

359. Oxford, Bodleian Library, Bodley 343 (2406)

Ælfric, "Catholic Homilies," other Homilies

[Ker 310, Gneuss—]

HISTORY: The manuscript was written by two scribes of the second half of the 12c. It primarily contains an extensive collection of OE homilies, mostly by Ælfric, all derived from OE material despite the late date of copying. The collection of the two main scribes was augmented in any remaining blank space by additions in a later hand, dated by Ker to the turn of the 12c (*Cat.*, p. 375). Irvine suggests a West Midlands origin, perhaps in the vicinity of Worcester, perhaps even with access to the Worcester library, though not Worcester itself (Irvine 1993: xlviii, l-liv). Kitson (1992: 34) suggests origin at or in the vicinity of Hereford based on close attention to the dialect evidence.

A West Midland provenance is indicated by evidence on the flyleaves. The parchment flyleaves, ff. iii and 173, were once pastedowns in an earlier binding, perhaps replaced already by sometime in the 13c if the drawing on f. 173r dates from then and was not intended to be covered over. F. iii, which was once the parchment endleaf pasted into an earlier binding and which has now been bound rotated and reversed, contains upside down at the foot of the verso, written in a 13c hand (item a), a rhymed antiphon to St. Wulfhad, who was martyred at Stone in Staffordshire and who had a limited cult (see Gerould 1917). The matching endleaf, f. 173, would once have been the opening pastedown in a binding. The pattern of stain and glue shows that the recto would once have been the pasted side and so invisible to view. On this side is a drawing of a bishop with an inscription probably referring to St. Wulfstan, the long-serving 11c bishop of Worcester, who was celebrated soon after his death in 1095 and canonized in 1203. The inscription is in a hand imitating insular minuscule; Ker suggests a date of the 13c (*Cat.* p. 374).

[Note: Ramsay (2002) has suggested that some of the additions are in the 'Tremulous Hand' of Worcester, but this identification is doubted by Franzen (2006).]

All parts of the manuscript received the attention of a late medieval glossator who repeatedly pointed to passages with the annotation in bluish ink 'nota bene' or an abbreviation such as 'no' b' or 'no' in the margin. Both this annotator and an early modern hand note the breakdown in the text at the end of f. vii verso. Possibly the same annotator with his bluish ink provides a missing phrase (?) at the start of f. viii recto. Perhaps the same hand in the same blue ink linguistically updates 'gód' to 'good' nine times on f. viii recto, once on f. viii verso, and once on f. ix recto and corrects a mistaken 'god' to 'gold' on f. viii recto/5 and 'godnys' to 'goodnyse' on f. viii verso/28. The same or another annotator has indicated occasional word divisions with a pair of strokes and picked out *is* with an added stroke in items 1–3 on ff. vi recto–ix verso.

A corrector at f. x recto/7 has scratched out the text and written 'þurh soðe det bote.' in an imitative but clearly distinct script which is very hard to date. A different corrector with bluish ink provides a correction in the margin at f. xii recto a/11. There are other occasional corrections of omission or insertions in faded ink throughout this section, as at f. xviii verso a/31. There is also the occasional additional cross in the margin discreetly calling attention to some passages, as at f. xviii verso a/21. A 15c glossator heavily annotated item 70 on ff. 141v–143v with ME glosses (see Cameron 1974). Hard to date is the attention of a drypoint sketch artist, who drew in the margins of ff. 88v–93r (in section 5).

A table of contents on ff. iv recto–v recto is in an early modern hand and tabulates only those items in the main manuscript, from ff. 1–149, using the ink foliation which was written by the same hand. An early modern annotator records the breakdown of the text at the end of f. vii verso and f. ix verso. The manuscript was donated to the Bodleian by Sir Robert Cotton in 1601 (Ker, *Cat.*, p. 375).

CODICOLOGICAL DESCRIPTION: The bulk of the manuscript was written probably by two main scribes, with additional items by at least one more. Scribe 1 wrote items 1–5, i.e. the original material in sections 1 and 2. Probably one scribe, Scribe 2, wrote the bulk of the rest of the manuscript, though the style and ductus varies considerably over the course of more than 180 folios (see below). A further scribe or scribes of 12/13c wrote the additional material in remaining blank spaces, namely items c–h.

There are multiple foliations in some parts of the manuscript. The opening leaves, Quires I–VI, were paginated in pencil on both recto and verso (in a modern hand), with some errors towards the end, '1–59, *58–*59, 60–61, 52–54, 65 [corr. from 55], 66.' These same leaves were subsequently

foliated in pencil on the rectos with lower-case roman numerals, 'vi-xxxix,' with the added designation '(ult.)' marking the last such leaf. The squeezing of the number at 'xxxvi' and 'xxxviii' shows that the foliation postdates the pagination. The foliation in roman numbers will be followed here (as it has been by Ker and others). For the rest of the manuscript, Quires VII-XXX, leaves have been foliated in black ink on the rectos in a hand contemporary with the table of contents on ff. iv recto-v recto running '1-167.' Probably a different hand has numbered the final leaves with any text in ink '169-172,' while another hand has continued the numbering into the flyleaves in pencil with '173-4.' There is a single pencilled quire signature, '6,' at the beginning of Quire VII, at the top right of f. 1r.

This manuscript brings together multiple sections, some of which may once have been codicologically distinct, as they appear written in different campaigns. Such sections are defined by slight codicological distinctions and by ending with blank space. Both Irvine (1993) and Clemoes (1997) see seven sections, although they differ slightly in the placing of one transition. They also both demonstrate that the sections have distinctive histories of transmission for their contents. The various sections are united by the identity of the scribe(s) involved (presumably all were written at approximately the same time and place) and by a similar page size (leaves throughout the volume measure approx. 308 × 200 mm.) In view of the distinctions, the codicological features of each section will be described separately, stressing the significant differences between sections.

Section 1 comprises quires I-II, ff. vi-x, items 1-4 and c. The written space is approx. 246 × 144 mm., lined in pencil, with single bounding lines, for 28 lines per page. The parchment was presumably originally arranged HFHF in quires of eights; what remains is HF[F]F, F. The original material is written in probably a single hand, even though the writing is significantly smaller on quire II (f. x recto) than on quire I. Rubrics and the enlarged initial letter of a homily are written in red and capitals and the tironian note are touched in red. The rubric of item 1 and the opening pericope are written on a line above the standard opening line. The format of the two surviving conclusions differs: item 2 ends with an extravagant 'AMEN' stretched across a whole line; item 4, on the other hand, ends with a modest 'AM.'

Added material is written by what Ker calls a single hand of 12/13c, although this is unlikely to be just one hand. Item c (i) is in a single column in a careless script with crude neumes and staves, all in black ink.

[Note: This hand also added the "Wulfhad" sequence on f. iii verso and the staved sequence on f. 64v (section 4, item d. (ii)), wrote the note on the Age of the Virgin

on f. 154v (section 6, item e), and supplied the last two lines of the OE poem on f. 170v (section 7, item f).]

Items c (ii) and c (iii), on the other hand, are in a handsome and accomplished script, written in two columns, carefully neumed, and with the use of alternating green and red opening initials, and with red stave lines.

Section 2 comprises quires III–VI, ff. xi–xxxix, items 5(i)–5(lvii). This is written in two columns, each with a written area of approx. 243 × 67 mm., lined in pencil for 34 lines per column. Pricking is visible on the outer edge of the leaves of quire III and on the inner edge of the leaves of quire IV–VI. The parchment was arranged HFHF generally in quires of eight. The short final quire of four with an added leaf and the blank 6 lines at the end of the final item suggest that the quires were prepared for these texts as a unit. Section 2 was once not bound with section 1 as it currently exists. The opening of quire III, f. xi, has pronounced diagonal scoring on the upper outside corner, which continues onto f. xii and faintly on f. xiii and which is the kind of impression left when a leaf sits beside a dog-eared parchment lacking a corner (just such an impression is visible on the lower outside corner of f. 18 and faintly on f. 17 due to just such a faulty parchment leaf on f. 19). F. x, however, does not show such a deformity. Also, f. x, which has lost the rest of its quire, has a wormhole at the top outside that has no corresponding hole in either direction (unlike a later wormhole at the lower inside part of the leaf that carries forward in both directions). The two parts were bound together presumably by the time of the late medieval 'no' writer, whose annotations appear in both parts; the end of section 1 was only lost after this life together.

Section 2 is written in a different script from section 1, with caroline rather than insular *f*, *g*, and *r*, reflecting the switch in language to Latin from OE. Ker identifies it as the same scribe (*Cat.*, p. 375). The decorative pattern is quite distinct from the opening section. Initial letters are massively enlarged, drawn in the margin, and often ornately decorated. They are drawn in one or two colors, using red, green, and black. The initial letter after 'In illo tempore' and the initial letter following the pericope are also usually drawn in color. There is no touching of capitals in color, though. Items generally but not invariably end in 'amen.' Only after the final item is the 'AMEN' written in upper-case characters.

Section 3 comprises quires VII–VIII, ff. 1–11, items 6–10. The distinctiveness of this section is suggested by the short quire with which it ends (quire VIII is a four) and the blank space at the end of item 10 (f. 11v/24–28). This section is closely related to the next, which was written after it. Presumably f. 12 was blank when the scribe finished copying out

section 3; that blank space was then used in a subsequent writing campaign for the beginning of the texts comprising section 4. Clemoes suggests such a division (1997: 2–3); Irvine (1993: xx) sees the division at the end of the next quire, after f. 20, where a new item coincides with a new quire, but this division fails to motivate the short quire and blank space seen as significant here.

The written grid of section 3 is 241 × 150 mm., ruled for 28–31 lines per page (31 lines on ff. 1r–1v, 3v–9r, 10v–11r; 30 lines on ff. 2r–3r; 29 lines on ff. 9v–10r; 28 lines on f. 11v) in pencil, with a double bounding line on either side and with the top three and bottom three lines generally extended out into the margin. Pricking is visible on the outer extremity of some leaves. Parchment is arranged HFHF. The text is written by a single hand, scribe 2, the scribe of the second half of the 12c who wrote the bulk of the manuscript. Rubrics and enlarged initial letters are written in red or (at f. 10r/5) in black; capitals are not touched in color. The first rubric is written on two lines ruled above the standard writing grid. Items end in ‘amen’, except that the last item in the section repeats this end-marker (as does item 12 at f. 20v in the next section). The main hand provides occasional eME glosses, as at f. 10r/22. Otherwise the only annotation is by the late medieval ‘no’ writer (at f. 8r/6) and a scribble in the blank space of f. 11v, with a small illegible scratched gloss above it.

Section 4 comprises quires IX–XV (along with the last leaf of quire VIII), ff. 12–64, items 11–31 and d(i)–(ii). This section is intimately connected with the previous, commencing on the once blank leaf at the end of section 3. The written grid is 235–244 × 145 mm. Parchment is arranged HFHF; the parchment is particularly poor quality in quires XIII–XIV (the text avoids a slit at f. 57r/27–28, for example). Ruling in pencil is for 29–37 lines per page, usually 31–34 lines (31 lines on ff. 12v, 17v–19r, 53r, 60v, 32 lines on ff. 13r–17r, 19v–20r, 45r–52v, 53v–60r, 33 lines on ff. 29r–44v, 61v–62r, 34 lines on ff. 21r–28v, 62v–63v; 29 lines on f. 12r, 35 lines on f. 61r, 37 lines on f. 20v) with a double bounding line on either side and with variation in the extension of written lines into the margin (at f. 13r, for example, the 1st, 2nd, 5th and 6th, 14th and 15th, 18th and 19th, 27th and 28th, and 31st and 32nd are so extended, making for a symmetrical pattern about a central axis of the page; more usually, the top three and bottom three lines extend out, as on ff. 28v–43v). The extra lines at f. 20v are in order to squeeze the end of item 12 into the quire; the increase in lines from 61r–63v looks like it is another such attempt, for which the scribe started assembling a quire of single leaves (quire XV). Pricking is particularly visible on the outer margin of the leaves in quire XII. The end of the section is defined by

the anomalous quire XV, incorporating single leaves, and by a page and a half of blank space that would once have occupied f. 64rv.

