

I.

THE INVENTORY OF ORNAMENTS, JEWELS, RELICKS, VESTMENTS, SERVICE-BOOKS, ETC., BELONGING TO THE CATHEDRAL CHURCH OF GLASGOW IN 1432, ILLUSTRATED FROM VARIOUS SOURCES, AND MORE PARTICULARLY FROM THE INVENTORIES OF THE CATHEDRAL OF ABERDEEN. BY RIGHT REV. JOHN DOWDEN, D.D., F.S.A. (Scot.).

In 1831 there was printed for the Maitland Club a thin quarto volume of 31 pages, entitled *Inventory of the Ornaments, Reliques, Jewels, Vestments, Books, etc., belonging to the Cathedral Church of Glasgow, with observations on the Catalogue of Books, by the late John Dillon, Esq.*¹ Twelve years later the Bannatyne Club printed, in two quarto volumes, *Registrum Episcopatus Glasguensis* (1843), under the editorship of Mr Cosmo Innes. This contained, among other entries of great value, the Glasgow *Inventory* of 1432 (ii. pp. 329-339). The whole *Inventory* is deserving of more careful examination than it has yet received. In the present paper it is proposed to deal only with the earlier sections, namely, those that record the ecclesiastical *ornamenta*, jewels, relicks, ecclesiastical vestures, and service-books. The same editor, Mr Cosmo Innes, referring to the fuller and more interesting *Inventories* of Aberdeen, printed in the second volume of the *Registrum Episcopatus Aberdonensis*, issued by the Spalding Club in 1845, writes, in excuse for not having contributed to their elucidation: "These lists could only be illustrated by a commentary so minute as to be altogether inadmissible in a preliminary notice that has already extended to such length."² And he makes a remark in the same spirit of the Glasgow *Inventory* of ecclesiastical *ornamenta*, etc.³

¹ Mr Dillon occasionally ventured on a conjectural emendation of the text, but his observations are confined to the books.

² *Regist. Aberdon.*, vol. i., Preface, p. lxxix.

³ *Regist. Glasguen.*, vol. i., Preface, p. xlii.

The Aberdeen *Inventories*, which are particularly valuable and more interesting than that of Glasgow, claim a separate treatment; but it will be seen that they are largely utilised here for the illustration of the document before us. For the same purpose I have employed various English *Inventories*, and, more particularly, the *Inventory of the Vestry in Westminster Abbey, taken in 1388*, edited with much learning by Dr J. Wickham Legg, F.S.A., and printed in *Archæologia* (vol. lii.).¹

An account of the MSS. of the Glasgow *Inventory* will be found in the editor's preface to the *Registrum Glasguense*. Where I was in doubt as to any reading, I have myself examined the text of the MS. in the Library of the University of Glasgow, and the results are recorded in the notes. The text, as printed, will present few difficulties to those accustomed to read the highly contracted Latin of the mediæval scribes, and, as it may be seen in a work so easily accessible, it has not been thought necessary to reprint it here. The *Inventory* will be translated, and whenever it is thought desirable for fixing or illustrating the sense, the original of words and phrases will be given.²

The *Inventory* is divided into twelve sections, each, except the first, being preceded by a special title. The last four sections deal with the miscellaneous collection of books possessed by the Cathedral, and are omitted here, as requiring a separate treatment. But the section [viii.] dealing with the service-books used in the Cathedral has been translated and annotated.

It appears to me that the convenience of the reader will be best consulted by adding immediately after the translation of each section the annotations and illustrations pertinent to it, as in this way there will be less looking backwards and forwards, and less turning over of leaves.

¹ The pages referred to in this paper are those of Dr Legg's separate issue of his communication.

² A translation was attempted by Dr J. F. S. Gordon, and will be found in his *Scolichronicon* (vol. ii. pp. 451-7), but its deficiencies and errors are not infrequent. In the notes appended to the several sections some of these are pointed out, and in the translation others are silently corrected.

For convenience of reference I have numbered the sections, and the several *items* in each.

A few preliminary remarks may be permitted bearing on the earlier history of the supply and custody of *ornamenta* of the Cathedral of Glasgow. Bishop Jocelin (1174–1199) put forth an ordinance, with the consent of the Chapter, that the books and ecclesiastical vestments of canons who might die intestate, or who had not assigned these possessions, should go to his Cathedral.¹ In 1259 the Dean and Chapter of Salisbury, in answer to the request of the Dean and Chapter of Glasgow, sent them an account of the liberties and approved customs of the Cathedral of Salisbury, which Glasgow accepted as its model. In this document the Treasurer, among other duties, was charged with the preservation of the *ornamenta* and treasures of the church; and he is bound to keep the *ornamenta* in repair at his own expense (*ornamenta ecclesie suis expensis reficere*).²

In 1320 a certain Walter Gilbertson (*Walterus filius Gilberti*) grants to the altar of St Mary the Virgin “in le crudis”³ “a vestment complete for priest, deacon, and sub-deacon,”⁴ namely, a chasuble, tunic, and dalmatic of green cloth of Tarys;⁵ three albs, three amices, with as many stoles, maniples (*phanonis*), and girdles; two linen altar cloths,

¹ Cosmo Innes places this undated ordinance at the year 1176–77, presumably from considerations based on the list of witnesses. *Regist. Glasg.*, I. cviii: and 40.

² *Reg. Glasg.*, i. 170.

³ Mr Cosmo Innes writes “in le crudis [*criptis*?],” but *crudis* is not an error for *criptis*. According to the *modus scribendi* of the day the French *le* is prefixed to vernacular words. The *Catholicon Anglicum* (Camden Society, 1882) gives us “*Cruddis*; domus subterranea, cripta, ipogeu[m].” The familiar “shrowds” of Old St Paul’s, London, was a variant of the word.

⁴ On “Vestment complete,” see p. 310.

⁵ “Cloth of Tars” is not infrequently mentioned in the literature of the Middle Ages. It was perhaps the same as *pannus Tarsicus*, mentioned in the *Inventory* (1295) of St Paul’s, London, as the material of a tunic and dalmatic. Dr T. Dickson (*Accounts of the Lord High Treasurer of Scotland*, vol. i. 441) is disposed to identify “cloth of Tars” with the “Tartar” which appears frequently in the royal wardrobe. This he says was “a rich silk stuff originally brought from the east, from China through Tartary, but probably afterwards imitated by the silk-weavers of France and Italy.”

with a silk frontal; three choir copes of fur (*de pel*),¹ one corporal, one sudary,² "one silver chalice gilt, two cruets (*phiolæ*), and one silver censer." Gilbertson reserved to himself and his heirs the right of claiming (if he or they desired it) the use of these vessels and vestments six times a year, viz., on the Feasts of Christmas, Pasch, Pentecost, and the

¹ These, I conjecture, were "amesses" (*almutia*), *i.e.*, capes of fur worn at the choir offices. An admirable representation of the grey fur amess of an ecclesiastical dignitary may be seen at Holyrood House hanging over the arm of Buncle, Provost of Trinity College Church, Edinburgh, among the paintings which formed the altarpiece painted (as Dr Laing conjectures) about 1470. The amess (*almutium*) is not to be confounded with the amice (*amictus*).

² It is not easy to say what the *sudarium* was at this period. In a work attributed to Aleuin it seems to have been a handkerchief, "*sudarium, quod ad tergendum sudorem in manu gestari mos est, quod usitato nomine fanonem vocamus*"; (in Hittorpius' *De divinis Catholicæ Ecclesiæ officiis*, p. 75, edit. Colonice, 1568). Similarly Amalarius, Bishop of Treves (*circ.* 810), explains *sudarium*, though in more outspoken language: "*Sudario solemus tergere pituitam oculorum et narium, atque superfluum salivam decurrentem per labia*" (in Hittorpius, p. 171). In a subsequent passage Amalarius speaks of the *sudarium* being placed at the horn (*cornu*) or corner of the altar, where mystically it was supposed to remind the priest of the agony and bloody sweat of the Lord. It would seem plain that at this early period it was not an ornamental band, like the maniple or fanon of later times, fastened to the wrist, but a handkerchief for wiping the nose, eyes, and mouth, which was either carried in the hand or laid on the altar. The word *sudarium* seems to have been used sometimes for the amice, see Du Cange (*s.v.*), and still later for what is known as the purificator or linen cloth used for wiping the chalice after the ablutions. In the passage before us the amice and the maniple had both been previously mentioned. Here the Westminster Inventory of 1388 comes to our assistance. There (p. 45) we find two *sudaria*, "*de cerico stragulata pro patenis tenendis ad missas*"; and subsequently there was added another, "*de albo cerico, cum stragulis aureis et cericis varii coloris, pro festis principalibus*." Dr Legg says "the *sudarium* has here plainly the same office that the *velum* sub-diaconale fulfils in the modern ceremonial"; and he adds that at Westminster "in 1540 there were no less than thirteen sudaries." Yet it is right to observe that the Council of Cologne in 1280 ordered that, lest the vestments might be soiled, the presbyter should have a handkerchief to wipe his nose and face; and about the same time Durandus (the great mediæval authority on ritual) directs that there should be a *sudarium* of linen for the bishop to wipe away sweat and superfluous moisture (*Rationale*, lib. III. c. xvi. n. 1). It is right to add that the work above attributed to Amalarius, Bishop of Treves, is probably the work of another Amalarius, a Priest of Metz; but for our purpose the question need not be discussed, as the two writers were contemporaries.

Nativity of the Virgin Mary, for use at the Chapel of St Mary de Maychan,¹ and for use at the Chapel of St Thomas the Martyr in Glasgow, on the day of his martyrdom (*natale*) and on the feast of his translation. (*Reg. Glasg.*, i. 227.)

Doubtless there were many other similar gifts to the Cathedral, this gift of Gilbertson being recorded probably on account of the agreement entered into by the Chapter, that the use of the vessels and vestments should be allowed on the days specified. In fact the gift, with its conditions, was recorded in an *indenture*—one part remaining with the Chapter and the other with Walter Gilbertson.

Freewill offerings, however, whether made by the laity or by ecclesiastics, seem to have left the Cathedral very insufficiently provided. In 1401 we find Bishop Matthew de Glendonwyn commenting on what he calls "*grandem et detestabilem ornamentorum defectum, quem ecclesia nostra predicta in quotidianis serviciis divinis hucusque patitur,*" and getting the Chapter to take the matter in hand. It was accordingly enacted that in all future time anyone who was appointed to any prebend in the Cathedral should pay a certain part of the fruits of his prebend "pro ornamentis dicte ecclesie emendis et cultui divino necessario requisitis, videlicet, cappis, casulis, dalmaticis, tunicibus, et ceteris ornamentis cultui divino necessariis." It was further enacted that the sums assigned must be paid or else the prebendary should have no voice in Chapter, and no share in the common fund, and that if the offence was not remedied the prebend should be sequestered. The Chapter fixed the sums to be paid from each of the canonries, these sums varying roughly with their estimated values, but not in any strictly definite proportion, as was the case at Aberdeen.

The following was the taxation for *ornamenta* as apportioned to the several prebends of Glasgow in 1401:—

¹ I must leave to others to identify the place. There is a Mecheyn mentioned in the famous *Inquisition* of David, while Prince of Cambria, with a view to determine the churches and lands belonging to the church at Glasgow. See *Reg. Glasg.*, i. p. 5.

Cadiou, . . .	v lbr.	Casteltarris, . . .	ij merks
Kilbryde, . . .	v "	Moffet, . . .	v lbr.
Campsi, . . .	v "	Erskyn, . . .	xl shillings
Carnwythe, . . .	v "	Dorysder, . . .	ij lbr.
Menar, . . .	v "	Edalston, . . .	ij "
Merbotil, . . .	v "	Stobhou, . . .	v "
Cadar, . . .	v "	Are, . . .	v "
Glasgu, 1°, . . .	v "	Old Roxburgh, . . .	ij "
Glasgu, 2°, . . .	ij merks	Cardrose, . . .	xl shillings
Barlanark, . . .	v lbr.	Alynerumbe, . . .	xl "
Renfreu, . . .	ij "	Askyrke, . . .	xl "
Goven, . . .	xl shillings		

It is plain that this taxation is based on a rough and ready classification of the prebends into four classes—the richest paying £5, the next in value £3, the third class £2, and the fourth £1, 6s. 8d.

At Aberdeen a fairer system was adopted for the "cope tax," as it was called. From the Statutes (1448) of Bishop Ingelram de Lyndesay, we learn that an old statute had ordained that every canon within the first year after his reception into his canonry should pay a tithe (*decimum denarium*) of his prebend *pro cappâ emenda*; but "all things considered," it was then thought that this was too heavy a burden, and the tax was reduced to a shilling in the pound of the real value (*secundum verum valorem*) of the prebend. The values of the Aberdeen prebends in 1448 as calculated for the *taxa capparum* will be found in the *Registrum Aberdonense* (ii. 71). At an earlier time (1366) we find the fines (*penæ*) imposed upon the canons of Aberdeen for various irregularities were devoted *in reparatione librorum, vestimentorum, aliorumque necessariorum ecclesie* (*ibid.*, p. 58).

But to return to Glasgow, we find in the Statutes of Bishop John Cameron (whether enacted before or after the date of our *Inventory* is uncertain) an ordinance that the statute of Bishop Matthew de Glendonwyn should be "inviolably observed and kept" (*Reg. Glasg.*, ii. 343); and the bishop further ordained that the six new canonries which he himself had founded in the cathedral should be taxed in like manner, as follows:—

Polmade, . . .	xl shillings	Egilsham, . . .	ijj lbr.
Torboltoune, . . .	ijj lbr.	Kyrkmocho, . . .	v „
Luss, . . .	ijj „	Cambuslange, . . .	ijj „

It may be added that in 1429, three years before our *Inventory*, an example of private munificence towards the vestry of the Cathedral may be found in a gift of Alan Stewart, Lord of Darnley, which will be noticed at p. 319.

