

## 80. Cambridge, Trinity College B.15.34 (369)

Homilies by Ælfric  
[Ker 86, Gneuss 177]

**HISTORY:** Written in a single hand of mid-11c, perhaps at Christ Church, Canterbury since Ker thinks the same scribe wrote British Library, Harley 2892, the “Canterbury Benedictional” (Ker, *Cat.*, 132; cf. Woolley 1917: pls. I, II, III). A Canterbury origin receives some confirmation from the drawing on p. 1, which has some resemblances to drawings in London, BL Royal 1.E.vii and BL Arundel 155 [175], both from Christ Church, Canterbury (Wormald 1952: no. 15). The manuscript probably did not remain in Canterbury, since it is not recorded in the Canterbury catalogues (Keynes 1992: 35) and corrections are not in a south-eastern dialect (Ker, *Cat.*, 132).

Extensive corrections and alterations attest to interest in the manuscript, some from close to the time of first writing (described in the codicological description below), others from the second half of the 12c (Ker, *Cat.*, 130). These include English glosses, as at p. 56/6, where ‘frecednessa’ is glossed above the line ‘(ve)l hermunge’. Such glosses tend to come in clusters, as in the marking of various forms of *unrotnys* as ‘sorinesse’ on p. 81. Other alterations vary in intensity through the manuscript. Latin marginalia include a pen scribble on p. 19 in the margin running sideways in a handsome small hand that is identified by James (1900: 501) as belonging to the 11c: ‘Omnia uinc(it) amo [*sic*] Omniam Omnia uinc(it) amor (et) nos cedam(us) amori. Dicite pierid’. What looks like the same hand writes another note sideways in the margin at p. 119, ‘pater noster’, beside a passage also marked by a later user (pp. 119/8–123/8), which oddly does not describe the Pater Noster (included in the next homily) but instead describes the miracle of the calming of the waters. A pen scribble at the head of p. 103 records ‘p(ro)batio pennę’. A handsome small hand has written ‘mem(en)to’ at p. 106/7–8 beside ‘7 þu nates hwon ne sægest. nan bigspel nu us.’ A significantly later (turn of 12/13c) hand has inserted the creed in Latin in the margin of p. 157 beside the OE creed in the text, for which insertion lineation has been drawn in pencil. Probably the same hand makes a gloss without the pencil lineation at p. 160.

The manuscript presumably belonged to Archbishop Matthew Parker, and certainly to his son, John Parker, whose signature is on the opening flyleaves, partly cropped at the top of p. ii, in the same red chalk-pencil as the pagination. The manuscript received the full attention of Parker's circle. On p. ii there is a Parkerian table of contents, headed 'Index sermonu(m) ut legunt(u)r' in red ink and followed by a table, written in black ink with red joining strokes, keyed to the present pagination. The same page has a black ink heading, now partly cropped, probably saying 'Sermonum liber.' Some cross-references refer to other manuscripts from Parker's collection. A black ink hand has included two such cross-references discreetly in the text. Item 1 on p. 3 has the notation 'fo. 196' on the top left margin, and item 2 has 'fo. 226,' referring to other versions of the homilies in Cambridge Corpus Christi College 198 [41]. Parker was probably responsible for the reversing of pp. 1–2 such that the portrait of Christ as judge faces the reader on opening the book rather than occupying the more structurally sheltered position facing the text, which the direction of the ruling suggests was the original position (see Ker, *Cat.*, p. 132). Such a movement would be in keeping with Parker's rearrangement of his manuscripts and his pleasure in frontispieces, evident also in his rearrangement of Cambridge Corpus Christi College 419 [58] and Cambridge Corpus Christi College 421 [59] (see further Page 1993: 51 and Wilcox 2000: 8). He may have been responsible for seeing the ending of item 27 supplied on the flyleaf at p. 433 in a hard-to-date imitative hand. The manuscript is included as no. 44 in the list of John Parker's manuscripts in London, Lambeth Palace, MS 737 (see Strongman 1977: 16).

