

339. Oxford, Bodleian Library
MS Auct. D. 2. 14 (2698)

“Gospels of St. Augustine,” “Codex Oxoniensis (O)”

[Ker 290, Gneuss 529, Lowe 2.230]

HISTORY: Written in Italy, 6c/7c according to Lowe, but according to Glunz (1933: 304) written in England by 7c, from an Italian prototype; in any case, probably later than St. Augustine of Canterbury, with whom the manuscript has been associated only since the time of Wanley. The text, Wordsworth and White’s “O”, “is Roman and a mixture of Vulgate and numerous Old Latin elements” (Glunz 1933: 17; see also 304–5 and Glunz 1930: 89–114). Text is closely related to Cambridge, Corpus Christi College 286 [47], an Italian manuscript, though original marginal entries in Auct. D. 2. 14 have lections that correspond to Gallican, Mozarabic, and Roman usages. Perhaps in Mercia at an early date, as an 8c marginal entry in Insular minuscule (f. 149v, reversed) relates to St. Ceadd, indicating Lichfield. Nicholson (in Madan and Craster 1922: 501) speculates that Wilfred brought it with him from Gaul to Lichfield in 666 or 667. The added leaf (f. 173) of 11c contains the name ‘Bealdwuine abb(as),’ identified as Baldwin, abbot of Bury St. Edmunds (d. 1098); Freoda, his brother, is connected with Suffolk in the Domesday survey (see Robertson 1939: 250). Old mark ‘(2698) Bod. 857.’ on top of f. 1r, with Cottonian title, ‘Quatuor Euangelista litteris Antiquissimis’ and on f. 2r ‘Robertus Cotton Cuningtonensis.’ Given by Cotton to the Bodleian in 1603 (Tite 1992: 108).

CODICOLOGICAL DESCRIPTION: Imperfect at beginning and end. Three each 19c paper front and back flyleaves. 172 ff. + one 11c back flyleaf, foliated 1–173. Leaf size ca. 245 x 190 mm., much trimmed down. Writing area 210 x 160 mm., column width 67 mm. FHFH. Rulings on the flesh side, “apparently each bifolium separately” (Lowe). Parchment fairly uniform, rather stiff, shiny both flesh and hair, somewhat cockled. Pricks at top and bottom for bounding lines; single bounding lines enclose each column to f. 38 (first 6 original quires, to end of Matthew) and double bounding lines thereafter. Any outer prickings that were there for the horizontal rules have been trimmed off.

Quires of 8, most signed by small Roman numerals preceded by 'q' ornamentally enclosed between four triangles of parallel lines, in the lower right-hand corner of the last verso (same hand as added Ammonian sections). Original first quire gone, as well as first two folios from the second quire and another folio after f. 172, presumably before the 11c half sheet was added; present first leaf dark as if outside sheet for a long time, and f. 172 marked with random knife scorings down its length, as if used for a cutting-surface.

Written *per cola et commata* in two columns of 29 lines, in a small uncial without word-division, ink varying from medium to dark brown. Intermittent Ammonian section numbers, some appearing to be original, others added. Colophons and titles in red and brown capitals and uncial. Running title in uncial on the hair side openings. "Script not very expert" (Lowe). Main hand has inserted omitted text at bottom of f. 31r (Matt. 25:16–20) and f. 85v (Luke 6:33). Lowe notes the unusual monogram for Mark in Ammonian sections, strikingly like the one in Cambridge, Corpus Christi College 286 [47]. Contemporary marginal pericopes in minuscule (Glunz 1933: 304), e.g., 9r, 12r. Gospels of Luke and John begin with 'CHR(IST)E F(AVE)' ff. 73r top, 130r top, as also in the Codex Amiatinus (Florence, Biblioteca Medicea Laurenziana, Amiatino 1). Running heads appear to be original.

Four later marginal notations in same hand: f. 3v (Matt. 6:11, note pertaining to f. 3v/18–19b); f. 23v (Matt. 20:28); f. 78v (Luke 3:4); f. 135v (John 3:34) (late 10c A-S hand according to Glunz 1933: 305–6, who prints texts of first, third, and fourth; text of second in Wordsworth and White 1889: 124). Another to John 13:2 by a still later hand on f. 158r (lost in gutter, see below). In places several 10c/11c Insular and Caroline hands have marked the book for recitation. One hand has systematically added word divisions, punctuation, and over-inking (ff. 1r–7r), elsewhere intermittently. Another hand has marked the text on ff. 40v–43r, and added 'st' ligatures. Neumes and responses added on ff. 79r–80ra. Other intermittent marking of punctuation, word-division, and lections. An 8c Insular hand has added a note about St. Ceadd (upside-down) at bottom of f. 149v ('elegite d(omi)n(us) sacerdote . . .'), also at top of f. 39v. An 11c uncial hand has completed missing text of John 16:33 on f. 164v/6a: (in text/margin) 'in mundo praes/[su]ram | [ha]bebi | [t]is'. A few post-A-S notes (e.g., ff. 23v, 39v, 47v). Six lines erased on f. 37ra/3–9, no text lost (= Matt. 27:35–36).

Added late 11c leaf is scrap parchment, about 150 mm. long x 180 mm. wide., reused for an OE list of books, probably loans, that is very darkened and stained and apparently written and added to at various times, also much erased.

Three of 18 items have been erased, apparently by the hand that wrote 'xv. bocas.' at the end of the list. Verso has a liturgical text in English hand of late 11c.

Hole from fire damage runs through inner side of leaves of first quire, ff. 1–6, repaired with parchment patches. Repair of two small holes with a strip of very fine transparent vellum applied to f. 37v. Tooled leather library binding, 17c.

