

291. London, British Library, Royal 7. C. xii

Canon Tables; Ælfric, "Catholic Homilies" I;

"Gospel of Nicodemus"

[Ker 257, Gneuss 471/472]

HISTORY: This codex comprises three distinct manuscripts, described here as three parts. The second is an important early copy of Ælfric's first series of *Catholic Homilies* that includes corrections in Ælfric's own handwriting.

The three parts of this manuscript were probably first brought together in the 17c. Part 1 (ff. 2–3) comprises canon tables identified by Lowe (1935: 28, no. 217) as English of the 8c, probably from Northumbria. He associates this fragment with a dismembered manuscript that survives in two other codices: Cambridge, Corpus Christi College 197B, pp. 245–316, and the now partly destroyed London, BL Cotton Otho C. v. Part 1 bears the mark of ownership of Cardinal Wolsey (c. 1473–1530) at the top of f. 2r: 'T. Car(dina)lis ebor'.

The central manuscript, part 2, containing Ælfric's First Series of *Catholic Homilies* (ff. 4–218), was written in OE at Cerne Abbas, Dorset, and its production overseen by Ælfric himself, whose hand is seen at ff. 64r, 76r, 105r, and elsewhere (see Sisam 1953: 173–75, Godden 2002, and under contents below). The script is dated by Ker to the end of the 10c (*Cat.*, 324), and the content of the manuscript confirms that it was produced early in the last decade of the 10c. Clemoes dates the production to the first half of 990 and revision to the immediately succeeding months (Eliason and Clemoes 1966: 35). The glosses and annotations, described below, suggest that the manuscript continued in use through the 12c in a southwestern locality.

Part 3 (ff. 219–32), consisting mainly of the apocryphal Gospel of Nicodemus, was written in Latin in the 12c. This is a later version of a text that circulated in A-S England and was translated into OE (see Cross 1996).

There are only equivocal hints as to when the three current parts of the codex came together. As Ker observes (*Cat.*, 329), part 1 may have been used as binding leaves, but the pattern of wormholes on f. 3 is different

from those on f. 4, suggesting that part 1 spent significant time apart from the rest of the manuscript. Part 3 was not contiguous with Part 2 in medieval times as the nail mark at the center outer edge of ff. 215–218 does not reappear on f. 219. There are distinct marks of ownership on the different parts. Traces of a name at the top of f. 4r have been read under ultraviolet light by Eliason and Clemoes as “Robert Beale,” whom they identify as a member of the Elizabethan Society for Antiquaries and a recognized collector of old manuscripts, living 1541–1601 (1966: 19, 36). That Beale’s signature occurs only on f. 4r and that the ink foliation associated with this signature is confined to and extends through part 2 leads them to conclude that the Ælfric part of the codex was still distinct in the 16c at the time of Beale’s ownership. Additional evidence for the independent circulation of the OE part lies in the soiled nature of f. 4r, suggesting that it once functioned as an outer leaf.

F. 1v bears the press-mark ‘[Scrin. XIV. 1]’. This identifies the manuscript as the first item in the fourteenth *scrinium* (a book-cupboard of some kind) as recorded in the 1666 catalogue of St James’s Palace, “Catalogus librorum MSS Bibliothecae Regiae,” B.L. MS Royal App. 71, f. 16v (Eliason and Clemoes 1966: 36). Since this catalogue identifies the contents of parts 2 and 3, those parts and the existing flyleaf must have been bound together by 1666. All three parts are described in Humphrey Wanley’s catalogue account of 1705 (p. 174), by which time the manuscript was approximately as at present. Wanley describes the homilies in part 2 with reference to Beale’s foliation. As Eliason and Clemoes observe (1966: 37), it seems most likely that part 1 became part of the codex in the 17c binding, which occurred after Beale’s foliation and before the 1666 catalogue entry.

The complete manuscript passed in 1757 with the rest of the Royal collection identified in the 1666 catalogue into the British Museum and then the British Library. There are numerous marks of ownership by these institutions. The head of f. 2r bears the current classmark and description in black ink ‘7. C. xii. p. 128’, which is repeated in identical form at the head of f. 4r. The foot of 2r bears the 18c British Museum red ownership stamp: ‘MVSEVM | BRITAN|NICVM’, which is repeated at the end of the codex at the foot of f. 231vb and in mid-codex at the foot of f. 109v. The smaller red 19c ‘British Museum’ stamp with a crown is at the foot of f. 219r and occurs repeatedly at the foot of versos throughout the whole manuscript (e.g. ff. 11v, 16v, 22v, etc.). Modern hands have recorded two missing leaves in pencil: ‘A leaf wanting. W. W.’ is at the foot of f. 5v and ‘A leaf wanting | F. H.’ at the foot of f. 117v.

CODICOLOGICAL DESCRIPTION: Parchment i+2+213+14+i. The three parts and the parchment binding leaves are all codicologically distinct and so will be described separately below.