The cost of the splendid fabrics of the loom, more particularly those of cloth of gold and crimson silk and velvet, must have been large. *The Accounts of the Lord High Treasurer of Scotland* (vol. i., edited by Dr Dickson) deal with a period (1473-1498) considerably later than our *Inventory*; but it may still be taken as illustrating our subject. The price of cloth of gold, though that fabric appears in the royal wardrobe, is not given. We have, however, the prices of some of the less costly materials, much of the same kind as those used in the copes and vestments. Thus vellus (or velvet) might be had for 37, 45, 50, 55, and 60 shillings the Scottish ell of 37 inches. In 1474 "X elne of vellus to the king for a syde [*i.e.*, long] gowne" cost xxx. lbs.¹ The cope, being a much fuller garment than the "syde gown," would require a considerably larger amount of the fabric. In the same year we find damask selling for 38 shillings the ell, "red crammasý satin" at 70 and 80 shillings the ell, and "red crammasý vellus" at 80 shillings the ell.² The chasuble required comparatively little cloth. We find "j½ elne of vellous for a chesabell to the Kingis closate, price lv. s. [*i.e.*, per ell], summa iiij. li., ij. s. vj. d."

It was about this time or a little later that the chasuble was being made smaller and less full and wide. An interesting notice of the change in the shape of the chasuble will be found in the Aberdeen *Inventory* of 1549, where we find a *capella* (or as in the vernacular it was styled a *stand*), *i.e.*, one complete set of mass vestments, described as "veterum more *ampla et lata*," of which the chasuble is specially mentioned as being *ampla*. A second *capella* is similarly described as "*ampla veterum*

¹ *Accounts*, etc., p. 25.

² *Ibid.*, p. 26.

more.”¹ But the cost of all these ecclesiastical vestures was very much increased by the broad orphrays (*paraturæ*) of cloth of gold with which these were trimmed.

Without further delay we may now proceed to consider the Glasgow Inventory of 1432.

We deal first with the general title.

“In the Name of God. Amen.

“Inventory of all the ornaments, relicks, and jewels (*jocalium*) of the church of Glasgow; made at Glasgow, at command of the Lord Bishop and Chapter of the said church, by the venerable men, Masters David de Cadyhou, Chanter, Robert de Moffath, Treasurer, William de Gowan and Thomas Wan, Canons of the said church of Glasgow, the twenty-fourth day of March in the year M.CCCC. xxx.ii.”

Notes and Illustrations.—The word “Ornaments” but imperfectly represents the sense of the word *ornamenta*, which includes the necessary equipment and furniture of a church, whether it be of a decorative character or not. Thus, the plain white linen cloth for the altar is, in the ecclesiastical sense of the word, as much an *ornamentum* as the highly embellished frontal.—Similarly *jocalia* is a word of wider extent than our word *jewels*, including, as it did, what we now call gold and silver plate.

The Bishop at this time was John Cameron (1426–1446). He was Chancellor of Scotland till 1440. The excerpts from the martyrology of Glasgow (*Regist. Glasg.*, ii. 616) give his obit as 24 Dec. 1446.—“Cadyhou,” that is Cadzow.—“Chantor” (*cantor*), *i.e.*, Precentor, the Canon next in dignity to the Dean.—“Treasurer,” the Canon last among the four “dignitaries,” *viz.*, Dean, Precentor, Chancellor, and Treasurer. It was natural that the Treasurer should be employed in making the *Inventory*, for the constitution of Salisbury Cathedral, followed by Glasgow, ordained “*Thesaurarii officium est ornamenta et thesauros ecclesiæ conservare*” (*Regist. Glasg.*, i. p. 170).—“Thomas Wan.” I should not be surprised if *Wan* was a transcriptional error for

¹ *Regist. Aberdon.*, ii. 189.

Wau (Waugh). No letters are more frequently confused than “*n*” and “*u*.” Later in the fifteenth century, one named, as appears in the print, “Martin Wan,” was Chancellor of Glasgow Cathedral, and several notices of him will be found in the Register.

SECTION I.

1. “*In primis*, one chalice with paten of pure gold.
2. “*Item*, five great and ‘solemn’ (*solemnnes*) chalices of silver well gilt, with patens.
3. “*Item*, one silver gilt bowl (*ciphus*), without a cover.
4. “*Item*, two good-sized phials (*firole*) of silver gilt for the chrism and the oil, ‘in tribus statibus,’¹ one tall, the other low.
5. “*Item*, nine smaller phials of silver for the great altar.
6. “*Item*, two pastoral staffs, one ‘solemn,’ the whole being gilt; the other, less ‘solemn,’ with [only] the head gilt.
7. “*Item*, two mitres, viz., one ‘solemn,’ with the field of the mitre of pearl (*cum campo de perle*) richly adorned with precious stones; and the other less ‘solemn,’ with a field of damask, ornamented with precious stones and with plates of silver gilt (*cum fabrica argentea deaurata*).
8. “*Item*, one mitre of white damask, with bands of cloth of gold, but without precious stones (*cum paraturis de auro sine lapidibus preciosis*).
9. “*Item*, four pairs of gloves for the bishop.
10. “*Item*, one pair of gloves with two brooches (*firmaculis*) or precious ouches (*ouchis preciosis*).
11. “*Item*, two, more precious, brooches, ornamented with pearls and other precious stones.
12. “*Item*, four precious brooches for copes: one of them representing the Salutation of the Blessed Virgin; the second, more precious, with the figure of her Coronation; the third, with a figure of Christ on the Cross; the fourth, with a figure sitting on a throne with the four evangelists, in the four corners, of silver, splendidly (*solemniter*) gilt.
13. “*Item*, one cross or image of the Crucified with two images, one on each side (*cum duabus ymaginibus collateralibus*), of a good quantity of silver (*bone quantitatis de argento*), well gilt. This is in charge of the sacrist.”

Notes on Section I.

1.—At Aberdeen, four years later (1436), there does not appear to have been any chalice of gold; but in the next century we find among the many

¹ See note.

vessels given by Bishop Gavin Dunbar (1518–1532) a splendid chalice, *ex auro purissimo*, adorned with three diamonds, and two rubies at the feet of the figure of the Crucified, which was commonly engraved at the foot of the chalice. This chalice weighed three pounds three ounces troy (*Reg. Aberdon.*, ii. 186). In 1388 Westminster Abbey does not appear to have possessed a gold chalice. In Scotland, as elsewhere, chalices were ordinarily of silver gilt, or of plain silver; yet it is worth observing that at Aberdeen in 1436, we find for the altar of St John a chalice of tin or pewter (*unus calix de stanno*), though it would seem that it soon gave place to a silver-gilt chalice, the gift of Sir Walter Ogilvy of Deskfurde (*ex dono domini Walteri Ogilby domini de Deskfurde*).¹ In 1175, the Synod of Westminster, adopting the rule from the Council of Rheims, ordered that the wine should not be consecrated at mass except in a chalice of gold or silver, and that no bishop should bless a chalice of tin.²

From Glastonbury (as it seems) Henry VIII. possessed himself of "four chalices of golde with foure patents of golde to the same, and a sponge of golde, weinge allto-geithers an hundred and six unces" (Dugdale's *Monast. Angl.*, vol. i., edit. 1846, p. 63). At Winchester at the same period were three chalices of gold (*ibid.*, p. 202). There is an early English example of a gold chalice and paten, at Ely, apparently before 1081 (*ibid.*, p. 477).

Much information as to the material of which chalices were constructed will be found (with references to sources) in Scudamore's *Notitia Eucharistica* (2nd edit., pp. 558–562). Our National Museum of Antiquities contains a broken chalice and paten in wax, from the tomb of Bishop Thomas Tulloch, of Orkney; and though, no doubt, in the time of Tulloch's death (about the middle of the 15th century) this chalice was placed in his tomb as a mere representative of a chalice of

¹ *Reg. Aberdon.*, ii. 147.

² "Præcipimus ne consecratur eucharistia nisi in calice aureo vel argenteo, et ne stanneum calicem aliquis episcopus amodo benedicat, interdiximus." Wilkins' *Concilia*, vol. i. p. 478.

precious metal, at an earlier date chalices of wax seem to have been actually used at the altar, for we find the Council of Winchester ordering (1076) that "chalices be not of *wax* or of wood."¹

Item 3.—What was the use of this *ciphus*? The date of our Inventory is too late to find illustration in the earlier citations of Du Cange under the word *Scyphus*. His citation, however, from the statutes of the Synod of Exeter (1287), may point to the use of this vessel at Glasgow. In cap. xii. (*concerning the ornamenta of churches*), "Let there be in every church at least one chalice of silver, plain or gilt; a *ciphus* of silver or of tin (*ciphus argenteus vel stanneus*) for the sick, so that, after they shall have taken the eucharist, the priest may offer to them in the same the ablution of his fingers (*loturam digitorum suorum*).² That the usage referred to was followed in Scotland we have evidence in the 13th century Scottish Statutes: "Habeatque [sacerdos] vas argenteum vel stanneum, ad hoc specialiter deputatum, quod deferat secum ad egrotum, ut in eo valeat dare egroto post sumptam Eucharistiam suorum [loturam] digitorum" (*Statuta Ecclesie Scoticanæ*, ii. p. 34).

Item 4.—The usual name for the vessels for the sacred oils and the chrism was *ampullæ*,³ while *fiola* or *phiolæ* was the name commonly appropriated to the two "cruets" in which the wine and the water for the chalice was held. The oil-vessels had wide mouths; and the *phiala* of classical Latin (unlike our English *phial*) was a wide-mouthed vessel. And in mediæval Latin *phiala* did not necessarily suggest a narrow-mouthed vessel.⁴ There were three sacred oils, the chrism (a composition of balsam and olive oil), the oil of the catechumens (plain olive oil), and the oil of the sick (plain olive oil), each of them separately

¹ "Ut chalices non sint cerei vel lignei." (Wilkins, *Concilia*, i. 365.)

² Wilkins, *Concilia*, ii. 139.

³ Thus in *Regist. Aberdon.*, ii. 173 (anno 1518), we read: "Tres ampulle argenti pro conservatione crismatis, olei sancti, et infirmorum."

⁴ Indeed, in the *Catholicon* of John of Genoa, a copy of which (as will be seen) was chained near the high altar at Glasgow, and which was the most famous of all mediæval dictionaries, *fiola* is defined as "vas *patulum* ad potandum vel ad oleum retinendum."

blessed by the bishop on Thursday in Holy Week. The three vessels containing these oils were commonly kept together in separate divisions of an ornamental stand, not unlike an ordinary cruet-stand for the table, except that sometimes this stand was supported on a metal stem or column resting on a broad foot.¹ The whole stand containing the three vessels was often known by the name *Chrismatorium* or *Chrismarium*.

The passage before us is certainly obscure; but I am inclined to think that the words "in tribus statibus" do not refer to the oil ("in its three states"), but to the three receptacles, resting or standing places, of the chrismatorium, in which the *fiolæ* were placed. *Status* has not infrequently a sense closely akin to this, as may be seen by a reference to Du Cange. It is difficult to understand how there could be only two *fiolæ* for the oil "in its three states"; and I am disposed to think that the sense of this entry of the Inventory is that there were in the three *compartments* but two *fiolæ* for the chrism and one of the oils. We find later on, in Section IV. of this Inventory (*Item 7*), "two large silver *fiolæ* for chrism and oil, and the third, which had been sent to the Lord Bishop, but is now brought back." One might be almost tempted to fancy that these are to be identified with the articles now under consideration; in other words, that the entry in Section III. is an emended entry on the recovery of the third *fiola* from the bishop, the first entry being allowed, through inadvertence, to stand. But at any rate the later entry illustrates the first. The *fiola* with the chrism would be used by the bishop if he were going to administer confirmation, and the *fiola*, with the *oleum catechumenorum*, would be used in other episcopal offices, such as the ordination of presbyters, the consecration of a church, and the consecration of an altar.

Item 5.—These *fiolæ* (a variant of *phiolæ*) were the little vessels for holding the wine and the water for the chalice. In a late Aberdeen Inventory (*Reg. Aberdon.*, ii. 196) we find "ij silver crouettis maid in

¹ A chrismatorium, or stand for the three oil vessels, is pictured in Lee's *Glossary of Liturgical and Ecclesiastical Terms*, p. 84.

Pareis veyng xij unce"; and *cruet* is the name now ordinarily given to these vessels. But in the Latin Inventories of Aberdeen *Phiola* is the word used (*ibid.*, 144-185).¹

Item 6. Pastoral Staffs.—At Aberdeen (1436) there were two pastoral staffs of silver, one gilt throughout, and the other having the head gilt (*Reg. Aberd.*, ii. 145). In the Inventory of 1549 the weights of two staffs are given; the larger had weighed, we are told, seven pounds and six ounces,² but the middle part had been recently stolen, "incuria custodum rerum pontificalium." This is interesting, as it suggests that the silver staff was made in pieces, which probably screwed together. The other Aberdeen staff in 1549 weighed two pounds and thirteen ounces. Each was kept in a case, and each had the little banner attached, "cum manitergio consueto" (*Reg. Aberd.*, ii. 187).³

Item 7 and *Item 8.*—None of the three mitres recorded in these two entries exactly correspond with the modern *mitra simplex* of the Roman Church.⁴ And both the mitres of *Item 7* must, according to the modern classification, be reckoned as 'precious.' The *fabrica argentea deaurata* I have taken as corresponding with the *lamina aurea vel argentea* of the *Ceremoniale Episcoporum*. The descriptions of these mitres was doubtless sufficient for its purpose, but is not very full. We possess, how-

¹ It is curious to find, as late as 1549, baser metal used for altar *phiolæ* at Aberdeen: "*due phiolæ stannee*, cum Qui predie": *i.e.*, of tin or pewter, inscribed with the words *Qui pridie*, from the Canon of the Mass (*Reg. Aberd.*, ii. 198).

