

311. London, Lambeth Palace Library 149

Bede, "Explanatio Apocalypsis",
Augustine, "De adulterinis coniugiis" (Bk. 1);
Augustine, "Enchiridion", Goscelin (?), "Vita S. Edwardi",
Hugh of St. Victor, "De clericali disciplina",
Augustine, "In Iohannis epistolam ad Parthos Tractatus X"
[Ker 275; Gneuss 506]

HISTORY: A composite codex of 10c and 12c manuscripts. Part 1 (10c) contains Bede's Commentary on the Apocalypse and a defective text of Augustine's discussion of marriage and divorce, "De adulterinis coniugiis". Part 2, a 12c manuscript from Lanthony Priory ("secunda") in Gloucester, contains Augustine's "Enchiridion", an anonymous "Vita Sancti Edwardi" (BHL 2418, sometimes attributed to Goscelin of Canterbury), Hugh of St. Victor's "De clericali disciplina", and Augustine's Tractatus X on the first Epistle of St. John (cf. James 1932: no. 149).

Part 1 was almost certainly written in the third quarter of the 10c by the main scribe of the "Exeter Book" of OE poetry (Exeter Cathedral Library 3501 [130]) and Oxford, Bodl. Lib. Bodley 319 [357] (Flower in Chambers et al. 1933: 85; Ker 1933: 230; Ker, *Cat.*, 360). The origin of this trio of manuscripts is not known; but cases for Exeter and Glastonbury have been made (Conner 1993 and Butler 1999), with suggestions of Crediton, Tavistock, and Canterbury (Gameson 1996: 179; Swanton 1974: ii; Dumville in Rosenthal ed. Ramsay et al. 1992: 147–48 and Dumville 1994: 137 n.23). In the late 10c corrections were made by a scribe perhaps identifiable with three other 10c books: Exeter, Cathedral Library 3507 [131a], Oxford, Bodl. Lib. Bodley 718, Paris, Bibliothèque Nationale lat. 943 [422]. Conner associates this scribal hand and these manuscripts with 10c Exeter (Conner 1993: 86–94), while they are more usually linked to Sherborne and/or Canterbury (Gameson 1996: 172–75). An unfortunately blotted Latin inscription on f. 138v notes that Lambeth 149 was given in 1018 by one 'Aethelu'v'ardus dux' to a foundation of St. Mary's at a placename now

illegible; this coincides with the late 11c OE *‘æþelwerd ealderm`a`n gret`* on f. 138r. Robin Flower (in Chambers et al. 1933: 85–91) suggested that this donor may have been the Æthelweard who was Ælfric of Eynsham’s patron and the founder of Cerne Abbas, a powerful ealdorman in the first decades of the 11c. The place whence the book was donated remains a mystery: Exeter, Crediton, Tavistock, and Glastonbury have all been proposed. (Exeter [Rose-Troup 1931: 206–7, though see Flower in Chambers et al. 1933: 87]; Crediton [Hill 1986 and 1988]; Tavistock [Conner 1993: 35–36]; Glastonbury [Butler 1999: 182–95]). The name *‘Leofric(us)’* on f. 138v and the item *‘expositio Bede super apocalipsin’* in Leofric’s inventory (ed. Conner 1993: 234, Lapidge 1994: 135) make clear that the book had been acquired by Leofric, bishop of Exeter (1016–1072), and donated to the Exeter foundation during his episcopate (though see Conner 1993: 88–90, where he makes a case for Leofric, abbot of Exeter 980–990; Drage 1978: 375 suggests this Leofric was the scribe or rubricator). And near the end of the century the manuscript appears to have served as an exemplar for a known Salisbury copy of Augustine’s “De adulterinis”, the late 11c Salisbury Cathedral Library 128 (Webber 1992: 52–53, 68). Lambeth 149 was (back?) in Exeter in the late middle ages, when it was noted in Exeter’s 1327 and 1506 inventories (Oliver 1861: 303 and 367). It was still in Exeter, probably in the 1530s, when John Leland saw it there and remarked on it in his “Collectanea” (ed. Hearne 1774: 4.151). By 1610 the book had been acquired by Archbishop Bancroft (1544–1610) and brought to Lambeth Palace, where it was catalogued in the 1612 inventory of Bancroft’s donations to the library at his death (Lambeth Palace, Library Records F.1., f. 79v; see also Drage 1978: 376).

