

169. London, British Library, Additional 40165 A
 Cyprian, "Epistolae" (fragments);
 "OE Martyrology" (fragment) (fragmentary flyleaves
 from a monastic miscellany, Add. 40165B)
 [Ker 132, Gneuss 297/298, Lowe 2.178]

HISTORY: Add. 40165 A.2 is of A-S provenance (Wessex?), a late 9c or early 10c fragment of the "OE Martyrology" (on date see Kotzor 1981: 1.116*), a cut-down bifolium once serving as flyleaves, along with the remains of a quire from a late 4c copy of Epistles of Cyprian (bishop of Carthage, d. 258), also of A-S provenance (Add. 40165 A.1), in a 12c monastic miscellany (Add. 40165 B). The volume was purchased by the B.M. from Sotheby's, 12 Dec. 1921 (Lot 504) and the older elements removed by B.M. A printed bookplate on a modern flyleaf in Add. 40165 B says it was "bequeathed by the will of [Bernard] Edward [Howard, 12th] Duke of Norfolk (d. 1842) to remain in his family. Henry Howard & the Eyre Esq., Executors." The former flyleaves were bound separately as ff. 1-7 in a modern portfolio in 1947. See the description to B.L. Cotton Julius A. x [200] for the history of the "Martyrology."

[Note: The assemblage was removed from its medieval cover when accessioned to the B.M., allowing the Cyprian to be rearranged as far as possible according to its original disposition. The old leather cover is kept separately (shelfmark SAL Cup'd 118 a). It is a thick white leather cover, now brown on outside; total area front and back is 270 × 178 mm., with an inner leather spine reinforcement about 37 mm. wide and 175 mm. high. It was not a binding, but a folder or portfolio to which the flyleaves were sewn, the pattern of sewing holes on front cover matching the pattern of holes on f. 2. The front is 175 × 130, back is smaller, about 120 mm. wide from spine to fore-edge. Inscribed on front cover in black ink, early 13c, 'lib(er) iste | Glos [. . . s]up(er) Cantica | [. . .] 7 alia multis | sententia s(un)t [.] | lib[. . .]:]

CODICOLOGICAL DESCRIPTIONS:

Additional 40165 A.1 (Cyprian, ff. 1–5): five cut-down parchment leaves, comprising the remains of three sheets of a quire of 8, viz: 1/8, 3, 4/5, wants 2, 6, 7 (a collation supplied by Rev. Maurice Bévenot, S.J., pasted on the fly of the portfolio that holds A.1 and A.2). Sheet 1/8, a contiguous bifolium, has been cut down to a height of 172/180 mm. Sheet 1 (f. 1) has width of 90 mm., sheet 8 (f. 5) is 175 mm. wide. Sheet 3 (f. 2) is a half-sheet, ca. 235 × 168 mm. (including 10 mm. under guard). Sheets 4/5 (ff. 3–4) are the inside bifolium, sheet 4 (f. 3) 182 mm wide, the height being cut down to 180 mm.; sheet 5 (f. 4) was cut down in width to 85 mm. and in height cut down to 180 mm., same as contiguous sheet. The outer edges of all sheets have been repaired or stabilized by small areas of vellum inlay. Most leaves are covered in whole or part by glue. The leaves were folded to fit as flyleaves in 40165 B, which has a page size of 180 × 112 mm. Sewing holes along the crease are evident on f. 2.

[Note: Thompson et al. 1913–1930, pl. 101, 102, described the positions of the leaves before they were released from the book: “Fragment A [ff. 1, 5, sheets 1–8] bound as the third and last leaf but two of the volume. . . . Fragment B [f. 2, sheet 3], bound transversely as the second and last leaves of the volume. . . . Fragment C [ff. 3–4, sheets 4–5] bound as the first and last leaves of the volume.” “The A-S bifolium formed the fourth [leaves] from either end.”]

