

201. London, British Library, Cotton Julius E. vii

Ælfric's "Lives of Saints"

[Ker 162, Gneuss 339]

HISTORY: Early 11c. From Bury St. Edmunds, 'Liber S(an)c(t)i Edmundi Regis & M(a)r(ty)ris' (ex libris, f. 3r, 13c). This is the only more or less complete copy of Ælfric's "Third Series" of homilies (composed ca. 992–1002, Clemoes 1959: 244), consisting of 29 Saints' lives by Ælfric plus several by other hands, as well as additional edifying pieces arranged (with a few deviations) according to the *Sanctorale* or fixed dates of the liturgical year. In his English preface (ff. 3v–4r) Ælfric directed that copies should be accurately made and that no material be added. This manuscript does not represent the original scope or order of Ælfric's project as the non-Ælfrician "Seven Sleepers," "Eustace," and "Eufrasia" (nos. 30, 41, 44) are part of the original plan of the manuscript to judge by the "Capitula," while the "Mary of Egypt" (no. 31), not mentioned in the capitula, suggests augmentation as the manuscript was in progress (cf. Hill 1996: 235–36). Torkar (1971) detects minor linguistic differences between nos. 30, 41, 44, the well-integrated non-Ælfrician pieces, and the main series, suggesting that all three came from the same distinctive manuscript source ("Mary of Egypt," more awkwardly interpolated, does not share these features and would presumably be from some other exemplar). On the non-Ælfrician nature of these four items see Magennis 1986 with full reference to earlier work. Belonged to Sir Robert Cotton by 1621 (Harley 6018, no. 179); 'Thomas Cotton' at bottom of f. 3. [Note: The proximate source of Ælfric's series of saints' lives, in both the list of saints and the details of the texts, is the so-called Cotton-Corpus legendary, compiled in the north of France sometime after 877 and preserved in a number of English manuscripts (see Zettel 1982: 17–22; on the manuscript tradition and contents see Jackson and Lapidge 1996). Ker (*Cat.*, 210) suggests that Cotton Julius E. vii was "possibly once bound with Cotton Tiberius B. ii, ff. 2–85 [Gneuss 371, Abbo of Fleury, *Vita S. Eadmundi*; [ff. 2–69r] Hermannus Archidiaconus (attrib.) *Miracula S. Eadmundi* (long version incomplete [ff. ff. 70r–82v]), s. xi/xii (prov. Bury St. Edmunds), which is inscribed 'Liber feretrariorum sancti edmundi in quo continentur uita passio et miracula sancti edmundi. Item Vite et passiones xxxiii

sanctorum in anglico. S. 155' (s. xiv). The manuscripts are of the same size, but the table of contents of Julius lists 39, not 33 lives." Tiberius page size is actually 280 × 180 mm. (vs. Julius 272 × 185 mm.). At end (f. 85r bottom) is medieval (14c?) inscription in two stints 'deficiu(n)t hic vi miracula / q(ue) sunt i(n) li(br)o d(o)m(ini) ioh(annis) de [c p(ri)orus?]:

CODICOLOGICAL DESCRIPTION: 19c binding, half-leather, stamped with Cotton arms. Ker says "Binding of s. xx" but there is no sign of this, it is a typical (and heavily worn) B.M. binding of the mid-19c. Folios were examined '1871' (back flyleaf). Foliated in pencil 'i, 1–241' in pencil, written at upper and lower left corners of the rectos. A cancelled earlier ink foliation begins on f. 3 and runs two behind (f. 240v, 'Cons fol 239 232'). Medieval flyleaf (f. i) at 256 × 178 mm. is smaller than other leaves and shows by its glue marks around the edges of the recto that it once formed a paste-down in some other volume. F. 1 is first leaf of a 17c bifolium, on the recto is the Cottonian table of contents, and a rectangular parchment scrap, 70 × 150 mm., is pasted flat on the recto; f. 2 is the other leaf of this bifolium, a printed Cottonian paper frontispiece pasted on the recto (the center area of the paper has been cut out, presumably the manuscript title was to be written in the space directly on to the parchment thus exposed). Signature of Thomas Cotton on f. 3r. Medieval parchment back flyleaf has a 14c? nonsensical inscription in red ink along the gutter, 'A a. am(en) d(ic)o uobis sup(er) omnia bona sua (Matt. 24:47). Mordio cedo cado curo cum pendos pondio parco alno parites nun tondo pressto stopallop'.

Page size 272 × 185 mm., the trimming often being well outside the prickings. Parchment is thick to medium, smooth, crisp, bright buff-colored, with little hair/flesh contrast; most quires arranged HFHF. Writing area 230 × 112 mm., but the scribe runs over this area on the right. Double bounding lines both margins, ruled from the top sheet with drypoint for 32 lines, occasionally reruled on inner sheets. Quire III (ff. 13–20) is blind ruled, with the main rules 9 mm. apart as in other quires, plus a secondary line 2 mm. above the main line which contains the body of the letters. F. 205, bottom outer corner is reinforced with a small parchment patch, to repair the scoring which has cut through the membrane. The manuscript has a quire missing at the end, the rest of "De falsis diis" (ff. 238r–240v) and all of "De XII Abusivis", as indicated by the table of contents.

