

122. Durham Cathedral Library, B.IV.24

“The Durham Cantor’s Book”

[Ker 109, Gneuss 248]

HISTORY: Mainly written during the second half of the 11c with many additions of the first half of the 12c, the present book contains a number of discrete but related items pertaining to monastic practice and record-keeping: these include a kalendar, a martyrology, a collection of Gospel capitula or pericopes, and a copy of Lanfranc’s “Constitutions,” followed by a “Regula Sancti Benedicti” in both Latin and Æthelwold’s OE translation: the hands for these latter two are contemporary and from the later 11c.

Lanfranc’s “Constitutions” was written by two Christ Church, Canterbury scribes in the 1090s, the first (on ff. 47v–67v/7) allegedly being Eadmer himself (Brooke in Knowles and Brooke 2002: xlv). The other main parts do not show any evidence of having been written at or originally prepared for Durham. The “Regula Sancti Benedicti” has a form better suited to a Canterbury origin in the 1080s than it does to Durham Cathedral Priory; the OE version matches the Latin in leaf size and age, but may have been written “as an afterthought” (Piper 1994: 80–81), and in fact has its own signatures ‘1–iii’, indicating an entirely different origin and its text is “carefully revised” (Gretsch 1974: 142). The Kalendar, Martyrology, and Gospel capitula (ff. 6r–45r) are on leaves apparently made-to-measure with the “Rules” section (Piper 1994: 83). The Martyrology and pericopes are by the same continentally-trained scribe, identified with fair certainty by Gullick as the Norman or French monk Symeon of Durham, who in all probability came to Durham with William of St. Calais in 1091 (Gullick 1994: 97–109; Rollason 2000: xlv; see also Gullick 1998a: 361). This same scribe also added Durham and Scots obits in the margins of the Martyrology, wrote one of the letters of St. Anselm (f. 95v), and added some of the notes at the end of the book (ff. 126r–127r). The Kalendar has only 28 obits in a pattern not obvious, its usual function apparently being appropriated by the Martyrology (Piper 1994: 85–86). The maintenance of such a book of liturgical ordinances, calendars, and obits as this would have been the responsibility

of the priory cantor, which was the office Symeon held for some time before his death ca. 1130 (cf. Rollason in Rollason 1998: 2–3). Another scribe named “William” wrote some of the obits of Durham monks, which correspond closely to lists in Durham UL Cosin V.II.6 [124], ff. 7r–8v and the Durham “Liber Vitae” (BL Cotton Domitian A. vii [188]), ff. 45rv, and added omitted portions of the Latin “Regula” (Piper 1998: 161–62, Gullick 1998a: 21; for other connections between B.IV.24 and “Liber Vitae,” see Piper 1994: 88–89). A third scribe, who wrote the Kalendar, made minor additions to the Martyrology and the Latin “Regula,” and wrote the letter of Bishop William of St. Calais (f. 74r), was probably the same who wrote the bulk of Cosin V.II.6 (Gullick 1994: 97; 1998b: 108 n. 7).

The section of manuscript that contains the Latin “Regula” was augmented in Durham by the early 12c, and was bound with the earlier part of the book at least by the end of the 14c but probably much earlier than that, as the description of a “Martyrologium et Regula,” in a list of books given to Durham by William of St. Calais ca. 1090, matches this combination (written on the fly of Durham Cath. Lib. A.II.4 ca. 1149, cf. Turner 1917–1918). A 17c table of contents and title on f. 2; many titles and notae in hand of Thomas Rud (d. 1733), cataloguer of the Durham Cathedral library. The present binding dates from the 19c.

CODICOLOGICAL DESCRIPTION: Foll. i + 1–127 (69 used twice). Leaves untrimmed, page size ca. 265 × 180 mm., written space 200 × 130 mm. 33 long lines in items 9, 16, and 21, and 40 lines in 10 and 13. The pages were ruled in drypoint on their hair side, and are arranged HFHF; the outer pricking is visible. Fol. [i]:1 and 1:2 are ruled, but 2:3 is not, and 4:6 shows no clear ruling. Within the Kalendar, ruling is erratic, with some additional ruling added (for example on f. 6/8) in pencil; in the Martyrology, there are clearly ruled guiding lines, as well as lines ruled for names as they needed to be added. There is an old ink foliation that is the one followed in the description. The first two quires have a confusing double foliation, the old ink and a later pencil one which goes only until ‘8’ (old ‘6’) plus ‘14’ (old ‘12’). The foliation of quire I is (old foliation first, later pencil in round brackets): [i] (1), i. (2), 2 (3), slip 2 ([4]), 3 (5), 4 (6), 5 (7), 6 (8), 7, etc. The old foliation skips 69, which is marked in pencil ‘69*’. Quires XIV–XVI + XVII make up a separate section, quires XIV–XVI having original signatures ‘i–ii–ii’ [*sic*] on last versos (ff. 105v, 113v, 121v).