F. 3r has the table of contents of the medieval volume, black ink, 12/13c, which indicates that the incorporation of these leaves was contemporary with the medieval book. Arrangement seems to be HHHH. Single bounding lines to the columns; f. 2, the largest sheet, has 24 lines of writing remaining (line space ca. 7 mm.); the top margin is very generous, 65/67 mm. Parchment is in bad condition because of glue and wear; the parchment is thin, hair sides tan, flesh sides gray. Lowe calculates the original page size as 365 × 260 mm., written space as 225 × 190 mm., upper margin as ca. 70 mm., in 4 narrow cols. 40 mm. wide (col. width varies 35/40 mm.), containing about 10 letter spaces each, calculated lines of writing 33, ruled on flesh sides two or more leaves at a time. Written in “uncial of the oldest type” (Lowe) in brown ink in three columns, ruled in drypoint with prick marks along left of outside column to guide rules across the page, single bounding lines on columns, mostly very faint. Biblical quotations are indented and in red ink, which is better preserved. Pale brown offsets running crossways visible along top third of f. 2r. On f. 5 a pair of holes in the inner column, lines 5–6 up, has been covered with repair mesh. See also the description in Thompson et al. 1913–1930: no. 101.

[Note: The history of these leaves as given by Bévenot (1980) is worth recounting. They are part of a quaternion from one of the oldest uncial books known, written in Africa scarcely a century after Cyprian's martyrdom in Carthage in 258. The four-column format of this well-prepared and -executed book appears to be an archaic leftover from the format of the papyrus roll, and this is the only extant Latin manuscript so arranged. The contents of the quaternion, Epistles 55, 74, 69 in that order, form a specific textual tradition found only in a group of much later English manuscripts, which also share a number of common readings with Add. 40165 A.1. The lack of subscription at the end of Ep. 74 seems to indicate that these letters were compiled and copied in Africa from the original register of his correspondence that Cyprian kept and formed the archetype of a strictly English tradition derived directly or indirectly from this manuscript, which must have come to England early (with Hadrian?). Epistle 74 is Cyprian's attack on Pope Stephen's insistence that heretics and schismatics must not be rebaptized upon readmission to the Church. As Cyprian's position was heterodox, this may account for this quaternion being removed from its codex in the Middle Ages and ending up as binding material. Bévenot suggests tentatively on the basis of certain textual and historical circumstances that the medieval provenance of the African book may have been the Cisterian abbey of Fountains in Yorkshire; the plain style and austere contents of the volume from which the leaves were taken would be consistent with a Cistercian provenance, but it is harder to explain how an OE manuscript (supplying the other flyleaves) would have come to be there.]

Additional 40165 A.2 ("OE Martyrology," ff. 6–7): A cut-down center bifolium, flesh outside, 180/185 × 145 mm. (f. 6), 185 × 120 mm. (f. 7). Membrane is very thick, stiff and dark, especially on the hair sides which are not affected by glue. F. 6r is rubbed but seems free of glue; f. 7, outer lower quadrant is affected by glue; f. 7v is very rubbed and largely effaced, as are the glue-affected parts of f. 7r. Writing area (f. 6) is about 120 mm. wide, trimmed on the outer edge so that some letters are lost. Remaining writing area height is 170 mm. but several lines have been trimmed at the top, ruled with drypoint, 28 lines on f. 6, 29 on f. 7. Writing is pointed insular minuscule; ink is very black on hair sides, brown and fading on flesh sides. Red initials and rope decorations between sections on f. 6r/1 and ff. 6v–7rv. The other initials on f. 6r are in text ink. Detailed description by Kotzor (1981: 1.110*–117*, excellent facsimile of f. 7r, 1.111*).

Additional 40165 B. (12c monastic compilation) Fols. 86, now in a 20c B.L. binding. Membrane smooth, crisp, generally low H/F contrast, arranged HFHFH(F), sizing and quality of membrane in quires VII–VIII poor. Collation: I–II¹² (ff. 1–24), III¹⁰ (ff. 25–34, 3 spine stubs), IV¹⁰ (ff. 35–44), V¹⁰ (ff. 45–54, 3 spine stubs), VI–VII¹² (ff. 55–78), VIII⁸ (ff. 79–86). Page size 180 × 112 mm. Text area 135 × 85/90 mm.

Pricked and ruled with drypoint, single bounding lines, for 28 lines quire I, 33 lines, quires II–VIII, long lines except ff. 26r–34v (most of quire III) prepared for two columns, 33 lines, columns 42 mm. wide. Written by a single small hand in ink that is in various reddish browns. Ff. 61–83, lower portions, have suffered considerably from damp.

