

## 494. York, Minster Library Additional 1

“The York Gospels”

[Ker 402 & Supp. Gneuss 774]

**HISTORY:** Probably produced at Christ Church, Canterbury (one page, f. 23v, was executed in the known hand of the Christ Church scribe Eadui Basan (fl. 1012–1020s, cf. Gameson 2002), square minuscule, phase II), though St. Augustine’s is a possibility (see McGurk in Alexander et al. 1986: 41–42). Script of main text and its decoration has been dated on stylistic grounds to ca. 990–1000, however the whole book may be of Eadui’s time (Pfaff 1992, esp. 270–71, and see below). The text is basically of the Tournonian recension according to McGurk (in Alexander et al. 1986: 55). OE material dating between 1020–1023 pertaining to three Yorkshire estates which were of interest to Wulfstan suggests its presence in York by then (see Keynes in Alexander et al. 1986: 84–88). Because the Gospels survived the disastrous fire of 1069, Norton (2004: 214–18) thinks that the book was actually kept not at the Minster but at the archiepiscopal estate of Sherburn-in-Elmet, mentioned in these documents (ff. 156v–157r). The three Wulfstan items which follow were compiled from his work expressly for this manuscript and are corrected in his own hand in the opinion of Ker (1971) and Keynes (in Alexander et al. 1986: 92); associated with the Wulfstan items is a writ of Cnut, probably of 1020. Wulfstan could have acquired the book when he attended the consecration of Archbishop Æthelnoth in 1023, at which time he would have had f. 23v supplied there (cf. McGurk in Alexander et al. 1986: 41–42). Heslop (2004: 304 et passim) argues from codicological and stylistic evidence that the whole book was commissioned by Wulfstan or gifted to him immediately upon its completion about 1020 (see below). Other later OE documents copied in the book confirm continuing association with York through the 11c. York-related documents continued to be recorded, including many ecclesiastical oaths from the 13c to the late 16c, in quires added at the front and back of the manuscript. A York inventory of 1500–1510 mentions this book: “Item unus textus ornatus cum argento non bene deaurato, super quem iuramenta Decani et aliarum dignitatum ac canonicorum

in principio inseruntur” (York Minster Library, Dean and Chapter muniments, M2/2d, see Barr in Alexander et al. 1986: 108 and text, at 121). The book probably lost its medieval silver-gilt cover about 1547 at the time of the royal injunction for episcopal inventories and subsequent confiscations. It must have been rebound more simply about that time. During the period of the Civil Wars or Commonwealth the Gospels appear to have left York (whereabouts unknown) because in 1678 they were returned by the executors of the will of Henry King, Bishop of Chichester, who had died nine years earlier (Barr in Alexander et al. 1986: 11–12 and York Minster Library, Dean and Chapter muniments, Chamberlain’s accounts, 1677–1707, E/5; a document recording its return to York pr. Barr 1986: 123). It is not known how it might have become part of Bishop King’s estate. The book was rebound in 1678 in reversed calf over paste-boards with no lettering on the spine (these covers preserved as York Minster Ms. Add. 1A). It was rebound again in 1959 by K. Phillips of the British Museum in full dark brown undecorated morocco, on spine ‘THE | YORK | GOSPELS.’ Kept in a box lined with mildew-resistant nylon velvet.

**CODICOLOGICAL DESCRIPTION:** Foll. [iii] + 167 + [iii] The original Gospels comprise ff. 10r–156r. OE materials are remaining blank pages, ff. 156v–161. The medieval material is on the added quires ff. 1–9 and ff. 162–167.

**Oath pages** (Quires I–III): these leaves are variously prepared ad hoc and contain a variety of added documents ranging in no particular order from about 1300 to the 16c. Quire I (ff. 1–2) is a very thin, whitish, and limp bifolium. Quire II (ff. 3–6) could have been blank flyleaves of the original book but seem later membrane as being thin and limp. Quire III (ff. 7–9): f. 9, a singleton, resembles the parchment of the gospel book. On f. 9v, bottom, is pasted a piece of vellum 65 × 170 mm. containing a 15c document; ff. 7–8, a bifolium, is thin, limp and shiny, a deep tan color, typical of 12c/13c vellum.