Antiquarian interest is evident throughout the manuscript, including underlining in the text and occasional marks in the margin (as at pp. 8/5, 19/7), extensive at places (as on pp. 70–73), most likely made by William L'Isle (1569?–1637; see Lee 2000: 220 n. 30). The flyleaves (pp. iii–viii; 434–38) were used for a doctrinal index which is probably the work of Abraham Whelock (1593–1653), as with other Cambridge manuscripts, including Cambridge University Library Gg. 3. 28 [95], Cambridge, Trinity College B. 14. 52 [79], and Cambridge Corpus Christi College 419 [58]. Headed 'Homiliæ quædam Saxonice', letters A–M are on ff. iii–viii, N (which is blank) covers the blank space after the main text on p. 433, O and P are on p. 434, and R–Z are on pp. 436–38. The index fits confidently below the last six lines of item 27 supplied by the imitative hand on p. 433; both supply text and index may have been produced in the same campaign. What looks like the hand of the index has also provided some cross-references in the margin of the text, as at pp. 230, 244, 261, and 295.

The manuscript was bequeathed to Trinity College by Archbishop Whitgift (d. 1604), whose coat of arms has been added to the cover. Some of the annotations and cross-references in ink and in pencil probably post-date the move to Trinity College.

[Note: At Trinity, it formerly bore the designation B. 9. 26: the number '26' is written in black ink on the fore-edge, 'B. 9. 26' is boldly written in black ink at the top right on p. ii and struck through, and the same designation is written more scratchily in a box in the lower left margin of p. ii and has not been deleted. 'Omilia. Saxoni | 26' pasted on the inside cover records the same designation, which is the one used in Wanley's description (1705: 166–67). The current classmark, 'B. XV. 34', is written in black ink on p. ii at the top on the left and is also written in pencil on the inside front cover, while a stamp, 'Trinity College | Cambridge | Library', has been applied at the foot of p. 1 and p. 3. Page 2 has received a pasted-in square of paper with the arms and ex libris of Trinity College. The outer spine has B, 15, 34 attached in three separate paper boxes.]

**CODICOLOGICAL DESCRIPTION:** Leaves measure 248 × 161 mm. with a written space of approx. 201 × 99 mm., ruled in drypoint for 21 lines a page. The drypoint writing grid has a double bounding line on either side and a single bounding line extending out from the top and bottom. Cropping has removed some of the marginal additions, as at pp. 22, 78, etc., and part of the first few Parkerian page numbers, namely '3', '5', '7'. Two folios, pp. 135–6 and 165–6, were not fully cropped in width to retain marginal notes, these leaves measuring 248 × 165 mm., now folded in, but even here the marginal text on p. 135 is still slightly cropped.

Parchment is arranged HFHF. It is of medium quality, with some holes and a few lengthy tears, which have been sewn together at pp. 139–40 and 379–80. Writing proceeds around such parchment flaws indicating that they were present from the beginning. There is some moisture damage to the parchment at pp. 362–69 but with no loss of text as a result.

The manuscript is written in a single hand throughout in a black ink that remains clearly legible but has lost some of its blackness. Capital letters within the text are written in red, which has faded to a dull color. Rubrics are written in red in capital letters throughout. The first letter of item 1 is an enlarged capital 'O' in green, and the remainder of the first line is written in enlarged square capitals in red. After that first example, the first letter of a homily is written in fully enlarged form in color, with red (pp. 18, 35, 79, 103, 136, 232, 244, 245, 296, 319, 337, 363, 376, 387, 398, 415) alternating with green (pp. 26, 52, 90, 118, 136, 179, 198, 211, 249, 310, 350; the green has faded almost to black at pp. 52, 118, 211, 310). The first line of the text is written in black ink in enlarged rustic capitals (only partially enlarged for

item 2 at p. 18). The opening line of OE in item 15 (p. 245/8) has the black capitals touched in red. The opening line of OE in item 21 (p. 337/14) is picked out through red dots carefully surrounding the solid black letters.

Corrections are very common. These occur in various manners, e.g. in the margin marked by a *signe de renvoi* (as at p. 6/20) and marked between lines with an insertion caret (as at p. 7/18). Many corrections are quite extensive, as in the text added in the margin at p. 11. Some of these insertions are demonstrably from the time of the original writing campaign: a crucial clause added in three lines in the margin of p. 166 and intended for p. 166/8 ('Na þreo godas. ac hy | ealle þry. an ælmih|tig god') has the initial capital slightly enlarged and written in the rubricator's red in the same manner as the main text. Later corrections and glosses are common and are described above under "History."

