

25. Cambridge, Corpus Christi College 41

OE version of Bede's "Historia ecclesiastica";

Charms; Verse "Solomon and Saturn";

Homilies; Liturgical Texts

[Ker 32, Gneuss 39]

HISTORY: A working copy of Bede's "Historia ecclesiastica" in OE translation with the unique "Metrical Epilogue" (see Robinson 1980). This is the 'B' text, one of five surviving OE texts deriving from a common exemplar that was in an Anglian (Mercian) dialect and a close copy of the autograph. 'B' is closest to the text in Bodleian Library, Tanner 10 [408] and shows LWS phonology and vocabulary and late confusion of syntax and accidentence (see Grant 1989: 1–21; 443–53). The main Bede text was written by two scribes working simultaneously, in the first half of the 11c, probably in a southern English Benedictine center with a minor scriptorium whose illuminators belonged to the "Winchester School." Wormald (1945) dates the initials and decoration 1020 x 1050. A number of texts added in margins and blank spaces by a single scribe during the first half of the 11c, some in OE, most in Latin, including OE "Solomon and Saturn", OE and Latin homilies and charms, a missal, etc. Four OE, two OE/Latin, and five Latin charms in margins, concerned with theft, eye-strain, minor illness, and demonic attack, make this the third-largest charm-collection in any A-S manuscript. Six OE homilies are added which concentrate in the main on apocryphal fictions. The OE verse "Solomon and Saturn" harmonizes with these texts. The Latin missal texts are selected from the *Temporale*, *Sanctorale*, and *Missae Votivae* sections of the supplemented Roman Sacramentary of the 10c and 11c and appear to belong to the same Continental and (probably) Lotharingian traditions as the Missals of Robert of Jumièges and Leofric (see below and Grant 1979). The additional material is confined to the margins except for the OE homily on pages left blank at the end of the main Bede text. Inscription on p. 488 indicates that MS 41 was at Exeter in the possession of Bishop Leofric (1050–1072) within half a century of its compilation (this book is not mentioned in Leofric's donation lists of A-S date, Bodleian, Auct. D. 2. 16 ff. 1r–2v [340] and Exeter, Cathedral Library 3501 ("The Exeter Book"), ff. 1r–2v [130]). Nothing is known of MS

41's later medieval ownership; an 11c number, 'xxiiii', in sulphidized red pigment and of unknown significance, appears on p. 1, just above the large initial 'Ð'.

The manuscript was obtained by Matthew Parker (1504–1575) and became the property of Corpus Christi College after Parker's death in May 1575 under the terms of a quadripartite indenture of January 1575 between Parker, Corpus Christi College, Gonville and Caius College, and Trinity Hall, Cambridge. MS 41 bears on p. 1 the later heading 'Histori(a) Bed(e) Collegii Corp. Christi Cantabr. Sum incola S.2' in the hand of Abraham Wheelock (1593–1653), Cambridge University Librarian from 1629 and University Lecturer in Anglo-Saxon from 1638.

The press-letter 'S.2' is of the 17c or 18c and corresponds with its listing in the Parker Register (Corpus Christi College MS 575), where it is noted on p. 62 as the second item, with the incipit 'Gloriossissimo regi'; its OE incipit, 'ÐIS IS SEO,' inaccurately reported as 'Ðis is ceo,' is confusedly related to Corpus Christi College 359, a Latin Bede listed in the Register as the fifth item on p. 74. Page (1993: 9–10) suggests an alternative or additional confusion of MS 41 and another OE Bede, Cambridge, University Library Kk.3.18 [103], given to CUL by Parker in 1574. The same incipit is also erroneously cited on p. 79 in relation to 'Leges saxon(ice)' (= Corpus 383? [55]). In the first printed Corpus catalogue by Thomas James, MS 41 is listed as item 278, "Historiæ Beda, Saxonice" (James 1600: 89), immediately preceded and followed by other manuscripts that appear under the heading 'S' in the Parker Register. It is listed as "S.2" in Stanley's catalogue (1722); in the later 18c it was assigned the number 41 before Nasmith published his catalogue in 1777.

Heavy signs of Parkerian and post-Parkerian use. Some or all of the markings in red crayon may be by Parker himself: the inaccurate older (early 17c) pagination on rectos only is common to most Parkerian manuscripts. Book-numbers added in upper margins of most rectos, underlinings on pp. 19, 49, 296, 393, titles for Books 4 and 5 on pp. 224 and 368, and initial and chapter number on p. 392. Interlinear note 'in alio libro verior' (p. 296) appears to be Parker's. This may be a reference to Kk.3.18 where the relevant passage occurs on f. 67v. Various entries by John Joscelyn (1529–1603), Parker's Latin secretary, including, apparently, Arabic chapter numbers added in left margins in chapter list (pp. 1–4); chapter numbers on pp. 27–31, 39, 48, 52–53, 66, 71, 77, 80, 82, 88, 117–20, 124, 128; book numbers in upper margins of most rectos in Book 2; and first and third rectos of Book 3 (pp. 125 and 129). In outer margin of p. 66 are two notes by Joscelyn relating to passages in the text

concerned with King Æthelfrith of Northumbria (592 or 593–616) and the Emperor Phocas (602–610); other notes by Joscelyn on pp. 80, 100, 160, and underlinings on pp. 66–100, related to his lexicographical work (see London, Lambeth Palace Library MS 692, his notebook of OE word-lists).

MS 41 bears many signs of use by Abraham Wheelock, who consulted the manuscript while preparing his edition of the Latin and OE Bede (1643). His notes on front endleaf compare the OE Bede in Kk.3.18. Many pencil and ink chapter numbers in Books 1 and 4 appear to be his (pp. 22, 55, 59, 61, 63–64, 230, 246, 248, 253–54, 256, 261, 264, 266, 268, 272–73, 276, 282, 285, 289, and 292). Marginal notes comparing Kk.3.18 and London, British Library, Cotton Otho B. xi [217] on pp. 85, 165, 167 and several marginal entries, in imitation A-S script, indicating omitted text (with *signes-de-renvoi*, pp. 62, 239, 241, 243, 245–47, 249, 252, 269, 271, 277, 279); perhaps note indicating repetition on p. 460 is by him, as is a note concerning the homily on the recto of the back endleaf (p. 417, old 541). Probably the old, inaccurate ink pagination on upper outer corner of rectos throughout is by Wheelock; this is the pagination he cites on p. 417 of the manuscript and in Kk.3.18.

Other early modern hands: first words of Bede's preface (p. 18) and of Book 1, chapter 1 (p. 22) supplied in 16c. A 16c hand, perhaps the same one, has entered interlinear glosses, probably derived from Kk.3.18, and vertical lines on pp. 22–23.

[Note: On p. 22 the Preface ends 'oðwite' and Book I of the OE Bede follows after four blank lines, without title; Wheelock has supplied in early modern imitation of OE lettering 'BREOTON is Garsec' before '-ges igland' (Miller 1890–1898: 2.1, 12) although, as Miller points out, the Corpus 41 scribe would have used the form 'Bryten'. Then, on pp. 22 and 23, a 16c hand has made additions to the text. First, there is some division of the OE into clauses, with vertical marks following words which end clauses: p. 22/14ff, 'haten' (Miller 1890–1898: 24.29 Ca), 'ispanie' (24.31 Ca), 'ongean' (24.31 Ca), and p. 23/11 'hiwes' (26.9 Ca). Then some OE words are glossed in Latin, the glosses being copies of those in CUL Kk.3.18, f. 8v, but not always very legible. Miller has not noticed these Latin glosses in II. The hand is no doubt Parker's, although with vertical marks and imitations of Latin words in a 13c hand it is not easy to be completely certain. The Worcester gloss of the opening of Book I, Chapter 1 of the OE Bede on f. 8v of Kk.3.18 was made with some reference to a C-type Latin text of the "Historia ecclesiastica" at a point at which the OE translation is particularly free and does not admit of strict word-for-word correspondence. The gloss is not, strictly speaking, "tremulous," although the hand is most probably contemporary with the "Tremulous

Hand," but made before the latter continued the work. In the 16c the gloss was copied by Parker into pp. 22–23 of Corpus 41 (see Grant 1996a: 279–83).]

Ten pencil chapter initials on pp. 24, 27, 29–31, 39–40, 45, 46) are perhaps 17c and perhaps by Wheelock. Between pp. 199 and 219 a 16c or 17c hand has numbered the "Interrogationes" of St. Augustine to Pope Gregory and indicated where each of the "Responsiones" begins. A hand other than Wheelock's supplies on p. 206 a word from Otho B. xi and adds a marginal note. This last is before 1722 as it is mentioned in John Smith's edition of the "Historia ecclesiastica" (Smith 1722: 492). There is a baffling "correction" on p. 488: 'pa sende ^bu^ualⁿdchild seo cwén | micel werod'.