CONTENTS:

Add. 40165 A.1 (ff. 1–5) Fragments of Cyprian, Epistles 55, 74, 69:

- f. 1 (parts of two cols. remaining, mostly illegible, cf. Diercks and Clarke 1999: 772–73) fragments from Ep. 55 (chs. 27, 29): (recto, col. a) ‘facit daemo|niis <et> idolis | seruit . . .’, (col. b) ‘ab idol|atri]ae crim|ine] | cvm co|nstat] . . .’ (coll. Diercks 1994: 290/491–292/501); (verso, col. a, trimmed on left) ‘[nostra] duri|[tia et c]rudeli|[tate d]um fruc|[tus pae- ni]ten|[tiae]’, (verso, col. b) ‘aput infe|ros confes|sio non est . . . in | [ea intus in]uene|[erit iu]dic[abit]’ (coll. Diercks 1994: 293/532–294/543);
- f. 2 (three cols., very large top margin, bottom trimmed so that 23 lines remain; cf. Diercks and Clarke 1999: 773–74) from Ep. 74: (ch. 3, recto, col. a) ‘[re]||tro nusquam | omnino prae|ceptum est ne|que conscrip|tum . . . est quaeue | praesumptio | humana’ (coll. Diercks 1994: 567/53–58); (col. b) ‘[praecep]||ta soluit et | praeterit hu|mana tradi|tio . . . hominum | docentes | item [. . .]’ [bottom three lines mostly illegible] (coll. Diercks 1994: 567–68/60–64); (col. c, lines 1–15) ‘[pau]||lus commonet | ipse quoque | et instruit | dicens . . . ab eius- modi’ (the rest of the column appears to be blank); (ch. 4, verso, col. a) ‘non baptizent | sed commu|nicent tan|tum (illegible after line 9–10 ‘here|ticorum exem’, coll. Diercks 1994: 568/73–78, to ‘[caeci]’), (col. b) ‘aput here|ticos ecclesia . . . (mostly illegible after line 8, ‘quia’, coll. Diercks 1994: 569/81–84, to ‘[unitate]’), (ch. 5, col. c.) ‘[bap]||tizantur in|nouati et sa(n)c|tificati . . . extra eccle|siam natus | templum d(e)i fi- eri’ (coll. Diercks 1994: 569/88–93);
- f. 3 (three cols, top margin trimmed somewhat and bottom trimmed so that 21 lines remain; cf. Diercks and Clarke 1999: 774) from Ep. 74: (ch. 5, recto, col. a) ‘non [potu]isse | perc[ipere] qua|si . . . hereticos | spiri- taliter | nasci ubi’ (coll. Diercks 1994: 570/101–106); (chs. 5–6, col. b) ‘baptisma es|se dicunt . . . nasci|tur manifes|[tat]’ (coll. Diercks 1994: 570/109–113); (ch. 6, col. c) ‘[fil]||ios d(e)i heresis | per chr(istu)m potest . . . eam lauacro | aquae’ (coll. Diercks 1994: 571/116–120); (ver- so, ch. 7, 8, col. a) ‘ualentini et | appelletis . . . sa|cerdotalis lo||[ci]’ (coll. Diercks 1994: 572/138–573/143); (ch. 8, col. b) ‘et nunc prae|ceptum hoc . . . dat honorem | d(e)o qui marci|[oni]’ (coll. Diercks 1994:

573/146–150); (col. c) ‘fornicari nas|ci d(e)i . . . ecclesiae [uni]tatem tuen[|]tes’ (coll. Diercks 1994: 573/153–157) (cols. b-c of recto and cols a-b of verso transcribed Thompson et al. 1913–1930: facing pl. 101 (a) (b));

[Note: Thompson et al. give colored facsimiles of f. 3r/v, 5r as they were before they were released from the medieval book, only cols. b-c showing on a side. On f. 3v, col. b has been lightly erased and the 12/13c table of contents of the 12c manuscript has been entered : ‘H(ec) in isto volumine <con>tinen<tur> | Cantica Glosata . . . Exp<ositi>o auctoritatu<m> | multar<um>’ (see the “contents” of Add. 40165 B below, where wording of contents is given for each item).]