The second part of the manuscript, ff. 139–240, was written in the late 12c or early 13c at Lanthony, and is identifiable with item 186 in the 1380 catalogue of Lanthony Priory library, in London, BL Harley 460 (James 1932: no. 149 and 1900: 2–3). According to M.R. James (1900: 1–6 and 1959–63: 10–13), the last prior of Lanthony, Richard Hart, took possession of the remaining library from the priory at the Dissolution. These books passed to Hart’s sister, who married a man surnamed Theyer, whose grandson John Theyer (d. 1673) inherited at least some of these books. John Theyer’s grandson, Charles Theyer, later sold books which became part of the Royal Library. However, James shows that it is probable that a large batch of Lanthony manuscripts, including the one bound in Lambeth Palace 149, were purchased by Archbishop Bancroft for the Lambeth collection from an earlier heir (Thomas Morgan or John Theyer), and this explains the many Lanthony books in Lambeth Palace library (James 1959–63: 13).

Both parts of Lambeth Palace 149 were in the Lambeth collection by 1612, but in the political upheaval of the mid-17c, the whole collection was displaced to Cambridge from 1647–1664 (Cox-Johnson 1954–58: 110–26 and James 1959–63: 1–9). While in Cambridge, under the direction of the master of Emmanuel College, William Sancroft, the displaced Lambeth collection was catalogued and in many instances rearranged and rebound. The two parts of Lambeth 149 have separate shelfmarks in both Sancroft catalogues and thus were still independent (see Ker in Bill 1972: 24 and 31) in the mid-17c. Ker's meticulous reconstruction of Sancroft's combining and rebinding campaign at Exeter does not show these books joined in Cambridge. However, later Sancroft became the archbishop of Canterbury, and still took an active interest in the library; perhaps this is when the two manuscripts were bound together, as an early modern hand on a paper flyleaf (f. ii verso) gives the full contents of the composite volume, which James attributes to Sancroft (James 1932: 237). The covers were refurbished in 1959. The cover bears the arms of the archbishop.

CODICOLOGICAL DESCRIPTION: ii + 138 + ii + 100 + ii; foliation in the top right recto corner in a light modern pencil, often hard to see on the film.

Part 1 (ff. 1–138): For the most part, the parchment is matte, a deep cream color, darkening at places, and rather thick and sturdy; it is well prepared, to the point that hair and flesh sides are at times hard to determine. Mainly in quires of eight, arranged HFHF. The leaves are ca. 285–90 × 195–98 mm. Pricked in the outside margins and ruled in dry-point for a writing space of c. 210 × 142 mm. A large-format folio, double bounded vertically about 8 mm. apart, with margins of c. 30 mm at the head, 33–35 mm. at the fore-edge, and 44–45 mm at the tail. Ruled for 23 lines per page on ff. 9–16 and 33–136; for 24 lines per page on ff. 1–7 and 25–32; for 25 lines per page on ff. 17–24; f. 8 is 25 lines recto and 24 on the verso.

The script is an elegant A-S square minuscule (see Flower in Chambers et al. 1933: 83–90 and Conner 1993: 51–80) in a very dark brown ink. The hierarchy of scripts is quite simple, with large monumental capitals for titles (e.g. f. 1r), red square minuscule rubrics (at times oxidized to silver metallic) for headings; large initial capitals, at times in red, as at f. 59r, for some sections and capitals for some litterae nobiliores; from f. 59r, litterae nobiliores washed in red. Spaces were left for titles and headings, but not all were initially filled in, and the late 10c correcting hand added them. On f. 1r, the heading for the Bede text (or some other kind of inscription) has been erased; on f. 96v space was left for the heading for the Augustine text,

but was filled in with an explicit. On f. 1, bottom center, there is a rust mark likely from a chain clip. From quire VIII, the marginal 's'-marks, denoting scriptural passages, are in red. Headings on f. 119rv are in the regular ink, and the explicit for Augustine on f. 138v is in monumental capitals, the letters on the third line washed in green and added text ('A IN NOMINE. . .' and 'I | P' as well as marginal 'Æþel') in green. A strip was cut from the tail of f. 6 and ff. 133 and 136. Dry-point additions at various places. Quire signatures on first recto tail of each quire in early modern ink 'A-R' (last quire unsigned) and in modern pencil at the lower corner '1-18'.

