

192. London, British Library, Cotton Faustina A. ix
Ælfric, from Catholic Homilies I & II and other OE Homilies
[Ker 153, Gneuss --]

HISTORY: A collection of homilies written in the first half of the 12c. The manuscript is dated by Ker to the first half of the 12c, which is further narrowed down by Treharne (2000: 21) to “the end of the first quarter of the century.” Nothing is known about the origin and provenance of the manuscript. Treharne (2000: 23) sees a slight correspondence with a St. Albans manuscript on account of a “flourished initial *M*,” but makes no claim.

The cycle of homilies was intended for Sundays and festivals other than saints’ days, and runs from the second Sunday after Epiphany (the first homily beginning imperfectly) to Pentecost. A missing quire at the beginning would, in all likelihood, have contained an additional homily, and one missing quire after f. 50 presumably contained the homily for Ash Wednesday (Ker, *Cat.*). No other items are thought to have followed at the end (Clemoes 1997: 31). All except five of the homilies in this manuscript derive from Ælfric’s “*Sermones Catholici*”: eleven from the First Series and ten from the Second. The five items from another source are the homilies for the fifth, sixth, and seventh Sundays after Epiphany (the seventh Sunday does not actually exist in the calendar), and those for the Tuesday (or Monday) and Thursday in Holy Week.

[**Note:** The manuscript has been described by Pope (1967: 48–51), Godden (1979: xlvii–l), Clemoes (1997: 30–32), and Teresi (2007: 285–310). Faustina A. ix is known as MS N in the Ælfrician tradition, related closely to M (Cambridge University Library Ii.4.6 [101]) and O (Cambridge, Corpus Christi College 302 [48]), both because they share many items by Ælfric and because they all contain (parts of) items not by Ælfric. Clemoes (1997: 32) and Teresi (2007: 291–97) provide item-by-item comparisons of MSS M, N, and O. The homilies of the First Series belong to the δ line of transmission, together with MSS CUL Ii.4.6. and CCCC 302 (Clemoes 1997: 109, 112–13). The homilies of the Second Series belong to an advanced stage of the first recension, although the exact relation between manuscripts M and N is difficult to ascertain: Godden (1979: xlix) believes that “[o]ne can only assume that M and N go back independently to a source within Ælfric’s scriptorium and that the

shared readings, including the errors, arose there.” The verdict by Clemons (1997: 71–76) and Godden (1979: lxiv–lxv) on the entire collection in this manuscript is that it derives from a separate collection set up by Ælfric himself as a series of homilies for occasions other than saints’ days from Christmas to the Sunday after Pentecost, to which later some other items were added first in this manuscript. Teresi (2007: 309–10), on the other hand, argues that the manuscript is too far removed from Ælfric, and that therefore this collection was probably made by others, away from Ælfric’s scriptorium.]

From the erased title on f. 2 it appears that, in 1565, the manuscript belonged to William Bowyer (d. 1670) of Wimbledon, Surrey, bailiff of Westminster and keeper of the records in the Tower, whence it came in the possession of Henry Elyng (1577–1635), also keeper of the records in the Tower and Clerk of the Parliament. In 1597 Sir Robert Bruce Cotton (1571–1631) acquired the manuscript from Elyng (Kleist 2007: 475, 478). It was used by John Joscelyn for his collation of Ælfric’s letter to Sigeferth, and mentioned by him in a prefatory note, which was subsequently transcribed and printed by Wanley in the latter’s *Catalogue* (1705: 199; cf. Ker, *Cat.*, p. 193). Before Robert Cotton became the owner the manuscript had been rebound and supply leaves added, in line with the policy of Parker’s library. There is an owner’s mark of (Sir) Thomas Cotton (1594–1662) on f. 2r (bottom).

CODICOLOGICAL DESCRIPTION: Membrane, containing iii + i + 196 + i + iii folios. The 16c or 17c foliation starts with ‘Fol. 1’ and continues with f. 1+, .2., .3., .4., .5., etc. However, there is a mistake in this foliation in that ff. 157–171 are foliated 165–171, 157–164, resulting from misbinding quire XXIII before XXII in the late 17c (the quires are now in the correct order). Modern folio numbers in pencil were added in the bottom right-hand corner and at the top; both are continued throughout the manuscript but, since they are difficult to see on the fiche, the old foliation is also given. The original old foliation (those numbers between dots) stops at ‘138.’ (= f. 139) and resumes at ‘142.’ (= f. 141). A slightly later hand in ink supplies ‘139–141’ (= ff. 140–42) and continues to the end. From ‘142.’ (= f. 141) there are two old foliations continuing, one off from each other, the older one being canceled by the younger. From f. 142 the original old foliation and the “official” one coincide.

The folios measure 232 × 152 mm. (written space ca. 192 × 112 mm.), ruled for 24 long lines in dry point and pencil (quires I–IV). There are single vertical bounding lines extending into the upper and lower margins, although at times almost invisible. Lines 1 and 24 function as horizontal

bounding lines, and were continued into the margins up to the prickings. Here and there the ruling is irregular, e.g. ff. 123v, and 124v. Prickings for the horizontal lines are visible occasionally (f. 89 shows a double row of prickings), as are the prickings for the vertical bounding lines, although the quires display a remarkable diversity in this respect. Quires I, VI–XIII, XIX, XXII, XXII, and XXIV–XXV show prickings at the bottom of the page for a single vertical bounding line in the outer margin. In quire XXIV the line was moved 3 mm. to the right. Quires II–V show prickings at the bottom of the page for double vertical bounding lines in the outer margin, even though only one was drawn. Quire XIV shows prickings at the top of the page for a single vertical bounding line in the outer margins. Quires XV and XVII show prickings at the top of the page for single vertical bounding lines on either side of the text. Quires XVI, XVIII, and XXI show no prickings whatsoever, in all likelihood the result of trimming. Quire XXIII shows prickings at the bottom of the page for single vertical bounding lines on either side of the text. Quire XXVI, finally, shows a mixture of types. It seems, therefore, that the leaves for this manuscript have come from different batches of leaves ruled slightly differently in the scriptorium. The organization of the quires is regular, though. The first page of a quire is a hair side, and, subsequently, flesh faces flesh, and hair faces hair (HFHF). The imprint of the ruling is always on the hair sides.

