The Dominican regent master at Paris, Hugh of St. Cher, began to supervise the composition of his Postillae in totam Bibliam at the Dominican house of St. Jacques in Paris sometime in 1230 and had presumably completed it with the help of his Dominican confreres by 1236. His postills enjoyed wide favor throughout the thirteenth century, and continued to circulate in printed editions until the mid-eighteenth century. Unfortunately, no printed edition has ever been produced which casts any substantial light on Hugh's sources, many of which are anonymous. Until Hugh's sources have been identified, it will be difficult to assess his contribution except as a compiler.

The purpose of this article is to identify first, the primary source of Hugh's postill on Baruch; and secondly, after having pinpointed Hugh's main source, to sort out what Hugh borrowed from what he contributed. Only in this way will we be able to distinguish Hugh the 'compiler' from Hugh the 'exegete'.

1. The Canonicity of Baruch

Before identifying Hugh's main source for his postill on Baruch, it seems necessary to focus briefly on the canonicity of the Book of Baruch, which remained in doubt from at least the time of Jerome until the Council of Trent, and

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1 The earliest printed editions of Hugh's Postillae super totam Bibliam were produced between 1498 and 1502. These editions were followed by the Parisian editions of 1532 and 1545; the last edition was printed at Venice in 1754. For a complete list of all printed editions, see Hain, Repertorium Bibliographicum, t. I, p. 434, n. 3175, and T. Kaeppeli, Scriptores Ordinis Praedicatorum Medii Aevi, t. II, Rome, 1975, p. 275, n. 1989.

Hugh's Primary Source: the Dean of Salisbury's Text

Hugh intended his postils as a supplement to the Glossa Ordinaria, which supplied the foundational materials for building his postils, however, it could not possibly have served this purpose for the Book of Baruch, since it had never been glossed. The earliest known Latin commentary on Baruch was produced in Paris during the first quarter of the thirteenth century and is attributed to a certain "dean of Salisbury." After comparing the Dean of Salisbury's text with that of Hugh's, it is now clear that the Dean of Salisbury supplied Hugh with his major modern source. The Dean's text is slightly less than half the size of Hugh's postill, but roughly ninety percent of it is borrowed by Hugh anonymously. First it is necessary to set out the texts. The passages that I have selected are clearly related, and the common source in every case is the Dean of Salisbury (see examples A, B, C, and D).

The Dean's text on Baruch survives in three manuscripts conserved in Paris, London, and Klosterneuburg, and is one of two surviving works bearing the attribution Decanus Salesburiensis. The Paris manuscript can be dated tentatively sometime between 1220 and 1230. Since it is not the original text but a copy, its original date of composition can be placed earlier, perhaps between the years 1200 and 1220. It is always found accompanying the biblical commentaries of Stephen Langton (most of which belong to "Series A" according to Friedrich Stegmüller), circulating alongside Langton's works as a supplement to his commentaries on Jeremiah and Lamentations. Although two of the manuscripts were written in an English hand, the work itself is clearly a product of the Paris schools. Whoever this medieval expositor may have been, it appears that his work originated in Paris, perhaps sometime earlier.

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10 The Dean of Salisbury is hereafter referred to simply as 'the Dean'.
12 The only other known work ascribed to a dean of Salisbury is the sermon, Ad Hebros Ix: Christus assistens postica futurorum bonorum introitul... Sermo I, ed. F. Morenzoni, Turnhout, 1993 (CCCM 82A), p. 3-15; Morenzoni accepted this sermon as Thomas Chobham's.
13 I am grateful to Mrs. Patricia Stirmann for this opinion on the date of ms. Paris, BnF, lat. 393.
15 F. Stegmüller identified fifteen manuscripts, each of which contained commentaries by Langton on Jeremiah and Lamentations. In eleven of these manuscripts Jeremiah is followed by Lamentations; however, in only three of these eleven manuscripts Baruch follows Jeremiah and Lamentations. Cf. Repertorium biblicum, t. V, p. 279-282, n. 7828-7833.
16 For evidence indicating the Parisian provenance of the Dean's text, see author's article cited above (n. 8).
17 The most likely candidate is Richard Poore, who came to the post of dean of old Sarum, now Salisbury, direct from the schools of Paris, where he seems to have studied under Stephen Langton, probably between the years 1180 and 1190. According to P. Glorieux, he accepted as regent master of theology in 1213 (La Faculté des Arts, Paris, 1971, p. 391, n. 311). Richard served as dean of Salisbury for over eighteen years (1177-1215), after which time he was consecrated Bishop of Chichester, and later served as bishop of Salisbury until his death on April 15,