Part 2 (ff. 139-240) 12c: Thick membranes, patchy and dark in places, but fine. Leaves roughly the same size as Part 1, c. 285-87 × ca. 195 mm. Part 2 shows no signs of cropping, as the tiny capitals to guide decoration are still present in the outermost margins. Mainly in gatherings of eight with a few sixes, arranged HFHF. The first two leaves of Part 2 seem to be flyleaves from an earlier binding, blank but for a few notes, one in a 14c script. Writing space ca. 183 × 137 mm. Pricked in inner and outer margins, and ruled in dry-point for two columns of ca. 62 mm., with a center single column of ca. 11 mm. separating them. Ruled vertically for a 5 mm. double band at the outside of each text column with rulings that extend to the top and bottom edges of the leaves. Triple bounded horizontally at the head and tail of the writing space, with rulings that extend to the gutter and fore-edge. Ruled for 29-33 lines per page. On some leaves rulings extend across the whole page horizontally mid-page as well. The outer margins are quite wide, over 40mm., as are the bottom margins, ca. 75 mm., with smaller ca. 25 mm. top margins. The main text is in a small proto-gothic book hand, in dark brown ink. Red and green ink used for rubric headings, decorated initial capitals at sections, and highlights in litterae nobiliores throughout, with blue ink found only in the capitula list on ff. 140r-141v. Red chapter numbers are given in the outer margins, ff. 142r-164v. There are small notes in brown ink giving the rubricator the chapter headings found in ff. 178v-199v. The ends of most quires have catchwords. Quires XX-XXXIII signed in early modern ink on the first recto 'A-O' (no "J") and quires also numbered in modern pencil '20-33'.

As to the composite manuscript, the quire signatures seem to date to the period of Sancroft's cataloguing of the books in Cambridge and they show that the two manuscripts had not been bound into a single codex at that point. The continuous pencil quire signatures and foliation post-date or are contemporary with the combining of the two. The two were bound together with two added paper flyleaves at front and back, probably in the

17c under Sancroft's direction. The binding was refurbished in 1959, as a note on the inside back cover pastedown shows: 'Refurb: 13-1-59 F.W.'

[Note: This would be Fred Warburton, a library assistant. Upon verbal inquiry in 2004 about the extent of the refurbishment, the response from the Lambeth librarian was, "He didn't make a big job of it."]

COLLATION: ii + 138 || ii + 100 + ii; I-VIII⁸ (ff. 1-64); IX⁸ 6 cancelled after f. 70 (ff. 65-71); X-XVI⁸ (ff. 72-127); XVII¹⁰ 7 cancelled after f. 133 (ff. 128-136); XVIII² two singletons (ff. 137-138) || XIX² a parchment bifolium not included in quire signatures (ff. 139-141); XX² (ff. 141-142); XXI-XXII⁸ (ff. 143-158); XXIII-XXIV⁶ (ff. 159-170); XXV-XXXII⁸ (ff. 171-234); XXXIII⁶ (ff. 235-240).

[Note: Quires XVII and XVIII are difficult to determine. James gives '17⁸ 18⁶ wants 4-6' (James 1932: 237), while Drage (1978: 375) gives '17¹⁰ (fols 128-37) + i (fol. 138)'. There appears to be stitching between ff. 132 and 133, which would make quire XVII a quire of ten; furthermore, a stub is visible between ff. 133 and 134, but no text missing suggesting a cancelled leaf. The collation given here accounts for these facts, but Drage divides at f. 137r despite a pencil quire mark on f. 136r at the bottom right which lends credence to James dividing the two quires there.]