COLLATION: [One quire missing before I] I⁸ 1 & 2 gone (ff. 1–6); II–XXI⁸ (ff. 7–166); XXII⁸⁺¹ 7 & 8 gone, 9 added half-sheet (ff. 167–173) [one quire missing after f. 172]. Original quire-signatures: 'qiii' (f. 14v), 'qiiii' (f. 22v), 'qvi' (f. 38v), 'qvii' (f. 46v), 'qviii' (f. 54v), ['qix' partially effaced (f. 62v)], ['x' added (f. 70v)], 'qxi' (f. 78v), 'qxii' (f. 86v), 'qxiii' (f. 102v), 'qxxv' (f. 110v), 'qxxvi' (f. 118v), 'qxxvii' (f. 126v), 'qxxviii' (f. 134v), 'qxxviiii' (f. 142v), 'qxx' (f. 150v), 'qxxi' (f. 158v), 'qxxii' (f. 166v).

CONTENTS:

1. ff. 1–39r/10a Gospel of Matthew [imperfect, begins at 4:14]: 'Ut impleret[ur] quod | dictum est per y(e)sai(am) | profetam' [OE gloss, 'de s(an)c(t)o on haele', at top of 19v/b].
2. f. 39r/11a–3v/26a Preface to Mark: **INC<IPIT> PROLOGVS | SECVNDVM | MARCV<M>** | 'Marcus euangelista d(e)i | et petri in baptisate filius'.
3. ff. 39v/27a–40r/26b Numbered table of chapters to Mark: **inc<ipiunt> tituli secundum | marcum** || 'i De iohanne baptista et uic|ta et abitu eiusdem'.
4. ff. 40v/27b–70r/11b Gospel of Mark: **INC<I>P<IT> EVANGELIVM EIVSDE<M>** || 'Initium euangelii ie(s)u | chr(ist)i filii d(e)i, | Sicut scriptum est in | esaia profeta'.
5. ff. 70r/12b–71r/16a Preface to Luke: **INC<IPIT> PROLOGVS | SECVNDVM | LVCA<M>** || ['Lucas syrus natione antiochensis (omitted: the line where it belongs is blank)] arte medicus discipulus | apostolorum postea paulu(m)'.]
6. ff. 71r/17a–72v/16b Numbered table of chapters to Luke: **INC<IPIUNT> TITVLI | EIVSDEM** || 'i Obmutuit ac post|quam elisabeth peperit' [first line faded, the beginning of the text, 'Zacharias angelo non credens,' omitted, no space left for it at top of column b].

7. ff. 72v/17b–128r/20b Gospel of Luke: **INC<IPIT> euangelium** | (erasure) **EIVSDEM** | | ‘Quo[niam quidem multi] | conati sunt’ [ff. 79r/12–80r/-17a, neumes added to Luke 3:21–4:2, with added neumed response in Caroline hand, f. 79r/12-16b].
8. ff. 128r/21b–129r/a Preface to John: **INC<IPIT> PROLOGVS** | **SECVNDVM iohanne<m>** | | ‘Hic <est>’ | Iohannis euangelis | ta unus ex discipu | lis d<omi>ni qui uirgo elec | tus a deo est’.
9. ff. 129r/1b–130r/23a Numbered table of chapters to John [incipit inscription omitted from bottom of f. 129ra]: ‘i Pharisaeorum leui | vitae (sic) interrogant | iohannem; iohannis | i<esu>m uidens agnum | d<e>i dicit’.
10. ff. 130r/24a–172v Gospel of John: **INC<I>P<IT> euangelium** | **eiusdem** | | ‘In principio erat | uerbum, | et uerbum erat apud | d<eu>m;’ (ends imperfectly at John 21:15, ‘tu scis quia amo te’) [two leaves missing after f. 172].
11. f. 173r OE Booklist on added leaf: ‘pas bocas haueð Salomon pr<eo>st’ (ed. Robertson 1939: 250; Lapidge 1985: 74–76).
- [**Note:** Booklist is much erased and added to at several times. Under UV light the erasure on line 2 appears to be of ‘blo` s’, a descender of either ‘w’ or ‘r’, ‘e’, ‘me’, i.e., ‘blosweme’; this could be an eccentric spelling of ‘blos(t)mena,’ a reference to any florilegium or perhaps to Augustine’s “Soliloquies,” “Blossoms” in OE translation. Under UV ‘lece be’ (leech books) appears, as in Lapidge. The third erasure (on line 5, after ‘captelari’) is not recoverable. Copied by another hand are names, ‘Bealdewuine’ and ‘Freode,’ thought to refer to Baldwin, abbot of Bury St. Edmunds (1067–1097 or 1098) and his brother Freoda (Robinson 1939: 250).]
12. f. 173v Prayer for the lustration of a monastery: ‘D<omi>ne ie<s>u Chr<ist>e, qui introitum portaru<m> ier<usa>l<e>m’ [written above in a smaller hand: ‘fundamenta eius in monti<bus> s<an>c<t>is’].

PHOTO NOTES: On the film/fiche many pages are faint because of underexposure: the manuscript is very legible on these pages and in fact the film gives an impression of much greater variety of shades than is apparent in the manuscript. A supplementary fiche contains new photographs of ff. 7r, 14v, 21r, 22v, 23r, 30v, 31r, 32v, 36v, 37r, 39v, 87r, 102v, 171v, and 172v.

In the gutter, f. 158r, a note to John 13:2: ‘hoc ea ab elia | legi<mus> in cena | id est ad cola | tionem. | sic<ut> consuetu | dines docent<ur>’.

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