of 821), pp̄t;

Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum (“beg. of 9 cent.”), the ‘prop’ type; London Add. 11880 (Bavaria ?, “9 cent.”), pp with stroke below; Brussels 8216–8 (St Florian, of 819), pp with stroke below; Munich 210 (Salzburg, of 818), pp̄.

MSS. of Murbach, e.g.: Colmar 39 (“8 cent.”), the ‘proter’ type; Oxford Jun. 25 (“8 cent.”), pp̄ (fol. 57^{v}), pp̄t; Gotha I 85 (“8–9 cent.”), pp̄, pp̄t; Colmar 82 (“beg. of 9 cent.”), pp̄ (fol. 4^{r}, fol. 10^{v}); Geneva 21 (“8–9 cent.”), pp̄, pp (with stroke below) followed by t̄, the ‘prop’ type contraction; Manchester 15 (“8 cent.”), pp̄, pp̄t̄ and pp̄ter, pp̄t; Paris 1853 (Murbach ?, “8 cent.”) pp̄, pp̄t, pp̄t̄ and pp̄ter, the ‘proter’ type (fol. 85^{v}), prop̄ (fol. 182^{v});

Fulda D I (Constance, “8 cent.”), pp̄t; Stuttgart HB VI 113 (Constance, “8 cent.”), pp̄ and prop̄ (fol. 101^{r}, 101^{v}) and pp̄t̄ (fol. 17^{r}) and pp̄t (fol. 60^{r}) and pp̄ter (fol. 22^{r}); Stuttgart HB XIV 1 and 15 (Constance, “8–9 cent.”), pp̄t;

Einsiedeln 18 (“8–9 cent.”), pp̄; Einsiedeln 347 (“8 cent.”), pp̄; Einsiedeln 281, pp. 1–178+199, pp. 431–526 (“mid. of 8 cent.”), pp̄, pp̄t, pr̄p (p. 464 ‘*propter* ipsa originalia peccata’);

Schaffhausen Min.-bibl. 78 ("8–9 cent."), pp̄; St Gall 722, pp. 19–247 (Chur, of 800–820), pp̄t, pp̄ (p. 251);

Reichenau MSS. have pp with stroke below, e.g.: Carlsruhe Reich. 99, part ii ("8 cent.") and 112 ("8–9 cent.") (in the parts examined), and 191 ("8–9 cent."); also pp̄t̄ in 222 (frequently) and (fol. 131^{r}) pp̄;

St Gall MSS. have pp̄ and pp̄t as a rule, e.g.: St Gall 11 (time of Winithar), pp̄t; St Gall 907 (same time) pp̄t (p. 180); St Gall 44, pp. 1–184 (of 760–781), pp̄, pp̄t, pp̄t̄, pp̄ter, the 'prop' type (p. 149);

Leyden Voss. Q 69 (St Gall, "8 cent."), the 'prop' type contraction and (once) pp̄ (a symbol used in the original for 'proprium,' so that the scribe sometimes mistakes 'proprium' for 'propter'; cf. Glogger's monograph on this MS.);

Zürich Stadtbibl. C 12 ("beg. 9 cent."), pp̄t̄; St Gall 276, part i (of 841–872), pp̄; St Gall 912 (late uncial), pp̄ and pp̄t.

258. Paris 653 (N. Italy, "8 cent."), prop̄, pp̄r (fol. 216^{v}); Paris 9451 (the same), pp̄r (fol. 55^{r});

London Cotton Nero A ii (N. Italy, "8 cent."), pp̄t fol. 41^{v}; Vat. lat. 4938 (N. Italy, late uncial), pp̄t (in the part examined); Ivrea 42 (of 813), pp with stroke above or below, pp̄t̄; Vercelli 183 ("8 cent."), pp̄;

The Veronese half-uncial of Verona 53 has pp̄. Veronese minuscule has pp̄t and pp̄ (see 'Zentr. Bibl.' 27, 534 for details); also pp̄ter in Verona 20 (fol. 75^{v}); also prop̄ in Verona 31 (fol. 145^{v});

Modena O I 11 (of 800), pp̄, pp̄t; Rome Vitt. Eman. 2095 (=Sess. 38; written at Nonantola in 825–837), pp̄t, the 'prop' type (fol. 27^{r}), pp̄ (fol. 32^{r});

MSS. of Bobbio, e.g.: Milan O 212 sup. ("7 cent."), the 'pro' symbol doubled; Milan C 105 inf. ("7–8 cent."), pp̄; Milan L 99 sup. ("mid. of 8 cent."), pp with stroke above or below, and with both (the ancient Nota), prop̄, propr̄, etc.; Milan B 31 sup. (not later than beg. of 9 cent.), pp̄, the 'prop' type, pp̄t; Nancy 317 ("9 cent."), pp̄, pp̄t. (An example of pp̄ter from the early cursive of a Bobbio MS., Turin A II 2 Julius Valerius, will be found in 'Codici Bobbiesi' I pl. viii);

Vat. Barb. 671 (uncial of Settignano, Tuscany), pp̄t (fol. 148^{r}); Vat. Barb. 679 (uncial of Farfa, Umbria), prop̄t (fol. 146^{v}; elsewhere propt̄, hardly a 'propter' symbol); Lucca 490 (of c. 800), pp̄, pp̄ter, the 'prop' type, the same followed by 'ter,' prot̄r (the 'pro' expressed by its symbol); the Liber Diurnus ("Rome, c. 800"), pp̄t̄ (fol. 82^{r}).

Of unknown provenance: Paris Baluze 270, foll. 132–148 ("beg. of 9 cent."), the 'prop' type (fol. 142^{r}); Leyden 67 E ("9 cent."), pp̄t (in the part examined); Leyden Voss. Q 106 flyleaf ("8 cent."), the 'proter' type; Berlin Phill. 1735 ("beg. of 9 cent."), pp̄ (fol. 129^{r}); Wolfenbüttel Weissenburg, 97 ("8 cent."), pp̄t̄;

Paris 10588 ("8 cent."), pp̄, pp̄t, pp̄t̄; Paris 10756 (partly Merovingian), pp̄t, pp̄ter, pr̄pt (in Index); Paris 13159 (of 795–800), pp̄ter (passim), pp̄t̄, pp̄ (fol. 75^{r});

Meginfrit's MS. of Jerome, Bamberg M v 12, part ii, pp with stroke above or below and ppt̄ (with stroke below the two p's); Oxford Lat. theol. d 3 ("8–9 cent."), pp̄tr (the Visigothic symbol); Berne AA 90 frag. 16 ("9 cent."), prp̄; Berne 376 ("8–9 cent."), prop̄ (frequently); Berne 611 (Merovingian), pp̄t; Berne 645 (France?, "8 cent."), pr̄pt̄; the Hamilton Gospels (late uncial, of N. France?), prop̄ (once); Cheltenham 12261 (Verona or Angers, "end 8 cent."), propt with abbreviation-stroke above the whole symbol (passim); Cheltenham 17849 ("8 cent."), the 'proter' type (which seems to have been in the original and is expanded by the addition of *p* by the scribe himself; the somewhat later part of this MS. uses pp̄t and pp̄t̄); Glasgow T 4. 13 ("8–9 cent."), the 'proter' type, pp̄t̄.

259. Out of all this chaos is it possible to extract any fixed rules? At first sight the licence of scribes seems unbounded; 'omnis feret omnia tellus.' Still the tenacity with which Breton scribes keep in Caroline minuscule to the symbol pp (with stroke below) is unmistakeable. Further, the 'monogram' type may be assigned definitely to the Irish branch of Insular script, and its few intrusions into Northumbrian MSS. referred to Irish influence. Again, Pacifico seems to have confined Verona minuscule to two symbols, pp̄ and pp̄t. And certain symbols may be marked off as Visigothic, especially pp̄tr, but also (with less precision) prp̄r, prp̄, pt̄r, and so on. Anglosaxon scribes, especially of the earlier period, seem to have allowed themselves a wider range of choice than Irish, so that possibly the use of pp̄r in Paris 17177, foll. 9–12, is evidence that the script of that 8th century fragment is Anglosaxon. Other useful hints may be gleaned by the reader from the preceding list, but they must be used with caution in dating or placing MSS.

260. propterea. Instead of the addition of 'ea' to the 'propter' symbol we find on fol. 50^{r} of Berne 645 ("8 cent.") propter with the branch of the final *r* traversed obliquely by a suspension stroke (the equivalent of propter̄); in Verona 54 ("9 cent."), more than once, ppt̄a (or with the 'pro' symbol substituted for the first *p*), which really expresses 'proptera' rather than 'propterea.'

provincia (see chap. III).
psalmus (see chap. III).
publicus (see chap. III).
pupillus (see chap. III).

261. qua and quo. The ancient Notae, formed by *q* with suprascript vowel ($\overset{a}{q}$ and $\overset{o}{q}$), are a feature of the Insular script, especially Irish and Welsh (Cornish) (see 'Ir. Min.' and 'Wel. Scr.'), and of Continental script under Insular influence.

Of the older Irish examples may be mentioned: the Book of Mulling [St John, etc.], the earliest Bobbio minuscule (see 'Zentr. Bibl.' 26, 296); the Garland of Howth.

In Anglosaxon script I have noticed these examples:

The Corpus Glossary and Sedulius; the Book of Nunnaminster;

London, Cotton Tib. A xiv and Vesp. B vi, foll. 104–109 (Mercia, 811–814); Oxford, Digby 63 (Winchester, c. 850); the Moore Bede; Boulogne 63–64 (St Bertin); Paris 9565 (Echternach); the Weinheim fragments of Isidore's Etymologies;

Cambridge, Trin. Coll. 368 (of the year 833); Milan, L 85 sup.;

St Gall 759 (p. 92 'quo' and '*qua*s').

In Continental script clearly under Insular influence they are common, e.g.:

In Breton MSS. (see 'Zentr. Bibl.' 29, 269); in the Corbie ab-type, not very common (see 'Rev. Bibl.' 1912), e.g. Paris 8921 (Beauvais); in Paris 17371, foll. 1–153 (St Denis, 793–806); Paris 1153 (St Denis); Paris 17451, foll. 9–end (Compiègne); in MSS. of Corbie, e.g. the Maurdramnus Bible (see 'Rev. Bibl.' 22, 409); in the Rheims MSS. of Johannes Scottus' Works; in the Alcuin Bible (Tours) at Bamberg (see Chroust I xviii, pl. 2); in Manchester 194 (Beauvais); Boulogne 48 (St Bertin, 804–820); Bamberg M v 12, part ii (before 800);

Cologne 55 (time of Hildebald), fol. 25^v '*quo*ndam'; Cologne 83^{II}, foll. 110–125 (time of Hildebald) 'quo' (for 'qua' by this scribe, see below);

Leyden Voss. F 26 (Ghent); Brussels 10127–41 (Ghent); Paris 528 (Limoges); Paris 1862, foll. 1–82 (Micy); Paris 5543 (Fleury?);

Bâle F III 15 (Fulda), fol. 55^r 'quo'; Vat. Pal. 187 (Lorsch?), fol. 27^r 'quo';

In MSS. of Freising, etc., e.g. Munich 6330 and 6382 (part ii) and 6220 (a*qua*s fol. 118^r, *quo*s | fol. 218^v), and 6239 ('quo' fol. 48^v), Munich 15826 (Ratisbon) and 14437 (of the year 823; by two Ratisbon scribes);

Brussels 8216–8 (St Florian, of the year 819);

In MSS. of Murbach, e.g. Colmar 39 (sometimes), Gotha I 85 (fol. 45^v anti*quo*rum,' fol. 87^r '*quo*modo'); in Swiss MSS. I have not found them, unless Leyden Voss. Q 69 come from St Gall;

In MSS. of Bobbio, e.g. Vienna 17 and 954, Milan C 105 inf. and I 6 sup. and L 99 sup.

In other Continental script, e.g.: the (contemporary?) marginalia of a "7th cent." MS. of "N.E. France," Paris 2706; Paris 11710 (of the year 805; provenance unknown); Paris 13386 (provenance unknown); Douai 12 (Marchiennes Abbey); Wolfenbüttel Weissenburg. 86 (p. 297 '*quo*...lo*qua*tur') and 97 (fol. 76^{v} '*quo*d'); Bamberg B. v 13 (Amiens, c. 800, also $\overset{o}{p}$ 'pro,' $\overset{i}{p}$ 'pri'); Paris 3837 (Angers, of 816), '*quo*libet' fol. 151^{r}.

In North Italy these contractions (at least 'quo') appear in Ivrea 42 (of the year 813); Vercelli 183 (cursive of "8 cent."), fol. 66^{r} 'quo'; but at Verona perhaps only after our period, e.g. Verona 90. Also in a correction on fol. 66^{r} of Vat. Barb. 671 (Settignano in Tuscany). Also in Vat. lat. 5775 (Tortona, of 862), 'quo.'

In the expressions qā 'qua,' qō 'quo' (e.g. in a Rheims MS., Berlin Phill. 1743) the suprascript line is a conventional way of writing the letter *u*, so that qā and qō are not abbreviation-symbols.

The Insular (Irish ?) scribe of Cologne 83^{II}, foll. 110–125, uses a curious symbol, perhaps q with *a* subscript, or a monogram of q and a ($\underset{a}{q}$). In the Merovingian script of Wolfenbüttel Weissenburg. 99 q: appears for 'quo' in '*quo*minus' fol. 87^{v}, '*quo*s fines' fol. 103^{r}.

The use of $\overset{a}{q}$ for 'quae,' mentioned below (s.v.), must have led to confusion between 'qua' and 'quae' in transcription.

(On $\overset{e}{q}$ 'que,' see below, s.v.)

262. quae. The ancient Nota q̄ stood for 'quae' as q· stood for 'que.' But since the diphthong *ae* had become in later Latin identical in sound with the short vowel *e*, the two symbols are used promiscuously in an early legal MS. like the Verona Gaius (see Studemund's Index). In the MSS. of our period, just as we find the syllable 'quae' often spelled 'que,' e.g. 'mulier que dixit,' 'quero,' so we find it often expressed by the 'que' symbol. For our present purpose however we may ignore this misuse of the 'que' symbol and regard 'mulier q· dixit' as representing not 'm. quae d.', but 'm. que d.'; since the better educated scribes, who in their spelling keep *ae* and *e* apart, keep also each of these two symbols to its proper use.

It is to this prevalent misuse of the 'que' symbol for 'quae' that the peculiar Insular 'quae' symbol is to be referred. For, while the ancient Nota (q̄) was adopted by continental scribes (not however in Spain), and by Insular scribes too, the latter use by preference a variation of the 'que' symbol. 'Que' they denote by q: or q; or the like (see below, s.v.); 'quae' by q followed by a triangle of dots (q:·) or the like (e.g. q:, or q;·).

We may suppose them, after misusing the 'que' symbol for 'quae' so long or so habitually that the inconvenience of this misuse forced itself on their recognition, to have devised this differentiation: q followed by two dots (or commas) 'que'; q followed by three dots (or commas) 'quae.'

Since the triangle of points is a characteristic punctuation (like our full stop, especially at the end of a period) in Insular script, we may suppose that they regarded the dot (usually two dots) after q as identical with the punctuation-sign and, to differentiate the 'quae' symbol, replaced this with another form of the punctuation-sign. This view is supported by the parallel afforded by the 'bus' symbol (b·), written by Insular scribes with two dots or commas (b:), which occasionally shews a triangle of dots (b:·). (See below on the 'us' syllable-symbol.) For example, one scribe of a St Riquier MS. in Caroline minuscule, Paris 13359, uses b;· for 'bus' and q;· for 'que' (he writes 'quae' in full).

In a Lorsch MS. at Rome, Vat. Pal. 834 ("9 cent.") b:› is common for 'bus' and q:› for 'que' (e.g. fol. 58^v 'quin*que*,' fol. 59^v 'ventorum*que*,' fol. 62^r 'ad*que*'). If Insular scribes used q: and q:· promiscuously for 'que' ('quae'), it would be natural to reserve the latter for 'quae.'

This q with a triangle of dots (q:·) we may call the 'Insular' symbol, since it never appears in Continental script, except under Insular influence. But we should speak of the other symbol (q̄) as the 'ancient Nota' rather than as the 'Continental' symbol, for it is more or less freely used by Insular scribes along with the other, their peculiar and undoubtedly favourite symbol. We might expect to find this last more predominant in Irish (and Welsh) script than in Anglosaxon; but, on the contrary, if any distinction can be made, it is Anglosaxon script, at least in Continental centres, which shews the greater predilection for the Insular symbol. In both families of Insular script the ancient Nota dispossessed its rival in the latter part of our period, although it would be a great mistake to say that q:· is never found after 850. One cause of the adoption of this peculiar symbol by Insular scribes was probably fear of confusion with their 'quem' symbol (q̄), which however had the 'm' form of abbreviation-stroke above (see below on the **m** symbol).

The ancient Nota is used throughout our period, and after, in all parts of civilized Europe, except Spain. Spanish scribes either write 'quae' in full or use the 'que' symbol.

263. And now for some statistics of the practice of Insular and Continental scribes.

INSULAR.

Insular scribes, as we have seen, at least before the last part of our period, prefer q:· to q̄ as symbol of 'quae'; and the reason (or one reason) of this may have been the danger of confusing q̄ with the Insular 'quem' symbol (q with a suprascript abbreviation-stroke which is hooked at each end; see p. 218). But most of the MSS. written in Ireland use q̄ freely with the Insular symbol: the Stowe St John's Gospel, the Book of Mulling [St John, as well as the rest], the Book of Dimma, the Boniface Gospels, the Garland of Howth (the two symbols appear in neighbouring lines on fol. 3^{r}), the Book of Armagh. The Schaffhausen Adamnan, written in Iona before 713, has rarely q̄ (p. 2, p. 5), usually the Insular symbol. Only q̄ appears in the St Gall Priscian (written in Ireland between 844 and 869, probably in 845, or possibly in 856) and in the Macdurnan Gospels (written at Armagh about 900). (Details in 'Ir. Min.') The Stowe Missal text has q:· (but Moelcaich uses q̄); the Book of Kells has q:· (some half-dozen times). Welsh and Cornish scribes we may suppose, so far as our material reaches, to have followed the same practice as the Irish. (Details in 'Wel. Scr.') In Continental centres of Irish script we find q̄ along with q:· in the earliest Bobbio minuscule ("c. 700") of the Naples Charisius, Vienna 16 (where I noticed only q̄) and 17 (usually q̄); and in Milan C 301 inf. (Bobbio), Turin F IV 1, nos. 5 and 6 (Bobbio); in Florence Ashb. 60 (Bobbio?) and Vat. lat. 491 (Bobbio?).

In St Gall 51 (half-uncial) q:· is frequent, q̄ occasional.

In the Würzburg Pauline Epistles q:· is normal, but q̄ appears on fol. 26^{r}.

But from about 830 onwards q̄ seems to predominate. It alone appears in the Leyden Priscian (838 A.D.; once q:– fol. 206^{v}); in the Sedulius group;

In the Carlsruhe trio (Reich. 132 Priscian, Reich. 167 Bede, Reich. 195 Augustine);

In the Johannes Scottus marginalia of MSS. now at Bamberg, Laon and Rheims, etc.;

In St Paul, Carinthia, XXV 3. 31^{b} (Reichenau Library);

In Laon 26 (and fly-leaves) q̄ greatly predominates. On the other hand only the Insular symbol appears in St Gall 60 (half-uncial).

The St Chad Gospels (half-uncial; Welsh?) offer 'virtutem q:· exierat de eo.'

264. In England we find only q̄ in Cambridge, Trin. Coll. 216 ("de manu Baedae"; foll. 10^{v}, 52^{v}, and in contemporary glosses), London Reg. 2 Axx, the

Corpus Glossary (foll. 13^{r}, 55^{r}), Vat. Pal. 68 (Northumbria, "8 cent."), London, Cotton Tib. A xiv; but only q:· in the great majority of MSS., such as the Douce Primasius (possibly Cornish), London Reg. 1 B vii, Durham A ii 16 (fol. 29^{v}) and B ii 30 (foll. 87^{v}, 111^{v}), Oxford, Selden sup. 30 (of 752), the Corpus Homilies, the Corpus Sedulius, London Harl. 2965 (Winchester), Cotton Tib. A xv. And q:· appears in charters of 803 (see Pal. Soc. i 23), 838, etc., and in the Book of Cerne (fol. 11^{v}). The Hereford uncial fragment (P ii 10) has q:· 'quae.' An uncial fragment, ascribed to England by the New Pal. Soc. Editors (i 132), the second fly-leaf of London Add. 37518, has q:· 'quae.' The marginalia (written by Boniface himself?) of Fulda, Bonif. 1, have q:· 'quae.' (The Codex Amiatinus uses the 'que' symbols for 'quae.')

In MSS. written on the Continent in English script q̄ is, to our surprise, by no means common. Both symbols are used in an 8th century MS. of St Bertin, Boulogne 63–64; in MSS. of Echternach, e.g. Paris 9525 (798–817) uses q̄ 'quae,' while Paris 9565 ("8 cent.") shews the Insular symbol (fol. 179^{r}) and Paris 9538 ("8 cent.") has the Insular symbol throughout; also of Freising (q̄ usually in the pair Munich 6297 and 6237 and in Munich 6298; q:· in Munich 6433 and the Ratisbon MS., Munich 14210). But q:· is the rule and q̄ the exception in the great majority of these centres: Fulda (q̄ in Vienna 420* Annales Laurissenses, 'facta*que* est famis valida' fol. 6^{v}); Würzburg (q̄ in Würzburg th. F 19 'iam*que*' fol. 30^{r}; 'at*que*' fol. 32^{r}; Oxford Laud. Lat. 92, of 832–842); Corbie, e.g. St Petersburg F i 3 (cf. Q i 15); Tours (Cologne 106); Lorsch; Mayence; Werden MSS. at Berlin; Murbach (but St Paul xxv 2. 16 has q̄ and q:·); St Gall and Reichenau. (For details, see 'Zentr. Bibl.' of this year.)

Only q:· in the Moore Bede (Le Mans, c. 737; often corrected to q̄:· by a later corrector); the St Gatien Gospels (Tours); Cologne 213 (half-uncial); Cambrai 441 (half-uncial); Vat. Pal. 259 ("7–8 cent."); Paris 9561 (St Bertin, uncial); also in the Salaberga Psalter (half-uncial, Laon); in the Maeseyck Gospels (Aldeneyck Abbey, of "728"); Florence S. Marc. 611 (but q̄ fol. 47^{v}); Milan L 85 sup. Columella; Paris 1771 (see § 267); Berlin Phill. 1662.

Also in Cambridge, Trin. Coll. 368 Isid. Etym. (of the year 833) q:· is used (fol. 2^{v}); in Vat. Barb. 570 (half-uncial), fol. 119^{v}, fol. 137^{v}; in Florence Laur. xlv 15.

In St Petersburg F i 8 (St Maur-les-Fossés, half-uncial) I noted q̄ in '*quae*renti' fol. 172^{r}. The provenance of St Petersburg Q i 18, Vat. Reg. 1209, which use q̄ only, is unknown.

Continental.

265. Breton MSS. use both symbols (details in 'Zentr. Bibl.' 29, 268). The Corbie ab-type has neither, but often misuses a 'que' symbol to denote 'quae.' Since this type has such a variety of 'que' symbols (see below), it is strange that one of them was not specially reserved for 'quae.'

In other Continental script the Insular symbol appears, e.g.:

In Cologne 43 (between half-uncial and minuscule) on fol. 6^{r}; Cambrai 619 (written at Cambrai between 763 and 790), also for 'que'; in Berlin Ham. 253 (Stavelot, "9 cent."), fol. 24^{v}, fol. 25^{r} (usually q̄ 'quae' and 'que');

In MSS. of Echternach, e.g. Paris 9528 Jerome on Isaiah ("9 cent."); of Fulda, e.g. Bâle F III 15, Vat. Reg. 124; of Metz, e.g. Metz 7 (fol. 66^{r} q:·cumq:), Metz 134 (a corrector has usually added a stroke above the dots); of Mayence, e.g. Gotha I 21;

Throughout the famous Mayence Lucretius codex (Leyden Voss. F 30) ascribed to the end of our period (see Chatelain's preface to the Sijthoff facsimile); Vat. Pal. 212 (Germany); along with the other symbol, in Cologne MSS. of Hildebald's time, e.g. Cologne 41 and 54, though in these it is not common; in Freising MSS., e.g. Munich 6239, 6243, but 6382, part ii has q̄ 'quae'; in Ratisbon MSS., e.g. Munich 14470, but the word is written in full in Munich 14437; in Fulda MSS., e.g. Bâle F III 15, but F III 15^{g} (q̄);

In Murbach MSS., e.g. Gotha I 85, Oxford Jun. 25, and occasionally beside q̄ in Épinal 68 (of the year 744).

In Bobbio MSS., e.g. Vienna 954 (q̄ and q:·), Milan L 99 sup. (with q:· by some scribes, q̄ by others); in a MS. of St Étienne (Autun), Montpellier 55 (e.g. foll. 150^{r}, 154^{r}); in a St Riquier MS.; in a Compiègne MS., Paris 17451 (q̄ and q;· for 'quae' and 'que' equally); in a Corbie MS., Amiens 10 ("8–9 cent."; a corrector adds a 'cedilla'); and in the Continental part of that early Tours MS., London Egerton 2831 (where it is to a later corrector, who has added a suprascript stroke, that the frequent q̄:· should apparently be ascribed), q:· is used by the scribe persistently, with one example of q̄ (fol. 40^{v}). In another early Tours MS., Paris nouv. acq. 1575 Eugippius, q̄ seems to denote 'que,' while q:· occasionally denotes 'que,' and q̄:· 'quae' appears on fol. 115^{r}; in Reichenau MSS. I found only the Insular symbol: Carlsruhe Reich. 221, foll. 1–53, Reich. 222, Reich. 253; but q̄ in Reich. 99 (part ii). Only q:· in Stuttgart H. B. VI 113 Canones (Constance Library) and Einsiedeln 18 (Pfeffers?). I noted q:· in Schaffhausen Minst. 78 (end of 8 cent.) and in St Gall 876, but q̄ in St Gall 912 (rude uncial).

In the Kisyla group at Munich 'quae' is normally written in full, but q:· appears in Munich 4554, on fol. 144^{r}, at the end of the line. In Vienna 743 Comm. in Epp. Pauli q:· is freely used, along with p:· 'post.'

In Paris, Baluze 270, foll. 132–148, q̄ and q:· are used for 'quae,' the latter also occasionally for 'que.'

In Laon 137 (in the Laon az-type) on fol. 34^{v} q:· in '*que*rimoniis.' In Montpellier 84 ("8 cent.") and Troyes 657 ("end 8 cent.") only q:· 'quae.'

In a Verona MS. of Bede, Berlin Phill. 1831, the symbol q;· on fol. 37^{r} 'marinorum animalium *quae* sunt humectiora' has probably either been transferred from an Insular original or tampered with by a corrector.

266. Of q̄ in Continental script only a few examples need be cited:

(*a*) in France, Germany, etc.

MSS. of Corbie (see 'Rev. Bibl.' of 1912); Bamberg B v 13 (Amiens, c. 800), on fol. 57^{r} in a repetition; Bamberg H. J. IV 5 and Rheims 875 (both written at

Rheims, time of Johannes Scottus); Paris 1153 (St Denis, "beg. of 9 cent."); Manchester 194 (Beauvais, "9 cent."), e.g. fol. 137^{r}; Paris 11504–5 Bible (probably St Riquier, of 822; with q;· occasionally for 'que'); Orléans 146 (Fleury); Cologne 166 Rhetorici (late uncial); Trèves 118, foll. 124–183 ('anti*quae*' fol. 137^{r}); Paris 17371, foll. 1–153 (St Denis, 793–806); Douai 12 (Abbey of Marchiennes, "8–9 cent."), on fol. 5^{v}; Paris 1862 (Micy, of 840–859); Brussels 10127–41 (Ghent, "8 cent."), Leyden, Voss F 26 (Ghent), Berlin Ham. 253 (Stavelot; often used for 'que,' e.g. 'us*que*,' 'ne*que*,' e.g. q̄cumq̄); Paris 528 (Limoges).

London Add. 18332 (Carinthia); Munich 14468 (Ratisbon); Munich 210 (Salzburg).

St Gall scribes seem to write the word in full or use the 'que' symbol.

(*b*) in Italy: Traube in his (unpublished) notes on Abbreviations cites it from the uncial Verona 13 Hilary on the Psalms.

In Bobbio MSS., e.g. Milan C 105 inf., H 150 inf., I 6 sup., I 1 sup. (but q:· fol. 17^{r}), Nancy 317; in Ivrea 42 (written at Ivrea in 813); Rome, Vitt. Eman. 1571 (= Sess. 11), on fol. 72^{r}; the early Beneventan script of Paris 7530 (e.g. foll. 61^{r}, 294^{r}), but Beneventan scribes seem to use the 'que' symbol, as a rule.

Of unknown provenance: Wolfenbüttel Weiss. 86 (p. 305, p. 105 in margin); Berne 611 (Merovingian script); Glasgow T 4. 13 ("8–9 cent."); Paris 1853; Paris 11710 (of the year 805).

In none of those countries is the 'quae' symbol so common as the 'qui' symbol, while the 'quod' symbol is the commonest of all. The instance of q̄ 'quae' sometimes cited from Visigothic script, Paris 8093, foll. 1–38 (Lyons), is an illusion. A corrector has so tampered with the Spanish 'que' symbol of the scribe as to make it look like q̄.

267. Continental scribes after our period love to add suprascript *a* (usually in the open form) to q̄ 'quae' (and similarly to p̄ 'prae'; see above, § 223). Chroust I vii, pl. 3 cites this new 'quae' type (along with the new 'prae' type) from a MS. written as early as about the year 798, the common-place book of Bp Arno of Salzburg, Vienna 795.

Finally some abnormal varieties may be mentioned. In Wolfenbüttel Weiss. 97 Lex Salica ("8 cent.") the old Continental 'que' symbol (q with a sinuous oblique stroke through the shaft) is used not merely for 'que,' but for 'quae,' e.g. 59^{v} '*quae*cum*que*,' 21^{v} 'sta (= ista) *quae* superius diximus,' 78^{r} 'rei *quae* iudicata est.' This may be merely a case of misspelling 'quae' as 'que'; but the same symbol does duty also for 'qui' in this MS., e.g. 59^{v} 'ut *qui*cum*que* manicheorum fuerint reperti,' so that it may conceivably be also a suspension 'quae' symbol. Similarly in a Murbach MS. written by several scribes, Colmar 39, this same symbol does duty for 'que,' 'quae,' 'qui,' although we also find in the MS. special symbols (for 'quae' q:·) for these three words. In a MS. written at Chur between 800 and 820, St Gall 722 Breviarium Alaricianum, it represents 'qui,' 'quam' and sometimes 'quae,' but not 'que' (see below).

A St Amand scribe of Vat. Pal. 161 (time of Lotharius scriptor) uses freely $\overset{a}{\text{q}}$: (with the open form of *a*), a symbol which appears also in the Anglosaxon script of Cambridge Trin. Coll. 368 (on fol. 137^{v}), as well as the Caroline minuscule of Paris 11533 (of 850) from Corbie library (fol. 160^{r}). Chroust (I v, pl. 5) gives $\overset{a}{\text{q}}$:· as the symbol in another MS. of St Amand (?), of the year 800, Würzburg th. F 46. It seems therefore to have been a St Amand type, and throws light on the provenance of the Cambridge MS. (of the year 833) already mentioned. A Breton MS., Cambridge Corp. Coll. 320, part ii Canones Poenitentiales ("9 cent.") has with q̄ also $\overset{a}{\text{q}}$ (with *a* in open form). These two symbols suggest $\overset{a}{\text{q}}$e 'quae' an occasional ancient Nota (see 'Mélanges Chatelain,' p. 158). In Brussels 9850–2 Caesarius the not infrequent $\overset{a}{\text{q}}$, 'quae' (with open *a*) seems to take the *a* from a corrector. In Vat. Pal. 216, while q; represents 'que,' q^{s} or q^{s}: denotes 'quae.'

In the Anglosaxon script of Paris 1771 ("8–9 cent.") the q̄ʒ of fol. 7^{v}, etc., is apparently due to the addition of a suprascript stroke by a subsequent corrector to the 'que' symbol used by the scribe (who normally employs the Insular 'quae' symbol). In the Anglosaxon script of Paris 9525 (Echternach, 798–817) the scribe normally uses q̄ 'quae,' but when he writes the 'que' symbol (e.g. foll. 20^{r} sqq.), a corrector alters it by adding a 'cedilla' under the *q* and an abbreviation-stroke above. And in a large number of MSS. (e.g. a Fleury MS. of "8 cent.", Paris nouv. acq. 1597; a MS. of St Étienne, Autun, Montpellier 55) correctors have modified in some such way a 'que' symbol when used for 'quae.'

But the q̄· of the first scribe of a MS. written at Corbie, Paris 13047 ("eighth cent.") and of one scribe of a St Denis MS.

written between 793 and 806, Paris 17371, foll. 1–153, seems not to have been tampered with by a corrector. This variety occurs as an ancient Nota (see Studemund's Index to Gaius).

268. quaeritur, quaestio. Irish scribes affect the contraction q̄r *q(uaeritu)r*, derived from an old initial suspension, of which we have a trace in the marginalia of Paris 2706 (half-uncial of "7 cent.") on fol. 268^{v} '*quaeritur* quare permiserat hominem temtare' (the adjacent text runs 'si autem quaeritur ad quam rem fieri oportuerit,' etc.), where the first word is denoted by *q* with a cross-stroke through the shaft, the second by qr̄. Examples of q̄r are: the Naples Charisius (Bobbio, "c. 700"); Milan C. 301 inf. (Bobbio, "8 cent."); Berne 363 (N. Italy, written after our period). The script of St Gall 913 Vocabularius S. Galli ("8–9 cent.") p. 80 'item *quaeritur* quae sit matiria' is probably Anglosaxon rather than Irish. The same contraction is used in the early Continental script of Bobbio, e.g.: Vienna 17 ("c. 700"); Milan L 99 sup. ("mid. of 8 cent."), frequently. Its identity with the old syllabic suspension of 'quare' (q. v.) must have caused confusion.

Another contraction formed from the old initial suspension is the ancient Nota for **quaestio,** in which the 'tio' symbol (see below, among the Syllable-symbols) traverses the shaft of *q*. This ancient Nota survives in the marginalia of the half-uncial Paris MS. already mentioned (e.g. on fol. 238^{r}); although the *q* is often traversed by an ordinary stroke, like the 'Insular' quod symbol (q. v.), e.g. on fol. 271^{r} '*quaestio* eorum qui dicunt.' In the Indexes of Paris 2109 (St Amand, time of Lotharius scriptor) qs̄o 'quaestio' (e.g. fol. 83 ex eodem lib̄ qs̄onum de Genesi) is a mere capricious curtailment appropriate to the items of an Index, where space was limited.

269. quaesumus. The symbol qs̄ is rather a technical symbol of liturgical MSS. (e.g. London Reg. 2 A xx Lectionary, in Ags. script of "8 cent.") than a 'nota communis,' but is of so universal use that it may find a place here. The Stowe Missal shortens the word capriciously: qm̄s and qūs and qs̄u; but most scribes content themselves with qs̄, although Vat. Reg. 316 Sacramentarium Gelasianum (uncial of "N.E. France") has also quēs and (fol. 120^{v})

qūs. Examples from liturgical MSS. are needless, for practically every liturgical MS. (outside of Spain) shews this symbol. It is however worth remarking that in a Murbach MS. of the 8th century, Oxford Jun. 25, qs̄ does double duty, for 'quaesumus' and for 'quasi.' And these instances may suffice of MSS. which are not strictly liturgical: London Cotton Tib. A xiv Bede's History (England) fol. 110^{v} 'festinet igitur *quaesumus* vestra celsitudo'; Leyden 114 Codex Theodosianus (Rheims) fol. 93^{r}; Brussels 10127–41 Canons (Ghent); Paris 1012 Gregorii Opuscula (Limoges); Laon 288 Augustini Opera (with qs̄i 'quasi'); Cologne 106 Alcuin (Tours?) fol. 46^{v}; Düsseldorf B III Alcuin (Corbie ab-type), in Hymns; Gotha I 85 (Murbach) fol. 77^{v}. 'Imple *quaesumus* diligenter ministerii tui partes'; St Gall 125 Jerome (p. 182 'presta *quaesumus* ut hoc quod humano ore dicimur');

Munich Univ.-bibl. 4to, 3 Sulpicius Severus (probably Italy or Switzerland).

Traube ('Nom. Sac.' p. 262) regards qs̄ as rather an old suspension 'q(uae)-s(umus),' a tradition (like the spelling with *u*) from pagan usage (e.g. deos quaesumus Cic. Epp. 11, 3, 4), than a contraction 'q(uaesumu)s.'

270. quam. This word may conveniently be treated here, although, strictly speaking, its place is with the Syllable symbol 'am' (q.v.). The Verona Gaius shews two ancient Notae: (1) *q* with shaft traversed by a straight stroke rising obliquely from left to right (with a similar treatment of *n* for 'nam'; cf. p. 131, above), (2) *q* with a 'grave accent' mark above (with a similar treatment of *n* for 'nam'). The first appears also in the Bembine Terence glosses and (with variations of the cross-stroke; see below s.v. 'quod') in the marginalia of Vat. Reg. 886. It was the symbol adopted by mediaeval scribes; to be precise, by Insular scribes, for, where it appears in Continental minuscule, it may nearly always be referred to Insular influence.

Insular scribes had to guard against confusion with their 'quod' symbol on the one hand (in which the cross-stroke is sinuous) and with their 'quia' symbol on the other (in which the cross-stroke is usually horizontal and short). To the 'quam' symbol they gave normally an oblique cross-stroke that was hooked at each end (ꝗ). But the rapidity of writing and the caprice of individual scribes often caused departure from this normal form, so that a transcriber who substitutes 'quod' or 'quia' for the 'quam' of his Insular original does not always deserve our censure. A Continental transcriber, who was in the habit of expressing 'qui' by a somewhat similar symbol (see below, s.v.), would be prone to substitute 'qui.'

271. The 'quam' symbol is perhaps commoner in the Irish (with Welsh and Cornish, and, on the Continent, Breton) than in the Anglosaxon branch; but this may be said of most abbreviation-symbols. Details of its use in Irish, Welsh and Cornish minuscule will be found in 'Ir. Min.' and 'Wel. Scr.'; of its use in Breton in 'Zentr. Bibl.' 29, 268. In the usual Breton script, of the Continental type, it is often indistinguishable from the 'quia' symbol. Of early Irish examples may be mentioned: the Schaffhausen Adamnan; the Book of Mulling [St John]; the Boniface Gospels; the Garland of Howth; the early Bobbio minuscule of the Naples Charisius and Vienna 16; St Gall 51 (half-uncial, written on the Continent).

272. Anglosaxon examples are: the Book of Cerne (= Cambridge LL i 10); the Corpus Glossary; Cambridge Trin. Coll. 216 ("de manu Baedae"); the Book of Nunnaminster (= London Harl. 2965); London Cotton Tib. A xiv and Tib. C ii; Lambeth 218 (fol. 201^{r}); the Hereford uncial fragment (= P ii 10, flyleaves).

And in the Anglosaxon script of Continental scriptoriums we find it in the Moore Bede (early part of 8 cent.), the Gatien Gospels (= Paris nouv. acq. 1587), Cambridge Trin. Coll. 368 (of the year 833);

Vienna 2223 (= Jur. Can. 116); St Petersburg Q i 18 Bede's History ("8 cent."), e.g. foll. 98^{r}, 10^{v}. In this last MS. q· (*sic*) is corrected to this symbol on fol. 131^{v} in the sentence 'mox omnem *quam* possederat substantiam.'

We find it in MSS. of St Bertin, e.g. St Omer 279, fly-leaves ("8 cent."), Boulogne 63–64 ("8 cent.") (along with qm̄);

Of Echternach, e.g. Paris 9565 ("8 cent.");

Of Lorsch, e.g. Paris 16668, foll. 41–58;

Of Würzburg, e.g. Würzburg th. F 13 and 17 and 67;

Of Freising, e.g. Munich 6237 with 6297 (c. 780) and 6433 ("8–9 cent.");

Of Murbach, e.g. Gotha i 75 (sometimes; expanded on fol. 8^{r} by a corrector), St Paul 25. 2. 16 (with abbreviation-stroke above);

Of St Gall, e.g. St Gall 759 and 913.

For fuller details, see 'Zentr. Bibl.' of this year.

273. In Continental script this 'quam' symbol may be referred to Insular influence in such cases as: Cologne 83^{II}, in the part, foll. 110—125, written by an Insular (Irish?) scribe (also on fol. 13^{v}); Paris Baluze 270, foll. 132–148 ("beg. of 9 cent."); Cambrai 619 Canones Hibernici (written at Cambrai from an Irish original between 763 and 790; expanded by corrector; oftener q:); Vat. Pal. 829 (Lorsch); Bâle F III 15^{g} (Fulda, "end of 8 cent."); Paris 9528 (Echternach); in some MSS. of Bobbio, e.g. Vienna 954, Milan L 99 sup., Nancy 317; of Freising, etc., e.g. Munich 6228 ("8 cent."), 6382, part ii ("8–9 cent."), Munich 14470 (Ratisbon); of Murbach, e.g. Oxford Jun. 25 ("8 cent.", by many scribes; with the Insular 'quod' symbol used for 'quam' as often as for 'quod'), Geneva 21.

It appears also in Carlsruhe Reich. 112 (Reichenau, "8–9 cent."); Amiens 12 the Maurdramnus Bible (Corbie, 772–780) fol. 77^{v} 'tam*quam*'; Vat. Pal. 161 (St Amand, time of Lotharius scriptor); Paris 1153 (St Denis, "beg. of 9 cent."); Vat. Reg. 762 Livy (Tours), fol. 224^{v} 'tam*quam* sine duce'; Brussels 8216–8 (St Florian, of the year 819); Brussels 10127–41 (Ghent, "8 cent."); Paris 11504–5 Bible (St Riquier?, of 822); Paris 17371, foll. 1–153 (St Denis), fol. 50^{v}; Paris 1862 (Micy, of 840–859). But I have not found it in St Gall script (unless Leyden Voss. Q 69 be from St Gall); nor yet in the Kisyla group at Munich; nor in the Corbie ab-type (except Montpellier 69).

Also it is found in these MSS. of uncertain provenance: St Gall 876 ("8–9 cent."); Berne 611 (Merovingian script), on fol. 36^{v}=Isid. Etym. 9, 2, 99 (with the same symbol used for 'quia' two lines above); London Add. 11880 ("9 cent.", with the cross-stroke variously formed); Berlin Phill. 1716; Paris 1853 (see below); Paris 13386, etc.

274. But we find it remote from Insular influence in the early Beneventan script of Paris 7530 (written at Monte Cassino or Benevento at the end of 8 cent.), fol. 167^{v} 'quam*quam*,' fol. 202^{r} 'plus *quam*'; and in Berlin Phill. 1831 (Verona, "8–9 cent."); and in a North Italian MS. of the year 813, Ivrea 42 (identical with the 'quia' symbol).

In Visigothic script the word is always written in full.

In Paris 1853 (unknown provenance, "8 cent.") the letter *a* is often written above this symbol, e.g. fol. 220^{r} '*quam* causam.'

Of course, in all script which uses the 'qua' symbol (see above, p. 206) we may find $\overset{a}{\text{q}}$m 'quam,' e.g. Milan L 99 sup. (Bobbio, "mid. of 8 cent."; along with the Insular symbol), Brussels 8216–8 (along with the Insular symbol) and 10127–41 (d^{o}), to cite a few MSS. out of many. And a form like qām (e.g. Berlin Phill. 1743) really shews suprascript *u*.

Whether the $\overline{\text{qa}}$ of the Anglosaxon script of Munich 6298 (Freising, "time of Corbinian"), used alongside of the normal symbol (e.g. both on fol. 41r), is a development of this last symbol is doubtful. The same MS. shews qē 'quem' (see below, s.v.). This qā is the ancient Nota for 'quia' (see below, s.v.), and denotes 'qua' in some mediaeval MSS., e.g. Vienna 17, fol. 13r 'si *qua* similia.' It appears for 'quam' (along with the normal symbol) in a MS. written at Freising between 854 and 875, Munich 6262 Hrabanus Maurus, fol. 87v 'quia minus *quam* inter duos caritas stare non potest.' It is used also in Paris 10588 Canons ("8 cent."), e.g. fol. 36r 'ante*quam*.'

275. In Relative forms like 'qui,' 'quae,' 'quod,' 'quam,' etc., and even 'que' and 'quia,' we find traces, possibly misleading traces (see below, s.v. 'qui'), of a primitive initial-letter suspension used indiscriminately for them all. Whether we should so explain, or rather as a mere capricious suspension, the occasional numq̄ 'numquam,' tamq̄ 'tamquam,' etc., is doubtful. These appear in such MSS. as: Turin F IV 1, frag. 5 (Irish minuscule of "8 cent.", written at Bobbio) 'tamquam' in a repetition; Vat. Pal. 212 (Germany, "8 cent.") 'priusquam' frequently (although in 'num*quam*' the Insular 'quod' symbol is used); London add. 30852 (Visigothic, "end 9 cent.") 'tamquam' in the marginalia of fol. 111v.

In Munich 6330 (Freising, "8–9 cent.") we find not merely anteq̄ and numq̄ and tamq̄ (and postq̄), but q̄ 'quam' fol. 54v 'haec est fides catholica *quam* nisi quisque...crediderit,' a symbol which properly denotes 'quae' (see above, p. 211).

The q̄ (with the 'm'-form of abbreviation-stroke, hooked at each end) of a Northumbrian MS. in 8th century Ags. minuscule, Vat. Pal. 68 (passim), is really a misuse of the Insular 'quem' symbol (see below, s.v.). It is used also throughout an Echternach MS. of "saec. viii med.", Paris 9527, and often in another of 798–817, Paris 9525, both in Ags. script. In these three MSS. it is carefully distinguished from q̄ 'quae,' which has the plain form of abbreviation-stroke (not hooked at each end); but the danger of confusion between such a pair is obvious.

The contraction qm̄ too is found for 'quam' as well as for 'quem' (see below, s.v.). Thus it is frequent in the Ags. minuscule of a Fulda MS., Cassel theol. F 22 ("8–9 cent."); in the Ags. half-uncial of St Petersburg F I 3 (also for 'quem'); in the Ags. minuscule of a Beauvais MS., Paris 10861, fol. 12ᵛ 'ante*quam*' (oftener for 'quem'); in the Ags. minuscule of a St Bertin MS., Boulogne 63–64 (more often the Insular symbol, with the cross-stroke in various shapes).

Compare Cologne 41 (of Hildebald's time) fol. 61ʳ qn̄quam 'quanquam.'

A transcriber, especially an Irish transcriber, would write 'quoniam' for this qm̄ 'quam' or 'quem' (see below, s.v. 'quoniam').

In the Sacramentary of Gellone, Paris 12048 (written at Rebais, c. 750) q: denotes 'quam' (fol. 129ᵛ), as well as 'quem' (fol. 90ʳ) and 'quod' (fol. 172ᵛ); and in Cambrai 619 (written at Cambrai 763–790) it denotes 'quam' (frequently) as well as 'que' and 'quod.'

The isolated variety, *q* with a *c*-curve above, found in the Ags. script of an Echternach MS., Paris 9525 (798–817), fol. 128ʳ 'in eandem imaginem transformatur, id est *quam* Dominus ostendit in monte,' may be a mere error.

276. quamuis, quamquam. The ancient Nota, a syllabic suspension qū 'q(uam)-u(is),' survives in Boulogne 63 (Ags. script of St Bertin, "8 cent.") fol. 20ʳ (in the letter of Consentius to St Augustine) 'nec speciem fingere *quamvis* sublime cogitans mens.' The other scribes of our period content themselves with substituting the 'quam' symbol (q.v.) for the first syllable.

Similarly *quamquam* is expressed by the 'quam' symbol repeated, and differs from a common 'quoque' symbol (qq with abbreviation-stroke below) in that each shaft has a separate cross-stroke, whereas in the 'quoque' symbol a single cross-stroke normally traverses both the q-shafts.

Traube in (unpublished) notes on Abbreviations adds for qū 'quamvis' Vat. Pal. 1753 (Lorsch, "end of 9 cent."), with references to Keil 'Gram. lat.' VI p. 13, l. 19 and p. 17, l. 16, and p. 38, l. 25, etc. Transcribers mistake it for 'qum' ('cum').

277. quando. In a mediaeval list of ancient Notae (Keil, 'Gram. lat.' IV, p. 298) qn̄ appears as the symbol of 'quando' as well as of 'quoniam.' But in the ancient legal MSS. now extant 'quando' does not seem to be symbolized, with the exception of the isolated occurrence of aliq̄d 'aliquando' in the Verona Gaius; a doubtful usage, since q̄d normally denotes 'quidem' in such MSS.

While qn̄ as a 'quoniam' symbol, a syllabic suspension, is not uncommon in the older specimens of Anglosaxon and in pre-Carolingian script (see below, s.v.), Irish scribes use only the rival contraction qm̄ for 'quoniam' and appropriate qn̄ to the designation of 'quando.' Of a contraction (qō) for 'quando,' corresponding to qm̄ 'quoniam,' we have a trace in a Bobbio MS. of Isidore's Etymologies at Milan (Ambr. L 99 sup. of "saec. viii") where on p. 65 (= Etym. 2, 5, 9) we read quō verba ipsa...qō inter se...qō ex eo, etc. for 'quando...quando...quando.' This makes one suspect that the scribe found in this passage in his original qō for 'quando' thrice repeated, and miscopied it as quō (a 'quoniam' symbol) in the first of the three occurrences; and this suspicion is strengthened by the substitution of 'quoniam' (abbreviated qm̄) for 'quando' in another passage of the same book (2, 27, 1) and by other instances of the confusion of the two words by this scribe (e.g. Etym. 2, 30, 8). The contraction however which maintained itself in usage was qnō, a development from the suspension qn̄. Another symbol which gained a fairly firm footing was qn̄d (with variations from this normal form).

The abbreviation of the word is an Insular practice. Apart from Insular influence the word is written in full. It is true that the Corbie ab-script abbreviates (qn̄d, qn̄o, qn̄, qn̄do); but this script has taken its stock of abbreviations from an Insular source.

In Irish qn̄ is very often accompanied by qnō (which appears alone in the Dublin 'Garland of Howth'), e.g. in the Book of Mulling [St John, etc.], the Book of Dimma, the Book of Armagh, the St Gall Priscian (see 'Ir. Min.'). Qn̄o seems not to be English. The English pair are (1) qn̄, found in an old Durham MS., now at Cambridge (Trin. Coll. 216, in 'ali*quando*,' etc.), and (2) qn̄d, e.g. in the Corpus Glossary and in the Northumbrian MS., Vat. Pal. 68. Both appear in a MS. probably written abroad, Cambridge Trin. Coll. 368 Isidore's Etymologies (written in 833), the former on fol. 45$^{\mathrm{v}}$ potuit *quando* voluit (Etym. 7, 2, 9). The use of qn̄d (along with qn̄ and qn̄o) in the Boniface Gospels at Fulda is one of the 'Anglicisms' (like quō 'quoniam') of that specimen of cursive Insular script (with Irish glosses). In some specimens of Irish script written on the Continent, such as the Carlsruhe Priscian, the genuine Irish pair (qn̄ and qn̄o) are employed, while in others we find also qn̄d, e.g. once in the Leyden Priscian (from Egmont Abbey), and in products of the Bobbio scriptorium such as Milan Ambr. F 60 sup., Nancy 317 (in Continental script). The North Italian cursive of that very early Bobbio MS., Vienna 17, uses qnō, qn̄do, q̄do. This last symbol (a contraction developed from the above-mentioned ancient syllabic suspension ?) shews itself in the Anglosaxon script of an Echternach MS. at Paris (9565, of "saec. viii") along with qn̄ (e.g. ali*quando*) and qn̄d; in Munich 6298 ("vel ipsius sancti Corbiniani vel certe eius successoris immediati") on fol. 43^r (aliq̄do, possibly by a corrector), while elsewhere in this MS. qn̄d is the symbol adopted. In the Le Mans 'Moore Bede' at Cambridge, written about 737, qn̄d is employed, but on fol. 17^v qn̄ (in the sentence nam qn̄ de Gallis episcopi veniunt) is expanded to 'quando' by the corrector. At Lorsch (Vat. Pal. 202), Freising, Würzburg, etc., qn̄d and qn̄do were used in Anglosaxon script (for examples, see 'Zentr. Bibl.' of this year), while qn̄ survives in the older MSS. as the symbol of 'quoniam' (see below, s.v.). Similarly at Fulda, e.g. qn̄d in Bâle III 15^e ("9–10 cent."), qn̄do in Bamberg E III 19 (on fol. 30^r), if from Fulda; also qn̄ in Cassel theol. F 22 (e.g. ali*quando*). The Anglosaxon script of a MS. of Werden Library, now at Berlin (theol. F 356, written in saec. viii ex.), shews qn̄d less often than qn̄ (e.g. aliqn̄). A Mayence MS. in the Vatican Library, Pal. 1447, has qn̄do and qn̄.

The St Bertin MS. of Augustine's Epistles at Boulogne (64), which has transferred so many unfamiliar symbols from its original, treats qn̄ 'quando' in two early occurrences (fol. 7^v = Epp. 187 § 23; fol. 8^v) as if it were an unfamiliar symbol, leaving a blank space after it (see 'Ir. Min.', p. 70). Vat. Pal. 554, foll. 5–12 (Ags. of "8 cent.") has for 'quando' qn̄ (fol. 9^v nolite exercere *quando* luna oscuratur) and qūndo (fol. 9^r). Certainly the survival of the ancient qn̄ 'quoniam' would militate against the free use of qn̄ 'quando' in many scriptoriums. That is why qn̄ 'quando,' so frequent in Irish and Welsh scriptoriums, which recognize only qm̄ as the 'quoniam' symbol, is much less frequent in others;

and the rough-and-ready rule is fairly serviceable: "in Ags. script qn̄ denotes 'quoniam,' but 'quando' in Irish and Welsh." In the Ags. script of Echternach however qn̄ seems always to denote 'quando' (e.g. Paris 9527 and 9565), never 'quoniam.' In Breton MSS. qn̄d and qn̄do are the current symbols but qn̄ is also employed and qdō appears in a gloss in Orléans 255 (see 'Zentr. Bibl.' 29, 268) as well as in Paris 12281 (Breton ?) on fol. 113^r, etc.

278. There must have been an enormous amount of confusion between 'quando' and 'quoniam' by transcribers of early originals, owing to the equivocal nature of the qn̄ symbol.

A Cambrai MS. of Philippus' Commentary on Job, written in quite early half-uncial, abbreviates 'quando' by qn̄ (e.g. fol. 177^v ali*quando*; fol. 163^v ubi eras *quando* ponebam fundamenta terrae ?), and for 'quoniam' uses a variety of symbols: quō, qm̄ and sometimes qn̄. So that qn̄ does double duty, and is often expanded by a corrector[1], e.g. fol. 100^v ligatae dicuntur qn̄ (*corr.* quoniam) non simul effunduntur. In the transcription of a MS. like this, mistakes could not be avoided, for the context usually furnishes no means of determining which conjunction is meant. And, apart from mediaeval transcription, modern collation of MSS. has probably often misinterpreted not merely the qn̄ symbol but also quō 'quoniam,' qnō 'quando,' and the like. The lists offered in our Dictionaries and Grammars of occurrences of 'quando' and 'quoniam' probably require to be sifted.

279. A St Gall (?) MS. at Leyden (Voss. Q 69; cf. Hessels 'A late eighth century Latin-Anglosaxon Glossary') offers, along with qn̄d and qn̄do, a new variety qun̄d (e.g. on fol. 40^v both aliqn̄d and aliqun̄d). The same MS. furnishes another example of the variety mentioned above, q̄do (fol. 10^r gaudium nobis advenit *quando* Christus natus est); a variety which appears in another Leyden MS., Scal. 28 (Flavigny, written in 816) (fol. 135^r *quando* revertatur a nuptiis), which uses Insular abbreviations, including the 'quando' symbols qn̄ (fol. 24^v *quando* resurrectio traditur Christi), qnō (fol. 48^{r}, etc.), qñd (fol. 74^{r} ali*quando*). In the Murbach Canons at Gotha (memb. I 85, in Continental script of "saec. viii–ix") we find (in repetition) on fol. 103^{r} aliqūdo along with aliqñdo. In a Freising MS., Munich 6262, written in 854–875 we find qañd (fol. 98^{r}). Other examples of the abbreviation of 'quando' in Continental script under Insular influence are: qnđo and qñd and qñ (fol. 6^{v} *quando* ad XV indictionem veneris) in a Mayence MS., Vat. Pal. 1447 (before 813); qño in a late 9th century Corbie MS. at Paris (Bibl. Nat. 12296, on fol. 43^{v} *quando* factum est, tunc fieret), and in Montpellier 141 (of "saec. ix in."; with Insular symbols of 'autem,' 'quasi,' etc.); qñ freely used in a Ghent MS. at Brussels (10127–41, of "saec. viii"; with Insular symbols of 'aut,' 'mihi,' etc.), also found in Namur 11 Bede's History (St Hubert); Laon 288 ("beg. of 9 cent."), 'ali*quando*'; qñ and qñdo in a MS. written, or rather finished, at St Florian in Austria in the year 816 (Brussels 8216–8, e.g. aliqñ fol. 36^{v}, aliqñdo fol. 43^{v}); qnđo in a MS. written at Trèves in 810 (Vat. Pal. 1448, foll. 1–44) on fol. 2^{v}, and (according to Chroust II iii, pl. 8) in another (Trèves 118) written before 847.

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[1] The same corrector expands quō to 'quando' in the sentence (fol. 85^r) quō id quod a te postulabat non potuit inpetrare. Surely an error; for quō always seems to denote 'quoniam.'

The Irish pair qñ and qño appear in the Continental script of a MS. of unknown provenance, Paris 1853 Jerome on the Pauline Epistles ("8 cent."), but while qñ certainly denotes 'quando' (e.g. fol. 241^{v} aliqñ 'aliquando,' fol. 231^{r} aparuit angelis qñ dicebant), qño seems (along with qñm and qm̄ and once qūm) to denote 'quoniam,' e.g. fol. 218^{r} (=1 Thess. 2, 13) idio et nus gracias agimus qño cum accipissetis, fol. 220^{r} qño vindex est Dominus.

In the Corbie ab-type the current symbol for 'quando' is qñdo, but we find occasionally qnđ, qño and qñ (e.g. Paris 12155 Jerome on Ezechiel, on fol. 38^{v} [= Migne XXV 76 A] qñ visio non fuerit).

Apart from Insular influence, aliquanđ 'ali*quando*' in the Beneventan script of Paris 7530 (end of 8 cent.) is probably a mere capricious suspension (fol. 294^{r}).

280. quantus. In the extant legal MSS. which contain ancient Notae, e.g. the Verona Gaius and the Autun Palimpsest, there is no special symbol for this word. In the Verona Gaius, etc., the first syllable is indicated by the 'quam' Nota. In the Autun Palimpsest 'quantum' has the first syllable indicated by the 'quam' Nota and the second by the 'tum' Nota (ꝗt·). Mediaeval lists of ancient Notae are not always safe guides. In one MS. of what Mommsen calls the Notae Papianae, because this collection was incorporated in the Papias Glossary, we find a symbol for 'quantum' (q·t·) which may be merely a miswriting of what is given correctly in the Autun Palimpsest; in another MS. of the same collection we find a different symbol, *q* with *t* above.

In the usage of early minuscule scribes the only support I can find for this slight evidence of an ancient syllabic suspension (qt̄ or qͭ) is the occurrence in the Dublin Book of Armagh, written at Armagh in 807, of qtō 'quanto,' qtā 'quanta,' and in a St Gall fragment in Irish script (1395, no. 8) of qtm̄ 'quantum.' These might be regarded as contractions developed from an older syllabic suspension qt̄ 'quantus,' '-ta,' '-tum,' etc.

The word is abbreviated only in Insular script, but by no means universally in Irish, and hardly ever in Anglosaxon. The abbreviation takes two forms: qn̄m (also a 'quoniam' symbol) and qn̄tm.

281. (1) qnm̄ 'quantum.' This is freely employed in Welsh MSS., such as Cambridge Ff IV 32, Corp. Coll. 153, and (along with qun̄m) in the Berne fragment (C 219); in the Cornish MS., Berne 671. It occurs in Irish MSS. written either at home, such as the St Gall Priscian of saec. IX med., or abroad, such as two Bobbio MSS. (Milan Ambr. C 301 inf. at least once and the flyleaf of A 138 sup.), two Reichenau MSS. (the Carlsruhe Bede and Augustine), also the Leyden Priscian (fol. 71^r=Keil G. L. II, 275, l. 10).

(2) qn̄tm (or qn̄tum) 'quantum,' qn̄ti 'quanti,' qn̄to 'quanto,' etc. This is the form used in the oldest Bobbio minuscule (Vienna 16, Vienna 17), and in other specimens of Continental Irish script, such as Laon 26 (flyleaves), the Carlsruhe Augustine (along with qn̄m); occasionally in the Anglosaxon script of some Continental scriptoriums, such as Corbie (St Petersburg F I 3, on fol. 37^r), Würzburg (theol. F 19, on fol. 37^v; theol. F 149^a); rarely in Welsh (Berne C 219, once). It is also the form borrowed (along with other Insular abbreviations) by the Corbie ab-script (see 'Rev. Bibl.' of 1912). And it occurs (along with qn̄diu 'quandiu' and qn̄quam 'quanquam') in Cologne 108. A scribe who used qn̄m for 'quoniam' could hardly use the same symbol for 'quantum'; and qn̄m 'quoniam' is a usage of Anglosaxon script (especially in Continental scriptoriums) and of the Corbie ab-script, whereas qm̄ is the only symbol used in Irish and Welsh (see below, s.v.). The analogy of the 'quando' and 'tantum' symbols must also be taken into account in the history of the abbreviation of 'quantus.'

282. quare. The ancient Nota, found in the Vatican fragments of ante-Justinian law (Vat. lat. 5766), etc., was the syllabic suspension qr̄ 'q(ua)-r(e).' It survives only in a few early (Insular) MSS., but Insular scribes (at least Irish, Cornish, Breton, but rarely Anglosaxon) continued its use in the form of a contraction (qr̄e), while they reserved qr̄ as a symbol for 'quaeritur.' The word may also be expressed by adding the letters 're' to the 'qua' symbol, but that properly belongs to the paragraph on 'qua.'

Examples are:

(1) qr̄ 'quare.'

In the "8th cent." Irish script of a Bobbio (?) MS., Vat. lat. 491 (along with qr̄e), e.g. fol. 50^{v} 'qui dicunt *quare* aliis det Deus gratiam, aliis non det ?';

In the "8th cent." Ags. script of a St Bertin MS., Boulogne 63–64, e.g. fol. 20^{r} of 63; in the 8th cent. Ags. script of a Murbach MS., St Paul (Carinthia) 25. 2. 16 (according to Lehmann);

In the (contemporary ?) marginalia of the half-uncial Paris 2706 ("N.E. France"), e.g. 213^{v} '*quare* adiotorium pactum sit Adae,' fol. 268^{v} (this MS. has the Insular 'autem' symbol, etc.);

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(2) qr̄e 'quare.' This symbol is so common in Irish MSS. from the earliest times that a reference to 'Ir. Min.' must suffice, with these additions:

The Stowe St John's Gospel fragment; the Garland of Howth;

Laon 26 and flyleaves; Würzburg th. F 12 ("beg. of 8 cent."); St Gall 51 (half-uncial); St Gall 1395, frag. 8 ("9 cent. lateish"); Milan F 60 sup. (Bobbio, "8 cent."); Florence Ashb. 60 and Vat. lat. 491 (both of Bobbio ?, "8 cent.").

But it is not found in the few Welsh MSS. of our period. Breton scribes however employ it whether they write Insular or Continental script (see 'Zentr. Bibl.' 29, 268); so that its absence from these Welsh MSS. may be a mere accident. It is employed in the sole relic of Cornish script of our period, Berne 671.

(Anglosaxon.) In Ags. script it seems to have been dropped very soon. My only examples are:

Vat. Pal. 68 (with Northumbrian and Irish glosses, "8 cent."); the Moore Bede (Le Mans, c. 737).

In Continental script it is always due to Insular influence. Thus it appears in the part (but no other) of Cologne 83^{II} written in Hildebald's time by an Irish monk of Cologne (on fol. 119^{r}); also in Paris 1853 (Murbach ?, "8 cent."), fol. 228^{v}, fol. 233^{v}; Düsseldorf B 3 (Corbie ab-type), fol. 178^{r}.

283. quasi. The ancient Nota, a syllabic suspension, qs̄ 'q(ua)-s(i)' (e.g. in Vat. lat. 5766 and the Rainer fragment), survived in Insular (Anglosaxon) script for a time; but all Insular scribes prefer the contraction (qs̄i), a form which would avoid confusion with the common liturgical symbol qs̄ ‘quaesumus’ and the occasional qs̄ for ‘quis,’ etc. This contraction is one of the many Insular symbols used in the Corbie ab-type.

Sometimes only the first syllable is abbreviated. To the ‘qua’ symbol the letters ‘si’ are added. But this is really a symbolism of ‘qua,’ not of ‘quasi,’ and belongs to § 261.

Examples are:

(1) qs̄ ‘quasi.’

(Anglosaxon.) The Corpus Homilies (fol. 22^{r} ‘*quasi* reum supplicio absolvere conetur’);

Paris 9527 (Echternach, “mid. of 8 cent.”), passim; Boulogne 63–64 Augustine's Letters (St Bertin, “8 cent.”), e.g. 63 fol. 17^{r} ‘*quasi* dixerit apostolus seminatur corpus’; the Épinal Glossary (Moyenmoutier, Vosges, “beg. of 8 cent.”), twice on fol. 2^{v}; St Gall 913 Vocabularius S. Galli (“8–9 cent.”) p. 84 ‘dicitur momentum *quasi* motum mentis’ (but usually qs̄i); Vat. Pal. 259 Gregory's Homilies (unknown provenance, “beg. 8 cent.”), fol. 82^{r} ‘quia cogitationes adiunguntur *quasi* quedam Spiritu conpages fiunt’;

(Corbie ab-type.) Cambrai 633 Glossarium Ansileubi, fol. 52^{r} ‘*quasi* duorum bellum’ (usually q̄si);

(Other Continental script.) A Cologne MS. of Hildebald's time, Cologne 74, more than once (sometimes expanded by a corrector); Montpellier 409 Psalter (Auxerre, of 772–795), frequently, e.g. fol. 29^{r} ‘et *quasi* in nocte in hoc mundo lucentes’; Liége 306 (St Trond, of the year 834) fol. 84^{v} ‘porro anima inimicorum tuorum rotabit *quasi* in impetum et circulo fundi’; Leyden Voss. Q 69 Glossary (St Gall ?, “8 cent.”), once; Paris 528 (Limoges, beg. 9 cent.), 106^{r}, 109^{r}.

284. (2) qs̄i ‘quasi.’ In Irish script and Welsh (with Cornish) this symbol is universal, and plenty of examples will be found in ‘Ir. Min.’ and ‘Wel. Scr.,’ from as early as the Book of Mulling [St John], the Schaffhausen Adamnan and the early Bobbio minuscule of Vienna 16 and the Naples Charisius. Breton scribes employ it in their Caroline minuscule as well as in their Insular type (see ‘Zentr. Bibl.’ 29, 268 for details). Examples from Anglosaxon and Continental script may be given here:

(Anglosaxon.) The Corpus Glossary (Canterbury); Cambridge Trin. Col. 216 (“de manu Baedae”); Vat. Pal. 68 (Northumbria, “8 cent.”);

The Moore Bede (fol. 9^{r}); Paris 9565 (Echternach, “8 cent.”), frequently (usually altered by a corrector); Cologne 106 (Tours ?, time of Alcuin), fol. 51^{r}; Metz 76 (“9 cent.”), frequently;

Berlin theol. F 356 (Werden, end of 8 cent.), frequently;

Lorsch MSS., e.g.: Paris 16668, foll. 41–58 (“9 cent.”), frequently; Vat. Pal. 202 (“8–9 cent.”), passim;

Fulda MSS., e.g.: Cassel theol. F 30 ("9 cent."); Cassel theol. F 54 ("9 cent."), frequently; Bamberg E III 19 (Fulda?, "9 cent."), very frequently; Milan L 85 sup. (Fulda?, "beg. of 9 cent.");

Würzburg MSS., e.g.: Würzburg th. F 13 ("8 cent.") and th. F 17 ("8 cent.");

Freising (etc.) MSS., e.g.: Munich 3731 (Augsburg, "8 cent."); Munich 6298 (Freising, time of Corbinian?); Munich 6237 and 6297 (Freising, c. 780), passim; Munich 6433 (Freising, "8–9 cent."); Munich 14210 (Ratisbon);

Vienna 2223 (=Jur. Can. 116) Poenitentiale ("8–9 cent.");

Carlsruhe Reich. 221, foll. 54–102 (half-uncial); St Gall 759 and 913;

Of unknown provenance: Florence S. Marc. 611 ("8–9 cent.").

In Continental script qs̄i is found not only (as has been mentioned) in the Corbie ab-type (for details see 'Rev. Bibl.' of 1912), but at various centres under Insular influence or in MSS. transcribed from an Insular original:

Namur 11 Bede's History (St Hubert, Ardennes, perhaps after our period), frequently (with qs̄ 'quis'); Laon 288 ("beg. of 9 cent.") fol. 20^r (with qs̄ 'quaesumus'); Cologne 83^{II}, foll. 110–125 (the part written by an Irish monk of Cologne in Hildebald's time); Cologne 210 ("8 cent.") fol. 9^r 'sed sic manere circa eum *quasi*'; Trèves 122 Ambrose (probably after our period), passim; Trèves 118 (written at Trèves, 819–847), according to Chroust II iii, pl. 8; Meginfrit's MS. of Jerome on the Book of Proverbs, Bamberg M v 12, part ii, fol. 58^v; Épinal 6 (Moyenmoutier, "beg. 9 cent.") fol. 172^r; Leyden Scal. 28 Bede (Flavigny, Autun, of the year 816; with many Insular symbols) fol. 42^v;

Vat. Pal. 212 (Germany, "8 cent."); Berlin Phill. 1716 (Germany?, "8–9 cent."), passim;

Lorsch MSS. use it freely, e.g.: Vat. Pal. 172 ("9 cent."); Vat. Pal. 195, foll. 1–53^r ("9 cent."); Vat. Pal. 822 ("9 cent. early"); Vat. Pal. 829 ("beg. 9 cent."); Vat. Pal. 1578 ("9 cent."), frequently;

Fulda MSS., e.g.: Cassel theol. F 49 (Fulda, "9 cent."), passim; Vat. Reg. 124 (before 847), frequently;

Oxford Laud. misc. 124 (Würzburg, "9 cent."); Würzburg th. F 14 (Würzburg or Fulda, of 832–842), according to Chroust (I v, pl. 9).

Freising (etc.) MSS., e.g. Munich 6330 (Freising, "8–9 cent."); Munich 6382, part ii (Freising, "8–9 cent."), passim; Munich 14437 (written by two Ratisbon scribes in 823);

London Add. 11880 (Bavaria?, "9 cent."); Brussels 8216–8 (St Florian, Austria, of the year 819), frequently; Paris 1853 (Murbach?, "8 cent.");

Reichenau MSS., e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), frequently; Carlsruhe Reich. 191 ("8–9 cent."), frequently;

Bobbio MSS., e.g.: Vienna 17 (early cursive); Milan L 99 sup. ("mid. of 8 cent."); Nancy 317 Grammatica ("9 cent.");

Of unknown provenance: Berne 611 (Merovingian, with many Insular symbols); Paris Baluze 270, foll. 132–148 ("beg. of 9 cent.," with some Insular symbols); Montpellier 141 ("beg. 9 cent.") fol. 46^{r} 'et ecce in nubibus caeli *quasi* filius hominis veniebat'; Paris 18282 (by the scribe of foll. 71–76).

285. que. The initial-letter suspension (q·) is, with the similar 'bus'-symbol (b·), a feature of every ancient MS., even of the most calligraphic. The dot may be replaced by a comma (q,) or by a colon (q:) or by a semi-colon (q;) or a double comma (one comma above another) or the like. Sometimes by a minute s-mark (q^s), as in the marginalia (full of ancient Notae) of the half-uncial Paris 12214 + St Petersburg Q I 4. This last ultimately attained supremacy in Visigothic minuscule (see below, s.v. 'us'); while in Insular minuscule a favoured form shewed the two commas conjoined in one stroke of the pen (qʒ).

But there must have been another type of ancient Nota, perhaps the cursive type, in which the shaft of *q* was traversed obliquely by a stroke passing down from right to left. When the stroke was sinuous the 'que' symbol resembled the Insular 'quod' symbol (see below, s.v.); when it was straight, the 'que' symbol resembled a common form of the 'quam' symbol (see above, s.v.). This second ancient Nota, which appears in both these forms (along with q· and q: and q, and q^s and so on) in a "7 cent." MS. of "N.E. France," Paris 2706, may be called the 'early Continental' symbol, for it is characteristic of the earlier minuscule of all parts of the Continent, except Spain; and, since it is a feature also of the early charters of these parts, we may believe it to have been appropriate to cursive script. It is used in the cursive marginalia of two majuscule MSS., Autun 107 and Paris 12097 Canons (Corbie); also in the marginalia of the half-uncial Paris 13367 (Corbie).

Examples in Merovingian Charters will be found in Lauer and Samaran 'Diplômes Mérovingiens,' e.g. charter of Dagobert I (629–639), of Clothair III (657–673), of Thierry III (677 and 688, etc.), of Clovis III (691). Subsequent Frankish examples are: Judgement of Pippin (750) (see Pal. Soc. I 120); a Fulda charter of Pippin (760) (= Sybel and Sickel I); a charter of Carlomann of 769 (= S. and S. III i); charters of Charlemagne of 775 (= S. and S. I ii) and 777 (= 'Musée Archives Dép.', pl. ii); a charter of 834 (= S. and S. III ix), a Chur charter of 843, etc. In St Gall charters of 744, of 752, of 761, of 762, etc. In an Echternach 'traditio' of 762.

A dot or colon or semi-colon may be added to this form (see pl. iv of 'Musée Archives Dép.,' a Narbonne document of 834, 'abs*que*'), and this combination of the two symbols is the favourite sign (out of many) in the MSS. of the Corbie ab-type (see 'Rev. Bibl.' of 1912).

Examples of the 'cursive' symbol of 'que' in early Italian Charters will be found in Bonelli 'Cod. Paleogr. Lombardo,' e.g. Bergamo charters of 740 and 774 and 785. Also Verona charters of 810 (=Monaci 'Archivio Paleografico' III 5) and 814 (ibid. III 6); a Benevento charter of 840 (=Morcaldi 'Codex Diplom. Cavensis' I xix).

286. In minuscule MSS. of the Frankish Empire this 'cursive' type may be called the eighth century form, although an occasional survival may belong to a later date (e.g. a St Trond MS. of 834, Liége 306, has this type sometimes, along with q; and q:). Only some of the numerous examples need be given: Paris 2110 ("N.E. France," "7–8 cent."), in various forms (also q: etc.); London, Egerton 2831, foll. 1–109 (Tours), foll. 11^{v} and 34^{v} 'us*que*' (elsewhere q: or q· or q’), although in the Anglosaxon script of foll. 110–end this symbol appears once for 'quod' (elsewhere q̄d); Paris nouv. acq. 1575 (Tours; also q: and the like); Paris 14086 (Merovingian), e.g. fol. 114^{r}; Paris 17655 Gregory of Tours (Merovingian cursive); London Add. 11878 (Merovingian Luxeuil type); Vat. Reg. 316 Sacramentarium Gelasianum (uncial), fol. 49^{v} 'nam*que*' (elsewhere q;); Vat. Reg. 317 the Autun Sacramentary (uncial), fol. 136^{v} 'ad*que*' (elsewhere q: and the like); in Cologne MSS. of Hildebald's time (along with the ancient Nota); Boulogne 48 (St Bertin, 804–820), fol. 4^{r} 'ad*que*'; Paris 12598 (Corbie; also q:); Paris 13347–9; Paris 13354 (also q;); Amiens 220 (Corbie), foll. 33^{r}, 35^{v} (usually q: and the like, as always in the Maurdramnus Bible); St Petersburg F VI 3+F I 12 (Corbie; usually q;); Paris 12296 (Corbie), fol. 58^{v} 'nam*que*' (usually q·); Paris 12239–41 (Corbie; also q’ and q· and q:); Paris 12161 (cursive); Cheltenham 17849; Paris 1012 and 2843A (Limoges; followed by a dot; also q: and q;); Paris 9530 (Echternach; usually q;); Paris 17451 (Compiègne; also q;·); Paris nouv. acq. 1597 (Fleury; also q: and the like); Paris nouv. acq. 1619 (also q:); Cambrai 619 (of 763–790), fol. 34^{v} (usually q:); Cambrai 624 (half-uncial); Hague 1 (Metz?; with q· and q’ and q;); Leyden 67 E Glossary ("9 cent."; also q;); Leyden Voss. Q 63 (also q;); Brussels 8780–93; Brussels 9403 (often accompanied by a dot; usually q; or q:); Brussels 10127–41 (Ghent; often accompanied by a dot; also q:); Wolfenbüttel Weiss. 99 (Merovingian);

Berne 611 (Merovingian; also q: and the like); Leyden 114 and Berlin Phill. 1743 (in these two Rheims MSS. often written, as in many charters, e.g. a Novalesa charter of 769, without lifting the pen, so as to resemble our *g*, and often accompanied by a comma; also q: and the like); Autun 3 (uncial, of 751; usually q;); Montpellier 55 (St Étienne, Autun; also q;); St Gall 731 (Besançon?, of the year 794; also q:); Paris 13026 (Péronne?; also q· and q:); Paris 9427 the Luxeuil Lectionary (Merovingian); Paris 17655 (Merovingian); Paris 10756 (partly Merovingian); London Harl. 5041 (Merovingian; also q’);

Berne 263 (Strassburg, 9 cent.; along with q;); Wolfenbüttel 67. 5 Aug. O (c. 813; also q;) and Weiss. 81 (of 772; e.g. fol. 7^{v}; also q;) and Weiss. 86 (also q; and the like) and Weiss. 97 (also q·); Weilburg, Gymn. Bibl. 3 (Schönau, "9 cent."; also q;); the Essen Gospels (frequently; also q; and qʒ);

Cassel theol. Q 10 (Fulda; usually q: or q· or qʒ);

Würzburg th. F 64^{a} (Merovingian; also q: and q·); Munich 6243 (Freising), foll. 192 sqq. (normally q;); Munich 14470 (Ratisbon), fol. 136^{r} 'quacum*que*' (elsewhere q; and q; and qʒ); Épinal 68 (Murbach, of 744; also q: and q·); Colmar 39 (Murbach), e.g. fol. 4^{v} 'quin*que*' (usually q;); Paris 1853, e.g. fol. 115^{v} 'quin*que*,' fol. 204^{r} 'quaecum*que*' (usually q; and the like); Vat. Pal. 493 Missale Gelasianum, the minuscule part (Murbach ?); Gotha I 85 (Murbach; usually q: or q· or the like); Fulda D 1 (Constance; also q;); Carlsruhe Reich. frag. 69 ("cursive") and Reich. 248 (on fol. 50^{v} 'quae'; usually q;); Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."; also q:) and 347 Rufinus (also q;); St Gall 553 ("beg. of 9 cent."; once, elsewhere q:) and 1394, frag. 6 ("8 cent.") and 11 (time of Winithar; also q: etc.) and 44, pp. 1–184 (760–781; also q:) and 70 (time of Winithar; also q') and 125 ("8–9 cent."; usually q;) and 907 (time of Winithar) and 911.

We have already seen that this symbol (usually with the addition of a dot or colon) was adopted in the Corbie ab-type (current at Corbie, etc., at the end of the 8th and the beginning of the 9th centuries). It is also found in a somewhat similar type of minuscule (of "N.E. France"), e.g. Autun 20 (also q:), Montpellier Bibl. Ville 3 (also q:), Oxford Douce f. 1 'prose*que*re' (also q;); also in the Laon az-type (see 'Rev. Bibl.' of 1914). Micy MSS., even of the end of our period, shew the 'quam' type, with or without a dot, e.g. Paris 1862 (of 840–859), Leyden 21 ("late 9 cent.").

287. This 'cursive' or 'early Continental' symbol even shews itself in the Insular script of some Continental centres once or twice; e.g. Munich 6297 (Freising, c. 780), fol. 42^{v} 'scopis*que*' (normally q; or q:);

Vat. Pal. 577 (Mayence, "8 cent."; q: elsewhere), fol. 71^{v} 'tuenda*que*,' in a form not quite identical with the Insular 'quod' symbol which is used, e.g., on the same page;

St Gall 759 (e.g. 'fre*que*nter,' p. 74; usually q:); Turin A II 2* Augustine ("half-uncial"), in the more minuscule parts (see 'Codici Bobbiesi' I pl. 2 'ne*que*').

In Italy it appears in the early semi-cursive minuscule of Verona 4 and 55 (along with q;) and even in the calligraphic minuscule of Verona 54 (from fol. 117 onwards) and 67 (oftener than q:) and Berlin Phill. 1831 (frequent; normally q;) and Phill. 1825 (Verona or Angers; also q;).

In early Bobbio minuscule, e.g. Milan C 105 inf. and D 268 inf. and L 99 sup. ('at*que*,' p. 80; elsewhere q· and q·) and Vat. lat. 5763 (also q:) and Wolfenbüttel Weiss. 64 (also q:) and in a cursive marginal entry on p. 44 of S 45 sup.; in the 'Merovingian' script of Ivrea 1 (c. 690; also q;); in

London, Cotton Nero A ii (perhaps Verona, of 767; followed by a dot); in Paris 653 (North Italy; usually q: and qʒ). Plate xii of 'Codici Bobbiesi' I shews it in the Bobbio cursive of the marginalia of Turin G v 37.

Of uncertain provenance are, e.g. Vat. lat. 6018 Glossary (also *q* with double comma), in which 'quod' is expressed by the same symbol (also q̄d); Paris 13246 the Bobbio Sacramentary (uncial), fol. 3^{v} 'angusta viam *quae* ducet ad vitam' (elsewhere q; and the like).

An abbreviation-stroke appears (by error?) above this symbol in Hague 1 (Metz?, "mid. 8 cent.") fol. 50^{r} 'nam*que* mater sion et filia sion.'

288. To enumerate the various forms assumed by the first ancient Nota in majuscule and minuscule MSS. of our period lies outside the province of this book. The scribe of a half-uncial Bobbio MS., Turin G v 15, often adds a suprascript stroke (of the 'm' stroke-form) above (q̄’), a symbol which should rather denote 'quem' (see below, s.v.) or 'quae' (see above, s.v.). He treats the 'bus' symbol in the same way. The scribe of Milan Trivulz. 688 (Novara, before 800) writes q; often with a stroke above the semi-colon (but only b; 'bus').

In the Irish 'cursive' of Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, the two commas are turned the wrong way; similarly in the Italian cursive of Lucca 490. In one and the same MS., Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."), there occur, beside the second ancient Nota, no fewer than seven forms of the first (q’ and q^{s} and q; and q: and q:· and *q* with double comma and qʒ). All these variations are also allowed in the expression of 'bus' (see below, s.v. 'us'). In the Codex Amiatinus there are at least four varieties.· In this MS. 'quae' is expressed by the 'que' symbol (or rather symbols). In Paris 4568 (Italy?, "8–9 cent."), where q’ is usual, we find on fol. 89^{r} in the word 'utrum*que*' what may be a mere variety of the comma. It looks like a dot united by a hair-line to the shaft, in other words rather a variety of the dot- than of the comma-form of the symbol. Certainly the q of some MSS. is the dot-symbol written without lifting the pen. Elsewhere (s.v. 'per,' 'igitur') it is suggested that the 'tail' in the Insular 'per,' 'autem' and 'igitur' symbols may have originated in this way (the symbols being really equivalent to p· and h· and ig·).

289. In Spain some early examples call for mention. In Vat. Reg. 1024 Lex Reccesvindiana (half-uncial) the symbol has a form resembling qs (with the bottom stroke of the *s* touching or even cutting the shaft of the *q*). In the earliest part (foll. 1–3) of one of our earliest specimens of Visigothic minuscule, Verona 89 Breviarium Mozarabicum, the symbol resembles q^7 (with the tail of the 7 touching the top of the *q* to the right); in the rest of the MS. it has the form favoured in Visigothic minuscule, resembling q^s (similarly b^s 'bus'). The minuscule part (earlier than 779) of Escurial R II 18 has q^s (or *q* with the 'semi-colon' symbol; see below); the uncial part has the ancient Nota (q,). The (Spanish?) Barcelona Gregory's Homilies (uncial) has *q* with double comma. In the Leon Palimpsest (uncial) q, is the form of the symbol; and the minuscule of our period sometimes shews the same type, with the comma occupying a higher place (q'). The half-uncial part of Autun 27 has q· and q, 'que'; the minuscule part has qs and q^s 'que.'

A rival form in Spain was what has just been mentioned as the 'semi-colon' symbol. Spanish scribes love to add a dot above an abbreviation-stroke; and this seeming 'semi-colon' is really an apostrophe (or comma; see below, s.v. 'us') with this dot added above; not directly above but rather to the right (q'˙). Here too the symbolism of 'bus' reproduces that of 'que.'

290. The use of the 'que' symbol (and of particular modifications of it) for 'quae' has been already mentioned (s.v. 'quae') and referred to the common misspelling, 'que' instead of 'quae.' The first scribe of Vat. Pal. 845 (Mayence, "9 cent.") writes the Conjunction in full, but a corrector has persistently changed this to the first ancient Nota, possibly because he regarded 'que' (written in full) as appropriate to the sense of 'quae.' In the marginalia of an uncial MS., probably written in Spain, the Escurial Augustine de Baptismo, we find usq̄ 'usque,' which is either a capricious suspension or a misuse of the 'quae' symbol. In most parts of the Continent q̄ is freely used for the last syllable of 'us*que*,' 'quis*que*,' 'quicum*que*,' and the like. (On usq̄ 'usquam' see § 275.)

Another possible expression of 'que' is $\overset{e}{q}$ (like $\overset{a}{q}$ 'qua'; see above). It occurs, for example, in the Anglosaxon script of Paris 9565 (Echternach), and in words like '*que*m,' etc., in Milan L 99 sup., etc.; in Paris 2440 (Fulda, of 819) fol. 35^r $\overset{i}{q}$ $\overset{e}{q}$rit invenit.

Lastly may be mentioned the strange use of the Continental 'quia' symbol (q.v.) for 'que' by one scribe of Paris 11631 Jerome's Letters (St Maurice?, "beg. of 9 cent."), e.g. 'at*que*,' 'unusquis*que*,' etc. For 'quia' he writes qͥa, while the other scribes use the Continental symbol. A transcriber of the MS. would be puzzled by the twofold use of one and the same sign.

291. quem. The traces of an ancient Nota are faint. We find a contraction in one form (qͫ) in the Vatican ante-Justinian fragment, Vat. lat. 5766, and in another form (q̄m) in the marginalia of Paris 12214 + St Petersburg Q I 4. In the marginalia of Vat. Reg. 886 the word is expressed with the help of the 'que' symbol (q·m).

The ancient Nota in the form q̄m is used by St Moling († 696) in the Book of Mulling [St John] (also by a Bobbio scribe, rather later than our period, of a Milan fragment in Irish script, M 67 sup.); in the form qͫ by the Bobbio scribes ("c. 700") of Vienna 16. St Moling avoids confusion with the similar symbol qm̄ 'quoniam' by using the 'm' form of abbreviation-stroke in qm̄ 'quem.'

But the symbol which found favour with Irish (and Welsh) scribes was the initial-letter suspension (q̄), the ancient Nota for 'quae.' Irish (and Welsh) scribes make this distinction. Their abbreviation-stroke in q̄ 'quae' is an ordinary stroke; their abbreviation-stroke in q̄ 'quem' is hooked at each end, i.e. it has the same form as the suprascript stroke which represents the letter *m* (see the Syllable-symbol for *m*, below). Irish scribes are so careful in distinguishing between these two types of abbreviation-stroke that a reader is very seldom left in doubt between q̄ 'quae' and q̄ 'quem' (or between ū 'ver' and ū 'um,' or between ī 'in' and ī 'im,' etc.). For details of the use of this symbol by Irish and Welsh scribes see 'Ir. Min.' and 'Wel. Scr.' Breton scribes hardly use it at all (see 'Zentr. Bibl.' 29, 269), although both scribes of the one Cornish MS. of our period, Berne 671, use it freely.

I have not found it in Anglosaxon script of our period, although here and there a scribe uses the Irish 'quem' symbol for 'quam,' e.g. Vat. Pal. 68 ("8 cent.") frequently (cf. § 275). On the rare occasions on which a 'quem' symbol appears in Anglo-saxon or in Continental script, the contraction q̄m is used; and this contraction, as we have already seen (§ 275), is used as often for 'quam' as for 'quem.' It is quite likely that Insular scribes regarded their suprascript 'm' stroke as the equivalent of the letter *m*, so that their q̄ (with this form of stroke) would be, in their eyes, a mere variety of qͫ 'quem.' The danger of confusion between the 'quem' and 'quae' symbols had, no doubt, something to do with the adoption of q:· as Insular symbol of 'quae' (see above, s.v.).

The word may always, of course, be written with the help of any 'que' symbol (e.g. q·), to which either the letter *m* is added alongside or the 'm' stroke suprascript (either above the *q* or above the dot). From an expression like this (q̄·) it was but a step to the normal Irish symbol (q̄), since in early MSS. abbreviation symbols are often accompanied by a dot; so that another explanation of the Irish symbol is possible.

That Irish scribes (and others too) should find the contraction q̄m 'quem' inconvenient was natural, since q̄m is their symbol for 'quoniam' (see below, s.v.). Winithar of St Gall loves to express 'quem' by the old Continental 'que' symbol (resembling the Insular 'quod' symbol) with the 'm' abbreviation-stroke above. The Autun Sacramentary, Vat. Reg. 317, has q̄: (with the 'm' abbreviation-stroke over the colon, not over the *q*), fol. 217^{r} (at end of line); the Hereford Gospels have q̄; (with similar arrangement of the 'm'-stroke; and once, probably by error, without the stroke, fol. 48^{v} 'vidimus *quem*dam in nomine tuo iecientem'); the Stowe Missal has q̄: (with the stroke over the *q*) and q̄:· (with the stroke over the triangle of dots) as well as the normal Irish form; Paris 1771 has q̄ʒ (with the 'm'-stroke); Lucca 490 has q̄: (with stroke over colon).

292. Some details may now be given of the two rivals q̄ and q̄m and of abnormal varieties.

I. Irish:

Besides all the MSS. mentioned in 'Ir. Min.,' the following may claim special notice: the Garland of Howth (=Dublin, Trin. Coll. A IV 6) uses the normal Irish symbol (q̄) freely; it appears also in the Stowe St John's Gospel fragment; a Reichenau fragment at Carlsruhe, described in 'Journ. Theol. Stud.' 5, 50, etc.

On the other hand in the Boniface Gospels, written in the early part of the 8th century, 'quem' is expressed by the 'que' symbol with the 'm'-stroke above; in Vienna 16, written at Bobbio "c. 700," by q̊m (as well as by $\overset{m}{\bar{q}}$).

II. Anglosaxon:

Paris 10861 Vitae Sanctorum (Beauvais, "8 cent.") uses qm̄ 'quem' frequently (also qm̄ 'quoniam' fol. 9ᵛ), once apparently for 'quam' (fol. 12ᵛ 'ante*quam*'). St Petersburg F I 3 (Corbie, "8 cent.") uses qm̄ freely both for 'quem' and for 'quam' ('quoniam' is qn̄ or occasionally quō). So do MSS. of Fulda, e.g. Cassel theol. Q 2 ("8 cent.") fol. 2ʳ 'episcopum *quem* petierant,' fol. 46ʳ 'eius *quem* apud Deum habere patronum quaeris,' and often (with qn̄m 'quoniam').

III. Continental:

Autun 3 (uncial, of the year 751), fol. 128ʳ qm̄ 'quem' in the sentence 'Beatus illi servos *quem* | cum venerit Dominus inveniet ita facientem' (with quō 'quoniam').

IV. Abnormal varieties:

Paris 12048 Sacramentary of Gellone (written at Rebais, c. 750) uses q: for 'quem' (as well as for 'que' and 'quae' and 'qui' and 'quod' and 'quam'), e.g. fol. 190ᵛ 'redemptorem mundi *quem* prenuntiavit ostendit'; Leyden 114 Codex Theodosianus (Rheims, "beg. 9 cent.") offers the old Continental 'que' symbol (see § 285) for 'quem' on fol. 13ʳ 'vel ali*quem* onorem,' although elsewhere it has its proper function, e.g. fol. 27ᵛ 'quicum*que*,' fol. 27ʳ 'ne*que*,' etc.; Leyden Voss. Q 69 ("8 cent.") uses this symbol for 'quem' occasionally, e.g. fol. 42ᵛ '*quem*admodum,' more often for 'quam'; St Gall 73 and Munich 6250 (Freising) use it often; Munich 6298 (Freising; in Ags. script of Corbinian's time) qē 'quem' (e.g. fol. 52ʳ), beside qā 'quam'; Escurial & I 14 Isidore's Etymologies (Visigothic) uses the Visigothic 'que' symbol (see § 289) to denote 'quem' as well as 'que' (and 'quae').

quemadmodum (see 'quomodo').

293. qui. The normal ancient Nota is $\overset{i}{q}$ (Verona Gaius, Autun palimpsest, marginalia of Vat. Reg. 886 and of Paris 12214 + St Petersburg Q I 4, mediaeval laterculi notarum, etc.). But we find traces of a second Nota, which looks like a mere misuse of the 'quod' or the 'quam' Nota for 'qui.' In a laterculus in a tenth-century MS. in Spain, Escurial T II 24, the 'qui' Nota has this shape (ꝙ), and in the marginalia of Vat. Reg. 886 this symbol surmounted by the letter *i* is used for 'qui' along with the normal Nota. This variety in these marginalia looks like a combination of the normal with the second Nota. This second Nota looks like the 'quod' Nota (in which however the curved line traverses the shaft). The same mediaeval laterculus offers a variety (ꝗ), which is identical with the ancient Nota for 'quam,' in the first syllable of 'quia' (ꝗa). In another mediaeval laterculus (see Keil's 'Grammatici Latini,' IV, p. 327) a third ancient Nota appears (q·), and this is confirmed by two instances of q·dem 'quidem' in the Verona Gaius (see Studemund's Index). This looks like the 'que' nota misused for 'qui.' Since however Traube has shewn that contraction is a later type of abbreviation than suspension, the normal form ($\overset{i}{q}$) may be really the latest of the three.

With the help of these three ancient Notae, the normal symbol and the two abnormal (or at least occasional) varieties, we can explain all (or nearly all) the 'qui' symbols in mediaeval MSS. The normal Nota is often called the 'Insular symbol,' but not quite correctly; for although it was current with Insular scribes, it was by no means unknown to others (e.g. the scribes of Verona and Vercelli, the scribes of Central Italy, the scribes of Lyons, and so on). The second Nota is current (1) in the 'quam' form, with Italian scribes, (2) in the 'quod' form (with traversed shaft) with Spanish scribes. Besides Italy and Spain it is found in different parts of the Continent. The third Nota in various shapes (q· and q: and occasionally q, or the like) appears in early MSS. of the North (and other parts) of the Frankish Empire and is not unknown to the older English scribes. Whether it was also known to the older Welsh or Irish scribes depends on the answer to the problem whether the St Chad Gospels, in which it is current, is a Welsh, an English or an Irish MS. (see 'Wel. Scr.' p. 4).

294. Statistics of the employment of these three types may now be given at some length, in order to determine the domain of the rival symbols:

I. The normal Nota ($\overset{i}{q}$) is used in

INSULAR :

Of (Ireland) as early as the beginning of the 8th century in the Book of Mulling [St John] and the Schaffhausen Adamnan; and though no example occurs in the calligraphic half-uncial of the Book of Kells, the Book of Durrow, the Usher Gospels, Oxford B.N. Rawl. 167, or even the Macregol Gospels (of c. 800), it is current in the Garland of Howth, where the *i* has a curved form, like an apostrophe, and stands over the extreme right of the *q*. This is the usual method of writing the symbol in the earlier minuscule specimens. The symbol is an invariable feature of Irish minuscule throughout our period (see 'Ir. Min.' for details) and later.

(Wales.) This symbol is found in our earliest example of Welsh minuscule, the Oxford Liber Commonei (817–835, probably 817) and in all the extant MSS. of our period and later (details in 'Wel. Scr.').

(Cornwall.) Berne 671, our only example of Cornish Insular minuscule (semi-cursive), uses $\overset{i}{q}$ freely; and the same symbol is current in the other relic of Cornish minuscule (Continental with Insular features), which is however later than our period, Oxford Bodl. 572.

(England.) In the Corpus Homilies and Glossary; Cambridge Trin. Coll. 216 ("de manu Baedae"); Durham B II 30, in an apparently contemporary correction on fol. 73^r; London Cotton Tib. A xiv (while in Tib. C ii the word is written in full) and Vesp. B vi, foll. 104–109 (Mercia, 811–814); London Harl. 2965 (Winchester, "8 cent."), fol. 36^v; London Reg. 1 B vii (half-uncial) fol. 146^v;

Charters of 778 (Wessex), 798 (Mercia), 836 (Mercia), etc. (see 'Anc. Chart.' for details. On a Wessex charter of "839," but really later, the third Nota seems to occur 'in fluvio q: dicitur Stur.').

(Irish script at Continental scriptoriums.) The symbol appears at Bobbio as early as "c. 700" in the Naples Charisius, Vienna 16; and, although absent from the text of Würzburg th. fol. 12 Pauline Epistles (with the famous Irish glosses), it is found in practically all the MSS. of our period (details in 'Ir. Min.'), e.g. St Gall 51 Gospels (half-uncial).

(Anglosaxon script at Continental scriptoriums.)

Paris nouv. acq. 1587 the Gatien Gospels (Tours, half-uncial);

In MSS. of Cambrai and Arras, e.g. Boulogne 11 Gospels (St Vaast, Arras, "8–9 cent."), Cambrai 441 Philippus' commentary on Job (half-uncial; along with the second Nota); of St Bertin, e.g. Boulogne 63–64 ("8 cent."); of Tours, e.g. London Egert. 2831; of Echternach, e.g. Paris 9538 ("8 cent."), Paris 9565 ("8 cent.");

Of Metz, e.g. Metz 76;

Of Werden, e.g. Berlin theol. F 366 ("end of 8 cent.") fol. 45^r, and theol. Q 139;

Of Würzburg, e.g. Würzburg th. F 69 ("beg. 8 cent.") and 67 (late uncial);

Of Ratisbon, e.g. Munich 14096, foll. 1–99, and 14653;

Of Murbach, e.g. Gotha I 75 (half-uncial) 'in*quit*' fol. 12^r;

Of St Gall, e.g. St Gall 759, St Gall 761, St Gall 913.

But at some centres, e.g. Lorsch, Fulda, Freising, it is commoner in Continental than in Ags. script (see 'Zentr. Bibl.' of this year for details). At least the older specimens of Ags. script content themselves with writing the *u* suprascript in cursive form. (On their alternative expression q^s 'qui,' see below.)

In the Moore Bede (Le Mans, c. 737) the suprascript *i* has its cursive (sinuous) form and is often written quite like the suprascript 'm'-stroke, so that the 'qui' symbol resembles the Insular 'quem' symbol (see § 291).

295. CONTINENTAL:

The symbol $\overset{i}{q}$ is current in all Breton MSS. of our period and later (details in 'Zentr. Bibl.' 29, 268).

Also in all the MSS. of the Corbie ab-script (details in 'Rev. Bibl.' of 1912). But St Petersburg F I 11 (written for Adalhard of Corbie at Noirmoutier) uses also the 'que' symbol of the ab-type (see § 185), e.g. foll. 3^r, 8^r, 12^v, 20^v.

In Montpellier Bibl. Ville 3 ("N.E. France," "8 cent.");

In Paris 11504–5 Bible (St Riquier?, of 822); Vienna 1861 Dagulf Psalter (Schola Palatina?), frequently; Leyden Voss. F 26 (Ghent); Brussels 10127–41 (Ghent, "8 cent."); Douai 12; Cambrai 619 (written at Cambrai in 763–790); Berlin Ham. 253 (Stavelot, "9 cent."); Liége 306 (St Trond, of 834); Bamberg B V 13 (Amiens, time of Bp Jesse); Hague 1 (Metz?);

In MSS. of St Amand, e.g. Vat. Pal. 161 (time of Lotharius scriptor);

Of St Bertin (along with the second Nota), e.g. Boulogne 48 (of 804–820);

Of Corbie (rarely the second Nota); see 'Rev. Bibl.' of 1912;

Of Tours, e.g.: Paris nouv. acq. 1575 Eugippius ("beg. of 8 cent."); London Egerton 609 ("beg. 9 cent."; once the third Nota); Bamberg A I 5 Alcuin Bible, according to Chroust I xiv, pl. 2; Vat. Reg. 762 Livy (early 9 cent.), '*qui*bus' fol. 3^r, fol. 141^v; London Add. 10546;

In Paris 17371, foll. 1–153 (St Denis, of 793–806); Paris 17451 (Compiègne, "8–9 cent."; also q̄); Metz 7 ("8–9 cent.") fol. 51^r 're*qui*|rentes'; Manchester 194 (Beauvais, "9 cent."); Vat. Pal. 1448, foll. 1–44 (Trèves, of 810), fol. 5^v; Bamberg H. J. IV 6 (Rheims, time of Johannes Scottus);

In MSS. of Cologne, e.g. the Hildebald group and others;

Of Limoges, e.g.: Paris 609 (in Visigothic script); Paris 1012 ("8–9 cent.") fol. 12^r '*qui*bus';

Of Burgundy, e.g.: Autun 3 (written "Vosevio" in the year 751) 'a*qui*le' fol. 6^r; Montpellier 55 (St Étienne, Autun);

Of Lyons, e.g.: Lyons 449 ('*qui*bus' fol. 67^r); Lyons 608 (in contemporary correction on fol. 95^v);

In Montpellier 409 (Auxerre, of 772–795); Paris nouv. acq. 1597 (Fleury, "8 cent."), along with the third Nota; Munich 28118 (Trèves?, end 8 cent.).

In MSS. of Mayence, e.g. Vat. Pal. 237 and 1447 (of the year 813);

Of Lorsch, e.g. Vat. Pal. 172 and 201;

Of Fulda, e.g. Bâle F III 15 (sometimes) and F III 15^g;

Of Freising, e.g. Munich 6220 and 6228 and 6243 and 6273 (written 812–834) and 6262 (written 854–875) and 6330 and 6382, part ii;

Of Ratisbon, e.g. Munich 14437 (of the year 823) and 14468 and 14470;

In Brussels 8216–8 (St Florian, of 819); Vat. Pal. 212 (Germany, "8 cent."); Munich 210 (Salzburg); the Essen Gospels;

In MSS. of Murbach, e.g. Oxford Jun. 25 ("8 cent."), Manchester 15 ("8 cent.") fol. 7^v, Épinal 68 (of the year 744) '*qui*d' fol. 65^v, Gotha I 85.

In MSS. of St Gall (along with the second Nota), e.g. Zurich Stadtb. C 12 "beg. 9 cent."), St Gall 73, Glossae in Pauli Epp. (written at St Gall before the catalogue of 850; it has also the second Nota), St Gall 125, Leyden Voss.

Q 69 (St Gall ?; also the second Nota), St Gall 912 (uncial; also the second Nota), St Gall 911 (also the second Nota in the 'quod' form); of Einsiedeln 281, pp. 1–178, + 199, pp. 431–526 ("8 cent."), p. 162 '*qui* vivit et regnat' (this MS. has also the second nota); of Reichenau, e.g. Carlsruhe Reich. 99, part ii, and 191 and 221, foll. 1–53 ("end of 8 cent.") and 222 (by the first scribe) and 248; of Constance Library, e.g. Stuttgart H. B. VI 113 (sometimes the third Nota).

The q^{s} 'qui' in older MSS. of St Gall (and Bobbio, etc.) is either *q* with cursive *i* or *q* with ligature of cursive *u* and *i* (see 'Zeitschr. Kelt. Stud.' 9, 305). It is found, e.g., in St Gall 44, pp. 1–184 (written at St Gall between 760 and 781), along with the second Nota in the 'quod'-form; in St Gall 125, along with $\overset{\mathrm{i}}{\mathrm{q}}$ 'qui'; in St Gall charters of the years 745 and 752 ('Stiftsarchiv' I 3 and 8), and in the older Reichenau MSS., e.g. Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."; along with $\overset{\mathrm{i}}{\mathrm{q}}$) and 222 (by the scribe of the Primasius portion). The S-mark after the *q* resembles a hanging snake.

In the older MSS. of Verona we find the symbol $\overset{\mathrm{i}}{\mathrm{q}}$ (but the second Nota in Veronese minuscule), e.g. Vat. lat. 1322, foll. 274–9 (half-uncial), Verona 60 (uncial) on fol. 48^{r} '*qui*bus,' and on fol. 101^{v} a large *q* with *i* inside the circle 'Qui.' In an "8 cent." minuscule entry on fol. 231 of Verona 37 (half-uncial) we find q^{s} 'qui'; this 'hanging snake' stroke resembles the 'us' symbol in Veronese minuscule (see the Syllable-symbol 'us'); it may however be *q* followed by the ligature of *u* with *i*. In an Ivrea MS. of the year 813, Ivrea 42, $\overset{\mathrm{i}}{\mathrm{q}}$ 'qui' is current. In Lucca 490 (written at Lucca c. 800) it appears along with the second Nota. Since $\overset{\mathrm{i}}{\mathrm{q}}$ is the symbol used by Insular scribes, it is natural that it should appear in MSS. of Bobbio, e.g. Milan C 105 inf., Vat. lat. 5758 (see Ehrle and Liebaert, pl. 8), H 150 inf., I 1 sup., I 6 sup., Vienna 954; and the common Bobbio symbol q^{s} (e.g. Wolfenbüttel Weiss. 64, Vat. lat. 5763, Milan D 268 inf. and S 45 sup., Turin G v 26) is possibly (see above) *q* followed by cursive *i*. (Details in 'Zentr. Bibl.' 26, 300.) In the uncial Vat. lat. 4938 (North Italy, "8 cent.") this S-addition often takes the form of Insular *g*, a short horizontal line being used to crown the S. In the Tortona MS. of 862, Vat. lat. 5775, both the 'Insular' and the usual Italian form are employed.

The provenance of Oxford lat. theol. d 3 (N. Italy ? South France ?) and of Paris 11631 (St Maurice ?) is unknown. Also of the Hamilton Gospels in the Pierpont Morgan Library, in which the suprascript *i* often, just as in Early Insular script, has a curved form and stands towards the right. For 'Quid' in this MS. an oblique stroke traverses the tail of the *Q* before *d* (see below).

296. II. The second Nota, q with shaft traversed by a stroke (whether of the 'quod' or the 'quam' type).

(Spain.) The 'quod' form is used, e.g. Madrid Tol. 15. 8 Isidore's Etymologies, Madrid Bibl. Acad. Hist. 44, foll. 16–253; although the symbol seems to be more current after than during our period.

(Italy.) The 'quam' form appears in MSS. of Verona (the normal symbol in Veronese minuscule; see 'Zentr. Bibl.' 27, 544), while in an uncial MS., Verona 60, Q (with oblique stroke through the tail) 'Qui' on foll. 88^{r}, 117^{v} may be by a later hand than the text; of Novara, e.g. Milan Trivulz. 688; of Bobbio, e.g. Wolfenbüttel Weiss. 64 (along with q^{s}), Milan L 99 sup. (also $\overset{i}{q}$ and q^{s}), Vat. lat. 5763, fol. 54^{v} (but elsewhere q^{s}); of Vercelli, e.g. Vercelli 183 (cursive of "8 cent.") '*qui*bus' fol. 58^{r}; in Lucca 490 (written at Lucca, c. 800), along with $\overset{i}{q}$ 'qui'; in Cheltenham 12261 (N. Italy, "8 cent."); in London Cotton Nero A ii (Verona?, of 767?); in Rome Vitt. Eman. 2095 (=Sess. 38), a MS. written at Nonantola in 825–837; in Modena O I 11 (of 800).

It is current in Beneventan script, e.g. Cava 2 Isidore's Etymologies (Monte Cassino, 778–797), Naples VI B 12 (beg. of 9 cent.), Paris 7530 (Montecassino, end of 8 cent.), Rome Casanat. 641 (of 811–812?). It is used also in the uncial Vat. lat. 5007 (Naples); and in a minuscule passage (fol. 98^{r}) of an uncial MS. of Settignano in Tuscany, Vat. Barb. 671 ("8 cent.").

(Switzerland.) The 'quam' form appears in MSS. of St Gall, e.g.: St Gall 73 (written at St Gall 850–872) '*qui*d,' etc., Zurich Stadtb. C 68 Juvencus, St Gall 908 ("8 cent.") 'lo*qui*tur,' etc., St Gall 11 (time of Winithar), St Gall 876 ("8–9 cent."), St Gall 912 (uncial; also $\overset{i}{q}$), St Gall charters of the year 744 (Stiftsarchiv I 6) '*qui* hunc cartola fieri rocauit,' and 797 (see Chroust I xiv, pl. 5). Of Einsiedeln Library, e.g.: Einsiedeln 27 (both in the older and the other part of the MS.) and 18 ("8–9 cent."), p. 46 'perse*qui*tur,' and 264, foll. 1–125 ("9 cent."), fol. 79^{r} 'aliud *qui*d,' and 281, pp. 1–178+199, pp. 431–526 ("8 cent."), p. 101 'si*qui*s' (this MS. has also $\overset{i}{q}$); of Reichenau, e.g. Darmstadt 896, foll. 219–241 ("9 cent.");

In a MS. written at Chur c. 800, St Gall 348, 'ini*qui*|tatis' p. 306; in Colmar 39 (Murbach; also the 'quod' form).