Pre-1912 pencil pagination correcting the old inaccurate ink one, beginning on p. 25 (ink '26'; the pagination is cited by M. R. James 1912). Arabic pencil quire numbers on lower outer corners of first rectos may date from the same time. There is another modern pencil foliation (incorporating the front 16c endleaf and including some errors) in the lower outer corners of the rectos. In Quire IX (pp. 125–40), the leaves have been foliated twice: from '63' to '70' in the lower outer corners of the rectos; and (upside-down) from '70' to '63' in the upper outer corners of the versos. The latter shows that the quire must have been disbound at the time of foliation and probably dates to the 1953 rebinding.

Apparently (re)bound by Parker (one cannot tell if S.2 was bound before Parker's time), using a 16c legal document relating to St. Clement's Church, Cambridge. Rebound in mid-18c (see Corpus Christi College, Archives B. 3, f. 88v). Present full binding in native undyed goatskin over millboards, with double endpapers at both ends is by John P. Gray of Green Street, Cambridge, April 1953 (note by J. P. T. B[ury], former Corpus Librarian, on first front endpaper). Binding is tight and often inner marginalia can be read only with difficulty.

CODICOLOGICAL DESCRIPTION: (Detailed descriptions are offered by Wanley 1705, Miller 1890–1898, Schipper 1897–1899, James 1912, and Ker 1957.) Ff. iii + 244 (pp. 1–488) + iii. First and last pages yellow and thumbled, as if once the outer covers. Wormholes in the first few outer leaves, front and back. Vellum is variable, some good quality but most second-rate. About 20 leaves have natural holes: pp. 3–4, 139–142, 269–270, 337–340, 357–358, 485–486); other blemishes and holes avoided by the scribes and not affecting the texts are on pp. 3, 54, 70, 71, 78, 120, 135, 151, 167, 168, 170, 177, 211, 217, 239. Some leaves are so thick and rough that it is difficult to tell hair from flesh

and the manner of arrangement varies: HFHF in Quires II, VII, X, XII–XVII, XIX, and XXII; HFFH in Quires I, VI, VIII, IX, XI, XVIII, XX, XXI, XXIII–XXVII, XXIX, and XXX. Quires III–V, XXVIII show various arrangements. In all quires the outer bifolium has its hair side turned to the outside. P. 488, previously the endleaf, has been so damaged by exposure that the conclusion of the final OE homily and the bilingual Record of Gift are not fully legible.

Leaves ca. 347 x 214 mm, written space for the main text 295–250 x 145–135 mm. In Quire X the text-column is taller than in the other quires, about 295 mm. Leaves unpricked in inner margins, drypoint ruling. Several vertical bounding lines at each side of the text column. First and last horizontals are ruled the full width of the page and in several quires (III–X and XII–XIII) the second and penultimate lines are also ruled full width. The main text is laid out in long lines, 22 lines on p. 206, 23 on pp. 351–366, 24 lines on pp. 53–54, 335–350, and 483, 25 lines on pp. 1–52, 55–156, 199–200, 207–334, 367–482, 27 lines on pp. 157–90 and 205, 28 lines on pp. 191–98, 201–04. On several pages of Quire XIII (pp. 189–206), the text continues on an extra line entered below the last ruled line, reflecting the scribe's attempt to fit the required amount of text within the quire; Quire XIII is the last quire of the first part of the manuscript, which was apportioned to its scribes in two parts for simultaneous copying. Other idiosyncratic features of Quire XIII reflect the scribe's attempt to ensure that the required amount of text could be fitted within the quire. For the variation whereby pp. 335–350 (Quire XXII) have 24 lines and pp. 351–66 (Quire XXIII) have 22, there is no such obvious reason. For most of the marginal texts additional drypoint rulings have been added. Marginalia have been trimmed on pp. 7, 19, 56, 95, 152, 156, 157, 162, 171, 174, 176, 235.

Two original sets of signatures, corresponding to the two parts, entered in ink in the lower margin of the last page of each quire. Several signatures are lost to trimming. Remaining signatures run from 'F' to 'M' on the last pages of Quires VI–XII and from 'A' to 'R' on the last pages of Quires XIV–XXX.

[Note: Quire VII is not marked; perhaps the number 7 was there, then the foliator simply put 4 in front of it to mark fol. 47. Ker does not notice that Quire VIII is signed 'H' as the *H* is concealed in the marginal text on p. 124.]

Main text written in two parts simultaneously by two scribes, the first pp. 2–190/20 'on þa(m) mynstre,' the second p. 207 to the end and then back to p. 190 and up to p. 206, where the writing is spaced and lines 23–27 were originally blank. Scribe 2 also wrote p. 1, apparently after Scribe 1 had already written the rest of Quire I, as p. 1 alone lacks rubricated chapter numbers and initials. OE and Latin are not distinguished in script and both hands are rather

rough, the second being of a generally later type than the first. These scribes are more than usually careless, adding meaningless alterations, omissions and additions to the usual scribal faults of haplography, dittography, and homoeoteleuton. The added 11c texts are by a third hand in brown ink, of the same or only slightly later date than the main hands, which had no role in the copying of the "Historia ecclesiastica"; this hand added additional drypoint rulings. A fourth hand is responsible for the Exeter inscription.

[**Note:** If the scribes worked simultaneously, the exemplar either was not bound or was in two volumes. The exemplar must have been followed closely in order to get the two parts to line up so well; perhaps the scribes copied the quires of the original and did their copying line by line. Perhaps the exemplar dictated the shapes left for large initials. Was the exemplar a smaller book, perhaps? The writing center of MS 41 was probably one where variation, not standardization, was the norm, and the practitioners were following their own devices and were responsible for their own productions. Perhaps the result started out as an ambitious project of a minor scriptorium rather than a second-rate product of a major one, in which case the attitude to the book changed. The OE Bede is not luxurious in any case; the entire manuscript may soon have become a liturgical and homiletic archive. MS 41 shows a piecemeal process, one of flexibility in the function and use of a book outside a major scriptorium and maybe outside the influence of the "Regularis concordia" and the Benedictine Revival. Excellent facsimiles of many pages reproduced by Budny 1997: 2. plates 396–444; commentary 1.501–24.]

Rubrics and initials often omitted, scribes leaving spaces which were in two-thirds of the instances not filled in. Some decorated initials are supplied, some are supplied unadorned, and some are fragmentary or only scratched in. Decoration consists of foliage, animal and human forms, knotwork, and drapery, in the same ink as that of the text, with no coloring except a little red. Some initials are entered wrongly, e.g., p. 6/3, a small curly crossed 'P' is entered in an area where the text had been indented for a large 'D'. Except for the decorated 'D' on p. 1 (a page evidently written after rest of Quire I), no decorated initial occurs until the 'B' on p. 61, with an animal-head terminal and floral decorations. Other noteworthy initials on pp. 161 ('E'), 175 ('P'), p. 206 ('S'), p. 246 ('B': cf. Temple 1976: pl. 258), p. 248 ('P'), p. 259 ('W'), p. 264 ('M'), p. 272 ('S'), p. 273 ('ð'), p. 292 ('O'), p. 410 ('D'); the 'I' on p. 433 is in the form of a human figure with fettered legs recalling the tale of Weland and in subject-matter corresponding to the Bede text about a smith imprisoned in Hell (Müller 1890–1898: 442/9 ff.). Wormald 1945 says the initials are of "mixed types" and that the decoration belongs to the "first" style of the Winchester school. Decoration is complete on only pp. 207–318 (Quires XIV–XX), the first

complete quires done by Scribe 2. It is unlikely that more than one decorator was at work (*pace* Temple 1976). Several scribbles and doodles, perhaps by various hands, e.g., p. 61 (lamb's head), p. 300 bottom (dead bird), p. 475 (neumes), p. 484 (unfinished crucifixion sketch), p. 485 (cherub? St. John?), p. 488 (musical notation, scribbles). The drawings on pp. 484 and 485 have been written over by the scribe of the final homily. Runic scribbles appear on pp. 197 ('Salomon'), 436 ('a b c d [e]') and 448 ('xii. 7. xxx. swiþor'); the Bede text on p. 436 ends 'on leornunge úre stafa' and the runes follow in the lower margin, while on p. 448 the main text contains the words 'swiðor' and 'x hida landes' and p. 449 has 'þrittig hida' on line 3.

The so-called "Metrical Epilogue" to Bede (pp. 483–484) originally had every other line in red pigment rather than brown ink and the ink now has a sulphidized, silvery, metallic look to it (no chrysography, *pace* Robinson 1980). As a consequence alternate lines are blurred and messy, staining the vellum. Similar reaction of the red is seen in the interlace on p. 1 and in the list of chapter headings (pp. 2–16).

Several leaves show modern repairs, presumably undertaken during the 1953 rebinding, since they would have required disbinding: repaired with vellum and gauze are spine and gutter areas of pp. 1–24, upper outer corners of pp. 431–88, lower inner areas of pp. 441–71, and spine and gutter areas of pp. 466–88; p. 405 has a vellum repair to a vertical tear in the center tail.

COLLATION: iii + 244 (pp. 1–488) + iii. Two 20c paper endleaves; one 16c vellum endleaf (formerly a pastedown); I⁸ (pp. 1–16); II⁸ lacks 2, 6 (pp. 17–28); III–VIII⁸ (pp. 29–124); IX¹⁰ lacks 5, 7 (pp. 125–140); X–XII⁸ (pp. 141–188); XIII¹⁰ lacks 4 (pp. 189–206); XIV–XV⁸ (pp. 207–238); XVI¹⁰ lacks 3, 7 (pp. 239–254); XVII–XXX⁸ (pp. 255–478); XXXI⁶ lacks 6 (pp. 479–488); one 16c vellum endleaf (formerly a pastedown); two 20c paper endleaves.