Written mostly by one hand in black ink, except that Ker thinks another hand writes f. 107v/16–116v; character of ductus changes on f. 45v/13–16 and f. 88r/14–17, but it seems to be the same hand. Decoration: Latin preface (f. 3r) has title in oxidized and faded red, internal capitals highlighted in

oxidized ink, some of which have eaten through the membrane; OE preface (f. 3v) has large red capital 'Æ', 'LFRIC' being in text ink highlighted with oxidized red, on f. 4r one internal capital 'H' line 5 is highlighted as is the valediction. In table of contents (f. 4v) the title and numerals are in metallic red, the capital "D"s of the entries in oxidized ink. In main series of texts the large decorated monochrome initials are in red/magenta, often metallic, and the titles, as well as other large capitals ("Item," "Amen," etc.), are usually in oxidized or faded red, or, in one case, in black text ink (f. 32v). "Vita Martini" (ff. 179v–203r) is divided into numbered sections with oxidized red numerals. Internal small capitals have similar highlights on f. 221r. 16c English annotations and glosses, ff. 153r–155r.

More than 300 contemporary alterations and corrections have been added by another hand; an alteration on f. 206v/21, bringing information about St. Edmund's cult up to date, pointed out by Needham (1958:161), may suggest that the manuscript was at Bury St. Edmunds from the beginning.

COLLATION: Quires have Cottonian signatures on first rectos; 'i-ii' (modern paper flyleaves) + i (f. i) medieval parchment flyleaf + ii 17c bifolium (ff. 1–2) + 238 (ff. 3–240) + i (medieval parchment flyleaf, f. 241) + ii (modern paper flyleaves). I² two singletons (ff. 3–4, 'B'), II⁸ (ff. 5–12, 'C'), III⁸ (ff. 13–20, 'D'), IV⁸ (ff. 21–28, 'E'), V⁸ (ff. 29–36, 'F'), VI⁸ (ff. 37–44, 'G'), VII⁸ (ff. 45–52, 'H'), VIII⁸ (ff. 53–60, 'J'), IX⁸ (ff. 61–68, 'K'), X⁸ (ff. 69–76, 'L'), XI⁸ (ff. 77–84, 'M'), XII⁸ (ff. 85–92, 'N'), XIII⁸ (ff. 93–100, 'O'), XIV⁸ (ff. 101–108, 'P'), XV⁸ (ff. 109–116, 'Q'), XVI⁸ (ff. 117–124, 'R'), XVII⁸ (ff. 125–132, 'S'), XVIII⁴ (ff. 133–136, 'T'), XIX⁸ (ff. 137–144, 'V'), XX⁸ (ff. 145–152, 'VV'), XXI⁸ (ff. 153–160, 'X'), XXII⁸ (161–168, 'Y'), XXIII⁸ (ff. 169–176, 'Z'), XXIV⁸ (ff. 177–184, 'A.A.'), XXV⁸ (ff. 185–192, 'BB'), XXVI⁸ (ff. 193–200, 'C.C'), XXVII⁸ (ff. 201–208, 'D.D'), XXVIII⁸ (ff. 209–216, 'E.E.'), XXIX⁸ (ff. 217–224, 'F.F'), XXX⁸ (ff. 225–232, 'G.G.'), XXXI⁸ (ff. 233–240, 'H.H.'). Leaves (probably a quire) missing at end.

[**Note:** There is considerable evidence of the editing and rearranging of Ælfric's original collection. Clemoes (1959: 222) suggested that no. 21 "Memoria Sanctorum" may have originally opened the collection. There is a break between quires XVIII and XIX, the former being of 4, with a page and a half blank at the end, the quire containing the conclusion of the non-Ælfrician "Death of St. Mary of Egypt," which is not mentioned in the "Capitula." The hand of the preceding item, "Seven Sleepers," also not by Ælfric, is probably other than the main one. Scragg (1996: 217) thinks the copying was over a long period of time, and that quires II-XIV and XIX-XXXI were the original blocks, into which were inserted quires XV-XVIII, with quire I (of 2) supplying the introductory material.]

CONTENTS:

- f. i recto/verso, medieval flyleaf, once a pastedown, blank both sides.
 f. 1r Cottonian note of contents, parchment scrap pasted flat, with 16c notes.
 f. 1v blank.
 f. 2r Cottonian printed frontispiece on paper, pasted to parchment folio, and center cut out, but inscription never entered on underlying membrane.
 f. 2v blank.

[Note: The items are numbered as in Ker, *Cat.* In brackets following the foliation are given the numbered items and titles of the “Capitula” as on f. 4v (see the note to item 3), followed by Skeat’s item numbers; unnumbered items are subsumed by Skeat into the previous item. On the incorrect and missing liturgical dates of some of the items see Lapidge 1996: 118–19.]