On ff. 5–39, we see many hands of very different levels of sophistication, and many marginalia of the first part of the 12c. Better vellum is used towards the end of the section. Of the differing hands, it is noteworthy that

the Constitutions for Canterbury are written in a late 11c hand that is called by Rud "literis minoribus, rotundis, elegantibus." But for the most part the hands in this book vary very widely indeed.

Within the Kalendar are capitals in red and pale purple alternating, with one month set out per page that has a different flower emblem for each. In the Martyrology, Gospel readings, and Constitutions, there are plain red capitals. In the Latin "Regula," red and purple caps and ornamentation in green, purple, and yellow, while in the OE "Regula" (written in the same hand as the Latin "Regula," but a better script overall), the capitals are similar. Between ff. 39–44 all rubrics and capitals are only in red; in the next section, there are two blue capitals on f. 45r, along with blacker text ink and a change of hand; f. 45v stands blank but is ruled for 40 lines; and on f. 46v we again find red capitals. These continue on ff. 47r–72r, though the hand is later. Ff. 72v–73v stand blank; on f. 74v we find part of the Preface to the Latin "Regula"; the page apparently stood blank, but a later hand (11c/12c) added this text here for no readily discernible reason. Folios 95v–98 were also originally blank but had letters of St Anselm added to them. And ff. 123v/29–127v were originally blank as well, and once again a later hand added a variety of liturgical material in their free space.

[Note: Codicologically, the volume is a compendium of five discrete sets of quires which broadly correspond to contents: quire I is irregular, containing various added texts and records; quires II–V (+ VI?) contain the calendar, Usuard, and Gospel capitula; quires VII–X contain Lanfranc; quires XI–XIII contain the Latin 'Regula Sancti Benedicti'; and quires XIV–XVII, with its own set of original signatures, contain the OE 'Rule of St. Benedict'.]

COLLATION: Foll. 130, irregularly foliated [1], 1–2, slip ('2'), 3–6, 5–69, 69*, 70–127.

I six sheets in an irregular added quire (ink:pencil foliation indicated), consisting of a singleton ([i]:'1'), a bifolium ('1:2'/'2:3'), a slip ('2':[4]), two singletons ('3:5'/'4:6'); II⁸⁺¹ 1 leaf ('5:7') added before sheet 1 (ff. 7–13 [foliated '5:7, 6:8, 7, 8, 9, 10, 11, 12:14, 13']); III–IV¹⁰ (ff. 14–33); V¹² (ff. 34–45); VI⁴ three sheets cancelled (f. 46); VII–VIII⁸ (ff. 47–62); IX⁸ (ff. 63–69, 69*); X⁴ (ff. 70–73); XI–XIII⁸ (ff. 74–97); XIV–XVI⁸ (ff. 98–121, original signatures 'i–ii–ii'); XVII⁶ lacks original 5 (perhaps a blank) and now with a singleton (fol.126) in its place (ff. 122–127).

[Note: F. 69 is numbered twice, with one flyleaf preceding; thus the foliation runs 1–127, but there are in fact 128 folios, 1–69, 69*–127. I am very grateful to Professor Alan Piper of the Archives and Special Collections at the University of Durham for his generous aid in revising and correcting my work on the collation of this manuscript and for adjustments by A. N. D.]