The 'quod' form appears in Einsiedeln 347 ("8 cent."), frequently, and 157 ("8 cent."), p. 252 'is *qui* praeest'; in St Gall MSS., e.g. St Gall 44, pp. 1–184 Bible (written at St Gall 760–781) 'ini*qui*tatem' p. 12 (usually the symbol q^{s}), St Gall 907 (time of Winithar), St Gall 911 (along with $\overset{i}{q}$), also in an 8th cent. St Gall charter (Stiftsarchiv I 10); in a MS. written at Chur between 800 and 820, St Gall 722, pp. 19–247 Breviarium Alaricianum (passim; also q^{s}).

297. (Rest of Continent.) One Merovingian charter of 710 has an oblique stroke through the shaft of *q* in 'in*qui*situm' (unless 'in*que*situm' is meant; another in 'in*qui*rerit' for '-ret'). A charter of Pippin of the year 750 (see Pal. Soc. I, pl. 120) differentiates the stroke of 'que' from that of 'qui.' The 'quam' symbol in more than one form denotes 'qui' in the Corbie ab-type (or its predecessor) of Paris 2824.

MSS. of the Laon az-type: Cambridge Corp. Coll. 334 has the 'quod' symbol in more than one shape; Paris 12168, both the 'quod' and the 'quam' forms, and a corrector has often (e.g. on fol. 7^{r}) added a suprascript *i*;

Laon 137, the 'quam' form throughout; Laon 423, the 'quod' form (fol. 51^{v} '*qui*bus'); London Add. 31031, the 'quod' form, along with the third Nota. The second Nota is thus characteristic of this script, as the first Nota of the Corbie ab-script.

The 'quam' symbol appears (often along with the first Nota) in MSS. of Laon, e.g. Laon 288 (" beg. 9 cent."; rarely $\overset{i}{\text{q}}$) and 444 (of 858–869);

Rheims, e.g. Berlin Phill. 1743; Rheims 8, foll. 1–2 ("early 8 cent."); Rheims 875;

In Cologne 210 (along with q:dem 'quidem');

In Paris 13359 (St Riquier, of 796–810), where a corrector has often (e.g. on fol. 82^{r}) added a suprascript *i*; Boulogne 48 (St Bertin, of 804–820); Trèves 118 (written at Trèves in 819–847), according to Chroust II 3, pl. 8; St Gall 731 Lex Salica (Besançon?, of 794); Leyden Scal. 28 (Flavigny, Autun, of the year 816).

The 'quod' symbol appears in Troyes 657 (unknown provenance), 'quin*qui*es' fol. 162^{r}; Berne 263 (Strassburg, 9 cent.), used also to denote 'quia'; in Merovingian cursive entries in Autun 107; in Autun 23; in the cursive marginalia of Paris 9550 (St Claude, Jura), fol. 56^{r} 'de apostolis *qui* (?) fili excussorum vocantur' (with abbreviation-stroke above).

The 'quam' symbol in Wolfenbüttel Aug. 67. 5 O Annales Guelferbytenses (of c. 813); London Add. 18332 (Carinthia, "9 cent."), e.g. fol. 110^{v}; in MSS. of Fulda, e.g. Bâle F III 15^{k}.

In MSS. of the Kisyla group at Munich the 'quod' type appears sometimes (e.g. frequently in Munich 4542), sometimes the 'quam' type (e.g. Munich 4542, by one of the scribes; Munich 4577, occasionally; Munich 4554), while some (Munich 4549 and 4564) write the word in full.

The provenance of these MSS. with the 'quam' form is unknown; Berlin Phill. 1825 (Verona, rather than Angers); Brussels 8302–5; Bamberg M v 12, part ii (time of Meginfrit); Paris 10588 ("8 cent."); Paris 13246 the 'Bobbio Sacramentary' (also with the tail of Q traversed by an oblique stroke in '*Qui*d,' '*Qui*s.')

And of these with the 'quod' form: Berne 611 (Merovingian); Vat. lat. 6018 ("beg. 9 cent."), e.g. fol. 108^{r} 'ego sum principium *qui* et loquor vobis' (but usually the 'quam' form); Berlin Phill. 1735 ("beg. of 9 cent."), fol. 137^{r} 'de liberale causa *qui* filius suus vindunt'; Wolfenbüttel Weissenburg. 97 ("8 cent."), and 99 (Merovingian); Würzburg th. F 64^{a} (Merovingian).

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298. The appearance of the 'quod' or 'quam' form in Insular script suggests Continental influence. I have only these instances, all of them from Anglosaxon script and all of the 'quam' form:

Cambrai 441 (half-uncial); Munich 6298 (Freising, time of Corbinian); the Épinal Glossary; the Cutbercht Gospels, Vienna 1224, where, with suprascript *s*, 'quis' is expressed (see Chroust I 7, pl. 1); Vat. Pal. 202 (Lorsch?, "8–9 cent."), e.g. fol. 17^{v}; Munich 14080 (Ratisbon, "8 cent.") fol. 72^{v} (=Jerem. 38, 2). In a Worcester half-uncial fragment, presumably written at Worcester, we find that ancient expression of 'quia' which has been mentioned on p. 236, l. 2.

It is surprising that there should be any instances at all. For the 'quod' symbol denotes 'quod' in Insular script, and what we here call the 'quam' symbol denotes 'quia' (see below, s.v.). In Cambrai 441 Philippus' commentary on Job the same symbol does duty also for 'quia' (e.g. fol. 190^{v} non *quia* beatus Iob ita elatus fit ut), and mistakes in the transcription of this MS. would be inevitable. Similarly in Munich 6298 (e.g. fol. 68^{v} 'elatus *quia* pro totius mundi pacinore in cruce pependit Dominus'), and Vat. Pal. 202 (e.g. fol. 3^{r} 'eademque est Deus *quia* Deus caritas est'); but in the Cutbercht Gospels (as in the Worcester fragment) the letter *a* is added to the symbol to express 'quia.'

299. III. The third Nota (really a 'que' Nota) has been already cited from the Insular half-uncial of the Book of St Chad at Lichfield (q· 'qui'; cf. 'Wel. Scr.' p. 3). It is common in the early Insular minuscule of St Petersburg Q I 15 (Corbie library, "beg. of 8 cent."), which is probably Anglosaxon, although Traube thought it Irish and written at Péronne. Other examples are:

(Anglosaxon.) In an Echternach MS. of "saec. viii med.", Paris 9527, we find q· for 'qui' used by the second scribe (but $\overset{\text{i}}{\text{q}}$ by the first); in a Corbie MS., St Petersburg F I 3 (in both portions) q: and q· 'qui'; in the 'Corbinian' Augustine, Munich 6298, q· 'qui' is frequent (along with the second Nota); in the Épinal Glossary q· 'qui' occurs on fol. 2^{v} 'gladiolum *qui* in medio habet manubrium,' unless Sweet is right in understanding 'qu⟨a⟩e' (this Glossary has a variety of 'qui' symbols); in Vat. Pal. 202 (Lorsch?, "8–9 cent."), fol. 1^{r} 'de his *qui*' (expanded by the corrector; also the first and second Notae).

(Continental.) London Add. 31031 (Laon az-type), q: 'qui' (also the second Nota in the 'quod' form); Cologne 210 Canones Hibernenses ("8 cent."), q: 'qui' (in '*qui*dem'), also 'quod,' 'que,' 'quae' (but the usual symbol for 'qui' is the second Nota); Brussels 9850–2 (Soissons, of 695–711), q· 'qui' fol. 13^{v} (expanded by the corrector); the original of Brussels 9403 ("8–9 cent."), for on fol. 129^{r} q: is corrected to the 'quam' symbol to express 'qui'; Paris 12048 Sacramentary of Gellone (written at Rebais, c. 750), q: 'qui' fol. 52^{v} '*qui* venturus est iudicare,' fol. 214^{v} '*qui* benedixerit aeis sit benedictus' (in the second passage $\overset{\text{i}}{\text{q}}$ is substituted by the corrector); London Egerton 609 (Marmoutier, Tours, "beg. 9 cent."), q: 'qui' fol. 58^{v} (elsewhere $\overset{\text{i}}{\text{q}}$); Paris nouv. acq. 1597 Paterius (Fleury, "8 cent."; along with $\overset{\text{i}}{\text{q}}$), q: 'qui,' persistently altered to $\overset{\text{i}}{\text{q}}$ by a corrector; Paris 1012 Gregorii Opuscula (Limoges, "8–9 cent."), q3 'qui' fol. 11^{v} 'ut eis *qui* praesunt praedicationis sermo subtrahatur' (but $\overset{\text{i}}{\text{q}}$ in '*qui*bus' fol. 12^{r}); Montpellier 55 (St Étienne library, Autun, "8–9 cent."), q;· 'qui' (also 'quae') fol. 158^{v} 'anti*qui* hostis errore decepti,' fol. 158^{v} 'Deus...*qui* semper est' (but usually $\overset{\text{i}}{\text{q}}$); St Petersburg F VI 3 (Corbie, "9 cent."), q: 'qui' fol. 18^{v} 'ex pisce *qui* dicitur saurus' (usually $\overset{\text{i}}{\text{q}}$ or the second Nota); the uncial Lyons Psalter, q· 'qui' (as well as 'que'), according to Delisle 'Mélanges' p. 17; Stuttgart H. B. VI 113 (Constance, "8 cent."), q:· 'qui' (elsewhere 'quae') fol. 78^{r} 'examinentur eum *qui* fuerat a communione separatus' (usually $\overset{\text{i}}{\text{q}}$); Berlin Phill. 1716 (unknown provenance, "8–9 cent."), q: 'qui' fol. 22^{v} '*qui* diligunt et timent...gaudebunt' (elsewhere $\overset{\text{i}}{\text{q}}$ is used).

It is clear that the symbol is an early usage. In MSS. like the last quoted it has, in all probability, been transcribed from an early original.

300. IV. We might add as a fourth symbol the q̄i of such MSS. as Verona 53 (half-uncial) and 42 (half-uncial), the Cologne Hildebald group, Paris 2109 (St Amand, time of Lotharius scriptor), fol. 15^{v}, Cambrai 836 (uncial), Berlin Phill. 1743 (Rheims, "8 cent."), the Lons-le-Saulnier Bede (St Claude, Jura, of 804–815), and of the Anglosaxon script of Paris 10861 (Beauvais) fol. 41^{r} '*qui*|bus.' But the suprascript stroke seems to be nothing else than a development or conventional expression of suprascript *u* in cursive form, so that there is no real abbreviation; every letter of the word is written. In the earliest MSS. of various countries, when space has to be economized at the end of the line in writing 'qui' (and other words of the kind, e.g. 'quo,' 'quae'), suprascript cursive *u* (in various forms) is employed; e.g. the Bangor Antiphonary (written in North Ireland in 680–691), the Ussher Gospels (fol. 121^{v}).

In Durham A II 17 subscript *i* is appended to this cursive *u* (in cup-form), e.g. fol. 3^{v} (end of line). In MSS. of St Gall, Bobbio, and other centres *q* is followed by a sinuous vertical stroke, which (as has been already remarked) may be of this nature and composed of the two elements *u* and *i*.

But a genuine variety is q̄ 'qui' which appears sometimes along with $\overset{\text{i}}{\text{q}}$ in Montpellier 69 (Corbie ab-type), e.g. fol. 100^{r} 'ini*qui*tatis'; frequently along with $\overset{\text{i}}{\text{q}}$ 'qui' in a Compiègne MS., Paris 17451 ("end 8 cent."), and which elsewhere in this MS. denotes 'quae' (or 'que' in 'se*que*batur,' etc.); it is the normal symbol (though there are others) in the Épinal Glossary, and has more than one form in that MS.

We have some right to suppose this form, as well as the second and third Notae, to be primitive types of a one-letter suspension 'q(ui)' which was current before the contraction 'q(u)i' took its place.

On the other hand, since we find in 7th and 8th century documents and texts spellings like 'quebus' for 'quibus,' etc., perhaps the real truth is that all the three single-letter forms are rather to be explained as 'quae' and 'que' symbols misused for 'qui.'

301. *Some q-suspensions.* This seems a suitable place for the mention of some abnormal symbolism of the Pronoun's cases or derivatives (also 'que') by initial-letter suspensions. In the Sacramentary of Gellone, Paris 12048 (Rebais, c. 750) the symbol q: denotes 'que,' 'quae,' 'que,' 'quem,' 'quam' and 'quod'; in Cambrai 619 Canones Hibernenses (Cambrai, 763–790) q: denotes 'que,' 'quam' and 'quod' (e.g. on fol. 16^r 'quam' and 'quod' in neighbouring lines); in Brussels 9850–2 Caesarius (Soissons, 7 cent.) q· denotes normally 'que,' but on fol. 13^v 'qui' (expanded by corrector) and on fol. 14^r 'quod' (expanded by corrector); in Cologne 210 Canones Hibernenses q: denotes 'que,' 'quae,' 'qui' (in '*qui*dem') and 'quod'; in Wolfenbüttel Weissenburg. 97 Lex Salica ꝗ denotes 'que,' 'quae,' 'qui' and 'quod.' Other examples are mentioned s.v. 'quae,' s.v. 'quod,' etc. They are probably capricious suspensions. For although the unfixed character of some of the ancient Notae (e.g. the use of the same symbol by one scribe for 'quod,' by another for 'quam,' etc.) suggests a very early period when a *q*-suspension was used indiscriminately for 'quod,' 'quam,' 'qui,' etc., it is improbable that so early a practice is reflected in these MSS.

The Dacian wax tablets, edited by Mommsen (C.I.L. III ii, pp. 934 sqq.), offer many instances of this suspension, not only in formulas like 'q(uo) d(e) a(gitur),' 'q(ui) s(upra) s(criptus) est,' but also, e.g., 'ad q(uem) ea res pertinebit.' They are however dangerous guides in our investigation of mediaeval MSS. A useful hint is given by Bonnet 'Latin de Grégoire de Tours,' pp. 389 sqq., on the declension of the relative pronoun in sixth century Latin. He shews that 'qui' in Vulgar Latin was often used for 'quae,' 'quod,' etc. In the uncial 'Bobbio Sacramentary,' Paris 13246 (Luxeuil?), with very rude Latin spelling, q̄ (the 'quae' symbol) does duty for 'qui' on fol. 4^v 'hoc est, *qui* in saeculo est non revertatur ad vetere hominem,' while *q* with stroke through the shaft denotes 'quae' on fol. 3^v 'angusta viam *quae* ducet ad vitam' but elsewhere denotes 'qui.'

302. quia. Early legal MSS. shew us two ancient Notae: (1) *q* followed by a short-hand symbol (qϰ), e.g. in the greater part of the Verona Gaius, and in the Vatican ante-Justinian fragment, (2) a contraction (qā), e.g. in part (Book IV) of the Verona Gaius, in the marginalia of Vat. Reg. 886, in the Rainer papyrus fragment. We may infer a third (ꝗ), a Nota used also for 'quam' (see above, s.v.) and for 'quod' (see below, s.v.). Some Nota of this shape appears for 'quia' in a marginal gloss of the Bembine Terence (ad Adel. 310), according to Kauer. In the half-uncial

Paris 2706 Augustine on Genesis ("N.E. France") the $\overset{a}{q}$ on fol. 257^{r} (marginal index) may be a variety of the second Nota: "definitio de anima Christi *quia* (?) decet ab origine traducis nō obligari."

Of these three Notae, the first became the Continental symbol, the short-hand adjunct undergoing various modifications and often more or less resembling the Arabic numeral 2, so that it may, for typographical convenience, be printed thus (q2). The second survives in a marginal entry on fol. 20^{r} of Milan H 78 sup. (half-uncial, Bobbio) "secunda probatur *quia*"; in Paris 13246 'Bobbio Sacramentary' (uncial); but in Autun 23 ("8–9 cent."), fol. 123^{v} "acceptabilior est sensibus lectio tacita qā | aperta," we have rather that rare expression of 'quam' described on p. 218 above. Traube adds the original of Vat. Pal. 1753 (Lorsch, "9–10 cent."), with a reference to Keil 'Gram. lat.' vi p. 151, l. 23. The third was the symbol used in Insular script. Where it appears in Continental script (e.g. of Breton scriptoriums, of Freising, of Murbach, etc.) it is clearly due to Insular influence; except that its occasional appearances in MSS. of North Italy must be regarded as a survival of the ancient Nota. Since the same symbol is used throughout Italy, and in other parts of Europe too, to denote 'qui' (see above, s.v.), a great deal of confusion must have resulted, not merely in the transcription of MSS. but in modern editors' collations. For example, Keil in his edition of Charisius gives as the reading of the Bobbio MS., now at Naples, 'qui' instead of 'quia,' in a quotation of a line of Plautus' 'Bacchides.' The line (frag. xv) is known to us only from this quotation, and this MS. is our only MS. of Charisius; so that all our editions of Plautus present the line in a wrong form, with 'qui' instead of 'quia':

> qui annos viginti errans a patria afuit.

303. I. The Insular Symbol is used freely by Irish, Welsh (and Cornish) and Anglosaxon scribes, perhaps not quite so freely by Anglosaxon as by Irish and Welsh. Early Irish examples are: the Schaffhausen Adamnan; the Book of Mulling [St John, etc.]; Boniface's pocket-copy of the Gospels (now at Fulda); the earliest Bobbio minuscule (see 'Zentr. Bibl.' 26, 296); the Würzburg Pauline Epistles; St Gall 51; the Garland of Howth, etc. (For details and additional examples, see 'Ir. Min.' and 'Wel. Scr.') Early Anglosaxon examples are: London, Cotton Aug. ii 18 (a Kent charter of 705); Hereford P ii. 10, the flyleaves (uncial); Cambridge, Trin. Coll. 216 ("de manu Baedae"); Durham

A ii 17 (fol. 95^{v}) and B ii 30 (foll. 91^{r}, 92^{v}); London, Reg. 1 B vii and 2 A xx; the Corpus Sedulius (fol. 10^{v}); the Book of Nunnaminster; the Moore Bede; Boniface's (?) marginalia in Fulda Bonif. 1; Bâle frag. ii 5 (uncial); Vat. Pal. 259, Vat. Barb. 570 (in the minuscule concluding line of fol. 77^{v}); Cambrai 441 (half-uncial), etc.

Since the symbol is, one may say, an invariable feature of Irish (and Welsh) script, and a very common feature of home Anglosaxon script, the only details that need be added to the above are such as will shew its use in the Continental centres of Anglosaxon script: Tours, e.g. London Egerton 2831, Cologne 106; Cologne, e.g. Cologne 213 (half-uncial); Corbie, e.g. St Petersburg F i 3 and Q i 15 (Péronne?), fol. 19^{v}; St Bertin, e.g. Boulogne 63–64 ("8 cent."), Paris 9561 (uncial), very frequent and in more than one form; Metz 76; Echternach, e.g. Paris 9525 (of 798–817) and 9527 and 9565;

Fulda, e.g. Cassel th. F 22, Bâle F iii 15^{a} and F iii 15^{b} and F iii 15^{e} (foll. 10–26); Lorsch, e.g. Paris 16668, foll. 41–58; in a MS. of Werden Library, Berlin theol. F 356 (end of 8 cent.); in Berlin Phill. 1662; in Wolfenbüttel, Helmstedt 496^{a} (on fol. 16^{v} the Continental symbol seems to be a later addition); Vat. Pal. 202 (Lorsch?, "8–9 cent."), where the same symbol is also used for 'qui' (see § 298);

In MSS. of Freising, etc., e.g. Munich 6298 (of Corbinian's time; e.g. fol. 68^{v}), Munich 14210 and 14653 (Ratisbon);

Murbach, e.g. Gotha i 75 (half-uncial), St Paul (Carinthia) 25. 2. 16 ("8 cent.");

St Gall, e.g. St Gall 1394 (frag. 9) and 913 Vocabularius S. Galli.

Also Vienna 2223 (= Jur. Can. 116), Milan L 85 sup., Florence S. Marc. 611, Paris 1771, foll. 1–51, etc.

The Continental symbol appears along with the Insular in the Weinheim Isidore fragments (Ags.) (= Isid. Etym. 1, 4, 12); in Cambridge Trin. Coll. 368 (Ags. minuscule of the year 833); in the Leyden Priscian (Irish), fol. 197^{r}. Alone in St Gall 759.

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304. (Continental script.) Breton MSS. shew both symbols, but the earliest specimens seem to restrict themselves to the Insular (details in 'Zentr. Bibl.,' 29, 269).

The Corbie ab-type, which uses so many Insular symbols, seems not to use this one. Nor is it partial to the Continental symbol (details in 'Rev. Bibl.' of 1912).

In other Continental script, the Insular symbol (alone, or with the Continental) appears, under Insular influence, in some MSS. of Cologne, e.g. Cologne 55 (time of Hildebald), fol. 8^{v}, Cologne 108 (time of Hildebald), foll. 88^{r} and 92^{v}; in a Trèves MS., Vat. Pal. 1448, foll. 1–44 (of the year 810), fol. 36^{v}; in Cambridge Corp. Coll. 334 (Laon az-type), fol. 21^{r}; in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent."); in MSS. of Fulda, e.g. Bâle F iii 15^{e} and F iii 15^{g};

Of Murbach, e.g. Geneva 21 ("8–9 cent."); in Paris 1853 ("8 cent."; but the Continental symbol on fol. 183^r); in MSS. of Würzburg, e.g. Würzburg th. F 28;

Of Freising, etc., e.g. Munich 6262 (of 854–875; but usually the Continental symbol), Munich 6382, part ii ("8–9 cent."; but on fol. 49^v the Continental symbol);

Of Bobbio, e.g. Wolfenbüttel Weiss. 64 ("beg. of 8 cent."), fol. 64^r (= Isid. Etym. 5, 36, 2; a symbol elsewhere in this MS. used to denote 'que'), Vienna 954, Milan I I sup. and L 99 sup. Isid. Etymol. (in Book x, with the symbol which in other parts of the MS. denotes 'quam'), Nancy 317 ("9 cent."; along with the Continental symbol);

Of St Gall, e.g. St Gall 912 Glossary (uncial).

Also in Berne 611 Glossary (Merovingian script; provenance unknown), e.g. fol. 31^v; Paris Baluze 270, foll. 132–148.

In a MS. of Auxerre, Montpellier 409 (of 772–795) (passim) and in a MS. of Strassburg, Berne 263 Codex Theodosianus (9 cent.), on fol. 58^r (but elsewhere the Continental symbol), the stroke which traverses the shaft of the q has the same form as in the Insular 'quod' symbol (see below, s. v.).

The Insular symbol appears (along with the Continental) in the Caroline minuscule script of Ivrea 42 Concilia (of the year 813) and in a MS. from Nonantola Library, Rome Vitt. Eman. 1571 (= Sess. 11).

305. II. Of the Continental Symbol these examples, few out of many, may suffice for our purpose: London, Egerton 609 (Marmoutier, Tours, "beg. of 9 cent."); MSS. of Cologne, e.g. Cologne 40 and 41 and 51 and 74 and 83^{II} (but the Insular scribe of foll. 110–125 uses the Insular symbol); Vat. Pal. 161 (St Amand; time of Lotharius scriptor), fol. 163^v; Paris 2109 (St Amand; time of Lotharius scriptor), e.g. fol. 294^r; Paris 10756; MSS. of Corbie, e.g. the Maurdramnus Bible at Amiens (of 772–780), Paris 12296 Paschasius ("end 9 cent."; in the scribe's subscriptio on fol. 162^r, but elsewhere $\overset{i}{q}$a), Amiens 88, etc.; Paris 1012 (Limoges, "8–9 cent."); Paris 1451 (St Maur-les-Fossés; of the year 796), fol. 96^r; Paris 13359 (St Riquier, 796–810); Paris 17371, foll. 1–153 (St Denis, 793–806); Paris 17451, foll. 9–end (Compiègne, "8–9 cent."); Paris nouv. acq. 1597 (Fleury, "8 cent."), foll. 19^r and 33^r (at ends of lines); Rheims 875 (Rheims; time of Johannes Scottus); St Omer 15 (St Bertin, "beg. of 9 cent.");

Brussels 10127–41 (Ghent, "8 cent."); Paris 1862 (Micy, 840–859), frequently;

Oxford, Bodl. 849 Bede (of unknown provenance; written in 818); Montpellier 55 (St Étienne, Autun), e.g. fol. 149^r; Berne 263 (Strassburg, 9 cent.; see above); Paris 2440 (Fulda, of 819), passim;

MSS. of Lorsch, e.g. Vat. Pal. 1578 Fulgentius ("9 cent."; = Helm's edition, p. 102, l. 16);

Of Würzburg, e.g. Würzburg th. F 64 and Q 30 and F 17 and F 27 and F 61 and F 67 and F 69; of Freising, etc., e.g. Munich 6262 (of 854–875) and

6273 (of 812–834), fol. 14^r, Munich 14252 (Ratisbon) and 14437 (written by two Ratisbon monks in 823) and 14470 (Ratisbon);

Brussels 8216–8 (St Florian, of the year 819); Munich 4542 (written for Princess Kisyla); MSS. of Murbach, e.g. Colmar 39, Oxford Jun. 25;

Stuttgart H. B. XIV 15 (Constance); St Gall 73 (often with abbreviation-stroke above).

At Verona the symbol appears in the half-uncial script of foll. 274–279 of Vat. lat. 1322, and was not unknown in the minuscule of our period, e.g. Verona 90, Berlin Phill. 1676 the Egino codex (fol. 115^v) and Phill. 1831 (expanded by a corrector on fol. 31^v). It is current in the second part of Ivrea 42 (see above).

306. In a Reichenau MS., Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent.") the scribe's symbol has been persistently expanded by a corrector. It seems to have been q, (or q;). In a St Bertin MS., Boulogne 63–64 (Ags. script of "8 cent.") the scribe found (I think) q' in his original and often miscopied it as 'que'; the apparent instances of the Continental symbol being really alterations of this ancient symbol by a subsequent corrector.

The word may, of course, be expressed by the addition of the letter *a* to any 'qui' symbol used by the scribe, e.g. $\overset{i}{q}$a (the expression normal in the Corbie ab-type) or the second 'qui' Nota followed by *a* (the expression recognized in Beneventan script).

The expression qīa (e.g. Verona 53, on fol. 231^r; Cologne 41, on fol. 63^v) is not an abbreviation, for the suprascript stroke represents the letter *u* (see on qī 'qui,' § 300 above).

307. quibus. The ancient Nota is qb̄ (e.g. the Verona Gaius, etc.), a syllabic suspension, 'q(ui)b(us),' which in the marginalia of Vat. Reg. 886 shews the abbreviation stroke traversing *qb* obliquely, rising from left to right.

This suspension (usually with the stroke traversing the shaft of the *b*) appears in some early Insular and in Breton MSS.

(1) Irish: Milan C 301 inf. (Bobbio, "8 cent."); Milan F 160 sup. (Bobbio, "8 cent.") (by one of the scribes).

Like the second scribe of Milan F 160 sup., the scribes of Vienna 16 (Bobbio, "c. 700") add to the symbol a dot (qb̄.) or a colon (qb̄:), i.e. the 'us' symbol (for b. or b: elsewhere in this MS. denotes 'bus').

(2) Anglosaxon: Paris 9565 Taius Samuel (Echternach, "8 cent."); London, Cotton Tib. A xiv Bede's History ("8 cent.").

(3) Breton: Paris 12021 Canones Hibernenses ("9 cent.");

Orléans 193, Canones Hibernenses (" 8–9 cent."), and in MSS. later than our period.

Of course all scribes of all countries may use any 'qui' symbol or any 'bus' symbol in their repertory for the expression of the first and the second syllable of 'quibus' (e.g. qͥb: or qͥb; or the like).

308. **quid.** There is no trace of any ancient Nota for 'quid.' The word was expressed by the 'qui' Nota followed by *d* (qͥd). But the Rainer papyrus fragment offers the 'quod' Nota used (i.e. misused) for 'quid.'

The same state of affairs is reflected in mediaeval usage. Some scribes make the 'quod' contraction (q̄d) do duty for 'quid,' and either reserve the Insular 'quod' symbol for the special designation of 'quod' or else make q̄d do double duty, for 'quod' as well as 'quid.' But by far the commonest procedure is to express the first three letters of 'quid' by the 'qui' symbol, qͥd or ꝗd. Any MS., for example, written in Italy (and elsewhere too) shews on every page ꝗd 'quid,' qđ 'quod.' Other scribes prefer to write qīd for 'quid,' just as they write qōd for 'quod,' the suprascript stroke being perhaps a conventional representation of the letter *u*, so that there is no real abbreviation (see above, § 300). If the evidence of inscriptions is worthy of consideration, we may cite C.I.L. XIII 1655 (of the year 498) with q̄dquit for 'quidquid.'

309. I give some examples of the symbolism of 'quid.'

(1) by the 'quod' contraction (q̄d).

Some MSS. in Insular script express 'quod' by the Insular 'quod' symbol, 'quid' by the Continental (and Anglosaxon) 'quod' symbol: St Gall 51 (Irish half-uncial, written on the Continent), p. 22 '*quid* enim est facilius dicere?'; the Stowe Missal (Irish half-uncial or large minuscule); Würzburg th. F 61 (half-uncial); but the Moore Bede (Ags. large minuscule; Le Mans; c. 737), where the stroke over *q* is apparently a cursive form of *i* (see 'Zeitschr. Celt. Stud.' 1913, p. 305) rather than a mere abbreviation stroke, offers qͥd 'quid' rather than q̄d.

The practice of these two Irish MSS. may be the result of a practice of using q̄d indiscriminately for 'quid' and 'quod,' as is done in an early MS. in Anglosaxon script, St Petersburg F I 3 (Corbie).

Possibly there is mere error in some, at least, of the following examples: St Gall 907 Glossary (time of Winithar), p. 49 Caerimoniae relegiones et q̄d erat aliqd̄ (for 'eo quod careant aliquid'); St Gall Charter (I 5, of end of 8th cent.) et qđqđ in tunreudda visus fuit abere...qđqđ ipse et filii eius;

in Verona MSS. qđ occasionally denotes 'quid,' as well as 'quod' (cf. 'Zentr. Bibl.' 27, 544), e.g. Verona 82, fol. 47^{v} 'num*quid* non meliores sunt Abana et Pharphar fluvii?,' fol. 85^{r} 'amice ad *quid* venisti?'; although at Verona, as throughout Italy, 'quid' and 'quod' are normally expressed in quite distinct fashion (see above); Milan F 60 sup. (Irish minuscule of Bobbio), fol. 65^{v} qc̄qđ 'quicquid'; Milan C 301 inf. (Irish minuscule of Bobbio) fol. 30^{r} ali·qd· iniquitatis (with no abbreviation-stroke); Paris 10756 uses qđ freely for 'quid' as well as for 'quod'; Paris 11681 (Corbie ab-type), fol. 96^{v} eis ibi aliqđ esse creditur; Paris 13386 ("8 cent."), fol. 95^{r} quicqđ.

The Johannes Scottus marginalia shew aliqđ on fol. 218^{v} of Rheims 875, and the Rheims minuscule of the text of this MS. sometimes employs this symbol, e.g. fol. 23^{v} neque aliqđ ei oppositum, fol. 29^{r} aliqđ eorum quae sunt; Wolfenbüttel, Helmstedt 496^{a} (Ags. script), fol. 15^{r} siqđ docetur ac discitur; Luxemburg 44 (Echternach), fol. 73^{v} aliqđ, 75^{r} quicqđ; Munich 6273 (Freising, 812–834), fol. 9^{r} etiam siqđ benefeceris; Munich 6330 (Freising), fol. 32^{r} scis iam qđ sit rectae vivere; Carlsruhe, Reich. 221, foll. 1–53 (Reichenau, "end of 8 cent."), fol. 14^{v} si requiras qđ marcus hoc qđ matheus iohannis et lucas. si requiras quid lucas hoc qđ iohannes matheus et marcus sentit. Of unknown provenance (St Maurice?) is Paris 11631 ("beg. of 9 cent.") which uses qđ and q̄d for 'quod,' but has also, e.g. fol. 24^{r}, quidq̄d, fol. 48^{v} dolent et cum laudent q̄d sint accusant.

The utqt̄ 'utquit' (for 'utquid') of Paris 1853 (unknown provenance, "8 cent.") fol. 122^{r} '*utquit* et baptizantur?' suggests that the symbolism of 'inquit' (q.v.) may not be unconnected with that of 'quid.'

310. (2) by $\overset{d}{q}$ (a rare 'quod' symbol).

Paris 9565 Taius Samuel (Ags. script, Echternach, "8 cent.") (frequent; also for 'quod,' along with the Insular and Continental symbols); Boulogne 63 Augustine's Letters (Ags. script, St Bertin, "8 cent."), fol. 19^{v} (=Migne 949) 'si*quid*' (with the Insular and Continental symbols for 'quod').

(3) by qīd or qiđ.

Berne 263 (Strassburg, 9 cent.), 'ali*quid*'; Rome, Vitt. Eman., Sess. 55 Augustine's Confessions (the minuscule portion), foll. 68–69; Paris 12155 (Corbie ab-type), fol. 217^{v} inqiđ (for 'inquit'); Cambrai 624 (half-uncial), fol. 170^{v} 'ali*quid*'; London, Egerton 609 (Marmoutier, Tours), fol. 94^{r}; the Hildebald MSS. of Cologne, e.g. Cologne 41 (with qođ and qđ 'quod'), Cologne 54, Cologne 74; Cassel theol. F 22 (Ags. script, Fulda), fol. 36^{v}; Berlin Phill. 1743 (Rheims, "8 cent."), e.g. fol. 157^{r} 'quid*quid*' (with qōd and qūd and qđ 'quod'); Bamberg Q VI 32, foll. 22–41 (Rheims, time of Johannes Scottus) 'ali*quid*'; Munich 6243 (Freising, "8 cent."), fol. 116^{r} 'quid*quid*.'

In that puzzling MS., Oxford lat. theol. d 3 (unknown provenance, "8–9 cent."), although $\overset{i}{q}$ is the 'qui' symbol, we find 'quid' expressed (on fol. 117$^{\text{v}}$ 'in*quid*') by *q* with oblique cross-stroke hooked at each end (the 'quam' symbol of other MSS.) followed by *d*.

311. quidem, quidam. The ancient Nota for *quidem*, a syllabic suspension variously written qd̄ or qđ or the like, which is so freely used not only in the ancient legal MSS., but in the Oxyrhynchus papyrus fragment of Cicero 'de Imp. Cn. Pomp.' (Ox. Pap. VIII, p. 153), had to be discarded when this symbol was appropriated to 'quod' and (in certain contexts) 'quondam' (q.v.). Irish scribes, who use another 'quod' symbol (see below, s.v.), would not feel the same necessity. The ancient Nota of 'quidem' survives in an eighth century Bobbio MS. in Irish script; Milan C 301 inf., where it is written (1) qđ, e.g. p. 22 'ut aliquando *quidem* ita dicatur, aliquando vero ita,' but usually (by way of discrimination) (2) qd with both letters traversed by an oblique stroke downwards from right to left. It seems to come from the original, a MS. probably written in the time of St Columban. As a rule, scribes abbreviate the word with the help of the 'qui' and 'dem' symbols (see the Syllable-symbol 'em'), one or both.

Similarly *quidam* may be shortened by the use of the 'qui' and 'dam' symbols (see the Syllable-symbol 'am'), generally of the first only.

312. quippe. A mediaeval list of ancient Notae, entered in a tenth century Spanish MS. (Escurial T II 24), preserves the old syllabic suspension qp̄. A contraction qp̄e was formed from this suspension; and in Insular script both qp̄ and qp̄e are found, but only occasionally. The Verona Gaius offers one instance of $\overset{i}{\text{q}}$p̄ (the 'qui' symbol instead of the *q* of the suspension qp̄) but the usual expression at all times is by means of the 'qui' symbol (see above, s.v.), to which the letters 'ppe' are added (or only 'pe,' as in the Book of Dimma).

Instead of qp̄ a variant qp̄p appears in a mediaeval list of ancient Notae and must not be too hastily rejected; for it occurs on fol. 103$^{\text{v}}$ of the Canones Murbacenses, Gotha I 85, 'suggestio *quippe* fit per diabolum.'

313. The symbolism is so rare that all the occurrences must be recorded:

(1) qp̄ 'quippe.' (Insular.) In the Irish script of Milan C 301 inf. (Bobbio, "8 cent."), sometimes (but usually only the 'qui' is symbolized);

In the Ags. script of Boulogne 63–64 Augustine's Letters (St Bertin, "8 cent."), e.g. on fol. 7^{v} of 64 'talem *quippe* significat actionem' (=Migne 215 § 23); of Munich 6298 Augustine's Homilies (Freising, time of Corbinian ?), fol. 102^{v} 'quoniam vester merui esse conservius amore *quippe* debeo redemptorem'; of Vat. Pal. 259 Gregory's Homilies (unknown provenance, "7–8 cent.") fol. 81^{v} 'locus *quippe* eius exigit ut loquatur';

(Continental) in Paris 13348 Jerome's Quaest. in Genesim ("8 cent."), 'Deus *quippe* et dii similiter appellantur' (=Migne 947^{C}); Cambrai 619 Canones Hibernenses (written at Cambrai in 763–790 from an Irish original) fol. 8^{v} 'nemo *quippe* amplius in eclesia nocet quam qui perverse agens nomen et ordinem sanctitatis habent'), with the abbreviation-stroke traversing the shaft of *q* and *p* below; in a Cologne MS. of Hildebald's time, Cologne 83^{II}, fol. 92^{r} 'eadem *quippe* stat terre rotunditas ut'; Paris 538 (Limoges), fol. 104^{v};

In the Corbie ab-script of Montpellier 69, frequently, a MS. full of Insular symbols;

In a Fulda MS. of Isidore's Etymologies, Bâle F III 15 ("8–9 cent.") fol. 13^{r} (=Etym. 10, 25, 1).

(2) qͥp̄ 'quippe.' Paris 9565 (Ags. script of Echternach, "8 cent."), frequently.

(3) qp̄e 'quippe.' (Irish) the Book of Mulling [St John] fol. 86^{v};

The Leyden Priscian (Egmont Abbey, of the year 838).

314. quis. The ancient Nota qs̄ 'quasi,' a syllabic suspension 'q(ua)s(i),' was, if we may believe the testimony of mediaeval 'Notarum laterculi,' used also, as a contraction, for 'quis.' We find it not infrequently in the MSS. of our period, especially in works on Canon Law, etc. In the same works the frequent recurrence of phrases with 'siquis' resulted in the use of the suspension siq̄ 'siquis.'

Examples of:

(1) qs̄ 'quis.' London, Egerton 609 Gospels (Marmoutier, Tours, "beg. of 9 cent.") fol. 74^{r} 'prophetiza *quis* est qui te percussit'; Leyden Voss. Q 69 ("8 cent.") '*quis*quilea'; Berlin Phill. 1735 Breviar. Alarici ("beg. of 9 cent.") 'si*quis*,' and on fol. 121^{r} 'ae*quis* partibus'; Würzburg th. F. 61 Gospels (half-uncial), e.g. fol. 23^{v} 'et *quis* tibi dedit hanc potestatem ?,' fol. 27^{r} 'ne*quis* vos seducat' (in this MS. qđ denotes 'quid'); Munich 4115 the Lex Salica (Fulda, "8–9 cent."), fol. 64^{r} 'siq̄ vero homo qs̄ libet rem super hominem in tertia manu miserit'; Munich 6244 Canones (Freising, "8–9 cent.") siqs̄ and siq̄ (e.g. fol. 9^{v}); Munich 14437 Augustine (written by two Ratisbon monks

in 823) 'ali*quis*'; St Petersburg F I 3 (Ags. half-uncial and minuscule; Corbie) (frequent; also qđ 'quid' and 'quod'); Berne 263 Codex Theodosianus (Strassburg, 9 cent.), fol. 124^{v} 'ali*quis*'; St Gall 51 Gospels (Irish half-uncial, written on the Continent) 'si*quis*'; St Gall 125 Jerome (written at St Gall), p. 29 'si*quis*' (but on p. 129 siq̄ 'siquis' in a quotation); St Gall charter of 762 (see Chroust I xiv, pl. 2); St Gall 731 Lex Salica (Besançon?, of the year 794) 'si*quis*' (passim; also often siq̄); Paris 1853 Jerome in Epp. Pauli ("8 cent.") 'si*quis*' foll. 230^{r}, 233^{r}; Paris 10588 Canons ("8 cent."), fol. 25^{r} 'si*quis*'; Paris 12296 Paschasius (Corbie, "end 9 cent."), fol. 32^{v} '*quisquis*'; Paris 13359 Augustine (St Riquier, 796–810), '*quis*que,' 'quis*quis*,' 'si*quis*'; Namur 11 (St Hubert, Ardennes, "9 cent."), '*quis*quam,' 'si*quis*' (along with qīs); Paris 4403 B ("end 8 cent."), 'si*quis*,' 'quis*quis*.'

In the early Anglosaxon script of Munich 6298 (Freising, time of Corbinian) the shafts of both letters *qs* are traversed by the abbreviation-stroke, while for 'quid' only the shaft of the *q* is traversed (making 'qui'; although the normal symbol in this MS. is q· 'qui') and the letter *d* is untouched.

315. (2) siq̄ 'siquis.' Only a few examples need be given, the usage is so universal on the Continent. I found none in Visigothic script nor yet in Insular.

Berlin Ham. 253 Gospels (Stavelot, "9 cent."), frequently; Leyden 114 Codex Theodosianus (Rheims, "beg. 9 cent."), fol. 157^{r} '*siquis* | vero'; Cologne 51 Jerome on Ezekiel (time of Hildebald), fol. 127^{v} '*siquis* autem nostra reprehendit'; Cologne 91 Canons; Cologne 210 Canones Hibernenses (passim); Berlin Phill. 1831 Bede (Verona, "beg. 9 cent."), expanded by corrector on fol. 16^{v}; Wolfenbüttel Weissb. 97 Lex Salica ("8 cent."); Stuttgart H. B. XIV 15 flyleaves (Constance, "8–9 cent.") and Stuttgart H. B. VI 113 Canones (Constance, "8 cent.") sq̄ 'siquis'; Munich 4115 Lex Salica (Fulda, "8–9 cent.") (especially in repetitions, e.g. Siquis...Siquis...Siq̄...Siq̄, etc.); Munich 6244 (see above); St Paul (Carinthia) 25. 4. 8 Lex Salica (N. Italy, 817–823) (passim); St Petersburg Q II 11 Lex Salica (Corbie, "9 cent."); Geneva 21 Bede on Apocalypse, etc. (Murbach, "8–9 cent."), fol. 81^{v} '*siquis* habet aurem audiat'; St Gall 11 Bible (time of Winithar), p. 140 '*siquis* vobis evangelizaverit'; St Gall 731 Lex Salica (see above); Verona 92 Ordo librorum catholicorum, etc. (before the year 846), fol. 25^{r} '*siquis* caticuminus est'; Verona 101 Evangeliarium; Milan, Trivulz. 688 Juliani Epitome (Novara) (also siq̄: fol. 4^{v}); Vercelli 175 Canons; Vat. Reg. 338, part i; Vat. Reg. 446 Canons; Vat. Reg. 1997 Canons; Vat. Barb. 679 Cresconii Canones (Farfa) (frequently); Paris 1451 Canons (of the year 796); Paris 2843^{A} (Limoges, "8 cent."), fol. 45^{r} 'siq̄· dei cultor est'; Paris 11710 Canons (of the year 805) (passim); Laon 201 Canones (9 cent.); the Essen Gospels.

Similarly aliq̄ 'aliquis' in Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum ("beg. of 9 cent."), e.g. fol. 63^{r} 'si forte est ali*quis* tam durus.'

In Lucca 490 the 'siquis' suspension is sometimes expressed by an oblique stroke through the shaft of *q*.

(3) qīs 'quis.' This is probably no abbreviation. The suprascript line represents the letter *u*: e.g. Cologne 41 (time of Hildebald), e.g. fol. 60^r; Verona 42 (later half-uncial).

But the usual treatment of 'quis' in the MSS. of our period, as well as in those ancient MSS. which use the 'Notae,' is to add the letter *s* to any 'qui' symbol (see p. 236), e.g. $\overset{i}{\text{q}}$s 'quis.'

quo (see 'qua').

316. quod. The ancient Nota is *q* with the shaft traversed obliquely by a sinuous stroke (ꝙ). A barb is generally attached to the top of the sinuous stroke (see Studemund's Index to the Verona Gaius); but in the marginalia of the Regina Codex Theodosianus (Vat. Reg. 886) the barbed form denotes 'quam,' the other form 'quod.' And one scribe of the Verona Gaius uses an oblique traversing stroke which is straight and not sinuous, and which has no barb, a symbol which normally is the ancient Nota for 'quam' (see above, s.v.).

The 'quod' Nota was liable to confusion with the 'quam' Nota, since both are one-letter suspensions with the suspension-stroke traversing obliquely the shaft of the *q*; and this possibility of confusion operated against its preservation in mediaeval script. While Insular (especially Irish, with Welsh and Cornish) scribes adhere persistently to the ancient usage throughout our period (and later), Continental scribes, who relegated this symbol to the designation of 'que' (see above, s.v.), substitute for it the contraction q̄d. This symbol q̄d was the ancient Nota (a syllabic suspension) for 'quidem' (e.g. in the Oxyrhynchus fragment of Cicero in Verr. II i, published on p. 157 of vol. VIII of the Oxyrhynchus Papyri, 'ne hoc *quidem* reliqui facit'); but mediaeval scribes do not symbolize 'quidem' (see above, s.v.). The occurrence therefore of 'quod' instead of 'quidem' in a MS. may point to a mediaeval transcription of an ancient text in which these Notae were used. Another word was often designated by the same syllabic suspension, 'q(uon)d(am)' (see below, s.v.), e.g. in the Veronese half-uncial of Vat. lat. 1322 (in another part of this MS. the ancient Nota is used for 'quod'); and we occasionally find that a transcriber has mistaken this 'quondam' symbol in his original for 'quod.'

To enumerate all the varieties, which the ancient 'quod' Nota, the initial-letter suspension, shews in mediaeval (Insular) MSS., belongs rather to a history of scripts than a history of abbreviations. It is enough to say here (1) that a barbed form (with the barb however pointing downwards, not upwards) is normal in the Veronese half-uncial of Verona 53 Facundus Hermianus, e.g. foll. 125^{v}, 205^{r}, 250^{v} (but the unbarbed form on fol. 25^{r}), where however this barbed stroke is the usual suspension stroke (e.g. in 'int*er*,' 'eccl*esia*'); (2) that Insular scribes sometimes make the suspension-stroke merely touch and not traverse the shaft of the *q* (see 'Ir. Min.' pp. 8, 27). In the Continental minuscule of a fairly early Bobbio MS., Milan D 268 inf., we find q7 on fol. 21^{r} 'Corpus autem *quod* ex quattuor elementis constat' (in this MS. the Insular 'quod' symbol in its usual form denotes 'que'). In the early Anglosaxon minuscule of a St Bertin MS., Boulogne 63–64, the abbreviation-stroke sometimes traverses both *q* and *d*, rising obliquely from left to right.

The history of the abbreviation of 'quod' in mediaeval script is clear and simple. The ancient Nota is used by Irish (also Welsh and Cornish) scribes; the contraction (q̄d or qđ) by Continental scribes. Anglosaxon script prefers the Continental symbol, but often shews the Insular. Spanish scribes write the word in full. The Insular symbol does not appear in Continental script except under Insular influence. Occasional varieties of qđ are quđ and qođ.

317. Details of the use of the ancient Nota by Irish, Welsh and Cornish scribes will be found in 'Ir. Min.' and 'Wel. Scr.' Of majuscule MSS. may be cited the Schaffhausen Adamnan; Oxford B. N. Rawl. 167 (on fol. 47^{v}, at the end of a line); the Garland of Howth; St Gall 51 (written on the Continent); the Stowe Missal (with q̄d 'quid'). Of the earlier minuscule, the Book of Mulling [St John's Gospel], the Book of Dimma, the Boniface Gospels, etc., etc. It is a constant feature of the Irish, Welsh and Cornish minuscule of our period and later.

The Continental symbol appears in the Book of Armagh on fol. 25^{r} (normally the Insular symbol), and, curiously enough, in the Book of Durrow once, on fol. 116^r 'fasec transitus *quod* nos dicimus pascha'; but elsewhere 'quod' is written in full in this MS., as in the Book of Kells, the Ussher Gospels, etc. Its occasional appearance in the Irish script of Continental scriptoriums is not so remarkable: in a Bobbio MS., Milan F 60 sup., we find q̄d on fol. 16^r (but the Insular symbol in the same line, and throughout the MS.); in two Bobbio fragments, perhaps parts of one MS., Turin F iv 1, nos. 5 and 6 (with the Insular symbol); in another MS., probably from Bobbio, Vat. lat. 491 (sometimes qōd). One scribe of the Leyden Priscian knows the Continental symbol (e.g. fol. 194^v). Similarly one scribe of the Carlsruhe Bede (foll. 46–47) uses the Continental symbols for 'quod,' 'per,' 'est,' unlike his fellow-scribes; and the Carlsruhe Priscian offers one example of the Continental symbol, on fol. 32^r, in close proximity to the Insular.

One example too is offered by Würzburg th. F 12 Pauline Epistles (on fol. 25^v), which uses the Insular symbol in all other passages. But the two symbols are used with the like freedom in an Insular (§ 259) fragment, Paris 17177, foll. 9–12 ("8 cent."), which also uses the Continental and Anglosaxon 'quoniam' symbol (quō) once (elsewhere the Irish qm̄). The Johannes Scottus marginalia shew both symbols.

318. Details of the usage in Anglosaxon script are as follows.

The Continental symbol is normal in the great majority of MSS., such as:

The Douce Primasius; Oxford Hatton 48 (uncial; Kent?); Oxford Selden sup. 30 (uncial; Kent; before 752); London Reg. 2 A xx (half-uncial) and 1 B vii (half-uncial) and 1 E vi (half-uncial); the Corpus Homilies and Sedulius; Durham A ii 16 (fol. 40^r) and B ii 30 (frequently); Hereford P ii 10 fly-leaves (uncial); London Cotton Tib. C ii (North England); Cambridge Corp. Coll. 183; Oxford Digby 63 (Winchester, c. 850).

The Insular symbol appears (usually along with the Continental) in such MSS. as:

The Book of Cerne (e.g. fol. 47^v; but usually q̄d); the Corpus Glossary (q̄d sometimes); London Harl. 2965 Book of Nunnaminster (Winchester), on fol. 37^v in a title-heading (elsewhere q̄d). But the Insular stands alone in Cambridge Trin. Coll. 216 ("de manu Baedae"); in a Northumbrian MS., Vat. Pal. 68; in London Cotton Tib. A xiv. In Charters we find the Insular symbol e.g. in Mercia charters of 734 and 767; but most charters know only the Continental, e.g. Mercia charters of 732 and 811, Wessex charters of 778 and 838 and 860–2, a Kent charter of 705. Both symbols appear in a Kent charter of 811. The Codex Amiatinus (Northumbria, end of 7 cent.) has the Continental, on fol. 396^v.

319. The Anglosaxon script of Continental centres observes the same laws. For example Milan L 85 sup. Columella ("beg. of 9 cent.") knows only the Continental symbol; also the Épinal Glossary; Cambrai 441 (half-uncial); Boulogne 11 Gospels (Arras, "8–9 cent."); the Salaberga Psalter (half-uncial, Laon); Vat. Pal. 259 ("7–8 cent."); Vat. Reg. 1209 ("9 cent."); Vat. Barb.

570 (half-uncial); Cologne 106 (Tours?); Paris 10861 (Beauvais, "end 8 cent."); Cologne 213 (half-uncial); St Petersburg F i 3 (Corbie) and Q xiv 1 (Corbie) and Q i 15 (Corbie or Péronne, "beg. of 8 cent."); the MSS. of Werden Library, Berlin theol. F 366 and Q 139; Wolfenbüttel Helmst. 496^{a}. Boniface's (?) marginalia in Fulda Bonif. 1 have the Continental symbol; also the 8th cent. Isidore Etymologiae fragments in a private library at Weinheim; Metz 76; Vienna 2223 (=Jur. Can. 116); Cambridge Trin. Coll. 368 (of the year 833).

But the Moore Bede (Le Mans, c. 737) uses the ancient Nota (in its true barbed form; a form found also in early St Bertin MSS., Boulogne 63–64, sometimes, and in the fragment in St Omer 342 bis) and relegates q̄d to the designation of 'quid'; and the Gatien Gospels, Paris nouv. acq. 1587 (half-uncial, Tours), know only the Insular symbol, which also appears (usually along with the Continental) in the following MSS.:

London Egerton 2831 (Tours), fol. 113^{r} (elsewhere q̄d), although in the Continental script portion of this MS. this symbol denotes 'que'; in MSS. of St Bertin, e.g. Boulogne 63–64 Augustine's Letters ("8 cent."; both symbols), although the uncial Paris 9561 has the Continental only;

Of Echternach, e.g. Paris 9565 ("8 cent.") (along with q̄d and $\overset{d}{q}$), Paris 9525 (end of 8 cent.) (usually q̄d), Paris 9538 ("8 cent."), fol. 4^{v} (elsewhere written in full);

Of Fulda, e.g. Bâle F iii 15^{a} ("8 cent."), Cassel theol. F 30 (by one scribe), Vienna 430* (of the year 816), although the Anglosaxon script of Fulda, as a rule, recognizes only the Continental symbol (Bruun of Fulda writes q̄d on fol. 5^{v} of Würzburg th. Q 22);

Of Mayence, e.g. Vat. Pal. 237 (rarely q̄d) and 577 (usually q̄d);

Of Lorsch, e.g. Paris 16668, foll. 41–58 (both symbols; but only q̄d in Vat. Pal. 220);

Of Freising, e.g. Munich 6237 and 6297 (c. 780; usually q̄d), Munich 6298 (time of Corbinian; less often than q̄d), Munich 14210 (Ratisbon), but only q̄d in Munich 6433 of Freising, in Munich 14096 foll. 1–99 of Ratisbon, in Munich 14653 of Ratisbon, in Munich 3731 of Augsburg (except the first occurrence);

Of Würzburg, e.g. Oxford Laud Lat. 92 (of 832–842; also q̄d), Würzburg th. F 13 and F 17 (by second scribe, but q̄d by first scribe) and F 19 (q̄d usual) and F 61 (the scribe relegates q̄d to the designation of 'quid');

Of Murbach, e.g. Gotha i 75 (half-uncial), fol. 4^{v}, but not, e.g. Colmar 38, foll. 173–238, St Paul [Carinthia] 25. 2. 16;

Of St Gall, e.g St Gall 1394, frag. 9, St Gall 761 (normal, while q̄d is occasional), St Gall 913 (with various forms of the traversing stroke; q̄d is normal);

Of Reichenau, e.g. in the Carlsruhe fragments 62 and 88 (but q̄d in frag. 81 and 83 and in the Insular half-uncial portion of Carlsruhe Reich. 221).

Also in these MSS. of unknown provenance: Florence S. Marc. 611; Gotha i 18 (half-uncial) (in a suprascript addition on fol. 6^{v}); Berlin Phill. 1662 (on fol. 115^{r}; elsewhere q̄d); St Petersburg Q i 18 Bede's History

("8 cent."); Paris 1771, foll. 1–51 ("8–9 cent.") (along with q̄d. The Insular symbol is expanded to 'qui' by a 9th century corrector on fol. 26^{r} 'neque magni penderent q. Christum videntur sequi').

320. In Continental script the Insular symbol is always due to Insular influence. Breton scribes use both symbols throughout our period and later (details in 'Zentr. Bibl.' 29, 268). In the Corbie ab-script the Insular symbol often accompanies the other (see 'Rev. Bibl.' of 1912). In the Irish monastery of Bobbio it was frequently used, e.g. Milan C 105 inf. and I I sup., part ii and L 99 sup., Vienna 17 (in North Italian cursive; both symbols), Vienna 954 (only the Insular). And Cambrai 619 Canones Hibernici, copied from an Irish original, has it on fol. 2^{r}. On the other hand St Gall script seems to confine itself to the Continental symbol and to use the other only for 'que' (or occasionally 'qui'). And in the Kisyla group at Munich I found only q̄d 'quod'; as in the MSS. of Freising, etc. (but both symbols in Munich 14470, of Ratisbon) and Lorsch.

The Insular (Irish?) scribe of c. 800, who writes, in Cologne minuscule, foll. 110–125 of Cologne 83^{II} uses the Insular symbol only; and in other Cologne MSS. of this time we find it (e.g. in Cologne 51 one scribe uses it habitually), as well as in the earlier Cologne 210 (on fol. 20^{v}, but usually q̄d). A 9th cent. Echternach fragment has it, Paris 11411, foll. 99–100. It appears along with q̄d in Manchester 194 (Beauvais, "9 cent."); and is used by an 8th century corrector of Paris nouv. acq. 1575 (Tours), foll. 43^{v}, 48^{r}; also in MSS. of Fulda, e.g. Bâle F III 15^{g} (occasionally), Vat. Reg. 124 (before 847; with both symbols in the same sentence on fol. 34^{r}), Cassel theol. Q I (both symbols);

Of Mayence, e.g. Vat. Pal. 237 (one scribe of the Continental script portion uses the Insular, another the Continental symbol) and 1447 (occasionally);

Of Murbach, e.g. Oxford Jun. 25 ("8 cent."; along with the Continental symbol), Gotha I 75 (on fol. 22^{r}) and I 85 (e.g. both symbols in the same line on fol. 44^{r}) and I 101 (both symbols), Manchester 15 (in a contemporary correction on fol. 44^{r}; elsewhere q̄d and qōd);

Of Reichenau, e.g. Carlsruhe Reich. 99, part ii (both symbols) and 112 (both symbols) (in the other Reichenau MSS. I noticed only q̄d, as also in the Constance MSS. of our period at Stuttgart).

Also St Petersburg F VI 3 (Corbie, "9 cent.") (usually q̄d, often qūd); Vat. Pal. 1448, foll. 1–44 (written at Trèves in 810) (both symbols); Leyden Scal. 28 (written at Flavigny, Autun, in 816; the Insular symbol on foll. 77^{r}, 83^{r}, elsewhere the Continental); Brussels 8302–5 (both symbols); Brussels 10127–41 (Ghent), fol. 8^{v} (elsewhere q̄d); Paris 5543 (Fleury, usually q̄d).

The provenance is unknown of Berne 611 (Merovingian); Vat. Pal. 237 (partly in Caroline minuscule, partly in Anglosaxon); Vat. Pal. 212 (Germany), fol. 14^{r} (normally q̄d); Vat. lat. 6018 (also q̄d and sometimes qūd); Berlin Diez B 66 (also q̄d); Paris 1853 (usually q̄d and by one scribe qōd). Paris

2706 ("N.E. France," "7 cent.") is so early that Insular influence is not certain (fol. 260^{r}, in apparently contemporary marginalia). There is no clear trace of Insular influence in Wolfenbüttel Weiss. 97 Lex Salica ("8 cent."), which uses the Insular 'quod' symbol to denote not merely 'quod,' but also 'que,' 'quae,' and even 'qui.'

321. The symbol q̄d is common in all the MSS. of Italy, e.g. Vat. lat. 5007 (uncial of Naples); but Spanish scribes usually write 'quod' in full. However the Continental symbol appears in Escurial R III 25, foll. 1–166 Basilius, as well as in the Visigothic minuscule of a Limoges MS., Paris 609 (8–9 cent.), and of a Lyons MS., Paris 8093, foll. 1–38 ("9 cent."), also of Montpellier, Bibl. Ville 5 (probably later than our period).

322. It remains to mention a few varieties. In an early Vercelli MS., written in cursive, Vercelli 183, the *d* is suprascript ($\overset{d}{q}$); and so frequently in an 8th century MS. of Echternach in Ags. minuscule, Paris 9565 (along with q̄d and the Insular symbol).

The fuller symbol qūd is frequent in Montpellier, Bibl. Ville 3 Gospels ("N. E. France," "8 cent."), and appears in Rome Vallicell. B 62 ("Trèves, end of 7 cent."); Berne 363 (Strassburg, 9 cent.), St Gall 125 ('*quod*cumque' p. 123; but the usual form is normal); Paris 9575 (Poitiers, of 811); Verona 90; Milan Trivulz. 688 (Novara); Vat. Reg. 1143; Vat. Pal. 187 (from Lorsch library), fol. 5^{v}; Vat. lat. 6018 (fol. 23^{r}); in Cologne MSS. of the time of Abp Hildebald; e.g. Cologne 55 (on fol. 64^{r}), and 63 and 83^{II} (on fol. 139^{v}), and 92 (e.g. fol. 158^{r}); Fulda D 1 (Constance "8 cent."; more often qōd); Berlin Phill. 1743 (Rheims, "8 cent."; also qōd and q̄d); Munich 14513; St Petersburg F VI 3 (Corbie; frequent, but not so often as q̄d); Paris 12021 (Brittany, "9 cent."); Paris 17451 (Compiègne, "end 8 cent."; on fol. 129^{v} quđ and qđ stand in neighbouring lines); St Omer 15 (St Bertin, "beg. of 9 cent."), e.g. fol. 218^{r}; Autun 21 ("8 cent."), fol. 140^{r}; Paris 1862 (Micy) 11^{v}.

But qōd (which may be no abbreviation, the stroke representing a suprascript *u*) in Einsiedeln 157 (e.g. both qođ and qđ on p. 61); Vat. Pat. 491 (Bobbio ?) on foll. 5^{r}, 26^{r}; Cologne 165 (half-uncial); Cologne 212 (half-uncial); Cologne 41 (time of Abp Hildebald; usually q̄d); Cassel theol. Q 10 (Fulda, "8 cent."); Fulda D 1 (see above); Berlin Phill. 1743 (see above); Manchester 15 (Murbach, "8 cent."); Paris 1853 ("8 cent."); Paris 10861 (Beauvais, Ags. minuscule, "end of 8 cent.") fol. 6^{r}; Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."); Cambrai 624 (half-uncial), etc., etc.

323. Of course the first three letters of 'quod' may be expressed by the 'quo' symbol (see above, s.v.). But this is not often done, e.g. Verona 90; Milan L 99 sup. (Bobbio, "middle of 8 cent."), especially in the first part of the MS.; Paris 11710 (of the year 805); Hague 1 (Metz ?, "mid. 8 cent."; usually q̄d).

In an uncial MS. written at Soissons between 695 and 711, Brussels 9850–2, the scribe's q’ 'quod' on fol. 14^{r} has been expanded by a (contemporary ?) corrector. On fol. 13^{v} this symbol has been expanded by the same corrector to 'qui.' Mommsen 'Cod. Theodos.' p. CL, cites a similar form from Par. 9643. In Cologne 210, beside the Continental and (at least once) the Insular symbols, we find q: 'quod' (elsewhere in this MS. for 'que' and 'quae' and even 'qui') on foll. 130^{v}, 133^{r}. This q: 'quod' appears also in Munich 29051, part i, a fragment of Isidore's Etymologies in Anglosaxon half-uncial.

In the uncial 'Bobbio Sacramentary,' Paris 13246 (Luxeuil ?), besides the usual qđ or q̄d for 'quod' we find on fol. 8^{r} what should properly denote 'quid,' qd with stroke through the shaft of the *q* (both shafts transected in Paris 4403). The scribe has written this stroke without lifting the pen, so that the letter resembles our *g*.

324. quomodo, quemadmodum. Early legal MSS., e.g. the marginalia in the Regina Codex Theodosianus, express *quomodo* by means of the 'quo' and the 'modo' symbols (q̊m̊), although a mediaeval list of ancient Notae offers an alternative expression, a suspension q(uo) m(odo). The syllabic suspension qm̄d 'q(uo)-m(o)d(o)' appears in the marginalia of a Naples half-uncial MS. of the year 581, Vat. lat. 3375, '*quomodo* requieverit Deus.'

The symbol favoured by Insular scribes (especially Celtic) of our period qm̄o seems to be a contraction 'q(uo) m(od)o' derived from the first suspension. The suspension itself was impossible, since qm̄ denoted 'quoniam.' The word is however quite as often expressed by them by means of the signs for 'quo' and 'modo.' The Corbie ab-type adopts qm̄o with many other Insular symbols. Rarer is the syllabic suspension (qm̄d), and its rarity may have caused confusion with 'quemadmodum' in transcription. Individual scribes allow themselves some licence in shortening this word. In the fragments of a MS. of the Gospels bound up with the Book of Mulling we find quōdo (fol. 95^{r} '*quomodo* enim inplebuntur ?'). The suspension quom̄ (with 'quo' expressed by its symbol, *q* with suprascript *o*) occurs in the Corbie ab-type (with qn̄m, qm̄ 'quoniam') of Paris 12155 Jerome on Ezechiel (fol. 89^{v} 'quod *quomodo*(?) certa animalia...ita et aquila'). A transcriber would be liable to substitute ‘quoniam.’ Other occasional varieties are qm̄do and qmđo. Another ‘freak’ is qumđo on fol. 27^{v} of a Reichenau MS., Carlsruhe Reich. 191 (“8–9 cent.”) fol. 27^{r}.

325. (1) qm̄o ‘quomodo.’ The examples in ‘Ir. Min.’ will shew how constant is the use of this symbol by Irish scribes, from as early as St Moling’s time. It appears in the Cornish script of Berne 671 and in Breton MSS., whether couched in Insular or in Continental script (see ‘Zentr. Bibl.’ 29, 269 for details). The Hereford Gospels (Welsh or Ags.) shew it more than once (e.g. fol. 26^{v}).

In Anglosaxon script we find it in Cambridge Trin. Coll. 216 (“de manu Baedae”), frequently; Boulogne 63–64 (St Bertin, “8 cent.”), e.g. 64 fol. 15^{v}; Würzburg th. Q 30 (“9 cent.”), along with qm̄d and qm̄do; Vat. Pal. 554, foll. 5–12 (“8 cent.”), frequently.

In Continental script: examples of its (regular) use in the Corbie ab-type will be found in ‘Rev. Bibl.’ of 1912.

Also Namur 11 (St Hubert, Ardennes, “9 cent. lateish”; with many Insular symbols), fol. 9^{r}, fol. 15^{r};

Cambrai 619 (transcribed at Cambrai from an Irish original in 763–790) fol. 2^{r}; Montpellier 141, foll. 1–80, 95–135 (France, “beg. of 9 cent.”; with at̄ ‘autem’), passim;

Rheims MSS. of the time of Johannes Scottus, e.g. Bamberg HJ IV 5, frequently (occasionally qum̄o, e.g. fol. 76^{r}); Leyden Scal. 28 (Flavigny, Autun, of 816; with many Insular symbols), e.g. fol. 41^{r} (also qmođo, quomođ and quom̄o);

Lyons 484 (beg. of 9 cent.);

Munich 14437 (by two Ratisbon scribes in the year 823), along with qmđo;

Paris 1853 (Murbach?, “8 cent.”), fairly frequently;

Leyden Voss. Q 69 (St Gall?, “8 cent.”), fol. 37^{r}; Bamberg A II 53 (Reichenau, before 846), according to Chroust I xix, pl. 1;

Milan L 99 sup. (Bobbio, “mid. of 8 cent.”) fol. 114^{v}; Nancy 317 (Bobbio, “9 cent.”), along with quom̄o;

326. (2) qm̄d ‘quomodo.’

(Insular.) St Boniface’s pocket-copy of the Gospels, Fulda Bonif. 3 (cursive of Ireland or S.W. Britain), e.g. fol. 62^{r} ‘*quomodo* tu dicis ostende nobis patrem?’ (also qm̄o); Würzburg th. Q 30 (Ags. of Würzburg, “9 cent.”);

Milan C 301 inf. (Irish minuscule of Bobbio, “8 cent.”; along with qm̄o), in the opening pages especially (so probably in the original);

(Continental.) Paris 13026 (Péronne?, also qm̄o and qumđ and quomđ);

Berlin theol. F 354 (Werden library, “8 cent.”), fol. 49^{v} ‘videamus *quomodo* quattuor elevet, tres deponat’; Berlin Phill. 1716 (Germany?, “8–9 cent.”);

Munich 6330 (Freising, “8–9 cent.”), e.g. fol. 11^{v} ‘*Quomodo* intrabis ad nuptiis dicito mihi vestem preciosam non habens?’;

Carlsruhe Reich. 191 (Reichenau, "8–9 cent."), frequently (e.g. fol. 12^r '*quomodo* potuit ire in Galileam ?');

St Gall 73, according to Zimmer (also q̊m̄ 'quoniam' acc. to Souter);

(3) Occasional varieties:

qm̄do in the Ags. script of a Corbie MS., St Petersburg F I 3, foll. 1–38 ("9 cent."), frequently; in a Compiègne MS., Paris 17451 ("end of 8 cent.") fol. 94^r; in Würzburg th. Q 30 (Ags. of Würzburg, "9 cent."); in Florence S. Marc. 611 (Ags. of unknown provenance, "8–9 cent."), once;

qmđo by an eighth century corrector on fol. 41^v of the Gatien Gospels; by a Ratisbon scribe of Munich 14437 (of the year 823);

In the 9th cent. Caroline minuscule of a fragmentary MS. of unknown provenance, Paris Baluze 270, foll. 149–158, qm̄ (the common 'quoniam' symbol) is expanded to 'quomodo' by a corrector on fol. 158^r (qm̄ in candelabro tabernaculi factum esse legimus).

The ancient Nota of *quemadmodum* is q.a.m. (quite of the Nota Juris type) in mediaeval lists, but I have noted no example of the word in MSS. of our period. Our scribes shorten the word with the help of the 'quem' symbol (q.v.) and, occasionally, of the 'modum' symbol (see 'modo').

327. quondam. The syllabic suspension qd̄ (or qđ) 'q(uon)d(am)' is more of a technical symbol than a 'nota communis.' Its sphere is usually limited to charters, e.g. a Lombard charter of 742 in the Piacenza Archives, and to MSS. of Councils, etc., in designations of ecclesiastical or other dignitaries, e.g.: Verona 53 (half-uncial) fol. 4^v 'Domitianus Anchirensis *quondam* civitatis' (but the 'Irish' symbol is used for 'quod'); Vat. lat. 1322 (Veronese half-uncial), e.g. fol. 65^v 'Flavianum *quondam* Constantinopolitanae urbis episcopum'; Vat. lat. 5750 (half-uncial), e.g. 'Flaviano *quondam* episcopo.' The almost universal use of this symbol for the common word 'quod' would militate against its extension to ordinary texts; but at Bobbio, where the 'Irish' 'quod' symbol was in vogue, we find some early examples, e.g. Milan C. 105 inf. Hegesippus ("7 cent.") fol. 80^r 'qui *quondam* cum Carthaginiensibus de finibus atque imperio certarunt.' As an ancient Nota this symbol expresses 'quidem' (see above, s.v.). In a Beneventan charter of 823 (Piscicelli Taeggi, pl. 35) the abbreviation stroke traverses obliquely the lower shaft of the *q*.

328. quoniam. The ancient Nota (qn̄), a syllabic suspension q(uo)-n(yam), is common in the Vatican ante-Justinian fragments (also the Berlin Papinian, etc.).

The practice of abbreviating this word was widely spread through the Latin-writing area of Europe. At the two extremities of this area, Ireland on the one side, South Italy on the other, practically only one symbol is used, the contraction qm̄. In Spain both qm̄ and qn̄m (the contraction developed from the syllabic suspension qn̄) are current, the latter being apparently the earlier usage. But in the rest of the European area other symbols are freely employed along with these, especially the suspension quō, but also qūm, and occasionally qun̄m, quōm; in the older MSS., qn̄. When a MS. is divided between a number of scribes, there is generally a greater variety of symbols, so that we must not conclude from the absence of some forms from a MS. written by a single scribe that these forms were not current in his scriptorium.

Winithar, the eighth-century scribe of St Gall, in St Gall 70 practically confines himself to qn̄m, while in St Gall 11, written in his time by several scribes, qm̄, qn̄m and quō (p. 151) all appear; and in another St Gall MS. of the same time (no. 44), and exhibiting the same trio of symbols, we find qm̄ and qn̄m in neighbouring lines (p. 161).

329. We may first take the several symbols in order:

(1) qn̄ 'quoniam.' Of this ancient syllabic suspension no trace appears in Irish MSS. In them this symbol is reserved for 'quando,' while the 'quoniam' symbol is qm̄. But we find qn̄ 'quoniam' in the older specimens of English (Southern English) scriptoriums. It appears in the uncial Pelagius fragment from Winchester (Brit. Mus. Add. 15350) 'et dixit seni *quoniam* modicum est quod adhuc habeo'; in the Douce Primasius (Oxford, Douce 140) of "saec. vii–viii" on fol. 52^{r} 'ut sciat mundus *quoniam* voluntatem patris mei facio,' and fol. 123^{r} '*quoniam* regnavit Dominus noster omnipotens.' It is frequent in Oxford Selden sup. 30, written in the Abbey of St Mildred in Thanet before 752 (once quonī at the end of a line, on fol. 33^{r}). In 'St Augustine's Psalter' in the British Museum (Cotton Vesp. A i) one scribe has a strong predilection for this symbol (e.g. 130^{v}–131^{r} *quoniam* in saeculum misericordia eius).

In the older Continental specimens of Anglosaxon script we find qn̄, e.g. in the Corbie MSS., St Petersburg F I 3 (with qn̄do 'quando'), Q xiv 1 (fol. 13^{v}=Paul. Nol. 28, 246 H.; elsewhere quō); in Metz 76 (along with quō and qm̄), e.g. '*quoniam* ultio Domini est ultio templi sui' (=Jerem. 51, 11); in the Fulda MS., Bâle F III 15^{a} (along with qn̄m) on fol. 9^{v} 'dies caniculares nominantur *quoniam* hic plus flagrant ardoribus.' In Cambrai 441 qn̄ denotes both 'quoniam' and 'quando' (see above, p. 222). It appears also in the Continental script of such centres: in Corbie MSS. (see 'Rev. Bibl.' 22, 6), e.g. the Maurdramnus Bible, Amiens 9, fol. 85^r '*quoniam* captivi ducti sunt ex te' (= Mic. propheta 1, 16) (with qn̄m and quō and qm̄); in Murbach MSS., e.g. Colmar 38 (qn̄m normal), on fol. 44^r 'amen dico vobis *quoniam* super omnia bona sua constituet eum,' Besançon 184, foll. 57–73 (cf. 'Rev. Bénéd.' 30, 32); also in a Würzburg MS. (theol. O 1) on fol. 42^r 'beati qui esuriunt...*quoniam* ipsi saturabuntur'; in Freising MSS., e.g. Munich 6278 (with qn̄m) fol. 6^r 'ibant gaudentes...*quoniam* digni habiti sunt,' fol. 21^r (corrected to qm̄); in the Luxeuil (?) MS., the 'Bobbio Sacramentary' (Paris, Bibl. Nat. 13246) on fol. 44^r '*quoniam* Nazareus vocabitur' (normally qn̄m); in St Bertin MSS. like St Omer 15 of "saec. ix in." (with qn̄m and qm̄), e.g. fol. 81^r 'ego cognovi *quoniam* meus es tu,' Paris 9561 (uncial); in the half-uncial Cologne 165, passim (sometimes, e.g. fol. 97^r, qn̄m); in Paris 528 (Limoges, usually qm̄).

We find it also in the Fleury MS., Paris Bibl. Nat. nouv. acq. 1597 (normally qn̄m) on fol. 114^v 'videte *quoniam* ego sum deus.' In a Flavigny MS., now at Montpellier (Bibl. Univ. 55, of "saec. viii–ix") on fol. 67^v 'et *quoniam* ligno concupiscentie silve detenebatur' (usually qm̄, but also qn̄m and quō); but in a MS. of Bede at Leyden (Scal. 28), written at Flavigny in 816, in which Insular abbreviations (for 'autem,' 'quasi,' etc.) are freely used, qn̄ denotes 'quando' (e.g. fol. 24^v *quando* resurrectio traditur Christi). In a MS. written at Soissons between 695 and 711 (Brussels 9850–2) qn̄ sometimes (but qn̄m usually) denotes 'quoniam,' fol. 45^v '*quoniam* ieiunia et labores...constitute sunt,' fol. 46^r (with qn̄m three lines above) '*quoniam* ipse inimicus per patientiam tuam distruetur.' A Sacramentary of "saec. ix in.," Berlin Phill. 1667, by many scribes, has (along with qm̄) often qn̄ 'quoniam,' e.g. fol. 33^v 'beati qui lugent *quoniam* ipsi consolabuntur.' Traube in (unpublished) notes on Abbreviations cites qn̄ 'quoniam' from the uncial Vat. Reg. 2077 and from Milan D 23 sup. (Bobbio, "8 cent.").

330. (2) quō 'quoniam.' Of early MSS. which use this suspension exclusively may be mentioned,

(*a*) In Anglosaxon script: the Corpus Homilies (Cambridge, C.C.C. 69); the half-uncial Durham Gospels (A II 17); a Freising MS. ascribed to the time of Corbinian (Munich 6298); Munich 3731 (Augsburg, "8 cent.");

(*b*) In Continental script: British Museum, Harl. 5041 (Merovingian); Vat. Reg. 11 and Paris 2706 (both "N.E. France"). It finds its way even into Irish script occasionally, e.g. in a Bobbio MS. at Milan (Ambr. F 60 sup., normally qm̄) on fol. 63^r *quoniam* septies vindicabitur de Cain; in the Boniface Gospels (Fulda, Bonif. 3, qm̄ much more frequent).

Traube in (unpublished) notes on Abbreviations states that it is this symbol in the Constance archetype which has puzzled the transcribers of Silius (e.g. 13, 503 'quoniam' in one, 'quomodo' in another, 'quando' in another; 13, 519 'quando' in one, 'quomodo' in others). It occurs on fol. 7^{v} (at the end of a line) in the papyrus and vellum MS. of Augustine's Letters and Sermons, Paris 11641 (Narbonne, "6–7 cent.").

331. (3) qm̄ 'quoniam.' This is the only symbol found in Beneventan script and (we may say) in Irish and Welsh (also Cornish and, I think, Breton). Of other early MSS. which use it exclusively, may be mentioned:

(*a*) in Anglosaxon script: the Le Mans 'Moore Bede' (with a list of Northumbrian kings); the Corpus Glossary; the Durham Pauline Epistles at Cambridge (Trin. Coll. 216 "de manu Baedae"); the Martyrology of (the Northumbrian) St Willibrord (Paris, Bibl. Nat. 10837, written at Echternach in 700–710); the Codex Amiatinus (Northumbria, end of 7 cent.);

(*b*) in Merovingian script: Cambridge C.C.C. 334 (az-type); Paris Bibl. Nat. 12168 (az-type, Corbie Library); Paris, Bibl. Nat. 12598 (Corbie).

Also the Sacramentary of Gellone (Paris, Bibl. Nat. 12048), written in a script between half-uncial and minuscule at Rebais in N. France about the year 750. An example from the cursive marginalia of Turin E iv 24 (Bobbio) will be found in 'Codici Bobbiesi' i pl. xxiii.

In a Beauvais MS. in Anglosaxon script, now at Paris (Bibl. Nat. 10861, of "saec. viii") qm̄ is used for 'quam' (e.g. fol. 12^{v} ante*quam*), 'quem' (e.g. 42^{r} Christus in *quem* credidisti; fol. 122^{v} si ergo deus est in *quem* credes), but this does not deter the scribe from using it also for 'quoniam' on fol. 9^{v}. In a Corbie MS. in Anglosaxon half-uncial or large minuscule script, now at St Petersburg (F i 3) qm̄ is freely employed for 'quam' (e.g. a*quam*, nequa*quam*), 'quem' (e.g. fol. 73^{r} ecce Deus vester *quem* contempsistis), while the symbol for 'quoniam' is qn̄ (also quō on fol. 64^{v} praecepi Hierusalem *quoniam* in Egyptiis vanum est auxilium; and even qm̄ on fol. 64^{r} ut idolis derelictis dicant *quoniam* falsa possederunt patres nostri idola).

This appropriation of the qm̄ symbol for 'quam' or 'quem' must have had some influence in popularizing some other symbol (or symbols) for 'quoniam.' In the 10th century Vatican (lat. 4929) transcript of the uncial Cologne (no. 166) Censorinus qm̄ has been transcribed as 'cum' (23, 7). Traube cites qm̄ 'quoniam' from the Codex Rehdigeranus of the Gospels (Aquileia), at the end of a line (but usually qn̄m) and from Vienna 181 (Italian uncial of "7 cent."). It appears also in the Stonyhurst St John (p. 19; elsewhere the word is written in full).

332. (4) qn̄m 'quoniam.' This symbol is used by Irish and especially Welsh scribes to denote 'quantum' (see above, s.v.). A Continental or English transcriber would interpret it as 'quoniam.'

Of early MSS., not in Insular script, which use it as the only 'quoniam' symbol may be mentioned a Murbach MS. of the year 744 (Épinal, Bibl. Publ. 68); a MS. written at Amiens about the year 800 (Bamberg B v 13); a Fleury MS. of "saec. vii–viii" (Paris Bibl. Nat. nouv. acq. 1619); Paris Bibl. Nat. 2843^{A}, of "saec. viii"; Berne 611 (in Merovingian script); Vat.

Reg. 316 Gelasian Sacramentary ("N.E. France"). An example from the early cursive of Bobbio will be seen in 'Codici Bobbiesi' I pl. vii (from Turin A II 2 Julius Valerius). Delisle ('Mélanges,' p. 17) cites qn̄m from the uncial Lyons Psalter. All the scribes of Hague 1 (Metz?, "mid. 8 cent.") use qn̄m.

333. (5) qūm 'quoniam.' This, liable to be miscopied as 'quum' (but this spelling is chiefly Spanish) or 'cum,' is the symbol used in the one occurrence of an abbreviation of 'quoniam' in the Lindisfarne Gospels (Brit. Mus. Cott. Nero D IV, written before 698) on fol. 31^{r} 'quod dictum est per prophetas *quoniam* vocabitur.' It appears even in Irish script in the Macregol Gospels at Oxford (Auct. D II 19, written about 800) on fol. 6^{v} (elsewhere qm̄). Meginfrit's copy of Jerome on the Book of Proverbs, Bamberg M v 12, part ii (unknown provenance, before 800), has qūm, qm̄ and quō. An early MS. of Trèves (?), Rome Vallicell. B 62 ("end of 7 cent."), has usually quō but also qūm (fol. 115^{r}); similarly Paris 9382 (Echternach?, Insular script of "8 cent."), fol. 119^{v} qūm (elsewhere quō). Other examples of qūm are Paris 1771 ("beg. 9 cent."), fol. 51^{v}; Paris 1853 ("8 cent."), fol. 165^{v}.

334. (6) quōm 'quoniam.' This contraction, a development of the suspension quō, is not common. It appears (along with qn̄m, quō, qm̄) in Vat. Barb. 570 (Ags. half-uncial) and is freely used along with qūm in the Anglosaxon half-uncial of a Salzburg MS. of the Gospels, Vienna 1224. Also in the uncial of a Corbie MS. at St Petersburg (Q I 13) the symbol appears on fol. 41^{r} (=Jerome Epistle 147 M.) *quoniam* enim Damascus. In the Italian (?) uncial of Munich 6224 it denotes 'quoniam' (along with qūm) on fol. 76^{v} videns autem Pilatus quōm nihil proficit. In the Anglosaxon script of a MS. of Columella at Milan (Ambr. L 85 sup., of "saec. ix in.") it appears (in the sense of 'quoniam') on fol. 10^{v} with quō (the usual symbol, although qm̄ is also common) in the next line. Similarly in the Luxeuil Lectionary, Paris 9427 (Luxeuil type of Merovingian script) fol. 149^{r} (=1 Cor. 1, 21) Quōm | enim per hominem mors et per hominem resurrectio mortuorum (with quō 'quoniam' fol. 177^{r}, at end of line); in Épinal 6 (Moyenmoutier, "beg. of 9 cent.") fol. 24^{r} (with other symbols); in Paris 13047 (Corbie scriptorium, "8 cent.") fol. 96^{v} 'beati mites *quoniam* ipsi possidebunt terram' (along with other symbols). In a Murbach MS., with the usual Murbach profusion of 'quoniam' symbols (Geneva 21 of "saec. viii–ix"), I noted it in a lemma on fol. 22^{v} *quoniam* Deus erat cum illo. Traube cites also Zürich Cantonsbibl. 34 (Rheinau, date not mentioned). In the Tours Eugippius, Paris nouv. acq. 1575 ("beg. of 8 cent."), quūm on fol. 138^{v} (=Migne 737 D *quoniam* ministeria ista sunt) is changed by an early corrector to quōm.

335. (7) qun̄m 'quoniam.' This symbol, which bears the same relation to qūm as the symbol qn̄m to qm̄, is the least frequent of all. It occurs, for example (along with a number of other 'quoniam' symbols), in a Fulda MS. in Anglosaxon script, at Bâle (F III 15^{c}) on fol. 57^{r} *quoniam* digni habeti sunt pro nomine Iesu.

336. And now to pass in review the customs of the various writing-centres.

Irish scriptoriums use, we may say, only qm̄. The use of quō along with qm̄ in the Fulda Boniface Gospels (of "saec. viii in." with Irish glosses) has been already mentioned. The exact provenance of the MS. is unknown. The same pair of symbols appears in the Insular script of a Northumbrian MS. in the Vatican (Pal. 68, of "saec. viii," with Northumbrian and Irish glosses), but this MS. is rather English than Irish; also in the Insular (§ 259) script of a Paris fragment (17177, foll. 9–12, of "saec. viii"). The Irish script of Continental scriptoriums (or scribes) similarly restricts itself to qm̄, e.g. the Trèves Gospels (if this is Irish script, "saec. vii ex."). An isolated occurrence of quō in a Bobbio MS. has been already mentioned. The early Bobbio minuscule of the Naples Charisius and Vienna 16 knows only qm̄; but in the North Italian cursive of Vienna 17 qnm̄ also appears.

Welsh scribes (and Cornish) use only qm̄. Also Breton ? ('Zentr. Bibl.' 29, 269).

In England a common pair is qm̄ and quō, e.g. in the Canterbury Gospels at the British Museum (Reg. 1 E VI, of "saec. viii ex."; quō much more frequent); Durham A II 16 (quō preferred by one scribe, qm̄ by another); Durham B II 30 (quō much more frequent); Cambridge Kk I 24. In Brit. Mus. Reg. 1 B VII qm̄ is usual, but both quō and qūm are also employed (e.g. qm̄ and quō on the same page, fol. 16^{v}; qm̄ and qūm in the Beatitudes, fol. 18^{r}). The same trio (with quō the most frequent) appears in the Book of Cerne (Cambridge Ll I 10, of "8 or 9 cent."), while in the Canterbury Augustine's Psalter (Brit. Mus. Cott. Vesp. A 1, of "7–8 cent.") qn̄ (normal in the latter part of the MS., as qūm in the first) and quon̄ (fol. 82^{v}) are added to the three. Cambridge Trin. Coll. 368 of the year 833, which has a quartette, quō, qm̄, qn̄m, qūm (e.g. fol. 90^{v}), was probably written on the Continent. Instances of the ancient Nota qn̄ in the older English (South English) MSS. have been given above.

337. To distinguish between the usage in the Anglosaxon and the Continental script of Continental Scriptoriums under English influence is hardly possible. The same stock of 'quoniam' symbols seems to have been employed in both types of script. Details of the Ags. usage will be found in 'Zentr. Bibl.' of this year. The prevailing trio at centres like Corbie, Fulda, Würzburg, Freising, St Gall, Reichenau, Cologne (the Hildebald group, saec. viii ex.), is qn̄m, qm̄, quō. Similarly in the ab-script of Corbie (with qn̄m the most favoured). Also at Rheims (e.g. Berlin Phill. 1743, of "saec. viii"), at St Amand (e.g. Paris 2109), at Lyons (the Leidrad group of saec. viii ex.), in an Auxerre MS. of 772–795 (Montpellier, Bibl. Univ. 409). In Troyes 657 one scribe confines himself to qm̄; another uses both qn̄m and quō; a third only quō. The Rado Bible, Vienna 1190 (Arras, of 790–808), has qm̄ and qn̄m (according to Chroust I xi, pl. 6); the Dagulf Psalter (Schola Palatina ?), qn̄m, qm̄, quō. Instances of qn̄ in the older MSS. of Fulda, Würzburg, etc., have been already given.

But other symbols may be added by individual scribes (e.g. qūm in the Reichenau MS., Carlsruhe Reich. 222). Perhaps Murbach MSS. shew as great a profusion of 'quoniam' symbols as any. Thus in Manchester 15 we find, qn̄, quō, qn̄m, qūm; in Geneva 21 qm̄, qn̄m, quō, and once quōm. Still this may be paralleled from other centres. A Corbie MS. at Paris (Bibl. Nat. 12239–41) has qn̄, quō, qn̄m, qūm, qm̄; a Beauvais MS. at Manchester (no. 194) has qm̄ (by one scribe), quō (by another), qn̄m, qūm; Schaffhausen 78 offers quō, qn̄m, qm̄, qūm, the last two appearing in neighbouring lines on fol. 25^{r}; Autun scribes too employ quō, qn̄m, qm̄, qūm; Épinal 6 (Moyenmoutier) has usually quō but also qm̄ and qn̄m and even quōm; Paris 2110 ("N.E. France," "7–8 cent.") has usually qūo, but also frequently qn̄, and qm̄ and quon̄ (with *n*, not *m*), also (fol. 294^{r}) qūn and (fol. 225^{v}) quonī. The Tours Eugippius (see above) has qn̄m, quō, qm̄, qn̄ and quūm (corr. quōm).

338. In North Italy the trio qn̄m, qm̄, quō is in vogue at Bobbio (e.g. in Milan Ambr. L 99 sup., by several scribes; in Ambr. S 45 sup. qūm and quōm also appear); at Verona (see 'Zentr. Bibl.' 27, 545); at Ivrea (e.g. Ivrea 42), and so on.

In Lucca 490, written at Lucca about 800, qn̄m and qm̄ are the symbols used. In a MS. of Settignano (Tuscany) in the Barberini collection (XIV 44, of "saec. viii") at the Vatican Library the symbol is qm̄. The Liber Diurnus ("Rome, c. 800") has qm̄ throughout.

In the Beneventan script of South Italy qm̄ is the only symbol (see Loew 'Benev. Script.').

339. In older Spanish MSS., such as the Leon Palimpsest, the half-uncial MS. of the Lex Reccesvindiana (Vat. Reg. 1024) qn̄m appears alone; but the recognized pair in Visigothic minuscule script is qn̄m and qm̄. In Escurial R II 18 the uncial part shews qn̄m, the minuscule part (earlier than 778) qm̄. The semi-Visigothic Paris 12254 (from South France apparently) has qm̄. So has the uncial Salmasian Anthology, Paris 10318 (passim).

340. Finally may be added some unconnected details. The Essen Gospels have usually qm̄; Wolfenbüttel Weiss. 99 in Merovingian script has quō and qn̄m; Paris 3837 (Angers, of 816) has qm̄ and qn̄m; also the London Alcuin Bible (Add. 10546); the Lons-le-Saulnier Bede (St Claude, Jura, of 804–815) and a Bodleian MS. in a curious type of script (Lat. theol. d 3, of "saec. viii–ix") use only qm̄. Cologne 213 (in Insular half-uncial) offers quō, qm̄ and once qūm. The pair qn̄m and qm̄ appear in a Tours MS. (British Museum, Egerton 2831, of "saec. viii"), written partly in Anglosaxon script, partly in Continental; in the 'Utrecht Psalter' (Rheims); in Berne 263; in the half-uncial script of Vat. lat. 1322 (written at Verona), and of Vat. lat. 5750. London Cotton Cal. A xv, foll. 1–117, has qm̄, quō, qūm, qn̄m. The suspension quon̄ appears (along with qm̄) in a fragmentary MS. (Paris Baluze 270, foll. 132–148), apparently transcribed from an Ags. original (fol. 132^{r}

quoniam virtutes angelicae legem Dei custodiunt). A warning has already been given of the danger of inferring from the restricted usage of this or that MS. that the stock of 'quoniam' symbols was equally limited in the scriptorium where the MS. was written.

341. quoque. As the ancient Nota for 'propter' was the syllabic suspension of 'p(ro)-p(ter),' pp (with abbreviation-stroke above), so the ancient Nota for 'quoque' was qq (with abbreviation-stroke above) 'q(uo)-q(ue).' In the case of 'propter' we found that the stroke was sometimes placed below (transecting the lower shafts) instead of above. In the Verona Gaius qq with the lower shafts (separately) transected generally denotes 'quamquam,' although one scribe discriminates 'quamquam' by putting a grave accent over each *q* instead of a transecting stroke below. A mediaeval list of ancient Notae actually offers q̄q̄ 'quamquam.' It is clear that transcribers must have been liable occasionally to confuse 'quoque' and 'quamquam.'

In our period the abbreviation of 'quoque' is mainly confined to Insular script and the Continental script of centres under Insular influence (e.g. Lorsch), although it does not appear to have been quite unused in Italy. The prevalent ancient Nota is generally employed (qq̄), the stroke being sometimes placed below instead of above (but less often in the case of 'quoque' than of 'propter'). Breton scribes (who also make a rule of using for 'propter' pp with the stroke below) use the two positions equally often. The lower position seems to be actually the rule in Bobbio minuscule of the 8th century (the Continental, not the Irish type). The word may, of course, also be expressed by means of the 'quo' symbol and the 'que' symbol, one or both.

Irish and Welsh (Cornish) examples of qq̄, from as early as the Book of Mulling [St John] and the Schaffhausen Adamnan, will be found in 'Ir. Min.' and 'Wel. Scr.' Breton examples (in Insular and Caroline minuscule) in 'Zentr. Bibl.' 29, 269. Here we need only mention the Anglosaxon and the Continental examples. It will be well to add all the examples (outside the Breton) of qq with stroke below. When the stroke is above, it either covers both letters or (more usually) stands over the second only. This position may have been chosen to avoid confusion with q̄q· (or q̄q: or q̄q; or the like) 'quaeque.'

342. (1) qq̄ (Ags.). Cambridge Trin. Coll. 216 ("de manu Baedae"), fol. 59^r 'inpossitiones *quoque* manuum'; Vat. Pal. 68 (Northumbria, "8 cent.");

London Cotton Tib. A xiv Bede's History ("8 cent."), not rare; ibid. Tib. C ii Bede's History ("end 8 cent."), frequently; ibid. Vesp. B vi, foll. 104–109 (Mercia, of 811–814); a Canterbury charter of 812 ('Pal. Soc.' I 11);

Boulogne 63–64 (St Bertin, "8 cent."); Cambrai 441 (half-uncial), frequently;

The Moore Bede (Le Mans, c. 737), passim; early MSS. of Echternach, e.g. Paris 9527 ("mid. of 8 cent."), passim, and Paris 9538 ("8 cent."), passim, and Paris 9565 ("8 cent.", with stroke above or below);

St Petersburg Q I 15 (Péronne or Corbie, "early 8 cent."), frequently;

Wolfenbüttel Helmstedt, 496^a ("9 cent."), with qꝫ (the 'que' symbol) occasionally (e.g. fol. 24^v 'in uno*quoque*') substituted for the second *q* (this would easily be mistaken for 'quaeque');

In MSS. of Werden, Lorsch, Mayence, Fulda, Würzburg, Freising, Murbach, etc., it is, more or less, a current symbol (see 'Zentr. Bibl.' of this year for details);

Vienna 2223 (=Jur. Can. 116) Poenitentiale ("8–9 cent.");

Carlsruhe Reich. frag. 88 (half-uncial), with q; or q:· substituted for the second *q* (so that the symbol resembles 'quaeque'), e.g. 'sciendum est *quoque* ubicumque duo nomina aput latinos connexa';

Of unknown provenance: Milan L 85 sup. Columella ("beg. of 9 cent."); (Florence S. Marc. 611 ("8–9 cent.") fol. 34^r;

St Petersburg Q I 18 Bede's History ("8 cent."), frequently; Vat. Reg. 1209 ("9 cent.").

(Continental.) (The Corbie ab-type favours the 'quo' symbol followed by the 'que' symbol.)

In the Laon az-type of Paris 12168 the qq̄ on fol. 70^r may be due to a corrector.

Berlin Ham. 253 (Stavelot, "8–9 cent.") fol. 19^v; Brussels 8302–5 ("9 cent."), usually followed by a dot; Namur 11 (St Hubert, Ardennes, "9 cent."), frequently;

The Hildebald group of Cologne, e.g. Cologne 74 (passim) and 108 (fol. 86^r), as well as the pages (foll. 110–125) of Cologne 83^{II} which were written by an Irish (?) monk;

Leyden Scal. 28 (Flavigny, Autun, of 816, with many Insular symbols) fol. 69^r;

Paris 5543 (Fleury, of 847);

Vat. Pal. 212 (Germany, "8 cent.") fol. 14^r;

On MSS. of Lorsch, Fulda, Freising, etc., Murbach, see 'Zentr. Bibl.' of this year.

(In the Kisyla group at Munich the word is not symbolized apparently.)

London Add. 11880 (Bavaria ?, "9 cent."); Brussels 8216–8 (St Florian, Austria, of 819); Vienna 795 the commonplace book of Arno, Bishop of

Salzburg (of c. 798), qq with stroke above or below (according to Chroust I vii, pl. 3);

MSS. of Constance, e.g. Stuttgart HB VI 113 ("8 cent."), more than once, and HB XIV 1 ("8–9 cent."), frequently (also qq with stroke below);

Leyden Voss. Q 69 (St Gall?, "8 cent."), qq with stroke above or below (but the St Gall MSS. of our period seem not to symbolize the word; cf. 'Zentr. Bibl.' 30, 478 sqq.);

Berlin Phill. 1831 Beda (Verona, "beg. 9 cent."), frequently; Ivrea 42 (of the year 813);

Paris 7530 (Beneventan script of end of 8 cent.), frequently;

Of unknown provenance: Paris Baluze 270, foll. 132–148 ("beg. of 9 cent."), more than once; Berlin Diez B 66 ("end of 8 cent."); Berne 611 (Merovingian), fol. 30^r.

343. (2) qq with stroke below. Examples of this (frequent) usage in Breton MSS. (Insular minuscule as well as Caroline) will be found in 'Zentr. Bibl.' 29, 269.

Other Insular examples are:

The St Gall Priscian (written in Ireland about the close of our period), by one scribe, Finguine (the others use qq̄);

The Leyden Priscian (Irish minuscule of 838), e.g. fol. 47^r (usually qq̄);

The Codex Boernerianus, Dresden A 145^b (Irish of Sedulius' time); Milan F 60 sup. (Irish minuscule of Bobbio, "8 cent."), frequently (along with qq̄);

Paris 9565 (Ags. script of Echternach, "8 cent."), e.g. fol. 68^v (also qq̄);

Munich 6297 (Ags. of Freising, c. 780), e.g. fol. 12^r, fol. 104^v (usually qq̄); Munich 6433 (Ags. of Freising, "8–9 cent.") fol. 23^r 'lignum *quoque* (? quamquam) humillimum omnium lignorum';

St Gall 913 (Ags. of St Gall, "8–9 cent.") p. 61 (usually qq̄).

Continental examples are:

Cambrai 619 (of 763–790), frequently;

Paris 1603 (St Amand, "end of 8 cent.") fol. 97^v, fol. 159^r (Chroust I v, pl. 5 gives *qq* with stroke above or below as the symbol in a MS. of 800, possibly from St Amand, Würzburg th. F 46);

Vat. Reg. 124 (Fulda, before 847), by one scribe (qq̄ by another);

Stuttgart H B XIV 1 (Constance, "8-9 cent."), frequently (along with qq̄);

Leyden Voss. Q 69 (St Gall?, "8 cent."), frequently (along with qq̄);

In the Veronese uncial of Verona 60 on fol. 36^r, according to Traube; occasionally in the Veronese minuscule of Verona 16;

In early MSS. of Bobbio (while the Irish script of Bobbio prefers qq̄), e.g.: Vienna 17 Probus (N. Italian cursive, "c. 700"), e.g. fol. 11^r (also qq̄); Wolfenbüttel Weissenburg. 64 Isidore's Etymologies ("beg. of 8 cent.") fol. 16^v (=Etym. 1, 13, 1) with a separate stroke through each shaft (precisely the usual ancient Nota for 'quamquam' in the Verona Gaius); Milan L 99 sup. Isidore's Etymologies ("mid. of 8 cent."), sometimes with a separate stroke through each shaft, e.g. p. 73 (the qq̄ of p. 197 may come from the original, for on p. 204 (=Etym. 8, 11, 54) a stroke below has been added to qq̄).

344. quorum. Usually abbreviated with the help of the 'quo' and 'rum' symbols, one or both. But the original of Boulogne 48 (St Bertin, of 804–820) had qm̄ 'quorum,' for this symbol appears on fol. 18^{r} (=Aug. Retr. 1, 10, 1) '*quorum* ipse sextus.'

345. quot, quoties. The contraction qt̄ 'q(uo)t' is a favourite with Irish scribes from St Moling onwards (examples in 'Ir. Min.'). For Cornish, Berne 671, frequently; for Welsh, Cambridge Corp. Coll. 153 (with the *t* sometimes suprascript), probably later than our period; for Breton, Paris nouv. acq. 1616 (fol. 3^{r} '*quot* dies') and Vat. Reg. 296 (fol. 41^{r}). It appears in Ags. script in probably contemporary glosses on Cambridge Trin. Coll. 216 ("de manu Baedae") and in Oxford Digby 63 (Winchester?, c. 850), fol. 22^{r} '*quotquot.*' The script of St Gall 759 Medica is probably Ags.; it shews more than once qt̄ an̄s 'quot annos.' So it may be roughly called an Irish (rather than 'Insular') symbol. But since 'quod' and 'quot' are confused in the spelling of our MSS. qt̄ (on the analogy of qđ) is used sometimes (probably not in each instance through Insular influence) in Continental script.

Examples are: Brussels 8780–93 (Stavelot, "8 cent."); Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), fol. 58^{r} 'ali*quot*'; Berlin Ham. 253 (Stavelot, "8–9 cent.") fol. 3^{r} '*quotquot*'; Paris 5543 (Fleury, of 847);

Berne 611 (Merovingian), fol. 43^{v} (in a repetition); Cologne 74 (time of Hildebald), e.g. fol. 42^{v} '*quot* annos in hac vita egerit'; Montpellier 141, foll. 1–80, 95–135 (France, "beg. of 9 cent."), '*quotquot*' (fol. 1^{r}, fol. 7^{v}); Vat. Pal. 1447 (Mayence, before 813); Vat. Reg. 124 (Fulda, before 847) fol. 28^{r} '*quotquot*'; Vienna 387 (Salzburg, of 809–830), according to Chroust I vii, pl. 5; Oxford Jun. 25 (Murbach, "8 cent."); Berlin Diez B 66 (unknown provenance, "end of 8 cent."); St Gall 876 ("8–9 cent."); Milan I 1 sup. (Bobbio, "9 cent."); Ivrea 42 (of the year 813), 'quot*quot.*'

The close relation of 'quot' to 'quod' is seen in the occasional use of qt̄ for 'quod,' e.g. Liége 306 (St Trond, of 834) fol. 4^{r} hoc unum dico qt̄ vellem cum invidia nominis eius habere etiam scientiam scripturarum; Paris 11504–5 (of 822). In Munich Univ.-bibl. 4to 3 ("8–9 cent.") the *t* seems to be a correction of *d* in the symbol qt̄ on fol. 4^{v} '*quot* inruptiones passurus esset.'

Irish scribes use another symbol for ‘quod,’ so that their qt̄ ‘quot’ is free from the suspicion of being a mere confusion of ‘quot’ and ‘quod.’ The Irish monk of Cologne in Abp Hildebald’s time who penned foll. 110–125 of Cologne 83^{II} uses the Irish ‘quod’ symbol for ‘quot’ sometimes (e.g. fol. 111^{r}).

In mediaeval lists of ancient Notae qt̄ appears as the ancient Nota of *quoties*. But scribes of our period shorten this adverb merely by the substitution of the ‘quot’ symbol for the first four letters. Of course, both in ‘quot’ and in ‘quoties’ the ‘quo’ symbols (§ 261) may replace the first three letters.

346. regnum, regnat. The symbols (usually reḡ or sometimes regn̄) are hardly ‘notae communes,’ being confined to Chronologies, etc., and to the liturgical formula ‘qui tecum vivit et regnat.’ In the common phrase in the Gospels ‘regnum caelorum’ we find reḡ in Irish copies such as the Book of Armagh (e.g. fol. 41^{r}), the Book of Mulling, the Book of Dimma; also in Milan F 60 sup. Patrum Sententiae (in quotations, ‘*regnum* Dei,’ ‘*regnum* caelorum’). In Munich 6330 (Continental script of Freising), reḡ and regn̄ caelorum (an arbitrary curtailment of a familiar phrase).

reliqua (see ‘cetera’).

347. res. Apart from the Nota Juris r·p· ‘respublica’ or ‘res privata’ (see chap. III), mediaeval lists attest two ancient Notae, rƀ ‘rebus’ and rr̄ ‘rerum.’ The second of these is preserved in Milan C 301 inf. and is sometimes written by Diarmaid between two dots and without an abbreviation-stroke.

In ancient legal MSS. ‘res’ (word or syllable) is expressed by R (or r) with a downward oblique stroke through the centre (as in the Verona Gaius) or through the branch of the letter (as in the Autun Palimpsest and the marginalia of Vat. Reg. 886). This might be mistaken for obliterated *r*. Traube ascribed the frequent omission of the word in Parrhasius’ transcript of a grammatical MS. (see Keil ‘Gram. lat.’ VII p. 481, 3; p. 493, 11; p. 496, 11, etc.) to the presence of this ancient Nota in the lost Bobbio original. With the stroke through the branch, it is identical with the Continental ‘rum’ symbol (see below, s.v. ‘um’).

rescriptum (see chap. III).

348. respondeo. In the discussion of the 'dico' symbols it was suggested that the long continuance of the ancient initial suspension (D with some cross-stroke or đ) for any part of the verb may have been the reason for the great variety of derivative contractions used by minuscule scribes. As regards 'respondeo,' apart from the ancient symbols, R or r (both with some form of cross-stroke) 'respondet,' '-dit,' etc., and RR or rr (with the same) 'respondent,' '-derunt,' etc. (like đ 'dixit,' đđ 'dixerunt'), it may be questioned whether there is any single 'nota communis.' Three MSS. will suffice to illustrate the bewildering variety of symbolism: the Garland of Howth (Irish script) has for 'respondens' respon̄ and resp̄ and res̄, for 'responderunt' res̄rt and res̄, for 'respondit' res̄; Montpellier 55 Passiones Sanctorum has for 'respondit' the ancient Nota and rp̄ and rp̄d and rep̄ and rsp̄ and resp̄ and rep̄d and resp̄d and res̄dt and rep̄dt and resp̄dit; Paris 12217 (Corbie ab-type) has in the phrase 'ita responde' r̄d and res̄p and respođ.

Of the ancient Nota (℞ usually) a few out of many examples are: the Naples Charisius (R with cross-stroke through the centre) 'respondetur' or 'responsum' or 'respondet' (=198, 22 K. and 204, 1 K.); Verona 59 (half-uncial), 'respondit'; Munich 3514 (Augsburg, uncial), 'respondit' (R with stroke above; also rep̄d and resp̄d); a MS. of the Kisyla group, Munich 4554, 'respondit' (the ancient Nota in various forms; also resp̄); Brussels 8302–5, 'respondit' (fol. 40^{v}); St Gall 913, R between dots 'responsum' (corresponding to inter̄ 'interrogatio'); Turin D v 3 (Corbie ab-type), R with stroke above, resp̄, respō.

Of the other expressions res̄ and resp̄ are perhaps the most in evidence, e.g. (Irish) St Gall 51 (half-uncial), resp̄, res̄, respon̄; the Boniface Gospels, res̄, respō, respon̄; the Book of Dimma, res̄ frequently in St John, res̄ and resp̄ in the other Gospels; the Book of Mulling, res̄, respon̄; the Book of Armagh, res̄, resp̄, respon̄; the Stowe St John, rēs, respon̄;

(Cornish.) Berne 671, respon̄;

(Anglosaxon.) Durham A II 17 (half-uncial), rsp̄ and rsp̄t 'respondit,' rp̄s 'respondens'; Vat. Pal. 220 (Lorsch), resp̄ frequently;

(Continental.) Brussels 9403, res̄ (fol. 317^{v}); Berlin Ham. 253 Gospels (Stavelot), resp̄; Berlin Phill. 1743 Concilia (Rheims) fol. 28^{v} synodus rp̄ placet;

Brussels 8216–8 (St Florian, Austria), R (with stroke above), rp̄, rpđ, resp̄, resp̄d, rp̄dit 'respondit,' rpđs 'respondens'; Verona 46 (uncial), resp̄; Zürich Cantonsbibl. 140, rp̄ 'respondet' (p. 217);

Paris 7530 (Beneventan script), respđ 'respondit' (fol. 62^{v}).

This list of examples might be greatly increased, but it will suffice to shew the capricious curtailment of this verb (and the verbal noun 'responsum') by scribes.

respublica (see chap. III).
reverendissimus (see chap. III).
Romanus (see chap. III).
rubrica (see chap. III).

