

98. Cambridge University Library Ii. 1.33
Ælfric, from “Catholic Homilies” I & II and “Lives of
Saints,” with other homiletic material
[Ker 18, Gneuss –]

HISTORY: A collection including homilies, saints’ lives, and devotional material written at intervals during the second half of the 12c (Ker, *Cat.*, p. 23). The manuscript is known as MS “L” in the Ælfrician textual tradition, and has been described by Pope (1967: 35–39), Godden (1979: xliii–xlv), Clemoes (1997: 25–28), Traxel (2004), Da Rold (on-line), and Marsden (2008: li–liv). Most of the material consists of hagiographic texts taken from Ælfric’s *Lives of Saints* and from his First and Second Series of *Catholic Homilies*, from which the expository material was left out. The manuscript is not an organic unity sequentially following the ecclesiastical calendar, but is built up of five sections, each of which seems to have its own rationale. This division, propounded by Godden and Clemoes, is based on Ker’s distinction of two hands in the manuscript (but see the codicological description below). Section a (ff. 2–28), consisting of quires I–IV, contains Ælfric’s preface to Genesis, followed by a translation of the first half of Genesis and an abbreviated version of the “Homily for Passion Sunday.” Crawford (1922: 4–5) refers to this particular text as C, and explains that, whereas most of this Genesis translation corresponds to that of the other manuscripts, chaps. 4, 5, 11, 23, and 24 differ to the extent that they are probably independent translations from the Vulgate. Marsden (2008: xcv–xcvi) disagrees with this conclusion, and suggest a deliberate attempt at revising the Genesis text. Section b (ff. 29–36), quire V, contains “Ælfric’s Homily on the Nativity” and the “Life of St. Ætheldreda.” Section c (ff. 37–52) consists of quires VI and VII, and contains an incomplete version of Ælfric’s “Life of St. Benedict.” Section d (ff. 53–60), quire VIII, contains Ælfric’s homilies “On the Throne of St. Peter” and “On the Conversion of St. Paul.” Section e (ff. 61–227), consisting of quires IX–XXVIII, contains first a series of homilies on the Apostles, followed by other narratives, mostly about saints. Each section starts with a new quire and ends either imperfect, suggesting lost

material, or with blank space, indicating the end of a section; it is therefore a separable unit. The note at the top of f. 29, 'Hoc uolum(en) (con)tinet multam copiam sermonum in anglico. | n(on) appreciatu(m) p(ro)p(ter) ydioma incognitu(m),' suggests that this was once the beginning of a manuscript (cf. Traxel 2004: 39–41 for a different division). The plethora of distinct parts, coincident with quires, and several, but contemporary, hands of a similar type, added to the way that the parts seem to have been compiled and rearranged (cf. esp. f. 29r inscription), suggest that the quires may have been kept as a loosely associated, unbound bundle for a long time before they were finally bound together. The texts belonging to Ælfric's First Series of *Catholic Homilies* fit in with Clemoes's γ line of transmission (Clemon 1997: 105–9), whereas the homilies from the Second Series originate from various sources (Godden 1979: xlv; Irvine 2000: 54–55).

In its current form, the manuscript is by no means a complete rendering of Ælfric's saints' narratives. Pope (1967: 37) points out that women saints are conspicuous by their all but absence: only St. Ætheldreda is there — but not the Holy Virgin — and her position between St. Benedict and Christ has been seen by Pope as a clue to the origin of the manuscript. Schipper (1983) has suggested Ely, founded by St. Ætheldreda, to be the place of origin of the manuscript on account of the resemblance of his hand C to an Ely titulus of 1122, while Treharne (1998: 243–244), disputing this assumption, thought of the South-East, possibly Christ Church Canterbury or Rochester. On the basis of paleographical and dialectal evidence, Traxel (2004: 159–207) suggests that the manuscript was written by scribes from various places. Three of the scribes were possibly active at St. Augustine's, Canterbury (Traxel 2004: 221).

The manuscript contains corrections, marginalia, and alterations dating from the 13c to the 14c, including running titles. In the 16c, the manuscript belonged to Archbishop Matthew Parker, who may have found it in Ely when he was a canon there from 1541 to 1554 or during his visitation in 1563 (Crankshaw and Gillespie 2004); in Parker's time a table of contents was added to f. 1. The manuscript was given to the University Library by Parker in 1574 (no. 10 in his list of donations to the University Library), although it also occurs in a list of manuscripts bequeathed by Parker to Corpus Christi College (Ker, *Cat.*, p. 27). Schipper (1983) has identified the 17c additions in ink or pencil as being by the Cambridge lecturer in "Antiquitates Britannicae et Saxonicae" and professor of Arabic, Abraham Wheelock.

CODICOLOGICAL DESCRIPTION: Membrane, containing iv + 227 + iii fols; foliation: i-iv; 1-227; [228-230]. The folios measure 220 × 159 mm., written space 165-180 × 110 mm., and are ruled with a plummet for 21-26 long lines, and for 29 lines on fols. 26v-28. The text is always written on top-line, and the hair-flesh arrangement of the quires is remarkably regular: all begin with hair side, after which flesh faces flesh and hair faces hair (HFHF). Conversely, the ruling and the pricking are extremely irregular and suggest that this manuscript was not produced as a single book in one go. Quires I to III were ruled mostly for 24 lines, with the first and the last lines functioning as horizontal bounding lines, and with double vertical bounding lines extending into the margins. Prickings are in the fore-edge of the pages for the horizontal lines and in the upper and lower margins for the vertical bounding lines. Of quire IV, ff. 26v-28 are ruled for 29 lines with the first and last lines functioning as single horizontal bounding lines. There are single vertical bounding lines, except for ff. 26r, 27r, and 28v, which have double vertical bounding lines on the left. Pricking for the horizontal lines is in the fore-edge of the folios. Quire V is ruled for 24 (f. 29) and 25 (ff. 30-36) long lines (prickings occur both in the fore-edge and in the inside margins of each leaf), and has single vertical bounding lines. Quire VI is ruled for 22 or 21 long lines; prickings only in the fore-edge. There are double vertical bounding lines on either side on ff. 37-39v, while ff. 40-44 have double vertical bounding lines on the right and single ones on the left. Quire VII was ruled for 21 lines (prickings in the fore-edge only) with double vertical bounding lines on the left and irregularly single and double vertical bounding lines on the right. Quires VIII, ruled for 24 lines, and IX, ruled for 22 lines (prickings in fore-edge only), have mostly double vertical bounding lines (pricking for vertical lines is irregular). Quires X and XI are ruled for 22 lines in plummet over earlier dry point (imprint on the hair sides), with double vertical bounding lines. The number of prickings does not always match the number of bounding lines. Quire XII is ruled for 22 lines and quires XIII-XVI for 24 (pricking in fore-edge only), with double vertical bounding lines (pricking irregular). Quires XVII-XXI are ruled for 23-25 lines (prickings in the fore-edge as well as the inside margin), with single vertical bounding lines. Quires XXII-XXVII are ruled for 24 to 26 long lines (prickings only in fore-edge) with single vertical bounding lines (prickings irregular). Quire XIX is ruled for 24 lines (prickings in fore-edge only) with horizontal and vertical bounding lines varying single and double on the final pages. One of the reasons for the irregularity is that the rulers did not always stick to the number of prickings on a page, but often chose to deviate. Moreover, quire XIX shows clearly that the folios were pricked per