Ff. [i–iii, 198–200] are modern paper flyleaves [only f. iii verso is included on the film/fiche]. There is a slip pasted on to the recto side of the second flyleaf, for recording ‘printed text or notices of this MS.’ Next is a parchment leaf, blank except for the top right-hand corner of the recto side where it reads: ‘Faustina A. 9.’ It forms one bifolium with f. 1, another parchment leaf, numbered on the recto side as ‘Fol. 1,’ and showing a capital ‘C’ at the top of the page and the stamp of the British Museum, besides the 16c description of its contents. The verso side was used to supply text from an original leaf now missing. Both leaves date from the 16c. F. 1r does not show any signs of ruling; f. 1v was ruled in pencil or light brown ink for 23 lines, with single horizontal and vertical bounding lines extending into the upper margin. The ascenders of the top line cross a horizontal bounding line, which is only 3 or 4 mm. above line one. In line two the ruling seems to have been corrected. The written space measures 190 × 114 mm. and average line height is 8.3 mm. The hand is a 16c imitation of the hand of the manuscript. At the end of the book, before the paper flyleaves, there is a modern vellum supply leaf, with a note in pencil on the recto side: ‘196 folios. 19 April 1877. | Ex. b.b. | 196 ff. lnB 23/1/70.’ In the upper margin of f. 196v, an early note reads: ‘Cons. fol. 196. fol. 1. 1+. double.’

Ker (*Cat.*, p. 193) distinguishes only one hand which he classifies as ‘untidy and lacking character.’ It seems remarkably trembling on f. 5r, but this may also be the effect of the rough quality of the parchment, or of the flow of the ink. The hand has been discussed in detail by Treharne (2000: 20–24), who characterizes it as “distinctive” and “somewhat similar to that of CCCC 302’s scribe.” Treharne notices the use of caroline *h* up to f. 66, and in the following part, until f. 92r, caroline *a*, *g*, and high *s*, together with insular *d*, *h*, *r*, low *s*, and *f*, the last of which is so unusual that it allowed the identification of one single scribe for the entire manuscript, even though the script changes in appearance after f. 92, when it becomes more angular. Punctuation also changes after f. 92, where the scribe started to use more frequently *punctus versus*, *elevatus*, and *interrogativus*, instead of simple *punctus* (Treharne 2000: 22). The color of the ink varies from light to dark brown. There are three ranks of initials and capitals in oxidized red and green, sometimes combinations (ff. 27v, 31v), or with simple penwork (cf. f. 11r), although not all initials were filled in, see e.g. f. 2r/18–19. The most elaborate initials have some decoration bordering the text, e.g. ‘M’ on f. 82v, which has a flourish mirrored by a foliate design (Treharne 2000: 23), visible also in the ‘P’ on f. 175v. Smaller colored capitals occur in red and green. In the text, capitals were sometimes added on top of lower-case letters already present. Smaller capitals at the beginnings of sentences are often touched with red, as are sometimes the first words of new sections, e.g. f. 11r/9 ‘MATHEVS’. In addition, there are rubricated titles (see e.g. f. 10r). The manuscript was extensively corrected, frequently by erasing; see e.g. f. 45v/10 ‘gestrangian’; f. 47v/1 ‘hwæt is’; f. 47v/11 ‘þe he is’; f. 56v/17 ‘gyme least todælenne’; f. 67v/12 ‘ac he me fint’; etc.

[Note: For a reduced facsimile of f. 136v, see Willard (1935: 10); of f. 234, see Wright (1951: 234); and of ff. 65v, 66r, 82v, 92r, see Treharne (2000: [plates]).]

The different widths of the margins show that the leaves of this manuscript have been trimmed, quire by quire, perhaps to remove what damage there was from the Ashburnham House fire in 1731. Ff. 16, 42, 96, 103, 104, 105, 106, 107, 118, 119, 122, 123, and 179 have been reinforced with vellum strips on the outside margins. Other slighter damage, e.g. on ff. 27, 29, 33, 49, 59, 63, 70, 86, 91, 110, 150, 153, 154, 160, 182, and 193, has been repaired by pasting pieces of vellum in the holes. Leaves wanting from quires VIII and XXII have been replaced by blank parchment leaves. After f. 50 one quire is wanting.

The manuscript is bound in a standard 19c British Museum binding, red-brown, with gold and black on the spine, where it reads: ‘AELFRIC. HOMILIES / BRIT. MUS. | COTTON | MS. | FAUSTINA A. IX.’ The

manuscript was rebound in the 19c, as the modern supply leaf shows, and again in 1966, as appears from a notice written on the first paper flyleaf at the end of the book. The quires are now mounted on guards which are themselves attached to the binding; this intervention facilitates collating the manuscript.