Section 4 is written by the same single scribe as Section 3. The decorative pattern varies somewhat within the section. In general, rubrics are in red and the opening letter of a homily is enlarged and drawn in red or black (only one color is used for items 11, 12, 16, 23, 25, and 29). Touching of capitals in red occurs sporadically: it is used in part of items 13 (ff. 21v-22r), 15 (f. 26v), 17 (f. 34r), 18 (f. 39v), 19 (ff. 39v-41r), 20 (ff. 41v-42r), 29 (f. 59r-v), 30 (f. 61v-62r), and all of items 16 (ff. 30r-33r) and 31 (ff. 62r-64r). Occasionally the touching picks out openings or endings; i.e. the opening letters of items 17 (f. 33v/13), 18 (f. 35r/18), and the 'amen' of item 23 (f. 50r/6) and 26 (f. 54v/19). The pattern of emphasis seems to be random, though it is used with effect in item 19 to twice pick out the writing on the wall, 'MANE. THECHEL. PHARES. MANE' on f. 41r. (Another mistaken use also occurs in item 19, where the rubricator applies an apparently random dot to the 'y' of 'sýlfne' at f. 40v/13.) Items end with 'amen', except item 12 ends with a double 'amen' (f. 20v), perhaps marking a more emphatic break.

The scribe has included occasional glosses to his own text, as at f. 15r/25. Another early annotator, with a handsome hand similar to but not identical with the main scribe's, writing in faded red ink, has written in the ruled bounding-line of f. 41r, perpendicular to the text, a gloss on the writing on the wall. A later hand writing large scratchy letters above the line has made corrections at ff. 34v/24-25, 48r/30, 58v/8, and 59r/2. A gloss has been erased at 35r/17. The 'no' hand marks occasional passages, as at f. 40r/3, and may have made an insertion at ff. 39v/20, 46v/19, and a substitution at f. 54r/22, all written in light blue ink. Of the added items in section 4, d(ii) is identified by Ker as in the same 12/13c hand as items c(i)-(iii) (*Cat.*, p. 375). Item d(i) is written in a considerably smaller handwriting probably also of the 12/13c.

Section 5 comprises quires XVI-XXIII, ff. 65-128, items 32-64. Parchment is arranged HFHF. The parchment of the final quire is particularly poor with significant defects in the outer edges and a repaired deep tear, e.g. ff. 127-128. In this section the written grid is larger than in the previous section, occupying approx. 258 × 165 mm. It is ruled in pencil for 32-36 lines per page, with double bounding lines on either side (32 lines per page on ff. 89r-96v, 105r-112v; 33 lines on ff. 97r-104v, 113r-128v; 34 lines on ff. 81r-88v; 36 lines on ff. 65r-80v). Pricking is visible in the outer margin of quires XXII and XXIII. Titles originally written in the margin have been partly lost through cropping in quire XVI. The hand is probably the same as

in sections 3 and 4, but the writing is strikingly less compressed than before. The scribe is not entirely consistent in his handwriting: on ff. 82r-84r, 85rv, 86rv, 97rv, 89rv he extends his ascenders up into the upper margin on the top line of the rectos; and throughout entire pages, ff. 155v-164v extends this style as regards ascenders, descenders, ovoids, and capitals, in other words, he uses a chancellery style. The ink has dried to a browner color than usual on the early leaves: this tendency is particularly acute towards f. 75v, after which the ink starts returning to a blacker shade. The decorative pattern features rubrics at first placed in the outer margin (items 32 and 33) and then returning to the main body of the text, written in red in an enlarged hand taller than that used in the earlier sections. The enlarged opening letter is generally in red decorated with touches of black; green is also used for decoration in this section (namely at ff. 80v/17, 97r/10, 100v/23, 107v/8-9, 110r/29, 116r/20). That the writing in red script came after the black and is probably by the main scribe is well demonstrated at f. 104v/7, where the large initial 'D' of 'DRIHTEN' covers over the 'fe' of 'Héo|fene' in the next line: in compensation, the two missing letters are provided in the bowl of the 'D' in red ink but in the regular script. Touching of red on capital letters occurs more consistently through this section than before, but for sporadic lapses (i.e. ff. 70v-71r, 88v, 90v-96v 103v-104r, 106r-108r, 111v-112r, 113v-114r, 116v-119r, 123r, 126v-128r); on one spread (ff. 115v-116r) that touching is undertaken in green rather than red. Items end with a generally undecorated 'amen', frequently coupled with a small decorative line-filler, a feature not found in the previous sections.

There are a few layers of light annotation in this section. The main hand provides interlinear glosses, as in all sections, eg. f. 67v/2. There are occasional corrections throughout the section in a hand which may or may not be the main scribe's. These corrections were certainly made at a different time from the main writing campaign: at ff. 70r/26, 70v/27, 74r/4, etc., these insertions are in distinctively darker ink than the main text and at two points (ff. 112r/22, 115r/22) corrections are made in the text in red ink. Some of the corrections are probably a different hand, as at f. 76v/1. The text has also received the attention of the 'nota b' hand, who leaves his distinctive mark at many points (e.g. f. 68r). Some glosses and corrections may be in this hand, as in the margin of f. 71v and f. 73r/9 and the interlinear insertion at f. 88v/7. There is a bold addition in the upper margin of f. 83r. An extravagantly bold hand has inserted the addition 'may may deus | may' at the top of f. 99r; the same hand occurs in the next section at f. 140r. Although not heavily marked up, this section seems to have received fairly extensive attention.

Further evidence of attention is evident in some drypoint drawings on the margins of quire XIX on ff. 88v-93r (in items 45-47). The outer margin of f. 88v (near to lines 11-15) has a doodle that might be a practice run for the drawing at the foot of f. 91v, as might a number of curved lines in the outer margin of f. 90r and further unclear doodles in the outer margin and lower margin of f. 91r. The designs then become more recognizable. On the outer margin of f. 91v (near lines 8-10) and again of f. 92r (near lines 6-9) is a sketch of a leaf with its stem at the top. At the foot of f. 91v is what might be a heraldic eagle, with face turned to the left, upward and inward curving wing ends, and downward lining for the body of the wings (as of a sail), the central body descending to a circle then petering out. At the foot of f. 92r is a roughly sketched face, with nose and beard, a hint of eyes and a mouth, and a prominent cap. The foot of f. 92v has another leaf, as does the foot of f. 93r. The drawings are probably all in drypoint, although some may be in pale ink.

[Note: These drypoint sketches are not visible on the film.]

Section 6 comprises quires XXIV-XXVII, ff. 129-154, items 65-75 and e. The written grid is approx. 260 × 157 mm., ruled in pencil for 31-32 lines per page (31 lines on ff. 129r-134v, 32 lines on ff. 135r-154v). The ruling is particularly light in this section. There are double bounding lines on both sides, with variation in which lines extend beyond the grid, if any. Parchment is better prepared than in previous sections, making it harder to tell flesh sides from hair, but the arrangement is probably still HFHF. The hand, probably the same as that for sections 3-5, now reverts to the smaller writing that was being used in sections 3 and 4. Rubrics are written in a larger script in red (except that the rubric to item 71 is written in green on f. 143v/12); the rubric for the first item (item 65 on f. 129r) is written above the top line. The opening letter of a homily is enlarged and decorated and written in color, in this section usually in green, although sometimes in red. Capital letters are touched in red but for some lapses (i.e. ff. 129v-130v, 137v-138r, 141r, 145v-146r, 147v-149r, 152v-154v) and the occasional spread touched in green (ff. 151v-152r for item 74 only). The end of the section is defined by the presence of blank space and the short final quire.

Annotations in section 6 include the usual glosses in the main hand (e.g. f. 135v/16), clarifications by him (e.g. f. 129v/18) and corrections, including one using the red rubricating ink (at f. 137r/19). Presumably the scribe reread his work and felt inclined to improve upon it, even when he had the red ink pen in his hand. Another series of corrections are possibly by a single hand which is probably not the main scribe's, i.e. at ff. 129r/7, 133r/15, 134r/24, 143v/23(?), 143v/32, 144r/9, 11, 12, 31, 145r/18. A consid-

erable portion of item 71 (Wulfstan's "Sermo Lupi ad Anglos") has received additional punctuation marks in what looks like the bluish ink of this annotator, apparently marking off rhythmic divisions (ff. 143v/25–144r/18). The preceding Wulfstan homily, item 70, received the special attention of a 15c annotator who provided multiple interlinear glosses in English on ff. 141v–143v (see Cameron 1974: 225). A similar hand makes marginal annotations earlier, at f. 139r-v (in part of item 68, Ælfric's "Second OE Pastoral Letter for Archbishop Wulfstan"). The 'no' bene' hand marks numerous passages in this section (e.g. at f. 132v/8). Finally, the extravagantly bold hand of f. 99r inserts the word 'MAY' in the top margin of f. 140r. At the end of the section, an insertion is made into what would have been blank space in a hand of 12/13c (item e). Space has been left for an enlarged and colored opening letter, but this was never filled in.

Section 7 comprises quires XXVIII–XXIX, ff. 155–170, items 77–84. Parchment is arranged HFHF and is particularly cockled throughout the section. The written grid of quire XXVIII is approx. 245 × 138 mm., ruled in pencil for 33 lines per page. Pages are ruled with a double bounding line in the margins. Pricking is clearly visible at the upper part of the leaves in the outer margin of both quires. Quire XXIX at first follows the same pattern only with 32 lines per page (ff. 163r–164v), then (ff. 165r–166v) is laid out in double columns, perhaps motivated by the switch to Latin for item 81. Here each column is some 238 × 62 mm. in written area, with 33 lines per column at f. 165r and 44 lines per column at ff. 165v–166v, and a double bounding line serving both columns in the center. Single-column text resumes from f. 167r with 36 lines in a space measuring 240 × 138 mm. F. 169 is a cut-down leaf (165 mm. in width in place of the more normal 200 mm.), but the written grid remains more or less constant at 242 × 138 mm., ruled for 37 lines.

Writing is probably by the single scribe of sections 3–7, although again with a different aspect from the last section, this time looking more like the less compressed script of section 5. The scribe repeats from section 5 the playful extension of ascenders into the upper margin through much of quire XXVIII. This section has a somewhat different aesthetic from the previous ones in the laying out of the homilies. Almost none of the texts are given rubrics of any kind. Instead they begin with particularly ornate enlarged initial letters, and added part-lines are given decorative boxes at ff. 163r, 164v, 165v, and 167r. In quire XXVIII all such decorative features are in red, sometimes complemented by black. In quire XXIX blue is used for the first time in the manuscript: the initials at ff. 166va/25 and 168v/3 are drawn in blue. Green is used for the initial at f. 165ra/1. A small guide

for the initials on f. 166v and f. 167v is written in red in the outer margin. Marking in red is used in a different way in this section: red marks Latin quotations in items 77, 78, and 84, and is never used to mark capital letters throughout the section.