349. saeculum, saecularis. The need for abbreviating this noun and its derivative adjective would be felt more in Christian than in Pagan times. There is no trace of any ancient Nota. But all the scribes of our period, except Irish, use scƚm 'saeculum,' scƚi 'saeculi,' etc., less often secƚm (saecƚm), secƚi (saecƚi), etc. These are the two current forms, although in the repeated phrase (in liturgies, etc.) 'saecula saeculorum' many capricious curtailments are allowed (e.g. in the Barcelona Gregory's Homilies, an uncial MS. of uncertain provenance, possibly Spanish, per omnia saec̄l saeclr̄). Similarly saecularis may be expressed by scƚaris or secƚaris (saecƚaris).

In an early MS. of Tours, Paris nouv. acq. 1575 Eugippius ("beg. of 8 cent."), we find, along with the contraction, the suspension scƚ 's(ae)-c(u)-l(um)' from which it is derived (fol. 67v = Migne 642 D 'peragitur *saeculum*').

The reduced form sƚm, sƚi, etc., appears in a few early specimens of Anglosaxon script.

In home Irish script I have found no example of the symbolism of these words. The few occurrences in Irish script abroad may therefore be referred to Continental influence; and the Harleian Litany in Insular half-uncial, London Harl. 7653, is probably to be called Anglosaxon and not Irish, since it has (fol. 7r) sc̄la sec̄ulo, (fol. 2v) sc̄l sclm̄ for 'saecula saeculorum.'

350. (A) The usual symbols. Examples are:

(Irish.) Laon 26 ("beg. of 9 cent."), scƚi, etc., frequently; the Carlsruhe Augustine, sclū 'saeculum'; St Paul (Carinthia) 25. 3. 31b (Reichenau, "9 cent."), scƚa; two MSS. of the Sedulius group, St Gall 48 and Bâle A VII 3, scƚi, etc.; Vat. lat. 491 (Bobbio?, "8 cent."), saecl̄m (perhaps a capricious curtailment).

(Welsh.) The Cambridge Juvencus has scƚa 'saecula' (fol. 2r, fol. 21r); but in Berne 671 (Cornish) the word is written in full.

(Home Anglosaxon.) London Reg. 2 A xx ("8 cent."), sc̄la (e.g. fol. 15^{r}); Durham B II 30, scl̄i, etc. (passim); the Book of Nunnaminster, London Harl. 2965 (Winchester?), sclī, etc.; the Book of Cerne, scꝉi and scꝉī, etc.; the Corpus Homilies, in sclā sclōrum, etc.; the Corpus Glossary, sclm̄ (fol. 6^{r}); the Corpus Sedulius, Cambridge Corp. Coll. 173, scl̄i (fol. 27^{v}); Cambridge Corp. Coll. 183 (unknown provenance, "beg. of 9 cent."), scꝉo 'saeculo'; London Cotton Tib. A xiv ("8 cent."), scꝉi, etc., scl̄aris; London Cotton Tib. C ii ("8 cent."), sclī (fol. 102^{r}); Mercia charter of 793–6, scꝉi, etc.; Kent charter of 824 (?), scꝉi, etc. (see 'Anc. Chart.'); St Augustine's Psalter.

(Anglosaxon abroad.) See the examples in 'Zentr. Bibl.' of this year, e.g.: the Moore Bede sc̄li, etc.; St Petersburg Q I 15 (Péronne or Corbie, "beg. of 8 cent."), sc̄li, etc.; St Petersburg Q I 18 (unknown provenance, "8 cent."), scꝉi, etc., scꝉaris; Paris 9525 (Echternach, of 798–817), scꝉi, etc., and secꝉi (saecꝉi), etc.: Paris 9565 (Echternach, "8 cent."), scꝉi (scl̄i), etc.; Boulogne 63–64 (St Bertin, "8 cent."), scl̄i, etc.; the Épinal Glossary (Moyenmoutier) fol. 2^{v} ad sclm̄ turpitudinis minister (by error for 'adsecula'); Berlin theol. F 356 (Werden, written for Hildegrim), per omnia saecꝉ saecꝉor (fol. 19^{v}, fol. 66^{r}); Berlin theol. F 366 (Werden, same time), scꝉi, etc.; Gotha I 18 (half-uncial), sc̄li; MSS. of Fulda, Corbie, Freising, Murbach, St Gall, Lorsch, etc.; the Cutbercht Gospels, Vienna 1224, scꝉo 'saeculo';

MSS. of Würzburg, e.g.: Würzburg th. F 13 ("8 cent."), sclō 'saeculo'; th. F 27 ("7 cent."), sclā scꝉorum; th. F 67 ("8 cent."), secꝉi (saecꝉi), etc.; th. F 69 ("beg. of 8 cent."), sclm̄ (fol. 47^{r});

Florence S. Marc. 611 ("8–9 cent."), scꝉi, etc.

(Breton.) See the examples in 'Zentr. Bibl.' 29, 269.

351. (Other Continental.) So universal is the abbreviation of 'saeculum' that a few, out of many, instances must suffice, and these especially of the less frequent secꝉi, etc.

In the Corbie ab-type, scꝉi, etc., and secꝉi, etc. (Details in 'Rev. Bibl.' of 1912.)

In the Laon az-type, sclī, etc. (Details in 'Rev. Bibl.' of 1914.)

In the "N.E. France" group, e.g.: Vat. Reg. 11 the Regina Psalter (uncial and capital), scꝉm (fol. 210^{v}); Vat. Reg. 316 (uncial), scꝉa (fol. 102^{r}).

MSS. of St Amand, e.g.: Paris 1603 ("end of 8 cent."), scꝉi, etc.; Paris 2109 (time of Lotharius scriptor), scꝉi, etc. (sometimes with a 'cedilla' attached to the *c*) and (fol. 209^{v}) saecꝉo; Vat. Pal. 161 (same time), scꝉi, etc., and sometimes sacꝉi, etc. (a curious form);

The Maurdramnus Bible, Amiens 12 (Corbie, of 772–780), scꝉm (fol. 176^{v});

Paris 12048 (Rebais, c. 750), scꝉi, etc.; Paris 13047 (Corbie, "8 cent."), in saecꝉa saecꝉr (fol. 96^{r});

Laon 319 ("beg. of 9 cent."), scꝉi, etc., scꝉaris (fol. 171^{v}); Brussels 9850 (Soissons, of 695–711), scꝉi, etc.; Rome Vallicell. B 62 ("Trèves, uncial of end of 7 cent."), scꝉi, etc.; Vat. Pal. 1448, foll. 1–44 (Trèves, of 810), saecꝉi, etc.;

Cologne MSS., of Hildebald's time, scli, etc., and secli, etc.; Cologne 40 ("9 cent."), scli, etc., and secli, etc.; Cologne 210 ("8 cent."), scli, etc.;

Paris 10756 (partly Merovingian), seclm (fol. 28ʳ), in secula sclorum (fol. 45ᵛ); Paris 11504–5 (of 822), secli, etc. (in the part examined); Leyden Voss. Q 60 (Rheims, "8–9 cent."), seclo (fol. 59ʳ); Berlin Phill. 1743 (Rheims, "8 cent."), scli, etc.: the Dagulf Psalter, Vienna 1861 (Schola Palatina?), saeclm; Paris 17451, foll. 9–end (Compiègne, "end 8 cent."), scli, etc. and secli (saecli), etc.; London Egerton 2831, foll. 1–109 (Tours, "8 cent.") in sclm scli (fol. 6ʳ); Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent."), scli, etc.: Paris nouv. acq. 1597 (Fleury, "8 cent."), saecli, etc. (also fol. 141ʳ in saecula sclr); Orléans 146 (Fleury, "8–9 cent."), scli, etc.; the Bobbio Sacramentary, Paris 13246 (uncial of Luxeuil?), scli, etc.; St Petersburg F I 2 (Corbie, "7–8 cent."), sclaris (fol. 28ᵛ);

MSS. of Burgundy, e.g.: Autun 20ᴬ ("8–9 cent."), saecli (fol. 8ʳ); Autun 23 ("8–9 cent."), scli, etc.; Leyden Scal. 28 (Flavigny, of 816), secli (fol. 48ʳ); the Autun Sacramentary, Vat. Reg. 317 (uncial and Luxeuil type), secula secl and scla sclr̄ 'saeculorum';

Épinal 6 (Moyenmoutier, Vosges, "beg. 9 cent."), scli and secli; Troyes 657 ("end of 8 cent."), scli, etc., and (fol. 41ᵛ) secli;

Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), secli, etc.; Vat. Pal. 172 (Lorsch, "9 cent."), scli, etc., sclaris; Vat. Pal. 245 (Lorsch, "8–9 cent."), saecli, etc. (in the part examined); Cassel theol. Q 10 (Fulda library, "8 cent."), scli, etc., and secli, etc.; Vat. Pal. 577 (Mayence, "eighth cent."), scli, etc., sclaris; Vat. Pal. 1447 (Mayence, before 813), saeclis 'saeculis';

Würzburg th. O 1 ("8 cent."), secli, etc.;

The Homiliary of Ottenbeuren, Cheltenham 8400 ("8 cent."), scli, etc. Munich 3514 (Augsburg, "7–8 cent."), scli, etc.; the Kisyla group at Munich, secli, etc., and scli, etc.; Munich 6244 (Freising, "8–9 cent."), scli, etc., sclaris; Munich 6330 (Freising, "8–9 cent.") and 6273 (Freising, 812–834), scli, etc., and sometimes secli, etc.; Brussels 8216–8 (St Florian, Austria, of 819), scli, etc., sclaris;

MSS. of Murbach use both scli and secli, e.g.: Manchester 15 ("8 cent."), sclm (fol. 177ʳ); Colmar 39 ("8 cent."), seclo (fol. 38ʳ), in scla sclorum (fol. 154ʳ); Gotha I 85 Canones Murbacenses ("8–9 cent."), scli, etc., sclaris; Oxford Jun. 25 ("8 cent."), secli, etc. Geneva 21 ("8–9 cent."), secli, etc.;

Stuttgart HB VI 113 (Constance, "8 cent."), secla (fol. 102ᵛ);

Carlsruhe Reich. 221, foll. 1–53 (Reichenau, "end of 8 cent."), secli, etc.; St Gall 125 ("8–9 cent."), scli, etc., and (p. 75) secli; Winithar writes secli on p. 96 of St Gall 70, but the usual St Gall symbol is, I think, scli (cf. 'Zentr. Bibl.' 1913);

Cheltenham 12261 (N. Italy, "end 8 cent."), sclo (fol. 194ᵛ); Paris 653 (N. Italy, "8 cent."), scli, etc. (and sacli fol. 142ᵛ); Vat. Barb. 671 (uncial of Settignano), scla sclor̄ (according to Reifferscheid); Vat. Barb. 679 (uncial of Farfa), scli, etc., sclaris; Berlin Phill. 1825 (Verona or Angers, "8–9 cent."), secli, etc. (frequently);

Carlsruhe Reich. 57 (Verona?, "8 cent."), scƚa (fol. 86^v 'seculam' for 'siculam' = Isid. Etym. 20, 6, 3), scƚaris; Verona 55 (half-uncial), scƚi; Verona minuscule uses scƚi, etc., and secƚi, etc. (cf. 'Zentr. Bibl.' 27, 535); Milan H 150 inf. (Bobbio, c. 810), secƚi and scƚi (for other examples of scƚi, etc., in Bobbio MSS. see 'Zentr. Bibl.' 26, 299); Vercelli 104 ("9 cent."), saecƚa; Vat. lat. 3835–6 (uncial of Rome), scƚi ;

Of unknown provenance: Paris 1853 ("8 cent."), scƚi and secƚi, scƚaris; London Harl. 5041 (Merovingian), scƚi, etc.; Wolfenbüttel Weissenburg. 99 (Merovingian), scƚo (fol. 149^v); Berne 611 (Merovingian), fol. 89^r per omnia scƚa scƚr̄.

352. (Visigothic.) Only scƚi, etc. (never secƚi, etc.): Escurial R II 18, in the uncial part scƚa, and in the minuscule part (before 779) scƚi, etc.; Verona 89 ("8 cent."), scƚi, etc.; Madrid Tol. 2, 1 Bible ("end of 8 cent."), scƚi, etc.; Madrid Tol. 15, 8 Isidore's Etymologies ("end of 8 cent."), scƚi, etc., scƚaris; Escurial & I 14 ("9 cent."), scƚi, etc., scƚaris; Escurial R III 25, foll. 1–166 ("9 cent."), scƚm and scƚm̄; Madrid Acad. Hist. 20 the San Millan Bible ("9 cent."), scƚi, etc.; Madrid Acad. Hist. 44 ("9 cent."), scƚi, etc.; Madrid Acad. Hist. 60 ("9 cent."), scƚi, etc., scƚaris;

Autun 27 ("8 cent."), scƚi, etc.; Paris 609 (Limoges, 8–9 cent.), scƚi, etc.; Paris 4667 Lex Visigothorum (of 828), scƚaris; Paris 2994^A ("9 cent."), scƚi, etc.; Paris 8093, foll. 1–38 (Lyons, "9 cent."), scƚi, etc. (frequently); Paris 12254 ("9 cent."), scƚi, etc., scƚaris; Albi 29 ("9 cent."), scƚi, etc.; Leyden Voss. F 111 (Lyons, "9 cent."), scƚa.

(Beneventan.) Bamberg HJ XIV 15 ("8 cent."), scƚi, etc.; Paris 7530 (end of 8 cent.), scƚi, etc.; Rome Casanat. 641 (of 811–812?), scƚa (fol. 86^r); Naples VI B 12 (of 817–835), secƚi, etc.

353. (B) slī, etc. The Codex Amiatinus (uncial of Jarrow, end of 7 cent.), sl̄i, etc. (and sometimes sc̄li, etc.); the Salaberga Psalter (half-uncial, Laon), sometimes sl̄i, etc. (but usually scl̄i, etc.); Würzburg th. F 17 ("8 cent."), sƚi, etc., and slī, etc.;

The original of the Irish Carlsruhe Bede (of 836–848) seems to have had this symbol, for on fol. 39^r of the transcript we find slī 'saeculi' (caelestis vitae quam *saeculi* huius erumna); also the original of Paris 1853 ("8 cent."), with slō 'saeculo' on fol. 60^r.

sanctus (see chap. II).

354. satis, sententia. The ancient Notae (or rather Notae Juris), which are attested by mediaeval lists, st̄ 'satis' (in a phrase like 'satis dare') and the same symbol for 'sententia' (with a by-form sent̄), do not occur, so far as I know, in our MSS.

355. **scilicet.** The usual ancient Notae are scl̄ and scil̄ (both, e.g., in the Verona Gaius), but the scholia of the Bembine Terence use (along with scił) an initial suspension (s·), ad Ad. 784 'Ctesiphoni *scilicet* metuendus est pater occulti amoris reo.' The first of these three appears in Florence Laur. XLV 15 (ad Aen. 1, 679). The second is employed in a St Gall manuscript (n°. 73). The third is fairly common, but is normally confined to interlinear or marginal glosses. Martin the Irishman, who was teacher at Laon, employs it in foll. 276–317 of Laon 444 (written in 858–869). It is not always possible to distinguish it from the similar 'sive' symbol (q.v.) in glosses.

scribo (see 'facio').

scripulus (see chap. III).

356. **secundum.** In the Verona Gaius and the Vatican ante-Justinian fragments the ancient Nota for 'secundum' is a shorthand symbol (see Studemund's Index) to which the case-endings *-di*, *-do*, etc., were added for the Adj. 'secundus,' '-di,' '-do,' etc. In the Rainer papyrus fragment the suspension sec· appears. Mediaeval lists of ancient Notae shew the one-letter suspension (s) or the syllabic suspension (sc̄d), etc.

Roughly speaking, we may say that Irish scribes adopted the one-letter suspension, drawing an abbreviation-stroke through[1] the shaft of (minuscule) *s*, which in Irish script falls below the line. Continental scribes (who avoided these transected symbols and used s̄ for 'sunt') chose the syllabic suspension (sc̄d), often giving it more precision by turning it into a contraction sc̄dm. The abbreviation stroke usually transects the *d*. Whether the variety sec̄d (sec̄dm) should be called merely a more precise expression of sc̄d or should be ascribed to the use of the 'cum'-symbol (c̄) and the 'dum'-symbol (đ), the two abbreviation-strokes being combined[2] into one, is not clear (e.g. sec̄d in an uncial fragmentary MS. of Augustine's Speculum; see Pal. Soc. II 34). Both Insular and Continental scribes could express the Adjective by the addition of the case-endings *di* (or *i*), *do* (or *o*), etc. They could also use the 'dum'-symbol (đ or the like) for the last syllable of the Preposition, writing the rest of the word in full (greatly affected in the Corbie ab-script). In title-headings, 'Evangelium *secundum* Matthaeum,' etc., when the scribe or painter might be influenced by the available space or the artistic requirements, varieties of the symbol may appear which can hardly claim to have been current in the scriptorium. The three-letter suspension appears in an early Gospels fragment at St Gall (1395, no. 1, written in quarter-uncials) in precisely the same form as in the Rainer papyrus (sec·). In the form sēc it survives in some of the earlier MSS. of England and the Continent, not to mention its frequent occurrence in title-headings, explicits, and the like.

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[1] In Irish script s̄ denotes 'sed' (see below, s.v.), but in Milan C 301 inf. sometimes 'secundum.' In the Insular script of a St Bertin MS. (Boulogne 63–64), with s̄ (and ṡ) 'sed,' we find s̄di 'secundi,' etc.

[2] Just as the *m*-stroke and the cross-stroke of the *d* may be combined in scdu (with long stroke through *d*) 'secundum.'

357. Before proceeding to a local treatment of the symbols, some varieties have still to be added to our list:

(1) secun̄ in the oldest Bobbio minuscule ('Zentralbl. Bibl.' 26, 296), in Vat. lat. 491 (along with the transected *s*-symbol); in St Paul (Carinthia) 25, 2, 16; in Vat. Barb. 570 (in a marginal entry, fol. 121^{v}); in the Moore Bede at Cambridge. In the Moore Bede and the Naples Charisius it denotes also the Adjective (any case), e.g. '*secunda* persona,' '*secundus* erat abbas monasterii.' In Paris 1853 (unknown provenance, "8 cent.") secun̄ 'secunda' (according to Souter).

(2) sēd in Cologne 74 (of Hildebald's time); Munich 14653 (on fol. 71^{r} *secundum* infirmitatem carnis; elsewhere sc̄d); Laon 68 ("beg. of 9 cent.") fol. 23^{v}.

(3) sēdm in a Bobbio MS. at Milan (I 6 sup.), in Einsiedeln 347 of "saec. viii" (p. 447 Christum *secundum* hoc ritum colere), in a St Riquier MS. (along with sc̄dm and sec̄dm) at Paris (13359, on fol. 84^{r}), etc.

(4) scn̄d in the Insular script of St Gall 761; in Paris 13373 (fol. 15^{r}).

(5) scn̄dm in the Visigothic script of a Madrid MS. (Acad. Hist. 20, on fol. 240^{r}); in the Anglosaxon script of a Corbie MS. at St Petersburg (F I 3).

(6) secuđ in Paris 2796 (of 813), fol. 21^{r}; Paris 4403 B Codex Theodosianus, foll. 107^{r}, 107^{v}.

(7) sed̄um in Paris 653 (N. Italy ?, "8 cent.") fol. 158^r (according to Souter).

358. In Ireland ẜ is universally used from quite an early time (e.g. in the uncial 'Domnach Airgid' fragment in the Royal Irish Academy, Dublin); with the addition, for the Adjective 'secundus,' of the Case-endings in the form either of *-di*, *-do*, etc., or of *-i*, *-o*, etc. The Neut. or Acc. Masc. Sing. of the Adjective being identical in form with the Preposition, it is natural that the Preposition too should occasionally shew the addition of *-dum* or *-um* to the symbol. St Moling (end of seventh century) writes *-um* after the symbol in the Book of Mulling [St John]; Dimma in the Book of Dimma writes *-dum*, or uses the symbol itself without any addition. In Welsh, as in Irish, the symbol alone without addition is the prevalent usage, but the addition of *-um* or *-dum* is also found. The Leyden and Berne fragments (after our period) offer examples of all three expressions. In the Cornish minuscule of Berne 671 we find the symbol alone on fol. 48^v, while on the same page the symbol with addition of *-a* denotes 'secunda' (scd̄m on fol. 58^v may be by a later hand). Breton scribes use the Continental symbols. In Irish script at Continental centres the home practice is followed; for details see 'Ir. Min.' One departure from this rule deserves special mention. The Sedulius-group of MSS. (St Gall 48, Bâle A VII 3, the Dresden Codex Boernerianus, the Berne Horace) regularly express the Preposition by the addition of *m* to the symbol. The same expression recurs (along with the symbol alone) in Laon 26.

In England the Insular symbol appears in two Northumbrian MSS., Cambridge Trin. Coll. 216 ("de manu Baedae") and Vat. Pal. 68. The Continental symbol shews itself, at the close of our period, in a Winchester MS. at Oxford (Digby 63, written c. 850). In Continental centres, however, of Anglosaxon script, such as Echternach, Fulda, Würzburg, etc. (see 'Zentr. Bibl.' of this year) the Insular and the Continental symbols flourish side by side. The Insular is apparently the earlier, e.g.: in a St Bertin fragment of "saec. vii–viii" at St Omer (342 bis, fly-leaf); in the half-uncial Cambrai 441; but in a St Bertin MS. of "saec. viii" at Boulogne (64) both the Insular and the Continental symbol (in the form sc̄d) are employed. In the Continental script of Namur 11 Bede's History (St Hubert, Ardennes, "9 cent.") the Insular symbol (transferred from the original) has been corrected to sc̄d.

359. The Continental symbol (sc̄d), as we have seen, is by no means uniform, but capable of many varieties (especially sc̄dm, sec̄d, sec̄dm). Uniformity, however, is secured in Spain, where only sc̄dm is found; and is nearly secured in South Italy, for in Beneventan script of our period either sec̄d (e.g. Paris 7530, Rome Casanat. 641) or sec̄dm (e.g. Cava 2, Vat. lat. 3317, Naples VI B 12) seems normal. At Verona in the ninth century (see 'Zentralbl.

Bibl.' 27, 536; and add sc̄d on fol. 53ʳ of Berl. Phill. 1676 and on fol. 71ᵛ of Berl. Phill. 1831) all four varieties are current (sc̄d, sec̄d, sc̄dm, sec̄dm); and the same is probably true of other North Italian centres (e.g. sc̄d and sec̄d in the Lex Salica at St Paul, Carinthia). It is true also of St Gall and Switzerland generally. In fact, although one or a couple of the quartette may not always shew itself, we can hardly be wrong in supposing that all these varieties were current throughout the remaining Continental scriptoriums. To give precise details of the symbols which I noted in the available representatives of the several scriptoriums would therefore be misleading; for it would suggest that this or that symbol not included in the list was actually unknown to this or that scriptorium.

A brief mention of some centres must suffice: Lyons, with sc̄dm, sec̄d, sec̄dm all in the Leidrad MSS., Lyons 608 and 610; Cologne, with sc̄dm (e.g. Cologne 91, 40), sec̄d (e.g. Cologne 91), sec̄dm (e.g. Cologne 40). In such of the Autun MSS., now at Autun, as I had time to examine, I did not find the word symbolized; but an Auxerre MS. of saec. viii ex. at Montpellier (no. 409) has sc̄dm and sec̄dm. The Kisyla MSS. at Munich have sc̄d, sec̄d, sec̄dm. A Stavelot MS. at Berlin (Ham. 253) has sc̄dm and sometimes sc̄d. A Ghent MS. at Brussels (10127–41) has sec̄d and sec̄dm. The St Hubert MS. mentioned above, Namur 11, has scđm (scđi, etc.) and secđm and (on fol. 20ʳ) seđus 'secundus' corrected to secđus. Laon 288 has sc̄d and scđm and secđm; so has Paris 266 Lothair Gospels (Tours, c. 850).

The Corbie ab-script prefers to shorten the word by the use of the 'dum' symbol (or the 'cum' symbol). But the Continental symbol appears, e.g. sec̄d in Paris 8921; sc̄da 'secunda' in Paris 11681. Also the Insular symbol, e.g. in Montpellier 69 in the usual form; in Paris 12217 a capital S transected by a cross-stroke bent at each end appears on fol. 85ᵛ *secundum* desiderium animae meae.

In Beneventan script, according to Loew, sc̄dm in Cava 2. On fol. 4ʳ of Bamberg HJ XIV 15 sc̄d.

360. The three-letter suspension (sec̄) is an early usage:

(Anglosaxon.) The Corpus Glossary (according to Hessels); London Cotton Tib. A xiv, e.g. fol. 104ʳ '*secundum* consuetudinem ac praeceptum legis';

Boulogne 64 (St Bertin) fol. 7ʳ (corrected to secđm); Paris 9527 (Echternach, "mid. of 8 cent."), e.g. fol. 12ʳ 'quae omnia possumus *secundum* anagogen referre ad,' fol. 16ʳ '*secundum* Manicheum'; Würzburg th. F 69 ("beg. 8 cent.") throughout, e.g. fol. 3ᵛ '*secundum* quod dictum est ei,' fol. 29ᵛ '*secundum* opera ipsorum,' fol. 29ᵛ '*secundum* Deum'; Vienna 1224 Cutbercht Gospels (half-uncial).

(Continental.) Brussels 9850–2 (Soissons, 695–711) fol. 6^{v} 'quod ergo vides animam tuam *secundum* Deum velle, hoc fac'; Munich 6243 (Freising, "8 cent.") fol. 2^{r} and fol. 33^{r} 'evangelium *secundum* Mattheum'; Oxford Jun. 25 (Murbach, "8 cent.") fol. 130^{v} '*secundum* formam';

Verona 42 (half-uncial), in rubrics '*secundum* Mattheum,' '*secundum* Iohannem,' etc.

Of unknown provenance: Paris 1853 ("8 cent.") (according to Souter); Hague 1 ("mid. 8 cent.").

361. sed. There are two ancient Notae in the extant early legal MSS., both of them initial-letter suspensions. One is *s* followed by an apostrophe, which often stands as low as the centre of the letter. This Nota is used in the greater part of the Verona Gaius, in Vat. lat. 5766, the marginalia of Vat. Reg. 886, the Autun Palimpsest, etc. In the Verona Gaius the apostrophe (or comma) is often replaced by a dot. The other, used in the Rainer fragment and in one book of the Verona Gaius, is *s* with an abbreviation-stroke which transects the letter horizontally.

Insular scribes in our period use, as a rule, the second symbol, but make the abbreviation-stroke stand above the letter and not transect it. Transected *s* they usually reserve for the expression of 'secundum' (see above, s.v.). This s̄ is the Continental symbol of 'sunt' (Insular s̄t), the Insular symbol of 'sed.' The first Nota however is not unknown to Insular, as well as Continental script. The apostrophe-comma (at the height of the centre of the *s*) is usually replaced by a dot, and another dot placed on the left (·s·) to prevent the letter from being absorbed by the preceding word. This is the form favoured by Breton scribes, whether they write in the Insular style or in Caroline minuscules (see 'Zentr. Bibl.' 29, 269 for details). It is also the form used in the Corbie ab-type (see 'Rev. Bibl.' of 1912). In Switzerland and some other parts *s* with comma was favoured.

The symbol sđ 'sed,' rare in our period, may be regarded as a contraction derived from the initial-letter suspension.

362. Examples of (1) The 'Insular' symbol (s̄).

To the numerous Irish and Welsh (with Cornish) examples in 'Ir. Min.' and 'Wel. Scr.' (as early as the Book of Mulling [St John, etc.] and the Schaffhausen Adamnan) add these from Irish script: the Stowe Missal; the Stowe St John's Gospel fragment; the Garland of Howth;

Carlsruhe Reich. frag. (Clondalken?, half-uncial);

Laon 26 (and flyleaves); St Paul (Carinthia) 25. 3. 31^{b} (Reichenau, "8–9 cent."); St Gall 51 (half-uncial, written in Switzerland); Milan F 60 sup. (Bobbio, "8 cent."); Milan A 138 sup., flyleaf (Bobbio, "9 cent."); Milan C 301 inf. (Bobbio, "8 cent."), while ·s· denotes 'sunt,' occasionally 'sic'; Turin F IV 1 frag. 7 (Bobbio, "9 cent."); Nancy 317, flyleaf (Bobbio, "8–9 cent.").

In Anglosaxon script 'sed' is not symbolized so often. Examples of s̄ are: London Reg. 2 A xx ("8 cent.") fol. 45^{r}; Cambridge Trin. Coll. 216 ("de manu Baedae") fol. 19^{v}; the Book of Nunnaminster, London Harl. 2965 (Winchester?, "8 cent."), fol. 20^{r}, fol. 31^{r}; London Harl. 7653 (half-uncial, perhaps Irish);

Carlsruhe Reich. frag. 70 and 88 (Reichenau, half-uncial); Würzburg th. F 67 ("8 cent."), fol. 183^{v} '*sed* qui me misit'; Florence S. Marc. 611 (unknown provenance, "8–9 cent."); Boulogne 63–64 (St Bertin, "8 cent."), along with *s* with dot above, e.g. 63 fol. 19^{r}, and *s* with 'tail' (like the 'tail' of the Insular 'per' symbol), e.g. 63 fol. 20^{v} '*sed* illa quae deus est.'

In Continental script s̄ appears only under Insular influence: Cambrai 619 Canones Hibernenses (transcribed from an Irish original); Namur 11 (St Hubert, Ardennes, "9 cent. lateish," with many Insular symbols), by the first scribe (who uses s̄t for 'sunt'); Laon 201 Glossary (Cambrai, 9 cent.), fol. 24^{r} 'Quamquam etiam *sed* (?) videlicet'; Paris 12281, passim; Paris 13026 (Péronne?), by one scribe (also for 'sunt');

Bâle F III 15 Isidore de summo Deo (Fulda, "8–9 cent."), fol. 66^{v} 'non solum nullum usum adibit *sed* etiam';

Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810), fol. 84^{r} 'nulla prorsus oportet ratione discedere *sed* praefixam...regulam...servare'; Nancy 317 Grammatica (Bobbio, "9 cent."), fol. 50^{r}.

(2) *s* transected.

St Gall 759 Medica (Ags.), more than once, e.g. p. 13 'geminus (i.e. '-nos') habebit, *sed* si titenam sinextram amplius in tumorem habuerit, puellam prignans est';

Paris 12217 Augustine (Corbie ab-type), fol. 184^{v} 'non esse diffusum cuius vocem *sed*' (with transected S for 'secundum').

363. (3) *s* with comma.

(Insular.) The Naples Charisius (Bobbio, "c. 700");

(Continental.) Brussels 10127–41 Canons (Ghent, "8 cent."), sometimes resembling the Insular 'si' ligature; Paris 528 (Limoges); Paris 1862 (Micy); St Omer 15 (St Bertin, "beg. of 9 cent."); Paris 13029 (Brittany, "9 cent."), frequently (along with ·s·); Paris 13047 (Corbie, "end of 8 cent."), frequently; Paris 1153 (St Denis) and Paris 17371, foll. 1–153 (St Denis, of 793–806), by one scribe; Rheims 875 (time of Johannes Scottus), fol. 348^{r};

MSS. of Ratisbon, e.g.: Munich 14252 ("8–9 cent.") and 15826 ("9 cent.") and 14470, foll. 32–end ("9 cent."), frequently;

Swiss MSS., e.g.: Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."), more than once; Einsiedeln 347 Rufinus ("8 cent."), p. 104; St Gall 249 ("9 cent."); Stuttgart HB VI 113 (Constance, "8 cent.");

Nancy 317 Grammatica (Bobbio, "9 cent."). Martin the Irishman uses it (fol. 313^{r}) in a MS., Laon 444 (of 858–869), which seems to have served as a Greek class-book for his students at Laon. Also Oxford Bodl. 849.

(4) *s* with dot, or between two dots.

(Insular.) (*a*) Irish: the Naples Charisius (Bobbio, "c. 700"); Milan F 60 sup. (Bobbio, "8 cent."), sometimes (but usually s̄); Florence Ashb. 60 and Vat. lat. 491 (both of Bobbio ?, "8 cent."); the Leyden Priscian (of the year 838), fol. 195^{v} (usually s̄); Laon 26 (flyleaves);

(*b*) Cornish: Berne 671 ("9 cent."), frequently (along with s̄);

(*c*) Anglosaxon: Ags. script of Echternach, e.g.: Paris 9527 ("mid. of 8 cent."), e.g. fol. 15^{r} 'non contra Iudam et Hierosolyma *sed* pro Iuda'; Paris 9525 (of 798–817), e.g. fol. 141^{v}; Paris 9565 ("8 cent."), frequently (usually altered by a subsequent corrector to s;);

(Continental.) Cologne 83^{II} (time of Hildebald), fol. 115^{r}, fol. 125^{v} (by the scribe who uses Insular symbols); Paris 7530 (Beneventan script of end of 8 cent.), fol. 299^{v} 'Scale...semper pluralia *sed* nostri iscalam dixerunt' (with s̄t 'sunt').

(5) sd̄. (Insular.) Vat. Pal. 577 (Mayence, "eighth cent."), fol. 2^{v} 'non famem panis...*sed* famem audiendi';

(Continental.) Paris 7701, foll. 129–end (Corbie ab-type), fol. 136^{v} '*Sed* fugit interea fugit'; Paris 12217 (Corbie ab-type), fol. 160^{r} 'non sunt mea *sed* eius'; Vat. Pal. 172 (Lorsch, "9 cent.").

364. semper. The sem̄ of Cambrai 633 Glossarium Ansileubi (Corbie ab-type), fol. 47^{r} looks like a capricious suspension and would probably be transcribed as 'sem̦en.' Scribes, if they do not write the word in full, content themselves with substituting the 'per' symbol (q.v.) for the second syllable and often also with writing a stroke above the second letter to represent the *m*.

sempiternus (see chap. II).

senatus, senatusconsultum (see chap. III).

sententia (see 'satis').

365. sequitur, sequuntur. The symbols seq̄r and sq̄r 'sequitur' are commoner than seqn̄r and sqn̄r 'sequuntur.' The three-letter suspension seq̄ for either of these words, as also for 'sequens,' 'sequentia' (like our 'and so on'), is especially employed in title-headings, etc. But the abbreviation seems often capricious, with all manner of variation.

These examples will shew how widely spread these symbols are:

(Irish.) The Naples Charisius, seq̄r, seqn̄r; Vienna 16 seq̄r, seqn̄r and sequn̄r (fol. 42^{v}); Milan F 60 sup., seq̄r; Milan C 301 inf., sq̄r, sqn̄r and seqn̄r; Turin F IV 1 frag. 6, seq̄r.

(Anglosaxon.) Durham B II 30, seq̄r and seq̄ (fol. 77^{v}) 'sequitur'; Vat. Pal. 202, seq̄r and sq̄r; Berlin Phill. 1662, seq̄r (fol. 103^{v});

Paris 9527, sq̄r (fol. 130^{v});

Milan L 85 sup., seq̄ 'sequitur' (e.g. fol. 83^{v}); Munich 6298 and 6297, seq̄r; St Paul 25. 2. 16, seq̄r; Florence S. Marc. 611, sq̄r (fol. 31^{v}).

(Continental.) Brussels 10127–41 (Ghent), seq̄r, seq̄t (fol. 88^{r} 'sequentia'?);

St Omer 15 (St Bertin), seq̄r; Troyes 65 (unknown provenance), seq̄r, seq̄;

Cologne 54, seq̄r (fol. 150^{v}) and 74, seq̄ (fol. 77^{r}, fol. 77^{v}); Cologne 98, seq̄r; Rheims 875, seq̄t 'sequitur'; Cologne 106 (Tours?), seq̄r (fol. 9^{r});

Autun 20^{A}, sq̄r, seq̄; Vat. Pal. 195 (Lorsch), seq̄r and 245 (Lorsch), seq̄t;

The Kisyla group at Munich, et seq̄ 'sequentia,' quod seq̄t 'sequitur'; Munich 14437, seq̄r; Paris 1853 (Murbach?), seq̄r, seqn̄r (fol. 248^{v});

Einsiedeln 157, seq̄ and sequī (p. 112) 'sequitur'; Leyden Voss. Q 69 (St Gall?), sq̄r (fol. 43^{v});

Milan L 99 sup. (Bobbio), seq̄r, seqn̄r (p. 102); Verona 82, seq̄ 'sequitur' (passim); Ivrea 42, sq̄r; Vercelli 183, seq̄r, seqn̄r (fol. 62^{v}); Rome Vitt. Eman. 2095 (=Sess. 38; Nonantola), sq̄r (fol. 77^{v});

Paris 12254 (Visigothic of S. France), seq̄r (fol. 79^{v}).

seruus (see the Syllable-symbol 'er').
sestertius (see chap. III).
sibi (see 'mihi').

366. sic, sint. Boulogne 63 (St Bertin, "8 cent.") uses the symbol *s* with suprascript *i* for 'sic,' e.g. fol. 21^{r} '*sic* currite ut adpraehendatis.' This is a common ancient Nota for 'sint.' On ·s· 'sic' in Milan C 301 inf. see p. 284.

367. sicut. In our extant ancient legal MSS. no symbol is found for 'sicut.' A mediaeval list of ancient Notae however offers the syllabic suspension sc̄ (Keil, 'Gram. lat.' 4, 300), which in our legal MSS. denotes 'senatus consultum.' This syllabic suspension 's(i)-c(ut)' survives in some early specimens of Insular script: (Irish) St Gall 1395 (no. 8), a fragment of a treatise on Metre; St Gall 1395 (no. 9), a fragment of a MS. of the Pauline Epistles (cf. 'Ir. Min.', p. 73); (Anglosaxon) Paris 9527 (Echternach, "mid. of 8 cent."), passim; Würzburg Mp. th. F 19 (fol. 31^{r} ut *sicut* ille ad cibum corporis corporaliter perrexit, ita iste), and Q 30 (fol. 15^{v} sed sanctificare nosmet ipsos *sicut* et ille sanctus est); a Fulda MS. at Bâle, F III 15^{c} (fol. 48^{r} *sicut* apostolus ait); Vat. Pal. 202 (fol. 36^{r}); Florence S. Marc. 611 (more than once). In Munich 6297 (of c. 780) this symbol is used at the first occurrence of the word (on fol. 8^{r}), but not afterwards; so that it probably stood in the original. It appears in Continental script on fol. 162^{v} of Épinal 6 (Moyenmoutier, Vosges, "beg. of 9 cent."), according to Souter.

The earliest type of suspension, in which the initial letter stands alone (s̄), I have found in the Corbie ab-script of Donaueschingen 18 (written ·s̄·) and in the Cologne minuscule of the Irish (?) scribe of foll. 110–125 of Cologne 83^{II} (fol. 121^{r} nam *sicut* annus quisque...ita et hic). It appears also in the Ags. script of Paris 9525 (Echternach, of 798–817), fol. 125^{v}, according to Souter.

Another suspension of an early type, in which the first two letters of the word appear ($\overset{i}{s}$), was affected by Insular (especially Irish and Welsh) scribes. In ancient legal MSS. this symbol denotes 'sint.' Another form of it, with the *i* not suprascript but written after the *s* (sī), appears occasionally (along with the normal form) in the Irish script of a Bobbio MS. (Milan C 301 inf.) and of the Boniface Gospels at Fulda (Bonif. 3); also in the Corbie ab-script of Paris 12217 (fol. 85^{v} *sicut* apostolus apertissime exponit). I found it also in the Continental minuscule of a Fulda MS. at Bâle (F III 15^{g}, on fol. 32^{r} nam *sicut* apostolus ait). The suprascript stroke is replaced by an apostrophe to the right (si') in the Continental script of Douai 12 (fol. 13^{r} ibi eum videbitis *sicut* dixit vobis). This would prevent the confusion of the symbol with the Conjunction *si* written with the apex (sí); for the apex is often nearly horizontal. The form sī is also used as symbol for 'sive' (q.v.).

But the commonest suspension, which was used all over the Continent (except Spain), is triliteral (sic̄). This too sometimes shews an apostrophe instead of an abbreviation-stroke (sic'), e.g. Leyden 114; Cologne 40; Berlin Phill. 78; St Omer 33^{bis}; Paris nouv. acq. 1597; Paris 11631, etc. Sometimes it is accompanied by a still fuller expression of the word (sic̄t). Whether this last should be described as a contraction developed from the triliteral suspension, 'sic-(u)t,' or merely as a substitution of an abbreviation-stroke for suprascript *u*, is not clear. In a St Bertin MS. in Insular script of "saec. viii" at Boulogne (64) the stroke (hooked at each end) above the third (or fourth) letter of *sict* (e.g. on fol. 5^r) is precisely identical with the stroke used to denote *u* in words like *fiunt* (written fīnt, e.g. fol. 10^v), and endings like *-runt* (written r̄nt, e.g. fol. 10^v).

A more certain case of contraction is the symbol ($\overset{t}{s}$) which some Irish scribes substitute for, or use along with, the normal Irish symbol ($\overset{i}{s}$).

Another contraction is sīt (developed from the suspension sī), which appears in Cheltenham 17849 of "saec. viii–ix" (fol. 89^r et *sicut* (?) aurum repetitis ignibus est explorandum), unless this is a mere error of the scribe's.

368. Details of the use of these symbols in the different countries may now be given.

In Ireland $\overset{i}{s}$ is universal, in spite of the awkwardness of using $\overset{i}{m}$ to denote 'mihi,' $\overset{i}{t}$ to denote 'tibi,' which must have tempted Continental transcribers to misinterpret $\overset{i}{s}$ as 'sibi.' It occurs as early as St Moling's time (end of saec. vii) in the Book of Mulling [St John] and continues all through our period and later. It is also the symbol used by Welsh (and Cornish) scribes, whereas Breton scribes adopt the Continental symbol (sic̄). It is likewise universal in specimens of Irish script written on the Continent (for details see 'Ir. Min.'), with a few exceptions already noticed. The most striking is the use of $\overset{t}{s}$ in a group of ninth century MSS. associated with the Irish missionary-scholar Sedulius (the Codex Boernerianus at Dresden, the Graeco-Latin Psalter at Bâle, and the Berne Horace). In a Laon MS. (no. 26), written by several scribes, both $\overset{i}{s}$ and $\overset{t}{s}$ are used.

In England $\overset{i}{s}$ appears in a Northumbrian MS. in the Vatican Library (Pal. 68), with Irish as well as Northumbrian glosses. The Continental symbol (sic̄) appears in a Bodleian MS. (Digby 63) of c. 850. As a rule English scribes write the word in full.

In specimens of Anglosaxon script from Continental scriptoriums sic̄ is the almost universal symbol (at Fulda, Lorsch, Würzburg, Freising, etc. Details will be found in 'Zentr. Bibl.' of this year), although the word is written in full in the Le Mans MS. now at Cambridge (the 'Moore Bede'), of c. 737, etc. In the Maeseyck Gospels (Aldeneyck Abbey, of "728") fulḡ sic̄ sol 'fulget sicut sol' in the Index may be a capricious suspension. But besides this suspension we often find the contraction developed from it (sic̄t); e.g. in Fulda MSS. like Bâle F III 15^e; in Lorsch MSS. like Vat. Pal. 202; in Vat. Pal. 259 (on fol. 17^r); in Cambridge Trin. Coll. 368 (of 833). In that St Bertin MS. of Augustine's Letters at Boulogne (nos. 63–64), which offers so many rare symbols, one scribe employs $\overset{t}{s}$ (e.g. 63 fol. 10^r *sicut* enim in

Adam omnes moriuntur), while $\overset{i}{s}$ denotes 'sic' (e.g. 63 fol. 21^{r} *sic* currite ut adpraehendatis). An early MS. of Echternach, Paris 9527 ("mid. of 8 cent.") has $\overset{i}{s}$ 'sicut' sometimes, e.g. fol. 8^{r} '*sicut* leo in silva,' fol. 14^{v} (usually sc̄).

The Corbie ab-script, whose abbreviations suggest English influence, employs the Insular $\overset{i}{s}$ along with the Continental symbol (sic̄). The two, for example, appear in neighbouring lines (on fol. 10^{v}) of the Cambrai Glossarium Ansileubi. The occasional appearances of sī and s̄ in this script have already been mentioned. The pair $\overset{i}{s}$ and sic̄ are also found in a St Hubert (Ardennes) MS. of Bede's History, Namur 11 ("9 cent."), which is full of Insular symbols.

369. In Spain, during our period, 'sicut' is always written in full. In every other type of Continental script sic̄ is the normal symbol, occasionally accompanied by sic̄t. Here are some details of its earlier use in various localities:

At Laon, e.g. in the az-script of Laon 423 (fol. 63^{v} nam *sicut* Petro...ita Paulo); at Corbie, e.g. in the Bible written for Maurdramnus (Amiens 6, fol. 208^{r} estis hodie *sicut* stellae caeli) towards the close of the eighth century, and in the half-uncial St Petersburg F I 5; at Rheims, e.g. in Leyden 114 of "saec. ix in."; at Auxerre, e.g. in Montpellier 409 written between 772 and 795; at Besançon (?) in St Gall 731 written at the end of the eighth century; at Fleury, e.g. in the script halfway between Gallic half-uncial and minuscule of Paris Bibl. Nat. nouv. acq. 1597; at Lyons, e.g. in the MSS. written for Leidrad at the end of the eighth century (Lyons 608, etc.); at Rebais in the Sacramentary of Gellone (Paris 12048), written about 750; at Autun, e.g. in Autun 20^{A}; in the Visigothic script (of some part of South France) of Paris 12254, "saec. ix."

At Cologne, e.g. in the MSS. written for Hildebald at the end of the eighth century, and in the older Cologne manuscript, no. 91; at Metz, e.g. Metz 7 and 134; at Mayence, e.g. Vat. Pal. 1447, of the year 813; at Freising, e.g. Munich 6239, 6243, 6299, all of "saec. viii"; in Austria, e.g. in a St Florian MS. at Brussels (8216–8) of the year 819.

At Murbach, e.g. in Manchester 15, Geneva 21, both of "saec. viii–ix"; at St Gall, e.g. in the Bible of Winithar's time (St Gall 11) and the earlier part of St Gall 44 (pp. 1–184); at Chur, e.g. in St Gall 722, written at the beginning of the ninth century.

At the same period it appears in the Continental script of Bobbio, e.g. in Milan B 31 sup. and I 1 sup.; in Pacifico's Veronese minuscule (see[1] 'Zentralbl. Bibl.' 27, 536) and in a North Italian MS. of 817–823 at St Paul in Carinthia (no. 25, 4, 8); as well as in the earlier Carlsruhe Reich. 57 and the Settignano uncial MS. in the Barberini collection (XIV 44) in the Vatican Library. In the Beneventan script of South Italy it appears from the first, e.g. in Paris 7530, written at Monte Cassino at the end of the eighth century; in Rome Casanat. 641 (of 811–812 ?).

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[1] On this page for "(unitamente a sic)" read "(unitamente a sic')."

Among early MSS. of unknown provenance which use this symbol may be mentioned the group written for Princess Kisyla (Munich 4542, 4547, 4549, etc.); a Cambridge MS. (C.C.C. 334) of Origen's Homilies, written in the Laon az-script; the uncial Hamilton Gospels in the Pierpont Morgan Library; Oxford lat. theol. d. 3; Berlin theol. F 354 (from Werden Library); Berlin Phill. 1716; Wolfenbüttel Weiss. 97.

The variety sic̄t (cf. § 368) may be instanced (for Continental script) from Würzburg th. F 28 of "saec. viii"; Brussels 8302–5, of "saec. ix."

significat (see chap. III).

370. similiter, similis. These words (in recurrent formulas like 'et similiter,' 'et similia') lend themselves to capricious curtailment. Thus in Paris 13029 'et similia' is expressed variously by et simiƚa and et simiƚi and et simƚa and et simiƚ and et simƚ. How far a 'nota communis' may be claimed for each may be judged from these examples:

Vat. lat. 1322 (half-uncial of Verona) and Verona 53 (half-uncial), simil (with oblique stroke traversing the base of the *l*); Verona 59 (half-uncial), simiƚ; Verona 42 (half-uncial), simƚ; Verona 60 (uncial), sim̄; Modena O I 11 Medica, simil (with oblique stroke traversing the base of the *l*), e.g. '*similiter* dabis'; Vat. Barb. 679 (uncial of Farfa), simil (with oblique stroke traversing the base of the *l*), in Indexes; Vat. lat. 5750 (half-uncial, etc.), smƚ (in repetitions); St Paul 25. 4. 8, Lex Salica (N. Italy), similt̄;

Leyden Voss. Q 69 (St Gall?), simil (with oblique stroke traversing the base of the *l*), fol. 39^r;

St Gall 876, et his simƚ 'similia' (frequently); Oxford Jun. 25 (Murbach), simƚt (fol. 152^v);

Bâle F III 15, Isidore's Etymologies (Fulda), simƚ (fol. 108^r = Etym. 9, 7, 27);

Montpellier 409 (Auxerre), simiƚ (fol. 63^r, fol. 159^v);

Bamberg HJ IV 5 (Rheims), simƚt (fol. 146^r); Brussels 9403, simiƚ (fol. 318^r 'recepisti tu bona in vita tua, *similiter* et Lazarus mala');

Vat. Reg. 1143, smiƚ; Paris nouv. acq. 1619 Oribasius Medicus, simiƚt, simiƚr; Paris 12832, simƚt, simiƚ, sim̄ and even s̄.

(Insular.) St Gall 759 Medica (Ags.), simƚt (p. 22); St Gall 761 Medica (Ags.), simƚt (p. 15).

371. simul. A syllabic suspension sm̄ is used in Boulogne 63 (St Bertin, "8 cent."), a MS. in Ags. script of Augustine's Letters, e.g. fol. 12^v '*simul* in unum congregatis' (= Migne 847, § 38), fol 13^r 'hoc *simul* cum assumpto homine diceretur.'

372. sine. The ancient Nota was a syllabic suspension sn̄ 's(i)-n(e)' (e.g. in the Vatican fragments of ante-Justinian law). It was kept up only in one branch of Insular script, Irish and Welsh; not in Anglosaxon nor Breton.

In Irish script (home or foreign) it is fairly common, except possibly at Bobbio. Examples will be found in 'Ir. Min.', and Welsh examples in 'Wel. Scr.' Additional Irish instances are:

The Stowe St John's Gospel fragment;

St Paul (Carinthia) 25. 3. 31ᵇ (Reichenau, "9 cent."); Laon 26 (fly-leaves), etc.

In the Irish script of Bobbio the word is usually written in full, e.g. in Milan F 60 sup. ("8th cent."), but sn̄ appears in Milan C 301 inf. (a MS. which is full of ancient Notae) and Turin F IV 1, frag. 7 ("9 cent.").

My only example in Ags. script is Boulogne 63–64 (St Bertin, "8 cent."), a MS. which uses a large number of ancient Notae. It was apparently unfamiliar to the scribe, who has left a blank after its first occurrence, as if he meant to expand the symbol when he should have learnt its meaning.

The word may also be curtailed with the help of the 'ne' symbol (sin̄), e.g. Berne 611 Glossary (Merovingian), fol. 109ʳ, 'dissolabuntur (for 'desol-') urbes et erunt regionis *sine* via.' (See below, on the Syllable-symbol 'e').

sint (see 'sic').

373. siquidem. The syllabic suspension sqd appears in a mediaeval list of ancient Notae but not, to my knowledge, in MSS. of our period. Scribes content themselves with using the 'qui' symbol for the second syllable and the 'dem' symbol (see the Syllable-symbol 'em') for the third.

374. sive. The Vatican fragments of ante-Justinian law (edited by Mommsen, Berlin, 1860) use occasionally the ancient Nota sū which is a syllabic suspension 's(i)-u(e),' although in all the extant early legal writings the word is usually written in full.

In our period it is, we may say, confined to Irish scribes (from about the year 800), and is not so common as the analogous symbol sn̄ 'sine' (see above).

An initial suspension s̄ 'sive' (or 'seu'?) may have been a rival ancient Nota. It is mainly conserved in Glossaries (along with similar initial suspensions, such as ā 'aut,' ū 'vel,' s· 'scilicet').

(1) sū. Examples are:

(Home Irish.) The Book of Armagh (of the year 808); the St Gall Priscian (c. 850);

(Irish on the Continent.) Milan C 301 inf. (Bobbio, "8 cent."), a MS. which shews a large number of ancient Notae; Milan A 138 sup., flyleaf (Bobbio, "9 cent.");

Three Reichenau MSS., the Carlsruhe Priscian, Augustine and Bede (none earlier than "9 cent."); St Gall 1395, frag. 8 ("9 cent. lateish");

Two Laon MSS., Laon 26 and flyleaves (not earlier than the end of the 8th century);

(Welsh.)

Cambridge Corp. Coll. 153 Martianus Capella (probably after 850);

In Ags. script sū (along with other ancient Notae) appears in an 8th cent. St Bertin MS., Boulogne 63–64, but seems to have been unfamiliar to the scribe, who has left a blank space after it; also on fol. 8^{r} of the Épinal Glossary (half-uncial), 'de pellibus *sive* (*seu*?) de pilis.'

375. (2) s̄. Examples are:

(Insular.) Milan C 301 inf. (Irish script of Bobbio, "8 cent."), along with sū (occasionally transected *s*, the 'secundum' symbol, does duty for 'sive' or 'seu'; probably a transference from the original, for it is altered to sū by the corrector); Vat. Pal. 68 (Northumbria, "8 cent."), frequently, e.g. fol. 28^{v} 'sive David a persona sua loquitur *sive* a persona plebis';

(Continental.) Berne 611 Glossary (Merovingian), frequently, e.g. fol. 10^{r} 'Nacim germen *sive* (*seu*?) consolacio,' fol. 11^{v} 'Praesolem principem vel (ū) defensorem *sive* (*seu*?) cunctis prepositum'; St Gall 908 ("8 cent."), in the Glossary; St Gall 907, Glossary (time of Winithar), passim; Carlsruhe Reich. 248, part i, Glossary (Reichenau, "8–9 cent.", along with s̄ 'sunt'); Vat. lat. 6018 Glossary ("beg. 9 cent."); Leyden 67 E Glossary ("9 cent."), passim (along with s̄ 'sunt');

Munich 6228, Jerome's Glossary of Hebrew names (Freising, "8 cent."), at first identical with s̄ 'sunt,' then discriminated by an upright abbreviation-stroke, e.g. fol. 19^{r} 'Ennon ecce haec *sive* (*seu*?) *sunt*' (rather 'sive' than 'seu'; for when the word is written in full, e.g. on fol. 9^{r}, it is written 'sive');

Cologne 83^{II}, foll. 110–125 (time of Hildebald, by an Irish monk of Cologne), fol. 123^{v} '*sive* (*seu*) ante seu retro respexeris' (with s̄ also for 'sunt' and for 'sicut'); Paris 10588 Canons ("8 cent."), in the Glossary, e.g. fol. 96^{r} 'Furva obscura *sive* (*seu*) nigra';

Glasgow Hunt. T 4. 13 Medica ("8–9 cent."), fol. 2^{r} (in a Glossary), iđ collirium s̄ signa iđ iunipari.

The word may also be curtailed with the help of the 've' symbol (siū). Instances are given below in the paragraph on the Syllable-symbol 'e,' e.g. Berne 611 Glossary (Merovingian), fol. 108^{v} '*sive* lapides preciosi *sive* aeramentum,' etc.

The sī of the Ags. script of an Echternach MS., Paris 9565 "8 cent."), may be a mere capricious suspension of a repeated word (fol. 12r 'sive in natura sua...*sive* in occultis iudiciis'). This is an occasional symbol of 'sicut.' All these words 'sive,' 'sicut,' 'sed,' 'sunt' must have been sometimes confused by transcribers.

solidus (see chap. III).

376. species. The syllabic suspension sp̄c 'sp(e)-c(ies)' occurs in mediaeval lists of ancient Notae; but the word is never abbreviated, so far as I know, in MSS. of our period, except perhaps capriciously in its technical sense in works on Logic.

spiritus (see chap. II).

stipulatio, -lari (see chap. III).

subscribo (see chap. III).

377. sumus. Among the rare symbols found in Boulogne 63–64 (Ags. of St Bertin, "8 cent.") is the contraction ss̄ 's(umu)s,' e.g. 64, fol. 6v 'spe salvi facti *sumus*. Spes autem quae videtur non est spes' (also in 'pos*sumus*').

378. sunt. The ancient Nota s̄ (an initial suspension), found in all the early legal MSS. and in the scholia of the Bembine Terence (ad Ad. 405, 417), acquired a by-form s̄t (a contraction) when the fashion of contraction came in. Insular scribes, who used s̄ for 'sed,' adopted the contraction. It is so persistent a feature of Insular script, whether in home or foreign centres, that we are entitled to term it the Insular symbol, although it often appears on the Continent in centres which cannot be said to be under Insular influence, especially in Italy. The suspension s̄ may be termed the Continental symbol. Spanish scribes write the word in full, except that they often avail themselves of the 'n' symbol (see below, s.v.) and write sūt. Beneventan use s̄t.

379. Examples are:

INSULAR.

(Irish and Welsh.) Statistics of the Irish and Welsh practice will be found in 'Ir. Min.' and 'Wel. Scr.' They shew that s̄t is universal in home Irish, Welsh and Cornish MSS., the earliest examples being the Book of

Kells, the Book of Mulling [St John] and the Schaffhausen Adamnan. In the Irish script of foreign centres the Continental suspension intrudes as a rival in: Milan C 301 inf. Bobbio ("8 cent."), s̄t and (often) s̄ (usually between dots); the Naples Charisius (Bobbio, "c. 700"), s̄t and s̄ (also s̄ 'ser' and sometimes 'sed'); Vienna 16 (Bobbio, same period), s̄t and s̄;

The Johannes Scottus marginalia, s̄t and sometimes s̄ (with s· 'sed');

(Breton.) The scanty remains of Breton Insular script shew only the Insular symbol, but both s̄t and s̄ are employed by Breton scribes when they write Caroline minuscule. Details will be found in 'Zentr. Bibl.' 29, 269 (e.g. in Paris 12021 the two symbols appear in the same line on fol. 29^{r}, etc.);

(Anglosaxon.) Home examples of s̄t are: the Lindisfarne Gospels (before 698); Oxford Selden sup. 30 Acts of the Apostles (Kent, uncial, before 752); the Corpus Homilies; the Corpus Glossary; the Corpus Sedulius; Cambridge Trin. Coll. 216 ("de manu Baedae"); Durham A ii 16; Durham B ii 30; Hereford P ii 10, flyleaves (uncial); the Book of Nunnaminster (Winchester?, "8 cent."), (with s̄ 'sed'); London Reg. 2 A xx (with s̄ 'sed'); London Reg. 1 B vii; the Canterbury Gospels;

London Cotton Tib. A xiv ("8 cent."); Cotton Tib. A xv, foll. 175–180 ("8 cent."); Cotton Tib. C ii ("end 8 cent."); Cotton Vesp. B vi, foll. 104–109 (Mercia, of 811–814); charters of 798 (Mercia), 803 (Kent), etc.

The Continental symbol does not intrude until the very close of our period. In Oxford Digby 63 (Winchester, c. 850) it is more frequent than s̄t.

In the centres of Anglosaxon script on the Continent s̄t holds its place with great pertinacity. Details will be found in 'Zentr. Bibl.' of this year.

The Continental suspension appears occasionally at: St Bertin, e.g. Boulogne 63–64 ("8 cent."), s̄t and s̄;

Lorsch, e.g. Paris 16668, foll. 41–58 ("9 cent."), s̄t and (sometimes) s̄ (in the part in Continental script, s̄);

Mayence, e.g. Vat. Pal. 577 ("8 cent."), s̄t and (rarely) s̄ (fol. 67^{v} 'qui in unaquaque civitate *sunt*');

Fulda, e.g. Cassel theol. Q 6 ("9 cent."), fol. 46^{r} 'scientiae malorum duae *sunt*';

Würzburg, in Würzburg theol. Q 30 Geronticon ("9 cent.");

Ratisbon, in Munich 14653 ("8 cent."); 14080 ("8 cent."), s̄t and s̄;

St Gall, e.g. St Gall 759 ("8–9 cent."), s̄t and s̄;

and in a MS. of unknown provenance, Cambridge Trin. Coll. 368 (of the year 833), s̄t and s̄.

380. Continental.

Fairly full statistics must be given to illustrate the rivalry between the Insular' and the Continental symbol:

In the Corbie ab-type, which favours Insular symbols, s̄t and (rarely) s̄ (see 'Rev. Bibl.' of 1912 for details).

In the Laon az-type, s̄t and (rarely) s̄ (cf. ibid. 1914).

The 'North-eastern France' group, e.g.: Vat. Reg. 11 the Regina Psalter (uncial), s̄t; Vat. Reg. 316 Sacramentarium Gelasianum (uncial), s̄; Paris 2110 ("7–8 cent."), s̄t and (sometimes) s̄; Autun 20 ("8 cent."), s̄; Montpellier Bibl. Ville 3 ("8 cent."), s̄.

MSS. of Ghent, e.g.: Brussels 10127–41 ("8 cent."), s̄ (with s· 'sed'); Leyden Voss. F 26 ("8–9 cent."), s̄;

Berlin Ham. 253 (Stavelot, "8–9 cent."), s̄; Brussels 8780–93 ("8 cent."), fol. 125^{r}, s̄; Brussels 9403 ("8–9 cent."), s̄; Brussels 8302–5 ("9 cent."), s̄t; Liége 306 (St Trond, of the year 834), s̄ and (sometimes) s̄t; Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), s̄t by one scribe (who uses s̄ for 'sed'), s̄ by another; Paris 1451 (St Maur-les-Fossés, of the year 796), s̄ and (sometimes) s̄t; Douai 12 (Marchiennes Abbey, "8–9 cent."), s̄;

MSS. of St Bertin, e.g.: Boulogne 52 (before 823), s̄t (occasionally); Boulogne 66 ("beg. of 9 cent."), s̄ and (occasionally) s̄t; St Omer 15 ("beg. of 9 cent."), s̄ (with s· 'sed');

MSS. of St Amand, e.g.: Paris 1603 ("end of 8 cent."), s̄t and s̄; Vat. Pal. 161 and Paris 2109 (both of the time of Lotharius scriptor), s̄;

MSS. of Cambrai and Arras, e.g.: Cambrai 624 (half-uncial), fol. 183^{r}, s̄t; Cambrai 282, in the half-uncial part, s̄; Cambrai 619 (of 763–790, from an Irish original), s̄t; Laon 201 (9 cent.), s̄t (with s̄ 'sed'); Boulogne 47 (Arras, "8 cent."), fol. 165^{r}, s̄t;

MSS. of Echternach, e.g.: Paris 9530 ("8–9 cent."), s̄ and s̄t; Luxemburg 68 ("8–9 cent."), fol. 61^{r}, s̄. (In Luxemburg 44 of "early 9 cent." the word is written in full);

MSS. of Laon, e.g.: Laon 68 ("beg. of 9 cent."), s̄ (in the part examined); Laon 288 ("beg. of 9 cent."), s̄t; Laon 319 ("beg. of 9 cent."), s̄ (fol. 131^{r}, fol. 145^{r});

MSS. of Corbie have normally s̄ (cf. 'Rev. Bibl.' 22, 410), as early as the Maurdramnus Bible (of 772–80);

Paris 13359 (St Riquier, of 796–810), s̄ and s̄t; Bamberg B v 13 (Amiens, time of Bp Jesse), s̄; Paris 12048 (Rebais, c. 750), s̄; Paris 17371, foll. 1–153 (St Denis, of 793–806), s̄; Paris 17451, foll. 9–end (Compiègne, of "8–9 cent."), s̄ and s̄t; Troyes 657 ("end of 8 cent."), s̄t by one scribe, s̄ by another;

MSS. of Rheims have s̄ and (sometimes) s̄t, e.g.: Berlin Phill. 1743 ("8 cent."), fol. 38^{r} (both on same page); Leyden Voss. Q 60 ("8–9 cent."), s̄; the Utrecht Psalter ("9 cent."), s̄t; Leyden 114 ("beg. 9 cent."), s̄; Bamberg HJ IV 5 and Q VI 32, foll. 22–41 (both of the time of Johannes Scottus), s̄ and (sometimes) s̄t;

MSS. of Cologne have usually s̄, e.g.: Cologne 43 ("8 cent."), s̄; Cologne 91 ("eighth cent."), s̄; Cologne 210 ("8 cent."), fol. 20^{v}, s̄; Cologne 76 ("8 cent."), s̄t and (sometimes) s̄; the Hildebald group, s̄ more often than s̄t (even the Irishman who writes foll. 110–125 of Cologne 83^{II} uses s̄, although he makes the same symbol do duty also for 'sive' and even for 'sicut'); Cologne 40 ("9 cent."), s̄;

The Dagulf Psalter (Schola Palatina), s̄; the Harleian Codex Aureus, s̄t; the Godescalc Gospels at Paris, s̄t;

MSS. of Trèves, e.g.: Rome Vallicell. B 62 (Trèves ?, "end of 7 cent."), s̄t; Vat. Pal. 1448, foll. 1–44 (of the year 810), s̄ and (fol. 42^{r}), s̄t; Munich 28118 (end 8 cent.), s̄; Trèves 118, foll. 313–392 (before 847), s̄t;

MSS. of Metz, e.g.: Metz 134 ("8 cent."), s̄ and s̄t; Metz 7 ("8–9 cent."), s̄t and (fol. 28^{r}) s̄;

Berne 263 (Strassburg, "9 cent."), s̄; Montpellier 409 (Auxerre, of 772–795), s̄t and s̄; Montpellier 61 (St Pierre, Troyes, "9 cent."), s̄;

MSS. of Tours have s̄, e.g.: Paris nouv. acq. 1575 Eugippius ("beg. of 8 cent."), s̄; London Egerton 2831, foll. 1–109 ("8 cent."), s̄ (the Ags. part has s̄t); Vat. Reg. 762 Livy (early 9 cent.), s̄; London Egerton 609 ("beg. of 9 cent."), s̄ and (fol. 58^{v}) s̄t; London Add. 10546 (mid. 9 cent.), s̄;

MSS. of Fleury, e.g.: Paris nouv. acq. 1597 ("8 cent."), s̄ and s̄t; Orléans 146 Prosper ("8–9 cent."), s̄t; Paris 5543 (of 847), s̄ and sometimes s̄t;

Épinal 6 (Moyenmoutier, "8 cent."), s̄ and (fol. 160^{r}) s̄t; Paris 1012 and 528 (Limoges), s̄; the Lons-le-Saulnier Bede (St Claude, Jura, of 804–815), s̄;

MSS. of Burgundy, e.g.: the Bobbio Sacramentary (Luxeuil?, uncial), s̄; Autun 3 ('Vosevio,' of the year 751), fol. 62^{r}, s̄ (at end of line); Autun 4, foll. 25–end (Flavigny, uncial), s̄t (fol. 37^{v}, fol. 163^{r}); Autun 21 ("8 cent."), s̄; Autun 20^{A} ("8–9 cent."), s̄ and s̄t; Montpellier 55 (acquired by St Étienne library, "8–9 cent."), s̄; Leyden Scal. 28 (Flavigny, of the year 816), s̄t and s̄;

MSS. of Lyons, e.g.: Lyons 608 and 610 (both of Leidrad's time), s̄;

Micy MSS., e.g.: Leyden Voss. Q 110, Paris 1820 and 1862, all with s̄;

Berlin Ham. 31 (Albi, "9 cent."), s̄; Paris 11631 (St Maurice?, "beg. of 9 cent."), s̄; Paris 9575 (Poitiers, of 811), s̄.

381. Vat. Pal. 212 (Germany, "8 cent."), s̄ and (rarely) s̄t; Vat. lat. 553 (Germany, "8 cent."), s̄; the Essen Gospels ("beg. of ninth cent."), s̄; Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), s̄; Berlin Phill. 1716 (Germany?, "8–9 cent."), s̄t and (fol. 51^{v}), s̄; Berlin theol. F 354 (Werden, "8 cent."), s̄; Wolfenbüttel 67, 5 Aug. 8vo Annales Guelferbytenses (c. 813), s̄; Wolfenbuttel Helmstedt. 513 ("8 cent."), s̄t;

MSS. of Lorsch have s̄ and (rarely) s̄t, e.g.: Vat. Pal. 172 ("9 cent."), s̄ and (rarely) s̄t; Vat. Pal. 195, foll. 1–53^{r} ("9 cent."), s̄ (but s̄t in the part in Ags. script); Vat. Pal. 201 ("9 cent."), s̄; Vat. Pal. 238 ("8–9 cent."), s̄; Vat. Pal. 574 ("8 cent. late"), s̄t; Vat. Pal. 822 ("9 cent. early"), s̄; Paris 16668, foll. 1–40 ("9 cent."), s̄ (but both s̄t and s̄ in the part in Ags. script);

MSS. of Fulda have s̄ oftener than s̄t, e.g.: Bâle F III 15 ("8–9 cent."), s̄; Bâle F III 15^{g} ("end of 8 cent."), s̄t; Vat. Reg. 124 (before 847), s̄t; Cassel theol. F. 49 ("9 cent."), s̄t; Cassel theol. O 5 ("8 cent."), fol. 27^{v}, s̄; Cassel theol. Q 1 ("9 cent."), s̄ (in the part examined); Cassel theol. Q 10 ("8 cent."), s̄; Cassel theol. Q 24 (beg. of 9 cent.), fol. 8^{v}, s̄; Paris 2440 (of 819), s̄;

MSS. of Mayence, e.g.: Vat. Pal. 237 (Mayence?, "beg. 9 cent."), s̄t; Vat. Pal. 1447 (of the year 813), s̄ and s̄t;

Würzburg th. F 28 ("8 cent."), s̄t;

MSS. of Freising, etc., have usually s̄, e.g.: Munich 6220 (Freising, "9 cent."), s̄; Munich 6228 (Freising, "8 cent."), s̄ (also for 'sive'); Munich 6239 (Freising, "8 cent."), s̄; Munich 6243 (Freising, "8 cent."), s̄t (with s' 'sed'); Munich 6244 (Freising, "8–9 cent."), s̄ by one scribe, s̄t by another; Munich 6273 (Freising, of 812–834), s̄; Munich 6299 (Freising, "8 cent."), s̄; Munich 6330 (Freising, "8–9 cent."), s̄ and (occasionally) s̄t; Munich 6382, part ii (Freising, "8–9 cent."), s̄t oftener than s̄; Munich 14437 (written by two Ratisbon scribes in 823), s̄; Munich 14470 (Ratisbon, "8 cent."), s̄ (with s' 'sed'); Munich 14468 (Ratisbon, of 821), s̄;

The Kisyla group at Munich, s̄ and s̄t (e.g. Munich 4554, with s̄ by one scribe, s̄t by another); London Add. 18332 (Carinthia), s̄ by all the scribes;

London Add. 11880 (Bavaria?, "9 cent."), s̄ and sometimes s̄t;

Brussels 8216–8 (St Florian, of the year 819, all by one scribe), s̄;

MSS. of Murbach have s̄ and s̄t, e.g.: Épinal 68 (of the year 744), fol. 65r, s̄t; Oxford Jun. 25 ("8 cent."), s̄ more often than s̄t; Geneva 21 ("8–9 cent."), s̄ and (by one scribe) s̄t; Manchester 15 ("8 cent."), s̄; Colmar 38, foll. 1–172 ("8 cent."), s̄; Colmar 39 ("8 cent."), s̄; Colmar 40 ("9 cent."), s̄ and s̄t; Colmar 82 ("beg. of 9 cent."), s̄; Gotha I 85, Canones Murbacenses ("8–9 cent."), s̄t by one scribe, s̄ by another; Gotha I 101 ("9 cent."), fol. 47r, s̄t; St Paul in Carinthia, 25. 2. 16 ("8 cent."), s̄t;

Einsiedeln 18 ("8–9 cent."), s̄t; Einsiedeln 27, foll. 25–end ("8–9 cent."), s̄t; Einsiedeln 157 ("8 cent."), s̄; Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."), s̄t; Einsiedeln 347 ("8 cent."), s̄t; Schaffhausen Min.-bibl. 78 ("end of 8 cent."), s̄; St Gall 348 (Chur, c. 800), s̄t; St Gall 722, pp. 19–247 (Chur, 800–820), s̄; Stuttgart HB VI 113, VII 39 (Constance), s̄;

MSS. of St Gall have s̄ and s̄t, e.g.: St Gall 11 (time of Winithar), s̄; St Gall 70 (written by Winithar), s̄t (p. 132); St Gall 907 (time of Winithar), st̄ (with s̄ 'sive'); St Gall 44, pp. 1–184 (of 760–781), s̄; St Gall 911 ("end of 8 cent."), s̄; Zürich Stadtbibl. C 12 ("8–9 cent."), s̄; St Gall 20 (beg. of 9 cent.), s̄; St Gall 125 ("8–9 cent."), s̄t and s̄; Leyden Voss. Q 69 (St Gall?, "8 cent."), s̄ and s̄t;

MSS. of Reichenau have s̄ and s̄t, e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), s̄ and s̄t; Carlsruhe Reich. 191 ("8–9 cent."), s̄ and (fol. 20r) s̄t; Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."), s̄; Carlsruhe Reich. 222 ("end of 8 cent."), s̄.

382. In Italy we find:

In the minuscule of Verona: s̄ and (often) s̄t (see 'Zentr. Bibl.' 27, 536 and 546, 28, 259–261 for details); Ivrea 42 (of the year 813), s̄ and s̄t; Vercelli 183 ("8 cent."), s̄; Vercelli 202 ("8–9 cent."), s̄t; Vercelli 104 ("9 cent."), s̄;

Paris 653 and 9451 (N. Italy, "8 cent."), s̄t; London Cotton Nero A ii (N. Italy, "of 767"), s̄t; St Paul 25. 4. 8 (N. Italy, of 817–823), s̄ and s̄t;

In MSS. of Bobbio usually s̄t, e.g.: Vienna 17 (early cursive), s̄t; Milan C 105 inf. Hegesippus ("7 cent."), s̄; Wolfenbüttel Weiss. 64 ("beg. of 8 cent."), s̄t; Milan L 99 sup. ("mid. of 8 cent."), s̄ and s̄t; Milan B 31 sup. (not later than beg. of 9 cent.), s̄t; Milan H 150 inf. (c. 810), s̄t, but s̄ at the first occurrence (on fol. 84^{r} s̄ 'sed'); Milan I 6 sup. ("8–9 cent."), s̄ (also s' at the first occurrence, while s· denotes 'sed'); Milan I 1 sup. ("9 cent."), s̄t (with s̄ 'sed'); Nancy 317 ("9 cent."), s̄t and s̄ (with s̄ 'sed' and s· 'sed');

Modena O I 11 (of the year 800), s̄; Vat. lat. 5775 (Tortona, of the year 862), s̄; Lucca 490 (of c. 800), s̄; Rome Vallicell. A 14 (late uncial), s̄;

In Beneventan script I found s̄t, e.g.: Paris 7530 ("end of 8 cent."), s̄t; Rome Casanat. 641 (of 811–812?), s̄t; Naples VI B 12 ("beg. of 9 cent."), s̄t (rare); but s̄ occurs, according to Loew, in Bamberg HJ IV 15.

Of MSS. of unknown provenance may be cited:

Oxford theol. d 3 ("8–9 cent."), s̄ and (rarely) s̄t (fol. 150^{v}); Berne 611 (Merovingian), s̄t and (rarely) s̄; the Hamilton Gospels (late uncial, of N. France?), s̄; Cheltenham 17849 ("8 cent."), s̄ (passim); Paris 10588 Canons ("8 cent."), s̄ (also s̄ 'sive'); Paris nouv. acq. 1619 Oribasius medicus ("7–8 cent."), s̄t and s̄; London Harl. 5041 (Merovingian), s̄t; Berlin Diez B 66 ("end of 8 cent."), s̄; Berlin Phill. 1735 Breviarium Alarici ("beg. of 9 cent."), s̄; Wolfenbüttel Weissenburg. 86 Grammatici ("8 cent."), s̄; Wolfenbüttel Weissenburg. 97 ("8 cent."), s̄ and (rarely) s̄t; Wolfenbüttel Weissenburg. 99 (Merovingian), s̄; Carlsruhe Reich. 253 ("7–8 cent."; probably France), s̄t; Munich Univ.-bibl. 4to 3 ("8–9 cent."), s̄ and (fol. 16^{r}), s̄t; Vienna 743 (= theol. 136), s̄.

The s̄nt of MSS. like St Petersburg F I 3 (fol. 39^{r}) is merely 'sunt' written in full, but with a stroke as conventional expression of suprascript *u*. In Bamberg B IV 21 an early cursive entry (fol. 79^{v}) has s· 'sunt' (usually a 'sed' symbol) 'hic scriptas non *sunt*.'

383. super. The contraction s̄r is used in Insular, especially Irish and Welsh script. To the numerous examples given in 'Ir. Min.' and 'Wel. Scr.' add these Irish MSS.: St Gall 1395, frag. 8 ("9 cent."); the Stowe Missal; the Book of Kells; Laon 26 and flyleaves; St Paul (Carinthia), 25. 3. 31^{b} (Reichenau, "8–9 cent."). I have found no example in the Irish script of Bobbio.

In home Anglosaxon my only instance in book hand is Vat. Pal. 68 (Northumbria, "8 cent."), even in '*super*bi' (this MS. has Irish as well as Northumbrian glosses); but the symbol appears in a Canterbury charter of 803 (see Pal. Soc. I 23).

In Anglosaxon abroad:

Boulogne 63–64 (St Bertin, "8 cent."), even in '*super*bus,' etc.; Paris 9565 (Echternach, "8 cent."), fol. 15^{v} 'nunc *super*est ut';

Vat. Pal. 202 (Lorsch?, "8–9 cent."), fol. 34^{r}, fol. 35^{r};

Würzburg th. F 19 ("8–9 cent."), e.g. fol. 26^{v};

Munich 6298 (Freising, time of Corbinian?), fol. 56^{v}, 'mandabo nubibus ne pluant *super* vineam istam';

Vat. Pal. 554, foll. 5–12 (unknown provenance, "8 cent."), foll. 11^{r}, 'si stilla *super* altare ceciderit';

In Continental script sr̄ appears (with many other Insular symbols) in Laon 444 (written partly by Martin the Irish teacher of Laon, rather later than our period), fol. 68^{r} '*super*vacue';

It stood apparently in the (presumably Insular) original of Vienna 743 (= theol. 136), where the scribe left a blank for the word on fol. 52^{v} in the sentence 'ascendit *super* omnes caelos,' and another hand added a majuscule sr̄.

A variant, *s* followed by the 'per' symbol (*p* with a 'tail'), appears in the Irish script of the Book of Armagh (e.g. fol. 167^{r}, fol. 212^{r}), along with the same augmented by a suprascript stroke (the equivalent of the letter *u*); in the Ags. half-uncial of the Murbach Missal, Colmar 444 (flyleaf).

The word may of course be written with the help of the 'per' symbol (see above, s.v.).

384. supra. The ancient initial suspension s̄ (in a phrase like 'ubi *supra*') survives in our period in notarial usage (e.g. q̄s̄ 'qui supra' in charters) but not as a 'nota communis.' The three-letter suspension sup̄ 'supra' was known in most parts of Christian Europe (except Spain?), but was never used very freely. It appears as early as Paris 12097 (of "6 cent."). Insular scribes sometimes write it with the help of the 'ra' symbol (see below s.v.).

Examples of sup̄ 'supra' are:

(Insular script.)

Milan L 85 sup. (Ags.), frequently;

St Gall 759 (Ags.), p. 58 'ut *supra* sedeat,' p. 37 'sicut *supra*'; St Gall 761 (Ags.), p. 10 'ut *supra* scripsi,' p. 23 'omnia *supra* scripta';

(Continental script.)

The Hamilton Gospels (late uncial); Brussels 10127–41 Canons (Ghent, "8 cent."), 'ut *supra*' frequently;

Paris 9530 (Echternach, "8–9 cent."), frequently in the phrase '*supra* dicere';

The Dagulf Psalter (Schola Palatina?, of Charlemagne's time?), sup̄ and supr̄;

The Maurdramnus Bible (Corbie, of 772–780), Amiens 6, fol. 157^{r} (Index), 'a vicesimo anno et *supra* | considerari populum';

Leyden Voss. Q 60 (Rheims, "8–9 cent."), fol. 64^{v} 'ubi *supra*';

The Paris Theodulfus Bible (Orléans, of 788–821), e.g. fol. 334^{r} 'ubi et *supra*'; Paris nouv. acq. 1597 (Fleury, "8 cent."), fol. 115^{r} (Index), 'item unde *supra*';

Vat. lat. 553 (Germany, "8 cent."), fol. 12^{r} 'quod *supra*';

Leyden Voss. F 58 ("9 cent."); the Essen Gospels ("beg. 9 cent."), fol. 11^{r};

Cassel theol. Q 10 (Fulda, "8 cent."), fol. 42^{v} '*supra* quos cecidit Spiritus Dei';

Geneva 21 (Murbach, "8–9 cent."), fol. 90^{v} 'quod sup̄ dixit'; St Gall 555 (of 841–872);

A Lombard charter of 796 (Bonelli, pl. 22);

Verona 52 ("8–9 cent."), frequently; Verona 92 (mid. of 9 cent.), fol. 28^{r}, fol. 28^{v}; Berlin Phill. 1831 (Verona, "8–9 cent."), fol. 33^{v} 'quod nos *supra* docuimus';

Lucca 490 (c. 800), fol. 52^{r} '*supra* docuimus'; Vat. Barb. 671 (Settignano, Tuscany, "8 cent."), 'eiusdem ut *supra*' (according to Reifferscheid);

Paris 10318 (Spanish uncial of Aquitaine?), fol. 120^{v} 'unde *supra*' (in heading).

In repetitions 'idem quod supra' is capriciously expressed by 'idem q̄ sup̄' or 'idem q̄d sp̄,' or the like in Wolfenbüttel Weissenburg 97 ("8 cent."); in the Liber Diurnus ("Rome, c. 800"), 'ego qui s̄ ilt̄ ep̄s manu propria,' etc.

Insular sr̄a (properly 'supera') appears in an Irish MS. written by the Sedulius circle, St Gall 48 Gospels, p. 214 'et stans *supra* illam,' about the close of our period.

The s̄pra of Vienna 17 (early cursive of Bobbio) merely substitutes for suprascript *u* its conventional expression, a suprascript stroke.

385. suprascriptus (supradictus, praedictus). The ancient Nota ss̄ (for any case), e.g. in a Ravenna charter of c. 444 (Marini, no. 73), received precision when the fashion of contraction was introduced, and became either (1) ss̄i 'suprascripti,' ss̄os 'suprascriptos,' etc., e.g. in a Faenza charter of 540, ss̄i (Marini, no. 116), or (2) ss̄ti 'suprascripti,' ss̄tos 'suprascriptos,' etc., e.g. in a Ravenna charter of 575, ss̄ta (Marini, no. 75). Rarer varieties are sup̄sc (in the 'ancient minuscule' marginalia of Lyons 607), sup̄ scr̄ (on fol. 9^{r} of a St Gall (?) MS., Leyden Voss. Q 69), sup̄ script̄ (often in the Index of a Stavelot MS. of "8–9 cent.", Berlin Ham. 253; also in St Petersburg Q I 21, a Corbie MS. of "8 cent.", 'die *suprascripto*'). There are also others. Traube ('Nom. Sac.' p. 265) traces the corruption 'ad sanctissimum Petrum' in MSS. of the Liber Pontificalis to 'a ss̄pto viro' of the archetype. But the abbreviation of this word is rather notarial and appropriate to charters, etc., so that its symbols' claims to be called 'notae communes' are not very strong.

Examples of the three usual forms (a few examples out of many) are:

(1) ss̄. Ursicinus uses this ancient Nota in his subscriptio in the Verona Sulpicius, written in the year 517, 'beati Pauli suprascripti' (i.e. Paul of Thebes, not the apostle). Another early example is Bamberg B IV 21 (N. Italy?, half-uncial), fol. 19^{v} 'regnantibus suprascriptis.'

Paris 2110 ("N.E. France," "7–8 cent."), frequently;

St Petersburg Q I 15 (Corbie or Péronne, "beg. of 8 cent."), fol. 14^{v} 'Ester regina filia *suprascripti* Mordocei'; Leyden Voss. Q 60 Pontificale (Rheims, "8–9 cent.");

Paris nouv. acq. 1575 Eugippius (Tours, "beg. of 8 cent."), e.g. fol. 4^{r} (Index), ex libris ss̄;

Munich 4115 ("8–9 cent."), fol. 15^{r}, 'et cum omnibus rebus *suprascriptis*';

Paris 10318 (Spanish uncial of Aquitaine?), fol. 238^{v} consulibus s̄s...consulibus superscrip̄.

(2) ss̄i, etc.

Glasgow Hunt. T 4. 13 ("8–9 cent."), ss̄a (fol. 105^{v});

Lucca 490 (written at Lucca, c. 800), fol. 322^{r}, ss̄os; the Liber Diurnus ("Rome, c. 800"), ss̄os fundos (fol. 99^{r}).

(3) ss̄ti, etc. The Cyrillus Glossary (uncial), fol. 276^{r}, ss̄tis;

Paris 2110 ("N.E. France," "7–8 cent."), fol. 388^{v}, libri ss̄ti (in a paragraph-heading);

In Lombard charters, e.g. of 735 ss̄ta 'suprascripta,' of 742 ss̄to, of 785 ss̄tis, etc., while another of 721 (see Bonelli, pl. 1) has the suspension ss̄t 'suprascriptis,' and another of 740 (Bonelli, pl. 5) has s̄to 'suprascripto.'

In Lucca 490, frequently.

supradictus, symbolized as s̄d̄ (or the like), is not nearly so common, and is mainly confined to notarial usage.

praedictus appears in Lucca 490 as pd̄ (e.g. fol. 171^{v} in pd̄ terranensium urbem, '*praedictam*'), prdt̄us (e.g. fol. 173^{v}), p̄dic̄s (fol. 172^{v}, '*praedictus* rex'), pd̄o (fol. 172^{r}) and prd̄o (fol. 171^{v}) '*praedicto,*' and so on. These are clearly mere capricious curtailments of a repeated word, and throw no light on the current symbolism at the Lucca scriptorium.

suus (see 'meus').

tabula (see chap. III).

386. **tamen.** The ancient Nota tm̄ (e.g. the Verona Gaius, the marginalia of Vat. Reg. 886, Oxyr. Pap. 1251), a syllabic suspension 't(a)-m(en),' was soon rivalled by another symbol (tn̄), a contraction 't(ame)n.' Its identity with the 'tantum' contraction tm̄ (see below) must have hastened its disuse; but we have evidence of its persistence, not merely from the many extant examples of this suspension, but also from certain modifications of the 'tantum' contraction, such as tnm̄, tam̄ (see below), which seem due to the recognition of tm̄ as symbol of 'tamen.'

The abbreviation is, we may say, peculiar to Insular script. In the Continental scripts the word is either written in full, or shortened merely by the use of the 'en' Syllable-symbol (tam̄).

Irish scribes affect tn̄, even from the earliest times, both at home, e.g. in the Dublin Book of Mulling [St John] of saec. vii ex., in the Schaffhausen Adamnan (written in the island of Iona before 713), in the Fulda Boniface Gospels (saec. viii in.), and in scriptoria on the Continent, e.g. in the early Bobbio minuscule of the Naples Charisius, Vienna 16, Vienna 17. In fact, the only use of the ancient suspension which I have noted for an Irish MS. is by some (not all) of the scribes of the Leyden Priscian (from the library of Egmont Abbey, written in 838). Tn̄ is also the abbreviation in Welsh script, where it is as extensively used as in Irish. It is also the only form found, and of fairly frequent occurrence, in Anglosaxon script written in England, e.g. in the Pauline Epistles "de manu Baedae" at Cambridge (Trin. Coll. 216), in the Corpus Glossary (Cambridge, C.C.C. 144), in an eighth century Bede at the British Museum (Cotton Tib. C ii, on fol. 39^{r}), in a Kent Charter of 811 in the British Museum (Cotton Aug. II 47), etc., etc. It is in the older specimens of Anglosaxon script written in Continental monasteries that we find examples of the ancient suspension. Thus tm̄ competes with tn̄ in MSS. of this script of Fulda, e.g. Cassel theol. F 21 (in half-uncial), Bâle F III 15^{c}; of Freising, e.g. Munich 6298; of Werden Library, Berlin theol. F 356 (written for Hildegrim, saec. viii ex.); of Würzburg, e.g. Würzburg theol. F 69; also in the Insular script of a St Bertin MS., Boulogne 63–64. At Echternach tm̄ 'tamen' appears on fol. 140^{v} (= Migne 831, 37) of Paris 9525 Jerome on Pauline Epistles (of 798–817), according to Souter; but tn̄ in Paris 9527 ("mid. of 8 cent."), e.g. fol. 68^{v} 'verum*tamen*' (with tm̄ 'tuam') and in Paris 9565 ("8 cent."), e.g. fol. 10^{v} 'qui *tamen* super apostolos veniens.' In the Continental script too of such monasteries we find examples of tm̄, e.g. in a Fulda MS. at Bâle (F III 15^{g}, on fol. 51^{r}); in a MS. written at Cologne in the time of Archbishop Hildebald, the end of the eighth century (Cologne 74, used throughout the MS., while 'tantum' is written in full); in the Murbach Canons, now at Gotha (memb. I 85, of "saec. viii–ix," on fol. 68^{r} 'anno integro missas *tamen* facere non praesumat'); in an Echternach fragment at Paris (11411, foll. 99–100; see Jenkinson 'Hisperica Famina,' p. xxxii); in the Corbie ab-script of Paris 11529 (fol. 74^{v} s.v. Caro: Corpus autem lapis et lignum est quod *tamen* caro non est. The word *tantum* is abbreviated tn̄tum, e.g. on fol. 66^{r}).

Just as tm̄ shews itself in Continental, but not in home Anglo-saxon script centres, so tm̄ appears in Breton MSS. ('Zent. Bibl.' 29, 270) but not in Welsh. So that it may be more correct to regard tn̄ as the Insular abbreviation, tm̄ as an old Continental symbol. Evidence however is lacking of the use of tm̄ in any Continental[1] MS. which can be dissociated from Insular influence; or indeed of the use of tn̄ either. For Verona 67 (Alcuin, saec. ix ex.) has, besides tn̄, other Insular symbols (for 'hoc,' 'quando,' 'quasi,' etc.); so have Brussels 8216–8 (finished at St Florian in Austria in the year 819), Berlin Diez B 66 of "saec. viii ex.," Berlin Phill. 1716 of "saec. viii–ix," Paris 1853 of "saec. viii," Montpellier 69 (in Corbie ab-script), etc. In St Gall minuscule tn̄ appears occasionally, e.g. St Gall 11 (written in Winithar's time, saec. viii), Leyden Voss. Q 69 (St Gall ?). Paris 12281 (Breton ?) has tm̄ (fol. 95^{r}), tn̄, tan̄ (fol. 22^{r}) (and for 'tantum' tm̄ and tam̄).

The confusion of 'tamen' and 'tantum' in MSS. of Latin authors is well known, e.g. Martial Spect. 21, 8 'haec tantum (tamen MS.) res est facta *παρ' ἱστορίαν*.' To a transcriber of MSS. like Cassel theol. F 21, Berlin theol. F 156, Munich 6298 the confusion must have been unavoidable. Thus in the Cassel MS. *verumtamen* is written 'verumtn̄' on fol. 3^{r}, but 'verumtm̄' on fol. 40^{r}. In the Berlin MS., on one and the same page (fol. 49^{r}), we find 'quae tm̄ adhuc vox sub firmamento est,' and below 'et tn̄ ab iniquorum cogitationibus longe est,' and in one and the same sentence (on fol. 64^{v}) 'et tn̄ in aquis...et tm̄ medullitus amamus.' In the Munich MS. we read on one page (fol. 74^{v}) 'uerumtm̄ hodie terminata sacramentorum solempnitate,' and on another (fol. 87^{v}) 'nimirum quantum de assiriis letatus est, tm̄ de sua gente confusus.' In the Leyden Priscian, one scribe uses tn̄ 'tamen' and tm̄ 'tantum,' the others use tm̄ 'tamen' and tnm̄ 'tantum,' so that we have on one page (fol. 74^{r}) 'est tn̄ quando' and on another (fol. 87^{r}) the same phrase 'est tm̄ quando.'

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[1] Vat. 3281 Statius' Achilleis, which has tm̄ 'tamen' at Ach. 1, 171, is in Beneventan script of "saec. xii," long after our period.

Traube ('Nom. Sac.' p. 265) cites tm̄n as a Visigothic symbol of the 7th century. I have not found it in Visigothic minuscule of our period.

387. tamquam. A syllabic suspension tq̄ is found in two early MSS. in Ags. script, the Moore Bede (fol. 9^{v} 'valedicunt sociis *tamquam* non reversuri,' fol. 35^{r}) and Boulogne 63–64 (e.g. 63, fol. 18^{v} '*tamquam* quaereremus quomodo istud fiat'). The latter has also tm̄qm̄ (64, fol. 7^{r}). And tamq̄ is used in a Northumbrian 8th century MS., Vat. Pal. 68 (see above, § 275).

388. tantum. Of the ancient Nota (t̄t̄), a syllabic suspension 't(an)t(um)' (Conjunction or Adverb), we have abundant examples in early legal MSS., like the Verona Gaius. In this MS. the scribe once substitutes tm̄. This is probably a mere error and not an early example of the contraction 't(antu)m,' since t̄t̄ appears in every other occurrence of the word. In the early Bobbio minuscule of the Naples Charisius these two symbols are in use, so that we find (on one and the same page) 'sunt quaedam nomina singularia tm̄...sunt quaedam pluralia tt̄,' while in the similar script of Vienna 16 two other varieties appear (tn̄tm and tn̄m). The old suspension (tt̄) and the contraction (tm̄) appear together also in a St Bertin MS. in Insular script at Boulogne (63–64, of "saec. viii," with tm̄ also denoting 'tamen'), while the suspension is current in the early Ags. script of Paris 9527 (Echternach, "mid. of 8 cent."), passim (with tm̄ for 'tuam') and of the Moore Bede (Cambridge Kk v 16, from Le Mans library, written c. 737). A fragmentary MS. of unknown provenance in Continental script of "saec. ix in.," Paris Baluze 270, foll. 132–148, probably takes its tt̄ 'tantum' from an Ags. original. It has other Ags. symbols, such as pt̄ 'post,' at̄ 'autem.' In a Veronese minuscule MS. of Bede, now at Berlin (Phill. 1831, beg. 9 cent.), the tt̄ 'tantum' (fol. 68^{v} cum antea XVI *tantum* litteras haberent) may have been transferred from the (Insular ?) original, although the same MS. offers repeatedly the antique symbol ū 'vel' (see below, s.v.). One of our earliest specimens of Beneventan script, Paris 7530 (end of 8 cent.) has tt̄ and tm̄, and even tam̄ (also used for 'tamen' !).

The abbreviation of the word is confined to Insular script, as a rule. The usual symbol is the contraction (tm̄), a symbol unfortunately identical with the ancient 'tamen' suspension (see above, s.v.). In the scriptoria of the British Isles tm̄ is freely used in Irish and Welsh, and almost as freely in Anglosaxon script. It is quite early, e.g. in the Book of Mulling, the Schaffhausen Adamnan, and Boniface's pocket-copy of the Gospels. Continental Irish combines with it another symbol of 'tantum' already cited from the early Bobbio script of Vienna 16 (tn̄m); or perhaps we should rather speak of a symbol of 'tantus,' since we find also forms like tn̄o 'tanto.' The use of this symbol sometimes goes hand in hand with the use of tm̄ for 'tamen.' Thus in the Leyden Priscian, while one scribe uses tn̄ 'tamen,' tm̄ 'tantum,' the others use tm̄ 'tamen,' tn̄m 'tantum.' In the Carlsruhe Bede (in which qn̄m denotes 'quantum') tn̄m appears (fol. 22^{r}) for 'tantum,' although the current symbol in this MS. is tm̄. The Carlsruhe Augustine has tm̄ 'tantum,' tn̄o 'tanto' (fol. 35^{r}, with qn̄to 'quanto' in the same sentence); and the same distinction is found in the fragment in Irish script used as flyleaves for Laon 26. Among the Insular abbreviations (e.g. tn̄ 'tamen') used in a Vienna MS. (no. 954) in Bobbio minuscule tnm̄ 'tantum' is frequent. As an early example of tn̄m 'tantum' in Anglosaxon script of a (presumably) Continental scriptorium, we may take the half-uncial Munich fragment of Isidore's Etymologies (Munich 29051, no. 1), which comes from Ratisbon. In a Fulda MS., now at Bâle (F III 15^{g}), written in Continental script, a curious variety (tam̄) is more frequent than tm̄. That it appeared also in the original we may infer from the correction on fol. 52^{v} of *tamen* to *tantum*, since tam̄ is the usual Continental fashion of writing 'tamen.' The same tam̄ 'tantum' appears (along with tm̄) in the Berne fragment (C 219) written in the Welsh type of Insular script (probably after 850). So that the confusion between 'tamen' and 'tantum' in Latin texts may not have been due on every occasion to the use of the old syllabic 'tamen' suspension (see above, s.v.) nor to the similarity of the symbol tn̄ to the symbol tm̄. Breton scribes use tm̄ both in Insular and in Caroline minuscule (see 'Zentr. Bibl.' 29, 270).

The abbreviation of 'tantum' in Continental script is usually due to Insular influence. Not however tn̄tum 'tantum' (possibly a mere capricious curtailment) in the Corbie ab-script of Paris 11529 (fol. 66^{r}); for although the abbreviations current in this script seem to be of Insular origin, this symbol is not current. Another MS. in this script (Montpellier 69, of "saec. viii"), which differs from the rest in its admission of a number of Insular symbols not found in them, has tm̄ 'tantum' (fol. 26^{v}).

In the Continental script of Lorsch, Freising, St Gall, Murbach (but tn̄m in Oxford Jun. 25), Reichenau, etc., we find tm̄ 'tantum' (see 'Zentr. Bibl.' of this year); also in the part (foll. 110–125) of Cologne 83^{II} written by a scribe familiar with Insular abbreviation; in a MS. of the year 823, written by two Ratisbon scribes (Munich 14437, with Insular symbols); in a St Florian MS. of 819 (Brussels 8216–8, with Insular symbols); in Stuttgart HB XIV 1 (Constance); in Paris 1853 (of "saec. viii"; with tn̄ 'tamen,' the Insular 'autem' and 'enim' symbols, etc.); in Paris 5543 (Fleury ?).

But the Monte Cassino MS., Paris 7530, mentioned above, is outside Insular influence. We find in it tt̄ on fol. 301^{v} 'terga hominum sunt *tantum*,' fol. 297^{r}, etc.; tm̄ on fol. 294^{r} 'exta quoque *tantum* pluralia,' fol. 301^{v} 'vecodia et virus *tantum* singulariter efferuntur,' etc.; tam̄ on fol. 301^{v} 'verus ad nature *tantum* veritatem refertur, verax autem,' etc., etc. The last signifies 'tamen' on fol. 262^{v} 'laus est expositio bonorum...laudamus *tamen* etiam res,' fol. 252^{r} 'nec *tamen* haec in omnibus materiis,' etc. And an Ivrea MS. of 813 (Ivrea 42) has tt̄ 'tantum' ('harum duas *tantum* medias sol, luna omnes pervagare consuevit').

Traube in his (unpublished) notes on Abbreviations (cf. 'Nom. Sac.' p. 265) cites tt̄m 'tantum' from the Moore Bede, in which I noticed only tt̄.

389. tempore. The Verona Gaius uses the four-letter suspension temp̄ and a mediaeval list of ancient Notae the syllabic suspension tp̄r 't(em)-p(o)-r(e).' These two ancient symbols survive in our period, but scribes allow a variety of other forms, of which the most universal is temp̄r (or with 'm' stroke and suspension-stroke united, tēpr); others are tempō and temp̄re (or tēpre). Possibly the recurrent phrase in Lectionaries 'in illo tempore' brought with it the usual licence of the symbolism of repetitions. The symbol tempor̄, e.g. Paris 9525 (Ags. script of Echternach of 798–817; on the first occurrence only, therefore probably transferred from the original), may be a mere use of the Syllable-symbol 'e' (q.v.). In Ireland and Wales the word was not abbreviated. In its technical sense of 'Tense of a Verb,' *tempus* is subjected to all kinds of capricious curtailment in its continual repetition in MSS. of grammatical works.

390. A few examples of the normal symbols are appended:

(1) temp̄ 'tempore.'

(Anglosaxon.) Paris 9565 (Echternach, "8 cent."), frequently; Boulogne 11 (Arras, "8–9 cent."), fol. 18^{r} (in an Index); Vienna 430 (Fulda, of 816), fol. 8^{r}; MSS. of Würzburg (see 'Zentr. Bibl.' of this year); Munich 6298 (Freising, time of Corbinian?); St Gall 451 Martyrology ("8 cent."); St Gall 761 Medica (frequently).

(Breton.) Paris 12021 ("9 cent."), fol. 39^{v}.

(Continental.) Oxford Douce 176 ("N.E. France," "9 cent."), passim;

Cologne 74 and 108 (both of Hildebald's time), frequently; Vat. Pal. 195, foll. 1–53^{r} (Lorsch, "9 cent."); the Kisyla group at Munich (also temp̄r);

Vienna 743 (fol. 71^{r} 'in *tempore* diluvii'); Leyden Voss. Q 69 Glossary (St Gall?, "8 cent."); Oxford Jun. 25 (Murbach, "8 cent."), e.g. fol. 130^{v}; Geneva 21 (Murbach, "8–9 cent."), fol. 182^{v}, fol. 187^{v}; St Gall 555 (of 841–872); St Gall 458 Martyrology presented by Hrabanus to Abbot Grimalt (of 840–854); Oxford Laud. lat. 92 (Würzburg, of 832–842);

Vercelli 183 (cursive of "8 cent."); Berlin Phill. 1825 (Verona or Angers, "8–9 cent."), frequently; Berlin Phill. 1831 (Verona, "beg. 9 cent."), fol. 131^{v}; (other examples from Verona minuscule in 'Zentr. Bibl.' 27,536); Lucca 490 (in the Gesta Pontificum);

Paris 7530 Grammatica (Beneventan script of end of 8 cent.), fol. 298^{r} oderunt et praesenti temp̄ et praetē perfec̄ sic declinantur (possibly a capricious suspension of a technical term).

Paris 12254 (Visigothic of S. France, "9 cent."), in illo temp̄ (more than once).

(2) tp̄r 'tempore.'

(Anglosaxon.) Boulogne 11 (Arras, "8–9 cent."), fol. 56^{r} (at end of line).

(Continental.) Paris 13159 (of 795–800), more than once (along with temp̄r); Laon 288 ("beg. of 9 cent."), fol. 16^{r};

(3) tempō 'tempore.' (In St Gall 73 with the *o* suprascript.)

(Irish.) The Book of Armagh (of the year 808), possibly a capricious suspension, since Irish scribes seem not to recognize the symbolism of this word.

(Anglosaxon.) The Corpus Glossary, more than once.

391. (4) tempr̄ 'tempore.'

(Anglosaxon.) Cambridge Corp. Coll. 183 ("beg. of 9 cent."), passim; Cambridge Trin. Coll. 368 (of 833), frequently; Metz 76 ("9 cent."), frequently.

(Breton.) Paris 12021 ("9 cent."), tempr̄ and tēpr (e.g. fol. 32^{r}); Paris 13029 ("9 cent.").

(Continental.) Paris 8921 (Corbie ab-type);

Berlin Ham. 253 (Stavelot, "8–9 cent."), temp̄r and tēpr;

Brussels 8302–5 ("9 cent."), temp̄r and tep̄r (e.g. both on fol. 80^{r}); Brussels 10127–41 (Ghent, "8 cent."), fol. 83^{v};

Paris 9528 (Echternach, "9 cent."), temp̄r and tep̄r (also temp̄re); Würzburg th. F 46 (St Amand, of 800), according to Chroust (I v, pl. 5); Vat. Pal. 161 and Paris 2109 (both of St Amand, time of Lotharius scriptor); Douai 12 (Marchiennes Abbey, "8–9 cent."), fol. 13^{r};

MSS. of St Denis, e.g.: Paris 17371, foll. 1–153 (of 793–806), tēpr̄ (fol. 15^{r}, fol. 19^{r}); Paris 1153 ("beg. of 9 cent."), in tēpr suo (fol. 120^{v}).

Paris 10612 ("8 cent."); Cheltenham 17849 ("8–9 cent."), passim; Paris 1012 (Limoges, "8–9 cent."); Montpellier 409 (Auxerre, 772–795), fol. 152^{r}; Paris 13159 (of 795–800); Metz 134 ("8 cent."), in the Chronica; St Petersburg Q I 41 (Percey, Chartrain, of 836); Paris 1862 (Micy);

Laon 328^{bis} ("9 cent."), fol. 109^{r} (also temp̄re fol. 109^{r}); Leyden Voss. Q 60 (Rheims, "8–9 cent."), passim; Rheims 875 (time of Johannes Scottus), tep̄r (fol. 251^{v}); Bamberg HJ IV 5 (Rheims, time of Johannes Scottus);

Lyons 610 (time of Leidrad), fol. 122^{v}; Leyden Scal. 28 (Flavigny, Autun, of 816), temp̄r and tep̄r (fol. 69^{v}); Berne 263 (Strassburg, "9 cent."), frequently; Paris 4413 (Bayeux);

Paris 2440 (Fulda, of 819), frequently;

MSS. of Freising, etc., frequently; the Kisyla group at Munich (also temp̄); Munich Univ.-bibl. 8vo 132 Leges Baiuuariorum ("beg of 9 cent."), fol. 7^{v}; London Add. 11880 (Bavaria ?, "9 cent."); Brussels 8216–8 (St Florian, of 819), tempr̄ and tep̄r (fol. 203^{v}); Colmar 39 (Murbach, "8 cent."), temp̄r and (fol. 54^{r}) tempor̄ (also temprƀ; certis fol. 125^{r}); St Gall charter of 762 (see Chroust I xiv, pl. 2); Paris 11710 (of 805);

Berlin Phill. 1831 (Verona, beg. 9 cent.), temp̄r 'tempore' and (fol. 46^{r}) temp̄rm 'temporum'; Berlin Phill. 1885 (Verona, "8–9 cent."), fol. 38^{r} (other examples from Verona minuscule in 'Zentr. Bibl.' 27, 536);

Milan H 150 inf. (Bobbio, c. 810), fol. 36^{r}; Vat. lat. 5775 (Tortona, of 862);

Of unknown provenance: Paris 1853 ("8 cent."), frequently; Munich Univ.-bibl. 4to 3 ("8–9 cent.").

392. (5) Other varieties:

(Irish.) Vienna 16 (Bobbio, "c. 700"), temp̄re (fol. 3^{v}), temp̄e, temp̄a 'tempora' (fol. 6^{r}), tempb̄ 'temporibus';

(Anglosaxon.) Boulogne 64 (St Bertin, "8 cent."), eo tp̄re (fol. 5^{r}); St Petersburg F I 3 (Corbie, "7–8 cent."), fol. 72^{r} 'narrat quod tempor̄ | praesentis angustiae';

(Continental.) Paris 12155 (Corbie ab-type), tep̄o (fol. 204^{v} 'in illo *tempore*');

Paris 9528 (Echternach, "9 cent."), temp̄re (along with tempr̄);

Autun 20 ("N.E. France," "8 cent."), tēp (fol. 45^{r} 'Quodam quoque *tempore* exilaratus');

Liége 306 (St Trond, of 834), tep̄re (fol. 53^{v});

Bamberg M v 12, part ii (time of Meginfrit), tempr̄e (fol. 69^{r}, fol. 69^{v});

Milan Trivulz. 688 (Novara, before 800), tempor̄ (at end of line).

Traube ('Nom. Sac.' p. 247) mentions a "Visigothic variety of 7 cent." t̄pore. It is found in the Verona Gaius (159, 21 Stud.).

ter (see below, on the Syllable-symbol 'er').

terra. In Paris 9575 (Poitiers, of 811) tr̄ sometimes appears.

testamentum (see chap. III).

testis, testimonium (see chap. III).

tibi (see 'mihi').

titulus (see chap. III).

393. **trans.** The ancient Nota, found in the Verona Gaius and the Autun palimpsest, was tr (the *r* having a cross-stroke through the arm), a two-letter suspension 'tr(ans).' Mediaeval lists of ancient Notae mention another variety, *t* with a cross-stroke, an initial suspension 't(rans).' A contraction formed from the first would be written trs̄, from the second ts̄. (On the use of the 'ra' symbol in writing this word, see below, s.v. This is the mode of expression in the marginalia of Vat. Reg. 886.)

These two forms of contraction are the symbols used by Irish scribes, practically the only scribes in our period who abbreviate the word.

Here are some instances of each:

(1) tr̄s 'trans.'

The Book of Mulling, fol. 40^{r} '*trans*grediuntur' (but St Moling himself uses ts̄); St Boniface's pocket-copy of the Gospels (with ts̄ 'tuus');

The Carlsruhe Priscian ("beg of 9 cent."), usually (sometimes ts̄ 'trans'); the Carlsruhe Augustine ("beg. of 9 cent."), usually (rarely ts̄); the Carlsruhe Bede (836–848 A.D.); Laon 26.

(2) ts̄ 'trans.' (On the occasional use of this symbol by Irish scribes for 'tuus,' see § 147); the Book of Mulling [St John], written by St Moling at the end of the 7th cent.; the Book of Dimma; the Stowe St John's Gospel fragment, Dublin, R. I. A. Libr., Stowe D II 3; the Book of Armagh, written at Armagh in 808; the St Gall Priscian, written in Ireland in the middle of the 9th cent.

MSS. of Bobbio, e.g. Milan A 138 sup. (flyleaf) and C 301 inf.; the Leyden Priscian (but tr̄s fol. 197^{v}); the Sedulius trio, the Codex Boernerianus and Bâle A VII 3 and St Gall 48;

(Welsh, etc.) Berne 671 (Cornish), by both scribes;

Cambridge, Corp. Coll. 153 Martianus Capella (probably later than 850), fol. 16^{v} (expanded by the corrector).