CONTENTS:

1. pp. 1–484 The Old English version of Bede's "Historia ecclesiastica" known as text B and its "Metrical Epilogue" (Ker, art. 1; ed. Wheelock 1643, Smith 1722, Schipper 1897–1899; coll. Miller 1890–1898):
 - a. pp. 1–18/7. Chapter-list, divided into five books, with the chapter headings on pp. 2–16 numbered, and with the numbering proceeding continuously through all five books: 'ÐIS | IS | SEO | GESETTNE ÐISSE | BRYTENE OÐ HIBERNIA . . . eac ealre brytene' (cf. Whitelock 1974: 263–84).

- b. pp. 18/8–22/9 Preface: [‘Ic Beda cristes ðeow 7 mæsse preost sende’ supplied by a later, probably 16c, hand] | ‘gretan ðone leofustan cining ceol|uulf . . . oððe gehýre þ(æt) he me þ(æt) ne oð|wíte’.
- c. pp. 22/10–66/10 Book 1: [‘cap i | BREOTON is Garsec.’ supplied by a later hand] | ‘ges igland þ(æt) was hi geara [altered to ‘Iu geara’ by a later hand] | albion haten . . . to gefeoh|te cuman oð þisne andweardan dæg.’
- d. pp. 66/11–124/9 Book 2: [‘Ð]Yssum tíðum þ(æt) is ymb fif `tine’ win|ter 7 syx hund wintra . . . þ(æt) he fæ|dera weg wære gefylgende.’
- e. pp. 124/10–199/14 Book 3: [‘Ð]A eadwine wæs on ðam gefeohhte ofsla|gen . . . 7 blissiende ham hwurfon.’
- f. pp. 199/15–224/2 St. Augustine’s nine questions to Pope Gregory the Great, with Gregory’s replies: [‘Æ]Rest be biscopu(m) hu hi mid heora ge|feru(m) drohtigan 7 lifian sculon . . . þæs arweorþan bis|scopes agustinus’.
- g. pp. 224/3–368/4 Book 4: ‘Ða þam gemyngodan geara þære fore|sprecean sunnan asprungenesse . . . oððe unwilitig|nes ætywde.’
- h. pp. 368/5–483/17 Book 5: [‘Þ]A æfterfylgde þam driht|nes were cuðbrihte . . . arfæstre þingunge | geméte.’ [the initial is sketched with a dry point].
- i. pp. 483/18–484/7 OE “Metrical Epilogue”: [‘B]IDDe ic eac æghwylcne mann . . . geweorþe þæt. / AMEN’ (ed. Schipper 1897–1899: xxv–xxvi, Miller 1890–1898: 2.596, Dobbie 1942: 113).

The Added Texts

[**Note:** The added texts, except for those on pp. 484–488, are in the upper, outside, and lower margins; and except for the Record of Gift on p. 488, are probably in a single hand contemporary with that of the hands of the main text. Thematically, the contents may be indexed by item numbers thus:

OE texts: “Solomon and Saturn”, 74; Charms 71, 75, 78, 89; Charms in Latin with OE headings 81, 85, 86, 87; Martyrology 65; Homilies 80, 82, 83, 84, 99; Passion 108; OE headings to Latin liturgical texts 2, 22.

Latin texts: Charms 81, 85, 86, 87, 88; Liturgical texts (in their proper order) 2, 3, 4, 6, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22, 19, 20, 21, 23, 24, 25, 27, 37, 28, 29, 30, 31, 32, 33, 34, 35, 36, 38, 39, 40, 41, 55, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 54, 56, 57, 58, 59, 60, 61(a-t), 62, 63, 64, 66, 67, 68, 69, 70, 72, 73, 79, 90, 91, 92, 93, 94, 95, 96, 97, 98, 100, 101, 102, 103, 104, 105(a-m), 106, 107.

Bilingual texts: Charms 76, 77; Record of Gift 109.

The contents of the manuscript are here summarized by page numbers and in order. Pages 1–484, the main text, Old English Bede. The added texts: pp. 2–7, Latin offices

with OE rubrics; pp. 8–15, Latin masses for Sexagesima and Quinquagesima; pp. 16–36, 38–39 Latin masses for first Sunday in Lent to Good Friday, with OE rubric on p. 21; pp. 45, Latin mass for St. Benedict; pp. 46–47, Latin office for Easter Eve; p. 60, Latin offices for SS. Philip and James and the Invention of the Cross; pp. 61–71, Latin antiphons for Advent; pp. 74–75, Latin mass and antiphons for Christmas season; pp. 122–132, selections from the OE Martyrology; pp. 134–139, Latin offices for Advent; p. 158, Latin “missa quam sacerdos pro se debet”; p. 182, Latin “missa generalis pro uiuis et defunctis”, OE charm for swarm of bees; pp. 192–194, Latin offices for the Eve and Feast of All Saints; pp. 196–198, OE poem “Solomon and Saturn”; pp. 206–208, four charms (two OE and two OE/Latin); pp. 224–225, Latin office for the Invention of the Cross; pp. 254–280, OE homily on Body and Soul; p. 272, Latin lorica charm with OE rubric; pp. 280–287, OE homily on the Assumption of the Virgin; pp. 287–295, OE homily on Doomsday with Latin prayer; pp. 295–301, OE homily on the Ascension with Latin rubric; p. 326, three Latin charms; p. 329, Latin charm for childbirth containing “sator” formula; pp. 350–353, OE lorica journey-charm; pp. 370–373, Latin masses for Common of Saints and “Pro rege”; pp. 402–417, OE hymn or trope in praise of St. Michael; pp. 475–477, Latin responses from Job; p. 478, Latin responses for St. Martin; p. 482, Latin responses for John the Baptist and Peter and Paul; p. 483, Latin “missa contra paganos” with OE rubric; pp. 484–488, OE homily on the Passion; p. 488, OE and Latin Record of Gift to Exeter.]

2. pp. 2–7, lower margins Set of texts for the Feast of the Purification (2 February), comprising five benedictions to be pronounced over candles, a collect, and musical incipits, with the first benediction headed **bletsung to candelun**. ‘D(omi)ne i(es)u Chr(ist)e creator celi... Erudi q(uaesumu)s d(omi)ne’.
3. pp. 8–9, upper margins **Dom(ini)c(a)**. In **sexagesima** ‘D(EU)S qui conspicias quia ex nulla n(ost)ra actione... & sempiternis gaudeat institutes. p(er)’.
4. p. 9, outer margin **Dom(ini)c(a)**. in **quinquagesima** | ‘Preces n(ost)ras q(uaesumu)s d(omi)ne clementer ex|audi... tuis muneribus adseq[ui]enti | efface p(ro)mtiorem. p(er)’.
5. pp. 10–11, upper margins Untitled set of musical incipits and proper prayers for **[Feria IIII in capite ieiunii]**: ‘P(SA)L(MI) EXaudi nos d(eus). Saluu(m) me fac deus... caelestibus semp(er) nutriant(ur) auxiliis. p(er)’.
6. pp. 10–11, lower margins Untitled set of two benedictions to be pronounced over ashes on Ash Wednesday: ‘Omnipotens sempiterne deus parce metuentibus... uiuit & regnat. || D(EU)S q(ui) non uis morte(m)... et