CONTENTS:

Part 1

ff. [i]-[ii] flyleaves, blank but for the shelfmark '149' f. i recto top center, and f. ii verso, an early modern list of contents, attributed to Sancroft by James (1932: 237): 'Ven. Bedæ Expositio in Apocalypsin. ll. 3 . . . S. Augustini in i^{mam} Ep(istolam) S. Iohannis Expo(sitio); <con>tinens x(em) sermones'.

1. Bede, "Explanatio Apocalypsis" (CPL 1363)

a. ff. 1r/1-4v/1 Prologue (Letter to Eusebius, pen name of Hwætberht, abbot of Jarrow, 716-ca. 747): 'APOCALIPSIS S(AN)C(T)I IOHANNIS | In qua bella et incendia intestina ecclesiae suę | d(eu)s uerbis figuris-que reuelare dignatus est'; ends: 'Opto in chr(ist)o ualeas dilectissime frat(er) || bedan que tui semper memor esse digneris' (coll. Gryson 2001: 221-33);

b. f. 4v/2-20 Bede's metrical epigram on St. John (written in long lines): uersus będę / p(re)sbiter(i) 'Exul ab humano dum pellitur orbe Iohannis . . . que cano corripens pumice frange fero' (coll. Gryson 2001: 218-19);

c. ff. 4v/21-29v/14 Bk 1: Incipit expositio s(an)c(t)i iohannis. | 'Apocalypsis ie(s)u chr(ist)i quam dedit illi d(eu)s palam fa|cere seruis suis'; ends:

- 'Nunc uero recapitulat ab | origine eadem aliter disserturus' (coll. Gryson 2001: 235–334) [line 15 left blank for title];
- d. ff. 29v/16–59r/13 Bk 2: 'Et uidi septem angelos stantes in conspectu | d(e)i et datę `s(un)t' illis septem tubę; ends: 'Huc usq(ue) | de conflictu eccl(esi)e et utriusq(ue) maturo fine cer|taminis.' **Explicit liber secundus.** (coll. Gryson 2001: 335–439);
- e. ff. 59r/14–96v/5 Bk 3: **Incipit liber tertius.** | 'ET uidi aliud signum in celo magnum et mira|bile'; ends: 'Audiant quod cum gratia(m) [sic] d(e)i quasi commenda|ret Uale ultimum adiecit cum omnibus uobis | Amen.' (coll. Gryson 2001: 441–575);
- f. f. 96v/5–14 Colophon: 'Explicito tandem tanto tamq(ue) p(er)iculoso | labore . . . uisu fructuq(ue) poteri. Amen' | **Explicit d(omi)no iuuante expositionis in apocalipsin s(an)c(t)i iohannis liber | tertius bedan famuli chr(ist)i d(e)o gratias** (coll. Gryson 2001: 577). Originally lines 14 and 15 blank.

[Note: Lightly corrected in near-contemporary hand, with significant corrections at f. 66r in the bottom margin; the final explicit is added, in half-sized script, in one of two lines originally left blank.]

2. Augustine, "De adulterinis coniugiis" (CPL 302):

- a. ff. 96v/16–119r/11 (no title) Bk 1: 'PRIMA qęstio (est) frater dilectissime | pollenti'; ends: 'nec ipsos ex hac uita | sine arra suę pacis exire uelle debet mater | ecclesia.' **EXPLICIT LIBER PRIMVS. DE ADVLTE|RINIS CONIUGIIS.** (as Zycha 1900: 347–82);
- b. f. 119r/12–22 excerpt from Augustine, "Retractationes" serving as a note between books: **INCIPIT RETRACTATIO EORVN|DEM LIBRORVM.** | 'Scripsi duos libros de coniugiis adulterinis . . . secundus aute(m) sic ad eaq(ue) / mihi scripseras' (PL 32.653);
- c. 119v/1–138v/6 Bk 2: **INCIPIT SECUNDVS LIBER DE HOC OP(ER)E AD EVNDE(M)** | 'AD ea quae mihi scripseras frater relegione | pol-
lenti'; ends: 'ut timor pereclitantis. salutis | fiat. illis amplioris siue probatoris occasio | castitatis. AMEN' || **EXPLICIT LIBER SECUNDVS. | AD POLLENTIV(M). DE ADVLTERINIS | CONIUGIIS.** (as Zycha 1900: 382–410).

