

58. Cambridge, Corpus Christi College 419

Homilies

[Ker 68, Gneuss 108]

HISTORY: The whole of CCCC 419 is written by a single scribe, who carefully corrected his work, in a hand of the first half of the 11c. The same scribe wrote the companion volume, CCCC 421, part 2 [59], which shows the same features of size and layout. The place this scribe was working is unknown. Where the contents overlap with other manuscripts, they show textual affiliation with south-eastern manuscripts, most fully with Cambridge, Trinity College, B. 15. 34 [80], which was written at Christ Church, Canterbury (see Wilcox 1988: 232–39 and Clemons 1997: 159). The language of the homilies, mostly standard late-West Saxon but with considerable tolerance for non-standard forms, is most close to the language of south-eastern manuscripts, especially those from Canterbury (Wilcox 1988: 196–221). The idiosyncratic content of the two manuscripts, though, with their high number of unique anonymous homilies militates against a Canterbury origin, where the works of Ælfric were readily available and extensively copied at the time. Instead, the range of contents suggests that these manuscripts were compiled in a scriptorium less central to the mainstream of homiletic tradition than those of Canterbury, although one dominated by Canterbury influences. That scriptorium may be the unknown center to which Trinity B. 15. 34 traveled after it was written at Canterbury, since the two manuscripts share some corrections.

The manuscript was used extensively while its language was comprehensible: Wilcox (1988: 21–37) identifies some twenty hands that make corrections and revisions in CCCC 419 and the original part of CCCC 421 [59], often confining their attention to a single homily, probably in preparation for delivery. While it was still in use, the manuscript probably traveled to Exeter along with CCCC 421, where *i* was altered to *y* sixteen times and other dialectal changes were made, and where CCCC 421 was augmented with Exeter additions (see Wilcox 1988: 35–36).

CCCC 419 was in the possession of Archbishop Matthew Parker in the 16c. It was probably at this stage that the manuscript was rebound, the original opening folio transferred to CCCC 421, and the current opening folio added (see Graham, 1998: 194-95). This is a miniature of Christ entering Jerusalem, painted in bright colors: clothes are blue and red; a tree, the ground, and Christ's halo are green; and the ass and people's skin are white on a gold background. The miniature comes from a 13c psalter, illustrations from which now appear in two other 11c manuscripts which passed through Parker's hands, Lambeth Palace 771 and CCCC 452. This association demonstrates that the addition is the work of Parker who, in the words of Ker, "liked frontispieces" (*Cat.*, 76). Pagination of the manuscript in red pencil is probably the work of John Parker, Matthew Parker's son, who signs his name in this red pencil on a paste-down on the cover of Trinity B. 15. 34. CCCC 419 has a Parkerian table of contents on p. [viii], which lists the titles and page numbers of the fifteen homilies in the volume and has cross-references for two items to CCCC 198 [41]. The table is headed 'Septimus Liber' and '7' has been written on the fore-edge of the pages. The first set of quire signatures, described below, may have been added at this stage as well.

CCCC 419 was bequeathed by Archbishop Parker on his death in 1575 to Corpus Christi College, Cambridge, where it was given the shelf-mark S. 14 written on p. [v] in a blank space in the index. There are signs of early modern use throughout the manuscript. Passages are underlined or marked in the margin in pencil or fading dark ink, especially OE translations of neighboring biblical quotations which would serve for a Latin-OE dictionary. The parchment flyleaves at either end contain a doctrinal index to the contents in the hand of Abraham Whelock, Cambridge University's first lecturer in Anglo-Saxon (1593-1653) (identified by James 1912: 2.311). A-J are indexed on pp. [v-vii], K-Z on pp. [367-70], the latter now bound upside down.

The manuscript was bound in the 18c (Ker, *Cat.*, 117). The penciled quire signatures may have been made by James in preparing his catalogue, published in 1912. The manuscript was rebound again in November 1954 by 'John P. Gray of Green St. [Cambridge]' with the aid of a Pilgrim Trust Grant, as recorded on the first flyleaf. This was when the end flyleaves were inverted: the microfilm of the manuscript predates this binding and retains the right form.

CODICOLOGICAL DESCRIPTION: Leaves measure 205 x 130 mm., with a written space of approximately 175 x 90 mm. Ruled in drypoint for 19 lines per page, with double bounding lines extending across the page, as do the top

and bottom lines for the text. Parchment is well-prepared but has occasional stains and holes, arranged HFHF, with ruling from the hairside. Slit-shaped pricking is visible on some pages.

The manuscript is paginated in John Parker's red pencil on the top right-hand corner of the recto of each folio, ignoring the 13c frontispiece. The pagination apparently went wrong from p. 9 onwards (a number too high by two was written) but was corrected by the same hand: the mistaken numbering is frequently visible offset on the opposite page. The same hand records the number of pages, 'pag 376' in red pencil and now inverted on p. [367]. Two sets of quire signatures survive: a sequence probably in a 16c hand is written in faded blue ink at the end of each quire at the bottom right-hand corner of each verso, frequently obscured by subsequent mending of the parchment. A more modern series in pencil occurs at the bottom right-hand corner of each new quire except the first.

