

338. Oxford, Bodleian Library, MS. Auct. D. 2. 19 (3946)
"The Mac Regol Gospels," "The Rushworth Gospels"

[Ker 292, Gneuss 531]

HISTORY: Written and decorated in Ireland in first quarter of 9c by, it is claimed in the colophon (f. 169v), Mac Regol, Bishop of Birr (d. 822), although in fact there are two scribes and one artist (Brown 1989: 155). The Latin text is marked by numerous Old Latin readings that are found in Irish texts (Glunz 1930: 78–86); it is Wordsworth and White's "R." The continuous OE gloss was written "æt harawuda" (f. 168v) in late 10c by two glossators, Ferman and Owun; Ferman's language is Mercian (Menner 1934) and Owun's southern Northumbrian (Lindelöf 1901). The direct contact between this manuscript and the Lindisfarne Gospels, London, British Library, Cotton Nero D. iv (206), which is not known to have ever left Northumbria in the Middle Ages, favors the Harewood near Leeds. The exact relationship of the Rushworth gloss to Lindisfarne is complicated and controversial, although the priority of Lindisfarne is likely (see below and Ross 1979, 1981). Owned by John Rushworth, Deputy Clerk of the House of Commons, who gave it to the Bodleian Library about 1681. Former shelfmark Arch. Bodl. D. 24.

CODICOLOGICAL DESCRIPTION: Page size 346 x 270 mm., trimmed. ii + 168 + ii, foliated 1–132, 134–169 (170–171) (a later hand has marked f. 132 in pencil "132–3"). Two 19c paper flyleaves and two paper endleaves (foliated 170–171). Parchment ranges from thick and stiff to fairly thin and limp, hair and flesh sides contrasting greatly, flesh being greasy and brownish, hair much lighter and suede-like. Much water damage evident throughout, especially at the sides, while many tops of leaves appear to have been damaged by hot tallow or some other greasy substance. On first 32 ff. top edges have repairs (parchment inlay) that are later than the 17c running heads (see the placement of headers up to f. 32r, avoiding the damaged areas). Some pages cockled and torn (e.g., f. 23). The many natural holes in the parchment are avoided by the scribes; some have been patched since the writing (e.g., f. 80), but on f.

122 a large hole has been torn out, and with it the text.

Writing area 270 x 210 mm. (with gloss, 274 mm. high). Pricked at inner and outer margins of each page and ruled after folding, very lightly, for 22 lines of writing; single bounding lines on both margins; generaly on ff. 92v–93v arranged as a table in 6 columns. Quires in 10 and 12, arranged HFHFH(F). Main text in clear and consistent but not elegant Insular majuscule by two scribes of early 9c (first writes Matthew and Mark, second, with a squarer and more open ductus, Luke and John). Colophon on f. 169v: ‘Macregol dipin|cxit hoc euange|lium-Quicum|[q]ue legerit | Et intellegit | istam narratio|nem orat pro | macreguil scripto|ri.’ There is none of the apparatus usually attending gospels of this date, doubtless partly because the original first quire is missing, but there are no prefaces or capitula before Mark, Luke or John either.

Nearly continuous OE word-for-word interlinear gloss in Insular minuscule written by two scribes of 10c who add colophons identifying themselves; the first is Farman/Farmen: ‘far(man) p(res)b(te)r pas boc þus glosede dimittet ei d(omi)n(u)s omnia peccata sua si fieri po(test) ap(ud) d(eu)m:-’ (f. 50v, below main text, inside frame); the second is Owun: ‘ðe min bruche gibidde fore owun ðe ðas boc glosesde . færmæn ðæm preoste æt | harawuda . || hæfe nu boc awritne bruca mið willa symle mið soðum gileofa sibb is eghwæm leofost’ (ff. 168v–169r, across bottom of both leaves). Farman glossed Matthew, Mark 1–2.15 (to f. 55/12, “hleonadun”), John 18.1–3 (f. 162r/3–7), but Owun wrote in this section, known as “Rushworth¹,” “ðer” (illuc), “his” (suis) (3x), “hine” (eum), “brondum” (faucibus). Owun glossed most of Mark, all of Luke, and most of John, his parts (“Rushworth²”) corresponding to the gloss in Lindisfarne Gospels. The gloss of Mk 1–2.15 is also closely related to that in the Lindisfarne Gospels, while that to Matthew and Jn 18.1–3 departs from the Latin in the manuscript. The glosses by the two scribes differ in grammatical details from one another (Ross 1976, 1977, 1980) and from Lindisfarne. Both glossators correct the Latin text, using majuscule for Latin and minuscule for OE (e.g., 19v, 21r, 26r, 26v, 52v, 112r, bottom, 113r, with Latin correction in majuscule). Farman apparently begins his stints with “x̅” (e.g., 15v/8, 32v/1, 34r/1).