**Gospel Book quires** (quires IV–XXII + XXIII–XXIV, ff. 10r–156r): The parchment is generally uniform, thick, touch varying from rough to smooth and matte, greasy patches on most leaves, generally a bright buff color with minimum hair/flesh contrast; Quires IV–V, containing the prefatory material, are greyish and stiffer. The first opening of the Gospel (f. 10r) is shiny and somewhat dirty from handling. Arranged HFHF. Page size 268 × 215 mm., severely trimmed. Prickings trimmed off, ruling on hair side before folding, including the portrait pages, double bounding lines, an extra vertical on ff. 59v, 60r, 84v, 85r, 126v to guide the chapter numbers. Text

area 215 × 140 mm., 28 lines of writing. Square, uniform caroline minuscule by a single scribe except another hand on ff. 10v–14v which writes insular minuscule (see Ker, *Cat.* 469), the prefatory material, and another on f. 23v, identified as the hand of the Canterbury scribe, Eadui Basan, filling in a page for some reason left blank in the original campaign. Heslop (2004: 286–98) sees Eadwi's hand also in the display majuscules on f. 23r and at the opening of Mark (f. 61r) and argues he was the supervisor of the whole job (Brown 1989 had already made a similar suggestion); this would put the production of the entire Gospel book in the teens to about 1020, the main hand having a slightly old-fashioned cast. Very dark, almost black, uniform ink in main text, Eadui Basan's a dark brown. Rubrics in black and brownish red, using a hierarchy of monumental, uncial, and rustic capitals. Running heads in uncial on ff. 61v/62r (only). Passions marked by text division on ff. 53v, 78v, 120r, and by a cross on f. 154r; Luke Passion ends with rustic 'FINIT PASSIO' (f. 123v/25). All corrections seem to be in the hand of the main scribe. Large text initials painted in a variety of alternating colors without outlines. In-text capitals filled with the brownish red of the rubrics. Display on f. 10r (ruled for 28) has monumental roman capitals in descending hierarchy and modified uncial in bottom 4 lines. Rubric above in oxidized red, large 'B' in green, 'EATUS' in red, with following lines alternating (metallic) red, green, red. Bottom lines in green, black, red, (metallic) red. Canon table pages (ff. 15v–19r) not ruled, but prickings to guide the writing of the numerals are visible on most; f. 19v specially ruled for text (prickings visible on inside margin). Arcades prepared with compass, upper spaces left blank and apparently unfinished on ff. 16r, 17v, 18r/v, 19r, verticals appear to be prepared for each side (e.g., the middle columns on f. 17r/v do not line up), and vertical lines on several pages ruled but not used; the same hand has entered the canon numbers in the tables and in the margins of Matthew (they stop on f. 34r).

Wide palette of delicate colors, including green, violet, yellow, brown, blue, gold leaf (capitals), with white highlighting and faux marble effects. Canon tables incorporate "circles supported by columns" and carefully matched and contrasting colors (Alexander in Alexander et al. 1986: 74). Opening of each Gospel (ff. 23, 61, 86, 127, always on the recto) is marked by restrained use of gold leaf. Matthew incipit (f. 23r) has decorated 'I', border filled in with gold leaf and 'IBER | GENERATIONIS IHV' and several smaller letters in lower text are painted in gold leaf with no border. Other letters are in alternating brown, green, red, pink, and text ink (flaking on line 3 up). 'I' shows pale violet, green, blue, white. Angel has blue and pink wings and drapery, gold nimbus and collar, flesh tones and brown outlining; bull on toe

