

439. Princeton, New Jersey, Princeton University
Library, W. H. Scheide Collection, MS 71
“The Blickling Homilies”
[Ker 382, Gneuss 905]

HISTORY: This collection of anonymous pre-Ælfrician homilies with appended 14c and 15c material from Lincoln is, along with the Vercelli Book [482], one of the earliest OE homily manuscripts. There are three phases to the history of the Blickling Homilies: the Anglo-Saxon period, about which very little is known, a late medieval use in Lincoln, which is abundantly attested, and a well-documented period of modern ownership. All three are outlined here.

The dialect of the Blickling Homilies hints at a Mercian origin for the manuscript (Hardy 1899 and Menner 1949). The manuscript was written in or sometime after 971 in view of the dating formula included in Homily 11 on f. 72 and this approximate date is confirmed by the characteristics of the handwriting (which Ker ascribes to s. x/xi).

[Note: Kiernan (1996: xix–xxii) has suggested codicological and paleographical similarities to the *Beowulf*-manuscript (London BL Cotton Vitellius A.xv [251]). Following Förster’s suggestion that the “hand of the second *Beowulf* scribe displays in overall appearance a striking resemblance to the first scribe of the Blickling homilies” (Förster 1919: 43, Kiernan’s translation (1996: xx)), Kiernan notes similarities in the late square minuscule, in the writing grid layout, and in the irregular arrangement of quires (see below) to fit content. Coupled with the long-debated literary relationship between Blickling Homily 16 and the description of Grendel’s mere in *Beowulf*, this evidence allows Kiernan (1996: xxi) to suggest “the possibility that the two manuscripts were copied at different times in the same scriptorium.” But for doubts about this theory see Orchard 2003: 21–22.]

Evidence for use of the homilies after their first writing is slight, but some clues do survive. While many corrections to the text are by the main scribes, a few were made by other hands, such as the linguistic preference that led to the insertion of “se” before ‘hælend’ at ff. 14r/10, 14r/16, 15v/16, 16r/16, in the opening of Homily 3. The attention of later users is evident, too, in the insertion of rubrics for Homilies 11–14, probably in the late 11c

in view of such transitional spelling as 'dei' (f. 70v/2, Ker [*Cat.*, p. 453] characterizes this as "a rough hand of s. xi"). A further layer of later use is attested here, since the rubric to Homily 13 at f. 84v/7 has received a later pious addition, 'N(ost)ri Ie(s)u Chr(ist)i'. Later attention is also seen around the dating formula at f. 72r, where the comment 'fif elddo sindon ahgan. on þam syxtan sceal beon dom[...?] | deih', written in the upper margin, relates to the discussion of the ages of the world and suggests transitional English in the spelling of *deih*. Probably the same annotator entered 'on þa(m) sixta[.] | elddo' at f. 72r/8 margin, supplying a phrase that makes the text more explicit. While little is known for sure of the early circulation of this manuscript, it clearly received some attention from users of the text, apparently stretching into a transitional period of English.

[Note: A close relationship with part of the 11c homiletic manuscript CCCC 198 [41] has been convincingly demonstrated by Scragg (1985) and Swan (2006), a manuscript at Worcester at one time (Ker, *Cat.*, p. 82). Part of a homily in CCCC 198 may have been copied from Blickling Homily 10.]

By 1304 the manuscript was in the possession of Lincoln city corporation. Here it was used as an oath book and as a book of record. The gospel sequentiae, made up of the gospel pericopes for Ascension, Epiphany, Annunciation, and Christmas, constitute a suitable range to serve as an oath book (Ker compares in this regard the Blickling Psalter, New York, Pierpont Morgan Library 776 [333], and MSS London, British Library, Royal 9 A. vii and 9 A. xii). It was probably as a result of considerable handling that followed from use as an oath book that some of the leaves became soiled and many of the bifolia split and disordered (Willard 1960: 18–25). At the same time, the manuscript became a somewhat haphazard ledger for the recording of city affairs and names, written into margins and other blank spaces. The earliest entry lists the roster of members of the Lincoln Common Council for 1304 (on the margin of f. 1v). The latest dated entry among the homilies is 'Martin Mason | belman 1608' at the foot of f. 119v, while on the calendar there is an entry from 1623 at f. v verso. Municipal records and names abound, along with other more miscellaneous marginalia, especially from the 14c and 15c (all those recoverable are listed by Willard 1960: 47–65). At this time, the OE texts must have had only totemic significance since the language would have been unreadable. The late medieval additions do not relate to the OE texts (with only a couple of possible exceptions, such as the internal gloss at f. 95r). Willard (1960: 48) speculates that the manuscript's "selection for use by the Common Council may have been governed by the fact that it was an ancient book, a religious book, that it is in the vernacular, and that it is both English and pre-Conquest." Similar use