Running heads in 17c hand on rectos of Matthew, most of Luke, all of John, and versos of Mark and first two of Luke, and chapter and verse markings in outer margins.

Decoration: Initial pages, author portraits, and in-text decorations in

an intricate "Irish" style, but relatively crudely planned, although many details are intricately and expertly executed. Colors of the Matthew initial-page (f. 1r) tend to a preponderance of reds, oranges, and yellows. All the initial pages color the letters yellow with orange surrounds. The Mark portrait page (f. 51v) has red, yellows, and greens, and the Mark initial (f. 52r) reds, greens, and bright yellows. The Mark and Luke portraits are unfinished (the finished style is presumably that of John [f. 126v], where the facial features, head of evangelist-symbol, and hands are inked in). The Luke portrait has scarlets in the figure-border and body of the ox, reds, greens, and pinks in the outer border; the Luke (85r) and John (127r) initial pages and the John portrait (f. 126v) are the most finely executed, having a greater variety and a deeper hue of colors, delicately penned and painted. In the running text, initials are touched with yellow and/or scarlet and letters beginning sentences are surrounded with gold leaf dots. Lines of gold leaf dots in Luke genealogy, ff. 92v-93v. Exceptionally elaborate painted initials on ff. 89r, 124r, 166r. Elaborate decorated borders (yellows and reds predominating) on last two leaves of John (ff. 168v-169r). Colophons in similar elaborate geometric borders (f. 169v). Later drawings in margins (e.g., f. 8r, 10r 29r, 30r, 36r, 55r, 122r); added author portrait of Mark (f. 51r) has writing in the book that is the same hand and ink as the gloss of Mark and is simply a tracing with "Italian" stylistic traits of the earlier "Irish" portrait on the other side of the leaf (cf. the similar "tracing" of the Luke symbol in the Lindisfarne Gospels [206], f. 137r).

Binding 19c, leather binding with elaborate tooling and central leather mandorla-shaped bosses front and back.

COLLATION: (Quire missing before I containing prefaces, canon tables and Matthew portrait), I¹⁰ (ff. 1-10), II¹⁰ (ff. 11-20), III¹⁰ (ff. 21-30), IV¹⁰ (ff. 31-40), V¹⁰ (ff. 41-50), VI¹⁰ (1 and 2 do not seem to match 9 and 10) (ff. 51-60), VII¹² (ff. 61-72), VIII¹² 10 and 11 half-sheets (ff. 73-84), IX¹⁰ (one quire missing after f. 94) (ff. 85-94), X¹⁰ (6 missing after f. 99) (ff. 95-103), XI¹² (7 and 8 missing after f. 109) (ff. 104-113), XII¹² (ff. 114-125), XIII¹⁰ (ff. 126-132, 134-136), XIV¹² (ff. 137-148), XV¹⁰ (ff. 149-158), XVI¹¹ (4 added) (ff. 159-169).

CONTENTS: (OE gloss ed. Skeat 1881-1887, bottom of rectos)
 ff. 1r-50v Gospel of Matthew (decorated initial page): **INCIPIT EUAN|ge-
 lium secun|dum . matheum . |** (*in frame*) **LIBER GENE|** (*in right*)

- margin*) ra|tio|ni|s | (*in frame*) IE(S)U CH(IST)I FILI DAVID | FILI ABRAHAM || abraham <autem> genuit isa<a>c isa<a>c <autem> genuit iacob' [gloss:] 'her onginneþ godspell | to cypenne æfter | matheus to sagan | bóec sindun þare kennisse | hælendes kristes dauīðes sunu | ðæs abrahames sune || soðlice kende ...'; f. 2v decorated 'CHR(IST)I autem generatio' [gloss:] 'kristes soþlice kennisse' [Farmen's OE/Latin colophon, f. 50v, bottom].
- f. 51r Originally blank; evangelist portrait on verso has been traced in dark ink in an "Italian" style.
- f. 51v Mark Portrait.
2. ff. 52r–84r Gospel of Mark (decorated initial page): [incipit] | euange|lium | secun|dum | mar|cum 'INITIUM | EUANGELII IE(S)U | CHR(IST)I FILII D(E)I SICUT (*right margin*) scrip|tum | est || In esaia propheta .' [gloss:] 'on fruma | godspelles hælendes | christes sunu godes swa (*in right margin*) awriten is || in esaia þone witgu'.
- f. 84v Luke Portrait.
3. ff. 85r–126r (a quire is missing after f. 94, 1 leaf after f. 99, 2 leaves after f. 109) Gospel of Luke (decorated initial page; the incipit is on f. 84r, bottom): 'QUONIAM | QUIDEM MULTI | CONANTI SUNT || ordinare narrationem rerum quae in no|bis' [gloss:] 'forðan | ęc monige | cymende werun || ðæt giendebredadun ða gisagune ðingana ða in vsih'.
- f. f. 126v John Portrait.
4. ff. 127r–169r (foliation skips 133) Gospel of John (decorated initial page; the incipit is on f. 126r, bottom): 'IN PRINCIPPIO | ERAT VERBUM || & uerbum erat apud d(eu)m & d(eu)s erat uerbum' [gloss:] 'in fruma | wæs word 7 word wæs mið god 7 god wæs word' [Owun's OE colophon across bottom of ff. 168v–169r].
5. f. 169v Six divisions, the top four containing verses on the four evangelists: (*top left*) 'Matheus insti|tuit uirtutum ...' (*top right*) 'Lucus uberius | descripsit ...' (*middle left*) 'Marcus amat | terras inter ce-lu(m)|q(ue) ...' (*middle right*) 'Iohannis fremit | ore leo similisq(ue) ...' (*bottom left/right*) the colophon of Mac Regol.