The Welsh scribe (later than our period) of fol. 1^{r} of the Cambridge Juvencus writes tn̄s for 'trans,' but the scribe of the Juvencus-text uses the normal ts̄ (fol. 46^{v} '*trans*currunt').

(Anglosaxon.) Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"), in an apparently contemporary gloss '*trans*latio'; Vat. Pal. 68 (Northumbria, "8 cent.");

(Continental.) Cologne 83^{II} (in the part by the Irish scribe), frequently; Namur 11 Bede's History (St Hubert), fol. 20^{v} '*trans*ferre' is perhaps rather later than our period.

tribunus (see chap. III).

394. tum. The *t* with apostrophe (over the centre) in Brussels 10127–41 (Ghent, "8 cent."), fol. 25^{v} '*tum* demum' may be mentioned here. But this symbol really belongs to the Syllable-symbol 'um' (q.v.).

tunc (see 'nunc').

tutor, tutela (see chap. III).

tuus (see 'meus').

395. ubi. The symbol, *u* with suprascript *i*, which is a feature of Irish MSS. much later than our period, curiously appears in an 8th century Irish MS. of Bobbio, Milan C 301 inf., which has transferred many ancient and obsolete Notae from its original. It occurs more than once and is expanded (on fol. 34^{r}) by the scribe who subsequently added the glosses. Whether the analogy of the 'tibi' symbol, *t* with suprascript *i*, had anything to do with this sign for 'ubi,' it is impossible to say.

396. uel, uelut. The ancient Nota ū 'vel' is frequent in the extant early legal MSS. and appears also in the scholia of the

Bembine Terence (ad Haut. 443 and Phorm. 786), where it is accompanied by *ł* (ad Eun. 250) and by a combination of these two symbols, *uł* (ad Eun. 81). This last we may express, for convenience of printing, by ūl.

For 'velut' the ancient Nota combined the symbols of 'vel' and 'ut' (see below, s.v.), making ūū.

The 'velut' symbol survives in our period in some of the earlier MSS. of Bobbio. But 'vel' is symbolized freely everywhere, ł and uł being most in vogue; for the other ancient Nota has become, if not obsolete, at least old fashioned, and is mainly preserved in the traditional usage of Glossaries. The realm of the two rival symbols, ł and uł, may be roughly defined thus for our period. Insular script recognizes only the former, while the latter is the sole symbol in Spanish (thus avoiding confusion with the Spanish 'in' symbol, q.v.) and Beneventan, the script of Southern Italy. Throughout the rest of Europe the two struggle for the mastery. (On ūl 'videlicet' see § 406.)

Examples are: of *velut.*

The Naples Charisius and Vienna 17 (both written at Bobbio, "c. 700") have *uu* with one long abbreviation-stroke above usually, but sometimes *uu* between dots without abbreviation-stroke (e.g. in the Naples MS. '*velut* orator, oratrix').

In a Ratisbon MS., Munich 14470 ("9 cent.") ūlt appears more often than the correct ūlut. This would be transcribed nine times out of ten as 'vult.'

397. Of *vel.* (1) the old symbol (ū).

Oxford Hatton 48 Rule of St Benedict (Kent ?, uncial), fol. 51^{v} 'psalmos autem *vel* antefonas'; London Cotton Tib. A xv Junilius (Ags. script of "8 cent."), fol. 176^{v} 'ut rex *vel* pro domo ut paterfamilias' ('aut' Migne col. 31 A); St Omer 342bis flyleaf (St Bertin, Ags. script of "7–8 cent."), frequently;

Berne 611 Glossary (Merovingian); Paris 10588 ("8 cent."), in the Glossary (e.g. fol. 94^{v}); Leyden Voss. F 26 Glossary (Ghent, "8–9 cent."), passim; Brussels 10127–41 Canons (Ghent, "8 cent."), frequently; Leyden 67 E Glossary ("9 cent."); Laon 201 Glossary (Cambrai, 9 cent.), fol. 24^{v} 'quoque denuo *vel* id ipsum'; Amiens 10 Liber Esdrae (Corbie, "8–9 cent."), fol. 69^{v} 'cum acceperit terra semen *vel* navem mare *vel* vas aliud aescas *vel* potus...*vel* quod missum est *vel* que accepta sunt'; Berlin Phill. 1743 Concilia (Rheims, "8 cent."), passim; Cologne 55 Jerome (Cologne, time of Hildebald), frequently (e.g. fol. 44^{r} qui *vel* sedit *vel* iacet *vel* dormit *vel* mortuus est); Épinal 6 Pelagius (Moyenmoutier), fol. 144^{r}; Paris 4403 B, fol. 17^{v};

Berlin Phill. 1716 (Germany ?, "8–9 cent."), only in the Glossary at the first occurrence (fol. 46^{v}) of the word (evidently a transference from the original); Munich 14252 Glossary (Ratisbon, "8–9 cent.");

Paris 1853 Jerome on Pauline Epistles (Murbach?, "8 cent."), e.g. fol. 204^{r} '*vel* velle vel operare volumus,' fol. 213^{r} 'vel genus *vel* patria vel (ūl) condicio'; St Gall 238 Glossary (time of Winithar); St Gall 907 Glossary (time of Winithar), passim; St Gall 912 Glossary (uncial), passim;

Verona 60 Canons (uncial) fol. 22 'II *vel* III' (expanded by the corrector to 'secundo vel tertio'), fol. 51^{v} 'episcopus *vel* presbiteri'; Berlin Phill. 1831 Bede (Verona, "beg. 9 cent."), all three symbols (e.g. fol. 23^{r} ūl grecorum ū certe egyptiorum); Paris 7530 Grammatica (Beneventan script of saec. viii ex.), fol. 216^{v} '*vel* hoc unum fac, ambula'; Vat. lat. 3321 Glossary (uncial of South Italy), passim.

It was current at Bobbio till about the middle of the 8th century, e.g.: the Naples Charisius and Vienna 16 and 17 (all three MSS. dating "c. 700"), e.g. on fol. 34^{v} of Vienna 16 ū and the Insular symbol in the same sentence; Milan C 105 inf., e.g. fol. 19^{r}, fol. 90^{v}; Vienna 954, e.g. fol. 5^{r} 'partem erumnosam habere *vel* pauperem'; Florence Ashb. 60 and Vat. lat. 491.

Berne A 92 frag. 3 Glossary (Visigothic script of "9 cent."), e.g. fol. 1^{r} 'Exigua modica *vel* parva.'

It seems to have stood in the original of a Verona (?) MS. of Isidore's Etymologies, Carlsruhe Reich. 57 ("8 cent."), for the transcript has twice on p. 115 uture (for 'vel ture'). Leyden 67 E Glossary has all three symbols.

398. (2) the Insular symbol and ūl.

INSULAR SCRIPT.

The Insular symbol is often written (especially in Irish and Welsh MSS.) with the abbreviation-stroke not traversing the *l* but branching from it on the right. It is universal in Insular script, the encroachment of ūl being hardly in evidence, even in the Continental specimens, before the close of our period. Details of the Irish and Welsh (with Cornish) use of the Insular symbol will be found in 'Ir. Min.' and 'Wel. Scr.'; of the Anglosaxon in Continental centres, in 'Zentr. Bibl.' of this year. Here only home Anglosaxon examples and the occasional encroachment of ūl need be mentioned.

For examples of the Insular symbol in England may be taken:

The Book of Nunnaminster (Winchester, "8 cent."), frequently; the Corpus Glossary, Cambridge Corp. Coll. 144 (Canterbury, half-uncial), passim; the Corpus Sedulius, Cambridge Corp. Coll. 173 ("8 cent."); Cambridge Trin. Coll. 216 ("de manu Baedae"), fol. 19^{v} (and in contemporary glosses); Durham B II 30 Cassiodorus, fol. 83^{r}; Hereford P II 10, flyleaves (uncial); London Cotton Tib. A xiv ("8 cent."), fol. 112^{v}; London Cotton Tib. A xv, foll. 175–180 ("8 cent."); London Cotton Tib. C ii ("end 8 cent."); London Cotton Vesp. B vi, foll. 104–109 (Mercia, of 811–814);

Charters, e.g. a Mercia charter of 798, a Kent charter of 811, etc. (cf. 'Anc. Chart.'). Also a Worcester charter of 770.

In Irish script ūl is used in the Johannes Scottus marginalia, but nowhere else, if we except an isolated occurrence on fol. 194^{v} of a MS. which elsewhere uses the Insular symbol, the Leyden Priscian (Egmont Abbey, of the year 838).

In home Anglosaxon its currency is equally late, in Oxford Digby 63 (Winchester, not before c. 850), but rather earlier in two MSS. written at St Gall, which employ the Insular symbol also, St Gall 759 (e.g. both symbols in neighbouring lines on p. 2) and 761; likewise in a probably foreign specimen, Cambridge Trin. Coll. 368 (of the year 833).

The two sole survivors of Breton Insular script, Orléans 255, pp. 1–82 Sedulius (rude half-uncial) and Orléans 193 Canons, use only the Insular symbol. But Breton scribes generally employ in Caroline minuscule both symbols, e.g.: Cambridge Corp. Coll. 320, part ii; Paris 12021 (e.g. both in neighbouring lines on fol. 37^{r}); Paris 13029 (e.g. both on the same page, fol. 28^{v}); Vat. Reg. 296 (usually the Insular).

In the Anglosaxon script of Vat. Reg. 1209 (unknown provenance, "9 cent.") the Insular symbol is written occasionally (e.g. fol. 22^{r} qui possessionem nostram *vel* dominum videtur ostendere) without lifting the pen, and resembles ƀ, the symbol of 'bene.'

399. Spanish, Beneventan.

All Visigothic and Beneventan minuscule of our period (and later) use ūl, from as early as the Visigothic Escurial R ii 18 (before 779) and the Beneventan Paris 7530 (end of 8 cent.). Even the Visigothic specimens from Southern France or Northern Spain seem never to admit the Insular symbol, such MSS. as: Paris 12254 (not pure Visigothic); Albi 29; Paris 8093, foll. 1–38 (Lyons); Paris 609 (Limoges); London Add. 30852 (Silos, near Burgos). The Insular symbol on fol. 14^{v} of Paris 8093 comes from a corrector who uses Caroline minuscule.

In Paris 4667 Lex Visigothorum (of the year 828) the Spanish spelling 'bel' is often expressed by the symbol bl with a cross-stroke through the two shafts.

400. Rest of the Continent.

The Corbie ab-type recognizes only the Insular symbol. The only MS. which allows ūl along with it is one which (or whose original) has transferred a large number of Spanish abbreviations and Spanish spellings (e.g. nicil, mici) from a Visigothic exemplar of Isidore, Cambrai 633 Glossarium Ansileubi. I have found ūl also in St Petersburg F i 11 Cassiodori Historia Tripertita, on fol. 64^{v}, a MS. written by all the available scribes of Noirmoutier monastery (on an island near the mouth of the Loire) for Adalhard, the exiled abbot of Corbie, as a souvenir of his visit.

In the Laon az-type I have not found the word symbolized; nor yet in the 'North-Eastern France' group.

Copious statistics of the Continental usage will be necessary, to shew all the phases of the struggle between the two rival forms. They do not furnish any overwhelming argument against the theory that the Insular form does not appear on the Continent (at least outside Italy) except under Insular influence:

Brussels 8302–5 ("9 cent."), both symbols; Brussels 9403 ("8–9 cent."), ūl (fol. 331^v *vel*ut); Brussels 10127–41 (Ghent, "8 cent."), the Insular symbol; Liége 306 (St Trond, of the year 834), the Insular symbol by one scribe, ūl by another; Namur 11 (St Hubert, Ardennes, "later part of 9 cent."), both symbols (e.g. on fol. 1^v); Paris 9530 (Echternach), ūl (fol. 72^v); Paris 9528 (Echternach), ūl (in the part examined); Paris 1451 (St Maur-les-Fossés, of the year 796), ūl (fol. 96^r); Douai 12 (Marchiennes Abbey, "8–9 cent."), ūl (passim); Boulogne 66 Augustine c. Cresconium (St Bertin, "beg. of 9 cent."), the Insular symbol;

MSS. of Amand use both, especially the Insular symbol, e.g.: Paris 1603, the Insular symbol; Paris 2109 (time of Lotharius scriptor), the Insular symbol; Vat. Pal. 161 (same time), both symbols.

MSS. of Corbie have usually the Insular symbol (e.g. the Maurdramnus Bible), but sometimes ūl (cf. 'Rev. Bibl.' 22, 410 for details).

MSS. of St Riquier, e.g.: Paris 13048, foll. 1–28, the Insular symbol; Paris 13359, the Insular symbol.

MSS. of Laon, e.g.: Laon 288 ("beg. of 9 cent."; with many Insular abbreviations), the Insular symbol; Laon 319 ("beg. of 9 cent."), ūl (fol. 171^r); Laon 328^{bis} ("9 cent."), the Insular symbol (fol. 108^v).

Manchester 194 (Beauvais, "9 cent."), ūl (passim; but the Insular symbol e.g. on fol. 155^r); Paris 1153 (St Denis, "beg. of 9 cent."), ūl; Paris 17451 (Compiègne, "end 8 cent."), both symbols; Metz 134 ("8 cent."), the Insular symbol; Berne 263 (Strassburg, "9 cent."), both symbols.

MSS. of Rheims, e.g.: Leyden Voss. Q 60 ("8–9 cent."), ūl (fol. 3^v); Leyden 114 ("beg. 9 cent."), ūl (passim); Rheims 875 (time of Johannes Scottus), both symbols; Bamberg Q VI 32, foll. 22–41 (same time), the Insular symbol.

Cologne MSS. of Hildebald's time shew both symbols, e.g.: Cologne 41, 83^{II} and 108, both symbols; Cologne 74, the Insular (rarely ūl); Cologne 55, the Insular (fol. 34^r); Cologne 51, ūl (fol. 127^r). An earlier Cologne MS., no. 210, has the Insular; a later, no. 40, ūl.

The Dagulf Psalter (Schola Palatina), the Insular symbol; Vat. Pal. 1448, foll. 1–44 (Trèves, of the year 810), the Insular usually, but ūl on fol. 13^r; the Paris Theodulfus Bible (Orléans), ūl; Cologne 106 (Tours?, time of Alcuin), ūl (fol. 2^r); Paris 17227 (Tours), ūl; London Add. 10546 (Tours), ūl (fol. 24^r); Paris 1012 (Limoges), ūl; Épinal 6 (Moyenmoutier), the Insular symbol and sometimes ūl. The Lons-le-Saulnier Bede (St Claude, Jura, of 804–815) has ūl. Munich 28118 (Trèves or Aniane) has both symbols.

In the Burgundian MSS. at Autun I did not find the word abbreviated; but Montpellier 55 (Autun) and Leyden Scal. 28 (Flavigny, of the year 816) have this Insular symbol and others. Paris 3837 (Angers) has ūl.

Lyons MSS. have ūl, to judge from these specimens: Lyons 608 and 610 (both of Leidrad's time), ūl (but on fol. 106^r of 608 the Insular symbol, by an apparently contemporary corrector); Lyons 484 ("beg. of 9 cent."), ūl;

The Micy MSS., Paris 1862, Leyden Voss. Q 110, have the Insular symbol; also Paris 5543 (Fleury?);

Berlin Ham. 31 (Albi), ūl; Paris 11631 (St Maurice?), ūl; Paris 9575 (Poitiers), ūl.

401. Vat. lat. 553 (Germany, "8 cent."), the Insular; Vat. Pal. 212 (Germany, "8 cent."), both symbols; Berlin Phill. 1716 (Germany?, "8–9 cent."), the Insular; Berlin Phill. 1667 (Germany?, "beg. of 9 cent."), both.

Lorsch MSS. shew only the Insular at first, e.g.: Vat. Pal. 220 and 882 (both of "beg. of 9 cent."), Vat. Pal. 1578 and 201 (both of "9 cent."), Vat. Pal. 834 (of the year 836?); but Vat. Pal. 245 ("8–9 cent.") and Vat. Pal. 172 ("9 cent.") recognize both.

Fulda MSS. have the Insular symbol, e.g.: Bâle F III 15^g ("end of 8 cent."), Bâle F III 15 ("8–9 cent."), Cassel theol. Q 24 ("beg. of 9 cent."), Vat. Reg. 124 (before 847), Cassel theol. F 49 ("9 cent."). But Paris 2440, ūl (passim).

Mayence MSS. seem to have both, e.g.: Vat. Pal. 1447 (before 813) and Vat. Pal. 577 (in the German minuscule of foll. 74^v–75^r, but only the Insular symbol in the rest of the MS., which is in Ags. script).

Würzburg MSS., e.g.: Würzburg th. F 28 ("8 cent."), the Insular symbol; Würzburg th. O 1 ("8 cent."), the Insular symbol; Oxford Laud. misc. 120 (of 842–855), the Insular symbol (see 'Pal. Soc.' II 67).

MSS. of Freising, etc. have both, e.g.: Munich 6228 (Freising, "8 cent."), both (but the first scribe uses only the Insular symbol); Munich 6243 (Freising), ūl; Munich 6299 (Freising, "8 cent."), the Insular; Munich 6330 (Freising, "8–9 cent."), both; Munich 6244 (Freising, "8–9 cent."), the Insular; Munich 6382, part ii (Freising, "8–9 cent."), the Insular (passim); Munich 14470 (Ratisbon, "8 and 9 cent."), both; Munich Univ. 8vo, 132 Leges Baiuuariorum ("beg. of 9 cent."), the Insular (passim).

The Kisyla group at Munich (from Benediktbeuern library) use both symbols.

A St Florian MS. of the year 819, Brussels 8216–8, has ūl oftener than the Insular symbol; Munich 210 (Salzburg, of 818?), has both.

Murbach MSS. have both, e.g.: Oxford Jun. 25 ("8 cent."), both symbols (e.g. in the same line on fol. 130^v); Colmar 39 ("8 cent."), both; Geneva 21 ("8–9 cent."), both (e.g. in same line on fol. 89^v, fol. 98^r); Gotha I 85 Canones Murbacenses, the Insular symbol; Paris 1853 (Murbach?, "8 cent."), ūl.

Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. of 8 cent."), the Insular symbol; Einsiedeln 347 ("8 cent."), the Insular symbol; Stuttgart HB VI 113 (Constance, "8 cent."), the Insular symbol; HB VII 39 (Constance, of 811–839), both symbols; Schaffhausen Min.-bibl. 78 ("8–9 cent."), ūl.

Chur MSS., e.g.: St Gall 348 (c. 800), the Insular symbol; St Gall 722, pp. 19–247 (of 800–820), the Insular symbol.

St Gall MSS. use both symbols, e.g.: St Gall 44, pp. 1–184 (of 760–781), ūl; Leyden Voss. Q 69 (St Gall?, "8 cent."), both; St Gall 911 ("end of 8 cent."), the Insular; St Gall 876 ("8–9 cent."), both; St Gall 125 ("8–9 cent."), ūl; St Gall 20 ("beg. of 9 cent."), the Insular; St Gall charters of 745 and 757, ūl.

Reichenau MSS. use both, e.g.: Carlsruhe Reich. 99, part ii ("8 cent."), both symbols; Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."), ūl, but occasionally the Insular symbol; Carlsruhe 222 ("end of 8 cent."), ūl; Carlsruhe Reich. 112 and 248 (both of "8–9 cent."), both symbols; Carlsruhe Reich. 191 ("8–9 cent."), the Insular symbol; Darmstadt 896, foll. 219^v–241 ("9 cent."), the Insular symbol.

402. A Novalesa charter of 845 uses ūl; Paris 653 (North Italy), ūl; St Paul (Carinthia) 25. 4. 8 (N. Italy, of 817–823), ūl;

MSS. of Verona: Verona 55 (in the cursive part, according to Spagnolo), ūl; in Veronese minuscule ūl, seldom accompanied by the Insular symbol (see 'Zentr. Bibl.' 27, 536, for details; and add Berl. Phill. 1831 of beg. of 9 cent. and Vat. lat. 5764 of "beg. of 9 cent.," with both symbols);

Ivrea 42 (of the year 813), both; Vercelli 104 ("9 cent."), ūl; Rome Vitt. Eman. 2095 (=Sess. 38; written at Nonantola, near Modena, in 825–837), ūl; Modena O I 11 (of the year 800), the Insular symbol; Lucca 490 (of c. 800), the Insular (frequently); Vat. Barb. 679 (uncial, Farfa in Umbria), ūl; Vat. lat. 5755 (Tortona, of 862), ūl.

Bobbio MSS. have the Insular symbol, rarely ūl, e.g.: Vienna 17 (cursive, of "c. 700"), the Insular; Wolfenbüttel Weiss. 64 ("beg. of 8 cent."), the Insular; Milan L 99 sup. ("mid. of 8 cent."), the Insular; Milan I 6 sup. ("8–9 cent."), the Insular; Milan B 31 sup. (not later than beg. of 9 cent.), both symbols, usually ūl; Milan I 1 sup. ("9 cent."), the Insular; Nancy 317 ("9 cent."), the Insular.

The Liber Diurnus ("Rome, c. 800"), ūl; Rome Vitt. Eman. 2102 (=Sess. 63; of 757–772), ūl.

Of unknown provenance:

Oxford theol. d 3, ūl; Berne 611 (Merovingian, with many Insular abbreviations), the Insular symbol; Berlin Diez B 66, the Insular; Berlin Phill. 1735, the Insular by one scribe, ūl by another (on fol. 148^r conūllunt 'convellunt'); Berlin Phill. 1825 (Verona or Angers), both symbols; Glasgow Hunt. T 4. 13, ūl; Munich Univ. 4to 3, ūl (passim); Paris 10588, the Insular, sometimes ūl (e.g. both within four lines on fol. 3^v); Paris 10756, ūl; Paris 11710, ūl; Paris Baluze 270, foll. 132–148 (with some Ags. abbreviations), the Insular; Vienna 743 (=theol. 136), both.

uerbum (see the Syllable-symbol 'er').

403. **uero.** The ancient Nota was a contraction ($\overset{o}{u}$). The word was also occasionally expressed with the help of the 'ver' symbol (ū) as ūo (cf. below, on the Syllable-symbol 'er').

The same practice is found in our period. The suprascript contraction is the normal form, although ūo is also found (an ambiguous symbol; for in the eighth century it denotes 'vestro'). The word is symbolized chiefly, but not exclusively, in Insular script, never in Spanish.

The ū 'vero' of an Ags. Poenitentiale, Vat. Pal. 554, foll. 5–12 ("8 cent."), is probably rather a capricious suspension than a relic of some ancient Nota from which the contraction has been developed. A corrector often alters it to the normal form.

404. Details of the abbreviation:

(1) In Insular script. For Irish (home and abroad), Welsh and Cornish the details will be found in 'Ir. Min.' and 'Wel. Scr.'; for Anglosaxon script abroad, in 'Zentr. Bibl.' of this year. The universal symbol is the normal form, *u* (the v-shape preferred in Welsh-Cornish especially) with *o* above. Sometimes, e.g. in Würzburg th. F 12 (Irish minuscule of "beg. of 8 cent."), the *o* is not directly above the *u*, but slightly to the right. The variant ūo appears in the Irish minuscule of the Carlsruhe Augustine (Reichenau, "beg. of 9 cent."), but usually the normal form. Also in the Anglosaxon script of a St Gall MS., no. 913, along with the normal form.

Some details from home Anglosaxon script may be given here: Cambridge Trin. Coll. 216 ("de manu Baedae"), frequently; Durham A II 16 (see 'New Pal. Soc.' on pl. 54 of vol. I); London Cotton Tib. A xiv ("8 cent."), fol. 104^r; London Cotton Vesp. B vi, foll. 104–109 (Mercia, of 811–814), fol. 107^r, fol. 109^r. In all of these the normal form is used; also in Anglosaxon charters, e.g.: Mercia charters of 798 and 831, Kent charters of 824?, 825, 838, a Wessex charter of 838, and so on; but the form ūo in Wessex charters of "839" (really later) and 778 (see 'Anc. Charters' for details).

Breton scribes use the normal form both in Insular and in Caroline minuscule (see 'Zentr. Bibl.' 29, 270 for details).

405. (2) In Continental script.

In the Corbie ab-type the normal form is usual (see 'Rev. Bibl.' of 1912), but ūo appears in Paris 13440 (fol. 73^v) and (along with the normal form) in Montpellier 69.

In the Laon az-type I have found the word symbolized only in Laon 137, ūo (fol. 34^v); never in the 'North-eastern France' group.

Cheltenham Phill. 17849 Concilia ("8–9 cent."), the normal form (fol. 97^r);

Brussels 8302–5 ("9 cent.), ūo; Brussels 10127–41 (Ghent, "8 cent."), the normal form; Liége 306 (St Trond, of the year 834), the normal form; Cambrai 619 (of 763–790), the normal form; Namur 11 (St Hubert, Ardennes, "9 cent. lateish"), the normal form; Paris 1862 (Micy), the normal form;

Bamberg M v 12, part ii (end of 8 cent.), both forms, but usually the normal; Cologne 210 ("8 cent."), both forms; Cologne 74 (time of Hildebald), the normal form (passim); Bamberg Q vi 32, foll. 22–41 (Rheims, time of Johannes Scottus), the normal form; Paris 1153 (St Denis, "beg. of 9 cent."), the normal form; Paris 17451 (Compiègne, "8–9 cent."), the normal form; Troyes 657 ("end of 8 cent."), the normal form;

Paris nouv. acq. 1619 Oribasius Medicus ("7–8 cent."), ūo (passim); Épinal 6 (Moyenmoutier, "beg. 9 cent."), ūo (not rare); Montpellier 55 (library of St Étienne, Autun, "8–9 cent."; with many Insular symbols), the normal form; Oxford Canon. patr. 112 (Corbie?), the normal form; Paris 13373 (Corbie), both.

Berlin Phill. 1716 (Germany?, "8–9 cent."), ūo (fol. 43^{r}, fol. 44^{v});

MSS. of Lorsch have the normal form, e.g. Vat. Pal. 822 (but ūo on fol. 118^{v}).

MSS. of Fulda have both, e.g. Bâle F iii 15 ("8–9 cent."), both forms; Munich 4115 ("8–9 cent."), the normal form; Vat. Reg. 124 (before 847), the normal form; Cassel theol. F 49 ("9 cent."), the normal form (frequently); Cassel theol. Q 24 ("beg. of 9 cent."), ūo (frequently);

Vat. Pal. 1447 (Mayence, before 813), the normal form; Würzburg th. F 28 ("8 cent."), ūo;

MSS. of Freising, etc., have both, e.g.: Munich 6243 (Freising, "8 cent."), ūo usually, but also the normal form; Munich 6244 (Freising, "8–9 cent."), ūo (frequently); Munich 6330 (Freising, "8–9 cent."), ūo (also ūa 'vera,' e.g. fol. 36^{r} 'non est *vera* sed falsa,' and 'vestra,' e.g. fol. 36^{r} 'merita *vestra*'); Munich 6382, part ii (Freising, "8–9 cent."), the normal form; Munich 14437 (by two Ratisbon scribes in 823), the normal form; Munich 14470 (Ratisbon, "8 and 9 cent."), the normal form.

London Add. 11880 (Bavaria?, "9 cent."), the normal form; Munich Univ. 8vo 132 Leges Baiuuariorum ("beg. of 9 cent."), the normal form; the Kisyla group at Munich, both forms;

Brussels 8216–8 (St Florian, of the year 819), the normal form;

MSS. of Murbach have both, e.g.: Paris 1853 (Murbach?, "8 cent."), the normal form; Oxford Jun. 25 (Murbach, "8 cent."), the normal form on fol. 152^{v}, but oftener ūo (e.g. fol. 89^{r}); Colmar 39 (Murbach, "8 cent."), the normal form; Gotha i 85 Canones Murbacenses, the normal form (frequently);

Einsiedeln 18 ("8–9 cent."), both forms; Einsiedeln 347 ("8 cent."), the normal form; Schaffhausen Min.-bibl. 78 ("8–9 cent."), ūo (fol. 13^{r}); St Gall 722, pp. 19–247 (Chur, of 800–820), ūo (p. 130); Stuttgart HB vi 113 (Constance, "8 cent."), the normal form (rare);

St Gall and Reichenau favour ūo, e.g.: St Gall 11 (time of Winithar), ūo; Leyden Voss. Q 69 (St Gall?, "8 cent."), the normal form (fol. 43^{v}); St Gall 553 ("beg. of 9 cent."), ūo; Carlsruhe Reich. 221, foll. 1–53 ("end of 8 cent."), ūo or u'o. Traube cites the normal form from Zürich Cantonsbibl. 92 (Rheinau, "8–9 cent.").

Bobbio favours the normal form, e.g.: Vienna 17 (cursive of Bobbio, "c. 700"), the normal form, rarely ūo (e.g. fol. 13^{v} = Endlicher 137, § 42, l. 1); Vienna 954 (Bobbio, "beg. 8 cent."), the normal form; Milan L 99 sup. (Bobbio, "mid. of 8 cent."), the normal form (with ūo 'vestro'); Milan I 6 sup. (Bobbio, "8–9 cent."), the normal form; Nancy 317 (Bobbio, "9 cent."), the normal form; Milan I 1 sup. (Bobbio, "9 cent."), the normal form. (In 'Codici Bobbiesi' I pl. viii, from Turin A II 2 Julius Valerius, the normal form appears in the early cursive of Bobbio.)

Vercelli 183 (cursive), the normal form; Berlin Phill. 1831 (Verona, "beg. 9 cent."), ūo (fol. 64^{v});

Beneventan script: Vat. lat. 3320 ("9 cent."), ūo;

Of unknown provenance:

Berne 376 ("9 cent."), the normal form; Paris 11710 (of the year 805), the normal form; Munich Univ. 4to, 3 ("8–9 cent."), ūo (very frequently by the first scribe), occasionally the normal form; Vienna 743 (= theol. 136), ūo; Paris 13026 (Péronne?), the normal form.

Other cases of the Adjective 'verus' are rarely symbolized by the suprascript contraction. Boulogne 63–64 (Ags. of St Bertin, "8 cent.") offers *u* with *a* above for 'vera' on fol. 22^{v} of no. 63, *u* with *i* above for 'veri' on fol. 9^{r} of no. 63. Of course any scribe who employs the syllable-symbol ū 'ver' can write ūa 'vera,' ūi 'veri,' etc.

uester (see 'noster').

406. uidelicet. In the Moore Bede uīd appears in the opening pages, presumably transferred from the original (e.g. fol. 4^{r} 'Anglorum *videlicet* Brettonum'), but afterwards uidēl (e.g. fol. 30^{r}, 36^{r}, and frequently). The scholia of the Bembine Terence have uī (ad Haut. 138 'parhelcon *videlicet* nam repetivit [usque]'); and mediaeval lists of ancient Notae offer ūl and uđl.

uigilia (see chap. III).

uir clarissimus, etc. (see chap. III).

407. unde, inde. Irish scribes (as early as St Moling) use un̄ 'unde' freely; also Welsh; but not Breton, nor our one product of Cornish (Berne 671). It is current in the Corbie ab-type, whose abbreviation is mainly Anglosaxon, although it hardly appears in the Anglosaxon script of our period.

The symbol unđ (e.g. St Omer 15) may be called an employment of the syllable-symbol 'e' (q.v.). This is the only way in which inde is curtailed (e.g. inđ on fol. 48^{v} of Carlsruhe Reich. 99).

Examples of un̄ 'unde':

(Irish and Welsh.) See 'Ir. Min.' and 'Wel. Scr.' for details.

(Anglosaxon.) Boulogne 63–64 (St Bertin, "8 cent.") has this symbol (through Irish influence?). On fol. 115^v of London Cotton Tib. C ii (of "end 8 cent.") *un* has been altered to *unde*; but this merely implies that the symbol stood in the original.

(Continental.) For details of its use in the Corbie ab-type see 'Rev. Bibl.' of 1912.

Its other appearances in Continental script may be referred to Insular (presumably Irish) influence, e.g.: in the Cologne minuscule script of foll. 110–125 of Cologne 83^{II}, the pages written by an Irish (?) monk of Archbishop Hildebald; in Namur 11 Bede's History, etc. (St Hubert, Ardennes, "9 cent. lateish"), frequently.

uobis (see 'nobis').

urbanus (see chap. III).

408. usque. The symbol us̄ 'usque' (e.g. in the Irish minuscule of Laon 122^{bis}, the Ags. minuscule of Boulogne 90, in the Welsh minuscule of the Corpus Martianus Capella, etc.; see 'Wel. Scr.' for details) is a feature of Insular script which indicates a date later than our period. It is true[1] that us̄ is freely used in the Cologne minuscule pages (foll. 110–125) written by an Irish (?) monk of Hildebald's time in Cologne 83^{II}; but it is also expressed there by us̄q (or us̄q̄), and both of these expressions may be mere capricious suspensions, unless the latter is rather a use of the 'quae' symbol for 'que' (as it certainly is in a Stavelot MS., Berlin Ham. 253, with usq̄ 'usque,' neq̄ 'neque,' q̄cumq̄ 'quaecumque,' etc.). Insular scribes of our period invariably write the word in full or content themselves with the substitution of the 'que' symbol for the last syllable.

usucapio (see chap. III).

ususfructus (see chap. III).

409. ut. The ancient Nota ū is seldom found outside of the 'velut' symbol (ūū), a combination of the symbols ū 'vel' and ū 'ut.' (On the survival of ūū 'velut' at Bobbio, see above, s. v.) Since the ligature of *u* with *t* (as of *n* with *t*) was a favourite device of scribes in ancient as well as mediaeval times, it is conceivable that the 'ut' symbol is nothing but a conventional way of expressing this ligature. Certainly in the marginalia of Vat.

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[1] What is 'rex us̄ omnipotens' of the poem at the end of the London Alcuin Bible? Duemmler absurdly prints 'unus.'

Reg. 886 the scribes seem in their writing of the 'velut' symbol to make the second ū in a somewhat different way from the first, writing its stroke not over the centre of the *u*, but over the second upright. In fact the 'abbreviation-stroke' of ū 'ut' is set in the precise place which the cross-branch of the 'ut' ligature would occupy[1]. This MS. symbolizes similarly the 'ut' of 'prout.' In the Verona Gaius, however, one long stroke stretches above the two letters. (See the plate in Studemund's facsimile.)

The ancient Nota survived in the Bobbio scriptorium till about the middle of the eighth century. But for the rest of our period 'ut' is symbolized perhaps only by Welsh and Cornish scribes. They write it as *u* (usually in the v-form) with a comma or dot above, a symbol which in time (after 850) finds its way into Irish and Anglosaxon script too (v̓).

Bobbio examples are: Milan L 99 sup. ("mid. of 8 cent."), with stroke over the second upright of the *u*; Vienna 954 (earlier?), with stroke over the second upright. Sometimes, e.g. on fol. 1r of the Vienna MS., it is impossible to decide whether the ligature of 'ut' or this symbol is meant.

The ancient Nota has also been transferred from some early original by an "8th century" Ags. MS. of St Bertin, Boulogne 63–64 (with the abbreviation-stroke over the centre of the *u*); but it does not seem to have been familiar to the scribe, for he has left a blank space after it on fol. 9r of no. 63 'quam *ut* dis multis falsisve miscerent.'

* * *

Examples of the Welsh form of the symbol are: the Cambridge Juvencus, u with dot above; Berne 671 (Cornish), v with comma above (cf. 'Wel. Scr.' for later examples). It appears also in a MS. which is usually described as Irish, but which may conceivably have come from the Cornish region or neighbourhood, Fulda Bonif. 3 St Boniface's pocket-copy of the Gospels, u with comma above. This MS. has Irish glosses, but they seem to have been copied from an original. Its abbreviation-list is not pure Irish, and the cursive script is not more Irish than Cornish. Boniface came from S. W. Britain.

The practice of writing the *t* of 'ut' above the *u* may have helped the (later) invasion of the Welsh symbol into Irish and Anglosaxon MSS. This practice appears, for example, as early as the Corpus Glossary (Canterbury, half-uncial) in a lemma.

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[1] Chatelain ('Notae Tironianae,' p. 119) says that in Bobbio shorthand 'ut' is v^{-} but v in other shorthand. In the cursive script of various countries *t* is often expressed by a mere horizontal stroke (cf. above, on 'atque,' § 8).

410. utrum, utilis, uxor. In mediaeval lists of ancient Notae we find ut̄ for 'utrum' and the same, with *i* (instead of the abbreviation-stroke) above the *t*, for 'utilis.' Neither of these symbols is in use in our period, to my knowledge. Scribes sometimes express the last three letters of 'utrum' by the 'rum' symbol (see the Syllable-symbol 'um').

Another ancient Nota, not preserved by the scribes of our period, appears in the marginalia of the Regina codex Theodosianus, ux̄is 'uxoris,' etc., presumably from an older suspension ux̄.

SYLLABLE-SYMBOLS (including some letter-symbols):

411. -am. The discrimination of the symbolism of the three *m*-suffixes, '-am,' '-em' (see below, s.v.), '-um' (see below, s.v.), has become blurred, but there are apparent traces of ancient Notae like these: (1) for '-am,' a cross-stroke traversing the lower shaft of a letter, e.g. N̵ '-nam,' d̵ '-dam,' ꝗ 'q(u)am,' this cross-stroke being either horizontal or oblique (rising from left to right); (2) for '-em,' a horizontal stroke to the right of the preceding consonant, e.g. n- '-nem,' d- '-dem'; (3) for '-um' an apostrophe, e.g. c' 'cum,' r' '-rum,' and (sometimes at least) t' 'tum.' But the discriminating lines were blurred by the rival practice of substituting for any of the three special symbols the general symbol of suspension. A suspension was often indicated by a dot (e.g. q· 'que,' b· 'bus'), and an expression like quid· might indicate 'quidam' or 'quidem' or 'quidum.' Or a suspension might be indicated by an oblique stroke (usually downward from right to left) through the preceding consonant, so that these three words might also be expressed by quid (with this stroke through the *d*).

In the MSS. of our period the 'am' symbol survived almost only in the (fairly universal) abbreviation of 'quam,' which has been already treated in a special paragraph (q.v.). In Insular script (especially Welsh), but only rarely, the abbreviation of 'nam' (usually 'Nam') appears. Its rare appearances have been already recorded (s.v.). Here we have to add the few remaining instances of the 'am' symbol.

Diarmaid, an Irish monk of Bobbio, transcribed (perhaps from St Columban's own copy) a Commentary (probably compiled from Greek sources by St Columban) on the Psalms. His transcription is full of ancient Notae, many of which were evidently unfamiliar to him and his brother-monks (see 'Ir. Min.' p. 70). One of these is the ancient Nota for 'nam.' Diarmaid transcribes it, as he found it, with the majuscule form of *N*, so that what he expresses is not 'nam' but 'Nam.' Of course the word, by its nature, stands at the beginning of a clause, so that the capital letter is suitable enough. He does not use this symbol for the termination '-nam.' But he uses *d* with the lower extremity of its shaft traversed by an oblique stroke (like the oblique stroke in the 'quam' symbol) for the last syllable of 'quibusdam,' etc., a symbol often expanded by a corrector. Another MS. with a wealth of ancient Notae is an 8th century St Bertin MS. in Anglosaxon script, Boulogne 63–64 Augustine's Letters. In this MS. '-ram' is expressed sometimes by Insular *r* with a horizontal stroke through the shaft (below the line), e.g. 63 fol. 6^r 've*ram*,' fol. 6^v 'futu*ram*.' The symbol was evidently unfamiliar and has been expanded by the corrector.

In a half-uncial MS. of Bobbio, Milan H 78 sup. Ambrose on St Luke, the last syllable of 'quadam' is expressed by *d* with a horizontal 'tail' added to the lower end of the shaft and a vertical stroke through this 'tail' (the same treatment of *d*, in fact, as of *m* and *n* in the common symbolism of 'mus,' 'nus'). This may be classed with the expression of the last syllable of 'quondam' on charters, where a stroke passes obliquely down (from right to left) through the lower part of the *d*. The last syllable of a word like 'inde' or of a word like 'eodem' is expressed in the same way in these charters (see below, s.vv. 'e,' 'em'), so that we must regard the stroke as a mere suspension-stroke and not as a symbol of 'am' more than of 'em' or 'e' or any other termination.

412. con-. The ancient Nota in legal MSS. varied in shape, but may be roughly described as resembling the Arabic numeral 7, with occasionally a curve instead of the angle (see the Index in Studemund's edition of Gaius). A suprascript stroke changed the signification to 'contra,' although this rule was not always strictly observed (see above, s.v.). In the earlier MSS. of our period this symbol still shews variety of form, but gradually the reversed c-form (ɔ) established itself in usage; or rather, reasserted itself, for the Roman Grammarians speak of 'c conversum' as the symbol of ‘con’ (Velius Longus, ed. Keil ‘Gr. lat.’ VII 53). In the scholia of the Medicean Virgil it has the true curved shape, ‘*con*plexa nepotes.’ But the ‘con’-symbol, apart from occasional appearance in Italy, is in our period practically confined to Insular scribes. Continental scribes make the ‘cum’-symbol do duty for ‘con-’ and hardly ever use it in its proper sense of ‘cum.’ The ‘cum’-symbol, originally c’ (or sometimes c·), came to be written everywhere as c̄ (see above, s.v.). We may therefore call ɔ the Insular, c̄ the Continental symbol for ‘con.’ Spanish scribes write the syllable in full or as cō (with the ‘n’ symbol; see below, s.v.).

413. I. The Insular symbol. In the Irish, Welsh and Cornish MSS. of our period this is the only symbol known and is in constant use (for details see ‘Ir. Min.,’ ‘Wel. Scr.’). English scribes occasionally admit, along with it, the Continental symbol. The latter appears, for example, in London, Cotton Tib. C ii (on fol. 3^{r}), in the Corpus Glossary sometimes (according to Hessels); but in Charters does not seem to shew itself till after our period (ɔ in Mercia charters of 779, of 799–802, etc.; see ‘Anc. Chart.’ for details).

Even in the Irish script of Continental centres I have not found the Continental form, except in the Leyden Priscian of the year 838 (fol. 201^{r}). And Continental Anglosaxon script does not offer many examples: e.g. c̄ is used in Berlin theol. Q 139 (Werden, “9 cent.”); in a Würzburg MS. of 832–842 at Oxford, Laud. Lat. 92; in Paris 16668, foll. 41–58 (Lorsch, “9 cent.”); in Boulogne 63–64 (St Bertin, “8 cent.”; the Continental on fol. 7^{r} of 64, the Insular on fol. 19^{r} of 63); in Munich 14210 (Ratisbon).

In Breton MSS. the Insular and Continental symbols struggle for the mastery, which does not, until after our period, go to the latter (for details, see ‘Zentr. Bibl.,’ 29, 270). Both forms are known to the Corbie ab-type (see ‘Rev. Bibl.’ of 1912).

Of the appearances of the Insular symbol in an ‘older’ shape than the normal reversed *c* may be quoted: St Petersburg Q I 15 (Corbie or Péronne, “beg. 8 cent.”), sometimes in the 7-form with curve instead of angle; Paris 9525 (Echternach, of 798–817), sometimes like our sign of interrogation. In the Merovingian script of Berne 611 it usually resembles the Arabic numeral 2.

In the old Bobbio minuscule of Vienna 16 it has a 7-form, but in the North Italian cursive of an apparently contemporary Bobbio MS., Vienna 17, one scribe gives it a q-form, another the reversed c-form. In the uncial of St Gall 912 it sometimes resembles the Arabic numeral 9, but usually a reversed *c* or curve with dot inside. In the old Bobbio script of Milan D 268 inf. there is a dot on the right as well as inside. A suprascript stroke is sometimes wrongly added to the Insular 'con' symbol, as to the 'eius' symbol (q.v.), e.g. in St Gall 567 ("8–9 cent."), '*con*secuti' (according to Traube).

When the Insular symbol appears in the text of other Continental script, it seems due to Insular influence.

We find it in Namur 11 Bede's History (St Hubert, Ardennes, "9 cent.") fol. 35ᵛ; in the Maurdramnus Bible (Amiens 6, on fol. 205ᵛ '*con*vocans ad se omnem Israel'), written at Corbie between 772 and 780; in Troyes 657 (on fol. 58ᵛ); in (earlier ?) MSS. of Murbach, e.g. Oxford, Jun. 25, Colmar 39, Gotha I 101 (on fol. 21ʳ); in (earlier ?) MSS. of Fulda, e.g. Bâle F III 15, F III 15ᵉ; in (later ?) MSS. of Freising, etc., such as Munich 6262 (written 854–875), Munich 14470 (Ratisbon, partly "8 cent.," partly "9 cent.") in the later part (while it is written in full in the earlier), Munich 19408 (Tegernsee, "beg. of 9 cent."), Munich 14422 (Ratisbon, "8–9 cent."); in St Gall MSS. (see 'Zentr. Bibl.' 30, 478 sqq.), in Bobbio MSS. (see 'Zentr. Bibl.' 26, 301); Vat. Pal. 1447 (Mayence, before 813); the Essen Gospels (fol. 69ᵛ), etc.

In all these MSS. it is usually accompanied by the Continental form; not however in Laon 423 (in the Laon az-type), Montpellier 409 (Auxerre, 772–795). In Oxford, Lat. theol. d 3 (of uncertain provenance) the reversed c-form (with a dot inside) is normal, but the Continental symbol also appears (fol. 111ʳ).

Sometimes it is employed only where a shorthand symbol is appropriate, in interlinear corrections, additions, etc. Thus in Munich 6243 Canones (Freising, "8 cent.") the syllable is written in full in the text, but on fol. 206ʳ this symbol appears in an interlinear addition, apparently from the hand of the scribe of the text.

But independently of Insular influence the ancient Nota shews itself in some MSS. of Italy. Not to mention the use of this symbol in the entry '*con*tuli' (at the end of quaternions) in so early Verona MSS. as Verona 33 and 59 (fol. 91^{v}), the same form of entry as we find in other early MSS., such as Paris 12214, we find it sometimes in Verona 53 (half-uncial; see below) and it is current in the text of Lucca 490 (written at Lucca at the end of the 8th cent.). Berlin Phill. 1825 (Verona?, "9 cent.") has both symbols.

And since the ancient Nota persists in such MSS. as Paris 12097 (half-uncial and uncial) (according to Traube), the marginalia of Paris 12214 + St Petersburg Q I 4 (half-uncial), not to add those of Paris 2706 (half-uncial of "N.E. France," "7 cent.," with the h-symbol for 'autem'), we may believe that it was familiar to Continental scribes in other than centres of Insular influence, although they might regard it as a cursive symbol unsuitable for bookhand and to be used only in marginal entries, interlinear corrections and glosses, or the like. In the symbol for 'consul,' 'consules,' etc., it appears in such MSS. as Berlin Phill. 1761 Breviarium Alarici (half-uncial, Lyons, "7–8 cent."), ɔs̄s 'consulibus' (passim, also cons̄s).

414. II. The Continental symbol. This, as we have seen, is really the ancient 'cum' symbol, and so its original form was c' or occasionally c· (see § 37). The former type is a feature of MSS. of Corbie, such as Paris 13373 and 13354 (with '*con*cupiscit' fol. 61^{v}), the Maurdramnus Bible at Amiens (n°. 6, with '*con*flatile' fol. 206^{r}), Amiens 88 (frequently), Oxford Canon. patr. 112 (see 'Rev. Bibl.' 22, 410); also in a MS. of St Bertin, Boulogne 52, of the beginning of the 9th cent. (in a contemporary correction on fol. 32^{r}); also in the Insular script of St Gall 759 (along with the Insular symbol); and something like it appears in Vat. 6018 (of uncertain provenance; along with the reversed *c* with dot inside). In MSS. however like Paris 1012 (Limoges), Paris 1853 the *c* with apostrophe directly above must not be so interpreted, for this apostrophe directly above a letter is used elsewhere by the scribe as a mere abbreviation-stroke. The latter type we may ascribe to the '*con*tra' of the Verona half-uncial of Verona 53, although the calligrapher substitutes (as in the 'que' and 'bus' symbols also) a small s-mark for the dot. (He also writes ɔtra.) But the shape which became normal everywhere was c̄ (perhaps a modification of the ancient Nota c· 'cum'). As examples (a few out of many) may be cited:

Paris 13359 (written at St Riquier in 796–810); the Hamilton Gospels;

St Petersburg, Q I 41 Sacramentarium (Percey in Chartrain); Leyden Voss. Q 110 (Micy, of 840–859); the London Alcuin Bible (Tours, mid. 9 cent.);

Paris 1451 (St Maur-les-Fossés, of the year 796); Paris 17371, foll. 1–153 (St Denis, 793–806); Paris 17451 (Compiègne, "end of 8 cent.");

St Petersburg, F VI 3 (Corbie, "9 cent."); Bamberg, Q VI 32, foll. 22–41 (Rheims, mid. 9 cent.); Berne 263 (Strassburg, 9 cent.); Boulogne 66 (St Bertin); Rheims 875 (Rheims, mid. 9 cent.);

Autun 5 (Lyons, 840–852); in Burgundian minuscule, e.g. Autun 20^A and 23, Montpellier 55; in Lorsch MSS., e.g. Vat. Pal. 829 and 1578;

The Kisyla group at Munich, e.g. Munich 4542; Echternach MSS., e.g. Paris 9530;

Fulda MSS., e.g. Munich 4115 ("8–9 cent.") (e.g. c̄pono fol. 41^r, a word which in this MS., when written in full, is spelt *conpono*), Vat. Reg. 124 (before 847; but on fol. 72^v the Insular symbol);

Freising (etc.) MSS., e.g. Munich 6228, Munich 6330;

Würzburg theol. O 1 (in the part in Continental script);

Murbach MSS., e.g. Geneva 21, Manchester 15;

Swiss MSS., e.g. Einsiedeln 27 (the later part), Zurich Stadtb. C 12 (St Gall), St Gall 911 (time of Winithar), 70 (written by Winithar), while in St Gall 907 (written in the Winithar script) the Insular symbol is used;

Italian MSS., e.g. Cheltenham 12261 (North Italy), Paris 653 (North Italy); Verona minuscule (see 'Zentr. Bibl.' 27, 547), Bobbio minuscule (see 'Zentr. Bibl.' 26, 301), Vercelli minuscule (my examples come from MSS. rather later than our period), the uncial of Vat. 5007.

On the use of the 'n'-symbol in writing this syllable (cō), see below (s.v.), where it is shewn that, outside of Spain, cō usually denotes 'com-' and not 'con-' (e.g. Munich 6228, fol. 38^r cōmotus...c̄fitentibus).

415. e. The symbolizing of *e* is found especially at the end of a line in liturgies, indexes, etc., where the failure to complete a sentence at the end of a line would spoil the neatness of the page. It is not always easy to distinguish such desultory practice from mere capricious suspension. Some scribes however practise it with much greater freedom and persistence. The symbol used is a suspension stroke, either above the preceding letter or (in the case of letters like *d*) transecting the shaft. Since final *e* and *em* were hardly distinguished in pronunciation, there is often confusion between their abbreviation symbols. Thus the '-nem' symbol (n-) denotes 'ne' in the Leyden Priscian (Irish minuscule of the year 838), e.g. fol. 166^r 'ex sillabarum coniunctio*ne*.' The '-de' symbol often denotes '-dem'; for example, in a Fulda MS., Cassel theol. Q 10 ("8 cent."), where a suprascript stroke is freely used for *e* (e.g. 'ips*e*,' 'fam*e*,' 'siv*e*,' 'sin*e*,' etc.) and đ for 'de' (e.g. '*de*in*de*,' '*de*signare,' 'cor*de*'), this 'de' symbol does duty also for 'dem' (e.g. 'iti*dem*,' 'qui*dem*'). And in Douai 12 (Marchiennes Abbey), where n̄ is freely used for '-ne' (e.g. fol. 68^{r} 'filium gehennae'), it represents '-nem' on fol. 78^{r} 'Petrum et Iacobum et Iohan*nem*.' In Merovingian charters the same suprascript mark denotes the *e* of 'porcion*e* sua,' 'dediss*e*,' etc., and the 'em' of 'omn*em* potestatem,' 'part*em*,' etc. (see Lauer and Samaran for examples).

In appending some details of the use of this symbol, it will be convenient to treat the syllable 'de' separately (see above, § 39).

(1) DE. An early type is found in Paris 13246, the Bobbio Sacramentary, foll. 1–8, where an oblique (sometimes curved) stroke transects the lower shaft of *d* or touches its lower curve (also for 'di' in '*di*es,' etc.). In Merovingian charters this form of suspension-stroke with *d* expresses the last syllable, not only of 'exin*de*' (Lauer and Samaran, pl. 19), but also of 'eo*dem*,' 'quon*dam*,' and expresses the word 'die.' The usual type however is đ (especially in 'un*de*,' 'in*de*'). Insular scribes do not use this symbol, and its appearance in Insular script must be due to Continental influence, e.g. in Cambridge, Trin. Coll. 368 (Ags., of the year 833, probably written on the Continent) 'un*de*,' 'in*de*' (but also đ '-dus' frequently); in St Gall 759 (Ags.?) 'exin*de*,' 'un*de*,' 'in*de*.'

In the St Gall Priscian (written in Ireland, c. 850) 'De' is expressed by writing the horizontal stroke inside the *D*; but this is probably a monogram, as it clearly is in Vat. Reg. 1209 (Ags.), fol. 28^{v} '*De* generali constitutione.'

In the cursive marginalia of Paris 9550 (St Claude, Jura) đ is freely used, not only for the syllable 'de' but for 'di' (e.g. '*di*citur,' 'tra*di*cione'). In Paris 1853 ("8 cent.") đ is freely used for the syllable 'de' (e.g. '*de*ducatis,' 'posse*de*bit'), while for 'De' an oblique stroke is drawn through the right-hand curve of uncial *D*. In a St Amand MS. of the time of Lotharius scriptor, Paris 2109, we find đ 'de,' e.g. fol. 261^{r} 'cor*de*' (more frequently n̄ '-ne,' e.g. fol. 31^{v} 'de pa*ne*'). In a St Bertin MS., St Omer 15 ("beg. of 9 cent."), đ '-de' is frequent (less frequent n̄ '-ne,' e.g. fol. 211^{r} 'in passio*ne* vel in tenebris'). Also Leyden Voss. Q 69 ('in*de*'); Wolfenbüttel Helmst. 455 (fol. 1) 'un*de*';

Zürich Stadtbibl. C 68 Juvencus, 'cor*de*' fol. 55^{r} (at end of line); Carlsruhe Reich. 99, part ii (Reichenau) 'in*de*,' 'un*de*';

Paris 7530 (an early specimen of Beneventan minuscule). It is a feature of Visigothic minuscule: e.g. Madrid Tol. 2. 1 Bible ("end of 8 cent.") and Tol. 15. 8; Madrid Bibl. Acad. Hist. 20 (e.g. 'de,' 'Iu*de*,' 're*de*misti,' etc., etc.) and 44 (e.g. 'qui*de*m,' etc.).

It is found also in these MSS. of uncertain provenance: Paris 2123 (of 795–816), e.g. 'de,' '*de*bent,' 'un*de*,' etc.; Glasgow T 4, 13, 'un*de*' fol. 26ᵛ; Oxford theol. d 3, '*de* exercitu faraonis' fol. 134ᵛ; Paris 4404, 'co*de*cellos,' etc.

416. (2) -NE, -TE, etc.

The Anglosaxon MS. mentioned above, Cambridge Trin. Coll. 368, uses n̄ '-ne' freely. In St Gall 759 (Ags.?) sin̄ 'sine' on p. 16 is perhaps a mere capricious suspension. The Merovingian script of Berne 611 has sin̄ 'sine' fol. 109ʳ, siū 'sive' fol. 108ᵛ and ciuitat' for 'civitate' fol. 32ʳ.

A Lombard charter of 758 in the Piacenza Archives has *n* with a stroke through the tail of the letter (the common 'nus' symbol) for 'ne,' e.g. 'portio*ne*.'

The cursive marginalia of Paris 9550 (St Claude, Jura) express 'le' in '*le*ge' (but also 'lis' in 'evange*lis*ta') by *l* with a stroke through the tail of the letter. An "8th century" Fleury MS., Paris nouv. acq. 1597, has omn̄ 'omne' fol. 79ʳ (more often đ '-de').

In two St Amand MSS. of the time of Lotharius scriptor, Vat. Pal. 161 and Paris 2109 (cf. above), n̄ '-ne' is frequent; also in Paris 3837 (Angers).

In a Sacramentary written at Corbie in 853, Paris 12050, we find on fol. 136ᵛ 'qui offensione nostra non vinceris sed satisfactio*ne* | placaris'; and a much earlier Corbie MS. (Paris 13047) has n̄ '-ne,' t̄ '-te' frequently. In a St Denis MS. of 793–806, Paris 17371, foll. 1–153, we find on fol. 40ᵛ 'haec superb̄ Domini dicta cognosce' expanded 'superbe.'

In Cheltenham 17849 Concilia ("8 cent.") t̄ is freely used for 'te' and sometimes for 'tem,' e.g. 'an*te*,' 'for*te*,' 'virginita*tem* professus,' and even in the middle of a word, 'profi*te*ri,' 'consti*te*rit,' etc., etc.; also n̄ for 'ne,' e.g. 'domi*ne* frater,' 'cum o(b)latio*ne*.' In Lyons 610 (time of Leidrad), e.g. fol. 132ʳ ab hac profession̄ '-ne' (frequent, especially at ends of lines, according to Traube). The 'e' symbol is frequent in Hague 1.

Rheims MSS. symbolize *e*, e.g. the Utrecht Psalter (p. 66 in tituli inscription̄, p. 55 lonḡ '-ge'), Leyden Voss. Q 60 (frequently), Berlin Phill. 1743 (n̄ '-ne' frequently; also đ '-de').

We find n̄ '-ne' throughout Brussels 10127–41 Canons (Ghent, "8 cent."), even omn̄ 'omne.' Wolfenbüttel Weiss. 97 has on fol. 57ʳ de lustrali conlacion̄ '-ne' and on fol. 78ʳ de contrahendi auctoritat̄ '-te'; Leyden 67 E Glossary ("9 cent.") e.g. fol. 44ᵛ virtut̄ '-te,' fol. 47ᵛ vastar̄ '-re'; London Add. 18332 (Carinthia, "9 cent."), fol. 110ᵛ veritat̄ '-te,' fol. 57ᵛ a condemnation̄ '-ne.'

Munich 6273 (written at Freising 812–834) has on fol. 199ʳ a religion̄ '-ne' (at end of line). A Ratisbon MS., Munich 14470, symbolizes *e* very freely, e.g. đcernunt, unđ, fin̄m (fol. 105ʳ), omn̄ genus (fol. 152ᵛ), sine crimin̄ (fol. 142ᵛ). The Collectanea MS. of Arno, Bp of Salzburg, Vienna 795 (c. 798) has (according to Chroust I vii, pl. 3) redemption̄ '-ne' (by the first scribe).

St Gall 911, the Kero Glossary, has sin̄ 'sine' on p. 250; Carlsruhe Reich.

222 has neū ‘neve’ on fol. 178^{v}. In Hague 9 (Verona ?) ‘-ne,’ ‘-re’ (also đ ‘de’).

Milan H 150 inf. (Bobbio) has n̄ ‘-ne’ (and ‘-nae,’ e.g. fol. 82^{v} ‘reparationis huma*nae*’) frequently, and on fol. 13^{v} qualitat̄ ‘qualitate.’

In Paris 7530 (Monte Cassino, end of 8 cent.) ‘be’ of ‘ha*bes*’ is denoted by *b* with cross-stroke (e.g. foll. 57^{v}, 58^{v}), ‘le’ of ‘tribuna*le*’ by *l* with cross-stroke (e.g. fol. 123^{v}). Like this expression of ‘habes’ is the use of n̄s for ‘nes’ (of ‘quaestio*nes*,’ ‘om*nes*,’ etc.) in Paris 10612 (“8 cent.”). Such expressions are perhaps rather capricious contractions of words (see above, s.v. ‘omnis’) than the use of an ‘e’ symbol. Cf. don̄c ‘donec’ in Laon 137 (az-type) on fol. 13^{v}; sanctificatio n̄m ‘-nem’ in Lyons 610 (time of Leidrad) on fol. 37^{v}; prophta (with cross-stroke through *h*) ‘propheta’ in many MSS., e.g. Cologne 74 and 108 (both of the time of Hildebald); tam̄n, mom̄nta, etc., in Paris 4403; patr̄m, libr̄, uniūrsa in Paris 9575 (Poitiers, of 811).

(See also above, s.vv. ‘ecce,’ ‘dicens, ‘adeo.’)

We find ō for ‘-one’ (perhaps a capricious suspension) in one of the Kisyla group, Munich 4542 (in the Index, fol. 2^{r} ‘prae confusi*one*’).

417. -em. We have seen above (§ 411) that the true ancient Nota for final ‘em’ seems to have been a horizontal stroke to the right of the preceding consonant. In MSS. of our period it survives only in the endings ‘dem’ (d-) and ‘nem’ (n-), and even in these two endings is not of frequent occurrence and is not always distinguished from ‘de,’ ‘-ne.’

In the St Gall Priscian (written in Ireland c. 850) the ‘m’ stroke is sometimes added above to discriminate *-em* from *-e*. Other MSS. in Irish script with d- ‘-dem’ are Laon 26 (fly-leaves) ‘quidem’; the Carlsruhe Priscian (but n- denotes ‘ne,’ fol. 19^{v} ‘in oratio*ne*’); the Carlsruhe Bede and Augustine.

The Cambridge Juvencus (fol. 1^{v} ‘qui*dem*,’ fol. 1^{r} ‘si*nem*’ for ‘finem’); the Corpus Martianus Capella (‘-dem’ frequently), and in other Welsh MSS. later than our period (see ‘Wel. Scr.’; and for Breton MSS., see ‘Zentr. Bibl.’ 29, 270).

A suprascript stroke over *d* denotes ‘dem’ in the Anglosaxon script of an Echternach MS., Paris 9565, frequently.

A suprascript stroke over *n* (or *N*) denotes ‘nem’ in Carlsruhe Reich. 221, foll. 1–53 (Reichenau, “end of 8 cent.”), e.g. fol. 22^{r} ‘per ratio*nem*’; Paris 1853 (“8 cent.”), e.g. fol. 27^{v} ‘Sicut et David dicit beatitudi*nem* hominis’; Paris 11710 (of the year 805), fol. 14^r 'decretam cessatio*nem*'; Paris 12048 Sacramentary (Rebais, c. 750), fol. 136^r 'post communio*nem*' (at end of line); London Add. 18332 (Carinthia, "9 cent.") n̄ 'nem,' e.g. fol. 110^v 'sangui*nem*,' 'deversio*nem*'; Leyden Voss. Q 69 ('oratio*nem*'); Munich 14470 (Ratisbon), frequently (also n̄ '-ne'); Düsseldorf B 3 (ab-type), etc.

In Milan C 98 inf. Maximus' 'Homilies' (Bobbio), in which the old form of *d*, with shaft projected below the line, is in use, the abbreviation-stroke traverses obliquely the lower end of the shaft of the *d* in such a word as 'eius*dem*,' although elsewhere in this MS. this symbol denotes '-dum' (see below, s.v. 'um'). In a Merovingian charter of Clothair III (657–673) the same sign expresses the last syllable of 'eo*dem*' (also of 'quon*dam*'); in another of 691 'ibi*dem*' and 'quon*dam*,' and so on (see Lauer and Samaran). This is probably a mere suspension (cf. above, on the 'e' symbol). The cases of the Pronoun 'idem' (on the Nom. 'idem,' see above s.v.) often shew đ for 'dem': e.g. Verona 44 ("9 cent."), fol. 170^v eosđ 'eosdem'; Paris 11710 (see above), e.g. fol. 49^r 'unum eun*dem*'; Paris 12050 Sacramentary (Corbie, of the year 853) 'per eun*dem*,' 'eius*dem* Spiritus,' etc.; Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."), 'eo*dem*,' etc.; the oldest Bobbio minuscule, e.g. Vienna 16 'eam*dem*' and 'eius*dem*' fol. 3^r, Vienna 17 'eo*dem*,' etc.

In the Irish minuscule of Laon 26 the suspension ō '-onem' is frequent, e.g. fol. 93 'propter passi*onem* Christi,' fol. 11^r 'post resurrecti*onem*'; but also for '-onis,' e.g. fol. 19^r 'terram repromissi*onis*.' (For ō '-one,' see above, on the 'e' symbol.)

An early example of đ 'dem' is Oxyr. pap. 1251 'qui*dem*.'

418. en. As the Greeks had a Nota for the particle *μέν* (used, for example, in the papyrus of the 'Constitution of Athens'), so the Romans had a Nota m̄ 'men' (e.g. 'instru*men*tum,' 'no*men*'), and similarly ū 'ven' and (in the Verona fragment de iure fisci) c̄ 'cen,' and perhaps ḡ 'gen,' and so on. The ancient Nota m̄ 'men' remained current in all parts excepting Spain and the British Islands. In home Insular script it hardly shews itself, an alien symbol, until the close of our period, but is earlier, as might be expected, in Continental specimens of this script; just as it is recognized in the Visigothic script of scriptoriums north of the Pyrenees. In Breton (both of Insular and Continental type) it is current (cf. 'Zentr. Bibl.,' 29, 270). The ancient Nota ū 'ven' hardly survives in our period, and c̄ 'cen' only in the Corbie ab-type.

The symbols nom̄ and tam̄ for 'nomen' and 'tamen' are, strictly speaking, examples of the 'men' symbol, and not word-symbols, except in scriptoriums where it can be proved that 'men' is not symbolized unless in these two words. Nom̄ was also the ancient Nota for 'nomine' and is often so used in our MSS. (see above, s.v.).

(1) *men.*

(Irish.) In home Irish my earliest dateable example is the Macduman Gospels (Armagh, c. 900); in Continental Irish, the Leyden Priscian (of the year 838), the Carlsruhe Bede (of 836–848), St Paul (Carinthia) 25, 3, 31^b, the Sedulius group, the Johannes Scottus marginalia (for details, see 'Ir. Min.'). The am̄ 'amen' of the Book of Mulling [St John] must be a word-symbol or a capricious suspension.

(Welsh, etc.): Berne 671 (Cornish cursive of "9 cent."); the Corpus Martianus Capella (probably end of 9 cent.) (further details in 'Wel. Scr.').

(Anglosaxon): (in Vat. Pal. 68, written in Northumbria, "8 cent.") nōm seems a word-symbol; in London Cotton Tib. A xiv, fol. 161^r tam̄ 'tamen' seems due to a corrector); Oxford, Digby 63 (Winchester, c. 850); Cambridge, Corp. Coll. 183 (provenance unknown, "beg. of 9 cent.").

MSS. of Echternach, e.g. Paris 9525 (of 798–817), and 9565 ("8 cent."); MSS. of Lorsch, e.g. Paris 16668, foll. 41–58, Vat. Pal. 220; Boulogne 11 Gospels (St Vaast, Arras, "8–9 cent."); Boulogne 63–64 (St Bertin, "8 cent."); in Cambrai 441 (half-uncial) lum̄ 'lumen' on fol. 157^v (at end of line) may be a mere capricious suspension; Metz 76; Berlin theol. Q 139 (Werden); Vat. Pal. 577 (Mayence); Cassel theol. F 54 (Fulda) (by one scribe); Milan L 85 sup.; Bamberg E III 19; MSS. of Würzburg, e.g. Oxford Laud. 92 (of 832–842), Würzburg th. F. 13 ("8 cent.") and th. F 67; MSS. of Freising, etc., e.g. Munich 6298 (time of Corbinian?) and 6237 with 6297 (c. 780) and 6433 ("8–9 cent.") and 14096, foll. 1–99 (Ratisbon, "8 cent.") and 14653 (Ratisbon, "8 cent."); Vienna 2223; St Gall 759 and 761; Berlin Phill. 1662. However the un-Insular character of the symbol was recognized, as a rule, even on the Continent. In most MSS. written part in Continental, part in Anglosaxon script, m̄ 'men' appears in the Continental part only, e.g. Gotha I 75.

(Visigothic): Albi 29; Paris 8093, foll. 1–38 (Lyons).

In Escurial a I 13 (of the year 912 or 812) and R III 25, foll. 1–166 ("beg. of 9 cent.") am̄ 'amen' may be a word-symbol or a capricious suspension.

When the abbreviation-stroke was vertical and not horizontal, the 'men' symbol was very like the Insular 'mihi' symbol (*m* with suprascript *i*).

(2) *ven.* In the Naples Charisius, fol. 25^{r} (= Cipolla 'Cod. Bobbiesi,' pl. 1), what Cipolla explains (rightly ?) as 'con*ven*ticula perditorum' is explained by Goetz ('Corp. Gloss. Lat.' 5, 661, 22) as 'con*ver*ticula.'

(3) *cen.* In the Corbie ab-type c̄ for 'cen,' e.g. 'inno*cen*s, 'li*cen*tiam,' 'relu*cen*tes,' 'introdu*cens*,' and, most of all, in 'di*cens*' (unless this is rather a word-symbol; for details, see 'Rev. Bibl.' of 1912); Paris 17451, foll. 9–end (Compiègne, "8–9 cent.") has plac̄s 'placens,' fol. 121^{r}, but this MS. uses the Corbie ab-type symbols, and its first eight leaves are actually written in that type.

(4) *gen.* A MS. of the Corbie ab-type, Paris 13440, which makes a free use of abbreviation, offers 'ar*gen*tum' on fol. 107^{v}, with ḡ for 'gen.' In Einsiedeln 347 (in Swiss script of "8 cent.") we find this rare symbol on p. 114 'in maius semper au*gen*dam.'

(5) *hen.* A Cologne MS. of Hildebald's time, Cologne 51, uses ħ in 'repre*hen*dit' fol. 127^{v}. This use of the symbol is ancient. It is found in the Verona Gaius (183, 6 repre*hen*ditur).

419. **er.** The ancient Nota for 'ter' (word or syllable) was *t* with a stroke through the shaft of the letter (like *p* with stroke through the shaft 'per'). It must have been easy to mistake this for an obliterated *t*, a *t* which had been written by error and was struck out by the scribe or by a corrector. It is not surprising to find that the ancient Nota has been generally replaced in mediaeval MSS. by a less dangerous symbol, *t* with suprascript stroke. The new symbol is universal except in Spain, although even in Visigothic script it shews itself north of the Pyrenees. The common expressions in all scripts, propt̄ 'propter,' frat̄ 'frater,' pat̄ 'pater,' mat̄ 'mater,' int̄ 'inter,' etc., are rather examples of this syllable-symbol than word-symbols.

For 'ber' the ancient Nota appears in various forms, e.g. ƀ in the Autun palimpsest; *b* with stroke through the body of the letter, in Vat. lat. 5766; b̄ in the same MS.; *b* with the curve continued through the shaft and down to the left, in the marginalia of Vat. Reg. 886. In mediaeval MSS. the usual form is ƀ, and this symbol is found in most scripts (except Anglosaxon and, in great part, Italian) in which the 'ter' symbol is found. But it is not nearly so common as t̄ 'ter.'

For 'ver' the ancient Nota is ū (also a symbol of 'vel' and 'ven'). This too is widely spread in mediaeval MSS., especially Irish (with Welsh and Cornish) and Swiss.

The ancient Nota for 'fer,' an *f* with a stroke transecting the shaft under the branch of the letter, appears in an 8th century MS. of North Italy (Verona?), Carlsruhe Reich. 57, e.g. '*fer*tur' (cf. Holder in 'Mélanges Chatelain,' p. 636).

We have also some trace of an ancient Nota for 'ser,' *s* with a stroke through the centre of the letter. This symbol (with its equivalent s̄) is conserved in a few of the earlier MSS. of our period, written at the Irish foundation, Bobbio, and some other centres, but never attained to general currency. The cross-stroke form of the symbol was liable to be misread as an obliterated *s*, the suprascript form as s̄ 'sunt' or 'sed' (see above, s.vv.).

The Bobbio scribes made use of some analogous symbols, such as đ 'der,' c̄ 'cer' (but ḡ in Irish, etc., denotes 'gre'). These rarely appear in other MSS. of our period.

420. Examples of (1) *ter*. The transection-symbol appears, not merely in the half-uncial of Verona 53 and Vat. lat. 1322 (Verona) 'pa*ter*,' but also in the Anglosaxon script of an "8th cent." Tours MS., London Egerton 2831; the (contemporary?) marginalia of Paris 2706 (half-uncial of "N.E. France"), with the left-hand loop of the *t* continued through the shaft; Berne 611 (Merovingian), fol. 108^{r} 'prop*ter*' (with the cursive *t*, like a reversed Greek *β*, the stroke passing through the tail of the letter); similarly 'in*ter*' in a Merovingian charter of 693. A Constance MS., Fulda D 1, of "eighth cent." writes this last symbol without lifting the pen, e.g. 'in*ter*' fol. 77^{r}, 'simili*ter*' fol. 166^{v}, thus making the cursive *t* end in an 8-flourish. In a Tortona MS. of 862, Vat. lat. 5775, the ligature 'et' has the 't'-stroke transected in 'e*ter*nus' more than once.

In Visigothic script we find t̄ 'ter' only in such MSS. as Albi 29; Paris 8093, foll. 1–38 (Lyons), 'clemen*ter*,' 'i*ter*.'

The usual 'tur' symbol (t') is used for 'ter' occasionally: Paris 1012 (Limoges, "8–9 cent."), along with t̄ 'ter'; Laon 288 (Laon, "beg. 9 cent.");

The Anglosaxon 'tur' symbol (see below, s.v. 'ur') in Paris 12168 (Laon az-type) fol. 39^{v} 'prop*ter*ea' (elsewhere t̄).

On the other hand the 'ter' symbol plays the part of 'tur' (or 'tor') in an Auxerre Psalter of 772–795, Montpellier 409, on fol. 29^{r} 'ipse est crea*tor* caeli.' In Berlin Phill. 1735 an arch stands above *t* for 'ter.'

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(2) *ber*. While the symbol ƀ (often with the stroke touching, but not transecting the shaft) is fairly common in Irish and Welsh (see 'Ir. Min.' and

'Wel. Scr.'), in Anglosaxon script my only examples are 'lĭ*ber*' in Bâle F III 15^{e} (Fulda), fol. 17^{v}, and 'ta*ber*naculum' in Munich 6237 (Freising), fol. 106^{r}.

In the Corbie ab-type, where the symbol denotes 'bus,' it is hardly ever found, although it was not unknown at Corbie (see 'Rev. Bibl.' of 1912). And many scribes seem to avoid it, perhaps because they preferred to reserve this symbol for the syllable 'bis' (see below, s.v. 'is'). I did not notice it in any of the Autun MSS. In Paris 2341 (Le Puy, of 843) it denotes 'ber,' 'bis,' 'bit.'

In Veronese minuscule it hardly appears till the close of our period (cf. 'Zentr. Bibl.' 27, 547), e.g. Verona 23 ("9 cent."); but it is frequent in Ivrea 42 (of the year 813). I have no other Italian examples, unless Berlin Phill. 1825 (fol. 11^{r} 'gu*ber*nat'), Hague 9 ('gu*ber*natio,' etc.) belong to Italy.

Albi 29, in Visigothic script, probably written at Albi, has this symbol, e.g. fol. 21^{r} 'gu*ber*nantes.'

A variety is b̄ 'ber,' e.g.: Paris 13159 (of 795–800).

421. (3) *ver* (not 'uer').

In Irish and Welsh this symbol is very common (see 'Ir. Min.' and 'Wel. Scr.' for some details). Also in Breton (cf. 'Zentr. Bibl.' 29, 270). In a Breton MS. of Smaragdus' Grammar, Paris 13029 ("9 cent.") *u* has often the 2-mark above.

For Anglosaxon my examples are: Lambeth 218 (fol. 203^{v}); Paris 9525 (Echternach, of 798–817), fol. 137^{v}; Munich 6298 (Freising, time of Corbinian?);

(Continental): Paris 2706 (half-uncial, "N.E. France"), in the (contemporary?) marginalia; Cologne MSS. of Hildebald's time, e.g. Cologne 55 and 74, and earlier, e.g. Cologne 210; Paris 10588 ("8 cent."); Bamberg M v 12, part ii; Leyden, Scal. 28 (Flavigny, Autun, of the year 816) fol. 92^{r} '*ver*bum'; Leyden Voss. Q 110 and Paris 1862 (both Micy, of 840–859);

Vat. Pal. 212 (Germany); Paris 2440 (Fulda, of 819), fol. 42^{r} 'ad*ver*sus';

MSS. of Freising, etc., e.g. Munich 6228 (Freising, "8 cent.") and 6330 (Freising, "8–9 cent.");

MSS. of Murbach, e.g. Oxford Jun. 25 ("8 cent.");

Vienna 743 (= theol. 136);

Einsiedeln 281, pp. 1–178 + 199, pp. 431–526 ("mid. of 8 cent.") and 347 ("8 cent.") and 264, foll. 1–125 ("9 cent."); MSS. of St Gall, e.g. St Gall 20 ("beg. of 9 cent.") and 125 ("8–9 cent.") and 555 (of 841–872); St Gall 348 (Chur, c. 800); MSS. of Reichenau, e.g. Darmstadt 896, foll. 219–241, and Carlsruhe Reich. 222; MSS. of Constance, e.g. Stuttgart HB VI 113 and VII 39.

Of unknown provenance: Oxford theol. d 3 ("8–9 cent."); Berlin, Diez B 66.

In a St Bertin MS. of Augustine, Boulogne 63 (Ags. minuscule of "8 cent."), which preserves many old symbols, the second upright of *u* is projected below the line and traversed by a cross-stroke (fol. 25^{v}), so that the 'ver' symbol assumes the true 'er' symbolism (as in 'per') and cannot be mistaken for 'vel.' In Laon 68 ("beg. of 9 cent.") majuscule *u* is transected by a wavy stroke in 'Virtutibus' (or 'Vert-') fol. 35^{r}. This symbolism of 'vir' is however a feature of later date than our period.

(4) *ser*. This St Bertin MS., Boulogne 63 (Ags. script of "8 cent."), preserves many obsolete Notae and among them *s* (in minuscule form (with transected shaft for 'ser' (fol. 19ᵛ). This appears also on fol. 111ʳ of Oxford theol. d 3 (unknown provenance; "8–9 cent.") in the word '*ser*vi' (fol. 111ʳ) and is expanded, as an unfamiliar symbol, by the corrector. In the half-uncial of Verona 53 it is naturally frequent, '*ser*mo,' 'prae*ser*tim,' etc.

The form s̄ 'ser' is current in the earliest Bobbio minuscule, e.g. the Naples Charisius and Vienna 16 (cf. 'Zentr. Bibl.' 26, 297), and appears in two MSS. in Irish minuscule, probably of Bobbio, Florence Ashb. 60 (in '*ser*vata' fol. 20ᵛ expanded, as an unfamiliar symbol, by a contemporary corrector), Vat. lat. 491, e.g. '*ser*viens' fol. 41ᵛ.

(5) *cer*. The symbol c̄ 'cer' is frequent in the earliest Bobbio minuscule, e.g. the Naples Charisius and Vienna 16 (cf. 'Zentr. Bibl.' 26, 297).

The Corpus Martianus Capella (Welsh), fol. 40ʳ 'do*cer*e,' is probably after our period.

Sac̄dos 'sacerdos' appears, e.g. in Paris 1012 (Limoges, "8–9 cent."); Paris 11710 (of the year 805); Paris 12050 (Corbie, of the year 853); Oxford theol. d 3; Berlin, Ham. 31 (Albi, "9 cent.") fol. 2ᵛ; Berlin, Ham. 253 (Stavelot, "8–9 cent."), frequently, etc.

(6) *ger*. Vat. lat. 491 (Irish minuscule, probably of Bobbio) shews ḡ 'ger' (instead of the usual signification, 'gre') in 'dilegere' fol. 44ᵛ.

422. is. The ending 'is' is not so freely symbolized in mediaeval MSS. as the ending 'it' (see the next paragraph). The treatment of the two endings is, in other respects, very similar. Both are expressed by a suspension-stroke which usually transects the shaft of a letter like *b* or *l* or *d* (ƀ ƚ đ). Both are written in full in the British Islands and in Spain, until the close of our period, although in the Insular script of Continental centres and in Visigothic script north of the Pyrenees the symbols appear earlier. And just as it is conceivable that the symbolism of the syllable 'it' in the rest of Europe (France, the Low Countries, Germany, Switzerland, Italy) is an extension of the word-symbols dic̄ 'dicit' and dix̄ 'dixit' (in Insular script dt̄ and dx̄), so the word-symbols noƀ and uoƀ (in Insular script nƀ and uƀ) may possibly have supplied the pattern for the symbolism of the syllable 'is.' This symbolism is found chiefly in the ending 'bis'; next in order of frequency comes the ending 'lis,' and, last of all, the syllable 'dis.' We have a faint trace of an occasional ancient Nota nob· 'nobis' (see above, s.v.), but not of any ancient symbolism of the syllable 'is.' Spanish scribes at, or rather after, the close of our period invented a peculiar cedilla-like symbol for the 'is' of 'bis' (extended to the 'is' of 'lis,' etc.), e.g. Escurial a I 13 (of 812 or 912 A.D.), 'ci*bis*,' 'no*bis*,' 'vo*bis*,' and & I 14 ("9 cent."), 'sua*bis*,' 'no*bis*,' etc.; Madrid, Acad. Hist. 44, foll. 16–253 ("9 cent."), 'pericu*lis*,' 'iacu*lis*,' etc.

The Corbie ab-type, whose abbreviations are mainly Insular, ignores the 'is' symbol (see 'Rev. Bibl.' of 1912). Breton scribes however symbolize all three syllables, 'bis,' 'lis,' 'dis' (see 'Zentr. Bibl.' 29, 270), even when using the Insular type of script.

423. Examples of (1) *bis*. (The word-symbols 'nobis,' 'vobis' are excluded. The list of examples, which does not profess to be exhaustive, begins with Italy.)

In the earliest Bobbio minuscule of Vienna 16, e.g. 'ur*bis*'; Nancy 317 Grammatica (Bobbio, "9 cent."), frequently; in the 9th cent. minuscule of Verona sometimes (see 'Zentr. Bibl.' 27, 537); Milan Trivulz. 688 (Novara, before 800), 'praefecto ur*bis*'; Ivrea 42 (of the year 813), 'or*bis*'; Modena Bibl. Capit. O I 11 Medica (of the year 800), 'da*bis*'; Vat. lat. 5775 (Tortona, of the year 862), 'ver*bis*'; Paris 653 (N. Italy, "8 cent."), frequently; Lucca 490 (about the year 800), fol. 175r 'huius Romanae ur*bis*' (possibly a capricious suspension);

In Beneventan script, e.g. Cava 2 Isidore's Etymologies (Monte Cassino or Benevento, 778–797), e.g. 'tu*bis*,' and Paris 7530 (frequently); in Vitt. Eman. 1571 (=Sess. 11), frequently; a Montecassino charter of 810 (Piscicelli Taeggi, pl. 34) 'qua*bis*' (for 'quavis').

MSS. of Reichenau, e.g. Carlsruhe Reich. 221 (frequently) and 191 (fol. 27r 'tur*bis* carnalibus') and 222 (frequently);

MSS. of St Gall, e.g. St Gall 11 (time of Winithar), e.g. 'ver*bis*,' and 907 Glossary (same time), e.g. p. 158 'Pubiscere iuveniscere bar*bis*cere,' and 125 (frequently);

Einsiedeln 18 (frequently) and 347 (frequently); Zürich Stadtbibl. C 68 (frequently);

MSS. of Murbach, e.g. Oxford Jun. 25 ("8 cent."), fol. 156r 'ver*bis*,' Geneva 21 ("8–9 cent."), 'ver*bis*'; Paris 1853 (fol. 250r) 'lum*bis*';

MSS. of Lorsch, e.g. Vat. Pal. 172 ("9 cent."), frequently; Vat. Pal. 212 (Germany, "8 cent."), frequently; Berlin, Phil. 1716 (Germany?, "8–9 cent.") 'vide*bis*';

MSS. of Fulda, e.g. Vat. Reg. 124 (before 847), fol. 34r 'in die nu*bis*,' and Cassel theol. F 30 ("9 cent."), fol. 43v 'An nega*bis*? Immo adsentior'; Bamberg E III 19, frequently;

MSS. of Freising, etc., e.g. Munich 6239 (Freising), 'ver*bis*,' 'or*bis*,' and

6330 (Freising), frequently, and 14470 (Ratisbon), frequently; Munich 4547 (written for Princess Kisyla), fol. 38^{r} ‘ver*bis*’;

London Add. 11880 (Bavaria? “9 cent.”), ‘ur*bis*,’ and 18332 (Carinthia, “9 cent.”); Brussels 8216–8 (St Florian, 819 A. D.), ‘ver*bis*’;

Berne 263 (Strassburg, 9 cent.), ‘ur*bis* Romae,’ ‘ver*bis*’; Autun 5 (written at Lyons, 840–852); MSS. of Burgundy, e.g. Autun 23 Isidore Sent. (fol. 29^{r} ‘bis’) and 20^{A} and 21 and Leyden Scal. 28 (Flavigny, of the year 816), fol. 98^{r} ‘in ur*bis* modum,’ and Montpellier 55 (frequently); Paris 13048, foll. 1–28 (St Riquier), ‘or*bis*’; Boulogne 66 (St Bertin, “beg. of 9 cent.”), ‘ver*bis*’; MSS. of Cambrai, e.g. Cambrai 282 and 624, ‘ur*bis*’;

St Petersburg F VI 3 Tractatus de Morbis Mulierum (Corbie, “9 cent.”), ‘da*bis*,’ ‘cura*bis*’; Paris 17451 (Compiègne), frequently; Amiens 6 Maurdramnus Bible (Corbie, 772–780), fol. 207^{r} ‘non declina*bis* iudicium advenae’; Paris 1012 (Limoges, “8–9 cent.”), fol. 56^{r} ‘voca*bis* nomen eius Iesum’; Paris 1603 (St Amand, “end of 8 cent.”), fol. 175^{v} ‘Dominus dixit non periura*bis*’; Paris 17371, foll. 1–153 (St Denis, 793–806), frequently;

Cologne MSS. of Hildebald’s time, e.g. Cologne 54 and 83^{II}; Bamberg M V 12, part ii (end of 8 cent.), frequently; Paris 10588 (frequently); Leyden 114 (Rheims, “beg. 9 cent.”), ‘ur*bis*,’ ‘habe*bis*’; Brussels 9403 (“8–9 cent.”), frequently; Douai 12, ‘vide*bis*,’ fol. 7^{v}; Paris 1862 (Micy; also ‘bit’);

Brussels 10127–41 (Ghent, “8 cent.”), fol. 107^{r} ‘et voca*bis* nomen Iohannem’ (with the same symbol in ‘flore*bit*’ on the same page!); Montpellier 61 (Troyes), frequently; Liége 306 (St Trond, of the year 834), frequently; Paris 9528 (Echternach), frequently, but in another Echternach MS., Luxemburg 68 (“beg. of 9 cent.”), fol. 23^{v} ‘quia regnum perpetuum da*bis* nobis’ a contemporary corrector has expanded this symbol, presumably to prevent confusion with ‘dabit.’ The Laon az-type recognizes this symbol (cf. ‘Rev. Bibl.’ of 1914).

Of unknown provenance: Oxford theol. d 3 (“8–9 cent.”), fol. 118^{v} ‘postaeriora mea vide*bis*’; Berlin, Diez. B 66 Grammatica, p. 198 ‘in ver*bis*’; Berlin Phill. 1825 (Angers or N. Italy), ‘or*bis*’; Cheltenham 17849 Concilia, (frequently);

(Anglosaxon.) Cambridge, Trin. Coll. 368 (Ags. script of the year 833), frequently; Berlin theol. Q 139 (Werden), fol. 20^{v} ‘ver*bis*’;

Milan L 85 sup. (frequently);

MSS. of St Gall, e.g. St Gall 759 Medica (“8 cent.”), e.g. ‘da*bis* bibendum,’ and 761 Medica, e.g. ‘da*bis*,’ etc.

(Visigothic.) Paris 4667 Lex Visigothorum (of the year 828), fol. 46^{r} modum ver*bis* tantummodo’; Lyons 443 (372) Origen on Genesis, the part in Visigothic minuscule (“9 cent.”), e.g. fol. 9^{v} ‘et bitumina*bis* eam,’ fol. 10^{r} ‘congrega*bis* ad temet ipsum.’

424. (2) *lis.*

Lucca 490 (about the year 800), fol. 199^{r} ‘tantis ma*lis*’ (possibly a capricious suspension);

MSS. of Reichenau, e.g. Carlsruhe Reich. 221 (“end of 8 cent.”), frequently, and 248 (“8–9 cent.”), ‘crude*lis*’; MSS. of St Gall, e.g. St Gall 11 (time of Winithar), p. 157 ‘cum il*lis*’ and 276, pp. 1–149 (of 841–872) and 911 Kero Glossary (frequently); a St Gall charter of 745 ‘beati coniuga*lis* ipsius’ (but in another of 761 it may be a capricious suspension: firma et stabīl permanē stibūl subnexa, i.e. ‘stabilis permaneat stibulatione’); Zürich Stadtbibl. C 12 (“beg. 9 cent.”), fol. 124^{r} ‘intellectum dat parvu*lis*’;

Cassel theol. Q 10 (Fulda, “8 cent.”), fol. 99^{r} ‘ab ido*lis* populum ad noticiam Dei adducens’ (with downward cross-stroke through the base of the *l*); the Essen Gospels (“beg. 9 cent.”), fol. 159^{v} ‘elevatis ocul*is*’;

Munich 6330 (Freising, “8–9 cent.”), fol. 48^{r} ‘dissimi*lis* eventu, similis ortu’; Munich 14470 (Ratisbon), fol. 18^{r} ‘cum propugnacu*lis*’; London Add. 18332 (Carinthia, “9 cent.”), fol. 110^{v} ‘ido*lis*,’ ‘ta*lis*’;

Cambrai 282; London Egerton 609 (Marmoutier, Tours, “beg. of 9 cent.”), fol. 77^{v} ‘incorruptibi*lis*,’ fol. 85^{r} ‘discipu*lis* suis’; Leyden 67 E Glossary (“9 cent.”); Paris 10756 Formulae, ‘il*lis*’; Paris 12048 Sacramentary of Gellone (Rebais, c. 750), frequently; Paris 13048, foll. 1–28 (St Riquier), ‘ocu*lis* propriis conspexit,’ ‘memorabi*lis*’; Montpellier 55 (Burgundy ?), fol. 76^{r} ‘in cogitacione proconsu*lis*’; Paris 13373 (Corbie), ‘corpora*lis*,’ etc.;

Of unknown provenance: Oxford theol. d 3 (also l3, fol. 111^{r}, etc.); the Hamilton Gospels, ‘cae*lis*’ (once); Berlin Phill. 1825 (Verona or Angers), fol. 9^{v} ‘poena spirita*lis*’; Hague 1 ‘hiis vocabu*lis*’ (with downward stroke);

(Anglosaxon script.) St Gall 759 Medica (“8–9 cent.”), p. 20 ‘in singu*lis* vascu*lis*’ (with downward cross-stroke through the base of *l*); Bamberg E III 19 (“9 cent.”), fol. 30^{r} ‘cum popu*lis* suis’;

(3) *dis.*

Leyden Voss. Q 69 Glossary (St Gall ?, “8 cent.”), ‘viri*dis*,’ ‘turgi*dis*’;

Gotha I 85 (Murbach, 8–9 cent.), fol. 2^{r} ‘Cyrillo Alexandrinae se*dis* antestite’; Munich 14470 (Ratisbon), fol. 14^{v} ‘*dis*ciplina’; Vat. Pal. 237 (Mayence ?, “beg. 9 cent.”), fol. 88^{v} ‘cogitationes cor*dis*’;

London, Egerton 609 (Marmoutier, Tours, “beg. of 9 cent.”), fol. 97^{r} ‘quod de*dis*ti mihi’;

Leyden 67 E Glossary (“9 cent.”) ‘dis’ and ‘des’; Leyden 114 (Rheims, “beg. 9 cent.”), frequently; Paris 12048 Sacramentary of Gellone (Rebais, c. 750), ‘cor*dis*,’ ‘cre*dis*’; Paris 13048, foll. 1–28 (St Riquier) ‘domus gran*dis*’; Montpellier 55 (Burgundy ?), fol. 51^{v} ‘se*dis*,’ fol. 65^{v} ‘cor*dis*’;

(Anglosaxon script.) Cambridge Trin. Coll. 368 (Ags. script of the year 833), fol. 47^{r} ‘super eum catholica ae*dis* constructa est.’

(4) *gis.*

Leyden 67 E Glossary (“9 cent.”) maḡ ‘magis’ (see above, s.v.).

(5) *nis.*

Cassel theol. Q 10 (Fulda, “8 cent.”), fol. 29^{r} fin̄ erit totius mundi.

(6) *ris.*

Amiens 6 Maurdramnus' Bible (Corbie, 772–780), fol. 207^r si fuerint homini duo uxor̄ (possibly '-ris' for '-res').

425. -it. This third Singular Verb-ending is so common in Latin that scribes were ready to save their labour by substituting a suprascript stroke. Although this suspension might, on the one hand, be kept within narrow limits ('dic*it*,' 'dix*it*,' with perhaps 'fac*it*,' 'dux*it*' and the like) or, on the other, be extended over all 'it' endings ('-vit,' '-dit,' '-bit' with '-bet,' '-git,' '-pit,' etc., in addition to the favoured few), we may say that it is universally current, with only two exceptions: (1) Spanish scribes never use the abbreviation; they write final 'it' in ligature; (2) Insular scribes, with whom dic̄, fac̄, scrib̄, etc., meant 'dictum,' 'factum,' 'scribtum,' etc., never allow a suprascript stroke for this ending, except in some Continental centres, such as Echternach, in which lax practice came to be tolerated in the scriptorium. Where such a form shews itself in correct Insular script, it must be regarded as a capricious suspension, e.g. in the Corpus Glossary, fol. 8^v 'Antiquarius qui grand̄ litt̄ scrib̄ (cf. fol. 19^v Comicus qui comedia scrib̄t). In Milan C 301 inf. Commentary on the Psalms (Bobbio, Irish minuscule of the 8th cent.) fec̄ 'fecit' must be classed with pec̄ 'peccatores,' hom̄ 'hominis,' fil̄ 'filius,' and all the swarm of abnormal curtailments with which Diarmaid saves his labour, especially in the transcription of those sentences of the text which are explained in the commentary. In the agreement, attested by St Teilo, inscribed in the St Chad Gospels and ending with the usual Welsh formula 'quicumque custodierit benedictus erit, quicumque frangerit maledictus erit,' er̄ is twice written for 'erit,' although there is space enough for the full forms. However this is presumably a copy of the original document, and the scribe of the original may have been pressed for room. Such exceptions cannot invalidate the unmistakeable rule of Insular (as of Spanish) script which forbids the '-it' symbol. That the occasional use of dix̄ 'dixit' and, more rarely, dic̄ 'dicit' in Insular script is rather to be referred to the ancient suspensions dix̄ 'dixit,' 'dixerunt,' 'diximus,' etc., and dic̄ 'dicit,' 'dicens,' 'dictum,' etc., has been already suggested in §§ 42 sqq., where some examples have been mentioned of Continental script in which only the same pair was allowed, or rather used, by the scribe. It remains to offer here some typical examples of the freer use of the '-it' symbol, so universal in Continental (other than Spanish) script. I begin with Italy and take for granted the use of the universal pair dic̄, dix̄.

426. Paris 7530 (Monte Cassino, saec. viii ex.) hab (with cross-stroke through *b*) 'habet,' accip̄ 'accipit,' etc., etc.; in Veronese minuscule fac̄, fec̄, dilex̄, audiū, etc. (see 'Zentr. Bibl.' 27, 547); Vercelli 104 ("9 cent.") fac̄; Ivrea 42 (813 A.D.) x̄ '-xit.' But Vercelli 183 (North Italian cursive of "8th cent."), Milan, Trivulz. 688 (Novara, before 800) write the ending in full, even in 'dicit,' 'dixit.'

St Gall, etc.: c̄, x̄, đ, etc., e.g. in St Gall 11 (of Winithar's time) dedux̄ 'deduxit,' Carlsruhe, Reich. 191, foll. 1–116 ("8–9 cent.") respic̄, ascenđ, donec mundus stab̄ (fol. 23^v), etc., Carlsruhe, Reich. 221, foll. 1–53 ("saec. viii ex.") fec̄, suffic̄, concupisc̄, finx̄, etc., etc. In a St Gall MS. at Zurich, Stadtbibl. C 12 Psalter ("beg. 9 cent."), the scribe uses an apostrophe over *u* for '-vit,' but a horizontal wavy stroke over *c* for '-cit.'

The Kisyla MSS. at Munich have fac̄, fec̄, dux̄, dilex̄, finx̄, descenđ, viđ (Perf.), responđ (Perf.), proceđ, requir̄ (Munich 4542, on fol. 187^r), etc.

Freising, etc.: c̄, x̄, accep̄, etc., etc.

Fulda: c̄, x̄, đ, ƀ for '-bit' and '-bet,' etc.

Cologne (the Hildebald MSS.): c̄, x̄, ū, đ, ƀ for '-bit' and '-bet,' etc.

Rheims (Leyden 114, Leyden Voss. Q 60 of "8–9 cent."): c̄, x̄, đ, ƀ.

Corbie (cf. 'Rev. Bibl.' 22, 410, and add Paris 13373: c̄, x̄, đ, ū, n̄, haƀ).

St Amand (two 'Lotharius scriptor' MSS. of c. 800, Paris 2109 and Rome, Vat. Pal. 161): c̄, x̄.

St Denis (Paris 17371 of 793–806): c̄, x̄.

Douai 12 ("8–9 cent."): c̄, x̄, đ.

St Riquier (Paris 11504, of 822): c̄, x̄, ū, ƀ.

Limoges (Paris 2843^A, "8 cent.," Paris 1012, "8–9 cent."): c̄, x̄, đ, p̄, haƀ 'habet.'

Albi (Berlin Ham. 31, "9 cent."): c̄, x̄, đ, ū, ƀ (e.g. 'scri*bit*,' 'de*bet*'), p̄, ḡ.

Ghent (Brussels 10127–41, "8 cent."): c̄, x̄, ū, ƀ for '-bit' and '-bet' (of 'habet').

427. These details are, of course, not to be too literally insisted on. They rather indicate that these scriptoriums recognized the '-it' suspension generally than that they recognized it solely and simply in the forms which happen to occur in the MSS. examined. Still one fact clearly emerges from them, the preference of c̄ '-cit' and x̄ '-xit' to the others; also that r̄ (properly 'runt') was not used for 'rit.' Idiosyncrasies of scribes would always have a say in a matter like this. And calligraphic MSS. might dispense with the suspension entirely. For example, that early specimen of Tours calligraphy, the Vatican Livy (transcribed between 804 and 834 by a number of scribes from the uncial Puteanus codex) offers no example, not even dic̄, dix̄. A curious freak of a scribe of Berlin Diez. B 66 Grammatica ("end of 8 cent.") is hab̄n 'habent,' p. 346 'nam productae duo tempora *habent*, correptae unum tempus.'

The Corbie ab-script shews the same liberty. While most MSS. in this script recognize at least c̄ '-cit,' x̄ '-xit,' I noted no example in Donaueschingen 18, and, on the other hand, in Düsseldorf B 3 a great variety: c̄, x̄, p̄, ū, b (with cross-stroke), etc.; similarly in London, Harl. 3063 c̄, x̄, ū, p̄, etc.

The practice, cited above from a Zürich MS., of discriminating from the others the syllable 'vit' by an apostrophe over the *u* (but a horizontal stroke over *c*, *x*, etc.), is followed by many scribes, especially such as were in the habit of using ū for 'ver' (see above, s.v. 'er').

428. m. In ancient majuscule at the end of a line the letter *m* is often expressed by a suprascript stroke, but only when *m* ends a syllable. Latin scribes, wishing to avoid a wrong division like se|mper or colu|mba or su|m, availed themselves of the Greek shorthand sign for the letter Nu, a suprascript stroke. Some scribes, especially Insular scribes, achieve the same result by writing *m* at the end of a line sideways, so that it does not occupy so much room as in its ordinary form. This '*m* on its side' takes in Durham A ii 17 sometimes the form of a Greek minuscule Xi (ξ) with an extra spiral, sometimes of the letter *S* rising from the top corner of the preceding vowel. This ξ-form is used also in the St Gatien Gospels, the Book of Kells, Rome Vat. Reg. 1209, the Lindisfarne Gospels (even in the symbol xp̄m 'Christum'), St Petersburg F i 8 (St Maur-lès-Fossés), etc.; while in MSS. like the Book of Armagh, Milan O 212 sup., the Lindisfarne Gospels, final *-um* often shews this form for the *m* with the *u* (suprascript) merged in the head of the ξ.

The S-form appears in the Garland of Howth, the Trèves Gospels, Cassel theol. F 30, etc., and must often have been mistaken for *s* by transcribers. For in such MSS. as Augustine's Psalter -*as*, -*es*, etc., at the end of the line are so written.

Similarly *n* at the end of a line is, to save space, conventionally written as ȝ in Insular majuscule, e.g. the Book of Kells, Cologne 213, fol. 2^r; and ligatures of *N* and *T*, of *N* and *S*, etc., are used in all majuscule to complete the syllable at the end of the line.

In course of time, first any final *m*, and afterwards any *m* ending a syllable, was allowed to be replaced by a suprascript stroke, whether at the end of the line or not; and this licence of symbolizing final or preconsonantal *m* anywhere, without restriction, is allowed to all minuscule scribes, although many purists refuse to avail themselves of it. Some observe the majuscule rule and restrict this symbolism to the end of the line; more symbolize final *m* at any part of the line, but preconsonantal only at the end.

It is unnecessary to give details of a usage like this which really concerns individual caprice rather than the rules of the scriptorium. When a MS. is divided between a number of scribes, we often find variety. To mention one instance, the first scribe of Durham A II 16 symbolizes final *m* at any part of the line but preconsonantal only at the end of the line, while the second scribe ignores the restriction and writes in the middle of the line, e.g. recūbit 'recumbit,' fol. 24^r, etc.

It will be sufficient to give some early examples of the removal of the ancient restriction in various scripts (the use of the symbol for any final *m* is taken for granted):

(Irish.) The Bangor Antiphonary (written at Bangor in North Ireland between 680 and 691), 'colu*m*ba,' etc.;

The Schaffhausen Adamnan (written at Iona before 713), 'colu*m*ba,' etc.;

The Book of Durrow, e.g. 'te*m*pore' | fol. 63^v;

(Anglosaxon.) The Lindisfarne Gospels, 'ru*m*pit' fol. 152^v; the Douce Primasius, 'triu*m*phali' fol. 52^r; a Worcester charter of 736 (Cotton Aug. II 3), 'ca*m*pis'; Rome, Vat. Barb. 570, e.g. fol. 120^r 'nomine e*m*matis'; Cambridge, Trin. Coll. 216, 'co*m*mendo' fol. 10^v;

(Continental.) Paris 2706 ("N.E. France," "7 cent."), 'se*m*per,' 'quema*m*modum,' 'co*m*mendent,' 'coru*m*pi,' etc.; a Merovingian charter of 709 'Raga*m*ber|tane'; the Bobbio Sacramentary, 'da*m*nare,' 'te*m*pus,' 'co*m*municantes,' etc.; the Maurdramnus Bible (772–780), 'se*m*per,' 'fla*m*meum,' 'co*m*minuit,' 'colu*m*ba,' etc.; Autun 3 Gospels (751 A.D.), 'se*m*per,' 'te*m*pus,' 'co*m*motus,' etc.; St Gall charter of 757, 'o*m*ni te*m*pore,' and of 745, 'co*m*mendo'; Milan B 159 sup. (written at Bobbio c. 750), 'fla*m*mae,' 'co*m*muniter';

the Cyrillus Glossary, 'exe*m*ptus'; Brussels 9850–2 (written at Soissons between 695 and 711), 'nu*m*quam,' 'te*m*pore,' 'la*m*pada,' 'co*m*motus,' etc.;

(Spanish.) The Leon Palimpsest, e.g. 'te*m*porum'; Escurial R II 18 (uncial and minuscule), 'te*m*pus,' etc.; Rome, Vat. Reg. 1024 Lex Reccesvindiana (half-uncial), 'co*m*missa,' etc.

The word *omnis* is often written ōnis, the *m* being expressed by this symbol (see above, § 219).

429. Irish scribes write the 'm'-symbol with great regularity in the same form, a horizontal stroke curved at each (sometimes only at one) end. It is possible that the Irish symbol is a mere development of the S-form of *m* at the end of the line (see above). In the Book of Dimma it is often hard to say whether an Irish 'm'-stroke (more vertical than horizontal) or this S-form is meant by the scribe. In an Anglosaxon half-uncial fragment in Worcester Cathedral Library, from F 163, *m* may be denoted by this S-form (more horizontal than vertical), while the horizontal stroke slightly hooked at each end is used as an ordinary abbreviation-stroke.

Other scribes are not so consistent. They use the 'Irish' form of the 'm'-stroke or a variety of other forms. For example, in Épinal 68 Jerome's Epistles (Murbach, written in the year 744 by more than one hand) one scribe uses the 'Irish' form with a dot above and below; in other parts of the MS. we find it without the dots; elsewhere a mere horizontal line, which one scribe places rather after than immediately above the vowel, and so on. This habit of putting the 'm'-stroke somewhat to the right of the preceding vowel is, especially at the end of the line, carefully followed by some calligraphists, notably in Veronese minuscule. In the half-uncial of Verona 42 'veniam' at the end of the line is written venia followed by the 'Insular' 'est'-symbol (see above, § 69). Similarly in Milan C 77 sup. 'quam,' at the end of a line on fol. 213^r, is written qua followed by this 'est'-symbol and might be transcribed *qua est.* In the half-uncial of Verona 42 'quam,' at the end of a line on fol. 148^r, is written qa with the Irish 'm'-stroke to the right, occupying the place where the letter *m* should stand, and with the same stroke (denoting the letter *u*) above the *a* (cf. Rome, Vat. 1322, and Reg. 317 the Autun Sacramentary). All this suggests that these scribes regarded the 'm'-stroke as a mere conventional form of the actual letter, like the suprascript *u*. The true way of explaining the Insular symbols of 'quem' (q̄), and the like, is perhaps to regard them as the equivalents, for Insular scribes, of *q* with suprascript *m* ($\overset{m}{q}$). Sometimes there is retrogression of the 'm' stroke, e.g. đu 'dum.'

430. The symbolism of prevocalic *m* is a feature of scripts at a later (usually much later) time. The few examples within our period may possibly all be unintentional blunders, although it is significant that most are found in two words (and their derivatives), *animus*, rarely *numerus*: e.g. Bâle F III 15^d (Fulda), 'ani*m*o' fol. 5^r; Bâle F III 15^1 (Fulda), 'ani*m*um' fol. 7^v; the Carlsruhe Augustine, 'ani*m*adverti' fol. 28^v; Paris 11529, 'ani*m*adverto'; Berlin Phill. 1735, 'ani*m*adverti' fol. 140^r; Cologne 41, 'ani*m*advertere' fol. 54^r; Cologne 74, 'ani*m*adverto,' e.g. fol. 42^v, and on fol. 159^v anī|ante corrected to anim|ante; Rome, Vat. Pal. 845 (Mayence), 'ani*m*adversionibus' fol. 32^v; Rome, Vat. 491 (Bobbio?), 'enu*m*eras' fol. 1^v (expanded by the corrector); the Book of Mulling, 'nu*m*ero quatuor milia' fol. 40^v; the Stowe Missal, 'a*m*en.' Irish scribes are notoriously careless about the division of words between lines, so that we need not take pains to find a reason for the last three examples. The division anim|adverto may be justified on etymological grounds. It appears in a "7th cent." MS. of "N.E. France," Paris 2706 (fol. 69^v anī|adverti).

431. **n.** In ancient majuscule MSS. *n* (like *m*) is, at the end of a line, indicated by a suprascript stroke. Copious details have been published by Traube in his 'Nomina Sacra,' and yet there are questions which they leave unanswered. One very important question is the relative[1] treatment of *n* and *m*. For since the Roman practice was borrowed from the Greek scribes, to whom final *m* was unknown, we expect to find *n* symbolized more freely than *m* in the earlier Roman examples. And that is what we do find, I think, in such MSS. at least as the Bologna Lactantius.