Ælfric, “Homilies,” Third Series (“Lives of Saints”) (ed. from this MS, Skeat 1881, 1900, OE on even-numbered pages with facing translation; on sources and backgrounds of the individual lives see Whatley 2001, ad loc.):

1. f. 3r/1–3v/5 (old fol. ‘1’) Latin Preface: INCIPIT PRAEFATIO HUIUS LIBRI. | ‘HUNC QUOQ(UE) CODICEM TRANSTULIMUS DE LATINITATE AD | usitate(m) Anglicam sermocinatione(m)’; ends: ‘ne sup(er)fluus | iudicer’ (Skeat 1.2–4); the Bury St. Edmunds *ex libris* at top of f. 3r, Thomas Cotton’s signature at bottom;
2. ff. 3v/6–4r/12 English Preface: ÆLFRIC GRET EADMODLICE ÆÐELWERD EALDORMAN | 7 ic secge þe leof’; ends: ‘ne sette | þonne we awendon. UALE IN D(OMI)NO’ (Skeat 1.4–6) [rest of f. 4r blank].
3. f. 4v/1 + (in two cols.) 2a–19a and 2b–21b INCIPUUNT CAPITULA | ‘I DE NATIUITATE CHR(IST)I . . . XXXVII ‘I ‘I DE .XII. ABUSIUIS’ (Skeat 1.8–10).

[Note: The scribe’s numbering skips from ‘XVII’ to ‘XIX’. The old folio numbers have been supplied against each item by a modern hand. Skeat’s item numbers do not correspond exactly with those of the capitula. Hill (2006: 33) notes: “[T]he scribe does not acknowledge all the divisions in the manuscript: instead, he assigns one item number to each day, and with one exception, lists only one item per day. . . . What the scribe chooses to list are not textual units as such, but items that have a *specific* (Hill’s emphasis) title; usually their rubrics also incorporate a date. What he ignores are companion pieces. . . .” Hill (2006: 32) gives a facsimile of f. 4v.]

- f. 5r blank.
 4. ff. 5v/1–9v/30 [‘I DE NATIUITATE CHR(IST)I’; I] 25 Dec., “Nativity of Christ”: UIII KL IAN(UARII). NATIUITAS D(OMI)NI N(OST)RI IE(S)U CHR(IST)I. | ‘M[E]N ÐA LEOFESTAN HWILON ÆR WE

SÆDON EOW HY URE | hælend'; ends: 'á on ecnysse leofað. AMEN'
(Skeat 1.10–24).

5. ff. 9v/31–15v/27 ['II De s(an)c(t)a Eugenia'; II] 25 Dec., "Nativity of St. Eugenia, Virgin": EODEM DIE NAT(A)L(E) S(AN)C(T)E EUGENIE UIRGIN(IS). | 'MÆG GEHYRAN SE ðE WYLE BE þAM HALGAN || mædene. eugenian'; ends: 'on ealra worulda woruld. eallra his wel dæda AMEN' (Skeat 1.24–50).
6. ff. 15v/28–26r/13 ['III De S(AN)C(T)O Basilio'; III] 1 Jan., "Deposition of St. Basilius, Bishop": KĒ IANUAR(II) DEPOSITIO S(AN)C(T)I BASILII EPISCOPI. | 'BASILIUS WES GEHATEN SUM HALIG BIS-COP. | se wæs fram cyldhadē'; ends: 'forði he wuldrað nú. á. to worulde mid gode. AMEN' (Skeat 1.50–90).
7. ff. 15v/28–32r/31 ['IIII DE S(AN)C(T)O Iuliano & basilissa'; IV] 9 Jan., "Passion of Sts. Julian and Basilissa": IDUS IANUAR(II) PASSIO S(AN)C(T)I IULIANI. ET SPONSEIUS BASILLISSE. | 'IVLIANUS WÆS GEHATEN. SVM ÆÐELE 'GODES' ðEGN. ON | egypta lande'; ends: 'Sy him á wuldor on ecere worulde. we cwepað. AMEN' (Skeat 1.90–114).
8. ff. 32r/32–39r/17 ['V DE S(AN)C(T)O Sebastiano'; V] 20 Jan., "Passion of St. Sebastian, Martyr": XIII. KĒ FEBR(UARII) PASSIO S(AN)C(T)I SEBASTIANIM(ARTY)R(IS) || 'SEBASTIANUS HATTE SUM HALIG GODES ðEGN. | se wæs lange on lare'; ends: 'rixierende á on ecnysse. eces | wuldres cyning' (Skeat 1.116–46).
9. ff. 39r/17–44r/20 ['VI DE S(AN)C(T)O MAuro'; VI] 15 Jan., "St. Maurus, Abbot": XUIII. KĒ FEBR(UARII) NAT(A)L(E) S(AN)C(T)I | MAURI ABBATIS. | 'MAURUS WÆS GEHATEN SUM SWYÞE HALIG | ab-bod.'; ends: 'se ðe wurðað | his halgan mid wuldre on ecnysse AMEN' (Skeat 1. 148–68).
10. ff. 44r/20–48r/17 ['VII DE S(AN)C(T)A Agnete'; VII] 21 Jan., "St. Agnes, Virgin": XIII. | KĒ FEBR(UARII) NAT(A)L(E) S(AN)C(T)E AGNETIS UIRGINIS. | 'AMBROSIVS BISCEOP. BINNAN MEDIOLANA | afunde on ealdum bocum'; ends: 'æfter agnes gelbysnunga þe þær be-byrged is' [the date in the rubric should be "xii KĒ"] (Skeat 1.170–86).
11. ff. 48r/17–50r/7 "Another Story; Written by Terentianus": ALIA SENTENTIA | QUAM SCRIPSIT TERRENTIANUS. | 'ON ðAM DAGUM WÆS SUM HERETOGA GEHATEN GALlicanus'; ends: 'þam hælende to lofe. þe leofað á on ecnysse. | AMEN' (Skeat 1.186–94).
12. ff. 50r/7–53r/12 ['VIII DE S(AN)C(T)A Agatha'; VIII] 5 Feb., "St. Agatha, Virgin": NON(IS) FEB(RUARII) NAT(A)L(E) S(AN)C(T)E