was made of a glossed psalter, the Blickling Psalter, although in that case at least the Latin would have remained comprehensible.

The manuscript left the common council of the City of Lincoln in 1724, as made clear by a reference in the Lincoln Corporation Minute Book to the disposal of “two books writ in ancient character,” namely the Blickling Homilies and the Blickling Psalter, to a Mr. Pownall of Lincoln (see Willard 1960: 15–17, from whom the following history is drawn). From him both manuscripts passed to Sir Richard Ellys, of Nocton, Lincolnshire, on whose death in 1740 they were inherited by Baron Hobart of Blickling Hall, from which these manuscripts take their traditional names. The inheritance passed on to the Marquis of Lothian in 1850, from whose family Richard Morris borrowed the manuscript to make his edition of 1874–80. On the death of the tenth Marquis of Lothian in 1930, both manuscripts were sent to New York for public auction at the American Art Association — Anderson Galleries, Inc. On 27 January 1932 (Willard mistakenly gives 1928), the manuscript of the Blickling Homilies was sold to Cortlandt F. Bishop for \$55,000. After his death, the manuscript was again sold at auction, on 5 April 1938, for \$38,000, to John Hinsdale Scheide (1875–1942), of Titusville, Pennsylvania, who was building on the library of his father, William Taylor Scheide (1847–1907). From him, the collection has passed to his son, William H. Scheide (b. 1914), who allowed extensive use of the manuscript for the making of the facsimile in the 1950s and then lodged it in the care of Princeton University Library from about 1960. It was microfilmed in 1955. In 2008 new online digital photography of the complete manuscript was released.

CODICOLOGICAL DESCRIPTION: Leaves measure approx. 200 × 155 mm., with substantial variation between pages. There are three elements making up the manuscript, the 10c homilies, the 14c gospel sequentiae, and the 15c calendar, and preparation is distinctive for each. The OE homilies (ff. 1–139), which make up the bulk of the codex, are ruled in drypoint for 21 lines within a writing grid of approx. 175 × 110 mm. There are double bounding lines to left and right, with the writing generally starting from the inner, although sometimes from the outer, line. There is considerable variation in the degree of compression or expansiveness of the script (which led Scragg 1985), to speculate about units within the copying). The parchment is generally arranged HHHH in quires of 8, i.e. with hair consistently on the outside; however, there are numerous irregularities: III and XI are quires of 6; V is a bifolium, flesh outside; VII, VIII, and XVI are (or were originally) quires of ten; III, XII, XIII, and XVII, and perhaps XVI and XIX, were ar-

ranged HFHF (Collins 1976: 53); XVIII is FHFH and other quires “exhibit odd mixed arrangements, differing not only from Ker’s two types but from each other” (Collins 1976: 53). The varying quire sizes and arrangements are perhaps further evidence of copying the texts in units (see Scragg 1985 and Kiernan 1996: xxi). There has been some damage from wear and moisture, and substantial loss from trimming: for example, the top line of text has gone missing throughout Quire XV (ff. 103–110).

The 15c Calendar in the first quire (ff. i–vi) has leaves measuring 206 × 150 mm., pricked and ruled for five columns and 34 lines in ink, creating a ruled frame of 160 × 104 mm. Hairside is outermost in the parchment in an arrangement HHH. The 14c gospel sequentiae (ff. vii–x) has leaves measuring 198 × 145 mm, ruled in pencil for two columns of 25 lines, creating a written grid of 148 × 43 mm. To these pages, an unruled singleton (f. xi) was added in mid-14c.

