

312. London, Lambeth Palace Library MS 173

Ps.-Hegesippus, "Historiae"; Saints' Lives and Visions; Homilies
[Ker 276, Gneuss 507/508/508.5]

HISTORY: Lambeth 173 is a composite manuscript consisting of three parts. All parts date from the 11c/12c, and all three probably originate from the Augustinian priory of Lanthony Secunda in Gloucester. OE glosses have been added on ff. 212v and 214r.

Part 1 (Gneuss, no. 507, s. xi/xii; Gameson 1999: no. 588, s. xiiⁿ⁻¹) contains the "Historiae," attributed in the Middle Ages to Hegesippus, which is a Latin adaptation of Titus Flavius Josephus's *De bello Judaico et excidio urbis Hierosolymitanae*. Several manuscripts, however, mention St. Ambrose as the translator of the "Historiae," while Cassiodorus stated in his *De institutione diuinarum literarum* 1.17 that some hold Jerome to be the translator, others Ambrose, and yet others Rufinus (Mras in Ussani 1960: 2.xxv). The Lambeth manuscript, which is not among the witnesses used by Ussani for his edition, provides no incipit stating the translator. It originates presumably from Lanthony as is shown by entry 131 in their catalogue from 1355–1360, now London, British Library, MS Harley 460 (James and Jenkins 1932: 272). After the dissolution of the monasteries the books from Lanthony presumably remained with Richard Hart, the last prior of Lanthony, from whose collection Archbishop Richard Bancroft (1544–1610) acquired a substantial number of books (Webber and Watson 1998: 34, 51). The name 'Eu(er)ard' on f. 1 is presumably an early owner's mark.

Part 2 (Gneuss, no. 508, s. xi/xii; Gameson 1999: no. 589, s. xii¹) contains a collection of lives and visions of saints, starting with the Lives of St. Abraham the Hermit and his niece Maria by Ephraem the Syrian, the earliest evidence of this work in England (Whatley 2001: 41). It is followed by two other saints' lives: pseudo-James the Deacon's Life of St. Pelagia, the penitent prostitute from Jerusalem (Whatley 2001: 382–83), and the Life of the Irish St. Furseus (Whatley 2001: 222), which is accompanied by a scribal comment referring to Bede's extract of Furseus's life in the *Historia ecclesiastica* 3.19. Subsequently, there are the visions of Fulrad (anonymous),

and of Barontus and Wetti (ascribed to Heito of Reichenau [d. 836]), which are followed by the vision of Drihthelm, from Bede's *Hist. eccl.* 5.12, which includes two OE glosses. The series of visions and saints' lives concludes with two visions of anonymous characters, from Bede's *Hist. eccl.* 5.13–14, and the anonymous Life of St. Euphraxia (Whatley 2001: 200–1). This volume also originates from Lanthony and was already together with Part 1 in the Middle Ages (Ganz et al. 2007: 50).

Part 3 (Gneuss, no. 508.5, s. xi ex; Gameson 1999: no. 590, s. xi/xii) contains two homilies on All Saints' Day belonging to a group of homilies wrongly attributed to Bede. The first of the two, "Legimus in ecclesiasticis historiis," was one of the sources for Ælfric's sermon on All Saints' Day, and was therefore edited in 1977 by James Cross, who did not include this manuscript among his witnesses. This volume is probably also from Lanthony (Ganz et al. 2007: 50).

At the beginning of the 17c, Lambeth 173 belonged to Archbishop Richard Bancroft (1544–1610), the founder of the archiepiscopal library, as is shown by the catalogue of his manuscripts, compiled in 1612 (Ker, *Cat.*, p. 341). Originally distinct volumes, Parts 1 and 2 were "probably bound together in the Middle Ages" (Ker, *Cat.*, p. 341). Part 3 must also have been added at an early date, for Lambeth 173 is not one of the manuscripts rearranged by Archbishop William Sancroft (1617–1693, elected 1677, deprived 1690) in his extensive reorganization of the Library in 1664. In 1647 the Lambeth Palace Library manuscripts had been transferred by Parliament to the University Library of Cambridge, where they were given Cambridge shelfmarks (Ker 1972: 1–3). The Cambridge shelfmark of this manuscript was #. G. μ. 10., visible on f. IIr. The pre-1647 Lambeth press mark 'N. 8,' written in the bottom right corner of f. iii recto, marks the original place of the book in the Lambeth Palace library before the Civil War, as can be seen in a catalogue made up after Archbishop George Abbot's death in 1633 (Ker 1972: 2). In 1664 the collection was returned to Lambeth Palace and reorganized by Archbishop Sancroft, who reduced 203 of the old volumes to 93 new ones (Ker 1972: 4–5).

