

280. London, British Library, Royal 1 A. xiv

"West-Saxon Gospels"

[Ker 245, Gneuss —]

HISTORY: Produced in the latter half of the 12c; a direct copy of Oxford, Bodleian Library, MS. Bodl. 441 (361). The upper margin of f. 3r contains the following note: *D xvi* (the number has been altered) *Gra IIII*, a medieval pressmark of the library of Christ Church, Canterbury. This is probably the "textus iv evangeliorum anglice" listed in the 14c catalogue (James 1903). Served as the exemplar for Oxford, Bodleian Library, MS. Hatton 38 (378). The names of Thomas Cranmer (1489–1556) and John, Baron Lumley (1534?–1609) appear on f. 3r.

CODICOLOGICAL DESCRIPTION: v + 173 + iv leaves, foliated [i–iii], 1–175, [176–178]. Ff. 1–2 and 175 are medieval binding leaves taken from a 12c missal (f. 1 was pasted down; services for the Vigil of the Nativity, f. 175rv, Christmas, f. 2rv, and Stephen and John, f. 1v, are still legible). Leaves measure 218 x 145 mm.; written space 157 x 106 mm. Ruling of 25 long lines is done with a pencil on hair sides, with single vertical bounding lines; the scribe usually writes on the top of the top line. Ff. 102v–103r, the inner bifolium of gathering XIII, are ruled for 22 lines (but the outer leaves of the folios are not). Leaves are arranged HFHF throughout. Traces of catchwords are visible on many quires: ff. 10v, 18v, 26v, 40v, 48v, 56v, 106v, 114v, 124v, 130v, 150v, 158v, and 166v. F. 40v (the last leaf of the first quire of Matthew) has the numeral "i" in the center of the lower margin; f. 41r has the numeral "ii" in the center of the upper margin.

As in Bodl. 441, Lk 16:14–17:1 is omitted, although here the omission occurs in the middle of a page (f. 117r) and no leaves are missing. Endings of Mark, Luke, and John corresponding to text lost from Bodl. 441 are omitted; added text in a current hand of mid 12c on ff. 32r, 133v, and 173v completes these Gospels where they are deficient in Bodl. 441. The additions occurred at some point before Hatton 38, a copy of this manuscript, was produced at the end of the 12c. Otherwise

the main text is in one hand throughout: English glosses on f. 142rv (Jn 5:2 *mere* : *watersol*; *portices* : *infares*; 5:3 *porticon* : *inganges*; 5:9 *restedaig* : *sabbatum*; 5:16 *ehton* : *talden*) are in the hand of the main scribe. Corrections, some on erasure and others interlinear or marginal, are partly by the main scribe; others are in different hands, one of them similar to that of the completer of Mark, Luke, and John. Many passages appear to have been freshened up or rewritten.

Matthew, Luke, and John have rubrics at the beginning of each Gospel; these are not the first words of the Gospels but prefatory material: f. 3r, **Her onginð matheus boc þas halgan godspelleres**. ‘Soðlice wel is to understanden þ(æ)t’ [‘æfter matheus gerecednysse’, etc.]; f. 83r, ‘Nu we willað her eow areccen’ [‘lucas boc ðæs halgan godspelleres’]; f. 135r, **Her onginð þæt godspell þe iohannes se godspellere gewrat on pathmos þam eigtland**. Initials are in red or green; the opening initial of each Gospel is in red and green.

A rough hand of the 13c has completed Jn 7:22 (f. 148r), missing in all other copies of the text: ‘gif ymbsnyðenese tache man on restdaige’. Some Latin glosses of the 14c appear on ff. 144–146v; these may be in the same hand that wrote the catalogue numbers on f. 3r. F. 134r, originally blank, contains the words ‘soðlice ge syn’ (apparently copied from Lk 24:48 just opposite) and ‘S(an)c(t)e GREGORIES se mid grecum crissostomas ys haten’ in a neat angular book-hand of 12/13c, probably that of the scribe of Hatton 38. In the right margin of f. 134r the last words of the Gospel of Luke (i.e., those lost from Bodl. 441) are written in Latin: ‘Et factum est dum benediceret illis’ etc., in a very thin and current hand of the 12c. The same hand supplies the Latin ending to John, also lost from Bodl. 441, on f. 174r: ‘S(un)t a(utem) et alia’, etc. These probably served to guide the completer of these Gospels. F. 174rv also contains scribbles, some in drypoint, and records of accounts of later medieval origin.