The manuscript as a whole is foliated in pencil at the top rectos and this is the foliation followed here. After the end of the written text a pencil hand has written '231 folios' at the top of f. 232r, which has been struck through in pencil, while 'ff. 231' written in pencil at mid-page has been allowed to stand. Pencilled initials at the top left of f. 232r ('E.F.D'?) presumably identifies the manuscript keeper who wrote the foliation. Part 2 alone has an earlier foliation in black ink. The first number, on f. 4r, has been altered in ink from '1' to '4'. After that the black ink foliation stands uncorrected above the ink foliation. F. 10 was omitted in the earlier foliation, presumably by mistake, which proceeds from '6' on f. 9 to '7' on f. 11. Both of the added slips (at ff. 164, 169) were also omitted. Eliason and Clemoes demonstrate that this ink foliation belongs to the 16c and associate it with the ownership of Beale (1966: 36).

The manuscript has a 20c binding in black leather with a gold royal crest of 'G II R' embossed on front and back along with the date 1757, which is the date the Royal collection was transferred to the British Museum. The two paper flyleaves at either end and marbled paper pastedowns presumably date from this relatively recent binding.

Parchment binding leaves (ff. 1 and 233)

F. 1 is a binding leaf to be associated with f. 233, although now bound in with part 1. The leaf is 303 × 205 mm. ruled in drypoint for 42 lines (although the lineation may continue upwards), with a double bounding line and pricking partly visible on the outer margin for a surviving written area of 258 × 160 mm. F. 1r, which is blank but for the foliation, is discolored as if used as a paste-down. F. 1v is clean parchment, blank but for the later ownership mark. A substantial parchment tab, 121 × 115 mm., has been pasted to the top left of f. 1v and then folded back into the structure of the book. This bears an account on the recto of the contents of parts 2 and 3; Eliason and Clemoes (1966: 36, n. 11) identify it as probably a 17c spine from a binding. The strip is some 42 mm. in width, after which is a now non-functional crease followed by blank space. F. 233 (not included on the film) is a binding leaf matching f. 1, measuring 312 × 205 mm, with similar drypoint lineation and with the recto soiled as if it had served as a paste-down. There is no evidence that it was once contiguous with the OE part: the nail mark from ff. 215–18 is not visible here and the pattern of worm-holes do not align.

Part 1 (ff. 2–3)

Ff. 2–3 measure 300 × 205 mm. ruled in drypoint for 29 lines in six columns for the format of a canon table within a grid 226 × 192 mm. Ff. 2 and 3 are singletons but have long been associated together without f. 1, as is evident from the continuity of wormholes extending through ff. 2–3 but absent from ff. 1 or 4. The canon tables on ff. 2r-3v have text written in a metallic red ink in a large half uncial hand of the 8c, probably from Northumbria according to Lowe (1935: 28, no. 217), with numbers written in black ink in a smaller script.

[Note: The leaves are associated with CCCC 197B and BL Cotton Otho C. v, Gospels, Northumbrian (probably Lindisfarne) (s. viii²/ix in) according to Gneuss, *Handlist*, no. 63; for a description of CCCC 197B see Budny 1997: 1.55–73 and 2.plts 8, 9.]

Part 2 (ff. 4–218)

Leaves measure 310 × 205 mm., ruled in drypoint for 25 lines in a written space c. 237 × 145 mm. The last folio of this part, f. 218, is a smaller sheet, measuring approx. 310 × 180 mm., while the lower 30 mm. or so is missing from f. 14. As observed by Eliason and Clemoes, the first scribe ruled a quire at a time, the second ruled a pair of sheets (1966: 18). In quires ruled by hand 1 there is a double bounding line, in those by hand 2 there is a single bounding line on each side. Parchment is arranged HFHF. A tear in the parchment is sewn at the lower part of f. 136. Quire 18 was out of place at the end of the 11c in view of a note in the lower margin of f. 124v 'sēc hēr æfter ofer þar[e] | feorðan cýna.'

Part 2 was written principally by two scribes writing late Anglo-Saxon square minuscule. Ff. 4r/1–25r/25 and 46r/2–90v/24 are written by hand 1 (which Ker characterizes as "a beautiful fluent hand"); ff. 25v/1–46r/1, 91r/1–197r//25, 197v/6–218r/9 are written by hand 2, characterized by Ker as a stiffer, squarer hand. A distinct third hand writes f. 197v/1–5 (= ÆCHom I, 37, lines 38–43). Headings and Latin gospel texts at the beginnings of homilies are written throughout by hand 2, often added after the rest of the text was written in the not always sufficient space left by the scribes. Hand 2 also provided many corrections and wrote all headings and incipits, leading Eliason and Clemoes to comment that scribe 2 appeared to have major responsibility for the manuscript. The initial letter of each homily is enlarged and written in metallic colored ink, which occasionally keeps its red color, but which has more often dulled to dark brown or black, while headings were added in rustic capitals in the same ink and have similarly dulled.

There is ample evidence of corrections and revisions. Eliason and Clemoes detect four distinct hands in the near-contemporary corrections

and alterations (1966: 19). One sequence of alterations is of a nature that was characterized by Sisam as of particular significance: “we have to do not with a scribe but with a fastidious reviser” (1953: 172). The handwriting of these additions was identified by Pope and confirmed by Sisam to be that of Ælfric (Sisam 1953: 173, n. 1, citing a paper by John C. Pope). The nature of the note cancelling text in the margin of f. 64r, in particular, suggests that this is the hand of Ælfric himself. The other substantial notes written by the same hand occur at the foot of f. 76r and at the foot of f. 105r. Possibly written by Ælfric is the addition on the slip at f. 164v. Numerous shorter insertions and alterations are certainly or possibly by Ælfric (as listed by Eliason and Clemoes 1966: 19, n. 8). The method of the revisions and their significance, particularly those by Ælfric, are discussed at length by Eliason and Clemoes (1966: 28–35), where they are exploited as evidence of Ælfric’s working methods.