COLLATION: I² (ff. 1–1); II⁸⁺¹ a half sheet before 1, stub visible after f. 10 (ff. 2–10); III–VII⁸ (ff. 11–50); VIII⁸ 1 canceled, stub visible before f. 51; a blank leaf supplied before f. 51 (ff. 51–57); a quire missing after VIII (cf. Ker, *Cat.*, p. 193); IX–XII⁸ (ff. 58–89); XIII⁴⁺¹ one unnumbered blank leaf before 1 (ff. 90–93); XIV⁸ (ff. 94–101); XV⁸ 2 wanting, stub visible on f. 103 (ff. 102–108); XVI⁸ (ff. 109–116); XVII⁸ 1 and 8 are half sheets (ff. 117–124); XVIII–XXI⁸ (ff. 125–156); XXII⁸ 4 wanting, an unnumbered blank leaf inserted after f. 160 (ff. 157–163); XXIII⁸ (ff. 164–171); XXIV⁸ 4 and 5 are half sheets (ff. 172–179); XXV⁸ (ff. 180–187); XXVI¹² 10–12 canceled, stubs visible at the end (ff. 188–196).

[**Note:** In quire XXII the missing leaf and f. 160 once formed the central bifolium; in the restoration, f. 160 became the first leaf of the central bifolium, while the blank leaf became the second.]

CONTENTS (items are by Ælfric unless otherwise noted):

f. 1r 16c title: ‘Sermones anglicæ | Siue Saxonicae .36. | Primus sermo de 2^a d(omi)nica | post theophaniam d(omi)ni. | Nuptiæ factæ sunt in chana | Galileæ. et erat m(ate)r Iesu ibi. Ioh. 2.’

f. 1v in a 16c hand, a supply of the missing beginning of the homily continued on f. 2r: ‘Iohannes se godspellere cwæð on ðære gods-|pellican race . . . þa þurh his mihte þ(æt) wæter’ (as Godden 1979 [no. 4]: 29/1–16) [note slight overlap with the beg. of the following]~

1. ff. 2r–11r/6 [‘1+–10’] the homily for the second Sunday after Epiphany (ÆCHom II, 4), beginning imperfectly: ~‘þurh his mihte þ(æt) wæter to wine awænde’; ends: ‘7 mid halgum | gaste a on ecnysse amen’ (coll. Godden 1979 [no. 4]: 29/16–40; as Thorpe 2.4–72).

[**Note:** Owners’ marks on f. 2r: ‘Sum Guiliel. Bowyer 1565,’ erased and now completely invisible (Ker, *Cat.*, p. 193), bottom right ‘Thomas Cotton.’ In the top right-hand corner, in John Joscelyn’s hand: ‘Dom(inic)a 2^a p(ost) epiphan.’ On f. 4r, the left-over space before ‘abraham’ results from a change of ‘oþþe’ to ‘oþ.’ The initial ‘h’ in ‘[H]ierusalem’ on f. 7v, ll. 3, 5, 6, 11, 14, 18, 22 was in almost all cases removed by erasure. A correction on f. 9r/17 ‘hi tæceð’ has a penciled underlining. On f. 3/18–19 a hole in the parchment was repaired, leaving a blank space of about 10 mm.]

2. ff. 11r/6–17v/7 [10–16] (*ÆCHom* I, 8): **D(omi)nica .iii^a. p(ost) Epiphania. D(omini).** | ‘Cum aut(em) descendisset ie(su)s de monte. . . . (f. 11r/9) MaTHEVS se eadiga godspellere awrát | on þyssere godspelli-can rædinge’; ends: ‘æfre wuniende | butan ælcan anginne 7 ende amen’ (coll. Clemoes 1997 [no. 8]: 141–248; as Thorpe 1.120–34).

[**Note:** On ff. 15r/20 and 15v/21 a blank space indicates a repaired hole in the parchment.]

3. ff. 17v7–21v/6 [16–20] “Be þære halgan clænnysse” (*ÆLet* 5 [Sigefyrth]): **D(o)m(ini)c(a) | .iiii. Be þære halgaN clæNNESSE.** | ‘URe hælend crist cydde þ(æt) he lufode | þa halgan clænnysse on his þeowu(m) | swutelice’; ends: ‘þam si a wuldor to worulde’ (cf. Assmann 1889 [no. 2]: 13/13–23/225).

[**Note:** Beg. in the left-hand margin and going to the lower margin of f. 17v, John Joscelyn added a note: ‘hæc co(ℓlo)cio desumpta est ex epistola Ælfrici abb(at)is qua(m) scripsit ad que(n)da(m) sigefir[ð] | embe clænnysse . . .’ followed immediately by the preface from Ælfric’s letter to Sigefyrth copied (cf. *Ker, Cat.*, p. 190) from London, British Library, Cotton Vespasian D. xiv [245], f. 6v/14–22: ‘Ælfric abb(od) gret Sigefyrð freondlice . . . Seo lare mæg eaðe unc emlice semen.’, then the incipit ‘Ure hælend,’ etc., as here (cf. Assmann 1889 [no. 2]: 13/1–12).]

4. ff. 21v/6–23v/4 [20–22] Anonymous, Apocrypha (*HomS* 5 [Willard]) as part of a homily for the fifth Sunday after Epiphany (*HomS* 7): **D(O)-M(INI)C(A) .V^a. ET Q(UA)NDO UOLUE|RIS be heofonwaru(m) 7 beo helwarum.** | ‘MEN ÐA leofestan ute gehyran hér godes | word’; ends: ‘hé ús syllað éce lif on heofonu(m) a | butan ende amen’ (ff. 21v/16–22v/7 ‘7 eac we sculan geþencan . . . weallas’ (ed., as “C”, Willard 1935: 38–44, 24, 48, 56; rest is apparently unpublished).