A single pagination runs throughout the manuscript and is used in all of the cross-references within it and in the description here. Numbers are at the top right of each recto in the red chalk-pencil associated with John Parker; most have left conspicuous offsets on their facing verso. Early numbers only (i.e. '3', '5', '7') have been subject to cropping; the remainder are clearly visible. This pagination extends over the length of the medieval manuscript. The endleaves are paginated in pencil on the rectos, i–vii and 433–437. Quires are numbered at the bottom right of the first leaf in pencil by a small modern hand.

Pages i–viii are parchment flyleaves of the time of binding. Folio vii/viii is strengthened with a paper pastedown, through which text is visible in an early modern hand providing 16c accounts running laterally across the page. Folio i/ii was a pastedown attached to the front board at the time of Ker's description but is now a freestanding leaf, and a further impression of the 16c script is visible on p. i. The closing endleaves, pp. 433–40, are likewise parchment of the time of binding. Traces of the 16c accounts running laterally are particularly visible on pp. 434, 435, and 440. The last page was presumably once pasted down to the back cover and retains discoloration from it. The text of the homilies is continued onto the first of the endleaves in an imitative 16c hand (see item 27 in the "Contents" below). There are conspicuous water stains on pp. 361–71.

The manuscript is in a handsome 16c binding, still retaining front clasps and the nail holes for end clasps. The leather is tooled in gold. The coat of arms of Archbishop Whitgift has been added to the front and back cover: its stamping overlays and disrupts the existing pattern. This reflects its presence in Whitgift's collection before he donated it to Trinity College, Cambridge.

**COLLATION:**

iv + 216 + iv, paginated i–vii, [viii], 1–431, [432], 433–439 [440 pastedown], i.e. paginated on rectos only, with later pagination on the endleaves, which are parchment of the 16c date of binding.

Collation of the medieval leaves: A<sup>4</sup> (ff. i–vii, [viii]); I<sup>8</sup> 1 reversed (pp. 1–16), II<sup>8</sup> (pp. 17–32), III<sup>8</sup> 3 (37/38) and 6 (43/44) are singletons with stubs visible after pp. 44 and 38 respectively (pp. 33–48); IV<sup>8</sup> 2 (51/52) and 7 (61/62) are singletons with stubs visible after pp. 60 and 50 respectively (pp. 49–64); V–XIX<sup>8</sup> (pp. 65–304); XX<sup>8</sup> 3 (309/10) and 6 (315/16) are singletons with stubs visible after pp. 316 and 310 respectively (pp. 305–20); XXI–XXVII<sup>8</sup> (pp. 321–432); B<sup>4</sup> (ff. 433–39, [440]).

**CONTENTS:**

[Note: The manuscript contains a distinctive late set of Ælfric’s “Catholic Homilies” adapted for the Temporale, first described by Clemoes (1959: 230–33) and including a number of late homilies edited by Pope (1967–68). The current sequence stretches from Easter to the eleventh Sunday after Pentecost. This probably represented the second volume of a Temporale sequence. The end here is imperfect and Pope speculates, based on contents, that the loss is substantial: “Probably, since there seems no reason for stopping with the eleventh Sunday [after Pentecost], not just a leaf or two but several quires have been lost at the end,” containing perhaps enough material to see the collection through to Advent (Pope 1967–68: 78). This manuscript is sig. “U” in the editions of Pope, Godden, and Clemoes. See the descriptions of Pope (1967: 77–80), Godden (1979: lxx–lxxi), and Clemoes (1997: 45–46).]

- i. blank (offsets and faint traces of erased writing [rotated] visible).
- p. ii Parkerian table of contents.
- pp. iii–viii Doctrinal index probably by Abraham Whelock (see “History”).
- p. 1 [pp. 1–2 reversed] Drawing of Christ as judge in a mandorla (described by Wormald 1952, no. 15; Raw 1997: 124–26 and pl. 8).
- p. 2 blank
- 1. pp. 3/1–18/19 Ælfric, ÆCHom I, 15: DIE DOMINICA PASCAI. [sic] | ‘OFT GE GEHER|don ymbe þæs hælendes ærist; ends: ‘7 ðam | halgan gasta. nú 7 á on enecnyse. [sic] am(en)’ (ed. Clemoes 1997: 299–306).
- 2a. pp. 18/20–26/5 Ælfric, ÆCHom II, 16 (first part): ITEM ALIUS SERMO DE DIE PASCHE. | ‘HIT IS SWIÐE GEDAFE()NLIC’; ends: ‘Si lof 7 wuldor ðam | welwillendan hælende. AM(EN)’ (ed. Godden 1979: 161–64, lines 1–97).
- 2b. pp. 26/5–35/14 Ælfric, ÆCHom II, 16 (second part): F(E)R(IA) .IIII. | ‘GELOME ÆTEOW|de ure drihten hine sylfne’; ends: ‘7 godum