two: in this quire, the imprints are on ff. 143r, 145r, 147r, and 149r. Mistakes led to double rows of prickings in ff. 144–150. Quires II, VIII–XIII, and XV are signed .II., .I.–.VI., .VIII., respectively, at the foot of the last versos; and quires III, XVI, XVIII, XIX, XXV–XVII have catchwords at the end. An old incorrect pagination ‘1–449’ from the days of Archbishop Matthew Parker is written in red on the recto sides of ff. 2–227. For further details on written space and ruling, see Da Rold.

There are various reconstructions of the arrangements of scribal hands, which are related to the history of the compilation of the manuscript, and throughout the manuscript there are interlinear corrections in what appear to be contemporaneous hands.

[Note: Ker (*Cat.*, p. 27) distinguishes two main hands: (1) on ff. 2–36v, 120v–227v; (2) on 37–120v, but sees “changes in the appearance of the script at ff. 29, 53 and about f. 120, and additions in a blank space on f. 60v.” This is corroborated by Treharne (1998: 243), followed by Da Rold, who argues against Schipper’s three-hand division. Schipper (1983) identifies a core-manuscript (ff. 53–120v) written by his Scribe B, to which another part (ff. 37–52) was added, written earlier by his Scribe C; the rest of the manuscript, written by his Scribe B, was then added: the part at the end (ff. 120v–227v) in two stages; and the part at the beginning (2–36v), also in two stages. This process, according to Schipper (291), points to a conscious reshaping of the manuscript “from an Apostolic Passional into a general passional for saints.” Schipper’s findings are disputed by Traxel (2004: 37–59), who describes the insular and caroline features in detail. Traxel identifies four different scribes who wrote the manuscript in ten stages: Scribe 4, of south-eastern origin, wrote ff. 2r–24v/8, 25r/23–28v/8; Scribe 3, of eastern origin, wrote ff. 37r–52v; Scribe 2, from St. Augustine’s Canterbury, wrote ff. 53–120v/6; and Scribe 1, with a Kentish connection, wrote ff. 60v/11–24; 120v/6–227v (see Traxel 2004: 39–41, chart). The corrections have also been studied and surveyed by Traxel (2004: 61–158), who states that his Scribes 2 and 3 were responsible for the corrections in the pieces they copied, but Scribes 1 and 4 left traces throughout the entire manuscript (these marginalia usually will not be listed separately in the list of contents). Marsden (2008: lii) sides with Ker in recognizing only two hands.]

The manuscript is written in brown ink of diverse hues, and contains red initials, listed by Da Rold. Up to f. 53, the initials contain little open white spaces and some decoration. After f. 53, the red initials are generally more austere, with the notable exception of the ‘A’ on f. 61r, which has been executed in red and brown and shows the head of a bird. On f. 217 there is a green initial ‘P’, whilst on f. 227v all illumination is green. Ff. 224v–227r contain minor initials which are mostly red when they are at the beginning of a line and brown, touched with red, when they occur between text. Throughout the manuscript capital letters and first letters of sentences

are mostly touched with red, and there are red titles. Almost invisible running titles are written in plummet in the upper margins of the book, which Traxel (2004: 149) attributes to his Glossator B.

The MS is bound in a dark-brown pasteboard with leather covers. The binding dates presumably from the 16c/17c, and is now (2001) quite dried out and damaged in the spine, on which it reads: 'ÆLFRIC'S HOMILIES | Ii. 1. 33'. On the inside of the board, there is an ex libris: *Academice Cantabrigiensis Liber*, a burgundy-red piece of the spine of an older binding, reading 'TRACTS | M.S.', with a capital 'F' written in pencil, underneath. Ff. i–ii are paper flyleaves (16c/17c). Ff. i and ii are blank, except 'Ii 1 33' | 'Notes by J. M. Kemble' on f. i recto. Next is one unfoliated leaf from a printed book (c 16), used as a flyleaf. In the lower margin of the verso side of this printed leaf, written upside down, are several press marks: '# D–E–4 | 258,' and in ink '350. Ii–1–33 | F'. It seems the leaf was once bound upside-down. Ff. iii and iv are one paper sheet, folded into two flyleaves with notes by J. M. Kemble.

[Note: Kemble gives a detailed description of the contents of the manuscript, which he compares with the 'the copy published at Oxford by Mr. Thwaites (1698)' (f. iii recto/6–7). The comparison with Edward Thwaites, *Heptateuchus, Liber Job et Evangelium Nicodemi Anglo-Saxonice, Historiae Judith fragmentum; Dano-Saxonice* (Oxford, 1698), serves to underline the relatively late character of the language in this manuscript. Kemble valued the manuscript for its evidence of the transition of OE to ME, and placed it between the 'earlier copy of Lajamon. (Cott. MS. Cal. A. ix.) and the later years of the Abingdon Chronicle' (f. iii recto/3–4). He also paid special attention to the presence and possible function of rhythmic prose in some of the homilies.]

The three flyleaves at the end of the book consist of a paper bifolium (16c/17c) bound in with the remnants of a torn page from a printed book pasted on to a supply leaf. The collation of the manuscript is written in pencil on the inside of the back cover.