This ancient practice is retained in many majuscule MSS. of our period or rather earlier, e.g. Turin G v 26 (half-uncial), 'respo*n*|disse,' 'no*n*|, 'co*n*|tinere,' etc. In others the final *n* of the Conjunction *non* and also sometimes of the Prepositional prefix *con-* may be similarly treated even at other parts of the line. For example, in the uncial Vercelli 188 Leges Langobardonum (probably written at Vercelli in the 8th century) we find the -*n* of 'no*n*' in the middle of the line, as well as the -*n*- of 'pare*n*|tibus,' 'vi*n*|ditio,' etc., at the end of the line, so treated. The scribe makes distinction between the 'n'-symbol and the 'm'-symbol by adding a dot to the former. In St Petersburg F I 5 Tripertite Psalter (probably written at Corbie) the final *n* of 'non' and 'con-' is indicated by the 'm'-symbol even when not at the end of the line, e.g. 'co*n*turbabitur'| fol. 26^{r}. The script of this MS. has been variously named 'half-uncial' and 'between Gallic half-uncial and minuscule.' In the late uncial of the Hamilton Gospels the only appearance of an 'n'-symbol is nō 'non.' The same is used at any part of the line throughout the Leon palimpsest and the Cyrillus Glossary. In the late uncial of Cologne 166 cō 'con-' is frequent. In such practice some find the origin of what may be the rule followed by a majority of minuscule scribes, other than Irish and Spanish, viz. that *n* must be written in full except (1) at the end of a line, (2) in 'no*n*,' 'co*n*-.' These are perhaps the occasions on which an 'n'-symbol is permitted, although in reality every *n* in a minuscule MS. is usually written in full. There is the greatest possible contrast between the history of *m* and of *n*. Both are in early majuscule symbolized only at the end of a line. In minuscule, this restriction was removed in the case of *m*, for any final or preconsonantal *m* is freely symbolized at any part of a line. But in the case of *n* the restriction was, we may say, made more severe. Minuscule scribes do not symbolize it at the end of a line so readily as early majuscule scribes, so that this should perhaps be called rather a rule of early majuscule than of minuscule. (Even in the half-uncial of Verona 22 it is only one of the scribes who uses the 'n'-symbol.) And while an 'n'-symbol is permitted in 'no*n*,' 'co*n*-,' this permission is not, in reality, very often used, and more rarely in 'co*n*-' than in 'no*n*.' When 'non' is not written in full, the word-symbol (n̄) is used in the great majority of cases; when 'con-' is not written in full, the syllable-symbol (ɔ or c̄) is used nearly always. Scribes of the earlier part of our period prefer to reserve nō for the symbol of 'nostro' (see above, s.v.); scribes of the whole of our period prefer to differentiate cō 'com-' from 'con-' (e.g. the Corbie corrector of St Petersburg Q I 17, who prefers the spelling comp- to conp-, alters on fol. 6^r conparatione to cōp-, on fol. 7^r conplebitur to cōp-, etc.).

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[1] The symbolism of "m or n" is often wrongly affirmed where only *m* is symbolized, e.g. in the Book of Kells (cf. 'Pal. Soc.' I 55).

432. Of Insular script it is the Anglosaxon branch which allows nō 'non'; and the earlier English scribes avoid confusion with the 'nostro' symbol in two ways. Sometimes they write the *o* between the shafts of *n* (in its minuscule rounded form), as in Paris 1771, fol. 11^v, etc., Bâle F III 15^b (Fulda), foll. 9^v, 13^v. Sometimes they use a form found in the (contemporary ?) marginalia of a "7 cent." MS. of "N.E. France," Paris 2706, e.g. fol. 228^v (along with nō) and write the *o* above the *N* (in its majuscule angular form), as in the Lindisfarne Gospels, foll. 21^r, 126^r, Durham A II 17, Cheltenham 8071 Aldhelm, fol. 8^r, Cassel th. F 22 (Fulda), frequently, Rome, Vat. Pal. 577 Canons (Mayence), foll. 68^v, 71^r. This $\overset{o}{N}$ (without stroke) we have seen to be an ancient Nota of 'non,' retained chiefly in Insular script (see above, s.v.).

Since Insular scribes sometimes add an abbreviation-stroke to symbols, like ɔɔ 'contra,' which require none (see § 34), it is possible that the stroke often put over the suprascript *o* is not an example of the 'n'-symbol but merely of an abbreviation-stroke. However, after nrō had come to supersede nō as the symbol of 'nostro,' nō 'non' is freely used instead; though not by Irish scribes, for whom nō remains as symbol of 'nomen.'

This nō 'non' (with the abbreviation-stroke in various forms) appears in (1) Anglosaxon script: as early as the Lindisfarne Gospels, fol. 20^r, and the Douce Primasius, fol. 19^v 'mortem autem *non* momentaneam corporis sed'; in Cambrai 441 (rather Continental half-uncial); in Lorsch MSS., such as Paris 16668, foll. 41–58 and Vat. Pal. 195; in Würzburg MSS., such as Würzburg F 67 (frequently) and F 17; Paris 1771; Cambridge, Trin. Coll. 368; Berlin, Phill. 1662, not rare, though n̄ is normal, e.g. fol. 42^r n̄ dico a satellite...nō dico a raptore;

(2) Merovingian script: London, Harl. 5041, foll. 79–99, frequently; Würzburg m. F 5^a; Wolfenbüttel, Weiss. 99;

(3) The Corbie ab-script: Paris 8921 (Beauvais);

(4) Other Continental script: the Bobbio Sacramentary; St Gall 731 (Besançon ?); Paris 2109 (St Amand, 'Lotharius scriptor'); Cambrai 619 Canones Hibernici (Cambrai, 8 cent.), frequently, e.g. in same sentence with

n̄ on fol. 1^{r} nec n̄ et prespiteri dotum nō censentur; Paris 13028 (Corbie); Berlin, Phill. 1743 (Rheims), sometimes; Montpellier 409 Psalter (Auxerre, 772–795), e.g. fol. 88^{r} '*non* moveat me'; Berlin Ham. 31 (Albi), frequently; in Fulda MSS., such as Bâle F III 15^{g} and Cassel th. O 5 and Q 1; in Lorsch MSS., e.g. Vat. Pal. 172; London Add. 18332 (Carinthia), fol. 167^{r}; Munich 14470 (Ratisbon), fol. 22^{v}; Rome, Vat. Pal. 212 (Germany); Colmar 38 (Murbach), fol. 137^{r}; St Gall 722 (written at Chur, 800–820), p. 69; St Gall 911 Glossary (uncial); Cheltenham 17849 Concilia, fol. 72^{v} 'no*n* tantum fame'; Glasgow, Hunt. T 4. 13 Medica; Berlin, Phill. 1735, e.g. fol. 116^{v}; Stuttgart HB VI 113 Canones (Constance, "8 cent."), fol. 80^{r} nō igitur quoniam n̄ plorandi; Fulda D 1 (Constance, "8 cent."); the Essen Gospels.

(5) Italy: in the Beneventan script of Paris 7530;

In Wolfenbüttel, Weiss. 64 (written at Bobbio), fol. 17^{r}.

At the end of a line it appears, e.g. in the Vatican Livy (written at Tours), fol. 224^{r}; Paris 1451 Canons (St Maur-les-Fossés), fol. 78^{r}; Wolfenbüttel, Helmst. 513, fol. 14^{v}. In Breton script it cannot be said to be current, e.g. Paris 12021, on fol. 78^{v} (expanded by the corrector), Berne 167, e.g. fol. 8^{r}. In an Echternach MS., Paris 9530, nō on fol. 145^{v} is corrected to n̄. In the Irish script of the Book of Dimma, fol. 4^{r} est est n̄ nō 'est est non non,' the *nō* is quite abnormal and is altered by a corrector.

Examples of cō 'con-' are much less numerous, e.g.:

The Regina Psalter, Vat. Reg. 11 (uncial and capital) 'confussionem'; the Vatican Livy, Vat. Reg. 762 (Tours minuscule), fol. 241^{v} 'confugimus'; Vat. Pal. 161 (St Amand, 'Lotharius scriptor'), fol. 160^{r} 'contemptores'; Geneva 21 (Murbach), fol. 47^{r} CŌFLIGERE; Cambrai 619 (written at Cambrai), fol. 4^{r} 'constet'; Paris 12021 (Brittany), fol. 35^{v} 'concubinarum'; Bamberg E III 19 (Ags. script, perhaps of Fulda); Berlin Ham. 31 (Albi, "9 cent."), fol. 73^{r} '*con*|gregatione' (elsewhere c̄).

Many of the examples given above are isolated occurrences in MSS. and so are open to the suspicion of having been mechanically transferred from an original. For example, the cōfugimus of fol. 241^{v} of the Vatican Livy is actually taken from cō|fugimus of fol. 421^{r} of its original, the Paris Livy (Codex Puteanus), an uncial MS. of "5 cent." A North Italian MS., written in a unique type of script between half-uncial and minuscule, Carlsruhe Reich. 57, uses normally the 'n'-symbol only at the ends of lines. On fol. 72^{v} we find lēga 'lenga' (properly 'longa') in the middle of the line. Since the MS. contains a Spanish work, Isidore's Etymologies, and bears marks of having been transcribed by ignorant scribes from a Spanish original, this example is no evidence of the actual practice of a scriptorium. No more is its nō 'non' on fol. 71^{r}, in the middle of the line.

433. Another monosyllable, ending in *n* like 'non' (and equally common), is 'in.' We have already seen (§ 125) that ī 'in' is an ancient nota, so that this is not a case of the syllable- (or rather letter-) symbol for 'n,' but of the word-symbol for 'in.' This mode of writing 'in' is to be compared, not with nō 'non,' but with n̄ 'non.' But however much this was realized originally, in course of time scribes must have come to look upon ī 'in' and nō 'non' as examples of the same practice of substituting a suprascript stroke for the letter *n*, especially when ī was used for the Preposition in Compounds and Derivatives like '*in*de,' 'de*in*de.' This is practically the only recognition of an 'n'-symbol in the Irish and Welsh (and Cornish) MSS. of our period (and earlier?). In a Llandaff entry in the St Chad Gospels the symbol is strangely used for the last two letters of the Welsh word *hirmain*, an eccentricity with which we may compare the Irish Donngus' sīgularis 'singularis' on p. 207 of the St Gall Priscian. The Preposition-symbol is used for 'in,' '*in*de,' 'de*in*de,' etc., in Anglosaxon script too, although not to the same extent. And Anglosaxon scribes are not so careful to distinguish the abbreviation-stroke of ī 'in-' from that of ī 'im-.' An Irish scribe of our period hardly ever fails to write the first with a mere stroke, the second with a stroke curved at each or at one end. Examples of ī 'in-,' '-in-' in Anglosaxon script and in Continental script (usually under Insular influence) are given in §§ 126–127.

Beside 'in' and 'non' the other common monosyllable ending in this Nasal is *an*. The only instance of ā for 'an' which I have noted is in a Breton MS., Paris 12021 Canons ("9 cent."), fol. 61^v '*an* nescitis?,' and here it is possible that the scribe meant 'aut.' Certainly the use of ā 'aut' (see above, s.v.) would militate against the adoption of ā 'an.' Besides, the practice of writing the Preposition (or Interjection) *a* with an apex (á) which is often nearly or quite horizontal (ā) would be another reason for debarring ā 'an.' In St Gall 722 Breviarium Alaricianum (written at Chur, 800–820) forsitā is frequent, possibly for 'forsitam' (with *m*, not *n*).

With the exception of these three monosyllables, final *n* does not appear much in Latin, apart from words ending in the syllable 'men'; and since this syllable had an appropriate symbol (m̄), there was no strong reason for the use of the 'n'-symbol. Examples are rare: e.g. nomē 'nomen' in the Bobbio Sacramentary, on fol. 5^v, and in Paris 13047 (written at Corbie, "eighth cent."), on fol. 36^r. The word 'nomen' so written would be liable to be transcribed as 'nomine.' Oxford, Laud. misc. 120 (Würzburg, c. 850) has tamē 'tamen.' (On Cologne 55 see below.)

434. It has been already mentioned (§ 300) that the letter *u* was often written above, instead of after, the preceding letter, sometimes in the *v*-form, sometimes as a long shallow curve which in time became a mere horizontal stroke indistinguishable from the abbreviation-stroke. The letter *n* also was often suprascript, e.g. in Amiens 87 (Corbie, "9 cent.") n$\overset{N}{o}$ 'non,' ed$\overset{N}{e}$dum 'edendum'; in the Leon palimpsest don$\overset{N}{a}$tur 'donantur'; in Milan I 6 sup. (Bobbio), fol. 22^v facer$\overset{n}{e}$t 'facerent.' In Montpellier 55 (St Etienne, Autun) we find in the same sentence on fol. 45^v fuerāt 'fuerant' and gaudeb$\overset{N}{a}$t 'gaudebant'; in Munich 6244 (Freising) on foll. 24^r senserīt 'senserint' (at end of line) is corrected to senser$\overset{N}{i}$t, and similarly in Milan C 105 inf. (Bobbio) inveniē|tibus to inveni$\overset{N}{e}$|tibus. This suprascript *N* is placed on its side, so as to resemble the letter *z* (the tachygraphic form of *n*), in MSS. like Carlsruhe, Reich. 222 and Rome, Vat. Reg. 1462, in both of which it is used with the greatest freedom. In Berne 263 Codex Theodosianus (Strassburg, "9 cent.") suprascript *n* takes this z-form or else a form like a short Greek minuscule Xi (ξ), but is also expressed by the 'm'-stroke, a stroke curved at each end. In Paris 1853 Jerome on Pauline Epistles it has (1) the z-form, (2) the 'm'-stroke either vertical (not unlike *z*) or horizontal, (3), a mere horizontal stroke. To the scribes of such MSS. this stroke was, we may imagine, an equivalent and conventional form of the suprascript letter; just as suprascript *u* may be written either as a mere stroke or else more or less resembling the actual letter.

This practice of writing *n* above the preceding letter may have been an avenue through which the 'n'-stroke passed into the minuscule script of parts of the Continent. Almost any *n* may be so treated (e.g. in Berne 263 'co*n*stitutionibus,' 'pri*n*cipis,' 'frangeba*n*t'). We find the same freedom in the use of the 'n'-stroke in some MSS., such as those written at Cologne in the Archbishopric of Hildebald: e.g. Cologne 41 'no*n*,' 'i*n*teriora,' 'co*n*venit,' 'secu*n*dum'; Cologne 54 'secu*n*dum' frequently, 'nu*n*c' fol. 81^{r}; Cologne 55 'i*n*,' 'co*n*gregant,' 'co*n*tra,' 'co*n*sumpsisti,' etc., 'tame*n*,' 'nome*n*,' 'lume*n*'; Cologne 63 'i*n*'; Cologne 74 'no*n*'; Cologne 83^{II} 'no*n*,' 'co*n*-'; Cologne 92 'co*n*-'; in Milan L 99 sup. (Bobbio) 'co*n*traria,' 'lo*n*gus,' 'puta*n*tur,' 'freque*n*ter,' 'sole*n*t,' 'dixera*n*t,' 'depreca*n*s,' etc. (this MS. of Isidore's Etymologies may come from a Spanish original); in Einsiedeln 18 'co*n*cupiscite,' 'mittu*n*tur,' 'refrena*n*tur,' etc.; in Rome, Vat. 6018 Glossary 'co*n*-,' 'munime*n*tum,' 'vigila*n*s,' etc.

435. But most MSS. which go beyond the usual limits of 'i*n*-,' 'no*n*,' 'co*n*-' content themselves with symbolizing preconsonantal *n* in the middle of a word, not in the final syllable.

Examples are: Paris 1853 Jerome on Pauline Epistles ("8 cent.") 'secu*n*dum,' 'nota*n*dum'; Cassel th. Q 10 (Fulda, "8 cent.") 'secu*n*dum,' 'mu*n*dum,' etc.; Cologne 166 (late uncial) 'coniu*n*cta,' 'seme*n*stres'; Glasgow, Hunt. T 4. 13 Medica ("8–9 cent.") 'haec nu*n*tia est deorum'; Paris 10861 Vitae Sanctorum (Beauvais, Ags. script), fol. 19^{r} 'resple*n*dit'; Paris 16668, foll. 41–58 Themistius (Lorsch), fol. 55^{r} 'se*n*sisse'; Brussels 10127–41 Canons (Ghent, "8 cent.") 'secu*n*da' on foll. 6^{v}, 83^{v}; Wolfenbüttel, Helmst. 513 ("8 cent."), fol. 13^{r} 'adgrega*n*di'; Carlsruhe, Reich. 112 ("8–9 cent.") 'qui*n*que'; Würzburg M. F 5^{a} (Merovingian script), p. 285 'ama*n*ti'; St Gall 911 the Kero Glossary, p. 267 'immu*n*dum'; Rome, Vat. 3321 Glossary (South Italy, uncial), fol. 168^{r} 'conte*n*tus'; Vienna 2223 (Ags. script of "8–9 cent."), fol. 2^{r} 'a*n*no'; Montpellier 69 (Corbie ab-script), fol. 53^{r} 'fatiga*n*tur'; Munich 6228 (under Spanish influence?), fol. 31^{v} 'mu*n*ditiae,' fol. 14^{r} 'consurge*n*dum,' etc.

Perhaps the commonest word is 'secu*n*dum.' Still commoner is volūtas, if this represents 'volu*n*tas'; but it may represent the spelling 'volu*m*tas.' Similarly quātus (e.g. fol. 71^{v} of St Petersburg Q I 15) and tātus may conceivably denote 'quamtus,' 'tamtus.'

In the final syllable preconsonantal **n** is rarely expressed by a stroke. The examples are mostly mere isolated occurrences, which may have been blindly transferred from a majuscule (with *n* at end of line) or Spanish original:

Paris 2843^{A} Liber Scintillarum (Limoges, "8 cent."), fol. 23^{r} 'pullula*n*t'; Paris 653 and 9451 (North Italy, "8 cent."), 'venie*n*s,' 'commenda*n*t'; Cambrai 441 ("Ags." half-uncial), fol. 53^{v} 'respondebu*n*t'; Montpellier 50 (St Etienne), fol. 152^{r} 'tu*n*c'; Berlin, Phill. 1662 (Ags. script), fol. 208^{r} 'voleba*n*t' (expanded in a marginal correction); Berlin, Phill. 1743 (Rheims), fol. 216^{r} 'coeperu*n*t' (at end of line); Einsiedeln 281+199, p. 22 'credeba*n*t'; St Gall 11 Bible (written at St Gall in Winithar's time), p. 275 'su*n*t'; St Gall 722 Breviarium Alarici (written at Chur 800–820), p. 86 'debe*n*t' (also p. 210 'praegna*n*tem'); St Gall 913 Vocabularium S. Galli, p. 88 'su*n*t'; St Gall 238 Varia, p. 121 'postola*n*t.'

Examples are frequent in the Paris and the Cambrai Glossarium Ansileubi, but they are probably transferred, with other Spanish symptoms, from the Visigothic original. Spanish influence too may be seen in Aquitaine MSS. like Paris 9575, Paris 12254, with 'baptiza*n*s,' 'era*n*t,' etc. In an uncial St Gall Glossary, St Gall 911, we find 'obedie*n*s,' etc., etc. In the uncial script of Verona 60 'dixeru*n*t,' etc., and on fol. 181^{r} of the half-uncial Verona 53 'fuisse*n*t.' In the Milan L 99 sup. Isidore's Etymologies (from a Visigothic original?) *n* in the 3 Plur. ending is freely symbolized by some of the scribes, e.g. 'dicu*n*t' (see above, p. 351). Similarly a Nonantola MS., Rome, Vitt. Eman. 1571 (=Sess. 11), written, some say, at Monte Cassino, uses the 'n' symbol freely in 'volu*n*t,' etc., as well as in 'ma*n*ducare,' etc.; in Lucca 490 (written at Lucca, c. 800, in a variety of script some of which is quite of the Spanish type) we find the same free use, e.g. 'dimiga*n*t,' 'estimaba*n*t,' 'voluisse*n*t,' as well as '-a*n*tur,' 'nome*n*,' 'no*n*.'

436. Prevocalic *n* is never symbolized in our period. The only exceptions, words like 'iniquus,' are not real exceptions; for here, as we have seen, rather the 'in'-symbol than the 'n'-symbol is employed. And this is the strongest argument for the direct connexion of the minuscule with the majuscule symbolism of *n*. In majuscule the use (only at the end of the line) of the symbol is clearly due to the scribe's aversion to break a word incorrectly between two lines. When, in writing a word like 'tunc' or 'tingebam' he approached the end of the line, he would avail himself of the symbol in order to avoid an incorrect division between lines like 'tu|nc' or 'ti|ngebam.' But he had no reason to use it in writing a word like 'perti|net,' where the *n* begins a syllable.

437. All this account of the 'n' symbol in Latin minuscule of our period has taken a longer and more devious course than the preceding account of the 'm' symbol. In the case of the 'm' symbol, it was sufficient to point out the restrictions of its use in majuscule script and to add that these restrictions were removed in minuscule. In the case of the 'n' symbol, it may be doubted whether its use in minuscule can be traced directly to the majuscule practice of symbolizing *n* (like *m*) at the end of the line; for the infrequency of the 'n' symbol, as contrasted with the 'm' symbol, in Latin minuscule has to be explained. The fact that far fewer Latin words end in *n* than in *m* is not sufficient explanation, since medial preconsonantal *n*, e.g. 'secu*n*dum,' is as frequent as *m*, e.g. 'su*m*ptus.' The details stated above may point to another theory, viz. that the symbolism of *n* was really peculiar to majuscule script, and that, quite independently from the majuscule practice, it gained an insecure footing in the British Isles and in parts of the Continent through the habit of using (1) the 'in' symbol as a syllable-symbol, (2) (not in Irish script) nō for 'non,' (3) suprascript *n*. To these three avenues may be added a fourth: (4) the extension of the 'm' symbol of 'tam,' 'quam,' 'volumtas,' 'secum,' etc. to the *n* of 'tantus, 'quantus,' 'voluntas,' 'secundum,' etc.

438. The necessity for this reluctance to trace directly the minuscule back to the majuscule symbolism of *n* is shewn when we contrast the script which has hitherto been kept out of the discussion, Spanish script. There no restrictions are imposed on the scribe. He symbolizes *n* as freely as *m*.

These few examples may serve: Vat. Reg. 1024 (half-uncial) 'no*n*,' 'co*n*iugem,' 'tra*n*sire,' etc., 'pertuleri*n*t,' etc.; Escurial R II 18 (not merely in the minuscule part, which is older than 778, but in the still earlier uncial portion) 'fu*n*gitur,' 'porte*n*dere,' 'nomina*n*tur,' 'si*n*t,' etc., etc.; Madrid, Tol. 2. 1 Bible ("saec. viii ex.") 'no*n*, 'tenueru*n*t,' 'ge*n*s,' etc., etc.; Madrid, Tol. 15. 8 Isidore's Etymologies ("saec. viii ex."); Madrid, Acad. Hist. 44 Gregorii Sententiae ("saec. ix") 'surge*n*do,' 'care*n*s,' 'mo*n*s,' 'su*n*t'; Paris 8093, foll. 1–38 'mu*n*dus,' 'a*n*tiqua,' 'u*n*dis,' 'pepe*n*dit,' 'creda*n*t,' 'ge*n*s,' etc.; Albi 29 'co*n*tentus,' 'alterca*n*tur,' 'obtrunca*n*t,' etc., etc.

The only restriction observed in Spanish script is that *n* at the beginning of a syllable (i.e. prevocalic *n*) is not symbolized. The Spanish treatment of *n* is thus exactly similar to the treatment of *m* in all parts of civilized Europe and may be explained in the same fashion. The difficulties in the way of so explaining the treatment of *n* in other than Spanish script have been mentioned. But a final solution of the problem would require a fuller and more precise collection of details than has been achieved here.

439. This fact however has emerged from our investigation, that we may dismiss from our mind the common notion that the symbolism of *m* and *n* was a continual cause of confusion between the two Nasals in minuscule MSS., so that it is usually impossible to say whether a scribe meant 'inpello' or 'impello,' 'conpello' or 'compello,' 'menbrum' or 'membrum,' 'septentriones' or 'septemtriones.' That is indeed true of Spanish scribes, but even they often differentiate between the symbols they employ for *m* and for *n* (e.g. for *m* a double stroke, for *n* a single; for *m* a stroke, for *n* a stroke with a dot above, and so on). With practically all other scribes there is never, or hardly ever, a possibility of confusion during our period.

Statistics offered by previous writers have often been vitiated by the assumption that the treatment of *n* in a Latin MS. must be identical with that of *m*. Thus we are told of the Book of Kells and of the Codex Amiatinus that both abbreviate "*m* and *n* at the ends of lines." In point of fact, only *m* is so treated in these two MSS., never *n*. A fresh investigation of the majuscule MSS. of the seventh century might prove that (at least in certain regions) the old 'abbreviation' of *n* at the end of a line had become obsolete before our period.

440. **or.** On the shorthand expression of the word 'cor' found in an eighth century St Bertin MS. in Ags. script, see above, s.v. The symbolism of the syllable 'or' is subsequent to our period.

441. **ra, re, ri, ro, ru.** Just as the ancient Nota for 'qui' was *q* with suprascript *i* (similarly with 'qua,' 'quo,' etc.), so the ancient Nota for 'pri' was *p* with suprascript *i*. With the consonant *q* suprascription suggested a following *u*; with other consonants it suggested a following *r*. The commonest of these r-symbols among the ancient Notae is 'pri,' but we have also 'pra' (*p* with suprascript *a*) and (in the marginalia of Vat. Reg. 886) 'cri,' 'fra,' 'gra,' 'gre,' 'gro,' 'tra,' 'tre,' 'tri,' 'tro,' etc., all symbolized by writing the vowel above the consonant.

In mediaeval MSS. this symbolism belongs mainly to Insular script, although the 'pri' symbol (also 'pro' and perhaps 'pra') may claim a wider range. It is Irish scribes especially who affect them, for English scribes confine themselves to 'pri' and 'pra.' The earlier Irish minuscule of Bobbio shews as long a list as the marginalia of the Regina Codex Theodosianus, but most Irish scribes are contented with 'pri,' 'gra,' 'pra,' 'tra,' and instead of suprascript *a* in these last three symbols write a pair of commas or dots, while for 'gre' they write ḡ rather than *g* with suprascript *e*. This ḡ should properly symbolize 'ger' and is actually once so used by the Bobbio scribe of Vat. lat. 491 (Irish minuscule). For c̄ denotes 'cer'; while 'cre,' which is symbolized only at Bobbio, is expressed by *c* with suprascript *e*. The suprascript *e* of 'cre,' 'tre' in these early Bobbio examples has often a small cursive form. Suprascript *a* in these symbols has very often at all times and places the small open form. The double comma (or double dot) seems a conventional way of expressing this form of *a*. In the appended lists of examples, wherever it is not expressly stated that the commas (or dots) are used, it is to be understood that the vowel itself is written by the scribe. The conventional expression of suprascript *a* by two commas (or dots) may have begun in cursive script. The two commas are sometimes united at the top into something like the letter *n*, but hardly before the close of our period.

The rare symbolism of 'pro' by $\overset{o}{\text{p}}$ has already been mentioned in the paragraph on the preposition 'pro.' It appears in the Veronese half-uncial of Vat. lat. 1322 (in the slightly later portion, foll. 274–279); in an Amiens MS. of the time of Bp Jesse (probably before 811), Bamberg B v 13; in an early MS. from Lorsch library, but possibly written in Italy, Vat. Pal. 187, etc.

On the use of the 'pra' symbol (with open *a* suprascript) for the preposition 'prae,' see above, s.v.

The words most often written with the help of these symbols are 'primus,' 'prius,' 'proprius,' 'gratia,' 'supra,' 'contra,' 'intra,' 'extra,' 'Gr(a)ecus,' 'ingredior,' etc.

442. (Irish script.) This symbolism is so universal in Irish script that only a certain number of the MSS. need be mentioned: the Book of Mulling [St John], 'pri,' 'tra' (*t* with two dots above, fol. 88^r); Boniface's pocket-copy of the Gospels, 'pri'; the Book of Dimma, 'pri,' 'tra' (*t* with two dots above); the Stowe St John's Gospel fragment, 'pri'; the Book of Armagh, 'pri,' 'pra' (*p* with two dots above), 'tra' (*t* with two dots above), 'gre' (ḡ); the Garland of Howth, 'pri';

The St Gall Priscian, 'pri,' 'pra,' 'tra' (the *a* in these two represented either by two dots or by two commas above), 'gre' (ḡ); the Stowe Missal, 'pri';

Würzburg th. F 12 'pri'; the Carlsruhe Augustine, 'tra' (*t* with two dots above), 'gre' (ḡ); St Gall 51, 'pri';

The Carlsruhe Priscian, 'pri,' 'gra,' 'pra,' 'tra' (the *a* in these three represented by two dots above), 'gre' (ḡ);

The Leyden Priscian, 'pri,' 'pra,' 'gre' (ḡ); the Carlsruhe Bede, 'pri,' gra,' 'pra,' 'tra' (the *a* in these three represented by two dots above), 'gre' (ḡ);

The Codex Boernerianus, 'pri,' 'gra,' 'pra,' 'tra' (the *a* in these three represented by two commas above), 'gre' (ḡ); Bâle A VII 3, 'pri,' 'tra' (*t* with two dots or two commas above), 'gre' (ḡ); St Gall 48, 'pri,' 'gra,' 'tra' (the *a* in these two represented by two commas above), 'gre' (ḡ); St Paul (Carinthia) 25, 3, 31^{b}, 'pri,' 'pra' (*p* with two commas above);

The earliest Bobbio minuscule stands apart in its profusion of these symbols: Vienna 16 has 'fra' (e.g. 'naufragus'), 'gra,' 'pra,' 'cre' (e.g. 'credo'), 'cri' (e.g. 'crimen,' 'scriptus'), 'pri,' 'cru' (e.g. 'cruce'), 'tru' (e.g. 'truncare'), etc.; the Naples Charisius, 'pra,' 'tra,' 'cre,' 'cri,' 'pru' (e.g. 'inprudens'), etc.

And a MS., also from Bobbio but apparently not quite so early, Vienna 954 (in Continental script), has 'gra,' 'pra,' 'tra,' 'cre,' 'tri' (e.g. 'patris'). In Milan F 60 sup. (Bobbio) I noticed only 'pri.' A minuscule fragment from Bobbio, Turin F IV 1, no. 7, has 'tra' (*t* with two dots above). Florence Ashb. 60 (Bobbio ?) has 'pri,' 'tri' (e.g. 'utrique'), 'gra'; and another MS. in very similar script, Vat. lat. 491 (Bobbio ?), 'pri,' 'tra,' 'cre,' 'tre' (e.g. 'tremendo'), 'cru' (e.g. 'scrutantes'), while ḡ denotes 'ger' in 'dilegere' (fol. 44^{v});

(Welsh, etc.) The Cambridge Juvencus, 'pri,' 'tra' (*t* with two commas above), 'gre' (ḡ);

Berne 671 (Cornish cursive) 'pri,' 'fra' (in 'frater'), 'pra,' 'tra' (the *a* in the last three being represented by two commas above), 'gre' (ḡ) (see also 'Wel. Scr.');

443. (Anglosaxon.) The Corpus Glossary (Canterbury), 'pra'; Cambridge Trin. Coll. 216 ("de manu Baedae"), 'pri'; London, Cotton Tib. A xiv, 'pri'; Cambridge, Corp. Coll. 183 ("beg. of 9 cent."), 'pra'; a Kent charter of 825, 'pra';

Boulogne 63–64 (St Bertin, "8 cent."), 'pri' and once 'tri' (in the word 'triduo'); Paris 9565 (Echternach, "8 cent."), 'pri'; Bâle F III 15^{g} (Fulda), 'pri'; the corrections (in Anglosaxon script) of Cassel theol. Q 1 (Fulda, "9 cent."), 'pri'; Bamberg E III 19, 'pri'; Milan L 85 sup., 'pri'; Vat. Pal. 202 (Lorsch ?), 'pri';

MSS. of Würzburg, e.g. Würzburg th. F 61, 'pri,' and th. F 67, 'bre' (b̄) in the word 'breviati' fol. 54^{r}; Munich 14096, foll. 1–99 (Ratisbon), 'pri';

St Gall 761, 'pri'; St Gall 913, 'pri';

Of unknown provenance: Cambridge, Trin. Coll. 368 (of the year 833), 'pra'; Gotha I 75, 'pri'; Florence S. Marc. 611, 'pri'; Vat. Pal. 554, foll. 5–12, 'pri'; Vat. Reg. 1209, 'pri.'

444. (Continental.) The Corbie ab-type, whose abbreviations are mainly Insular (Anglosaxon), uses the 'pri' symbol freely (cf. 'Rev. Bibl.' 1912). So do Breton scribes, whether they write Continental or Insular script (cf. 'Zentr. Bibl.' 29; also 'pra'). Also Paris 13159 Charlemagne's Psalter (of 795–800), 'tro' fol. 89^{v} in the word 'intro'; Cheltenham Phill. 17849 (in the minuscule part), 'pri'; Bamberg M V 12, part ii, 'pri,' 'pra'; Lothair Gospels, 'pra';

Paris 2706 (N.E. France?), in the contemporary marginalia, 'tra';

Paris 9528 (Echternach), 'pra'; Douai 12 (Marchiennes Abbey), 'pra'; Bamberg B V 13 (Amiens), 'pri,' 'pro'; Paris 5543 (Fleury?), 'pri,' 'pra';

MSS. of Corbie sometimes, e.g. the Maurdramnus Bible (772–780), 'pri' and Paris 13354 ("9 cent."), 'pri,' and Amiens 10 ("8–9 cent."), 'pri'; Paris 17451 (Compiègne, "8–9 cent."), 'pra'; Paris 13386 ("8 cent."), 'pri'; Paris 1153 (St Denis, "beg. of 9 cent."), 'pra,' 'pri'; Rheims MSS. of the time of Johannes Scottus, e.g. Rheims 875, 'pri,' 'pra,' and Bamberg Q VI 32, foll. 22–41, 'pra'; Leyden Voss. F 26 (Ghent), 'pro,' 'pri,' 'tra,' 'gre' (*g* with suprascript *e*); Brussels 10127–41 (Ghent), 'pri'; Brussels 8302–5, 'gre' (ḡ), fol. 9^{v} 'adgregati'; Leyden Scal. 28 (Flavigny, Autun, of the year 816), 'pri'; Vat. Pal. 1448, foll. 1–44 (Trèves, of the year 810), 'pri'; Gotha I 85;

Paris 16668 (Continental part; Lorsch), 'pri,' and Vat. Pal. 822 (Lorsch), 'pri'; Berlin Phill. 1716 (Germany?), 'pri'; Bâle F III 15 (Fulda), 'pri'; Vat. Reg. 124 (Fulda, before 847), 'pri'; Vat. Pal. 1447 (Mayence, of the year 813), 'pri';

MSS. of Ratisbon, e.g. Munich 14437 (by two Ratisbon scribes, of the year 823), 'pri,' and Munich 14470, 'pri,' 'pra'; the Traditio fragment in the Munich Archives (of 822–848), 'su*pra*' (see Chroust I i, pl. 2); Munich 4549 (written for Princess Kisyla), 'pri'; Brussels 8216–8 (St Florian, of the year 819), 'pri,' 'pra';

Paris 1853 (Murbach?, "8 cent."), 'pri'; Leyden Voss. Q 69 (St Gall?), 'pri'; St Gall 912, 'pri'; Carlsruhe Reich. 99, part ii (Reichenau, "8 cent."), 'pri';

MSS. of Verona, e.g.: Verona 60 (uncial), 'pri'; Vat. lat. 1322, foll. 274–279 (half-uncial), 'pri,' 'pro' (frequently); Berlin Phill. 1831 (minuscule, "8–9 cent."), 'pra' (fol. 32^{v} 'supra' at end of line). (On Verona minuscule, see 'Zentr. Bibl.' 27, 547.)

MSS. of Bobbio, e.g.: Vienna 17 (cursive), 'pri,' 'tra'; Milan C 105 inf., 'pri'; Milan I 1 sup., 'pri'; Milan I 6 sup., 'pri,' 'pra'; Milan L 99 sup., 'pri.' Rome Casanat. 378 (late uncial, from the library of Franc. Trevisani, Bp of Verona), 'pri.'

Most of these Continental examples (not those from Verona) seem to be due to Insular influence. I have not found this symbolism in any Cologne MS., except in that part (foll. 110–125) of Cologne 83^{II} which was apparently written by an Irish monk. It has 'pri,' 'pra.'

445. tio. The ancient Nota, a shorthand symbol resembling a sloping 9 (though it has also other shapes), seen not only in ancient legal MSS. but in the marginalia of the Medicean Virgil (see 'Codici Bobbiesi' I pl. vi, 'significa*tio*nem') and of Paris 2706 ("N.E. France," "7 cent.") on fol. 258^r 'decima*tio*,' on fol. 259^v 'defini*tio*' (see also on the word-symbol 'quaestio'), is not found, so far as I know, in our period.

446. u. The conventional expression already mentioned (§§ 434, 367, etc.) must have caused confusion, e.g. of tm̄ 'tum' and tm̄ 'tantum,' 'tamen,' of hn̄c 'hunc' and hn̄t 'habent,' etc., etc.

447. ul. The symbol ƚ 'ul' is not current until after our period. Popƚus (normally popƚs) 'populus,' secƚi (normally scƚi) 'seculi,' and the like, are word-symbols rather than examples of this symbol, although they may be connected with it.

448. -um. It has been mentioned above (§ 411) that the true ancient Nota for final 'um' (as distinguished from final 'am' and final 'em') may have been an apostrophe (e.g. d' '-dum,' but d- '-dem'). This apostrophe (or even comma) stood to the right of the consonant which preceded the final 'um.' Sometimes it stood high on the right (e.g. r' 'rum,' c' 'cum'), and in MSS. of our period is often written directly above the consonant. Sometimes the curve became an angle, so that the apostrophe (or, in this case, comma) assumes the appearance of the Arabic numeral 7 (e.g. c7 'cum,' d7 'dum'). Since, however the apostrophe and the 7-mark have also other functions (e.g. t' for 'tur,' m' for 'mus') they may be rather mere general expressions of suspension. So is the other common symbol of final 'um' in ancient MSS. like the Verona Gaius, e.g. c· 'cum,' t· 'tum,' d· 'dum.' Thus in the Vatican ante-Justinian fragments we find this dot with *t* (t·) denoting '-tem' as well as '-tum,' and with *n* (n·) denoting both '-nam' and '-nem' (cf. q· 'que,' b· 'bus'). Since a suspension might also be indicated by an oblique stroke passing downward through the tail (or the body) of a letter, the symbol for '-rum' in the Autun legal palimpsest and the Vatican ante-Justinian fragments, *r* with an oblique stroke through the tail of the letter, may likewise be regarded as a mere general expression of suspension and not a peculiar ‘um’ symbol. In the marginalia of the Regina Codex Theodosianus, Vat. Reg. 886, this symbol denotes ‘res’ (with r· ‘rem’). The commonest method however of indicating a suspension was to write an abbreviation stroke above the letter, so that the symbols of mediaeval (Insular) scribes, like c̄ ‘cum’ and r̄ ‘-rum,’ may conceivably have been handed down from ancient times; although in the Verona Gaius r̄ denotes ‘runt’ (see below, s.v. ‘unt’) and c̄ ‘causa.’ How we are to derive another ancient ‘um’ symbol is doubtful, a sinuous vertical symbol to the right of the consonant (e.g. cʃ ‘cum’ and rʃ ‘rum’ in the marginalia of Paris 12214 + St Petersburg Q I 4). But, after all, the exact explanation of these symbols lies outside the province of this book. To a scribe of our period the question of whether this or that symbol was originally a special ‘um’ symbol, or merely a general symbol which had come to be used for ‘um,’ was of no concern. All that concerned him was the fact that all these symbols might be used to denote ‘um.’

We may, for convenience, classify these symbols as (I) the apostrophe-symbol, (II) the 7-symbol, (III) the dot-symbol, (IV) the downward cross-stroke, (V) the suprascript stroke, (VI) the sinuous vertical stroke. Details of the use of these six symbols by the scribes of our period will now be given; but before leaving the region of ancient Notae, it should be mentioned that the apostrophe-symbol with the letter *t* denotes in some early legal texts (e.g. the Autun palimpsest and the marginalia of Vat. Reg. 886) ‘-tur’ and ‘-tus,’ as well as ‘tum,’ while in others (e.g. the Verona Gaius and the Vatican ante-Justinian fragments) it is confined to the sense of ‘tur,’ and ‘tum’ is expressed otherwise (t· ‘tum’ in the Verona Gaius)[1]. It is obvious that the choice of this or that ‘um’ symbol was influenced by the nature of the preceding consonant. In the marginalia of the Medicean Virgil the apostrophe is substituted for the ‘um’ of ‘nepot*um*,’ and ‘cent*um*’ (see Codici Bobbiesi I pl. vi) and the ‘us’ of ‘spinos*us*,’ ‘-mus’ (cf. Ihm in ‘Rhein. Mus.’ 45, 622).

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[1] In the Bodleian uncial MS. (Auct. T II 26) of Jerome's translation of the Eusebian chronicles R^{s} ‘rum,’ so frequent in words like ‘Romano*rum*,’ should be called a mere capricious suspension; for we find also Atheniens^{s} and Maced^{s} and the like, for ‘Atheniensium,’ ‘Macedonum,’ etc.

449. I. *The apostrophe-symbol*, high on the right.

This is freely used in Brussels 10127–41 Canons (Ghent, "8 cent.") in syllables like '-cum,' '-rum,' '-num,' and sometimes takes the form of a small numeral 9.

(1) *cum* (also separately treated above, s.v.). We find c' 'cum' (with the apostrophe over the *c*) in the earliest minuscule of Bobbio (along with the sinuous vertical stroke symbol), e.g. the Naples Charisius (see 'Zentr. Bibl.' 26, 295);

In an uncial Sacramentary, probably from N.E. France, Vat. Reg. 316, fol. 83^{r} 'et ideo *cum* angelis.' (On the use of this symbol for 'con' in some MSS. of Corbie, see above, s.v.)

(2) *rum.* We find r' 'rum' in Boniface's pocket-copy of the Gospels, Fulda Bonif. 3 (Irish cursive; usually the Insular symbol); occasionally in Breton MSS., e.g. Paris 12021 ("9 cent."), 'evangelista*rum*,' 'nume*rum* anno*rum*,' etc.; also in the Anglosaxon script of a St Bertin MS., Boulogne 63, e.g. 'futu*rum*' (usually the Insular symbol);

Also in the Maurdramnus Bible, Amiens 6 (Corbie 772–780), fol. 206^{r} 'ite*rum*'; in a Cologne MS. of Hildebald's time, Cologne 83^{II} (along with the Insular and the 'Continental' symbols); in Murbach MSS., e.g. Gotha I 85 (also the Continental symbol) and the Continental script pages (foll. 20^{v}–22^{v}) of Gotha I 75.

(3) *Other syllables.* We find *n* with apostrophe above for 'num' in 'reg*num*' in a MS. of N. Spain, London Add. 30852 (Silos, "end 9 cent."), fol. 112^{r}. We find t' 'tum' in the same MS. (frequently); also (e.g. 'scrip*tum*,' 'quan*tum*') accompanied by *s* with apostrophe above for 'sum' (fol. 20^{v} 'pos*sum*') among the ancient Notae used in the St Bertin MS. just mentioned, Boulogne 63.

Whether the curved stroke over the *n* of 'reg*num*' on fol. 23^{r} of Berne 611 (Merovingian script) should be called an apostrophe or merely a variety of the suprascript abbreviation-stroke is not clear.

In a MS. like Paris 1012 (Limoges, "8–9 cent."), in which the apostrophe is merely one form of abbreviation-symbol (e.g. n̓t or n̄t 'noster'), it is impossible to distinguish r̓ 'rum' from r̄ 'rum' and to assign the former to this type of ancient Nota.

450. II. *The* 7*-symbol* (also with curve instead of angle). This is confined to Irish and Welsh scribes.

In Ireland it is current in such early MSS. as the Book of Mulling [especially in St John], and Boniface's pocket-copy of the Gospels (also c̄). Thus in the Book of Mulling [St John] we find '*dum*,' '*cum*,' 'fac*tum*,' '*sum*,' 'ite*rum*' (usually r- 'rum'), 's*uum*,' '*eum*,' etc., etc. The 'um' symbol differs from the 'et' symbol (like our numeral 7), in that the former falls below, the latter stands on, the line.

In the Carlsruhe Priscian this symbol is very frequent, both in angular form and in curved form (suggesting the apostrophe or comma symbol). I give a few out of a host of examples: fol. 19ʳ ‘potissi*mum*...opti*mum*,’ fol. 19ᵛ ‘hia*tum* intollerabilem,’ fol. 20ᵛ ‘scien*dum*,’ fol. 23ʳ ‘cedo mihi specu*lum*.’ Sometimes (by error) for ‘am,’ e.g. fol. 20ʳ ‘secun*dum* praedic*tam* regulam,’ and ‘em,’ e.g. fol. 34ʳ ‘et nascitur qui*dem* a nominativo, generat autem omnes.’ In this MS. ‘um’ is expressed differently after *c* (c̄ ‘cum’) and *r* (r- ‘rum’).

451. III. *The dot-symbol.* I have not found any certain example. Since the earlier and the more calligraphic scribes were in the habit of adding a dot after (and often also before) an abbreviation symbol like ē ‘est,’ etc. (see above, s.v.), an addition usually ignored by less careful transcribers, there was every chance of the dot in this symbol being ignored. Scribes would then have to seek for some other means of marking the abbreviation. In discussing the abbreviation of the word ‘cum,’ it has been hinted that the common (Insular) mediaeval symbol c̄ may be a development of an original c· (with a dot). Mediaeval transcribers may have turned c· ‘cum’ into c̄ ‘cum.’ Similarly r· ‘rum’ may have become r̄ ‘rum.’ The place of the dot-symbol may thus have come to be occupied by the suprascript stroke symbol, a symbol to which a dot is often added by scribes.

452. IV. *The downward cross-stroke symbol.* The cross-stroke is often hooked at each end, e.g. Paris 9561 (uncial, St Bertin), ‘rum,’ ‘lum,’ ‘num.’ (On the use of this symbol for ‘us,’ see below, s.v.)

(1) *rum.* This is the usual method of writing final ‘rum’ in Continental MSS., so that we may call it the Continental, and r̄ the Insular ‘rum’ symbol; but not with perfect accuracy, for the ‘Continental’ symbol is by no means unknown to Insular (especially Anglosaxon) scribes. Continental scribes usually make r̄ denote ‘runt,’ for which the Insular symbol is r̄t (see below, s.v. ‘unt’), but sometimes, even apart from Insular influence, follow the ‘Insular’ practice. In the Turin Gospels (*k*) r̄ ‘rum,’ ‘runt.’

Insular examples of the ‘Continental’ symbol are, in home Anglosaxon script: London Add. 15350 (uncial); the Canterbury Gospels (along with the

'Insular' symbol; St Augustine's Psalter (fol. 150ᵛ); Oxford, Selden sup. 30; Durham B II 30, 'populo*rum*' fol. 62ʳ. It is especially frequent in the ending 'orum,' with that curious form of *r* (really *R* without the shaft) used in ligature with the letter *o*: e.g. in a Wessex charter of 778; in the Book of Cerne (fol. 64ʳ, but r̄ 'rum' on fol. 24ʳ); in Oxford, Digby 63 (with r̄ 'runt'). The Anglosaxon script of Continental centres uses it so freely that examples need not be given. In an 8th cent. Tours MS., London Egerton 2831 (in the part in Anglosaxon script) the branch of *r* is projected upwards in a hair-line, through which an oblique stroke is drawn down from left to right. Breton scribes use the symbol in their Insular script as well as in their Continental script (along with r̄ and sometimes r'). For details see 'Zentr. Bibl.' 29, 271. In Irish script it is not so common, although it appears in the earliest Bobbio minuscule (cf. 'Zentr. Bibl.' 26, 297). The Leyden Priscian (of the year 838) has it in 'orum' fol. 192ʳ, etc., but usually employs the Insular symbol for 'rum.'

In Continental script it is so universal (also in Beneventan and Visigothic) that it is needless to enumerate examples. A few of the earlier MSS. will suffice: Paris 12214 (half-uncial of "6 cent.") fol. 111ʳ ut*rum* (at end of line); Paris 10910 Fredegarius (of 678 ?), e.g. fol. 42ʳ (at end of line); Paris 17655 Gregory of Tours (Merovingian cursive); the Salmasian Anthology, 'au*rum*,' etc.; Milan E 147 sup., e.g. p. 92; the Cyrillus Glossary.

Occasionally the abbreviation-stroke is written above it, a combination of the 'Continental' with the 'Insular' symbol: e.g. throughout the uncial part of London Harl. 5041 (Merovingian); often in an 8th cent. Rheims MS., Berlin Phill. 1743 (e.g. fol. 84ʳ 'peccato*rum*,' fol. 146ʳ 'alio*rum*'); in Cambrai 836 (late uncial); in Lucca 490 (Lucca, c. 800) fol. 162ᵛ.

453. Spanish scribes use this oblique cross-stroke, not merely in the universal 'rum' symbol, but also through the 'tail' of such letters as *m* and *n* (also *l*) to denote *mum*, *num* (and *lum*), whereas in other Continental script these would rather denote *mus*, *nus* (and *lus*). Even in Merovingian charters *m* with this suspension-stroke (usually written without lifting the pen) is reserved for 'mus,' *n* for 'nus,' *r* for 'rum,' although *l* with this stroke denotes both 'lum' (e.g. in a charter of 691 'tito*lum*' and even 'vo*lum*tati'), and 'lus' (e.g. in a charter of 696 'nul*lus* iudex'). This must have led to constant confusion between 'us' and 'um' in transcription. So universal is this practice in Spanish MSS. that a few examples must suffice:

Verona 89 (one of the earliest specimens of Visigothic minuscule) '-rum,' 'tum'; Autun 27 (the minuscule part); Madrid Tol. 2. 1 ("end of 8 cent."), '-rum,' '-lum,' and Tol. 15. 8 '-rum,' '-tum,' '-num'; Paris 4667 (of the year 828), '-rum,' '-tum'; Paris 2994ᴬ, foll. 73–194 ("9 cent.") '-rum,' '-tum';

Escurial & I 14 Isidore's Etymologies, '-rum,' '-tum,' '-mum,' '-num'; and R III 25, foll. 1–166 Basilius, '-rum,' '-tum' (with cursive form of *t*); Madrid Bibl. Acad. Hist. 44 '-rum,' '-tum,' '-mum,' '-num,' '-lum.'

454. (2) *dum.* Outside of Spain we find it most in the syllable *dum* in early MSS., the oblique stroke passing through the lower shaft of the letter (i.e. its prolonged shaft in its older form). The same symbol can express 'dus' (see below, s.v.).

Examples: It denotes 'dum' in an early MS. of the Corbie ab-type, Turin D V 3 (and on fol. 87^r of a Beauvais MS. of this type, Paris 8921, 'explorand*um*'); in a Cologne MS. (83^{II}) of Hildebald's time 'secun*dum*,' 'dum' (fol. 184^r 'quam rem *dum* me adimplere oboedientiae conpelleret');

Berne 611 (Merovingian script), frequently, although the same symbol (made without lifting the pen) denotes 'dus' on fol. 85^v 'cali*dus* medicus'; Würzburg th. F 64^a (Merovingian);

In a St Gall charter of 772, 'here*dum*' (see Chroust I xiv, pl. 4);

In Lombard charters of "737" (Bonelli, pl. 4) 'aven*dum*,' of 765 (Bonelli, pl. 9) 'facien*dum*,' 'rovoran*dum*,' etc.;

In early Bobbio MSS., e.g. Vat. lat. 5763 ('secun*dum*'), Wolfenbüttel Weiss. 64 (frequently), Milan C 98 inf. Maximus' Homilies, and C 105 inf. Hegesippus (frequently) and D 268 inf. Ambrose and L 99 sup. Isidore's Etymologies (frequently; occasionally used for 'dus') and I 61 sup. (in a minuscule addition on fol. 70^v 'secun*dum*'); in Novara 84 Canons ("mid. of 8 cent.") 'apellan*dum*';

In Verona 42 (late half-uncial) sometimes this symbol is used, sometimes the suprascript stroke symbol (in the form đ); in Vercelli 188 (uncial), where the uncial form of *d* is used, the stroke crosses the lower part of the body of the letter in the word 'secun*dum*'; similarly in Paris 13246 the Bobbio Sacramentary (uncial), 'secun*dum*,' a MS. assigned to Luxeuil.

455. (3) *lum.* Next most frequently in the syllable *lum* (although this symbol normally represents 'lus'; see below, s.v. 'us').

Examples: It denotes 'lum' in Oxford theol. d 3 (provenance unknown), e.g. 'cae*lum*,' 'aposto*lum*,' although the same symbol (made without lifting the pen) denotes 'lus' elsewhere (e.g. fol. 113^r 'hoc sentit diabo*lus*'): Vat. Reg. 317 the Autun Sacramentary, fol. 197^r 'per famu*lum* tuum'; Paris 2843^A (Limoges), frequently; Paris 9530 (Echternach), fol. 112^r 'ange*lum*'; Paris nouv. acq. 1575 (Tours, "beg. of 8 cent."), fol. 39^r 'per quem popu*lum*'; Berne 611 (Merovingian script), e.g. fol. 45^r 'siggil*lum*,' although the same symbol (made without lifting the pen) denotes 'lus' elsewhere (e.g. fol. 109^v 'omnis popu*lus* Israhel'); Laon 137 (az-type), frequently; Berlin Diez B 66 (frequently by one scribe); St Gall 911 Glossary, e.g. p. 254 'so*lum* terra';

In Lombard charters of "737" (Bonelli, pl. 4) 'nul*lum* homine dixet,' of 769 (Bonelli, pl. 11) 'Centul*lum*,' etc.;

In early Bobbio MSS., e.g. Vat. lat. 5763 (sometimes written without lifting the pen), Milan C 105 inf. (frequently) and L 99 sup., Wolfenbüttel Weiss. 64 (throughout);

Verona 33 (early cursive minuscule); Milan, Bibl. Trivulz. 688 (Novara, before 800) 'in dub*lum* ab eo exigi'; Vercelli 183 (early cursive minuscule); Vat. Barb. 671 (Settignano, uncial) 'so*lum*' (at end of line); Rome, Bibl. Vitt. Eman., Sess. 55 (in the minuscule part).

456. (4) *tum* in Merovingian charters of 697 'quan*tum*cumque' (with cursive form of *t*), of 710 'inquisi*tum* est,' etc.; in Berne 611 (Merovingian script), e.g. fol. 85^{v} 'elimen*tum*' (with cursive form of *t*); in a cursive marginal entry on p. 44 of an early Bobbio MS., Milan S 45 sup., 'tum' (with cursive form of *t*); in Paris 3836 (Corbie ab-type), fol. 14^{r} 'proposi*tum*' (with cursive form of *t*); in Paris 12168 (Corbie), fol. 29^{r} 'tum' (with cursive form of *t*); in Laon 137 (az-type), fol. 34^{r} 'argenti nihil reper*tum*' (with cursive form of *t*);

(5) *cum* in Vat. Reg. 317 the Autun Sacramentary, fol. 169^{r} (in the Luxeuil type of Merovingian minuscule) 'presta per eum qui te*cum*';

(6) *num* in a MS. of the Corbie ab-type, Cambridge Corp. Coll. 193 (more than once), written without lifting the pen (like the 'mus' of 'dixi*mus*,' etc., elsewhere in this MS.); in Leyden 67 E Glossary ("9 cent."), e.g. fol. 10^{v} (usually for '-nus'); in an old, perhaps contemporary, correction on fol. 89^{r} of Wolfenbüttel Weiss. 64 Isidore's Etymologies (Bobbio, "early part of 8 cent.") 'u*num*' (= Etym. 7, 4, 2); in Vienna 277 Grattius (1, 58 Vollm.) 'an*num*';

(7) *mum* in a MS. either of Angers or of North Italy, Berlin Phill. 1825 Commodiani Instructiones (once, at Instr. 1, 26, 27; usually 'mus').

457. V. *The suprascript stroke symbol.* The possibility that this is a development from the apostrophe symbol is suggested by a Limoges MS., Paris 1012 (mentioned above), in which the suprascript stroke and the apostrophe play the same part in all abbreviations. On the use of the symbol for 'us,' see below, s.v.

(1) *cum.* The Insular 'cum' symbol is c̄ (by careful scribes written with the 'm' form of suprascript stroke, i.e. hooked at one or both of the ends), while Continental scribes use this as a symbol for 'con' (in Insular script ɔ 'con'; see above, s.v.). Details have been given already, in the paragraph where 'cum' is separately treated.

458. (2) *dum.* (See also above, s.v.) The use of đ 'dum' is widely spread; especially common is secunđ 'secundum' (see above, s.v.).

In Insular script we find it in:

(Irish.) The earliest Bobbio minuscule, e.g. Vienna 16 'legen*dum*,' 'scien*dum*,' etc.; Vat. lat. 491 (probably Bobbio) 'secun*dum*'; the Codex Boernerianus, 'secun*dum*' fol. 10^{v};

(Welsh.) The Liber Commonei; Berne 671 (Cornish), fol. 73^{r} 'non*dum*' (written n̄đ);

(Anglosaxon.) MSS. of Fulda, e.g., Bâle F III 15^{a}, 'secun*dum*' fol. 27^{r}; MSS. of Lorsch, e.g. Paris 16668, foll. 41–58, e.g. 'secun*dum*,' 'qui*dum*'; Cambrai 441, 'secun*dum*.'

In Continental script:

In the Corbie ab-type (see 'Rev. Bibl.' of 1912), especially in the word 'secun*dum*' (but also, e.g., 'mun*dum*,' 'obtemperan*dum*,' etc., in Paris 11681, etc.); Paris 12168 (Corbie), e.g. 'secun*dum*,' 'dum,' 'absur*dum*,' 'intellegen*dum*'; Paris 17371, foll. 1–153 (St Denis, 793–806), fol. 11^{v} 'religan*dum*'; Paris 1603 (St Amand), 'secun*dum*'; Rome, Vallicell. B 62 (Trèves?, uncial, "end 7 cent.") 'secun*dum*'; Paris 17451, foll. 9—end (Compiègne), 'notan*dum*,' 'mun*dum*'; Boulogne 66 (St Bertin) fol. 2^{r} 'caven*dum*'; Autun 20 ("N.E. France") fol. 202^{r} 'secun*dum*'; the Harleian Codex Aureus, 'secun*dum*';

Berlin Phill. 1716 (Germany?), e.g. 'admo*dum*' fol. 50^{r}; MSS. of Fulda, e.g. Cassel theol. Q 10, 'secun*dum*' fol. 126^{v}; MSS. of Freising, etc., e.g. Munich 6299, 'inter*dum*' fol. 97^{r}, and 6330, 'mun*dum*,' 'secun*dum*,' and 14422 (Ratisbon), 'mo*dum*'; in some MSS. of the Kisyla group, e.g. Munich 4564, 'secun*dum*,' 'traden*dum*'; in MSS. of Murbach, e.g. Gotha I 85 (frequently), Manchester 15 ('secun*dum*'), Oxford Jun. 25 ('secun*dum*,' 'propagan*dum*'), Colmar 82 (frequently);

In MSS. of St Gall, etc., e.g. St Gall 44, pp. 1–184 (of 760–781), 'secun*dum*,' and 125 ("8 cent."), 'secun*dum*,' and 912 Glossary, p. 50 'lapi*dum* congregatio'; Carlsruhe Reich. 191 (Reichenau), fol. 8^{v} 'secun*dum*'; Vat. Reg. 713 + Leyden Voss. Q 5 (Reichenau), e.g. 'providen*dum*';

In Verona minuscule, e.g. Verona 33 ('secun*dum*') and 58 ('secun*dum*' fol. 257^{v}); in the Bobbio minuscule of Milan I 6 sup. 'secun*dum* Iohannem' fol. 95^{v} (although elsewhere đ denotes 'dus' in this MS., e.g. 'primus et secun*dus*'); in Cheltenham 12261 (N. Italy); in Lucca 490 (Lucca, c. 800) đ for any 'dum' is a common symbol; in Beneventan script 'secun*dum*' frequently, e.g. Paris 7530, Bamberg HJ XIV 15, Rome Casanat. 641.

Of unknown provenance are: Oxford theol. d 3, 'imolan*dum*' fol. 2^{r}; Wolfenbüttel Weiss. 97, 'secun*dum*' fol. 29^{r}.

It is possible that đ 'dum' should be classified with the downward cross-stroke symbol (cf. below, s.v. 'us'). For the earlier MSS. of Bobbio, which still write the letter *d* in its older form (with the shaft projecting below the line), write for 'dum' a stroke passing obliquely down through this lower extremity of the shaft. The MSS. of a subsequent period, after this older form of *d* was discarded, use the form đ 'dum.' In one and the same MS. of Verona, written in half-uncial script (Verona 42, mentioned above), both symbols appear. While the MSS. of the Corbie ab-type write đ for the last syllable of 'secun*dum*,' early specimens of this type (Turin D v 3, Paris 8921) write the downward cross-stroke symbol (see above). However, we find d̄ 'dum' in Vat. Pal. 1448, foll. 1–44 (Trèves, of the year 810), fol. 18^{r} 'secun*dum*,' and in the (Spanish ?) uncial of the Barcelona Gregory's Homilies ('secun*dum*').

459. (3) *lum.* A stroke passes through the upper part of the *l*. (On the similar 'lus' symbol see below, s.v. 'us.')

Examples are: Cologne 63 (by three nuns of Hildebald's time) fol. 191^{r} 'saecu*lum*'; Paris 13159, e.g. 'ce*lum*,' 'popu*lum*' (also for 'lus,' e.g. 'sa*lus*,' 'popu*lus*,' 'catu*lus*'); Cheltenham 17849 ("8 cent.") fol. 30^{r} 'scanda*lum*'; Berlin, Phill. 1825 (Angers or N. Italy) 'ce*lum*' (also 'optan*dum*'); Munich 6330 (Freising) fol. 13^{r} 'temp*lum*'; St Gall 44, pp. 1–184 (of 760–781), p. 4 'popul*um*'; St Gall 125 ("8–9 cent."), p. 247 'popu*lum*'; Cheltenham 12261 (N. Italy), 'popu*lum*'; in Modena, Bibl. Capit. O I 17 (a 'frater gemellus' of a Bobbio MS. of "mid. of 8 cent.," now at Milan, L 99 sup.) the 'lum' of 'populum' is so written, while the same syllable of 'nul*lum*' is written with the downward cross-stroke, in the phrase 'aput alium nullum populum'; in a title-heading of the uncial Barcelona Gregory's Homilies, 'habita ad popu*lum*.'

Of other syllables examples are rare, except (in Insular script) 'rum.'

(4) *num* in the Irish minuscule of Würzburg th. F 12 ("early 8 cent.") fol. 12;

(5) *tum* in Brussels 8216–8 (St Florian, of the year 819) fol. 255^{v} sicut scribt̄ est; in Munich 6330 (Freising) fol. 32^{r} 'quan*tum*'; in Leyden 67 E Glossary, 'fac*tum*,' etc.

A MS. in the Corbie ab-type which shews many Visigothic symbols transferred from a Spanish original, Paris 11529, shews the 'um' symbol very frequently, not merely in the syllable 'dum' (e.g. 'secun*dum*,' 'Ilia*dum*,' 'pe*dum*,' etc., etc.), but also 'lum' (e.g. fol. 71^{r} 'in ma*lum* aucta') and even 'tun' of 'contundit' (fol. 71^{v}). The symbolism in this script of the 3 plur. of verbs (see below, s.v. 'unt'), e.g. '-dunt,' '-gunt,' '-bunt,' etc. (as well as the Insular symbol 'runt') may be explained as the addition of the letter *t* to the suprascript 'um' symbol.

460. (6) *rum.* The Insular symbol is r̄ (while Continental scribes, as we have seen, prefer the cross-stroke down through the branch of the *r*). The stroke often stands, not immediately above the *r*, but towards the right, e.g. in the Book of Mulling [St John, etc.]; Vienna 16 (Bobbio, "c. 700"); St Paul 25. 3. 31^b (Reichenau); the Schaffhausen Adamnan; St Gall 51; Boniface's pocket-copy of the Gospels; the Stowe Missal; the Carlsruhe Bede, Augustine and Priscian; Laon 26 (and fly-leaves); and (in Anglo-saxon script) in Gotha I 75 (half-uncial); Berlin theol. F 366 (Werden, end of 8 cent.).

It stands above in the Garland of Howth, in the Johannes Scottus marginalia, etc.

In some MSS. both r· and r̄ are used, e.g. in the Leyden Priscian (of the year 838); the St Gall Priscian (written in Ireland, c. 850); also in an earlier MS. of Ireland, the Stowe St John's Gospel fragment; in Paris 9525 (Ags. written at Echternach, 798–817).

In the Anglosaxon script of the Canterbury Gospels, the Corpus Homilies and Glossary, Cambrai 441, the stroke stands immediately above the *r*, but not in Cambridge, Trin. Coll. 216 ("de manu Baedae"). In the Anglosaxon minuscule of Boulogne 63 (St Bertin) the tail of Insular *r* is sometimes projected upwards in a hair-line through the abbreviation-stroke on the right. In the Book of Nunnaminster (= London Harl. 2965) the suprascript stroke immediately over the *r* is hooked at one end, so as to resemble an apostrophe (with angle instead of curve).

In Berne 671 (Cornish, "9 cent."), the second scribe writes the 'm'-form of abbreviation-stroke, but not the first scribe.

In Continental script the Insular symbol appears, for example:

Sometimes in Breton MSS. (although the 'Continental' symbol is usual; cf. 'Zentr. Bibl.' 29, 271); in Berlin Ham. 253 (Stavelot; also for '-runt'); St Petersburg Q I 41 (S. Benedicti Patriciaci, 836; also for 'runt'); Douai 12 (also for '-runt'); MSS. of Rheims, e.g. Rheims 875 and Bamberg HJ IV 5, Johannes Scottus 'de divisione naturae' (also for '-runt'), Leyden 114 ("beg. 9 cent."; along with the Continental symbol) and Voss. Q 60, Berlin Phill. 1743 ("8 cent.") (along with the Continental); MSS. of Lorsch, e.g. Vat. Pal. 834 (9 cent.; also for 'runt');

MSS. of Fulda, e.g. Bâle F III 15^{g} (usually the 'Continental' symbol);

MSS. of Cologne, e.g. Cologne 54 and 83^{II} (both of the time of Hildebald; also the 'Continental' symbol after *o*), Cologne 210 ("8 cent.");

MSS. of Murbach, e.g. Manchester 15 (usually the 'Continental' symbol; r̄ also for 'runt'); MSS. of Constance, e.g. Stuttgart HB XIV 1 (also for 'runt'); Paris 1853 (also the 'Continental' symbol); the Hamilton Gospels; the Alcuin Bible at Bamberg (written at Tours), according to Chroust I xviii, pl. 2 (also for '-runt'); Paris 1451 (St Maur-les-Fossés, of the year 796), along with the 'Continental' symbol; the Dagulf Psalter (along with the Continental symbol); in some of the Kisyla group, e.g. Munich 4564; in Munich 14470 (Ratisbon), fol. 135^{v} 'apostolo*rum*' (elsewhere the Continental symbol); Berne 611 (Merovingian script, with Insular abbreviations), along with the 'Continental' symbol (which is often written without raising the pen, e.g. 'latino*rum*' fol. 97^{v}, 'propheta*rum*' fol. 43^{r}); in MSS. of Bobbio, e.g. Vienna 954;

In Berlin Phill. 1831 (Verona, "8–9 cent."), fol. 41^{v} 'bospho*rum*' (expanded by the corrector);

In Ivrea 42 (of the year 813), fol. 1^{r} 'crepe*rum* dubium vocamus' (but in '-*orum*' the Continental symbol);

In Vat. lat. 3321 (late uncial), fol. 10^{r} 'eo*rum*' (but on foll. 23^{r} and 26^{r} the Continental symbol).

Here may be mentioned the occasional r̄m '-orum' in the Anglosaxon minuscule of London, Cotton Tib. C ii, 'Angl*orum*,' 'apostol*orum*.'

461. VI. *The sinuous vertical stroke.* We have seen that the ancient Notae of 'cum' and 'rum' use this stroke. The first is preserved in the earlier Bobbio minuscule (see the special paragraph on 'cum'); the second in an early MS. of (probably) North-eastern France, Paris 2110 ("7–8 cent."), e.g. 'praedistinato*rum*,' 'alte*rum*,' 'eo*rum*.'

Lastly may be mentioned an incorrect abbreviation and an expression which is not really an abbreviation. In the Leyden Priscian (Irish minuscule of 838) what is properly an 'em' symbol (a horizontal stroke to the right) occasionally plays the part of 'um,' fol. 60^{r} 'secund*um*,' fol. 206^{r} 'c*um*.' In the not uncommon expression of 'rum' by r̄m (e.g. Berlin Phill. 1743, an 8th cent. MS. of Rheims) the suprascript stroke is a conventional representation of the letter *u*.

462. unt. There are two ancient Notae of 'runt,' the first in general use, the second found in the marginalia of Vat. Reg. 886 (1) r̄ (like s̄ 'sunt,' § 378), (2) r't (formed by adding the letter *t* to the 'rum' symbol r'). Continental scribes (except Spanish, who write 'unt' in full) use the first (r̄), along with s̄ 'sunt'; Insular scribes the second, or rather a modification of it (r̄t), along with s̄t 'sunt,' and employ r̄ for 'rum' (see above, § 460). The Corbie ab-type, whose abbreviations are mainly Insular, extend this usage to other 'unt' endings also and write not merely r̄t 'runt' (rarely r̄), but b̄t 'bunt,' đt 'dunt,' ḡt 'gunt,' etc. In other scripts the only one of these that gained currency is b̄t 'bunt.' In the Turin Gospels (*k*) r̄ (usually followed by a dot) denotes both 'runt' and 'rum.'

The majuscule 'nt' symbol (a horizontal stroke above and beyond the preceding vowel), which appears in MSS. like Paris 17225 (Pal. Soc. I. 87), seems to have been disused before our period. Its resemblance to the 'm' symbol was too dangerous.

463. (1) *runt.* The Insular symbol appears occasionally (along with the Continental) in the Continental script of scriptoriums under Insular influence and others:

In the Laon az-type (see 'Rev. Bibl.' of 1914); in MSS. of "N.E. France," e.g. Paris 2110 ("7–8 cent."), Vat. Reg. 11; Paris 1603 (St Amand) (e.g. on fol. 66^{r} r̄t and on fol. 66^{v} r̄); Paris 13359 (St Riquier, 796–810); MSS. of Echternach, e.g. Luxemburg 68; Paris 17451, foll. 9–end (Compiègne); in the Maurdramnus Bible (written at Corbie, 772–780), sometimes, but usually r̄ (on fol. 153^{v} of Amiens 12, in neighbouring lines, praestiter̄...adiuuer̄t); Amiens 87 (Corbie); Boulogne 47 (Arras, "8 cent."), fol. 163^{r} 'adheser*unt*'; Boulogne 66 (St Bertin); Cambrai 619 (of 763–790); Laon 201 (Cambrai, 9 cent.); the Utrecht Psalter (Rheims, 9 cent.); London, Harl. 5041 (Merovingian); Brussels 8302–5; Namur 11 (St Hubert); Cologne MSS. of Hildebald's time and earlier (e.g. Cologne 210 'decrever*unt*' fol. 83^{r}); Montpellier 55 (Autun), fol. 85^{v} 'vene*runt*' (usually the Continental symbol); Metz 134; Bamberg M v 12, part ii; Rome, Vallicell. B 62 ("Trèves, end of 7 cent."), frequently; the Hamilton Gospels; the Lyons Pentateuch, Paris nouv. acq. 1740 (e.g. fol. 3^{v} 'dixe*runt*').

MSS. of Fulda, e.g. Cassel theol. F 49 and Q I; MSS. of Mayence, e.g. Vat. Pal. 237, Gotha I 21; Berlin theol. F 45; Berlin Phill. 1716; MSS. of Lorsch, e.g. Vat. Pal. 172 and 201; MSS. of Freising, etc., e.g. Munich 3514 (Augsburg) and 6382, p. ii (Freising) and 14437 (by Ratisbon scribes, in the year 823) and 19101 (Tegernsee); the Kisyla group, rarely, e.g. Munich 4564, fol. 99^{v};

MSS. of St Gall, etc. (rarely), e.g. Carlsruhe Reich. 252 (Reichenau), St Gall 911 the Kero Glossary p. 218 'obsidiave*runt*,' Vat. Reg. 713 + Leyden Voss. Q 5;

Cheltenham 12261 and Paris 9451 (North Italy, "8 cent."); MSS. of Bobbio, e.g. H 150 inf.

Apart from these I have not found it in any MSS. of Italy for our period. In Spain the only trace of this (or any) 'runt' symbol which I have noticed is the curious rt (without abbreviation-stroke) in the half-uncial Vat. Reg. 1024 Lex Reccesvindiana.

The Continental symbol appears in Insular script (along with the proper Insular symbol) occasionally: e.g.

(Irish.) The Macregol Gospels (about the year 800) fol. 135^r 'exie*runt*' (at end of line); Turin F IV 1, frag. 5 (Bobbio); Laon 26 (usually r̄t), fol. 25^v 'possue*runt*'; the Leyden Priscian (of the year 838) fol. 59^r 'dixe*runt*' (usually r̄t); Würzburg th. F 12 ("beg. of 8 cent.") fol. 13^r;

(Anglosaxon.) Vat. Pal. 68 (Northumbria, "8 cent."); Oxford, Digby 63 (Winchester, c. 850);

Cambridge, Trin. Coll. 368 (of the year 833); Boulogne 63–64 (St Bertin, "8 cent."); Cambrai 441 (half-uncial), rarely r̄t; Vat. Pal. 554, foll. 5-12; Munich 14653 (Ratisbon, "8 cent.").

464. For *runt* instead of (or along with) r̄ we find r' occasionally.

Examples are: Cambrai 441 ("Anglosaxon" half-uncial); Paris 17371, foll. 1–153 (St Denis, 793–806) fol. 12^v 'edisse*runt*' (usually r̄); Paris 13373 (Corbie); Paris 1451 (of the year 796), fol. 104^r 'pervene*runt*' (usually r̄); Paris 10588 ("8 cent."); St Omer 15 (St Bertin), by one scribe, but r̄ by another; Leyden Voss. F 58; Namur 11 (St Hubert); Cologne MSS., e.g. Cologne 40 (fol. 7^v) and 43; Metz 7; St Gall 731 (Besançon ?); Leyden 67 E;

Burgundian MSS., e.g. Autun 4 (Flavigny) 'fue*runt*,' but usually r̄, Montpellier 55 (Autun);

Berlin Phill. 1716 (Germany ?), by one of the scribes; Vat. lat. 553 (Germany ?);

MSS. of Lorsch (here it is a favourite symbol), e.g. Vat. Pal. 200, Paris 16668, foll. 41–58; MSS. of Freising, etc., e.g. Munich 6243 ("8 cent.") (Munich 6244 shews the 2-mark for the apostrophe); Munich 4554 (written for Princess Kisyla) fol. 86^r 'peccave*runt*'; Oxford Jun. 25 (Murbach) fol. 157^r 'occur*runt*';

St Gall MSS., e.g. Zürich, Stadtbibl. C 12, St Gall 44, pp. 1–184 (of 760–781), along with *r* with a small arched stroke above, and 90 (of 869–875);

In Veronese minuscule (cf. 'Zentr. Bibl.' 27, 537) it is a favourite symbol, while in a Tortona MS. of the year 862 (Vat. lat. 5775), not the apostrophe, but the 2-mark appears (r^2);

Of unknown provenance is Oxford, theol. d 3, 'dixe*runt*' fol. 114^{r}.

In the Hamilton Gospels a cup-shaped mark, rather than an apostrophe, is in use.

465. For *runt* the Continental 'rum' symbol (*r* with branch cut by a downward stroke) is also occasionally found.

For example, it appears in Paris 12168 (Laon az-type) fol. 34^{v} 'ovase*runt*'; Cologne 108 (time of Hildebald) fol. 34^{r} 'adse*runt*'; Autun 3 (of the year 751) fol. 166^{r} 'volue*runt*'; St Gall 125, 'stete*runt*' p. 133; Milan C 105 inf. (Bobbio, c. 700), e.g. 'coepe*runt*' fol. 129^{r} (usually 'rum');

Berlin, Diez B 66 (unknown provenance) p. 314 'posue*runt*'; Paris 6413.

In a Merovingian charter of 710 this cross-stroke (written without lifting the pen) down through the branch of *r* expresses the last syllables of 'poside*runt*' and 'anno*rum*'; in another of the same year, 'fue*runt*,' 'adfirmave*runt*,' 'ostendedi*runt*,' etc.

The half-uncial of Cologne 212 Canons shews a curious variety, *R* with a sinuous stroke transecting the letter horizontally.

In Oxford theol. d 3 (unknown provenance) 'runt' differs from 'rum' in having two cross-strokes down through the branch of *R* instead of one. It is conceivable that the second cross-stroke in this (so far as I know, unique) symbol is a development from the letter *t* (in cursive form), so that the syllable would be analogous to the Insular r̄t ('rum' + *t*).

The expression r̄nt (e.g. Cologne 41, 'laborave*runt*' fol. 35^{r}) is not an abbreviation. No letter is suppressed, since the suprascript stroke is a conventional form of suprascript *u*.

466. (2) *bunt*.

Examples of the symbol b̄t (or ƀt) are:

(Irish.) The Book of Dimma, 'damna*bunt*' [St Mark]; the Book of Mulling, 'adora*bunt*,' 'peri*bunt*' [St John]; St Gall 51;

(Welsh, etc.) Berne 671 (Cornish);

(Anglosaxon.) Corpus Homilies, fol. 44^{r} 'gusta*bunt*'; London, Cotton Tib. C ii, frequently, and Reg. 1 B vii (fol. 44^{v}, fol. 118^{v}); Vat. Pal. 577 (Mayence); Würzburg MSS., e.g. Würzburg th. F 17 and F 69; MSS. of Freising, etc., e.g. Munich 6298 (Freising, "time of Corbinian") and 14096, foll. 1–99 (Ratisbon); St Petersburg F I 3 (Corbie); Metz 76; Cambridge, Trin. Coll. 368 (of the year 833) fol. 50^{r} 'luge*bunt*'; Paris 9525 (Echternach);

Fulda MSS., e.g. Cassel theol. F 25 and 54; Werden MSS., e.g. Berlin theol. F 356 and Q 139; Berlin Phill. 1662 'vide*bunt*'; Wolfenbüttel, Helmst. 496^{a}; Boulogne 63 (St Bertin) fol. 19^{r} 'posside*bunt*';

(Continental.) Breton MSS. (see 'Zentr. Bibl.' 29, 271); Paris 1012 (Limoges, "8–9 cent."), fol. 17^{r} 'habita*bunt*'; MSS. of Echternach, e.g. Luxemburg 68, Paris 9528; Vat. Reg. 11 (N.E. France?); Paris 17451, foll. 9–end (Compiègne); London, Egerton 609 (Marmoutier, Tours); Liége 306 (St Trond); Cologne MSS., e.g. Cologne 74 and 108; Montpellier 409 (Auxerre); Troyes 657, 'ora*bunt*' (in lemma) fol. 83^{v}; Bamberg M V 12, part ii; Burgundian MSS., e.g. Leyden, Scal. 28 (Flavigny), Autun 20^{A}, Montpellier 55 (Autun) fol. 152^{r} 'tene*bunt*';

Berne 611 (Merovingian); Vat. Pal. 212 (Germany, "8 cent.") 'habe*bunt*'; MSS. of Mayence, e.g. Vat. Pal. 237; MSS. of Fulda, e.g. Vat. Reg. 124; MSS. of Freising, etc., e.g. Munich 14645, foll. 1–40 (Ratisbon) and 14422 (Ratisbon) and 6330 (Freising); the Kisyla group at Munich, e.g. Munich 4549 'posside*bunt*' fol. 107^{r};

Paris 1853 ("8 cent."), frequently (e.g. 'memora*bunt*ur' fol. 133^{r}); MSS. of Murbach, e.g. Gotha I 85, Colmar 39; MSS. of St Gall, etc., e.g. Zürich Stadtbibl. C 68; Carlsruhe Reich. 191 (Reichenau); Leyden Voss. Q 69;

Cheltenham 12261 (North Italy, "8 cent.") fol. 196^{r} 'veni*bunt*.'

Not b̄t, but b̄ appears in Paris 13159 (of 795–800), frequently.

467. (3) *lunt.*

Examples of the symbol l̄t (or ƚt) are:

Berlin Phill. 1662 (Ags.) fol. 41^{v} 'no*lunt*';

Cheltenham 12261 (North Italy, "8 cent.") 'no*lunt*';

(4) *dunt.*

Examples of the symbol d̄t (or đt):

Paris 17451, foll. 9–end (Compiègne) fol. 91^{v} 'ascen*dunt*'; Brussels 10127–41 (Ghent), 'deprehen*dunt*';

Paris 1451 (of the year 796), fol. 96^{v} 'cre*dunt*' (at end of line); Bamberg HJ IV 5 (Rheims, time of Johannes Scottus);

Montpellier 55 (Autun) fol. 155^{v} 'occi*dunt*,' fol. 147^{r} 'cre*dunt*';

Brussels 8216–8 (St Florian, of the year 819) fol. 175^{r} 'tra*dunt*';

(5) *cunt* (c̄t).

Cassel theol. Q 24 (Fulda, "beg. of 9 cent.") fol. 18^{v} 'di*cunt*'; Vat. Pal. 1547 ("8–9 cent.") fol. 46^{r} 'di*cunt*';

(6) *gunt* (ḡt).

Bamberg HJ IV 5 (Rheims, time of Johannes Scottus); Vat. Pal. 201 (Lorsch, "9 cent.") fol. 190^{r} 'intelle*gunt*.'

468. ur. The syllable *tur* (rarely any but final 'tur') had as ancient Nota an apostrophe added to the letter *t* (t'), a symbol which occasionally is used also for '-tus' (in the Autun palimpsest and the marginalia of Vat. Reg. 886) and even for '-tum' (in the marginalia of Vat. Reg. 886).

This apostrophe continued in use everywhere, except in Spain (Spanish scribes do not abbreviate the syllable 'ur'), until it was superseded, in most parts towards the end of our period, in some parts rather earlier, by a 2-mark (t^2). This substitution made it possible to reserve the symbol t' for 'tus' and the symbol t^2 for 'tur.' To Insular scribes, who expressed 'tus' by tʒ or t; or the like (and not by t'), the substitution was not so necessary as to Continental scribes; and we find the old apostrophe 'tur' symbol persisting in Insular script, especially Irish, to the latest times. In England the earliest example of t^2 seems to be Oxford, Digby 63 (Winchester, c. 850); in Wales, Cambridge, Corp. Coll. 153 ("end of 9 cent."). But the Anglosaxon script of an Arras MS., Boulogne 11 Gospels (with apostrophe, 2-mark, and 'Italian' symbol), is earlier. And our two extant examples of the Insular script of Brittany, which must also be placed earlier, recognize (presumably under Continental influence) also the 2-symbol. As regards Continental script, in some scriptoriums, before the substitution was effected, t' was used indifferently for 'tur' and for 'tus'; in most t' 'tus' was discarded and only t' 'tur' retained; although even this sacrifice did not get rid of all danger of confusion, for there was a certain awkwardness in using m' and n' and the like as symbols for 'mus,' 'nus,' etc., while the precisely similar symbol t' expressed 'tur.' In the scriptoriums of Italy the 'ter' symbol (t̄) was used (in various forms) also for 'tur'; and we may, for convenience, call this the 'Italian' symbol, although it is found (in various forms) in other parts of the Continent too (e.g. a Merovingian charter of Clothair III, 'sorteren*tur*'). Besides these three 'tur' symbols (t' and t^2 and t̄), there is a fourth, peculiar to Anglosaxon script. It shews the right-hand branch of the *t* traversed by a vertical stroke which is either straight or sinuous, long or short (ꞇ⃒ or ꞇ⃓ or the like). This Anglosaxon symbol was adopted (in a somewhat altered form) in the Corbie ab-type (see 'Rev. Bibl.' of 1912), some scribes delighting to set a dot above and below the branch of the *t* instead of the stroke. It appears occasionally in other Continental types, but only in scriptoriums under English influence. It has therefore a right to be called the Anglosaxon symbol, and is the best criterion for distinguishing Anglosaxon from other Insular types. That is to say, its presence in Insular script shews that the script is Anglosaxon and not Irish nor Welsh nor Cornish nor Breton; but, on the other hand, it must be remembered that the apostrophe symbol is also freely used by Anglosaxon scribes.

469. How did this 2-mark originate? It is difficult to decide between various possible explanations. It might be said that it was produced by combining the apostrophe of t' 'tur' with the suprascript stroke of t̄ 'tur,' that scribes who were familiar with both expressions of 'tur' devised this combination as a means of discriminating 'tur' from 'tus' on the one hand, and from 'ter' on the other. But it might also be said that the 2-mark is developed from a curious variety found in some Burgundian MSS., e.g. the uncial MS., Autun 4 (Flavigny) and the minuscule MSS., Autun 20^A, Leyden Scal. 28 (Flavigny, of the year 816). In these 'tur' is expressed by *t* with a suprascript mark which resembles a recumbent *v* or *y*. We might give this form the name of the 'Burgundian' symbol (although it is probably also to be found outside of Burgundy), were it not that the Cologne usage suggests that it is merely a variety of the 'Italian' symbol. For in Cologne MSS. of Hildebald's time practically any form of stroke above *t* can represent 'tur,' a wavy form, a 7-form, a cup-form, the lower half of a small circle, an almost vertical stroke hooked at each end[1], etc., as well as the normal horizontal straight stroke. The uncial Hamilton Gospels too, of unknown provenance, offer some half-dozen varieties of the suprascript stroke over *t* for 'tur'; and such Beneventan MSS. as the 8th cent. Paris 7530 and Bamberg HJ XIV 15 exhibit considerable variation in this feature. Cologne 106, ascribed to Tours and the time of Alcuin, shews (in the part in Continental script), along with the usual form, *t* with something between the *v*-mark and the 2-mark above (e.g. fol. 17^r). In favour of this possible explanation of the 2-mark, that it was a variety of the suprascript stroke of the 'Italian' symbol, we might appeal to an 8th cent. Ghent MS., now at Brussels (no. 10127–41), where the wavy suprascript stroke sometimes approaches the 2-form. On the other hand, in Munich 12632 this stroke resembles a minuscule *r*, and this suggests another possible explanation. Was the 2-mark meant by scribes for that form of *r* (really a majuscule *R* wanting the shaft) which is common in the ligature *or*? There remains still another explanation which is probably the true one. The 2-mark may have been a mere variation of the apostrophe. A bottom-stroke was added to the apostrophe to differentiate the 'tur' from the 'tus' symbol. Certainly the scribe of Munich 6262 (Freising, 854–875) regarded the 2-mark as a mere arbitrary variety of the apostrophe, for he often uses it for 'us,' writing ei' or ei^2 for 'eius,' m' or m^2 for 'mus' (e.g. fol. 78^r 'demonstre*mus*' shews the 2-mark). For 'tur' he uses only t^2 and for 'tus' t'. In Munich 6244 (Freising) t' denotes both 'tur' and 'tus' in the first part of the MS., but afterwards 'tur' is expressed by t^2 and, at the same time, the 'runt' symbol passes from r̄ to r^2 (see above, p. 370).

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[1] Not unlike the symbol in a Merovingian charter of 703, 'vide*tur*' (Lauer and Samaran, pl. 29).

470. *mur.* While Irish and Welsh scribes use the apostrophe for any 'ur' (e.g. fig*ur*a,' 't*ur*ba'), most recognize only t' for (especially final) 'tur.' But the 'ur' symbol came into use also after *m* at the same time as (or soon after) the 2-mark became current in the 'tur' symbol. Along with t^2 for 'tur' we now find m^2 for 'mur.' This provides a satisfactory quartette of symbols: t' 'tus,' t^2 'tur,' m' 'mus,' m^2 'mur' (a quartette however which hardly established itself till after our period), and removes the awkwardness of the previous practice in vogue in most Continental scriptoriums, whereby the apostrophe after *m* denoted 'us' only and after *t* 'ur' only and the syllables 'mur' and 'tus' were written in full. We do indeed find isolated attempts by earlier scribes to ignore this restriction, but they never succeeded in removing it. In Cologne 40 (written at Cologne) m' appears for 'mur' (e.g. fol. 11^r 'cognosci*mur*,' fol. 115^v 'loqui*mur*') as well as for 'mus'; also in Geneva 21 (Murbach), e.g. fol. 133^r 'orate primum ut salve*mur*,' and Montpellier 55 (e.g. fol. 144^v 'ingredia*mur*,' fol. 147^r 'patia*mur*'). And in Munich 6330 (Freising) a whip-like stroke, curving to the right, above the letter *m* can denote 'mur' (e.g. 'hic enim contemni*mur*') as well as 'mus,' while above *t* it denotes 'tur.' In Veronese minuscule, in which both t^2 and (the less[1] frequent) m^2 appear before the close of our period, there are one or two instances of m' denoting 'mur,' e.g. in Verona 31 'loqua*mur*.' In a MS. from Nonantola library, Rome Vitt. Eman. 1571 (= Sess. 11), 'ur' and 'us' are not distinguished, a variety of marks (suprascript stroke, 2-mark, etc.) being used for both ('tur,' 'tus,' and also 'mur,' 'mus'). Examples of m^2 'mur' in dateable MSS. are: St Petersburg Q I 21 (see below); the Corbie Sacramentary of the year 853 (Paris 12050); Rheims MSS. of the time of Johannes Scottus, e.g. Bamberg HJ IV 5; a Tortona MS. of the year 862 (Vat. lat. 5775), etc.

471. *The 'ur' symbol as a criterion of date.* The use of the 2-mark for 'ur' (t^2 'tur,' m^2 'mur') in Continental minuscule is as sure a criterion of lateness within our period as the use of nī, nō, etc., for 'nostri,' 'nostro,' etc., is of earliness (see above, s.v.). It did not however make its appearance in all parts of the Continent at the same time. The periods of the apostrophe on the one hand, and of the 2-mark on the other, in the different regions (except Italy) may be guessed at with the help of these dateable MSS. from the year 795 onwards (the earliest-dateable example of the 2-mark is in a MS. of 795–800, Paris 13159; all earlier dateable MSS. know only the apostrophe):

The Dagulf Psalter (Schola Palatina?), the apostrophe; the Paris Theodulfus Bible (Orléans), the apostrophe; Paris 1451 (St Maur-les-Fossés, of 796), the apostrophe; St Gall 348 (Chur, c. 800), the apostrophe; Paris 17371, foll. 1–153 (St Denis, 793–806), the apostrophe; Paris 13359 (St Riquier, 796–810), the apostrophe; Munich 28118 (Trèves?, end of 8 cent.), the apostrophe; Lyons MSS. of Leidrad's time, the apostrophe; Cologne MSS. of Hildebald's time, both the apostrophe and the 2-mark (and the 'Italian' symbol); St Amand MSS. of the time of Lotharius scriptor, apostrophe, 2-mark, 'Italian' symbol; the Lons-le-Saulnier Bede (St Claude, Jura, 804–815), the apostrophe and the 'Italian' symbol; Paris 4404 (of 803–814), the apostrophe; Vat. Pal. 1448, foll. 1–44 (Trèves, of the year 810), the 2-mark; Paris 9575 (Poitiers, of 811), the apostrophe and the 'Italian' symbol; Vat. Pal. 1447 (Mayence, of 813), the apostrophe; Paris 2796 (of 813), the 2-mark; Paris 3837 (Angers, of 816), the apostrophe; the

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[1] In 'Zentr. Bibl.' 27, 537, l. 10 from bottom of page, "piu di frequente *mur*" should be "meno di frequente *mur*."

Tours Livy and Paris nouv. acq. 445, the apostrophe (but the Lothair Gospels, the 2-mark); Oxford Bodl. 849 (of 818), the apostrophe; Brussels 8216–8 (St Florian, of 819), the apostrophe; Paris 2440 (Fulda, of 819), the 2-mark; St Gall 722, pp. 19–247 (Chur, 800–820), the apostrophe; Paris 12832 (St Germain, 800–826), the 2-mark; Munich 14468 (Ratisbon, of 821), the 2-mark; Paris 11504 (St Riquier?, of 822), the 2-mark; Boulogne 52 (St Bertin, before 823), the apostrophe; Munich 14437 (by Ratisbon scribes in 823), the apostrophe; Paris 13729 (of 824–827), the 2-mark; Novalesa charter of 825 (Novalesa was a French foundation), the 2-mark; Paris 4413 (Bayeux, of 833), the 2-mark; St Petersburg Q I 21 (Piercey, Chartrain, of 836), the 2-mark; Stuttgart HB VII 39 (Constance, 811–839), the 2-mark; Laon 201 (Cambrai, 831–836), the 2-mark; Paris 9517 (Beauvais, not after 840), the 2-mark; Paris 11738 (St Maur-les-Fossés, c. 840), the 2-mark; Paris 2853 (of 840), the 2-mark; Trèves 118 (before 847), the apostrophe; Autun 5 (Lyons, 840–852), the 2-mark; Leyden Voss. Q 110 and Paris 1862 (Micy, 840–859), the 2-mark.

Thus the 2-mark appears, as a rule, somewhere about the year 820, although in some centres its appearance may be later than in others. At Freising the change from the apostrophe to the 2-mark may have come at the end of our period, for Munich 6273 (of 812–834) knows only the apostrophe (on fol. 105^{v} t^{2} 'tur' seems due to a corrector), while Munich 6262 (of 854–875) knows only the 2-mark. At St Gall even later. Of two St Gall MSS. written in the time of Hartmut (abbot 872–883), one (St Gall 7) has t^{2} and m^{2}, the other (St Gall 46) has t'. A St Gall charter of 843 uses the apostrophe, while the 2-mark is employed in St Gall 276 (time of Grimalt, 841–872). At Lorsch the time of the change was perhaps the same as at Freising, for the earliest example of the 2-mark which I found was in the word 'nomina*tur*' on fol. 34^{v} of a Lorsch MS. ascribed to the year 836, Vat. Pal. 834. Elsewhere in this MS. the apostrophe was used (but on fol. 15^{v} ei^{2} for 'eius,' with the 2-mark doing duty for 'us').

Of MSS. which belong to the transition-stage, and offer both the apostrophe and the 2-mark, these too may be mentioned:

Munich 4210 (Salzburg, of 818?; the 2-mark by one scribe); Paris 13373 (Corbie, c. 830); Paris 17416 (before 837); Paris 2341 (Le Puy, of 843); Vat. Reg. 124 (Fulda, before 847); the London Alcuin Bible (usually the apostrophe).

To turn to Italy, at Verona the 2-mark competes with the apostrophe (and with the 'Italian' symbol) in Pacifico's minuscule (e.g. in Verona 23, the first scribe uses t' and the second t^{2});

but the exact date of the first appearance of t² is uncertain (for details, see 'Zentr. Bibl.' 27, 537). In Ivrea 42 (written at Ivrea in 813) t² is normal, t' rare; but Modena, Bibl. Capit. O I 11 (of the year 800), has only the apostrophe. The apostrophe too (along with *t* with an arch above, a variety of the 'Italian' symbol) is used in the Liber Diurnus ("written at Rome about 800"). The transition-time at the Bobbio scriptorium is marked by Milan I 6 sup. and Nancy 317, which use both the apostrophe and the 2-mark. A Tortona MS. of the year 862, Vat. lat. 5775, recognizes only the 2-mark.

From all this it appears that the 2-mark may be looked for in MSS. of North France and North Italy rather earlier than elsewhere; but fuller statistics must be collected before this clue to date can be made as serviceable as possible. Unfortunately the collection of accurate statistics has been made difficult by the interference of later correctors with the older symbol. When an older MS. had to be transcribed, a corrector usually revised the text before submitting it to the transcriber. He was naturally offended by the use of t' for 'tur,' since in his time t' denoted 'tus' and t² 'tur.' He would therefore take his pen and add a line (often a hair-line) under the apostrophe, in order to convert the apostrophe into the 2-mark and to make it clear to the transcriber that 'tur' and not 'tus' was meant. Some correctors are most persistent in this practice and leave hardly a trace of the scribe's form of the symbol throughout the whole MS., and it requires our greatest vigilance to detect that what the scribe actually wrote was the apostrophe and not the 2-mark. The evidence of photographs in a matter like this is wholly worthless. In an uncial MS. of Soissons, Brussels 9850–2 (written 695–711), it is hard to say whether, e.g. on fol. 14^r, the 2-mark in 'reparare*tur*' (end of line) is to be referred to the scribe or the corrector; but the age of the MS. seems to preclude the possibility of the scribe having so written.

472. *The Anglosaxon symbol.* Examples of the use of this symbol in England are: London Reg. 1 B vii (half-uncial); Cambridge, Trin. Coll. 216 Pauline Epistles ("de manu Baedae"); the Corpus Glossary (Canterbury; along with the apostrophe); London, Cotton Tib. C ii; Vat. Pal. 68 (Northumbria). The apostrophe however is found quite as often, or even oftener: e.g. Oxford, Selden sup. 30 (Thanet, before 752); Durham A II 16; the Canterbury Gospels; London, Cotton Tib. A xiv; the Book of Cerne; the Corpus Homilies and Sedulius; London, Cotton Vesp. B vi, foll. 104–109 (Mercia, 811–814); Cambridge, Corp. Coll. 183. In Charters both symbols appear in a Mercia charter of 836; the Anglosaxon in a Wessex charter of 838; the apostrophe in a Mercia charter of 796–819, in a Wessex charter of 855 or 853, in a Kent charter of 858, and so on. (For details, see the British Museum publication, 'Ancient Charters.')

In the Anglosaxon script of Continental centres, both symbols are found; e.g. the Anglosaxon alone in the Moore Bede (Le Mans, c. 737) and Cologne 106 (probably Tours, time of Alcuin); the apostrophe alone in the Gatien Gospels (Tours); both in MSS. of Echternach, Mayence, Fulda, Freising, in fact, of all the scriptoriums where Anglosaxon script was practised. (For details, see 'Zentr. Bibl.' of this year.)

Even in the Continental script of these scriptoriums it shews itself occasionally: in Cassel theol. Q 1 (Fulda; also the apostrophe); Bâle F III 15^g (Fulda; also the apostrophe); Munich 6239 (Freising; also the 'Italian' symbol). (More details in 'Zentr. Bibl.' ibid.) Chroust (I vii, pl. 3) quotes it from Vienna 795, the Collectanea MS. (with Alcuin's letters to Arno and some interesting notes on the topography of Rome) written by the companions of Bp Arno of Salzburg on his journey to Rome about the year 798.

Its adoption (in a peculiar form) into the Corbie ab-type has been already mentioned. And it is not unknown in the Laon az-type (cf. 'Rev. Bibl.' 1914).

473. The 'Italian' symbol. This is identical with the 'ter' symbol, *t* with suprascript stroke (e.g. Berlin Phill. 1825, fol. 24^v verti*tur* in*ter*ea), although rather more variety is often allowed in the form of the suprascript stroke for 'tur.' In the North Italian cursive of Vercelli 183 *t* with an s-mark above it is reserved for 'tur'; and the same symbol appears in the Bobbio cursive of Vienna 17 ('oriun*tur*' = Endlicher, p. 169, § 37, l. 1) and in the uncial of Verona 60 (on Wolfenbüttel Weiss. 64, see below). In some early specimens of Beneventan script it is sometimes hard to decide whether the stroke in the 'tur' symbol is not occasionally an apostrophe. In Lucca 490 there is a great variety of script, and some of the scribes denote 'tur' by *t* with an s-mark above it. The apostrophe is not found in the Lucca MS., but usually competes with the 'Italian' symbol in MSS. of Northern Italy.

Outside of Italy this symbol appears (usually along with the apostrophe) in various quarters, as widely distant as Cologne, Fleury and Murbach, and in various forms. For example, in an 8th cent. Murbach MS. at Oxford (Jun. 25) the suprascript horizontal stroke is sometimes sinuous, sometimes arched. In an "8th cent." Fleury MS. at Paris (nouv. acq. 1597) the stroke often resembles the numeral 6. The 'recumbent v' form, already cited from some MSS. of Burgundy, appears also in Montpellier 141, foll. 1–80, 95–135, Troyes 657 and Berlin Phill. 1735. The suprascript stroke in Boulogne 48 (St Bertin 804–820) somewhat resembles an apostrophe. Even in the Anglosaxon script of Continental centres the 'Italian' symbol occasionally shews itself: e.g. Cologne 213 (half-uncial), fol. 46^v 'audia*tur*'; Boulogne 11 (Arras; see above); Cassel theol. F 22 (Fulda), fol. 33^v 'torrebi*tur*'; Paris 9527 (Echternach); St Petersburg Q I 18 (fol. 46^v 'susciten*tur*'). But in the Corpus Glossary loquit̄ (fol. 19^v) and tumultat̄ (for 'tumultuatur,' fol. 58^r) may, since this is a glossary, be mere capricious suspensions.

Other statistics of this symbol follow in smaller type:

(*a*) Italy: Milan B 31 sup. (Bobbio, saec. viii ant.); St Paul (Carinthia) 25, 4, 8 (North Italy, 817–823); Milan Trivulz. 688 (Novara, before 800), often with a semicircular arch over the *t*, as in Veronese minuscule; Cheltenham 12261; Paris 653; Vat. lat. 3321 (uncial of South Italy). For details of Beneventan minuscule, see Loew 'Benev. Script.'

(*b*) Outside of Italy: in St Gall MSS. frequently, e.g. St Gall 907 (time of Winithar, p. 38 'intra*tur*') and 125 and 272 and 276 (of 841–872 A.D.); in Einsiedeln 27 (e.g. on fol. 42^r); Stuttgart HB XIV 15, flyleaves (Constance);

In the Corbie ab-type the 'Italian' symbol is very rare (cf. 'Rev. Bibl.' 1912, and add Paris 3836, fol. 15^v 'ut conserven*tur*'); MSS. of Laon, e.g. Laon 319 and 423 (Laon az-type), fol. 77^r 'torquea*tur* invidia'; MSS. of 'North-east France,' e.g. Vat. Reg. 316, Paris 2110 (fol. 248^r 'igi*tur*'); Berlin Phill. 1743 (Rheims; sometimes the suprascript stroke is an arch); Brussels 10127–41 (Ghent; see above); Paris 1603 (St Amand), fol. 83^v 'vide*tur*'; Cologne 106 (ascribed to Tours, time of Alcuin); Cologne MSS. of Hildebald's time, with a great variety of form (see above); a Breton MS. in semi-Insular script, Orléans 193 Canones, p. 199 'igi*tur*'; the Lons-le-Saulnier Bede (St Claude, Jura, 804–815); Berlin Ham. 31 (Albi, "9 cent."), not so often as the apostrophe and the 2-form (in 'commora*ntur*' fol. 3^v the ligature of N and T is used and the abbreviation-stroke traverses the stem of T);

Cassel theol. Q 10 (Fulda), e.g. 'igi*tur*'; Munich 6239 (Freising), fol. 85^r 'sequeban*tur*'; Berlin Phill. 1716 Glossary (Germany ?), fol. 46^v 'baccha*tur*: furit.'

Of unknown provenance are Berne 611 (Merovingian script); Oxford theol. d 3, with arched or straight stroke; the uncial Hamilton Gospels (see above).

474. *Apostrophe symbol for both 'tur' and 'tus'*: the Maurdramnus Bible (Corbie 772–780; but t' for 'tus' is rare); Paris 1603 (St Amand, time of Lotharius scriptor); Paris 17371, foll. 1–153 (St Denis, 793–806); Paris 1451 (St Maur-les-Fossés, 796 A.D.); Cambrai 282 ("8 cent."); Leyden 114 (Rheims, "beg. 9 cent."); Paris 1012 (Limoges, "8–9 cent."); the Paris Theodulfus Bible (Orléans, 788–821); Cologne MSS. of Hildebald's time, e.g. Cologne 51 and 83^{II}; MSS. of Echternach, e.g. Paris 9528 ("9 cent."); Paris 1862 (Micy, 840–859);

MSS. of Freising, etc., e.g. Munich 4582 and 12632; the Kisyla group at Munich; a Salzburg MS. of 809–830, Vienna 387 (see Chroust I vii, pl. 5); MSS. of Murbach, e.g. Colmar 39; MSS. of St Gall, etc., e.g. Leyden Voss. Q 69 (rarely 'tus'), Zürich C 68, St Gall 722, pp. 19–247 (Chur, 800–820), and (according to Chroust I xix, pl. 1) Bamberg A II 53 (Reichenau, before 846);

MSS. (minuscule) of Verona, e.g. Verona 31 and 43; the Liber Diurnus ("Rome, c. 800");

Cambridge, Corp. Coll. 183 ("beg. of 9 cent."); Leyden Voss. F. 58; Leyden 67 F, etc. etc.

In Berlin Phil. 1716 Sermons, Glossary (Germany ?) t' denotes both 'tur' and 'tus,' but in the Glossary 'tur' is generally written t'r, the apostrophe being regarded as the equivalent of the letter *u*; and even 'tus,' 'mus,' etc., are often written t's and m's, etc. The same practice is followed in Munich 6330 (Freising). The s-mark, already cited from some North Italian MSS. (p. 379), was similarly, and with better reason, regarded as suprascript cursive *u* by the scribe of an early Bobbio MS., Wolfenbüttel Weiss. 64. He writes t^{s}r for 'tur,' p^{s}s for 'pus,' etc., but also t^{s} for 'tur' (e.g. fol. 26^{v} 'loqui*tur*').

The form t$\bar{\text{r}}$ is not an abbreviation, for the suprascript stroke is a conventional expression of the letter *u* (suprascript). In a Constance MS., Fulda D 1 ("8 cent."), it is written without lifting the pen, the branch of the *r* being curved round like the tail of a squirrel, until the horizontal suprascript stroke can be added.

475. -us. The two ancient Notae which enforced recognition even from calligraphic script were b· '-bus' and q· 'que,' the dot in these two symbols being apparently a mere sign of suspension. The two are inseparably connected. A scribe who substitutes a colon (or semicolon, etc.) for the dot in the 'bus' symbol will do the same in the 'que' symbol. These substitutions (b: and b; and b', and bʒ and b;. and the like) have been already described in the paragraph on the 'que' symbol. The form bʒ is characteristically Insular (like the form qʒ).

But there were rival ancient Notae for 'bus' (as for 'que'). In the marginalia of Paris 12214 + St Petersburg Q I 4 we find, along with b· 'bus,' also b^{s} and b′ and b' and the like. The first of these, in which a minute s-mark stands fairly high to the right of the *b*, became the characteristically Visigothic symbol. With *p* in this MS. this mark denotes the syllable 'pos' (e.g. '*pos*sunt,' '*pos*sessio') or the word 'post' (see above s.v.). In the marginalia of Vat. Reg. 886 a common 'bus' symbol is *b* traversed by a stroke drawn downwards obliquely from right to left, while the same treatment of the letter *m* denotes '-mus.' This stroke too may be regarded as a mere sign of suspension.

What has more claim to be called an 'us' symbol is the apostrophe used after *m* to denote '-mus' and after *p* to denote 'pos' (or the word 'post') in most of the early legal MSS. But the same apostrophe after *n* denotes the word 'nec,' after *s* denotes the word 'sed,' and so on. After *t* it usually denotes '-tur' (see above), but in the Autun palimpsest it can also express '-tus,' and in the marginalia of Vat. Reg. 886 it is used for '-tur,' '-tus' and '-tum.' So it is not the tachygraphic 'us' symbol.

It is clear that we cannot speak of any one ancient Nota which was definitely assigned to the expression of the syllable 'us.' A good deal of licence was allowed to the caprice of individual scribes. And the expression varied according to the letter (*b* or *t* or *p*, etc.) which preceded the 'us.' We must therefore discuss the syllable 'bus' separately from the syllables 'mus,' 'nus,' etc. We must also remember that one and the same MS. may shew a great variety of 'us' symbols. Practically all Continental MSS. offer b; 'bus,' *m* with cross-stroke 'mus,' ei' 'eius,' and MSS. written in the Corbie ab-type offer another trio: (1) the first ancient Nota (especially as a colon or double comma or in the Insular form); (2) the downward cross-stroke symbol; (3) in symbolizing 'bus,' they combine two, drawing a stroke through the *b* and adding a colon (or the like) besides (see 'Rev. Bibl.' of 1912). For Breton MSS., see 'Zentr. Bibl.' 29, 270.

Examples of the toleration of a variety of symbols are: Cologne MSS. of Hildebald's time shew (1) the semicolon (or ;.) in 'bus,' 'mus,' 'nus,' 'tus,' etc., e.g. Cologne 51 'ad confunden*dos* | eos qui' fol. 160^r, (2) the apostrophe in 'mus,' 'nus,' 'tus,' 'ius,' etc., (3) the downward cross-stroke in 'mus,' 'nus,' and sometimes 'lus,' two dots (one above, the other below the tail of the letter) being substituted for the stroke by one of the three nuns who wrote Cologne 63; Fulda MSS. have b; 'bus,' p; 'pus' (along with b' and p'), m' 'mus,' n' 'nus,' i' 'ius,' đ 'dus,' and the cross-stroke down through the tail of *m*, *n* for 'mus,' 'nus'; Murbach MSS., e g. Oxford Jun. 25, have b; 'bus,' p; 'pus,' the apostrophe in 'mus,' 'nus,' 'ius,' the cross-stroke down through the tail of *m*, *n* in 'mus,' 'nus,' and occasionally m̄ 'mus,' đ 'dus'; Constance MSS., e.g. Stuttgart HB VI 113, use the semicolon in 'bus,' the downward cross-stroke or apostrophe in 'mus,' 'nus,' the sinuous vertical stroke in 'pus,' 'ius,' etc. St Gall MSS. have the colon (semicolon, etc.) with *b*, *m*, *n*, *p*, *t*, etc.; the apostrophe with *m*, *n*, *i*, often *t*, etc.; the downward cross-stroke with *m*, *n*, etc. (in early MSS. with *d*); also the 'Italian' symbol and occasionally the Visigothic symbol. Further, that variety of the first ancient Nota, which we call the 7-form, appears, e.g. in St Gall 238 (p. 96) 'qui*bus*.' Veronese MSS. (cf. 'Zentr. Bibl.' 27, 548) have the semicolon (colon, etc.) in 'bus'; the apostrophe in 'eius' and often in 'mus,' 'tus,' 'pus'; the downward cross-stroke in 'mus,' 'nus'; the sinuous vertical stroke. Lucca 490 (written at Lucca c. 800) has for 'bus' (to confine ourselves to this one syllable) b, and b: and b; and bʒ and b̄ and b^s and *b* followed by a sinuous vertical stroke.