² At Westminster in 1540 "The best crosse staff of sylver gylt . . . lackynge an ymage and a pelycan" weighed 148 ounces, *i.e.* (estimating the pound as at Aberdeen at 16 ounces), 9 lbs. 4 oz.

³ In sacred art this banner or handkerchief is often represented attached to the nob of the crook. It hung down ten or twelve inches, and was caught in by the hand when the staff was held. *Sudarium*, *vezillum*, and as here, *manutergium*, were names applied to this pendant.

⁴ The following will illustrate the subject: "Mitra usus antiquissimus est, et ejus triplex est species; una, quæ pretiosa dicitur, quia gemmis et lapidibus pretiosis vel laminis aureis vel argenteis contexta esse solet; altera auriphrygiata sine gemmis, et sine laminis aureis vel argenteis; sed vel aliquibus parvis margaritis composita, vel ex tela aurea simplici sine laminis et margaritis; tertia quæ simplex vocatur sine auro ex simplici serico Damasceno vel alio, aut etiam linea ex tela alba confecta." *Cerem. episc.*, lib. i. cap. xvii.

ever, a full and minute account of the most splendid of the Aberdeen mitres, which occupies some three and a half pages quarto in print (*Reg. Aberd.*, ii. 162–166). The full account of this mitre would occupy more space than can here be given to it. At Aberdeen in 1436 two mitres are mentioned, one of silk cloth of gold with stones, and another “precious,” but in a somewhat dilapidated condition, with thirteen precious stones wanting from the front and eleven from the back; six of these stones were still in the possession of the cathedral, and were preserved in the common chest (*in cista communi*). It was this mitre, as repaired at the cost of Bishop Elphinston in 1488, that is so amply described. Divers stones seem later on to have again disappeared, and Bishop Gavin Dunbar again repaired it (*Reg. Aberdon.*, ii. 187). It was intended for “solemn feasts.” In 1549, besides this mitre, there were two others: one, the gift of Bishop Elphinston, is described as of cloth of gold, adorned with thirty-six stones, which (as the Inventory significantly puts it) *were said* to be precious (*xxxvj lapides, ut dicitur, preciosas*).¹ This mitre is said to be *pro festis maioribus*. Another mitre appears in the same Inventory “for daily use”; it is not described. And yet another of linen fabric, adorned with thirteen pearls, the gift of Bishop Elphinston. It was intended *pro feriis quadragesimæ*.

The last *Aberdeen Inventory* (1559) records only “the bishop’s great mitre, all oversett with orient pearle and stones and silver ourgilt, the hail mitre extending to 5 pound fifteen ounce weight” (*Reg. Aberdon.*, i. Preface, p. lxxxix). At Westminster Abbey, in 1540, “the best Myter of gold garnysshed with perleys and precious stones,” etc., weighed 86 ounces,² which, at 16 ounces to the pound (as in the case of the Aberdeen mitre), gives us 5 pounds and 6 ounces, or nine ounces less than the Aberdeen mitre.³

¹ Compare the entry in the Inventory of Plate, etc., delivered to Henry VIII. from Glastonbury in 1531: “*Item*, delivered more unto his Maiestie the same daie, two Myters garnished with silver and gilt, and set with dyverse counterfett stones and perles.” Dugdale’s *Monast. Anglic.*, i. 66.

² Cited by Legg, *Westminster Inventory*, 1888, p. 26, note C.

³ The heavy weight of the *mitra preciosa* was burdensome; and the *Ceremoniale*

Items 9, 10, 11.—The ceremonial gloves, worn by bishops and those abbots who had the privilege of wearing *pontificalia*, were adorned on the back of the hand with bosses of gold, or with some jewelled ornament. One of the pair of gloves here is described as “cum duobus firmaculis, viz., owchis preciosis” (p. 329). The word *firmaculum* is used in *Item 12* for the brooch-like ornament now known as the *morse*, which fastens together over the breast the two sides of the cope; here it is used for the brooch-like ornament on the backs of the gloves. The *firmacula* of *Item 11* would seem to be for the same purpose. The old English word *ouches* (“owchis”) is often used for the *sockets* of precious metal which held precious stones; and in this sense it seems to be used in the English of the authorised version of the Bible (Exod. xxviii. 13, 14, 25, etc.); but it is also frequently used for the whole jewel, as in Shakespeare’s “Your brooches, pearls, and ouches” (2 Henry IV. 2, 4). These *Items* may be illustrated from the *Aberdeen Inventory* of 1436 (*Reg. Aberd.* ii. 145), where we read of “two pairs of gloves for the bishop, with two jewels (*jocalibus*) having images of St James and St John,” i.e., probably in enamel, which was often used for this purpose. The edges of these gloves at Aberdeen had, it would seem, a border or fringe of gold (*in circumferenciis deaurata*). The bishop’s gloves were commonly of silk (though sometimes of leather). The *Westminster Inventory* of 1388 (p. 28) describes nine pairs of silk gloves, all of which were ornamented, and some of which had jewels, one being of gold, and another of silver enamelled with the arms of St Edward (*in utraque seroteca unum monile argenteum amelatum cum armis Sancti Edwardi*). For the study of the ornamentation of gloves this section of the Westminster Inventory is particularly valuable.

In the 1549 *Aberdeen Inventory* (p. 187) we find in the “Pontificale of the Lord Bishop of Aberdeen,” a pair of fustian (*ex fustina*) gloves for solemn masses, handed down from ancient times (*ab antiquo*), with

Episcoporum (cap. xvii.) sanctions the bishop’s substituting for it during all, except a few specified parts of the services and when going to and returning from the church, the lighter *mitra auriphrygiata*.

handsome plates of silver on the back (*cum laminibus argenteis in dorso honestis*); also another pair of woollen gloves (*ex lana textili*).¹

Item 12.—The *môrse* for the cope was one of the most splendid of ecclesiastical ornaments. These *firmacula*² were often known as *morses*.³ Figures in *repoussé* or enamel often adorned them.

When we turn to the Aberdeen Inventories, we find in 1436 a cope of cloth of gold for the bishop “cum uno *bukil* de argento deaurato.” We find also a cope of ruby cloth of gold “cum uno *bukil* de auricalco deaurato,” that is, of gilt bronze or brass (*Reg. Aberd.*, ii. 140). In one of the later Aberdeen Inventories we find among the gifts of Bishop Gavin Dunbar (1518 ?–1532) three jewels (*monilia*) of silver gilt for the copes of the bishop. The weight of these *monilia* is given as 3 marks 1 ounce and 3 sterlings (*esterlingis*). Now, a note of the scribe appended to this Inventory (*Reg. Aberd.*, ii. 186) informs us that in calculating the weights of the gold and silver ornaments, a silver mark “contains eight ounces Troy, and every ounce contains 20 sterlings.” The sterling was the silver penny, and twenty pennyweights went, as now, to the ounce. But though the *ounces* are spoken of as of Troy-weight, the *pound* was of sixteen ounces, and so the scribe gives in other terms the weight of the *monilia* as one pound nine ounces and three sterlings or pennyweights.

In the magnificent collection of church vestments and ornaments registered in the Westminster Inventory of 1388, we find six *morses* for copes, or, as they are there designated, from their position on the breast of the wearer, *pectoralia caparum* (p. 74).⁴ Of these, two were of silver gilt and four of copper gilt. Among the latter was one with evidently the same subject exhibited on the metal work, as we find in the fourth of the

¹ Dr Gordon incorrectly supposes the *firmacula* to be “buckles to fasten them” [the gloves]. *Scotichr.*, ii. 451.

² Compare the Old French *Fermail*, “a buckle” or “clasp.”

³ Thus we find in Matthew Paris, as quoted by Du Cange, “*Firmaculum* quod vulgariter *Morsus* dicitur.”

⁴ At Aberdeen also (1518) we find this word used for the *morse*: “*duo pectoralia caparum, unum argenteum et alterum de cupro deauratum*” (173). These were doubtless the *bukils* of 1436.

Glasgow *firmacula*, viz., "an image of the Divine Majesty with the Evangelists."¹ Other of the Westminster pectorals showed the figure of the Virgin and Child, the Assumption of the Virgin with figures of St Peter and St Paul, etc.; and we find that these ornaments were also adorned with stones and pearls, which is not recorded of the Glasgow *firmacula*.

Item 13.—The two "collateral images" were almost certainly those of St Mary and St John—who are very frequently represented on each side of the Cross in sacred art—*e.g.*, the ring engraved with small images of Christ, "diva virginis Marie et divi Johannis" (*Reg. Aberd.*, ii. 182). Compare, in the *Inventory of Winchester Cathedral* (Strype's *Cranmer*, Appendix No. xvi.), "*Item*—In the body of the church a great cross and an image of Christ and Mary and John, being of plate silver and partly gilt. *Item*—A cross of plate silver and gilt with an image over the iron dore—and the two images of Mary and John are but copper gilt."

SECTION II.

"*Item, in jewels—viz., precious stones, rings, and other articles.*

1. "*In primis*, one brooch (*firmaculum*), or ouche of gold adorned with pearls and other precious stones, with a parrot (*cum uno papioy*) in the middle of a green colour.
2. "*Item, xvijj* precious stones of ruby colour for the shrine of St Kentigern,—in a paper.
3. "*Item, xxvj* precious stones, of various colours, for the said shrine,—in a second paper.
4. "*Item, xxvj* other precious stones, of various colours, for the said shrine,—in a third paper.
5. "*Item*, four knops (*knoppis*) of orient pearles for a cope.
6. "*Item*, eight jewels (*monilia*), viz., 'bruchys' of gold adorned with precious stones, in the same wooden chest (*teca*), for the shrine.
7. "*Item*, a small silver chain in the same coffer (*cofra*).
8. "*Item*, in a wooden box (*in una pixidi lignea*), various broken stones, with a gilt ring having one stone.
9. "*Item*, in money (*pecunia*) for the shrine 26 pounds 15 shillings, estimating a Demy (*dimidium*) at 8 shillings and a 'Lyon' at 5 shillings.
10. "*Item*, in bullion for the bishop to the value of 20 pounds, as it is said."

¹ The text "cum Ewangeliis" is obviously an error of the scribe for "cum Ewangelistis."

Notes on Section II.

The perusal of this section leaves the strong impression that the various objects named (except the last *Item*) were offerings (some of little value) to the shrine of the patron saint, which had not yet been utilised, and which, including the bullion belonging to the Bishop, were preserved in the same chest. With the exception of *Item* 5, none of these need be regarded as ecclesiastical ornaments. They were all probably simply personal offerings of visitors to the shrine.

Item 1. "Cum uno papioy."—Compare *Catholicon Anglicum* (Camden Society, 1882), p. 268, "a Papeiay (Papeiay Addit. MS. 15,562, British Museum), *psitacus*"; and Jamieson's *Dictionary of the Scottish Language*, "Papejay, papingay, papingoe; a parrot." The *King's Quair* gives us the contemporary quotation, "Unlike the crow is to the papejay."

Dr Gordon (*Scotichr.*, ii. 451) was, I suppose, staggered at the notice of a *parrot* appearing in an ecclesiastical ornament, and boldly renders "cum uno papioy" by "with a porphiry." This has no justification. But the ornament was probably not ecclesiastical.

Item 6.—This confirms a remark of Dr Legg, "The usual meaning of *monile* is a necklace. In the Middle Ages it seems to be used of *any gemmed adornment*. The Inventory [Westminster] of 1540 speaks of the jewelled and enamelled plates of the back of the gloves as 'monyals.'"

Item 9.—I have consulted the works of Mr Cochran-Patrick and Mr Burns, but I feel that it must be left by me to those who are versed *in re monetaria* to fully expound this *Item*. I would only remark that it is clear that at the time of our *Inventory* (1432) the Demy (*dimidium*) and the Lyon were distinct coins. There is no doubt that afterwards, by the Act of Parliament of 1456, the Demy and the Lyon were declared to be of the same value. But "the new Lyon" was of greater weight. "It is thocht spedfull," runs the Act, "that the demy be cryt to x s., and the new lion to haif course for x s., as it hais."¹ In the

¹ *Acts of Parliament*, vol. ii. p. 46.

Act of 1451 (c. 7) we read—"Item, that after the course of the said proclamacion the demy that now rynnys for ix s. sal ryn for vi s. viij d., and the half demy for iij s. iij d."¹

SECTION III.

"Item, in Relicks.