In addition to contemporary corrections, there are alterations and glosses on ff. 80v–82r (the beginning of art. 16) in a hand identified by Ker (*Cat.*, 325) as of the 11/12c. A scribe identified by Ker as late 12c altered arts. 10, 11, 14, 16, and 19. Eliason and Clemoes analyse the language of these additions and conclude: “The treatment of *eo*, combined with grammatical conservatism, indicates that the language is south-western” (1966: 25). Other additions include the name ‘ælfstan’, intriguingly written in the margin of f. 190r in an 11c hand, in line with the end of item 35, the significance of which is unclear. There are drawings in black ink of unknown date on ff. 191r and 193v: a bird in the central upper margin of f. 191r and an abstract design beside the text in the outer margin at f. 191r/1–2, a more elaborate extended beast with wings in the upper margin of f. 193v. There are two pen trials identified by Eliason and Clemoes (1966: 19) as 16c writing exercises at f. 9r lower margin and f. 143r lower margin. There are a few stray ghost illuminated initials which don’t appear to be part of the main program. Three occur on f. 160r: ‘D’ in faded red ink occurs in the inner margin at about line 13, an enlarged ‘D’ in the same color is cropped from the top margin, and an apparent ‘p’ appears mid-page just below line 6. A handsome, decorated, enlarged, red ‘P’ occurs in faint ink at the upper left margin of f. 218r.

Part 3 (ff. 219–232)

Ff. 219–232 are 12c leaves measuring approx. 300–310 × 200 mm. lineated in black ink for two columns of text each of 43 lines, with a writing grid for each column of approx. 256 × 84 mm. There is a double bounding line at the inner margin, while the outer grid has been cropped off, with text now very close to the outer edge and occasionally cropped. Parchment appears to be arranged

HFHF. Parchment tabs are glued to the lower right rectos of ff. 219 and 227, folded back to avoid extending beyond the size of the book. At f. 219r, there are two such tabs, measuring approx. 55 × 15 mm. and 60 × 18 mm., marking the contents of these pages with the headings 'Turo-|nensis' and 'Christi | gesta' respectively in what is identified by Eliason and Clemons as a 17c hand. The foot of f. 227r bears one such tab, 55 × 16 mm., slightly displaced from the bottom, and bearing the contents 'Cassi|odor(us)' in the same hand. These signal new items in the manuscript and are presumably associated with the tab on the binding leaf, f. 1v, described above, perhaps constituting the use of a parchment spine label.

Part 3 is written in a 12c hand in black ink, with rubrics and psalter passages in the final item in red ink. Major initial letters are enlarged and handsomely decorated using orange, red, green, and blue on f. 219ra and f. 219rb. Space for a further decorated initial at f. 227r has been left blank. There are occasional erasures but no additions that survive, although a red *signe de renvoi* at f. 219va/17 relates to a marginal note now lost but for three cropped letters. Further marginal notes may have been completely lost: there is, for example, a red mark at the outer margin at f. 225v.

COLLATION: 233 folios; foliated 1–231. Ff. 1 and 233 are singleton parchment binding leaves. There are two further paper flyleaves of the 20c at either end. **Part 1** (ff. 2–3): I² (ff. 2–3, both singletons, now bound with f. 1). **Part 2** (ff. 4–218): 213 folios + 2 parchment slips (ff. 164 and 169, attached to ff. 165r and 168v), foliated 4–218; I⁸ wants 1 before f. 4, probably blank, wants 4 and 5 between ff. 5 and 6 (ff. 4–8); II⁸ (ff. 9–16); III⁴⁺² ff. 17 and 18 are half-sheets added before 3 (f. 19), stubs visible after 6 (f. 22) (ff. 17–22); IV⁴ (ff. 23–26); V–VI⁸ (ff. 27–42), VII²⁺¹ f. 43 is a half-sheet added before 1 (f. 44), stub visible after f. 45 (ff. 43–45); VIII⁸ (ff. 46–53); IX⁸ 3 (f. 56) and 6 (f. 59) are half-sheets (ff. 54–61); X–XVI⁸ (ff. 62–117); XVII⁸ wants 1 (ff. 118–24); XVIII–XXI⁸ (ff. 125–156); XXII⁸⁺¹ f. 164 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 165r, with 6 lines of writing on the verso (ff. 156–165); XXIII⁸⁺¹ f. 169 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 169v, with 9 lines of writing on the recto (ff. 166–174); XXIV–XXVIII⁸ (ff. 175–214); XXIX⁴ (ff. 215–218).

Part 3 (ff. 219–232): I⁸ (ff. 219–26); II⁶ (ff. 227–232).

[Note: Two further slips are missing from ff. 78 and 99, as is indicated by stitching visible on the lower inner margin of f. 78 (extending over approx. 55 mm.), where the addition is to be associated with an insertion mark at f. 78r/21, and by holes for stitching at the lower inner margin of f. 99 (extending over approx. 100 mm.), where

the slip is to be associated with an insertion mark at f. 99r/18. The missing text is present in other copies: see the account of contents below.]

