

79. Cambridge, Trinity College, B. 14. 52

Homilies; "Poema Morale"

[Ker p. xix, Gneuss —]

HISTORY: James (1900: 459) dates the two main scribes to the 13c, although Ker observes that the collection "may have been written before 1200" (*Cat.*, xix). There is no external evidence for localizing the manuscript, although the dialect suggests an origin in the south-east or East Anglia, specifically London (see Hill 1977: 107) or south Cambridgeshire (Laing and McIntosh 1995: 33).

There is little sign of contemporary medieval use. The main scribes correct a few errors and there are corrections probably in a different hand in darker ink at ff. 78r/9, 80r/16, 83r/17 and 20. Blank spaces were used for some 13c additions. On f. 1ra/1–21 is the beginning of a Litany of the Virgin in a 13c hand (dated by James 1900: 460), while a homily on Isaiah 11.1 has been added in a 13c hand to ff. 87v/1–88r/12 (item 36; see Hill 1966: 192). Heavily faded fragmentary text in Latin has been added at the foot of the page at ff. 33v–34r, 47v–48r, and 55v. James (1900: 462) characterizes similar faded writing that appears on ff. 89v–90r as 13c prayers. There are also further hints of text sometimes evident in the gutter, as at f. 14r, though these may reflect written text used as binding strips.

While medieval signs of use are slight, early modern signs of use abound. There is a 15c inscription on f. 1v, 'Rithmus anglic(us) cu(m) omiliis angl(icis) in hoc vol(um)ine | c(on)tinetur', and the end blank leaves include two names on f. 88r in a 15c hand, read as 'S(er) Thomas Stone (or Stow)' and 'S(er) John Newson', but as not further identifiable (by Hill 1966: 200, n. 2; Laing and McIntosh read the second as 'John Newbor(e)', 1995: 43, n. 5). The inscription is picked up by a heading 'Rithmus Anglicus' in a 16c (?) hand on f. ii verso. The blank space on f. 1r is used for a 16c table of contents, itemizing all the homilies, keyed to an early foliation. F. 1v has, in addition to the 15c inscription, an astrological dating, and six lines of Latin hexameters and pentameters, beginning 'Abdita quæ tenebra(n)s', and signed WP or WL. Hill (1966) identifies this

as the work of William Patten (fl. 1528–1590), written out in the hand of his son, Thomas (b. 1561). Hill reads the dating formula at the top of the page as 23 September 1583, the date of Archbishop John Whitgift's enthronement at Canterbury. Whitgift was Master of Trinity College 1567–1577 and Archbishop 1583–1604. At the foot of the same page are eleven lines of a truncated letter written in English (printed by Hill 1966: 195). The letter recommends the writer of the above verses to 'yo' grace' for his knowledge of antiquities, and including an allusion to the scholar's knowledge of Armenian. Hill identifies the scholar as William Patten, a wide-ranging 16c humanist scholar. Hill suggests that the letter may have been written by Henry Carey, Lord Chamberlain Hunsdon (1524?–1596), since the hand bears a resemblance to a letter written by him on 1 January 1587. She identifies the ecclesiastic addressed in the letter as probably Archbishop Whitgift, or perhaps Archbishop Parker.

A heading, 'Homiliae Anglicae', is written at the head of f. 10r, and Hill (1966: 193–94) identifies interlinear and marginal glosses in six different hands. There is also extensive penciled underlining and annotations, particularly in the latter part of the manuscript: there are penciled cross-references to variations on the phrase 'was teames atold' at ff. 55r/5, 57v/18, 58r/19, for example.

The flyleaves include an extensive doctrinal index to the contents of Quires II–XI in the hand of Abraham Whelock, Cambridge University's first lecturer in Anglo-Saxon (1593–1653) (as is also the case in, for example, Cambridge, Corpus Christi College 419 [58]). A–J are indexed on ff. i verso–ii verso, K–Z on ff. 91r–93r. The hand is identified in pencil at the foot of f. ii recto. Whelock also described the volume in an inscription at the head of f. i verso, 'Hic codex MS. fidem p(ro)testantiu(m) in p(er)multis | multum ornat. Legi & | perlegi. A.W.'. Postdating this table are three shelf-marks of Trinity College Library on f. i recto, namely R. 15.17 (deleted), a number now scribbled over, and the current numbering, B. 14. 52, while on f. 1v is a modern Trinity College Cambridge Library stamp.