The manuscript has a consistent decorative pattern: the title is written in red ink and is followed by a blank line. Latin titles tend to be in small display capitals, whereas English ones are often in a slightly enlarged well-spaced minuscule. The title is usually followed by three dots or two dots and a dash. Each homily begins with an enlarged red letter in the margin up to four lines high, often featuring ornate cross-strokes, crescents, balls, and wedges on the body of the letter, or extended through curls and dots. The remainder of the first line of text is written in black in large square capitals that occupy the full space between two ruled lines. This line of text is also touched with red in the loops or beside the letters. Within the text, capital letters and the Tyronian *et* (the abbreviation for *and*) are consistently touched in red. If a capital coincides with the left side of the page, it is written in the margin between the two bounding lines. Homilies end with 'Amen', sometimes written in slightly fancy lowercase script, sometimes in small display capitals, and sometimes in a kind of pseudo-Greek (at the end of items 3, 4, 7, 8, and 10), usually touched in red, followed by two dots and a dash. Illumination in red probably followed at a separate stage from the original writing, since the touching in red of capitals and *notae* is omitted from pp. 320–21, presumably due to the illuminator turning two pages at once.

COLLATION: iv + 184 + iv leaves, paginated [i–x], 1–365, [367–74]. At either end the medieval manuscript is surrounded by a bifolium of parchment flyleaves of the 16c ([367–70] now bound upside down) and a bifolium of paper flyleaves. The first folio, pp. [ix–x], consists of a drawing of Christ's entry into Jerusalem, taken from a 13c psalter, and replacing a first folio now bound with CCCC 421.

I⁸ 1 removed and replaced at beginning; 3 and 6 are singletons (pp. [ix-x], 1-14), II-IX⁸ (pp. 15-142), X⁸ 4 and 5 are singletons (pp. 143-58), XI⁸ 4 and 5 are singletons (pp. 159-74), XII-XV⁸ (pp. 175-238), XVI⁸ 2 and 7 are singletons (pp. 239-54), XVII-XX⁸ (pp. 255-318), XXI⁸ 3 and 6 are singletons (pp. 319-34), XXII⁸ 2 and 7 are singletons (pp. 335-50), XXIII⁸ 2 and 7 are singletons (pp. 351-66).

[Note: pp. 218-19 and 102-3 appear at beginning of fiche 1; see Photo Notes below.]

CONTENTS:

1. pp. 1/1-38/1 **DE TEMPORIBUS ANTICHRISTI.** | 'LEOFAN MEN. | us is micel þearf. þ(æt) we | wære beon. þæs egeslican | tīman þe nu towærd is' (ed. Napier 1883: 191-205, no. 42).
2. pp. 38/2-73/15 **SUNNANDÆGES SPELL.** | 'HER SÆGD | on þises drihtnes ærend|gewrite. þ(æt) fyr cymð' (ed. Napier 1883: 205-15, no. 43).
3. pp. 73/16-95/11 **SERMONE(M) ANG(E)LOR(UM) NOMINA.** | 'HER ONGINÐ | men ða leofestan ymb | | ures drihtnes ærendge|write' (ed. Napier 1883: 226-32, no. 45).
4. pp. 95/12-112/2 Wulfstan: **Lár Spell.** | 'LEOFAN MEN. | Gecnawað þ(æt) soð is. Deos | woruld is on ofste' (ed. Bethurum 1957: 255-60, no. 20 [BH]).
5. pp. 112/3-134/9 Wulfstan: **Sermo de baptisate.** | 'LEOFAN MEN. | Eallum cristenum man|num is micel þearf. þ(æt) | hy heora fulluhtes ge|scead witan' (ed. Bethurum 1957: 175-84, no. 8c).
6. pp. 134/10-161/7 Wulfstan: **Incipiunt sermones lúpi e(pisco)pi.** | 'LEOFAN MEN. | Vs is deope beboden. þ(æt) we | geomlice myngian' (ed. Bethurum 1957: 142-56, no. 6).
7. pp. 161/8-182/9 Wulfstan: **DE FÍDE CATHOLICA.** | 'LEOFAN MEN. | doð swa eow micel þearf | is' (ed. Bethurum 1957: 157-65, no. 7).
8. pp. 182/10-204/8 **DE DIE IUDICII.** | 'LEOFAN MEN. | Vre drihten ælmihtig | god us þus singallice ma|nað. 7 læred' (ed. Napier 1883: 182-89, no. 40; Bethurum 1957: 189-91, no. 9, lines 107-50).
9. pp. 204/9-234/18 Wulfstan: **Her onginð be cristendome.** | 'LEOFAN MEN. | Eallum cristenu(m) mannu(m) | is micel þearf þ(æt) hy heora | cristendomes gescead wi|tan' (ed. Bethurum 1957: 200-10, no. 10c, and 225-27, no. 13, ll. 3-41).
10. pp. 234/19-251/18 Wulfstan: **LAR SPELL.** | 'LEOFAN MEN. | Hwa mæg æfre oðrum | furðor freondscipe' (ed. Bethurum 1957: 227-32, no. 13, ll. 42-106, and Napier 1883: 116-22, nos. 23 and 24).