1. "*In primis*, a silver cross with the upper part gilt and the foot (*base*) ornamented with precious stones, containing a particle of the wood of the Lord's cross (*cum particula ligni domini*).
2. "*Item*, another cross of silver gilt ornamented with precious stones, containing another particle of the wood of Christ's cross.
3. "*Item*, a silver gilt phial (*fiola*) or small case (*capsula*), containing hairs of the Blessed Virgin, as appears by the writing affixed.
4. "*Item*, in a square silver coffer, parts of the *Loricæ* of St Kentigern and of St Thomas of Canterbury, and a part of the hair shirt (*cilicij*) of our patron, Kentigern, as appears from the schedule.
5. "*Item*, in another small silver gilt case (*capsula*), part of the skin of St Bartholomew, the Apostle, as appears from the schedule.
6. "*Item*, in another small silver gilt case (*capsula*), a bone of St Ninian.
7. "*Item*, in another small silver gilt case (*capsula*), part of the girdle (*zone*) of the Blessed Virgin Mary.
8. "*Item*, in a shrine (*feretro*) of crystal, a bone of some saint, 'et ðr sancti māni.' [See *Note*.]
9. "In a small (phial) *fiola* of crystal, part of the milk of the Blessed Virgin Mary.
10. "*Item*, in a small silver gilt phial, part of the girdle (*zone*) of the Virgin Mary, together with part of the manger of the Lord (*presepiis domini*).
11. "*Item*, in a very small phial of a yellow colour, oil which distilled (*manavit*) from the tomb of St Kentigern."²
12. "*Item*, another phial, with bones of St Blase and St Eugene.
13. "*Item*, in another silver phial, a piece of the tomb of St Catherine the Virgin.

¹ I have not found any notice of the Scottish coinage exactly or nearly contemporary with our *Inventory*. At that time, as it seems, the demy was not a Scottish coin, though, like so many foreign coins—*e.g.*, the *Real*, *Salute*, *Rider*, *Dolphin*, etc.—it was current in Scotland. It was probably half an English noble. After 1456 the word "demy" seems to have been sometimes used for the "Lyon," with which it was declared to be equivalent in value.

² The words may mean, "In a very small *fiola*, oil of a yellow colour," etc.

14. "Item, a small burse, with a portion of the cloak (*clamidis*) of St Martin, as appears from the schedule.

15. "Item, a precious burse, with combs of St Kentigern and St Thomas of Canterbury.

16. "Item, four other burses, with bones of saints, *corporalia*,¹ and other small relics.

16. "Item, a coffer of wood, with many small relics.

18. "Item, two little linen bags (*sacculi linei*), with bones of St Kentigern, St Tenaw,² and divers other saints."

Notes on Section III.

Item 2.—At Aberdeen (1436) we find "una crux, in qua est pars ligni dominici, de argento," and another "in qua pars ligni sancti Andree" of silver gilt (*Reg. Aberd.*, ii. 143); from this latter the wood was lost in 1496 (*ibid.*, p. 167, see also p. 181).

Item 3.—The word *capsula* is a frequent word for a reliquary; *capsa* is also a common word for a reliquary. It was properly a coffin, and by an easy transition both it and its diminutive came to mean a small receptacle for bones, and afterwards for any relick. Mr Edmund Waterton, F.S.A., has pointed out that "some of our Ladye's hair was preserved at Canterbury" and at Exeter. This latter was given by King Æthelstan. Before A.D. 975 there was some of the Virgin's hair at Croyland.³

Item 4.—In *Vita S. Kentigerni* (*Historians of Scotland*, vol. v. p. 184) we read "utebatur ad nudum asperimo *cilicio*," and "deinde melote ex pellibus caprinis confecto." In the lives of the saints, *lorica* is often used metaphorically for the harsh and uncomfortable garments adopted by them as *armour* against the assaults of the flesh. As *cilicium* and *lorica* seem here to be distinguished, perhaps the latter referred to Kentigern's goat-skin vesture.

¹ It may be questioned whether the word *corporalia* here means the small linen cloths known as *corporals* used at the altar, or, as seems more probable, small portions of the bodies of saints, such as particles of skin, bone, nails, hair, etc.

² The mother of Kentigern. The name is spelled in a variety of ways, and has become corrupted into St Enoch.

³ For authorities, see Waterton's *Pietas Mariana Britannica* (1879), p. 88.

It will be remembered that when after the murder of Becket the monks set about preparing his body for burial, they were astonished to find hair-cloth next his skin.¹ Becket's use of hair-cloth is specially noticed in the Aberdeen Breviary. In the second Lection for the Feast of St Thomas of Canterbury, we read that on his consecration as bishop he was changed into another man, "cilicium clam induit femoralibus, etiam usus est usque ad poplices cilicinis" (*Brev. Aberdon.*, pars hyemalis, fol. xxxviii).

There is a verse in the Hymn for the Office on the Feast of St Kentigern in the Aberdeen Breviary (*Idibus Januarii*) which runs thus:—

"Lorica et cilicio
Carne domavit rigido,
Et sepius angelico
Fovebatur eloquio."

Similarly in the ninth Lection we read that under his episcopal habit "lorica et cilicio usus est." Here again the *lorica* and the *cilicium* seem to be spoken of as distinct. The Hymn and Lection were probably borrowed by Aberdeen from the Breviary in use in Glasgow, of which, unfortunately, we possess no copy. The Glasgow Treasury, as we have seen, possessed among the relics pieces of both *lorica* and *cilicium*. Yet I am not aware that either St Kentigern or Becket wore the iron chains to which the name *lorica* (from the use of the word for chain-mail) was sometimes applied, and which were worn by some rigid ascetics.² I lean, then, to the opinion that *lorica* must be taken in a metaphorical sense, as some garment which, by the mortification of body that it inflicted, served as armour against the assaults of temptation.

¹ "Repperunt totum corpus cilicinis coopertum, cilicium in humero, cilicium in brachio, cilicium in dorso, cilicium in tibiis viri, toto corpore cilicinis quasi obsuto" (*Vita S. Thomæ*, by Herbert de Boseham, in the *Materials for the History of Archbishop T. Becket*, vol. iii. p. 521, Rolls Series). E. Grim, in his *Vita S. Thomæ* (vol. ii. p. 442 of *Materials*, etc.), as a further proof of the self-denial of the saint, adds that the *cilicium* was "bestiunculis obsitum."

² For references to the actual use of iron *lorica*, see Du Cange, s. v. *Loricati*.

Both the printed text and the Glasgow MS. read *parte loricarum*. This must be an error for *partes loricarum*.

Item 7.—Pieces of the girdle of St Mary were very common reliicks; see *Item 10*. At Aberdeen (1436) we have a *techa* [theca] *de vestimentis beate virginis Marie*, but the girdle is not specially mentioned (*Reg. Aberd.*, ii. 143). Lord Herbert of Cherbury, in his *Life and Reign of Henry VIII.* (p. 431), says that “our Ladie’s girdle” was shown in eleven several places in England, but does not name the places. For more particulars on this subject see Waterton’s *Pietas Mariana Britannica*, pp. 90–93. The Eastern Church observes a festival in commemoration of St Mary’s girdle on August 31; particulars as to this festival may be found in Smith and Cheetham’s *Dictionary of Christian Antiquities*, vol. ii. p. 1144.

Item 8.—Some transparent substance, crystal or beryl, was often used in reliquaries to protect, and yet exhibit, the relic within. Hence, like the ornament for the exposition of the Host, they are sometimes given the name of *monstrance*. Thus at Aberdeen we have recorded the breaking of the crystal of a *monstrance* in which reliicks of St Ternan were preserved (*Reg. Aberd.*, ii. 185).

Et dr sancti māni. The Glasgow copy reads ‘de’ (with the mark of contraction that usually stands for *er*), ‘S. Mani,’ with a flourish, the sign of contraction added to the *a*. It is difficult to conjecture what the copyist had before him. The proper name in the original may perhaps have been ‘niniani,’—the *i* being misread as the third stroke of *m*. There is an obscure saint in Irish hagiology know as *Mainus*, but it is improbable that a relick should be preserved in Glasgow. And what does the ‘dr’ of the printed text signify? Is it an error, *dexter* for *dextra*?

Item 9.—*Lac Maria Virginis* was a not uncommon relie in mediæval times. Lord Herbert of Cherbury mentions that the milk of the Virgin was exhibited in eight different places in England (*Life and Reign of Henry VIII.*, p. 431). Everyone will remember the account Erasmus gives of the Virgin’s milk at Walsingham in his *Peregrinatio religionis*

ergo, one of the most amusing of his *Colloquia*. Relicks bearing the name of *Lac beatæ Mariæ Virginis* were brought from the East by the crusaders. In 1248 St Louis of France sent some to the Chapter of the Cathedral Church of Toledo. Other portions were said to be at Notre Dame and the Chapel Royal at Paris. In 1124 some was at Laon. My attention has been directed by Dr T. G. Law to a long (and controversial) discussion on the subject, abounding in curious information, by Mr Waterton, which will be found in his *Pietas Mariana Britannica* (pp. 195 *sq.*). It seems to be now generally accepted that, however relicks with this name were popularly regarded, they were in reality portions or scrapings of the stone or earth of the *Crypta Lactea* at Bethlehem. This is a grotto in which, as the legend goes, St Mary spilt some drops of her milk. The rock of this grotto when pulverised and mixed with water and drunk was supposed to secure a good supply of milk to those who were suckling infants. The word *fiola* in our *Inventory* (as we have seen) does not suggest a narrow-mouthed bottle; it may have been a broad-mouthed receptacle, holding, not a fluid, but a solid substance.

Item 11.—The exuding of oil with healing properties from the tombs of saints is a not infrequent feature in hagiology. See note on *Item 13*.

Item 12.—St Blasius, the martyr-bishop of Sebaste in Armenia, is commemorated in the Kalendar of the Aberdeen Breviary (and other Scottish Kalendars) on 3rd February as a Feast of nine Lections. There was an altar of St Blase in the nave, Glasgow Cathedral (*Regist. Glasg.*, ii. 415). It is supposed that it was the same Blasius who was patron saint of the little island of Pladay on the south of Arran,—the *insula sancti Blasii de Plada* of Fordun (*Scotichron.*, lib. i. cap. 6; see also lib. ii. cap. 10). Notices of the altar of St Blase on the south of the choir of St Giles' Church, Edinburgh, may be found conveniently recorded in Dr J. Cameron Lees' *St Giles', Edinburgh*.

There is no hint as to which of the saints bearing the name Eugene this relick was supposed to belong.

Item 13.—The Feast of St Katherine (November 25th) is a red-letter

(minor double) feast in the Aberdeen Breviary. The ninth lection relates as to her tomb, that from it there flowed an unfailing stream of oil (*de sepulchro ejus rivus olei indeficienter manare videtur*) which was potent in healing the sick. There were few saints, if any, whose cultus was more widely spread throughout Europe, or whose figure appears more frequently in sacred art. There were few large churches that did not contain an altar dedicated under her name. There was one in Glasgow Cathedral, in the under-church. There was an altar of St Katherine in Aberdeen Cathedral. Many successive endowments towards the altar of St Katherine at St Giles', Edinburgh, are recorded. And it would be easy to multiply examples.

Item 14.—The military cloak (*chlamys*), which legend represents St Martin as dividing with the beggar.

Item 15.—Combs (used ceremonially) are often found among the *pontificalia* of bishops and abbots.¹ It is somewhat difficult to believe that St Kentigern's comb (supposing the relick to be genuine) was for ritual purposes. There can be no question that a comb of ivory, now deposited in the Cathedral library, was found in the tomb supposed to be that of St Cuthbert, at Durham, when it was opened in 1827. "This comb has a double row of teeth divided by a broad plain band, perforated in the middle with a round hole for the finger. In size it measures 6½ in. by 5 in.² Competent judges, however, are inclined to date this comb as of the eleventh century. There were six or seven combs at St Paul's Cathedral, London, in 1222, all of ivory, and as many at Canterbury Cathedral in 1315.³ Dr Legg's *Westminster Inventory* of 1388 records two ivory combs, one of which was entire and not carved (*plunus*); the other carved (*sculptus*), but broken in the middle (p. 45). Dr Legg in his notes cites from the *Westminster Inventory* of 1540: "A combe of yvory servyng for prestes when y^e fyrst say masse." Among the plate and

¹ It was presumably in ignorance of this fact that Dr Gordon (*Scotichronicon*, ii. 432) interprets the combs in the passage before us as "Penitential or Scratching Instruments."

² Maskell's *Ivories: Ancient and Mediæval*, p. 70.

³ *Ibid.*, pp. 71, 72.

jewels taken from the monasteries by Henry VIII. we find "a combe of golde, garnishede with small turquases and other course stones weinge with the stones eight unces" (Dugdale's *Monast. Anglic.*, vol. i. p. 63).¹

More interesting to us is the notice in the Register of Aberdeen (1549) among the articles "pro pontificali domini Episcopi Aberdonie," "four combs of ivory, with cases (*cum custodibus*), the gift of his predecessors bishops of that church" (*Regis. Aberd.*, ii. 17).

Dr John Stuart (*Sculptured Stones of Scotland*, ii. p. v) refers to the fact that Richard de Segbrok, a monk of Durham, in 1383 found hanging round St Cuthbert's shrine the comb of St Malachy, Archbishop (1134) of Armagh (the friend of St Bernard), and of St Boysil the priest.² The ivory comb of St Dunstan was also there.

The ceremonial or ritual use of the comb has not, so far as I know, been very carefully examined. Nor have I attempted to do more than to collect a few passages bearing on the subject. Mr F. E. Warren thus describes (without giving his authority) the Anglo-Saxon ritual: "If a bishop pontificated, the deacon and sub-deacon combed his hair as soon as his sandals had been put on his feet, while seated in his episcopal chair within the chancel; if a priest celebrated, the same office of the comb was performed for him seated in the sedilia."³ In the description of the vesting of the abbot of Evesham (probably at some time between 1282 and 1316) we find that in the *vestry* there should be made ready for him, beside his vestment and cope, water in silver basons, a towel, *comb*, mitre, gloves and pastoral staff. Then we read—"Abbas vero *pectinato capite* et lotis manibus in vestiario, revestiat se alba, capa, mitra, cirotectis, anulo et baculo."⁴ Mr H. A. Wilson points out that the pontifical of Cristopher Bainbridge, Archbishop of York (1509-1514), attests the use of the comb by bishops at that late date.⁵ Mr F. E. Warren has called attention

¹ A French example is the comb of St Loup, preserved in the Cathedral at Sens.