The manuscript was given to Trinity College by Archbishop Whitgift (d. 1604), whose coat of arms is on the covers, and who was presumably responsible for the present binding. The endleaves include an inserted half-page slip, f. 91A, recording in ink on the recto 'This mss. belongs to | Trinity-College-library | in Cambridge [sic.]'. The book was rebound and repaired in October 1984 by Cockerell. The current binding retains original dark brown calf binding over pulp boards, the faded embossed coat of arms in gold on front and back, and the fittings for two clasps on front and back. 'Homiliae Anglicae' is tooled in gold on the spine.

[Binder's note on final flyleaf: 'DC6820 Condition when received: binding rebaked dark brown calf, over pulp boards, a very heavy impression of arms in gold on both boards, most of the gold missing, two clasps clasping on the back board, crossovers missing, red lettering piece. Book sewn on four white thongs, thongs broken, sewing broken, gatherings free, vellum leaves in good condition though very heavily cropped, coloured edges.

Book taken down, damaged leaves guarded and repaired, resewn on four cords to the old marking up. The old boards repaired and laced on. The spine covered with brown calf.')

CODICOLOGICAL DESCRIPTION: Leaves measure 139 x 104 mm., heavily cropped with the loss of some text from the outer margin and the top. The written grid for Quires II–XI is ca. 114 x 86–91 mm. with 21 lines per page on ff. 10r–45r and 23 lines per page on ff. 45v–86r, generally lined in pencil. (The change in lineation occurs midway through Quire VI, midway through item 17, and midway through a stint of the second scribe.) Quire I has a written grid ca. 122–28 x 80 mm. with between 24 and 28 lines per page (24 on ff. 1r–4r; 28 on ff. 4v–5r; 26 on ff. 5v–8r; and 24 on ff. 8v–9v). Parchment is arranged FHFH for Quires II–XI, HFHF for Quire I.

There are three foliations recorded through the manuscript on Quires II–XI. The earliest, written in black ink in a 16c hand, begins at 1 on f. 10r, the beginning of the collection of homilies. On most leaves this foliation has been substantially lost to cropping, although traces show that it once ran throughout the manuscript; a good visible example is '43' on f. 52r. This is the foliation to which the 16c table of contents is keyed. A later pagination is written in a browner ink on the rectos in a 17c hand, starting with the homilies on f. 10r and has generally not been lost to cropping. This is the pagination to which Whelock's doctrinal index is keyed and is used by Morris 1873 and Ker 1932 and is often the numbering most visible in the microfilm. Finally, a prominent penciled foliation begins with the first parchment leaf and is written on upper right rectos, generally lower down the page than the other numbers. At the time of the shooting of the microfilm, and in the description of Hill (1966), this foliation was written only on the first ten folios (with '3' omitted, '5' repeated, 5*–8 for 6–9, but with '10' correctly on f. 10 at the start of Quire II) and then written on every tenth folio after f. 10. The penciled foliation has now been recorded on each folio throughout the whole manuscript. This last foliation corresponds to that used by James 1900 and is employed throughout the present description, though the old pagination is also given in parentheses.

There is a medieval quire signature, 'vi.' at f. 57v foot (i.e., the end of Quire VII), written 11–13 mm. below the bottom line. The equivalent space is visible on other quires but nothing is written there. Quire signatures are penciled at the start of quires at the bottom right of the opening recto (except for Quire III).