There is less annotation in this section than in most. The scribe supplies occasional glosses (e.g. f. 162v/15). A later scratchy pen makes a correction at f. 166va/38, writing over what is there. The drypoint drawing of a leaf is repeated three times in the left-hand and upper margin of f. 163v.

A later hand has added item f into originally blank space at f. 170r/29–43. Most of the piece is in a distinctive hand of the 12/13c, writing a compressed script, apparently without rulings. Errors are erased at f. 170r/29, 32, and 37. The final two lines are written in a yet more compressed shaky hand that is identified by Ker as the hand of the 12/13c who has added several other items on f. iii verso, f. x recto, f. 64v, f. 154v, and f. 170v.

Item g has been added on f. 170v into presumably blank space in yet another hand. This very small hand writes into a two-columned grid, 261 × 74–86 mm., ruled in pencil for 58 lines per column. The hand uses extensive abbreviations and much underlining. The item is incomplete due to the loss of the following leaf. A different hand has added 'pater' at the top of the page. Probably the same hand as item g has added items h(i) and h(ii) on the added leaves, ff. 171 and 172. The leaves are ruled in pencil in double columns for a writing grid of 262 × 74–80 mm. for 65–69 lines per column. The small and cramped writing consistently starts on the inside of the double bounding lines. Space has been left for an enlarged illuminated initial at the start of item h(i) (f. 171vb/1), but it was never supplied. Certain capital letters are written prominently in black ink, enlarged but still within the grid. The text begins and ends fragmentarily, but proceeds smoothly across the two leaves (even though they are singletons).

In the Summary Catalogue this manuscript is no. 2406, reflected in a sticker on the inside cover, 'S.C. 2406', and an inked designation on f. v verso. In terms of acquisition it was no. 300. An early Bodleian shelfmark is evident on a leather strip pasted into the inside front cover, apparently off a spine from an earlier binding, which has tooled on the outside, 'NE. F| 4.12', above which is a white stencilled '343' (looking more like '313'). 'NE.F.4. 1' is also written in ink in the lower margin of f. vi recto. Recent library marks are '(2406) Bodl. 343' in ink at the head of f. i recto and 'MS Bodl. 343' pencilled on the inside cover. The Bodleian Library stamp is on blank spaces on ff. iii recto, iv recto, vi recto, 14r, 42r, 78r, 100r, 168v, 172v, and 173v.

The current binding, dated by Ker to the 18c (*Cat.*, p. 374), comprises heavy boards covered in scuffed leather with five ribs on the spine contain-

ing the stitching and 'Bodl. MS. | 343' tooled in gold on the lower spine. The leather spine pasted onto the inside cover gives evidence of another binding that was still in use by the time the manuscript entered the Bodleian's collection and was given its present designation.

COLLATION: v + 205 + ii, foliated i–xxxix, 1–167, 169–174. Ff. i–ii, iv–v, and 174 are paper flyleaves, ff. iii and 173 are parchment flyleaves once used as pastedowns in an earlier binding; I⁶ wants 3 and 4 (inner bifolium) after f. vii, with loss of text (ff. vi–ix); II singleton (f. x, with loss of text before) || III–V⁸ (ff. xi–xxxiv); VI⁴⁺¹ (ff. xxxv–xxxix; f. xxxix is the added leaf, with a stub visible before f. xxxv) || VII⁸ (ff. 1–8); VIII⁴ (ff. 9–12) || IX–XIV⁸ (ff. 13–60); XV⁴ (ff. 61–64) (the middle leaves, 2 and 3, are singletons, with stubs visible after 63 and 62 respectively) || XVI–XXIII⁸ (ff. 65–128) || XXIV⁸ wants 3 and 6 after f. 130 and f. 132, evident in [unmarked] textual lacunae (ff. 129–134); XXV–XXVI⁸ (ff. 135–150); XXVII⁴ (ff. 151–154) || XXVIII⁸ (ff. 155–162); XXIX⁸ wants 8 after f. 170 (ff. 163–167, 169–170) || XXX² two singletons (ff. 171–172).

[**Note:** The isolated singleton, f. x, has flesh facing in; given this and the textual evidence (see item 4), it was probably sheet 8 in its quire.]

CONTENTS:

[**Note:** Major later additions throughout manuscript are labeled a.–h.]

f. iii recto blank.

a. f. iii verso/1–6 (reversed and upside down) Rhymed antiphon for St. Wulfhad: 'Gaude stirpe regia . . . uere dei p(re)ciose.' (pr. Cherry and Cherry 1908: 40); pentrials in various hands.

b. ff. iv recto–v recto Post-medieval (17c) table of contents.

f. vi verso blank.

1. ff. vi recto/1–vii verso/28 Ælfric, ÆCHom II, 25. D(o)m(ini)c(a) .viii. p(ost) pentecosten. 'Cum multa t(ur)ba esset cu(m) nec haberent manduca/rent. 7 Rel(iqua). | Marcus se godspellere cwæð on þissu(m) dæg'; ends imperfectly: 'mid godes gewæpnunge ongean' (ed. Godden 1979: 230–34, lines 1–132) [two folios wanting after f. vii].

2. f. viii recto/1–viii verso/11 Ælfric, ÆCHom II, 26 [opening lost]. 'habban gôd. þu wylt habban hælu. þines lichoman'; ends: 'on ealra woruda [sic] woruld. | AMEN' (ed. Godden 1979: 238–40, lines 111–52).

3. ff. viii verso/12–ix verso/28 Ælfric, ÆCHom I, 17. 'IN illo T(empo)r(e). Dixit ie(su)s discipulis suis. | EGO sum pastor bonus . . . Ðis godspel þe nu geræd wæs'; ends imperfectly: 'ge cariað embe eowerne big[leofan]' (ed. Clemoes 1997: 313–15, lines 1–61).

4. f. x recto/1–12 Ælfric, ÆCHom II, 31 [opening lost; this item is on an isolated singleton, probably last of its quire]: ‘swyðor cepað; Ne cwæð he na þ(æt) us beoð . . . wurðmynt on ealra worulda woruld. AM(EN).’ (ed. Godden 1979: 270–71, lines 93–107).
- c. f. x recto-x verso b Sequences on four-line staves, all neumed:
- (i) f. x recto/13–22 (long lines) ‘Salue s(an)c(t)arum s(an)c(t)issima’ (ed. Dreves 1886–1922: 9.69);
- (ii) f. x verso a/1–16 (two columns) ‘Salue mater saluatoris’ (ed. PL 196.1502);
- (iii) f. x verso b/1–16 ‘Spes maria peccatoris’ (ed. Dreves 1886–1922: 10.13).
5. ff. xi recto/1–xxxix verso “Homiliary of Angers,” sixty-seven short Latin homilies on the gospels in the order of the church year from Lent to Quinquagesima (cf. Étaix 1994, Conti 2004):
- i. f. xi recto a/1–xi recto b/34 ‘INtelligamus quid paulus ap(osto)l(u)s | commemorauit de caritate’; ends: ‘p(rae)state d(omi)no n(ost)ro ie(s)u chr(ist)o’;
- ii. ff. xi verso a/1–xii recto a/15 IN ILLO T(EMPO)R(E). ‘Ductus est ie(su)s | in desertu(m). . . TRigenta an|nis fr(atre)s dilectissimi. uenit d(omi)n(u)s | ad baptismu(m)’; ends: ‘7 ministrabant ei in uitam | et(er)nam. Amen’ (cf. Conti 2004: 112–39);
- iii. ff. xii recto a/16–xii recto b/28 ‘AUDISTIS fr(atre)s in lectione beati | pauli ap(osto)li sup(er)i(us) lecta’; ends: ‘ad | uitam eternam. Amen’ (cf. Conti 1994: 139–45);
- iv. ff. xii recto b/29–xiii recto a/4 IN ILLO T(EMPO)R(E). ‘INt(er)rogauer(un)t ie(su)m discip(u)li ei(us) dicentes. Int(er)rogantes discip(u)li d(omi)n(u)m fr(atre)s k(arissi)mi q(uo)d scribe diceba(n)t’; ends: ‘7 p(er)ducat nos ad uita(m) et(er)nam. | AMEN’;
- v. ff. xiii recto a/5–xiii verso b/10 IN ILLO T(EMPO)R(E). ‘ERat ie(su)s eiciens demo|niu(m). . . Atten|dite fr(atre)s k(arissi)mi q(ua)nta tribulatio erat’; ends: ‘Ipso adiuuante q(ui) c(um) p(atre) 7 sp(iritu)’;
- vi. ff. xiii verso b/11–xiv recto a/31 IN ILLO T(EMPO)R(E). ‘Cum subleuasset | oc(u)los ie(su)s . . . Oportet nos f(ratre)s k(arissi)mi p(rim)-u(m) audire’; ends: ‘p(er) o(mn)ia s(e)c(u)la s(e)c(u)lo(rum). Amen’;
- vii. ff. xiv recto a/32–xiv verso b/15 IN ILLO T(EMPO)R(E). ‘EGress(us) inde | ie(su)s secessit in | partes tyri 7 sidonis. 7 R(E)L(IQUA). Ip(s)e d(omi)n(u)s n(oste)r ie(su)s chr(istu)s de iudea egressus’; ends: ‘Q(ui) u(uit. (et) r(eliqua)’;
- viii. ff. xiv verso b/16–xv verso a/26 IN ILLO T(EMPO)R(E). ‘Dix(it) ie(su)s t(ur)bis iudeor(um) 7 p(ri)ncipi(b)us sacerdotu(m) . . . D(ominu)s ac

- redemptor | n(oste)r nulla(m) mac(u)lam h(ab)uit': ends: 'in uita(m) et(er)nam. Amen';
- ix. ff. xv verso a/27-xvi recto b/5 **IN ILLO T(EMPO)R(E)**. 'CUM app(ro)-pinquasset | ie(su)s ierosolimis . . . IN lectione | euang(e)lica fr(atre)s k(arissi)mi audiui(m)s. quia re|demptor n(oste)r misit'; ends: '7 p(er)-ducat nos ad uita(m) | eternam. Amen';
- x. ff. xvi recto b/6-xvii recto b/18 'HODIE Uolum(us) fr(atre)s k(arissi)-mi adimplere | 7 u(er)bu(m) d(ice)re de passione d(o)m(ini)'; ends: 'et gl(ori)a in s(e)c(u)la s(e)c(u)lo(rum). AMEN' (cf. Conti 2004: 147–212);
- xi. ff. xvii recto b/19-xvii verso b/3 'FR(ATRE)S. Expurgate | uet(us) fermentu(m). ut sitis noua | consp(er)sio si(cu)t estis azimi'; ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)lo(rum). Amen';
- xii. ff. xvii verso b/4-xviii recto b/26 **IN ILLO T(EMPO)R(E)**. 'MARIA magdalene | 7 maria iacobi 7 salome . . . In hac l(ecti)one euang(e)lica h(oc) p(ri)mu(m) dice(n)du(m) e(st)': ends: 'Ali(us) euangelista dic(it) q(uo)d ang(e)lis [sic] de celo | descendit';
- xiii. ff. xviii recto b/27-xix recto a/6 **IN ILLO T(EMPO)R(E)**. 'Tomas un(us) de .xii^{ci(m)}. n(on) erat | c(um) eis q(ua)n(do) uen(it) ie(su)s 7 R(E)L(IQUA). Tomas n(on) erat c(um) eis | illis ap(osto)lis': ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)loru(m). Amen';
- xiv. ff. xix recto a/7-xix recto b/2 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Ego sum pastor bon(us) 7 R(E)L(IQUA). Ille bon(us) pastor semet [?] ipsu(m) tr(a)didit. 7 an(im)am'; ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xv. ff. xix recto b/3-xix recto b/35 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Modic(um) 7 ia(m) n(on) uidebitis me. | It(er)um modic(um) 7 ia(m) uidebitis me. H(ic) fr(atre)s d(omi)n(us) | an(te) passione(m) sua(m) dix(it) discip(u)lis suis': ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xvi. ff. xix recto b/36-xix verso b/4 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Uado ad eu(m) q(ui) misit me || . . . Q(ua)n(do) di(xi)t uado ad eu(m)'; ends: 'p(er) o(mn)ia s(e)c(u)las(e)c(u)lo(rum). Am(en)' (ed. Recio 1951);
- xvii. ff. xix verso b/5-xix verso b/33 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s discip(u)lis suis. Am(en) | am(en) dico uob(is) . . . Fr(atre)s k(arissi)mi an(te) ad|uentum d(o)m(in)i rede(m)ptoris null(us) in no(m)i(n)e | fil-ii petebat'; ends: 'ipso adiuuante. Q(u)i u(iuit) 7 r(egnat) p(er)';
- xviii. ff. xix verso b/34-xx recto a/3 'Iste Iacob(us) fili(us) alpei fuit q(ui)a 7 fr(ater) d(o)m(ini) no(mi)n(a)t(ur) | Tres eni(m) sorores