CONTENTS:

f. 1rv blank, with pasted membrane slip showing contents of parts 2 and 3.

Part 1:

ff. 2r/1–3v/21e (in 5 columns) 8c canon tables from a Gospel book: **Incip(it) canon <christ>us in quo lucas propriae**; ends imperfectly: **EXPLICIT. CA|NON CHR<IST>US IN | Q<U>O MAR<CUS> P<RO>PRI||[AE]** (see Lowe 1935: 28, no. 217).

Part 2:

A complete set of Ælfric's first series of *Catholic Homilies* (facsimile ed. Elia-son and Clemoes 1966):

1. ff. 4r/1–9r/24 Ælfric, ÆCHom I, 1: **Incip(it) lib(er) catholicor(um) Sermonu(m) anglice i(n) Anno p(r)imo; P(r)im(us) sermo de initio | creaturae.** | 'AN angin is ealra þinga'; ends: 'se ðe | á on ecnysse rixað. amen' (ed. Clemoes 1997: 178–89).

[Note: Two leaves are missing between ff. 5 and 6, lines 79–159 missing.]

2. ff. 9r/25–14v/18 Ælfric, ÆCHom I, 2: **VIIIa [altered to 'VIIIa'] k(a)-l(endas) IANVARII NATIVITAS D(OMI)NI.** | 'We wyllað to trym- minge eowres geleafan'; ends: 'on annysse þæs halgan gastes. on ealra woruld|a woruld. AMENN [sic, et pass.]' (ed. Clemoes 1997: 190–97).

3. ff. 14v/19–19v/9 Ælfric, ÆCHom I, 3: **VIIa. k(a)l(endas) IANVARII PAS- SIO BEATI STEPHANI P(RO)TOMARTIRIS.** | 'We rædað on ðære béc þe is gehaten actus apostoloru(m)'; ends: 'mid ða(m) | he wuldrað 7 blissað. á on ecnysse. AMENN' (ed. Clemoes 1997: 198–205).

4. ff. 19v/10–26r/13 Ælfric, ÆCHom I, 4: **VIa. k(a)l(endas) IANVARII ASSVMPTIO S(AN)C(T)I IOHANNIS AP(OSTO)LI.** | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is wurð|mynt 7 wuldor. mid fæder `and´ halgum gaste. á butan ende. AM(EN)' (ed. Clemoes 1997: 206–16).

5. ff. 26r/14–30v/4 Ælfric, ÆCHom I, 5: **Va. k(a)l(endas) IANVARII NA- TALE INNOCENTIV(M) INFANTVM.** | 'Nu todæig godes gelapung geond ealre ymbhwyrft | mærsað'; ends: 'se þe leo|fað 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 217–23).

6. ff. 30v/5–35r/11 Ælfric, ÆCHom I, 6: **k(a)l(endas). IANVARII OCTA- BAS ET CIRCVMCISIO D(OMI)NI.** | 'SE godspellere lucas beleac þis dæg'; ends: 'sy him wuldor & lof á on ecnysse. AMEN' (ed. Clemoes 1997: 224–31).

7. ff. 35r/12–41r/5 Ælfric, ÆCHom I, 7: VIIIa. 'id(us)' IANVARII EPIPHANIA D(OMI)NI. | 'Men ða leofostan nu for feawum dagum we ofer|ræddon þis godspel'; ends: 'se þe leofað 7 rixað. mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232–40).
8. ff. 41r/6–45v/21 Ælfric, ÆCHom I, 8: DOM(INI)C(A) .IIIa. POST EPIPHANIA[M] DOMINI. | 'Cum descendisset ie(su)s de monte. se-cute sunt eu(m) turbe \ multe. et r(e)l(i)qua. | Matheus se eadiga godspellere awrat on þissere | godspellican rædinge'; ends: 'þæt hi sind þry on hadum. 7 on namum | 7 an god on anre godcundnyse æfre wun-iende buton | anginne. 7 ende. AMEN' (ed. Clemoes 1997: 241–48) [f.45v/22–24 blank].
9. ff. 45v/25–51v/23 Ælfric, ÆCHom I, 9: IIIIa NON(AS) FEBRVARII [IN] PVRIFICATIONE S(AN)C(T)AE MARIAE. || 'Postqua(m) impleti sunt dies purgationi S MARIAE. & R(e)l(i)qua | God bebead on ðære ealdan æ . . .'; ends: 'Se ð`e` lyfað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 249–57).

[Note: At f. 46r/1, hand 2 supplies Latin text over an erasure, with 'S MARIAE' in rustic capitals from original title.]

10. ff. 51v/23–56v/20 Ælfric, ÆCHom I, 10: DOM(INI)C(A) IN QVINQ(UA)GESSIMA. | 'Her is geræd on ðissum godspelle þe we nu gehierdon'; ends: 'se ðe leofað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 258–65)

[Note: 'Adsumpsit ie(su)s | duodecim discipulos suos. & r(e)l(i)qua; is added in hand 2 in the margin of f. 51v, with an insertion mark at the beginning of f. 51v/24.]