² The prior of Melrose in St Cuthbert's time.

³ *Liturgy and Ritual of the Celtic Church*, p. 118.

⁴ *Officium Ecclesiasticum Abbatum secundum usum Eveshamensis monasterii*, edited by Rev. H. A. Wilson, Fellow of Magdalene College, Oxford, for the *Henry Bradshaw Society* (1893), col. 1.

⁵ *Ibid.*, p. 172.

to a very curious passage in Du Cange (s.v., *Sedes Majestatis*) describing the ritual at Viviers in France (1360), where the combing of the hair was performed three times *during the mass*. The celebrant sat during the singing of the *Kyrie*, the *Gloria*, and the *Credo*, “unde quoties assurgebat, ipsi capillos pectebat diaconus, amoto ejus capello seu almucio.”

SECTION IV.

“*Silver vessels of the said Church in custody of the sacrist of the same.*”

1. “*In primis*, four gilt chalices.
2. “*Item*, two chalices of silver, not gilt.
3. “*Item*, one gilt chalice for the altar of St Mary the Virgin, which Master David de Cadyhou, Precentor, gave for ever for the service of the same altar.
4. “*Item*, one silver chalice, which Master John de Hawyk, of good memory, formerly Precentor of the Church of Glasgow, gave to the altar of St Peter.
5. “*Item*, one silver chalice for the altar of St John Baptist, which Master John Stewarte, of good memory, formerly Subdean of the said church, founded.
6. “*Item*, a small silver bell for the great altar.
7. “*Item*, two large *fiolæ* of silver for chrism and oil, and a third which was sent to the Lord Bishop but is now brought back.
8. “*Item*, one silver bason and ewer (*cum lavacro*)¹ for the altar.
9. “*Item*, one silver dish (*discus*).
10. “*Item*, two small silver *fiolæ*, all for the great altar.
11. “*Item*, two censers of silver, one large, and the other smaller.
12. “*Item*, one silver ship (*navis*) for incense.
13. “*Item*, one round pyx for keeping the bread for the great altar.
14. “*Item*, one case (*capsula sive sericulum*) of silver gilt, solemn² for carrying the Eucharist in processions.
15. “*Item*, one silver vessel for blessed water, with a ‘sprinkle’ (*cum aspersione*).”

Notes on Section IV.

Item 6.—The sacring-bell rung at the elevation of the Host. The Synod of Worcester (1240) directed a little bell (*campanella*) to be rung at the elevation, *i.e.*, immediately on the “sacring” or consecration of the Host. No reference is there made to the use of the bell on the con-

¹ See note.

² That is, dignified, handsome, and suitable for great solemnities.

secration of the chalice.¹ Among the *vasa* of brass in one of the sixteenth century Inventories of Aberdeen we find “duo tintinabula pulsanda coram venerabili sacramento” (*Reg. Aberd.*, ii. 189). These, however, may have been bells rung before the priest when he was carrying the sacrament to the sick, which we find ordered in the statutes of a thirteenth century Scottish Council, by which the priest was ordered to carry the Eucharist, “lucerna precedente et tintinabulo ad cuius sonitum excitetur devotio fidelium” (*Statuta Eccl. Scot.*, ii. p. 34).

Item 7.—See p. 290.

Item 8.—These were doubtless for the washing of the hands of the celebrant. Altar basins, it is true, as observed by Dr Legg,² often go in pairs. But what is the difference between the *pelvis* and the *lavacrum*?³ In Mr Sidney H. Herrtage’s valuable notes to the *Catholicon Anglicum* (Camden Society), p. 210, we find pertinent examples of the use of “laver” for the *ever* (not the basin). Thus—

“And fulle glad, certys, thou schalt bee
To holde me a lavour and bason to my honde.”

—MS. *Cantab.*, Ff. ii. 38.

At Aberdeen we find that Bishop Gilbert [Greenlaw], who died in 1424, gave to his Cathedral “a bason [pelvis] of silver, with a gilt laver [*cum lavachro deaurato*]” (*Reg. Aberd.*, ii. 173). In an earlier Inventory the same vessels are described as “una pelvis cum lotorio de argento” (*ibid.*, p. 144). I note here that in the same Inventory we find “two silver basons *pro lavaacro*.” Does this mean that one of them was to serve as a laver?⁴ Mr Mackenzie E. C. Walcott, in his *Sacred Archaeology* (p. 62), writes: “They [basons] were usually in pairs, one being used for pouring, the other for receiving the water.” But the further

¹ Wilkins’ *Concilia*, i. 667.

² *Westminster Inventory of 1388*, p. 42.

³ Du Cange gives no help with his interpretation of *lavacrum* as *vas vinarium*.

⁴ In the Inventory in Dugdale’s *Monast. Angl.*, i. 65, we read: “Item, delyvered unto his Maiestie a pair of gilte basons for lavatories, having a Roose ungraven in the myddest, weinge one and thirtie unces.”

elucidation of the subject I must leave to others more learned in ecclesiastical antiquities.

Items 11 and 12.—At Aberdeen there were, in 1436, two thuribles of silver, one large and one small, and two of brass (*de auricalco*). In 1516 we find two silver thuribles, weighing 140 ounces, and an incense-boat (*navicula*). The receptacle for holding the incense, and from which it was removed with a spoon and put into the censer, was ordinarily a crescent or boat-shaped vessel, called *navis* or *navicula*. I do not know whether the two names have reference only to varieties in size. Both “ship” and “boat” occur in the English Inventories, *temp.* Henry VIII.

Item 13.—“Pyx,” though more frequently applied to a receptacle for the consecrated Host, is used sometimes, as here, for the vessel for holding the *unconsecrated* wafers.

Thus in the *Westminster Inventory* (1388) we have “*Pixis est una argentea pro oblatis imponendis*” (p. 44). On which Dr Legg notes that “At York soon after 1500 there was ‘una pixis argenti deaurati cum rotundo nodo pro pane portanda ad summum altare in festis duplicibus j. lb.’” (*Fabric Rolls of York Minster*, Surtees Society, 1859, p. 221). And he adds from the *Westminster Inventory* of 1540 (p. 322), “A box for synging bred, of sylver whyte, ij unces di.” “Singing bread” was a name applied to the unconsecrated wafers. We have seen (p. 296) that pyx is used for the little wooden box in which some broken gems were kept. I find in the injunctions of the Synod of Exeter (A.D. 1287) the direction that in every church there should be a pyx of silver or at least of ivory, with a lock, for the Eucharist (*ad eucharistiam*), and also “*Pyxis ad oblatas*,” *i.e.*, for the “obleys” or wafers (Wilkins’ *Concilia*, ii. p. 139).

Item 14. Sericulum.—This word involved me in elaborate research, but I may save other enquirers trouble by saying that, on consulting the Glasgow MS., I found the word quite distinctly written *fericulum*, a word of good classical Latinity, signifying “that on which something is borne or carried,” as, *e.g.*, that on which the images of the gods were carried in public processions. If we accept *fericulum* as the true reading, the object

referred to was doubtless some kind of monstrance for carrying the Host in processions. *Ferculum* (a contraction for *fericulum*) was sometimes used in the mediæval period for the chair in which ecclesiastical dignitaries were borne. Distinguishing between the meaning of *fericulum*, a dish of food, and the same word in the sense indicated above, the English author of the fifteenth-century *Nominales* printed in Wright and Wülcker's *Anglo-Saxon and Old English Vocabularies* (vol. i. p. 740) writes, "Fercula nos saciant, prelatos fercula portant."¹ If the reading *sericulum* be adopted, it may, perhaps, mean a little *locked* receptacle, but I cannot find the word in Du Cange or in any other of the lists of mediæval Latin words which I have consulted.

At Aberdeen we find in the earlier Inventories, 1436 and 1464, a *Eucharistia* (or ciborium) for the custody of the reserved sacrament, of silver gilt in the form of a tower (*instar turris*, and again *ad modum castri*—*Reg. Aberdon.*, ii. 144, 160). It was intended "in solemnitatibus anni deferenda," *i.e.*, for processional use. The tower-shaped *ciborium* was common in France. In a Gallican sacramentary found at Bobbio, we find the office for the "benediction of a chalice, patten and tower" (Scudamore's *Notitia Eucharistica*, 2nd ed., pp. 909, 910). In later Inventories of Aberdeen, we find among the gifts of Bishop Gavin Dunbar a great *monstrance* of silver gilt for the custody of the sacrament, weighing 14½ lbs. and 15 "sterlings" (*Reg. Aberdon.*, ii. 185); and another *monstrance* of silver like a chalice (*instar calicis*), to be used when the sick were visited (*ibid.*, p. 186).

Item 15.—The *aspersorium* was the stick-like brush-handle ending in a brush of bristles. Thus in the Aberdeen Inventory of 1559 we have "*Item*, a holy water font with a stick of silver, 6 pounds 12 ounces" (*Reg. Aberdon.*, i., Preface, p. lxxxix). In the Aberdeen Inventory of 1549 we find a silver *aspersorium* given by Bishop Elphinston (probably the "stick" of the Inventory of 1559), weighing 4 ounces. This would give us the weight of the water-font as 6 pounds 8 ounces. "Sprinkle"

¹ In the *Catholicon Anglicum* (Camden Society), p. 237, the line is given, but *faciant* appears instead of *saciant*.

is a vernacular word applied to this brush. Thus at Westminster in 1540 "a spryngle fylled with burstyls [bristles]." ¹

Aspersorium is more commonly (see Du Cange, *s.v.*) used for the vessel to hold the holy water; but very often for the brush, which is also known as *aspergillum* or *asperges*. In the recently published *Calendar of the Laing Charters* (No. 196) we find the transfer of the office of parish clerk effected by delivering "amphoram et aspersorium," *i.e.*, stoup and sprinkle (A.D. 1486). This was at Holyrood.

SECTION V.

"These are the Episcopal *ornamenta* and vestments for the bishop himself and his assistants (*ministris suis*).

1. "*In primis*, a chasuble, with four dalmatics, three albs, stoles, and the other parts of the dress (but without copes), of brown violet (*de bruno violeto*), with figures (*ymaginibus*) embroidered on the orphrays.

2. "*Item*, another 'vestment complete' for the bishop and his assistants, and a cope of flowered ruby silk, the orphrays being embroidered with gold and figures.

3. "*Item*, a third 'vestment complete,' for the bishop and his assistants, variegated in colour with gold intermixed, together with a cope, but only three dalmatics and tunics.²

4. "*Item*, a fourth vestment for the bishop and his assistants (but no cope), with a groundwork of ruby silk interlaced with green silk and with golden flowers intermixt, not well suited for high ceremonial (*non multum solenne*).

5. "*Item*, a 'vestment complete,' for the bishop and his assistants, of black silk, with two copes and golden orphrays.³

6. "*Item*, a 'vestment complete' for the bishop and his assistants, of white silk, with two copes of the same, with golden orphrays and figures embroidered in silk.

7. "*Item*, a white cope of silk, sprinkled with images,⁴ and with golden orphrays.

8. "*Item*, a 'solemn' cope of ruby 'cramosey,' with golden orphrays adorned with images.

¹ Legg, p. 34.

² The expression "sed solum cum tribus dalmaticis et tunicis," points to more being required for the correct complement.

³ That is, of cloth of gold, or largely embroidered with gold thread.

⁴ The words are *spersa ymaginibus*.

9. "Item, a precious cope, without any other vestures, of ruby cramosey thickly sprinkled with poreupines and flowers of gold, and with orphrays of gold.

10. "Item, two ruby copes of double samite(?), with golden orphrays.¹

11. "Item, a stole and maniple (without other vestures),² having knops of the purest gold.

12. "Item, a 'solemn' vestment for the priest only, with a frontal, and two baudkynys of ruby velvet, 'de cramosyn,' with figures in ruby and gold, and 'most solemn' (*solemnissimis*) orphrays, provided by John [Cameron], Bishop of Glasgow.

13. "Item, three Pontificals (*libri pontificales*), one ancient and the other two newer. These things aforesaid for the bishop are in the bishop's lockers (*in scrineis Episcopi*)."

Notes on Section V.

This section and the two following, dealing with copes, vestments, altar-cloths, hangings and other textile fabrics, give a vivid sense of the splendid products of the loom and of the embroidering needle employed in the service of the Scottish Church in the fourteenth century.

To those acquainted with ecclesiastical diction *in re vestiaria* these sections need but little comment. A few preliminary words of explanation may be permitted.

The word *vestmentum* ordinarily means the *chasuble* (*casula*), or principal and outer garment of the priest at the altar, but the expression *vestmentum integrum*, which I have rendered by "vestment complete," means the whole set of garments and ornaments worn not only by the priest but by his assistant deacon and sub-deacon (and indeed sometimes includes a cope, which was not a Mass vesture), all being of the same *suit*, *i.e.*, of the same material and colour. Occasionally in a loose way *vestmentum* alone (without *integrum*) is used in the same comprehensive sense.

The word *paratura*, so frequently occurring, signifies the ornamental embroidery sewed on the various vestures. It sometimes seems to include not only the embroidered strips of cloth sewed on the various garments, which strips were generally known as *orphrays* (by which

¹ See note.