The first quire did not always occupy its current position. Apart from the first folio, it is a self-contained unit (containing item 1) and, even though it may be in the hand of one of the main scribes (according to Ker 1932), it has a distinctive layout, with a different number of lines to a page, a poetic format, a larger written area, and lighter decoration than the rest of the book. It was presumably originally somewhat wider than the rest of the book: its text has suffered more from cropping than any other. The first quire was not subject to the 16c foliation or to the 17c pagination and is not noticed in the 16c table of contents or in Whelock's 17c index, while the second quire opens with its own 16c title, all of which might suggest that the first quire was not in its present place until after the 17c. The opening folio (f. 1) must, however, have stood in opening position in the 16c, when it received the table of contents, and probably in the 15c when it received the inscription at the head of f. 1v. This tallies with a suggestion by Ivy (1958: 40) that the "Poema Morale" originally occupied a quire of eight subsequently placed inside a bifolium. There is further codicological evidence for such a suggestion: f. 2 has a substantial wormhole in the outer margin 68 mm. down the page, which continues into f. 3 as a smaller wormhole, but for which there is no corresponding hole on f. 1, which instead has two wormholes of its own not reflected on f. 2. If the first quire was originally a quire of eight leaves, this would be in keeping with the rest of the manuscript (even though, in this case only, it would have begun with a hairside, unlike the fleshside beginning of the other quires). What was probably the conjugate of the opening folio, now mostly removed, once contained text on its verso in a different hand: the end of one line is visible on the stub between ff. 9 and 10 half-way down the page (reading '[. . .]gte' with a suspension mark). Further evidence that there was not a quire standing before the second quire is provided by the medieval quire signature that survives at the end of Quire VII. It is unclear how the first quire once existed, but it presumably was in its present position at the time of the binding associated with Archbishop Whitgift.

The bulk of the manuscript is written by two main scribes who write a similar hand. Their writing is intertwined through the book, often changing stints at the beginning of a page or part way through the first line, never

changing over at the start of a new item. The limits of their contributions have been described by Ker 1932, who points out that they write distinctively different forms for the abbreviation & and for the letter *ð*. According to Ker, hand 1 wrote ff. 2r/1–21v/21, 23r/1–21, 36r/15–21, 38v/6–21, 66v/13–68v/11, 70r/1–71r/23, 73v/1–76r/23, 78r/1–23, 79r/1–23, 80v/1–81r/1, 85r/1–23; hand 2 wrote ff. 22r/1–22v/21, 23v/1–36r/15, 36v/1–38v/6, 39r/1–66v/13, 68v/11–69v/23, 71v/1–73v/1, 76v/1–77v/23, 78v/1–23, 79v/1–80r/23, 81r/1–85r/1, 85v/1–86r/16. Ker's identification of hands within the homilies is probably correct, but his identification of the scribe of Quire I (ff. 2–9) with the first scribe of the homilies seems more doubtful. The different mise-en-page and size of script makes comparison difficult, but it seems that ff. 2r–9v may have been written by a distinct third scribe, albeit with a style similar to the two main scribes. Different hands wrote the end matter. Item 36 is by two further scribes with script similar to that of the main scribes (one wrote f. 87v/1–14, the other ff. 87v/14–88r/12). A very different hand wrote item 35, and the remaining end matter is in different scripts written at different times.

The homilies include some rubrics, which are written in red script, and some capital letters written in red. The first letter of a homily is enlarged and written in red or sometimes in green (namely at ff. 10r/1, 12r/12, 20v/10, 28r/4, 31r/5, 38r/1, 53v/1, 57r/8), except at f. 30r/10, where item 11 is not fully differentiated from the preceding and begins without a colored initial, but instead with an enlarged black initial. On occasion, the scribe adopts a distinctive decorative feature of extending descenders from the bottom line with a squiggly line to the foot of the page, surviving up to 26 mm. long, at ff. 24v, 25r, 25v. Quire I, the "Poema Morale," uses an enlarged red opening initial and then has a capital letter, positioned in the margin, beginning each line. It ends emphatically with 'AMEN', in display capitals and touched in red, followed by three blank lines.

COLLATION: ii + 91 + iii leaves, foliated i–ii, 1–2, [3], 4–5, 5, 6–8, 10–91, 91A–93. The main manuscript is surrounded by a pair of early modern parchment flyleaves, then a pair of paper flyleaves (with a slip beginning the end group at f. 91A). I⁸⁺¹ (ff. 1–9, 1 added with stub visible after f. 9), II–X⁸ (ff. 10–81), XI⁸ (ff. 82–87) (wants two, blank, between ff. 86 and 87), XII⁴ (ff. 88–91).