OE Content: At f. 138r/22–23 the lines were originally left blank, but an 11c hand added 'Hec itaq(ue) huius sacramenti [sic] | + æpel + æpelwerd ealderma`n` gret.'

3. f. 138v Additions and Inscriptions:

- a. lines 7–11 11c Donation inscription (dated 1018): 'Hunc quoq(ue) uoluminem Aethelu`v`ardus dux gratia d(e)i . . .'; ends imperf.: 'Et factum est ergo post obitum regis eadmundi q(uod)' (ed. Conner 1993: 213);

- b. lines 12–15 Lord's Prayer, awkward and unclear script and Latin, with irregular abbreviations: 'patr [sic] no(ste)r q(u)i is [sic] in celis sa[n]ctificetur nomen tu(u)m adueniat | rehnum [sic] tu(u)m . . . æ in ter(r)a patrem no(st)r(um)' [sic] (ed. Conner 1993: 213–14);
- c. lines 16–18 a Leofric inscription (in green ink): 'A IN NOMINE D(OMI)NE + AM(EN) | LEOFRIC(US) + PATER | I | P' (ed. Conner 1993: 214).

[Note: A series of pen-trials down the left margin and the name 'æpelwine' (see Hill 1988: 115). For the name, see Butler 1999: 185–93.]

Part 2

- ff. 139rv blank except for a Sancroft shelfmark at the top left verso: "'#.L.4.5 fol. vol. 10'.
- f. 140r/1–4 14c contents list at top right, writing above it cropped: 'Enchiridion Aug(ustini) | Vita S(an)c(t)i Eadwardi Reg(is) | Aug(us)ti(nus) de penit(en)cia | Hug(o) de clericali discip(lina) | Aug(ustinus) sup(er) ep(isto)lam .i.^{man} Ioh(ann)is ap(osto)li'; at lower right corner, 'T.23'.
- f. 140v top left corner in tiny writing: 'enchiridion manualis lib(er) d(icitu)r | chiro(n) g(re)ce man(us) latine dion | grece liber latine'.
4. ff. 141r–164v Augustine, "Enchiridion" (CPL 295):
- a. ff. 141r/a1–142v/b6 capitula list: *Incipiunt capit(u)la lib(ri) enchiridion be[ati] augustini ad laurencium | primicerium ecclesie urbiçę de | fide et spe | et caritate. Capit(u)l(u)m I | 'Laurentio scribens eius e[r]ruditione delectatur . . . Finis libri'* (as Evans 1969: 39–46) [remainder of column b blank];
- b. ff. 143r/a1–164r/b32 "Enchiridion": *Incipit lib(er) enchiridion s(an)c(t)i aug(us)tini ep(iscop)i ad | Laurencium primicerium notarium | eccl(esi)e urbis. Rome de fide & spe & caritate | 'DICI NON POTEST DI|lectissime fili laurenti'; ends: 'utinam | tam (com)modu(m) q(ua)m p(ro)lixu(m) de fide. 7 spe. | 7 caritate (con)sc(ri)psi' Explicit liber encheridion | s(an)c(t)i aug(us)tini ad laurenciu(m) p(ri)mic(er)-iu(m) notariu(m) | urbis eccl(es)ie romæ de fide 7 spe 7 caritate* (as Evans 1969: 49–114).
5. ff. 165v/a1–170r/b25 "Vita Sancti Eadwardi" (d. 978) (attrib. to Goscelin; BHL 2418): *Incipit vita s(an)c(t)i edwardi regi(s) m(ar)tiris | 'INclitus rex edwardus alto | & nobilissimo regu(m) antiq(uorum); ends: 'qui c(um) eterno p(at)re 7 ambor(um) | sp(irit)u S(an)c(t)o uiuit 7 regnat d(eu)s p(er) im[m]ortalia s(e)c(u)la s(e)c(u)lor(um). AMEN'* (unprinted, cf. Hardy 1862: 1.2.no. 1164) [remainder of f. 170rb blank].
- ff. 170v–171v blank