CODICOLOGICAL DESCRIPTION: Membrane, i + II + 233 + ii folios, measuring 295–300 × 179 mm. The foliation of the leaf after f. 113 was skipped, so foliation runs only to '232'. The manuscript consists of three combined parts, which will be described individually.

Part 1 (ff. I–II + 1–156) consists of 159 folios (the leaf after f. 113 being skipped by the foliator [foliation very faint and invisible on film/fiche]), measuring 295–300 × 179 mm., written space 233 × 120 mm. The pages

were ruled in dry point for 33 long lines. Writing is slightly above top-line; the average line height is 7.2 mm. There are double vertical bounding lines on either side of the written space, continuing into the upper and lower margins. They are separated by a gutter of 6–7 mm., of which the one on the left-hand side was not used for writing, except for initials and capitals; the one on the right-hand side occasionally contains the ends of lines. There are double horizontal bounding lines, continuing into the margins; they were formed by extending lines 1, 2, 32, and 33. No prickings are visible; all must have been lost due to trimming, which is evident from incomplete marginalia. The quires were marked twice, first in the 17c (or 18c), in ink, by a capital letter 'A' to 'S' at the center of the lower margin of the first leaf of each quire; and in a modern hand, in pencil, by arabic numerals '1'–'18,' at the right of the lower margin of the first leaf of each quire. The organization of the quires is very regular: they all start with a hair side, and subsequently flesh faces flesh, and hair faces hair (HFHF). The imprint of the ruling is always on the hair sides, and was therefore completed before the quires were organized. James and Jenkins (1932: 272) distinguished "two good round hands" in the first volume, being caroline minuscules. The transition from hand 1 to 2 is clearly visible from f. 74v to f. 75r. There is not much embellishment. Simple initials occur in green and red; even though most were violently excised, the one on f. 71v shows what the others might have looked like. The rubrics are also in red. Apart from the damage to the first folio of quire I, the main damage to this part occurs in the places where the initials were cut out, ff. 1, 50, and 57, which have left gaps in the pages, resulting in loss of text on the other side.

Part 2 consists of 65 folios (ff. 157–222) measuring 295–300 × 179 mm., written space 237 × 118 mm. The folios are ruled in dry point for 33 long lines; the writing is on top-line, average line height 7.3 mm. There are double vertical bounding lines on either side of the written space, continuing into the upper and lower margins. They are separated by a gutter of 6–7 mm., of which the ones on the left-hand side were only for initials and capitals; the ones on the right-hand side occasionally contain the end of a line. Double horizontal bounding lines continuing into the margins were formed by extending lines 1, 2, 32, and 33. Prickings are visible throughout, between 1 and 5 mm. from the outer edges of the folios. Prickings for the vertical bounding lines show about 1–2 mm. from the upper margin; at the bottom, they are not to be seen. The quires in this volume were marked in the same way as the ones in Part 1. However, the 17c hand numbered the quires in Part 2 with lower-case letters 'a' to 'i,' while the modern numbering is consecutive to Vol. 1, '19'–'27.' The organization of the quires is exactly

the same as those in Part 1, and the same holds for the imprint of the ruling. The main damage to Part 2 comes from a cut-out initial on f. 180, which has left a gap of 19 lines deep, and a long cut in the following folio. This has motivated a keeper of the Library to add a note asking for caution. F. 167 shows damage at the right-hand top.

James and Jenkins (1932: 272) refer to the caroline minuscule hand as "large and round." It is different from the one in Part 1. Ker (*Cat.*, p. 341) refers to the hand of the OE glosses as "contemporary with the Latin, having caroline *a* and *s*, and caroline beside insular *r*." There are initials and capitals of various kinds. The huge and rather awkward decorated initial 'F' in red and black on f. 157v is regarded as a later addition by James and Jenkins (1932: 273). Since it does not interfere with the text, it is likely that the place of the initials was left open, and the manuscript, therefore, left unfinished in the first instance. Similarly big and ugly initials, this time only in red, occur on ff. 192 and 211v; on 216v, the initial has left a stain on the facing page. On f. 219r there is a big initial in the same style, in green and red. Smaller capitals occur also in green and red.