- fuer(ūn)t'; ends: 'felicit(er) <con>su(m)mau(it) martiru(m)' (cf. Conti 1994: 365–68);
- xix. ff. xx recto a/4-xx recto a/36 'Confitemini alteru(trum) | peccata u(est)-ra 7 R(E)LIQUA. Confitebor eni(m) | est. eq(ui)voca(tu)m nom(en)'; ends: 'eni(m) coop(er)it multitudine(m) | peccatorum';
- xx. ff. xx recto a/37-xx verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. || Q(u)is u(es)t(ru)m habebit amic(us) . . . Audistis fr(atre)s k(arissi)mi | q(ua)lem significatione(m)'; ends: '7 p(er) ducat nos ad uita(m) et(er)na(m). | AMEN' (ed. Étaix 1994: 179–80);
- xxi. ff. xx verso a/38-xxi recto a/20 IN ILLO T(EMPO)R(E). 'Rec(um)-bentib(us) xi. ap(osto)lis | aparuit ill(is) ie(su)s 7 R(E)L(IQUA). D(omi)n(u)s n(oste)r | ie(su)s chr(istus) fr(atre)s p(ost) resurrectione(m)'; ends: 'Q(u)i c(um) p(atre) 7 <spiritu> s(ancto) | u(iuit) 7 r(egnat) d(eus) p(er)';
- xxii. ff. xxi recto a/21-xxi recto b/10 IN ILLO T(EMPO)R(E). 'Cum uen-erit paraclit(us) | que(m) ego . . . Ad ha(n)c causam fr(atre)s k(arissi)mi | p(re)dicauit d(omi)n(u)s an(te) passione(m) sua(m)'; ends: 'p(re)-sta(n)te d(omi)no | n(ost)ro ie(s)u chr(ist)o';
- xxiii. ff. xxi recto b/11-xxi verso a/22 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Si q(ui)s diligit me sermone(m) . . . Audistis fr(atre)s | k(arissi)mi in lectione euang(e)lica d(omi)no di|cente'; ends: 'Q(u)i c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxiv. ff. xxi verso a/23-xxi verso b/25 IN ILLO T(EMPO)R(E). 'Erat ho(mo) ex phariseis | nichodem(us) no(m)i(n)e . . . Pharisei iudei s(un)t mali'; ends: 'q(u)i c(um) p(atre)';
- xxv. ff. xxi verso b/26-xxii verso a/14 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis para|bolam ista(m). Ho(mo) q(ui)dam erat di-ues . . . Querendu(m) <est> | nob(is) fr(atre)s quaru(m) d(omi)n(u)s nom(en) m(en)dici no(m)i(n)a|uit lazari'; ends: 'Qui | c(um) p(atre) s(piritu) u(iuit) 7 R(egnat)' (ed. Étaix 1994: 180–82);
- xxvi. ff. xxii verso a/15-xxiii recto a/8 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis parabolam ista(m). Homo q(ui)dam | fe(ci)t cena(m) magna(m) . . . Q(ui)s <est> iste ho(mo) fr(atre)s'; ends: 'Q(u)i c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';
- xxvii. ff. xxiii recto a/9-xxiii verso a/7 IN ILLO T(EMPO)R(E). 'ERa(n)t app(ro)pin|q(ua)ntes ad ie(su)m publicani . . . Pius & misericors ac | rede(m)ptor n(oste)r fr(atre)s k(arissi)mi. n(on) denegauit | mandu-care c(um) peccatorib(us)'; ends: 'qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';

- xxviii. ff. xxiii verso a/8-xxiii verso b/2 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. A(me)n dico uob(is) nisi habundauerit | iusticia . . . Timeam(us) fr(atre)s ista'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxix. ff. xxiii verso b/3-xxiv recto b/17 IN ILLO T(EMPO)R(E). 'Venit ie(su)s in partes cesaree | philippi . . . In lectione euangelica au|distis fr(atre)s k(arissi)mi'; ends: 'Ipso | adiuuante. Q(ui) c(um) p(atre)';
- xxx. ff. xxiv recto b/18-xxiv verso a/9 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima e(ss)et | cu(m) ie(s)u nec haberent . . . Pius 7 misericors semp(er) | miserebitur illi(us) t(ur)be'; ends: 'Ipso adiuuante. q(ui) c(um) p(atre)';
- xxxii. ff. xxiv verso a/10-xxiv verso a/37 IN ILLO T(EMPO)R(E). 'Attendite a falsis p(ro)phetis | qui uenient . . . Multi p(ro)ph(et)e falsatores fr(atre)s'; ends: 'Qui cu(m) | p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 R(egnat)';
- xxxiii. ff. xxiv verso b/1-xxv recto b/16 'FRATRES. Non sim(us) | concupiscentes malor(um). sicut illi | concupierent. Paul(us) ap(osto)l(us) fr(atre)s dilectis|simi doctor gentium'; ends: 'dicam(us) de | s(an)c(t)o euang(e)lio d(omi)no n(ost)ro ie(s)u chr(ist)o';
- xxxiiii. ff. xxv recto b/17-xxv verso b/12 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Homo q(ui)dam erat diue(s) | q(ui) habebat uillicu(m) . . . Quare exemplu(m) dix(it) discip(u)lis suis'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)'(ed. Étaix 1994:183–84);
- xxxv. ff. xxv verso b/13-xxvi recto a/25 IN ILLO T(EMPO)R(E). 'CUM app(ro)p(i)nq(ua)ss(et) ie(su)s ier(usa)l(e)m uidens ciuitate(m) illorum | fleuit . . . Fr(atre)s k(arissi)mi ad|tendite de flente d(omi)no'; ends: 'p(er)ma|nent c(um) illo i(n) s(e)c(u)la s(e)c(u)lorum). Am(en)';
- xxxvi. ff. xxvi recto a/26-xxvi verso a/2 IN ILLO t(em)p(or)e). 'DVo ho(m)-i(n)es ascender(un)t | in te(m)plum ut orarent 7 R(E)L(I)QUA). Audistis | fr(atre)s carissimi de lectione euang(e)lica'; ends: 'Qui uiuis 7 R(egnas) d(eu)s p(er)';
- xxxvii. ff. xxvi verso a/3-xxvi verso b/9 IN ILLO T(EMPO)R(E). 'Exiens | ie(su)s de finib(us) tyri. . . . In lectio(n)e euang(e)lica. audiui|m(us) fr(atre)s k(arissi)mi q(ua) exie(n)s'; ends: '7 de potestate diaboli. Q(ui) u(iuit) 7';
- xxxviii. ff. xxvi verso b/10-xxvii verso a/11 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Beati oc(u)li q(ui) uident que nos uide|tis . . . Cupiebat eum | uidet rex d(aui)d'; ends: 'p(er) eum | qui uiuit i(n) sp(iritu) s(an)c(t)o';
- xxxix. ff. xxvii verso a/12-xxvii verso b/18 IN ILLO T(EMPO)R(E). 'DUM iret ie(su)s i(n) ier(usa)l(e)m | t(r)ansiebat p(er) mediam samariam

- 7 ga|lileam. 7 R(E)L(IQUA). Isti .x. uiri lep(ro)si fr(atre)s | q(ui) in euang(e)l(i)o (com)memor(antu)r'; ends: '7 p(er)ducat nos | in uitam et(er)nam. Q(ui) uiuit 7';
- xxxix. ff. xxvii verso b/19-xxviii recto a/21 IN ILLO T(EMPO)R(E). 'Nemo pot(est) duob(us) | d(omi)n(is) seruire. 7 cetera. D(omi)n(u)s n(oste)r ammo|net fr(atre)s 7 docet'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)';
- xl. ff. xxviii recto a/22-xxviii recto b/20 IN ILLO T(EMPO)R(E). 'IBat ie(su)s | in ciuitate(m) que uocatur naym . . . Multa mirabi|lia atq(ue) mirac(u)la fe(ci)t d(omi)n(u)s fr(atre)s k(arissi)mi'; ends: 'ad vita(m) p(er)petuam c(um) s(an)c(t)is ang(e)lis suis deducere';
- xli. ff. xxviii recto b/21-xxviii verso a/33 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. | Simile (est) regnu(m) celoru(m) thesauro . . . Thesaur(us) iste | fr(atre)s k(arissi)mi de quo d(omi)n(u)s ait'; ends: 'rede(m)ptor n(oste)r dig|net(ur) nos collig(er)e in celo(rum)';
- xlii. ff. xxviii verso a/34-xxviii verso b/34 IN ILLO T(EMPO)R(E). 'CU(m) int(ra)ssit | ie(su)s (i)n domu(m) cuida(m) p(ri)ncipis phariseor(um) . . . Pi(us) d(omi)n(u)s | ac redemptor n(oste)r n(on) dignabat(ur)'; ends: 'Q(ui) uiuit';
- xliii. ff. xxviii verso b/35-xxix recto b/6 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. | Arborem fic(i) habebat q(ui)da(m) pla(n)[ta]-ta(m) | in uineam. Arbor fic(i) q(ua)m d(omi)n(u)s n(oste)r || ie(su)s chr(istu)s fr(atre)s k(arissi)mi'; ends: 'Q(ui) c(um) p(atre)';
- xliv. ff. xxix recto b/7-xxix verso b/17 IN ILLO T(EMPO)R(E). 'Accesser(un)t | ad ie(su)m saducei . . . Audiui(us) fr(atre)s k(arissi)mi i(n) | lectione euang(e)lica q(uo)d legis doctor'; ends: 'Qui c(um) p(at)re' (ed. Êtaix 1994: 184–86);
- xlv. ff. xxix verso b/18-xxx recto a/3 IN ILLO T(EMPO)R(E). 'Ascendens ie(su)s in nauicula(m) . . . S(e)c(un)d(u)m ystoriã fr(atre)s d(omi)n(u)s in naue(m) ascendit'; ends: '[q]u(i) regnat cu(m) p(at)re in s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xlvi. ff. xxx recto a/4-xxx recto b/7 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Simile (est) regnu(m) celoru(m) ho(min)i regi qui fec(it) | nuptias . . . Ho(mo) iste fr(atre)s qui | fecit nuptias filio suo'; ends: 'ualeam(us) uiue|re in s(e)c(u)la s(e)c(u)lo(rum). am(en)';
- xlvii. ff. xxx recto b/8-xxx recto b/34 IN ILLO T(EMPO)R(E). 'ERat quidã regulus | cui(us) fil(iu)s infirmabatur . . . Pius fr(atre)s k(arissi)-mi rogabat cent(ur)io'; ends: 'ad regna celestia. Q(ui) c(um) | p(at)re 7 sp(irit)u s(an)c(t)o' (ed. Recio 1951);