- AGATHE VIRGIN(IS) | 'AGATHES WÆS GECIGED SUM GESÆLIG MÆDEN ON ÐÆ|ræ scyre sicilia'; ends: 'þæs him sy á wuldor on ecere | worulde. AMEN' (Skeat 1.194–208).
13. ff. 53r/12–55r/22 ['Et s(ancta) lucia'; IX] [13 Dec.] "St. Lucia, Virgin": DE S(AN)C(T)A LUCIA UIRGO. [*sic*] | 'ÐA ASPRANG AGATHEN HLISA OFER LAND. 7 SÆ. SWÁ | þ(æt) fram siracusa sohte mycel meniu'; ends: 'se ðe æfre rixað on ecnysse god. | AMEN' (Skeat 1.210–18).
14. ff. 55r/22–59r/15 ['UIIII Cathedri s(an)c(t)i petri'; X] 22 Feb., "Chair of St. Peter": UIIII. KĒ MAR(TII) CATHEDRA S(AN)C(T)I PETRI. | 'WE CWEDAþ ON GERIMCRÆFTE CATHEDRA S(AN)C(T)I PETRI. | seofon nihton ær þam monðe'; ends: 'þam is wuldor | 7 wurðmynt. on ealra woruldu woruld. AMEN' (Skeat 1.218–38).
15. ff. 59r/16–63v/28 ['X DE xl. militibus'; XI] 9 March, "The Forty Soldiers, Martyrs": UII. ID(US) M(A)R(TII) NAT(A)L(E) S(AN)C(T)OR(UM) QUADRAGINTA / MILITUM | 'WE WYLLAÐ EOW GERECCAN ÞÆRA MILITUM | feorwertigra cempena ðrowunge'; ends: 'se þe æfre rixað on ec|nysse. AMEN' (Skeat 1.238–60).
16. ff. 63v/28–67v/27 ['XI DE capite Ieuiunii'; XII] "Ash Wednesday": Þis spel gebyrað seofon niht ær lenc|tene. IN CAPUT IEIUNII. [*corr.* from – IUM] | 'ON ÐYSSE WUCAN ON WODNES DÆG SWA SWA GESYLF E WITON. | is caput ieiuunii. þ(æt) is on ænglisc. heafod lenc-tenes fæste|nes.'; ends: 'Sy him á wuldor ðe leofað. 7 rixað on ecnys`se. ece drihten. AM(EN)'' (Skeat 1.260–82); continues, lines 27–30 (on erasure): 'We sæ|don nu. þis spel. forðan þe her bið læs manna on wod|nes dæg. `ðonne nu todæg beoð` 7 eow gebyrað þ(æt) ge beon ge scrifene. on ðissere | wucan. oððe huru on ðære oðre.'
17. ff. 67v/30–72r/12 ['XII DE Oratione moysi'; XIII] "Mid-Lent: Prayer of Moses": DE ORATIONE | MOYSI. IN MEDIO QUADRAGESIME. | 'ÆFTER ÐAM ÐE MOYSES SE MÆRE HERETOGA OF Æ||gyfta [*sic*] lande mid his leode ferde'; ends: 'mid ðam ælmihtigan | gode. þe on ecnysse rixað. AMEN' (Skeat 1.282–306).
18. ff. 72r/12–74r/27 ['XIII DE S(AN)C(T)O Georgio'; XIV] 23 April, "St. George, Martyr": UIIII. KĒ MAI. | NAT(A)L(E) S(AN)C(T)I GEORGII MARTYRIS. | 'GEDWOLMEN AWRITON GEDWYLD ON HEORA BOCVM. BE ÐA(M) | halgan were ðe is gehaten georius [*sic*']; ends: 'mid ðam he | awunað on wuldre. Amen' (Skeat 1.306–18).
19. ff. 74r/27–75v/12 ['XII`I`I DE S(AN)C(T)O MArco euangelista'; XV] 25 April, "St. Mark, Evangelist": UII. KĒ MAÍ. PASSIO | S(AN)C(T)I MARCIEUANGELISTE. | M[A]RCVSSE GODSPELLERE BE GODES