Part 3 consists of ten folios, measuring 295–300 × 179 mm.; written space 244–247 × 120 mm. The folios are ruled for 23 long lines; writing is on top-line, with an average line height of 11 mm. There are double vertical bounding lines on either side of the written space, continuing into the upper and lower margins. They are separated by a gutter of 10 mm., of which the one on the left-hand side was used only for initials and capitals; the one on the right-hand side occasionally contains the end of a line. There are single horizontal bounding lines continuing into the margins, formed by extending lines 1 and 23. Prickings for the horizontal lines show here and there in f. 230, but not in the other folios. There are no prickings visible for the vertical lines. The quires are numbered in the same way as in Parts 1 and 2, as 'k'–'l,' and '27'–'28,' respectively, consecutive to the numbering for Part 2. The organization of the quires seems regular, in so far as it can be seen; so does the imprint of the ruling, being on the hair sides. Part 3 is generally of a thinner parchment than Parts 1 and 2. F. 232 is badly damaged in the top outer corner, and this part shows a greater number of worm holes. The caroline minuscule hand of Part 3 has been described by James and Jenkins (1932: 272) as "lighter and delicate," but it is bigger in size than those of Parts 1 and 2. The first page of this text shows a large decoration outlined in red, which was presumably left unfinished, and the other initials added to fill the page. In the text proper, there is a fair scattering of green and red initials in Part 3; none are very elaborate, and in some cases the red has oxidized to silver.

The manuscript is preserved in a so-called Sancroft binding (17c), a lightish brown calf leather binding, “plain except for a double fillet round the edges, and two double fillets vertically down each cover” (Ker 1972: 7). On either side is Sancroft’s archiepiscopal coat of arms. The binding was furnished with a new spine on which it reads: ‘EGESIPPUS—VISIONES ET VITAE SS. ETC.’ and ‘COD. LAMBETH. 173.’ The manuscript is very tightly bound. There are three paper flyleaves, one at the beginning and two at the end of the book, dating presumably from the 17c, when the books were inserted in their present binding. They are blank, but for a stamp ‘137’ on f. i recto. Two parchment leaves preceding the text of the first volume belong to that volume, in the sense that they are the first two folios of the first quire. From the first of these early leaves, more than half has been torn out, leaving only a vertical strip the size of a half page. The violent removal of half of this leaf has left the rest of it in a bad state.

COLLATION: i + II + 233 + ii, foliation skips one after f. 113; I¹² 4 and 9 half sheets, stubs visible before ff. 3 and 8 (ff. I, II, 1–10); II–X⁸ (ff. 11–82); XI–XII¹⁰ (ff. 83–102); XIII⁸ 8 canceled; 2 and 7 half sheets, stubs visible after ff. 103, 108, 109 (ff. 103–109) XIV¹⁰ (ff. 110–[one folio unnumbered after f. 113]–118); XV⁸ (ff. 119–126); XVI–XVIII¹⁰ (ff. 127–156) || XIX⁸ 3 and 6 half sheets, stubs visible after ff. 159, 162 (ff. 157–164); XX⁸ 8 wanting, stub after f. 171 (ff. 165–171); XXI–XXII⁸ (ff. 172–186); XXIII⁸ 8 half-sheets, f. 187 a blank, added later (ff. 187–194); XXIV–XXVI⁸ (ff. 195–218); XXVII⁸ 3, 5, 7, 8 canceled, stubs visible after f. 220 and f. 222 (ff. 219–222) || XXVIII⁸ (ff. 223–230); XXIX² (ff. 231–232).

[Note: Thanks to Ms. Rachel Cosgrave and the staff of Lambeth Palace Library for confirming details of the foliation, which before ‘157’ is entirely invisible on film and fiche. The 17c quire signatures are visible at the bottoms of the first recto of each quire: f. 1r sig. ‘A,’ f. 11r sig. ‘B,’ f. 19r sig. ‘C,’ f. 27r ‘D,’ f. 35r sig. ‘E,’ f. 43r sig. ‘F,’ f. 51r sig. ‘G,’ f. 59r sig. ‘H,’ f. 67r sig. ‘J,’ f. 75r sig. ‘K,’ f. 83r sig. ‘L,’ f. 93r sig. ‘M,’ f. 103r sig. ‘N,’ f. 110r sig. ‘O’ [unnumbered f. *113bis beg. ‘Sed ubi’], f. 120r sig. ‘P,’ f. 128r sig. ‘Q,’ f. 138r sig. ‘R,’ f. 148r sig. ‘S’ || f. 157 sig. ‘a,’ f. 165r sig. ‘b,’ f. 172r sig. ‘c,’ f. 180r sig. ‘d,’ f. 187 blank, f. 188r sig. ‘e.2,’ f. 195r sig. ‘f,’ f. 203r sig. ‘g,’ f. 211r sig. ‘h,’ f. 219r sig. ‘i,’ f. 223r sig. ‘k,’ f. 231r sig. ‘l.’]