F. 1 is an added parchment leaf containing the 16c table of contents on the recto; the verso is blank. Apart from the leaves missing after f. 52, a quire missing after f. 184, and a few leaves repaired with stitches, there is little damage to this manuscript. Stubs of parchment and paper between the quires show that the manuscript was rebound in its original binding in 1958, as indicated by a stamp on the inside of the front board, 'Gray Cambridge', and a date, 'July 1958,' the firm and date of rebinding (see Traxel 2004: 33).

COLLATION: iv+227+iii. I⁸⁺¹ one 16c half sheet before 1; stub after f. 9 (ff. 1–9); II–III⁸ (ff. 10–25); IV²⁺¹ one half sheet after 2 (ff. 26–28); V–VII⁸

(ff. 29–52); [one or more leaves wanting after f. 52]; VIII–IX⁸ (ff. 53–68); X¹⁰ 3, 5, 6, 8 are half sheets (ff. 69–78); XI⁸ (ff. 79–86); XII⁸ 4, 5 are half sheets (ff. 87–94); XIII–XIX⁸ (ff. 95–150); XX¹² 2, 3 canceled after f. 151 (ff. 151–160); XXI⁸ 3 and 6 are half sheets; stubs after ff. 162, 165 (ff. 161–168); XXII–XXIII⁸ (ff. 169–184) [quire wanting after f. 184]; XXIV–XXV⁸ (ff. 185–200); XXVI⁸ + one half sheet after 3; stub after f. 206 (ff. 201–209); XXVII⁸ (ff. 210–217); XXVIII¹⁰ (ff. 218–227).

CONTENTS:

f. i blank, but for inscription ‘Notes by J. M. Kemble’ on the recto.

f. [ii^{bis}] a leaf from an unidentified 16c printed book. There are underlinings and shelfmarks.

ff. iv–v a description of the manuscript by J. M. Kemble: ‘I. i. 33, Bibl. Publ. Cant. | *A small 4^o on vellum; ends: ‘C. XI. v. 9–17.’ Much of f. iv recto/verso is blank.

f. 1r a 16c Parkerian table of contents in two columns: ‘Genesis 24 Cap. in Saxo(nico). 1. pag. . . . Sermo 435.’ A different 16c hand wrote in the upper margin: ‘Homiliaru(m) saxonicarum | The contente of this boke,’ and by way of addition in the lower margin ‘homiliae. 51.’ There are additions in ink, dating from the 17c, constituting references to ‘Serm. Cath,’ and additions in fine pencil, dating from the 19c, which add, e.g. to ‘Homilia de Natiuitate,’ ‘vid. Ælfrici Serm. p. 13,’ a reference to vol. 2 of Thorpe’s edition, with several more of this kind. At the bottom of the page, in yellowish ink (16c?): ‘bon(us) | de quoda(m) [r]apto &c(etera).’

f. 1v blank.

1. f. 2r–4r/24 Ælfric’s preface to Genesis addressed to Æþelweard: ‘Ælfric munuc gret æþelweard ealdorman eadmod||lice. þu bæde me leof þ(æt) ic sceolde þe awænden of læde|ne on ænglis þa boc Genesis . . . gif he nele his wóh gerihtan.’ (coll. Crawford 1922: 76–80, Marsden 2008: 3–7; on text of this and next item, see Marsden lxxiv–lxxxiv; Wilcox 1994: 116–119).

[**Note:** At the head of f. 2r, in the same 16c hand as the one which added the heading to the previous page: ‘Genesis in Englishe’ | ‘Matthæus Cantuar(iensis) dedit. 1574.’; at the bottom of the folio ‘Continet paginas. 450.’ referring to the red page numbering that starts on f. 2r and ends on f. 227r with 449. On f. 3r there is a high-ranking initial ‘I,’ as the beginning of (l. 3) ‘In principio creavit . . .’ Frequently, words and passages are underlined in an early modern hand, with occasional Latin translations in the margin.]

2. ff. 4r/24–24v/8 Ælfric’s translation of Genesis 1–24:26: **INC(IPI)T LIB(ER) GENESIS**. || ‘IN ANGÝnne gescéop god heofonan 7 eorþan’ ; ends: ‘7 gildene biagas god heriende’ (coll. Marsden 2008: 8–53 and Crawford 1922: 81 149; the latter edited from this manuscript the alternative translations of Genesis 4, 5, 10, 11, 23, and 24.

[Note: In the margin Wheelock noted: ‘hic finis cap 24’ Sometimes one or more words are written in the lower margins to end a sentence or phrase.]

3. ff. 24v/9–28v/8 “Dominica .V. quadragesime” (ÆCHom II, 13), abridged: ‘Peos tid fra(m) þisu(m) 7weardu(m) 7dæge oðða halgan eastertide is | gecwēden cristes þrowungtid’; ends: ‘Sy hi(m) lof 7 wuldor | his ormætu(m) eadmodnesse on ealra worulda woruld. am(en)’ (coll. Godden 1979 [no. 13]: 127–36, with omissions indicated in the notes; as Thorpe 2.224 [5th Sunday in Lent] with the omission of 230/8–18, 234/23–236/3, 236/15–20, 236/23–238/2) [rest of f. 38v blank].

[Note: In the margin of f. 24v, in an early modern hand: ‘homilia in d(o)mi(ni)ca passionis’ F. 25r carries in the right-hand margin a quotation from John 8.49–56: ‘Ego d(e)-moniu(m) . . . uidit 7 gauisus’ (ed. Da Rold); part of this text is lost as a result of trimming of the fore-edge.]

4. ff. 29r/1–34v/12 (ÆCHom I, 2): **VIII. k̅l̅ ianuarii. Nativitas D(OMI)NI N(OST)RI IE(S)U CHR(IST)I**. | ‘We willað to trymmincge eowres geleafan’; ends: ‘on ealra worulda woruld. am[en]’ (coll. Clemoes 1997 [no. 2]: 190–97; as Thorpe 1.28).