BIBLIOGRAPHY:

- Brown, Michelle P. "The Lindisfarne Scriptorium from the Late Seventh to the Early Ninth Century." In *St. Cuthbert, His Cult and His Commu-*

- nity to AD 1200. Ed. Gerald Bonner, David Rollason, and Clare Stancliffe. Woodbridge, Suffolk: The Boydell Press, 1989, pp. 151–64.
- Glunz, Hans. *Britannien und Bibeltext: Der Vulgatatext der Evangelien in seinem Verhältnis zur irisch angelsächsischen Kultur des Frühmittelalters*. Kölner anglistische Arbeiten 12. Leipzig: Bernhard Tauchnitz, 1930.
- Hassall, A. G. and W. O. *Treasures from the Bodleian Library*. New York: Columbia University Press, 1976. [pp. 13–15]
- Lindelöf, Uno. *Die südnorthumbrische Mundart des 10. Jahrhunderts: Die Sprache der sog. Glosse Rushworth²*. Bonner Beiträge zur Anglistik 10. Bonn: Hansten, 1901.
- Macnamara, Martin. "The Text of the Latin Bible in the early Irish Church: Some Data and Desiderata." In *Irland und die Christenheit/Ireland and Christendom: Bibelstudien und Mission/The Bible and the Missions*. Ed. Próinséas Ní Chatháin and Michael Richter. Stuttgart: Klett-Cotta, 1987, pp. 7–55.
- Menner, Robert J. "Farman Vindicatus: The Linguistic Value of *Rushworth I*." *Anglia* 58 (1934): 1–27.
- Morrell, Minnie Cate. *A Manual of Old English Biblical Materials*. Knoxville: University of Tennessee Press, 1965. [pp. 175–182]
- Ross, Alan S. C. "The Correspondent of West Saxon *Cwæðan* in Late Northumbrian and Rushworth One." *Neuphilologische Mitteilungen* 81 (1980): 24–33.
- Ross, Alan S. C. "Lindisfarne and Rushworth One." *Notes and Queries* 224 (1979): 194–98.
- Ross, Alan S. C. "Notes on the Accidence of Rushworth¹." *Neuphilologische Mitteilungen* 77 (1976): 492–509.
- Ross, Alan S. C. "Notes on the Accidence of Rushworth²." *Neuphilologische Mitteilungen* 78 (1977): 300–308.
- Ross, Alan S. C. "The Use of Other Latin Manuscripts by the Glossators of the Lindisfarne and Rushworth Gospels." *Notes and Queries*. 226 (1981): 6–11.
- Ross, Alan S. C. and Ann Squires. "The Multiple, Altered and Alternative Glosses of the Lindisfarne and Rushworth Gospels and the Durham Ritual." *Notes and Queries* 225 (1980): 489–95.
- Skeat, Walter W. *The Holy Gospels in Anglo-Saxon, Northumbrian and Old Mercian Versions, Synoptically Arranged with Collations Exhibiting All the Readings of All the MSS*. Cambridge: Cambridge University Press, 1871–87.
- Tuso, Joseph F. "An Analysis and Glossary of Dialectal Synonymy in

the *Corpus, Lindisfarne, and Rushworth Gospels*." *Linguistics* 42 (1968): 89–118.

Wordsworth, John, and Henry J. White. *Nouum Testamentum Domini Nostri Iesu Christi Latine secundum editionem Sancti Hieronymi*. Oxford: Clarendon, 1889–1955.

A. N. D.