CONTENTS:

Part I:

f. i blank except for a stamp ‘173’ on the recto side [not shown on film/fiche].

- f. I recto old press marks: ‘#. G. μ. 10.’ and ‘fol. vol. 125’ [f. I is torn vertically, less than half the page width remaining].
- f. I verso ‘antipatris idumei’; followed by the remains of some 15c verses.
- f. II recto In the upper margin (faint): ‘pat(er) nost(er) qui es in celis sanctificet(ur),’ followed by seven lines of erased text (ll. 1–7), and a list of contents, presumably from the 17c: ‘In hoc libro continentur hae | Egesippi histor. lib. 5. | Nunni Abrahami vita. | B. Fursei visio | Barontis Visio. | Fr(atr)is Wettini visio. | Miraculu(m) in Britannia in | region(e) Northanhumbro(r)u(m), in aliis visionib(us) | Sermo in die omnium Sancto(r)u(m).’ Near the inner margin: ‘+ De Antigone & Euphrasiâ.’ The additions (‘B. Fursei visio,’ etc.) are in the hand of Sancroft. On ll. 9, 11, 12 some pen trials, stained with ink.
- f. II verso inscriptions: (16c) ‘Master dan Thomas Nobyll ys a gud master of myn I praye,’ and (13c) ‘Req(ui)re in martirologio. vii. Id(us) aprilis istius egisippi memo|riam.’
1. Pseudo-Hegesippus, “Historiae libri V”:
- a. f. 1r/3–1v/8 Prologue: [H]OC CORPORE CONTINENTUR EGISIPPI HIS|TORIÆ LIBRI NUMERO Q(UI)NQ(U)E. CU(M) D(E)I ADIU|TORIO. INCIPIT PROLOGUS. | ‘[Q]UATTUOR LIBROS REGNORUM QUOS | [sc]riptura complexa est sacra . . . ipse erat spes gentiu(m) [hinc igitur sumam] | exordiu(m) (as Ussani 1932: 1.3–4);
- [Note: The inner top part of f. 1 is cut away so that part of f. 2r/1–7 can be seen on the image of f. 1r: ‘sue suc/. . . /doris existimat.’ At the bottom of f. 1r in large letters the name ‘Eu(er)ard.’]
- b. ff. 1v/10–50v/13 Book 1: ‘BELLO PARTICO QUOD INTER MACHABEOS | duces gente(s)q(ue)’; ends: ‘Metus enim officiu(m) n(on) uotu(m) extorserat. dolor intra se salte(m) | lib(er)am habebat sententia(m). Hunc fine(m) habuit herodes.’ | EXPLICIT LIBER PRIMUS: (as Ussani 1932: 1.4–128);
- c. ff. 50v/14–71v/5 Book 2: [IN]CIPIT LIBRIS SECUNDUS: | ‘[SEPULTO] | HERODE LIBERA VT IN DEFUNCTOS | [solent i]udicia pop(u)li dep(ro)mebant(ur). graue(m) fuisse | [illum &] intolerabile(m). sibi. Iniusta imp(er)ia in ciues | [exercuisse ty]rannum n(on) rege(m) suor(um). parricida(m) domesticu(m). | [e]xpilatore(m) publicu(m).’; ends: ‘sed quia fide(m) alienigenis | poti(us) qua(m) suis detulit tali dign(us) exitu fuit.’ | EXPL(ICIT) LIBER S(E)C(UN)D(U)S. (as Ussani 1932: 1.128–81);

[Note: The initial 'I' plus 'n' have been torn away from folio 50/13–18, and, as a result, the image on the fiche shows the text of the underlying f. 49v: 'cefar iubet/ . . . /ut eo pomu(m)/pa.']