- DIHTE GEFOR TO AEGIP-|ta lande'; ends: 'Þam sy wuldor 7 lof á to worulde AMEN' (Skeat 1.320–26);
20. ff. 75v/12–77r/16 "Other items: the Four Evangelists": ITEM ALIA | 'We habbaþ nu gesæd sceortlice on ðysum gewryte'; ends: 'We geendiað þus ðas gesetnysse her' (Skeat 1.326–36).
21. ff. 77r/17–82r/7 ['XU DE Memoria s(an)c(t)oru(m)'; XVI] "Memory of the Saints": SERMO DE MEMORIA. SANCTORUM. | Spel loca **hwænne mann wille.** | 'EGO SUM ALFA ET Ω. INITIUM ET FINIS DICIT D(OMI)N(U)S D(EU)S. | qui est & qui erat & qui uenturus est om(n)ip(oten)s. Dæt is | on englisc. Ic eom angin 7 ende'; homily beg: 'An ælmihtig god is on | þrym hadum'; ends: 'á mid gode sylfum gif we swincað nu | her' (interlined in another hand) 'Ða(m) to wuldre ðe on ecnysse rixað ece driht(en). þa(m) sy wuldor 7 lof. ðe á leofað. mid fæder. 7 mid suna. on ecnysse \ 7 mid ða(m) halgan g[aste] / Am(en)' (Skeat 1.336–62).
22. ff. 82r/7–85v/13 ['XUI DE Auguri`i`s'; XVII] "De Auguriis": SERMO IN LAETANIA MAIORE. | 'SE APOSTOL PAVLUS EALRA ÐEO-DA LAREOW MANODE ÐA | cristenan'; ends: 'Sy him wuldor 7 lof á to worulde. AMEN' (Skeat 1.364–82; on title see Hill 1996: 237; on sources see Meaney 1985).
23. ff. 85v/14–91v/3 ['XU`I`I De libro regum'; XVIII] "From the Book of Kings": SERMO EXCERPTUS DE LIBRO REGUM. | 'SAUL HATTE SE FORMA CYNING ÞE OFER GODES FOLC RIXO|de'; ends: 'Þam sy wuldor | on ealra worulda woruld. AMEN' (Skeat 1.384–412).
24. ff. 91v/4–93r/31 ['XIX De s(an)c(t)o Albano'; XIX] [22 June] "Passion of St. Alban, Martyr": PASSIO S(AN)C(T)I ALBANI MARTYRIS. | 'SUM HÆÐEN CASERE WÆS GEHATEN DIOCLITIANUS | se wæs to casere gecoren'; ends: '7 to fulluhte gelbigde þurh his bydelas. AMEN' (Skeat 1.414–24).
25. ff. 93r/31–94v/23 "Achitophel and Absalom": ITE(M) ALIA. | 'IS NU EAC to witenne. þ(æt) man witnað for oft': ends: 'on ðam is ece wuldor on eallra worulda | woruld. AMEN' (Skeat 1.424–30) [not noted as a separate item in the capitula].
26. ff. 94v/23–96v/15 ['XX DE S(AN)C(T)O [sic] æðeldryða'; XX] 23 June, "St. Aethelthryth, Virgin": UIIII. KLIUL(II)NAT(A)L(E)|S(AN)C(T)E ÆÐELDRYÐE UIRGINIS. | 'WE WYLLAÐ NU AWRITAN ÞEAH ÐE HIT WUNDORLIC SY | be ðære halgan `s(an)c(t)e` æðeldryðe': ends: 'þam is á wurðmynt. 7 wuldor onecnysse | AMEN' (Skeat 1.432–40; cf. Gretsche 2005: 195–226).

27. ff. 96v/15–103r/24 [‘XXI DE S(AN)C(T)O swyðuno’; XXI] 2 July, “St Swithun, Bishop”: UI. NON(AS) IULII. NAT(A)L(E) S(AN)C(T)I Swyðuni (.) ep(iscop)i | ‘ON EADGARES DAGUM ÐÆS ÆDELAN CYNINCGES. ÞA ÐA | se cristendom wæs wel ðeonde þurh god’; the ending is ambiguous: (lines 21–24): ‘þ(æt) geswute|liað þa wundra þe god wyrçð þurh hi.’ ~ ‘Sy wul|dor 7 lof þam welwillendan scyppende. þe his| halgan mærsað mihtiglice mid wundrum. | se ðe á rixað on ecnysse. AMEN’ (Skeat 1.440–70; also ed. and tr. Lapidge 2003: 590–609, Needham 1966: 60–81; cf. Gretsche 2005: 172–94);

[Note: At ‘hi / Sy’ is a *signe-de-renvoi* ‘h’ referring to f. 103v/22, the end of the next item, where there is the note in a different hand: ‘^hSy wuldor vt sup(ra)’; apparently the “Swithun” doxology was appropriated for “Macarius” as it lacked one; Skeat incorrectly interprets this intervention as a cancellation of the final sentence of “Swithun” and as supplying the genuine ending of item 28 (“Macarius”), thus omitting the words ‘Sy wuldor,’ etc. from the ending of “Swithun.” For the correct text, see Lapidge 2003: 608–9, and Needham 1966: 81.]