11. pp. 251/19–281/3 **LÁR SPELL**. || ‘MEN ÐA leofestan. | S(AN)C(TU)S GREGORIUS cwæð; | Ic eow halsige’ (ed. Napier 1883: 232–42, no. 46).
12. pp. 281/4–308/15 **Ælfric**, LS 17: **SERMO IN LETANIE MA | IORE (UE)L QVANDO UOLVERIS**. | ‘SE APOSTOL | paulus ealra þeoda | lareow manede’ (ed. Skeat 1881–1900: 1.364–82, no. 17).
13. pp. 308/16–329/4 **LARSPEL**. | ‘WE WILLAÐ her | sprecaþ feawum wordum’ (as Belfour 1909: 50–58, no. 6) [survives also in CCCC 198 [48], Oxford, Bodleian Library, Bodley 340 [358], and Bodley 343 [359], but ed. by Belfour from Bodley 343 only without collation from other manuscripts; elsewhere assigned to fourth Sunday in Lent].
14. pp. 329/5–347/11 **LARSPELL**. | ‘GEHYRAÐ NV | men þa leofestan. hu | þas halgan bec eow myngiað’ (as Assmann 1889: 138–43, no. 11) [survives also in CCCC 198 and Bodley 340, ed. by Assmann from Bodley 340 and CCCC 419 only; elsewhere assigned to third Sunday in Lent].
15. pp. 347/12–366/19 **Ælfric(?)**: **DE VIRGINITATE**. | ‘CRISTENE | men scylon æt cristes | lareowum’ (as Assmann 1889: 19–21, no. 2, ll. 132–88, and ed. Pope 1967–1968: 2.623–25, no. 19, ll. 34–42 and 53–60, and Pope 1967–1968: 2.804–8, no. 30). [The first section is not collated in Assmann’s edition; all the parts are by Ælfric, but Pope (1967–1968: 2.799–803) considers Ælfric not responsible for the overall composition, while Clemons (1997: 47) is uncertain].

PHOTO NOTES: Pp. 218–19 and 102–3 appear at the beginning of fiche 1 and are omitted in their proper place. The sequence at the relevant point on fiche 2 at rows 3–4 is confused, with photos in the following sequence: pp. 98–99, 100–1, 104–5, | 106–7, 104–5, 106–7, 108–9.

BIBLIOGRAPHY:

- Assmann, Bruno, ed. *Angelsächsische Homilien und Heiligenleben*. Bibliothek der angelsächsischen Prosa, 3. Kassel: Wigand, 1889; repr. with a supplement to the intro. by Peter Clemons, Darmstadt: Wissenschaftliche Buchgesellschaft, 1964.
- Belfour, A. O., ed. *Twelfth-Century Homilies in MS. Bodley 343*. Early English Text Society, o.s. 137. London: Oxford University Press, 1909.
- Bethurum, Dorothy, ed. *The Homilies of Wulfstan*. Oxford: Clarendon Press, 1957.
- Clemons, Peter, ed. *Ælfric’s Catholic Homilies: The First Series*. Early English Text Society, s.s. 17. Oxford: Oxford University Press, 1997. [= CH I]

- Graham, Timothy. "Changing the Context of Medieval Manuscript Art: The Case of Matthew Parker." In *Medieval Art: Recent Perspectives*, edited by Gale R. Owen-Crocker and Timothy Graham, 183-205. Manchester: Manchester University Press, 1998.
- James, Montague Rhodes. *A Descriptive Catalogue of the Manuscripts in the Library of Corpus Christi College, Cambridge*. 2 vols. Cambridge: Cambridge University Press, 1912.
- Napier, Arthur, ed. *Wulfstan: Sammlung der ihm zugeschriebenen Homilien*. Berlin: Weidmannsche Buchhandlung, 1883; repr. with bibliographical supplement by Klaus Ostheeren, Dublin: Weidmann, 1967.
- Pope, John C., ed. *Homilies of Ælfric: A Supplementary Collection*. Early English Text Society, o.s. 259-60. London: Oxford University Press, 1967-1968.
- Skeat, W. W., ed. *Ælfric's Lives of Saints*. Early English Text Society, o.s. 76, 82, 94, 114. London: Oxford University Press, 1881-1900; repr. as 2 vols., 1966. [= LS]
- Wilcox, Jonathan. "The Compilation of Old English Homilies in MSS Cambridge, Corpus Christi College, 419 and 421." Unpublished Ph.D. diss., Cambridge University, 1988.