- xlvi. ff. xxx recto b/35-xxx verso b/24 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. Si|mile (est) regnum celoru(m) ho(min)i regi q(ui)uo|luit r(ati)one(m) . . . || Audistis fr(atre)s dilectissimi quom(odo) d(omi)n(u)s | adsimulauit regnu(m) celorum'; ends: '7 p(er)ducat nos ad uita(m) | et(er)nam. Amen' (ed. Étaix 1994: 186–87);
- xlix. ff. xxx verso b/25-xxxi recto b/2 IN ILLO T(EMPO)R(E). 'ABeuntes pharisey inier(un)t | ut cap(er)ent ie(su)m in sermone. 7 R(E)L(IQUA). Pessimi | iudei fr(atre)s k(arissi)mi semp(er)'; ends: 'Qui c(um) p(at)re 7 sp(irit)u';
- l. ff. xxxi recto b/3-xxxi verso a/15 IN ILLO T(EMPO)R(E). 'Loq(ue)nte | ie(s)u ad t(ur)bas. ecce p(ri)nceps . . . Loq(ue)nte do|(mi)num fr(atre)s'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- li. ff. xxxi verso a/16-xxxi verso b/18 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Simile e(st) regnu(m) celoru(m) | ho(min)i q(ui) seminauit . . . Audiuim(us) fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s assimi|lauit'; ends: '7 (con)g(re)ga|ti c(um) s(an)c(t)is 7 el(e)ctis d(e)i in horrea domini';
- lii. ff. xxxi verso b/19-xxxii recto a/37 IN ILLO T(EMPO)R(E). 'AMbula-bat | ie(su)s iuxta mare galilee . . . Domin(us) ac rede(m)ptor n(oste)r | fr(atre)s k(arissi)mi uocauit 7 ait'; ends: '7 deduc(er)e p(er) illo(rum) i(n)t(er)c(es)|sionem ad gl(ori)am ETERNAM';
- liii. ff. xxxii recto b/1-xxxii verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s | discip(u)lis suis. Er(un)t signa in sole 7 luna | 7 stellis . . . D(omi)n(u)s ac | redemptor n(oste)r fr(atre)s k(arissi)mi paratos nos'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- liv. ff. xxxii verso a/27-xxxii verso b/36 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis parabolam hanc. Ho(mo) | quidam p(er)egre p(ro)ficiscens . . . Ho(mo) iste fr(atre)s k(arissi)mi de quo audistis in lectione euang(e)lica'; ends: 'Qvi cum patre' (ed. Étaix 1994: 187–89);
- lv. ff. xxxii verso b/37-xxxiii verso a/18 IN ILLO T(EMPO)R(E). 'Cum audisset ioh(ann)es in || uinculis op(er)a chr(ist)i . . . Querendum no|bis fr(atre)s k(arissi)mi cur ioh(ann)es p(ro)pheta'; ends: 'Ipse d(omi)n(u)s adiuuuit | nos. Q(ui) c(um) p(at)re';
- lvi. ff. xxxiii verso a/19-xxiv recto b/1 IN ILLO T(EMPO)R(E). 'Miserunt iud(e)i ab ierosoli|mis sac(er)dotes 7 leuites. Ex p(re)dicati|(o)nei [sic] hui(us) lectionis nob(is) u(er)bis ioh(ann)is'; ends: 'nos p(er)ducat ad uita(m) et(er)na(m) i(n) s(e)c(u)lo s(e)c(u)lo(rum). Am(en)';
- lvii. ff. xxxiv recto b/2-xxxv recto a/8 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Ecce ego mitto uos | sicut oues in medio

- luporu(m). 7 R(E)L(IQUA). Ecce ego mitto uos in mundum; ends: '7 ego cognoscam | uos';
- lviii. ff. xxxv recto a/9-xxxv recto b/29 'IN principio erat u(er)bum . . . In lectione euan|gelica fr(atre)s k(arissi)mi'; ends: '7 r(egnat) p(er) infinita s(e)c(u)la | s(e)c(u)lorum. AMEN' (ed. Étaix 1994: 177–78);
- lix. ff. xxxv recto b/30-xxxvi recto b/17 IN ILLO T(EMPO)R(E). 'Postquam <con>summati | sunt dies octo . . . Domin(us) ac redemptor || noster fr(atre)s k(arissi)mi n(on) uenit soluere le|ge(m) s(ed) ad implere'; ends: 'Q(ui) c(um) p(atre) 7 f(ilio)';
- lx. ff. xxxvi recto b/18-xxxvi verso b/22 IN ILLO T(EMPO)R(E). 'Cum natus esset ie(su)s | in bhetleem [sic] . . . Domin(us) ac redemptor n(oste)r fr(atre)s | dilectissimi q(ua)n(do) nat(us) fuit in iudea'; ends: 'illo adiuuante q(ui) cu(m) p(at)re 7';
- lxi. ff. xxxvi verso b/23-xxxvii recto a/29 IN ILLO T(EMPO)R(E). 'Cum factus | e(ss)et ie(su)s annorum .xii. ascendentib(us) . . . FR(ATRE)S dilectissimi | domin(us) semp(er) fuit 7 e(st) 7 erit sine | fine'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu)';
- lxii. ff. xxxvii recto a/30-xxxvii verso b/9 IN ILLO T(EMPO)R(E). 'NUptie facte | sunt i(n) chana galilee . . . Domin(us) ac re||demptor n(oste)r fr(atre)s k(arissi)mi inuitatus | fuit ad nuptias'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 r(egnat) p(er)';
- lxiii. ff. xxxvii verso b/10-xxxviii recto b/12 IN ILLO T(EMPO)R(E). 'Cum descendisset ih(esu)s | de monte: ecce lep(ro)s(us) . . . In dieb(us) ill(is) fr(atre)s k(arissi)mi multa t(ur)ba ueni|ebat ad d(omi)n(u)m'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 r(egnat)';
- lxiv. ff. xxxviii recto b/13-xxxviii verso a/5 IN ILLO T(EMPO)R(E). '[A]scendente ie(s)u i(n) nauic(u)lam | secuti sunt eum discip(u)li ei(us) 7 R(E)L(IQUA). Quer|en)dum <est> istoria fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s in nauicula | fuit 7 discip(u)li ei(us)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit)';
- lxv. ff. xxxviii verso a/6-xxxix recto a/19 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Simile <est> regnu(m) celorum ho(min)i | patrifamilias q(ui) exiit . . . Audistis fr(atre)s dilectissimi i(n) lectione | euang(e)lica quali similitudi(ne)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto)';
- lxvi. ff. xxxix recto a/20-xxxix verso a/13 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima | <con>ueniret. 7 de ciuitatib(us) . . . D(omi)n(u)s n(oste)r fr(atre)s k(arissi)mi | dixit p(er) similitudin(em). 7 p(ost)modum'; ends: 'Ipso adiuuante. Qui c(um) p(atre) 7 s(piritu) s(ancto)' (ed. Étaix 1994: 178–79);

- lxvii. ff. xxxix verso a/14-xxxix verso b/30 IN ILLO T(EMPO)R(E).
 'ASSu(m)psit | ie(su)s .xii^{ct(m)}. discip(u)los suos. 7 ait illis. Ecce
 as(cendim(us) iherosolima(m) . . . D(omi)n(u)s n(oste)r fr(atre)s
 k(arissi)mi <com>memorauit | de passione sua quia ap(rop)inquabat';
 ends: 'qui | nos illuminauit. AMEN' [lines b/31–36 blank].
6. ff. 1r/1–4r/31 Ælfric, ÆCHom I, 1: **Incipit liber catholicor(um) sermon-
 um anglice in anno .i. | sermo ad pop(u)l(u)m de inicio creature.** 'AN
 angin is alræ ðingæ þæt is god almihtig'; ends: 'þæt ece lif mid gode þe
 ðe á on ecnesse rixæd. | AMEN' (ed. Clemons 1997: 178–89).
7. ff. 4v/1–6v/2 Ælfric, ÆHom 13: 'Erat homo ex phariseis nichodemus
 nomine. princeps iudeo(rum) & R(E)L(IQUA). | Sum phariseisc món
 wæs íhaten nichodemus'; ends: 'þam halgæ gaste on ane godcynnyse.
 We cweðæþ AMEN' (ed. Pope 1967–68: 479–89, no. 12).
8. ff. 6v/2–8r/26 Ælfric, ÆHom 8: EWANGELIUM | 'SVME MEN NVTEN
 íwiss, for heoræ nyttenyssæ'; ends: 'mid þæs halgæn gastes gyfe. þam
 is æfre án wuldor 7 an wurðment. Amen' (ed. Pope 1967–68: 357–68,
 no. 8).
9. ff. 8r/27–10r/4 Ælfric, "The Healing of the King's Son" (ÆHomM 6
 (Irv 1)) : 'Erat quidam regulus cuius filius infirmabatur capharnaum
 & R(E)L(IQUA) | URe hælend cóm hwilon tó chánan'; ends: 'ðam is
 anweald 7 wuldor 7 wurðment on ecnyse Á to worulde. AMEN' (ed.
 Irvine 1993: 19–25, no. 1).
10. ff. 10r/5–11v/23 Ælfric, "The Servant's Failure to Forgive" (HomM7
 (Irv 2)): 'Simile est regnum celorum homini regi & reli(qu)a. | CRÍstes
 íwunæ wæs ðæt he wolde oft spæcæn'; ends: 'beo him áá wurðmynt 7
 wuldor. AMEN. AMEN' (ed. Irvine 1993: 37–45, no. 2).
- [Note: f. 11v/24–28 blank, except at the bottom in a later hand 'omelia gregori
 pape']
11. ff. 12r/1–14v/7 Ælfric, ÆCHom II, 30: De patientia Iob 7 Constantia.
 quom(od)o in dolore firmus in fide p(er)seuerauit | 'Míne gebroðræ
 we rædeþ nu æt godes þenunge be þam eadige wære iob'; ends: 'þe ðe
 ane is god áá | on ecenyse. AMEN' (ed. Godden 1979: 260–67).
12. ff. 14v/8–20v/37 "History of the Holy Rood Tree" (LS 5 (InventCross-
 Nap)): 'HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo rode
 wæs'; ends: 'ðær gyt | oð þysne andweardan dæg heo íhealdene weron
 Amen Amen' (ed. Napier 1894: 2–34).
13. ff. 21r/1–23r/34 Ælfric, ÆCHom I, 19: 'Ðę hælend crist syððan he to
 þisse líue com. 7 wæs món íwæxæn'; ends: 'on þare he rixæð mid
 alle his halgum on alre worulda woruld á butan ende. | on ecenyse.
 AMEN' (ed. Clemons 1997: 325–34).