There are multiple foliations/paginations throughout the manuscript. The present foliation, which dates from 1955, is made in pencil in the right-hand margin of the versos, mid-page or towards, but not at, the top of the page. This is the foliation used by Willard (1960) and used throughout this description. It is not, however, in evidence on the 1955 microfilm that accompanies this description. An earlier pagination in ink and pencil is visible at the top outer margin of most pages. This was the pagination used by Morris 1874–80 and by Ker and most visible in the present microfilm. For this reason, the ink pagination is given in brackets alongside the foliations in the Contents section below.

[Note: On the 1955 microfilm/-fiche is visible a foliation on the *inside margins* of the rectos running from f. ix recto to f. 135 as ff. ‘8–150’. This was the temporary foliation made for the Lothian sale about 1930 by Seymour de Ricci. This system is not visible in Willard’s facsimile published in 1960 because it was erased in preparation for the new photography (see Willard 1960: 21–22 and “Photo Notes” where this previous foliation is collated with the newest one).]

There are two systems of quire signatures in evidence, both medieval. An earlier series covers just the Anglo-Saxon material. From this, ‘P’ is visible at the foot of f. 73v on the last verso of quire X, ‘U’ is visible on f. 110v at the end of quire XV, and ‘X’ is visible on f. 119v at the end of quire XVI. There are traces of four further letters, which were made out by Willard (1960: 25) as ‘E’ at f. 8v, ‘L’ at f. 49v, ‘S’ at f. 94v, and ‘T’ at f. 102v. These signatures demonstrate that four quires of the OE manuscript are missing from the beginning, in addition to one quire after quire IX (i.e. after f. 64). These omissions, along with the loss of folios remarked below, had already occurred by the time of a series of late medieval quire signatures in roman

numerals, which are written in the lower right corner of the first folio of each quire. The first quire lacks a signature, while the second is signed 'iii' (f. 9r) and the third 'ii' (f. 16r), after which the signatures proceed regularly to 'xviii.' The two patterns of quire signatures are conveniently tabulated by Willard (1960: 26).

The OE text is written in two hands. Hand A alone wrote ff. 1r-49v, then the two hands alternate, with Hand B providing the beginning or ending of some homilies, apparently as a controlling guide, and then Hand B alone wrote the final pages, ff. 120r-139v. Willard (1960) provides a detailed examination of both hands and concludes that Hand B wrote ff. 50r/2-3, 65r/5-21, 67r/7-68v/6, 84r/1-84v/6, 86r/1-21, 86v/2-21, 103v/16-104r/21, 109r/6-15, 110v/13-15, 120r/1-139v/21, while Hand A wrote the rest. The main hands made numerous mistakes in copying, some of which they corrected. As Scragg (1985) observes, the pattern of scribal alternation, the pattern of the quires, and the presence of blank space and spacing of the texts all suggest that the OE manuscript was written in blocks, with some homilies already written out before the preceding homily was finished.

Original rubrics in the first half of the manuscript were written in red (Homilies 2-7, ff. 6v, 14r, 22r, 32r, 40r, 50r, and probably Homily 9, on f. 63v, now erased but with some traces, and possibly Homily 10, on f. 65r), while those in the last part were written in black (Homilies 15-17, ff. 104r, 120r, 127r), with Homily 16 (f. 120r) touched in red. Willard (1960: 38-39) thinks the rubrics were written by the two main scribes, the first group by Hand A, the last by Hand B. Added rubrics (Homilies 11-14, ff. 70v, 80v, 84v, 98v) were all written in black. Initial letters for each homily are enlarged and written in decorative form, often making use of color. Colors used are green (f. 6v), and red (ff. 14r, 32r, 40r, 50r, 63v, 65r, 70v, 80v, 84v, 98v, 104r, 120r), while two enlarged initials just use black (ff. 22r, 127r). That the decorated initials were done after the major writing campaign is seen on f. 22r/2, at the opening of Homily 4, where the wrong initial is supplied, with the common 'M' for 'Men þa leofestan' in place of the needed 'G' to make sense before 'eheraþ'. There is one further colored initial: an enlarged and decorated green 'M' in the right-hand margin of f. 17r, untroubled by any relationship with the start of a text or with the expected tag 'Men þa leofestan.' Beneath the initial, in red capitals like those of the first rubricator, are two lines of text, now cropped and unintelligible: possibly 'C EM| SES DIE'. Occasional further hands have made corrections, commented on the age of the world, and provided missing rubrics, as described above under history.