CONTENTS (old pagination in parentheses):

ff. i verso–ii verso Index of contents in hand of 'Abraham Wheelocke 1593'.
f. 1ra/1–21 Litany of the Virgin (in 13c hand).

- f. 1rb/1–23 and f. 1ra/23–31 Table of contents of homilies (16c).
- f. 1v/1–2 Inscription (15c): ‘Rithmus anglic(us) cu(m) omilis angl(icis) in hoc vol(um)ine | <con>inent(ur)’.
- f. 1v/4–11 Dating formula (23 September 1583) and six lines of Latin verse signed by W[illiam] P[atten]: ‘LECTORI, | Abdita quæ tenebra(n)s monume(n)ta reco(n)didit’ (ed. James 1900: 460, but cf. Hill 1966).
- f. 1v/13–24 Truncated 16c English letter praising unnamed author of verses: ‘Manye will Bragge of there knowledgē’ (ed. Hill 1966: 195).
1. ff. 2r/1–9v/21 ‘Poema Morale’ or ‘Conduct of Life’: ‘Ich am nu elder þan ich was a wintre 7 a lore’ (ed. Morris 1873: 220–32, no. 35; Hall 1920: 31–53, no. 8; see also Hill 1977) [f. 9v/22–24 blank].
 2. ff. 10r/1–11r/17 (f. 10r/1–p. 3/17) **De aduentu.** | ‘Ecce uenit rex To dai is cumen ðe holie tid’ (ed. Morris 1873: 3–7, no. 1).
 3. ff. 11r/17–12r/11 (pp. 3/17–5/11) **D(omi)n(i)ca iia. In aduentu.** | ‘Hora est ia(m) Ðe lau(er)d sainte powel þe is | heued lorðeau’ (ed. Morris 1873: 7–9, no. 2).
 4. ff. 12r/11–14r/8 (pp. 5/11–9/8) **D(omi)n(i)ca iiaa.** ‘Nox p(re)cessit dies Hure heiest lorþeu after ure lou(er)d ie(s)u c(r)ist’ (ed. Morris 1873: 9–15, no. 3).
 5. ff. 14r/9–17v/17 (pp. 9/8–16/17) ‘Tria su(n)t ho(m)in(um) saluti necesaria (l. 19) Ðre þing ben þ(at) elch man habben mot’ (ed. Morris 1873: 15–23, no. 4).
 6. ff. 17v/18–20v/9 (pp. 16/18–22/9) ‘Pat(er) noster. & c(etera). Ðu singest þe salm þe me clepeð crede’ (ed. Morris 1873: 25–31, no. 5).
 7. ff. 20v/9–24v/7 (pp. 22/9–30/7) **In die natalis d(omi)ni.** | ‘Natus est nob(is) hodie Gode tidinge 7 murie to heren’ (ed. Morris 1873: 31–41, no. 6).
 8. ff. 24v/8–26r/17 (pp. 30/8–33/17) ‘REGES tharsis 7 insule Mid mede man mai ouer wat(er) faren’ (ed. Morris 1873: 41–45, no. 7).
 9. ff. 26r/18–28r/3 (pp. 33/18–37/3) ‘OPTuler(un)tp(ro) eo d(omi)no To dai man mai iheren’ (ed. Morris 1873: 47–51, no. 8).
 10. ff. 28r/4–30r/9 (pp. 37/4–41/9) ‘QVomodo cantabimus canticu(m) Ðe holie p(ro)phete d(au)id specð on þe sealmboç’ (ed. Morris 1873: 51–55, no. 9).
 11. ff. 30r/10–31r/4 (pp. 41/10–43/4) ‘Understondeð get an þi[n]g þ(at) ich gú wile warnie fore’ (ed. Morris 1873: 57–59, no. 10).
 12. ff. 31r/4–34r/15 (pp. 43/4–49/15) **In Capite Iefunij.** | ‘Conuertimini ad me in toto Non corð |liche fader ne moder’ (ed. Morris 1873: 59–67, no. 11).
 13. ff. 34r/15–37v/20 (pp. 49/15–57/20) **In xl[a]** | ‘PREocupemus faciem