[Note: On f. 29r in the upper margin, in a 13c/14c hand: ‘Hoc uolum(en) (con)tinet multam copiam sermonum in anglico. | n(on) appreciatu(m) p(ro)p(ter) ydioma incognitu(m)’ (cf. Traxel 2004: 131–34). A longer OE gloss, partly lost through trimming of the fore-edge, occurs on f. 31r: ‘swilche heo oð[er] | ne siððan bere[ð] | ac for ði þe c(ri)st [is] | fru(m)cenned of | manegu(m) gas[tli]cu(m) broð(er) su(m)’ Besides 12c marginal glosses, there are early modern translations and underlinings.]

5. ff. 34v/12–36v/26 (ÆLS [Æthelthryth]): **De S(ancta) Æþeldrype u(ir)-g(ine)**. | ‘We willað nu awriten þeah ðe hit wundorlic sy. | be ðære halgan æþeldryðe þa(m) engliscan mædene’; ends: ‘þa(m) is á wurðmynt. 7 wuldor on ecnyssse. | am(en)’ (coll. Skeat 1.432–40 [no. 20]).

[Note: F. 35v: a 17c gloss: ‘vide beda(m) | sax. fol. 130. | in vlt.’; f. 36r (upper margin): 12c correction (by scribe) of eye-skip before ‘eall’, line 1: ‘weall standende, geworht of marnstan[e].’]

6. ff. 37r/1–52v (ÆCHom II, 11): **XII. k̅l̅ ap(ri)l(is). S(an)c(t)i Benedicti Abb(at)is**. | ‘BENEDICTVS se halga abbud on ðisum and|wardan dæge gewat of ðisum deadlican life’; ends imperf.: ‘swa swa he sylf be-bead binnan | iohannes cyrican þæs halgan fulluhteres on [. . .]’ (ed. Godden 1979 [no. 11]: 92–108/572; as Thorpe 2.154, ending 188/7; cf.

Ker [*Cat.*, p. 24] who points to missing leaves; at least one folio is wanting after f. 52).

[**Note:** There are faded interlinear glosses and translations on ff. 37–42. Traxel (2004: 144–49) distinguishes two hands for the glosses, which he classifies as A (6 gl.) and B (12 gl.). In the lower margin of f. 52v, the missing end of the last sentence is supplied in, presumably, a 16c hand: ‘on þam munte cassino. vid. Serm. Cathol. p. 325. l. 17.’ Another reference in pencil (Wheelock) correctly identifies the source as Cambridge University Library MS ‘Gg. 3. 28’ [= ASM 95, f. 171r]. There are paragraph signs in the margins (medieval), as well as, occasionally, early modern marginalia.]

7. ff. 53r–57v/8 (ÆLS [Peter’s Chair]): .VIII. kł. marcii. Cathedra S(an)c(t)i petri apostoli. | ‘We cweþað on gerimcræfte cathedra s(an)c(t)i pet(r)i seofan nih|ton ær ðam monðe þe we martius hatað’; ends: ‘þam is wuldor 7 | wurðmynt on ealra worul(..)da worold. AMEN’ (coll. Skeat 1.218–38 [no. 10]).

[**Note:** A new paragraph on f. 56r/2, beg. ‘Marcellus,’ starts with a high-ranking red initial. Some early modern marginalia, e.g. ‘Petrus | Antiochus | Ep. 7. in.’ On f. 53r there are various erasures in the margin, which are illegible.]

8. ff. 57v/9–60v/10 (ÆCHom I, 27): **Conuersio S(an)c(t)i pauli.** | ‘Godes gelaðung wurðað þysne dæg þam mæran | Paule to wyrðmynte’; ends: ‘mid gecneordnysse gehyrsumað’ (ed. Clemoes 1997 [no. 27]: 400–4/122; as Thorpe 1.384–92/25).

[**Note:** Some pen trials occur at the bottom of f. 58r, in which also a hole was repaired by pasting a piece of parchment on it.]

9. ff. 60v/11–24 additions on an originally blank leaf:

a. lines 11–16 a translation of the section *primus usus psalorum* of Alcuin’s *De psalorum usu liber* (PL 101.465) (Conf 7 [Ker]): ‘Gif ðu wille for þinra synna bereowsunge gedón. . . mid gastlicere blisse onlihted.’ (ed. Ker, *Cat.*, p. 24; cf. Traxel 2004: 27, n. 48);

b. lines 17–21 introduction to “St. Clement” (ÆCHom I, 37): ‘Men þa leofestan . . . cuðe | beoð’ (cf. Clemoes 1997 [no. 37]: 497/4–7; as Thorpe 1.556/27–30);

c. lines 21–24 beginning of “SS. Peter and Paul” (ÆCHom I, 26), serving, probably with 9b, as an *ad hoc* introduction to no. 10: ‘We wyllað eow geréccan . . . þus cweþende’ (cf. Clemoes 1997 [no. 26]: 391/98, and in note; as Thorpe 1.370).

[**Note:** Ker, *Cat.*, p. 24, suggested that this folio was ‘originally blank’; Traxel (2004: 63–64) shows that these additions were carefully planned.]

10. ff. 61r/1–65v/15 (ÆCHom I, 26, *passio* only): **De passione apostolor(um) petri & pauli.** | ‘ÆFTER drihtnes upstige wæs petrus bodigen|de geleafan þam leodscipum þe synd gecwedene. | Galatia’; ends: ‘þam sy

wuldor 7 lóf [sic] a on ecnysse' (coll. Clemoes 1997 [no. 26]: 391/100–399; as Thorpe 1.370).

[Note: This *passio* follows the homily “and is without the introductory lines” (Ker, *Cat.*, p. 24). Interlinear insertion by scribe of haplography on f. 62v/17: ‘eft harwenge. hwiltidu(m) on wimmannes hade’ (cf. Clemoes 1997: 394/173–74).]

11. ff. 65v/16–71r/3 (ÆCHom I, 38, *passio* only): **II kł. decembris passio S(an)c(t)i Andréé ap(osto)li.** | ‘SE apostol andreas æfter cristes þrowunge ferde | to ðam lande þe is gehaten Achaiga’; ends: ‘sy þam metodan drihtne wyrðmynt 7 lof á on | eccnesse. AM(EN)’ (coll. Clemoes 1997 [no. 38]: 513/170–519; as Thorpe 1.586).