The calendar (ff. i-vi) is written in a single hand of the 15c, using red and black, and has received many additions in multiple hands. The gospel sequentiae (ff. vii recto–ix recto) are written in a single hand of the late 13c or early 14c (Willard 1960: 42), the ink of which has turned brown. Small initials are touched in red and larger initials are written in red and decorated with blue flourishes. The addition at the foot of f. viii recto is written in the main hand in a single column and similarly decorated. All of the blank space following and surrounding the text is filled with municipal records from Lincoln of events dating from 1263 onwards written in various hands starting from the beginning of the 14c onwards. The marginalia throughout the manuscript is written in multiple hands of the 14c–17c.

The whole manuscript was contained in an elegant 19c binding made at the shop of Charles Lewis, probably between 1843 and 1854, and this may have been the occasion of substantial trimming (see Willard 1960: 20–21). The manuscript was disbound and photographed in 1955, and the leaves were reordered under the direction of Rudolph Willard and the manuscript was rebound by Marguerite Duprez-Lahey of the Pierpont Morgan Library, New York, in December 1956 (Willard 1960: 21). That binding proved to be dangerously tight and so the boards and spine were removed and the text block held safe in a book box until recently. The manuscript was rebound in 2007 by Scott Husby.

COLLATION: The manuscript was rearranged into the following configuration between 1955–60: ii + 6 + 5 + 139 + ii (two paper flyleaves at front, one at end along with a note by Benjamin Thorpe dated 16 March, 1843). Foliated i–xi, 1–139; [Anglo-Saxon section paginated 1–278.] Quiring: A⁶ (ff. i–vi) | B⁴⁺¹ f. xi a singleton (ff. vii–xi) | I⁸ (ff. 1–8); II⁸ wants 8 (ff. 9–15); III⁶ (ff. 16–21); IV⁸ (ff. 22–29); V² (ff. 30–31); VI⁸ (ff. 32–39); VII¹⁰ (ff. 40–49); VIII¹⁰ wants 10 (ff. 50–58); IX⁸ wants 1 and 8 (ff. 59–64); X⁸⁺¹ (ff. 65–73, f. 70 added singleton); XI⁶ (ff. 74–79); XII⁸ wants 7 (ff. 80–86); XIII–XV⁸ (ff. 87–110); XVI¹⁰ wants 10, probably blank, after f. 119 (ff. 111–119); XVII–XVIII⁸ (ff. 120–135); XIX four, ff. 136–139, wants a folio before 136 and more after 139.

CONTENTS (facsimiles, Willard 1960; online facsimile, see Bibliography, Princeton University library):

Calendar

1. ff. i recto–vi verso 15c Calendar with later additions (described Willard 1960: 43–45): ‘K(A)L(ENDAS) P(ri)ma die me(n)se . . .’ ends ‘xii A ii S(an)c(t)i Siluestri ep(iscop)i & (con)f(essor)i(s).’

[Note: This has received the addition of names associated with the municipal administration of Lincoln both in the calendar and in the margins (23 names listed and identified Willard 1960: 45–47), including some informal comments, such as two facetious appeals to Lincoln worthies to pray for us as if they were saints (i.e. on f. iii recto “sancte’ Joh(an)nes Clark `ora pro nobis” and likewise Willelmus Hall), or the addition on f. ii recto following the name “Thomas Longwich’ ‘a tyer for my | money’ (mostly struck out) and to (f. vi verso) ‘Sir Amor Waterhowse sariant’ (another hand?) ‘a | false profit’.]