6. ff. 172r/a1–177v/b4 Augustine, Sermon 351 (CPL 284): **Incipit augustinus de penitencia** | ‘QVAM SIT V|TILIS & necessa|ria penitentie medi|cina’; ends: ‘7 nullo t(em)p(or)al(is) mortis p(er)i|culo mors et(er)na uitatur’ (as PL 39.1535–49).
7. ff. 177v/b4–178v/a12 Ps.-Augustine, Sermon 393 (CPL 285; CPPM 1A.758): **Sermo b(eat)i Augustini ep(iscop)i / de penitencia** | ‘Penitentes. penitentes. peniten|tes. si t(ame)n penitentes 7 n(on) esti(s) | irridentes’; ends: ‘Ergo dimitte | incertu(m). tene certum.’ **Explicit** | **auguSTINUS de peniten|cia** (as PL 39.1713–15) [col. a, lines 13–16 blank].
8. ff. 178v/a17–199v/b11 Hugh of Saint Victor (d. 1141), “De clericali disciplina”: **Incipit libro magistro hugonis | de | clericali discipliNA** | ‘NON P(RE)TER SOLI|TUM fac(er)e quosda(m) | IVDICABO’; ends: ‘No(n) h(oc) s(unt) illud p(ri)n|cipale eSSE DEBET’ **Explicit** | **liber magistri hugonis de cl(er)icali | disciplina**.
- [Note: In the rubric *de* is written with decorative squiggles: *d~~ e~~*. The work, “De clericali disciplina,” attributed to Hugh of Saint Victor, is a composite of several of his works; ff. 178v/a17–179r/a22 (‘NON P(RE)TER SOLI|TUM fac(er)e . . . q(ui)b(us) me fecit caritas frat(er)na | debitorem’) is a prologue; ff. 179r/a22–184r/a31 (**De oracione** | ‘Quo studio & q(uo) affectu a uo|bis orandus. sit d(eu)s . . . & gratissimu(m) d(e)o sac(ri)ficiu(m) in | ara cord(is) adolet(ur)’) is from his “De modo orandis” (PL 176.977–88); ff. 184r/b1–198v/a7 (‘Quia fr(atr)es largiente d(omi)no de uana | (con)u(er)satione . . . Bonitate(m) u(ero) orate ut uob(is) det d(eu)s amen’) is from his “De institutione novitiorum liber” (PL 176.925–52); f. 198v/a9–27 (‘Deus n(oste)r refugiu(m). O creator n(oste)r . . . ab o(mn)ib(us) pecc(at)is mu(n)dati & absoluti. | AMEN’) is a prayer (attrib. to Anselm of Canterbury, PL 158.867–68); f. 198v/a28– b/23 (‘Tres su(n)t abyssus . . . curandis animab(us) | medela(m) studuerit adhib(er)e’) on the three hells, the three words of the enemy, and the three feelings a monk must have for his abbot; ff. 198v/b24–199v/b11 (‘Sunt q(ui) o(mn)ia leg(er)e uolunt . . . No(n) h(oc) s(unt) illud p(ri)n|cipale esse DEBET’) comprises three excerpts from Hugh’s “Didascalicon” Book 5, Chapters 7, 8, and 9 (PL 176.796–97).]
9. ff. 199v/b12–200v/a29 Hildebert of Levaridin (bp. of Le Mans 1096–1125, archbp. of Tours 1125–1133), Hymn to the Trinity: **Oracio cenomansis ep(iscop)i hildeberti | seu fides eivs** | ‘Alfa 7 o magne d(eu)s hely hely d(eu)s m(eu)s . . . Cu(m) moyse 7 helya piu(m) cante(m) all(elui)a. AM(EN)’ (as Scott 1968: 46–52).
10. Augustine, 10 Sermons on the first letter of St. John (“In Iohannis epistulam ad Parthos Tractatus X”) (CPL 279; as Mountain et al. 2008, PL 35.1977–2062):