11. ff. 56v/21–62r/11 Ælfric, ÆCHom I, 11: DOM(INI)C(A) IN QVADRA-GESSIMA. | 'Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað a butan | ende. AMEN' (ed. Clemoes 1997: 266–74).

[Note: Hand 2 supplies 'duct(us) e(st) ie(su)s in de|sertu(m) ab spir(itu) & | reliqua' in the margin of f. 56v with an insertion mark at f. 56v/21.]

12. ff. 62r/11–66r/11 Ælfric, ÆCHom I, 12: DOM(INI)C(A) IN MEDIA QVADRAGESIMA. | 'Se hælend ferde ofer þære galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on annysse þæs halgan | gastes: a butan ende `on ecnyse'; AMEN.' (ed. Clemoes 1997: 275–80).

[Note: Hand 2 supplies 'Abiit ie(su)s trans | mare galilee. | & r(e)l(i)qua' in the margin of f. 62r with an insertion mark at f. 62r/12. A passage on f. 64r/4–64v/4 (app. A. 1, ed. Clemoes 1997: 531) has been lined off for omission, with a note in the margin of f. 64r: 'ðeos racu [is] | fulllicor on ð[ære] | oðre bec. 7 w[e hi] | forbudon on [ðys]sere þy læs þe h[it æ]||þryt þince gif [heo] | on ægðre bec b[eo]' in writing that has been identified as Ælfric's own (see Clemoes 1997: 65). The allusion is to ÆCHom II, 12.]

13. ff. 66r/11–71r/22 Ælfric, ÆCHom I, 13: **VIIIa k(a)l(endas). APR(I)-L(IS). ADNUNTI|ATIO S(AN)C(T)Ē MARIÆ.** ‘Missus est gabrihel angelus a deo. & r(e)l(iqu)a | Ure se ælmihtiga scyppend’; ends: ‘se ðe gewylt ealra þinga mid fæder. 7 mid þa(m) | halgum gaste á on ecnysse. AMENN’ (ed. Clemoes 1997: 281–89).

[Note: Latin text supplied in hand 2.]

14. ff. 71r/23–76r/24 Ælfric, ÆCHom I, 14: **DOMINICA PALMARUM.** | ‘Cristes ðrowung wæs gerædd nu beforan ús’; ends: ‘Se ðe leofað | 7 rixað á butan ende; AMENN’ (ed. Clemoes 1997: 290–98).

[Note: ‘Cum adpropinquasset ie(su)s iherosolimis [sic]. & reliqu(a)’ is added in hand 2 on f. 71v/3. After this homily, a note is added in Ælfric’s hand at f. 76r/25: ‘Circlice þeawas forbeodað to secgenne ænig spell on ða(m) ðri(m) swigdagu(m).’]

15. ff. 76v/1–80v/12 Ælfric, ÆCHom I, 15: **DOM(INI)C(A) PASÇE.** ‘Maria magdalene et maria iacobi. & reliqua. | Oft ge gehyrdon ymbe ðæs hælendes ærist’; ends: ‘7 rixað mid ðam ælmihtigu(m) fæder. 7 þam halgum gaste. | Nú 7 á on ecnysse. AMENN’ (ed. Clemoes 1997: 299–306).

[Note: The Latin text is supplied on f. 76v/1 in hand 2. F. 76v/5 is blank. Lines 85–89 of the ed. text were omitted at f. 78r/21 (insertion mark) and supplied on a sewn-in supplementary slip now lost (see collation above).]

16. ff. 80v/12–83v/21 Ælfric, ÆCHom I, 16: **DOM(INI)C(A) .I. POST PASC`A`** [*corr. from PASÇE*]. | ‘Cum esset sero die illo una sabbatum. & r(e)l(iqu)a; | Æfter þæs hælendes æriste wæron his discipuli belocene | on anu(m) huse’; ends: ‘wuniende on broðerlicere lufe mid | gode á on ecnysse. AMENN’ (ed. Clemoes 1997: 307–12).

[Note: The Latin text is supplied in hand 2.]

17. ff. 83v/21–85v/20 Ælfric, ÆCHom I, 17: **DOM(INI)C(A) S(E)C(UN)-DA POST PASCA.** | ‘Ego sum pastor bonus. & reliqua. | Þis godspel þe nu geræd wæs’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á on ecnysse. AMENN’ (ed. Clemoes 1997: 313–16).

[Note: The Latin text is supplied in hand 2.]

18. ff. 85v/21–90v/24 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORE.** | ‘Þas dagas sind gehatene letanię’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á butan ende. | AMENN’ (ed. Clemoes 1997: 317–24).

[Note: On f. 86v/23, hand 2 supple the Latin text ‘Quis uestrum abebit amicu(m) ad illu(m) (...) media nocte & r(e)l(iqu)a’. F. 90v/25 is blank.]

19. ff. 91r/1–96v/19 Ælfric, ÆCHom I, 19: **F(E)R(IA) .IIIa. DE DOMINICA ORATIONE.** | ‘Se hælend crist syððan he to (.) þis life (..) com’; ends: ‘on þære he rixað | mid eallum his halgum. on eallra worulda wo-

ruld' [an overrun at the end of f. 96v/20 has been erased] (ed. Clemoes 1997: 325–34).