Sequentiae

2. ff. vii recto a/1-ix recto a/22 (in two columns) 14c sequentiae of the Gospels, suitable for administering oaths, Mark 16:14–20, Matthew 2:1–12, Luke 1:26–38, John 1:1–14, followed by the collects which pertain to these pericopes in the mass.
- f. vii recto a/1-b/12 Mark 16:14–20: **In illo temp(or)e s(e)c(un)d(u)m | marcu(m)**. ‘Recumbentib(us) | undecim discipulis . | apparuit illis ie(su)s’; ends: ‘D(omi)no cooperante & | sermonem (con)firma(n)|te sequentib(us) signis’;
- f. vii recto b/13-b/20 Collect for Ascension: **or(ati)o ‘Concede q(uaesumu)s | om(nipoten)s d(eu)s ut qui | unigenitu(m) tuu(m) rede(m)p|torem n(ost)r(u)m ad celos | ascendisse credim(us) ip(s)i quoq(ue) mente i(n) | celestib(us) h(ab)itemus | p(er) eunde(m)’** [Gregory, *Liber sacramentorum*, “In ascensa domini”, cf. PL 78.108];
- ff. vii recto b/20-viii recto a/6 Matthew 2:1–12: **S(ecundum) math(eu)m | ‘Cum natus esset ie(su)s in bethleem’**; ends: ‘p(er) aliam uiam. | reu(er)-si sunt in regione(m) | suam’;
- f. viii recto bottom margin Collect for Epiphany: (added with a *signe de renvoi* following the pericope) ‘Deus qui unigenitu(m) tuum gentib(us) stella | duce reuelasti concede p(ro)picius ut qui iam | te ex fide cognouimus usq(ue) ad contemplanda(m) | speciem tue celsitudinis p(er)-ducamur per eumdem’;
- f. viii recto a/6-viii verso a/9 Luke 1:26–38: ‘In illo tempore mis|sus est angelus gal|briel a deo’; ends: ‘Dixit aute(m) ma|ria. Ecce ancilla d(omi)ni | fiat m(ihi) s(e)c(un)d(u)m u(er)bum | tuum’;
- f. viii verso a/9-a/19 Collect for Annunciation: **o(rati)o ‘Deus qui de beate | marie uirginis | ut(er)o u(er)bum tuum an|gelo nunciante (carnem) | suscip(er)e uoluisti pr(esta) | susp|licib(us) [sic] tuis. ut | qui uere eam dei geni|tricem credim(us) eius | apud te int(er)cessionib(us) | adiuuem(ur) p(er) eu(m)dem’** [Gregory, *Liber sacramentorum*, “VIII Kal. April., Annuntiatio angeli ad beatam mariam”, cf. PL 78.51];

- ff. viii verso a/19-ix recto a/22 John 1:1-14 S(e)c(un)d(u)m iohannem | 'In principio erat | uerbum'; ends: 'a patre. | Plenum gr(ati)e & ue | ritatis';
 f. ix recto a/15-22 Collect for the Nativity or(ati)o. | 'Concede q(uaesumu)s
 o(mni)p(otens) | deus ut nos | unigeniti tui noua | per carnem natiuitas
 | liberet. quos sub pec(cati) iugo uetusta ser(u)uitus tenet (p(er)) eu(m)-
 de(m)' [Gregory, *Liber sacramentorum*, "VIII Kal Januarii, In die nata-
 lis domini", cf. PL 78.31].

Marginal and Added Texts:

3. ff. i recto-139v passim, Municipal Records of Lincoln and other annotations 14c-17c (see Willard 1960: 47-65).

[Note: Memoranda and names related to the city of Lincoln, dated from 1304-1623 (described and partially edited Willard 1960: 47-65, with an index at Willard 1960: 71-72; cf. also J. W. F. Hill, 1929, 1948, 1956, who prints many). The manuscript was used as an oath book and record repository and as such the margins are replete with additions. Willard has the fullest edition of the manifold and varied entries spanning the 14c-17c. The additions, which "do not occur in regular sequence or chronological order" (Willard 1960: 48) include lists of mayors and their officers, diverse municipal records, individual names, prayers and biblical citations, proverbs, poetry, cryptograms and alphabets: all in all, 82 undated entries of various length and 172 dated entries. The entries are in Latin except for a few scribbles in English and a ME lyric of 8 lines: 'Tr[ui]st in my luf hy schall be trw . . . The more i luf þe more i may' (f. x recto) (pr. Willard 1960: 65. The late medieval and post-medieval writing on the rectos and versos of ff. ix, x, xi are not legible on the film.)