of 'L' is blue and white mixed on the page. Mark incipit (f. 61r) is more simply laid out, with title in brown (line 1) and gold leaf (line 2). 'T' borders in gold, lions in brown wash with dark highlights, floral decorations in green, pink, and gold, some blue in lower design. Luke (f. 86r) is laid out similar to Mark, first headline in brown, three lines of gold following, 'Q' borders filled in with gold, dragon and other areas in violet with white highlights. John (f. 127r) has headlines similar to Luke, 'T' borders filled in with (still glistening) gold leaf, inner panels in green and red with white highlights, lavender with white highlights in roundel, lower flower and interlace. The frames of the evangelist portraits (all on versos, John has been cut out) extend to the outer limits of the text borders and lines, 226 × 150 mm. Matthew (f. 22v) has a triple border, outer and inner undecorated except for red dots, inner in alternating panels of plain green and red; figure has pinkish feet and hands, with white highlights, face uncolored with some (pencil?) shading, brown features and hair, white tunic above and green below, pink/violet drapery, with white, pink, and brown highlights, book, sleeve, and nimbus in gold leaf; throne pink, cushion green with brown outlines and white highlights, footstool blue and brown, pedestal green and blue; blessing hand is uncolored with brown outlines, sleeve is green, heaven white, pink, orangish red; background in three registers, blue, green, (faded) brownish red; lettering below hand 'SCS MATHEUS' in gold leaf. Mark (f. 60v) has a similar scheme, narrower borders filled in with plain brownish red, background pinkish/violet wash upper half, faded brownish red wash lower half. Luke is done to a different type of model, probably by same artist, though face is coarser; outer border is filled in with a dark reddish-purple, middle border has a wavy pattern of pink, white, and green, and inner border is pink; flesh is unpainted with brown outlines, lower drapery is red with white highlights, body drapery is whitish pink with dark pink and brown highlights, drapery under book is dull purple; background is a reddish brown wash, heaven is divided into white, red, and pink zones by white highlights.

**Anglo-Saxon insertions** (quires XXIII–XXIV, ff. 156v–161v): The first A-S text is written on the verso of the last leaf containing the Gospel (f. 156). According to Keynes the text on f. 156v is by one scribe, those on f. 157r by two others. The next leaf, though now arranged as part of Quire XXIII, almost surely belonged with the following Quire XXIV, two (probably) bifolia, showing parchment of a completely different character from that of the Gospel book. F. 157 has a repair mesh completely covering both sides, but is definitely of the color and character of the following leaves, not the preceding, and ff. 158–161 are dark and thick. The writing on f. 156v follows the rules for the Gospel on the recto. Fol. 157 may be unruled, but



this cannot be told because of the mesh; total writing area is 200 mm. high with varying right margin. In Quire XXIV (ff. 158–161), scoring, which cannot be seen very well because of the mesh, seems to vary from page to page, but double bounding lines are visible; writing area 210/232 × 140 mm. with 25/28 lines of writing. The Wulfstan material ff. 158r–159v is by one scribe with corrections in Wulfstan's own hand (Ker 1971). The Cnut material, ff. 160r/v, is by another. Fols. 161r/v may have been written by several scribes. (All these leaves have been completely covered, recto and verso, by repair mesh.)

[**Note:** Heslop (2004: 284–85) argues convincingly that Quire XXIV was made expressly for the Gospel volume about 1020, at the time of the Cnut document: it is written in the same hand and inks as the preceding Wulfstan items; the accommodation of these four items requires a two- rather than one-bifolia supplement; its original sewing holes are the same as the Gospel book's, showing it was never part of any other book; and the rust stain of the nail once holding the book clasp is visible, running from f. 159 to its last sheet, f. 161, showing this was the final sheet of the completed, bound Gospel book.]

**Final Medieval leaves:** Quire XXV (ff. 162–65) is two bifolia, parchment of a lighter, buffer color than the A-S leaves; ruled for 32 lines, writing area 240 × 160 mm., written in reddish ink. Quire XXVI is a bifolium, 37 lines. The absence of outside margins suggests this sheet (a list of relics) was written in some other context and then added and trimmed. (All these leaves have been completely covered, recto and verso, by repair mesh.)

**COLLATION:** I<sup>2</sup> bifolium (blank) (ff. 1–2); II<sup>4</sup> probably two bifolia (repaired) (ff. 3–6); III<sup>2+1</sup> bifolium (repaired) + singleton (ff. 7–9); | IV<sup>3</sup> singleton + bifolium (repaired) + 2 singletons (ff. 10–14); V–XVIII<sup>8</sup> most bifolia have been repaired (ff. 15–126); XIX<sup>6r</sup> 1 cut out, 2, 5, 6 singletons, 3/4 bifolium (ff. 127–131); XX–XXII<sup>8</sup> (ff. 132–155); XXIII<sup>2</sup> disjunct (ff. 156–157); XXIV<sup>4</sup> 1 and 4 probably a bifolium, now disjunct (ff. 158–161); | XXV<sup>4</sup> (ff. 162–165); XXVI<sup>2</sup> bifolium (ff. 166–167).