- a. ff. 200v/b1–201r/a14 list of Sermons: **Incipit tractatus primvs | De Die lucis id est dominica que | est p(ri)ma feria pasche de principio | epistole iohannis apostoli | ‘Ab eo q(uo)d sc(ri)ptu(m) est q(uo)d erat ini|tio . . . 7 manda|ta ei(us) facim(us)’** (as Mountain et al. 2008: 62);
- b. f. 201r/a14-b20 Prologue: **Incipit prologvs sancti | auguSTINI sup(er) epistolam | iohannis apostoli PRIMAM | ‘MEMINIT S(AN)CTITAS U(EST)RI | EWA(N)G(E)LIUM S(E)C(UN)D(U)M IOH(ANNE)M | ex ordine lectionu(m) nos sol(er)e t(ra)ctare . . . &(iam) uob(is) ut b(e)n(e) in|telligatis loq(ua)mur.’ Explicit p(ro)log(us)** (as Mountain et al. 2008: 62–64, as part of the first homily);
- c. ff. 201r/b21–206r/b11 Sermon 1: **Incipit sermo p(ri)m(us) b(eat)i augvstini ep(iscop)i | sup(er) partem epistole ioh(ann)is ap(osto)li 7 eu|uang(e)liste prima(m). de die lucis. id | est dominica que est prima pasche | FERIA ‘QVOD | ERAT AB INITIO Q(UO)D AV|DIUIMVS ET Q(UO)D UIDIM(US) | occ(u)lis n(ost)ris’;** ends: ‘& tolera(n)t | p(ro) parte donati quos dampnant’ **Finit ser|mo prim(us)** (as Mountain et al. 2008: 64–104);
- d. ff. 206r/b11–210v/a10 Sermon 2: **Incipit s(e)c(un)d(us) ab eo q(uo)d sc(ri)ptu(m) est | Sc(ri)bo uob(is) filioli q(uia) remittu(n)t(ur) p(e)cc(at)a uob(is) p(ro)p(ter) | nom(en) ei(us) usq(ue) ad id q(uo)d ait qui fec(er)it uolun|tate(m) d(e)i man(et) i(n) et(er)n(um) sic(ut) ipse manet i(n) et(er)n(um) | ‘OMNIA que legunt(ur) de sc(ri)pt(ur)-is’;** ends: ‘Qui a(utem) | facit uoluntate(m) d(e)i manet in et(er)nu(m) sic(ut) 7 | d(eu)s manet in et(er)nu(m)’ **Explicit sermo .ii.(us).** (as Mountain et al. 2008: 108–44);
- e. ff. 210v/a10–213v/b29 Sermon 3: **In|cip(it) iii(us) ab eo q(uo)d sc(ri)ptu(m) e(st) pu(er)i nouissima hora | e(st) us(que) ad id n(on) h(ab)etis necc(ess)itate(m) [sic] ut a(liqui)s doceat uos unctio ip(s)i(us) doc(et) uos de / omnib(us) \ ‘PUERI novissima ‘hora’ e(st)’;** ends: ‘id e(st) unctio ip(s)i(us) qui doc(et) vos d(e) om(n)ib(us).’ | **Explicit sermo t(er)ci(us).** (as Mountain et al. 2008: 148–78);
- f. ff. 213v/b29–217r/a8 Sermon 4: **Inc[i]pit iiiii. ab eo q(uo)d | sc(ri)ptu(m) est unctio ip(s)i(us) docet uos de o(mn)ib(us) 7 uerax | est 7 n(on) est mendax n(eque) ad id i(n) h(oc) ma(n)ifestat(us) fili(us) / e(st) ut soluat op(er)a diaboli ‘MEMinistis fr(atre)s | hesternam lectionem ad hoc || terminatam’;** ends: ‘in nomine d(omi)ni cras | quod inde ded(er)it d(omi)n(us) differemus’ **Finit | sermo iiiii** (as Mountain et al. 2008: 182–208);
- g. ff. 217r/a8–220r/b20 Sermon 5: **Incipit .v. ab eo q(uo)d sc(ri)ptu(m) e(st) | o(mn)is qui nat(us) est ex d(e)o n(on) peccat q(uia) semen |**