² *Sine aliis indumentis.*

word I have generally translated it), but also the embroidered strips of cloth that made the stole and the maniple, hanging loose, the one round the neck and the other from the left wrist. Thus we read (*Reg. Glasg.*, ii. 331) of a chasuble, with dalmatics, albs, stoles, *et ceteris paraturis*. Here, then, *paratura* would seem to signify the maniples, and perhaps the strip of cloth called the *amice* worn close round the neck. In such a case "other parts of the dress" may best give the sense.

When the word *aureus* is used as an epithet in the case of textile fabrics, it refers ordinarily either to the fabric being of cloth of gold, or to gold thread being freely used in embroidery.

1. *In primis*.—This presents us with an example of the loose use of "dalmatic" as inclusive of the sub-deacon's vesture, properly known as the "tunic" or "tunicle."¹ In the same way the word "tunic" or "tunicle" is sometimes used to include the dalmatic as well as the tunicle proper; of which use examples will be found in the *Westminster Inventory* of 1388.² In fact the *Westminster Inventory* indicates no difference between the two vestures, except that one of them, apparently the dalmatic, has the longer sleeves. The four "dalmatics" here means strictly two dalmatics *proper* and two tunicles *proper*; one dalmatic proper being worn by the deacon or gospeller, and one tunicle proper by the sub-deacon or epistler; while the bishop himself would wear both garments at the same time, the dalmatic over the tunicle and the chasuble over both. The directions for the vesting of the Abbot of Westminster for Mass illustrates the subject. The title runs, "The Revestyng of the sayd abbot att syngyng hy Masse," and the document then proceeds: "Fyrst the westerer [the ecclesiastic who had charge of the vestments, etc.] shall lay [on the altar] lowest the chesebell: above that the dalmatyke, and the dalmatyk w^t y^e longest slevys uppermost and the other nethermost; then hys stole and hys fanane [maniple] and hys gyrdyll; opon that his albe, theropon hys gray Ames, above that hys Rochett, and uppermost hys kerchur [amice]," etc.³

¹ In *Item* 3 tunics are mentioned separately.

² See Dr Legg's note c, p. 20.

³ Legg, p. 20.

Item 8.—It may be remarked that “cramosey” (compare the French *cramoisi*), though itself signifying *crimson*, seems here as though it were used for the *material*, as it has the adjective “ruby” prefixed.

Item 9.—We read “plenarie sparsa porcupis” (compare French *porcépic*). It is quite common to find any splendid fabric used for ecclesiastical vestments, copes, etc., though the pattern might seem to us entirely uneclesiastical. Thus in Section VI. of this Inventory we find a vestment adorned with “golden stags,” and an altar-frontal adorned with “golden dolphins,” while the fuller statement of the *Westminster Inventory* supplies ecclesiastical vestures of various kind with such adornments as “beasts and birds,” “beasts lying among flowers” (p. 30), “archers and lions pierced in the throat with arrows,” “peacocks,” “leopards,” “swans as if swimming in water,” “swans on the wing,” “trees,” “birds and golden stags,” “golden fish,” “cranes,” “griffons” (pp. 62–72), and, perhaps oddest of all, “baboons fighting” (*babwinis pugnantiſis*, p. 50), and “foxes carrying off geese by the neck.”

Item 10.—The printed text runs “de du^{ci} samyn.” I feel very doubtful about the sense; “du^{ci}” may perhaps be a contraction for *duplici*.¹ In Henschel’s additions to Du Cange’s *Glossaire Français* we find “*samin*, de velours, de *samit*,” but I have not found an English example of this form of the word. Samite was a very common material for vestments. If *samyn* in this passage be *samite*, it is the only example in our *Inventory*; but *samite* (*samyt*) appears no less than forty-seven times in the *Westminster Inventory*.² “Double samite” may refer to some particularly rich and thick kind of samite.

Item 11 may be illustrated from the *Aberdeen Inventory* of 1549, where we find a splendid blue stole for the bishop, “cum decem magnis globulis ex auro,” *i.e.*, I suppose on each pendent end of the stole five golden balls, making a kind of fringe. The *globuli* correspond to the *knops* of our *Inventory*.

Item 12 presents us with a difficulty in the expression “ij baudkynys

¹ It was so understood by the copyist who wrote the Glasgow MS., who in the text writes *duplici*, placing *Du^{ci}* in the margin.

² See p. 13.

de rubeo weluet." What were these two baudkynys of ruby velvet? Baudekyn is a fabric of very frequent occurrence in mediæval Inventories; but both here and in the next section the word seems to indicate, not a particular fabric but some adornment for the altar. In this and the next section the "baudekyns" or "baukyns" are of various materials, as velvet and silk. Baudekin was originally made at Bagdad or Baldak (hence the name), and consisted of cloth of gold shot with silk of various colours. Dr Rock (*Textile Fabrics*, p. 42) says that plain crimson silk came to be called *baudekin*, and to be used as "cloths of estate" over royal thrones and for the canopy over the altar, which latter the Italian form, *balachino*, still preserves. But here and in Section VI. (with one exception, where there are five baudekyns) they seem to go in pairs. In the next section (*Item 5*) we read of two baudekins of ruby silk cloth of gold, with the middle of each made of black damask cloth.

On the whole I cannot venture on more than the suggestion that the *baudykyns* here and in the next section were cloths of the material known under that name, and that they served either as curtains on each side of the altar, or as altar covers, or frontals.

SECTION VI.

"Here follow the *ornamenta* of the said Church of Glasgow, which are in the custody of the sacrist of the same.

1. "*In primis*, a 'vestment complete,' for the priest and his assistants at the great altar, of ruby silk, with orphrays of silk of divers colours, without a cope.

2. "*Item*, a second 'vestment complete,' for priest, deacon, and sub-deacon, of white silk and gold intermixt, with golden orphrays and images wrought in silk; together with four baudekins of the same.

3. "*Item*, a chasuble, with two dalmatics, of green silk, with golden orphrays.

4. "*Item*, another 'vestment complete,' with three dalmatics, of silk of various colours [or striped].¹

5. "*Item*, two baudekins for the great altar, of ruby silk cloth of gold, with the middle of each of black damask (*de nigro panno damasceno*), given by the present bishop [John Cameron].

6. "*Item*, two baudekins of ruby silk cloth of gold, given to the Church by

¹ *Stragolato*.

the Cardinal [Walter de Wardlaw, Bishop of Glasgow],¹ as appears from his [heraldic] arms inwoven (*intexta* ?=embroidered).

7. "Item, two baudekins of ruby silk cloth of gold, without arms.
8. "Item, two baudekins of brown cloth (*de bruno*), without arms.
9. "Item, five antique baudekins for the great altar, of silk of various colours (*diversi coloris*).
10. "Item, a cloth (*mappa*) or pall (*pallia*) for the great altar, with a frontlet (*frontinello*), wrought with golden images.
11. "Item, another pall (*palla*) with a frontlet, wrought with golden crowns throughout.
12. "Item, a third pall, of ruby silk, with a frontlet adorned with flowers and leaves.
13. "Item, a fourth, with a frontlet of blue silk (*de cerico iacinctino*), with golden dolphins² inwrought.
14. "Item, two cloths (*mappe*) of green and ruby silk, with the arms of the lord of Cadzow inwrought.
15. "Item, a cloth (*mappa*) with a precious frontal of gold, with lilies of France.
16. "Item, three linen cloths (*mappe*) without frontals.
17. "Item, a cloth (*mappa*) with a frontal, and two cushions (*cervicalibus*) of white damask, given by Master Andrew Hawyk.
18. "Item, two cushions (*cervicalia*) of ruby silk, with the arms of the Lord Cardinal.
19. "Item, two cushions (*cervicalia*) of green silk.
20. "Item, a 'vestment complete,' with orphrays of white silk cloth of gold, with a linen cloth, of James Cameron (*cum lintheo Ja Cameroni*).
21. "Item, a 'sacerdotal' complete, of green silk, for the altar of St Martin.
22. "Item, a 'vestment complete,' with *ornamenta* for deacon and sub-deacon, of bissus of various colours (*de bisso stragulato*).
23. "Item, a black vestment for the dead, without an alb.
24. "Item, a 'vestment complete,' for the priest only, of blue silk (*de persico cerico*), variegated with golden stags, together with two altar cloths and a frontal.
25. "Item, vestments for the priest only, with albs and the other things (*cum albis et albis*), viz., one of silk, and another of bordalischer, for the altar of St John the Baptist (given by John Stewart, of good memory, sub-dean of Glasgow), together with four cloths or towels (*mappis sive tualis*) for the altar.
26. "Item, a vestment very precious, of blue silk (*de iacinctino cerico*), with an alb and orphrays (*paraturis*) of the same silk, and two baudekins of the same,

¹ Wardlaw was Bishop from 1368 to 1387. He was made a Cardinal by the anti-Pope Clement VII. in 1385.

² See note.

given to the altar of St Katherine by Matthew [de Glendonwyn, who died in 1408], Bishop of Glasgow, of good memory.

27. "*Item*, a ferial vestment (*feriale vestimentum*), which serves the altar of St Katherine and St Martin.

28. "*Item*, two large and very precious cushions (*cervicalia*) for the great altar, of blue silk (*de persico sive iacinctino cerico*), with the arms of the present bishop [Cameron], given by the same."

Notes on Section VI.

Item 6.—The use of the heraldic arms upon vessels, vestments, copes, cushions, hangings, etc., was not uncommon. See *Items 14, 18, and 28* of this section; also *In primis* of Section VII. At Aberdeen (1436) among the *ornamenta* of the great altar there were "ij petie de albo *cum armis domini regis Scotie*, per Gilbertum episcopum" (*Reg. Aberd.*, ii. 138); "unum balekyn de rubio deauratum *cum armis domini Alexandri* [Kinminmund] episcopi" (*ibid.*, 142). In the sixteenth century there were two *fiolae* of silver, with the arms of Bishop Gavin Dunbar (*ibid.*, 185); a pontifical book of parchment with silver clasps and the arms of Bishop Elphinston (*ibid.*, 187); a splendid blue stole with the arms and motto (*cum armis et verbo*)¹ of Bishop Dunbar (*ibid.*, 192); four yellow copes with the same arms (*ibid.*, 193); four green copes with the same arms (*ibid.*); an altar frontal with the arms of the King and of Bishop Dunbar (*ibid.*, 199). Examples abound in English Inventories.

Items 10 and 11.—*Pallia* is an incorrect variant of *palla*, which appears correctly in *Item 11*. The *mappa* or *palla* was one of the cloths which covered the upper surface of the altar, and to which the *frontinellum* was sometimes sewed. This *frontinellum* was probably what is now called the super-frontal, which hangs down from the upper edge of the front some eight or ten inches. *Item 12* shows that *palla* did not necessarily signify the *linen* cloth. This comprehensive use of *palla* is illustrated by the *Westminster Inventory* of 1388, where (p. 36) we read, "*Palle* vero sive *togelle* [compare our word *towel*] magni altaris sunt decem, ex

¹ Mr J. Balfour Paul, Lyon King of Arms, informs me that this is interesting as being an early example of the use of the motto in Scotland.

quibus quinque de opere Parisie vel Northfolchie:¹ relique autem quinque constant de panno lineo sine opere curioso." The *frontilectum* at Westminster seems to correspond to the *frontinellum* at Glasgow. At Westminster there were ten *frontilecta*, of which five were sewed to the *frontella*² of the same suit (*secta*) and five were sewed to the *pallæ* of the altar.

Item 13.—The text is "cum ss aureis delphinis." I cannot explain the "ss." The Glasgow MS. has a symbol more like "ff," or perhaps "fs."

Items 14 and 16 show us that *mappa* is used both of silk and linen coverings for the altar. In the Aberdeen Inventories *mappale* is a word occasionally used, apparently in the same sense as *mappa*. Thus for the altar of St Michael there were "duo *mappalia* et unum manutergium." *Mappa* also occurs, as "tres *mappe* et duo frontalia" for the altar of Our Lady (*Reg. Aberd.*, ii. 147). We also find "duo *linthiamina*" for the great altar (*ibid.*, 140).

Items 17, 18, 19.—These cushions were doubtless the cushions so commonly placed in mediæval times upon the altar for the support of the missal. In more recent times the altar-desk of wood or brass has come to take their place.

Item 20.—*Lintheum* is not elsewhere found in this Inventory. I have expanded Cameron (with the mark of contraction over the last syllable) into the possessive case "Cameroni," for I cannot see how else to construe the words. Does it mean that the particulars of this *Item* were the property of James Cameron? There is no punctuation in the manuscript text, so that we are at liberty to suppose that all the particulars (not merely the *lintheum*) were the property of Cameron. In 1454 we find a "Dominus Jacobus Cameron," canon regular of the monastery of Holyrood, serving as a witness to an instrument "done at Glasgow in the Chapter-house of the Cathedral Church of the same" (*Reg. Glasg.*, ii. 405). If the James Cameron of the Inventory be the same person,

¹ Dr Legg observes, "Norfolk work is no doubt worsted."

² At Aberdeen (sixteenth century) we have "duo *antependia* cum *frontalibus*." What were the *frontalia* here? (*Reg. Aberd.*, ii. 197.)

it suggests the conjecture that the sacrist at Glasgow was merely keeping charge of certain vestments belonging to a member of another body. Possibly *lintheum* may mean a cover or sheet for wrapping up the white silk cloth of gold vestment, which would be easily soiled. Something like this seems indicated in the Aberdeen Register (ii. 197), "the scheittes of fyne clayth for the sacrament hous and *all the scheittes of the caippis* by all the distruction of the said caippis caryng and halding of the samyn," etc.

Item 21.—*Sacerdotale* means the whole vesture and ornaments of the priest (without the vestures, etc., for deacon and sub-deacon).