- d. ff. 71v/6–91r/18 Book 3: **INCIPIT LIBER TERTIUS.** | 'EA POSTQUAM NERONI NVNCIATA SVNT IN | achaię partib(us) sito'; ends: 'iustas & debitas p(ro) flagitior(um) meritis | penas dedere.' **EXPL(ICIT) LIB(ER) TERTIUS.** (as Ussani 1932: 1.181–238);
- e. ff. 91r/19–110r/7 Book 4: **INCIPIT LIB(ER) QUARTUS.** | 'EXTINCTIS TARICHEIS MAXIMA EX PARTE ROMANI | galileis urbib(us)'; ends: 'congregare | quoque militu(m) manu(m). quę adhuc in hibernis agebat. & ia(m) | hiemis asp(er)itas deficiebat.' **EXPL(ICIT) LIBER QUARTUS.** (as Ussani 1932: 1.238–292) [leaf canceled after f. 109, no text missing];
- f. ff. 110r/8–156r/25 Book 5: **INCIPIT LIBER QUINTUS.** | 'ANNO PRIMODELATI IMPERII UESPASIANO. BELLIS | asperis iudea'; [f. 148v is blank, no text missing] ends: 'Opes aute(m) eorum | appositus ab ip(s)is p(ri)us ignis CONSUMPSIT' (as Ussani 1932: 1.293–417).

[Note: The rest of f. 156r is blank, as is f. 156v. The marginalia can be divided into two basic categories. One hand, smaller than the main text, added corrections regularly, e.g. f. 2v/22 'fratri' for 'patri.' This hand also added the inscription at the top of f. 39v. Secondly, there are occasional marginalia and interlinear additions in a smaller hand, e.g. f. 3r/16–17 'Ioha(nnes),' marginal additions, partly trimmed, on ff. 5r and 7r. *Nota* signs appear, e.g. in ff. 79r and 93r. The erased text on f. 156r seems a Latin gloss; it is difficult to read, even under ultraviolet light. Several sketches occur, e.g. f. 28v, a rudimentary sketch with a swastika; f. 74r, an animal resembling a dog or dragon (both are faint).]

Part 2:

f. 157r blank

2. attributed to Ephraem the Syrian, "Lives of Sts. Abraham and Maria" (cf. Whatley 2001: 40–42):

- a. f. 157v/5–30 Prologue to "Life of St. Abraham": 'FRATRES | mei cupio obis enarra|re conuersatione(m) . . . ut eu(m) habitatore(m) in | m(en)-tis suę haberet hospitio' (PL 73.281–283; cf. *BHL* 12);
- b. ff. 157v/30–166r/12 text of "Life of St. Abraham": 'Hic itaq(ue) beatus. | habuit parentes ualde l'o'cupletes [corr. from 'luc-'] . . . n(on) mutauit. nec uetu|state attrita' (PL 73.281–92C; cf. *BHL* [Supp.] 12a) ('Roberd Jhonson' at bottom of f. 163v; see f. 219v, note);
- c. ff. 166r/12–171v/32 the second part, "Vita S. Mariae meretricis," continuing with no title: (prologue) 'Volo aute(m) dilectissim|mi unanimitate(m) u(est)ram . . .'; (vita, beg. line 19) 'HABUIT uir beat(us) abraha(m) car-

nis p(ro)|pinquitate germanu(m)'; ends imperf. in chap. 10: 'Habeo hic mo|dicu(m) auri. & aliq(ui)d uestim(en)tor(um). q(ui)d [. . .]' (PL 73.651D–658A; cf. *BHL* [Supp.] 12b).

[Note: A leaf is wanting after f. 171. This part shows very few glosses and corrections. There are some instances of erasure on ff. 156. The erased text on f. 156 seems a Latin gloss, but is difficult to read even under ultraviolet light.]

3. ff. 172r/1–179v "Pseudo-James the Deacon's Life of St. Pelagia, Penitent of Jerusalem": (beg. imperf.) '[. . .]tis. & animab(us) u(est)ris maximu(m) consola|tionis auxiliu(m) adquiretis'; ends: 'in illa die d(omi)ni. q(ua)m ipsi(us) est honor | & gl(ori)a in s(e)c(u)la s(e)c(u)lor(um) AMEN' (as Levy et al. 1981: 1.231/9–249; cf. Whatley 2001: 382–83); this is the B recension of the *Vita Pelagiae* [*BHL* 6609], this manuscript not being consulted; cf. Levy et al.: 1.229–30).

[Note: There are short scribbles from the 14c or 15c on ff. 176v (upside-down), 179r.]