[**Note:** Most of the leaves have been repaired or rejoined in some way.QUIRES I–III were added later to accommodate the documents and ecclesiastical oaths customarily written in this book from the 13c on.QUIRES XXV–XXVI are late medieval additions. Quire XXIV (the bulk of the Wulfstan material) is an addition contemporary, or nearly so, with the main book. McGurk (in Alexander et al. 1986: 37) says that the leaves of Quire XXIII were “probably conjugate,” but the parchment of the two leaves is of different character, f. 156 matching that of the Gospel-book (the last page of Gospel text is on f. 156r and the first of Wulfstan on the verso) and 157 matching that of the following quire (Wulfstan). In the new binding the quires are mounted on thick pasteboard guards and thrown out from the binding.]

CONTENTS (the items are numbered as in Alexander et al. 1986):

Added prefatory leaves containing medieval York documents (contents described Alexander et al. 1986: 17–19):

ff. 1r–2v blank.

1. f. 3r/1–12 Oath of a proxy for an archdeacon (15c): ‘EGO N Procurator N Archidiaconi . . . et hec sancta euangelia Amen’ [rest of page blank].

ff. 3v–5r blank.

2. f. 5v/1–9 (items 2–5 are in a single 14c hand) Oath of a dean in person: **Iuramentum d(omi)ni Decani in p(ro)pria persona** | ‘EGO .N. decanus eccl(es)ie b(ea)ti petri Eboracen(sis) iuro in a(n)i(m)am meam . . . et | hec sancta euang(e)lia’;

3. f. 5v/10–19 Oath of a proxy for a dean: **Iuramentu(m) procuratoris d(omi)ni decani eo absente.** | ‘EGO .N. procurator .N. in decanu(m) eccl(es)ie cathed(rali) b(eat)ti petri Ebor(acensis) . . . et hec s(an)c(t)a eu(a)ng(e)lia. Amen’;

4. f. 6r/1–9 Oath of a subdean in person: **Iuramentum Subdecani in p(ro)pria p(er)sona.** | ‘Ego .N. Subdecanus eccl(es)ie b(ea)ti petri Ebor(acensis) . . . et hec s(an)c(t)a eu(a)ng(e)lia. Amen’ [rest of page blank];

5. f. 6v/1–11 Oath of a canon and prebendary in person (= no. 9): [top trimmed] **Istud iurame(n)tum prestabit q(ui)libet Canonic(us) cu(m) p(r)imo venerit.** | ‘Ego .N. Canonicus eccl(es)ie b(ea)ti petri Ebor(acensis) et prebendarius . . . et hec s(an)c(t)a euang(e)lia | Amen’.

6. f. 6v/12–24 Oath of an archdeacon (early 16c, altered for an archdeacon of the East Riding, late 16c): ‘Ego N (altered to `A:B:’) Archidiacon(us) Eccl(es)ie b(ea)ti Petri Ebor(acensis)’ (altered in two added lines above line 12: ‘Eastriddinge in Eccl(es)ia Cath(edral)i et | Metropolitana beati Petri Ebor(acensis).’) . . . hec s(an)c(t)a dei Evang(e)lia’.

7. f. 7r/1–7 Latter part of the form for the admission of a canon (late 13c): ‘Decano ⁊ capitulo p(re)sentet(ur). Recept[at](ur) aute(m) a capitulo in canonicu(m) . . . nec pro p(er)sone n(e)c p(ro) cano(n)ic[o] [habeatur].’

8. f. 7r/8–19 Oath of a proxy for a treasurer, noted as usable also for a proxy for a canon (same hand as no. 7): ‘Ego .N. procurator .N. Thesaurar(ii) Eccl(es)ie beati pet(r)i Ebor(acensis) . . . ⁊ h(ec) s(an)c(t)a euang(e)lia. Amen. (followed after a skipped line by:) Istud iuramentu(m) un(us)quisq(ue) procurator cui(us)cu(n)q(ue) canonici ⁊ d(omi)n(us) ei(us) cu(m) | uen(er)it. prestabit.’