[Note: The left-hand margin of f. 70v contains a late 12c gloss: ‘Maximilla | was an læfdie | inne þære burh | ofer þa oðre | hlæfdie. héo | weorðede sai(n)t | andreu 7 com | mid heore cnihte. | 7 na(m) þone halige | licame mid my|cele wyrðmunte. | 7 híne smérede | mid aromate. | Aromat is ge|mácad of gódes | cynnes weorte | ðe wille swóte | stince . hú | hæfde gecore | ænne swiðne | fairne stede | on to licgende. | þær hu(e) léide | sai(n)tes Andreas | lichame mid | weorðmunte’ (ed. Traxel 2004: 68, cf. 68–77). Also on f. 70v, in the same hand, four French verse lines in the lower margins: ‘S cest aiunt en Achaia. dunt plusur unt `oi’ parler. | dedenz la cite de patras que u[o](us) auez oi numer’ (ed. Traxel 2004: 77, cf. 77–79).]

12. ff. 71r/3–79r/3 (ÆCHom I, 4): **VI kł ianuarii. Assumptio | S(ancti) ioh(ann)is ap(osto)li.** ‘IOHANNES se godspellere cristes | dyrling wearð on þysum dæge to heofonan rices myrh|þe þurh godes neosunge genumen’; ends: ‘þam is wuldor 7 wyrðmynt. mid fæder | 7 halgan gaste a butan ende. AM(EN)’ (coll. Clemoes 1997 [no. 4]: 206–16; as Thorpe 1.58).

[Note: On f. 77v, three extra ruled lines in lower margin, containing a Latin gloss of two lines (ed. Da Rold; see also Traxel 2004: 82).]

12a. ff. 79r/3–80v/5 (ÆCHom IIa, 18, Phillip): **Kł mai. | ap(osto)lor(um) philippi et iacobi.** | ‘PHIlippus se godes apostol þe we on þysum dæge | wurðiað’; ends: ‘micele wel|dæda 7 wundra gelome. geleaffullum mannu(m) se þe leo|fað .á. amen’ (coll. Godden 1979 [no. 17]: 169–71/60; as Thorpe 2.294).

[Note: F. 80 has been repaired with stitches.]

12b. ff. 80v/5–82r/19 (ÆCHom IIb, 18, James the Less): **de s(an)c(t)o iacobo apostolo.** | ‘WE wurþiað eac on þissere 7werdan freolstide. | oþerne apostol. iacob’; ends: ‘þ(æt) hí us þingian to urum | scyppende. se þe ana rixað on ecnesse god. AMEN’ (coll. Godden 1979 [no. 17]: 171/61–173; as Thorpe 2.298).

13. ff. 82r/19–91r/4 (ÆCHom I, 31): **VIII. kł. | septe(m)b(ri)s passio S(an)c(t)i Bartholomei apostoli.** | ‘WYrdwriteras secgað þ(æt) þry leodscipas synd geháte|ne India’; ends: ‘sy him wuldor 7 lof on | ealra

worulda worold.’ (coll. Clemoes 1997 [no. 31]: 439–50; as Thorpe 1.454). On f. 82r above the first line of this vita there is, in a smaller hand, the introductory line: ‘godemen gehýrað hér þa mihtan þe ure driht(en) forgeaf s(ancti) bartholomei þa(m) ap(osto)le’; this line was formerly written in the outside margin but was erased there.

[**Note:** On f. 82v/11–14 text was erased and rewritten in another hand (cf. Ker, *Cat.*, p. 24). On f. 86v on the very outer edge, partly trimmed: ‘he is sunu æfre accenned’ with insertion mark after ‘fæder’ (line 14). There is an erasure of one word on f. 87v/17, with a corresponding correction in the margin, ‘hi(m) to cw(æð).’ Occasional early modern pencil marks occur.]

14. ff. 91r/4–95r/10 (from *ÆCHom* II, 31, James the Greater): **VIII. k̅l̅ Au-gusti passio S(ancti) iacobi | ap(osto)li.** ‘ON þysum dæge we wurþiað on urum | lofsangum 7 on freolse þone mæran apostol | iacobum io-hannes broðor’; ends: ‘þam | is wuldor 7 wyrðmynt on ealra worulda worold. AM(EN)’ (coll. Godden 1979 [no. 27]: 241–47/181; as Thorpe 2.412–24). The “Sanctorum septem dormientium” is omitted.

[**Note:** On f. 91v/19, in the margin: ‘d(omi)n(u)s ie(su)s chr(istu)s erigis.’]

15. ff. 95r/10–98r/5 (*ÆCHom* II, 37, passio only): **XI. k̅l̅ oc|tob(ri)s passio s(an)c(t)i mathei ap(osto)li & ęwangeliste.** | ‘SE APOSTOL Matheus 7 godspellere becóm þurh | godes sande æfter drihtnes upstige to heofonu(m) to ethiopian’; ends: ‘Sy þæs gode lof a on ecnesse AM(EN)’ (coll. Godden 1979 [no. 32]: 275–79; as Thorpe 2.472).

[**Note:** In the lower margin of f. 95v is visible ‘eunuchi’; the rest of the gloss is lost through trimming.]

16. ff. 98r/5–103v/13 (*ÆCHom* II, 38): **V k̅l̅ | noue(m)b(ri)s passio ap(osto)-lor(um) Simonis et IVDE.** | ‘MEN þa leofostan we wyllað eow secgan þæra ap(osto)la þro|wunge’; ends: ‘se þe leo|fað 7 rixað on ealra wor-olde worold. AMEN’ (coll. Godden 1979 [no. 33]: 280–87; as Thorpe 2.480).

[**Note:** On f. 98r, upper margin, in an early modern hand: ‘*Simonis & Iudæ*.’ There are various early modern marginalia and underlinings on ff. 98v–99r.]

17. ff. 103v/13–110r/13 (*ÆLS* [Thomas]): **XII. | k̅l̅ ianuarii passio s(an)c-(t)i thome apostoli.** | ‘ÆFTER þæs hælendes þrowunge’; ends: ‘Se ðe | on ecnesse rixað ríclíce mihtig. AMEN’ (coll. Skeat [no. 36] 2.400/13–424). The Latin preface is not included here.