- d⟨omi⟩ni . . . ꝑe holie p⟨ro⟩ph⟨et⟩e d⟨aui⟩d minegeð us' (ed. Morris 1873: 67–75, no. 12).
14. ff. 38r/1–39v/15 (pp. 57/21–60/15) **In q⟨u⟩ad⟨r⟩agesima**. | 'Ecce n⟨un⟩c temp⟨us⟩ acceptabile . . . (l. 21) ꝑe heuenliche leche seinte poul | nimeð' (ed. Morris 1873: 77–81, no. 13).
15. ff. 39v/15–42v/17 (60/15–66/17) **In media xla**. | 'CVm inmund⟨us⟩ sp⟨iri⟩t⟨us⟩ exierit . . . (f. 40r/2) ꝑe lou⟨er⟩d seint matheu specð on his | holi godspel' (ed. Morris 1873: 81–89, no. 14).
16. ff. 42v/17–44v/10 (pp. 66/17–70/10) **D⟨omi⟩n⟨i⟩c⟨a⟩** | **pal|maru⟨m⟩**. 'Turbe que p⟨re⟩cedebant d⟨omi⟩n⟨u⟩m . . . It is custume ꝑ⟨at⟩ ech chirchsocne goð ꝑis dai' (ed. Morris 1873: 89–93, no. 15; Hall 1920: 82–88, no. 12).
17. ff. 44v/10–46v/23 (pp. 70/10–74/23) **In die pasche**. 'HEC est dies qu⟨am⟩ fecit d⟨omi⟩n⟨u⟩s . . . ꝑis dai haueð ure drihten maked to gla|dien' (ed. Morris 1873: 93–101, no. 16).
18. ff. 47r/1–48r/17 (pp. 75/1–77/17) 'Stetit ie⟨sus⟩ in medio discip⟨u⟩lor⟨um⟩ suor⟨um⟩ . . . (l. 4) we reden on ꝑe holi god|spel boc' (ed. Morris 1873: 101–5, no. 17).
19. ff. 48r/18–49v/12 (pp. 77/18–80/12) 'Omne datu⟨m⟩ optimu⟨m⟩ . . . Seint iacob ꝑe holie apo⟨stel⟩' (ed. Morris 1873: 105–9, no. 18).
20. ff. 49v/12–52r/8 (pp. 80/12–85/8) **In ascensio⟨n⟩e**. | **d⟨omi⟩ni**. 'Eleuat⟨us⟩⟨est⟩ sol in celu⟨m⟩ et[c]. ꝑe holi p⟨ro⟩ph⟨et⟩e abacuc' (ed. Morris 1873: 109–15, no. 19).
21. ff. 52r/8–53r/24 (pp. 85/8–87/24) **In die pentecost⟨e⟩**. | 'Apparuer⟨un⟩t apostol⟨is⟩ disp⟨er⟩tite . . . Ðo ꝑe ure lou⟨er⟩d ie⟨s⟩u c⟨r⟩ist fundede' (ed. Morris 1873: 117–21, no. 20).
22. ff. 53v/1–54v/17 (pp. 88/1–90/17) 'D⟨omi⟩n⟨u⟩s de celo p⟨ro⟩spex⟨it⟩ . . . Ðe holi p⟨ro⟩ph⟨et⟩e d⟨aui⟩d seið on ane stede' (ed. Morris 1873: 121–25, no. 21).
23. ff. 54v/17–57r/7 (pp. 90/17–95/7) **De s⟨an⟩c⟨t⟩o Ioh⟨ann⟩e bapt⟨ista⟩**. | 'Ego uox clama⟨n⟩tis in deserto . . . ꝑe lou⟨er⟩d seint lucas giu trin|neð' (ed. Morris 1873: 125–31, no. 22).
24. ff. 57r/7–60r/9 (pp. 95/7–101/9) **De s⟨an⟩c⟨t⟩o Ioh⟨ann⟩e bapt⟨ista⟩**. | 'INter natos mulieru⟨m⟩ . . . Unligel man | selde ligeð' (ed. Morris 1873: 131–41, no. 23).
25. f. 60r/9–61v/9 (pp. 101/9–104/9) **De s⟨an⟩c⟨t⟩a | maria magdal⟨ena⟩**. 'MVlier que erat in ciuitate . . . (l. 13) Ðe lau⟨er⟩d s⟨eint⟩ l⟨ucas⟩. ꝑe trenneð | ꝑ⟨at⟩ holi godspel' (ed. Morris 1873: 141–45, no. 24).