- premia peñitentibus repromissa misericorditer consequi mereamur. p(er)
d(omi)n(u)m'.
7. p. 12, upper margin and p. 13, upper margin/1 Untitled set of proper prayers for [**Feria V**]: 'Deus q(u)i culpas offenderis penitentia placaris . . . ut dignis flagellationibus castigatus in tua mise | ratione respiret. p(er)'.
8. p. 13, upper and outer margins/1-9 **F(E)R(IA) VI. in F(E)R(IA) q(u)inquag(esima)** | 'Inchoata ieiunia q(uaesumu)s d(omi)ne benigno fauore p(ro)sequere . . . si nulla | dominet(ur) iniquitas. p(er)'.
9. pp. 14-15, upper margins **Sabbatu(m)** 'Oblationes [*recte* 'Observationes'] huius annua celebritate letantes . . . ut digneris [*recte* 'dignis'] flagellationi(bu)s castigatus in tua misera | tione respiret. p(er)'.
10. p. 16, upper margin and p. 17, upper and outer margins/1-21 **DOM(INI)C(A). INTIUM. XL D(EU)S** qui ecclesiam tuam annua quadragesimalis [*sic*] obseruatione purificas . . . fides s(an)c(t)a succres | cat. redemptio sempi | terna firma'.
11. p. 17, outer and lower margins/22 -57 **Feria II** | 'Conuerte nos d(eu)s salutaris | noster . . . non deseras quamuis ad æternam contendere. p(er)'.
12. p. 17, lower margin/57-65 **F(E)R(IA) .III.** | 'Respice d(omi)ne familiam tuam . . . ab æclesi(a) tua cunctam repelle nequitiam. p(er)'.
13. p. 18, upper margin/1-3 and p. 19, upper and outer margins/1-10 [. . .] **gregorii pape** | 'D(EU)S qui animæ famuli tui gregorii æternæ beatitudinis premia contulisti . . . uitæ | quoque imitemur exem | pla. p(er) d(omi)n(u)m'.
14. p. 18, outer margin/4-33 **Feria .IIII.** | 'Preces n(ost)ras q(uaesumu)s d(omi)ne clemen | ter exaudi . . . & q(uae) recta s(un)t agere | ualeam(us). p(er)'.
15. p. 18, outer and lower margins/33-57 **Feria .U()**. 'Omni(p)o(t)en)s sempiternæ d(eu)s q(u)i nob(is) | in obseruatione ieiunii . . . & cæ | leste munus diligere q(uod) frequentant. p(er)'.
16. p. 18, lower margin/57-65 **Feria.VI.** | 'Esto p(ro)pitiu(s) d(omi)ne plebi tue . . . ab omnibus absolute peccatis. p(er) d(omi)n(u)m'.
17. p. 19, outer and lower margins/11-62 Untitled set of musical incipits and proper prayers for [**Sabbato in XII lectionibus**]: ['A(n)tiphona] Intret oratio mea. d(omi)ne d(eu)s salutis' added by the same hand] Populu(m) tuu(m) d(omi)ne q(uaesumu)s p(ro)pitiu(s) | respice . . . ut ea q(uae) p(ro) peccatis n(ost)ris patimur te adiuuante uincam(us). p(er) d(ominum)'.

18. p. 20, upper margin/1–3, continuing on p. 21, upper and outer margins/1–7
 Untitled set of proper prayers for [**Die Dominica uacat**]: ‘D(⟨EU⟩S qui
 conspicis omni nos uir`tu te destitui... cunta [sic] | que bona sunt
 mereat(ur) | accipere. p(⟨er⟩)’.
19. p. 20, outer margin/4–22 [**Feria**] .II. ‘Presta q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s
 d(⟨eu⟩s | ut familia tua qu`a`e se afligendo car|nem... consue|te
 misericordiā tribue benignus | effectum. [sic] p(⟨er⟩)’.
20. p. 20, outer margin 22–46 **FER(⟨IA⟩)** .III. ‘Perfice | q(⟨uaesumu⟩s d(⟨omi⟩ne
 benign(us) intende [sic] with the letters ‘tende’ underdotted to indicate that
 they should be omitted] nob(is) ob|seruantiae s(an)c(t)ae subsidium . . . ut
 remissione | precepta [recte ‘percepta’] in tua semp(⟨er⟩) bene|dictione
 letetur. p(⟨er⟩)’.
21. p. 20, outer and lower margins/46–53 **F()ER(⟨IA⟩)** .III. ‘Populum tuum
 d(⟨omi⟩ne propitius respice . . . & in | fide inueniantur stabiles. & in op(⟨er⟩)e
 efficaces. p(⟨er⟩)’.
22. p. 21, upper margin/4 OE note directing the reader to proceed to the texts
 for the third Sunday in Lent which occur in the margins of pp. 26–27 (item
 37 below, “Dominica III in Quadragesima”): ‘pon(⟨ne⟩) to pon ope ru n`
 dom(⟨inica⟩). Q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s d(⟨eu⟩s uota’ (Ker, item 2).
23. p. 21, outer margin/7–32 **FERIA()**.U. | ‘Praesta nobis d(⟨omi⟩ne
 q(⟨uaesumu⟩s au|xilium gratiae tuae... et congregata restaures. et
 r[e]|staurata conserues. p(⟨er⟩)’.
24. p. 21, outer and lower margins/32–49 **FERIA II**. [with the title smudged]
 | ‘Presta q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s d(⟨eu⟩s. ut familia tu[a] | quae se
 a f`ligendo carnem ab alim(en)|tis abstinet . . . consue te misericordiē
 tribue benignus effectum. p(⟨er⟩)’.
- [**Note**: This item repeats the mass “Feria II” which is already on p. 20 as item 19. The
 two versions are to all intents and purposes identical, and the scribe has realized his
 error, for he seeks to mark off the whole mass on p. 21 by putting a line around it.]
25. p. 21, lower margin/50–57 **FERIA .VI**. ‘Da q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s
 deus. ut sacro nos purificante ieiunio . . . tuae semp(⟨er⟩) uirtutis mereat(ur)
 p(ro)tectio | ne defendi. p(⟨er⟩)’.
26. p. 22, upper margin/1–4, continuing on p. 23, upper and outer
 margins/1–13 [**DOM(⟨INI⟩C(⟨A⟩)** III. in .XL. **Statio ad h]erusalem** |
 ‘Concede q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s d(⟨eu⟩s. ut qui ex merito n(ost)rae
 actionis affligim(ur) . . . tu guberna p(⟨er⟩)petua benigni|tate saluandam.
 p(⟨er⟩)’ [rubric mostly trimmed away].

27. p. 22, outer margin/5–23 **SABB<ATUM>** | ‘Da q(uaesumu)s d(omi)ne n(ost)ris effectum ieiuniis | salutare(m) . . . caelesti | [et]iam p(ro)tectione muniatur. p(er)’.
28. p. 22, outer margin/23–44 **FER<IA>** .II. [‘A<ntiphona> In deo laudabo Ps(almus) Miserere’ added later] ‘Cordibus n(ost)ris q(uaesumu)s d(omi)ne benignus infunde . . . te mere|amur p(ro)tegente saluari. p(er)’.
29. p. 22, outer and lower margins/44–55 **FER<IA>** III. [‘A<ntiphona> ego clamaui q(uonia)m Ps(almus) Exaudi d(omine) iusti(tiam)’ interlined later] | ‘Exaudi nos omnipotens et miseri|cors deus . . . et ueniam con|sequamur et gratiam. p(er)’.
30. p. 22, lower margin/55–56 and p. 23, lower margin 1–5 **FER<IA>** IIII. [‘A<ntiphona> Ego aut(em) in d(omi)no Ps(almus) in te d(omi)ne’ interlined later] ‘Presta nos [altered from ‘nobis’] q(uaesumu)s d(omi)ne. Ut salutaribus ieiuniis eruditi . . . liberati a malis omnibus secura tibi mente seruiamus. p(er)’.
31. p. 23, lower margin 5–6 and p. 24, upper and outer margins/1–10 **FERIA V.** ‘Magnificet te d(omi)ne s(an)c(t)or(um) | () tuor(um) cosme et damiani beata sollempnitas . . . et tuis semp(er) | faciat seruire mandatis. p(er)’.
32. p. 24, outer margin/10–41 **FER<IA>** VI. | ‘Ieiunia n(ost)ra q(uaesumu)s d(omi)ne benigno fauo|re prosequere . . . cuncta nobis aduersantia te | adiuuante uincamus. p(er)’.
33. p. 24, outer and lower margins/41–58 **SABB<ATUM>** ‘Presta | q(uaesumu)s omnipotens deus ut qui se affligen|do carnem ab alimentis abstinent . . . et quae digne postant [recte ‘postulant’] consequi mereantur. p(er)’.
34. p. 24, lower margin/58–59 and p. 25, upper and outer margins/1–11 **FER<IA>** II. ‘Presta q(uaesumu)s omnipotens d(eu)s | ut obseruationes sacras annua deuotione recolentes . . . tribue de|fensionis auxiliu(m)’.
35. p. 25, outer margin/11–45 **FER<IA>** . III. | ‘Sacrae nos d(omi)ne q(uaesumu)s obserua|tionis ieiunia . . . propitius respirare conced[e.] | p(er)’.
36. p. 25, outer and lower margins/45–58 and p. 26, outer margin/5–10 **FERIA IIII.** ‘D(EU)S et iustis p(re)mia | meritoru(m) . . . fac eos quae tibi placita po|stulare. p(er)’.
37. p. 26, upper margin/1–4 and p. 27, upper and outer margins/1–10 **DOM<INI>C<A>** .III. | Q(UAESUMU)S om(ni)p(oten)s d(eu)s uota humiliu(m) respice . . . & tuis sem|per faciat seruire man|datis. p(er)’.