[Note: Rubricated PATER NOSTER QVI ES IN CELIS at f. 91r/12.]

20. ff. 96v/20–103r/17 Ælfric, ÆCHom I, 20: F(E)R(IA) .IIIIa. DE FIDE CATHOLICA. | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se ðe þurhwunað on | þrynnysse. an ælmihtig god. á. on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

[Note: Lines 100–111 were omitted at f. 99r/18, 'ne lufast' and supplied on a sewn-in supplementary slip now lost (see collation above).]

21. ff. 103r/18–108v/18 Ælfric, ÆCHom I, 21: IN ASCENSIONE DOMINI. | 'LVCAS SE GODSPELLERE Us manode on þiss(e)re pistoll[ræd(.-)inge'; ends: 'se þe leofað 7 rixað mid þam ælmihtigan fæder 7 þam | halgum gaste. á on ecnysse AMEN' (ed. Clemoes 1997: 345–53).

[Note: Lines 90–93 were omitted and have been added on f. 105r in Ælfric's own hand, in four lines ruled in drypoint at the foot of the page.]

22. ff. 108v/19–114v/8 Ælfric, ÆCHom I, 22: IN DIE S(AN)C(T)O PENTECOSTEN. | 'Fram þam halgan easterlican dæge sind getealde | fiftig daga'; ends: 'se þe leofað 7 rixað á buton ende AM(EN)' (ed. Clemoes 1997: 354–64).

23. ff. 114v/8–117v/25 Ælfric, ÆCHom I, 23: DOM(INI)C(A) SECVNDA POST PENTECOSTEN; | 'Homo quidam erat diues et induebatur purpura et r(e)l(iqua). | Se wealdenda drihten sæde þis bigspel'; ends imperfectly: 'þa wand se of his swuran þe wæs [...] (ed. Clemoes 1997: 365–70, lines 1–145).

[Note: Loss of a leaf following f. 117.]

24. ff. 118r/1–122r/18 Ælfric, ÆCHom I, 24: begins imperf. '[. . .] 7 gif he forlyst an þæra sceapa'; ends: 'on a `n `nysse | þæs halgan gastes. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 371–78, lines 23–end).

25. ff. 122r/19–127v/7 Ælfric, ÆCHom I, 25: VIIIIa. k(a)l(endas). IULII. NATIVITAS S(AN)C(T)I IOHANNIS BAPTISTAE; | 'SE GODSPELLERE. lucas awrat on cristes béc.'; ends: 'þa(m) | sy wuldor 7 lof mid fæder 7 halgung gaste. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 379–87).

26. ff. 127v/8–134r/15 Ælfric, ÆCHom I, 26: IIIa. k(a)l(endas) IVLII. PASSIO APOSTOLORUM PETRI ET PAVLI. | 'Uenit ie(su)s in partes caesareae philippi. et r(e)l(iqua). | Matheus se godspellere awrat on þære godspellican gesetnysse'; ends: "þa(m) | sy wuldor. 7 lof a on ecnysse. AMEN' (ed. Clemoes 1997: 388–99).

[Note: The interlinear additions at f. 131v/4 of '7 eft þarrihte on cniht hade;' and at f. 131v/5 of 'petrus cwæð þ(æt) he godes wiðersaca wære' are in Ælfric's hand,

as are the shorter insertions ‘on eorðan’ at f. 132v/16, ‘forði’ at f. 133v/2, ‘æfter’ at f. 133v/25, and ‘apostola’ at f. 134r/14 (see Eliason and Clemoes 1966: 19, n. 8).]

27. ff. 134r/16–139v/23 Ælfric, ÆCHom I, 27: PRIDI[E] k(a)l(endas) IULII NATALE S(AN)C(T)I PAVLI AP(OSTO)LI. | ‘Dix(it) simon petrus ad ie(su)m ecce nos reliq(u)im(us) omnia & r(e)l(iqu)a; | Godes gelaðung wurpað þysne dæg; ends: ‘þæt hi mid him 7 mid gode þæt ece | lif habban moton. AMEN’ (ed. Clemoes 1997: 400–9).

[Note: The Latin text is supplied in the linear space and margin by hand 2.]

28. ff. 139v/24–145r/16 Ælfric, ÆCHom I, 28: DOMINICA UNDECIMA POST PENTECOSTEN. | ‘Cum adp(ro)pinquaret ie(su)s hierusalem videns ciuitate(m). || On sumere tide wæs se hælend farende [*corr. from* ‘ferende’] to hierusale(m); ends: ‘Sy þe lof 7 wuldor | on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 410–17).

29. ff. 145r/17–152r/12 Ælfric, ÆCHom I, 29: IIIa. IDVS AVGVSTI PASSIO S(AN)C(T)I LAVRENTII. | ‘ON DECIES DÆGE þæs wælhreowan caseres; ends: ‘he orsorghlice on ecnysse wuldrað. AMEN’ (ed. Clemoes 1997: 418–28).

30. ff. 152r/13–158r/25 Ælfric, ÆCHom I, 30: XVIIIa. k(a)l(endas) SEPTEMBRIS ASSVMPTIO S(AN)C(T)E MARIÆ VIRGINIS. | ‘HIERONIMVS se halga sacerd awrat ænne pistol be | forðsiðe; ends: ‘se þe leofað 7 rixað mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429–38).