Two additions, the title ‘Textus iiii ewangeliorum (in the hand of the main scribe of the manuscript) `anglice’ (in a 12/13c hand) at the beginning of Mark (f. 3r) and a note at the beginning of Matthew (f. 33r) that gives the names of the evangelists in the sequence “Marc’ Math’s lucas Ioh’s,” suggest that the four Gospels were bound in their present order early in their history. Binding of the 18c.

COLLATION: I<sup>8</sup> (ff. 3–10), II<sup>8</sup> (ff. 11–18), III<sup>8</sup> (ff. 19–26), IV<sup>8</sup> (wants 7 and 8, both probably blank, after f. 32; f. 32v is blank) (ff. 27–32), V<sup>8</sup>

(ff. 33–40), VI<sup>8</sup> (ff. 41–48), VII<sup>8</sup> (ff. 49–56), VIII<sup>8</sup> (ff. 57–64), IX<sup>8</sup> (ff. 65–72), X<sup>10</sup> (f. 82v is blank) (ff. 73–82), XI<sup>8</sup> (3 and 6 are tipped-in half-sheets) (ff. 83–90), XII<sup>8</sup> (ff. 91–98), XIII<sup>8</sup> (ff. 99–106), XIV<sup>8</sup> (2 and 7 are tipped-in half-sheets) (ff. 107–114), XV<sup>8</sup> (2 and 7 are tipped-in half-sheets) (ff. 115–122), XVI<sup>8</sup> (ff. 123–130), XVII<sup>4</sup> (f. 134rv originally blank) (ff. 131–134), XVIII<sup>8</sup> (ff. 135–142), XIX<sup>8</sup> (ff. 143–150), XX<sup>8</sup> (ff. 151–158), XXI<sup>8</sup> (ff. 159–166), XXII<sup>8</sup> (f. 174rv originally blank) (ff. 167–174).

#### CONTENTS:

1. ff. 3r–32r Gospel of Mark: *Initiu(m) s(an)c(t)i evvangelii secundu(m) marcu(m)*. 'Ecce mitto | angelum meu(m) ante faciem tua(m). qui p(re)parabit | uia(m) tua(m) ante te; | Her ys Godspelles angin. halendes cristes godes sune' [f. 32v blank].
2. ff. 33r–82r Gospel of Matthew: *Liber generationis ie(s)u chr(ist)i filii dauid filii | abraham. Her onginð matheus boc þas | halgan godspelleres.* | 'Soðlice wel is to understanden þ(æ)t | æfter matheus gerecednysse her his on cneornysse boc' [f. 82v blank].
3. ff. 83r–133v Gospel of Luke: 'Nu we willað her eow areccen | lucas boc Ðas halgan godspelleres. for ða(n) | ðe wytdlice manega þohte þare þinge race geendebyrlden' [f. 134r blank except for added Latin text (of 12c) in margin 'et f(a)c(tu)m (est) du(m) b(e)n(e)di[ceret] ill(is)', etc. (Lk 24:51–end) and some added text (of 12/13c) 'Soðlice ge syn' and 'S(an)c(t)e GREGORIES se mid grecum crissostomas ys haten'; f. 134v blank].
4. ff. 135r–173v Gospel of John: 'In principio (erat *cancelled*) erat uerbum'. Her onginð þæt | godspell þe Iohannes se godspellere gewrat on pathmos þam eigtlande. | 'On anginne ærest wæs word' [f. 174r blank except for added Latin text (of 12c) in margin 'S(un)t a(utem) et alia', etc. (Jn 21:15); f. 175v blank except for an added line, now smudged].

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