CONTENTS (ff. up to f. 14 bis refers to the ink:pencil foliation):

Addenda, ff. i + 1–6, on original blank pages:

1. f. [i]:1 recto/1–16, top left corner, leonine hexameters comprising a medley of inscriptions found in the Basilica of the Holy Sepulchre in Jerusalem, built 1140–1149 (18c title added: 'de Christi morte: [p. de Hierusolymor(um) expugnac(i)o(n)e]'); the date '1099' against line 14 refers to the material in that line): 'Hic leo dormiuit. q(u)i p(er)uigil omnia cernit . . . Ier(usa)l(i)m Franci capiunt uirtute potenti' (cf. Sandolini 1974: section A; lines 1, 5 correspond to his no. 7, lines 2–4, 7–8 to no. 8, lines 13–16 to no. 76, line 11, cf. no. 95) [very small 12c pen trials to right of this text].
 2. f. [i]:1 recto, 16 irregular lines, 18c table of contents of manuscript, containing a mention of added book catalogue, and agreeing in reference with the earlier foliation. The 10 numbered items do not correspond to numbers that have been added at the beginnings of the main texts. A later modern hand (Rud's?) has added a brief 3-line note on contents of item 1 above the table of contents.
 3. f. [i]:1 verso/1–11 12c list of books read at collation: 'Hic s(un)t libri q(u)i legunt(ur) ad collatione(m). | Vitas patru(m). Diadema monachoru(m). Effrem | cum uitis egiptioru(m). Paradisus. | Speculum. | Dialogus | Pastoralis erimi(us) lib(er) | Ysidorus de su(m)mo bono | P(ro)sp(er) de c(on)te(m)platiua uita | Liber odonis. | Ioh(anni)s cassianus. | Dece(m) collationes' (cf. Browne 1988: 155, who identifies most of these with known donations of Bishop William of Calais) [rest of page blank].
 4. f. 1:2r/1a–2:3r/31b 12c catalogue of about 450 books (in two columns): (17c title: 'Vetus Catalogus librorum qui in Armariolo Ecclesiae Cath(edræ) | Dunelm(ensis) olim habebantur.') | (18c heading:) 'Liber Ecclesiae Cathedr(æ) Dunelm(ensis).') | 'Vet(us) 7 nouu(m) testam(en)tu(m). i(n) duob(us) uoluminib(us) . . . Libell(us) de causis q(u)intiliani. c(um) q(u)ib(us)da(m) | sermonib(us)' [below this 8 lines erased] (ed. Botfield 1838: 1–10; cf. Piper 1978: 213–18).
- [Note: OE books are on f. 1:2v/29–32: 'Lib(ri) Anglici. Omeliaria vet(er)a duo. Unu(m) | nouu(m). Elfledes boc. Historia anglor(um) an|glice. Lib(er) paulini anglic(us). Lib(er) de natiuitate | s(an)c(t)e(m) marie anglic(us). Cronica duo anglica.' At top of next column are classical authors, including nine volumes of Ovid (Turcan-Verkerk 1992: 181, and n. 99)]
- f. 1:2v blank.
5. f. 2*/1–10 small inserted slip with historical note about confraternity of Scottish nobles with church of Durham, late 12c: 'Anno ab incarnatione