38. p. 26, outer margin/10–42 **FER(IA)**.U. ‘Presta q(uaesumu)s omni | potens
D(EU)S. ut quos uotiuua ieiunia | castigant . . . et in tuo nomine sit securus.
p(er)’.
39. p. 26, outer and lower margins/43–59 and p. 27, outer margin/1–16
FERIA VI. ‘D(EU)S qui ineffabilibus | mundum renouas sacramen | tis
. . . sub tua semp(er) pietate gau | deamus. p(er)’.
40. p. 27, outer margin/16–49 **SABB(ATUM)** ‘Fiat d(omi)ne | q(uaesumu)s
[‘per’ omitted] gratiam tuam fructuosus | n(ost)rae deuotionis affectus. . .
et tuae con | solationis gratiam inuenir[e] | mereamur. p(er)’.
41. p. 28, upper and outer margins/1–12 **FERIA II**. ‘S(an)c(t)ifica
q(uaesumu)s d(omi)ne n(ost)ra ieiunia . . . tua semp(er) mereat(ur) |
protectione defendi. p(er)’.
42. p. 28, outer margin/12–36 **FER(IA) III**. | ‘N(ost)ra tibi q(uaesumu)s
d(omi)ne sint accepta ieiunia . . . et merito et nume | ro populus tibi
serui é ns augeatur. p(er)’.
43. p. 28, outer and lower margins/37–52 **FERIA IIII**. ‘S(an)c(t)if[ic]ato hoc
ieiunio | d(eu)s . . . non iudicium sed miser | icor | diam consequi mereamur.
p(er)’.
44. p. 29, upper and outer margins/1–16 **F(E)RIA V**. ‘Concede misericors
d(eu)s. ut sic(ut) nos tribuis solemne tibi deferre ieiunium . . . p(resentis) |
uitae remediis gaudeant & future. p(er)’.
45. p. 29, outer and lower margins/16–50 **F(E)R(IA) VI**. ‘Cordibus n(ost)ris
d(omi)ne be | nus [recte ‘benignus’] infunde . . . et in s(an)c(t)orum
patrocinio confitentem. per tua defensione | conserua. p(er)’.
46. p. 29, lower margin/50–52 and p. 30, upper and outer margins/1–11
Sabaturn ‘Da nobis obseruantiam d(omi)ne legitima deuotione
p(er)fecta(m) . . . & in tua sint supplicatione | deuoti. & in tua dilectione
| sinceri. p(er)’.
47. p. 30, outer and lower margins/11–51 **dom(ini)c(a) in palmis** |
‘Omnipotens sempi | t(er)ne deus | qui humano generi ad imitan[du]m |
humilitatis exemplu(m) . . . sed saluatio sempitern(e)a possideat. p(er)’.
48. p. 30, lower margin/51–52 and p. 31, upper and outer margins/1–12
F(E)R(IA) II. ‘Da q(uaesumu)s om(ni)p(oten)s deus. ut qui in tot
aduersis | ex n(ost)ra infirmitate deserimus . . . quibus nos instaurare |
dignatus és. tribuē uenire | gaudentes. p(er)’.
49. p. 31, outer and lower margins/12–48 **FERIA III**. | ‘Omnipotens
se(m)p(i)t(er)ne D(EU)S. | da nob(is) ita passion()is domi | nice
sacramenta p(er)agere . . . & capaces s(an)c(t)ę nouitatis efficiat. p(er)’.

50. p. 31, lower margin/48–51 and p. 32, outer margin/5–45 F(E)R(IA) IIII. 'Praesta q(uaesumu)s om(ni)p(oten)s D(EU)S. ut qui n(ost)ris excessibus incessant(er) affligim(ur) . . . p(er) misericordiam tua(m) communis sit | cultus iste credentium. p(er) | eund(em)'.
51. p. 32, outer and lower margins/45–50, continuing on p. 33, outer and lower margins/7–36 FER(IA). V. 'D(EU)S a quo & iu|das reatus sui poenam . . . quia degistri [*recte* 'de magistri'] sanguine cogit(a)|ret. O d(omi)n(u)m' [the rest trimmed].
52. p. 32, upper margin/1–4 and p. 33, upper and outer margins/1–6 A second, partly different set of texts for [Dominica IIII. in Quadragesima. Statio] ad hierusalem: 'Concede q(uaesumu)s omnipotens d(eu)s. ut qui ex merito n(ost)rae actionis affli|gimur . . . uictu(m) nob(is) spiritalem ne | deficiam(us) impende. p(er)' [rubric partly trimmed off].
53. p. 34, upper and outer margins/1–14 Untitled set of proper prayers for [Die Dominica de Passione Domini]: 'Q(uaesumu)s om(ni)p(oten)s. familia(m) tua(m) p(ro)pitiu)s respice . . . & op(er)ationis sue | p(er)ficiant e(ss)e placitas. p(er)'.
54. p. 34, outer and lower margins/15–38, p. 35, upper, outer, and lower margins, and p. 36, upper and outer margins Untitled set of musical incipits and prayers for [Feria VI. in Parasceue]: 'D(EU)S a quo et iudas TRAC(TUS) Do|mine audiui . . . & adgrega ecclesie | tuę s(an)c(t)ę ad laudem & gloria(m) nominis. p(er) d(omi)n(u)m n(ost)ru(m)'.
55. Pp. 38–39, upper margins A second, partly different untitled set of proper prayers for Passion Sunday: 'Q(UAESUMU)S om(ni)p(oten)s deus familiam tuam p(ro)pitiu)s respice . . . et merito et numero popu|lus tibi seruiens augeat(ur). p(er)'.
56. p. 45, upper and outer margins Untitled set of proper prayers for Mass on the Feast of St. Benedict (21 March): 'Omnipotens æterne deus qui p(er) beati benedicti abb(ati)s exempla humilitatis . . . exemplis eiu(s) | gradiamur & meritis. p(er)'.
57. p. 46, upper, outer, and lower margins, and p. 47, upper and outer margins/1–6 Untitled set of prayers for the Easter Vigil: 'D(EU)S qui diuitias misericordie tue in hac p(re)cipue nocte largiris . . . ut quos aqua bab|tismatis abluis. | continua p(ro)tectione | tu(e)jaris. p(er)'.
58. p. 47, outer and lower margins/7–31 Untitled set of proper prayers for Mass on the Easter Vigil, breaking off abruptly within the Communion prayer: 'D(EU)S qui hanc sacratissima(m) | noctem gloria dominice | resurrectionis inlustras . . . Cummunicantes & nocte(m)'.

59. p. 60, upper and outer margins/1–16 Set of proper prayers for Mass on the Feast of SS. Philip and James (1 May), with the title mostly trimmed away: 'D(EU)S qui `nos' annua ap(osto)lor(um) tuorum philippi & iacobi sollemnita[te] lætificas . . . ut quor(um) sol|lemnia cælebram(us) eor(um) orati|onobus [sic] adiue[mur]. p(er) d(omi)n(u)m'.
60. p. 60, outer and lower margins 17–50 Set of proper prayers for Mass on the Feast of the Invention of the Cross (3 May), entitled **eodem die aduentio** [corrected to **inuentio**] s(an)c(t)æ crucis 'D(EU)S qui preclara salutifere | crucis inuentione . . . pro salute mundi triumphare iussisti. p(er) d(omi)n(u)m n(ost)r(u)m ie(s)um Chr(istu)m filium tuum'.
61. Untitled set of Antiphons and Responsories for Advent on the upper margins of pp. 61–71; the arrangement is apparently as follows:
- a. p. 61, upper margin/ 1–7 Antiphon, Invitatory, and Responsories for Matins on the first Sunday of Advent: 'A(ntiphona) ecce nomen . . . U(ersiculus) Venia(m) dicit. dicit d(omi)n(u)s'.
- b. p. 62, upper margin/1–2 Antiphons for Lauds on the first Sunday: '[. . .] A(ntiphona). In illa die . . . EVANGELIO A(ntiphona) Spirit(us) sant(us)'.
- c. p. 62, upper margin/2–4 Antiphons for the first week of Advent: 'A(ntiphona) ne timeas . . . A(ntiphona) Ecce in nubibus'.
- d. p. 62, upper margin/4 and p. 63, upper margin/1–4 Invitatory and Responsories for Matins on the second Sunday of Advent: 'VITATORIA. Surgite uigelem(us). [sic] . . . U(ersiculus) Ecce agn(us) d(e)i. que(m)'.
- e. p. 63, upper margin/4–5 Antiphons for Matins (Lauds?) on the second Sunday, headed **MA(TUTINAE)**: 'Ecce in nubi(bus). . . EVANGELIO. | Sup(er) soliu(m)'.
- f. p. 64, upper margin/1–2 Antiphons for the second week of Advent: 'A(ntiphona) beata maria . . . A(ntiphona) ante me'.
- g. p. 64, upper margin/2–4 and p. 65, upper margin/1 Responsories and Antiphons for Matins and Lauds on the Feast of St. Lucy (13 December): 'R(esponsorius) Lucia uirgo . . . A(ntiphona) in tua patientia'.
- h. p. 65, upper and outer margins/1–4 Invitatory and Responsories for Matins on the third Sunday of Advent: 'VITATORIA. Ecce uenit rex. . . . U(ersiculus). A solis. & erit'.
- i. p. 65, outer margin/4–8 Antiphons for Matins (Lauds?) on the third Sunday, headed **MA(TUTINAE)**: 'Ueni`e`t d(omi)n(u)s . . . EVANGELIO | Iohannes aut(em)'.