18. ff. 110r/13–114r/6 (*ÆLS* [Mark]): **VII k̅l̅ | Mai passio s(an)c(t)i MARCI ewangeliste.** | ‘MARCVS se godspellere be godes dihte gefor to | egipta lande’; (f. 111v/22) ‘þam sy wuldor 7 lof. a to worulde Am(en). | We habbað nu gesæd sceortlice’; ends: ‘We ge|endiað þus þas gesetnysse HER’ (coll. Skeat [no. 15] 1.320–36).

[**Note:** ‘W’ in ‘We’ (f. 111v/23) is a red high-ranking initial (this place is titled “Item Alia” in Skeat 1.326). The homily contains frequent interlinear 13c glosses: translations (e.g. godspellere ‘eua(n)gelista’) and later English repetitions of words (e.g. heora ‘here’; adræfde ‘adrefde’) which are not all of the same source (Traxel 2004: 135–37). Besides these, there are interlinear corrections in a vague brown hand, e.g. f. 110v/8: ‘hit gela(m)p æt sume sæle þ(æ)t’; see Traxel (2004: 97–101) for a discussion. At the top of f. 110r, in an early modern imitative A-S hand: ‘Marci Euangelistæ.’]

19. ff. 114r/6–120v/6 (ÆLS [Memory of Saints]): **Incipit sermo de memoria S(an)c(t)or(um)** | ‘EGO sum alfa & .o. initium & finis dicit d(omi)-n(u)s qui est. | et qui erat. et qui uenturus est om(ni)p(oten)s. Pæt is on en|glisc. Ic eom anginn 7 ende cw(æð) drihten god’; ends: ‘se ðe leofað | 7 rixað a buton ende. AMEN’ (coll. Skeat [no. 16] 1:336–63).

[**Note:** There are miscellaneous early modern marginalia, esp. on ff. 114–117, many in brown ink, including Hebrew (f. 114v/11) and Greek (f. 116r/2), dating presumably from the 16c/17c. Some marginalia are by Abraham Wheelock. On f. 118r/16–19 some early modern marginalia have been erased. Eight lines of French verse occur on f. 120r, the lower margin, beg.: ‘§ li uilain dit en repruier . . . Que oil ne ueit a cuer ne duelt’ (ed. Traxel 2004: 105, who identifies them as “proverbial sayings of the peasant”; cf. 105–10).]

20. ff. 120v/6–124v/12 (ÆCHom I, 3): **VII. k̅l̅ ian(uarii). passio** | **S(an)c(t)i Stephani p(ro)thoMARTYRIS**. ‘We rádað on þære boc | þe is gehaten act(us) apostolor(um) þ(æt) þa ap(osto)las gehadodon seofon | diacanas’; ends: ‘mid þ(am) he wuldrað 7 blissað á on ecnesse. AM(EN)’ (coll. Clemons 1997 [no. 3]: 198–205; as Thorpe 1.44).

[**Note:** On ff. 120v and 121r are various OE interlinear glosses; at the bottom of f. 123r: ‘Vbi te inuenero. Ibi te iudicabo’ (cf. Dolbeau 2003: 161–62). On f. 124v, at the top, a proverb: ‘an æfe[n] man sceal herian þone dæg.’]

21. ff. 124v/12–128v/4 (ÆCHom I, 5): **V. k̅l̅ ian(uarii) | Natale i(n)-nocentiu(m)**. ‘NV to dæg godes gelapung geond ealne | ymbhwyrft mærsað þæra eadigra cildra freolstide’; ends: ‘se þe leofað 7 rixað a butan ende. am(en)’ (coll. Clemons 1997 [no. 5]: 217–23; as Thorpe 1.76).

22. ff. 128v/4–132v/19 (ÆLS [Vincent], passio only): **XI k̅l̅ Febr(uarii). | passio S(an)c(t)i uincentii m(artiris)**. ‘ON isþánian lánde þære | swéoniscan léode. wæs se halga martir þe hatte | uíncentius’; ends: ‘þa(m) hælende to lofe þe leofað á on ecnesse am(en)’ (ed. Skeat [no. 37] 2.426–42, from this manuscript).

[**Note:** Occasional OE interlinear glosses; see the footnotes to Skeat’s edition.]

23. ff. 132v/19–139r/24 (ÆCHom I, 29): **III. ID(US). | AVG(USTI). passio beati Laurentii martiris**. | ‘ON Decies dæg þæs wælhreowan caseres

- wæs se halga | bisceop sixtus on romana byrig drohtniende'; ends: 'mid þa(m) he orsorlice on ecnesse wuldrað. amen' (coll. Clemoes 1997 [no. 29]: 418–28; as Thorpe 1.416).
24. ff. 139v/1–144r/25 (ÆCHom II, 9): **III. ID(US) martii. S(ancti) Gregorii pape urbis romane | i(n)clitus.** 'GRegorius se halga papa engliscre ðeode apostol i(n)clitus'; ends: 'on þa(m) he leofað mid gode ælmihtigu(m) á on ecnesse. AM(EN)' (ed. Godden 1979 [no. 9]: 72–80; as Thorpe 2.116).
- [Note: F. 142r: Latin back-translation of some words from line 1 in the top right-hand corner: 'Nolo morte[m] p(eccatoris) | s(ed) u(t) mag(is) [convertatur et vivat]'; cf. e.g., *Book of Cerne*, prayer 20, ed. Kuypers 1902: 117, and 248–49.]
25. ff. 144r/25–147r/12 (ÆLS [George]): **VIII kł mai. passio S(ancti) Georgii M(artiris).** 'Gedwolvonn | awriton gedwyld on heora bocu(m) be þa(m) halgan wére || þe is gehaten Georgius'; ends: 'And se halga geórgivs siðode to | criste. mid þa(m) he á wunað on wuldre. AMEN' (coll. Skeat [no. 14] 1.306–18).
- 26a. ff. 147r/12–149v/4 (ÆLS [Alban], *passio*): **X kł iulii passio | S(ancti) Albani martiris.** 'Sum hæþen casere wæs gehaten | dioclician(us);' ends: '7 to fulluhte gebigde þurh his bydelas. AM(EN)' (coll. Skeat [no. 19] 1.414–24).
- 26b. ff. 149v/5–151r/15 untitled, entitled by Skeat *Acitofel et Absalon*; in BL Cotton Julius E. vii [201], f. 93r, this text is headed by ITEM ALIA (ÆLS [Alban], second part): 'IS nu éac to witenne þ(æt) man wít-nað for [space for rubric, omitted] | oft þá arleasan sceaðan'; ends: 'on þa(m) is éce wuldor on ealra worolda worold AM(EN)' (coll. Skeat [no. 19] 1.424–30).
27. ff. 151r/16–155v/23 (ÆLS [Edmund]): **XII. kł Dece(m)b(ri)s. passio S(ancti) eadmundi Reg(is) 7 M(artiris).** | 'EADmund ðe eadiga east-engla á Kyning wæs | snoter 7 wurðfull'; ends: 'Pæs hi(m) sy | wuldor á mid his heofonlice fæder 7 þa(m) halgan gaste AM(EN)' (coll. Skeat [no. 32] 2.314/13–334, Needham 1966: 43–59). An introduction in prose found in other mss is omitted here.
- [Note: On f. 153v, the lower margin, a sketch of two heads is faintly visible. On f. 155v/11 there is an early modern cross reference to "Ely", 'Elig. p. 65 | 20' (i.e. f. 35r/20), with a corresponding cross-reference there to this place.]
- f. 155v/24–25 Job 1:1: 'Vir erat in terra hus. nomine iob. Et erat uir ille sim|plex & rect(us) ac tim(en)s deu(m). & recedens a malo.' (serving as a preface to the next item):
28. ff. 155v/25–161r/15 (ÆCHom II, 35): **bi þa(m) eadige iobe ||** 'Mine gebroðra we rædað nu æt godes þenungu(m) be þa(m) | eadigan were