4. St. Furseus:

- a. ff. 180r/5–190r/13 Anonymous, "Life of St. Furseus": (initial torn away) '[FU]IT VIR VITĒ | VENERABILIS | [F]URSEUS NOMINE. NOBI|lis quide(m) scottus genere'; ends: 'q(ui) cu(m) patre a sp(irit)u s(an)c(t)o uiuit & regnat in | s(e)c(u)l(a) s(e)c(u)lor(um). AMEN' (cf. Krusch 1902: 434–39, who does not include readings from this manuscript in his edition; see Whatley 2001: 222, Ciccarese 1984–1985, *BHL* 3209);

[Note: F. 187 is an inserted blank leaf for one lost: the preceding folio, 186v, ends: 'ita hilaris ei restitue. Nullam,' and f. 188 begins: 's(an)c(t)e exhortationis sermonib(us) instruct(us)'. Sketches occur on ff. 183–187, where there are some vague crosses and stripes.]

- b. f. 190r/14–29 Comment on Bede's rendering of the Life of St. Furseus: 'Venerabilis beda pr(es)b(yte)r huius beati fur|sei uite & uisionis in hystoria . . . quasi | in media [aestatis] caumate SUDAUERIT' (from 'Ordine(m)', line 16 = Bede, *Hist. eccl.* 1.19).

5. ff. 190r/32–192r/24 Heito (abbot of Reichenau 806–823, d. 836), "Visio Fulradi in Purgatorio": 'UENERANDO AC SEMP(ER) IN | d(omi)no plus omnib(us) diligendo pa(tri) || heidoni'; ends: 'sed tam(en) hos obliuisci NON POTUI;' (ed. Hampe 1896: 628–31). On f. 190v five different heads are drawn in the margin (not visible on film/fiche).

6. ff. 192r/25–202r/32 "Vision of St. Barontus": VISIO BA|RONTIS. | 'MEMORARE | UOBIS VOLO FR(ATRE)S | KARISSIMI PER ORDI|nem q(ui)d moderno | te(m)pore contigit in || monasterio s(an)c-(t)i PETRI'; ends: 'angelos s(an)c(to)s duces | ad cęleste regnu(m) habere meream(ur). | Q(uo)d ipse prestare dignet(ur) q(ui) cu(m) pa-

tre | & sp(irit)u s(an)c(t)o uiuit & regnat in s(e)c(u)la se|coloru(m).
AMEN' (coll. Levison 1910: 377–94; *BHL* 997).

[**Note:** The sketch in the margin of f. 197v depicts one of the keys of St. Peter; Levison (1910: 387) depicts four different shapes of the key, including the one from this manuscript (fig. 1b). F. 201r contains a number of pen trials in black ink, some of which have to be read upside-down: 'habere, habere, habere,' 'Ego habeo bon(us) pater.']

7. ff. 202v–211v/15r Heito, "Visio Wettini": VISIO QUE | FR(ATR)I
N(OST)RO WETTIN'O' | OSTENSA FUERAT | p(ri)die ante
transitu(m)ei(us) | 'Du(m) predictus f(rate)r die sab|bati cu(m) aliq(ui)
b(us)'; ends: 'su(m)ptoq(ue) uiatico ultima(m) hui(us) instabilis | uite
clausit horam' (as Dümmler 1884: 267–75, Knittel 2004: 37–63, with
German tr.).

8. Three chapters from Bede's *Historia ecclesiastica*:

a. ff. 211v/19–216v/9 "Vision of Drihthelm," *Hist. eccl.* 5.12: 'MIRACVLV(M)
| MEMORABILE ET | antiq(uo)ru(m) simile in | britania factu(m)
e(st)'; ends: '& uerbo & conuersatione | saluti FVIT' (ed. Colgrave &
Mynors 1969: 488–98; PL 95.247B–252B);

OE Content: There are marginal OE glosses to item 8: f. 212v/3–6 (text)
'contra ortu(m) solis solstitiale(m),' (gloss) '[o]ngean norðeſt roder swa |
sunnan upgang bið to mid|dan sumera'; f. 214r/2–4 (text) 'contra ortu(m)
solis brumale(m),' (gloss) 'suðeast swa sunne | on winter upgæð' (ed. Meritt
1945: no. 5).

b. ff. 216v/13–218r/32 "Vision of the Unredeemed Sinner," *Hist. eccl.*
5.13: 'AT CONTRA FUIT QUIDA(M) | in p(ro)uincia mercioru(m) |
uisiones ac uerba'; ends: 'si|ue audientiu(m) narrandam e(ss)e pu|TAUI'
(ed. Colgrave & Mynors 1969: 498–502; PL 95.252B–54A);

c. f. 218r/33–218v/33(34) "Vision of Hell," *Hist. eccl.* 5.14: 'NOUI AUTEM
ipse fr(atr)em que(m) || utina(m) non nossem'; ends abruptly: 'adhuc
in corpore penitentia(m) age/ret [. . .]' (ed. Colgrave & Mynors 1969:
502–4; PL 95.254B–D).