f. 4 (cut down so only col. a and part of b remains; cf. Diercks and Clarke 1999: 774) from Ep. 74, ch. 8, cont.: (recto, col. a) ‘captiuitatem | tradi-mus dia|bolo’ (mostly illegible, coll. Diercks 574/160 . . .); col. b beg. ‘excr[escunt]’ (= Diercks 574/167); verso is totally illegible;

f. 5 (three cols., trimmed at bottom so that 21 lines remain; cf. Diercks and Clarke 1999: 774–75), from Ep. 69: (recto, ch. 3, col. a) ‘aepiscopo le|gitima ordi|natione . . . traditione | contempta | nemini’ (coll. Diercks 1994: 474/68–72); (chs. 3–4, col. b) ‘nullo modo | potest foris e|nim . . . scrip|tum est | in domo una’ (coll. Diercks 1994: 474/73–79); (col. 3) ‘[dici]||tur patrem | tuum et ma|trem tuam . . . in eccle|siam uictu|ros et ab intel||ritu’ (coll. Diercks 1994: 474/81–475/85); (ch. 5, verso, col. a) ‘fit et proph|nus domini|cae . . . u|nnanimes in | domo’ (coll. Diercks 1994: 476/101–105; a later hand has traced over the letters in lines 1–14); ‘[pa]||nem uocat de | multorum . . . significat co’m|mixtione ad||unatae’ (coll. Diercks 1994: 476/108–477/112); (ch. 5–6, col. c) ‘[ha]||bere gratiam | posse . . . re|licto [episcop]o | [alium] sibi’ (coll. Diercks 1994: 477/115–119) (f. 5r cols. b-c transcribed by Thompson et al., 1913–1930, facing pl. 101 (c)).

Add 40165 A.2 (ff. 6–7) “OE Martyrology,” 2–10 May (this fragment ed. Si-sam 1953 and as MS “E” Kotzor 1981: 2.75–101, odd-numbered pages; items numbered as in Kotzor):

(75E) f. 6r/1–9 2 May, St. Athanasius: (top line trimmed) ‘ON ðone æfter-ran d(a)eg þæs [. . .] | S<AN>C<T>E athanasi he uuæs biscop . . . godes snyttro gefylled’ (Kotzor 75, 77);

(76E) f. 6r/10–21 3 May, Pope Alexander I, Sts. Eventius and Theodulus: ‘On ðone þridan dæg ðæs monðes . . . alexandre uuæs se fifa papa æfter s<an>c<t>e petre’ (Kotzor 77, 79);

(77E) f. 6r/22–26 3 May, Discovery of the Holy Cross: ‘ON ðone ilcan dæg biþ sio ti(.d . . . uuæs soðlice cr`i`stes [ro]d’ (Kotzor 79, 81);

- (78E) f. 6r/26–6v/12 (top two lines on verso trimmed off) Rogation Days: ‘ymb þas d[agas utan] | hwilum [ær] hwilum æfter bioð’ (f. 6v) ‘[. . .] (agoten) fore allum monnum . . . gief we ure monnum forgifað.’ (Kotzor 81, 83);
- (79E) ff. 6v/13–7r/16 (top two lines on recto trimmed off) 5 May, Ascension Day: ‘ON ðone fiftan dæg þæs monðes’ (f. 7r) ‘[. . .] annes [for heanes] wære oð monnes suioran . . . 7 se forhtlica wind onræsde.’ (Kotzor 85–91 odd-numbered pages);
- [Note: A supplementary fiche shows enhanced images of f. 7rv.]
- (80E) f. 7r/17–7v/5 (top two lines of verso trimmed off) 6 May, St. Eadberht: ‘ON ðone sextan dæg þæs monðes’ [the lower half of this page is blackened and difficult to read and the top extant line of the verso is illegible] (f. 7v/2) ‘[. . .] dryhtan forg(yfe)ð on ðære stowe ræste . . . S(an)c(t)e cuðbrehthes lichoma ær on resteð’ (Kotzor 91, 93, 95);
- (81E) f. 7v/6–9 7 May, St. John of Beverly: ‘[ON ðone s]leofopan dæg þæs monðes . . . [ðæ]re stowe ðe is nemned derewuda’ (Kotzor 95, 97);
- (82E) f. 7v/10–12 [mostly illegible] 8 May, Discovery of St. Michael’s Church: ‘[ON ðone eahtep]an dæg þæs monðes . . . walde þone fear sceotan se stod on þæ’s s’ cræfes dura’ (Kotzor 97);
- (83E) f. 7v/13–26 8 May, St. Victor Maurus [mostly illegible]: ‘[. . .] biþ S(an)c(t)e uictores þrowung [ðæs] martyres . . .’ [ending illegible] (Kotzor 97, 99, 101);
- (83a/E) f. 7v/27–28 [mostly illegible] 9 May, Beginning of Summer: ‘[. . .] fruma [se] sumor [. . .] | [. . .] 7 on [æ]fen on setl’ (Kotzor 101);
- (84) f. 7v/29 19 May, St. Gordianus (beginning [first half of line illegible]): ‘[. . .] þæs martyres ti[i]d S(an)c(t)i gordi[ani]’ (Kotzor 101).
- Add. 40165 B Monastic Compilation (cf. B.M. Additional Catalogue 1950: 64–66, whence most of the bibliographical comments below; titles as in medieval TOC on f. 3v given after each item) [images are not provided]:
- 1 f. 1r–16v *Cantica Glos(ata)* (title in the hand of the list of contents in A, f. 3r): commentary on the Song of Songs, described on the cover as “Glosu[le] super Cantica.” Pref. beg. f. 1r/1 ‘LIBER iste uocat(ur) canticu(m) canticor(um) . . . d(eu)s ipse sic p(ro)nunciat(ur) p(er) pat(ri)archa(s) 7 p(ro)phe[ta](s). ipse id(em)’; text f. 1v/13 ‘OSCVLETVR ME. i(d est) delectet [corr. from ‘-at’] me’; ends: ‘ac bone op(er)ationis’ [‘Cantica Glosata’].
 2. ff. 17r–25v Excerpts from St. Gregory’s homilies on Ezechiel: *Sententie S. Gregorii Svp(er) ezechielem* | ‘QVOD MOYSES QVOQ(VE) | p(er) allegorię misterium’; ends: ‘Na(m) cui c(um) paup(er)tate b(e)n(e) c(on)uen(it) n(on) e(st) paup(er)tate’ [‘Except(i)o(n)es G(regorii) Sup(er) ezeci’ elem’] (PL 76.796–1007).
 3. ff. 26ra–29rb The alphabetical collection of proverbs from the *Sententie* of Publilius Syrus and the “De Moribus” of Pseudo-Seneca: *INCIPIVNT PROVERBIA*