476. We may enumerate the various 'us' symbols under these names:

I. The first ancient Nota (b· or b, or b: or b; and the like; similarly m; 'mus,' n; 'nus,' etc.). The variety bʒ 'bus,' mʒ 'mus,' etc. we may call the 'Insular' variety, for Insular scribes are its chief patrons, although the colon, semicolon, etc., are also common in Insular script. The Visigothic symbol, or rather one of the Visigothic symbols (see below), may be a development of another variety (b^s). The (rare) 7-mark may be a development of the comma.

II. The apostrophe symbol (m' 'mus,' n' 'nus,' p' 'pus,' or 'pos,' t' 'tus,' etc.). This symbol is Continental, rather than Insular; although it found its way into the script of our islands; e.g. p't for 'post' in a Mercia charter of 836; n' for 'nus,' etc., in 9th cent. Anglosaxon charters (for details see 'Ancient Charters' passim); m' for 'mus' in the St Gall Priscian; m' and n' for 'mus,' 'nus,' in the Cornish 'cursive' of Berne 671. In the Insular script of Continental centres it is of frequent occurrence, at least in Anglosaxon (for details, see 'Zentr. Bibl.' of this year) and Breton (ibid. 29, 271). For its intrusion into Irish script on the Continent, e.g. the Leyden Priscian and Carlsruhe Augustine, see 'Ir. Min.', and add St Paul (Carinthia) 25, 3, 31^{b}, 'mus.' In Spain a dot is generally set above the apostrophe, somewhat to the right (see p. 232).

III. The downward cross-stroke symbol (m+ 'mus,' n+ 'nus,' etc.). Like the preceding, it is found all over the Continent; not however in Spain.

IV. The suprascript stroke symbol (d̄ 'dus,' etc.). This class would be very poorly represented if we did not include it in đ 'dus,' and similarly ƚ 'lus' and ƀ 'bus.' Our justification for including these cross-barred forms in this class, and not in the preceding, is given below.

V. The sinuous vertical stroke symbol (bʃ 'bus,' etc.). We may call this the Italian symbol, although it is also found outside of Italy. It may possibly (as has been mentioned above, in treating the similar 'um' symbol) be a development of the minute s-mark, a variety of the first ancient Nota. In the uncial of Munich 6224 Gospels (unknown provenance) not merely B (in 'bus') but also Q (in 'que') are followed by an S-mark as large as the letters themselves, and the same mark is added to F to indicate the (capricious) suspension 'f(uit)' (in repetitions).

477. Some statistics of each of these may now be given:

I. *The first ancient Nota.* This symbol is so universal and its varieties, dot or comma or colon or semicolon or double comma (one standing over the other), are so dependent on the caprice of the scribe, and so often appear in different pages of the same MS. or even on the same page, that details seem superfluous. The minute s-form is less frequent than the others: e.g. in the Codex Amiatinus; the Ceolfrid Bible fragment, London Add. 37177; the Maihingen Gospels (Anglosaxon half-uncial); Berne 645 (between Gallic half-uncial and minuscule): in Veronese majuscule, etc., etc. Its developments are discussed below, in the account of the Visigothic symbol.

While many Continental scribes restrict the first ancient Nota to the expression of 'bus' and use other means of expressing 'mus,' 'nus,' 'pus,' 'ius,' 'dus,' 'lus,' etc., Insular scribes use it freely with all syllables (on the favourite Insular variety of the symbol, see below). For example, the Naples Charisius has not only b: for 'bus,' but also t: for 'tus,' c: for 'cus,' m: for 'mus,' n: for 'nus,' i: for 'ius,' and so on. The Corbie ab-type, which favours Insular (Anglosaxon) abbreviations, makes great use of the colon or double comma (often in 'Insular' form), e.g. in 'mus,' 'nus,' 'tus,' 'ius,' etc., and even (an Insular practice) for other than final syllables, e.g. 'an*gus*tiae,' etc. (For details see 'Rev. Bibl.' of 1912.)

An angular form of the comma is the *7*-mark (like the 'um' symbol mentioned above, § 450), found in the St Gall Priscian, e.g. p. 180 'dixim*us*,' in Cambrai 619 Canones Hibernenses (written at Cambrai from an Irish original, 763–790), fol. 9ʳ 'sino*dus* decreverat,' and in Cologne 210 (fol. 110ʳ 're*bus*'). A similar mark appears (in various forms) after *b* in Épinal 68 (Murbach, 744 A.D.) and other early specimens of 'cursive' script, e.g. Berne 611 (also *b* followed by a dot, over which stands a c-mark, e.g. fol. 81ʳ 'die*bus*').

478. *The Insular symbol* (bʒ 'bus,' mʒ 'mus,' pʒ 'pus,' etc.). This is the result of writing the double comma without lifting the pen. A few of the earlier or more interesting examples must suffice for Insular script, where the symbol is so universal. The other varieties of the symbol (*b* with colon, with semicolon, etc.) usually accompany it.

Durham B II 30; London, Cotton Otho C v Gospels (half-uncial); London Reg. 2 A XX the Book of Nunnaminster; the Hereford Gospels; Oxford, Hatton 48; Vat. Barb. 570 (also b:); Cambridge, Corp. Coll. 197; the Book of Kells; Oxford, Rawl. 167; London Egerton 2831, foll. 110–143 (Tours), fol. 114ᵛ 'quib*us*'; Munich 6298 (Freising, "time of Corbinian").

In Continental script the Insular symbol appears sometimes, e.g.:

Vienna 954 (Bobbio); London Add. 24143 ("end of 8 cent."), fol. 51ᵛ 'bus';

In Corbie MSS. sometimes (cf. 'Rev. Bibl.' 22, 410), e.g. St Petersburg O I 3 and F I 13; Paris 13047;

In Cologne 91;

In St Bertin MSS., e.g. Boulogne 66;

In Munich 4549 (written for Princess Kisyla), fol. 15ʳ 'bus';

In Lorsch MSS., e.g. Vat. Pal. 238 (of "8–9 cent."; usually b;).

It is common in the Corbie ab-type (see 'Rev. Bibl.' of 1912).

Insular influence cannot be suggested as the reason of its appearance in the uncial script of the Barcelona Cathedral MS. of Gregory's Homilies (along with the double comma), in the various types of script found in Lucca 490 (written at Lucca, c. 800), in the North Italian minuscule of Paris 653.

479. *The Visigothic symbols* ((1) b^{s} or b^{9} and (2) b$^{,\cdot}$). The tiny s-mark has been already mentioned as a mere variety of the dot or comma, especially in majuscule[1] MSS., Insular or Continental. It seems natural to connect with it the s-mark (in ordinary size or enlarged) which appears (usually high to the right of the letter) in MSS. of Spain and occasionally (some say, under Spanish influence) outside Spain. It appears, for example, not merely in 'bus,' but in 'mus,' 'pus,' 'ius,' 'lus,' etc., in a Fulda MS., which offers the Visigothic symbol (with others) for 'nostri,' etc., Cassel. theol. O 5. The same MS. uses this mark for *u* in 'm*u*s,' 'gross*u*s,' 'mund*u*s,' '(h)ui*u*s,' etc. So does an early Bobbio MS., Wolfenbüttel Weiss. 64, which offers in a rubric on fol. 303^{v} UESTIB^{s} 'vestibus.' On the other hand, a Freising MS., Munich 6228, which shews some Spanish symptoms (e.g. n$\bar{\text{s}}$r 'noster'), treats it as the equivalent of the letter *s* and uses it for the last letter of 'ostenden*s*,' 'sermoni*s*,' 'pleniu*s*,' etc., as well as for the last two letters of 'quib*us*,' 'ei*us*,' 'mot*us*,' 'legerim*us*,' etc. But its use in the 'que' symbol (see above, s.v.) shews that it must be a mere suspension-stroke and cannot be really *u* nor *s*. In Spanish MSS. the mark often assumes a larger form. In Escurial R II 18 (before 779) the s-mark stands directly above *m*, *n*, *p*, high on the right of *b*, while after *i* longa (e.g. 'eius,' 'iustum') it stands to the right and is almost of the same size as the letter itself. In another MS., Verona 89, part of which, at least (foll. 1–3), may be earlier (before 732), the s-mark stands high on the right of *b* and of *i* longa (also ƀ 'bus' and ei, with cross-stroke through *i* longa, 'eius'). In some MSS. the s-mark does not stand so high. With this Spanish s-symbol some would connect a second Spanish symbol. In Escurial R II 18, while one scribe uses the s-symbol, another employs a mark like a semicolon (or rather like a comma with a dot higher on the right). Other early examples of this second Spanish symbol are Madrid Tol. 2, 1 Bible and Tol. 15, 8 Isidore's Etymologies. Some find in the

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[1] For an example from the early cursive of Bobbio, see pl. viii of 'Codici Bobbiesi' I, taken from Turin II 2 Julius Valerius, in the syllable '-bus.'

Visigothic s-mark a mere variety of this semicolon-mark and suppose the s-form to be the result of writing the 'semicolon' without raising the pen. The explanation however, which has been given above, seems better. More difficult is the decision whether this Spanish semicolon-symbol has arisen from the comma-symbol or the apostrophe-symbol. Spanish scribes love to add a dot above an abbreviation-stroke, so that the dot of the 'semicolon' is likely to be a mere addition to the original symbol. Was that a comma or an apostrophe? Certainly a comma was affected by early Spanish scribes; for in the uncial Leon palimpsest and in the half-uncial part of Autun 27 a comma is used in symbolizing 'bus.' But the apostrophe appears in the uncial part of Escurial R II 18 (b' for 'bus'). And the semicolon mark usually stands so high as to suggest an apostrophe (rather than a comma) crowned with a dot. In Escurial & I 14, Isidore's Etymologies, for 'bus,' 'mus,' 'nus,' 'dus,' etc., sometimes an apostrophe stands alone, sometimes a dot is added above to the right.

Outside Spain the Visigothic s-symbol appears sometimes in St Gall MSS., both as late as St Gall 276 (of 841–872), p. 126 'vale*mus*,' and as early as the uncial Glossary, St Gall 912 ('bus,' 'tus,' 'lus,' 'nus,' etc.); in the St Gall type of Einsiedeln 347 ("8 cent.") 'bus' (also *b* with double comma and with sinuous vertical stroke); also in the Anglosaxon script of Munich 6298 (Freising, "time of Corbinian," fol. 91r 'mus'; also m: 'mus'); in the Italian minuscule of Rome Vitt. Eman. 2099 (= Sess. 55; "8 cent."); in an early Bobbio MS., Vat. lat. 5763, Isidore's Etymologies (see below); in a MS. written at Lucca c. 800, which has many Visigothic features, Lucca 490, 'bus,' 'mus,' 'nus,' 'ius.' (For other examples, see above.)

480. II. *The apostrophe symbol.* No details are required except of its use in Italy, for the other points of interest, the conflict of t' 'tur' with t' 'tus,' and its intrusion into Insular script have already been treated (§ 474, § 476).

It is a feature of Veronese ninth-century minuscule, 'mus,' 'nus,' 'tus,' 'eius,' 'pus,' etc. (see 'Zentr. Bibl.' 27, 548), and of Ivrea 42 (of the year 813) 'mus,' 'nus,' 'eius'; it is freely used too in a Tortona MS. of the year 862, Vat. lat. 5775, ‘mus,’ ‘nus,’ ‘eius,’ ‘tus’; it is found at Bobbio, Milan L 99 sup. ‘mus’ (cf. ‘Zentr. Bibl.’ 26, 301); and at Vercelli, e.g. Vercelli 104 (“9 cent.”) ‘mus;’, but does not really come into frequent use until after our period. In Beneventan script of that time it is unknown (see Loew ‘Script. Benev.’ p. 197). We may therefore pronounce it to be alien to Italian script and imported from other countries. The apostrophe becomes an arch in, e.g., Munich 14468.

481. III. *The downward cross-stroke symbol.* In Spain (see § 453, above) this symbol denoted ‘um,’ not ‘us,’ and even outside Spain the earlier Continental MSS. retain traces of this usage (especially in the syllable ‘lum’). On the other hand the Spanish half-uncial Lex Reccesvindiana, now at Rome (Vat. Reg. 1024), shews this symbol for ‘us’ (in the syllable ‘dus’ or ‘dos’; see below), so that the evidence points to an original indiscriminate employment of this suspension-stroke for both ‘us’ and ‘um.’ In Continental script (excluding Visigothic) the symbol is most widely employed in the expression of the syllables (especially final) ‘mus’ and ‘nus.’ Beneventan script is an exception, and some scriptoriums of Central Italy and South France seem to avoid these symbols; otherwise, they may be said to be universally current. They are however alien to Insular script. In giving statistics, we had better take the different syllables separately:

(1) *mus* and *nus.* The older practice was to make the stroke pass through the last upright of the *m* or *n*, a practice found, for example, in a MS. in the Laon az-type, London Add. 31031 (fol. 69^r ‘su*mus*’); Paris 13026; Cheltenham 17849 (“8 cent.”); Vat. lat. 6018 Glossary. But ‘mus’ and ‘nus,’ when so expressed, were in danger of being confused with an obliterated *m* and *n*; and so scribes preferred to add a ‘tail’ to the letters and make the stroke transect this tail (m+, n+). A curious variety appears occasionally in a St Amand MS. of the end of the 8th century, Paris 1603, in which the final shaft of *m*, *n* is projected downwards and intersected below the line (cf. the treatment of the *d* in ‘dus’; see below). But usually the end of the letter is continued, not in a curve, but in a horizontal line (a ‘tail’), through which the downward stroke (vertical or oblique, plain or hooked at each end)

is drawn. When this is done without lifting the pen the transection somewhat resembles the numeral 8 (m8, n8). Since the symbol is so universal in all Continental (not Insular) script, excepting Visigothic and Beneventan, statistics need be given only for two points of interest: first, those scriptoriums of France or Italy which seem to avoid these symbols; second, the rare encroachment of these symbols upon the Anglosaxon script of Continental centres.

I have not found them (whether their absence is an accident or not) in two Lyons MSS. of Leidrad's time, Lyons 608 and 610, in a MS. of Albi, Berlin Ham. 31, and some other French centres. In Italy, they appear in the minuscule of Verona (see 'Zentr. Bibl.' 27, 538); of Bobbio (ibid., 26, 301); of Vercelli 202 ("8–9 cent."); of Novara, e.g. Novara 84 ("mid. of 8 cent."), Milan Trivulz. 688 (before the year 800); of Ivrea 42 (of the year 813); of Nonantola, Rome, Vitt. Eman. 2095 (=Sess. 38; of 825–837 A.D.); of Farfa in Umbria, Vat. Barb. 679. I have not found them in Vat. Barb. 671 (uncial; Settignano in Tuscany); Lucca 490; the Liber Diurnus ("Rome, c. 800").

They appear in the Anglosaxon script of a Lorsch (?) MS., Vat. Pal. 202 ("8–9 cent."), a Fulda MS., Cassel theol. Q 6 ("9 cent."), and (I am told) of Munich 29051, frag. 1 (Ratisbon). But, as a rule, they are rigidly excluded from the Insular script even of Continental scriptoriums. Breton script, whether Insular or Continental, ignores them.

482. (2) *lus.* The stroke passes down through the curve of minuscule or (more usually) the base of majuscule *l* and is often written without lifting the pen, so as to produce an 8-form.

This symbol is fairly common (before the ninth century), though by no means so universal as the 'mus' and 'nus' symbols. (On its use for 'lum,' see above, § 455.)

Examples are: 'ul*lus*' in an Echternach traditio of the year 762;

Paris 10910 Fredegarius (of 678 ?), fol. 51v aposto*lus* | Johannis; Brussels 9850–2 (Soissons, 695–711); Paris 13246, the Bobbio Sacramentary (uncial, possibly of Luxeuil); London, Harl. 5041 (Merovingian), e.g. fol. 42r 'aposto*lus* dicit'; Berne 611 (Merovingian); Paris 10756, 'in*lus*ter'; the Maurdramnus Bible (Corbie, 772–780); Corbie MSS. (see 'Rev. Bibl.' 22, 410); MSS. of the Corbie ab-type (see 'Rev. Bibl.' of 1912); and "N. East France" type (cf. ibid.); and of the Laon az-type (ibid., 1913); Brussels 10127–41 (Ghent, "8 cent."), e.g. fol. 83v 'theophy*lus*'; Brussels 9403 ("8–9 cent."), e.g. fol. 293r 'scae*lus*'; Leyden Voss. F 58 ("9 cent."); Cologne MSS. of Hildebald's time, e.g. Cologne 51, 'sce*lus*' fol. 22r, Cologne 63 (by three nuns) 'aposto*lus*'; Berne 263 (Strassburg, "9 cent."); Paris 528 (Limoges, "beg. 9 cent.");

Vat. lat. 553 (probably Germany, "8 cent."), fol. 8^r 'canis diabo*lus* vel iudaeus'; Lorsch MSS., e.g. Vat. Pal. 574 ("saec. viii post.") 'titu*lus*'; Munich 14470 (Ratisbon), fol. 99^v 'Pau*lus* apostolus';

Einsiedeln 157 ("8–9 cent."), p. 258 'mentitus est Pau*lus*'; Carlsruhe, Reich. 221, foll. 1–53 (Reichenau, "end of 8 cent.");

Verona 101 ("9 cent.") 'discipu*lus* meus'; Novara 84 ("mid. of 8 cent.") 'sce*lus*'; Vat. Barb. 679 (uncial, Farfa), fol. 105^v 'nul*lus*';

Paris 1853 (provenance unknown), fol. 218^r 'ego Pau*lus*'; Hague 1.

In Insular script I have found this 'lus' symbol only in the Anglosaxon minuscule of a Lorsch (?) MS., Vat. Pal. 202 ("8–9 cent."), fol. 141^r 'ipse diabu*lus*.' Never in Breton script (neither Insular nor Continental).

483. (3) *dus.* The stroke passes through the lower projection of the shaft of *d*. It is only in early script that *d* projects its shaft slightly below the line; so that this symbol is rare and confined to the earlier MSS. (On its use for 'dum,' see above, § 454.) In Cassel theol. O 5 (Fulda) the stroke traverses a branch projecting from near the end of the shaft of *d* (fol. 6^r 'pon*dus*').

Examples are:

Berne 611 (Merovingian); Paris 12239 (Corbie, "8 cent.") 'pon*dus*'; London, Egerton 2831, foll. 1–109 (Tours, "8 cent."), fol. 56^r 'omnis mun*dus*'; Brussels 10127–41 (Ghent, "8 cent."); Laon 319 ("beg. of 9 cent.") 'creden*dus* est Deus,' 'mun*dus*'; Paris 11631 (possibly St Maurice, "beg. of 9 cent."); a Lombard charter of 774 (Bonelli, pl. 16) 'Peresen*dus*'; Milan L 99 sup. (Bobbio, "mid. of 8 cent."); Paris 1853 (provenance unknown), fol. 85^v 'mun*dus*.' In Insular script, St Gall 759, 'ad lumbricus expellen*dus*' (for '-dos'), p. 73.

(4) *bus.* In early Bobbio MSS., e.g. Milan C 105 inf. Hegesippus, Vat. lat. 5763 Isidore's Etymologies (along with b^s and b'), the downward cross-stroke is made without lifting the pen, the curve of the *b* being continued back to the left and then vertically downwards (ꞗ). Similarly in Modena, Bibl. Capit. O I 17 (whose script is very similar to that of a Bobbio MS. of "saec. 8 med.," Milan L 99 sup.). Also in the cursive marginalia of the uncial Corbie Gospels, Paris 17225, 'die*bus*' foll. 6^v, 108^r and 196^r.

(5) *tus.* A rare symbol, e.g. St Gall 911 the Kero Glossary, p. 252 'conven*tus*.'

(6) *ius.* (See above, on the symbols of 'eius,' etc.)

484. IV. *The suprascript stroke.* In a Rheims MS., Leyden 114 Codex Theodosianus ("9 cent."), *m* with a horizontal sinuous stroke above denotes 'mus' on fol. 133^{r} ('adeo iube*mus* ut omnes paginsis nostros'); in Oxford Jun. 25 (Murbach, "8 cent."); Hague 1 (Metz ?, "mid. 8 cent."); in the Ags. script of Paris 9565 (Echternach, "8 cent."), and of Paris 16668, foll. 41–58 (Lorsch, "9 cent."). This is a quite exceptional usage; for m̄ normally denotes 'men' (cf. above, s.v. 'en'). In a Glossary, Leyden 67 E, we find t̄ 'tus,' scarcely differing from t̄ 'ter.' In Brussels 9403 'proiec*tus*' fol. 246^{r} (end of line) has the same stroke over the *t* as denotes *m* in Insular MSS. (cf. above, p. 344). This too seems a misuse of the 'ter' symbol for 'tus.' The scribes ignored the proper significance of a stroke above *m* ('men') and above *t* ('ter'), and treated it as a mere suspension stroke and therefore capable of expressing 'us' as well as 'en' and 'er.'

In a Ghent MS., Leyden Voss. F 26, a cup-shaped mark, like the lower half of a small circle, above the letters *t*, *n*, etc., denotes 'tus,' 'nus,' etc. This cup-shaped mark seems to be really a suprascript *u*; and the same may be said of the suprascript mark used (in 'mus,' 'nus'; while b· and b› denote 'bus') throughout an Amiens MS. of Bp Jesse's time (probably before 812), Bamberg B v 13.

In the Anglosaxon script of Würzburg th. F 17 ("8 cent."), where the apostrophe usually, but sometimes the m-stroke above *m*, denotes 'mus,' the latter looks like a mere variety of the former. Similarly the Anglosaxon script of a Freising MS., Munich 6297, 'fundi*tus*,' fol. 133^{v}, shews a wavy, almost vertical, stroke above the *t*.

We are thus provided with three suggestions for the origin of this rare use of a suprascript stroke to denote the syllable 'us.' It may have been intended for the letter *u*. Or it may have been a mere variation of the apostrophe-symbol. Or, most probable of all, it may have been a suspension-stroke, not appropriated to the syllable 'us' more than to any other final syllable.

485. For convenience, we may treat under this heading the common symbols đ 'dus' and the similarly formed 'bus' (ƀ) and 'lus' (*ƚ*). They may indeed claim (as has been remarked above, in discussing the use of this symbol for 'um') to be treated along with the 'downward cross-stroke' symbol. For in Cassel theol. Q 10 (Fulda, "8 cent.") the cross-bar (sometimes terminating at the top in an s-flourish) occasionally traverses the lower part of the shaft of *b*; in Wolfenbüttel Weiss. 97 ("8 cent.") 'dus' has the stroke through the lower projection of the shaft in 'sole*dus*' fol. 13^v, but through the middle of the shaft in 'ponien*dus*' fol. 77^r. And đ, ƚ replace (in 9th cent.) the older symbols. However in Milan I 6 sup. (Bobbio, "9 cent.") đ (e.g. 'primus et secun*dus*') alternates with d̄ (e.g. 'totus mun*dus* expletus est'). (On the b̄ʼ 'bus' and q̄ʼ 'que' of Turin G v 15, see above, § 288.)

These three cross-barred letters are recognized in most parts of the Continent as symbols for 'bus,' 'dus,' 'lus,' although their normal use is different. Cross-barred *l* normally denotes 'lis'; cross-barred *d* 'dit'; cross-barred *b* 'ber' or 'bis.' (On similar symbols of 'dum,' 'lum,' see above, §§ 458–459.) In London Add. 11880 ƀ denotes 'bus,' 'ber,' 'bis,' 'bit.'

These examples will shew how widely they are recognized:

In London, Harl. 5041 (Merovingian) 'bus,' sometimes with a dot above and below the cross-bar; St Gall 214 (Merovingian) 'bus,' sometimes with a colon added; Paris 2843^A (Limoges, "8 cent.") 'bus,' sometimes followed by a dot, 'lus'; MSS. of the Corbie ab-type 'bus,' with a colon (sometimes a dot) usually added (see 'Rev. Bibl.' of 1912), 'dus' in Cambrai 633, fol. 111^v 'nudus ara, sere nu*dus*'; Paris 12296 (Corbie, "9 cent.") 'dus,' 'lus'; Paris 13359 (St Riquier, 796–810) 'dus,' 'lus'; Paris 17371 (St Denis, 793–806) 'lus'; Paris 13159 (of 795–800) 'lus'; Paris 17451 (Compiègne, "8–9 cent.") 'bus' with a colon often added, 'lus'; MSS. of St Amand, e.g. Paris 2109 (St Amand, time of Lotharius scriptor) 'dus,' and 1603 (fol. 50^v 'mun*dus* omnis'); Laon 201 (Cambrai, 9 cent.), fol. 5^v 'blan*dus* dulcis,' fol. 68^r 'Pau*lus* quoque apostolus'; Boulogne 47 (Arras, "8 cent.") 'bus' with comma (or colon) often added; MSS. of Rheims, e.g. Berlin Phill. 1743 ("8 cent.") 'bus' with semi-colon (or double comma) often added; Bamberg HJ iv 5 and Q vi 32, foll. 22–41 (both of the time of Johannes Scottus) 'dus'; Bamberg A i 5 the Alcuin Bible (Tours) 'mun*dus*' (see Chroust i xviii, pl. 2); Leyden, Scal. 28 (Flavigny, Autun, of the year 816), e.g. fol. 72^v 'ignis est calli*dus* et siccus'; Berne 263 (Strassburg, 9 cent.) 'dus';

MSS. of Lorsch, e.g. Vat. Pal. 172 ("9 cent.") 'ange*lus*' fol. 1^v; MSS. of Fulda, e.g. Bâle F iii 15 ("end of 8 cent.") 'dus,' Cassel theol. Q 10 ("8 cent.") 'dus,' 'lus'; MSS. of Freising, etc., e.g. Munich 6330 'bus,' 'dus' frequently, and 6262 (of 854–875) 'pon*dus*' fol. 68^r, and 14437 (by Ratisbon scribes, of the year 823) 'bus'; Brussels 8216–8 (St Florian, of the year 819) 'dus' (e.g. fol. 74^r 'omnis mun*dus* moreretur'), 'lus' (fol. 263^r 'en ipse diabo*lus*'); Geneva 21 (Murbach), fol. 119^v 'Pau*lus* usus est';

MSS. of St Gall, e.g. St Gall 44 (of 760–781) 'ocu*lus* meus'; Darmstadt 896, foll. 219^v–241 (Reichenau) 'bus'; Einsiedeln 27, foll. 1–24 ("8 cent.") 'bus'; Vat. Pal. 1547 ("8–9 cent.") 'bus' with a dot or comma added;

Lombard charters of 755 (Bonelli, pl. 7) 'fini*bus*,' of 765 (Bonelli, pl. 9) 'bus';

Carlsruhe, Reich. 57 (North Italy, "8 cent.") 'bus' with a dot sometimes added; Verona 36 ("9 cent.") 'aposto*lus*'; Milan B 159 (written at Bobbio, uncial, c. 750) 'bus' with an apostrophe added which transects the cross-bar; Modena, Bibl. Capit. O I 11 (c. 800) 'ponderi*bus*'; Vercelli 183 ("mid. of 8 cent.") 'omni*bus*'; Vat. Barb. 679 (uncial, Farfa) 'bus'; a Beneventan charter of 810 (Piscicelli Taeggi, pl. 34) 're*bus*.' (Cf. Loew 'Ben. Scr.' p. 177.)

Even in Spain the cross-barred 'bus' symbol is known, at least to the earlier scribes of our period: e.g. in the Visigothic half-uncial of Vat. Reg. 1024 Lex Reccesvindiana cross-barred *b* is the symbol of 'bus,' just as *ei* with cross-stroke through the *i* longa is the symbol of 'eius'; in Verona 89 'bus'; in Paris 4667 'bus' occasionally (e.g. fol. 171^r 'ambo*bus* dominis').

Although alien to Insular script, they appear in Continental centres, such as: Bobbio, e.g. Vat. lat. 491 (Irish, "8 cent.") 'so*lus*' fol. 45^r; Echternach, e.g. Paris 9525 (Anglosaxon of 798–817) 'gra*dus*' fol. 138^r, 'laudan*dus*' fol. 102^v; Cambrai, e.g. Cambrai 441 ("Anglosaxon" half-uncial) 'qui est secun*dus* homo de caelo' (although elsewhere in this MS. secund̄ denotes 'secundum'); Freising, e.g. Munich 6433 ("8–9 cent.") 'apostu*lus* dixit' foll. 52^r, 55^v. In Breton script too, whether Insular or Continental, they are current (see 'Zentr. Bibl.' 29, 271).

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ius. (See above, on the 'eius' symbol.)

486. V. *The sinuous vertical stroke or 'Italian' symbol.* In the 'quarter-uncial' Gospel fragment, St Gall 1395, no. 1, ascribed to the 6th century, we find a ligature of *u* and *s* which closely resembles this symbol, except that a minute *u* forms the head of the stroke. But since we have found that our symbol also does duty for 'um' (see above, § 461), it is impossible to regard it as a mere variety of the letter *s*. In a North Italian cursive page of the Cividale Gospels suprascript *u* (e.g. 'second*u*m') has exactly this sinuous vertical form. (Similarly in the cursive catalogue on fol. 127^v of Vercelli 202.) But to identify it with *u* is as unlikely as to identify it with *s*. It must be a suspension-stroke. Verona MSS. suggest that it may be possibly an enlarged variety of that minute suspension-stroke described in the paragraph on the 'first ancient Nota' (§ 475); for in some early Verona MSS. we find this minute s-like mark (placed high to the right), e.g. Verona 42 and 53, while in the Veronese minuscule of Pacifico's time (and in previous Veronese majuscule too, e.g. Verona 42 and 10 and 22 and 59 and 4) this sinuous vertical stroke is the favourite symbol (see 'Zentr. Bibl.' 27, 538 and 552). In a North Italian MS., Cheltenham 12261 ("8 cent."), 'us' is sometimes expressed by an s-mark standing on the line, sometimes by this long symbol. And in two early MSS., probably from North-eastern France, Paris 2110 and 2706, the mark after the letter *b* in the 'bus' symbol might either be described as an s-mark or as this sinuous vertical stroke. The 7-mark too, in some of its cursive varieties, with a curve instead of an angle, comes near this shape.

Other examples of the use of this symbol outside of Italy are:

MSS. of St Gall, e.g. St Gall 876, 'mus,' 'sus,' 'uus,' etc.; Einsiedeln 18 'bus,' 'mus,' 'nus,' 'tus,' 'ius,' 'lus,' 'eus,' etc., and 347 'bus,' 'tus'; Stuttgart HB VI 113 (Constance), fol. 198r 'cor*pus*...Macedon*ius*'; Carlsruhe, Reich. 191 (Reichenau), fol. 28r 'hu*ius*modi.'

Berlin, Phill. 1716 (Germany?) 'tus,' 'dus,' 'sus,' etc.; Munich 6330 (Freising) 'fil*ius*,' 'bea*tus*'; the cursive marginalia of Paris 9550 Eucherius (St Claude, Jura); Cologne 91 'bus'; Paris 11411, foll. 99–100 (Echternach, "9 cent.") 'bus.'

487. It is however in Italy that this sinuous vertical stroke-symbol for 'us' is at home. We have already found it to be a feature of Veronese minuscule, and majuscule too. It appears in a Bergamo charter of 740 (Bonelli, pl. 5) 'bus'; in a Siena charter of 777 (Monaci, 'Arch. Pal.' I, pl. 6); in MSS. of Bobbio, e.g. Milan C 26 sup. and D 268 inf. (fol. 118r 'cus' formed like the 'cum'-symbol described on p. 41, above) and L 99 sup. ('bus,' 'mus,' 'nus,' 'tus,' 'dus,' 'ius,' 'sus,' etc.), Wolfenbüttel, Weiss. 64 Isidore's Etymologies ("beg. of 8 cent.") 'bus'; in our sole specimen of the Lucca scriptorium in our period, Lucca 490 ('bus,' 'mus,' 'nus,' 'tus,' 'ius,' etc.); in Modena, Bibl. Capit. O I 11 Isidore's Chronica (c. 800; 'bus,' 'mus,' 'pus,' etc., etc.; for 'pus' also *p* followed by an s-mark standing on the line); Vercelli 183 ("mid. of 8 cent."; 'bus,' 'mus'); Paris 653 ("8 cent."; 'tus,' 'lus,' 'eius'). Not however in Beneventan script (see Loew 'Script. Benev.' p. 197).

Of unknown provenance are: Berlin, Diez B 66 'bus,' 'ius,' etc.; Berlin, Phill. 1825 (either Angers or North Italy, "9 cent.") 'tus,' 'pus.'

Lastly, it may be mentioned that there is a method of expressing 'us' in MSS., especially the syllable 'bus' in the older minuscule MSS., which is not an abbreviation, the letter *u* being represented by a suprascript horizontal stroke. This is quite a feature of an 8th century Rheims MS., Berlin Phill. 1743, with bs̄ for 'bus,' ns̄ for 'nus,' ts̄ for 'tus,' cs̄ for 'cus,' etc.

CHAPTER II

NOMINA SACRA

1. Origin of the symbols. Traube in his 'Nomina Sacra' (Munich, 1907) has shewn how the first Latin scribes of the Bible borrowed from the Greek scribes of the Bible the practice of substituting symbols for the holy names of the Christian religion (e.g. xp̄s 'Christus'), a practice which originated with Hebrew scribes. It was, he suggests, the Greek scribes of Syria whom the Latin scribes imitated, for the symbols of the words for 'Heaven,' 'Son' and 'Man' (in the phrase 'Son of Man,' etc.), 'Saviour,' 'Father,' which are found elsewhere in Greek Bibles, are not included in the Latin list. Not until a fairly late date do we find *caelum* abbreviated (e.g. cꝉm or cꝉum 'caelum,' cꝉi 'caeli,' etc., by Irish and Welsh scribes after our period). And the abbreviation of *filius* and *homo* (see chap. I, s.vv.), confined to the Celtic branch of Insular script, is not nearly so old as the genuine 'nomina sacra' symbols and bears no trace of having been at any time limited to phrases like 'Son of Man.' The word *Salvator* is normally written in full (but e.g. in Oxford lat. theol. d 3, fol. 111^{r} saꝉtr; in the Liber Diurnus, dn̄i dī saꝉ nr̄i). The symbolism of *pater*, discussed in chap. I, cannot easily be connected with the Greek 'nomen sacrum' π(ατὴ)ρ, π(ατ)ρ(ὸ)ς, π(ατ)ρὶ, etc., nor can the rare symbolism of *mater* (see ch. I, s.v. 'frater') be referred to the Greek coinage (on the type of πατὴρ), μ(ήτη)ρ, μ(ητ)ρ(ὸ)ς, etc. The rarer Greek coinage σ(ταυ)ρ(ὸ)ς never produced a symbolism of *crux*; for if a stray scribe, here and there, writes + instead of the word *crux* in such a context as in St Gall 722, p. 169 (et ipse signum + faciat), that is something different.

Just as these two coinages were added to the Greek list of 'nomina sacra,' we might say that the Latin list was increased by the addition of symbols for *angelus, apostolus, ecclesia, omnipotens, sempiternus.* But these additional Latin symbols have rather the features of technical symbols than of 'nomina sacra.' There is not one fixed sign for each word; scribes seem to curtail them at will. Their continual repetition in theological writings made curtailment necessary and the impossibility of misunderstanding on the part of a reader made any sort of curtailment permissible. They may therefore be reserved with the other technical symbols for chap. III. A genuine 'nomen sacrum' symbol is however sc̄s 'sanctus' coined on the type of sp̄s 'Spiritus,' with which it was so often joined in the phrase 'Spiritus Sanctus.'

Since Traube has written the history of 'nomina sacra' from the earliest times, all that need be done in this chapter is to give a summary account of his conclusions and to add some examples from the MSS. of our period. He has shewn that even in the ninth century the sense of the distinction between ds̄ 'God' and *deus* 'god,' sp̄s 'Spirit' and *spiritus* 'breath,' dn̄s 'Lord' and *dominus* 'lord,' etc., had not been wholly lost. Christian of Stavelot (educated at Corbie) mentions the difference between ih̄s (or ih̄c) 'Jesus' and *Iesus* 'Joshua' (Migne, CVI 1278: scribitur Iesus per iota et eta et sigma et apice desuper apud nos...sicut et alia nomina Dei comprehensive debent scribi, quia nomen Dei non potest litteris explicari. Quando purum hominem significat, per omnes litteras scribitur). Some additions to Traube's examples of the correct and incorrect use of these symbols at various writing-centres may follow here. The list begins with the two centres with which Christian was connected, Stavelot and Corbie.

2. **Their correct and incorrect use:**

(At Stavelot.) In Florence Ashb. 1899 Valerius Maximus ("9 cent.") a "9th cent." corrector has frequently expanded to *spiritus* and *dominus* and *sanctus* the symbols sp̄s and dn̄s and sc̄s, when used in a non-theological sense (e.g. II 7, 6 quem iuvenem armis instruxeras, *sanctum,* fortem); while in the 'frater gemellus' of this MS., Berne 366, transcribed for Lupus of Ferrières from the same original at the same time, they are left unaltered (for details, see 'Class. Quart.' 3, 134). In Berlin Ham. 253 Gospels ("9 cent.") we find *spiritus* written in full in a phrase like (fol. 127^{v}) 'spiritui inmundo,' a refinement of usage which is unknown to practically all the scribes of our period. They regard sp̄s as the legitimate symbol not only for 'Spirit' but for 'spirit,' 'ghost' (in the phrase 'gave up the ghost,' sp̄m exhalavit, etc.), although some use spītus (see below).

(Corbie.) In St Petersburg Q I 4 an "8th cent." corrector changes inmundis sp̄s (fol. 78^{r}) to 'inmundos spiritus.' Paschasius Ratbertus, abbot of Corbie 844–851, who corrected a MS., St Petersburg F I 6, written for his predecessor Leutcharius (middle of 8 cent.), has altered (duos) · · ds̄, (duos) · · dn̄s (fol. 181^{r}) to *deos* and *dominos* (see 'Rev. Bibl.' for 1912, p. 407). In the Maurdramnus Bible (of 772–780) a "9th cent." corrector often substitutes *dominus* for dn̄s 'lord,' 'owner,' e.g.: Amiens 6 fol. 62^{r} quare sic loquitur dn̄s noster? (= Gen. 44. 7) and (fol. 64^{r}) et dn̄m universae domus eius, (fol. 98^{r}) sin autem dn̄s dederit illi uxorem (fol. 98^{r}) diligo dn̄m meum (= Exod. 21, 5). This Bible was used for reading the lessons in Church (see 'Rev. Bibl.' 1912, p. 407), and in sentences like the two last quoted the reader would be misled by the symbol dn̄s. Where no misunderstanding is possible, the corrector usually leaves it unaltered. Similarly in St Petersburg F I 3 a corrector ("8–9 cent.") substitutes *dominum* for dn̄m (fol. 39^{r} sedes dn̄m sibi ac patrem adscribit); while another of the same date substitutes in St Petersburg F I 5 dn̄s for *dominus* (fol. 2^{v} dominus dixit ad me). Another (of the same date) writes in the margin of St Petersburg Q I 17 (ab-type) *spiritum* for sp̄m (fol. 62^{r} animam non corpus esse sed sp̄m). Corbie scribes (like others) are often guilty of using sp̄s in the sense of 'breath,' e.g.: Paris 13028 Isidore's Etymologies ("end of 8 cent."), fol. 132^{r} sinancis a continentia sp̄s; Amiens 12 Maurdramnus Bible, fol. 95^{v} aut ignem aut sp̄m aut citatum aerem. A "9th cent." corrector of Paris 12135 (ab-type) writes *dominus* in full where the symbol has been employed in sentences like (fol. 127^{v}) neque sub dn̄o agens, (fol. 128^{v}) spectat haec dn̄s messis.

(St Riquier.) In Paris 13048, foll. 31–48 Fortunatus (Corbie ab-type) on fol. 31^{v} (iurgantes ds̄ procerum victosque penates) the correction is *que deos*, on fol. 40^{r} (ut redimat dn̄s vernam), *dominus*.

(Cologne.) In Cologne 43 Jerome on O.T. a corrector ("8–9 cent.") substitutes *spiritus* for sp̄s in sentences like (fol. 44^{r}) sed, ut video, sp̄s est in hominibus, (fol. 46^{v}) sp̄m illius et flatum, (90^{r}) sumpto sp̄u recreatus est; and *dominus* for dn̄s in sentences like (fol. 78^{r}) quia Nabuchodonosor dn̄s sit. In the Hildebald MSS. the misuse of sp̄s for 'breath,' 'wind' is fairly common, e.g.: fol. 3^{r} of Cologne 55; fol. 127^{v} of Cologne 74; fol. 135^{r} of Cologne 83^{II}.

(England.) The provenance of the Douce Primasius (Insular half-uncial) is unknown. An early corrector ("beg. 8 cent.") substitutes ds̄ for *deus* (perhaps too for dēus; see below, § 16) throughout the MS. (e.g. dī fol. 55^{r}, 55^{v}, etc., ds̄ fol. 55^{v}, dō fol. 56^{v}); also dn̄s for *dominus* (in the sense of 'Lord').

(Brittany.) Paris 13029 ("9 cent."), fol. 11^{v} dn̄s dominorum.

(Echternach.) In Paris 9527 (Ags. script of "mid. 8 cent.") a contemporary corrector substitutes *cristum* for xp̄m in the word (fol. 35^{r}) antixp̄m. (The Orléans scribe of the Paris Theodulfus Bible writes antixp̄s, and this expression seems quite defensible.)

(Rheims.) The Utrecht Psalter ("beg. 9 cent.") p. 155 dn̄o dominorum.

(Mayence.) In Vat. Pal. 845 (Ags. and German script of "9 cent.") *domino* is substituted for dn̄o on fol. 35^{v} (ex his igitur una cum dn̄o bos ille vivebat).

(Fulda.) Cassel theol. F 24 (Ags. half-uncial) dn̄s dominorum. The Fulda MS., Cassel theol. O 5 (with dn̄s dominorum fol. 23^{r}), may have been written elsewhere.

(Lorsch.) Vat. Pal. 201 ("9 cent.") fol. 150^{v} sp̄m damnatorum. The corrector writes *spirituum*. In the MS. of Seneca de Beneficiis, Vat. Pal. 1547 ("8–9 cent.") a contemporary corrector often changes dn̄s 'owner' to *dominus*.

(Benediktbeuren.) Munich 4542 (time of Princess Kisyla), fol. 74^{r} malignus sp̄s. The corrector makes this *spiritus*.

(Constance.) Stuttgart Bibl. F 12 (late uncial) dō deorum ·· dn̄o dominorum.

(Reichenau.) Carlsruhe Reich. 222 ("end of 8 cent."), fol. 204^{r} don̄s dominorum.

Of unknown provenance is Brussels 9403 Gregory of Tours ("8–9 cent."), in which a corrector substitutes *domino* for dn̄o on fol. 158^{r} dn̄o iam fugato.

3. The use of dn̄s for 'owner' is as early as the ("6 cent.") marginalia of the Regina Codex Theodosianus, where it is used freely as a Nota Juris, along with the derivative word dn̄io 'dominio' (while dn̄o expresses 'domino'). It is therefore natural to find it in such MSS. as: the Leon palimpsest; Milan Trivulz. 688 Juliani Epitome (Novara, before 800); Paris 4568 Juliani Constitutiones (Italy, "8–9 cent."); Paris 4667 Lex Visigothorum (Visigothic script of 828); Berlin Phill. 1735 Breviarium Alarici ("beg. 9 cent."); Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent."); Munich Univ.-bibl. 8vo 32 Leges Baiuuariorum ("beg. 9 cent."); Fulda D 1 Codex Theodosianus (Constance, "8 cent."); Stuttgart HB vi 113 Canons (Constance, "8 cent."); Leyden 114 Codex Theodosianus (Rheims, "9 cent."); Paris 1451 Canons (St Maur-les-Fossés, of 796), fol. 88^{r} secularis dn̄s. Also in the juristic portions of MSS. of Isidore's Etymologies, e.g. Madrid Tol. 15. 8 (Visigothic of "end of 8 cent."), Escurial & i 14 (Visigothic of "9 cent."), Escurial P i 7 (Visigothic, of "beg. of 10 or 9 cent."); and in such lemmas of Glossaries as Vat. lat. 3321 (uncial of S. Italy), fol. 49^{v} Emancipat: iuris proprii dn̄m statuit. We cannot rightly speak of a misuse of this symbol, except in MSS. of the Bible or theological writings. In Spain we find traces of a distinction between dm̄s 'domnus' (whence the Spanish title 'Don') and dn̄s 'Dominus' (see Traube 'Nom. Sac.' p. 177). Thus in Escurial R ii 18 Isidore's Natura Rerum (in the dedication to King Sisebut) dm̄i Isidori (followed however by dn̄o et filio Sisevuto). Perhaps we may say that in Spain both dm̄s and dn̄s express the non-theological sense of the word, while only dn̄s is used for 'Dominus' (a rule which seems to hold even in the 10th century Escurial T ii 24). In the Isidore lemmas (with Spanish symptoms) of the two MSS. of the Glossarium Ansileubi written in the Corbie ab-type, Paris 11529 and Cambrai 633, we find both dm̄s and dn̄s for 'owner.' And Spanish scribes use freely dn̄ari 'dominari,' dn̄ator 'dominator' etc. (see below, s.v.). The reservation of the suspension dom̄ and the contraction dom̄s to the non-theological sense is found in MSS. like Brussels 9403 Gregory of Tours, of "8–9 cent." (see below, ibid.). The Breton MS. of Canons, Orléans 193, has on p. 3 dom̄ autem bovis innocens erit (but usually the Nota Juris dn̄s for 'owner'). In the last part of

Wolfenbüttel Weissenburg. 99 (Merovingian) domn̄ 'domnus' and dn̄s 'Dominus' are carefully distinguished. In a St Amand MS., Vat. Pal. 161, written when Lotharius was at the head of the scriptorium (c. 800) we find dom̄s 'domnus' (e.g. fol. 157^{v}), but also e.g. fol. 101^{v} patrem esse servorum et dn̄m filiorum.

4. Examples of the misuse of these symbols are :

(1) ds̄ 'deus' (not 'Deus').

(England.) The Corpus Glossary (Canterbury), fol. 10^{v} Astaroth ds̄ Sidoniorum. (The gloss appears in the same form in the Épinal Glossary, so that the archetype seems to have been to blame.)

(Brittany.) Paris 13029 Smaragdi Grammatica ("9 cent."), fol. 22^{r} Cupido dicitur ds̄ fornicationis ;

(Laon.) Martin the Irishman, teacher at Laon, writes on fol. 277^{v} of Laon 444 (of 858–869) Portunus, id est ds̄ portuum.

(Italy.) Vat. lat. 3321 Glossary (uncial), frequently, e.g. fol. 120^{v} Porcus (*sic*) ds̄ marinus.

(Spain.) Madrid Tol. 15. 8 Isidore's Etymologies ("end of 8 cent."), often e.g. dōs 'deos' (fol. 150^{v}). Of unknown provenance are Leyden 67 F Glossary ("8–9 cent.") nectar ds̄ (i.e. Bacchus), 67 E Glossary (ds̄, dn̄s, sp̄s, sc̄s).

(2) dn̄s 'domnus' (not 'Dominus'), dn̄a 'domna.'

(England.) Cotton Tib. C ii Bede's History (Northumbria ?, of "8 cent."), fol. 30^{v} dn̄o nr̄o Mauricio (whereas Bede himself wrote DN. N. ; see above, s.v. 'noster' § 190) ;

(Metz.) The Maihingen Gospels (Ags. half-uncial), fol. 37^{r} et narraverunt dn̄o | < suo > omnia quae facta fuerunt (= Matt. 18, 31) ;

(Laon.) Martin the Irishman uses dn̄s of the French Emperor in Laon 444 (of 858–869) ;

(Burgundy.) Autun 4, foll. 25-end Gospels (Flavigny, uncial), fol. 58^{v} de mensa dn̄orum suorum ; Montpellier 55 (St Étienne library, "8–9 cent."), fol. 165^{r} aut ad dn̄am suam ;

(Italy.) Paris 653 ("8 cent.") dn̄os, dn̄is, 'domnos,' 'domnis' (according to Souter) ; the Liber Diurnus ("c. 800"), fol. 59^{r} dn̄i imp̄ ;

The Visigothic scribe of Paris 10318 writes dn̄o 'domno' (fol. 60^{v} ; also dm̄ 'deum').

The Irish scribe of the Leyden Priscian (Egmont Abbey library, of 838) writes, e.g., on fol. 59^{r} fruniti (*sic*) dn̄s clamat piperisve coemptor.

(3) ih̄s Naue.

(Amiens.) Bamberg B v 13 (time of Bp Jesse), fol. 122^{r} ihm̄ Naue ;

(Corbie ? Laon ?) Paris 12168 (Corbie library, in the Laon az-type), fol. 6^{v} ihū Naue ;

(Burgundy.) Autun 27 (half-uncial), fol. 33^{v} ih̄u Naue ;

(Bobbio.) Milan D 268 inf. ("7 cent.") ih̄s Naue.

(4) sc̄s for 'holy' (not 'Holy'), 'sanctioned.' Often occurs as a Nota Juris in the marginalia of the Regina Codex Theodosianus ("6 cent.").

5. (5) sp̄s for 'breath,' 'wind.'

(England.) The Lindisfarne Gospels (before 698), fol. 215^{v} sp̄s ubi vult spirat; Augustine's Psalter (Canterbury), fol. 121^{v} sp̄m ('breath');

(Brittany.) Paris 13029 ("9 cent."), fol. 28^{v} quis continuit sp̄s manibus, quis collegit aquas? ; Vat. lat. 1480 ("9 cent."), fol. 3^{v} sp̄s enim potestatem litterae non mutat;

(Laon.) The Salaberga Psalter (Laon?, Ags. half-uncial), fol. 20^{v} in spū vehementis conteris naves Tharsis; Laon 423 (az-type), fol. 30^{v} ventorum spū; Laon 444 (by Martin the Irishman), fol. 286^{r} δασσης sp̄s;

(Echternach.) Luxemburg 44 ("9 cent."), fol. 106^{v} caput intra meum os mittens, sp̄m meum ebibens;

(Rheims.) The Utrecht Psalter ("beg. 9 cent."), p. 56 in spū vehementi conteres navis Tharsis; the Johannes Scottus marginalia in Rheims 875 on fol. 42^{r} sps̄ intus alit;

(Holland?) The Leyden Priscian (Egmont Abbey library, of 838) fol. 10^{r} crasitudine vero vel latitudine in spū; Leyden 67 F Glossary ("8–9 cent.");

(St Riquier.) St Petersburg F xiv 1 (before 814), fol. 138^{r} hoc superante meo discedit sp̄s ore;

(N.E. France?) Paris 2706 (half-uncial), fol. 126^{v} nix glacies sp̄s tempestatis quae faciunt verbum eius;

(Metz.) Metz 7 Bible ("8–9 cent."), fol. 26^{r} aut ignem aut spm̄ aut citatum aerem; Metz 76 (Ags. script of "8–9 cent.") homine cuius sp̄s in naribus;

(Fleury.) Paris nouv. acq. 1597 ("8 cent."), fol. 119^{r} sulphur et sps̄ procellarum; Paris 5543 (Fleury?), frequently;

(Mayence.) Vat. Pal. 845 (Ags. and German script of "9 cent."), fol. 113^{r}, inpulsasque leves motabat sp̄s herbas;

(Fulda.) Cassel theol. F 21 (Ags. half-uncial), fol. 4^{r} aeris in spū, ignis in calore; Bâle F iii 15^{a} (Ags., of "8 cent."), fol. 12^{v} ventorum spū; Bâle F iii 15^{f} (Ags., of "8 cent."), e.g. fol. 7^{v} aliquo spū contrahitur sive obturetur, fol. 9^{v} ventorum sp̄s versantur; Bâle F iii 15^{l} (Ags., of "8 cent."), fol. 4^{r} aeris in spū, ignis in calore; Cassel theol. F 54 (Ags., of "9 cent."), fol. 20^{r} nares ad percipiendum sp̄m;

(Lorsch.) Vat. Pal. 172 ("9 cent."), fol. 74^{r} spū oris occidat (of the basilisk); Vat. Pal. 834 (of the year 836?), e.g. fol. 76^{r} girando vadit sp̄s;

(Murbach.) Manchester 15 ("8 cent."), fol. 66^{r} neque enim sp̄s in ore eorum;

(St Gall.) Leyden Voss. Q 69 (St Gall?, "8 cent."), fol. 43^{v} incluso spū (of an earthquake);

(Reichenau.) The Carlsruhe Priscian, passim, e.g. fol. 5^{r} nulla alia causa nisi quod sp̄s in eis abundet; the Carlsruhe Bede, frequently, e.g. fol. 19^{v} sp̄s ventorum;

(Pfäfers?) Einsiedeln 281, pp. 1–178 + 199, pp. 431–526 ("mid. 8 cent."), p. 61 sicut ex aere ventorum sp̄s;

(Verona.) Carlsruhe Reich. 57 ("8 cent."), frequently, e.g. fol. 2^{v} ventorum quatuor principales sp̄s sunt; Vat. lat. 5764 ("9 cent."), frequently, e.g. fol. 164^{r} aer, hoc est sp̄s; Berlin Phill. 1831 ("8–9 cent."), e.g. fol. 115^{r} habentes geminos inc inde ventorum sp̄s;

(Vercelli.) Vercelli 202 ("8–9 cent."), fol. 77^{v} suptiles voces sunt quibus non est sp̄s;

(Bobbio.) Wolfenbüttel Weissenb. 64 ("beg. 8 cent."), e.g. fol. 37^{v} vox est aer spū verberatus; Milan H 150 inf. (of c. 810), fol. 157^{v} venti incentores sps̄ pone solvent;

(Modena?) Modena O I 17 ("mid. 8 cent.") pingues sunt voces quando sp̄s multus simul egreditur;

(S. Italy.) Vat. lat. 3321 (uncial), fol. 201^{r} fabonis spū austo; Bamberg HJ XIV 15 (Beneventan script of "8 cent."), frequently, e.g. fol. 101^{r} ventorum spū, fol. 102^{r} spū venti;

(Spain.) Madrid Tol. 15. 8 ("end of 8 cent."), e.g. fol. 28^{r}.

Of unknown provenance: Wolfenbüttel Weissenburg. 99 (Merovingian) animales sp̄m non habentes; Paris nouv. acq. 1619 Oribasius medicus ("7-8 cent."); Bamberg M V 12, part ii (before 800), fol. 21^{v} quis continuit sp̄m manibus suis?; Berlin Diez. B 66 ("end of 8 cent."), p. 338 vox est aer spū verberatus.

LIST OF NOMINA SACRA

(WITH THEIR DERIVATIVES).

6. **Christus**. The Greek contraction Χρ(ιστὸ)ς was reproduced in xp̄s (xp̄i, xp̄o, etc.). Traube ('Nom. Sac.', p. 156) combats the rival account, that the Greek suspension Χρ(ιστὸς) became with Latin scribes xp̄ and that xp̄s (with the Latin letter *s*) was a subsequent derivative contraction. The symbol xp̄s is so universal in Latin MSS. of our period (and other periods) that examples are superfluous. Only the occasional xpūm 'Christum' (normally xp̄m) seems worth mention, e.g.: Paris 1012 (Limoges, "8–9 cent."), e.g. fol. 62^{v} dn̄m nrūm ih̄um xpūm; Epinal 6 (Moyenmoutier, "beg. of 9 cent."), fol. 36^{r}; Montpellier 55 (St Etienne library, Autun, "8–9 cent."), fol. 67^{r}. Also the curious xp̄ 'Christum' on foll. 14^{v} and 18^{v} of Laon 26 (Irish script of "beg. 9 cent."); and two (apparent) coinages of Bobbio, (1) ch̄i, chō, chm̄, (2) chrī, chrō, chrm̄, both used (especially the former) in the opening leaves of Vienna 16 ("c. 700"). (The normal xpī is employed in the rest of the MS.) In Paris 18282 $\overset{i}{x}$ 'Christi,' fol. 75^{r}.

Of more importance is the variety xp̄c (with the Latin expression of the Greek Sigma). It gives us a clue to the date of a MS., for it did not become current before the end of our period on the Continent, although isolated examples are found earlier, e.g. Oxford Douce frag. 1 ("N.E. France" minuscule of "8 cent."), fol. 1^{r}, fol. 2^{v}; Paris 13047 (Corbie, "end of 8 cent."), in the marginal index on fol. 161^{r}. Amalarius in the earlier part of the 9th century discussed with his friends whether the Greek or the Latin letter should be used (see 'Nom. Sac.,' p. 5). Christian of Stavelot (see above, p. 396) speaks of the third letter as 'sigma.' The Rheims scribes employed by Johannes Scottus know the new form (e.g. Bamberg HJ IV 5), which appears also in a MS. written in 836 at Percey, Chartrain (St Petersburg Q I 41), etc. Other examples will be found in Traube 'Nom. Sac.', pp. 161 sqq. It is to Ireland, the home of Greek studies, that we naturally look for the origin of this usage. We find it there as early as the time of St Moling (end of 7 cent.) in the Book of Mulling [St John] fol. 82^{v}, fol. 83^{r}. St Moling however writes also xp̄s, and it is not until the ninth century that xp̄c became at all current in Irish script, so far as our material enables us to pronounce. One of the scribes of the Book of Armagh (of 808) uses, I think, only xp̄c and never xp̄s; but in the Carlsruhe Bede (Reichenau, of 836–848) xp̄s is much commoner than xp̄c; also in another Reichenau MS. of the "9th cent.", St Paul (Carinthia) 25, 3, 31^{b}. The same is probably true of Welsh script; e.g. the Cambridge Juvencus ("9 cent.") has sometimes xp̄c, e.g. fol. 42^{r} (on fol. 3^{v} ihc̄; but usually ihs̄). As regards Anglosaxon, Bede speaks of *s* as the third letter (see Traube 'Nom. Sac.', p. 5), and I have no example of xp̄c from the Anglosaxon script of our period. Irish scribes love to parade their knowledge of Greek. Not only do they affect the use of the Greek Psi in words like 'psalmus,' 'psalterium' and of Mu and Eta in 'amen' (e.g. Laon 26, of "beg. of 9 cent."), but, with less reason, they substitute here and there Greek Pi for the initial letter of such words as 'post' not merely in explicits and subscriptions, where fantastic writing was approved, but in the body of the text. Since we find these practices as early as the Naples Charisius (Bobbio, "c. 700"), with the title-heading DE LECTIONE in Greek letters, we need not be surprised at the early appearance of xp̄c in Irish script.

Another effort of purists we find in a Würzburg MS. (O 1, of "8 cent.") xp̄os (Nom. Sing.) on fol. 28ʳ; another in the late uncial of a Tegernsee MS., Munich 19101, xp̄m (also ih̄m) with the Greek Mu.

Since xp̄i denotes 'Christi' the derivative **Christianus** ('-i,' etc.) is naturally expressed by xp̄ianus, -ni, etc. (e.g. in the "6th cent." marginalia of Vat. Reg. 886).

7. **David.** The Greek contractions Δ(αυει)δ and Δα(υει)δ became d̄d (or dđ) and dād (or dađ). The first is universal in our period,—in the British Isles, Italy, Spain, the rest of the Continent,—so that only examples of the second need be given:

The Lons-le-Saulnier Bede (written at St Claude, Jura, 804–815), frequently (rarely dđ); Cologne 82 (Murbach, "beg. 9 cent."), frequently (sometimes dđ, e.g. fol. 55ᵛ); Vat. Pal. 195, foll. 1–55ʳ (Lorsch, "9 cent."), equally often with dđ; Douai 12 (Marchiennes Abbey, "8–9 cent."), e.g. 38ᵛ (but usually dđ); Paris 12021 (Brittany, "9 cent."), sometimes (usually dđ).

Traube ('Nom. Sac.' 10) rejects the theory that **Johannes** was a 'nomen sacrum' abbreviated in Latin after the pattern of the Greek suspension Ἰω(άννης). The word is symbolized freely in Latin, much more freely than *Matthaeus* (e.g. matħ) or *Marcus* (e.g. mar̄) or *Lucas* (e.g. luc̄) or *Petrus* (e.g. pet̄) or *Paulus* (e.g. paū), usually in the form ioħ, e.g. the Stowe St John's Gospel fragment, the Book of Dimma, the Book of Mulling [St John, etc.], Paris 7530 (Monte Cassino, end 8 cent.; '*Iohannes* Constantinopolitanus episcopus'), the Paris Theodulfus Bible, etc., etc.;

But also iohan̄, e.g. the Stowe St John's Gospel fragment, the Book of Mulling [St John, etc.], Paris 9527 (Ags. of Echternach, "mid. 8 cent.").

And there are other varieties, e.g.

Paris 11681 (Corbie ab-type), ioħis 'Johannis,' ioħne 'Johanne';

Paris 12021 Canones Hibernenses (Brittany, "9 cent."), ipse ioħs, ioħm (Acc.);

Paris 13029 (Brittany, "9 cent."), est ioħans, in aeuangƚo ioħis, ioħnm;

Paris 17451 (Compiègne, "8–9 cent."), ioħs and ioħes (Nom.), ioħ and ioħis (Gen.), ioħm and ioħam and ioħanm (Acc.);

London Reg. 1 B vii (Ags. half-uncial), ioh̄, iohā, iohan̄;

Würzburg th. F 67 (Ags. of "8 cent."), ioħ, ioħan, iohan̄ 'Iohannes,' ioħm 'Iohannem';

Munich Univ.-bibl. 4to 3 ("8–9 cent."), ioħans, ioħs ;
St Petersburg Q I 21 ("8 cent."), ioħ, ioħnes ;
St Gall 125 ("8–9 cent."), ioħ, iohn̄, iohann̄, iohan̄s (all Nom. Sing.), ioħans and ioħnis (Gen.), ad ioħan venit.

8. **Deus.** Greek *θ(εὸ)ς* produced in Latin ds̄, a universal contraction. Since dī represents 'dei,' the derivative **deitas** is correctly expressed by dītas, e.g. Paris 9525 (Ags. of Echternach, 798–817); Laon 288 ("beg. 9 cent."); St Petersburg F I 11 (ab-type of Noirmoutier); Munich 6244 (Freising, "8–9 cent."); Munich 14470 (Ratisbon, "8 cent."); Verona 53 (half-uncial); Milan I 1 sup. (Bobbio, "9 cent.").

9. **Dominus.** The exact reproduction of Greek *κ(ύριο)ς* would be ds̄, a symbol reserved for 'Deus.' The Latin symbol dn̄s might also be regarded as a contraction formed from the suspension dn̄ 'd(om)-n(us),' for DN. N. 'dominus noster' is the title of the Roman Emperors before the Christian dn̄s n̄r (see chap. I, s.v. 'noster'); and dn̄s in a secular sense is a Nota Juris of the sixth century (see above, § 3, where examples of dn̄s 'domnus' in our period are given). Since dn̄s 'Dominus' is universal, we need give details here only of occasional varieties. Dm̄s 'Dominus,' according to Traube a symbol (in the Christian sense) not current after the 5th century, appears (mostly in the secular sense) in Vienna 743 ("9 cent.") e.g. fol. 55^{r} dm̄s qui obsidetur in Seir (but always dn̄s 'Dominus'); Lucca 490 (of c. 800), fol. 239^{v} regiones et dm̄os contempsisse ; Oxford lat. th. d 3 ("8–9 cent."), foll. 55^{r}. The first MS. offers sometimes dm̄n instead of dn̄m, e.g. fol. 32^{v} per ihm̄ xpm̄ dm̄n nostrum, fol. 37^{v} dm̄n nostrum. Another 'freak' is don̄s in Cambrai 441 ("Ags." half-uncial) fol. 176^{r} quibus don̄s ait; Carlsruhe Reich. 222 (already quoted in § 2). The suspension dom̄, 'domnus,' has been already mentioned (§ 3). Its derivative contraction appears on fol. 115^{v} of Brussels 9403 ("8-9 cent.") basilica dom̄i Martini ; Paris 1451 Canons (St Maur-les-Fossés, of 796), fol. 98^{r} dom̄o nr̄o Honorio (cf. above, § 3). A fuller account of all these varieties, which are in our period mostly used for the word in its secular sense, will be found in Traube 'Nom. Sac.' pp. 167 sqq. (Add dom̄s dominantium on fol. 49^{r} of the Basilican Hilary.)

The derivative **dominicus**(-ca) is correctly rendered by dn̄icus(-ca), e.g. Cassel theol. Q 2 (Ags. of Fulda, "8 cent."), Laon 319 ("beg. 9 cent."). But the word *dominica* 'Sunday' is so frequently repeated in Calendars, etc., that all manner of curtailments are found, e.g. dmn̄c̄m 'dominicam' in Verona 89, dom̄ in the cursive marginalia of Rehdigeranus 169 at Breslau. The derivatives **dominari, dominator,** etc., are sometimes (especially in Spain) denoted by dn̄ari, e.g. dn̄entur 'dominentur' in Madrid Acad. 44, fol. 16–256 ("9 cent.") and dn̄ator, e.g. Vat. Pal. 172 (Lorsch, "9 cent."). For **dominium** (see above, § 3) we find dn̄ium in Paris 4667 Lex Visigothorum (Visigothic script of 828).

10. Hierusalem. The Greek symbols are many, ʽΙ(ερουσα)λήμ, ʽΙ(ερουσαλ)ήμ, etc. So are the Roman, many varieties often appearing in the same MS., e.g.:

Paris 12155 (Corbie ab-type), hierusal̄ and hierul̄ and hierus̄ and hiersl̄ and hiers̄;

Paris 9527 (Ags. of Echternach, "mid. 8 cent."), hierū and hirū and hier̄ and hir̄ and irū;

Paris 12021 (Brittany, "9 cent."), hierusal̄ and hirusal̄ and (by a corrector) hrl̄m;

St Petersburg F I 3 (Ags. half-uncial of Corbie), hierus̄l and hierus̄ and hiers̄ and hir̄m;

St Petersburg Q I 15 (Ags. of Corbie or Péronne, "beg. of 8 cent."), hier̄l and hir̄lm and ihlm̄;

Munich 6220 (Freising, "9 cent."), ierl̄ and hierl̄ and hierl̄m;

Munich 14470 (Ratisbon, "8 cent."), hirl̄m and hirl̄em and hrl̄m and hirl̄;

Munich 14096, foll. 1–99 (Ags. of Ratisbon, "8 cent."), ihrl̄m and irhl̄m and ihrsl̄m and ihl̄m;

Lucca 490 (of c. 800), hierus̄ and hier̄ and hier̄mis (fol. 25^{v}).

But this list by no means exhausts the symbols. There are also many others, so that it seems that the symbolism of this word properly belongs to chap. III, as mere capricious curtailment of a word of frequent occurrence in Christian writings. Some regularity can however be detected in Spain, where the favoured form is ihrsl̄m (but also hrsl̄m and hirsl̄m). For further details see Traube 'Nom. Sac.' pp 110 sqq.

11. Iesus. The Greek contraction ’Ιη(σοῦ)ς appears as ih̄s (or iħs) 'Iesus,' ih̄m (or iħm) 'Iesum,' ih̄u (or iħu) 'Jesu,' although ihūs is by no means uncommon instead of ihs̄, and ihūm instead of ihm̄, e.g.:

The Lindisfarne Gospels (before 698) fol. 185^{r}; the Stowe Missal; Paris 9530 (Echternach, "8–9 cent.") fol. 82^{v}, etc.; Paris 1012 (Limoges, "8–9 cent."), frequently; Paris 609 (Visigothic, Limoges, "8–9 cent.") fol. 60^{v}; the Lons-le-Saulnier Bede (St Claude, Jura, beg. 9 cent.) fol. 196^{r}; Paris nouv. acq. 1597 (Fleury, "8 cent."); Montpellier 55 (St Étienne library, Autun, "8–9 cent.") fol. 69^{r}; Turin D v 3 (Corbie ab-type) fol. 185^{r}; Cologne 92 (time of Hildebald), fol. 12^{r}; Wolfenbüttel Weissenburg. 99 (Merovingian), fol. 40^{v}; Berlin Phill. 1662 (Ags. of "8–9 cent."); Épinal 6 (Moyenmoutier, "8 cent."), fol. 72^{r}; Bâle F III 15^{f} (Ags. of Fulda, "8 cent."); Würzburg th. F 67 (Ags. of "8–9 cent."), fol. 116^{r}; Würzburg th. F 27 (Ags. of "7 cent."), fol. 9^{v}; Munich 4577 (written for Princess Kisyla), fol. 62^{v}; Munich 14653 (Ags. of Ratisbon, "8 cent."), fol. 29^{r}; Manchester 15 (Murbach, "8 cent."), fol. 25^{r}, fol. 41^{r}; Colmar 39 (Murbach), fol. 20^{r}; Einsiedeln 27, foll. 1–24 ("8 cent."); Verona 59 (half-uncial); Verona 10 (half-uncial); Vat. lat. 1322 (half-uncial of Verona) fol. 196^{r}; Rome Vitt. Eman. 5209 (Nonantola, of 825–837), fol. 30^{r}.

The *u* appears in the form of Greek Upsilon or Latin *y* in Paris 12048 (written at Rebais, c. 750), fol. 90^{r}.

The use in minuscule script of *H* (Greek Eta) instead of *h* came into fashion on the Continent in the 9th century (see Traube 'Nom. Sac.' p. 162), e.g. Paris 12050 the Corbie Sacramentary (of 853), along with ihs̄. The substitution of *c* (Greek Sigma) for *s* went hand in hand with the substitution in xp̄s (see above, s.v.), so that the Hamilton Gospels, which sometimes use ih̄c, are not likely to be much earlier than the close of our period.

In a Tours MS., London Egerton 609 (Marmoutier, "beg. 9 cent."), a monogram of the three letters *I*, *h* and *s* is used (along with ihs̄).

12. Israel. The Greek contractions vary, 'Ι(σρα)ήλ and 'Ισ(ραή)λ and 'Ι(σ)ρ(αή)λ. In Latin there is great variety, but hardly so much as in the symbolism of 'Hierusalem' (see above, s.v.). Examples of variation within one and the same MS. are:

The Douce Primasius (Insular half-uncial), isrl̄ and iħl and ir̄l and ish̄l and isrhl̄ and (fol. 35^{v}) ihd̄l;

Vat. Pal. 172 (Lorsch, "9 cent."), isrƚ and israƚ and israhƚ and irƚ and srƚ;

Vat. Pal. 201 (Lorsch, "9 cent."), isrƚ and irƚ and isrħ (e.g. fol. 31^{v} non enim omnes qui ex irƚ hi sunt isrƚ);

Paris 12155 (Corbie ab-type), isrƚ and isrħ and israħ and isrhƚ and israhƚ;

Paris 11627 (ab-type of Corbie), isrƚ and isrħ and israħ and isrhƚ;

St Petersburg F I 3 (Ags. half-uncial of Corbie), isrƚ and israƚ and isrāh and isr̄h and israh̄l;

St Petersburg Q I 15 (Ags. of Corbie or Péronne), ir̄l and is̄l and isrā ;

The Maurdramnus Bible (Corbie, of 772–780), isrꝉ and irꝉ and isrhꝉ ;

Amiens 10 (Corbie, "8–9 cent."), isrꝉ and israꝉ and israhꝉ ;

Paris 12168 (Corbie library, Laon az-type), isrꝉ and ihꝉ and isrhꝉ ;

The Hildebald group at Cologne, isrꝉ and isrħ and isrhꝉ and israħ and israħꝉ ;

The Salaberga Psalter (Ags. half-uncial, Laon), isr̄l and ir̄l and is̄l and irāl and isāl (e.g. fol. 59^r et dixit isr̄l...et dixit ir̄l) ;

Florence, S. Marc. 611 (Ags. of "9 cent."), isr̄l and isr̄hl and is̄r ;

Montpellier 409 (Auxerre, of 772–795), isrꝉ and irꝉ and israꝉ ;

Autun 2 ("9 cent."), isr̄l and isrhꝉ and isrāl and srāl and sr̄l ;

Vat. Pal. 237 (Mayence, "9 cent."), isrꝉ and israħ and israꝉ ;

Cassel theol. F 54 (Ags. of Fulda, "9 cent."), isrꝉ and isrħ and isrāl and isrāh ;

Bâle F III 15 Isidore's Etymologies (Fulda, "8–9 cent."), isrꝉ and isrħl and srꝉ and sraꝉ ;

Würzburg th. F 17 (Ags. of "8 cent."), is̄l and ir̄l and isꝉr (fol. 25^r) ;

Munich 14096, foll. 1–99 (Ags. of Ratisbon, "8 cent."), isrꝉ and irꝉ and srꝉ and srahl and srħl and srħel and irħl and ihrꝉ ;

Munich 6220 (Freising, "9 cent."), isrꝉ and israħ and isrħ and isrħel and israꝉ ;

Paris 1853 ("8 cent."), isrꝉ and irꝉ and isrħl and israħl and isrꝉh ;

Oxford lat. th. d. 3 ("8–9 cent."), ishꝉ (passim), isrhꝉ, sometimes isꝉh ;

Munich 28118 (Trèves ?), israħ, isrħ, srhꝉ, isꝉ, irꝉ ;

Einsiedeln 18 ("8–9 cent."), isrꝉ and irꝉ and srꝉ ;

Lucca 490 (cf. c. 800), iħl (passim) and isrꝉ and isrħl ;

Rome Casanat. 641 (Beneventan script, of 811–812 ?), isrħl and isrꝉ and ihꝉ.

It will be seen that isrꝉ 'Israel' appears in nearly all of these MSS. This is the favourite symbol in most centres and is found everywhere except in Spain. The Spanish favourite symbols are srhꝉ and (less common) srꝉ. The second is, for example, frequent in the Visigothic half-uncial of Autun 27 and appears in Escurial R II 18 (uncial); the first in Verona 89 ("8 cent."), Madrid Tol. 2. 1 ("end of 8 cent.") and Tol. 15. 8 ("end of 8 cent."), and so on; both in Madrid Acad. 44, foll. 16–253 ("9 cent."), Albi 29 ("9 cent."), etc. Italian scribes favour iħl 'Israel' (although they also use isrꝉ). For its use (along with isrꝉ) in Veronese majuscule, cursive and minuscule, see 'Zentr. Bibl.' 27, 548–552. Other Italian examples are: Vercelli 183 and 202; Modena O I 17 ("mid. 8 cent."); Bobbio MSS., e.g. Milan B 31 sup. and I 1 sup.; Rome Vitt. Eman. 2095 (Nonantola); Lucca 490 (see above);

Bamberg HJ xiv 15 (Beneventan script of "8 cent."), fol. 58^r. Outside of Italy I have found it only in Berne 611 (Merov.); Einsiedeln 157 ("8–9 cent."), once; St Petersburg Q i 17 (Corbie ab-type), fol. 58^r (corrected to ishl̄). We may say that ihl̄ in a MS. of our period suggests an Italian scribe or an Italian original; and that srhl̄ suggests a Spanish scribe or a Spanish original. The symbol srl̄ I have noted outside of Spain in a Cologne MS. of Isidore's Quaestiones, Cologne 98 ("mid. 8 cent."), fol. 30^r; Vat. Pal. 68 (Northumbria, "8 cent."), once; Einsiedeln 18 (see above); Munich 14096 (see above); Autun 2 (see above). For further details see Traube 'Nom. Sac.' pp. 105 sqq.

The declension 'Israelis,' '-li,' '-lem,' etc. and the derivative **Israelita** are expressed by the substitution of an 'Israel' symbol for the first six letters, e.g. isrl̄ita or (in Spain) srhl̄ita or (in Italy) ih̄lita.

13. sanctus. The adjective ἅγιος was not made a 'nomen sacrum' by the Greek scribes of the Bible. The Latin sc̄s 'sanctus' (sc̄i 'sancti,' sc̄o 'sancto,' sc̄m 'sanctum,' etc.) was therefore a Roman invention. Traube's suggestion is very attractive, that it was coined on the type of sp̄s 'Spiritus,' with which it was so persistently united in the phrase 'Spiritus Sanctus.' Its use is so universal that only the occasional variety scūs 'sanctus' (with scūm 'sanctum') requires mention, e.g.: Paris 1012 (Limoges, "8–9 cent.") fol. 59^v; Autun 21 ("8 cent.") fol. 120^v; Paris 11631 (St Maurice ?, "beg. 9 cent."); Bâle F iii 15^8 (Fulda, "end 8 cent.") fol. 40^r; Manchester 15 (Murbach, "8 cent.") fol. 124^r; Carlsruhe Reich. 253 (Reichenau, "7–8 cent.") fol. 75^v. Also sc̄s 'sanctos' in Turin D v 3 (Corbie ab-type). The Gen. Plur. is normally sc̄orum 'sanctorum,' but we find also in Carlsruhe Reich. 253 (fol. 178^v and fol. 153^r) sc̄rm, (fol. 153^v) sc̄rum, (fol. 161^r) scor̄m; further scor̄m in the Leon palimpsest (p. 178) and scr̄m in Laon 68 ("beg. 9 cent."), on fol. 77^r, and Rome Vitt. Eman. 2099 (half-uncial).

Other occasional departures from the normal type are (1) sn̄cs 'sanctus' (sn̄ci 'sancti,' etc.) in Cassel theol. F 21 (Ags. half-uncial of Fulda), sometimes, e.g. fol. 45^r; (2) sc̄ntos 'sanctos' in Munich 3514 (Augsburg, "7–8 cent.") p. 78; (3) the extraordinary

Graecism in Paris 12048, fol. 95^{v} dicentes sc̄s sc̄s sc̄s cx̄c cx̄c cx̄c. (See Traube 'Nom. Sac.' pp. 193 sqq. for details.)

Since sc̄i expresses 'sancti,' **sanctifico** is correctly rendered by sc̄ifico (e.g. in the St Chad and Stonyhurst Gospels). Less correct are some renderings of the superlative **sanctissimus,** such as sc̄itissimus on fol. 8^{r} of Bâle F III 15^{1} (Ags. of Fulda, "8 cent.") and sc̄ismam 'sanctissimam' on fol. 41^{r} of Troyes 657 ("end 8 cent."). Commoner is the symbol of the derivative **sanctuarium,** scũarium, e.g.: in Durham B II 30 (half-uncial); Paris 9382 (Ags. of "8 cent."); Metz 76 (Ags. of "9 cent."); St Petersburg O I 4 (Corbie, "7–8 cent."); the Utrecht Psalter (Rheims, "beg. 9 cent."); Liége 306 (St Trond, of 834); Munich 14470 (Ratisbon, "8 cent."); Verona 42 (half-uncial); Rome Vitt. Eman. 2099 (half-uncial).

14. Spiritus. The Greek contraction *πν(εῦμ)α* may be supposed to have supplied the type for the Latin contraction sp̄s, a symbol so universally employed for the word in its theological sense (and even in its secular; see § 5, above) that details are needless. The by-form spūs is by some scribes reserved for the cases with long *u*, the Gen. Sing. and Nom. Acc. Plur.; by others is used for the Nom. Sing. also. Similarly the by-form spūm is reserved by some scribes for the Gen. Plur. (normally spūum), e.g. the St Chad Gospels, p. 164 spūm inmundorum, Cambridge Trin. Coll. 216 ("de manu Baedae") fol. 5^{v} discritio spūm; Berne 671 (Cornish cursive of "9 cent."), spūm inmundorum. We even find spm̄ (Gen. Plur.) in the Corpus Homilies, fol. 55^{r} sanctorum agmina spm̄, and in London Reg. 2 A XX ("8 cent."), spm̄ inmundorum. Another irregularity is spīuum (Gen. Plur.) on fol. 126 of Laon 319 ("beg. 9 cent."). Another (perhaps the result of a correction in the original), malignos spūos (fol. 56^{v} of Metz 134). Of spūs (instead of sp̄s) and spūm (instead of sp̄m) examples are:

Vat. Barb. 570 (Ags. half-uncial) fol. 70^{v} spūs sc̄s; Vat. Pal. 202 (Ags. of Lorsch ?, "8–9 cent."); Cassel theol. Q 6 (Ags. of Fulda, "9 cent."); Munich 6297 (Ags. of Freising, c. 780), e.g. on fol. 36^{r} both spūs and sp̄s; Paris 2630 (uncial) fol. 16^{v}; Paris 9525 (Ags. of Echternach, 798–817) fol. 172^{r}; Paris 1012 (Limoges, "8–9 cent.") fol. 59^{v}; Épinal 6 (Moyenmoutier, "8 cent.") fol. 55^{v}; Cologne 43 (time of Hildebald) fol. 262^{v}; the Utrecht Psalter

(Rheims, "beg. 9 cent.") p. 40; Einsiedeln 157 ("8–9 cent.") p. 35; Verona 59 (half-uncial); Verona 10 (half-uncial); Milan D 268 inf. (Bobbio, "7 cent."); Milan S 45 sup. (Bobbio, "7–8 cent."); Lucca 490 (of c. 800) fol. 85^{r} erratici spūs.

A rival symbol, by no means rare, spītus, is usually reserved for 'spiritus' (not 'Spiritus'). Examples are:

Vat. Pal. 822 (Lorsch, "9 cent.") fol. 12^{r} inflationes etiam tortuosi spītus et crebra suspiria; Paris 9565 (Ags. of Echternach, "8 cent."), spītuum, etc.; Egerton 2831 (Tours, "8 cent.") fol. 118^{r} spītibus erroris, fol. 137^{v} in reprobis spītibus; Geneva 21 (Murbach, "8–9 cent."), spītibus; London Add. 31031 (Ottobeuren library, Laon az-type), spītibus; Munich 6297 (Ags. of Freising, c. 780) fol. 99^{r} spītuum; Munich Univ.-bibl. 4to 3 ("8–9 cent.") de discretione spītuum; Cassel theol. F 24 (Ags. half-uncial of Fulda); Bâle F III 15^{g} (Fulda, "end 8 cent.") fol. 43^{v}; Milan L 85 sup. (Ags. of Fulda?, "9 cent.") fol. 67^{v} in arcano atque operto illa spītus elementa; Cheltenham 12261 (Verona?, "8–9 cent.") spītus (of the Holy Ghost).

A variety is sprītus in Einsiedeln 157 ("8–9 cent.") p. 142 sprītibus. Another is spt̄u (Abl. Sing.) in Milan I 61 sup. (Bobbio, half-uncial) fol. 30^{v} (also fol. 32^{r} spt̄os inmundos).

For fuller details see Traube 'Nom. Sac.' pp. 164 sqq.

The extraordinary Graecism, spc̄ (on the type of xp̄c and ih̄c) appears in Irish script as early as the Book of Armagh (of 808), e.g. fol. 171^{r} sp̄c sc̄s, fol. 38^{v}, etc.; but not until after our period elsewhere.

15. Of the derivative adjective **spiritalis** (less often 'spiritualis') the usual symbol is spītalis, current everywhere except perhaps in Spain. Spanish scribes use spālis, a symbol also affected (but not exclusively) in Italy and found occasionally elsewhere.

Spanish examples of spālis are: Escurial R II 18; Verona 89; Autun 27; Madrid Tol. 15. 8; Escurial R III 25, foll. 1–166; Madrid Acad. 44, foll. 16–253; Paris 2994^{A}, foll. 73–194; Paris 12254; Madrid Acad. 60, and so on; in fact, practically all the extant Visigothic script of our period.

Outside of Spain spālis is found in: Verona 55 (half-uncial); Verona 54 ("beg. 9 cent."); Berlin Phill. 1831 (Verona, "8–9 cent."); Modena O I 17 ("mid. 8 cent."); Lucca 490 (of c. 800) fol. 340^{r}; Wolfenbüttel Weissenb. 64 (Bobbio, "beg. 8 cent."); Paris 653 (N. Italy, "8 cent."); Vat. lat. 5764 (Verona?, "beg. 9 cent."); Einsiedeln 18 ("8–9 cent."); Munich 6243 (Freising, "8 cent."); Trèves 36 Prosper (of 719 A.D.); Laon 319 Taionis Sententiae ("beg. 9 cent."), frequently; Paris 2706 ("N.E. France," half-uncial); Vat. Pal. 172 (Lorsch, "9 cent."). In Cassel theol. Q 6 (Ags. of Fulda, "9 cent.") one of the scribes affects spālis, as Peregrinus throughout Munich 6237.

Occasional varieties are:

spīlis in Milan I 101 sup. (Bobbio); Rome Vitt. Eman. 1571; Paris 2110 ("N.E. France"); Paris 11627 (Corbie ab-type) fol. 93^{v}; Vat. Pal. 169 (Lorsch);

spīalis in Rome Vallicell. B 62 ("Trèves, about 700"); Bâle F III 15^{g} (Fulda, "end 8 cent.");

spl̄is in Carlsruhe Reich. 221 (Reichenau, "end 8 cent.") fol. 40^{r} (corrected to spiril̄is); Verona 54 ("beg. 9 cent.") fol. 174^{v};

sp̄talis in St Petersburg F I 2 (uncial and half-uncial);

spr̄italis in Berlin Ham. 31 (Albi, "9 cent.") fol. 35^{v};

spūalis in Rheims MSS. of the time of Johannes Scottus, e.g. Rheims 875, Bamberg HJ IV 5 and 6.

spātalis in Paris 2706 ("N.E. France," half-uncial), e.g. fol. 160^{v} (usually spālis, also spītalis).

16. Nomina Sacra written in full with abbreviation-stroke. Traube ('Nom. Sac.' pp. 51 sqq.) mentions an early practice of writing 'deus' (and occasionally other 'nomina sacra') in full with an abbreviation-stroke above which extended over the whole, or the greater part, of the word (e.g. dei on fol. 99^{r} of the Bologna Lactantius). This practice was not quite obsolete in our period. Examples are:

Of *sanctus*: London Add. 31031 (Ottobeuren library, Laon az-type) fol. 72^{v} sancte ecclesiae;

Of *spiritus*: the Maihingen Gospels (Ags. half-uncial, Echternach?), fol. 67^{r} spiritui inmundo; Wolfenbüttel Weissenburg. 99 (Merovingian) fol. 128^{v} spiritibus; Paris 2110 ("N.E. France," "7–8 cent.") fol. 358^{r} prodesset spiritibus eorum; Bern 611 (Merovingian) fol. 109^{v} spiridibus; Zürich Cantonsbibl. 140 (Rheinau, "8 cent.") p. 31 spirituum.

Even the derivative *spiritalis* is so treated: Wolfenbüttel Weiss. 99 (on fol. 29^{v}); Paris 2110, frequently (e.g. fol. 148^{r}, fol. 214^{r}); Cambrai 441 ("Ags." half-uncial) fol. 92^{r}; St Petersburg Q I 15 (Ags. of Corbie or Péronne, "beg. 8 cent.") fol. 22^{r}; Cologne 55 (time of Hildebald); Paris 2109 (St Amand, time of Lotharius scriptor) fol. 64^{r}; Einsiedeln 157 ("8–9 cent."); Einsiedeln 281, pp. 1–178, + 199, pp. 431–526 ("mid. 8 cent."), p. 98. The St Bertin uncial MS., Paris 9561, has spīritalis (fol. 5^{v}), spīritibus (fol. 1^{v}).

CHAPTER III

NOTAE JURIS, CAPRICIOUS ABBREVIATION

1. **The Notae Juris.** Probus classifies these according to their use (1) in iure civili de legibus et plebiscitis, (2) in legis actionibus, (3) in edictis perpetuis.

Isidore (Etym. 1, 23) gives such instances as K.K. 'calumniae causa,' I.E. 'iudex esto,' D.M. 'dolum malum.' They were forbidden, as conducing to legal chicanery, by an edict of Justinian. Small wonder, since R.P. could denote either 'res publica' or 'res privata.' Their history has still to be written[1], but in the index of Studemund's edition of the "5th cent." Verona Gaius (Leipzig, 1874) will be found a collection of most of the symbols then known. A further collection, taken from the marginalia of the Regina Codex Theodosianus ("6 cent."), I have published in 'Mélanges Chatelain,' pp. 155–162. Since we are here concerned with the symbols current in scriptoriums, only a few of these technical symbols of Roman law need be mentioned. Those which actually occur in MSS. of our period have been discussed in chap. I. Those which may possibly occur or which may have influenced the tradition of texts will be mentioned here.

With the 'Notae Juris' were included some symbols of wider use, such as s.c. 'senatus consultum,' c. (cos.) 'consul,' pr. 'praetor,' tr. (trib.) pl. 'tribunus plebis.' Probus calls this class 'notae publicae' and says they were used 'in monumentis plurimis et in historiarum libris sacrisque publicis.' These 'political' (rather than 'legal') symbols are found in MSS. of history, etc., from the earliest times; e.g. the papyrus Epitome of Livy has cos., pr., trib. pl. (Oxyrhynchus Papyri IV, p. 91). But since they have been transferred from these MSS. into our printed editions, they are too familiar to need much comment. Their chief interest for us lies in the opportunity which they gave to transcribers for corruption of the text. For mediaeval scribes were not always familiar with them. The Nota P.R. (made more precise in the form P. R^{us}) 'populus Romanus' in the original of the Berne Horace puzzled the transcriber. Above the *P* he has written the gloss *vel Publius* (see p. 10 of the Sijthoff facsimile). (Cf. Shipley, p. 55.)

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[1] Among Traube's unpublished papers is a sketch of a projected history. It is divided into three periods, to the first of which belongs, e.g. the Autun palimpsest, to the second, e.g. Vat. Reg. 1024, to the third, e.g. Verona 62.

A few of the Notae Juris remain in actual use in our period as technical symbols of notaries in charters, deeds of gift, etc. They are sufficiently treated in works on Diplomatic. And a new series of what may be called 'Christian Notae Juris' was called into existence by MSS. of Canon Law. To the Pagan designations 'consul,' 'praetor,' etc. succeeded the Christian 'episcopus,' 'presbyter,' etc., the frequency of whose repetition in ecclesiastical writings produced, not so much fixed and undeviating Notae like pr. 'praetor,' but rather all manner of curtailments. At the same time the Notae Juris were changed from suspensions to contractions, a change which opened the way to variations. A suspension like pp̄ 'perpetuus,' '-i,' etc. became, as a contraction, eitheir pp̄i or pp̄ui 'perpetui'; hh̄ 'heredes' became hh̄s or hhd̄es, etc. (See Traube 'Nom. Sac.' p. 238 for a fuller account of this change.)

2. **Other technical symbols.** Analogous to the 'Notae Juris' in works of legal import is the symbolism of terms like 'singular,' 'plural,' 'nominative,' 'genitive,' etc., in grammatical works; 'circle,' 'figure,' 'triangle,' etc., in geometrical writings, and so on. But to these, unlike the Notae Juris, any kind of abbreviation was allowed. For example, in a medical MS., Glasgow T 4. 13 ("8–9 cent."), in which the word 'herba' is of frequent occurrence, it appears as herb̄ (fol. 4^{v}), her̄ (fol. 2^{v}), h̄b (fol. 14^{r}), h̄ (fol. 10^{r}) and so on; in a grammatical MS., Paris 13029 (Brittany, "9 cent.") 'generis feminini' is gen̄ fem̄, gn̄ fēm, or merely gf̄; in Munich Univ.-bibl. 8^{vo} 132 Leges Baiuuariorum ("beg. 9 cent.")

'conponat' (-nant) is conpon̄, compō or conp̄; in St Petersburg F VI 3 Tractatus de Morbis Mulierum (Corbie, "9 cent."), 'mulieris' is muƚrs, mƚrs, muƚs, etc.; in Escurial R II 18 (Visigothic uncial), 'oppidum' is opp̄i, oppd̄, opp̄, opd̄; in the Naples Charisius, consob' and ɔsb' for 'consonantibus,' subiun̄t̄ and sub't̄ for 'subiungitur' (according to Keil), and so on. We cannot include these Protean symbols in our list.

Words like 'angelus,' 'apostolus,' 'ecclesia,' 'omnipotens,' 'sempiternus,' 'alleluia,' 'psalmus,' etc., we might call 'Christian technical terms.' Their continual occurrence in theological writing brought the necessity of symbolism. But of these words too the symbolism is always more or less capricious and rarely or never gives a clue to the home or date of MSS., except that with Spanish scribes it usually takes the 'Hebraistic' type[1], with omission of the vowels, e.g. epsc̄ps 'ep(i)sc(o)p(u)s,' apstƚs 'ap(o)st(o)l(u)s.'

3. Capricious abbreviation of repeated words, familiar phrases, etc. Any frequently recurring word or phrase was sure to be abbreviated for economy of the scribe's labour; but through aversion to monotony, the abbreviation was seldom confined to one form. The Genealogy in the first chapter of St Matthew's Gospel provides a good example, with its repetition of the word 'genuit.' MSS. after the second or third occurrence of the word substitute gen̄ or gn̄ or ḡ or some such equivalent. The word 'fuit' is repeated in the same Genealogy in the third chapter of St Luke, and we find f' (or the like) in such MSS. as Munich 6224 (uncial). But it would be absurd to regard these as current symbols for 'genuit' and 'fuit.' In the 'Benedicite' Psalm the word is often expressed by ƀ. This is a symbol of 'bene' in any context (see chap. I, s.v.), of 'benedicite' only in this particular context. We also find beneđ, ben̄, etc., in fact any curtailment of the recurrent word.

Apart from repetitions, we find capricious curtailment of words in such unconventional writings as pocket-copies of the Gospels, common-place books, and the like, where economy of space rather than calligraphy was the object of the scribe. Thus in St Boniface's pocket-copy of the Gospels, Fulda Bonif. 3, we have (fol. 60^r) ego sum pās bō 'ego sum pastor bonus.' The sentence was so familiar that the scribe did not hesitate to curtail the words, although neither pās for 'pastor' nor bō for 'bonus' are abbreviations which he would use elsewhere. The Beatitudes, familiar to any monk, are similarly curtailed: Beā qͥ lugē n̄c qm̄ ipsi ɔsulabuntur. Beā qͥ esurī 7 sitī iustī qm̄ ipsi saturabū, etc. Here the only current symbols are those of 'qui,' 'nunc,' 'quoniam,' 'con,' 'et.' All the rest is mere capricious curtailment, tolerated in a familiar passage, but not elsewhere. (Munich 6330 is another good example of this practice.) In MSS. of the Latin Grammarians familiar quotations from Virgil and other ancient authors are often not written in full but merely suggested by the initial of each word, and when this practice is followed in a citation from a lost author, it offers a pretty problem to critics. A line of Lucilius is preserved for us in this form: ventum, inquam, tollas t. c. q. i. l. (tum cuncta quieta iacebunt litora, tum cedet quae ira lacunis are two conjectural supplements).

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[1] Traube ('Nom. Sac.' p. 244) refers this type to Africa (cf. epsc̄ps on an African inscription, C.I.L. 8, 11645).

Even in calligraphic writings pressure of space often necessitated arbitrary abbreviation, especially in marginal summaries, title-headings, the items of an index, etc. In St Petersburg F I 2 Regula S. Basilii, written in beautiful uncial (the latter part of the MS. in half-uncial) on creamy vellum, the index at the beginning (foll. 1^v–4^v) abounds in capricious curtailment, which is due to the necessity of keeping each item within one line (or two lines), e.g. es̄ 'est,' confit̄r 'confitetur,' accep̄r 'accepere,' faml̄iar 'familiares.' Abbreviations like these must not be recorded in any list of symbols. They are emphatically not current symbols.

Similarly in Glossaries calligraphy itself imposed limitations of space, e.g.:

The Corpus Glossary, fol. 11^r Aviaria · secreta nemora que aves freq̄ ('frequentant');

Vat. lat. 6018 ("9 cent.") Exortatur · provocatur cōsol̄ ('consolatur').

Milan F 60 sup., flyleaf ("8 cent.") Cenodoxia · uan̄ glō ('vanae gloriae') cupidus.

MSS. of Chronica are in the same case, and so we get, for example, in Lucca 490 Arrianus filosofus Nicomedianus agn̄t ('agnoscitur'), Hesiodus insiḡ hab̄ ('insignis habetur').

So are title-headings, e.g. Verona 29 ("9 cent."), auḡ con̄t paḡ 'Augustinus contra paganos.'

In Commentaries, e.g. on the Psalms, the sentence commented on stands as a lemma at the beginning of the explanation and is often (although it may be elegantly written in majuscule or coloured letters) not given in full, but with capricious curtailment of some or all of the words. Columban's (?) Commentary on the Psalms, Milan C 301 inf., affords examples of this practice on nearly every page (see Ascoli's apograph).

Liturgical MSS. offer many instances of the capricious curtailment of words, especially in recurrent phrases, such as 'qui vivit et regnat,' etc., e.g.: Munich 4542 (time of Princess Kisyla), fol. 185r qui vī et r̄ cum pā in unit̄, etc.; Munich 6330 (Freising, "8–9 cent."), fol. 6v qui uū et reḡ in s̄ ('saecula'); the Autun Sacramentary (uncial), uiū et reḡ; Turin D v 3 (Corbie ab-type), fol. 43r qui uī et reḡ.

In the Leon palimpsest of the Lex Romana Visigothorum (Visigothic uncial) we find for the recurrent phrase 'sententia interpretatione non indiget' st̄ int̄p (intr̄p) n̄ indḡ (ind̄gt). A mediaeval list of Notae Juris (cf. chap. I, § 354) offers st̄ as the Nota for 'sententia,' and it is possible that this symbol was current at the scriptorium. The rest, probably even n̄ 'non' (see chap. I, § 183), is mere symbolism for the nonce. The difficulty of deciding which is current and which is mere capricious symbolism presents itself again in a repeated phrase ('et dicit omnis populus amen') in Munich 14513 ("9 cent."), et dic̄ om̄s populus am̄ · · et dic̄ om̄s popł am̄ · · et dc̄ om̄s popł am̄ · · et dic̄ om̄s pł am̄. It certainly would be as dangerous to infer from a case like this that dc̄ 'dicit' and pł 'populus' were current symbols of the scriptorium as to take capricious curtailments of *nomen* 'a noun' in Grammatical MSS. for current symbols of *nomen* 'a name.'

The employment of initial-letter suspension in quotations may have originated in marginal scholia. At least it is justified in these, for they had to be kept abreast of particular passages in the text and so were liable to excessive compression. We may take as an example the Donatus scholium on Terence Andr. I i. 9 'sic Sallustius: dein servili imperio patres p. e.' Unluckily these initial letters are apt to be miscopied, e.g. Don. ad Ph. I iii. 11 r. a. r. p. (MSS.), for *r. a. r. s.* 'redit ac recipit se.'

SELECT LIST OF NOTAE JURIS AND INDETERMINATE SYMBOLS.

4. **abbas, abbatissa.** The variation in the symbolism of these words may be illustrated from these MSS.:

Paris 10756 ("8 cent."), abb̄ 'abbas,' abƀs 'abbates,' abb̄tissa;

Paris 12050 Corbie Sacramentary (of 853), abƀ 'abbatem';

Cambrai 624 Gregory of Tours (half-uncial), abƀ, abƀe 'abbate,' abƀta and abƀsa 'abbatissa';

London Cotton Tib. A xiv (Ags., "8 cent."), abƀti 'abbati,' abƀsa 'abbatissa';

Fulda D 1 (Constance, "8 cent."), abƀat, abƀt;

Turin D v 3 (Corbie ab-type), abƀa 'abbatissa';

Colmar 82 (Murbach, "beg. 9 cent."), disput⟨at⟩io abƀa Nesterotis, abƀ Ioseph;

Vat. Pal. 577 (Mayence, "beg. 9 cent."), aƀ 'abbas';

Vat. lat. 5750 + Milan E 147 sup. (half-uncial), aƀm 'abbatem.'

5. **actio.** The Nota Juris most used in the Verona Gaius is really a contraction, the 'tio' symbol (see chap. I, s.v.) being added to the letter *a*, but we find also ac̄n̄e 'actione,' ac̄n̄es 'actiones.' In Vat. lat. 5766 the 'tio' symbol traverses obliquely the tail of the letter *a*. Mediaeval lists of Notae Juris offer the suspension ac̄ 'ac(tio).' But I have found no instance of the symbolism of the word in MSS. of our period.

6. **alleluia.** When this word is abbreviated, the usual symbols are in Spain alƚa, in other countries alƚ. But it really belongs to the class of technical symbols, and is hardly subject to law.

Some examples are:

al̄l Durham B II 30 (fol. 188^{v}); Paris 13359 (St Riquier, of 796–810); Cologne 74 (time of Hildebald); Geneva 21 (Murbach, "8–9 cent."), frequently; Verona 52 ("8–9 cent.");

alƚa Sacramentary of Gellone (Rebais, c. 750); Cassel theol. O 5 (Fulda library, "8 cent."); Munich 28118, fol. 164^{v} (Trèves?; usually alƚ, once alƚia);

aƚ St Gall 1394, frag. 4 (Irish half-uncial);

alleƚ the Novara Canons ("8 cent.").

Visigothic examples of alƚa are:

Verona 89 ("8 cent."); Paris 609 (Limoges, "8–9 cent."), fol. 6^{r}; Paris 2994^{A}, foll. 73–194 ("9 cent."), fol. 139^{v}.

7. **amicissimus.** As a Christian designation this is capriciously curtailed sometimes, e.g.

Verona 58 Concilium Calcedonense ("9 cent.") fol. 73^{r} amicis̄ 'amicissimus';

The shortening on fol. 79^{r} of the Hereford Gospels is probably a mere shortening of a well-known text, quis vestrum habet amī ('amicum') et ibat (*sic*) ad illum media nocte?

8. **angelus.** The capricious abbreviation (usually angłs, angłi) of this 'technical term' of Christian writings will be seen from a few examples:

The Book of Dimma, anḡ and angł for any case;

The Book of Armagh, anḡ and anguō (fol. 8^{r}) for any case;

Paris 12021 Canones Hibernenses (Brittany, "9 cent."), angełs dixit, diabolus et angeł eius, angłos;

St Gall 51 Gospels (Irish half-uncial), quod vocatum est ab anḡ, et ingressus an̄ ad eam;

St Gall 125 ("8–9 cent."), cui aparuit angłs, quod dixit angełs;

Vat. Reg. 316 Gelasian Sacramentary ("N.E. France," uncial), laudant anḡ, ideo cum angł.

9. **apostolus.** To shew the variety of symbolism, we may take these MSS.:

The Moore Bede, fol. 3^{r} Petri ap̄, fol. 24^{r} beatorum apos̄, fol. 31^{v} beatorum apos̄t;

Durham B II 30, Iohannes apost̄, dicit apos̄, ait ap̄us;

Lucca 490 (of c. 800), for any case, apł and aposł and apos̄t and apos̄;

Manchester 194 (Beauvais, "9 cent."), ap̄s, apos̄, apostł, apostoł; ab apō, ab apos̄, ab apoło, etc.;

Paris 1853 ("8 cent."), apł, apōs, apsł, aposł, apłs 'apostolus'; apstłi and ap'tłi and ap'łi 'apostoli,' etc.;

Paris 2110 ("N.E. France," "7–8 cent."), apos̄, apōst, apostł, apol̄us;

Paris 9525 (Ags. of Echternach, 798–817), apostłs, aposls, aposł, aplūs; (fol. 126^{v}) a falsis apos̄; in actibus apłr, etc.;

Paris 13440 (Corbie ab-type), Paulus apos̄, Paulus apłs;

Troyes 657 ("end 8 cent."), dicit apostł, dicit apos̄, dicit apołs, dicit apłs, Paulum apł;

London Cotton Tib. A xiv (Ags., "8 cent."), Paulus apost̄, sicut ap̄ ait, Pauli ap̄, beatissimi apos̄;

Colmar 38, foll. 173–238 (Ags. of Murbach, "8 cent."), ait apost̄, ipse apost̄o, falsos apos̄, falsos apost̄;

Cassel theol. Q 10 (Fulda, "8 cent."), apł, apłs, apołs, Pauli apos̄, Iohannis ap̄sti, Pauli apł;

Geneva 21 (Murbach, "8–9 cent."), apostłus, apostłs, apostł, apotłs, apł Paulus, etc.

Examples from Visigothic script are:

Escurial & I 14 ("9 cent."), apstłs, apstłorum; Madrid Tol. 15. 8 ("end 8 cent."), apstłi; Madrid Acad. 20 and 44 (both of "9 cent."), apstłs; Escurial T II 25 (beg. of 10 or 9 cent.), apsłs, apłs, aptłs, etc.; Paris 609 (Limoges, "8–9 cent."), apƚs and apsƚs; Paris 2994^{A}, foll. 73–194 ("9 cent."), apƚs and apsƚs; Albi 29 ("9 cent."), apstƚs, apsƚi and apstƚo (both on same page, fol. 67^{r}) and apost̄li.

For the derivative adjective **apostolicus,** etc., we have in the Moore Bede apos̄cus (-ci, -co, etc.); in Paris 11710 (of 805), apƚcus; in Paris Baluze 270, foll. 132–148 ("9 cent."), apostƚica, and so on.

10. appellare, etc. In the Verona Gaius we find once the contraction app̄one 'appellatione.' The earlier form of the Nota Juris appears in the marginalia of Vat. Reg. 886 ("6 cent."), app̄ for 'appellare,' 'appellans,' 'appellatio,' etc. In MSS. of our period the verb is occasionally curtailed in Glossaries, etc. (in such a phrase as 'quod appellatur'), but the curtailment is capricious.

Examples are:

Vienna 16 (Bobbio, "c. 700"), fol. 1^{v} appl̄r, fol. 2^{r} app̄tr;

Vat. lat. 3321 Glossary (S. Italy, uncial) fol. 99^{r} qui vulgo Litto apelƚa|;

The Barcelona Gregory's Homilies (uncial), quae app̄l (in a title-heading);

The Canones Murbacenses (8–9 cent.), revelatio qui applƚ Pauli;

Montpellier 409 (Auxerre, of 772–795) fol. 156^{r} reges autem appeƚ apostolos.

Rarer is the curtailment of the synonym **vocare,** e.g. Paris nouv. acq. 1619 Oribasius medicus ("7–8 cent.") fol. 69^{r} quam Greci piriasiu uoc̄|; Glasgow T 4. 13 Medica ("8–9 cent."), uoc̄ 'vocant.'

11. augustus. Whether used as an adjective (often in the superlative in designations) or as a proper name or as the name of a month, this word is more or less capriciously curtailed, e.g.:

Paris 3836 Canones (Corbie ab-type), aug̃ Constantinus, aug̃t (on the same page, fol. 57^{r}), in Gen. case aug̃i (fol. 48^{r});

Leyden Voss. Q 60 (Rheims, "8–9 cent."), m̃s ag̃st 'mense A(u)gusto';

Naples IV A 8 Liber Pontificalis (Bobbio, c. 700), aug̃us 'Augustus,' aug̃o 'Augusto';

Verona 52 ("8–9 cent."), augūs and ag̃s (of the month);

Verona 53 (half-uncial), aug̃e, aug̃o, etc.;

Cologne 213 (Ags. half-uncial), agūs and aūg and ag̃;

Paris 609 (Visigothic, Limoges, "8–9 cent."), ags̃t;

Albi 29 (Visigothic of "9 cent."), fol. 67^{r} Marciano ags̃to.

The names of the other months too shew capricious abbreviation, e.g. ian̄ and ianr̄, etc., oct̄ and octƀ, etc., e.g. in the Martyrology of St Willibrord, idus f̄f 'Februarias.'

12. baptista (babt-), etc. In the phrase 'Johannes baptista' both the proper name (see chap. II, s.v. 'David') and the designation shew capricious abbreviation, e.g.:

St Petersburg Q I 15 (Ags. of Corbie or Péronne, "beg. 8 cent."), bbā, bƀ;

Vat. Pal. 195 (Lorsch, "9 cent."), bap̄;

St Petersburg F I 3 (Ags. half-uncial of Corbie), fol. 100r ioħ bapt̄;
Cologne 108 (time of Hildebald), Iohannem baƀ;
Paris 11681 (Corbie ab-type), Iohanne bap̄ta (fol. 74v).

Much rarer are such shortenings as, e.g. Paris 9565 (Ags. of Echternach, "8 cent."), bab̄mate 'babtismate' (fol. 64v), bab̄mum (fol. 64v).

13. **beatus** (-tissimus). This Christian designation is, like other designations, symbolized in various ways by the scribes of our period, e.g.:
The Missale Gelasianum (Murbach, "8–9 cent."), bī 'beati';
Verona 82 ("9 cent."), beā 'beati';
London Cotton Tib. A xiv (Ags. of "8 cent."), fol. 118v beatis̄ apostolorum.

14. **benedictio.** In liturgical MSS. various curtailments are often used for this recurrent word, e.g. bn̄d (in the Sacramentary of Gellone). (On **benedicite** see § 3.)

15. **Calendae.** The old suspensions were k· or kal· or kl· In our period these remain along with derivative contractions of various forms.

Examples are:
The Martyrology of St Willibrord, klđ, k̄l, k̄;
Oxford Hatton 48 (Ags. of "8 cent."), kł, kā;
Bamberg HJ XIV 15 Cassiodorus (Beneventan script of "8 cent."), kłe and kł and kał;
Milan H 50 inf. (Bobbio, c. 810), kł, k̄;
Milan E 147 sup. (half-uncial), kłd 'Kalendas';
St Petersburg Q I 18 (Ags. of "8 cent."), kl̄arum and kłrum;
Berlin Phill. 1831 (Verona, "8–9 cent."), kłdarum and kłdr and kłr;
Berlin Phill. 1885 (Verona, "8–9 cent."), kałdis;
Donaueschingen 18 (Corbie ab-type), fol. 150r klenđ Ianuarias.
From Visigothic script:
Escurial R II 18 (before 779), ꝁ;
Madrid Tol. 15. 8 ("end 8 cent."), kłds 'Kalendis';
Escurial a I 13, foll. 1–187 (of 912 or 812), kłds 'Kalendas' (frequently);
Escurial P I 17 (beg. 10 or 9 cent.), kłds 'Kalendas,' kłdis 'Kalendis';
Albi 29 ("9 cent."), VIII kłdas.
Paris 609 (Limoges, "8–9 cent."), fol. 17v quoto kl, kłdarum.

16. **calumnia.** A mediaeval list of Notae Juris offers the contraction cal̄a 'calumnia.' Isidore cites as example of a Nota Juris k.k. 'calumniae causa.'