5. ff. 23v/4–27v/4 [22–26] Anonymous, “Über das jüngste Gericht” (*HomS* 6 [Assm. 14]): **D(O)M(INI)C(A) .VI. ET Q(UA)NDO UOLUER(IS).** | **Larspel be urum drihtne.** | ‘MEN þa leofestan ure driht(en) ælmihtig | god ús singalice menegað’; ends: ‘7 rixað a woruld | a woruld [*sic*] a butan ende amen’ (cf. Assmann 1889 [no. 14]: 164–69).

6. ff. 27v/4–31v/19 [26–30] Anonymous, Tuesday in Rogationtide (*HomS* 40.1 [Nap. 49]): **DOM(INI)C(A) .VII. AUD[IERIS] QU(AN)DO UOLUERIS DE UERBIS DOMINI.** | ‘MEN þa leofestan utan geþencan geor|ne 7 on úre geþance þ(æt) fæste healdan’; ends: ‘mid eallu(m) halgu(m) sawlu(m) á butan ende on ec|nesse. AMEN’ (cf. Napier 1883 [no. 49]: 257/9–265/20 with many variations).

7. Septuagesima (*ÆCHom* II, 5):

- a. ff. 31v/19–37v/22 [30–36] **DOM(INI)C(A) IN SEPTUGESIMA.** | ‘DRIHTEN sǣde þis bīspel his leorning|cnihtu(m) þus cweðende.

Simile est reg|nu(m) celoru(m) homini patrifamiliás'; after the lectio, the homily starts on f. 32r/1 with a new initial: 'Ðe hælend cwæð þ(æt) heofonan rice wæs | gelic sumu(m) híredes ealdre'; ends: 'se ðe leofað 7 rixað nú 7 symle on worulde. | AMEN' (coll. Godden 1979 [no. 5]: 41–49/233; as Thorpe 2.72–84);

- b. ff. 37v/22–39r/17 [36–38] **DE ALLELUIA**. | 'We willað eow secgan be ðissere 7weardan | tide'; ends: 'we him singað écelice alleluia bútan geswínce. | AMEN' (coll. Godden 1979 [no. 5]: 49/234–51; as Thorpe 2.84–88).

[Note: After the rubric, in a small early modern hand: 'a non e omittit(ur).']

8. ff. 39r/17–44v/15 [38–43] (**ÆCHom II**, 6): **DOM(INI)C(A) IN SEXAGESIMA**. | 'CVM turba plurima conueniret . . . (line 21) ON sumere tide þa þa micel | mænigu samod cóm'; ends: 'on ealra woruld|a woruld. AMEN' (coll. Godden 1979 [no. 6]: 52–59; as Thorpe 2.88–98).
9. ff. 44v/15–50v/24 [43–49] (**ÆCHom I**, 10): **D(O)M(INI)C(A) IN QUINGAGESIMA**. | 'ASSumsit ie(su)s duodeci(m) discipulos . . . (line 18) Hér is geræd on þysu(m) godspelle'; ends imperf.: 'þ(æt) eal folc cweðe be ús [. . .]' (coll. Clemoes 1979 [no. 10]: 258–65/201; as Thorpe 1.152–64/29) [a folio wanting after f. 50, replaced with a blank].
10. ff. 51r/1–55r/10 [50–54] Homily on first Sunday in Lent (**ÆCHom II**, 11), beg. imperf.: '[. . .] ne scéotan. forþan þe hé ascunode þone gylp'; ends: 'se ðe leofað 7 rixað a buton ende on | ecnesse. AMEN' (coll. Clemoes 1997 [no. 11]: 169/80–274; as Thorpe 1.170/25–180).
11. ff. 55r/10–59v/19 [54–58] Homily on second Sunday in Lent (**ÆCHom II**, 7): **FERIA SECUNDA**. | 'MEN þa leofestan eow eallu(m) is cuð þæt | þes géarlica ymbryne ús gebringð | éfne nu þa clánan tid'; ends: 'on ealra worulda woruld. | AMEN' (coll. Godden 1979 [no. 7]: 60–66; as Thorpe 2.98–108); f. 58v/5–10 **EUUANGELIUM**. | 'Cum uenerit filius hominis in magestate | sua. et omnes ang(e)li cum eo. tunc sedebit | sup(er) sede(m) magestatis sue. & congregabuntur | omnes gentes; ET RELIQUA. Ðæt is on engliscre spræce'; this passage occurs in Thorpe (1.106/23) and is recorded by Godden in a note (p. 64).
12. ff. 59v/19–63r/10 [58–62] (**ÆCHom II**, 8): **DOM(INI)C(A) .II. IN QUADRAGESIMA**. | 'Egressus inde ie(su)s. secessit in partes | tyri & sidónis; ET RELIQUA; | Drihten hælend þréade mid wordum'; ends: 'þa(m) si wuldor 7 wurðmint á on ecnesse. | AMEN' (coll. Godden 1979 [no. 8]: 67–71; as Thorpe 2.110–16).
13. ff. 63r/10–69r/5 [62–68] (**ÆCHom 4**): **DOM(INI)C(A) .III. IN QUADRAGESIMA**. | 'Erat ie(su)s eiciens demoniu(m) & illud erat | mutum. ET RELIQUA. | On þære mæran tide þe se mildheorta |