OE Homiliary

4. ff. 1-139v [pp. 1-278] "Blickling Homilies in OE" (ed. Morris 1874-1880; DOE short titles given parenthetically):
 a. ff. 1r/1-6v/12 [pp. 1-12] Homily 1 "Annunciatio S. Mariae" (HomU 18 (BIHom 1)): begins imperf. 'gecynd onwriġen 7 seo syn adilegod. | ond wæs se dóm oncyrrred euan ungesæ'li'ġnesse | þ(æt) hire wæs to'ge'cweden'; ends: 'þær. leofað | 7 rixað á buton ende on ecnesse. (Am)en' (ed. and tr. Morris 1874-80: 2-13).
 b. ff. 6v/13-14r/7 [pp. 12-27] Homily 2 (HomS 8 (BIHom 2)): DOMINICA PRIMA IN QUINQVA|GESIMA | 'GEherað nu men þa leofestan hu lucas | se godspellere sægde be þisse 7weardan tīde'; ends: 'þa ealle motan wunan mid dryhtne | in eallra worlða world. Amen' (ed. and tr. Morris 1874-80: 14-25).
 c. ff. 14r/8-21v/16 [pp. 27-42] Homily 3 (Hom S 10 (BIHom 3)): DOMINICA PRIMA IN QUADRA|GESIMA | 'Men þa leofestan her sagap matheus | se godspellere þ(æt)te 'se' hælend wære | læded on westen';

ends: ‘þær he leofaþ | 7 rixaþ a buton ende on ec|nesse. Amen’ (ed. and tr. Morris 1874–80: 26–39).

[Note: A folio is missing after f. 15 (at Morris 1874–80: 29/22; cf. Dalbey 1968). F. 21v/17–21 was blank, and is now filled with Lincoln municipal records.]

d. ff. 22r/1–31v/21 [pp. 43–60] Homily 4 (HomS 4 (BIHom 4)): DOMIN’IC’A TERTIA IN QU’AD’RAGE|SI|MA ‘Meheraþ [sic, recte ‘Geheraþ’] nu men þa leofestan hwæt se æþela | lareow sægde be manna teoþungceape’; ends: ‘7 sibb on éc|nesse in ealra worlða world á buton | ende. Amen’ (ed. and tr. Morris 1874–80: 38–53/2, 195, 53/2–33).

[Note: Old pp. 237–38 is now f. 30rv. Morris printed this displaced leaf as “A Fragment” (his no. xiv) on p. 195.]

e. ff. 32r/1–40r/9 [pp. 61–77] Homily 5 (HomS 17 (BIHom 5)): DOMINICA .V. IN QUADRAGESIMA | ‘Her seǵþ hu se æþela lareow wæs spre|cende he cwæþ. M(en)þa leofestan’; ends: ‘7 wuldor. 7 weorþ|mynd á buton ende on ecnesse. amen’ (ed. and tr. Morris 1874–80: 54–65).

f. ff. 40r/10–49v/17 [pp. 77–96] Homily 6 (HomS 21 (BIHom 6)): DOMINICA .VIa. IN QUADRAGESIMA. | ‘Her sæǵþ men þa leofestan. be þisse | halgan tíde arwyrþnesse’; ends: ‘þær he leofaþ 7 rixaþ a buton | ende on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 64–83) [f. 49v/18–21 blank].

g. ff. 50r/1–58v/20 [pp. 97–114] Homily 7 (HomS 26 (BIHom 7)): DOMINICA PASCHA. | ‘M(en) þa leofestan þis eastorlice gerino [*corr. to* geryno] us | æteoweð þæs ecean lifes sweotole bysene’; ends: ‘þær he | leofaþ 7 rixaþ á buton ende | on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 82–97) [f. 58v/21 blank].