9. f. 7r/20–30 [12 pencilled rulings, page very dark] Oath of a canon and prebendary in person (= 5, here 14c): ‘Ego .N. Canonicus eccl(es)ie beati Petri ebor(acensis) et prebe(n)darius . . . et hec s(an)c(t)a euang(e)lia. [corner of leaf damaged and darkened, a line skipped] Istud iuramentum prestabit quilibet canonicus cum primo vener[it].’
10. f. 7v/1–6 (items 10–12 in a single 13c hand, on what were probably original flyleaves) Charter of King William (I or II?) of grant of land before St. Peter’s for a hospital: *Carta conquestoris*. | Will(elmu)s Rex Angl(ie) T(home) Archiep(iscop)o 7 G. Baynardo 7 om(n)ib(us) Baronib(us) de Ebor(acensi) . . . T(estibus) Eudone | dapif(er)o 7 Rog(er)o Bigoto’ (pr. Dugdale 1673: 3.132; cf. Davis 1913: 107, no. 431);
11. ff. 7v/7–8r/15 Inquisition between King Henry III and the Dean and Chapter of York about the rights and possessions of St. Leonard’s Hospital, York, and the right of the canons of the Minster to present the warden (1244–1246): ‘Iur(amentum) int(er) d(omi)n(u)m Rege(m) Henr(icum) fil(ium) Reg(is) Ioh(ann)is 7 decanu(m) 7 capit(u)l(u)m ebor(acenses) . . . h(ab)eant inde seisinam suam’ (cf. Fallow 1913: 336–37; A. Raine 1955: 113–14);
12. f. 8r/17–26 Writ of Henry III to the sheriff of York giving effect to the findings of no. 11, dated “Westminster 20 October 30 Hen. III” (1246): ‘H(enricus) d(e)i gr(ati)a Rex Angl(ie) &c. Vic(ecomiti) Ebor(acensis) sal(u)te(m) . . . Teste meip(s)o ap(u)d Westm(onasterium) .xx. die Octo|br(is). Anno regni n(ost)ri .xxx<sup>o</sup>.’
13. ff. 8v/1–9r/18 “Statutum de Stipendijs Vicariorum, et de eorum Iuramentis” (inspeximus by Archbishop Walter Gray, 2 Nov. 1250 [misdated 1252]): ‘Uniu(er)sis s(an)c(t)e mat(ri)s eccl(es)ie filijs ad quos p(re)sens sc(ri)ptum p(er)uen(er)it . . . obsequio debito defraudetur’ (added on line ‘— v. statuta’) (pr. Bradshaw and Wordsworth 1892/1897 2.108–112);
- [Note: At f. 8v/4, ‘m’ is incorrectly given as initial of the dean, Sewal; after this text, on f. 9r, six lines of the text of no. 15 written and erased in 14c.]
14. f. 9v/1–5 Custom of a canon beginning his first residence (early 14c) ‘Consuetudo residenciu(m) hec consueta est ab antiquo . . . necessario p(re)peditus’ (cf. Raine and Bradshaw 1900: 10–11; Bradshaw and Wordsworth 1892/1897 2.101).
15. f. 9v/5–16 Oath of a vicar choral in person (15c): **Iuramentu(m) vicarior(um) in suo primo ingressu.** | ‘In dei nomine Amen. Ego .N. ad sancta dei eu(ang)e(lia) corporale presto sacramentum . . . sic me deus adiuuet et hec sancta dei eu(ang)e(lia) Amen’ (pr. Bradshaw and Wordsworth 1892/1897 2.112).