- j. p. 66, upper margin/1–3 Antiphons for the third week of Advent: ‘A⟨ntiphona⟩. tu es qui uenturus . . . A⟨ntiphona⟩ dabit ei dominus’.
- k. p. 66, upper margin/3 and p. 67, upper margin/1–4 Invitatory and Responsories for Matins on the fourth Sunday in Advent: ‘Vitoria. A⟨ntiphona⟩. ‘Prope est iam . . . U⟨ersiculus⟩. Et domina⟨ur⟩. cuius’.
- l. p. 67, upper margin/4 and p. 68, upper margin/1 Antiphons for Matins (Lauds?) on the fourth Sunday, headed **MAT⟨UTINAE⟩**: ‘A⟨ntiphona⟩. canite tuba . . . A⟨ntiphona⟩ ecce d⟨eu⟩s n⟨oste⟩r’.
- m. p. 68, upper margin/1–4 Further Antiphons and Responsories (in honor of the Virgin Mary?): ‘A⟨ntiphona⟩. Aue maria . . . U⟨ersiculus⟩. Emitte agnu⟨m⟩’.
- n. p. 69, upper margin/1–3 Further Antiphons, headed **IN MAT⟨UTINAS⟩**: ‘Ecce ueniet d⟨omi⟩n⟨u⟩s princeps . . . Tu beth[le]em’.
- o. p. 69 upper margin 3–4 Antiphons for **F⟨E⟩R⟨IA⟩ .II.** of the fourth week of Advent: ‘Nolite timere . . . Ioseph filii’.
- p. p. 69, upper margin/4 and p. 70, upper margin/1 Antiphons for **FERIA.III.** of the fourth week: ‘De sion ueniet . . . Estote parati’.
- q. p. 70, upper margin/1–2 Antiphons for **FERIA .III^a**. [presumably in error for III^a] of the fourth week: ‘A⟨ntiphona⟩ Constantes . . . emitte agnu⟨m⟩’.
- r. p. 70, upper margin/3–4 Set of eight “O Antiphons”: ‘O sapientia q⟨ue⟩ ex ore. . . . O uirgo uirginum quomodo’.
- s. p. 70, upper margin/4 and p. 71, upper margin/1 Responsories for Matins on Christmas Eve: ‘R⟨esponsorius⟩ S⟨an⟩c⟨t⟩ificamini . . . U⟨ersiculus⟩. ecce dominus’.
- t. p. 71, upper margin/1–3 Antiphons for Matins (Lauds?) on Christmas Eve, headed **IN MA⟨TUTINAS⟩**: ‘A⟨ntiphona⟩. Iudea et hierusale⟨m⟩ . . . A⟨ntiphona⟩ Leuate capita u⟨est⟩ra’.
62. p. 74, upper margin Proper prayers for Saturday Mass in the Christmas season, headed **[S]abatu⟨m⟩ in XII. lec⟨tionibus⟩** [the title has been trimmed, but is still partly legible]: ‘D⟨EU⟩S qui tribus pueris mi⟨t⟩igasti. Flammas igniu⟨m⟩. concede p⟨ro⟩pitius ut ueniente filio tuo . . . & presens nobis remediū⟨m⟩ esse facias & futurum. p⟨er⟩’.
63. p. 75, upper and outer margins/1–24 Untitled set of Antiphons, Psalms and Responsories for Matins and Lauds on Christmas Day and St. Stephen’s Day (26 December): ‘A⟨ntiphona⟩ Dum ortus . . . IN EVANG⟨ELIO⟩. A⟨ntiphona⟩ Sepelierunt’.
64. p. 75, outer margin/25–35 Set of Antiphons, Psalms, and Responsories for Matins on the Feast of St. John the Evangelist (27 December), headed

S⟨AN⟩C⟨T⟩I IOHANNIS EVANG⟨E⟩L⟨ISTE⟩ ET | AP⟨OSTO⟩LI:
 ‘Valde honorandus . . . U⟨ersiculus⟩ In cruce deniq⟨ue⟩’.

65. pp. 122–32, outer and lower margins, Selections from an OE Martyrology for the period 25–31 December; decorated inked initials for each section were intended but mostly not supplied (Ker, art. 3; ed. Cockayne 1864–1870: 29–33, Herzfeld 1900: 2–10; Kotzor 1981 (vol. 2) and cf. 1.89–108):
- a. pp. 122/1–124/9 December 25, the Nativity: ‘On þone for|man dæg on geara | þ⟨æt⟩ is on þone ærestan | geoheldæg . . . þurh ðæt | manige untrume | men þæron wur|don gehælede’;
- b. pp. 124/10–125/26 December 25, St. Anastasia: ‘Oñ þone | ilcan dæg | cristes acenned|nesse . . . 7 hire lichama resteð nu on romebirig’;
- c. pp. 125/27–128/13 December 26, St. Eugenia [*sic*]: ‘[O]n ðone forman dæg bið. S⟨an⟩c⟨t⟩a eufemian tid þære æbelan fæmnan . . . 7 hire lic|hama resteð wið | romebirig on þa⟨m⟩ | wege þe ma[n] nemned latina’;
- d. pp. 128/14–130/4 December 26, St. Stephen: ‘[O]ñ þóne æfte|ran dæg godes cir|cean arworðiað S⟨an⟩c⟨t⟩us | stefan⟨us⟩ gemind . . . þa | mitte heo hire | cild lifiende 7 ge|sund’;
- e. pp. 130/4–131/13 December 27, St. John the Evangelist: ‘[O]n þone | .iii. dæg bið s⟨an⟩c⟨t⟩e io|hannes tid þæs god|spell r̄ es . . . forþam | nat nænig man | hwæþer sé iohan|nes sí þe cwicu þe | dead’;
- f. pp. 131/13–132/8 December 28, the Holy Innocents: ‘On þon⟨e⟩ feor|þan dæg bið [scribe wrote þið] þara | haligra cilda tid . . . 7 he | ofstang hine silfne | mid his agenre handa’;
- g. p. 132/8–27 December 31, St. Sylvester: ‘On þone .vii. dæg | þæs monþes bið s⟨an⟩c⟨t⟩e | silvestres tid þæs | halgan pápan . . . 7 þ⟨æ⟩t gelamp’ [ends abruptly at p. 132, outer margin, line 27].
66. p. 134, upper margin, and p. 135, upper and outer margins Untitled set of musical incipits and proper prayers for [Mensis decimi feria IIII], with the first words trimmed but legible: ‘A⟨ntiphona⟩ Rorate cæli desup⟨er⟩. Presta q⟨uaesumu⟩s om⟨ni⟩p⟨oten⟩s d⟨eu⟩s. ut redemptionis n⟨ost⟩ræ sollemnitas . . . Ut cuius letamur gustu. | renouemur effectu. p⟨er⟩’.
67. p. 136, upper margin, and p. 137, upper and outer margins Set of musical incipits and proper prayers for FER⟨IA⟩ UI, ad ap⟨osto⟩los ‘AN⟨TIPHONA⟩. prope esto d⟨omi⟩ne & om⟨ne⟩s. Excita q⟨uaesumu⟩s d⟨omi⟩ne potentia⟨m⟩ tua⟨m⟩ & ueni . . . In misterii | salutaris faciat transire consortiu⟨m⟩. p⟨er⟩’.

68. p. 138, upper margin, and p. 139, upper and outer margins Set of musical incipits and proper prayers for [**Sabbato ad s(an)c(t)um petru(m) in XII. lectionibus**] | 'AN(TIPHONA). Ueni & ostende nobis facie(m) tua(m) d(omi)ne. D(EU)S qui conspicias quia ex [nulla] n(ost)ra prauitate adfligimur . . . & p(re)sentis [*recte* 'presens'] nobis re|mediu(m). e(ss)e. facias & futuru(m). | p(er)' [top line trimmed, only bottom half of letters visible].
69. p. 158, upper and outer margins **MIS(SA) QUAM SACERDOS PRO SE DEBET** 'Sup`p`liciter te deus pater om(ni)p(oten)s q(u)i es creator omniu(m) rerum deprecor . . . [ends abruptly within the Preface] & in specie uulnerati medicus ambula|uit. Hic nobis d(omi)n(u)s'.
70. p. 182, outer margin/1–32 Untitled set of proper prayers, comprising the Collect and Secret only, for a [**Missa pro uiuis atque defunctis**]: 'Pietatem tuam q(uaesumu)s d(omi)ne | nostroru(m) absolve uincula | delictor(um) . . . uiuor(um) & defunctor(um) | peccata dimitte eisq(ue) premia | eterne concede. p(er)'.
71. p. 182, outer margin/33–51 Metrical Charm 8, "For a Swarm of Bees," partly in verse: **wið ymbe** 'nim eorþan ofer|wearp mid þinre swiþran | handa . . . me|tes 7 eþeles' (Ker, art. 4; ed. Cockayne 1864–1866: 1.384, Dobbie 1942: 125; Storms 1948: 132).
72. p. 192, upper and outer margins/1–41 **II. K(a)l(endas) Nouemb(ris). Uigilia Omniu(m) s(an)c(toru)m** 'D(omi)ne deus n(oste)r multiplica sup(er) gra|tiam tua(m) . . . et fac eor(um) | & consideratione | deuotu(m) et defen|sione securum. | p(er)'.
73. p. 192, outer and lower margins/41–45, p. 193, upper, outer, and lower margins, and p. 194, upper margin **K(a)l(endas). Nove(m)b(ris). Omni|um S(an)c(t)orum** | 'Concede q(uaesumu)s omnipotens d(eu)s. ut s(an)c(t)a dei genetrix . . . salutem mentis | & corporis. et ad p(er)petuam p(er)uenire gloriam. p(er)'.
74. pp. 196–98, upper, outer, and lower margins OE Verse "Solomon and Saturn": 'SAturnus cwæð hwæt Ic iglanda . . . [ends imperfectly] 7 hine eac ofslehð. T.' (Ker, art. 5; ed. Menner 1941: 80–86, Dobbie 1942: 31–35).
75. p. 206, lower margin/ 1–9 Metrical Charm 9, "For Theft of Cattle": 'Ne forstolen ne forholen . . . oðehtian ðence am(en)' (Ker, art. 6a; ed. Cockayne 1864–1866: 1.384, Dobbie 1942: 125–26, Storms 1948: 208–10).
76. p. 206, lower margin/10–15 Metrical Charm 10, "For Loss of Cattle," partly in OE verse, partly in Latin prose: 'Ðis mon sceal cwedþan ðonne his

ceapa . . . forholen ne wyrðe p(er) cruce(m) chr(ist)i' (Ker, art. 6b; ed. Cockayne 1864–1866: 1.390–92, Dobbie 1942: 26, Storms 1948: 206).