14. ff. 23v/1–26v/6 Ælfric, ÆCHom I, 29: **Passio sancti lauren/tii martyr-
is .iiiiito. id(us) aug(usti)**. ‘ON DECies dæige þæs wælréowan caser-
es; ends: ‘he þrofwode mid kene mode monigfealde tintrega mid
ðam he orsorglice on ecenyse | wuldræð am(en)’ (ed. Clemoes 1997:
418–28).
15. ff. 26v/6–30r/5 Ælfric, ÆCHom I, 31: **Passio sancti bartholomei
ap(osto)li. viii. k(a)l(endas). sept(embris)**. | ‘Wyrdwriteræs sæcgæð
þet ðreo leodscipæs beop ihaten india; ends: ‘Sy him wyldor 7 lof. | on
alre woruldæ woruld. AMEN’ (ed. Clemoes 1997: 439–50).
16. ff. 30r/5–33v/12 Homily (LS 18.1 (NatMaryAss 10N)): **Natiuitas sancte
marie**. | ‘Men ða leofeste wurðie we nú on andweardnyse þá gebyrdtide
þære | eadige femne s(an)c(t)e maria; ends: ‘he ús gife sibsum lif. 7 éce
éadignyssæ á buton ends. god us to þam fylste. Am(en)’ (ed. Assmann
1889: 117–37, no. 10).
17. ff. 33v/12–35r/12 Ælfric, ÆCHom II, 32: **Passio s(an)c(t)i mathei
ap(osto)li. x k(a)l(endas) oct(obris)**. | ‘Þe apostol math(eu)s and god-
spellere becóm; ends: ‘Beo þæs gode lof á buto(n) | ende on écnesse.
AMEN’ (ed. Godden 1979: 275–79).
18. ff. 35r/12–39v/16 Ælfric, Life of St. Martin (ÆLS (Martin)) [with
omissions]: **Incipit uita s(an)c(t)i Martini episcopi .iiii. id(us).
Novemb(ris)**. | (preface) ‘Sulpicius hatte sum snoter writere . . . buton
his agene wundra. | (text) MARTINUS ðE MERE BISCOP WÆS IBO-
REN ON ðAM FÆSTENE | sabaria iháten; ends: ‘þe þe on ecnyse
rixæð almihtig wealdend. AMEN’ (ed. Skeat 1881–1900: 218–312).
19. ff. 39v/16–41r/31 Ælfric, ÆCHom II, 28: **D(o)m(ini)ca x^a. po(st) |
pentecost(en)**. ‘DIXIT ie(su)s ad quosdam . . . DRIhten sæde þis big-
spel bi sumu(m) monnu(m); ends: ‘þe ðe ane wælt alræ isceaftæ.
Amen’ (ed. Godden 1979: 249–54).
20. ff. 41r/31–42v/26 Ælfric, ÆCHom II, 29: **Euuang(e)l(iu)m**. | ‘Men þa
leofeste hwilon ær wé sæden éow þo‘ne’ pistol; ends: ‘Ðe ðe leofæð 7
rixæð on alræ woruldæ woruld. Amen’ (ed. Godden 1979: 255–59).
21. ff. 42v/26–45r/19 Ælfric, ÆCHom I, 8: **Dom(ini)ca / iiiia post /
epiphania(m) d(omi)ni**. ‘Cum autem descendisset ie(su)s de monte
. . . Mathevs ðe godspellere wrát on ðissere godspellice | redinge; ends:
‘7 án god on áne | godcundnesse effre wuniende buton anginne 7 énde.
Amen’ (ed. Clemoes 1997: 241–48).
22. ff. 45r/20–47v/11 Ælfric, ÆLS (Peter’s Chair): **XXVIIa. ID(US) MAR-
TII CATHEDRA S(AN)C(T)I PETRI AP(OSTO)LI**. | ‘We cwæðæð on
gerímcraefte cathedra sancti petri; ends: ‘he gewat þa to heofonu(m).

- to hælende criste. ðam is wuldor 7 wurðment á | on alræ woruldæ woruld. AMEN' (ed. Skeat 1881–1900: 218–39).
23. ff. 47v/11–50r/6 Ælfric, *ÆCHom* I, 13: ANNUNTIATIO S(AN)C(T)E MARIE. | 'VRe almihtig s' c' uppend. ðe ðe alle isceaftæ'; ends: 'þe ðe weald alle þing mid fæder 7 mid þa(m) halgæ gaste á on ecnesse. AMEN' (ed. Clemoes 1997: 281–89).
24. f. 50r/7–50v/8 Ælfric, part of *ÆCHom* II, 5: *Dominica in septuagesima*. | 'We wyllæð sæcgæn bi þisse andwearde tide'; ends: 'we him | singæð ecelice all(elui)a buten geswinke. Am(en)' (ed. Godden 1979: 49–51, lines 234–287) [this item is a note on Alleluia which generally follows the next homily].
25. ff. 50v/9–52v/23 Ælfric, *ÆCHom* II, 5: 'Simile est regnum celorum homini patrifamilias & R(E)L(IQUA). | Se hælend cwæð þ(æt) heofene rice wére ilic summen hyredes ealdre'; ends: 'þe ðe leofæð 7 rixæð nú 7 symle á on worulde. Amen' (ed. Godden 1979: 41–49, lines 1–233).
26. ff. 52v/24–54v/19 Ælfric, *ÆCHom* II, 6: *D(omi)nica in sextagesima*. 'Cum turba plurima convenirent ad ie(su)m & cetera. | Oon sumere tide þa þa mucel meniu samod comen to þam hælende'; ends: 'þ(æt) éce lif habben moten on alre woruldæ | woruld a buton ende. AMEN' (ed. Godden 1979: 52–59).
27. ff. 54v/19–56v/27 Ælfric, *ÆCHom* I, 10: *D(OMI)NICA IN QVINQUAGESSIMA*. | 'Assumpsit ie(su)s duodecim discipulos suos secreto & ait illis & cetera. | Her is iréd on þisse godspelle'; ends: 'þe ðe leofæð 7 rixæþ | á on alræ woruldæ woruld á buton ende AMEN' (ed. Clemoes 1997: 258–65).
28. ff. 56v/27–58v/6 Homily (*HomS* 11.1 (Belf 5)): *D(O)M(IN)ICA .I^a. QUADRAGESIMA*. | 'Men þa leofeste ic cyðe eow þ(æt) ðreo þing'; ends: 'mid fæder 7 mid sune 7 mid þam halge gaste leofæþ | 7 rixæð þurh alræ woruldæ woruld a on écnesse á buton ende AMEN' (ed. Belfour 1909: 40–48, no. 5; Scragg 1992: 73–83, no. 3).
29. ff. 58v/7–60r/17 Homily (*HomS* 15 (Belf 6)): *D(OMI)NICA S(E)-C(UN)DA IN QVADRAGESIMA*. 'Men þa leofeste we wyllæð hér | spécan feawu(m) wordum'; ends: 'mid fæder. 7 mid sunu. 7 mid þam | halgum gaste á on alræ woruldæ woruld á buton ende Am(en)' (ed. Belfour 1909: 50–58, no. 6).
30. ff. 60r/17–62r/10 Ælfric, *ÆCHom* I, 38 (first part): *Nat(a)l(e) s(an)-c(t)i andree ap(osto)li*. | 'Ambulans ie(su)s iuxta mare galilee. & R(E)-L(IQUA); | CRist on sume tide ferde wið þare galileiscen sæ'; ends: 'beo wuldor | 7 lof hælende criste á on alræ woruldæ woruld á buton ende Amen' (ed. Clemoes 1997: 507–13, lines 1–168).

31. ff. 62r/10–64r/14 Ælfric, ÆLS (Edmund): Nat(a)(e) s(an)c(t)i eadmu(n)di | regis & martyris. ‘SVM swyðe ilæred múnuc’; final half line erased, now ends ‘á mid his heofenlice fæder 7 þa [.]’ (ed. Skeat 1881–1900, 2: 314–34, no. 32).
- d. f. 64r/15–64v/33 once blank; now:
- (i) f. 64r/15–64v/33 Caesarius of Arles, Sermon 179: **Dedicacione eccl(esi)e** ‘Fu(n)dam(en)tu(m) aliud nemo p(otes)t pon(er)e p(re)tr id q(uod) positu(m) (est) q(u)i est ch(ristu)s ie(su)s. In lect(i)one ap(osto)-lica q(ue) nob(is) paulo ante recitata’; ends imperf. ‘n(on) p(er) purgatoriu(m) igne(m) tran(s)ire m(er)ebu(n)t(ur) ad uita(m) | S(ed) et(er)no i(n)ce(n)dio’ (ed. Morin 1953: 724–29, secs. 1–8; also as attributed doubtfully to Augustine, *Sermones suppositii de Scripturis* 104, PL 39, 1946–50, chs. 1–8).
- (ii) f. 64v/34–40 Sequence on a four-line stave: ‘Specialis graciosa uirgo maria’ (ed. Dreves 1886–1922: 40.103).
32. ff. 65r/1–66r/2 Ælfric, ÆCHom I, 39: **D(omi)nica p(rima) / de adue(ntu) / domini** | ‘Þisses dæges ðenung 7 ðissere tide mærd. specað ymbe godes tócyne’; ends: ‘ðam beo wuldor 7 lof on ecnesse. AMEN’ (ed. Clemoes 1997: 520–23).
33. ff. 66r/1–67v/14 Ælfric, ÆCHom I, 40: **D(omi)nica se(cunda) / in adue(ntu domini)** | ‘Ðe Godspellere lucas awrat on ðissu(m) dægðerlican godspelle’; ends: ‘þe ðe leofað 7 rixað on alra worulda world. AMEN’ (ed. Clemoes 1997: 524–30).
34. ff. 67v/14–69v/14 Ælfric, ÆCHom I, 2: **IN DIE NATALIS D(OMI)-NI**. | ‘We willað to trumninge eowre leafa’; ends: ‘á on annesse ðæs halgan gastes on ealra weorulda weorld. Am(en)’ (ed. Clemoes 1997: 190–97).
35. ff. 69v/14–72r/4 Ælfric, ÆCHom II, 3: **Sermo in epiphania domini**. ‘Ðes dæg is ihaten on bocu(m). Epiphania [*sic*]’; ends: ‘þe ðe leofað and rixað á buten ende. AMEN’ (ed. Godden 1979: 19–28).
36. ff. 72r/4–74r/28 Ælfric, ÆCHom I, 9: **Purificatio S(an)c(t)e Marie**. | ‘Postquam impleti sunt dies purgationis marie & RELIQUA. | God bead on ðære alde lage’; ends: ‘Ðe þe leofað ant | rixað á buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
37. f. 74r/28–74v/28 Homily (HomU 45 (Nap 56)): **De confessione**. | ‘Leofa man ic axie þe on drihtnes namen hwylces geleafan ðu beo to gode’; ends: ‘he sylf leofað 7 rixað mid fæder ant | sunæ. 7 halig gast. á on ecnesse AMEN’ (ed. Napier 1883: 289–91, no. 56).
38. ff. 74v/28–76v/29 Ælfric, ÆCHom I, 14: **D(omi)nica in ramis palmar(um)**. | ‘CRITES [*sic*] ðrowung wæs íred nú beforen us’; ends:

