

59. Cambridge, Corpus Christi College 421

Homilies

[Ker 69, Gneuss 109]

CCCC 421 contains two different manuscripts under a single cover, each part broken into two non-contiguous blocks. Part 1 comprises pp. 3–98 and 209–24 (Quires I–VII and XV), which were once contiguous in view of an offset of text from p. 209, lines 10 and 22, on the blank p. 98. Part 1 is later than Part 2, which comprises pp. 99–208 and 227–354 (Quires VIII–XIV, XVI–XXIV) and is closely associated with CCCC 419 [58]. Pp. 1–2 were originally the opening leaf of CCCC 419.

HISTORY: Part 1 was written by three Exeter scribes during the third quarter of the 11c. The Exeter contents once continued through at least one further homily: the table of contents lists ‘De Duodecim Abusiuis, 356’ after the final surviving item, Ælfric’s “Catholic Homilies” (CH) I.21, which ends imperfectly on p. 354. CH I.21 lacks the final four or five lines of the text as printed, which might be expected to occupy half of the missing p. 355. Since “De duodecim abusivis” is listed as starting on p. 356, there may have been some kind of break in the contents at this point, although not the end of a quire, which might help to explain the subsequent loss. It is uncertain whether Part 1 was bound with Part 2 at Exeter. The manuscript is not included in the inventory of items donated to Exeter by Bishop Leofric sometime between 1069 and 1072.

Part 2, the earlier part of the manuscript, is closely associated with CCCC 419. It is written by the same single scribe of the first half of the 11c, shares the same written area, and is identical in details of codicological preparation. Like CCCC 419, its place of origin is unknown: textual and linguistic evidence suggest a link with Canterbury, but the idiosyncratic contents militate against a Canterbury origin. As with CCCC 419, more precise localization might be suggested by the particularly close textual relation and shared corrections with

Cambridge, Trinity College, B. 15. 34 [80], a Canterbury manuscript which subsequently traveled to an unidentified center (see account of CCCC 419).

Part 2 was used extensively as long as its language was comprehensible: Wilcox (1988: 21–37) identifies some twenty hands that make corrections and revisions in CCCC 419 and CCCC 421, Part 2, often confining their attention to a single homily, probably in preparation for delivery. At an early stage, the prayer was added to the originally blank page at the front of CCCC 419, now CCCC 421, p. 2 (item 1). This is written by a hand similar in general aspect to the main hand, but with clear differences of detail, perhaps a different scribe in the original scriptorium. While it was still in use, Part 2 probably traveled to Exeter along with CCCC 419. It may have been joined to Part 1 there or at a later time, in Parker's care.

The complete manuscript passed through the hands of Archbishop Matthew Parker, who provided the table of contents on p. [vii], and whose son John provided the pagination. The table of contents is headed by Parker's designation of the manuscript as 'Liber Sextus' and '6' is written on the fore-edge of the pages. The table of contents lists 15 homilies, including the now-lost "De duodecim abusivis," and includes cross-references for five of them to folio number 'in li<bro> negro', namely CCCC 198 [41]. It was Parker who arranged for the frontispiece from CCCC 419 to be inserted at the front of this manuscript, reversed to make the drawing more prominent (see Graham, 1998: 194–95). CCCC 421 was bequeathed by Archbishop Parker on his death in 1575 to Corpus Christi College, Cambridge, where it was given the shelf-mark S. 13, which is written on p. [vi] and beneath the table of contents on p. [vii]. 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 end of the manuscript, including all of "De duodecim abusivis," had gone missing by the time of Wanley's full description published in 1705. The manuscript was rebound in the 18c (Ker, *Cat.*, 118) and again by 'John P. Gray of Green Street' in November 1954, as recorded on the opening flyleaf, when Quire XIX was misbound (the microfilm predates this misbinding and preserves the correct order).