16. f. 9v/17–22 Form of admission of a vicar choral to the hall of the vicars and stall in the choir (15c): **It(e)m tu stabis in aula co(mmun)i cum conuicariis tuis s(ecundu)m ordinac(i)o(n)em ⁊ arbit(ri)um Cap(itu)li.** | ‘In dei no(m)i(n)e Amen. Nos Capitulum eccl(es)ie Ebor(acensis) . . . ⁊ admittimus in presenti. | Deinde dicat. Ducas eum in chorum. ad stallum d(omi)ni sui.’
17. f. 9v, bottom, pasted-in slip (7 lines) Form of admission of a vicar choral to a vacant prebendal stall (15c): ‘In dei nomine. Amen Nos Decanus & Capitulum eccl(es)ie Eboracen(sis) . . . in presenti’

The Gospels (ff. 10–156):

18. ff. 10r/1–11v/22 Jerome, “Epistula ad Damasum”: **INCIPIT PREPHATIO** | **S(AN)C(T)I HIERONIMI PRES|BITERI IN EVVA(N)G(E)L(IA).** | **BEATIS|SIMO | PAPAE | DAMASO. HIERONIMVS | SALVTEM IN CHR(IST)O.** ‘NOVV(M) | OPVS. FACERE . . . et memineris mei papa beatissime’ (ed. Wordsworth and White 1889: 1–4);
19. ff. 11v/23–12r/15 Pseudo-Jerome, “Argumentum Euangeliorum”: ‘Sciendum tam(en) ne quis ignarum . . . e(ss)e quod solu(m) est. opto ut in chr(ist)o ualeas. et memi|neris mei. beatissime pape’ (corr. to ‘papa’) (ed. Wordsworth and White 1889: 5; the words from ‘opto’ are from the end of item 18);
20. ff. 12r/15–13r/3 “Praefatio Eusebii” to Carpianus: **EV|SEBIVS CARPIANO FR(ATR)I I(N) D(OMI)NO SALVTEM.** | ‘Ammonius quidem alexandrin(us) (‘eis’ cancelled and corrected to ‘us’ by suspension) magno studio . . . similia dixisse rep||peries. in quo matheus p(ro)pria. can(on).x. in quo marcus. | p(ro)pria .x. in quo lucas p(ro)pria. can(on).x. in quo iohannes p(ro)||pria’ (ed. Wordsworth and White 1889: 6–7; the words after ‘repperies’ are not in the received text);
21. ff. 13r/4–14v/7 Jerome’s Prologue addressed to Eusebius: **PROLOGVS .IIII. EVANGELIORVM.** | **‘PLURES FUISSE QUI EUANGELIA SCRIPSERUNT | et lucas euangelista testat(ur) . . . magis hereticis qua(m) | ecclesiasticis uiuis canendas’** (altered to ‘cauendas’) **EXPLICIT PROLOGVS EVANGELIOR<UM>** (ed. Wordsworth and White 1889: 11–14) [rest of f. 14v blank].
- f. 25r blank.
- [22.] ff. 15v–19r Eight canon tables (cf. Wordsworth and White 1889: 7–10).





Luke:

31. ff. 83r/12–84r/3 Jerome[?], “Monarchian” prologue: **INCIPIVNT** [*sic*] **PREFAT(IO) LVCAE | EVANGELISTAE. | ‘LUCAS SYRUS NATIONE ANTIOCHENSIS ARTE ME**dicus discipulus apostolorum . . . quam fastidientibus p(ro)desse’ (ed. Wordsworth and White 1889: 269–71);
32. ff. 84r/4–85r Table of capitula (73 numbered chapters): **INCIPIVNT CAPITULA IN EVANGEL(IUM) LVCAE. | ‘I Uisio zacharię generandi iohanne(m) & beate marię uisionę(m) . . . LXXIII Dé resurrectione s(an)c(t)a & de duobus discipulis. & ubi subito | discipulor(um) d(omi)n(u)s apparuit. | Expliciunt capitula** [the entries down the page are increasingly smudged; the letters of the explicit are written in a combination of rustic capitals and minuscule] (ed. Wordsworth and White 1889: 275–305, col. K);

[33.] f. 85v Luke portrait page;

34. ff. 86r–125v/9 Gospel of Luke: **S(E)C(UN)D(U)M LUCAM | ‘QVONIAM | QVIDEM | MULTI | CONATI SUNT ORDINA**[re narrationem]; ends: ‘laudantes et bendicentes d(eu)m’ | **EXPL(ICIT) EU(AN)G(EL)IUM S(E)C(UN)D(U)M LUCAM. HAB(ET) V(ERSUS) III. dccc.** (ed. Wordsworth and White 1889: 307–483).