job'; ends: 'se ðe ána | is god á on écnusse AMEN' (coll. Godden 1979 [no. 30]: 260–67; as Thorpe 2.446).

[Note: Scribbles at bottom of f. 156r. A Latin gloss in margin on f. 159v.]

29. ff. 161r/15–166r/13 (ÆLS [Oswald]): **Non(us) AG(USTI). passio S(an)c-(t)i oswaldi | Regis 7 martiris.** 'Æfter þam þe Agustínus | to engla lande beco(m)'; ends: 'Sy þæs wuldor þa(m) ælmihtigan gode | a to worolde world' (coll. Skeat [no. 26] 2.124–42, Needham 1966: 27–42).

[Note: There are a substantial number of early modern marginalia, in pencil as well as in ink, in the outer margins of ff. 161v, 162, 163, 164, and 165r, in Latin, Greek, and Hebrew. This is the hand of Abraham Wheelock. At the bottom of f. 162r, a remark has been erased.]

30. ff. 166r/13–172r/17 (ÆLS [Denis]): **VII. id(us) octobris. passio S(ancti) dionisii | Socior(um)q(ue) ei(us).** 'PAVLus þeoda lareow þa ða he | geond land ferde'; ends: 'to lofe þa(m) ælmihtigu(m) þe leofað a | on écnusse AM(EN)' (coll. Skeat [no. 29] 2.168–90).

[Note: There are early modern marginalia in Wheelock's hand, in brown ink as well as in pencil, on ff. 164–168; at ff. 168r/15, 168v/4, there are early modern interlinear translations into English.]

31. ff. 172r/17–175r/25 (ÆCHom I, 37, first part): **VIII kl. dece(m)b(ri)s. passio S(ancti) clem(en)tis m(artiris).** | 'Men þa leofostan eower geleafa byð þe trum|ra gif ge gehyrað be godes halgu(m) . . . besmitene wurdon.' [at f. 173r/7 is omitted 'And Dionisius ~ gecyddon' (= Clemoes 498/33–50, as Thorpe 1.558/31–560/15)]; cont.: 'Hwæt ða clemens | romana papa' to (f. 175r/24) '7 swa heora geearnunga ge|swuteliað.'; ends with a doxology: 'Sy hi(m) wuldor 7 wurðmynt a to worolde. AM(EN)' (coll. Clemons 1997 [no. 37]: 497–502/2; as Thorpe 1.556–66/27). The text here, minus the doxology, is the first part of the text as edited by Clemons.

[Note: The mid-12c BL Cotton Vespasian D. xiv [245], ff. 119r–123r (cf. Ker, *Cat.*, no. 209, item 36), contains only the second half of "St. Clement," a general reflection on the O.T., exactly the part omitted here.]

32. ff. 175v/1–184v/26 **De falsis Diis.** (ÆHom 22): 'O fr(atre)s dilectissimi diuina script(ur)a | cultu(m) uni(us) ueri dei nos docuit . . . ipsi gl(ori)a in s(e)c(u)la amen.' | (l. 6) 'Eale ge gebroðra þa leofostan þ(æt) godcunde gewrit | us tæhte þon(ne) bigeng anes soðes godes . . . 7 he is oþon gehaten. oðru(m) mannu(m) [sic] on denisc' [at f. 178r/3–4 is omitted 'Nu secgað ~ swa awriten.' (= Pope 1968 [no. 21]: 684/141–685/149)]; 'Sum wif hatte uen(us)'; ends imperf.: 'þe ealle het tobrecan þa(m) [. . .]' (coll. Pope 1968 [no. 21]: 676–706/544). A quire is wanting after f. 184.

[Note: There are frequent early modern marginalia, interlinear glosses, and translations into English, occurring both in ink and in pencil, most frequently on ff. 177–178. Some are in Wheelock's hand.]