I have not found the word symbolized in any MS. of our period.

17. **causa.** The Nota Juris c̄ 'causa' is common in the Verona Gaius ("5 cent."). In the marginalia of the Regina Codex Theodosianus ("6 cent.") we find this suspension accompanied by the contractions c̄m 'causam,' c̄s 'causas,' c̄is 'causis.' Traube ('Nom. Sac.' p. 253) cites c̄a 'causa' from "St Gall, 8–9 cent." I have never found the symbol in any MS. of our

period, whether from St Gall or elsewhere, and cannot believe that it was a current symbol anywhere.

18. **cautio.** The 'tio' symbol (something like the Arabic numeral 9) has been mentioned in chap. I (s.v.). Appended to c̄ it produced the contraction 'c(au)tio,' which appears in the lists of Notae Juris in Escurial T II 24 and Paris 10588.

I have not found this symbol in any MS. of our period.

19. **civis.** The Nota Juris cr̄ 'civis Romanus' has been transmitted in the MSS. of some ancient authors.

20. **clarus** (-rissimus). The Nota Juris was cl·u· 'clarissimus vir' or u·c· (Sing.), uū cc̄ (Plur.). In the Veronese half-uncial of Vat. lat. 1322 we find clam̄ for 'clarissimus' (any case); in Vercelli 183 (cursive) and other MSS. uū cc̄ coñss 'viris clarissimis consulibus.'

21. **clericus, clerus.** Examples of the (capricious) abbreviation are:
Berlin Ham. 31 (Albi, "9 cent."), alienus cłs and cłrs, peregrinos cłrs;
Fulda D 1 (Constance, "8 cent."), cłrs (Nom. Sing.);
Wolfenbüttel Weissenburg. 97 Lex Salica ("8 cent."), cłer;
St Gall 731 (Besançon ?, of 794), cłs (Nom. Sing.), cłorum;
Vat. Pal. 554, foll. 5–12 (Ags. of "8 cent."), si cler̄ venationes exercuerit (also, in repetitions, laic̄ and ł 'laicus');
A Campione charter of 735, cł.

22. **comes** (as a title, our 'Count'). The Nota Juris com̄ (e.g. in the "6th cent." marginalia of Vat. Reg. 886) was retained in our period (e.g. Turin D V 3, on fol. 258^{v}); but other curtailments too were allowed, e.g. Cambrai 624 Gregory of Tours (uncial and half-uncial) fol. 182^{v} huic com̄t; in a charter of Aude of 834, com̄s 'comes,' comī 'comitem.'

23. **confessor.** This Christian designation produced what we may call the 'Christian Nota Juris' conf̄, found in Martyrologies, and the like. But the abbreviation of the word is often not confined to any one symbol but left to the caprice of the scribe. Examples are:

The Sacramentary of Gellone (Rebais, c. 750), conf̄r tui, beato cof̄re, conf̄rum tuorum;

The subscription of the Verona Sulpicius (written in 517), Martini ep̄i et conf̄s;

Verona 65 ("9 cent."), coñf 'confessoris'; Oxford Digby 63 (Ags. of Winchester, c. 850), Germani conf̄;

St Gall 348 (Chur, c. 800), cōf 'confessoris'; the Moore Bede, beatissimi confēs (fol. 7^{r}).

24. **constitutio.** The 'con' symbol (see chap. I, s.v.) with a suprascript *o* represents 'con(stituti)o' in the Turin legal fragment and the marginalia of Vat. Reg. 886. This Nota Juris I have not found in any MS. of our period.

25. **consul.** To the ancient symbols c· and cons· and the like, Christian scribes added many varieties.

Examples are:

The Leon palimpsest (Visigothic uncial), for 'consulibus' cons̄b and ccss̄b;

Paris 12097 Canones (half-uncial, etc.), for 'consulibus' consl̄b and consol̄l and conss̄l;

St Gall 722, pp. 19–247 (Chur), Clemens consl̄;

Vat. Reg. 296 Orosius (Brittany, "9 cent."), for 'consulibus' cs̄s and cons̄s;

Cologne 166 (late uncial), cons̄s and cōs and c̄s̄.

26. **consultum.** The Nota Juris sc· 'senatus consultum,' '-ti,' etc., was preserved in MSS. of ancient authors like Cicero, Livy, etc. When contraction came into fashion this became sc̄o 'senatus consulto,' etc. (see Traube 'Nom. Sac.' p. 238).

27. **denarius.** In Vat. Reg. 338, part i ("beg. 9 cent.") we find (in a repetition) dn̄r 'denarii.' A transcriber would be apt to mistake it for 'dicuntur.' In the St Germain lease-book, Paris 12832, dn̄r, den̄r.

28. **depositio** (of a Saint). In Calendars, etc., this recurrent word is (capriciously) shortened, e.g. in the Calendar and Martyrology of St Willibrord (Echternach, Ags., beg. of 8 cent.) fol. 4^r depos̄ Ambacii.

devotus (see 'vir').

29. **diabolus.** The instances collected suggest that the suspension diab̄ (diaƀ) is affected by Insular scribes, but it is more likely that this common word in theological writings was subject everywhere of capricious abbreviation. My examples are:

Cambrai 441 Philippus' Commentary on Job ("Ags." half-uncial), rex interitus id est diaƀu, ministros diaƀi;

Paris 12021 (Brittany, "9 cent."), a diaƀ;

The Books of Dimma and Armagh, diaƀ (any case);

Hereford P ii. 10, flyleaves (Ags. uncial), in quibus diab̄ et non ds̄ regnat.

30. **diaconus.** In the marginalia of the Regina Codex Theodosianus ("6 cent."), full of Notae Juris, both diac̄ and diā are used. The suspension diac̄ is common in our period, e.g. in the Sacramentary of Gellone, Paris 12048 (Rebais, c. 750).

But there is no fixed abbreviation of the word, e.g.:

Cheltenham 17849 Concilia ("8 cent."): diac̄nus, diãcm, tres dian̄s;

Paris 11710 Canones (of 805), diac̄ 'diaconus,' etc., diacn̄s 'diaconos';

Paris 12097 Canones (half-uncial, etc.), diac̄s and diacn̄s 'diaconus,' diac̄o 'diacono';

Cologne 210 Canones Hibernenses ("8 cent."), diac̄ and diā;

Berlin Phill. 1743 Concilia (Rheims, "8 cent."), arc̄ diām 'archidiaconum,' arch̄ diãc, diac̄s 'diaconus,' diac̄rum 'diaconorum';

Wolfenbüttel Weissenburg. 81 (of 772), diac̄ and diacon̄;
Gotha I 85 Canones Murbacenses (8–9 cent.), subđ (fol. 22^v);
(Visigothic script.) Escurial a I 13 (of 912 or 812), sbđcno and subđo 'subdiacono.'
(See also Traube 'Nom. Sac.' p. 253.)

31. **dies.** The ancient suspension d· (for any case), familiar to us in the formula of dating a.d. 'ante diem,' is found in the form đ or the like in MSS. of chronological content, e.g.: Naples IV A 8 Liber Pontificalis (Bobbio, c. 700); Milan H 150 inf. Victor Aquitanus (along with mn̄t 'minutum,' hor̄ 'hora,' etc.). So in charters, e.g. ħd 'hac die.'
drachma (see 'uncia').

32. **dumtaxat.** The Nota Juris dt· 'd(um)t(axat)' has been transmitted to the minuscule period in the tradition of MSS. of authors like Cicero, etc. A mediaeval transcriber would be tempted to mistake d̄t for 'dicit.'

33. **ecclesia.** The usual symbol is ecclā (ecc̓ꝉa), e.g. the Moore Bede (also ecclm̄ 'ecclesiam'). It has the form of a contraction derived from a suspension eccꝉ (see Traube 'Nom. Sac.' p. 254).
But we find also:
aeccl̄ea Durham B II 30 (fol. 70^r);
ecc̄ Paris 12097 (half-uncial, etc.);
ecꝉ Paris 12161 ("7 cent.");
ecꝉsia Cambrai 619 (of 763–790), also ecꝉ and (Acc.) ecꝉm;
ecclia London Cotton Tib. C ii (Ags. "8 cent.");
eccꝉes Lucca 490 (of c. 800);
ecꝉes Leyden Voss. Q 60 (Rheims, "8–9 cent."), also ecꝉs; St Petersburg F I 3 (Ags. half-uncial of Corbie), in foribus eclēs (fol. 89^v);
aeꝉa Colmar 39 (Murbach, "8 cent."), fol. 54^r, also ecꝉa;
ecꝉa Albi 29 (Visigothic, of "9 cent.");
ecꝉꝉa St Gall 731 (Besançon ?, of 794);
egꝉa Escurial T II 25 (Visigothic, of beg. 10 or 9 cent.);
and so on.

34. **embolismus.** In MSS. dealing with chronology, the Computus, etc., this word is occasionally (and capriciously) shortened in repetition, e.g.:
Bâle F III 15^k (Fulda library, "9 cent."), emboꝉ, emƀ.

35. **episcopus,** etc. In the marginalia of Vat. Reg. 886 ("6 cent."), full of Notae Juris, we find eps̄m and ep̄scm 'episcopum,' ep̄scos 'episcopos,' ep̄scalis 'episcopalis,' etc. Traube 'Nom. Sac.' p. 255 gives a short account of the early symbolism of the word. In our period there is great variety, as will be seen from these examples:
The Moore Bede, with epī 'episcopi,' duos epis̄c 'episcopos,' epis̄ 'episcopo,' aliorum epis̄r 'episcoporum,' and so on;

Cheltenham 17849 Concilia ("8 cent."), ep̄s and epīs 'episcopus,' episc̄ and episc̄pi 'episcopi';

Paris 1603 Canones (St Amand, "end 8 cent."), ep̄s and epis̄ 'episcopus,' epīsm 'episcopum,' epis̄rum 'episcoporum';

Paris 3836 Canones (Corbie ab-type), epis̄ and episc̄ and episcō (all in Nom. Sing.);

Paris 11710 Canones (of 805), ep̄i, etc. 'episcopi,' etc., epaꝉis 'episcopalis';

Paris 12097 Canones (half-uncial, etc.), ep̄s and ep̄us 'episcopus,' ep̄i and eps̄i 'episcopi,' ep̄ir̄um 'episcoporum';

Cologne 213 Canones (Ags. half-uncial), episc̄op and episc̄o and episcp̄ and epis̄c and epīs;

Gotha I 75, part ii (half-uncial), episc̄p, episc̄, epc̄s, ep̄s;

Munich 3514 (Augsburg, "7–8 cent."), eps̄ and epis̄ and eps̄c (Nom.), epī and epsc̄i (Gen.);

Lucca 490 (of c. 800), eps̄cs and episc̄ and epīs and ep̄s and epc̄s and episcp̄s; episp̄i; ab eps̄o; epst̄ and ept̄us 'episcopatus.'

Examples from Visigothic script are:

Escurial R II 18 (uncial part), eps̄cps, eps̄pi and ep̄i; the Leon palimpsest (uncial), eps̄cs; Madrid Tol. 15. 8 ("end 8 cent."), epsc̄pi, epc̄i, epsp̄i; Madrid Acad. 60 ("9 cent."), epscp̄i; Verona 89 ("8 cent."), eps̄ci, epscp̄i; Paris 609 (Limoges, "8–9 cent."), epc̄ps 'episcopus,' epcop̄s 'episcopos' (fol. 90^{r}); Paris 4667 (of 828), epscp̄s 'episcopus,' epscp̄i 'episcopi,' etc., epc̄um 'episcopum' (fol. 161^{r}); Albi 29 ("9 cent."), episc̄pis; Autun 27 (half-uncial), epscp̄s (fol. 56^{r}).

36. **euangelium,** etc. The capricious abbreviation of this 'technical term' of Christian authors we may exemplify from:

The Moore Bede, ut sc̄m euanḡ docet, euanḡm;

Manchester 15 (Murbach, "8 cent."), in euangꝉ, in euangꝉo, in aeuangꝉio;

Paris 2843^{A} (Limoges, "8 cent."), in euḡ, in eugꝉ;

Paris 9565 (Ags. of Echternach, "8 cent."), in euan̄g, in euāg;

Bamberg HJ IV 6 (Rheims, time of Johannes Scottus), praedicate egꝉm;

Paris 9575 (Poitiers, of 811), euaḡlio, euḡelio, eugꝉio, eugꝉo, egꝉo;

Munich 6433 (Ags. of Freising, "8–9 cent."), in euangꝉ, in euagꝉ;

Munich 14470 (Ratisbon, "8 cent."), eugꝉ, eugꝉia;

Orléans 193 (Brittany, "8–9 cent."), in euḡ, in euḡo.

For the derivative noun and adjective **euangelista, euangelicus,** examples are:

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), eugꝉ and euagꝉ and eugꝉta;

Munich 14470 (see above), euꝉista, eugꝉica;

St Gall 125 ("8–9 cent."), euangꝉs 'evangelistas';

Milan H 150 inf. (Bobbio, c. 810), sc̄i ioħ eugꝉt;

Vat. lat. 5775 (Tortona, of 862), euugꝉicae (with euangꝉm 'evangelium');

Cologne 83^{II} (time of Hildebald), fol. 115^{r} euanc̄a 'evangelica';

London Reg. 1 B vii (Ags. half-uncial), Iohannem euan̄ ;
Montpellier 409 (Auxerre, of 772–795), euanḡs 'evangelistas' (fol. 156r).

37. **excellentissimus.** The shortening excelꝉ, found in charters, appears, e.g. in Paris 13729 Liber Pontificalis (of 824–827).

38. **exceptio, excepto.** The Notae Juris exc̄ and exc̄p represent 'exceptio' in the Verona Gaius, and a mediaeval laterculus offers exc̄o 'excepto.' These symbols do not occur, so far as I know, in our MSS.

39. **exemplum.** Notae Juris seem to have been exp̄ and exm̄pl (if we may trust mediaeval lists). I have not found the word symbolized in MSS. of our period except the apparently capricious suspension in the Book of Mulling [St John], exemp̄ enim dedi vobis.

40. **existimo.** In ancient legal symbolism X with a vertical stroke through the middle of the letter represented 'xis' (especially in this verb and its derivatives). Apparently the letter *e*, followed by *x* so treated, was a Nota Juris for 'existimo,' and later this suspension was made a contraction by the addition of 'mo' ('mat,' etc.). These symbols I have not found in any MSS. of our period.

41. **famulus** (-la). Visigothic script furnishes an example, Madrid Tol. 2. 1 Bible ("end 8 cent.") fol. 9r (=Gen. 31, 33) utriusque fm̄lae. But after our period fmꝉs, etc., becomes common in Visigothic (e.g. Madrid 10007, of the year 902), and this word should perhaps have a place in chap. I. The Bobbio Sacramentary (Paris 13246) has (e.g. fol. 113r) pro famꝉ tuo.
fasciculus (see 'manipulus').

42. **femina.** The abbreviation f̄ (in phrases like h̄ f̄ 'honesta femina' in charters) is a notarial usage.

43. **feria.** It is especially in Calendars, Martyrologies, etc., that we find this word (capriciously) abbreviated. Examples are:
Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810), fer̄ and fr̄ ;
Madrid Tol. 15. 8 Isidore's Etymologies ("end 8 cent."), fr̄ae, fāe.

44. **fides.** The Nota Juris b· f· 'bona fide' has been transmitted to our period in the MSS. of ancient authors like Cicero, but does not seem to have been a current symbol. In the marginalia of Vat. Reg. 886 ("6 cent.") f̄c̄ and fid̄c denote 'fidei commissum.'

45. **fundus.** The syllabic suspension fd· 'f(un)d(us)' appears in a mediaeval list of ancient Notae, but not, to my knowledge, in any MS. of our period. In the Liber Diurnus ("Rome, c. 800") we have funđ 'fundo' (iam dicto funđ).

46. **generaliter.** In Lucca 490 (of c. 800) this adverb is sometimes written generaꝉ (perhaps on the type of simil 'similiter'; see chap. I, s.v.).

Similarly in charters, perpetual̄, tal̄, qual̄, etc. In Paris 2123 gēraliter (fol. 130^r).

gloriosus (see 'magnificus'; also chap. I §§ 84, 104, 105).

gradus (see 'passus').

47. **Graecus,** etc. In Glossaries, etc., the abbreviation of *Graece* especially, but also of *Graeci* ('G. dicunt,' 'apud Graecos,' etc.) is frequent and fluctuating. Examples are:

Paris 7530 Grammatica (Beneventan script of saec. 8 ex.), grē and gr̄ and ḡ (all for 'Graece,' 'Graeci,' etc.);

The Épinal Glossary, grē and gr̄ and ḡ;

Cambrai 633 Glossarium Ansileubi (Corbie ab-type), grē and gr̄c and gr̄;

The Leyden Priscian (Irish, of 838), grōs, grīs, secundum grām formam, etc.;

The papyrus Josephus at Milan, p. 128 (margin), ḡci;

St Gall 761 Medica (Ags. of "8 cent."), quas grec̄ sinoches dicunt;

St Gall 912 Glossary (uncial), grē, grec̄;

Madrid Tol. 15. 8 ("end 8 cent."), gr̄ce, gr̄ci (passim).

Similarly for **Latinus** (-ne), etc., lat̄ or lt̄ or l̄ or the like, and for **Hebraeus** (-aice), etc., hebr̄ or ebr̄ or heb̄ or eb̄, and so on, e.g.:

St Gall 913 Vocabularius S. Galli (Ags. of "8–9 cent."), haeb̄r gr̄ et lat̄;

Carlsruhe Reich. 99, part ii Glossary ("8 cent."), eb̄ .. gr̄ .. latin̄;

Orléans 193 Canones (Brittany, "8–9 cent."), grē .. latī.

48. **Gregorius.** Abbreviated citations like is̄ 'Isidorus,' uirḡ (uirgl̄) 'Virgilius,' hīr 'Hi(e)ronymus,' aḡ 'A(u)gustinus,' sim̄ 'Symmachus,' really lie outside the sphere of this book. But an exception may be made of the common symbol ḡg 'Gregorius.' It occurs usually in this form, though there are variations, e.g.:

The Moore Bede, gḡ (fol. 3^r), beato papa ḡgo (fol. 15^r), gr̄g (fol. 2^v);

Cambrai 619 (of 763–790), greḡ;

Namur 11 (St Hubert, Ardennes, "9 cent."), gḡ and greḡ (both on fol. 10^r);

Vat. Pal. 554, foll. 5–12 (Ags. of "8 cent."), gḡ and gḡs.

49. **hebdomas.** In Calendars, etc., ebd̄ is common (e.g. Douai 12) with other forms of curtailment, e.g. Paris 12048, in sequente eb̄dta; Paris 11631, septem eb̄ds.

Hebraeus (see 'Graecus').

50. **heres.** The Notae Juris h· 'heres,' hh· 'heredes' (h̄h̄ on fol. 234^v of the half-uncial Berlin Phill. 1761) became contractions h̄dem 'heredem,' hh̄des 'heredes,' etc. (see Traube 'Nom. Sac.' p. 257), e.g. Vat. lat. 3321 (S. Italy, uncial), fol. 19^r hrd̄s 'heredes'; a Bergamo charter of 773, hd̄, hd̄bus, and so on.

51. **homilia.** The (capricious) abbreviation is not wholly confined to title-headings, e.g. Paris 1012 (Limoges, "8–9 cent."), Gregorius in oml̄.

honestus (see 'femina').

52. **honor,** etc. The capricious curtailment hon̄r 'honore' appears on fol. 71^v of Bodl. 849 (of the year 818). In designations like **honorificus** (-centissimus), etc. various shortenings of these two syllables are practised by the scribes of our period.

hora (see 'dies').

53. **hymnus.** In the Bangor Antiphonary, where this may be called a technical term, we find ym̄ 'ymnum,' and similarly in other MSS. of this sort.

54. **idus.** The ancient symbol id· (in formulas of dating) remained in use in our period (usually id̄); but also, e.g.:

Albi 29 (Visigothic of "9 cent."), VII id̄s (fol. 69^r).

55. **ille.** In chap. I (s.v. 'nomen') mention was made of the use of N· in formulas where a name had to be filled in, and of the similar use of ill̄ (or il̄) 'so and so' (combined in Brussels 8302–5 on fol. 1^r · N · ill̄). Examples from MSS. of our period are:

Liber Diurnus ("Rome, c. 800"), die ill̄ mensis ill̄ imp̄ ill̄ indictione illa, ill̄ civitatis epm̄, ex patrimonio ill̄ massa ill̄ seu infra scripta familia tal̄ natione ill̄, ill̄ qs̄ ('qui supra'), and so on (cf. Sickel 'Prolegomena,' pp. 32 sqq.);

The Autun Sacramentary (uncial), ill̄ and il̄;

The Chur Sacramentary (St Gall 348), p. 151 papa ill̄, p. 350 natalicia beati ill̄i;

St Petersburg Q I 41 Gregorian Sacramentary (Percey, Chartrain, of 836), beati martyris tui ill̄, beato ill̄ confessore tuo, etc.;

The Bobbio Sacramentary (Paris 13246), pro faml̄ tuo ll̄, huic servo tuo l̄, servo tuo ill̄, etc.;

Berlin Phill. 1667 Liber Sacramentorum (Germany?, "beg. 9 cent."), martyrum tuorum ill̄rum, famulo tuo ill̄, beatissimo papa nr̄o ill̄;

Leyden 114 Codex Theodosianus (Rheims, "9 cent."), patri ill̄ abb̄ il, dom̄ et fratri il̄ papa il̄ peccator ep̄s, etc.

Paris 10756 Formulae ("8 cent."), pro ill̄ 'illo,' il̄ vir, omo nom̄ il̄, ipsi il̄, etc.;

The Sacramentary of Gellone (Paris 12048), beati il̄, famuli tui il̄s, beatissimi ill̄, etc.

56. **imperator.** The Nota Juris was imp̄. To represent the plural, the *p* might be doubled. In fact we find impp̄ 'imperatores' etc. (duo), and imppp̄ 'imperatores' etc. (tres), e.g. in Montpellier 84 Breviarius Alaricianus ("8 cent."). The scribes of our period seem to abbreviate the word at will, as the following examples will shew:

Montpellier 55 Passiones Sanctorum (St Étienne library, Autun, "8-9 cent."), imp̄ and imp̄t and imp̄e (Nom.), imper̄ (Gen.), impēri and imper̄t (Dat.), imp̄te (Acc.);

Paris 10861 (Ags. of Beauvais, "8 cent."), imp̄ and (Plural) impp̄;

Paris 11631 (St Maurice?, "beg. 9 cent."), impr̄t Constantinus;

Paris 12161 ("7 cent." cursive), imp̄r (Nom., Gen.), imp̄i (Dat.), imprm̄ (Gen. Pl.), imprƀs (Dat. Pl.);

Berlin Phill. 1896 (Verona, "8–9 cent."), imp̄or, imp̄r, imp̄ (Nom.), imp̄is (Gen.), imp̄m (Acc.);

Munich 3514 (Augsburg, "7–8 cent."), imp̄, impt̄, imp̄r (Nom.), imp̄ri (Dat.), impp̄r (Nom. Pl.);

Vienna 16 (Bobbio, "c. 700"), imp̄ (any case), impr̄is (Gen.), imp̄i (Dat.), impr̄m (Acc.), imp̄e and impr̄e (Abl.), impƀus (Abl. Pl.);

Einsiedeln 347 ("8–9 cent."), im̄p Caesar, religiosissimus imp̄r, ad imp̄e Verum;

Verona 58 ("9 cent."), imp̄, imp̄is, imp̄i, imp̄m, imp̄rem, impp̄res, impp̄;

London Add. 11880, impt̄r, impr̄t, impt̄, impr̄, imp̄, imp̄is, imp̄m, imp̄re;

St Petersburg F I 11 (Noirmoutier, ab-type), fol. 56ʳ domine inp̄t;

Cologne 91 ("8 cent."), ad Theodosianum imp̄ .. imp̄r .. impēr (all on fol. 83ʳ).

57. incarnatio. The occasional abbreviation of this word may be illustrated by London Cotton Tib. A xiv (Ags. of "8 cent."), ab incar̄ domin̄, ab inc̄ dn̄i, anno dominicae incarnat̄ (incarn̄), etc.

58. indictio. In datings, indic̄ (e.g. in the MS. just mentioned), inđ (e.g. in London Cotton Tib. C ii), and so on.

59. inluster (-trissimus). The suspension inł (often with the abbreviation-stroke transecting the base of the *l* vertically or obliquely) is varied by inlus̄, inlust̄, etc., e.g.: Turin D v 3 (Corbie ab-type), inł; Verona 58 ("9 cent."), ilł; Munich 6243 (Freising, "8 cent."), inł et sanctae recordationis, vir inł; Carlsruhe Reich. 85 ("beg. 9 cent."), ił.

The form inlter (with stroke down through the foot of the *l*) in Paris 10756 ("8 cent."), fol. 14ʳ may contain the 'us' symbol (see chap. I, § 482).

60. institutus. The Autun legal palimpsest has the Nota Juris īst 'institutus.' I have not found the word symbolized in any MS. of our period.

61. intellegitur. In Glossaries, Commentaries, etc., where this word becomes recurrent, capricious curtailment may be found, e.g.:

Paris 2796 (of 813), intelłg, intelł, intełg, intlłg, intlłr, intlł, intł.

62. interpretatur. This word is in the same class with 'intellegitur,' but more frequently used. To shew its capricious curtailment, these examples may suffice:

Modena O I 17 ("mid. 8 cent."), intp̄t, intpr̄tur;

Verona 23 and 29 ("9 cent."), intp̄ (passim);

Rome Vallicell. B 62 ("Trèves, c. 700"), quod intrp̄ obscuritas, Gaddi interp̄t oculus temptationis meae;

Wolfenbüttel Weissenburg. 64 (Bobbio, "beg. 8 cent."), fol. 104^r quod int̄rpr decorus meus.

Paris 10612 ("8 cent."), interp̄t, interp̄.

63. **iudex, iudicium.** The Nota Juris iud̄ (e.g. in the Verona Gaius) expressed either 'iudex' or 'iudicium' in any case. For the plural of 'iudex' the *d* was doubled (e.g. iudđ in Vat. lat. 1322). In the Autun Palimpsest we find the contraction iuđum 'iudicium.' In our period it appears, not merely in the texts of ancient authors, e.g.

Vat. Pal. 1547 Seneca de Beneficiis (Lorsch library, "8–9 cent."), fol. 105^v duos istius rei iud̄ habes, fol. 148^v cognoscere autem quem iud̄ puniendum; but also, e.g.

Verona 58 Concilium Calcedonense ("9 cent."), iuđ and iudđ;

St Gall 722, pp. 19–247 Breviarium Alaricianum (Chur, 800–820), p. 119 certis iuđib̄.

64. **iusiurandum.** The Nota Juris īī has left no trace, so far as I know, in any MS. of our period.

Kalendae (see 'Calendae').

laicus (see 'clericus').

Latinus, etc. (see 'Graecus').

65. **lectio** (a lesson read in church). Sometimes (especially in title-headings) lec̄ is the shortening employed. But there is no fixed abbreviation.

66. **legatus.** Examples of abbreviation are:

Munich 6243 Canones (Freising, "8 cent."), fol. 77^v Augustinus ēps Ypponiensis leḡ concilii Num̄ subscripsi;

Munich 6244 Canones (Freising, "8–9 cent."), legḡ 'legati' (Plur.).

liber (a book) (see 'volumen').

67. **magister, magistratus.** Both words were expressed in ancient times by the suspension mag. (also a symbol of 'magis'). When contraction succeeded to suspension, this symbol assumed also the termination of the word, although the suspension too remained in use. Examples are: the Veronese half-uncial of Vat. lat. 1322 (fol. 252^v) magō militm̄ 'magistro militum' (with maḡo 'magnificentissimo' in the same MS.); Regina Livy (Tours, beg. 9 cent.), maḡ eq̄ 'magister equitum,' magḡ 'magistri'; Verona 58 ("9 cent."), maḡ sacrorum officiorum.

68. **magnificus** (-centissimus). In designations we find abbreviations like:

Vat. lat. 1322 (Verona half-uncial), maḡi et glōmi ('gloriosissimi'), maḡo et glō, maḡmi, magnifim̄o et glom̄o;

Milan E 147 sup. (half-uncial), magn̄ et ggl̄ iudices;

Verona 58 ("9 cent."), magnif̄ic, magnif̄, magf̄.

69. **mancipium, manifestus, manumitto,** etc. Whether there is any trace in a MS. of our period of the Notae Juris mc· 'm(an)c(ipium),' mf· 'm(ani)f(estus),' mm· 'm(anu)m(itto),' 'm(anu)m(issus),' etc., I do not know. Varieties are mñf and m̃ftus 'manifestus,' mñm 'manumitto,' mm̃s 'manumissus.'

70. **manipulus** (a measure). An example is supplied by a medical MS., St Petersburg F VI 3 (Corbie, "9 cent."), man̄p II, etc. (also fascƚ 'fasciculus').

Marcus (see chap. II, § 7).

71. **martyr.** This Christian designation is often symbolized in Martyrologies, MSS. of Concilia, etc., in various ways, e.g. in the Chur Sacramentary (St Gall 348), Stephani mar̄ tui; in the Martyrology of St Willibrord, mar̄m (Gen. Plur.); in the Sacramentary of Gellone, Nicomede mar̄e; the Moore Bede, beati mārt, beatorum mar̄t; Munich 210, mr̄, etc.

Matthaeus (see chap. II, § 7).

72. **memoria.** This word is symbolized in the formulas 'bonae memoriae' (b. m. in charters), 'sanctae memoriae,' etc. Some account of the early symbolism of the latter is given by Traube 'Nom. Sac.' pp. 196–197. We may take these two instances from our period:

Munich 6243 Canones (Freising, "8 cent."), sc̄ae mm̄, sc̄ae mem̄;
The Moore Bede, fol. 93v beatae mem̄o.

73. **mensis.** The "5th cent." Eusebius, Oxford Auct. T II 26, has m̊ and men̄s for any case. In Calendars, works on the Computus, etc., this word, owing to its frequent recurrence, is arbitrarily shortened to mens̄, m̄s, m̄, or the like, e.g. Naples IV A 8 Liber Pontificalis (Bobbio, c. 700), m̄ (along with an̄ 'annus'); Cambrai 633 (Corbie ab-type), fol. 107v Agustus mn̄s; Verona 86 ("9 cent."), men̄, m̄; Verona 90 ("9 cent."), ms̄; Brussels 9403 ("8–9 cent."), m̄· v 'mense quinto.' (For the names of the months see 'Augustus.')

74. **milia.** Beside the numeral symbol M. we find the three-letter suspension miƚ, especially in phrases like 'milia passuum' (miƚ pas̄ or the like), as well as other arbitrary curtailments, e.g. mƚ in Verona 65 ("9 cent."), Wolfenbüttel Weissenburg. 99 (Merovingian; along with miƚ).

minutum (see 'dies').

75. **missa.** In liturgical MSS. the word suffers capricious curtailment, e.g. Vat. Reg. 316 Sacramentarium Gelasianum ("N.E. France," uncial), mis̄ (any case).

76. **monachus, monasterium.** How capriciously Christian scribes symbolize these recurrent words may be seen from these examples, to take a few out of many:

Brussels 8216–8 Paschasius (St Florian, of 819), monacħs and monħs and mon̄hs and mnħs and monħ;

The Liber Diurnus ("Rome, c. 800"), mon̄ 'monachus' (frequently);
Lucca 490 (of c. 800), fol. 208^{r} mon̄i (expanded to 'monasterii');
Verona 44 ("9 cent."), mon̄s (fol. 163^{v}), mon̄ 'monasterii' (fol. 165^{r});
Carlsruhe Reich. 222 (Reichenau, "end 8 cent."), monħs (in Alboinus' subscriptio on fol 176^{v});
Namur 11 (St Hubert, Ardennes, "9 cent."), fol. 43^{r} de monastr̄o.
From Visigothic script:
Escurial a I 13 (of 912 or 812), mn̄cs, m̄.

77. **mulier.** The ancient Nota mul· was not current in our period, but appears occasionally in capricious abbreviation (of repeated words, items in an index, etc.). For example, in the Book of Mulling [St John], in the account of the woman of Samaria, muł is often used for any case.

78. **natalis** (-licia). In Calendars, and the like, there are various abbreviations, e.g. Douai 12, natł, ntł, nt̄; Verona 65 ("9 cent."), natał, natł, nat̄; Bâle F III 15^{c} (Ags. of Fulda, "8 cent."), nt̄; Wolfenbüttel Weissenburg. 81 (of 772), natl, nāt, nał, nł.

79. **negotium, negotiator.** In mediaeval lists of Notae Juris the suspension ng̅ and the contractions ng̅a, ng̅tii appear, but not, so far as I know, in any MS. of our period.

80. **nonae.** The old suspension non̄ (in formulas of dating) was still current in our period, e.g. Milan H 150 inf. Victor Aquitanus (Bobbio, c. 810) prđ non̄ 'pridie Nonas.' We find also nō, e.g. Verona 52 ("8–9 cent."), Verona 90 ("9 cent."); and n̄, e.g. Madrid Tol. 15. 8 (Visigothic of "end 8 cent."). Also, e.g. Paris 609 (Visigothic, Limoges), n̄narum, n̄nr.

81. **notarius.** The suspension not̄ shews itself in MSS. like Munich 6243 Canones (Freising, "8 cent."), fol. 67^{v} Danihel not̄ recitavit; Verona 58 ("9 cent."), fol. 80^{r}, fol. 81^{r}.

It is really appropriate to documents, not texts.

82. **nummus.** In mediaeval lists of Notae Juris we find the contraction $\overset{m}{\bar{n}}$ 'nummum,' but not, to my knowledge, in MSS. of our period.

83. **obiit, obitus.** In Martyrologies, Chronologies, etc., the suspension ōb (ob̄) is common, along with other curtailments.

84. **oblatio,** etc. As example of the capricious abbreviation of this word in liturgical MSS. we may be satisfied with the Sacramentary of Gellone, hanc obłann and obłan and obłnem and obłm and obł.

85. **officium.** The Nota Juris off̄ appears in the form of a contraction (of̄f̄um, of̄f̄i, of̄f̄o, etc.) as early as the Verona Gaius and Vat. lat. 5766. Traube ('Nom. Sac.' p. 242) cites from the Philoxenus Glossary 'liber de of̄f̄o proconsulis.' I have not found the symbol in MSS. of our period except in Paris 4403^{A} Codex Theodosianus (Corbie, "8 cent."), e.g. 139^{v} palatinum of̄... et off̄ cultui.

86. **omnipotens.** The impossibility of misunderstanding this often-recurring word in Christian writings led to great licence in its abbreviation. We find, for example, in

The Book of Cerne: ds̄ omnip̄, patrem omnip̄, dō omp̄;

The Moore Bede: omp̄ ds̄, omp̄i dō, patrem om̄po;

The Corpus Homilies: omp̄s ds̄, omnip̄s ds̄;

Cheltenham 12261 (Verona ?, “8–9 cent.”): (Nom. Sing.) op̄s and om̄ps and omp̄ts, (Gen.) omp̄tis, (Abl.) omp̄ote;

The Stowe Missal, for ‘omnipotens’ om̄pō and om̄pot̄ and omnipō and om̄ipos̄, for ‘omnipotentem’ om̄ipōm;

Paris 1012 (Limoges, “8–9 cent.”), omp̄s and omnp̄s ds̄, omp̄nis dī;

Paris 12050 Corbie Sacramentary (of 853), omp̄s ds̄, omnip̄s ds̄ and (usually) omnp̄s ds̄;

Paris 12217 (Corbie ab-type) omp̄s, omnp̄s, omnip̄s (all Nom. Sing., e.g. omp̄s and omnip̄s in neighbouring lines on fol. 24^{r}), omnip̄t patrem;

Paris 13246 Bobbio Sacramentary (uncial of Luxeuil ?), omp̄ ds̄, pater omp̄s, ompt̄is, omp̄i, omp̄m dm̄, dm̄ ompot̄, etc.;

The Maurdramnus Bible, omp̄s, omnp̄s, omnip̄s (the same trio in Berlin theol. F 354, of Werden, “8 cent.”);

Laon 288 (“beg. 9 cent.”), omp̄s ds̄, omp̄tem and omp̄tentem dm̄;

Laon 319 (“beg. 9 cent.”), omp̄s and (usually) omn̄ps ds̄, omnp̄tis, omnip̄m;

London Cotton Tib. C ii (Ags., “8 cent.”), omp̄s ds̄, omnp̄s ds̄, omnip̄ ds̄;

London Reg. 2 A xx (Ags., “8 cent.”), ds̄ omp̄, ds̄ omnp̄, omnip̄ ds̄;

Luxemburg 44 (Echternach, “9 cent.”), omnp̄s, omnip̄s, omp̄ts;

Cassel theol. O 5 (Fulda library, “8 cent.”), omp̄s, omnp̄s, omnipn̄s;

Berlin theol. F 356 (Ags., Werden library, end of 8 cent.), omnip̄s, omnipō, omnipot̄, omnip̄, omnp̄s, omp̄s;

Carlsruhe Reich. 221, foll. 1–53 (Reichenau, “end of 8 cent.”), omp̄tis and omp̄ts and omnip̄tis dn̄i;

Munich 3514 (Augsburg, “7–8 cent.”), omnp̄s ds̄, omnp̄tm dm̄, omnp̄tis and omnipot̄is dī;

St Gall 11 Bible (time of Winithar), ds̄ omp̄t and omp̄ts and opt̄s and omnipot̄s, dī omp̄tis, etc.;

Vat. Reg. 316 Gelasian Sacramentary (“N.E. France,” uncial), omnp̄s and omnīps and omp̄ots, dm̄ omnip̄m and omnip̄tm, etc.;

Vat. Reg. 317 the Autun Sacramentary (uncial), omn̄ps, omn̄ips, omnp̄t, omnpt̄s.

Examples from Visigothic MSS. are:

Paris 8093, foll. 1–38 (Lyons, “9 cent.”), omp̄s and om̄pts and om̄np̄s and omnp̄ts and (fol. 11^{v}) om̄ns̄ps (all Nom. Sing.), omp̄tm (Acc.);

Madrid Acad. 44 (“9 cent.”), omnp̄ts and omip̄ts (Nom.), omp̄tis and omip̄tis (Gen.), omn̄ptente (Abl.);

Madrid Acad. 60 (“9 cent.”), omp̄s ds̄; Verona 89 (“8 cent.”), omp̄s and omn̄ps, omnp̄m;

Leyden Voss. F 111 (“9 cent.”), omn̄pts; Albi 29 (“9 cent.”), omnp̄tis.

87. **orare, oratio.** In liturgical MSS., etc., these recurrent words are capriciously abbreviated, e.g. Vat. Reg. 316 Sacramentarium Gelasianum ("N.E. France," uncial), for 'oratio' (any case) orat̄ and ort̄; Verona 86 ("9 cent."), fol. 3^r or̄ 'oratio'; Paris 1153 Prayers (St Denis, "beg. 9 cent."), or̄ pro nobis; Paris 2440 (Fulda, of 819), or̄s tuae, etc.

88. **ostendit.** This word is recurrent in some contexts and becomes subject to capricious curtailment, e.g.

St Gall 125 ("8–9 cent."), ost̄ (passim), os̄, osteđ, ostđ;
Munich 14470 Homiliae (Ratisbon, "8–9 cent."), ost̄, ostđ;
The Book of Mulling, fol. 77^r et Moyses osten̄ secus rubum (= Luc. 20, 37).

89. **papa.** This Christian designation is variously curtailed, pp̄, pap̄, etc., e.g.:

Bâle F III 15^c (Ags. of Fulda, "8 cent."), sc̄i Silvestris pp̄;
Cambrai 624 (half-uncial), Pelagium pāp.

90. **pascha, paschalis.** When these words recur so frequently (e.g. in MSS. of the Computus) that curtailment is desirable, we find such symbols as pascħ (Milan H 50 inf.), psclis (Berne 645).

91. **passio,** especially in the phrase 'passio Domini,' is sometimes capriciously shortened. Also in Martyrologies, e.g. pas̄ in the Martyrology of St Willibrord.

92. **passus.** In the phrase 'milia passuum' and in other measures of length we find this word symbolized, but often capriciously, e.g.

Geneva 21 (Murbach, "8–9 cent."), fol. 43^r p· 'passus';
St Gall 913 Vocabularius S. Galli (Ags. of "8–9 cent."), pas̄ (with grā 'gradus');
Escurial R II 18 (Visigothic uncial), m̄p 'milia passuum' (with stđa 'stadia');
Wolfenbüttel Weissenburg. 99 (Merovingian), pas̄, pass̄.

Paulus (see chap. II, § 7).

93. **peccatum.** As a 'technical term' of Christian writings, the word becomes liable to capricious shortening, such as:

Cambrai 619 (of 763–790), propter viri pec̄ terra male dicitur;
Munich 6330 (Freising, "8–9 cent."), onera pec̄rum (fol. 13^r);
St Gall 913 ("8–9 cent."), p. 76, pc· manifestum;
Vat. lat. 491 (Irish of Bobbio?, "8 cent."), peccā and peccām (according to Traube).

The self-depreciating designation of bishops, etc., **peccator,** is similarly curtailed, e.g.:

Cambrai 624 Gregory of Tours (half-uncial), fol. 169^v Aetherius pec̄t... Urbecus pec̄t;
Cologne 212 Canones (half-uncial), Eucherius pec̄c.

94. **pecunia.** Among the Notae Juris in the Verona Gaius are the suspension pec̄ (for any case) and the derivative contractions pec̄a 'pecunia,' pec̄ae 'pecuniae,' etc. A mediaeval list of Notae Juris has pc̄a 'pecunia.' Whether any of these symbols survive in MSS. of our period I do not know. The danger of confusion with the 'peccatum' symbols is obvious.

95. **pedes.** In measurements this word is occasionally symbolized, but in no fixed form, ped̄, pd̄, p̄ or the like, e.g. Bâle F III 15 Isidore's Etymologies (Fulda, "8–9 cent."), on fol. 175ʳ pđ 'pedes' (=Etym. 15, 15, 4) and 'pedum' (=Etym. 15, 15, 3) and p̄ 'pedum' (=Etym. 15, 15, 6); Leyden Scal. 28 (Flavigny, Autun, of 816), peđs VIIII; Leyden Voss. F 4 Pliny (Ags. of "9 cent."), x· p· ambitus.

96. **pentecosta.** The abbreviation (usually in Calendars, etc.) takes various forms, e.g. Brussels 8216–8 Paschasius (St Florian, of 819), fol. 242ᵛ paschae vel pentc̄.

perpetualiter (see 'generaliter').

97. **perpetuus.** The Nota Juris pp̄ denoted 'propter,' but in the Turin legal fragments 'proposita' (cf. ppōs 'praepositos' in a Monte Cassino charter of 810). It could also express 'perpetuus' and became a contraction by the addition of the end letters. The symbol is restricted to designations, e.g.

Vat. lat. 1322 (Verona, half-uncial), p̄p̄o aug̃ō, pp̄ui;
Verona 58 ("9 cent."), pp̄, pp̄i, etc.

Petrus (see chap. II, § 7).

98. **placet,** etc. When contraction came into fashion the suspension pl̄ 'placet,' 'placuit' became pl̄et, pl̄it, etc. But these Notae Juris do not, I believe, survive in MSS. of our period.

99. **plebiscitum.** The Nota Juris pl̄s, or its derivative contraction pl̄stum (or the like), was handed down in MSS. of ancient writers like Livy and Cicero.

100. **plus minus.** It is quite possible that the Nota Juris pl· m survives in some MS. of our period, but I have not detected it.

101. **poenitere.** The continual recurrence of 'poeniteat,' 'poeniteant' in Penitentials, Monastic Rules, etc. leads to all kinds of capricious curtailments, e.g.:

Vat. Pal. 554, foll. 5–12 (Ags. of "8 cent."), pen̄, p̄;
Cassel theol. Q 24 (Fulda, beg. 9 cent.), pent̄, pnt̄;
Cologne 91 ("8 cent."), pen̄t, p̄;
Laon 201 (Cambrai, 9 cent.), paen̄t, pen̄.

102. **potestas.** The Nota Juris p̊ 'potest,' 'potestas' survives in the sense of 'potest' in MSS. of our period (see chap. I s.v.). Other Notae Juris for 'potestas' are pot̄ and merely p̄.

103. **praeclarus** (-rissimus). A mediaeval laterculus offers pk̄ as Nota Juris for 'praeclarus.'

In a Lorsch MS., Vat. Pal. 822 ("9 cent."), we find on fol. 149^r cum episcopis pr̄is viris. This may however be 'primariis.'

104. **praefectus.** The Nota Juris was pf̄ (e.g. in the marginalia of Vat. Reg. 886, along with pref̄), a suspension which produced contractions like pf̄is 'praefectis,' pf̄os 'praefectos' (in the same marginalia), pf̄to (in the Turin legal fragment).

Christian scribes do not always adhere to the Pagan symbolism. Thus we find in Paris 10861 Vitae Sanctorum (Ags. of Beauvais, "8 cent."), pf̄, pf̄s, praef̄, praēs (unless this is 'praeses') and (fol. 121^r) pr̄ (expanded by a corrector to 'praese[u]s'); in Bamberg E III 19 Scriptores Historiae Augustae (Fulda ?, "9 cent."), praef̄ and pref̄ prēt and p̄f̄ p̄t̄ 'praefectus praetorio'; in the Leon palimpsest (Visigothic uncial) pūr 'praefectus urbis'; in Turin D v 3 pr̄f̄ and praēf.

praepositus (see 'perpetuus').

105. **praetor.** The Notae Juris for 'praetor' (pr·) and 'populus Romanus' (p· r·) are confused, again and again, in mediaeval MSS. of the ancient historians, etc.

106. **presbyter** (-biter). Among the Notae Juris of the marginalia of Vat. Reg. 886 is presb (with a stroke traversing obliquely the base of the *b*) for any case. A primitive type of abbreviatiou is used in Cheltenham 17849 Concilia ("8 cent."), ppƀb 'presbyteri' (duo), pppƀbb 'presbyteri' (tres); similarly in Lucca 490 (of c. 800) and other MSS.

The Cheltenham MS. offers also for 'presbyter' pƀr and prƀt, for 'presbyteri' pƀri, etc.

Other variations are:

St Petersburg F II 3 Canones (uncial and half-uncial, Lyons), pr̄b and prb̄t and pr̄br and prs̄b, prbt̄o, de prb̄s;

Wolfenbüttel Weissenburg. 81 Martyrologium, etc. (of 772), for Gen. Sing. prƀ, prƀt, prƀri, pƀri, prsbt̄ri, etc.

Paris 1603 Canones (St Amand, "end of 8 cent."), pres̄b, pres̄bt, prsƀt; (Abl.) presr̄o, presƀro;

Paris 3836 Canones (Corbie ab-type), prƀ, prsƀ, presƀ, presƀt̄; in Plural, ppƀb, praesƀb, prƀs, prƀt;

Paris 8921 Canones (Corbie ab-type, Beauvais), prƀ, prƀter, prƀt, presbr̄; in Plural, prƀit, pr̄s, etc.; in Acc. Sing. prƀtm;

Paris 11710 Canones (of 805), prƀt 'presbyter,' prƀri and prƀi 'presbyteri';

Paris 12097 Canones (half-uncial, etc.) prƀ and prƀr and prb̄t and presƀ 'presbyter,' prƀi and prbr̄i and prs̄bi and presƀi 'presbyteri,' etc.;

Cambrai 624 Gregory of Tours (half-uncial, etc.) prƀr, prƀt, prs̄t (Nom.), prsb̄to (Dat.), prƀm (Acc.);

Autun 20 ("N.E. France," "8 cent."), prsƀter and presƀt and prƀt and prsƀ (Nom.), prsƀri and prƀri (Gen.), prƀr̄um and prƀrm and prƀtm (Acc.), etc.;

Montpellier 55 (St Étienne library, Autun, "8–9 cent."), prƀt and preƀ and presƀt (Nom.), prsƀi and prsƀri and preƀri (Gen.), prƀs (Acc. Plur.);

London Cotton Tib. A xiv Bede's History (Ags., "8 cent."), pƀ and pƀr and pƀter (Nom.), pƀi and pƀri and pƀteri (Gen.);

Brussels 9403 Gregory of Tours ("8–9 cent."), prsƀt and prƀt and prƀr and pƀt (Nom.), prƀi and prsƀi and pr̄bt̄i and pr̄sbr̄i and prƀsi and prƀri (Gen.);

Brussels 9850–2 Caesarius (Soissons, of 695–711), prb̄tr, prb̄r, prb̄t, etc.;

Cologne 210 Canones Hibernenses ("8 cent."), prsƀtri and prsƀi and presƀt and praƀi, de prsƀts and pr̄s, etc.;

Cologne 213 (Ags. half-uncial), praesb̄ and pr̄b and pb̄ and prāb and praēb and p̄sb̄y and praesb̄y (Sing.), pb̄b and pp̄b̄b (Plur.);

Luxemburg 44 (Echternach, "9 cent."), presƀt, prsƀt, preƀt, prƀst, prƀt (Nom.), prƀi (Gen.), prsƀro (Dat.);

Gotha I 85 Canones Murbacenses ("8–9 cent."), presƀr, prƀter, prƀtr, prƀr, prƀt, prƀ, pƀr, pƀ;

Vat. Pal. 574 Canones (Lorsch, "end 8 cent."), psƀr, prsƀt, prƀ, prƀt, prƀr (Nom.); prƀi, prƀri, praesƀi, prsƀi (Gen.);

The Liber Diurnus ("Rome, c. 800"), pƀr and prƀr, pƀri and prƀi and prƀri;

Épinal 68 (Murbach, of 744), praesƀ and prƀ.

Examples from Visigothic MSS. are:

Escurial R II 18 (uncial part), prsb̄tr, prsƀ;

Escurial & I 14 ("9 cent."), prsƀtr;

Madrid Acad. 44 ("9 cent."), prsƀros;

Madrid Acad. 60 ("9 cent."), prsƀr, prsƀri, etc.;

Albi 29 ("9 cent."), prsƀtr, prsƀri, etc.

For some earlier examples of abbreviation, see Traube 'Nom. Sac.' p. 262, and add prs̄b on a Tunis inscr. of 466 (Acad. Inscr. 1914, p. 483).

primarius (see 'praeclarus'). **princeps** (see I § 441). **privatus** (see § 1).

107. **proconsul.** The Nota Juris prefixed 'pro' (or the 'pro' symbol) to the Nota for 'consul' (see above). Christian scribes use more freedom in abbreviating the word, e.g.:

Paris 10861 Vitae Sanctorum (Ags. of Beauvais, "8 cent."), proc̄ and proc̄s and procons̄;

Einsiedeln 347 ("8–9 cent."), volente proconƚ (p. 144), procon̄ (p. 254);

Paris 12598 Vitae SS. (Corbie, "mid. 8 cent."), proconsƚ, procoƚ, procƚ, prcƚ.

108. **procurator.** The Nota Juris proc̄ (often with 'pro' expressed by its symbol) denoted 'procurator' as well as 'proconsul.' In the marginalia of Vat. Reg. 886 we find also the contraction proc̄ƀ 'procuratoribus,' in the Verona Gaius also proc̄toris 'procuratoris,' and so on.

109. propheta. This Christian designation is abbreviated in a number of forms, e.g.:

Rome Vallicell. B 62 ("Trèves, c. 700"), Esaias propħt, sicut et propħ de eodem dicit, sicut prophēt dicit;

The Moore Bede: secundum prop̄h dicentem;

The Book of Mulling [St John]: prof̄ and prof̄a;

Paris 9565 (Ags. of Echternach, "8 cent."), ph̄a (very frequently), per proh̄ (fol. 50r);

Boulogne 63–64 (Ags. of St Bertin, "8 cent."), Esaias pp̄, prof̄, pf̄ (fol. 10r of 64);

Laon 26 (Irish of "beg. 9 cent."), pp̄ and prop̄ and proph̄ and prophē;

St Petersburg Q I 15 (Ags. of Corbie or Péronne, "beg. 8 cent."), prop̄, pp̄h, Nathan p̄h (fol. 14r);

Milan B 31 sup. (Bobbio, beg. 9 cent.), fol. 207r vates divini et pħae.

(In these examples the first syllable is often expressed by the 'pro' symbol.) (Notice that pp̄ also denotes 'propter,' 'populus,' etc.; cf. § 97.)

Examples from Visigothic script:

Madrid Tol. 15. 8 ("end 8 cent."), ppħta, pħta, ptħa, pħeta, prħta;

Madrid Acad. 44 ("9 cent."), prf̄ta, prf̄trum, prf̄tica 'profetica,' etc.

propositus (see 'perpetuus').

110. provincia, provincialis. The Nota Juris proū (with the first three letters often expressed by the 'pro' symbol) became a contraction proūa 'provincia,' proūae 'provinciae,' etc. In the marginalia of Vat. Reg. 886 ("6 cent.") we find (along with proū) proūm 'provinciam,' proūis 'provinciis,' proūs 'provincias,' proūlib̄ and proūb̄ 'provincialibus,' proūles 'provinciales,' etc. Other examples are:

Vat. lat. 1322 (Verona half-uncial), proūe 'provinciae';

The Martyrology of St Willibrord, in civī Hierapoli prouiñ Assiae (fol. 3r);

Escurial R II 18 (Visigothic uncial), prōu and pr̄u;

Berlin Phill. 1743 (Rheims, "8 cent."), fol. 34r ex pū Sardinia;

Munich 6243 (Freising, "8 cent."), proū and prouinc̄;

Vat. Pal. 577 (Ags. of Mayence, "beg. 9 cent."), proū Numidiae;

Milan B 159 sup. (written at Bobbio, c. 750), proū (in index);

Milan E 147 sup. (half-uncial), proū.

The symbol occurs chiefly in MSS. of Concilia, etc.

111. psalmus, etc. The commoner symbols (although the word is more often written in full) are:

(1) psal̄ Durham B II 30 (fol. 44r hic *psalmus* | aptandus est);

Manchester 15 (Murbach, "8 cent."), fol. 41r 'in *psalmo* XCV';

The Paris Theodulfus Bible (Orléans, 788–821);

Munich 14470 (Ratisbon, "8–9 cent.");

(2) psƚ Bamberg HJ XIV 15 (Beneventan script of "8 cent."); Paris 7530 (Beneventan script of end of 8 cent.); Lucca 490 (of c. 800) '*psalmos* omnes'; the Codex Amiatinus (Northumbria, end of 7 cent.).

The Utrecht Psalter has psal, ps̄l, psalm̄; Einsiedeln 281, pp. 1–178+199, pp. 431–526 ("mid. 8 cent."), in psaƚ, in psƚ.

Examples from Visigothic script are:

Madrid Tol. 15, 8 ("end 8 cent."), sƚmi; Madrid Acad. 44 ("9 cent."), psƚms and psƚmus.

The derivative noun **psalmista** is (capriciously) abbreviated occasionally, e.g. in the Moore Bede, fol. 35^r per salmis̄.

112. publicus. The initial-letter suspension is familiar to us from the Nota Juris r· p· 'res publica.' In the marginalia of Vat. Reg. 886 ("6 cent.") the word is expressed also by puƀ, pubƚ, puƀc and pubƚc.

In MSS. of our period the abbreviation of 'res publica' is often found, e.g.: the Naples Charisius (Bobbio, "c. 700"), remp̄; Vat. Pal. 1547 Seneca de Beneficiis (Lorsch library, "8–9 cent."), resp̄, reip̄, remp̄; Milan C 105 inf. Hegesippus (Bobbio, "7 cent."), for 'reipublicae' rp̄ and rep̄ (usually expanded by a corrector), etc.; Bamberg E III 19 (Ags. of Fulda?, "9 cent."), remp̄ and rempuƀ; the Moore Bede, reipūp, resp̄, etc.

It is worth mention that resp̄ is also a symbol of 'respondit' (see chap. I s.v.).

113. pupillus. The Nota Juris pup̄ (for any case) appears, e.g. in the Verona Gaius. A still older symbol, a reversed P, is well known. The Regina Lex Reccesvindiana (Visigothic half-uncial) has (fol. 56^v, in a repetition in an index) puƚor 'pupillorum.'

114. quadragesima. The occasional (arbitrary) shortening of this Christian dating may be exemplified by Laon 201 (Cambrai, 9 cent.), quadrag̃, quađrg. (See also 'tabula.')

qualiter (see 'generaliter').

115. regio. In Lucca 490 (of c. 800) we find on fol. 200^v in reḡ (expanded by a corrector) sua.

116. regnavit (in chronological MSS.). The fluctuating abbreviation of this recurrent word may be exemplified from Albi 29 (Visigothic of "9 cent."), regn̄, reḡ.

(Cf. I § 346, and on the liturgical phrase 'qui vivit et regnat' see § 3.)

117. religiosus (-sissimus). This Christian designation is capriciously curtailed, e.g.: Vat. lat. 5750 (half-uncial), rell̄ig.

118. repromissio. Sometimes abbreviated in a phrase like 'anno repromissionis'; e.g. Liége 306 (St Trond, of 834), an̄ repromiss̄.

119. rescriptum. The Nota Juris for 'res' (R with a stroke through the tail of the letter) appears for the first three letters of 'rescriptum' in the Verona Gaius, etc. The same symbol followed by t̄ is given as Nota Juris of 'rescriptum' in a mediaeval laterculus.

respublica (see 'publicus').

120. **resurrectio.** This word of common occurrence in Christian writings is occasionally shortened, but hardly in any fixed way; e.g. in the Moore Bede (fol. 56ᵛ), spem nostrae resur̄r.

121. **reverentissimus.** We may call rēus, etc., 'reverentissimus,' etc. (in designations) a 'Christian Nota Juris.' Examples are:

Vat. lat. 1322 (Verona half-uncial), reūs ep̄s, reūo pbō, reūis pp̄bb̄is, etc.;
Vat. lat. 5750+Milan E 147 sup. (half-uncial), reū (Sing.), reūu (Plur.);
Verona 53 (half-uncial), reūs, rēi, etc.;
Verona 58 ("9 cent."), reut̄is, reut̄i, reūo, reū.

122. **Romanus.** The initial letter suspension appears in the Notae Juris p· r· 'populus Romanus,' c· r· 'civis Romanus.' We find also rom̄ in the Verona Gaius.

These Notae Juris occur sometimes (with variations) in MSS. of our period, e.g. Leyden Voss. F 4 Pliny (Ags. of "9 cent."), civium r̄; Cambrai 619 (of 763–790), Greḡ rō; Paris 12021 (Brittany, '9 cent."), fol. 71ʳ lex rō (expanded by corrector to 'romana').

123. **rubrica.** The Nota Juris, R (r) with some form of abbreviation stroke (in the Verona Gaius transecting the middle of the letter), has sometimes been confused with the similar symbols of 'require' (or 'requirendum') and 'respondit.'

124. **sabbata.** The abbreviation is occasional and unfixed, e.g. Einsiedeln 281, pp. 1–178+199, pp. 431–526 Ascetica ("mid. 8 cent."), sabƀ; Madrid 44, foll. 16–253 (Visigothic of "9 cent."), fol. 195ʳ deriserunt sabbata eius. hostes quippe sbƀa derideant; St Petersburg Q I 15 (Ags. of Corbie or Péronne, "beg. 8 cent."), sabb̄; Berlin Phill. 1831 (Verona, "8–9 cent."), sabƀt.

125. **sacerdos.** The abbreviation sac̄dos has been mentioned in chap. I (s.v. Syllable-symbol 'er'). We find also arbitrary curtailments like:

Madrid Tol. 2. 1 (Visigothic, of "end 8 cent."), sacrđs (Nom.), Asenneth filia Fatifares sacrđs Eliopoleos, sacrđts;

Wolfenbüttel Weissenburg. 81 (of 772), sacerđ; Cambridge Trin. Coll. 368 (Ags. of 833), fol. 15ᵛ ipse est enim sacerđ;

The Sacramentary of Gellone (Rebais, c. 750), a sacd̄t̄e;
The Llandaff entries in the St Chad Gospels, sacer̄ (p. 19).
Salvator (see chap. II, § 1).
scripulus (see 'uncia').

126. **sempiternus.** In the liturgical formula 'Deus sempiternus,' etc., this adjective is curtailed in a variety of ways, e.g.:

Paris 12048 Sacramentary of Gellone (Rebais, c. 750), semp̄t, sempit̄, semptn̄;
Paris 12050 Corbie Sacramentary (of 853), semp̄, semp̄t, sempit̄;
Verona 106 ("9 cent."), semp̄t, sempit̄.

senatus consultum (see 'consultum').

127. **sententia** (see § 3). In Paris 4403^A Codex Theodosianus sen̄t and sen̄ (fol. 159^v).

Septuaginta (see 'tabula').

128. **significat.** In the marginalia of Vat. Reg. 886 ("6 cent."), filled with Notae Juris, sign̄f is the symbol used, but siḡ in the earlier Oxford Auct. T II 26. The scribes of our period curtail the word at will, when it is frequently repeated in Glossaries, Commentaries or the like.

Examples are:
Durham B II 30, sign̄it (fol. 142^v), siḡ (fol. 86^v, etc.);
Paris 10612 (France, "8 cent."), sign̄f and sign̄ and siḡ (all in repetitions);
Cambrai 619 (of 763–790), siḡ, signif̄i;
Colmar 39 (Murbach, "8 cent."), sinḡnif, sinḡn;
Munich 14437 (by two Ratisbon scribes in 823), signf̄t, sign̄f;
St Gall 125 ("8–9 cent."), sign̄, siḡ, sinḡ (p. 26);
The Naples Charisius (Bobbio, "c. 700"), signif̄, signifc̄;
Leyden Voss. Q 69 (St Gall ?, "8 cent."), sign̄f 'significat,' sign̄s 'significans.'

129. **solidus.** The coin is expressed by the suspension sol (with stroke traversing obliquely the base of the *l*) in the marginalia of Vat. Reg. 886, and is variously designated in legal MSS. of our period, e.g.:
Wolfenbüttel Helmstedt. 513 Lex Alamannorum ("8 cent."), soł, sołi;
Vat. Reg. 1024 Lex Reccesvindiana (Visigothic half-uncial), solid̄ 'solidos';
Milan Trivulz. 688 Juliani Epitome (Novara, before 800), quingentos solid̄, soled̄ ducentos, etc.;
Milan I 101 sup. (entry on last leaf), noticia de sold̄ quod dedimus;
St Gall 731 Lex Salica (Besançon ?, of 794), soł, sold̄;
Paris 4664 (Visigothic, of 828), CCL sld̄s.

spectabilis (see 'vir').

130. **splendidus** (-dissimus). This designation is expressed by sp̄ in the marginalia of Vat. Reg. 886 ("6 cent."), fol. 20^r sive sp̄ sive clarissimi unless 'spectabiles' is meant; certainly by spł on fol. 135^r of Paris 4403 Codex Theodosianus, virum spł.

stadium (see 'passus').

131. **stipulari, stipulatio.** The Notae Juris appear both in the form of suspension (stip̄) and of contraction (stip̄onis 'stipulationis,' stip̄tus 'stipulatus') in the Verona Gaius, etc.

132. **subscribo.** The Perfect Tense ('subscripsi,' 'subscripsit,' 'subscripserunt') which recurs so persistently in MSS. of Concilia is curtailed arbitrarily by scribes.

A few examples must suffice:
Paris 12097 (half-uncial and uncial), susc̄si, subs̄i, sb̄i, etc.;
Milan E 147 sup. (half-uncial), subsc 'subscripsit';
Verona 58 ("9 cent."), subsi and sup̄i and sub and ss̄;

Berlin Phill. 1743 (Rheims, "8 cent."), suƀi, suƀs, suƀsi, etc.;

Gotha I 85 Canones Murbacenses (8–9 cent.), relegi consensi et SSS (with a stroke through the middle of the three);

Cologne 212 (half-uncial), Eucherius pecc̄ con̄s et SS (with a similar stroke) (also rel̄ 'relegi');

A Bergamo charter of 774, s̄s 'subscripsi';

Cologne 213 (Ags. half-uncial), suscr̄i, suscr̄ib, sus̄b.

133. **synodus.** In the same MSS. and others this recurrent word is often capriciously abbreviated, e.g. Cambrai 619 Canones Hibernenses (written at Cambrai 763–790), sinođ, sinō.

134. **tabula.** The usual Nota Juris is tab, but we find also t̄ and tb̄. In MSS. of our period I have found the word abbreviated only in the phrase 'the Twelve Tables' (XII taƀ, etc., but often merely[1] XII), e.g. Paris 7530 (Monte Cassino, end 8 cent.), fol. 246ᵛ in XII taƀ.

135. **testamentum.** The Nota Juris, originally a suspension test̄ 'test(amentum),' 'test(amenti),' etc., has passed into the contraction stage as early as the Verona Gaius, with testͫ 'testamentum,' testͦ 'testamento,' etc. Other forms of the Nota Juris are the suspensions t̄, tē, tes̄, and the contractions tͥ or tī 'testamenti,' teͫ or tͫ or tm̄ 'testamentum,' etc. The last symbol would be confused with 'tantum' (or 'tamen'; see chap. I s.vv.) by transcribers.

136. **testis, testimonium.** The Nota Juris t̄ survived in the notarial usage of our period (e.g. in the Llandaff entries in the St Chad Gospels, t̄ 'testis'). In a Bergamo charter of 774 me t̄t 'teste.' Capricious shortening appears, e.g. in St Gall 51 (Irish half-uncial), p. 244 et testī | ergo perħibebat turba, p. 265 qui tēs perhibet, p. 261 qui vidit tes̄ti perhibuit.

137. **titulus.** The Nota Juris *t* (with a sinuous vertical stroke above) is common in the marginalia of the Regina Codex Theodosianus ("6 cent.") and possibly survives in some MS. or other of our period. Sickel (Prolegg. Lib. Diurn. p. 27 n.) ascribes some such symbol to the lost Clermont MS. of the Liber Diurnus. In the Regina Lex Reccesvindiana (Visigothic half-uncial) we find titƚs (fol. 1, in repetitions).

138. **tribunus.** The Notae Juris tr· pl· (or trib· pl·) 'tribunus plebis,' tr· mil· (or trib· mil·) 'tribunus militaris,' etc., are transmitted by tradition in MSS. of ancient historical authors, etc., but were hardly current symbols in our period.

139. **tutor, tutela.** In the phrase 'sine tutoris auctoritate,' for which the Nota Juris was s· t· a·, the initial letter suspension appears. The usual Nota Juris is the three letter suspension tut· (used for 'tutor' or 'tutela' in the Verona Gaius, etc.) and this probably appears in legal MSS. of our period.

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[1] Other examples of a numeral used as a symbol are XL (or XLma, or the like) 'quadragesima,' LXX (or LXXta, or the like), 'Septuaginta.'

140. **uenerabilis** (-lissimus). This Christian designation is variously symbolized, e.g.: Liber Diurnus ("Rome, c. 800"), uen̄;
Gotha I 85 Canones Murbacenses (8–9 cent.), venerb̄l Seduli;
Paris 10756 Formulae ("8 cent."), venerab̄l vir.

141. **uere dignum** (the liturgical formula). The monogram (UD traversed by an abbreviation stroke) is common in liturgical MSS., e.g. in Vat. Reg. 316 Gelasian Sacramentary ("N.E. France," uncial); also in a Merovingian cursive entry in Paris 256 Gospels. But in a Corbie Sacramentary of the year 853 (Paris 12050) we find U (or V) with a small *d* inside and an abbreviation-stroke above; in the Stowe Missal, Uđ; in the Bobbio Sacramentary, Paris 13246 (uncial of Luxeuil?), vere dign̄ (or dīg) et ī ('iustum') est, and so on.

142. **uicarius.** The Leon palimpsest ("6 cent.") has uc̄ and uic̄.

143. **uigilia.** In Calendars and Martyrologies and the like various arbitrary curtailments of this recurrent word are found, e.g.:
Verona 65 ("9 cent."), vigł, vigił;
Verona 36 ("9 cent."), fol. 146^{r} vigł;
St Petersburg Q I 21 ("8 cent."), vigła.

144. **uir.** The Nota Juris u· is preserved in phrases like ū c̄ 'vir clarissimus' (also cl· u·; see § 20), ū đ (uđ, e.g. Vat. lat. 5750+Milan E 147 sup.) 'vir devotus,' us̄p 'vir spectabilis' (e.g. Verona 58), etc., especially in notarial usage.

145. **uirgo.** A mediaeval list of Notae Juris offers the suspension uir̄. In Martyrologies, etc., scribes of our period sometimes abbreviate this recurrent word, e.g. Verona 65 ("9 cent."), uirḡ 'virginis'; Munich 6298 (Ags. of Freising, "time of Corbinian"), ea Maria uirḡ 'virgo.'

146. **uncia.** In a medical MS. of Corbie, St Petersburg F VI 3 ("9 cent.") un̄ 'uncia' (with scr̄ 'scripulus, lb̄ 'libra,' đr 'drachma,' etc.); in Paris nouv. acq. 1619 Oribasius medicus ("7–8 cent."), fol. 93^{r} III un̄c: in Glasgow T 4. 13 Medica ("8–9 cent."), un̄ (with dr̄, and with the short-hand weight-symbols of apothecaries).

uocare (see 'appellare').

147. **uolumen.** This word is abbreviated (capriciously) in Vienna 16 (Bobbio, "c. 700"), vołmn (Nom.), vołme (Abl.), vołma and volūma (Nom., Acc. Pl.). I have not found it in any other MS., although lib̄ 'liber,' 'libri,' etc., is common, especially in title-headings, along with libb̄ (Plur.).

148. **urbanus.** The Nota Juris pr· urb· 'praetor (-toris, etc.) urbanus (-ni, etc.)' survives in the tradition of MSS. of Livy, Cicero, etc.

149. **usucapio, ususfructus.** The Notae Juris u·c· and u·f· were succeeded, when contraction came into vogue, by such forms as uc̄o 'usucapio' (found in a mediaeval laterculus), uf̄rius 'usufructuarius' (as early as the Verona Gaius). In our period, though they may survive in the tradition of early legal texts, they had probably ceased to be current.

APPENDIX

(containing a Descriptive List of MSS. and two Tabulated Lists of Symbols)

LIST OF MSS. USED[1]

ALBI, Bibliothèque d'Albi.

29 Synonyma Ciceronis, etc. ("saec. ix"—Visigothic minuscule—by more than one scribe—foll. 78).

On fol. 39v another hand, not Visigothic, has added "Deus agminorum intercessor sis pro servo tuo Theohdg——."

AMIENS, Bibl. Municipale. A part of the Corbie Library passed to Amiens.

6, 7, 8, 9 and 11 Portions of Bible (written at Corbie, in the abbacy of Maurdramnus [772–780], by more than one scribe).

10 Libri Esdrae ("saec. viii–ix"—foll. 84).

18 The Corbie Psalter ("saec. viii ex.").

*87 Ambrosius in Pauli Epist. ad Rom. et Cor. (apparently written at Corbie—"saec. ix"—foll. 250).

*88 Commentary (of Theodorus of Mopsuestia) on the Pauline Epistles (apparently written at Corbie—"saec. ix").

172 Evangelia (apparently written at Corbie—"saec. viii–ix"—foll. 93; but foll. 1–13, 91v–93, which are later, I ignore).

220 Paterius (apparently written at Corbie—"saec. viii"—foll. 149).

Foll. 104–end seem rather later than the rest.

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[1] The description of each is confined to such details as appear necessary for the right estimate of the abbreviation. Accuracy cannot be claimed for them. When the type of script is not specified, it is Continental minuscule. An asterisk prefixed indicates that only a few of the abbreviations were collected. The reason why the date and provenance of some MSS. are discussed, but not of others, will be clear to experts.

AUTUN, Bibl. de la Ville (formerly Bibl. du Séminaire). Most of the MSS. seem to have been written at Autun or in the Autun diocese.

3 Gospels (written "Vosevio" for a nunnery at Autun in 754—uncial, with passages in minuscule—foll. 188).

4 Gospels (from St Pierre Abbey, Flavigny [in the diocese of Autun]—uncial—foll. 247 [but only foll. 25–end are uncial; foll. 6–24 are minuscule of "saec. viii"]).

20 Gregorii Dialogi; Augustini Enchiridion ("saec. viii–ix," written in the "N.E. France" minuscule—by more than one scribe—foll. 203).

*20^A^ Cassiodori Expositio Psalmorum ("saec. viii–ix"—by more than one scribe—a bulky MS.).

21 Gregorii Moralia ("saec. viii"—by more than one scribe—foll. 174).

23 Isidori Sententiae ("saec. viii–ix"—by more than one scribe—foll. 143).

24 Cassianus de Capitalibus Vitiis ("saec. vi–vii"—half-uncial [with palimpsest (1) Pliny Nat. Hist. fragment, (2) a Legal fragment in which Notae Juris are used]).

27 Isidori Quaestiones; 'Isidori Iunioris' Expositiones (foll. 76).
Foll. 16–62 are in Visigothic half-uncial;
Foll. 63^v–76^v are in Visigothic minuscule;
(Foll. 1–15, a later addition, I ignore.)
Two leaves are at Paris (nouv. acq. 1629).

107 Augustini Sermones super Psalmos (half-uncial—foll. 203).

BALE, Universitätsbibliothek. A batch of Fulda MSS. passed to Bâle.

A VII 3 Graeco-Latin Psalter (said to be written by the Irish missionary scholar Sedulius—the Latin version in Irish minuscule—foll. 99).

F III 15 Isidori Etymologiae II–XIX (from Fulda—"saec. viii–ix"—by more than one scribe).

F III 15^a Isidorus de Natura Rerum et de Proprietate Sermonum (from Fulda—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 32).

F III 15^b Isidorus de Natura Rerum; Vitae Sanctorum (from Fulda—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 45).

F III 15^c Isidorus de Synonymis (from Fulda—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 62).

F III 15^d 'Isidorus Iunior' de Vitiis; Consentius, etc. (from Fulda—"saec. viii"—Insular [Irish?] minuscule).

F III 15^f Isidorus de Natura Rerum (from Fulda—"saec. viii"—Insular half-uncial or large minuscule—foll. 13).

F III 15^g Isidorus de Summo Incommutabili Deo, etc. (from Fulda—"saec. viii ex."—by more than one scribe—foll. 66).

F III 15^k Isidorus de Natura Rerum; Beda de Computo (from Fulda—"saec. ix"—foll. 64; but foll. 60–64, which are later, I ignore).

F III 15[1] Isidori Liber Differentiarum (from Fulda—"saec. viii"—Insular minuscule—by more than one scribe—foll. 20).

Frag. II (5) Fragment of Vita S. Apollinaris (Insular uncial—1 fol.).

Frag. III (13) Fragment of Oribasius ("saec. ix"—2 foll.).

BAMBERG, Königliche Bibliothek.

B IV 21 Gennadius; Augustinus de Haeresibus (half-uncial—foll. 136).

B V 13 Jerome (written for Bishop Jesse of Amiens [799–836], probably before 812, partly in cursive, partly in large minuscule).

*E III 19 Scriptores Historiae Augustae ("saec. ix"—Anglosaxon minuscule).

*H.J. IV 5 Johannes Scottus de Divisione Naturae (written at Rheims—saec. ix—with Insular marginalia by Johannes himself or his Irish comrades).

H.J. IV 15 Cassiodorus, etc. (Beneventan minuscule of "saec. viii post." foll. 103).

I have referred throughout to this MS. as "HJ XIV 15."

M V 12 (=Msc. class. 3), part ii, Jerome on Book of Proverbs ("saec. viii ex."—foll. 101).

This MS., originally bound up with B V 13, seems to have belonged to Meginfrit, Charlemagne's chamberlain (cf. Fischer in 'Zentr. Bibl.' 24, 388).

Q VI 32, foll. 22–41, Arrianus de Generatione Divina, etc. (written at Rheims—saec. ix—with Insular marginalia by Johannes Scottus himself or his Irish comrades).

BARCELONA, Cathedral Library.

*Gregorii Homiliae (uncial).

BERLIN, Königliche Bibliothek.

Diez. B 66 Grammatica Varia ("saec. viii ex."—by more than one scribe—foll. 362).

Hamilton 31 Concilium Aquisgranense (from Albi—saec. ix).

Hamilton *132 Canones Apostolorum et Acta Conciliorum (written in the Corbie ab-script by more than one scribe—foll. 260).

Hamilton 253 Gospels (from Stavelot—"saec. viii–ix").

Hamilton 553 The Salaberga Psalter (from Laon—Ags. half-uncial—foll. 64).

Connected by tradition with S. Salaberga, abbess of St Jean Baptiste, Laon, who died in 655. The last line of a column is sometimes in large minuscule. List of abbreviations in New Pal. Soc. II 33. Wildhagen in the 'Festschrift Lorenz Morsbach' adduces arguments for English provenance.

lat. theol. F 45 Ambrosius de Officiis ("saec. viii–ix"—foll. 131).

lat. theol. F 354 Gregorii Moralia (from Werden—"saec. viii"—by more than one scribe—foll. 220).

lat. theol. F 356 Gregorii Homiliae (written for Hildegrim and presented by him to his brother Liudger's new foundation at Werden—saec. viii ex.—Anglosaxon minuscule—foll. 96).

lat. theol. F 366 Pauline Epistles (written 'by,' i.e. for, Liudger—saec. viii ex.—Anglosaxon minuscule—foll. 94).

lat. theol. Q 139 Gospels (from Werden—"saec. ix"—Anglosaxon minuscule—foll. 145).

Phillipps 1662 Augustinus de Evangelio Iohannis (presented to Metz in the tenth century by Bishop Deodericus [=Dietrich or Thierry]—"saec. viii–ix"—Anglosaxon minuscule—by more than one scribe—foll. 241. 'Adalhartus scripsit istum librum.' Foll. 160–7, a later addition in Continental script, I ignore).

Phillipps 1667 Liber Sacramentorum ("saec. ix in."—by many scribes—foll. 220).

Phillipps 1676 Sermons of Egino, Bishop of Verona (the 'Egino codex') (written at Verona—saec. viii ex.—foll. 309. But foll. 1–28, added by Ratherius, Bishop of Verona, in the tenth century, I ignore).

Phillipps 1716 Praedicationes; Glossaria ("saec. viii–ix"—by more than one scribe—foll. 74).

Phillipps 1735 Breviarium Alarici ("saec. ix in."—foll. 164).

Phillipps 1743 Concilia (from Rheims—"saec. viii"—by more than one scribe—foll. 301).

Phillipps 1825 Commodiani Instructiones (the 'codex Andegavensis'?—apparently rather Veronese—"saec. viii–ix"—by many scribes—foll. 46).

Phillipps 1831 Beda de Temporibus (written at Verona—saec. ix in.—by more than one scribe—foll. 143).

Phillipps 1885 Excerpta Chronicorum (written at Verona—"saec. viii–ix"—by more than one scribe—foll. 75).

Phillipps 1896 Jornandis Chronica (written at Verona—"saec. viii–ix"—foll. 89).

(Belongs to no. 1885. Another part is St Petersburg Q IV 5.)

BERNE, Stadtbibliothek. The Bongars collection contains part of the collection of Pierre Daniel, into whose hands some of the MSS. of Fleury passed.

47 (flyleaf) Fragment (Anglosaxon minuscule of "saec. ix").

A 92, frag. 3 Glossary fragment ("saec. ix"—Visigothic minuscule—foll. 2).

167 Virgil, with Servius' Commentary (with Breton glosses—"saec. ix–x"—by more than one scribe—foll. 214).

219 Eusebii (Hieronymi) Chronicon (Fleury; between 627 and 699—uncial—foll. 77).

C 219, frag. 4 Augustini Categoriae ("saec. ix ex."—Welsh minuscule—text by one scribe, glosses by two—foll. 12).

Probably part of Leyden Voss. Q 2, fol. 60.

263 Codex Theodosianus, etc. (from Strassburg—"saec. ix"—foll. 165).

363 Horace, Virgil, etc. (probably written in North Italy by one of the Sedulius circle, saec. ix ex.—Irish minuscule—foll. 197).

> The list of abbreviations in 'Ir. Min.' may be completed from the Sijthoff facsimile.

376 Vitae Sanctorum ("saec. ix"—foll. 84).

611 Glossaria; Grammatica varia; Theologica varia, etc. ("saec. viii"—Merovingian minuscule of various types—foll. 153).

> Part of Paris 10756 (q.v.).

*645 Victorius Aquitanus, foll. 41–end ("saec. viii"—between French half-uncial and minuscule).

671 Gospels ("saec. ix"—apparently Cornish minuscule—mainly by two scribes, the first of whom writes foll. 1^v–43^r, the second the rest of the Gospels [foll. 43^r–74^v]).

> With an acrostic, subsequently added, on King Alfred. A later Anglosaxon entry refers to Bedwin in Wiltshire and Lambourn in Berkshire.
>
> Full list of abbreviations in 'Wel. Scr.'

BOLOGNA, Biblioteca della Università.

701 Lactantius (uncial—foll. 283).

BOULOGNE, Bibliothèque Publique.

11 (10 in Cat. MSS. des Dépts), foll. 1–92 Gospels (from Arras—"saec. viii–ix"—large Ags. minuscule).

37 (32) Ambrosii Opuscula (from St Bertin—uncial—foll. 190).

47 (42) Hieronymus in Matthaeum, etc. (from Arras—"saec. viii"—by more than one scribe—foll. 189).

48 (44) Augustini Retractationes (written at St Bertin in the abbacy of Nantharius [804–820]—foll. 77).

52 (48) Augustini Opuscula (written at St Bertin before the year 823).

55 (51) Excerpta ex Aug. de Trin. (from St Bertin—"saec. ix"—large calligraphic minuscule—foll. 54).

63–64 (58) Augustini Epistolae (from St Bertin—"saec. viii"—Insular probably Anglosaxon, minuscule—by more than one scribe).

> A number of rare abbreviations, of a primitive type, evidently transferred from the original, are given in 'Ir. Min.'

*66 (60) Augustinus c. Cresconium (from St Bertin—"saec. ix in."—foll. 151).

BRUSSELS, Bibliothèque Royale.

8216–8 Paschasius de vitis patrum Aegyptiorum, etc. (begun 'in Hunia in exercitu' and finished at St Florian in 819—foll. 291).

8302–5 Service Book; Rule of St Benedict ("saec. ix").

8780–93 Canons (perhaps from Stavelot—"saec. viii"—by many scribes).

9403 Gregory of Tours ("saec. viii–ix"—by many scribes).

9850–2 Vitae Patrum; Caesarius, etc. (written at Soissons in the abbacy of Numidius, which fell in the reign of Childebert III [695–711]—uncial. Six pages, foll. 140^r–143^v, in the Corbie ab-script were added later, perhaps at Arras).

10127–41 Canones, etc. (from Ghent—"saec. viii"—by many scribes).

*II 4826 Isidori Etymologiae I–X (from St Hubert in the Ardennes—Corbie ab-script).

CAMBRAI, Bibliothèque de Cambrai. Most of the MSS. were probably written at Cambrai.

*282 (300 in Cat. MSS. Dépts) Augustinus de Trinitate ("saec. viii"—foll. 197; but foll. 2–5 are later additions; foll. 6–9 are half-uncial).

441 (470) Philippus' Commentary on Job (half-uncial with some Insular features, e.g. occasionally subscript *a*—by more than one scribe—foll. 205).

A twelfth century corrector has tampered with the abbreviation-symbols on foll. 1–154. The abbreviation throughout the MS. is Insular, rather of the Ags. than of the Irish type. A 9th century corrector uses Ags. minuscule. List of abbreviations in New Pal. Soc. II 31.

619 (679) Canones Hibernenses (foll. 75—transcribed for Albericus, Bishop of Cambrai and Arras, 763–790, from an Irish script original).

In this original there had been inserted by chance a leaf containing a fragment of an Irish Homily. The inserted leaf has been heedlessly transcribed at its place, so that on fol. 37 we suddenly pass from Latin to Irish.

*624 (684) Gregory of Tours ("saec. vii–viii"—uncial and [foll. 132–184] half-uncial—by more than one scribe—foll. 184).

*633 (693) Glossarium Ansileubi (i.e. the Liber Glossarum) (Corbie ab-script, but with passages in Caroline minuscule—by more than one scribe—foll. 191).

Since 'Ansileubus' used a Spanish MS. of Isidore, the Isidore glosses in this Glossary often shew Visigothic abbreviations, which had been slavishly transferred from the Spanish original.

836 (937) Isidori Liber Prooemiorum, de Natura Rerum, etc. (uncial—foll. 70).

CAMBRIDGE, University Library.

Ff IV 42 Juvencus' poetical version of the Gospels ("saec. ix"—Welsh minuscule—foll. 55. The glosses and additional matter are of "saec. ix et x").

Full list of abbreviations in 'Wel. Scr.'

Kk I 24 Gospels (Irish half-uncial—foll. 118).

Kk V 16 Bede's History (the 'Moore Bede') from Bp Moore's library (from Le Mans—written about 737 in Anglosaxon minuscule—foll. 128).

At the end is a list of Northumbrian kings. A tenth century corrector has tampered with many of the abbreviations.

Ll I 10 Gospels (the 'Book of Cerne') (from the Abbey of Cerne, Dorsetshire—Anglosaxon large minuscule—foll. 99).

An acrostic poem on fol. 21r gives AEDELVALD EPISCOPVS; according to some the Bp of Lindisfarne (721–740), to others the Bp of Lichfield (818–830).

CAMBRIDGE, Corpus Christi College Library.

69 Homiliae in Evangelia (Anglosaxon large minuscule—foll. 83).

144 The Corpus Glossary (from Canterbury—Anglosaxon large minuscule —foll. 65; but the last two leaves belong to a different MS. in Irish script of a much later date).

153 Martianus Capella ("saec. ix post."—Welsh minuscule—by many scribes—foll. 86).

Full list of abbreviations in 'Wel. Scr.'

173 (part ii) Sedulius (perhaps from Winchester—"saec. viii"—Anglosaxon minuscule—foll. 27).

183 Bede's Life of St Cuthbert, etc. ("saec. ix in."—Anglosaxon minuscule—foll. 96).

193 Ambrosii Hexaemeron (written in the Corbie ab-script by more than one scribe—foll. 170). 'Liber sanct* *am**s.'

197 Gospels (fragmentary) of St Luke and St John (Insular half-uncial—by more than one scribe—foll. 36).

304 Juvencus ("saec. vii–viii"—uncial—foll. 115).

*320 (part ii) Canones Poenitentiales (probably written in Brittany—"saec. ix"—foll. 54).

334 Origenes super Lucam (written in the Laon az-script by many scribes—foll. 111).

List of abbreviations in 'Rev. Bibl.' 24, 25.

399 Juliani Toletani Prognostica ("saec. ix ant."—by more than one scribe).

CAMBRIDGE, Trinity College Library.

216 Pauline Epistles (from Durham—'de manu Baedae,' by a not impossible tradition—in Anglosaxon minuscule—foll. 67).

The interlinear glosses, perhaps as old as the text, are by more than one scribe.

368 Isidori Etymologiae (written in 833 in Anglosaxon minuscule—foll. 146). On the provenance see p. 213.

CARLSRUHE, Grossherzogliche Bibliothek. The Reichenau collection comes from Reichenau (Augia maior), a monastery on an island in the Lake of Constance.

Reichenau 57 Isidori Etymologiae XIII–XX (written in N. Italy, possibly Verona, in "saec. viii" in a unique type of early minuscule—foll. 90).

List of abbreviations in Holder's article in 'Mélanges Chatelain.'

Reichenau *99 (foll. 37–108) Glossaries ("saec. viii").

Reichenau *112 Grammatica varia ("saec. viii–ix"—foll. 115).

Reichenau 119 'Jerome' (Pelagius) on Pauline Epistles, foll. 1–148 ("saec. ix"—by many scribes).

The abbreviations I owe to Prof. Souter.

Reichenau 132 Priscian ("saec. ix"—Irish minuscule—foll. 107).

Full list of abbreviations in 'Ir. Min.'

Reichenau 167 Beda de Temporum ratione, etc. (written between 836 and 848, perhaps actually in 848, in Irish minuscule—foll. 49; but foll. 5–12, in Continental minuscule, belong to a different MS.).

Full list of abbreviations in 'Ir. Min.'

Reichenau 191, foll. 1–116, Quaestiunculae super Evangelia ("saec. viii–ix"—by more than one scribe).

Reichenau 195 Augustini opuscula ("saec. ix"—Irish minuscule—by more than one scribe—foll. 47).

Full list of abbreviations in 'Ir. Min.'

Reichenau 221 Gregorii Homiliae ("saec. viii ex."—by more than one scribe—foll. 192; the first and third parts, foll. 1–53 and 108–192, are in Continental minuscule; the second, foll. 54–107, in Anglosaxon half-uncial).

Reichenau 222 (1) Apocalypsis et Epistolae Canonicae; (2) Primasius in Apocalypsin ("saec. viii ex." and "ix in."—by more than one scribe—foll. 224).

Reichenau 248, foll. 1–101, Glossae, etc. ("saec. viii–ix").

Reichenau 253 Hieronymus in Matthaeum (according to Traube, of "saec. vii–viii"—"between French half-uncial and minuscule"—foll. 183).

CASSEL, Landesbibliothek. A number of the Fulda MSS. passed to Cassel.

theol. F 21 Hieronymus in Ecclesiasten (from Fulda—Anglosaxon half-uncial—by more than one scribe—foll. 63).

theol. F 22 Hieronymus in prophetas minores (from Fulda—"saec. viii–ix"—Anglosaxon minuscule—by more than one scribe—foll. 38).

theol. F 24, foll. 51–72, Primasius in Apocalypsin (from Fulda—Anglosaxon half-uncial—probably by more than one scribe).

A twelfth century scribe, who has made foll. 1–50 palimpsest, has tampered with the abbreviations as well as the text.

theol. F 30 Augustini Soliloquia (from Fulda—"saec. ix"—partly in Anglosaxon minuscule, partly in Caroline—foll. 56).

theol. F 49, foll. 1–87, Origen's Homilies on the Books of Kings (from Fulda—"saec. ix").

theol. F 54 Liber Sapientiae, etc. (from Fulda—Anglosaxon minuscule of "saec. ix" by more than one scribe—foll. 76).

Contains the Hildebrand fragment.

theol. F 65 Hegesippus (from Fulda library—half-uncial—foll. 156).

The corrections in Anglosaxon minuscule seem to resemble Boniface's marginalia in the Codex Fuldensis at Fulda.

theol. O 5 Apocalypsis; Homiliae in Apocalypsin (from Fulda library—"saec. viii"—by more than one scribe—foll. 82).

According to Traube ('Nom. Sac.' p. 233) probably written in South France.

theol. Q 1 Canones Apostolorum (from Fulda—"saec. ix"—by more than one scribe).

theol. Q 2 Bede's History (from Fulda—Insular minuscule—"saec. viii"—foll. 50).

theol. Q 6 Juliani Toletani Prognostica (from Fulda—Anglosaxon minuscule—"saec. ix"—foll. 51).

theol. Q 10 Augustinus in Librum Proverbiorum; Homiliae (from Fulda—"saec. viii"—by more than one scribe—foll. 142).

theol. Q 24 Canones Apostolorum (from Fulda—saec. ix ant.—foll. 59).

With the Glossae Cassellanae.

CAVA, Biblioteca della Badia.

*2 Isidore's Etymologies (written, probably at Monte Cassino, 778–797, in Beneventan minuscule).

CHELTENHAM, Phillipps Library.

386 Hippocrates ("saec. ix").

8071 Aldhelm ("saec. viii"—Anglosaxon large minuscule—foll. 25).

8400 The Homiliary of Ottobeuren (from Ottobeuren in Swabia—"saec. viii." The leaves are not numbered).

12261 Augustini varia; Commodiani carm. apolog. (from the S. Croce in Gerusalemme[1] library, Rome—"saec. viii ex."—foll. 197).

Possibly the first part of Berlin Phill. 1825.

17849 Concilia (part i, foll. 3–62—"saec. viii"—between half-uncial and minuscule; part ii, foll. 63–94, minuscule of "saec. viii—ix").

COLMAR, Stadtbibliothek.

A number of MSS. of Murbach Abbey in Alsace passed to Colmar.

38 Gospels and Epistles (from Murbach—"saec. viii."—The Gospels, foll. 1–172, are in Continental minuscule, by more than one scribe; the Epistles, foll. 173–238, are in Anglosaxon minuscule, by more than one scribe).

39 Isidorus de Ortu et Obitu Patrum, de Mystica Numerorum Sign. (from Murbach—"saec. viii"—by more than one scribe—foll. 180).

40 Gregorii Cura Pastoralis (from Murbach—"saec. ix"—by many scribes).

82 Cassiani Collationes (probably from Murbach—"saec. ix in."—by more than one scribe—foll. 75).

COLOGNE, Dombibliothek.

Most of the MSS. probably were

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[1] See below, s.v. 'Rome, Biblioteca Vittorio Emanuele.'

written at Cologne; one batch of them in the time of Archbishop Hildebald, 795–819.

40 Pseudo-Chrysostomus in Matthaeum ("saec. ix"—by more than one scribe—foll. 71).

41 Johannes Constantinus in Ep. ad Hebraeos (written for Hildebald by more than one scribe—foll. 175).

43 Hieronymi Praefationes in libros V. T. ("saec. viii"—between half-uncial and minuscule—foll. 167).

*51 Hieronymus in Ezechielem (written for Hildebald by many scribes—foll. 208).

*54 Hieronymi varia (written for Hildebald—foll. 163).

55 Hieronymus in Michaeam, etc. (written for Hildebald by many scribes—foll. 144).

63 Augustinus in Psalmos (written for Hildebald by three nuns—foll. 264).

*67 Augustinus in Psalmos (written for Hildebald by a number of nuns—foll. 183).

74 Augustinus de Doctrina Christiana, etc. (written for Hildebald by more than one scribe—foll. 167).

76 Augustini opuscula ("saec. viii"—by more than one scribe—foll. 222).

83$^{\text{II}}$ Isidori varia; Scholia in Aratea, etc. (written for Hildebald, probably in 805, by a number of scribes—foll. 219).

The scribe of foll. 110–125 uses Insular [Irish?] abbreviations.

91 Canones ("saec. viii"—by more than one scribe—foll. 112).

*92 Gregorii Epistolae (written for Hildebald by more than one scribe—foll. 180).

98 Isidori Quaestiones ("saec. viii med."—by more than one scribe—foll. 166).

106 Alcuini varia (foll. 74; of these foll. 48–60 in Anglosaxon minuscule, the rest in Caroline).

This seems to be the MS. prepared at Tours in a hurry by Alcuin in 802 for Bp Arno of Salzburg. An extraordinary number of scribes (about 20) have been employed on it.

108 Homiliae Patrum (written for Hildebald by more than one scribe).

*165 Vitae Patrum (half-uncial).

*166 Rhetorici (uncial).

210 Collectio Canonum Hibernensis ("saec. viii"—by many scribes—foll. 151).

212 Collectio Canonum (half-uncial—foll. 170).

213 Collectio Canonum (Insular half-uncial—by more than one scribe—foll. 143).

The last three lines of each page are in Insular large minuscule.

DARMSTADT, Grossherzogliche Bibliothek.

896, foll. 219–241, Augustinus de Animae Quantitate (from Reichenau—"saec. ix").

DONAUESCHINGEN, Fürstliche Bibliothek.

18 Orosius ("saec. viii"—written in the Corbie ab-script by many scribes—foll. 190).

DOUAI, Bibliothèque Publique.

12 Gospels (from Marchiennes Abbey, near Douai—"saec. viii–ix"—foll. 113).

> In the explicit of the Index to St Mark's Gospel, expliciūt capitula secund̄ Marc̄, the first and third words are written in Runes[1].

DRESDEN, Königliche Bibliothek.

A 145^{b} Pauline Epistles (the Codex Boernerianus), a Greek text with interlinear Latin version (associated with the circle of Sedulius, the ninth century Irish missionary scholar—the Latin version in Irish minuscule).

> Full list of abbreviations (from the facsimile) in 'Ir. Min.'

DUBLIN, Irish Academy Library.

St Columba's Psalter (the 'Cathach') (Irish half-uncial—foll. 58).

> Canon Lawlor furnished me with a list of the abbreviation-symbols

D ii 3 (1) The Stowe Missal (Irish half-uncial—pp. 112. But pp. 108 sqq., containing an Irish Tract on the Mass, seem later, and throughout the MS. blank spaces have been filled by a possibly contemporary scribe, Moelcaich).

> On the date (probably saec. ix in.) and the provenance (probably Tallaght monastery, near Dublin) see Sir Geo. Warner's preface to vol. xxxii of the Hen. Brad. Soc. Publications, where a full list of the abbreviations is given.

D ii 3 (2) The Stowe St John. Excerpts from St John's Gospel, bound up with the Stowe Missal (Irish 'cursive' like that of the Book of Dimma—foll. 11).

> The Librarian collected the abbreviations for me.

*24 Q 23 The Domnach Airgid MS., said to have been given by St Patrick to St MacCarthen, Bishop of Clogher (from Clones, the successor-church to Clogher—Irish uncial).

DUBLIN, Trinity College Library.

A i 6 The Book of Kells (from the monastery of Cennanus or Kells in Meath—Irish half-uncial—foll. 339).

A iv 5 The Book of Durrow (Irish half-uncial—foll. 245).

A iv 6 The Garland of Howth or 'Codex Usserianus alter' (Irish half-uncial or large minuscule—foll. 86).

A iv 15 The Ussher Gospels or 'Codex Usserianus primus' (Irish half-uncial—foll. 180).

A iv 20 The Book of Mulling (St John's Gospel written by St Moling, who died in 696; the first three Gospels written mainly by two scribes, who may be somewhat later—Irish minuscule).

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[1] Runes are also employed in the Evangeliary of St Vaast Abbey, Arras, described by Delisle ('L'Évangéliaire de Saint Vaast d'Arras,' Paris, 1888), etc.

The Preface, foll. 18–28, seems a later addition. Foll. 95–98 belong to a different MS. of the Gospels. Full list of abbreviations in 'Ir. Min.'

A IV 23 The Book of Dimma (the first three Gospels in Irish 'cursive' written by Dimma; the fourth Gospel in Irish minuscule).

There was a famous scribe Dimma who wrote a copy of the Gospels for St Cronan of Roscrea in Tipperary in the 7th century. But the name is not rare. Full list of abbreviations in 'Ir. Min.'

The Book of Armagh or 'Canon of Patrick' (written at Armagh in "807," i.e. 808, by Ferdomnach [but foll. 1–19 probably by another scribe] in Irish minuscule—foll. 222).

The list of the abbreviations, given in 'Ir. Min.,' may be supplemented from the apograph of the MS. by Prof. Gwynn (Dublin, 1914).

(N.B. Gwynn's numbering of the pages substitutes "fol. 2," etc., for fol. 1, etc. So that a deduction of one from his numeration must always be made.)

DURHAM, Chapter Library. These MSS. were probably written in the North of England.

A II 16 Gospels (uncial, both of Continental and of Insular type, and Insular half-uncial—foll. 136).

A II 17 Gospels (Insular half-uncial—probably by more than one scribe—foll. 109).

B II 20 Cassiodorus in Psalmos (between Insular half-uncial and minuscule—foll. 265).

DÜSSELDORF, Landesbibliothek.

*B 3 Alcuin's extracts from Augustine, Isidore, etc. (from Essen—written in the Corbie ab-script by more than one scribe—foll. 307).

EINSIEDELN, Klosterbibliothek. The monastery was founded in the tenth century. Some of the MSS. have been ascribed, with some probability, to Pfäfers, a neighbouring monastery.

18 Commentarius in Psalmos ("saec. viii–ix"—by more than one scribe—pp. 333).

27 Ascetica, part i (foll. 1–24, of "saec. viii");
*part ii (foll. 25–140, of "saec. viii–ix").

157 Gregorius in Ezechielem ("saec. viii"—pp. 291).

199 (see below).

264, foll. 1–125 Clementis Recognitiones ("saec. ix").

281 (pp. 1–178) and 199 (pp. 431–526) Ascetica ("saec. viii med."—by more than one scribe).

347 Rufini Historia Ecclesiastica ("saec. viii"—pp. 458).

ÉPINAL, Bibliothèque Publique.

6 Pseudo-Jerome on the Pauline Epistles (from Moyenmoutier, Vosges—"saec. ix in."—by more than one scribe—foll. 176).

The list of abbreviations I owe to Prof. Souter.

7 (foll. 94–107) The Épinal Glossary (from Moyenmoutier—written in Anglosaxon half-uncial, approximating to large minuscule, of "saec. viii in.").

To the list of abbreviations in Sweet's edition add p̄p 'propter.'

68 Hieronymi Epistolae (from Murbach—written[1] in 744 by many scribes—foll. 209; but foll. 1–3 are later).

ESCURIAL, Real Biblioteca.

s.n. Augustinus de Baptismo (from Sponheim, but probably originally from Seville—uncial, with marginalia in 'ancient minuscule').

In the marginalia of fol. 69^{r} *patientia* is written with the characteristically Spanish form of the letter *t* (resembling *c*) after an *a*. Similarly, fol. 81^{r}, *attende*, etc.

a I 13, foll. 1–187, Regulae Monasticae (written in 912 or 812 in Visigothic minuscule by many scribes).

& i 14 Isidori Etymologiae; Hieronymus de Div. Quaest. ("saec. ix"—Visigothic minuscule—by more than one scribe).

P i 7 Isidori Etymologiae (from Salamanca—'Adefonsi principis,' i.e. either Alfonso II of 795–843 or Alfonso III of 848–912—Visigothic minuscule—by at least three scribes—foll. 322).

R ii 18 Isidorus de Natura Rerum; Festus; Prosper (the Codex Ovetensis) (from Oviedo, but originally from Toledo. The first part is in Visigothic uncial; the second in Visigothic minuscule, with passages in cursive. The minuscule part must be earlier than 779, since there is an entry in this part regarding a solar eclipse of that year. Foll. 95).

R iii 25, foll. 1–166, Basilius ("saec. ix"—Visigothic minuscule).

T ii 25 Isidori Sententiae ('Adefonsi principis'—Visigothic minuscule—foll. 128).

ESSEN, Münsterkirchenschatz.

Gospels ("saec. ix in."—by many scribes—foll. 187; but foll. 170^{r}–187, which are later, I ignore).

FLORENCE, Biblioteca Mediceo-Laurenziana.

xxxix 1 The Medicean Virgil.

Dr Rostagno gave me an exact list of the ancient Notae used in the Scholia. See my 'Additions and Corrections.'

xlv 15 Tib. Cl. Donatus' Commentary on Virgil (saec. ix in. Part i, foll. 1–56, in Anglosaxon minuscule; part ii in Caroline minuscule).

Beautiful script with wonderfully few abbreviations.

lxv 1 Orosius (uncial—foll. 189).

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[1] 'Anno iii regni Childirici,' i.e. either 662 or 744. The former date seems to be excluded by the use of nr̄i 'nostri' along with nī.

'Confectus codex in statione magistri Viliario antiquarii.'

Dr Rostagno gave me an exact list of the ancient Notae in the 'ancient minuscule' marginalia. See my 'Additions and Corrections.'

LXXIII 41 Dioscorides (in Beneventan minuscule of "saec. viii–ix"—foll. 129).

Am. 1 The Codex Amiatinus of the Bible (written at Jarrow or Wearmouth in the abbacy of Ceolfrid, 690–716—uncial—foll. 1029).

At end of Index to Leviticus *ο κυριϲ Σερβανδοσ αιποιησεν*. Insular abbreviation is used, a fact which has been ignored or even misstated by many critics.

Ashburnham 60 Ambrose on St Paul's Epistles (foll. c. 70—"saec. viii"—Insular minuscule like that of the second scribe of Vat. lat. 491).

An eleventh cent. corrector has tampered with the abbreviations.

S. Marc. 611 Origen's Homilies ("saec. viii–ix"—Anglosaxon minuscule).

FULDA, Landesbibliothek. The three MSS. connected with St Boniface (died 755) come from Fulda Cathedral.

D 1 Codex Theodosianus; Formulae Andecavenses (from Constance—"saec. viii"—by more than one scribe—foll. 185).

Bonif. 1 New Testament, the 'Codex Fuldensis' (written at Capua in 546 in uncial script and corrected by Victor, Bishop of Capua).

The occasional Insular (Anglosaxon) minuscule marginalia seem to be by the hand of St Boniface. Full list of their abbreviations in 'Ir. Min.,' p. 11.

Bonif. 2 Theologica varia; Isidori Synonyma ('ego Ragyndrudis ordinavi librum istum.' Hence called the 'Ragyndrudis Codex') ("saec. viii in."—written in the Luxeuil type of Merovingian minuscule by more than one scribe).

With this volume, by a very probable tradition, St Boniface defended himself when he was killed. It has deep sword-cuts in parts.

Bonif. 3 Gospels (probably Boniface's pocket-copy—Insular 'cursive'—'Cadmug scripsit'; but possibly by more than one scribe—foll. 65).

On the provenance see p. 321. The subscription (with the Irish name 'Cadmug') may have been transcribed, like the Irish glosses, from the original (cf. K. Meyer in 'Zeitschr. Celt. Phil.' 8, 174). Full list of abbreviations in 'Ir. Min.'

GENEVA, Bibliothèque Publique.

21 Beda in Acta Apostolorum (from Murbach—"saec. viii–ix"—by more than one scribe—foll. 196).

GLASGOW, University Library.

Hunter T IV 13 Medica varia ("saec. viii–ix"—by more than one scribe).

GOTHA, Herzogliche Bibliothek.

*I 18 Gospels (probably from Echternach rather than Murbach—Anglosaxon half-uncial—foll. 232).

*I 21 Gospels (from Mayence—"saec. ix").

I 75 (part i, foll. 1–70) Sedulius; Aldhelm, etc. (from Murbach—"saec. viii–ix"—Ags. half-uncial and minuscule; but 20ʳ–22ʳ in Caroline minuscule).

I 75 (part ii, foll. 70–122) Dionysian Canons ("saec. vii"—half-uncial—perhaps of Burgundy).

I 85 Canones Murbacenses (from Murbach—saec. viii–ix—by more than one scribe).

I 101 Eutropius (foll. 1–40); Frontinus (from Murbach—"saec. ix"—by more than one scribe).

II 193 Fragment (Ags. large minuscule).

HAGUE, Museum Meermanno-Westreenianum (containing part of the Meerman Library).

1 Philippus' Commentary on Job (probably from Metz—by very many scribes—"saec. viii med."—foll. 199).

9 Collectio Canonum (possibly from Verona—by many scribes—"saec. viii ex."—foll. 197).

HEREFORD, Cathedral Library.

P I 2 The Hereford Gospels (Insular large minuscule—foll. 135).
Full list of abbreviations in 'Wel. Scr.'

P II 10 (flyleaves) Fragment of Commentary on St Matthew's Gospel (uncial—foll. 2).

IVREA, Biblioteca Capitolare.

1 Gregorii Cura Pastoralis (in the Luxeuil type of Merovingian minuscule—foll. 148).

At the beginning is the dedication, fantastically multiplied on a 'chess-board' background: DESIDERIVS PAPA. VIVAT DEO. This can hardly be anyone else than Desiderius, Bp of Ivrea, c. 690. But the Luxeuil type of script offers a difficulty. (See below on Verona 40.) In the margin at the beginning of the Index: multos annos Petronem diaconem Deus conservet. amen.

42 (part i, to fol. 55ᵛ) Bede de Temp., etc. (written in 813); (part ii = foll. 57ʳ—111) Canons (apparently contemporary).

*99 Gospels (written "saec. viii–ix" in North Italian minuscule, but the first quaternion [a subsequent addition?] in Caroline).

LAMBETH (see 'London').

LAON, Bibliothèque de Laon.

*24 Hieronymi Interpretationes Nom. Hebr. (presented to Laon Cathedral by Bishop Dido, c. 880—by more than one scribe).

26 Cassiodorus in Psalmos ("saec. ix in."—Irish minuscule—by more than one scribe. The flyleaves shew Irish minuscule of "saec. viii–ix").

68 Hieronymus in Matthaeum ("saec. ix ant."—by more than one scribe).

81 Commentary (by Joh. Scottus?) on St John's Gospel (with corrections in Insular minuscule by Johannes Scottus himself or his comrades—Caroline minuscule—by more than one scribe).

96 Clementis Expositiones (written apparently at Laon, "saec. ix"—foll. 68).

137 Orosius (Laon az-script—foll. "140," really 130).

List of abbreviations in 'Rev. Bibl.' 24, 25.

201 Glossary; Canons (written apparently at Cambrai, in the bishopric of Thierry, 831–863, by many scribes—foll. 112).

288 Augustini Opera ("saec. ix in."—by many scribes—foll. 90).

319 Taionis Sententiae (written apparently at Laon—"saec. ix in."—foll. 180).

328^{bis} Cassiani Institutiones ("saec. ix"—by more than one scribe—foll. 146).

423 Isidorus de Natura Rerum (Laon az-script—by more than one scribe—foll. 79). List of abbreviations in 'Rev. Bibl.' 24, 25.

LEON, Biblioteca Catedral.

*15 (palimpsest) Lex Romana Visigothorum (the 'Leon Palimpsest') ("saec. vi"—Visigothic uncial).

I take the abbreviations from the facsimile of this part of the MS., Madrid, 1896. There are also 40 leaves of palimpsest Biblical fragments in half-uncial of "saec. vii."

LEYDEN, Universiteitsbibliotheek.

67 Prisciani Periegesis et Grammatica (from Egmont Abbey—written in 838 in Irish minuscule by many scribes—foll. 218).

Full list of abbreviations in 'Ir. Min.'

67 D, fol. 51 Glossary fragment (Insular minuscule of "saec. viii–ix").

67 E Glossary ("saec. ix"—by more than one scribe—foll. 65).

*67 F Glossary ("saec. viii–ix"—by many scribes).