- geearnungum. | to ðam ecum life becuman moton' (ed. Godden 1979: 164–68, lines 98–end).
3. pp. 35/15–51/19 Ælfric, ÆCHom I, 16 (expanded with app. B 2): **DOMINICA. PRIMA. POST PASCHAE.** | 'Cum ess& sero die illa una sabator(um). & r(e)l(iqua). | ÆFTER ÐÆS HÆ||lendes æriste wæron his discipuli | belocene on anum huse'; ends: 'wunigende | on broðorlicre lufe mid gode á on ec|nyse. am(en)' (ed. Clemoes 1997: 307–12, 533–35).
  4. pp. 51/19–79/10 Ælfric, ÆCHom I, 17 (expanded with app. B 3 = pp. 46/2–50/11): **DOM(INI)C(A). II<sup>a</sup>. POST PASCHA.** | 'Dixit ie(su)s discipulis suis. Ego sum | pastor bonus. bonus pastor animam sua(m) || ponat pro ouibus suis. & reliqua. | ÐIS GODSPELL | þe nu geræd wæs'; ends: 'þam seo wuldor. 7 lof on ealra | worulda woruld. a butan ende am(en)' (ed. Clemoes 1997: 313–16, 535–42).
  5. pp. 79/11–90/6 Ælfric, ÆHomM 5 (Ass 6): **DOMINICA. III<sup>a</sup>. POST PASCHA.** | 'URE LEOFA HÆ||lend. þa ðe he her on life wæs'; ends: 'á on ecnyse. þ(æt) he us alysde. am(en)' (ed. Assmann 1889: 73–80, no. 6).
  6. pp. 90/7–103/16 Ælfric, ÆHom 7: **DOMINICA. IIII<sup>a</sup>. POST PASCA.** | 'Uado ad eum qui me misit [*corr. from mesit*]. | MANEGA GOD|spell syndon gesette'; ends: 'on anre mægenþry(m)nyse. a to weo|rulde. amen' (ed. Pope 1967–68: 340–50, no. 7).
  7. pp. 103/17–118/3 Ælfric, ÆHom 8: **DOMINICA. V. POST PASCA.** | 'SUME MEN NY|ton gewiss. for heora nytenysse'; ends: 'þam is æfre an | wuldor. 7 an wurdmynt. amen' (ed. Pope 1967–68: 357–68, no. 8).
  8. pp. 118/4–135/20 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORÆ.** | 'ÐAS DAGAS SYND | gehatene letaníge; ends: 'Se þe leofað | 7 rixað mid fæder 7 mid þam halgu(m) | gaste. a butan ende AMEN' (ed. Clemoes 1997: 317–24).
- [**Note:** An alternative ending of the homily is written into the right hand margin of p. 135 (which 'imitates Ælfric for a few clauses but is plainly not his work, [Pope 1967–68: 78, n. 1]; alternative ending ed. Wilcox 2006). The leaf containing pp. 135/136 is ca. 5 mm. wider than the standard cropped page, and is folded in to fit the codex; the leaf was left uncropped by the early modern binder to preserve the marginal addition, but the page had already been cropped at a time nearly contemporaneous with the main writing.]
9. pp. 135/21–156/19 Ælfric, ÆCHom I, 19: **F(E)R(IA). III. DE DOMINICA ORATIONE.** || 'SE HÆLEND CRIST. | syþþan he to þisum life com'; ends: 'he rixað | mid eallum his halgum on | ealra worulda woruld on ecnese am(en)' (ed. Clemoes 1997: 325–34; there is an additional rubric and enlarged letter and line in capitals introducing the Lord's Prayer at 136/18: **PATER N(OSTE)R. QVI ES IN CELIS | ÐV VRE FÆDER**').