Item 22.—*Bissus*, or (more correctly) *Byssus*, seems in ancient times to have been used for cotton (and as some think linen) stuff. It does not seem to have been used in mediæval times with any exclusive reference to the silk-like material to which the name is now applied (a product of the "foot" of certain bivalve molluscs still manufactured into various small articles of clothing in some places in Italy). In *Reg. Aberdon.* (ii. 194) we find a cope *ex bisso villosa rubei coloris* (1549).

Item 23.—*Black* was the colour used for the vestments at masses for the repose of the souls of the dead. At Aberdeen (ii. 190) we find a "chapel" or "stand," that is, a complete set of mass vestments of black, ornamented with death's-heads (*signata capitibus mortuorum*).

Item 25.—*Bordalisander*. A fabric with this name (in a considerable variety of forms, *e.g.*, *Burdalisander*, *Bourde de Elisandre*, *Burde Alexandri*) often appears in the mediæval Inventories. Dr Rock (*Textile Fabrics*, p. 72) derives the name from the Arabic word "bord = a striped cloth." "Though made," he adds, "in many places round the Mediterranean, this cloth took its name, at least in England, from Alexandria. It was a silken web in different coloured stripes."

In *Reg. Aberd.* (ii. 139) we have "vestmentum de burgo Alexandri," which suggests that the Scottish scribe connected the first part of the word with *burgum*. "*Casula de burde Alexandro*" (*ibid.*, 148), "*una pecia de burde Alisander*" (*ibid.*, 147).

Item 27.—The *ferial vestment* was probably a vestment for ordinary

week day (*dies feriales*). As is well known, there are many difficulties as to how *ferialis* came to be thus applied; and the difficulty is not lessened when we find that *dies feriatius* meant a holy day or festival. One must not be tempted into this enquiry; but it may be permitted to call attention to the use of *ferie* for *festivals* in the Scottish canons of the thirteenth century. In the *Registrum Aberdonense* (ii. 14) we have, under the heading *De ferijs*, "Statuimus etiam quod de cetero placita secularia in diebus dominicis ac in aliis festivitibus solemnibus minime teneantur." The *Statuta Ecclesie Scoticanæ* (ii. 19) has the same reading, *De ferijs*. But Mansi (on what authority is not stated) reads here *De festis*.

SECTION VII.

"Copes in the custody of the sacrist.

1. "*In primis*, a very precious cope of brown damask inwoven with gold, with golden images on the orphrays; gifted to the canons of Glasgow, and having the arms of Sir (*dominus*) John Stewart, of good memory, Count of Evereux, and lord (*dominus*) of Dernley.

2. "*Item*, another cope of brown damask inwoven with gold, right precious, with orphrays having golden images, given to the Church by Master David Cadyhou, then prebendary of Torbolton.

3. "*Item*, a precious cope with pieces of golden material [not identified—*cum peciis de offchis*¹] inwrought (*intexta*); with orphrays (*paraturis*) adorned with golden images, given to the Church of Glasgow by Master John de Hawyk, of good memory, precentor of the often-mentioned church, to whose soul may the Lord be propitious.

4. "*Item*, a right precious cope of ruby and green velvet, inwoven with golden flowers and leaves, with orphrays having golden images, very precious, given to the church by John Stewart (*senescalli*), formerly sub-dean of the said church.

5. "*Item*, a cope of blue silk (*de persico cerico*) inwoven with beasts (*bestiis*), leaves, and flowers, with golden orphrays and images wrought in silk.

6. "*Item*, a cope of ruby silk, with golden (?) baskets (*cum cophinis aureis*), with orphrays and images wrought in silk.

7. "*Item*, a cope of brown silk inwoven with golden beasts, and with orphrays having images wrought in silk.

8. "*Item*, a cope of brown silk full of golden beasts, with orphrays of silk.

9. "*Item*, a cope of ruby cramoisey, full of images, with orphrays of silk.

¹ See note.

10. "*Item*, a cope of ruby silk with images and beasts in gold, with golden orphrays.
11. "*Item*, a cope of green silk, with golden orphrays.
12. "*Item*, a cope of blue (*persico*) silk, inwoven with beasts and birds in gold, with golden orphrays.
13. "*Item*, a cope of blue (*iacinctino*) silk, inwoven with birds in gold, and with golden orphrays.
14. "*Item*, a cope of white silk, inwoven with rays and stars in gold (*intexta radiis et stellis aureis*), with silk orphrays.
15. "*Item*, a cope of ruby silk with golden eagles.
16. "*Item*, three other green copes of silk, with orphrays.
17. "*Item*, three white copes of silk of the one colour, with orphrays of silk of the same colour.
18. "*Item*, a cope of yellow (*flavi*) colour, with silken orphrays.
19. "*Item*, a cope of silk of divers colours, (?) for ordinary use (*cotina*).¹
20. "*Item*, a great cloth of arras of the life of St Kentigern, and three blue carpets with crowns.
21. "*Item*, four curtains (*cortine*) for the great altar, variegated with white, ruby, green, and black.
22. "*Item*, two gremials, for the bishop (*pro domino*), of brown, with a border of green.
23. "*Item*, a ruby gremial variegated with blue (*iacinctino*)."

Notes on Section VII.

1. *In primis*.—Through the kindness of Mr Balfour Paul, Lyon King of Arms, I am furnished with some information as to the person whose arms were embroidered on this cope. "He was Sir John Stuart, son and heir of Sir Alexander Stuart of Darnley, who married, *c.* 1391, Elizabeth, one of the daughters and co-heiresses of Duncan, eighth Earl of Lennox. Sir John was Constable of the Scots Men-at-Arms in France, and was created in 1426 Comte d'Evreux. He was killed at the siege of Orleans, 1429." Our *Inventory*, it will be remembered, was made in 1432. On at least two occasions, this Sir John Stuart was sent, together with the Archbishop of Rheims, as ambassador from France to Scotland.²

Item 2.—This *Item* is also (indirectly) connected with the Stuarts of

¹ See note.

² Fordun's *Scotichronicon* (edit. Goodall), lib. xvi. 11 and 25.

Darnley. Torbolton parish church was erected by Bishop Cameron into a prebendal church of Glasgow Cathedral with the consent of the patron, "dominus Johannes steward, miles, dominus de dernle et de torbolton" (*Reg. Glasg.*, ii. 340). The date of this creation is not given. But we may conjecture that this cope was given when Master David Cadyhou was admitted as a prebendary. He was Precentor, and one of those commissioned to make the *Inventory* in 1432. At Aberdeen it was at first ordained that whenever a canon was admitted he had to give a cope to the Cathedral, or else pay a tithe of his prebend for the purchase of one; but in 1448 it was determined that "all things considered, this was too burdensome"; and the sum fixed was a shilling in the pound of the prebend "secundum verum valorem," to be paid within a year of admission. This was called the *taxa capparum* (*Reg. Aberd.*, ii. 70, 71). It is due to this cope tax that we possess the Chapter's valuation of the Deanery and Canonries of Aberdeen.¹

Item 3.—The text is "cum peciis de ofchis aureis." Mr Dillon suggested that *ofchis* is a corruption of *aurifrigiis*, *i.e.*, orphrays, which, I suppose, must be understood to mean that besides its proper *paratura* (which I have rendered *orphrays*), the body (*campus*) of the cope was adorned with pieces of orphrays sewed on. I have examined the Glasgow MS., and I think it is not capable of being read otherwise than *ofchis*. *Orfretum* (from the French *orfroy*) was the form sometimes used for an orphray, and perhaps it was *orfretis* that was transformed by the scribe into the unmeaning word that stands in the text.

Item 4.—This illustrates the somewhat capricious way in which proper names are often exhibited, sometimes in the vernacular, as in *In primis*

¹ Alan Stewart, "dominus de Dernle," on Feb. 2, 1429, "secundum computationem regni Scotie" (that is, Feb. 2 in the Julian year 1430), gave to Glasgow Cathedral "a vestment of ruby velvet, namely, a chasuble, alb, amice, girdle, stole, and maniples, with two cloths embroidered with images, one to be before and the other above the altar, together with a pall and embroidered frontal of the same." It is curious to find the donor reserving the right to claim them for his own use as often as he had need. But on his decease or going to foreign parts, the vestments, etc., were to become the property of the Chapter (*Reg. Glasg.*, ii. 325).

of this section and in Section VIII. *Item 5*, sometimes, as here and in Section VIII, *Item 26*, in the Latin equivalent.

Item 5.—Dr Wickham Legg has dwelt on the difficulty of determining with any precision the meanings of the words used in mediæval times to signify colours.¹ *Persicus* (with its variants *persus* and *perseus*) is certainly some shade of blue; what shade I shall not presume to say. In Archbishop Alfric's *Vocabulary* (in its present state not older than the eleventh century) we find *perseus* rendered "blæwen."² Du Cange refers to the Italian *perso*, which signifies a *bluish grey*, and to the old French *pers*, meaning *bluish*. Importance attaches to determining as far as may be the sense of this word, as it will be used later on in helping to determine the sense of the more obscure word *iacinthinus*.

Item 6.—I have rendered *cophinus* by "basket." In the *Miscellaneous Anglo-Saxon Glosses*, published by Wright,³ we have "cophinus=mand," *i.e.*, a basket; and again in his *Fifteenth Century Vocabulary* we have "cophinus=hampere."⁴ Du Cange shows that *cophinus* was sometimes used for *arca*, in the sense of a receptacle for the reserved sacrament, or a pyx. But there is no reason to prefer this sense in the instance before us, for there seemed to be an entire indifference as to the character of the figures inwoven in the fabrics for ecclesiastical vestures (see p. 312).

Item 12.—See *Item 5*.

Item 13.—The sense of *hyacinthinus* in mediæval times has been disputed. Dr Legg tells us that it is doubtful whether it was blue or green.⁵ But how it was used in our *Inventory* is made clear by *Item 28* of Section

¹ "Notes on the History of Liturgical Colours," in the *Transactions of the St Paul's Ecclesiological Society*, vol. i. part iii. p. 95. Indeed the word *rubeus*, which so often occurs in our *Inventory*, and which I have thought it most prudent to render by "ruby" (it is certainly a species of red), is one of the words as to the value of which he declares ignorance prevails.

² Wright's *Anglo-Saxon and Old English Vocabulary* (edited by Wüleker), vol. i. col. 163.

³ *Ibid.*, vol. i. col. 485: 16.

⁴ *Ibid.*, vol. i. col. 659: 10.

⁵ "Notes on the History of Liturgical Colours," in the *Transactions of the St Paul's Ecclesiological Society*, vol. i. part iii. p. 95.

VI., where we find two cushions for the great altar *de persico sive iacinctino cerico*.

Item 19.—"Coti^{na}," this I take to be an error for "coti^{na}," *i.e.*, *cotidiana* (quotidiana), in the sense of "ordinary," "common." It will be observed that it is not described as possessing orphrays.

Item 20.—This is interesting, for it implies a fabric expressly made for Glasgow.

Item 22.—The gremial was an ornament for the bishop's lap, originally a square of linen used for protecting his vestments from the droppings of the sacred oils, but afterwards made of silk or other precious fabric. It may be observed that while the printed text of the Bannatyne Club reads "g^emalia," the Glasgow MS. reads quite distinctly "gremalia."

SECTION VIII.

"These are books pertaining to the choir.

1. "*In primis*, a handsome (*pulcrum*) missal for the great altar, covered with white leather.

2. "*Item*, another missal of lesser size, noted [that is, with the musical notes inscribed], covered with red leather.

3. "*Item*, a missal for the altar of St Katherine, neither noted, nor illuminated, covered with white leather.

4. "*Item*, a missal [for the altar] of St Martin, noted, covered with white leather, of large size.

5. "*Item*, a great missal for the altar of St John Baptist, not noted, covered with white leather, bequeathed (*dimissum*) by John Stewart, of good memory, formerly sub-dean of Glasgow.

6. "*Item*, a missal, of small size, for the altar of the Blessed Virgin, bequeathed by Gilbert Muffet (?), formerly official of Glasgow.

7. "*Item*, a great missal, not noted, bequeathed to the altar of St Andrew by Dean Nicholas Greenlaw.

8. "*Item*, a missal of small size, noted, bequeathed to the altar of St Nicholas by Dan (*dominum*)¹ Hugh Ra [? Ray], formerly sub-dean of Glasgow.

9. "*Item*, a missal, noted, covered with white leather, of good size (*bene magnum*), for the altar of the apostles Peter and Paul.

10. "*Item*, a missal in two volumes, which Dan (*dominus*)² Thomas Marshall used in his time at the altar of St Stephen.

¹ See note.

² See note on *Item 8*.

11. "*Item*, an Epistolar, with the Gospels, for the great altar, covered with white leather, in a large volume. And thus there are ten missals in the church at the time of the drawing up of the present *Inventory*.

12. "*Item*, a Catholicon, very precious and solemn, covered with white leather, chained near the great altar.

13. "*Item*, a handsome Bible (*biblia*) containing the Old Testament,¹ in two great volumes, covered with white leather.

14. "*Item*, one Legend of the Saints, handsome and solemn, covered with white leather.

15. "*Item*, a smaller Legend without a cover.

16. "*Item*, one Breviary, noted, solemn, bequeathed to the stall of Erskine by Dan (*dominum*) John Carryk.

17. "*Item*, another great Portifory, covered with white leather.

18. "[*Item*], a third Portifory, noted, of smaller size, covered with white leather.

19. "*Item*, a fourth Portifory, of the same size, noted, covered with white leather, bequeathed by Thomas de Barry to the stall of Ancrum, which was formerly his.

20. "*Item*, one Breviary, outside the choir, for persons who might come in addition to the regular staff.² And thus there were five in the church at the time of the drawing up of this *Inventory*.