- ei(us) i(n) eo manet u(sque) ad id filioli n(on) diligam(us) u(er)bo / t(a)n(t)u(m) s(ed) op(er)e 7 u(er)i/tate \ 'INtendite audite obsecro uos | q(ua) res no(n) minima uersat(ur) in medio'; ends: 'n(on) ignem tanq(uam) paleis. Finit | sermo v (as Mountain et al. 2008: 212–40);
- h. ff. 220r/b20–225r/a4 Sermon 6: **Incipit .vi. ab eo q(uo)d s(cri)ptu(m) est in h(oc) | cognoscim(us) . . . q(ui) solu(it) ie(s)um 7 negat eu(m) i(n) carne uenisse | 'SI MEMINISTIS fr(atr)es hest(er)no die nos | clausi' s' se sermone(m)'; ends: 'q(ua)m honerare corda nimio cibo.' | **Explicit sermo sext^{us}** (as Mountain et al. 2008: 244–84);**
- i. ff. 225r/a4–227v/a30 Sermon 7: **Incipit .vii. ab eo | quod sc(ri)ptum est iam uos ex deo esti filoli | 7 uicistis eu(m) u(sque) ad id 7 misit filiu(m) suu(m) litatore(m) / pro pe(cca)tis / n(os)t(r)is \ 'MVNDVS iste omnib(us) fidelib(us) quere(n)|tib(us)'; ends: 'quo int(ra)bat p(ræ)do sub | titulis alienis' **Explicit Sermo vii** (as Mountain et al. 2008: 288–312);**
- j. ff. 227v/a30–231v/a33 Sermon 8: **Incipit | viii^{us} ab eo q(uo)d sc(ri)ptu(m) e(st) d(ominu)m nemo uidit unq(uam) usq(ue) ad id q(uod) qui manet in dilect(i)one | in deo manet 7 d(eu)s iN eo manet || 'Dilectio dulce u(er)bum est'; ends: 'adoptauit illi | qui cum illo possiderent uitam et(er)nam.' | **Explicit sermo viii^{us}** (as Mountain et al. 2008: 316–54);**
- k. ff. 231v/a33–235v/b11 Sermon 9: **Incipit ix^{us} ab eo quod || sc(ri)ptum est in h(oc) p(er)f(ec)ta e(st) dilectio in nob(is) ut | fiduciam habeam(us) in die iudicii usq(ue) ad id | quod ait ut q(ui) diligit d(eu)m diligit 7 fr(at)rem / suum 'Meminit caritas u(est)ra ex ep(isto)la | ioh(ann)is ap(osto)li'; ends: 't(un)c p(er) spe(cie)m. cui(us) tantas ar' r'as h(ab)em(us) don(um) | sp(iritu)s s(an)c(t)i.' **Explicit sermo ix^{us}** (as Mountain et al. 2008: 358–92);**
- l. ff. 235v/b11–239v/a23 Sermon 10: **Incipit x^{us} | ab eo quod ait om(n)is qui credit quod | ie(su)s sit chr(istu)s ex deo nat(us) est usq(ue) ad id h(oc) | enim dilectio d(e)i ut p(re)cepta ei(us) seruemus. | 'Meminisse uos credo qui adfuistis | hesterni die'; ends: 'tibi uis | ut credam meis parentib(us) maledicenti. | q(ua)m tu credas chr(ist)o predicanti.' **Explici**t expositio beati augustini ep(iscop)i | **sup(er) ep(isto)lam ioh(ann)is ap(osto)li priMAM** (as Mountain et al. 2008: 396–430) [remainder of f. 239v blank, but for “Bibliotheca Lambethana” stamp].**
- [Note: Each tract is headed and rubricated as an individual sermon, with red incipits and explicits, and a simple large initial capital.]
- f. 240rv blank but for 13c scribble at top left of f. 240r, perhaps owner(?) 'ediue uxor wila [perhaps 'wil(li)a(mi)'], verso not shown on film.

ff. [241–241] blank paper flyleaves [not shown on film]
inside back pastedown: ‘Refurb: 13–1-59 F.W.’

PHOTO NOTE: Rubrics in Part 2, item 4 are very faint. After f. 24, the foliation is written so lightly that it is seldom visible on the photos.

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