- hælend wunode'; ends: 'se ðe árixað on ecnesse. | AMEN' (coll. Pope 1967 [no. 4]: 264–80).
14. ff. 69r/5–73r/16 [68–72] (ÆCHom I, 12): DOM(INI)C(A) .IIII. IN QUADRAGESIMA. | 'Abíit ie(su)s trans mare galilee q(uo)d est | tiberiadis. ET RELIQUA. | SE hælend ferde ofer þa galileiscan | sá'; ends: '7 rixað | on annesse þæs halgan gastes á butan ende | on écnesse. AMEN' (coll. Clemoes 1997 [no. 12]: 275–80; as Thorpe 1.180–92).
15. "Dominica in media Quadragesime":
- a. ff. 73r/16–82v/6 [72–81] (ÆCHom II, 12.1): SERMO DE LEGE DEI IN MEDIA | QVADRAGESIMAE; | 'MEN ÐA leofestan. we rædað nu æt godes | ðenungu(m) embe gesetnesse þære ealdan | æ'; ends: 'for þa(m) þe he lufað | þone glæðdan syllend' (coll. Godden 1979 [no. 12]: 110–20; as Thorpe 2.188–212);
- b. ff. 82v/6–85v/8 [81–84] (ÆCHom II, 12.2): SECVNDVS SERMO DE | IOSVE ET DE PVNGNIS EIVS. | 'MOYSES 7 ÁÁRON 7 þa yldestan eal|dras israhela þéode'; (at f. 85v/4 omits 'Gifernys . . . ecan life' = Godden 124/49–26/579); ends: 'sy | him wuldor 7 lof. a to worulde. AMEN' (coll. Godden 1979 [no. 12]: 121/375–124/492, 126/580–82; as Thorpe 2.212–24, with the exception of 218/29 'Gifernys bið'–224/12 'on ðan ecan life').
16. ff. 85v/8–91v/23 [84–90] (ÆLS [Pr Moses]): DE ORATI|ONE MOY-SI IN MEDIA QVADRAGESIMA. | 'ÆFTER þa(m) þe moyses se mæra heretoga | of egipta lande mid his léode ferde'; ends: 'mid þa(m) ælmihti|gan gode þe on ecnysse rixað; AMEN' (coll. Skeat 1.549; cf. Skeat [no. 13] 1.282–306).
17. ff. 91v/24–99r/23 [90–98] (ÆCHom II, 13): DOM(INI)C(A) .V. IN QVADREGESIMA || 'ÐEOS tíð fram þisum 7weardum dæge oðða | halgan eastertíðe'; ends: 'Sy him lóf 7 wuldor his órmáttan | eadmodnysse. on ealra worulda woruld; AMEN' (coll. Godden 1979 [no. 13]: 127–36; as Thorpe 2.224–40).
18. ff. 99r/24–102v/21 [98–101] (ÆHomM 4 [Ass 5]): F(E)R(IA) .VI. ANTERAMOS PALMARUM. || 'Collegerunt pontifices & pharisei . . . (l. 4) ÞÆT halige godspel þe ge gehyrdon nú | rædon'; ends: 'on ealra woruldá [sic] woruld écelice | AMEN' (coll. as "S²" Assmann 1889 [no. 5]: 65–72).
19. ff. 102v/21–108r/4 [101–107] (ÆCHom I, 14.1): DOMINIC(A) IN DIE RAMIS PALMARVM. | 'CRI[S]TES þrowung wæs geræd nu beforan | us'; ends: 'se þe | leofað 7 rixað a butan ende. AMEN' (coll. Clemoes 1997 [no. 14]: 290–98; as Thorpe 1.206–18).

[Note: Between f. 102, ending ‘his agenu(m)’, and f. 103, beginning ‘rihtan geleafan’, a leaf is wanting (cf. Clemons 1997: 290/3–291/38, and his notes). On ff. 103v–106r there are 13c Latin translations of parts of the OE text which have been partly lost due to the trimming, e.g. f. 103r/10–11 ‘un(us)q(ui)sq(ue) <con>stri(n)g(itur) | funib(us) pecc(atorum) | suor(um)’.]

20. ff. 108r/4–116v/8 [107–115] Homily on Monday in Holy Week (ÆCHom II, 14.1): F(E)R(IA) .II. DE PAS-|SIONE D(OMI)NI. | ‘DRIHTNES þrówunge we | willað éow gedáfenlice secgan on engliscum | geréorde’; ends: ‘7 þam halgan gaste on ánre godcund | nesse. á on écere worulde. AMEN’ (coll. Godden 1979 [no. 14]: 137–49; as Thorpe 2.240–62).

[Note: There are some faded marginal notes on f. 108, e.g. marg. at line 9, ‘7 d(o)-lor(um)’; and at bottom.]

21. ff. 116v/8–119r/8 [115–118] Anonymous, parts of Blickling Homily 6 for Palm Sunday (HomS 21 [BlHom 6]): F(E)R(IA) .III. (altered to II by erasure of the third I) EV(AN)G(E)LIV(M). | ‘Ante sex dies pasce. uenit ie(su)s beðania(m). ET RELIQUA. | GE magon gehýran secgan be ðære árwyrðnyse | þysse halgan tíde’; ends: ‘þær he leofað 7 rixað á butan énde on | écnesse AMEN’ (cf. Morris 1880: 65–69/18 [ff. 116v/8–118r/6], 73/20–30 [f. 118r/7–18], 73/35–75/11 [f. 118r/18–118v/7], 77/33–79/10 [f. 118v/8–22], 79/27 [f. 118v/22–23], 81/33–83/4 [ff. 118v/23–119r/8]; there are considerable differences between this text and Morris’s edition of Blickling Homily 6).