- 'þe ðe leofað 7 rixað á buton ende Amen' (ed. Clemoes 1997: 290–98). At f. 76v/30 is the note: 'Cirlice þeawæs forbeodoð to secgenne ænig spel on ðam ðrym swýgdagas' (see Hill 1985).
39. ff. 76v/31–78v/14 Ælfric, *ÆCHom* I, 15: **De resurrectione domini**. 'Maria magdalene & maria iacobi & salomeę & R(E)L(IQUA). | Oft ge hyrdon embe ðæs hælandes ærist'; ends: 'nú ant á on ecnesse AMEN' (ed. Clemoes 1997: 299–306).
40. ff. 78v/14–80v/16 Ælfric, *ÆCHom* I, 18 presented in two parts: (a). ff. 78v/14–79r/8 **In letania maiore**. | 'Ðas dagas beoð íhatene letanie . . . þe her nú ired wæs eowre leafan to trymninge.' (b) ff. 79r/9–80v/16 **IN letania maiore**. | 'Dixit ie(su)s discip(u)lis suis . . . Þe hælend cwedð to his leorningnihtas'; ends: 'þe ðe leofað 7 | rixað mid fæder 7 mid halge gaste á buton ende Amen' (ed. Clemoes 1997: 317–24, lines 1–43 and 44–213).
41. ff. 80v/16–83r/5 Ælfric, *ÆCHom* I, 21: **Sermo de ascensione | domini** 'LVcas þe godspelle us munode on ðisse pistolrædinge'; ends: 'Ðe þe leofað 7 rixað mid þa(m) almihtiga fæder 7 þa(m) halga gaste. á on ecnesse. | Amen Amen' (ed. Clemoes 1997: 345–53).
42. ff. 83r/5–85r/24 Ælfric, *ÆCHom* I, 22: **IN die sancto pentecosten |** 'FRAM ÐAM halgan æsterlican dæge þære æsterlican tide'; ends: 'Ðe þe leofað 7 rixað á buton ende AMEN' (ed. Clemoes 1997: 354–64).
43. ff. 85r/25–87r/26 Ælfric, *ÆCHom* I, 25: **Natiuitas Sancti iohannis Baptiste; Uiii. k(a)l(endas) Ivlii**; | 'Ðé GODspellere lucas awrát on cristes béc ends: 'þam beo wuldor 7 | lof mid fæder 7 halgu(m) gaste á on ecnesse AMEN' (ed. Clemoes 1997: 379–87).
44. ff. 87r/27–88r/17 Ælfric, *ÆCHom* I, 26 (first part): **Passio sanctor(um) ap(osto)lor(um) petri & pauli**. | 'Uenit ie(su)s in partes . . . MATHEUS ðe godspellere wrát on ðære godspellicen ísetnysse'; ends: 'ðet him ne bið i|tyðoð naðor ne synnæ forgifenyssse. ne infær ðæs heofenlican rices' (ed. Clemoes 1997: 388–91, lines 1–96).
45. ff. 88r/17–90r/14 Ælfric, *ÆCHom* I, 26 (second part): **De passione ap(osto)loru(m) | petri & pauli**. 'WE wyllað eafter ðisse godspille [sic] eow ræccan ðara ap(osto)la drohtininga'; ends: 'Ðam beo wuldor 7 lof á on ecnesse. AMEN' (ed. Clemoes 1997: 391–99, lines 97–295).
46. ff. 90r/15–92v/13 Ælfric, *ÆCHom* I, 27: **Natale / s(an)c(t)i pauli**. 'Godes laðung wyrðað þisne dæg'; ends: 'héo mid heom 7 mid gode þ(æt) éce lif habben moten. AMEN' (ed. Clemoes 1997: 400–9).
47. ff. 92v/13–95v/2 Ælfric, *ÆCHom* I, 20: **De fide / catholica**. 'Ælc cristene man sceal æfter rihte cunnan ægðer ge | his pater noster ge his credan';

- ends: 'þe ðe þurh wunæð on þrynnysse án almihtig god. á on écnésse Amen' (ed. Clemoes 1997: 335–44).
48. ff. 95v/3–97r/8 Ælfric, ÆCHom I, 6: **Circu(m)sci/sio d(omi)ni**. 'ÐE GODspellere lucas beleác þisses dægges godspel'; ends: 'béo | him wuldor 7 lof á on ecnysse AMEN' (ed. Clemoes 1997: 224–31).
49. ff. 97r/8–98v/19 Ælfric, ÆCHom I, 23: **S(e)c(un)d(u)m Lvcam**. | 'Homo quidam erat diues. . . ÐE wældendæ drihten sæde þis bigspel'; ends: 'héo þreo on annre godcynd|nysse wuniende butan anginne. 7 endunge. á on weorlde AMEN' (ed. Clemoes 1997: 365–70).
50. ff. 98v/20–100v/21 Ælfric, ÆCHom I, 24: **S(E)C(UN)D(U)M Lvcam**. 'Erant adp(ro)pinquantes . . . Þæt halige godspel us sæð þ(æt) refan 7 synfulle men neahleacedon'; ends: 'þe ðe leofað 7 rixað mid fader on án|nesse þæs halgan gastes on alræ worulda woruld. AMEN' (ed. Clemoes 1997: 371–78).
51. ff. 100v/21–103r/2 Ælfric, ÆCHom I, 28: **S(e)c(un)d(u)m Lvcam**. | 'Cum appropinqua(r)e(t) ie(su)s hierusalem . . . ON summere tide wæs ðe hælend farende'; ends: 'Beo ðe lof 7 wuldor on alræ woruldæ woruld. AMEN.' (ed. Clemoes 1997: 410–17).
52. ff. 103r/3–104v/4 Ælfric, ÆCHom I, 33: **S(e)c(un)d(u)m Lvcam**. 'Ibat ie(su)s in ciuitatem que uocatur naim . . . URE drihten ferde tó sumere burig'; ends: 'Héo ðry án ælmihtigæ gód unto dæledlic á on écnysse rixiende. AM(EN)' (ed. Clemoes 1997: 459–64).
53. ff. 104v/5–107v/7 Ælfric, ÆCHom I, 35: **S(e)c(un)d(u)m Mathevm**. 'Loquebatur ie(su)s. . . DRIHTEN wæs specende on sumere tide'; ends: 'þú ðe leofæst 7 rixost mid ðam | ecén fæder 7 halgu(m) gaste on alræ werolda weoruld AMEN' (ed. Clemoes 1997: 476–85).
54. ff. 107v/7–110r/28 Ælfric, "The Healing of the Blind Man" (ÆHomM 2 (Irv 3)) : **S(e)c(un)d(u)m Ioh(anne)m**. | 'Preteriens i(esu)s uidit hominem cecum a natiuitate. & RELIQ(UA) | VRE drihten ðe mildheortæ hælend'; ends: '7 we wurdon onlihte ðurh ðone lyfigiendan drihten þe leofæð á ón | ecnysse. AMEN' (ed. Irvine 1993: 61–74, no 3).
55. ff. 110r/28–113r/23 Ælfric, ÆCHom I, 30: **assumptio sancte marie**. | 'Hieronimus ðe halga sacerð wrat ænne pistol'; ends: 'Ðe þe leofæð 7 rixað mid fæder 7 halgæ gaste on alre weoruldæ weoruld AMEN' (ed. Clemoes 1997: 429–38).
56. ff. 113r/23–114v/19 Ælfric, ÆCHom I, 36 (first part): **festiuitas om(n)-ium sanctor(um)**. | 'Halige larweas sædon þ(æt) seo geleaffulle ge-laðung'; ends: 'þ(æt) wé to ðare ecan freolstide bécumen' (ed. Clemoes 1997: 486–91, lines 1–146).

57. ff. 114v/20–116r/15 Ælfric, *ÆCHom* I, 36 (second part): **S(E)C(UN)-D(U)M Math(eu)m**. ‘Uidens ie(su)s turbas ascendit in montem. Et Reliq(ua). | Ðæt halige godspel þe lutle ár ætforan eow íræd’; ends: ‘scyppend. 7 alysend. ealra halgenæ mid fæder. 7 mid halgu(m) gaste. á on ecenesse AMEN’ (ed. Clemons 1997: 491–96, lines 147–291).
58. ff. 116r/16–117v/31 Ælfric, *ÆCHom* II, 24: **In octaua ap(osto)lor(um) petri & pauli**. | ‘Matheus þe godspellere awrát on cristes béc . . . IVssit ie(su)s discipulos suos ascendere in nauiculam . . . Ðe hælend wæs gebysgod’; ends: ‘Béo hi(m) wuldor 7 lof on alræ weorulda weoruld | á to tidan fore Amen’ (ed. Godden 1979: 223–29).
59. ff. 117v/31–119v/11 Ælfric, *ÆCHom* II, 27: **Iacobi ap(osto)li**. | ‘ON ðissu(m) dæge we wurðiað on úre lofsange’; ends: ‘þam is wuldor 7 wyrðmend on ealræ weoruldæ weorld | AMEN’ (ed. Godden 1979: 241–48).
60. ff. 119v/11–121v/4 Ælfric, *ÆCHom* II, 37: **pl(ur)imor(um) martyrurum**. | ‘Cum audieritis prelia & seditiones nolite terri & R(E)L(I)QUA. | De [sic] hælend foresæde his leorningcnihtu(m)’; ends: ‘Béo him wulldor 7 wyrðmynt on alræ weoruldæ weoruld. AMEN’ (ed. Godden 1979: 310–17).
61. ff. 121v/4–122r/11 Ælfric, “The Martyrdom of St. Vincent” (*ÆLS* (Vincent)): **Uni(us) martiris**. | ‘AMEN amen dico uobis nisi granum frumenti . . . Soð soð ic eow secge gif þ(æt) isawene’; ends: ‘on anre godcundnesse on áne mægenðryme on anúm | gecynde á on ecnesse. AMEN’ (ed. Irvine 1993: 111–15, no. 4, lines 284–372, also Skeat 1881–1900 2: 425–43).
62. ff. 122r/11–124r/27 Ælfric, *ÆCHom* II, 38: **Unius confessoris**. | ‘Homo quidam p(er)egre p(ro)ficisscens uocauit seruos suos . . . URE drihten sæde þis bigspel his leorningcnihtæs’; ends: ‘Béo lof þam laforde þe leofæð on ecnesse æffre buton ánginne on endealasúm | mægenþrymme Amen’ (ed. Godden 1979: 318–26).
63. ff. 124r/27–126r/30 Ælfric, *ÆCHom* II, 39: **Plurimar(um) uirginum**. | ‘Simile est regnum celor(um) decem uirginibus . . . Þe hælend sæde bigspel ilomlice’; ends: ‘Þe ðe leofæð 7 rixæð mid his heofenlice fæder | 7 þam halga gaste on ealræ weorlða weorld Amen’ (ed. Godden 1979: 327–34).
64. ff. 126r/30–128v/24 Homily (*HomU* 37 (Nap 46)): **De doctrina s(an)-c(t)i Gregorii**. | ‘MEN ða leofeste cwæð sanctus gregori(us). Ic eow halsige on þone drihten’; ends: ‘God | almihtige ús to þam fultúmige ón ecnesse AMEN’ (ed. Napier 1883: 232–42, no. 46) [f. 128v/25–33 blank].