- d(omi)ni .m°. c°. lxx° v°. q(u)o | Rex Henr(icus) . . . in eq(u)ivalentia' (cf. Barrow 2004: 113) [dorse blank].
- f. 3:5r blank.
6. Ff. 3:5v/1–33 Letter of Pope Alexander III to Roger, archbp. of York and Hugh, bp. of Durham, 26 July 1177 (in long lines): (18c bibliographical note: 'Epistola hæc edita est a Baronis ad an. 1177. . .') 'Alexand(er) s(er)vus s(er)vor(um) d(e)i . . . Exigunt g(ra)tissime deuotio(n)is obsequia . . . i(n) d(omi)no gaudea(n)t 7 exultent. Dat(a) Venet(iis). i(n) Riuro Alto Vii. K(a)l(endas) Aug(usti)' (ed. PL 200.1130–31).
- f. 4:6r (in 18c hand) four 12c obits across page top, the rest of the page blank.
7. f. 4:6v/1–3 Beginning of Profession Prayer (12c): '+Ego fr(ater) N . . . in p(re)sentia domni. N' (cf. Piper 1994: 89) [rest of page blank].
8. f. 5:7r/1–5:7v/37 (on a leaf added at the beginning of quire II, in two alternating hands): Records of Conventions: 'Hec est conventio int(er) conuentu(m) chr(ist)i eccl(esi)ę cantuarię | et conuentu(m) dunelmensis eccl(esi)ę . . . ad missa(m). si | festiue fiunt'.
9. ff. 6:8r/1–11v/33 Kalendarium [lacks saints, two dozen added obits].
- f. 12:14r/1–2 Title (partly 14c, partly 15c) referring to the contents of the combined manuscript: (14c) 'A. Marti[ro]logiu(m) / Reg(u)la `b(e)n(e)dicti' .B. et constituc(i)ones lamf(ra)nci [sic] Archiep(iscop)i Cantuar(iensis) / de con(uent)u Dunelm(ensis)' | (15c) 'It(em) reg(u)la(m) S(an)c(t)i b(e)n(e)dicti in gallico', last word corrected by 18c hand to 'saxonico' [rest of the page blank].
10. ff. 12:14v/1–39r/38 Usuard of St. Germain-des-Prés (d. 877), "Martyrology": INCIPIT MARTYROLOGIUM P(ER) ANNI CIRCULU(M) | UIII. K(A)L(ENDAS) IANVARII. UIGILIA NATALIS D(OMI)NI. 'APVD ANTIO|chia(m) sirię'; ends: 'depositio domni gildeberti regis. FINIT' (ed. Dubois 1965); in the margins throughout, numerous Durham obits added in 12c (ed. Piper 1998: 186–201).
11. ff. 39v/1–45r/14 Gospel Capitula Readings for the Liturgical Year; Temporale beg. with Christmas, ending with Advent, including feria; Purification in Sanctorale, not Temporale; Capitula for Commons of saints after Sanctorale (but scribe, and then other hands, add material for other feasts): INCIPIUNT EUANGELIA in capitulo p(ro)nuntianda p(er) annu(m). In uigilia NAT(A)L(IS) D(OMI)NI. S(ECUNDUM) M(A)TH(EUM) | 'Cum ess& desponsata mat(er) ie(s)u MARIA ioseph'; ends: '[D]ixit ie(s)us discip(u)lis suis. Videte. uigilate & orate. Ne scitis eni(m) | q(ua)ndo temp(us) sit' [rest of page blank].

- f. 45v–46r blank [text of f. 44v shows though a hole in membrane of f. 45v].
12. f. 46v/1–5 Liturgical note: ‘In aduentu d(omi)ni . . . ad matutinas i[n]coet[ur]’; rest of page blank.
13. ff. 47r/1–71v/38 Lanfranc, Archbishop of Canterbury (d. 1079), “Constitutions” or “Decreta” (18c title: ‘Constitutiones Lanfranci, Archie(pisco)pi Cantuar(iensis)’): (preface: ‘LANFRANCUS indignus s(an)c(t)e dorobernensis eccl(esi)e antistes. . . & ab omnib(us) | peccatis elementer absoluat. amen AMEN’; f. 47r/38 (text: ‘KALENDIS octobris remaneat in eridiana’; ends: ‘in congregatione defuncto fieri solent’ (ed. Knowles and Brooke 2002; this is their base text “D,” see xliv).
14. f. 72r/1–5 Liturgical note on St. Vincent (22 Jan.) and St. Agnes (21 Jan.) in a different hand: ‘Quando festiuitas in albis celebrari debet . . . ampli(us) nisi ut sup(er)ius dictu(m) est. nich(il) faciant’ (ed. Knowles and Brooke 2002: 194) [rest of page blank].
- ff. 72v–73v blank.
- ff. 74r/1–12 Final section from Preface of “Regula Sancti Benedicti” (item 16), omitted from copy at f. 75r/26, which ends with verse 41, ‘ministrare’ amd entered on an originally blank page (18c title: ‘Fragmentum tractatus de Monasticá discipliná’): ‘Etsi fugientes gehennę penas . . . et mereamur e(ss)e c(on)sortes AmeN’ (ed. Hanslik 1960: 8–9, clauses 42–50).
15. ff. 74r/13–31 (in another hand) Letter of Bishop William of St. Calais to monks of Durham to be read weekly in chapter (18c note at head and title in margin): ‘Guillelmus dunhelmensis ep(iscopu)s suis in chr(ist)o fr(atr)ib(us) & filiis dunhelmensib(us) | cenobitis salute(m) & uiuifica(m) benedictione(m). Non crede uos discredere . . . per immortalia s(e)c(u)la s(e)c(u)lor(um)’ (as in Symeon of Durham, *Libellus de exordio* 4.6, ed. and trans. Rollason 2000: 239–41).
16. ff. 74v/1–95v/13: “Regula Sancti Benedicti” in Latin “textus receptus” recension (ed. Hanslik 1960; cf. Gretsch 1974: 128–37):
- a. ff. 74v/1–75r/26 Preface: **Incip(it) p(re)fatío in reg(u)lam S(ancti) Benedicti** | AVSCVLTA O FILI PRĘCEPTA | magistri . . . nobis adiutoriu(m) ministrare’ [text breaks off and is completed on f. 74r/1–12, above];
- b. ff. 75r/26–76v/6b (written in double columns on ff. 75r/26–76r; long lines resume on f. 76v) List of 73 chapters: **Incipiunt capitula regule monachor(um)** | ‘I De generib(us) uel uita monachoru(m) . . . LXXIII De eo q(uo)d non om(n)is iustitię | obseruatio in hac sit regula | constituta’ [the title of ch. 58 (f. 76r/13a) is lined through, as is the title and