22. ff. 119r/8–126r/5 [118–125] Anonymous, homily on John 13:1–30 (HomS 22 [CenDom 1]): F(E)R(IA) .V. IN CENA D(OMI)NI. | ‘SEGED on þisum bocum be þære árwurðnesse | þises halgan dæges’; ends: ‘se þe leofað 7 rixað on écnesse god. | AMEN’ (coll. as “S” Assmann 1889 [no. 13]: 163).

[Note: Corrections, identified by Ker as originating from the 12c, are: f. 119v/8 ‘and ongyunnan þa oþre’; f. 119v/10 ‘achenne’; f. 120r, upper margin, ‘achen’; f. 120v/2 ‘na swa’; f. 120f/16 ‘þenode’; f. 122r/20 ‘ic’; f. 123r/9 ‘gylt’; f. 123v/16 ‘sylue swa.’]

23. ff. 126r/5–131r/4 [125–130] (ÆCHom I, 15): DIE DOM(INI)C(A) PASCHĒ RESVRRECTION(IS). D(OMI)NI DE EV(AN)G(ELIO). | ‘O[FT] GE GEhyrdon ymbe þæs hælendes ærist | hu he on þysum dæge of deaðe aras’; ends: ‘nú 7 á. on | ecnesse. AMEN’ (coll. Clemons 1997 [no. 15]: 299–306; as Thorpe 1.220–28).

[Note: Corrections, identified by Ker as originating from the 12c, are: f. 129r/16 ‘ac’; f. 129r/17 ‘gyf’; f. 130r/16 ‘forgetacnuge’; f. 130v/10 ‘head’ (*recte* ‘heard’); f. 130v/13 ‘þe.’ There is a very faded inscription on f. 126v, at the top of the page.]

24. ff. 131r/4–139r/20 [130–138] (ÆCHom II, 15): SERMO DE SACRIFICIO I(N) DIE PASCHĒ. | ‘MEN þa leofestan. gelóme éow is gesæd | embe úres hælendes áriste’; ends: ‘Sy him wuldor and lóf. þære weldæ-

da on | ealra worulda woruld. AMEN' (coll. Godden 1979 [no. 15]: 150–60; as Thorpe 2.262–82).

[Note: From f. 131r, the page numbers of Matthew Parker's *A Testimonie of Antiquitie* were added in the margins by John Joscelyn, who also inserted into the text, besides many underlinings, the following collations: f. 131r/7 'andweardan'; f. 131v/23 'halgan'; f. 134r/4 'ðæron to cnawað ðonne'; f. 134v/2 'þ(æ)t'; f. 134v/7 's' after 'to dæled'; f. 134v/20 'ac'; f. 135r/11 'æt gode'; f. 136v/15 margin 'understandað | 7 blissiað fela sin anlaf | an lichoma'; f. 137r/8 'unwurð'; f. 137r/11 'win'; f. 138r/ margin 'hwæt'; f. 138r/15 'sceoldon.' On f. 131v some pen trials in the left-hand margin. On ff. 132v and 133r, vertically in the margins, there are pen trials from 15c or 16c. On f. 139r/12–13, s.v. 'staðel fæstan,' '(ue)l æ' was added in the margin, in pencil.]

25. "Alius sermo de die Paschæ" (Godden [no. 16]):

- a. ff. 139r/20–141v/22 [138–140] (ÆCHom II, 16): ALI(US) SERMO DE DIE PASCHE. | 'HIT is swiðe gedafenlic þ(æt) ge on þysum drihten-| licum æriste sume lárlice word æt eowrum | lareowum gehýran'; ends: 'Sy | lóf 7 wuldor. á þam welwillendum hælende. | AMEN' (coll. Godden 1979 [no. 16]: 161–64/97; as Thorpe 2.282–86);
- b. ff. 141v/22–145r/10 [140–~~145~~/144] (ÆCHom II, 17): F(E)R(IA) .IIII. IN PASCHA EBDOMADA. | 'GELÔME ætéowde ure driht(en) hine sylf- ne his | leorningcnihtum'; ends: '7 godum geearnungum to þam | écan life becuman moton; AMEN' (coll. Godden 1979 [no. 16]: 164/98–168; as Thorpe 2.288–94).
26. ff. 145r/11–150v/13 [~~145~~/144–~~150~~/149] (ÆCHom I, 16): DOM(INI)-C(A). in octava / pasche. 'CVM esset sero die illa una | sator(um). ET RELIQUA; | ÆFTER þæs hælendes æriste wæron his | discipuli belócene on ánum huse'; ends: 'wæron wuni-|ende on broðorlicre lufe mid gode á on éc-|nesse. AMEN' (coll. Clemoes 1997 [no. 16]: 307–12); ff. 148v/12–150r/12, in rhythmic prose, 'Hwar beoþ wyrta blós- man . . . endlican færeldes' (separately coll. by Clemoes as App. B.2: 533–35 = ÆCHom I, 16 [App.]; as Thorpe 1.230–38).
27. ff. 150v/13–159v/24 [~~150~~/149–~~167~~/~~166~~] (ÆCHom I, 17): DOM(INI)-C(A) .II. POST PASCHA. | 'DIXIT ies(u)s discipulis suis; Ego sum pastor | bonus . . . (l. 17) ÞIS GODSPEL þe nú geræd wæs. cwæð þ(æ)t se | hælend cwæde be him sylfum; Ic eom gód | hýrde'; ends imperf.: '7 réaflac. 7 forlíger. swícdomas 7 syrwn- [. . .]' (ed. Clemoes 1997 [no. 17]: 313–16/87); ff. 152v/21–159v/24 'Ge magon gehýran' to the imperf. end 'swícdomas 7 syrwn-', beg. after 'ecan life,' at the point just before the doxology of the homily (as ed. by Clemoes [316/87], sepa-

rately coll. by Clemoes as App.B.3: 535–42/47 = ÆCHom I, 17 [App.]; as Thorpe 1.238–44).