114 Codex Theodosianus (from Rheims—"saec. ix in."—by many scribes).

Scaliger. 28 Bede (from Flavigny in the diocese of Autun—saec. ix in.—by more than one scribe). The abbreviations are, to a great extent, Insular.

Voss. F 4 Pliny (from St Denis—"saec. ix"—Anglosaxon minuscule).

Voss. F 26 Glossaries (from Ghent—"saec. viii–ix"—foll. 48).

Voss. F 30 Lucretius, the 'Codex Oblongus' (from Mayence—"saec. ix med."). One of the correctors uses Anglosaxon script.

Voss. *F 58 Verecundus ("saec. ix"—by more than one scribe).

Voss. F 73 Nonius Marcellus (from Tours—"saec. ix"—by many scribes).

Among the abbreviations are: dr̄ 'dicitur,' om̄s 'omnis' (fol. 133^{v}), p' 'post' (not rare), $\overset{\text{i}}{\text{q}}$ 'qui' (fol. 128^{v}), q̄ 'quae' (e.g. fol. 127^{v}), qn̄m and qm̄ 'quoniam,' uƚ 'vel' (frequent), or' (as well as the normal symbol) 'orum,' t' 'tur' (e.g. '*Tur*pilius'), m' 'mus.' Nr̄i 'nostri.'

Voss. F 111 Ausonius, Paulinus, etc. (from Lyons—"saec. ix"—Visigothic minuscule).

Voss. Q 2 (fol. 60) Fragment of Boethius' translation of Porphyrius' Isagoge ("saec. ix ex."—Welsh minuscule).

Probably part of Berne C 219, frag. 4.

Voss. *Q 5 Ydacius (apparently from St Gall—"saec. ix in.").

Part of Vat. Reg. 713.

Voss. Q 60 Liber Pontificalis (from Rheims—"saec. viii–ix"—foll. 122).

Voss. Q 63 Gregory of Tours ("saec. viii"—by many scribes, some of whom use Merovingian minuscule—foll. 93).

Voss. Q 69, foll. 7–45 Fortunatus; Glossaries (from St Gall(?)—"saec. viii" —by more than one scribe).

Voss. *Q 106 Symphosius ("saec. ix").

On fol. 1 a Canons fragment of "saec. viii."

Voss. Q 110 Eusebii Chronica (written at Micy in the abbacy of Peter [840–859]—foll. 166).

LICHFIELD, Cathedral Library.

The St Chad Gospels (from Llandaff—Insular [Welsh?] half-uncial—foll. 110). Many later entries in Welsh minuscule of saec. ix and x. Full list of abbreviations in 'Wel. Scr.'

LIÉGE, Bibliothèque de l'Université.

306 Jerome's Quaest. Hebr.; Bede on Books of Kings (from St Trond—written by more than one scribe in 834—foll. 113; but foll. 106–111 are late).

LONDON, British Museum.

Add. 5463 Gospels (written for 'Ato' [i.e. Atto abbot of S. Vincenzo al Volturno, 739–760; for there are Beneventan minuscule additions and corrections]—uncial).

Add. *10546 The 'Alcuin' Bible (written in Tours minuscule of "saec. ix med." by more than one scribe—foll. 449).

Add. 11878 Gregorii Moralia (Luxeuil type of Merovingian minuscule—foll. 78).

Add. 11880 Vitae Sanctorum (perhaps from Bavaria—"saec. ix"—foll. 240).

Add. 15350 Pelagius fragment (from the binding of a Winchester MS.—uncial).

Add. 18304, foll. 2, 3, 100, 101, +18322, fol. 2, +18344, fol. 2, +18347, fol. 2, +18349, fol. 2, +18350, fol. 150 Theological fragments ("from the Tyrol"—"saec. viii").

Add. 18332 Theologica varia (apparently from the monastery of S. Maria at Victering in Carinthia—"saec. ix post."—by many scribes—foll. 178).

Add. 24143 Gregorii Moralia ("saec. viii post."—foll. 59).

Add. 29272, foll. 1 and 169 Fragment of Gelasian Sacramentary ("saec. viii").

Add. 29972, foll. 26–38 Augustini Sermones (Luxeuil type of Merovingian minuscule).

Add. 30852 Orationale (from Silos, in the diocese of Burgos—Visigothic minuscule of "saec. ix ex."—by more than one scribe—foll. 115).

Add. 31031 Gregorii Moralia (from Ottobeuren in Swabia—written in the Laon az-type by more than one scribe—foll. 145).

List of abbreviations in 'Rev. Bibl.' 24, 25.

Add. 37518 (flyleaves) Fragments (Insular uncial).

Add. 37777 Fragment (one leaf), apparently of a Ceolfrid Bible (uncial).

Burn. 340 Origen's Homilies (from Corbie—rude uncial—foll. 60).

Cotton Cal. A xv, foll. 1–117 Jerome; Computus, etc. (written apparently in France in 743 [unless transcribed from an original of that date] by more than one scribe; but foll. 38^{v}–41^{v}, 65^{r}–72 are later).

> Really two MSS.: (1) foll. 1–64, (2) foll. 73–117. The first seems of the same age as the second. On fol. 107^{r} 'quotus annus est ab incarnatione dñi ñi ihū xpī. DCCXLIII....Et primus annus Childerici regis Francorum.'

Cotton Claud. C vii The Utrecht Psalter (written, probably at Rheims, in Carolingian Rustic Capitals. At the end some leaves in uncial [cf. Traube in 'Neues Archiv' 27, 274]).

Cotton Nero A ii, foll. 14–45 (formerly "12–43") Theological Tracts (written, perhaps at Verona, in 767[1]; or transcribed, somewhat later, from an original of 767).

Cotton Nero D iv The Lindisfarne Gospels or 'St Cuthbert's Gospels' (written, according to a 10th century tradition, by Eadfrith, presumably before 698, the year when he became Bishop of Lindisfarne—Insular half-uncial—foll. 258. The Anglosaxon interlinear translation, "saec. x," I ignore).

Cotton Otho A i Concilia fragments (Ags. half-uncial—illegible through fire).

Cotton Otho C v Gospel fragments (Insular half-uncial—64 foll., illegible through fire).

Cotton Tib. A xiv Bede's History ("saec. viii"—Anglosaxon minuscule—foll. 201).

Cotton Tib. A xv, foll. 175–180 Junilius de Part. Div. Leg. ("saec. viii"—Insular [Anglosaxon ?] minuscule, mostly illegible through fire).

Cotton Tib. C ii Bede's History (perhaps from Durham—"saec. viii ex."—Anglosaxon minuscule—by more than one scribe—foll. 158).

Cotton Vesp. A i "St Augustine's" Psalter (from Canterbury—"saec. vii–viii"—uncial—foll. 160. The later Kentish translation, in Anglosaxon minuscule, I ignore).

Cotton Vesp. B vi, foll. 104–109 Miscellanea (written in Mercia between 811 and 814 in Anglosaxon minuscule).

Egerton 609 Gospels (from Marmoutier, near Tours—"saec. ix in."—by more than one scribe—foll. 102).

Egerton 1934 Fragment of Isidori Pacensis Chronicon ("saec. ix in."—Visigothic minuscule, now very illegible—2 foll.).

Egerton 2831 Jerome on Isaiah (from Tours—"saec. viii"—foll. 1–109 in Continental, foll. 110–143 in Anglosaxon minuscule).

> If, as seems likely, Cologne 106 belongs to Alcuin's time, this MS. must be earlier than Alcuin.

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[1] The Keeper of the MSS. has identified the year for me.

Harley 2788 Codex Aureus of the Gospels (uncial and minuscule—by more than one scribe—foll. 208).

Harley 2790 Gospels (in Tours calligraphic minuscule—given by Bp Herimann [841–860] to Nevers—foll. '271,' really 262).

Harley 2965 The Book of Nunnaminster, i.e. Lessons and Prayers (probably from Winchester—"saec. viii"—Anglosaxon half-uncial or large minuscule—foll. 40).

Harley 3034 Isidore extracts; Augustine's Enchiridion, etc. (with a later gloss [fol. 66v] in the Middle Frankish dialect—"saec. viii"—foll. 96).

Harley 3063 Theodorus in Epistolas S. Pauli (from Cues library—written in the Corbie ab-script by more than one scribe—foll. 192).

Harley 5041 (part i) Theological Tracts ("saec. vii"—foll. 1–8r in Merovingian minuscule, foll. 8v–78v in uncial).

Harley 5041 (part ii) Life of St Furseus (foll. 79–99) ("saec. viii").

Harley 5792 The Cyrillus Glossary (from Cues library—uncial).

Harley 7653 Litany ("saec. viii–ix"—Insular half-uncial or large minuscule—7 foll.).

Royal (or Reg.) 2 A xx Lectionary ("saec. viii"—Anglosaxon half-uncial or large minuscule—by many scribes—foll. 52).

Royal 1 B vii Gospels ("saec. viii"—Anglosaxon half-uncial—probably by more than one scribe—foll. 155).

Royal 1 E vi The Canterbury Gospels (from Canterbury—"saec. viii ex."—Anglosaxon half-uncial or large minuscule—by many scribes—foll. 77).

LONDON, Lambeth Palace Library.

s.n. The Macdurnan Gospels, written by Maelbrigte Mac Durnan, abbot of Iona, of Armagh and of Raphoe, who died in old age in 927 (probably written by him at Armagh, c. 900—Irish minuscule—12mo).

The Librarian collected the abbreviations for me.

218, foll. 131–208 Alcuin's Letters (from Bury St Edmunds—Anglosaxon large minuscule—"saec. ix").

LONS-LE-SAULNIER, Archives du Département.

Beda in Lucam (written at St Claude, Jura, in the abbacy of Anthelmus [804–815]—foll. 232).

LUCCA, Biblioteca Capitolare.

490 Eusebii Chronica, etc. (written probably at Lucca, c. 800—uncial and minuscule of various types, some quite unique, some identical with early Visigothic minuscule—foll. 354).

LUXEMBURG, Landesbibliothek. Some of the Echternach MSS. passed to Luxemburg.

44 Gregorii Dialogi (from Echternach—"saec. ix in."—foll. 129).

68 Augustinus in Psalmos (from Echternach—"saec. viii–ix"—probably by more than one scribe—foll. 142).

LYONS, Bibliothèque de la Ville. Probably most of the MSS. were written at Lyons or in its neighbourhood. Some were given by Leidrad, 798–814, to the Abbey of Ile-Barbe. He established a school of calligraphy at Lyons.

*414 (484) Flori explanationes in Epistolas S. Pauli (perhaps Florus' autograph copy, saec. ix in.—foll. 203).

*443 (372) Origen on Genesis, etc. (uncial, half-uncial, minuscule both Visigothic and French).

523bis (607) Augustini Civitas Dei (half-uncial with marginalia in 'ancient minuscule,' etc.—foll. 138).

524 (608) Augustinus de Natura et Gratia, etc. (given by Leidrad—with his autograph entry on fol. 1^{r}. Foll. 168).

526 (610) Augustinus contra Faustum (given by Leidrad—foll. 155).

MADRID, Biblioteca Nacional. The Toletani codices come from Toledo Library.

Tol. 2, 1 Bible (originally from Seville—"saec. viii ex."—Visigothic minuscule—foll. 378).

Tol. 10, 25 Vitae Patrum (written in 902 in Visigothic minuscule—foll. 263).

Tol. 15, 8 Isidori Etymologiae ("saec. viii ex."—Visigothic minuscule—foll. 163).

Tol. 15, 12 Isidorus de Summo Bono (written in 915 in Visigothic minuscule).

MADRID, Biblioteca d. Academia de la Historia. The MSS. of San Millan de la Cogolla, in the diocese of Calahorra, passed into this library. The leaves of the MSS. are often not numbered.

20 Bible (from San Millan—"saec. ix"—Visigothic minuscule).

24 Cassiani Collationes (from San Millan—written, apparently in 917, in Visigothic minuscule).

25 Isidori Etymologiae (from San Millan—written in 946 in Visigothic minuscule).

44 Gregorii Sententiae (foll. 16–253) (from San Millan—"saec. ix"—Visigothic minuscule).

60 Theologica varia (from San Millan—"saec. ix"—Visigothic minuscule).

MAESEYCK, Église Sainte Cathérine.

Gospels (written, according to a probable tradition, by Saints Harlinde and Herlinde for the Abbey of Alden-Eyck in "728"—Anglosaxon half-uncial —leaves not numbered).

MAIHINGEN, Fürstliche Bibliothek von Oettingen-Wallerstein.

Gospels (Anglosaxon half-uncial—foll. 157).

The acrostic poem at the end offers LAURENTIUS (either the scribe or the head of the scriptorium) VIVAT SENIO. Zimmermann finds connexion between the pictures of this MS. and of the Codex Epternacensis. This lends probability to the guess of Wattenbach ('Neues Archiv' 12, 234) that this Laurentius is the scribe of Paris 10837.

MANCHESTER, John Rylands Library.

15 Cypriani Epistolae (from Murbach—"saec. viii"—by many scribes—foll. 203).

116 Smaragdus on the Rule of St Benedict (possibly written at Silos, in the diocese of Burgos, in 945; but the script, Visigothic minuscule, seems earlier—foll. 185).

*194 Origenes in Epist. ad Rom. (from Beauvais—"saec. ix"—foll. 163).

METZ, Stadtbibliothek. Most of the MSS. come from Metz or the neighbourhood.

7 Bible ("saec. viii–ix"—foll. 359).

76 Prophetae ("saec. ix"—Anglosaxon minuscule—by more than one scribe—leaves not numbered).

134 Theologica varia ("saec. viii"—by more than one scribe—leaves not numbered).

732 (frag. 13) Fragment ("saec. ix in.").

MILAN, Biblioteca Ambrosiana. Many of the MSS. of Bobbio monastery, founded by the Irish St Columban in 614, passed into this Library. Details of the abbreviations used in some of them are given in 'Zentr. Bibl.' 26, 298 sqq.

A 138 sup. (flyleaf) Grammatical fragment (from Bobbio—"saec. ix"—Irish minuscule).

B 31 sup. Isidorus de Diff., de Orth. (from Bobbio—not later than saec. ix in.—foll. 215).

A prayer added at the end belongs to 823–840.

*B 159 sup. Gregorii Dialogi (written at Bobbio c. 750—uncial—foll. 242).

C 5 inf. The Bangor Antiphonary (written[1] at Bangor in N. Ireland, when Cronan was abbot [680–691], in Irish half-uncial—foll. 36).

Full list of abbreviations in 'Ir. Min.'

*C 26 sup. Basilius (from Bobbio—half-uncial).

*C 77 sup. (part ii, foll. 133—end) Severianus (from Bobbio—half-uncial).

*C 98 inf. Maximi Homiliae (from Bobbio—large early cursive minuscule of N. Italy—by more than one scribe—foll. 146).

C 105 inf. Hegesippus (from Bobbio—partly in half-uncial, partly in large minuscule—foll. 219).

C 301 inf. Latin Translation of Theodorus' Commentary on the Psalms

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[1] The script would allow provenance from Bobbio. But the use of a 'Continental' ligature like *st* (only once and that in the group *sti*) is too weak evidence (cf. W. Meyer in 'Nachr. Gött. Gesellsch.' 1903, p. 167) to overcome the evidence of the Bangor hymn which mentions Cronan.

(probably written at Bobbio—"saec. viii"—Irish minuscule—'Diarmait scripsit'; but possibly more than one scribe—foll. 146).

Some abbreviations of primitive type have been blindly transferred from the original. (See 'Ir. Min.' p. 79.) That St Columban himself was the author of the translation is something more than a mere guess. (See Ramsay in 'Zeitschr. celt. Philol.' 8, 447.)

*D 23 sup. Orosius (from Bobbio—half-uncial of Insular type).

D 268 inf. Ambrosius de Spiritu Sancto (from Bobbio—minuscule of cursive type—foll. 36).

*E 147 sup. Synodus Chalcedonensis (from Bobbio—half-uncial).

With palimpsest Fronto. Part of Vat. lat. 5750.

F 60 sup. SS. Patrum Sententiae (from Bobbio—"saec. viii"—Irish minuscule—by more than one scribe).

Full list of abbreviations in 'Ir. Min.'

H 150 inf. Victorius Aquitanus (from Bobbio—written c. 810 by more than one scribe).

I 1 sup. Junilius (foll. 1–45); De Proprietate Nominum (foll. 45–end) (from Bobbio—"saec. ix").

I 6 sup. Hieronymus de Auct. Psalm.; Augustinus de Dec. Chord.; Hieronymus ad Hydiviam (from Bobbio—"saec. viii–ix").

I 61 sup. Gospels (written at Bobbio in Irish half-uncial on palimpsest leaves of Ulfila's Gothic translation of the Bible).

*I 101 sup. Eucherius, etc., with the Muratori fragment on the Canon (from Bobbio—uncial).

L 85 sup. Columella (Anglosaxon minuscule—"saec. ix in."—by more than one scribe).

L 99 sup. Isidori Etymologiae (from Bobbio—"saec. viii med."—by many scribes of great varieties of North Italian minuscule and cursive script).

O 212 sup. Gennadius, etc. (from Bobbio—Irish half-uncial with minuscule admixture—foll. 18).

*S 45 sup. Hieronymus in O.T. et V.T. (from Bobbio—half-uncial or large minuscule).

MILAN, Biblioteca Trivulziana.

688 Juliani Epitome (written at Novara before 800—leaves not numbered).

MODENA, Biblioteca Capitolare.

O I 11 Isidori Chronica; Medica Varia (written in 800—N. Italian minuscule—leaves not numbered).

O I 12 Canons (uncial—leaves not numbered).

O I 17 Isidore's Etymologies (in N. Italian 'cursive' minuscule of a type found in Milan Ambr. L 99 sup.—"saec. viii med."—leaves not numbered).

MONTPELLIER, Bibliothèque de l'Université.

55 Passiones Sanctorum (from St Étienne Abbey[1], near Autun—"saec. viii–ix"—by many scribes).

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[1] Founded in 843.

61 Gregorii Homiliae (from Troyes—"saec. ix").

69 Gregorii Moralia (Corbie ab-script—foll. 280).

Insular abbreviations are freely used. A full list is given in 'Rev. Bibl.' 22, 425.

84 Breviarium Alarici (from Couches in the diocese of Autun, written by Vulfinus in the bishopric of Martin, saec. viii—foll. 141).

141 (foll. 1–80, 95–135) Alcuin, etc. ("saec. ix in."—by more than one scribe).

*409 Charlemagne's Psalter (from Auxerre—saec. viii ex.).

MONTPELLIER, Bibliothèque de la Ville.

3 Gospels (from the Abbey[1] of St Guillem-le-Desert, or Gellone, near Montpellier—"saec. viii"—"N.E. France" minuscule—foll. 141).

MUNICH, Königl. Bibliothek. These MSS., mostly written in the monasteries of the adjacent region, shew us the abbreviations used in Bavarian scriptoriums. From Benedictbeuern Library comes a batch of MSS., written by her chaplains, which were given by Princess Kisyla, Charlemagne's sister, to a nunnery at Kochel, near Benedictbeuern.

210 Liber Calculatorius (from Salzburg—written apparently in 818 and probably by more than one scribe—foll. 163, of which however many consist of pictures, tables of numbers, etc.).

*1086 Vita S. Bonifatii (from Freising—"saec. viii–ix"—foll. 102).

3514 Passionale (from Augsburg—uncial, with parts in large minuscule—by more than one scribe—pp. 307).

3731 Gregorii Homiliae (from Augsburg—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 91).

4115 Lex Salica, etc. (from Augsburg—"saec. viii–ix"—by more than one scribe—foll. 67).

4542 Gregorii Homiliae (given by Princess Kisyla—by more than one scribe—foll. 256).

4547 Sermones (given by Princess Kisyla—foll. 250).

4549 Cassiani Collationes (given by Princess Kisyla—by more than one scribe—foll. 141).

4554 Passionale (given by Princess Kisyla—by more than one scribe—fol. 164).

4564 Alani Farfensis Homiliarium (given by Princess Kisyla—by more than one scribe—foll. 244).

4577 S. Pauli Epistolae, etc. (given by Princess Kisyla—foll. 95).

4582 Defensoris liber Scintillarum (from Benedictbeuern—"saec. viii"—foll. 77).

4614 Gregorii Cura Pastoralis (given by Princess Kisyla—foll. 143).

*6220 Libri Regum (from Freising—"saec. ix"—foll. 229).

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[1] Founded in 804.

6224 Gospels (from Freising library, but probably written in Italy—uncial—foll. 251).

Written by Valerianus.

6228 Hieronymi nominum Hebraicorum liber (from Freising—"saec. viii"—by more than one scribe—foll. 41).

This MS. shews some Spanish symptoms.

6237 Gregory on Ezechiel (written at Freising in Anglosaxon minuscule, with portions in Bavarian minuscule—foll. 186).

Written by Peregrinus, the scribe of 6297 (q.v.).

6239 Job, Tobias, etc. (from Freising—"saec. viii"—foll. 103).

6243 Canones (from Freising—"saec. viii"—by more than one scribe—fol. 238).

Foll. 200–217 seem to be of "saec. ix."

6244 Canones (from Freising—"saec. viii–ix"—probably by more than one scribe—foll. 146).

*6250 Isidori Etymologiae (from Freising—"saec. ix"—by more than one scribe—foll. 280).

6262 Hrabanus Maurus in Paralipomena (written at Freising, 854–875—foll. 147).

6273 Ambrosius in Lucam (written at Freising, 812–834—foll. 224).

*6277 Gregorii Cura Pastoralis (from Freising—"saec. viii–ix"—foll. 154).

6278 Gregorii Moralia (from Freising—"saec. viii"—uncial and large minuscule—by more than one scribe—foll. 131).

6297 Gregorii Moralia (written at Freising, c. 780, in Anglosaxon minuscule, with passages in Bavarian minuscule—foll. 146).

A slovenly transcript, left uncorrected. The scribe, Peregrinus (the scribe also of no. 6237), has entered on the margin of fol. 67v (opposite a passage describing Job's undeserved calamities) *Arbeo episcopus, miserere Deus*, referring clearly to Bp Aribo (or Arbeo) of Freising (d. 784), who was persecuted in the latter years of his life by Duke Tassilo.

6298 Augustini Homiliae (from Freising—Anglosaxon large minuscule—by more than one scribe—foll. 114).

"Vel ipsius sancti Corbiniani (the first bishop of Freising, in 724) vel certe eius successoris immediati."

6299 Hieronymi Exhortatoria, etc. (from Freising—"saec. viii"—foll. 164).

*6308 Orosius (from Freising—"saec. viii–ix"—foll. 149).

6330 Doctrinae Patrum (from Freising—"saec. viii–ix"—by more than one scribe—foll. 71).

A manual, notable for its 'capricious suspension' (cf. p. 5, above).

6382, foll. 44–172 Gregorii Moralia.

The flyleaf at the beginning contains an apparently autograph entry by Erchanbert, Bp of Freising, 835–854. This gives us a 'terminus ante quem' for dating the MS.

6402 Juvencus (from Freising—"saec. viii"—by more than one scribe—foll. 63).

6433 Sententiae Patrum; Isidori Synonyma; Praedicatio (apparently written at Freising—"saec. viii–ix"—Anglosaxon minuscule—foll. 69).

*12632 Isidori liber Officiorum (from Ranshofen—"saec. viii–ix"—foll. 106).

14077 Cassiodorus in Psalmos (from Ratisbon—"saec. ix"—foll. 302).
Vol. II is no. 14078, of foll. 286.

14080 Isaiah and Jeremiah (from Ratisbon—"saec. viii"—Anglosaxon large minuscule or half-uncial, with passages in Continental minuscule—foll. 112).

14096, foll. 1–99 Isidori Prooemia (from Ratisbon—"saec. viii"—large minuscule of Insular type—by more than one scribe).

14197 Ezechiel, etc. (from Ratisbon—"saec. viii–ix"—foll. 136).

14210 Rabani Mauri Inst. Cleric. (from Ratisbon—"saec. ix"—Anglosaxon minuscule, with passages in Continental—by many scribes—foll. 127).

*14252 Glossarium, etc. (from Ratisbon—"saec. viii–ix"—foll. 197).
Vol. II is no. 14277, of foll. 132.

14422 Collectio Canonum (from Ratisbon—"saec. viii–ix"—foll. 140).

14437 Augustinus in Epist. I S. Johannis (written in 823 by two Ratisbon scribes—foll. 109).

> 'Librum hunc pro remedio animae meae ego in Dei nomine Baturicus episcopus ad Franchonofurt scribere praecepi. Scriptus est autem diebus septem et in octavo correctus in loco eodem, anno vii° regiminis episcopatus mei et octingentesimo xxiii° Dominicae incarnationis. Scriptus autem per Ellenhardum et Dignum, Hildoino orthografiam praestante. Orate pro nobis.'
>
> Baturicus was Bishop of Ratisbon from 817 to 847. Dignus was a monk of Ratisbon, who wrote Munich Reichsarchiv 5½, the first Traditio of St Emmeram's, Ratisbon.

14468 Theological Tracts (written at Ratisbon in 821—foll. 112).

14470 Homiliae (from Ratisbon—"saec. viii and ix"—by many scribes—foll. 157, of which foll. 1–32 are of "saec. viii," the rest "saec. ix").

14513 Augustini Speculum (from Ratisbon—"saec. ix"—foll. 147).

14540 Epistulae Leonis, foll. 1–157 (from Ratisbon—"saec. viii").

14645 (foll. 1–40) Junilius (from Ratisbon—"saec. viii").

14653 Augustinus in Johannem (from Ratisbon—"saec. viii"—Anglosaxon large minuscule, with portions in Continental minuscule).

14666, foll. 1–54 Consentius (from Ratisbon—"saec. ix"—by two scribes).

15826 Augustinus de Quantitate Animae ("saec. ix").

*19101 Gospels (from Tegernsee—late uncial).

19408 Regula S. Benedicti (from Tegernsee—"saec. ix in.").

28118 Regulae Patrum (written at Trèves, or else Aniane—saec. viii ex.—by more than one scribe—foll. 215).

Presented by Benedict of Aniane to Helisachar, abbot of St Maximin, Trèves.

29051 (frag. 1) Fragment of Isidore Etym. xv ii (Anglosaxon half-uncial).

MUNICH, Universitätsbibliothek.

4to 3 Sulpicius Severus ("saec. viii–ix"—by many scribes—foll. 124).

8vo 132 Leges Baiuuariorum (Bavarian minuscule of "saec. ix in."—foll. 87).

NAMUR, Bibliothèque de la Ville.

11 Bede's History; Gregory of Tours (from St Hubert in the Ardennes—"saec. ix"—by many scribes—foll. 222).

NANCY, Bibliothèque Municipale.

317 (356) Grammatica varia (from Bobbio—"saec. ix"—by more than one scribe—foll. 95).

At the beginning is a flyleaf, taken from the binding. It contains a fragment of Cassiodorus' Orationes in uncial. Other parts of this Cassiodorus MS. are at Turin and Milan. At the end is a flyleaf, also taken from the binding, with a fragment on the calculation of Easter, with interlinear and marginal glosses; both text and glosses being in Irish minuscule of "saec. viii–ix."

NAPLES, Biblioteca Nazionale.

IV A 8, foll. 1–39, Charisius, etc. (written at Bobbio in Irish minuscule of "saec. vii–viii" by more than one scribe).

IV A 8, foll. 40–47, Liber Pontificalis (written at Bobbio c. 700—North Italian cursive).

Full list of the abbreviations in both parts in 'Zentr. Bibl.' 26, 293. (Cf. 'Ir. Min.' p. 30.)

*VI B 12 Prosper Aquitanus (written between 817 and 835 in Beneventan minuscule).

NEW YORK, Library of Mr Pierpont Morgan.

The Hamilton Gospels ('Carolingian' uncial, sometimes gold and on purple vellum—by many scribes).

NOVARA, Biblioteca Capitolare.

84 Canons (by three scribes, and in three types of script—"saec. viii med.").

The abbreviations I got from Abbé P. Liebaert.

ORLÉANS, Bibliothèque de la Ville.

*14 (17) Prophetae ("saec. viii"—foll. 492; but foll. 488r–492 are of "saec. ix").

*131 (154) Cyprian (from Fleury—uncial).

146 (169) Prosper (from Fleury—"saec. viii–ix"—by more than one scribe—pp. 392).

193 (221) Canons, with Breton glosses ("saec. viii–ix"—by more than one scribe—pp. 212).

255 (302), pp. 1–82 Sedulius, with Breton glosses (Insular half-uncial—"saec. viii").

OXFORD, Bodleian Library.

Auct. D II 19 The Macregol (or Rushworth) Gospels (written about 800—Irish half-uncial—by more than one scribe—foll. 169).

> 'Macregol dipincxit hoc evangelium. Quicumque legerit et intellegerit orat pro Macreguil scriptori.' This is apparently Macregol, Bishop of Birr in Queen's County, who died in 820. The Anglosaxon tenth-century interlinear gloss I ignore. The MS. was presented to the Bodleian by Rushworth, who was Clerk of the House of Commons in the Long Parliament.

Auct. F IV 32 (foll. 1–9) Eutyches (written in Brittany—"saec. ix").

Auct. F IV 32 (foll. 19–36) The Liber Commonei (written probably in 817, or at least between 817 and 835, in Welsh minuscule).

Auct. F IV 32 (foll. 37–end) Ovid Ars Amatoria ("saec. ix–x"—Welsh minuscule).

> Full list of the abbreviations in the Liber Commonei and the Ovid in 'Wel. Scr.'

Auct. T II 26 Eusebii Chronica (uncial—of "400–450," according to Traube).

Bodl. 849 Bede (written in 818).

Canon. Patr. lat. 112 (apparently written at Corbie—"saec. ix in."—probably by more than one scribe, with corrections in the Corbie ab-script—foll. 112).

Class. lat. g 1 (P) Legal fragment, on vellum, from the Fayoum (sloping uncial).

> Uses the ancient Notae.

Digby 63 Tracts on the Paschal Cycle (from Winchester—written about 850—by more than one scribe—foll. 87).

Douce f. 1 Fragment of Missal ("N.E. France" minuscule—foll. 4).

Douce 140 Primasius (Insular half-uncial—by many scribes—foll. 150).

> The marginalia shew Insular minuscule like that used by Boniface in the marginalia of the Codex Fuldensis at Fulda.

Douce 176 Evangeliary ("saec. ix"—foll. 127).

> The majuscule letters are of the type which accompanies "N.E. France" minuscule in Vat. Reg. 316.

*Hatton 42 Expositio in Synodos (from Glastonbury—"saec. ix" [Bradshaw says "ix–x"]—foll. 204).

Hatton 48 Rule of St Benedict (possibly written at Canterbury—uncial).

Junius 25 Ethici Cosmographia; Glossaries, etc. (from Murbach—"saec. viii"—by a great number of scribes, possibly not all contemporary—foll. 207; but foll. 60ʳ–86ʳ, which are patently later, I ignore).

Lat. theol. d 3 Anonymous Commentary (probably a Spanish compilation) on the Pentateuch ("saec. viii–ix"—in a curious type of Continental minuscule, variously assigned to South-East France and North Italy—by many scribes—foll. 182).

*Laud. Lat. 22 Maccabees (with German glosses—"saec. ix").

Laud. Lat. 92 Deuteronomy, etc. (written at Würzburg, 832–842, in Anglosaxon minuscule).

*Laud. Misc. 120 Augustinus (written at Würzburg, 842–855).

*Laud. Misc. 124 Augustinus (from Würzburg—"saec. ix").

B.N. Rawlinson 167 Gospels (large Irish half-uncial).

Selden sup. 30 Acta Apostolorum (written in Thanet before 752 in uncial—foll. 107).

PARIS, Bibliothèque Nationale.

266 The Lothair Gospels (written at Tours, c. 850—foll. 221).

528 Theologica Varia (from Limoges—"saec. ix in."—by many scribes—foll. 180).

609 Varia de Computo, etc. (from Limoges—written in 777 or 815 in Visigothic minuscule—foll. 107).

In the Easter Tables the year 815 is marked with a cross. Probably this is 815 of the Spanish era, i.e. 777 A.D.

653 Pelagius in S. Pauli Epistolas (written in North Italy—"saec. viii"—by more than one scribe—foll. '292,' really 296).

Apparently from the same scriptorium (Verona?) as no. 9451.

1012 Gregorii Opuscula (from Limoges—"saec. viii–ix"—by more than one scribe—foll. 92).

*1153 Prayers (from St Denis—"saec. ix in.").

Prof. E. K. Rand gave me the abbreviations of this MS.

1451 Canons (from St Maur-les-Fossés—written in 796 by more than one scribe—foll. 108).

1603 Canons (from St Amand—"saec. viii ex."—by many scribes—foll. 202).

1771 Augustini opuscula ("saec. ix in."—foll. 1–30 in Anglosaxon minuscule).

1820 Jerome on Isaiah (from Micy—"saec. viii post."—by many scribes—foll. 221).

1853 Hieronymus in S. Pauli Epistolas ("saec. viii"—by more than one scribe—foll. 299).

According to Souter, the contents of this MS., a commentary by Pelagius (interpolated), suggest the possibility that it was written at Murbach.

1862, foll. 1–82 Jerome on the Psalms, etc. (written at Micy under Abbot Peter [840–859] by more than one scribe).

2109 Eugippius (written at St Amand under Lotharius scriptor [saec. viii–ix] by more than one scribe—foll. 268).

2110 Eugippius (written in a script between half-uncial and minuscule of "N.E. France" by more than one scribe probably—"saec. vii–viii"—foll. 401).

2123 Liber Pontificalis; Marculfi Formulae, etc. (of 795–816—by many scribes—foll. 156).

*2341 Computus; Liber Comitis, etc. (from Le Puy in Haute Loire—written before 843 by many scribes—foll. 293).

2440 Rabanus Maurus de inst. cler. (written at Fulda in 819—foll. 130).

2706 Augustine on Genesis (half-uncial of "N.E. France"—by many scribes—foll. 353).

2796 Gregory's Homilies; Computus; Canons, etc. (written in 813 by many scribes—foll. 193).

2824 Isidori Prooemia, etc. (written in an early form of the Corbie ab-script by more than one scribe—"saec. viii"—foll. 93).

On fol. 93^v is a hymn in Visigothic script of "saec. x."

2843^A Bedae Liber Scintillarum (from Limoges—"saec. viii"—by more than one scribe).

*2853 Works of Agobard, Bp of Lyons (written c. 840 by more than one scribe—foll. 230).

2994^A, foll. 73–194 Isidori Differentiae (Visigothic minuscule of "saec. ix"—by more than one scribe).

3836 Canones ("saec. viii"—Corbie ab-script—foll. 104).

3837 Canones Apostolorum (apparently written at Angers before 829 by more than one scribe—foll. 194).

4403 Codex Theodosianus ("saec. viii"—by more than one scribe—foll. 207).

4403^A Codex Theodosianus (written probably at Corbie, "saec. viii," by more than one scribe—foll. 213).

4403^B Codex Theodosianus ("saec. viii ex."—foll. 111).

4404 Breviarium Alarici (written by Peregrinus, and perhaps others, in 803–814—foll. 234).

4413 Breviarius Alarici (written by Ragonardus at Bayeux in 833—foll. 157).

4568 Juliani Constitutiones (written apparently in Italy—"saec. viii–ix"—foll. 183).

4667 Lex Visigothorum (from Moissac—written not after 828 in Visigothic minuscule by more than one scribe—foll. 186).

5543 Dionysius Exiguus, etc. (written, perhaps at Fleury [cf. fol. 98^r], in the middle of the 9th cent., by more than one scribe—foll. 171; but foll. 1–16, perhaps later, I ignore).

6400^G, foll. 112–193 Isidorus de mundo, etc. (uncial).

6413 Isidorus de natura rerum, etc. (uncial—foll. 174).

7530 Grammatica varia (written, probably at Monte Cassino, at the end of the 8th century in Beneventan minuscule, by more than one scribe—foll. 303).

7701, foll. 129–140 Versus Probae (in the Corbie ab-type).

8093 Anthologia, foll. 1–38 (from Lyons—"saec. ix"—Visigothic minuscule); foll. 84–95 Proverbia Catonis ("saec. ix"—Caroline).

*8850 Gospels of Louis the Pious (given to Soissons in 827—in golden uncial and [from fol. 223 to the end] minuscule—foll. 235).

8901 + Toulouse 364 Canons (uncial of Albi, 600–666).

8921 Concilia, etc. (from Beauvais—Corbie ab-script—by many scribes—foll. 140).

*9380 Theodulfus Bible (from Orléans—of 788–821—foll. 349).

9382 Prophetae (written by Vergilius in an Insular [Anglosaxon?] script between minuscule and half-uncial—"saec. viii"—foll. 124).

> The script has some features resembling that of the Maihingen Gospels (written at Echternach?), especially the suprascript *o* in ligatures.

9389 Evangeliarium of St Willibrord (the Codex Epternacensis) (from Echternach—Insular half-uncial and large minuscule—foll. 222).

9427 The Luxeuil Lectionary (in the Luxeuil type of Merovingian script —foll. 248).

9451 Liber Comitis (in silver and gold uncial and large minuscule, apparently from the same scriptorium [Verona?] as no. 653—foll. 198).

9517 Clementis Recognitiones (from Beauvais—not after 840—probably by more than one scribe—foll. 190).

9525 Jerome on the Pauline Epistles (from Echternach—'liber Adonis abbati' [798–817]—Anglosaxon minuscule—foll. 223).

> The original apparently was written by a Welsh scribe ('a Meriano Papiaui') in the year of the death of two (presumably Welsh) kings ('Helisaei ac Salamonis').

9527 Jerome on Isaiah (from Echternach—Anglosaxon minuscule of "saec. viii med."—by more than one scribe—foll. 200).

*9528 Jerome on Isaiah (from Echternach—"saec. ix"—foll. 201).

9530 Jerome on St Matthew's Gospel (from Echternach—"saec. viii–ix" —by many scribes—foll. 197).

9538 Augustinus de Trinitate (from Echternach—"saec. viii"—Anglosaxon minuscule—by more than one scribe).

9550 Eucherius (from St Claude, Jura—"saec. viii"—uncial with cursive marginalia—foll. 93; but foll. 86^r–93 are of saec. xi).

9561 Gregorii Pastoralis Cura, etc. (from St Bertin—uncial of "saec. vii"—by more than one scribe—foll. 81).

9565 Taius Samuel (from Echternach—"saec. viii"—Anglosaxon rude minuscule—by more than one scribe—foll. 180. A later corrector has expanded or altered the Insular abbreviation symbols in the first half of the MS., sometimes wrongly; e.g. on fol. 16^r and fol. 16^v *enim* is written above the 'autem' symbol).

9575 Claudius Taurinensis (apparently the author's own copy—written at Poitiers in 811—foll. 111).

The script has some Visigothic features, e.g. the 'it' ligature resembling a capital T.

10318 The Salmasian Anthology (Visigothic uncial).

10588 Canons ("saec. viii"—foll. 143).

*10612 Gregorius super Evangelia, etc. ("saec. viii").

10756 Marculfi Formulae (foll. 1–45 "saec. viii"; foll. 46–61 "saec. ix"; foll. 62 sqq. "saec. viii"—in Merovingian minuscule—part of Berne 611).

The oldest portion of these Berne and Paris MSS. can be dated before 721 A.D.

10837 The Martyrology and Calendar of St Willibrord, etc. (written at Echternach in saec. viii in. [700–710] in Anglosaxon large minuscule by more than one scribe).

In the margin of fol. 39^v is an apparently autograph entry of St Willibrord, who founded Echternach Abbey in 698 and died in 739. The name of the scribe of the text of foll. 34^r–40^v, Laurentius, appears on Echternach documents of 704, 710 and 717.

10861 Vitae Sanctorum (from Beauvais—"saec. viii ex."—Anglosaxon minuscule).

10910 Fredegarius (from Clermont—written probably in 678—uncial).

11411, foll. 99–100 Fragment (from Echternach—"saec. ix").

*11504–5 Bible (written, probably at St Riquier, in 822 by more than one scribe).

*11529–30 Glossarium Ansileubi (i.e. Liber Glossarum) (written in the Corbie ab-script, with passages in Caroline minuscule—by many scribes—two huge volumes).

'Ansileubus' used a Spanish MS. of Isidore, so that the Isidore glosses in his Glossary often shew Visigothic abbreviations.

*11533 Bible (from Corbie—written in 850 by more than one scribe—foll. 243).

Vol. I is no. 11532.

11627 Jerome on Isaiah (from Corbie—written in Corbie ab-script—by many scribes—foll. 340).

11631 Jerome's Letters ("saec. ix in."—probably by more than one scribe—foll. 69).

The Caroline minuscule and the initials are of a peculiar type. A tenth-century hand has added on foll. 70–71 'Passiones SS. Mauritii et Victoris,' a very uncertain clue to provenance from St Maurice monastery.

11641 Augustine's Letters and Sermons (traditionally from Narbonne—papyrus and vellum—uncial, with subsequent minuscule marginalia—foll. 63).

11681 Beda in Lucam (from Corbie—Corbie ab-script—by many scribes—foll. 200; but some leaves are in tenth-century Caroline minuscule).

11710 Dionysian Canons (written apparently in 804–5).

11738 Eusebii Historia Ecclesiastica (written at St Maur-les-Fossés, c. 840, by more than one scribe—foll. 214).

12021, foll. 33–139 Canones Hibernenses (written in Brittany in "saec. ix" by more than one scribe).

Transcribed from an Insular original which was not earlier than saec. viii med.

12048 The Sacramentary of Gellone (from Gellone Abbey, near Montpellier, but written at Rebais, in the diocese of Meaux, about 750, under Romanus, Bp of Meaux, in a script between French half-uncial and minuscule, which [according to Traube] "shews Spanish influence"—foll. 276; but foll. 259–262 are later additions).

12050 Sacramentarium (written at Corbie shortly after 853 by Rodrad—foll. 248).

12097 Canones (from Corbie—saec. vi—half-uncial and uncial—foll. 232).

12134 Basilii Hexaemeron (from Corbie—written in Corbie ab-script by more than one scribe—foll. 214).

12135 Ambrosii Hexaemeron (from Corbie—written in Corbie ab-script, probably by more than one scribe—foll. 194).

12155 Hieronymus in Ezechielem (from Corbie—written in Corbie ab-script by more than one scribe—foll. 292).

12161 Hieronymus de Viris Illustribus (from Corbie—"saec. vii–viii"—early minuscule of cursive type).

With palimpsest Codex Theodosianus, Lex Visigothorum, Asper in Virgilium.

12168 Augustini Quaestiones in Heptateuchum (from Corbie—written in the Laon az-script by more than one scribe—foll. 163).

List of the abbreviations in 'Rev. Bibl.' 24, 25.

12205 Augustini Opuscula (from Corbie—written, apparently c. 700, in uncial script—foll. 160).

12214 Augustini Civitas Dei (from Corbie—"saec. vi"—half-uncial, with marginalia in apparently contemporary 'ancient minuscule'—foll. 278).

This MS. is the first part of St Petersburg Q I 4. A list of the ancient Notae used in the marginalia will be found in 'Zentr. Bibl.' 29, 57.

12217 Augustini opuscula (from Corbie—written in the Corbie ab-script by more than one scribe—foll. 209).

*12239–41 Cassiodorus in Psalmos (apparently written at Corbie, "saec. viii," by more than one scribe).

The scribe of foll. 1–52 of no. 12239 seems earlier than the others.

12254 Gregorii Homiliae (from Corbie library, but written in minuscule of Visigothic type, presumably in France, by more than one scribe—"saec. ix"—foll. 232).

12281 Beda in Lucam ("saec. ix in."—foll. 163).

The abbreviation is Insular.

12598 Vitae Sanctorum (written apparently at Corbie, "saec. viii med.," by many scribes—foll. 109).

Foll. 47–53 shew a Merovingian type of minuscule.

12832 Irmenonis Polypticum, i.e. the leases, etc., of St Germain Abbey lands collected by Irmeno, abbot of St Germain (written by various scribes at various times in the early part of saec. ix—foll. 130).

Crowded with capricious notarial suspensions.

13026 Grammatica Varia; Prudentius, etc. (by many scribes—"saec. ix in."—foll. 181).

Dr Friedel thinks that the curious mistake (by a scribe of Virg. Maro Grammaticus) *Ulcanus* (*-ta-*?) for *Lucanus* argues familiarity with the name of the third abbot of Péronne.

13028 Isidori Etymologiae XVI–XX, IV 1–12 (written apparently at Corbie —"saec. viii ex.").

13029 Smaragdi Grammatica (from Corbie library, but with Breton [Cornish?] glosses—"saec. ix"—by more than one scribe—foll. 99).

13047 Juvencus; Patristica Varia (written apparently at Corbie, "saec. viii," by more than one scribe—foll. 167).

13048, foll. 1–28 Adamnan de locis sanctis (in Caroline minuscule); foll. 31–48 Probae Carmina; Fortunatus (apparently the volume mentioned in the St Riquier catalogue of 831—in the Corbie ab-script).

Part of St Petersburg F XIV 1.

13159 Charlemague's Psalter (written in 795–800 in small uncial script—foll. 168).

13246 The Bobbio Sacramentary (perhaps written at Luxeuil—rude uncial, half-uncial and large minuscule—foll. 300).

*13347 Hieronymi Quaest. in Gen., etc. ("saec. viii"—by many scribes).

*13348 Hieronymi Quaest. in Gen., etc. ("saec. viii"—by many scribes).

13354 Hieronymus contra Jovinianum (from Corbie—"saec. ix"—by more than one scribe).

This MS. is the first part of St Petersburg Q I 19 Rufini Expositio, with subscription 'Adalhardus monachus iussit fieri volumen istud.'

13359 Augustinus de doctrina Christiana (written at St Riquier in 796–810 by more than one scribe. Foll. 1–18 are an eleventh century addition).

13367 Augustini opuscula (from Corbie—"saec. vi–vii"—half-uncial, with marginalia in apparently contemporary 'ancient minuscule'—foll. 240).

13373 Orosius; Augustine; Alcuin; Bede (written apparently at Corbie between 817 and 835—by many scribes—foll. 147).

*13386 Peregrinus, etc. ("saec. viii"—by more than one scribe).

13440 Excerpta ex SS. Patribus (including Hrabanus de virgin.), in duodecimo size (from Corbie, written in the Corbie ab-script—foll. 122).

13729 Liber Pontificalis (written in 824–827—foll. 161).

14086 Theologica Varia ("saec. viii"—uncial, half-uncial and Merovingian minuscule of cursive type).

16668 Bede, Aldhelm, etc. (from Lorsch—"saec. ix"—partly in Anglo-saxon minuscule, partly in Caroline—foll. 62).

17177, foll. 9–12 Fragment (in Insular minuscule of "saec. viii").

17225 The Corbie Gospels (uncial).

17227 Gospels (written before 834 by Adalbald of Tours—foll. 232).

17371, foll. 1–153 Jerome on Jeremiah (written at St Denis in the abbacy of Fardulfus, 793–806, by more than one scribe).

*17416 Fulgentii Opera (from Compiègne library—written before 837 by many scribes).

> 'Hunc codicem venerabilis Elisachar abbas...sancto Stephano dedit.'

17451 Beda in Lucam (from Compiègne—"saec. viii ex."—foll. 1–8 in the Corbie ab-script—foll. 200).

17654 Gregory of Tours (from Beauvais—uncial).

17655 Gregory of Tours (from Corbie—"saec. vii"—Merovingian minuscule of cursive type).

18282 Rufinus ("saec. viii"—by many scribes—foll. 267).

Nouv. acq. 445 Augustini opuscula (written at Tours by Adalbald—foll. 14).

Nouv. acq. 1203 The Godescalc Gospels (written in 781 by Godescalc—purple and gold—uncial—foll. 127).

Nouv. acq. 1575 Eugippius' Extracts from St Augustine (from St Martin's, Tours—written in Merovingian minuscule of "saec. viii in." by many scribes).

Nouv. acq. 1587 The Gatien Gospels (from St Gatien's, Tours—written in rude imitation of Insular half-uncial by Holcundus [a Continental, not an Irish name]—"saec. viii"—foll. 109).

> The entry on fol. 53r in Merovingian script *pippinus rix francorum* gives no clue to the date (Pippin was crowned in 752 and again in 754). Since the same entry appears in Nouv. acq. 1585 (a part of Lyons 351), it is apparently forged by Libri.

Nouv. acq. 1592 Hilarius de Trinitate (from St Martin's, Tours—uncial—foll. 278).

Nouv. acq. 1597 Paterius (from Fleury—"saec. viii"—partly in a script between French half-uncial and minuscule, partly in minuscule of various types—foll. 181).

> 'Dodo fieri rogavit.'

Nouv. acq. 1616 Computus (Liber Lunaris), with Breton glosses (from Fleury—"saec. ix"—foll. 14).

> Part of Orléans 15.

Nouv. acq. 1619 Oribasius Medicus (from Fleury—"saec. vii-viii"—between French half-uncial and minuscule—foll. 206).

> At the end there is an addition 'de morbo regio' in a script of the Corbie ab-type.

Nouv. acq. 1628, foll. 15–16 Fragment (from Fleury?—in the Corbie ab-script).

*Nouv. acq. 1740 Pentateuch (from Lyons—uncial—foll. 233).

Baluze 270, foll. 76–94 Eutropius fragment (written perhaps in Italy—"saec. viii").

Baluze 270, foll. 132–148 Fragment ("saec. ix in.").

Baluze 270, foll. 167–174 Fragment ("saec. viii").

*Grec 107 Codex Claromontanus (Greek and Latin—uncial, with cursive marginalia).

PIERPONT MORGAN LIBRARY (see 'New York').

PRAGUE, Stift Strahov.

*Gospels (uncial of "saec. ix").

RHEIMS, Bibliothèque de Reims.

875 Johannes Scottus de Divisione Naturae (written at Rheims—saec. ix—Caroline minuscule—by more than one scribe).

With marginalia by Johannes Scottus, or his Irish comrades, in Insular minuscule.

ROME, Biblioteca Vaticana.

The Palatine collection comes from Heidelberg; the Regina collection from the Library of Queen Christina of Sweden, the booty of Gustavus Adolphus.

491, foll. 1–33 Augustinus in S. Pauli Epistolas ("saec. viii"—Insular minuscule);

foll. 34–51 Augustini Hypomnesticon ("saec. viii"—Insular minuscule, like that of Florence Ashb. 60).

553 Eucherius (written apparently in Germany—"saec. viii"—foll. 45).

583 Gregory's Moralia (written apparently in Germany—"saec. ix in."—foll. 234).

1322 Synodus Chalcedonensis (from Verona—half-uncial).

1322A The Will of Tebaldo of Verona ("saec. ix"—foll. 24).

Formerly made the first part of no. 1322.

*1480 Priscian, with Breton glosses ("saec. ix"—foll. 134).

Perhaps the glosses were transferred from a Breton original.

1512 Tib. Cl. Donatus' Commentary on Virgil ("saec. ix in."—foll. 236).

3321 Glossary, etc., etc. (a compilation for students of Latin, written in late uncial, apparently of Central Italy—foll. 234).

*3375 Eugippius (half-uncial—foll. 305).

With marginalia and additions in Beneventan minuscule.

*3835 Homiliae (written in Rome, saec. viii–ix, in uncial).

*4938 Augustinus de Psalmis (written, apparently in N. Italy, in late uncial).

5007, foll. 1–100 Gesta Episcoporum Neapolitanorum (from Naples—late uncial).

5750 Concilium Chalcedonense (from Bobbio—the first two scribes use half-uncial, the third early 'cursive').

With palimpsest Fronto. Part of Milan E 147 sup. List of abbreviations on pp. 20–21 of the Vatican facsimile.

5758 Augustini Sermones (uncial—pp. 361—by more than one scribe).

"De arca domni Boboleni" (abbot of Bobbio, c. 640).

5763 Isidori Etymologiae I–V (written probably[1] at Bobbio—"saec. viii in."—North Italian cursive).

5764 Isidori Etymologiae III, V, VIII–X (written apparently at Verona—"saec. ix in."—by more than one scribe—foll. 192).

5765 Isidori Officia (from Bobbio—uncial—foll. 36).

5775 Claudius Taurinensis in Epp. S. Pauli (written for Bp Teudulfus of Tortona, near Alessandria, in 862—foll. 155).

> With Teudulfus' autograph signature. He presented the MS. to Bobbio. Traube thinks it was written at Verona.

*6018 Abstrusa Glossary, etc. ("saec. ix in."—by more than one scribe).

7223 Gospels (uncial—foll. 283—by more than one scribe).

*7803 Isidori Etymologiae ("saec. ix in."—foll. 192).

> The first 90 leaves (and some others) have been rewritten by a later hand.

*7809 Gregorii Moralia (late uncial—foll. 162).

> Written by 'Anselmus subdiaconus.'

Barberini 570 (formerly XII 13) The Wigbald Gospels (written in Anglo-saxon half-uncial by many scribes—foll. 153).

> 'Ora pro uuigbaldo.' The last line of a column is sometimes in large minuscule.

Barberini *XIV 44 (now Barb. 671) Isidorus (from Settimo[2] library, near Florence—late uncial).

Barberini *XIV 52 (now Barb. 679) Cresconii Canones (probably from Farfa in Umbria—"saec. viii–ix"—parts in uncial—foll. c. 300).

*Pal. 46 Gospels ("saec. ix"—foll. 149).

Pal. 68 Commentary on Psalter, with Irish and Northumbrian glosses (written in some Northumbrian monastery—"saec. viii ex."—Insular minuscule—foll. 46).

> 'Edilberict filius Berictfridi scripsit hanc glosam.' Full list of abbreviations in 'Ir. Min.' p. 67.

Pal. 161 Lactantius (written at St Amand under Lotharius scriptor, saec. viii–ix, by many scribes—foll. 236).

Pal. 169 Ambrose on Pauline Epistles (from Lorsch—"saec. ix in."—by more than one scribe—foll. 150).

Pal. 172 Jerome on Isaiah (from Lorsch—"saec. ix"—by more than one scribe—foll. 187).

Pal. 177 Jerome on Matthew (from Lorsch—Ags. minuscule of "saec. ix in."—by more than one scribe—foll. 123).

Pal. 187 Galen (from Lorsch library—"saec. viii"—part uncial [foll. 8–24], the rest minuscule—foll. 66).

Pal. 195 Augustine (from Lorsch—"saec. ix"—part [foll. 53–106] Anglo-saxon minuscule, the rest Continental—foll. 106).

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[1] See the preface to my edition of the Etymologiae and 'Class. Quart.' 5, 45.

[2] 'Settignano' (a place in the same vicinity) has been wrongly substituted for Settimo throughout this volume.

Pal. 201 Augustinus c. Faustum Manichaeum (from Lorsch—"saec. ix" —by more than one scribe—foll. 198).

Pal. 202 Augustinus de Trinitate ("saec. viii–ix"—Anglosaxon minuscule—by more than one scribe—foll. 182).

Omissions are indicated according to the Lorsch practice (cf. 'Rev. Bibl.' 24, 18).

Pal. *210 Augustine (from Lorsch—half-uncial and uncial).

Pal. 212 Patrum Opera (written apparently in Germany, by more than one scribe—"saec. viii"—foll. 72).

Pal. *216 (foll. 1–20) Augustinus in lib. Gen. (Insular minuscule);
(foll. 21–end) de Adv. Domini.
Of "saec. viii–ix."

Pal. 220 Augustini Sermones, etc. (from Lorsch—Anglosaxon minuscule —"saec. ix in."—foll. 71).

Pal. *235, foll. 4–29 Paulinus Nolanus (possibly from Fulda—Insular minuscule—"saec. viii").

Pal. 237 Prosper ("saec. ix in."—foll. 46–58 in Anglosaxon minuscule; the rest in German—foll. 91).

The German minuscule suggests Mayence.

Pal. 238 Prosper (from Lorsch—"saec. viii–ix"—foll. 74).

Pal. *245 Gregorii Moralia (from Lorsch—"saec. viii–ix"—foll. 179).

Pal. *249 Gregorii Moralia (from Lorsch—"saec. ix"—by many scribes—foll. 150).

Pal. 259 Gregorii Homiliae ("saec. viii in."—Insular [Anglosaxon?] large minuscule, etc.—by many scribes and in many varieties of script—foll. 96).

Pal. *266 Gregory (from Lorsch—"saec. ix").

Pal. *281 Isidore's Etymologies I–XX (written apparently in Germany—"saec. ix in."—foll. 308).

Pal. *289 Alcuin in Genesim ("saec. ix"—foll. 64).

Pal. 493 Missale Gelasianum (uncial; but foll. 102^{v}–end are minuscule—foll. 106).

From Lorsch library, but, according to Traube, written elsewhere: the uncial perhaps at Luxeuil ("saec. vii–viii"), the minuscule at Murbach (saec. viii–ix).

Pal. 554, foll. 5–12 Theologica varia ("saec. viii"—Anglosaxon minuscule).

Pal. *557 Regula S. Basilii (from Lorsch—"saec. ix"—foll. 19).

Pal. 574 Canones (from Lorsch—"saec. viii post.").

Pal. 577 Canones (from Mayence—"saec. viii"—Anglosaxon minuscule—probably by more than one scribe—foll. 75).

Pal. 822 Rufinus (from Lorsch—"saec. ix ant."—by many scribes—foll. 175).

Pal. *829 Orosius (from Lorsch—"saec. ix in."—part i, foll. 1–44, in Continental minuscule; part ii, foll. 45–115 in Anglosaxon minuscule).

Pal. 834 Beda de Temporibus, etc. (from Lorsch—written, probably in 836, by more than one scribe—foll. 92).

Pal. 845 Sulpicius Severus (from Mayence—"saec. ix"—part in Anglosaxon, part in Continental minuscule—foll. 194).

Pal. 966, foll. 1–53r Gregorius Turonensis (written at Lorsch in 786–791);
foll. 53v–end Annales Nazariani (written at Lorsch in 791).

Pal. 1447 Works on the Computus (from Mayence—written before 813).

Contains an Old Saxon translation of the Bible, subsequently added.

Pal. 1448, foll. 1–44 Works on the Computus (written at Trèves in 810).

Pal. 1547 Seneca de Beneficiis (from Lorsch library, but apparently written in Italy—"saec. viii–ix"—by many scribes—foll. 148).

Pal. 1578 Fulgentii Mythologia et Serm. Ant. (from Lorsch—"saec. ix").

Pal. *1588 Rhetorica varia (apparently written at Lorsch—"saec. ix"—by many scribes—foll. 149).

Pal. 1719 Varia (apparently written at Lorsch—"saec. ix"—by many scribes—foll. 59).

Pal. 1753 Grammatica varia (apparently written at Lorsch—"saec. ix"—by many scribes—foll. 118).

Some of the scribes reproduce the ancient Notae of their majuscule original. For a list of these see my 'Additions and Corrections.'

Pal. *1773 Liber Glossarum (by many scribes—"saec. ix ant."—foll. 349).

In Isidore-lemmas Visigothic symbols, e.g. ihrslm 'Jerusalem,' sometimes appear (cf. above, on Cambrai 633, Paris 11529–30).

Reg. 11 The Regina Psalter (late uncial and capital script—foll. 236). With corrections in Merovingian minuscule. On fol. 44v minuscule resembling the "N.E. France" type.

Bequeathed by Eberhard, Count of Friuli, to his eldest son. E. founded the Abbey of Cysoing (between Lille and Tournai) in 849, and his possessions were mostly in that neighbourhood (cf. Wilmart in 'Rev. Bénéd.' 28, 341).

Reg. 124 Rhabanus Maurus (written at Fulda before 847 by many scribes—foll. 61).

Reg. *257 Missale Francorum (in late uncial).

Reg. 267 Fulgentius Ruspensis (from Limoges—foll. 1–98 uncial; foll. 99–228 half-uncial).

Reg. 296 Orosius, with Breton glosses ("saec. ix"—by more than one scribe—foll. 108).

'Lios monocus iussit pingi.'

Reg. 316 Sacramentarium Gelasianum (late uncial—by many scribes—foll. 245).

On foll. 2v, 45v, 46 are the Paternoster and Nicene Creed in Greek, with suprascript Latin version in "N.E. France" minuscule.

Reg. 317 The Autun Sacramentary (probably written at Autun after 680—uncial).

With passages in the Luxeuil type of Merovingian minuscule. Full list of abbreviations in the forthcoming Henry Bradshaw Society publication by Rev. Dr H. M. Bannister.

Reg. *342 Alcuini Rhetorica; Orosius ("saec. ix").

Reg. *713 Gregorius Turonensis (from Reichenau—"saec. ix in.," but foll. 62–88 are later).

Part of Leyden Voss. Q 5.

Reg. 762 Livy xxii. vi. 5–xxx. v. 7 (written at Tours by many scribes in the abbacy of Fredegisus [804–834]—foll. 257).

Transcribed from the uncial Codex Puteanus (=Paris 5730).

Reg. *846 Juristica varia (from Orléans—written, probably by more than one scribe, before 814—foll. 114).

Reg. 886 Codex Theodosianus (written in South France, according to Traube—half-uncial).

The marginalia, in 'ancient minuscule,' by more than one scribe, use the ancient Notae and the Notae Juris. A list of these Notae is given in 'Mélanges Chatelain,' p. 155.

Reg. 1024 Lex Reccesvindiana (Visigothic half-uncial—probably by more than one scribe).

Reg. 1484 Tib. Cl. Donatus' Commentary on Virgil (written by Tours scribes and corrected by Lupus of Ferrières—foll. 198).

Reg. 1209 Alcuin ("saec. ix"—Anglosaxon minuscule—by two scribes—foll. 92).

In the margin of 83^r, the corrector, who has corrected the confusion of Δ and K throughout the page, writes 'cartule haec torto scribebat.'

Reg. 1462 Fulgentii Mythologia, etc. ("saec. ix").

ROME, Archivio di San Pietro (=codd. Basilicani).

D 182 Hilary (half-uncial—foll. 311).

Corrected, and presumably written, at Cagliari in 509–510. For a list of the ancient Notae in the marginalia see my 'Additions and Corrections.'

ROME, Archivio Vaticano Capitolare.

138 Liber Diurnus (according to Sickel, "written at Rome"; but Liebaert ['New Pal. Soc.' ii 13] denies this—according to Delisle, "c. 800"—foll. 138).

The text shews minuscule of Caroline type, the corrections minuscule of Beneventan type. The use of these two types is a feature of the scriptoriums of N. Italy at this time (and, presumably, also of Rome). The 'Italian' abbreviation (mīa) of 'misericordia' is frequent in this MS. The symbol of 'ur' is the apostrophe.

ROME, Biblioteca Casanatense.

A iii 24 (formerly 378) Canones Apostolorum (late uncial—foll. 7).

From the library of Franc. Trevisani, Bp of Verona.

B iv 18 (641) Excerpta de Patribus (written, in Beneventan minuscule, apparently in 811–812—foll. 189).

'Munus hoc exiguum Pelaro nempe magistro offero.'

ROME, Biblioteca Vallicelliana.

*A 14 Augustinus in Johannis Evangelium (late uncial—foll. 349).

*B 38ii Augustinus in Psalmos (uncial and half-uncial—foll. 116).

Really 3 MSS. bound together with disturbance of the order of the leaves. Other parts of no. i are Vat. Ottob. 319 and Montecassino 271. No. ii has marginalia in uncial of the "N.E. France" type.

B 62 Justi Urgellensis in Cantica Canticorum Expositio (written apparently at Trèves in the time of Bp Basin [Bp 671–695, d. 720], in uncial—foll. 215).

The acrostic poem to BASINVS is suitable to Basin of Trèves. But there were others of that name.

ROME, Biblioteca Vittorio Emanuele. The Sessoriani codices (the library of the Basilica Sessoriana or Church of S. Croce in Gerusalemme, Rome) come partly from Nonantola Abbey, near Modena, founded by St Anselm (d. 803).

Sess. 11 (1571) Bede (from Nonantola library—"saec. ix"—Beneventan [?] minuscule).

Sess. 38 (2095) Augustinus, etc. (written at Nonantola [?] in the abbacy of Ansfrit, 825–837, by more than one scribe—foll. 139).

Sess. *55 (2099) Augustinus (written in half-uncial and quarter-uncial; but foll. 68–69 are a later minuscule insertion—by more than one scribe).

ST GALL, Stiftsbibliothek. The MSS. were mostly written at St Gall Monastery, founded by the Irish missionary St Gallus in 614. The St Gall type of minuscule succumbed to the Caroline type about the middle of the ninth century. Winithar was a famous scribe of St Gall whose name appears in documents of 761, 763, etc. The MSS. are usually numbered by pages, not by leaves.

*11 Bible (saec. viii med.—by at least two scribes, one of them apparently Winithar—pp. 536).

20 Bible ("saec. ix in."—written by Wolfcoz—pp. 362).

List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 481.

44, pp. 1–184 Prophetae (written in the abbacy of Bishop Johannes, 760–781).

48 Graeco-Latin Gospels, the Codex Sangallensis (written by the Sedulius circle, like the Codex Boernerianus at Dresden and the Graeco-Latin Psalter at Bâle; the Latin in Irish minuscule—pp. 395).

51 Gospels (written, perhaps not at St Gall, but at some other Continental centre of Irish script in Irish half-uncial—pp. 268).

It is not included in the list of 'libri scottice scripti' at the beginning of the ninth century catalogue of the St Gall library. The last three lines of the text, which look like, but can hardly be, a later addition, are in Continental minuscule. A clue to the provenance of this MS. is its use of us̄i, etc., for 'vestri,' etc. (cf. chap. I, § 195).

60 St John's Gospel (Insular half-uncial or large minuscule—pp. 70).

70 S. Pauli Epistolae (written, probably in 760 or 761, by Winithar—pp. 258).

73 Glossae in S. Pauli Epistolas (pp. 262).

The abbreviations I have got mainly from Prof. Souter, who tells me that this MS. is included (by the first hand) in the catalogue of the year 850; which disproves Zimmer's theory that it was transcribed between 850 and 872 from an Irish MS. brought by Moengal.

110 (pp. 1–274) Hieronymus, etc. ("saec. ix").

110 (pp. 275–510) Breviarium Apostolorum (written probably at Verona, "saec. ix").

120 Hieronymus in Danielem ("saec. viii"—pp. 230).

125 Hieronymus ("saec. viii–ix"—pp. 276).

*126 Hieronymus in Matthaeum ("saec. ix"—one of the scribes writes a minuscule of Insular type—pp. 399).

*165 Augustinus in Psalmos (written in the abbacy of Grimalt, 841–872, by many scribes—pp. 302).

*174 Augustinus ("saec. ix"—pp. 194).

The text was corrected by Ekkehard IV in the eleventh century.

193 Caesarius ("saec. viii ex."—by more than one scribe—pp. 304).

I take the abbreviations from the Beuron facsimile.

*194 Caesarius ("saec. viii"—pp. 233).

*213 Gregorii Dialogi; Augustinus ("saec. viii"—pp. 180).

*214 Gregorii Dialogi (Merovingian minuscule—by two scribes—foll. 42).

Eight pages are at St Paul, Carinthia.

*227 Isidori Sententiae, etc. (written in North Italy, perhaps at Verona—"saec. viii"—by more than one scribe—pp. 275).

On p. 2 is scrawled 'uuolfrā,' possibly Wolfram, the St Gall monk of c. 760.

*230 Extracta ex Isidoro ("saec. ix in."—pp. 571).

*238 Collectaneus Winitharii (written by Winithar, e.g. pp. 300–302, and perhaps other scribes—pp. 494).

*249 Beda, etc., de Orthographia ("saec. ix"—by more than one scribe—pp. 92).

272 Alcuin ("saec. ix"—by many scribes—pp. 247).

List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 482.

276 (pp. 1–149) Alcuin (written in the abbacy of Grimalt, 841–872).

List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 482.

348 (pp. 32–376) Sacramentarium Gelasianum (apparently written at Chur, c. 800).

Belonged to Remedius, Bishop of Chur, 800–820. An eleventh century corrector has persistently altered the 'ur' symbol from the apostrophe to the 2-form.

451 Martyrologium ("saec. viii"—Insular [Anglosaxon?] half-uncial or large minuscule—pp. 50).

*553 Jonae Vita S. Columbani; De Monachis Bobiensibus, etc. ("saec. ix in."—pp. 228).

555 Adamnani Vita S. Columbae (written in the abbacy of Grimalt [841–872] by more than one scribe—pp. 166).

List of abbreviations by Steffens in 'Zentr. Bibl.' 30, 482.

722 Breviarium Alaricianum (written at Chur in the bishopric of Remedius [800–820] by more than one scribe—pp. 268).

The MS. contains a palimpsest Hilarius in Psalmos in the script known as 'Roman cursive' or 'ancient minuscule.'

*730 Fragments of Edictus Rothari (from Reichenau library—saec. vii ex.—rude uncial—pp. 72).

Other fragments at Zürich and Carlsruhe. According to Holder, written in North Italy.

731 Leges Visigothorum, Salica et Alamannorum (written in 793 or 794—pp. 342).

'Uandalgarius fecit hec.' Holder guesses that this was Wandalgar, Canonicus of the Church of St Paul at Besançon.

759 Liber Medicinalis ("saec. viii–ix"—rude minuscule of Insular type—pp. 94).

761 Hippocrates ("saec. ix"—Insular [Anglosaxon?] minuscule—pp. 288).

*876 Donatus, etc. ("saec. viii–ix"—by many scribes—pp. 525).

Perhaps a 'recueil factice' of different MSS.

904 Priscian (written in Ireland[1] in Irish minuscule between 844 and 869—pp. 249 (really 240)).

Probably in 845 (cf. Güterbock in 'Kuhn's Zeitschr.' 33, 92*n.*; Traube 'O Roma Nobilis,' p. 46), by practically two scribes, Maelpatricc and Coirbbrc [?], although two others, Finguine and Donngus, have intervened at p. 182 and p. 194. Full list of abbreviations in 'Ir. Min.'

907 'Winitharii' Vocabularium (written by Winithar, pp. 320).

*908 Palimpsest fragments of a MS. of "saec. viii."

The upper writing is not much later.

911 The Kero Glossary ("saec. viii ex."—pp. 323).

912 Glossary (rude uncial—pp. 320).

913 Theologica varia; Vocabularius 'S. Galli' ("saec. viii–ix"—Insular half-uncial, sometimes passing into large minuscule—pp. 206).

This MS. may be called a pocket common-place book of some Insular [English?] missionary or traveller.

1394 Fragments (of various date).

1395 Fragments (of various date).

ST OMER, Bibliothèque Publique.

15 Hieronymi Breviarium in Psalterium (from St Bertin—"saec. ix in."—by many scribes—foll. 231).

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[1] This is suggested by the entry on p. 159 ruadri adest, referring to the Welsh king, Rhodri the Great, 844–878.

279, foll. 1–2 (from St Bertin—Insular half-uncial or large minuscule of "saec. viii").

342bis (flyleaf—taken from binding) Glossae Collectae (from St Bertin—"saec. vii–viii"—Insular minuscule).

ST PAUL (Carinthia), **Stiftsbibliothek.**

The abbreviations of the St Paul MSS. were collected for me by Dr P. Lehmann.

25 A 3 (25 D 67) Hieronymus in Ecclesiasten ("saec. viii"—in the Luxeuil type of Merovingian minuscule).

With palimpsest Pliny Nat. Hist., etc.

xxv 2. 16 Grammatica (from Murbach—"saec. viii"—Insular minuscule—by more scribes than one, and [according to Keil] not contemporary).

xxv 3. 31^{b} (25 D 86) The Common-place Book of an Irish monk (from Reichenau—"saec. ix"—Irish minuscule).

This MS. contains the famous Irish poem to the cat.

xxv 4. 8 Lex Salica (the Kruft MS.) (written in North Italy between 817 and 823).

ST PETERSBURG, Imperial Library. The Dubrowsky collection was acquired at the French Revolution from the St Germain Library, into which many of the Corbie MSS. had passed.

F I 2 Regula S. Basilii (from Corbie—uncial and half-uncial—foll. 55. The Index, on foll. 1^{v}–4^{v}, abounds in capricious abbreviations, which I ignore). (Cf. above, p. 416.)

F I 3 (foll. 1–38) Job, with interlinear commentary of Philippus (from Corbie—"saec. ix"—the text in late uncial, the commentary in Anglosaxon minuscule).

F I 3 (foll. 39–168) Hieronymus in Isaiam (from Corbie—"saec. vii–viii"—Anglosaxon half-uncial—by more than one scribe).

F I 5 Tripertite Psalter (from Corbie—"saec. viii"—between French half-uncial and minuscule—by more than one scribe—foll. 109).

F I 6 Ambrosius in Lucam (written at Corbie in the abbacy of Leutcharius, c. 750, in a script between French half-uncial and minuscule—foll. 211). Corrected by Paschasius Ratbertus, abbot of Corbie, 844–851.

*F I 7 Gregory's Letters (the selection made by Paulus Diaconus for Adelhard); Gregory's Moralia (in Lathcen's epitome) (from Corbie—"saec. ix in."—by many scribes—foll. 259).

*F I 8 Gospels (from St Maur-les-Fossés—Insular [Anglosaxon?] large half-uncial, with the last line of a page often in large minuscule—foll. 213; for fol. 214 is a flyleaf, belonging to an eleventh century MS.).

F I 11 Cassiodori Historia Tripertita (written at Noirmoutier, an island at the mouth of the Loire, in the Corbie ab-type—foll. 248).

The tradition that it was written for Adelhard, ex-abbot of Corbie, when exiled there, c. 815, seems true; for almost each quaternion is by a different scribe.

F II 3 Canones (from Lyons—uncial and half-uncial; really a combination of an uncial with a half-uncial MS.—foll. 185).

Part of Berlin Phill. 1745.

F VI 3 Tractatus de Morbis Mulierum (from Corbie—"saec. ix"—by many scribes—foll. 42). Part of F I 12.

F XIV 1 Fortunatus (written at St Riquier, if not at Corbie, in the Corbie ab-script—foll. 143).

The scribe has added an epitaph put by Angilbert, abbot of St Riquier (789–814), on the grave of St Caidoc at St Riquier.

*Q I 3 Augustini opuscula (from Corbie—uncial—foll. 152).

Q I 4 Augustini Civitas Dei (from Corbie—half-uncial, with marginalia in apparently contemporary 'ancient minuscule'—foll. 41).

The second part of Paris 12214. For a list of the ancient Notae used in the marginalia see 'Zentr. Bibl.' 29, 57.

*Q I 13 Hieronymi Epistolae (from Corbie—uncial—foll. 24).

*Q I 14 Gregorii Homiliae (from Corbie—"saec. vii"—Merovingian a-script, a predecessor of the Laon az-script—foll. 158).

Q I 15 Theologica varia (written at Corbie or Péronne—"saec. viii in."—Insular [Anglosaxon?] minuscule, but with passages in Continental—by many scribes, perhaps not all contemporary—foll. 79).

The volume may be really a combination of different MSS.

Q I 17 Augustini Retractationes (from Corbie—Corbie ab-script—foll. 64).

Q I 18 Bedae Historia (from the Harlay Library—"saec. viii"—Anglosaxon minuscule—by more than one scribe—foll. 161).

Q I 19 Rufini Expositio (from Corbie—"saec. ix"—by more than one scribe—foll. 34).

On fol. 33^{v} (in Greek letters, with a Latin version below) 'Adalhardus monachus iussit fieri volumen istud.' This 'Adalhardus monachus' Delisle refused to identify with the abbot Adelhard (degraded by Charlemagne's successor). The MS. is the second part of Paris 13354 (with 2-mark, rarely apostrophe, in 'tur'; nr̄i, rarely n̄i, 'nostri').

Q I 41 Sacramentarium Gregorianum (from Percey in Chartrain—written in 836—by more than one scribe—foll. 206).

Q XIV 1 Paulinus Nolanus (from Corbie—Anglosaxon half-uncial, passing occasionally into large minuscule—foll. 22).

O I 4 Cassiani Collationes (from Corbie—"saec. viii in."—between French half-uncial and minuscule—foll. 120).

SCHAFFHAUSEN, Stadtbibliothek.

Generalia 1 Adamnani Vita S. Columbae (written at Iona in or before 713 by Dorbbene, abbot of Iona, in Insular half-uncial—pp. 137).

Full list of abbreviations in 'Ir. Min.'

SCHAFFHAUSEN, Ministerialbibliothek.

78 Cassiodorus ("saec. viii–ix"—foll. 213).

'Ora pro scriptore nomen uuolfgiso prbr̄.'

STONYHURST, College Library.

Gospel of St John (a duodecimo volume in uncial script, found in the tomb of St Cuthbert [d. 687]).

The Librarian collected the abbreviations for me.

STUTTGART, Königliche Bibliothek.

These MSS. come from Weingarten Library, into which a number of MSS. of the Constance Cathedral Library passed.

*Bibl. F 12 (three volumes) Psalter (late uncial, with marginalia in tenth century minuscule—leaves not numbered).

H. B. VI 113 Canones ("saec. viii"—by many scribes—foll. 223).

H. B. VII 39 Bede on Proverbs (written at Constance for Bp Wolfleoz [811–839]—foll. 76).

H. B. XIV 1 Vita S. Willibrordi ("saec. viii–ix"—leaves not numbered).

H. B. XIV. 15 Vitae Sanctorum ("saec. ix in."—foll. 251).

The flyleaves (of "saec. viii–ix") contain fragments of Canons, with palimpsest Itala fragments.

TOULOUSE.

364 Canons (see Paris, Bibl. Nat. 8901).

TRÈVES, Stadtbibliothek.

These MSS. were probably written at Trèves or in the neighbourhood.

36 Prosper (written in 719—uncial—foll. 115).

*118 (foll. 124–183) Disputatio Fidei ("saec. ix").

*118 (foll. 313–392) Pseudo-Athanasius de Trin., etc. (written at Trèves, in the archbishopric of Hetti, i.e. before 847).

122 Ambrosius (probably written at Trèves in 883—foll. 118).

The scribe has written in the top margin of fol. 32^v *Ratpodo archiepš*, an entry presumably made when Radbodus was elected Archbishop of Trèves, in 883.

TRÈVES, Domschatz.

134 Gospels (partly Insular half-uncial, partly uncial).

The scribes seem to pass from one script to the other. Some of the uncial resembles the thick Merovingian minuscule of the apparently contemporary marginalia and corrections. The illuminations have no Irish and no Anglosaxon features. Under one stands 'Thomas scribsit.'

TROYES, Bibliothèque de Troyes.

Some MSS. come from the library collected by the Bouhiers, a family of Dijon; some from the library of François Pithou.

*159 Homiliae SS. Patrum ("saec. ix").
From the Pithou library.

*504 Gregorii Pastoralis Cura ("saec. vii ex."—uncial).
List of abbreviations by Ernout in 'Mélanges Chatelain,' pp. 83 sqq.

657 Cassiodorus ("saec. viii ex."—by many scribes—foll. 204).
From the Boubier library.

TURIN, Biblioteca Nazionale.

D v 3 Passiones Sanctorum (Corbie ab-script—by more than one scribe—foll. 265).

F IV 1 (nos. 5, 6) Fragments of a Latin translation of Theodore's Commentary on the Psalms (from Bobbio—"saec. viii ex."—Irish minuscule).

List of abbreviations of no. 5 in 'Zentr. Bibl.' 26, 302.

F IV 1 (no. 7) Fragment of a Commentary on St Mark (with Irish glosses) (from Bobbio—"saec. ix"—Irish minuscule).

G v 15 Ambrosius in Lucam (from Bobbio—half-uncial, with marginalia in cursive minuscule).

G v 26 Augustini Epistolae (from Bobbio—half-uncial, with some cursive minuscule).

VALENCIENNES, Bibliothèque Publique.

The library of St Amand Abbey passed to Valenciennes.

412 (393bis) Flyleaf, with fragment of commentary on Virgil, Aen. I (Irish minuscule of "saec. ix").

VERCELLI, Biblioteca Capitolare.

*83 Gospels ("saec. ix").

104 Augustinus de Trinitate ("saec. ix"—foll. 224; leaves not numbered).

148 Gregorii Homiliae ("saec. ix"—by more than one scribe—foll. 268; leaves not numbered).

183 Hieronymus de Viris Illustribus (written in a unique type of N. Italian cursive—"saec. viii"—foll. 111; but foll. 105–107^r are later, foll. 107^v–end are in late uncial).

202 Isidori Etymologiae ("saec. viii–ix"—foll. 127).

On fol. 127^v a very old (7th century?) Catalogue in large sloping 'cursive' minuscule, which recalls the script of the Milan Maximus' Homilies.

VERONA, Biblioteca Capitolare. Most of the MSS. were apparently written at Verona. In the ninth century the archdeacon Pacifico (died 846) raised Veronese minuscule to a high level of calligraphy. In the sixth century the lector Ursicinus seems to have done the same for Veronese half-uncial (which might also be called 'large minuscule'). A full account of the abbreviations used in Veronese minuscule of Pacifico's time and later is given by Spagnolo in 'Zentr. Bibl.' 27, 531–548 (on pp. 549–552 of the same volume the abbreviations used in earlier Veronese MSS. are described); 28, 259–261.

4 (frag. 3) Fragment of Book of Daniel (early cursive minuscule).

*7 St Matthew's Gospel (late uncial).

10 Augustinus in Psalmos (half-uncial).

16 Hieronymi Epistolae ("saec. ix"—foll. 330).

19 Hieronymus in Prophetas minores ("saec. ix"—foll. 92. On foll. 93–94 two autograph letters of Bishop Ratherius—saec. x).

20 Hieronymus in Ioannem, etc. ("saec. ix"—by more than one scribe—foll. 121).

*22 Jerome (half-uncial—by more than one scribe).

23 Pseudo-Jerome in libros Regum, etc. ("saec. ix"—foll. 116).

29 Augustinus de Civ. Dei, etc. ("saec. ix"—by many scribes—foll. 110).

30 Augustinus in Psalmos ("saec. ix"—foll. 95).

31 Augustinus in Psal. ("saec. ix"—foll. 161).

*33 Augustinus de Agone Christi (large minuscule of cursive type, etc.).

According to Spagnolo, of the time of Ursicinus.

36 Augustinus in S. Johannem ("saec. ix"—foll. 317).

*37 Postillae ad S. Clementis Recognitiones (half-uncial).

*38 Sulpicii Severi Opuscula (written in 517 'per Ursicinum lectorem ecclesiae Veronensis' in half-uncial).

With palimpsest uncial Justinian, which uses ancient Notae.

*40 Gregorii Moralia (Merovingian minuscule of Luxeuil type).

With palimpsest Virgil, Livy, etc. (See above, on Ivrea 1.)

42 Gregorii Pastoralis Cura (half-uncial or large minuscule).

43 Gregorii Past. Cura, etc. ("saec. ix"—by many scribes—foll. 130).

44 Gregorii Past. Cura ("saec. ix"—by many scribes—foll. 178).

45 Excerpta ex Greg. Past. Cur. ("saec. ix"—by many scribes—foll. 180).

*46 Gregorii Dialogi (rude uncial).

52 Homiliae, etc. (perhaps not written at Verona—"saec. viii–ix"—foll. 276).

53 Facundus Hermianus (half-uncial).

*54 Chrysostomus latinus in Ep. ad Hebr. ("saec. ix"—by more than one scribe—foll. 175).

*55 Isidorus de Summo Bono (part in half-uncial, part in minuscule).

58 Concilium Chalcedonense ("saec. ix"—by many scribes—foll. 311).

59 Vigilius Tapsensis (half-uncial).

60 Canones (uncial).

*61 (foll. 1–96) Canones (uncial);
(foll. 97–end) Can. Apos. de ordinatione episc. (half-uncial).

A passage on fol. 1r is written in a Visigothic type of rude minuscule.

*62 Cresconii Canones (foll. 82–99 early cursive minuscule; foll. 99–107 minuscule of "saec. ix").

65 Martyrologium Bedae, etc. ("saec. ix"—by two scribes—foll. 60).

68 Rhabanus Maurus ("saec. ix"—foll. 72. On foll. 73–75 autograph letters of Bp Ratherius, saec. x).

74 Hieronymus in S. Pauli Epistolas ("saec. ix"—by three scribes—foll. 133).

76 Bedae Comm. in Epist. Cathol. ("saec. ix"—foll. 56).

82 Lectionarium ("saec. ix"—foll. 276).

*85 Leonianum Sacramentarium ("saec. vii in."—uncial—foll. 139).

86 Sacramentarium Gregorianum ("saec. ix"—mainly by one scribe).

*89 (foll. 4^v-end) Breviarium Mozarabicum ("saec. viii-ix"—Visigothic minuscule).

89 (foll. 1-3) Varia (not after saec. viii in.—Visigothic minuscule).

There is an obscure reference in a marginal entry on fol. 3^v to the year 732 'in xx anno liutprandi regis.' These leaves must have been in North Italy by this date.

91 Sacramentarium Gregorianum ("saec. ix"—by one scribe—foll. 165).

92 Ordo librorum Catholicorum (written shortly before 821 at Verona by many scribes). (With nr̄i 'nostri'; the apostrophe and 2-mark, but usually the arch, in 'tur.')

95 Vitae Sanctorum ("saec. ix"—by many scribes—foll. 272).

101 Evangeliarium ("saec. ix"—foll. 138).

106 Martyrologium Veronense; Orationes (saec. ix ant.—foll. 64).

There is an entry by a later hand of the death of Stadibertus, whose name occurs in charters of 813 and 814.

*163 Claudian ("saec. vii-viii"—rude minuscule).

The abbreviations in nos. 19, 20, 29, 30, 31, 36, 43, 44, 45, 52, 58, 65, 74, 76, 82, 86, 91, 92, 95, 101, 106 were collected for me by the Librarian.

VIENNA, Hofbibliothek.

16, foll. 1-75 Theologica varia; Grammatica varia (from Bobbio—"saec. vii-viii"—partly in Irish minuscule, partly in Bobbio minuscule).

A list of the abbreviations in 'Zentr. Bibl.' 26, 293.

17 Probus grammaticus, etc. (from Bobbio—North Italian cursive like that of the Liber Pontificalis [c. 700] at Naples, Bibl. Naz. IV A 8—by more than one scribe). A list of the abbreviations in 'Zentr. Bibl.' 26, 293.

277 (=philol. 387) (foll. 55-70) Ovidii Halieuticon; Grattius ("saec. viii").

430* (=Hist. prof. 515) Annales Laurissenses minores (written at Fulda in 816—Anglosaxon minuscule—foll. 8, but fol. 8^v is a slightly later addition).

513 (=Hist. prof. 646) Frag. Annal. Laureshamensium (from Lorsch—c. 800).

743 (=theol. 136) Commentarius in Epp. S. Pauli (saec. viii-ix).

'Winidarius (-dh- *corr.*) peccator scripsit istum librum.' But the script is not the 'splashy' script of the famous St Gall scribe Winithar. The verses to Charlemagne suggest, according to Beer, that it may have been written at the Schola Palatina.

*795 Arnonis Collectanea (from Salzburg—written by the companions of Arno[1] on his journey to Rome in 798).

The second scribe, foll. 162^v-171^v, revels in abbreviation, often capricious. I take the abbreviations from Chroust I vii, pl. 3.

954 Theologica varia (from Bobbio—"saec. viii in.").

According to Beer, the scribe was the corrector of no. 16.

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[1] The first bishop of Salzburg. He came from St Amand.

1224 The Cutbercht Gospels (from Salzburg—Anglosaxon half-uncial).

'Cutbercht scripsit ista IV evangelia.' The abbreviations were collected for me by Dr P. Lehmann.

1861 Psalterium aureum, the Dagulf Psalter (written by Dagulf and presented by 'Carolus,' i.e. Charlemagne, to 'Hadrian,' i.e. Pope Hadrian I).

List of abbreviations in 'Mon. Pal. Vind.' I.

*2223 (=jur. can. 116) Poenitentiale ("saec. viii–ix"—Anglosaxon minuscule—by many scribes).

On the flyleaf by another hand 'uuolafrido episcopus,' perhaps Walafridus Strabo, abbot of Reichenau, saec. ix.

WEILBURG, Königl. Gymnasiumsbibliothek.

*3 Isidore's Etymologies XI–XX (from Schönau—"saec. ix"—foll. 181).

WEINHEIM, a private library.

Fragments of Isidore's Etymologies I iii–ix (Anglosaxon—between half-uncial and large minuscule).

WOLFENBÜTTEL, Herzogliche Bibliothek.

The Weissenburg MSS. come (at least, most of them) from the Abbey of St Peter and St Paul at Weissenburg in Alsace.

August. F 36. 23 Agrimensores (the Codex Arcerianus) (from Bobbio—uncial—foll. 157).

August. O 67. 5 Annales Guelferbytani (written in 813—foll. 14; but fol. 13^r was added in 826, and foll. 13^v–14^v are much later).

August. *O 80. 6 Aethici Cosmographia ("saec. ix"—foll. 66).

Helmstedt. 496^a Augustini Opuscula ("saec. ix"—Anglosaxon minuscule—foll. 27).

Helmstedt. 513 Lex Alamannorum ("saec. viii"—foll. 29).

Weissenburg. 64 Isidori Etymologiae (written probably at Bobbio—"saec. viii in."—North Italian cursive—by more than one scribe—foll. 328).

The MS. contains a palimpsest Ulphila fragment, etc.

Weissenburg. *81 Martyrologium, etc. (of the year 772—foll. 103).

Weissenburg. 86 Pompeius Grammaticus, etc. ("saec. viii"—by more than one scribe—foll. 218).

The order of the leaves has been disturbed by the binder.

Weissenburg. 97 Lex Salica; Breviarium Alaricianum ("saec. viii"—by more than one scribe—foll. 86).

'Ora pro Agamberto.' Holder guesses that this is the Agambertus of Tours (c. 754–768).

Weissenburg. 99 Augustini Homiliae ("saec. vii–viii"—Merovingian minuscule—by more than one scribe—foll. 154).

WORCESTER, Cathedral Library.

Fragments from bindings (to be published, with photographs, by C. H. Turner, Oxford, 1915).

WÜRZBURG, Universitätsbibliothek. These MSS. were practically all written at Würzburg. A common type of script at Würzburg, as at Bobbio, was a mongrel script, half Insular, half Continental; at Würzburg with Anglosaxon abbreviations, at Bobbio with Irish.

theol. F 12 S. Pauli Epistolae, with Irish glosses ("saec. viii in."—Irish minuscule—foll. 36. The glosses which are, most of them, patently much later than the text, I ignore).

A list of abbreviations on p. iv of Stern's facsimile.

theol. F 13 Sententiae ("saec. viii"—Anglosaxon rude half-uncial and minuscule—foll. 58).

theol. F 17 Augustinus in Psalmos ("saec. viii"—Anglosaxon half-uncial and minuscule—by four scribes—foll. 45).

theol. F 19 Gregorii Dialogi ("saec. viii–ix"—Anglosaxon, and partly Continental, minuscule—foll. 97).

theol. F 27 Origenis Homiliae (partly Insular half-uncial, partly minuscule—by many scribes—foll. 92).

theol. *F 28 Sermones, the 'Homiliarium Burkhardi' ("saec. viii"—foll. 99).

theol. *F 45 Passionale ("saec. viii–ix"—Anglosaxon rude half-uncial, etc.—foll. 73).

theol. *F 61 Gospels ("saec. viii"—Anglosaxon half-uncial—foll. 34).

theol. *F 62 Registrum Stationum in Roma ("saec. viii–ix"—Insular minuscule—foll. 16).

theol. *F 64 Augustinus in Psalmos ("saec. ix"—Anglosaxon minuscule—foll. 94).

theol. F 64^a (=m. F 5^a) Severianus ("saec. viii"—Merovingian minuscule—by more than one scribe—foll. 158).

Palimpsest Augustinus in Psalmos in half-uncial.

theol. F 67 Gospels ("saec. viii"—uncial or large minuscule—foll. 192).

theol. *F 68 Gospels, the Evangeliarium Burkhardi (uncial, with no Insular trait—foll. 170).

Tradition says this MS. was brought by Burkhard from Rome to Würzburg.

theol. F 69 Epistolae S. Pauli ("saec. viii in."—Anglosaxon large minuscule—by more than one scribe—foll. 60).

theol. *F 78 Passionale ("saec. viii–ix"—Anglosaxon rude half-uncial, etc.—foll. 35).

theol. *F 79 Isidori Synonyma ("saec. viii–ix"—Anglosaxon minuscule; but foll. 1–8 late uncial—by many scribes—foll. 28).

theol. *F 144 Isidorus de Nativitate ("saec. viii–ix"—Anglosaxon minuscule—foll. 80).

theol. *F 149^a Gregorii Moralia ("saec. ix"—Anglosaxon minuscule—foll. 54).

theol. Q 22 Regula S. Benedicti (written by Bruun of Fulda—saec. ix in. —Anglosaxon minuscule—foll. 57).

Few abbreviations except of the 'nomina sacra.'

theol. *Q 24 Isidore, Commentary on Old Testament ("saec. viii"—Insular minuscule—foll. 23).

theol. Q 26 Cantica Canticorum ("saec. ix"—Ags. minuscule—foll. 62).

theol. *Q 28^a Isidori Synonyma ("saec. viii–ix"—Anglosaxon minuscule—foll. 71).

theol. *Q 28^b Sermones varii ("saec. viii–ix"—Anglosaxon minuscule—foll. 64).

theol. *Q 30 Geronticon sive de Vitis Patrum ("saec. ix"—Anglosaxon minuscule—foll. 76).

theol. *Q 31 Sententiae Patrum ("saec. viii–ix"—Anglosaxon minuscule—foll. 59).

theol. O 1 Caesarius ("saec. viii"—part in minuscule with no Insular trait, part in Anglosaxon minuscule—foll. 40).

ZÜRICH, Stadtbibliothek.

C 12 Psalter (from St Gall—"saec. ix in."—foll. 169; but some leaves, which I ignore, are late additions).

C 68 Juvencus, etc. (from St Gall—"saec. viii–ix"—by more than one scribe—foll. 127).

ZÜRICH, Universitätsbibliothek (or **Cantonsbibliothek**).

The MSS. of Rheinau (Augia Rheni), on an island on the Rhine near Schaffhausen, passed to this library.

*104 Alcuin, etc. ("saec. ix in.").

140 Hieronymi Epistolae, etc. (from Rheinau—"saec. viii").

FIRST TABLE OF SYMBOLS

Britain		Spain	Italy (especially S. Italy)	Rest of Continent
ante	an̄	—	—	—
apud	ap̄	—	—	—
aut	ā	—	ā (rare)	—
autem	ħ at̄	aūm	aū	aū aut̄
bene	b̄	—	—	—
Christus	xp̄s xp̄c	xp̄s	xp̄s	xp̄s
contra	э- ɔɔ ɔc̄ ɔ-c	—	—	—
cuius	cs̄	cuI (with cross-stroke through I)	—	—
cum	c̄	c (with downward cross-stroke)	—	—
Deus	ds̄	ds̄	ds̄	ds̄
dicens	dc̄s	—	—	—
dicere	dr̄e	—	—	—
dicimus	dm̄s	—	—	—
dicit	dt̄	—	dic̄ dt̄ (rare)	dic̄ dt̄ (rare)
dicitur	dr̄	—	dr̄	dr̄ (rare)
dictum	dic̄	—	—	—
dicunt	dn̄t	—	—	—
dicuntur	dn̄r	—	—	—
dixit	dx̄ dix̄ (rare)	—	dix̄ dx̄ (rare)	dix̄ dx̄ (rare)
Dominus	dn̄s	dn̄s (also for ‘domnus’)	dn̄s	dn̄s
eius	э	eI (with cross-stroke through I)	ej (with cross-stroke through *j*)	eī
enim	Ħ	—	Ħ (cursive)	—
ergo	eḡ er̄ g̊	—	—	—
est	÷	—	÷ (with the line often vertical or sloping)	ē
esse	ēe	—	ēe	ēe
et	7	—	7 (cursive)	—
etiam	et̄ etī	—	—	—
famulus	—	faml̄s (rare)	—	—
filius	fl̄s	—	—	—
flagellum	—	fl̄m fl̄m	—	—
frater	fr̄, etc., ff̄ and fr̄s ‘fratres’	frr̄, etc., ff̄ and fr̄s ‘fratres’	fr̄, etc., ff̄ and fr̄s ‘fratres’	ff̄ and fr̄s ‘fratres’

BRITAIN	SPAIN	ITALY	REST
gloria —	gła	gła	—
gratia —	grā	grā	—
habere, etc. hr̄e, etc.	—	—	—
haec h (with stroke above shoulder)	—	—	—
Hierusalem many symbols	iħrslm, etc.	many symbols	many symbols
hoc h'	—	ħ (rare)	—
homo hᵒ or hō	—	—	—
huius ħ hs̄	huI (with cross-stroke through I)	—	—
hunc hc̄	—	—	—
id est i÷ or ·i·	iđt iđst iđs	iđ	iđ
ideo —	iđo	—	—
Iesus iħs, iħc	iħs	iħs	iħs
igitur iḡ ig' g'	—	—	—
inter ɫ	—	—	—
Israel isrł, etc.	srħl, srł	iħl, isrł	isrł, etc.
item —	iŧ	iŧ	iŧ
loquitur loq̄r	—	loq̄r (rare)	—
mater mr̄, mr̄is, etc. (rare)	—	—	—
meus ms̄ 'meus,' mm̄ 'meum,' 'meam'	ms̄ 'meus,' mm̄ 'meum,' mā 'mea,' etc.	ms̄ 'meus,' mm̄ 'meum'	ms̄ 'meus,' mm̄ 'meum'
mihi mͥ	—	mħ (Verona)	—
misericordia —	msrđa and similar symbols	mīa mā (Verona)	mis̄ (N. France)
nihil nł	—	—	niħ (Corbie ab-type)
nisi nͥ	—	—	—
nobis nƀ	—	noƀ nƀ (Verona)	noƀ
uobis uƀ		uoƀ uƀ (Verona)	uoƀ
nomen nn̄ (rare), nō, nōis, etc.	nm̄n, nm̄nis (or nm̄is), etc.	nom̄ 'nomine' (or 'nomen')	nom̄ 'nomine' (or 'nomen')
non n̄	—	n̄	n̄
noster nr̄, nī, etc., or nr̄i, etc.	ns̄r, nr̄i, etc., or ns̄i, etc.	nēr or nr̄, nī, etc., or nr̄i, etc.	nr̄ or n̄t or nr̄t, nōi, etc., nī, etc., nr̄i, etc.
uester ur̄, uī, etc., or ur̄i, etc.	us̄r, ur̄i, etc., or us̄i, etc.	uēr or ur̄, uī, etc., or ur̄i, etc.	ur̄ or ūt or ur̄t, uōi, etc., uī, etc., ur̄i, etc.
numerus nūs, nūi, etc.	—	—	—
nunc nc̄ nͨ (rare)	—	nc̄ nͨ (rare)	—
tunc tc̄ tͨ (rare)		tc̄ tͨ (rare)	
omnis ōis, ōe, ōes, ōa, etc. om̄s (om̄is), om̄e, om̄s, om̄a, etc.	om̄is, om̄e, om̄s, om̄a, etc.	om̄ and om̄s, om̄a	om̄ and om̄s, om̄a omn̄s (France)
pater pr̄, pr̄is, etc. (rare)	—	—	—
per p' ꝑ	ꝑ	ꝑ	ꝑ

BRITAIN	SPAIN	ITALY	REST
populus pꝉs ppꝉs popꝉs pop̄ (rare) pop̄s pp̄s	ppꝉs	ppꝉs popꝉs	ppꝉs popꝉs
post $\overset{o}{p}$ $\overset{t}{p}$ pt̄	—	—	p’
prae p̄	—	p̄	p̄
pro ꝓ	—	ꝓ	ꝓ
proprius $\overset{1}{ꝓ}$us	—	—	—
propter ꝑ pp̄ and other symbols	pp̄tr	pp̄ and other symbols	pp̄ and other symbols
qua $\overset{a}{q}$	—	$\overset{o}{q}$ ·	—
quo $\overset{o}{q}$			
quae q:· q̄	—	q̄ (rare)	q̄
quam ꝗ	—	ꝗ (rare)	—
quando qn̄ qn̄o qnd̄ qnd̄o	—	—	—
quantum qn̄m	—	—	—
quare qr̄e	—	—	—
quasi qs̄i	—	—	—
que qȝ q· (and the like)	qˢ q’ q· (and the like)	q· (and the like) ꝗ (rare)	ꝗ q· (and the like)
quem q̄m q̄	—	—	—
qui $\overset{i}{q}$	ꝗ	ꝗ	$\overset{i}{q}$ ꝗ
quia ꝗ	—	—	q²
quippe qp̄ qp̄e	—	—	—
quod ꝗ	—	qd̄	qd̄
quomodo qm̄o	—	—	—
quoniam qm̄ qn̄ quō and other symbols	qn̄m qm̄	qm̄	qn̄ quō qm̄ qn̄m and other symbols
quoque qq̄	—	qq̄ (rare)	—
quot q̄t	—	—	—
saeculum sꝉm (early) scꝉm	scꝉm	scꝉm	scꝉm secꝉm
sanctus sc̄s	sc̄s	sc̄s	sc̄s
secundum ɏ	sc̄dm	sec̄d sec̄dm	sc̄d sc̄dm sec̄d sec̄dm
sed s̄	—	s· (rare)	s· (Switzerland, from Italy ?)
sicut $\overset{i}{s}$ $\overset{t}{s}$ (rare)	—	sic̄	sic̄
sine sn̄	—	—	—
sive sū (rare)	—	—	s̄ (rare)
Spiritus (-talis) sp̄s sp̄c (from 800), spītalis	sp̄s sp̄alis	sp̄s sp̄alis spītalis	sp̄s spītalis
sunt s̄t	—	s̄t	s̄
super sr̄	—	—	—
supra —	—	sup̄ (rare)	sup̄ (rare)
tamen tn̄	—	—	tm̄ (early)
tantum tm̄ tt̄ (early) tn̄m (rare)	—	—	—
tempore temp̄ temp̄r	—	temp̄ temp̄r	temp̄ temp̄r
tibi $\overset{i}{t}$	—	—	—
trans tr̄s ts̄	—	—	—

	Britain	Spain	Italy	Rest
uel	ł	uł	uł	l uł
uero	uͦ ūo (rare)	—	uͦ ūo	uͦ ūo
unde	un̄	—	—	—
ut	ū v̇	—	—	—
SYLLABLE SYMBOLS:				
con	ↄ	—	ↄ	c̄
e	—	đ ‘de’	đ ‘de’ n̄ ‘ne’ t̄ ‘te’ (all rare)	đ ‘de’ n̄ ‘ne’ t̄ ‘te’
en	—	—	m̄ ‘men’	m̄ ‘men’
er	t̄ ‘ter’ ū ‘ver’ ƀ ‘ber’	—	t̄ ‘ter’	t̄ ‘ter’ ƀ ‘ber’
is	—	—	ƀ ‘bis’ ł ‘lis’ đ ‘dis’	ƀ ‘bis’ ł ‘lis’ đ ‘dis’
it	—	—	c̄ x̄ ū đ, etc.	c̄ x̄ ū đ, etc.
m	suprascript stroke	suprascript stroke	suprascript stroke	suprascript stroke
n	—	suprascript stroke	—	—
ra, re, ri, ro, ru	suprascript a, e, i, o, u (the *a* is usually replaced by two dots or commas) ḡ ‘gre’	—	pͥ ‘pri’ pͦ ‘pro’ (rare)	pͥ ‘pri’ pͦ ‘pro’ (rare)
runt	r̄t	—	r̄	r̄
ur	t’ ct m’ g’, etc.	—	t̄	t’ (later t^2) t̄ (rare) m^2 (later)
us	bꝫ mꝫ nꝫ pꝫ iꝫ, etc. b: m: n: p: i:, etc.	bˢ lˢ mˢ nˢ pˢ, etc. b’˙ l’˙ m ˙n’˙ p’˙, etc.	bʃ mʃ nʃ pʃ lʃ, etc. b: m: n: p: i:, etc.	b: m’ n’ p’ i’ m₊ n₊ mꝫ nꝫ

SECOND TABLE OF SYMBOLS

	Irish	Anglosaxon
ante	an̄	—
apud	ap̄	—
aut	ā	ā (rare)
autem	ħ	ħ at̄
bene	ƀ	ƀ (rare)
Christus	xp̄s xp̄c	xp̄s
contra	ↄ- ↄↄ	ↄ- ↄↄ ↄc̄ ↄ-c
cuius	cs̄	—
cum	c̄ c⁊	c̄
Deus	ds̄	ds̄
dicens	dc̄s	dic̄s dc̄s
dicere	dr̄e	—
dicimus	dm̄s	dm̄s (rare)

	IRISH	ANGLOSAXON
dicit	dt̄	dt̄
dicitur	dr̄	dr̄
dictum	dic̄	—
dicunt	dn̄t	dn̄t
dicuntur	dn̄r	dn̄r
dixit	dx̄ dix̄ (rare)	dx̄ dix̄ (rare)
Dominus	dn̄s	dn̄s
eius	э	э
enim	Ħ	Ħ
ergo	$\overset{o}{g}$ er̄	eḡ (rare)
est, esse	÷ ēe	÷ ēe
et	7	7
etiam	etī	et̄
filius	fl̄s	—
frater	fr̄, etc., fr̄s 'fratres'	fr̄, etc., ff̄ and fr̄s 'fratres'
habeo, etc.	ht̄ and hēt, hm̄s, hn̄t, hn̄r, hn̄s, hr̄e	—
hic, etc.	h (with stroke above shoulder) 'haec' ħ and hs̄ 'huius' h' 'hoc' hc̄ 'hunc'	h' 'hoc
Hierusalem	many symbols	many symbols
homo	h^{o} or hō, etc.	—
id est	i÷ or ·i·	i÷ or ·i·
Iesus	ih̄s ih̄c	ih̄s
igitur	ig' g'	iḡ (rare)
inter	Ɨ	—
Israel	isrl̄, etc.	isrl̄, etc.
loquitur	loq̄r	—
mater	mr̄, etc.	—
meus	ms̄ 'meus,' mm̄ 'meum,' 'meam'	—
mihi	$\overset{i}{m}$	$\overset{i}{m}$
nihil	nl̄	—
nisi	$\overset{i}{n}$	—
nobis	nb̄	nb̄
uobis	ub̄	ub̄
nomen	nō, nōis, etc.	nn̄ (rare)
noster	nr̄, nī, etc. (early) or nr̄i, etc.	nr̄, nī, etc. (early) or nr̄i, etc.
uester	ur̄, uī, etc. (early) or ur̄i, etc.	ur̄, uī, etc. (early) or ur̄i, etc.
numerus	nūs, nūi, etc.	—
nunc	nc̄ $\overset{c}{n}$ (rare)	nc̄ $\overset{c}{n}$ (rare)
tunc	tc̄ $\overset{c}{t}$ (rare)	tc̄ $\overset{c}{t}$ (rare)
omnis	ōis, ōe, ōes, ōa, etc. om̄s (om̄is), om̄e, om̄s, om̄a, etc.	—
pater	pr̄, pr̄is, etc. (rare)	—
per	p' ꝑ (rare)	p' ꝑ
post	$\overset{o}{p}$ $\overset{t}{p}$	$\overset{t}{p}$ pt̄ $\overset{o}{p}$
prae	p̄	p̄
pro	ꝓ	ꝓ
proprius	$\overset{l}{ꝓ}$us	—
qua	$\overset{a}{q}$ $\overset{o}{q}$	$\overset{a}{q}$ $\overset{o}{q}$
quo		
quae	q̄ q:·	q:· q̄
quam	ꝗ	ꝗ qm̄
quando	qn̄ qn̄o	qnđ qnđo

	Irish	Anglosaxon
quantum	qn̄m (rare)	—
quare	qr̄e	—
quasi	qs̄i	qs̄i
que	qʒ q· (and the like)	qʒ q· (and the like)
quem	q̄ (with the 'm' stroke)	q̄m
qui	$\overset{i}{q}$	$\overset{i}{q}$
quia	ꝗ	ꝗ
quippe	qp̄ qp̄e (both rare)	qp̄ (rare)
quod	ꝙ	qd̄ ꝙ
quomodo	qm̄o	—
quoniam	qm̄	qn̄ (early) quō qm̄ and other symbols
quoque	qq̄	qq̄
quot	q̄t	—
saeculum	—	scl̄m sl̄m (early)
sanctus	sc̄s	sc̄s
secundum	ɏ	—
sed	s̄	s̄ (rare)
sicut	$\overset{i}{s}$ $\overset{t}{s}$ (rare)	—
sine	sn̄	—
sive	sū	—
Spiritus, etc.	sp̄s sp̄c (from 800), spītalis	sp̄s spītalis
sunt	s̄t	s̄t
super	sr̄	sr̄ (rare)
tamen	tn̄	tn̄
tantum	tm̄ tt̄ (early Bobbio)	tm̄ tt̄ (early)
tempore	—	temp̄ temp̄r
tibi	$\overset{i}{t}$	—
trans	tr̄s ts̄	—
uel	ł	ł
uero	$\overset{o}{u}$ ūo (rare)	$\overset{o}{u}$ ūo (rare)
unde	un̄	—
ut	ū (early Bobbio)	—
con	ɔ	ɔ
er	t̄ 'ter' ū 'ver' b̄ 'ber'	t̄ 'ter'
m	suprascript stroke	suprascript stroke
ra, *re*, *ri*, *ro*, *ru*	suprascript a, e, i, o, u, especially $\overset{i}{p}$ 'pri,' $\overset{a}{g}$ 'gra,' $\overset{a}{p}$ 'pra,' $\overset{a}{t}$ 'tra' (usually with two dots or commas instead of *a*) ḡ 'gre'	$\overset{i}{p}$ 'pri' $\overset{a}{p}$ 'pra'
runt	r̄t	r̄t
ur	t' m' g', etc.	t' ꞇ
us	bʒ mʒ nʒ pʒ iʒ, etc. b: m: n: p: i:, etc.	bʒ mʒ nʒ pʒ iʒ, etc. b: m' n' p' i'

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