John:

35. ff. 125v/10–126r/13 Jerome[?], “Monarchian” prologue: **INCIPIT PRAEFATIO | IOHANNISEVANGÆLISTAE. | ‘Hic. e(st). ioHANNES EUANGELISTA UNUS EX DISCIPU**[lis d(e)i qui uirgo electus a d(e)o . . . et d(e)o | magisterii. doctrina seruetur’ (ed. Wordsworth and White 1889: 485–87);
36. f. 126r/14–126v Table of capitula (35 numbered chapters): **INCIPIVNT CAPITVLA IN EVANGE(LIUM) IOHANN(IS). | ‘I Ubi iohannes testimoni(u)m p(er)hibet de chr(ist)o . . . xxxv Ubi d(omi)n(u)s ianuis clausis discipulis apparuit item post dies | Octo similit(er). Tertio(ue) ad mare tyberiadis piscantibus | Apostolis se prebuit ác petro dicit pasce oues meas’** (ed. Wordsworth and White 1889: 493–505, col. K);
- [Note: After f. 126 a leaf is wanting (shown as a blank leaf in the published facsimile) which contained on the verso the John portrait (article 37 in Alexander et al.).]
38. ff. 127r–156r/17 Gospel of John: **S(E)C(UN)D(U)M IOH(ANNE)M. | ‘IN PRINCIPIO | ERAT VERBUM ET | UERBUM ERAT APUD D(EU)M’;** ends: ‘capere eos qui scribendi sunt libros’ | **EXPL(ICIT) EUANG(ELIUM) S(E)C(UN)D(UM) IOHANNEM. HAB(ET) U(ERSUS) I. dcc.** (ed. Wordsworth and White 1889: 507–649) [rest of f. 156r blank].

OE Documents (11c) added in remaining leaves of last Gospel quire (XXIII) (contents listed Alexander et al. 1986: 21–22; *Ker Cat.*, pp. 468–69; analysis of OE texts by Keynes in Alexander et al. 1986: 81–99):

Yorkshire surveys (= *Ker Cat.* no. 402, item a):

39. f. 156v/1–18 Survey of archiepiscopal property at Sherburn-in-Elmet: ‘Ðis is seo socn into scyre burna . . . 7 fentun is læn oðer healf | ploges land’ [rest of f. 156v blank];

40. f. 157r/1–7 Survey of archiepiscopal property at Otley: ‘INto ottanleage .iiii. plogaland . . . On linde leage .iii.’;

41. f. 157r/8–22 Survey of archiepiscopal property at Ripon, in three paragraphs: ‘Æt rypum ærest mile gemet . . . 7 on sleaninga forða .ii. hida’ (arts. 39–41 ed. and tr. Robertson 1939: 164–69, 413–16, no. 84; dated by Robertson ca. 1020–1030; cf. Baxter 2004, esp. 179–86).

f. 157v blank

Wulfstan texts: Three homiletic texts and a writ associated with Wulfstan in a quire of 4 apparently prepared for them (quire XXIV) (nos. 42–45):

42. f. 158rv (Ker 402b[i]) Napier 59: **SERMO LUPI**. | ‘Leofan men doð swa ic lære. gehyrað hwæt ic wylle. secgan . . . 7 hym symle sy wuldor 7 weorðmynt æfre to worolde’ (ed. Napier 1883: 307–8, no. 59, from this manuscript);

[Note: On the authorship of items 42–44 see Bethurum (1957: 38–39); Whitelock (1948: 452) sees no. 42 as made up of snippets from preexisting documents associated with Wulfstan and Cnut.]

43. f. 159r (Ker 402b[iii]) Napier 60: **BE HÆDENDOME**. | ‘Nemo chr(ist)ianor(um) ` (ue)l nullus chr(ist)ianus’ paganas sup(er)stitiones intendat. sed gentiliu(m) | inquinamenta om(n)ia. omnim`o’ [sic] conte(m)nat. | Eala mycel is nydþearf manna gehwylcu(m) . . . gyf man godes miltse gearnian wylle’ (ed. Napier 1883: 309–10, no. 60, from this manuscript);

44. f. 159v (Ker 402b[iiii]) Napier 61: **BE CRISTENDOME**. | ‘A chr(ist)o eni(m) cristiani sunt nominati. Chr(istu)s aut(em) capud n(ost)r(u)m est. & nos membra ei(us). | Crist is ealra cristenra manna heafod . . . mid woroldlicre steore’ (ed. Napier 1883: 310–11, no. 61, from this manuscript).