[**Note:** There is a 15c? note at the bottom of f. 218v.]

9. ff. 219r–221v/27 "Life of St. Eufraxia": 'IN DIEBVSTHEODOSII PIIS|simi
imp(er)atoris. fuit uir q(ui)da(m) senator | in regia ciuitate antigon(us)
nomine'; ends imperf., writing ceasing at line 27: 'Et | du(m) aliqua
earu(m) aliq(ua)ndo c(on)tingeret in|firmari. nullu(m) ei' (PL 73.623–
642; cf. *BHL* 2718; see Whatley 2001: 200–1) [rest of f. 221v blank].

[**Note:** On f. 219v are some EModE scribbles: (sideways in left margin) 'Roberd
boryn. b kyng Henry the viijth god Saue hym. | To my lord Cardenall thys byll be
deyuered In hast m^{CCCC}.ii. | To my lord scardeall thys. anno domini. m^{CCCC}.xxii.' /

(upside down in bottom margin) 'Item that Wyll(ia)m Chamberlyn hows to Roberd f̄ Jhonson a m^h. | In clene gold 'to be paeÿde' at Crystynmas nexte come y^e paeÿn of dushyng;']

f. 222r blank

f. 222v some scribbles: 'Struma,' 'Edwardus dei gratia,' 'd(omi)n(o) d(omi)-n(o) nost(ro),' etc.

Part 3:

f. 223r blank, but for a small faint sketch, near the top, of two angels kneeling face to face [not visible on film/fiche].

10. ff. 223v/3–231r/2 Homily on All Saints' Day formerly attributed to Bede ("Homilia subdititia lxxi") "Legimus in ecclesiasticis historiis": (added title in red, very faint) **SERMO: IN DIE: OMNIUM: SANCTOR(UM)** | (beg. l. 10) 'LEGIMUS | IN | AECCLSIATICIS | HYSTORIIS. QUOD S(AN)C(TU)S | BONEFACIUS QUI QUARTUS | a beato gregorio romanę urbis episco|patu(m) tenebat'; ends: 'ut cum ipsis | postmodum in aeterna s(e)c(u)la gaude(re) meream(ur)' (ed. Cross 1977: 105–21; PL 94.452–455) [lacks doxology].

11. ff. 231r/3–232v another Homily on All Saints' Day (cf. *BHL* 6332d), formerly attributed to Bede ("Homilia subdititia lxx"): (title faint) **OMELIA xii. LECTIO.** | 'HODIE DILECTISSIMI OMNIUM S(AN)C(T)ORV(M) | sub una solempnitate letitię çelebramus'; ends imperf.: 'in uiru(m) p(er)-fectu(m). in mensura(m) çtatis plenu(dinis)' (PL 94.450B–451B).

Last flyleaf blank.

PHOTO NOTES: The foliation up to f. 157 is entirely invisible on film and fiche, and intermittently visible thereafter. Signatures are given with the "Collation" to assist the user. There are two shots of ff. 25v–26r.

BIBLIOGRAPHY:

BHL = Bibliotheca hagiographica Latina antiquae et mediae aetatis, ed. socii Bollandiani. 2 vols. Brussels: Société des Bollandistes, [1898–1901]; novum supplementum, ed. Henricus Fros. Brussels: [Société des Bollandistes], 1986.

Ciccarese, Maria Pia, ed. "Le Visioni di S. Fursa." *Romano-Barbarica* 8 (1984–1985): 231–303.

———. *Visioni dell' Aldilà in occidente: Fonti, modelli, testi*. Florence: Nardini, 1987.