CODICOLOGICAL DESCRIPTION: Leaves measure 195 x 120 mm. In Part 1, Quires I–VII have a written space approximately 175 x 85 mm., ruled in drypoint for 19 lines per page; Quire XV has a written space 170 x 85 mm.,

ruled for 25 lines per page. Throughout Part 1, the double bounding lines and the top and bottom two lines extend across the full length of the page. Pricking, where visible, is circular. In Part 2, pages have 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 single lines. Pricking, where visible, done by slits. Throughout both parts of the manuscript, parchment is well-prepared but has occasional stains and holes, arranged HFHF, with ruling from the hairside.

Part 1 was written by three Exeter scribes: hand 1 wrote pp. 3/1–93/19, hand 2 wrote pp. 94/1–96/11, hand 3 wrote pp. 209/1–224/25 (as identified by Ker, *Cat.*, 118). All three hands are quite similar, but there are slight differences in the form of *þ* and *ð* and in the treatment of ascenders. Drage (1978) shows that these scribes also worked on numerous other Exeter manuscripts. Script and format associate Part 1 with two other Exeter manuscripts: London, Lambeth Palace 489 [318] and London, BL, Cotton Cleopatra B. xiii, ff. 1–58 [185] (Bishop 1954–58: 198, and Ker, *Cat.*, 184).

Each part has distinct consistent decorative patterns. Part 1, the Exeter portion, uses the colors blue, red, and green in alternation for the enlarged first letter of a homily, which follows the rubric written in red. The first line of a text is in display capitals or in regular Insular minuscule and is not touched in color. Prominent letters are touched in a red/black color on pp. 3–25, i.e. for the first item, but not thereafter. In Part 2, as in CCCC 419, 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 ornately featuring 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 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. P. 1 shows an ink drawing of the Crucifixion: Mary and John surround Christ on the cross, with a winged dragon at the foot of the cross and the hand of God emerging from above. The

drawing uses a red/orange wash for shading and for depicting such elements as the blood of Christ dripping from his feet and the fiery breath of the dragon (see Raw 1990).

The manuscript is paginated throughout in John Parker's red pencil at the top right-hand corner of the recto of each folio, with pagination that incorporates the frontispiece. There is an inked '2' under the penciled '3' on the second folio, perhaps as a prompt to allow for the frontispiece. The whole manuscript has penciled quire signatures at the bottom right-hand corner of the first page of each new quire except the first, probably written in modern times. The final signature, '24', was twice placed on the wrong page, failing to acknowledge the anomalous nature of Quire XXIII. The number '24' was written on p. 351, which corresponds to the incorrect collation published by James (1912: 2.313); it was subsequently crossed out and written in a different hand at the foot of p. 353, which corresponds to the incorrect collation published by Ker (*Cat.*, 118; see further Wilcox 1988: 8–11). The manuscript has received a red stain on p. 177 and on fore-edges thereafter.

COLLATION: iv + 177 + ii leaves, paginated [i–viii], 1–353, [355–56]. The manuscript opens with two paper flyleaves and two 16c parchment flyleaves; ends imperfectly with the loss of the expected parchment flyleaves. At the front, the frontispiece from CCCC 419 has been inserted, reversed, in place of a cancelled opening folio; its original position is apparent from a pattern of wormholes (see Graham, 1998: 194–95).

Part 1: I⁸ 1 cancelled and replaced at beginning (pp. 1–16), II⁸ (pp. 17–32), III⁴ (pp. 33–40), IV–VI⁸ (pp. 41–88), VII⁶ 5 cancelled (pp. 89–98); || XV⁸ (pp. 209–24).

Part 2: VIII–X¹⁰ (pp. 99–146), XI⁸ 3 and 6 singletons (pp. 147–62), XII–XIII⁸ (pp. 163–94), XIV⁸ 8 cancelled (pp. 195–208); || XVI⁸ 3 and 6 singletons (pp. 225–40), XVII⁸ 3 and 6 singletons (pp. 241–56), XVIII⁸ 3 and 6 singletons (pp. 257–72), XIX⁸ (pp. 273–88), XX⁸ 3 and 6 singletons (pp. 289–304), XXI⁸ 3 and 6 singletons (pp. 305–20), XXII⁶ (pp. 321–32), XXIII⁶ + 2 after 1 (pp. 333–48), XXIV⁶ wants 4, 5, 6 (pp. 349–54).