10. pp. 156/20–179/12 Ælfric, ÆCHom I, 20: F(E)R(IA) .IIII<sup>a</sup>. DE FIDE CATHOLICA. || 'ÆLC CRISTEN | man sceal æft(er) rihte cunnan'; ends: 'se þe | þurhwunað on þrynnesse. an ælmihtig | god. á on ecnesse am(en)' (ed. Clemoes 1997: 335–44). (In margin of p. 157, Symbolum of the 11th Council of Toledo, Nov. 7, 675 (= Mansi 1901–27: 11.132): 'Confitem(ur) 7 credim(us) | s(an)c(t)am 7 ineffabile(m) tri[n]itate(m). . . maiesta|tis atq(ue) u(ir)tutis') [p. 165–66, edge is turned in to preserve marginal corrections].
11. pp. 179/13–198/15 Ælfric, ÆCHom I, 21: IM ASCENSIONE D(OMI)NI. | 'Primum quidem sermonem feci. & reliqua. | LUCAS SE GOD|spellere us manode'; ends: 'Se þe leofað 7 rixað mid ða(m) | ælmihtigan fæder 7 þam halgan | gaste a on ecnesse. AMEN' (ed. Clemoes 1997: 345–53).
12. pp. 198/16–211/9 Ælfric, ÆHom 9: DOM(INI)C(A) POST ASCENSIONEM D(OMI)NI | 'Cum autem uenerit paraclitus quem | ego mittam uobis a patre & reliqua. | SE HÆLAND | her on life mid his halgum ap(osto)|(|u)m'; ends: 'Se ðe á | rixað on ecnyse. AMEN' (ed. Pope 1967–68: 378–89, no. 9).
13. pp. 211/10–232/6 Ælfric, ÆCHom I, 22: IN DIE S(AN)C(T)O PENTECOSTEN. | 'FRAM ÐAM | halgan easterdæge'; ends: 'se ðe leofað 7 rixað a butan | ende. AMEN' (ed. Clemoes 1997: 354–64).
14. pp. 232/7–244/3 Ælfric, ÆHom 10: DOMINICA PENTECOSTEN. | 'Si quis diligit me & reliqua. | IOHANNES | se godspellere. þe ðis godspell awrat'; ends: 'mid ðám halgan gaste on ecnyse am(en)' (ed. Pope 1967–68: 396–405, no. 10).
15. pp. 244/4–249/15 Ælfric, "De septiformi spiritu" (ÆSpir): DE SEPTIFORMI SPIRITU. | 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria operatione... (p. 245/6) alter pe'i'or | dolus ficte. religiositatis | ISAIAS SE WITEGA AWRAT ON HIS WITE|gunge be þam halgan gaste'; ends: 'hwæðer him | godes gast on wunige oððe þæs gram|lican deofles' (ed. Napier 1883: 50 [Latin, intro. to no. 7] and 56–60 [OE, no. 8]).
16. pp. 249/16–281/20 Ælfric, ÆHom 11: SERMO AD POPULU(M) IN OCTAUIS PENTECOSTEN | DICENDUS. | 'WE WYLLAÐ EOW | sæcgan sume swutelunge nu'; ends: 'an ælmihtig god | a butan ende. AMEN' (ed. Pope 1967–68: 415–47, no. 11).
17. pp. 281/21–295/19 Ælfric, ÆHom 12: DOM(INI)C(A) PRIMA POST PENTECOSTEN. || 'Erat homo ex pharisseis & reliqua. | SUM PHARISE|isc man wæs gehaten. nichodém(us)'; ends: 'on anre godcundnyse. | we cweðað. AMEN' (ed. Pope 1967–68: 479–89, no. 12).
18. pp. 295/20–310/3 Ælfric, ÆCHom I, 23: DOM(INI)C(A) .II<sup>a</sup>. POST PENTECOSTEN. | 'Homo quidam erat diues. & r(eliqua). || SE