- Colgrave, Bertram, and R. A. B. Mynors, eds. *Bede's Ecclesiastical History of the English People*. Oxford Mediaeval Texts. Oxford: Oxford University Press, 1969.
- Cross, James E., ed. "Legimus in ecclesiasticis historiis': A Sermon for All Saints, and its Use in Old English Prose." *Traditio* 33 (1977): 101–35.
- Dinzelbacher, Peter. *Vision and Visionsliteratur im Mittelalter*. Stuttgart: Hiersemann, 1981.
- Dümmler, E., ed. "Visio Wettini." In *Poetae Latini ævi Carolini*, 267–75. *Monumenta Germaniae Historica: Poetae Latini Medii Ævi* 2. Berlin: Weidmann, 1884; repr. Munich: MGH, 1978.
- Gameson, Richard. *The Manuscripts of Early Norman England (c. 1066–1130)*. Oxford: Oxford University Press, 1999.
- Ganz, David, Jane Roberts, and Richard Palmer. *Lambeth Palace Library and its Anglo-Saxon Manuscripts*. London: Taderon Press, 2007.
- Gardiner, Eileen. *Medieval Visions of Heaven and Hell: A Sourcebook*. Garland Medieval Bibliographies 11. New York: Garland, 1993.
- Hampe, Karl, ed. "Reise nach England vom Juli 1895 bis Februar 1896." *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde* 22 (1897): 223–86, 334–415, 607–99.
- James, Montague Rhodes, and Claude Jenkins. *A Descriptive Catalogue of the Manuscripts in the Library of Lambeth Palace*. Cambridge: Cambridge University Press, 1932.
- Ker, Neil R. "Archbishop Sancroft's Rearrangement of the Manuscripts of Lambeth Palace." In *A Catalogue of Manuscripts in Lambeth Palace Library: MSS 1222–1860*, ed. E. G. W. Bill, 1–51. Oxford: Oxford University Press, 1972.
- . *Medieval Libraries of Great Britain: A List of Surviving Books*. 2nd ed. London: Royal Historical Society, 1964.
- Kleinschmidt, Erich. "Zur Reichenauer Überlieferung der 'Visio Wettini' im 9. Jahrhundert." *Deutsches Archiv für Erforschung des Mittelalters* 30 (1974): 199–207.
- Knittel, Hermann, ed. *Heito und Walahfrid Strabo: Visio Wettini, Einführung, lateinisch-deutsche Ausgabe und Erläuterungen*. Reichenauer Texte und Bilder 12. Heidelberg: Mattes Verlag, 2004; repr. 2009.
- Krusch, Bruno, ed. "Vita Fursei abb. Latiniacensis." In *Passiones Vitaeque Sanctorum Aevi Merovingici*, 434–39. *Monumenta Germaniae Historica*:

- Scriptores rerum Merovingicarum* 4. Hanover and Leipzig: Hahn, 1902; repr. Hanover: Hahn, 1977–1979.
- Levison, Wilhelm, ed. “Visio Baronti monachi Longoretensis.” In *Passiones Vitaeque Sanctorum Aevi Merovingici, 377–94. Monumenta Germaniae Historica. Scriptores rerum Merovingicarum* 5. Hanover and Leipzig: Hahn, 1910.
- Levy, Carlos, P. Petitmengin, J.-P. Rothschild, and J. Y. Tilliette, eds. “La réfection latine B.” In *Pélagie la Penitente: métamorphose d’une légende*, ed. P. Petitmengin, 1.217–49. 2 vols. Paris: Études augustiniennes, 1981–1984.
- Meritt, Herbert D., ed. *Old English Glosses: A Collection*. New York and London: MLA/Oxford University Press, 1945.
- Sharpe, Richard, James P. Carley, R. M. Thomson, and A. G. Watson. *English Benedictine Libraries: The Shorter Catalogue*. Corpus of British Medieval Library Catalogues 4. London: British Library, 1996.
- Ussani, Vincentius, ed. (with introduction by Carolus Mras). *Hegesippi qui dicitur Historiae libri v*. 2 vols. Corpus Scriptorum Ecclesiasticorum Latinorum 66. Vienna and Leipzig: Tempsky, 1932–1960.
- Webber, T., and A. G. Watson. *The Libraries of the Augustinian Canons*. Corpus of British Medieval Library Catalogues 6. London: British Library, 1998.
- Whatley, E. Gordon. “Acta Sanctorum.” In *Sources of Anglo-Saxon Literary Culture*, ed. F. M. Biggs, T. D. Hill, P. E. Szarmach, and E. G. Whatley, 1.22–486. Kalamazoo: Medieval Institute Publications, 2001.