[**Note:** Quire III consists of four folios made up from two unused half-sheets from a larger manuscript, with the old ruling running up and down the leaves. Quire XIX is now bound incorrectly, with the second and third bifolia transposed (now ordered 273, 277, 275, 279, 281, 285, 283, 287): text and offsets from the page numbers reveal that the pages were in the correct order when paginated. Quire XXIII is a six-leaf gathering with a bifolium inserted after the first folio; the quire is now, exceptionally, sewn twice, with stitching between pp. 342 and 343 and holding in the inserted bifolium between

pp. 336 and 337. The folios are correctly paginated and the text proceeds consecutively. Text is missing from the end of the final quire. Pp. 214–15 appear at the beginning of fiche 1.]

CONTENTS:

p. 1 Drawing of the Crucifixion.

1. p. 2/1–17 Prayer: 'Uton nu biddan ealle '⟨ve⟩l an' eadmodlice | þysne 'þas' halgan 'haligan' ap⟨osto⟩l '⟨ve⟩l ⟨aposto⟩las' .N.' (ed. Förster 1942).

Part 1:

2. pp. 3/1–25/8 Ælfric, CH I.22: **IN DÍE S⟨AN⟩C⟨T⟩O PENTECOSTEN.** | 'FRAM ÞAM HALGAN EASTERLICAN DÆGE | synd getealde fiftig daga to þysum | dæge' (ed. Thorpe 1844: 310–28; Clemoes 1997: 354–64).
3. pp. 25/9–36/10 Ælfric, CH II.35: **IN NATALE UNIUS AP⟨OSTO⟩LI.** | 'DES APOSTOLICA FREOLSDÆG MANAÐ US | to sprecenne' (ed. Godden 1979: 299–303).
4. pp. 36/10–54/10 Ælfric, CH II.37: **IN NATALE PLURIMOR⟨UM⟩ | S⟨AN⟩C⟨T⟩ORUM MARTYRUM.** | 'Cum audieritis . . . SE HÆLEND FORESÆDE HIS LEOR | ningcnihum þises middan | eardes frecednyssa' (ed. Godden 1979: 310–17).
5. pp. 54/11–76/4 Ælfric, CH II.38: **IN NATALE UNIUS CONFESSORIS.** | 'Homo quidam p⟨er⟩egre . . . VRE DRIHTEN SÆDE ÞIS BIGSPELL' (ed. Godden 1979: 318–26).
6. pp. 76/5–96/11 Ælfric, CH II.39, augmented: **IN NATALE S⟨AN⟩C⟨T⟩ARU⟨M⟩ UIRGINUM.** | 'Simile est regnum celorum dece⟨m⟩ | uirginib⟨us⟩ . . . Se hælend sæde gelomlice bigspell' (ed. Godden 1979: 327–34 and Pope 1967–68: 2.784, no. 28) [pp. 97–98 blank].

Part 2:

7. pp. 99/1–150/15 Ælfric: **SERMO AD POPVLUM IN OC|TAVIS PENTECOSTEN** | 'WE WILLAÐ | eow sæcgan sume swute|lunge nu' (ed. Pope 1967–68: 1.415–47, no. 11).
8. pp. 150/16–159/6 Byrhtferth: **LARSPÆL. 7 SCRIFTBOC.** | 'LEOFAN MEN. | doð swa ic eow bidde. ge || hyrað þ⟨æt⟩ soð is' (ed. Napier 1883: 242–45, no. 47).
9. pp. 159/7–170/16 Byrhtferth: **AMMONITIO AMICI. þ⟨æt⟩ is | freondlic mynegung.** | 'Eala ge wynsuman men | 7 æþele wæpmen. 7 wifmen | gé godes anlicnes' (ed. Napier 1883: 246–50, no. 48).
10. pp. 170/17–208/6 **LARSPELL.** | 'MEN ÞA leofestan. || We gehyrdon oft sæcgan be | þam æþelan tocyme. ures | drihtnes' (ed. Napier 1883: 250–60, no. 49).