31. ff. 158v/1–167r/15 Ælfric, ÆCHom I, 31: VIIIa. k(a)l(endas) SEPTEMBRIS. PASSIO S(AN)C(T)I BARTHOLOMEI AP(OSTO)LI; | ‘Wyrdrwiteras secgað þæt þry leodscipas sin gehatene | india; ends: ‘Sy him wuldor | 7 lóf on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).

[Note: Lines 255–59 were omitted at f. 164v/21 and inserted after f. 163 on a supplementary slip, written perhaps in Ælfric’s hand (see Eliason and Clemoes 1966: 19, n. 8).]

32. ff. 167r/16–173r/24 Ælfric, ÆCHom I, 32: IIIIa. k(a)l(endas) SEPTE(M)BRIS DECOLLATIO S(AN)C(T)I IOHANNIS BAPTISTE; | ‘Marcus se godspellere awrit on cistes béc; ends: ‘se ðe leofað 7 rixað | mid fæder 7 `mid` halgum gaste. á buton ende. AMEN’ (ed. Clemoes 1997: 451–58).

[Note: The Latin text ‘Misit herodes | & tenuit iohanne(m). | ET R(E)L(IQUA);’ is added in the margin of f. 167r/16 in hand 2. Lines 68–79 were omitted at f. 168v/19 and supplied on a supplementary slip inserted after f. 168, with the following clause in the main text struck through at f. 168v/19–20: ‘hælend þa mid diglu(m) | wordum onwreah!.]

33. ff. 173r/25–177r/15 Ælfric, *ÆCHom* I, 33: **DOM(INI)C(A)**. **XVIIa**. **POST PENTECOSTEN**. || ‘Ibat ie(su)s in ciuitate(m) que uocatur naim. & r(e)l(i)q(ua). | URE DRIHTEN ferde to sumere byrig seo is gelhaten naim’; ends: ‘se þe æfre is of him bām. | hi ðry. án ælmihtig god untodæledlic. á on ecnysse | rixiende. AMEN’ (ed. Clemoes 1997: 459–64).
34. ff. 177r/16–183v/16 Ælfric, *ÆCHom* I, 34: **IIIa**. **k(a)l(endas) OCTOBRIS ‘dedicatio’ ECCLESIE S(AN)C(T)I MICHAHELIS ARCHANGELI**. | ‘MANEGVM IS CVÐ seo halige stow s(an)c(t)e michaeles | on þære dune þe is gehaten garganus’; ends: ‘se þe leofað 7 rixað á on ecnysse AM(EN)’ (ed. Clemoes 1997: 465–75).
- [Note: At f. 180r/21 ‘EVANGEL(IVM);’ is rubricated (line 132 of text) and ‘Accesser(unt) ad ie(su)m discipuli dicentes. quis | putas maior est in | regn`o` caelor(um) & r(e)l(iqu)a;’ added in the margin.]
35. ff. 183v/17–190r/15 Ælfric, *ÆCHom* I, 35: **DOMINICA XXI. POST PENTECOSTEN**. | ‘loqueba(..)t(ur) ie(su)s cu(m) discipulis suis in parabolis dicens. | DRIHTEN wæs sprecende on sumere tide to his apos|tolum’; ends: ‘þu ðe leofast | 7 rixast mid þa(m) ecan fæder 7 halgu(m) gaste on ealra | worulda woruld. AMEN’ (ed. Clemoes 1997: 476–85).
36. ff. 190r/17–196v/10 Ælfric, *ÆCHom* I, 36: **KALENDE NOVE(M)BRIS NATALE OMNIV(M) S(AN)C(T)OR(UM)**. | ‘HALIGE lareowas ræddon þæt seo geleaffulle gela|þung’; ends: ‘se þe is angin 7 ende. scyp-pend | 7 alysend ealra halgena mid fæder 7 mid halgu(m) gaste | á on ecnysse. AM(EN)’ (ed. Clemoes 1997: 486–96).
- [Note: Rubricated **DE EVVANGELIO** at f. 193r/25 and ‘videns ie(su)s turbas ascendit in | montem & r(e)l(iqu)a’ added.]
37. ff. 196v/10–203r/5 Ælfric, *ÆCHom* I, 37: **VIIIa**. **k(a)l(endas) dece(m)-bris natale s(an)c(t)i clementis martiris**. | ‘Men þa leofostan eower geleafa bið þe tru(m)ra’; ends: ‘se þe leofað 7 rixað | á buton ende. AMEN’ (ed. Clemoes 1997: 497–506).
38. ff. 203r/6–211r/3 Ælfric, *ÆCHom* I, 38: **Ila** **k(a)l(endas) DECE(M)BRIS NATALE S(AN)C(T)I ANDREE APOSTOLI**. | ‘CRIST ON sumere tide ferde wið þære galileiscan sæ’; ends: ‘Sy þa(m) metod and drihtne wurpmynt 7 lof á on | ecnysse AMEN. we cwepað’ (ed. Clemoes 1997: 507–19).

[Note: The Latin text ‘Ambulans ie(su)s iuxta | mare galileę. & r(e)l(iqua)’ has been added in the margin at f. 203r/6 and is indicated by an insertion mark. A passage at the end, f. 211r/3–12 has been cancelled after line 351: ‘Hit wære gelimplic. . . á | on ecnysse. AM(EN)’ (ed. Clemoes 1997: 531–32, appendix A. 2).]