28. f. 103r/24–103v/22 [15 Jan.] “St. Macarius”: ITE(M) ALIA. | ‘Mannu(m) is eac to wítenne’; ends: ‘Swyl|ce synd þa dydrunga þære dyrmanna’ [on the ending see note to item 27] (Skeat 1.470–72).

29. ff. 103v/23–107v/15 [‘XXII DE S(AN)C(T)O Appolonare’; XXII] 23 July, “St. Apollinaris, Martyr”: X KĒ AG(USTI) NAT(A)L(E) S(AN)C(T)I APOLLONARIS MARTYRIS. | ‘ON ÐÆS CASERES DAGUM ÐE CLAUDIUS WÆS GEHATEN. | com se eadiga petrus’; ends: ‘mid þam ælmihtigan go|de. þe on ecnysse rixað. AMEN’ (Skeat 1.472–86).

30. ff. 107v/16–122v/27 (+ 1 inserted line) [‘XXI II’ DE .uii`tem` Dormientium’; XXIII] (Anonymous, cf. BHL 2316) 27 July, “The Seven Sleepers”: DE SEPTEM DORMIENTIBUS. \ ‘M(EN ÞA LEOFESTAN) | Her efne onginð þære eadriga [*sic*] seofon slæpera | ðrowung’; ends imperf.: ‘ge on þyson life ge on þam towardan.’ Added doxology crowded in, probably by main scribe, beg. line 27 and interlined and into (trimmed) left margin: ‘Hi(m) to wuldre | ðe on ecnysse leofað. 7 rixað mid fæder. 7 mid suna. 7 mid ðam halgan | [gast]e on ealra worlda | [wor]uld a buton ende. a[men]’ (Skeat 1.488–540; also ed. Magennis 1994: 33–57).

[Note: The ending was apparently missing from the scribe’s copy. The defective copy in the badly burnt Cotton Otho B. x [216], ff. 95v–116v, shows that material equal to about 100 lines in Skeat’s text is lost from Julius, but it cannot be recovered from Otho. Wanley prints the Otho explicit, cf. Ker, *Cat.*, no. 177, item 13.]

31. ff. 122v/28–136r/19 [Skeat XXIII B] (Anonymous, cf. BHL 5415) 2 April, “Death of St. Mary of Egypt”: DE TRANSITU MARIAE AEGYPTIACE.

| (preface) ‘DAS HERIGENDLICESTAN GEHWYRFEDNYS|se ægðer ge dæda ge þeawa . . .’; f. 123r/20 (text) ITEM RATIO DE EADEM. ‘SVM WER WÆS ON ANUM MYNSTRE ON PALESTINA ðÆRE | mægþe’; ends: ‘wuldor sy urum drihtne hællendum criste. þe leofað. 7 rixað a on worulda woruld | AMEN’ (Skeat 2.2–52, also ed. and tr. Magennis 2002) [rest of f. 136r blank].

[Note: The two long non-Ælfrician pieces, 30 and 31, occupy the last two leaves of quire XIV, quires XV–XVII (quires of 8), item 31 concluding on quire XVIII (quire of 4) with the last leaf and a half blank, the only considerable blank space in the manuscript (except f. 5r, after the capitula). Ker thinks, probably rightly, that item 30 is by a different scribe than the rest, and “Mary of Egypt” is not included in the “Capitula.” This all suggests that the inclusion of these two items was perhaps a late-developing plan of intervention in the Ælfrician series. See Magennis 2002: 16–17.] f. 136v blank.