first line of the corresponding ch. on f. 91r/27–28, with the note: ‘Hec sententia no(n) | legitur’; on the alterations to ch. 60 see Piper 1994: 80–81];

- c. ff. 76v/7b–95v/13: Text of “Regula Sancti Benedicti”: **INCIPIT REGULA | MONACHORU⟨M⟩ A S⟨AN⟩C⟨T⟩O BENEDICTO EDITA. | DE GENERIB⟨US⟩ . MONACHORU⟨M⟩.** | ‘Monachoru⟨m⟩ quattuor esse | genera manifesta est’;

[**Note:** At f. 95r/32 the true last chapter (73) ends: ‘culmina d(e)o p(ro)tegente | p(er)uenies amen’; the omitted ch. 62 is subjoined, ending at f. 95v/13: ‘ut subdi aut obedire regulę nolit’; this has caused the ch. numbering to fall behind one from ch. 63 on; a contemporary marginal note on f. 92v explains the situation. The omitted chapter concerns the ordination of monks as priests; this, along with the fact that some words in the chapter-list have been altered from feminine forms, may suggest that this copy or an exemplar was intended for nuns (Piper 1994: 80). Both the added ch. 62 and the added portion of the “Preface” on f. 74r were written by the same Durham scribe who also contributed additions and corrections to the Kalendar, the Martyrology, and the Gospel pericopes (Gullick 1994: 95). The text has been prepared for reading aloud by the addition of diacritics.]

On ff. 95v–96v added material in several hands:

17. ff. 95v/16–96r/9 Two letters of St. Anselm of Canterbury (1033–1109):
 a. f. 95v/16–30 Ep. 91 “ad Antonium subpriorem”: ‘ANSELMVS archiep⟨iscopu⟩s fr⟨atr⟩i & filio k⟨arissi⟩mo antoni subp⟨r⟩iori . . . & se sine uerecundia corrigent. Val⟨e⟩’ (ed. PL 159.130);
 b. f. 96r/1–9 Ep. 153 “ad Willelmum abbatem Beccensem”: ‘ANSelm⟨us⟩ m⟨od⟩o beccensis. & minist⟨er⟩ eccl⟨esi⟩ę cantuar⟨iensis⟩ . . . q⟨uod⟩ alii faciant com⟨m⟩unit⟨er⟩’ (PL 159.186–87).
 18. ff. 96r/11–26 A note on the kinds of monks: ‘In omni claustru . . . definiuit’.
 19. ff. 96r/27–33 Bernard of Clairvaux, Ep. 543, to Prior Roger of Durham (before 14 March 1143; the name R⟨oger⟩ has been filled in by the 18c annotator): ‘Dilectis [sic] i⟨n⟩ chr⟨ist⟩o R⟨ogero⟩ uenerabili p⟨ri⟩ori dunelm⟨ensis⟩ ecclēsię . . . laborauit in hoc negotio’ (ed. Leclerq and Rochais 1977: 510).
 20. ff. 96v/1–4: Nota on Maundy, ‘Constitutu⟨m⟩ est i⟨n⟩ capitulo a p⟨ri⟩ore Absolone 7 conventu . . . q⟨ui⟩ possit sufficere’ [rest of page blank] (dated 1154 × 1159 by Gullick [1994: 94]).
 ff. 97rv, 98r blank.
 21. 98v/1–123v/28: Old English “Regula Sancti Benedicti” (18c title: ‘Regula S. Benedicti Versio Saxonica’): **Avsculta o fili p⟨re⟩cepta magistri | ‘GEHYR ÞV MIN BEARN geboda þines lareowes’**; ends: ‘eallu⟨m⟩ ðam

þe ðissu(m) | regole fyliað. AMEN' (ed. Schröer 1885–1888/1964, who does not use this manuscript; cf. Gretsch 1974: 137–43).