[Note: After f. 159 a leaf is wanting, and a blank has been added after f. 160. Seven lines of text, as printed by Clemoes, and the doxology are missing from the end. At the bottom of f. 152v there is in pencil, in a 19c hand: ‘* This Homily ends here in Thorpe’s edition T. p 244.’ There are various *nota* signs in the margins.]

28. ff. 160r/1–162v/6 [~~168~~/~~169~~/159–~~170~~/~~169~~/161] (ÆSpir + ÆHom 20) A composite homily, “De septiformi Spiritu” + excerpt from “De doctrina apostolica” (Godden 1979: xlviij), beg. imperf.: ‘[. . .] útan bið geséwen 7 can him scéad betwux soð 7 léas’; ends: ‘7 halgum gaste. a butan énde wé cweþaþ. | AMEN’ (ff. 160r/1–60v/24 [to ‘deofles’] as Napier 1883 [no. 8]: 58/1–60/4; ff. 160v/24–162v/2 [‘Be þam . . . gódnysse’] coll. Pope 1967–1968 [no. 19]: 629/6–634/245; cf. Godden 1979: xlviij).

[Note: After f. 160v/24 ‘grámlican deofles’ (the end of Napier’s homily 8), the text continues with a section beginning ‘Be þam we mágon sécgan sume soðe bysne. | swa swa béda awrát’; ending f. 162r/18 ‘on þam énde nextan dæge.’ This passage was identified by Ker (*Cat.*, pp. 192–93) as part of the homily on *De doctrina apostolica* in Oxford, Bodleian Library, MS Hatton 115 [385], ff. 38v/8–39v/20.]

29. ff. 162v/6–165v/7 [~~170~~/~~169~~/161–~~158~~/~~157~~/164] (ÆHom 7): DOM(INICA) .IIII. POST PASCHA. | ‘Uado ad eu(m) qui me misit. ET RELIQVA; | Manega godspell syndon gesette to mæssan | of þære lánsuman spræce’; ends: ‘him symle (‘æfre’) gemáne on ánre mægen | þrymnysse á to worulde. AMEN’ (coll. Pope 1967 [no. 7]: 340–50).

[Note: There are some alterations, presumably dating from the 12c: f. 162v/12 ‘se,’ –/16 ‘ascep,’ –/21 ‘teþ,’ –/24 ‘þrea`te`ð,’ f. 163r/1 ‘þrea`te`ð,’ –/9 ‘hereþ,’ –/12 ‘faran,’ –/13 ‘ascianne,’ –/14 ‘seghen,’ –/18 ‘h`eo`m,’ –/24 ‘swyþe,’ f. 163v/4 ‘fare,’ f. 164r/1 ‘þrea`teþ`ð,’ /3 ‘þrea`te`de,’ –/9 ‘þrea`te`de,’ –/11 ‘þrea`tede`ð, negelyf`dan`,’ –/20 ‘þrea`tede`ð,’ –/24 ‘seghon,’ f. 164v/12 ‘þar,’ –/20 ‘þolanne,’ f. 165r/20 ‘wæren,’ –/22 ‘þe wæren to cumene,’ f. 165v/2 ‘hereþ,’ –/6 ‘æfre.’]

30. ff. 165v/7–169v/23 [~~158~~/~~157~~/164–~~163~~/~~162~~/168] (ÆHom 8): DOM(INI)C(A) .V. P(OST) OCTAV(AS). | ‘SVME men nyton gewis for heora nyten|nysse’; (f. 166r/5) ‘Amen amen dico . . .’ EVV(AN)G(E)L(IVM). | ‘Soð soð ic eow secge . . .’; ends: ‘þa(m) is æfre án wuldor. 7 án | wyrðmynt. AMEN’ (ed. Pope 1967 [no. 8]: 357–68).

31. ff. 169v/24–176v/11 [~~161~~/~~162~~/168–~~176~~/175] (ÆCHom I, 20): DE FIDE CATHOLICA. || ‘ÆLC cristen man sceal æft(er) rihte cunnan | ægðer ge his pat(er) n(oste)r ge his credan’; ends: ‘se ðe þurhwunað on þrynnysse. án ælmihtig | god á on ecnysse. AMEN’ (ed. Clemoes 1997 [no. 20]: 335–44; as Thorpe 1.274–94).