SENECE | P(ER) ORDINE(M) ALPHABETI DISPOSITA | 'ALIENU(M) (est) o(mn)e q(ui)cq(ui)d opta(n)do euen(it)'; ends: 'Zelari aut(em) ho(m)i(ni)b(us) uitiosu(m) est'. ['P(ro)u(er)bia Senece P(er) alfabet(um)'] Printed at Leipzig, 1490, and elsewhere. See Royal MS. 7 A. iii, art. 7.

4. ff. 29va–31vb/10 The paraphrase of the Disticha of Dionysius Cato, in leonine hexameters, known as "Cato Novus." In four books; INCIPIT LIBER CATONI [sic] | 'Lingua pat(er)na sonat q(uod) ei sapie(n)tia donat'; ends: 'Mens paup(er)tina (con)iunx(it) carmina bina' ['Cato Nou(us)']. For another copy see Add. MS. 21213, f. 12.
5. ff. 31vb/11–34rb/27 The "Ecloga Theoduli," a pastoral dialogue composed about the middle of the 9c, possibly by Godescalc [of Orbais]: INCIPIT LIBER THEODORI. | 'ETHiopu(m) terr(as) ia(m) feruida torruit estas'; ends: 'De fine q(uod) restat. ne desp(er)atio ledat.' | Explicit LIBER THEODORI. Rest of 34vb blank. ['Theodolvs'] (cf. Manitius, *Gesch. der lateinischen Literatur des Mittelalters*, I, pp. 570, 572), and included from the 10c in the school collection of Libri Catonianiani, following Cato's Disticha from the 12c (cf. M. Boas, "De Librorum Catonianorum historia et compositione," *Mnemosyne*, n.s. 42 [1914]: 17). In Add. 21213 it is found in association with both the "Cato Antiquus" and the "Cato Novus." In the present text the character Pseustus is called Psextis, recalling the form "Sextis" in the "Bataille des Sept Arts" of Henri d'Anderli (13c, cf. G. L. Hamilton, "Theodulus: A Mediaeval Textbook," *Modern Philology* 7 [1910]: 182).
6. f. 34va/1–16 Two excerpts from St. Gregory, Epistles, xiv, Ep. 17 (PL 77. 1326, 1327): [title trimmed at top edge of page] Rescripta s. G. ad eund(em) felicem ep(iscopu)m | 'Manifesta peccata n(on) s(un)t occulta correpti(o)n(e) purganda . . . licentia(m) multi p(er)iclitent(ur)'; (line 8) 'Nec liq(ue)o i(n) hac sollicitudinis parte . . . a fidelib(us) usq(ue) ad satisfactione(m)' Rest of f. 34v blank.
7. ff. 35r–69r Commentary on the Apocalypse: INCIPIT LIBER APOCALYPSI(S) IOH(ANN)I(S) AP(OSTO)LI | 'LEGITVR istoriace q(uod) beatus ioh(anne)s euang(e)l(ia)m p(re)dicand. vii ec(c)lesi(as) in asia | (con)struxerat'; ends: 'cum omnibus nobi(s) i(n) indulgentia peccator(um) u(i)ror(um) [?] gratia | uobis tribuatur a d(omi)no. AMEN | uerum (AMEN)' ['Apocal(ypsis) Glos(ata)'].