[Note: Two folios wanting after f. 58.]

h. ff. 59r/1–63v/16 [pp. 115–124] Homily 8, Rogation Monday “Sawwle þearf,” begins imperf. (HomU 19 (BIHom 8)): ‘gode 7 his sylfes synna geeceþ. 7 us is eac mycel | nédþearf þ(æt) we geþencean’; ends: ‘mid god fæder 7 mid þon halgan gaste | a buton ende. AMEN’ (ed. and tr. Morris 1874–80: 96–105).

i. ff. 63v/17–65r/3 [pp. 124–127] Homily 9 Rogation Tuesday (HomS 40.2 (BIHom 9)): [erased rubric to þam oþerum gangdæge (as read by Willard 1960: 39)] | ‘Men þa leofestan we gehyrdon | oft secggan be þam æþelan | tocyme ures drihtnes’; ends: ‘mid eallum halgu(m) | saulum áá buton ende on ealra worlða | world. Amen.’ (ed. and tr. Morris 1874–80: 104–7).

[Note: One folio wanting between ff. 64 and 65. Full text Napier 1883: 250–65, no. 49, also Vercelli X, cf. Willard 39.]

- j. ff. 65r/4–70r/21 [pp. 127–137] Homily 10 Rogation Wednesday “Pisses middangeardes ende neah is” (HomU 20 (BlHom 10)): [erased illegible rubric] | ‘Men ða leofostan hwæt nú anra manna | gehwylcne ic myngie 7 lære ge weras ge wif’; ends: ‘þe leofað | 7 rixað on worlða world áá buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 106–15).
- k. ff. 70v/2–80v/4 [pp. 138–158] Homily 11 Ascension Day (HomS 46 (BlHom 11)): [added rubric] ON þa halga þúnres dei | ‘Men þa leofesttan magon we nu | hwylcum hwego wordum | secgan’; ends: ‘he nu is þurh godes fultum | þe lyfað 7 rixað a butan ende’ (ed. and tr. Morris 1874–80: 114–31).
- [Note: The text includes a dating formula in describing the sixth age of the world at f. 72r/10–11 ‘7 þisse is þonn(e) se mæsta dæl agangen | efne nigon hund wintra. 7 lxxi. | on þys`re` gear’ = 971 A.D.]
- l. ff. 80v/5–84v/6 [pp. 158–166] Homily 12 Whitsunday (HomS 42 (BlHom 12)): [added rubric] Pentecostent. [sic] Sp(iritu)s d(omi)ni | ‘Men þa leofesttan weorþodan we 7 brem|don nu únfyryn. for ten nihtum’; ends: ‘þæm drihtne sy lof 7 wuldor on | worlða world á buton ende on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 130–37).
- m. ff. 84v/7–98v/9 [pp. 166–194] Homily 13 Assumption of the Virgin (LS 20 (AssumptMor)): [added rubric] S(an)c(t)a maria mater. D(OMI)NI | ‘MEN ÐA LEOfestan gehyraþ nu | hwæt her se`g` þ on þissum bocum | be þære halgan fæmnan S(an)c(t)a marian’; ends: ‘heo us sy milde þingere wið | urne drihten hælendne crist ondwear|des rædés [sic] 7 eces wuldres to þæm us ge|fultumige ure drihten Amen’ (ed. and tr. Morris 1874–80: 136–59).
- [Note: One folio wanting between ff. 85 and 86. Text also in CCCC 198, cf. Willard 1936: 8–16.]
- n. ff. 98v/10–104r/17 [pp. 194–205] Homily 14 Nativity of John the Baptist (LS 12 (NatJnBapt)): [added rubric] S(an)c(t)e IOhANNES baptista spel | ‘Men þa leofesttan her us manað | 7 mynegaþ on þissum bocum | 7 on þissum halgum gewrite’; ends: ‘wuldor 7 weorðung on ealra | worlða world á on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 160–69).
- o. ff. 104r/18–119v/21 [pp. 205–236] Homily 15 (LS 32 (PeterandPaul)): SPEL BE PETRUS 7 PAULUS. | ‘Men ða leofesttan weorðian we on ðissu(m) | andweardan dæge S(an)c(t)e petres cristes | apostola ealdormannes þrowungtide’; ends: ‘7 mid | þæm halgan gaste in ealra | worlða world a buton | ende on ecnesse | Amen’ (ed. and tr. Morris 1874–80: 170–93).

[Note: A folio, probably blank, is lacking after f. 119.]