21. "*Item*, one Breviary in the hands of Master William Gowen.

22. "*Item*, one Breviary, not in the church (*extra ecclesiam*), well noted, given by Master David Cadyhou. Thus there are Breviaries, seven in number, pertaining to the church at the time of the drawing up of this *Inventory*.

23. "*Item*, one Psalter, by itself (*per se*), covered with white leather, given by the Cardinal³ to the stall of Renfrew, and chained there.

24. "*Item*, one Psalter, by itself, chained to the Dean's stall.

25. "*Item*, one Psalter, by itself, chained to the stall of First Glasgow.

26. "*Item*, one Psalter, given by John Stewart (*senescalli*), formerly sub-dean of Glasgow, chained in the middle of the choir, covered with white leather. Thus there are in the church five Psalters by themselves.

27. "*Item*, one Antiphonar, of large size, covered with white leather, for the Dean's stall.

28. "*Item*, a second Antiphonar, covered with white leather.

29. "*Item*, a third Antiphonar (together with Psalter), of large size, covered with white leather.

¹ "*Biblia pulchra in antiquo testamento*," etc. The ordinary phrase for the Old Testament is *Vetus Testamentum*. And *in antiquo testamento* is a strange way of expressing *containing the Old Testament*. I am doubtful as to the sense, but I have rendered the words in the sense in which they are understood by Mr Cosmo Innes.

² See note.

³ See p. 314.

30. "*Item*, a fourth *Antiphonar* (without Psalter) covered with white leather.
40. "*Item*, an *Antiphonar* (with Psalter) covered with white leather.
41. "*Item*, an *Antiphonar*, of large size (without Psalter), covered with white leather.
42. "*Item*, an *Antiphonar* for the rulers of the choir (*pro rectoribus chori*), with Psalter, covered with white leather. Thus there are seven *Antiphonars*, and all of them in the church at the time of the drawing up [of this *Inventory*].
43. "*Item*, three new *Graduals* of large size covered with white leather, with three smaller *Graduals*. Thus there are six in the church; and four have been abstracted from the church, by whom it is not known.
44. "*Item*, four *Processionals* in the church and one in the hands of Dan (*domini*) Richard Air, in order to be bound (*ad ligandum*).
45. "*Item*, one *Collectare*, covered with white leather.
46. "*Item*, a *Golden Legend*, covered with white leather, chained to the stall of the sub-dean.
47. "*Item*, one *Ordinary*, covered with white leather, chained to the stall of the Precentor.
48. "*Item*, the *Life of St Kentigern and St Serf*, in a small volume, chained to the stall of the precentor.
49. "*Item*, the *Epistles of St Paul* in a large volume, chained to the stall of Stobo.
50. "*Item*, one *Pontifical* (*liber pontificalis*), in two volumes.
51. "*Item*, another solemn *Pontifical*, in two volumes."

Notes on Section VIII.

The various service-books mentioned in this section will be found sufficiently described in the preface to Maskell's *Monumenta Ritulia Ecclesie Anglicanæ* (2nd ed., Oxford, 1882), and in a manner at once popular and accurate, in the recent volume by Dr Swete, Regius Professor of Divinity at Cambridge, entitled *Church Services and Service Books before the Reformation* (1896); and the observations which it is necessary to make here will be brief. With regard to bindings it will be noticed that, with exception of one missal in red leather (*Item 2*), all the books whose binding is described were in white leather. Of the ten missals only four are said to be "noted," that is, to have the musical setting of the Mass inscribed.

Item 8.—I have rendered *dominus*, here and in *Items 10, 16, and 44*, before the name of an ecclesiastic as "Dan," a common English ver-

nacular corruption of the word, and this I have done chiefly to avoid the suggestions, which the more common "Sir" or "Schir" might give rise, as being now commonly associated only with knighthood. But "Sir" was very commonly applied in Scotland to ecclesiastics.

Item 10.—A missal in two volumes is not common in Inventories.

Item 11.—This also exhibits an uncommon book, the liturgical Epistles and Gospels being ordinarily bound in separate volumes. Mr Maskell thought it worth while to call attention to this Glasgow "Epistolar with the Gospels," and cites as a parallel, "a marvelous faire booke which had the epistles and gospels in it," once belonging to Durham.¹ As pertaining to the service of the Mass this book is catalogued with the missals. Mr Cosmo Innes, doubtless not being well versed *in rebus liturgicis*, falls into the error of supposing this book to be a collection of the Epistles of the New Testament, as we gather from his curious observation, "perhaps those of St Paul only, with the Gospels at the end,"² while the volume is plainly a collection of those short extracts from the Epistles and extracts from the Gospels, which, in the language of liturgiologists, are known as the "Epistles" and "Gospels" for the Mass.³

Item 12.—This is a curious entry. Mr Cosmo Innes says, "a *Catholicon*, which, if it be the glossary of Joannes de Janua, and I can give no other conjecture, is oddly placed among the service-books of the choir, and noted as chained beside the high altar."⁴ His conjecture was doubtless borrowed from Du Cange (*s.v.*). It is very interesting to observe that we find a *Catholicon* (whatever the word may mean) at Aberdeen in 1436 among the books "in communi servicio chori." At the close of the list of Antiphonars, Graduals, Processionals, Legends, etc., we read, "*Item, unum Catholicon incipiens in secundo folio Et te imitantibus.*"⁵

¹ Maskell, *op. cit.*, vol. i. p. 151.

² Preface to *Registrum Glasguense*, p. xlv., note.

³ The Epistle being first read and then the Gospel, will account for the apparent arrangement of the parts of the book.

⁴ Preface, p. xlv., note.

⁵ I have not found these words in the early pages of the *Catholicon* of Joannes de Janua, as printed in folio by Joannes de Prato, at Lyons, in 1489, a copy of which is in the Library of the University of Edinburgh.

Future investigators may find a clue to the book intended from the three words with which the second leaf began. In the *Aberdeen Inventory* of 1464 (*Regist. Aberdon.*, ii. 156) we find (this time among the *libri theologie*), "Catholicon glossata (*sic*) in secundo folio *spectacule*." This glossed Catholicon I would conjecture to be a dictionary with English or Scots glosses of the Latin, and, apparently, to be a different volume from that recorded in 1436. This list of "books of theology," however, contains many service-books. The *Catholicon Anglicum* of 1483, printed by the Camden Society (1882), is an English-Latin dictionary. But the *Catholicon* of John of Genoa (who tells us he completed this great work on the Nones of March 1286) was a book greatly and justly esteemed, and indeed was one of the few books that appeared from the press in the first decade of printing. The earliest edition is that of Fust (Mentz) 1460; it was reprinted by Schæffer at Augsburg in 1469 and 1472, and at Nuremberg by Koburger, 1483; and other editions appeared before the close of the century. But at a date earlier than the invention of printing there are indications of the esteem in which it was held. Canon Christopher Wordsworth has called my attention to the fact that William of Wykeham (about 1399-1404) gave or procured for Winchester College "catholicon c^s alius liber catholicon iiij l."; while among the bequests of the same great patron of learning to Winchester College was "the book called Catholicon." Canon Wordsworth has also given me some references of a later date, among which is the bequest to the abbot and convent of Hales-Owen, made by Sir T. Lyttleton of "a book of myn called Catholicon to theyr own use for ever; and another boke of myn wherein is containd the Constitutions Provincial and de gestis Romanorum and other treatis therein, which I will be laid and bounded with an yron chayne in som convenient parte within the saide church at my costs, so that all preests and others may se and rede it whenere it pleasith them."¹ This, however, reads as if it were not the *Catholicon* but "another book" that the donor directed to be chained in the church.

Dr T. G. Law, of the Signet Library, has been so good as to call my

¹ Nicholas, *Testamenta Vetusta*, p. 367.

attention to some extremely interesting references to the *Catholicon* as connected with the Sainte-Chapelle (Paris). In Delisle's *Cabinet des MSS. de la Bibliothèque Nationale* (vol. iii. p. 163) we find a *Catholicon* "qui vint de l'évesque de Troyes, confesieur du roi. . . . Le roi l'a mis en sa chapelle." Again, No. 259 (p. 191), "un grant livre appellé *Catholicon* escript de lettre de forme. . . . Donné à la Sainte-Chapelle;" and No. 260, "un livre appellé *Catholicon* abregié, escript de lettre de forme, lequel monseigneur le duc d'Orleans donna à monseigneur (*i.e.*, the Duke of Berry) en avril 1401 (Donné en 1404 à la Sainte-Chapelle)."

Items 14 and 15.—The service-book known as the *Legenda* contained the lessons (*lectiones*) read at Matins. The *legenda sanctorum* I take to be the book of lessons to be read on the festivals of saints which had proper lessons.

Items 16–19.—*Portiforium* and *Breviarium*, as may indeed be gathered from the entries, are different names for the same book. Mr Maskell believes the former to be "a term adopted only in England,"¹ meaning, no doubt, the mediæval Churches of England and Scotland as distinguished from the Churches on the Continent. Though originally, as the derivation ordinarily accepted suggests,² the *Portifory* was a small book which the clergy could carry with them out of doors, the word was, like *Breviarium*, afterwards applied to large volumes in folio; so that Mr Cosmo Innes is not justified in assuming that the *Portiforium* was small as distinguished from the *Breviarium*.³

Item 20. Pro supervenientibus.—The meaning seems to be that beside the Breviaries for the use of the regular staff, one was kept outside the choir which could be lent for the use of strangers who might happen to be present at the hour-services. Mr Cosmo Innes' comment is to the same intent.

Items 23, 24, 25.—The name *Psalter* was very commonly given to a

¹ Maskell, *op. cit.*, i. p. xcix.

² "Portiforium, *i.e.*, liber quem portat sacerdos secum foras."

³ "Seven breviaries, some of them small, called *portiferia* or *portuas books*, used for carrying abroad."—*Regist. Glasg.*, i. p. xliiv.

service-book containing much beside the Psalms of David. "The ecclesiastical Psalter," writes Dr Swete, "was by no means limited to the Psalms of David; it had come to include a mass of other liturgical matter more or less nearly connected with the singing of the Psalms. . . . It [the Sarum Psalter] contained in fact the substance of the services for Sundays and week-days throughout the year, so far as the daily services were not affected by special provision for the season or for the holy days."¹ This may probably explain what is meant by *Psalterium per se*. The small number of Psalters and Breviaries (which all contained the Psalter) may perhaps be explained by the fact that it was not uncommon to require of vicars choral that they should know the whole Psalter by heart. Indeed the requirements were sometimes even more extensive, as, for example, at the Cathedral at Elgin.

Item 27.—The *Antiphonarium* will be found described by Maskell (*op. cit.*, i. pp. xxxi-xxxvii) and Swete (*op. cit.*, pp. 48-52).

Item 42.—The Rulers of the choir (*Rectores chori*) were ecclesiastics who, in subordination to the precentor, regulated the music to be sung. These were commonly four,—two, a "principal" and "secondary" on the dean's side (the southern rows of stalls), and two, a "principal" and "secondary" on the precentor's (the northern rows). The duties of *rectores chori* at Aberdeen are set forth very fully in *Registrum Aberdonense* (ii. pp. 82-84).

Item 43.—An account of the gradual (*gradale*) or graile, as described by Lyndwood, will be found in Maskell (*op. cit.*, i. p. xxxviii).

Item 44.—The "processionare" (more commonly "processionale") is described by Maskell (*op. cit.*, i. pp. cxxiv-cxxvi).

Item 45.—The *collectarium* (containing the *collects* used in the services) is discussed by Maskell (*op. cit.*, i. pp. civ-cvii).

Item 46.—This was not a service-book. It may be presumed that it was the well-known and highly popular work of Jacobus de Voragine (born about 1230, at Voraggio, on the gulf of Genoa, not far from Savona). The editor of the French translation, *La Légende dorée* (1843),

¹ *Church Services and Service Books before the Reformation*, pp. 47, 57.

says, "les manuscrits s'en reproduisirent à l'infini." Panzer records sixty-four printed editions before A.D. 1501, and more than thirty editions of translations into various languages. Caxton's edition of 1483 is famous in the annals of printing.

Item 47.—The *ordinarium* (more commonly known in England as the *ordinale*) was the book containing the rules regulating the almost innumerable changes which were to be observed in the services from day to day. It was naturally attached to the stall of the precentor, who gave directions according to these rules as to what was to be sung or said.¹ Another name of this book (which was often included in the Breviary) is *Pica*, or, in English, the *Pie*. The extreme complexity and intricacy of these rules are referred to in the prefatory matter of the English Book of Common Prayer, entitled "Concerning the service of the Church," where we read: "Moreover the number and hardness of the rules called the *Pie*, and the manifold changings of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read than to read it when it was found out."

Item 48.—There is a MS. in Archbishop March's library in Dublin—a small quarto of parchment—which contains the lives of St Serf and St Kentigern: could it be the volume formerly in Glasgow? As the present binding has been judged to be not earlier than the time of Charles I. or James VI., nothing can be inferred from the absence of the fastening for a chain.²

Items 50, 51.—The *liber pontificalis*, commonly known as the *pontifical*, is the book that contained the various offices that belonged to the ministrations of the bishop.

¹ There was at Aberdeen in 1436 "unum ordinarium incipiens *Prima dominica*" (*Regist. Aberdon.*, ii. 135). The opening words were doubtless *Prima dominica Adventus*, followed by the rules for that Sunday, varying according as the "Sunday Letter" varied.

² A short notice of this MS. by the late Dr Travers will be found in the General Introduction (p. lxiv) to vol. v. of the *Historians of Scotland*.