Part 1:

11. pp. 209/1–221/2 **LARSPELL**. | ‘We secgeað urum cynehlaforde. ⁊ eallum | folce cyðan wyllað’ (ed. Napier 1883: 266–74, no. 50).
12. pp. 221/4–224/25 Wulfstan: ‘Crist cwæð on his halgan gódspele’ (ed. Bethurum 1957: 123–27, no. 3) [pp. 225–26 blank].

Part 2:

13. pp. 227/1–254/6 Ælfric, CH I.18: **IN L[ETANIA MAIORE]**. | ‘ÐAS DAGAS | synd gehatene letanige’ (ed. Thorpe 1844: 244–58; Clemoes 1997: 317–24).
14. pp. 254/7–287/5 Ælfric, CH I.19: **F⟨E⟩R⟨IA⟩ .III. DE DOMINICA ORATIONE**. | ‘SE HÆLEND CRIST | syððan he to þisum life | com’ (ed. Thorpe 1844: 258–74; Clemoes 1997: 325–34).
15. pp. 287/6–324/4 Ælfric, CH I.20: **F⟨E⟩R⟨IA⟩ .III. DE FIDE CATHOLICA**. | ‘ELC CRISTEN | man sceal æfter nihte | cunnan ægðer ge his pater | n⟨oste⟩r. ge his credan’ (ed. Thorpe 1844: 274–94; Clemoes 1997: 335–44).
16. pp. 324/5–354/19 Ælfric, CH I.21: **I⟨N⟩ ASCENSIONE D⟨OMI⟩NI**. | ‘Primu⟨m⟩ quide⟨m⟩ . . . LUCAS SE GOD | spellere us manede | on þisse pistolrædincge’; ends imperfectly ‘⁊ godes miht’ (ed. Thorpe 1844: 294–310; Clemoes 1997: 345–53, lines 1–240).

PHOTO NOTES: Pp. 214–15 appear at the beginning of fiche 1 and are omitted in their proper place. Pp. 238–39 are missing from their proper place (at fiche 4, row 1) and are not supplied elsewhere, while pp. 244–45 are repeated.

BIBLIOGRAPHY:

- Bethurum, Dorothy, ed. *The Homilies of Wulfstan*. Oxford: Clarendon Press, 1957.
- Bishop, T. A. M. “Notes on Cambridge Manuscripts; Part III: MSS. Connected with Exeter.” *Transactions of the Cambridge Bibliographical Society* 2 (1954–1958): 192–99.
- Clemoes, Peter, ed. *Ælfric’s Catholic Homilies: The First Series*. Early English Text Society, s.s. 17. Oxford: Oxford University Press, 1997. [= CH I]
- Drage, Elaine M. “Bishop Leofric and the Exeter Cathedral Chapter, 1050–1072: A Reassessment of the Manuscript Evidence.” Unpublished D. Phil. diss., University of Oxford, 1978.
- Förster, Max. “Zur Liturgik der angelsächsischen Kirche: III. Ein ae. Apostel-gebet.” *Anglia* 66 (1942): 48–49.
- Godden, Malcolm, ed. *Ælfric’s Catholic Homilies: The Second Series*. Early English Text Society, s.s. 5. Oxford: Oxford University Press, 1979. [= 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.
- Lapidge, Michael. "A Tenth-Century Metrical Calendar from Ramsey." *Revue Bénédictine* 94 (1984): 326-69.
- 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.
- Raw, Barbara C. *Anglo-Saxon Crucifixion Iconography and the Art of the Monastic Revival*. Cambridge Studies in Anglo-Saxon England, 1. Cambridge: Cambridge University Press, 1990.
- Thorpe, Benjamin, ed. *Sermones Catholici, or Homilies of Ælfric*, vol. 1. London: Ælfric Society, 1844. [= CH I]
- Wilcox, Jonathan. "The Compilation of Old English Homilies in MSS Cambridge, Corpus Christi College, 419 and 421." Unpublished Ph.D. diss., Cambridge University, 1988.