- p. ff. 120r/1–127r/12 [pp. 237–253] Homily 16 (LS 25 (MichaelMor)): TO S(AN)C(T)AE MICHAHELES MÆSSAN. | ‘Men ða leofestan manap us 7 myngap | seo ár 7 seo eadignes þæs hean 7 þæs ha[l]gan | heah-engles tid’; ends: ‘þ(æt) he ure saula gelæde on | gefean þær hie motan blissian a buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 196–211, his item xvii).
- q. ff. 127r/13–135v/21 [pp. 253–270] Homily 17 (LS 17.1 (MartinMor)): TO S(AN)C(T)E MARTINES MÆSSAN. | ‘Men ða leofestan we magan hwylcum hwega | wordum secggean be ðære árwyrdan ge|byrdo’; ends imperfectly: ‘Hwæt standest þu wælgrim’ (ed. and tr. Morris 1874–80: 210–27, his item xviii).
- [Note: One folio wanting after f. 135. This item is also Vercelli XVIII (Ker, *Cat.*, p. 462) and appears in Junius 86 [390], ff. 62r-81r (Ker, *Cat.* pp. 410–11), cf. Napier 1903: 303–8.]
- r. ff. 136r/1–139/21 [pp. 271–278] Homily 18 St. Andrew (LS 1.2 (AndrewMor)): Begins imperfectly: ‘[. . .] sendon on carcern 7 hie hine heton þ(æt) attor | etan 7 he hit etan nolde’; ends imperfectly: ‘hwylcum gemete ge sceolan aræfnan [. . .]’ (ed. and tr. Morris 1874–80: 228–37, his item xix; the text is completed by Morris from CCCC 198 [41]; the imperfect text as in Blickling is Morris 229/14–237/13).

PHOTO AND FOLIATION NOTES: An online color facsimile is available as of 2008 from Princeton University Library Digital Collection, see Bibliography. The film facsimile, the only one that was made available to the Project, predates Willard’s 1960 print facsimile. In the Homiliary section, the several main pagination/foliation systems differ and are of varying legibility. The lighter additions in red ink of the 14c-17c, extremely difficult to read in the original, are occasionally illegible or invisible in the fiche (particularly rectos and versos of ff. ix-xi). The somewhat later inked pagination in upper/outer corners of recto/verso is visible on the film and photographed in the older inked page sequence. The following table coordinates the older ink pagination, visible on the film, with the later pencil foliation as given below:

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
1–8 (Quire I)	1–16
9–15 (Quire II)	17–30
16–21 (Quire III)	31–42

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
22-29 (Quire IV)	43-58
30-31 (Quire V)	237-39, 59-60
32-39 (Quire VI)	61-76
40-49 (Quire VII)	77-96
50-58 (Quire VIII)	97-114
59-64 (Quire IX)	115-26
65-73 (Quire X)	127-44
74-79 (Quire XI)	145-56
80-86 (Quire XII)	157-70
97-94 (Quire XIII)	171-86
95-102 (Quire XIV)	187-202
103-10 (Quire XV)	203-18
111-19 (Quire XVI)	219-36
120-27 (Quire XVII)	239-54
128-35 (Quire XVIII)	255-70
136-39 (Quire XIX)	271-78

Between 1955 (when the film was made) and 1960 (Willard's facsimile) the manuscript was disbound and reordered. The film had been photographed in reverse order, from back to front, which entails the user beginning from the end of fiche 3 and working backward. The initial folios, i-xi, containing the Calendar and Sequences, are disordered on the film, being i, ii, iii, iv, v, vi, viii, ix, xi, vii, x. The temporary auction-house foliation (ca. 1930), erased before 1960, hence not in Willard, is visible on the film/fiche in the left margins of the rectos. The following table gives the order of the leaves. Ker noted the disorder of the manuscript (*Cat.*, p. 452) but his list of the pages' order varies from the one found on the film/fiche. Ker: 1-16, 31-42, 17-30, 49, 50, 45-48, 43, 44, 57, 58, 53-56, 51, 52, 61-144, 147-150, 237, 238, 145, 146, 155, 156, 59, 60, 151-154, 157-186, 239-246, 187-236, 247-278 (and 237, 238 should follow 58). Ker's last three

groups, “239–46, 187–236, 247–78,” differs from the film, whose pages run: 157–186, 271–278, 187–280.

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