- 33a. ff. 185r/1–193v/9 (ÆLS [Maccabees]): “Passio Machabeorum”: (beg. imperf.) ‘here samod mid swyðlicre bylde’; ends: ‘Sy wuldor 7 lof. | þa(m) welwillendan gode á on ecnyss[e] we cweðað AMEN’ (coll. Skeat [no. 25] 2.86/319–120/811).
- 33b. ff. 193v/10–194v/8 (ÆLS [Maccabees] cont.): “Qui sunt oratores, laboratores, bellatores”: ‘IS swa þeah to witenne þ(æt) on þyssere worolde synd þreo | endebyrdnyssa’; ends: ‘forðan ðe hi(m) furðon noldon | ænne fugol acwellan’ (coll. Skeat [no. 25] 2.120/812–124/62).
34. ff. 194v/8–197v/16 (ÆLS [Abdon & Sennes]): III. kġ. **Augusti passio S(an)c(toru)m | Abdon 7 Senne(n)**. ‘On Decies dagu(m) þæs deoflican | kaseres. wæron twegen cyningas on crist gelyfede. Abdon 7 Sennes’; ends: ‘þa(m) hælende to lofe þe lyfað á on écnysse’ (coll. Skeat [no. 24] 2.54–66).
35. ff. 197v/17–203r/3 “Sermo in Lætania Maiore (De auguriis)” (ÆLS [Auguries]): **Ep(isto)la pauli**. ‘PAVLus ðe apostol ealra þeoda | lareow. manode þa cristenan þe he sylf ær to ge|leafan gebigde’; ends: ‘sy hi(m) wuldor 7 lof a to worulde. AM(EN)’ (coll. Skeat [no. 17] 1.364–82).
36. ff. 203r/3–206v/23 (ÆLS [Exaltation of Cross]): **Exal|tatio S(anct)e CRVCIS**. ‘We wurðiað mid lofsangu(m) | for ures geleafan’; ends: ‘Sy wuldor | 7 lof ðam wellendan gode þe ðe æfre rixað | on ecnysse AMEN’ (ed. Skeat [no. 27] 2.144–58) [lines 24–25 blank].
37. ff. 207r/1–211r/5 anonymous homily, “Address of the Soul to the Body” (HomM 8 [Murfin]): ‘Mage we gyt her gehyran. m(en þa leofosta)n. eowre sawle | þearfe gif ge me hlystan wyllað’; ends: ‘þa(m) sy ár 7 wurðmunt 7 miht 7 wuldor 7 anweald | æfre butan ælcu(m) ende. AMEN’ (ed. Murfin 1971: 26–42, Luiselli Fadda 1977: 144–57; cf. Willard 1935: 963, who prints ff. 208v/14–210/17).

[Note: In the upper margin of f. 207r appears in an early modern hand: ‘Augustini sermo.’ There are also miscellaneous early modern marginalia.]

38. ff. 211r/5–219v/19 anonymous translation of Alcuin “De virtutibus et vitiis” (Alc [Warn 35]), chaps. 1–13 (PL 101.614–23): **De Scientia**. | ‘ÆRest ealra þinga gehwilcu(m) men is to secenne. | hwat is þeo soðe snoternes’; ends: ‘þær he lifað 7 rixað on ealra worul|de woruld á butan ende AMEN’ (ed. Assmann 1889 [no. 2]: 371 [up to f. 219v/13 ‘nan bot alifed’]; same portion ed. Warner 1917 [no. 35]: 91–102/34); f. 219v/14–19, the doxology (pr. Ker, *Cat.*, p. 26).

[Note: There are medieval as well as 16c glosses and underlinings. Traxel (2004: 122–23) describes the small hand giving notes in Latin. The early modern annotations are in pencil as well as in brown ink.]

39. ff. 219v/20–222r/24 untitled anonymous homiletic text “About Penitence” (WCan 1.1.2 [Fowler]): ‘Ne beode we nanum mannum nane niwe bebodu ac do | gehwa `hu´ hi(m) sylfu(m) gebeorhlicost þince’; ends: ‘Sy | hi(m) lof 7 wuldor á on ecnesse. AM(EN)’ (ed. Luiselli Fadda 1977: 176–85; text on ff. 221/23–222/13 as Thorpe 2.282, and Fowler 1965: 29/357–30/380).

[Note: Scragg (1979: 257) observed the overlap with the beginning of Vercelli Homily 19 and, in the final part, with the *Canons of Edgar*.]

40. ff. 222v/1–224v/6 a version of Ælfric’s “Vision of Drihthelm” (ÆCHom II, 23): ‘Her was drihthelm su(m) æþele þegen on norðhumbra | lande on æfnunge of þissu(m) life gelead. 7 his líc leag ealle | þa niht inne besett’; ends: ‘Swa he hit ma|code on his life. 7 manega oðre he gerihtleachte mid worde | ge mid bysnonge to rihtan geleafan. Gerihtlæce us drihten | hælend crist þurh þinran myclan mi´l´dheortnesse swa swa | þin willa sy amen’ (ed. Swan 1993: 309–14; cf. Godden 1979 [no. 21]: 199/3–203/111; as Thorpe 2.348/18). This version differs from the one printed in Godden’s edition, in having a different incipit and omitting ll. 112–180 (the end).

[Note: On f. 223v/lower margin in an early modern hand (Abraham Wheelock): ‘A hæc suppleant | (lector) quæ Sermonibus Catholicis Ælfrici desunt. p. 389. l. 1.’]

41. ff. 224v/7–227v/25 anonymous metrical apophthegms, “Instructions for Christians” (Instr): ‘Syle ece gode æhta þinra. þone teoðan dæl he gecyþað þe. 7 bé | ðe mænigfealdað mycle þá nígone’; ends: ‘God ælmihtig soðlice ne læt his gecorenan | on yfelre frem(m)inge gefaren. ac he gewent heora mod on sa|rignysse forþan ðe hi þ(æt) yfel on weorulda geseceþ þ(æt) hi mid | þæs yfelan undergytenysse magon beon ongean wende to | drihtne gehworfene.’ (ed. Youngs 1995, Rosier 1964: 11–18).

ff. 224v (lower margin) ~ 225r (upper margin) two misogynous sayings from Ælfric’s homily for the Decollation of St. John (ÆCHom I, 32): ‘Se wisa salomon cw(æð). þ(æt) sélre wære to wunienne mid león ` 7 mid draca´ þonne mid yfelu(m) | wife. 7 oferspæcu(m).’ || ‘Se wisa eft cw(æþ). þ(æt) nan wilde deor ne on feower fotu(m). ne on creopendu(m). nis to wið|metenne yfelu(m) wife’ (ed. Clemoes 1997 [no. 32]: 456/175–457/1, 456/172–73; as Thorpe 1.486/28–29, 486/31–33).

ff. [228–230] flyleaves, the second of which consists of a heavily damaged page from a printed book, the same one as on the front flyleaves.

Inside back cover, modern (1958) pencil collation by Harold L. Pink, Senior Librarian, C.U.L., done at the time of the rebinding (see Traxel 2004: 33).

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