65. ff. 129r/1–132r/26 Ælfric “On the Old and New Testament” (extract of *ÆLet* 4 (SigewardB)): **De ueteri testamento & nouo** | ‘*De ælmihtigæ scyppend þa þa hæ englæs isceóp*’; ends: ‘7 beð for þi isette hi sigefesta dæda on | ðam bocum on bibliothecan gode to wurðmente’ (ed. Crawford 1922: 18–51, lines 51–834; a leaf is missing after f. 130 causing the omission of lines 441–541 of Crawford’s text).
66. ff. 132r/26–133r/3 Wulfstan, WHom 8c: **Sermo de baptisate**. | ‘*Leofe men ealle cristenu(m) manne is mycel neod þ(æt) heo heora fuluhtes scéad witan*’; ends: ‘*beo lof. 7 | wuldor on ealra weorlða weorlð á buton ende AMEN*’ (ed. Bethurum 1957: 175–84, no. 8c; a leaf is missing after f. 132 causing the omission of lines 63–176 of Bethurum’s text).
67. ff. 133r/4–137r/18 Ælfric, “First OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 2 (Wulfstan 1)): ‘*Ælfricus abbas Wulfstano uenerabili archiep(iscop)o salutem . . . US biscopum dafenað þ(æt) we ða boclican lare*’; ends: ‘*þ(æt) ge habban þa mæde þe | ure hælend behét þam ðe him þeniæð. Euge serue bone 7 fidelis quia sup(er) pauca fuisti fidelis | supra multa te co[n]stituiam intra in gaudiu(m) d(omi)ni tui sequit(ur)*’ [i.e., sequitur secunda epistola] (ed. Fehr 1914: 69–145 (corrections p. 269), Brief II; Whitelock 1981: 260–302).
68. ff. 137r/18–140v/24 Ælfric, “Second OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 3 (Wulfstan 2)): **De s(e)c(un)da ep(isto)la q(u)an(do) diuidis | c(r)isma**. ‘*Eal l’æ ge mæssepreostas mine gebroðre we secgæð eow*’; ends: ‘*heo ðreo | án god æfre rixiende AMEN*’ (ed. Fehr 1914: 147–221, Brief III).
69. ff. 140v/25–141v/3 Ælfric, “De Septiformi Spiritu” (*ÆSpir*): [an indecipherable scribble where the title should be] ‘*Sp(iritu)s s(an)c(tu)s septenaria op(er)atione . . . (f. 141r/1) sp(iritu)s temeritatis. alter peior. dolus ficte religiositatis. Isayás þe witegæ wrat on his witegunge be ðam | halga gaste*’; ends: ‘*Be ðissum ðeawu(m) monn mæg þone mon tocnawan hwæðer him godes | gast on wunige. oððe þæs gramlicen deofles*’ (ed. Napier 1883: 50 and 56–60, intro. to no. 7 and no. 8).
70. ff. 141v/3–143v/12 Wulfstan, WHom 5 1b and 4 (with 15c English glosses, see Cameron 1974: 225): **S(E)C(UN)D(U)M MARCUM**. | ‘*INterrogatus ie(su)s a discipulis de consummacione s(e)c(u)li dixit eis . . . LEofa men Vre drihtines ap(osto)li axodon hine sylfne embe þissere weorlde endunge*’; ends: ‘*mid þam ðe leofæð 7 rixæð | áá buton ende AMEN*’ (ed. Bethurum 1957: 134–41, 116–18, 128–33, nos. 5 [lines 1–32, 53–119, 33–52], 1b, and 4).
71. ff. 143v/12–144v/23 Wulfstan, “Sermo Lupi ad Anglos” (WHom 20.1): **SERMO**. | ‘*Leofæn MEN GEcnawæð þ(æt) soð is. Deos weorlð is on*

- ofste'; ends: 'þa murhðe þe gad hæfð | ígearowæd ðam ðe his willan on weorolde wurcæð. God úre hælpe AMEN' (ed. Bethurum 1957: 255–60, no. 20 (BH); Whitelock 1963).
72. ff. 144v/24–146v/16 Wulfstan, WHom 6: **SERMONES**. 'LEOfæ MEN. US is deope beboden þ(æt) we geornlice myngian'; ends: 'þenne earnige we ús ece blisse æt þam ðe | leofæð 7 rixæð á buton ende AMEN' (ed. Bethurum 1957: 142–56, no. 6).
73. ff. 146v/16–149v/4 Ælfric, ÆCHom II, 40: **DEDICAT(I)O F̆CCL(ESI)E**. | 'Mine gebroþræ þa leofestan we wylleð sume drihtenlice spæce'; ends: 'mid his | icorene halgum mid his almihtigæ fæder. 7 þam halgu(m) gaste on alre weorldæ weorld AMEN' (ed. Godden 1979: 335–45).
74. ff. 149v/5–152r/15 Ælfric, ÆCHom I, 34: **DEDICACIO sancti michaelis**. | 'Monegum is cuð þeo halige steow s(an)c(t)i michaelis'; ends: 'ðe ðe leofað 7 rixað á on ecnesse AMEN' (ed. Clemons 1997: 465–75).
75. ff. 152r/16–154v/27 Ælfric, ÆCHom II, 4: 'Nuptie quidem facte sunt in chana galilæe & R(E)L(IQUA). | Iohannes þe godspellere cwæð on þam godspellice lare'; ends: 'þe þe leofæð ant rixað mid fæder 7 þam halga gaste | á on ecnesse AMEN' (ed. Godden 1979: 29–40).
- e. f. 154v/28–30 [in space once blank]: Note on the Age of the Virgin (Notes 16.1 (Nap)): '[S]ancta maria wes þreo 7 sixti winter . . . 7 heo wes efter him sixtene gær on ðissere worlde' (ed. Napier 1889: 6n; cf. Cross and Hill 1982: 80–81) [f. 154v/31–32 blank].
77. ff. 155r/1–158r/15 Ælfric, ÆHomM1 (Bel 9): 'A La gebroðræ aræreð eowre heorte to ðam heofenlice gode'; ends: 'þe ðe mid his éce fæder. 7 mid þam halgæ gaste leofæð 7 rixæð á on ecnesse AMEN' (ed. Belfour 1909: 78–96, no. 9; adapted form of Ælfric, LS 1 [from f. 156v/15 (Belfour 86/25) it agrees with Skeat 1881–1900: 16–24, lines 84–242]).
78. ff. 158r/16–160r/20 Homily, "The Temptation of Christ" (HomU 5 (Irv 5)): 'MEN þa leofestæ we wullæð eow sæggæn bi þare halgæ tide'; ends: 'þa(m) drihtne fultumiende | þe ðe leofæð 7 rixæð áá on ecnesse. AMEN' (ed. Irvine 1993: 136–43, no. 5).
79. ff. 160r/21–163r/12 Homily, "The Transfiguration of Christ" (HomU 2 (Irv 6)): 'MEN þa leofeste s(an)c(tu)s math(eu)s þe godspellere þe ðis godspel wrát'; ends: 'mid þa(m) heofenlice kyng. þe leofeð 7 rixæð on | alræ worldæ world AMEN' (ed. Irvine 1993: 166–77, no. 6).
80. ff. 163r/13–164v/34 Homily, "The Transience of Earthly Delights" (HomU 3 (Irv 7)): 'Ic eow bidde leofemen þ(æt) swa ofte swa ge faren bi ricre monn(æ) burines'; ends: 'almihtig drihten leofæð ant rixæð mid alle his halgæn / á abuten ende am(en)' (ed. Irvine 1993: 197–202, no. 7;

last part corresponds to end of Vercelli 10, ed. Scragg 1992: 208–13, lines 200–275).

81. ff. 165ra/1–166va/10 Dialogues in Latin between D(iscipulus) and M(agister) expounding the Lord's Prayer and Apostles' Creed (two columns):

(a) f. 165ra/1–165vb/24 'Pater N(OSTE)R QVI ES in celis. vt cu(m) deus | filios suos'; ends: 's(ed) poti(us) lib(er)et nos ab om(n)i malo amen';

(b) ff. 165vb/25–166va/10 'CREDO in deum p(at)rem o(mn)ipotentem | creatorem celi'; ends: 'Am(en) uero u(er)bu(m) (est) ebraicu(m) q(uo)que latine | d(icitu)r uere fidel(ite)r siue fiat. am(en)' [f. 166va/11–24 blank].

82. f. 166va/25–166vb/19 Ælfric, ÆCHom II, 26 (extract): 'AVARUS þ(æt) is gytsere on englisc. auaricia | is gytsunge'; ends: 'þet ne forleost | þu næfre unþances.' (ed. Godden 1979: 238–39, lines 108–133).

83. ff. 166vb/20–167v/2 (long lines resume on f. 167r) Homily with extracts from ÆHom 6: 'Us sægð þeo halige cristes boc. þ(æt) ure | hælend c(r)ist arerde þreo men of dealþe'; ends: 'swa swa he dyde ær þurh hi(m) sylfu(m) on his andweardnesse.' (ed. Belfour 1909: 136–40, no. 14; partly sections of ÆHom 6, ed. Pope 1967–68: 321–25, 326–27, lines 209–283 [= f. 167r/1–36], 318–27 [= f. 167r/36–167v/2]).

[Note: Foliation skips "168".]

84. ff. 167v/2–36, 169r/1–170r/28 Ælfric, ÆHomM 11 (Ass 4): **De vno (con)fessore.** | 'Mathevs þe godspellere ús sæde þis godspel'; ends: '7 we sceolon beon gode under ðeode þe alle þing iscéop þe þe áne rixæð | on ecnesse Amen' (ed. Assmann 1889: 49–64, no. 4).

f. f. 170/29–43 Originally blank, OE verse fragment "The Grave": 'ðe wes bold (..) gebyld. er þu iboren were. ðe wes molde imynt. er ðu | of moder come'; ends: 'Næle hit nan | mit fingres feire stracien.' (ed. Buchholz 1890: 18–19).

g. f. 170va/1–170vb/58 Glosses on a sequence for the Feast of St. Michael: **[A]d celebres rex celice** 'I(n) p(r)imo nota(n)d(um) q(uod) h(oc) n(ome)n ca(n)ticu(m)'; ends imperf.: 'Imaginaria (est) illa (con)te(m)-pl(aci)o' (ed. Poole 1920: 287–91) [folio wanting after f. 170].

[Note: Poole (1920: 286) prints the sequence itself from a Sarum Missal (Paris, 1555). The sequence has been dubiously attributed to Gerbert of Aurillac (Pope Sylvester II, d. 1003).]

h. ff. 171r–172v. Two tracts:

(i) f. 171ra/1–171va/62: (begins imperf.) 'alit(er) u(er)o faties d(omin)i. sig(nifica)t uisibile(m) e(ss)entia(m) diuinitatis filii d(omin)i'; ends:

‘i⟨n⟩imicor⟨um⟩ se manifestu⟨m⟩ d⟨e⟩mo⟨n⟩str⟨a⟩re’ [f. 171va/63–65 blank].

[Note The imperfect opening resembles Eucherius of Lyons *De formulis spiritualis intelligentiae* (PL 50. 731B) as edited by I. A. Brassicanus (Basel, 1531). The recent edition of Eucherius by C. Mandolfo (2004) excludes this section; it is found as here in the Pseudo-Augustinian *De essentia divinitatis* (PL 42.1201–1206). See CPL: no. 488.]

(ii) ff. 171vb/1–172vb/65 Hildebert of Le Mans (d. 1133 or 1134) “Sermone de Tempore 4”: ‘[E]Gredemini & uid⟨e⟩te filie . . . Sic⟨ut⟩ nemo teste ap⟨osto⟩lo | nouit q⟨ue⟩ s⟨un⟩t ho⟨min⟩is’; ends imperfectly: ‘Ibi ⟨con⟩-te⟨em⟩plati⟨v⟩a uita uisi[one]’ (ed. PL 171.352–362).

f. 173r Crude pen and ink drawing of a bishop, smiling, with eyes lowered, in mitre and bishop’s cloak, with the inscription: ‘wr biscopen war | wolstane god’ (cf. Sisam 1983).

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