77. p. 206, lower margin/16–p. 208, lower margin/4 Lorica charm for protection, beginning with directions for recovering cattle, in OE and Latin: 'Gif feoh sy undenumen . . . nec celare possit per d(omi)n(u)m n(ost)r(u)m' (Ker, art. 7; directions ed. Cockayne 1864–1866: 1.392, Storms 1948: 206; whole text ed. Grant 1979: 5–6).
78. p. 208, lower margin/4–5 Recipe in OE: **wið eahw`æ`r[o]ce** 'geni(m) læfre neoðowearde cnuwa . . . in þa(m) eagan' (Ker, art. 8; ed. Cockayne 1864–1866: 1.382).
79. p. 224, outer and lower margins, and p. 225, lower margin Untitled set of proper prayers for a [Missa de Sancta Cruce]: 'Salve crux que [recte qua] in corpore | Chr(ist)i dedicata es . . . tribue ut uitalis tu`i tione ligni ab omnibus muniamur aduersis. p(er)'.
- [Note: The prayers partly agree with those for a votive "Missa de Sancta Cruce" in the Missal of Robert of Jumièges (Rouen, Bibliothèque Municipale Y. 6 [445], ed. Wilson: 1896: 244–45) and the Leofric Missal (Oxford, Bodleian Bodley 579 [364], ed. Warren 1883: 178); but the final prayer *ad populum* refers to the Feast of the Invention of the Cross (3 May), as though the prayers were specifically intended for a Mass on that day.]
80. p. 254, outer margin/1–p. 280, upper margin/3 (but not including p. 272, outer margin/1–35) OE Last Judgment homily containing a dialogue between body and soul: 'Men þa leofestan | ic eow bidde 7 eaðmodlice lære . . . a woruld a butan | ENDE AMEN' (Ker, art. 9; coll. Förster 1932b: 72–107; Scragg 1992: 90–104; = Vercelli Homily IV).
81. p. 272, outer margin/1–35 Latin lorica charm with OE title: **wið ealra feo[n]da grimnessum** | 'Dextera d(omi)ni fecit uir | tute(m) . . . in unitate sp(irit)u[s] s(an)c(t)i p(er) | om(ni)a secula secula | seculor(um)' (Ker, art. 10; ed. Cockayne 1864–1866: 1.386, Storms 1948: 285; Grant 1979: 15–16).
82. p. 280, upper margin/3–p. 287, outer margin/48 OE Homily on the Assumption ["De transitu Mariae" = Pseudo-Melito]: 'Her sagað ymbe þa halgan marian . . . in ealra | woruda woruld [corrected from 'waruld'] | a butan ende AME|N' (Ker, art. 11; ed. Tristram 1970: 125–50, Grant 1982: 18–30).
83. p. 287, lower margin/1–p. 295, outer margin/40 OE Homily on Doomsday, based on the Apocalypse of Thomas: '+ Repleatur os meum laude ut possim cantare. | Men ð(a) l(eofestan). twa ceastra wæron . . . butan

- ænigu(m) ende | AmeN' (Ker, art. 12; first part (to p. 292/13) ed. Förster 1955: 17–27; portion from p. 292/13 to p. 295/4 ed. Willard 1935: 4–6).
84. p. 295, outer margin/41–p. 301, outer margin/31 OE Homily for Easter, based on the Gospel of Nicodemus: 'HEC EST DIES | qua(m) fecit d(omi)n(u)s exultem(us) | & letemur in ea. | Men þa leofestan | Her sagað an þissu(m) | bocum ym ða miclan | gewird . . . a worulda a woruld aa butan ænegu(m) ende AmeN' (Ker, art. 13; ed. Hulme 1903–1904: 610–14).
85. p. 326, outer margin/1–20 Recipe: **wið sarum eagum.** | 'D(omi)ne s(an)c(t)e pat(er) om(ni)p(oten)s æt(er)ne deus sana oculos . . . & regnu(m) | consequam(ur) æternu(m). p(er)' (Ker, art. 14; ed. Cockayne 1864–1866:1, 387, Storms 1948: 314).
86. p. 326, outer margin/21–29 Charm: **wið saru(m) earum.** | 'Rex glorie Chr(ist)e rap|haelem ang(e)l(u)m exclude . . . sanitatem auditui co(m)ponas. | p(er)' (Ker, art. 14; ed. Cockayne 1864–1866: 1.387, Storms 1948: 315).
87. p. 326, outer margin/29–38 **wið magan seocnesse.** | 'Adiuua nos d(eu)s saluta|ris noster . . . in tuo | s(an)c(t)o no(m)ine sanatione ad | adtribuere. p(er)' (Ker, art. 14; ed. Cockayne 1864–1866: 1.387, Storms 1948: 315).
88. p. 329, outer margin Loric charm with accompanying 'Sator' formula: 'Creator & s(an)c(t)ificator | pater & filius & sp(iritu)s | s(an)c(tu)s . . . sine do|lore parturit' (Ker, art. 15; ed. Storms 1948: 281, Grant 1979: 18).
89. pp. 350–353, outer margins Metrical Charm 11, "A Journey Charm": 'Ic me on þisse gyr|de beluce . . . ic on þis life | wunian mote | am(en)' (Ker, art. 16; ed. Cockayne 1864–1866: 1.388–90, Dobbie 1942: 126–28, Storms 1948: 216–18).
- [Note: Titles on pp. 370–73 are written in a reddish-orange ink distinct from the brownish text-ink.]
90. p. 370, upper and outer margins/1–14 **MISSA IN NAT(ALE) VNIVS (M) AP(OSTO)LI** ['M' has been erased or effaced] 'Q(uaesumu)s omnip(oten)s d(eu)s ut beatus .(i)ll(e). ap(osto)l(u)s tuus p(ro) nobis implorat auxilium . . . nob(is) p(ro)ficiant ad medellam. p(er)'.
91. p. 370, outer margin/15–29 **IN NAT(ALE) plurim(orum) ap(osto)lorum** | 'D(eu)s qui nos [followed by erasure of probably one word] (a)nna | ap(osto)lor(um) tuorum illis & illius | sollempnitate letificas . . . eorum orati|onibus adiuuemur. p(er)'.
92. p. 370, outer margin/30–57 **IN NAT(ALE) VNIVS MARTIRIS** | 'Presta q(uaesumu)s omnip(oten)s d(eu)s. ut qui beati | illi[us] martyris tui

- nata|lita colimus... & caelestib(us) | nos munda mysteriis & | clem(en)t(er) exaudi. p(er)'.
 93. p. 371, upper and outer margins/1–22 **IN NATALE PLVRIMORVM MARTYRV[M]** 'D(eu)s qui nos concedis s(an)c(t)oru(m) tuoru(m) illoru(m) natalitia colere... ut q(uae) ore con|tingim(us) pura m(en)te | capiam(us). p(er)'.
 94. p. 371, outer margin/22–53 **IN NAT(ALE) | UNIUS CONFESSORIS** | ['A(ntiphona) Sstatuit [sic] ei. Ps(almus) mi|sericordias' in margin, added later] 'Da q(uaesumu)s omnip(oten)s d(eu)s. ut | beati ill(ius) confessores | tui ueneranda sol|lempnitas... gratias exhibentes | beneficia potiora | sumamus. p(er)'.
 95. p. 372, upper and outer margins/1–13 **IN NAT(ALE) PLVRIMORV(M) CONFESS(ORUM)** 'D(eu)s qui nos concedis [with 'concedis' underdotted to indicate that it should be omitted] s(an)c(t)orum tuorum illorum confessionibus gloriosis circu(m)|das & protegis... certa re|demptione capiamus. p(er)'.
 96. p. 372, outer margin/14–53 and p. 373, upper and outer margins/1–10 **NAT(ALE) VIRGINIS** ['VVLTV(M). eructa(bit)' added later] | 'D(eu)s qui inter cetera poten|tie tue miracula e|nam | in sexu fragili uictoriam | martyrii contulisti... & inter[ce]dente beata illa martyre tua. | sempiterna protectione confirment. p(er)'.
 97. p. 373, outer margin/10–37 **MISSA | COTIDIANA PRO REGE** | 'Q(uaesumu)s omnipotens d(eu)s. ut fa|mulus tuus (i)ll(e). qui tua mi|seratione suscepit regni | gub(er)nacula... & potius [recte 'istius'] temporis de|cursum ad aeterna(m) p(er)|ueniat hereditate(m). p(er)'.
 98. pp. 402–417, outer margins stanzaic prose hymn or trope of a type unique in OE praising St. Michael: 'Men ða leofestan | us is to worðianne 7 to | mærsianne seo gemind | þæs halgan heahengles. | S(an)c(t)e michael. . . In ealra worla | world abutan | ende amen' (Ker, art. 17; ed. Tristram 1970: 152–61, Grant 1982: 56–64).
 99. p. 475, outer margin/1–6 Untitled set of five Responsories identified by James (1912: 84) as derived from the Book of Job 'R(esponsorius) Induta est... V(ersiculus). Numquid'.
 [Note: These Responsories were probably intended to be chanted in the early part of September, as the heading for the next item of the set (no. 100) states that that set is intended for a period beginning in the middle of September.]
 100. p. 475, outer margin/7–22 Set of six Responsories, one versicle neumed, derived from the Book of Tobit: **INCIP(IT) RESP(ONSORIA) DE**