32. ff. 137r/1–138r/10 [‘XXII’ I’ I DE Abdone & senne’; XXIV] 20 July, “Abdon and Sennen, Kings”: III. KĒ AGUST(I) NAT(A)L(IS) S(AN)C(T)OR(UM) ABDON. ET SENNES. | ‘ON DECIES DAGUM ðÆS DEOFLICAN CASERES. | wæron twegen kyningas’; ends: ‘for ænigre | earfoðnyse. þ(æt) ge þ(æt) ece lif habbon [sic]’ (Skeat 2.54–58);
33. ff. 138r/10–139v/24 “The Letter of Christ to Abgarus”: ITEM ALIA. | ‘Nu we spræcon be cynegum we wyllað þysne | cwyde gelencgan’; ends: ‘þam hælende to lofe. þe leofað | á on ecnyse. AMEN’ (Skeat 2.58–66).
34. ff. 139v/24–142v/30 [‘XXU DE Machabeis’; XXV] 1 August, “The Maccabees” (cf. 1 Macc. 1.1–64, 2 Macc. 6.18–7.42) KĒ AGUSTUS PASSIO | S(AN)C(T)OR(UM) MACHABEORUM. | ‘ÆFTER ðAM ðE ALEXANDER SE EGEFULLA CYNING | todælde his rice’; continues to: ‘butan þyssera (corr. from -e) | gebroðra þe swa bealdlice ðrowodon’ (Skeat 2.66–80);
35. ff. 142v/30–152r/23 Continuation of “Maccabees” (cf. 1 Macc. 2.-5, 2 Macc. 12.39–45, 2 Macc. 10.24–38, 1 Macc. 6.1–7, 2 Macc. 9.1–11, 1 Macc. 7.5–8.17, 1 Macc. 9.28–16.24, 2 Macc. 3.1–40): ITEM. | ‘We wyllað eac awritan `ue)l asecgan´ hu þ(æt) gewinn geendode’; ends: ‘á on ecnyse we cwæpað. AMEN’ (Skeat 2.80–120);
36. ff. 152r/23–153r/14 “Qui sunt oratores, laboratores, bellatores”: ITEM ALIA. | ‘Is swa ðeah to witenne þ(æt) on þysre worulde’; ends: ‘forðan þe hi furþon noldon. ænne fugel acwellan.’ (Skeat 2.120–24).
37. ff. 153r/14–157v/2 [‘XXUI DE S(AN)C(T)O Oswoldo’; XXVI] 5 August, “St. Oswald, King and Martyr”: NON(IS) AG(USTI) NAT(A) L(E) | S(AN)C(T)I OSWALDI REGIS ET MARTYRIS. | ‘ÆFTER

- ÐAN ðE AUGUSTINUS TO ENGLA LANDE BE|com'; ends: 'Sy | þæs wuldor. þam ælmihtigan `gode. ðe on ecnysse rixað ` á to worulde. AMEN' (Skeat 2. 124–42, also ed. Needham 1966: 27–42) [ff. 153r–155r glossed and annotated by a 16c hand].
38. ff. 157v/3–160v/22 ['XXU' I' I DE S(AN)C(T)A cruce'; XXVII] 14 Sept., "Exaltation of the Holy Cross": XUIII KĒ OCTOBR(IS) EXALTATIO S(AN)C(T)E CRUCIS. | 'WE WURÐIAÐ MID LOFSANGUM FOR URES GELEA|fan trymminge'; ends: 'se ðe æfre rixað on | ecnsse. AMEN' (Skeat 2.144–58).
39. ff. 160v/22–163v/20 22 ['XXUIII DE legione thebeorum'; XXVIII] 22 Sept., "St. Maurice and his Companions": X. KĒ OCTOBRIS PASSIO S(AN)C(T)I | MAURICII ET SOCIORUM EIUS | 'MAXIMIANUS HATTE SUM HÆÐEN CASERE SE | ferde to franclande'; ends: 'þam is wuldor 7 wurðmynt á to worulde | AMEN' (Skeat 2.158–68).
40. ff. 163v/20–169v/5 ['XXIX DE S(AN)C(T)O Dionisio'; XXIX] [9 Oct.] "Passion of St. Denis and his Companions": .IIII. IDUS. OCTOBR(IS) PASSIO S(AN)C(T)I DIONISII / ET SOCIOR(UM) EIUS. | 'PAULUS ðEODA LAREOW | þa ða he geond land ferde bodigende'; ends: 'to lofe þam æl|mihtigan þe leofað á on ecnysse. AMEN' [the date in the rubric should be "vii. id. Oct."] (Skeat 2. 168–90).
41. ff. 169v/6–179v/29 ['XXX DE S(AN)C(T)O Eustachio'; XXX] (Anonymous, cf. BHL 2760) 2 Nov., "Passion of St. Eustace and his Companions": .IIII NON(IS) NOVEMBR(IS) PASSIO S(AN)C(T)I EUSTACHII / M(A)R(TYRIS) SOCIORUM(QUE) EIUS. | 'ON TRAIANES DAGUM | ðæs caseres rixiendu(m) deofolgilda biggen|ga'; ends: 'Ða(m) sy wuldor 7 miht | on worulda woruld á on ecnysse. AMEN' (Skeat 2. 190–218).
- 42a. 179v/30–202v/32 ['XXXI DE S(AN)C(T)O MArtino'; XXXI] [11 Nov.,] St. Martin, Bishop and Confessor: INCIPIT VITA S(AN)C(T)I MARTINI EP(ISCOP)I ET CONFES|SORIS. ANGLICAE. | (preface) 'SULPICIOUS HATTE SUM WRITERE. ðE WOLDE AWRI||tan þa wundra 7 mihta . . .'; (text, in 55 numbered chs.) 'MARTINUS SE MÆRA BISCEOP WÆS GEBOREN | on þa(m) fæstene sabaria gehaten'; ends: 'se þe | on ecnysse rixaþ ælmihtig wealdend AMEN'(Skeat 2.218–312).
- 42b. f. 203r/1–5 Latin prayer to St. Martin: 'Olim haec trastuli. sicuti ualui . . . Nactus iam ueniam' (Skeat 1.312).
43. ff. 203r/5–207r/11 ['XXXII DE S(AN)C(T)O Eadmundo'; XXXII] 20 Nov., "Passion of St. Edmund, King and Martyr": XII. KĒ | DECE(M)-BR(IS) PASSIO S(AN)C(T)I EADMUNDI REGIS / ET MARTYRIS.