[Note: Ker (1971: 330–31) pointed out that the interlinear additions at f. 158r/7,19, f. 159r/2, 159v/14, as well as the marking off of f. 159r/8–10 and some added punctuation, are in Wulfstan’s own hand.]

45. f. 160rv (Ker c) Writ or letter of Cnut to the people of England (1019–1020): + ‘Cnut cyning gret his arceb(iscop) . . . þe leofað 7 rihxað abutan

- ende [amen?]' (ed. and tr. Whitelock, Brett and Brooke 1981: 1.435–41; [several neumes at the bottom of f. 160v].
- [Note: Keynes (in Alexander et al. 1986: 95–96) argues that the latter half of the letter (from sec. 14, f. 160v/8) was composed by Wulfstan in England while Cnut was in Denmark.]
46. f. 161r/1–5 (Ker *d*) Inventory of church goods at Sherburn-in-Elmet (ca. 1020–1030): (17c title) 'Eccl(esi)æ Schirburnensis (Ebor. Diœc.) utensilia': 'þis syndon þa cyrican madmas . . . 7 vi. hangende bellan' (ed. and tr. Robertson 1939: 248–49, 496) [rest of page blank].
47. f. 161v/1–17 (Ker *e*) Bidding prayers in five paragraphs, (17c title) 'Bidding of Prayer': (line 1) + 'Wutan we gebiddan god ealmihtine . . . (line 5) Wutan we gebiddan. for urne papan on róme . . . (line 9) Wutan we gebiddan for ure godsybbas . . . (line 13) Bidde we [followed by 2 blank lines] . . . (line 15) For þor[f]erþes saule bidde we . . . fram adames dæge | to þisu(m) dæge. pat(er) n(oste)r' (pr. Stevenson 1912: 10).
48. f. 161v/18–29 (Ker *f*) List of the names of 80 to 90 sureties ('festermen') of Ælfric (probably Ælfric Puttoc, archb. of York [1023–1051], the list probably dating to his accession): 'Ðis sindan þa festermen Elfricas . . . Auðcetel pr(e)s(byter)' (pr. Stevenson 1912: 12) [the bottom left corner is gone, and with it the first quarter of the bottom three lines].
- Latin Documents in an added quire (ff. 162–167) (contents described Alexander et al. 1986: 22–23):
49. ff. 162r/1–164v/23 Plea of quo warranto against the Dean and Chapter of York the Nottingham eyre-roll of 3 Edward III (13 Nov. 1329) (written in 14c): **Placita de quo Waranto coram W. de Herle 7 sociis suis . . . anno regni Reg(is) E(wardi) t(er)cij p(ost) | Conquestum t(er)cio. r(otul)o x<sup>mo</sup> | Decanus 7 Cap(it)ul(u)m eccl(esi)e b(eat)i petr(i) Ebor(acensis) sum(moniti) fuerunt . . . I(de)o p(re)d(i)c(t)i Decanus 7 Capit(u)l(u)m ad p(re)sens | inde sine die saluo iure Reg(is) 7 c(etera)**: (pr. [Illingworth] 1818: 625–27).
- f. 165r blank.
- f. 165v (at top [art. 50], 16c(?) inscription 'Joh(ann)es Caerlyle').
- f. 166r blank.
51. ff. 166v/1–167r/24 List of relics in York Minster, ca. 1300: '[I]N no(m)i(n)e d(omi)ni Am(en). Iste su(n)t reliquie reco(n)dite in Ecc(lesi)a b(eat)i Pet(ri) Ebor(acensis) . . . 7 de s(ancto) Bricio Ep(iscop)o' [bottom inside quarter of f. 166 gone, and with it leftward parts of bottom 8 lines on verso; deterioration of top outside edge of f. 167 cuts into lines 5–13 on the recto] (pr. Raine 1894: 3.106–10).
- f. 167v blank.

**PHOTO NOTES:** The images are reproduced by permission from the published facsimile (Alexander et al. 1986). Improved photos of ff. 156v–167v taken from this volume are included on a supplementary fiche.

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