8. ff. 69v–80r/16 The work variously attributed to St. Ambrose (PL 17.1057), St. Augustine (PL 40. 1091), St. Isidore (PL 83. 1131), Leo IX (PL 143. 559), and Ambrose Autpertus: Incipit liber beati Gregorii | De conflictu uitior(um) atq(ue) Virtutum | 'APOSTOLICA uox clamat'; ends: 'h(e)c legendu(m) 7 aliis t(r)a d(er)e debes.' ['Greg(orius) de (con)flictu vi(cior)um 7 Virtutu(m)'].
9. a. f. 80r/17–80v/19 Excerpt from sermon attributed to St. Augustine: Sermo beati Augustini ep(iscop)i in depositione defuncti | 'TEMPVS q(uo)d int(er) ho(minis) morte(m) . . . u(er)o illi ali [sic] alio tolerabi(li)s p(er)maneb(i)t(ur)' ['Sermo S. Avg(ustini) in depo(sitione) defuncti'], cf. PL 157.1059A.
- b. f. 80v/20–81r: Item e(i)sde(m) de resurrectione mortem | 'IAM u(er)o de resurrectione carnis . . . (f. 81r/18) aut ita resurrectura credenda s(un)t. ac non |

- poti(us) correcta emendataq(ue) natura' ['Idem de Resurr(ecti)one'] [16 illegible lines follow]; (cf. PL 40. 272–73).
- c. f. 81v/1–23 Various commonplaces: **Augustinus** | 'Salomon inq(ui)t uir tantę sapientię'; (line 5) '**Hieronimus** Salomon peccauit 7 offendit d(eu)m'; (line 8) **Ambrosius** 'Salomon ille mirabil(is) q(u)i meruit . . . sententia premereri n(on) potuit'.
10. ff. 81v/23–82v/7 Moral verses of the Seven Sages, commonly printed among the works of Ausonius: **VII** | **Septem sapientium sententiis** [*sic*] 'septenis u(er) sib(us) explicate. | Ipsor(um) (est) obseruatu(m) vt bini ultimi u(er)sus p(er) antiteta finia(n)t(ur) | **B**[. . .] **perigenens** | 'Quena(m) su(m)ma boni est. mens se(m)p(er) conscia recti'; ends: 'nil nimius satis (est). neste n(on) hoc nimiu(s)' ['De vii. sapie(n)ti(bus)']; the heading here agrees with Basle MS. B. x. 35 (cf. E. Woelfflin, *Publili Syri Sententiae*, 1869, p. 149).
11. a. ff. 82v/8–85r/3 Miscellaneous theological extracts, some bearing on canon law: beg. 'Multis mod(is) dimittit(ur) peccatu(m) . . . delectatione pravi op(er)is assidui i(n)i(q(ui)tate sermonis' ['Q(u)ot modis remittat(ur) pecc(atu)m | 7 alie s(ente)n(ti)e plures'].
- b. ff. 85r/4–86vQ(UO)DNULL(US)C(UIUS)C(UN)Q(UE)ORDINISCLERIC(US)DEBEAT RESPOND(ER)E LAICO(S) DE C(RI)MINALI | 'Distinguenda s(unt) capitula i(n) causis' [ending is illegible] ['Expo(siti)o auctoritatu(m) | multar(um)'].

PHOTO NOTES: Fol. 7 is damaged, darkened on the recto by paste and worn and rubbed to illegibility on the verso. Enhanced images from the film are included on a supplementary fiche. Also consult the excellent facs. of f. 7r in Kotzor (1981: 1:111*). Images of the now separate 12c volume are not supplied.

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