- [(preface) 'SVM SWYÐE GELÆRED MUNUC | co(m) suþan ofer sæ'; (text) 'EADMUND SE EADIGA EASTENGLA CYNINCG | wæs snotor 7 wurðful'; ends: 'á mid his heofonlican fæ|der. 7 þam halgan gaste `a butan ende' .AMEN' (Skeat 2.314–34, also ed. Needham 1966: 43–59) [the opening lines are glossed by the 16c hand also seen in item 37].
44. ff. 207r/11–213v/17 ['XXXI' II' DE S(AN)C(T)A eufrosia'; XXXIII] (Anonymous = BHL 2723) 11 Feb., "St. Euphrasia, Virgin": III. ID(US) FEBRUARII. | NAT(A)L(E) S(AN)C(T)E EUFRASIE UIRGINIS. | 'SVM WER WÆS ON ALEXANDRIA MÆGÐE PAFNUNTIUS [sic] | genemned'; ends: 'þa(m) sy wuldor 7 wurðmynt on eallra worul|da woruld. AMEN' (Skeat 2. 334–54).
45. ff. 213v/17–219r/3 ['XXXIII DE S(AN)C(T)A cecilia'; XXXIV] 22 Nov., "Passion of St. Cecilia, Virgin": X. KĒ DECEMBR(IS) | PASSIO S(AN)C(T)AE CECILIE VIRGINIS. | 'IV ON EALDVM DAGUM WÆS SUM AÐELE MÆDEN | cecilia gehaten'; ends: 'to wuldre þam ælmihtigan þe on ecnysse rixað. | AMEN' (Skeat 2.356–76).
46. ff. 219r/3–224r/14 ['XXXV DE Crisanto et daria'; XXXV] 29 Nov., "Passion of Chrysanthus and Daria his wife": III KĒ DECE(M)BR(IS) PASSIO CHRISANTI | ET DARIĘ SPONSE EIUS. | 'ON ÐAM TIMAN ÐE NUMERIANUS CASERE RIXODE | þa ferde sum æðelboren man'; ends: 'þam sy wuldor 7 lof | á to worulde. AMEN' (Skeat 2. 378–98).
47. ff. 224r/15–230r/14 ['XXXVI DE S(AN)C(T)O THoma Ap(osto)-lo'; XXXVI] 21 Dec., "Passion of St. Thomas the Apostle": XII. KĒ IAN(UARII) PASSIO S(AN)C(T)I THOME AP(OSTO)LI. | (Latin preface) 'DUBITABAM DIU TRANSFERRE ANGLICE PASSIO|nem s(an)c(t)i thome ap(osto)li ex quibusdam causis . . .'; f. 224v/1 (OE text) 'Æfter þæs hælendes þrowunge'; ends: 'se þe on ecnysse rixað riclice | mihtig. AMEN' (Skeat 2.398–424).
48. ff. 230r/15–238r/27 ['XXXVII DE Int(er)rogationib(us) sigewulfi pr(es)-b(yter)[I]'; "Interrogationes Sigewulfi": INTERROGATIONES SIGEWULFI PRESBITERI. | 'SUM GEÞUNGEN `LAREOW' WÆS ON ENGLALANDE ALBIN | gehaten'; ends imperf.: 'forþan þe we habbað þa nyd behefestan | axunga nu awritene' (ed. MacLean 1884: 2–54, even-numbered pages, commentary 1883, also ed. Stoneman 1983) [the opening lines are glossed by the 16c hand also seen in items 37 and 43].
49. ff. 238r/27–240v/32 ['XXXVIII DE Falsis diis'] DE FALSIS DIIS. | (Latin preface) 'O FR(ATR)ES DILECTISSIMI. DIUINA SCRIPTURA. CULTUM UNIUS | ueri dei nos docuit . . .'; f. 238v/1 (OE text) 'Eala GE GEBROÐRA ÐA LEOF`E`STAN Þ(ÆT) GODCUNDE GEWRIT

| us tæhte þone biggeng; ends imperf.: 'þa(m) arwurðu(m) godu(m).
sume ofsmætu(m) [. . .]' [at bottom of f. 240v insular letters in a late (?)
hand: 'We ler ser[. . .]'] (ed. Pope, 2. 676–687/190).

[Note: Following this, according to the "Capitula" was 'XXXVII' I'IDE .xii. Abusiuis';
ed. from Cotton Vespasian D. xiv [245] (mid-12c) by Warner 1917: 11–16.]

PHOTO NOTES: Images of ff. 43v–44r to 47v–48r are rotated (upside down) on the fiche (the rotated section is followed by a duplicate, right side up, of ff. 47v–48r).

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