[Note: The text is divided into unnumbered chapters, headed by the Latin chapter titles. There are no capitula and the Preface is not distinguished from the other chapters. Unlike other bilingual copies, the OE chapters do not alternate with Latin ones. Schröer did not use this copy for his edition; the manuscript has been collated with Schröer by Caro 1898.]

On ff. 124r–127r added material:

22a. f. 124r/1–7 (18c heading 'Regulæ') 12c liturgical memoranda (cf. 22b): 'In di(e)b(us) festis s(an)c(t)e MARIE. dimittat(ur) co(m)memoratio de s(an)c(t)e cruce . . . plenaria officia. 7 tunc sit p(ro) fidelib(us) defunctis' text continuing on f. 124r/23 [last clause crossed out].

23. f. 124r/8–22 (18c heading in margin: 'Epistola') Letter of abbot (Pontius?) of Cluny to prior of Holy Trinity, Lenton, Nottingham (written ca. 1125): "Dil(ectissi)mo fr(atr)i do(mi)no L. notingan(ensis) custodi. F(rate)r p. fr(atr)um clun(iensis) seru(us) i(n)dign(us). sal(utem). g(ratia)m. 7 bon(um). M(u)lta bona q(ue) de | u(est)ra p(ro)bitate . . . ualeatis p(er)uenire. A(me)n'" (ed. Cowdrey 1978: 269–70; cf. 270–72).

22b. f. 124r/23–124v/6 Continuation of 22a in same hand as 22a and 23 (hand seems to change on f. 124v): 'Si contig(er)it pannu(m) aliq(ue)m altaris . . . ut a penis absoluant(ur)' [rest of f. 124v blank].

f. 125r blank.

24. f. 125v/1–10: Further notes on handling of the Eucharist, partly copied from no. 23 [18c bibliographical reference and initial is supplied by 18c hand]: 'SI (con)tigerit pannu(m) aliq(ue)m altaris . . . 7 incipiat (con)sec(u)tionem ab q(u)i p(r)idie qu(i) | pateret(ur)'.

25. f. 126r/1–126v/2: An earlier copy (11c/12c) of Eucharistic and liturgical injunctions, including several passages identical to those in 23 and 24: 'Si con[ti]gerit pannu(m) aliq(ue)m altaris . . . filii d(e)i recup(er)abim(us)'; f. 126r/34–35, two lines faded in a contemporary hand (11c/12c), with phrases found in 22b.

[Note: According to Gullick (1994: 106), the hand of f. 126rv is the same as that of the Martyrology and Lectionary (ff. 12r–45r), probably, that is, Symeon the historian of Durham.]

26. f. 126v/3–4 Added quotation (12c): 'Duo sunt genera p(er)secutorum. uitup(er)antium & adulantium. | plus p(er)sequitur lingua adulatoris quam man(us) interfectoris' (cf. Augustine, *Enarratio in Psalmum LXIX* [PL 36.869]).

27. f. 127r Miscellaneous notes in four scripts of 11c/12c (plus pen trials):

- f. 127r/1–7 Tags from St. Augustine: ‘O(mn)es ho(min)es eq(ue) dilig(e)ndi s(un)t . . .’ (*De doctrina christiana* 1.28); ‘Nolite cogitare de crastino . . .’ (*In Ioannis Ev.* 62).
- f. 127r/7–10 Alphabetical epigram: ‘In his duob(us) uersib(us) c(on)tinent(ur) om(ne)s | lat(in)e abecedarii. Equore cu(m) gelido zephirus . . . p(ro)fitens katecizat’.
- f. 127r/12–18 Notes on Ansketil and other associates of Durham: ‘Ansketill(us) fili(us) gileb(er)ti’ (cf. Moore 2004: 101).
- f. 127r/18–23: A conventio between Durham and another house [mostly illegible]: ‘Hec est c(on)ventio int(er) S. Cuthb(er)tu(m) . . .’.

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