39. ff. 211r/12–213v/18 Ælfric, ÆCHom I, 39: DOM<INI>C<A> .Ia. IN AD-VENTV [alt. from ‘ADVENTVM’] DOMINI. | ‘Þises dæges þenung 7 þissere tide mærdþ; ends: ‘þam sy wuldor 7 lof á on ecnysse. AMEN’ (ed. Clemoes 1997: 520–23).
40. ff. 213v/19–218r/8 Ælfric, ÆCHom I, 40: DOMINICA .II. IN AD-VENTVM DOMINI. | ‘Se godspellere lucas awrát on þysu(m) dægipærlicu(m) godspelle; ends: ‘se þe leofað 7 rixað on ealra worulda | woruld. AMEN.’ | EXPLICIT HIC LIBER (ed. Clemoes 1997: 524–30).

[Note: The Latin text ‘Erunt signa in sole & | luna & stellis &’ has been added in the margin at f. 213v/19. F. 218r/10–25 blank (with two erasures on blank space of f. 218r).]

f. 218v blank.

PART 3:

“Gospel of Nicodemus” and accompanying texts (12c):

41. f. 219ra/1–38a Gregory of Tours, excerpt from “Gesta Francorum”: GREGORIVS TVRONENSIS IN GESTIS FRAN|COR(UM) DE PASSIONE ET RESURRECTIONE D(OMI)NI | REFERT HĒC. | ‘APPREHENSVS AVTEM ET | ioseph . . . p(ro) eo q(uo)d non ad eum primit(us) aduenisset’ (ed. Fowler 1988: 79–81, i.20–23; see Izydorczyk 1997: 67).
42. f. 219ra/39–219rb/25 from Eusebius ‘Gallicanus’, Sermo 12, “De Pascha 1”, an excerpt traditionally attributed to Augustine: AVGVSTINVS QVOQ(UE) S(AN)C(TU)S IN SERMONIBVS DE | SABBATO PASCHĒ. REFERT ET HĒC. | ‘ATTONITĒ mentes obstupuere tortoru(m). . . p(er) lignum ditati sum(us). | p(er) lignum euertimur’ (ed. Glorie 1970: 141–42, also PL 47.1153D–1154A; see Izydorczyk 1997: 67–68 and *CPL* 966).

[Note: Two parchment index tabs are pasted to the lower outer edge of f. 219r, the upper has the note ‘Turo|nensis’ and the lower has ‘Christi | gesta’ (i.e., “Gospel of Nicodemus”).]

43. f. 219rb/25–226vb/35 “Gospel of Nicodemus” In nomine s(an)c(t)ę Trini|tatis incipiunt gesta saluatoris d(omi)ni n(ost)ri | ie(s)u chr(ist)i. quę inuenit theodosius magn(us) | imp(er)ator in ier(usa) l(e)m in pretorio pontii pila|ti in codicibus publicis. | ‘FACTVM est in anno uicesimo | tercio imp(er)ii tyberii cesaris; ends: ‘direxiq(ue) pote|stati u(est)rę omnia quę gesta sunt de ie(s)u in | pretorium meum’ (ed. Kim 1973).

[Note: F. 226v/36–42 is blank. Items 41–43 make up a suite of texts relating to the Harrowing of Hell in a number of English manuscripts of the late 12c and 13c and

later. See Izydorczyk 1997: 68, n. 78 and Izydorczyk 1993, his manuscripts nos. 44, CCCC 288 (s. xii/xiii, Christ Church), 46, CCCC 441 (s. xiii, Christ Church), 72, Edinburgh, Nat. Lib. Scotl. Adv. 18.5.18 (s. xiii, prov. Rochester), 143, BL Add. 17003 (s. xv, England), 228, Oxford, Bodleian Bodley 556 (s. xiii in., England), and where order differs 146, BL Arundel 52 (s. xiii or xiv, England), and lacking Ps.-Augustine 50 Cambridge Pembroke Coll. 256 (s. xii ex, England), 219 Oxford, Bodleian Add. A. 44 (s. xiii in, England); this manuscript is his no. 159. The following piece by Cassiodorus is not part of this suite in any other manuscript.]

44. f. 227ra/1–231vb/36 from Cassiodorus, “Expositio psalmi,” no. 50: CASSIODORVS. AURELIUS MAGNVS | SENATOR SUP(ER) QVINQVAGESIMV(M) | PSALMVM. DE PEÑITENTIA. Misere[re mei d(eu)s s(e)c(un)d(u)m magna(m) mis(eri)c(or)dia(m) tua(m). | ‘[R]EX ille potentissimus & multa[rum] gentium uictor egregius’; ends: ‘q(uo)s chr(ist)ia[n]ę religioni nouerat conuenire’ (ed. Adriaen 1958: 454–69, lines 74–665, also PL 70.359C–371B).

[Note: A parchment index tab is pasted to the lower outer edge of f. 227r, labeled ‘Cassi|odor(us)’: F. 231vb/37–42 and all of f. 232rv blank, as well as 233rv.]

PHOTO NOTE: Ff. 232v and 233 rv not on film.

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