32. ff. 176v/11–182v/14 [~~176~~/175–~~182~~/181] (ÆCHom I, 21): IN DIE S(AN)C(T)O ASCENSIONIS / D(OMI)NI. | ‘PRIMVM quide(m)

- sermone(m) feci | de omnib(us). o theophile. & rel(i)qua. Lucas se god[spellere ús mánode on þyssere pistol rædinge'; ends: '7 þa(m) halgan | gaste á on écnysse. AMEN' (ed. Clemoes 1997 [no. 21]: 345–53; as Thorpe 1.294–310).
33. ff. 182v/14–186r/18 [+82/181–+86/185] (ÆHom 9): DOM(INI)C(A). P(OST). ASCENSIONE(M) / D(OMI)NI. | 'CVM aute(m) uenerit paraclitus . . . (l. 17) SE hælend hér on life mid his halgu(m) apostolum'; ends: 'Se ðe á rixað | on ecnysse. AMEN' (ed. Pope 1967 [no. 9]: 378–89).
34. ff. 186r/18–192v/7 [+86/185–+92/191] (ÆCHom I, 22): IN DIE S(AN)C(TI) PENTECOSTEN; | 'FRAM þam halgan easterlican dæge. synd ge|tealde fiftig daga to þysum dæge'; ends: 'Se ðe leofað 7 rixað á butan ende AMEN' (ed. Clemoes 1997 [no. 22]: 354–64; as Thorpe 1.310–28).
35. ff. 192v/8–196v/4 [+92/191–+96/195] (ÆCHom I, 10): EODEM DIE DE / EVANG(ELIO). | 'SI QVIS diligit me mandata mea | seruabit. & RELIQUA. | Ioh(anne)s se godspellere þe þis godspel awrát. sáde þ(æt) se há-|lend hér on þisum life on sumne sæl spræce to his |apostolu(m) þus'; ends: 'þa(m) si á wuldor | mid þam halgan gaste on ecnysse. AMEN' (ed. Pope 1967 [no. 10]: 396–405) [f. 196v/5–24 blank].

[Note: In the upper margin of f. 196v, an early note reads: 'Cons. fol. 196. fol. 1. 1+. double.']

BIBLIOGRAPHY:

- Assmann, Bruno, ed. *Angelsächsische Homilien und Heiligenleben*. Bibliothek der angelsächsischen Prosa 13. Kassel: Wigand, 1889; repr. with new intro. by Peter Clemoes, Darmstadt: Wissenschaftliche Buchgesellschaft, 1964.
- Clemones, Peter, ed. *Ælfric's Catholic Homilies: The First Series, Text*. Early English Text Society s.s. 17. Oxford: Oxford University Press, 1997.
- Godden, Malcolm R., ed. *Ælfric's Catholic Homilies: The Second Series, Text*. Early English Text Society s.s. 5. London: Oxford University Press, 1979.
- Kleist, Aaron J. "Anglo-Saxon Homiliaries in Tudor and Stuart England." In *The Old English Homily: Precedent, Practice, and Appropriation*, ed. idem, 445–92. Turnhout: Brepols, 2007.
- Morris, Richard, ed. *The Blickling Homilies, with a Translation and Index of Words, together with the Blickling Glosses*. Early English Text Society

- o.s. 58, 63, 73. London: Kegan Paul, 1874, 1876, 1880; repr. in one vol. New York: Kraus, 1967.
- Napier, Arthur S., ed. *Wulfstan, Sammlung der ihm zugeschriebenen Homilien nebst Untersuchungen über ihre Echtheit, I: Text und Varianten*. Berlin: Weidmann, 1883.
- Parker, Matthew. *A Testimonie of Antiquitie . . .* London: John Daye [1568/9], repr. in facsimile Amsterdam and New York: Theatrum Orbis Terrarum, 1970.
- Pope, John C. *Homilies of Ælfric: A Supplementary Collection, Being Twenty-One Full Homilies of His Middle and Later Career for the Most Part Not Previously Edited: with Some Shorter Pieces, Mainly Passages Added to the Second and Third Series*. 2 vols. Early English Text Society 259, 260. London: Oxford University Press, 1967, 1968.
- Skeat, Walter W. *Ælfric's Lives of Saints, Being a Set of Sermons on Saints' Days Formerly Observed by the English Church*. 4 vols. Early English Text Society o.s. 76, 82, 94, 114. London: Kegan Paul, 1881–1900; repr. as 2 vols. London: Oxford University Press, 1966.
- Teresi, Loredana. “Ælfric’s or Not? The Making of a Temporale Collection in Late Anglo-Saxon England.” In Kleist, 2007: 285–310.
- Thorpe, Benjamin. *The Homilies of the Anglo-Saxon Church: The First Part, Containing the Sermones Catholici of Homilies of Ælfric*. 2 vols. London: The Ælfric Society, 1844–1846.
- Treharne, Elaine M. “The Production and Script of Manuscripts Containing English Religious Texts in the First Half of the Twelfth Century.” In *Rewriting Old English in the Twelfth Century*, ed. Mary Swan and eadem, 11–40. Cambridge Studies in Anglo-Saxon England 30. Cambridge: Cambridge University Press, 2000.
- Wanley, Humphrey. *Librorum vett. septentrionalium, qui in Angliæ biblioth. extant, catalogum historico-criticum*. In George Hicques, *Antiquae literaturae septentrionalis libri duo*. Oxford: E Theatro Sheldoniano, 1705; repr. Menston: Scholar Press, 1970, 1974 [partial reprint].
- Willard, Rudolph. *Two Apocrypha in Old English Homilies*. Beiträge zur englischen Philologie 30. Stuttgart: Tauchnitz, 1935; repr. New York: Johnson, 1967.
- Wright, C. E. “The Dispersal of the Monastic Libraries and the Beginning of Anglo-Saxon Studies.” *Transactions of the Cambridge Bibliographical Society* 1 (1951): 208–37.