- WEALDENDA | drihten sæde þis bispell'; ends: 'on anre godcund|nesse wunigende butan anginne | 7 ende á on worulde. AMEN' (ed. Clemoes 1997: 365–70).
19. pp. 310/4–319/9 Ælfric, ÆCHom II, 23 (first part): DOM(INI)C(A) .III. POST PENTECOSTEN. | 'Homo quidam fecit cenam magna(m) & r(e)l(iqua) | SE HÆLEND SÆde | þis bigspell his leorningcnihtu(m)'; ends: 'se ðe þurh his tocyme us þær | to gelaðode. AMEN' (ed. Godden 1979: 213–17, lines 1–125).
20. pp. 319/10–337/10 Ælfric, ÆCHom I, 24: DOM(INI)C(A) .III. POST PENTECOSTEN. | 'Erant adp(ro)pinquantes ad ie(su)m. & r(e)l(iqua). | ÐÆT `HA `LIGE GOD|spel us sægð þ(æt) gerefan 7 syn|fulle men ge-nealæhton þam hæ|lende'; ends: '7 rixað mid fæder on annesse | þæs [heavy vertical stroke over 's'] halgan gastes on ealra worulda | woruld. AMEN' (ed. Clemoes 1997: 371–78).
21. pp. 337/11–350/20 Ælfric, ÆHom 13: DOM(INI)C(A) .V. POST PENTECOSTEN. | 'Estote ergo misericordes & reliqua. | LVCAS SE GOD|spellere. þe wæs læce on life'; ends: 'þam is | wuldor 7 lóf a to weorulde. AMEN' (ed. Pope 1967–68: 497–507, no. 13).
22. pp. 350/21–363/15 Ælfric, ÆHom 14: DOM(INI)C(A) .VI. POST PENTECOSTEN. || 'Cum turbe inruerent ad ie(su)m. & r(e)l(iqua). | ON ÐÆRE TIDE | iu. hit getimode swa'; ends: 'þam is wuldor | 7 wurðmýnt. a to worolde AM(EN)' (ed. Pope 1967–68: 515–25, no. 14).
23. pp. 363/16–376/5 Ælfric, ÆHom 15: DOM(INI)C(A) .VII. POST PENTECOSTEN. | 'Amen [erasure] dico uobis nisi abundauerit & r(e)l(iqua). | MATHEVS SE | godspellere. þe wæs mid criste on life'; ends: 'þam is wuldor | 7 wurðmynt. a to worulde. AMEN' (ed. Pope 1967–68: 531–41, no. 15).
24. pp. 376/6–387/6 Ælfric, ÆCHom II, 25: DOM(INI)C(A) .VIII. POST PENTECOSTEN | 'Cum multa turba ess& cum ie(su)m nec | aberent quod manducarent. & reliq(ua). | MARCUS SE GOD|spellere cwæð on ðisum dægðerlicu(m) | godspelle'; ends: 'Se ðe leofað 7 rixað on ealra | worulda woruld. AMEN' (ed. Godden 1979: 230–34).
25. pp. 387/7–398/14 Ælfric, ÆCHom II, 26: DOM(INI)C(A) .VIII(I) (recte VIII) POST PENTECOSTEN. | 'Adtendite a falsis prophetis qui ue|niunt (erasure) in uestimentis ouiu(m) & r(e)l(iqua). | DRIHTEN CWÆD | to his leorningcnihtum behealdað | eow wið lease witegan þe to eow cumað'; ends: 'Sy hi(m) | wuldor. 7 lof mid fæder. 7 halgum | gaste. on ealra worulda woruld. am(en)' (ed. Godden 1979: 235–40).
26. pp. 398/15–414/21 Ælfric, ÆHom 16: DOM(INI)C(A) .X. POST PENTECOSTEN. | 'Homo quidam erat diues qui ha | bebat uillicum. & rel-



iqua. | SE HÆLEND SÆ|de þus to his halgum ap(osto)l(u)m. her | on þisum life libbende'; ends: 'þam sy | á wuldor on écnysse. am(en)' (ed. Pope 1967–68: 547–59, no. 16).

27. pp. 415/1–432/21 Ælfric, ÆCHom I, 28: DOM(INI)C(A) .XI. POST PENTECOSTEN. | 'Cum adp(ro)pinquas `s´ & ie(su)s hierusalem. | ON SVMERE TIDE | wæs se hælend farende to hierusale(m)'; ends imperf.: 'Ac uton we beon carfulle þ(æt) ure tima' (ed. Clemoes 1997: 410–17, lines 1–221).

[Note: The rest of the homily (as Clemoes 1997: 417/221–25) is supplied on p. 433, an endleaf, in a 16c hand imitating insular minuscule: 'mid idelnyss ... Sy þe lof and | wuldor on ealra worulda woruld. AMEN'; omissions and variants not found in any other extant copy].

pp. 433–439 and lifted pastedown (p. 440) Various early modern index notes and accounts (see "Codicological Description").

**PHOTO NOTE:** Some pages are hard to read because of heavy show-through, e.g., 147–48, 193–94, 244, 247–48, 249, 253–54, 259–60, 261, 336, 337, 339–40, 345, 349–50, 401, 404, and 409.]

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