26. ff. 61v/9–64r/10 (pp. 104/9–109/10) **De s⟨an⟩c⟨t⟩o Iacobo.** | ‘EVntes ibant 7 flebant . . . De holi p⟨ro⟩ph⟨et⟩e d⟨aui⟩d þe was king of ier⟨usa⟩-l⟨e⟩m’ (ed. Morris 1873: 145–53, no. 25).
27. ff. 64r/10–66r/23 (pp. 109/10–113/23) **De s⟨an⟩c⟨t⟩o laurentio.** | ‘QVi parce seminat . . . Ure lou⟨er⟩d | seinte poul hegest alre’ (ed. Morris 1873: 153–59, no. 26).
28. ff. 66v/1–69r/9 (pp. 114/1–119/9) ‘MARia uirgo assumpta est ad ethere-u⟨m⟩ thalamu⟨m⟩ . . . On | of þe holie writes þe ben red her inne’ (ed. Morris 1873: 159–67, no. 27).
29. ff. 69r/9–71v/6 (pp. 119/9–124/6) **De defunctis.** ‘Libera me d⟨omi⟩ne | de morte . . . De lif holi man iob | þe þe boc of specð’ (ed. Morris 1873: 167–73, no. 28).
30. ff. 71v/6–75v/11 (pp. 124/6–132/11) **De s⟨an⟩c⟨t⟩o andrea.** | ‘AMbulans ie⟨su⟩s iuxta mare galilee . . . De holi godspel | of þis dai specð of ure helende’ (ed. Morris 1873: 173–85, no. 29).
31. ff. 75v/12–78r/13 (pp. 132/12–137/13) ‘Esto fortes in bello . . . Dos feawe word | þe ich nu here forðteah’ (ed. Morris 1873: 185–93, no. 30).
32. ff. 78r/14–81r/17 (pp. 137/14–143/17) ‘Estote prudentes 7 uigilate in or⟨aci⟩onib⟨us⟩. De heuenliche kei|herde sainte peter iseih’ (ed. Morris 1873: 193–201, no. 31).
33. ff. 81r/18–83r/23 (pp. 143/18–147/23) ‘QVi uult uenire . . . Sori mai þe man ben þe beð on michele | wope’ (ed. Morris 1873: 203–9, no. 32).
34. ff. 83v/1–86r/16 (pp. 148/1–153/16) ‘Posuerunt peccatores laqueu⟨m⟩ . . . De sinfulle | haueð leid g⟨r⟩une’ (ed. Morris 1873: 209–17, no. 33)[f. 86r/17–23 blank].
35. f. 86v/1–12 (p. 154/1–12) Twelve lines of 15c Latin lemmata and interpretamenta; opening illegible: (l. 4) ‘. . . Sulphurea i⟨d est⟩ baline | balanstie i⟨d est⟩ flores malog⟨ra⟩nator⟨um⟩’ (‘a few names explained’ James 1900: 461) [rest of f. 86v and all of f. 87r (p. 155) blank].
36. ff. 87v/1–88r/12 (pp. 156/1–157/12) ‘[E]grediet⟨ur⟩ ui⟨r⟩ga de radice iesse. & c⟨etera⟩. An gerd sal spruten of iesse | more’; ends ‘And he under|stod holie boc lore. & c⟨etera⟩. Si plus sscire⟨m⟩; plus dicerem’ (ed. Morris 1873: 217–19, no. 34) [f. 88r/13–23 blank but for two 15c names and a modern Trinity College Cambridge Library stamp].
37. ff. 88v/1–15 and 90v/1–26 (pp. 158/1–15 and [160]/1–26): 16c glossary notes [rest of f. 88v and all of f. 89r blank].
38. ff. 89v–90r Two-line prayer (?) in ink along with extensive mostly illegible writing, mostly washed off [not on film].

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