- TOBI AD | MEDIV(M) SEPTEMBRIS VSQ(UE) | IN DOM(INI)CA. MENSIS OCTO|BRIS** 'R(esponsorius). Peto d(omi)ne . . . V(ersiculus). Benedicite | deu(m). ete(rnum)'.
 101. p. 475, outer margin/22–26 and p. 476, outer margin/1–4 Set of three Responsories derived from the Book of Judith: **RESP(ONSORIA) DE | IVDITH** 'R(esponsorius). Adonai domi|ne . . . nom(en) tuu(m) ita magnificasti. Q(u)ia'.
102. p. 476, outer margin/5–26 Set of nine Responsories derived from the Books of Maccabees: **INCIP(IT) RE(S)P(ONSORIA) A DOM(INI)CA .I. MEN|SIS. OCTOBER. VSQ(UE) IN DOM(INI)C(A).** [I., apparently added later] | **MENSIS NOVEMBER** | 'R(esponsorius) Adaperiat dominus . . . V(ersiculus). Dedit | aute(m)'.
103. p. 476, outer margin/26–30 and p. 477, outer margin/1–4 Incomplete set of two Responsories derived from the Minor Prophets: **INCIPIT RESP(ONSORIA) | DE MINORIB(US) PPHENS** [*sic*] for **P(RO)PHETIS] | AD DOM(INI)C(A) .I. MENSIS NOVE(M)|B(RIS). VSQ(UE) MEDIU(M). ADVEN|TU D(OMI)NI ||** 'R(esponsorius). Uidi dominum . . . R(esponsorius). Aspice domine | de sede'.
104. p. 478, outer margin Untitled set of Antiphons, Invitatory, Psalms and Responsories for Matins and Lauds on the Feast of St. Martin (11 November): 'A(ntiphona) beatu(m) `UITATORIA` Regem confesor(um) | martin(us) . . . A(ntiphona) o quant(us) luct(us)'.
105. Series of untitled sets of musical incipits, with no clear indication of where one set ends and the next begins; the arrangement is probably as follows:
- a. p. 482, upper margin/1–3 Set of Antiphons, Psalms, and Responsories for the office at Pentecost [beginning imperfectly as a result of damage to the upper outer corner of the leaf]: ' . . . [e]mitte. B(ene)dic .II. Sp(iritu)s d(omi)ni . . . Ingressus tarias. Gloria'.
- b. p. 482, upper and outer margins/4–9 Invitatory, Antiphons, Psalms, and Responsories for the office on the Feast of the Nativity of St. John the Baptist (24 June): 'U(itatoria). Rege(m) pre(cursoris) . . . Ipse preibit'.
- c. p. 482, outer margin/10–13 Set of Antiphons and Responsories for the office on the Feast of SS. John and Paul (26 June): 'Istoru(m) e(st). eni(m) . . . Isti sunt s(an)c(t)i'.
- d. p. 482, outer margin/13–28 Set of Antiphons, Psalms, and Responsories for the office on the Feast of St. Peter (29 June): 'Quodcu(m)q(ue). Rege(m) ap(osto)lor(um) . . . Uenite post'.

- e. p. 482, outer margin/29–49 Set of Antiphons, Psalms, and Responses for the office on the Feast of St. Paul (30 June): ‘Qui operat(us) est petro . . . Si quis mihi. quo progre [= per rogare?]’.
- f. p. 482, outer margin/50–53 Set of chants, probably for Mass on the Wednesday after Pentecost: ‘Deus du(m) egredereris [sic]-cora(m) populo tuo all(eluia) . . . Co(mmunio) pace(m) | mea(m) do uob(is) all(eluia) pace(m) relinquo uob(is) all(eluia) all(eluia)’.
- g. p. 482, outer and lower margins/54–58 Set of chants, probably for Mass on the Saturday after Pentecost: ‘[Antiphona] Caritas d(e)i diffusa est . . . Co(mmunio) Non uos relinquam orfanos uenia(m) ad uos iter(um) `all(eluia)` & gaudebit cor u(est)r(u)m all(eluia) all(eluia)’.
- h. p. 482, lower margin/58–59 Set of chants proper to Mass on the Eve of the Feast of the Nativity of St. John the Baptist (23 June): ‘A(ntiphona) Ne timeas . . . Co(mmunio) Magna est’.
- i. p. 482, lower margin/59–60 Set of chants proper to Mass on the Feast of the Nativity of St. John the Baptist (24 June): ‘A(ntiphona) De uentre matris . . . `Co(mmunio)` Tu puer p(ropheta)’.
- j. p. 482, lower margin/60 Set of chants proper to Mass on the Feast of SS. John and Paul (26 June): ‘A(ntiphona) Multe tribulationes . . . Co(mmunio) & si cora(m) homi[ni]bus’.
- k. p. 482, lower margin/61–63 Set of chants proper to Mass on the Eve of the Feast of SS. Peter and Paul (28 June): ‘[Antiphona] Dicit d(omi)n(u)s petro cu(m) esses iunior . . . Co(mmunio) tu es pe[t]ru(s)’.
- l. p. 482, lower margin/63 Set of chants proper to Mass on the Feast of St. Peter (29 June): ‘[Antiphona] Nunc scio . . . `Co(mmunio)` Simon iohannis’.
- m. p. 482, lower margin/63–64 Set of chants proper to Mass on the Feast of St. Paul (30 June): ‘(Antiphona) Scio cui . . . Co(mmunio) am(en) dico uob(is) quod uos qui reliquistis om̃i a & secuti estis me’.
106. p. 483, upper and outer margins/1–24 Set of proper prayers in Latin, and Gospel incipit, for a votive mass for divine help against the pagans, with OE title: **For þone cyng 7 for þone bysceop 7 for eall cris . . .** [the rest of the title, and the opening of the first prayer, are lost as a result of damage to the upper outer area of the leaf] ‘ . . . [sub]uenias ad hoc minaris ut parcas lapsus manum porrigel . . . lib(er)is tibi m(en)tibus seruiamus. p(er)’ (Ker, item 2).
107. p. 483, outer margin/25–38 Untitled prayer for the soul of a dead person: ‘Te igitur clem(en)tissime p(ater) [‘p’ smudged] p(er) | Chr(istu)m

d(omi)n(u)m n(ost)rum p(er) que(m) salus | mundi . . . & in obuia(m)
 placitor(um) | tuor(um) cu(m) benedictione numereatur [sic]. p(er)
 Chr(istu)m?

108. pp. 484/8–488/19 The Passion story, based on Matthew 26 and 27 [added on originally blank spaces and pages, written in long lines]: ‘MEN Ð(A) L(EOFESTAN) gehirað nu hu (‘cristes boc’ erased) drihten wæs sprecende . . . In ealra worulda worold | abutæn ende AMEN fiat’ (Ker, art. 18; ed. Grant 1982: 80–100).
109. p. 488/20–23 The Record of Gift of this book to Exeter by Bishop Leofric (1050–1072): ‘Hunc libru(m) dat leofricus ep(iscopu)s eccl(esi)e s(an)c(t)i petri ap(osto)li in exonia ubi sedes episcopalis est ad [utilitatem] | successor(um) suor(um). Si q(u)is illu(m) abstulerit inde subiaceat maledictioni. Fiat. Fiat. Fiat. | Ðas boc gef leofric b(isceop) into s(an)c(t)e petres mynstre on exancestre þær [se] bisceopstol is for | sawle alisednysse. 7 gif hig hwa utætbrede god hine fordo on þære e[can geniderunge]’ [bracketed letters rubbed and faded]’ (Ker, art. 19; pr. James 1912: 81, Förster 1932a: 230; there are nine copies of this formula, this one having the siglum ‘H’: cf. Förster, Chambers, Flowers 1933: 11).

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