

33. Cambridge, Corpus Christi College 162

OE Temporale Homilies

[Ker 38; Gneuss 50]

HISTORY: A handsome, large collection of OE homilies, evidently a careful and thoughtful compilation, liturgically arranged, and particularly rich in items for the period leading up to Easter; of the fifty-one items (excluding the last item in the manuscript, which was added later) thirty-eight are by Ælfric (c. 950–1010), and one more (item 32) shows Ælfrician influence, with textual relationships to several other 11c homiliaries (Godden 1979: xxxi–xxxiii; Irvine 2000: 48–49 and 55–56). Only one leaf with text is missing (between pp. 382 and 383), but others presumed blank are missing before p. 1, after p. 136 (2 leaves), before p. 161, and after p. 564 (3 leaves).

Written c. 1000 probably in the South East (Rochester or Canterbury) by a single ‘thinking’ scribe, who made adjustments as he wrote and inserted corrections (cf. Scragg 1998 and Treharne 2009; on the date see Ker, *Cat.*, xx–xxi; Powell 2008: 154–56; and Scragg 2009: 52). The structure of the manuscript falls into three booklets: Booklet A (quires I–VII) comprising items for general occasions; Booklet B (quires VIII–IX) comprising items for Sundays after Epiphany; and Booklet C (quires X–XXXV) comprising items for Sundays and Holy Days from Septuagesima (70 days before the Saturday after Easter = 3rd Sunday before Lent) to Advent (sim. Scragg 1998: 76). The compilation is closely linked with Oxford, Bodl. Lib. Bodley 340/342 [358], which shows Rochester provenance. On p. 563 the nearly contemporary addition of the beginning of a homily on St. Augustine of Canterbury suggests a connection with St. Augustine’s, Canterbury. Many alterations and additions by hands of the 11c, one of which, as noted by Ker (*Cat.*, 51), shows South Eastern spellings, e.g., ‘þyode’ (p. 299; WS þeode), ‘[a]stereð’ (p. 331; WS astyrod), ‘gebyoton’ (p. 359; WS gebeoton), ‘geberað’ (p. 412; WS gebyrað), ‘mæn’ (p. 458; WS men), ‘gelt’ (p. 528; WS gylt). Another annotator of the 11c is indicated by later spellings such as ‘æiþer’ for regular OE ‘ægþer’ (p. 411); the same annotator probably wrote South East-

ern 'gelt' added on p. 529. Whether the origin of the manuscript is South Eastern is moot, but the early provenance almost certainly is.

[Note: For attributions and discussion of origins and early provenance in St. Augustine's or Rochester, see Budny 1997: 1.455–56; Godden 1979: xxxi–xxxiii; Ker *Cat.*, 56; Irvine 2000: 51; Powell 2008: 152–53; Richards 1988: 88–90; Scragg 1992: xxviii–xxix, 1998: 80, in Gameson 2012: 558, n. 21, and 2012, nos. 57–69; Treharne 2009: 406–08.]

The words 'læt' on p. 293 and 'lege' added on p. 294 indicate that the passage between them (Godden 1979: 133/185–204) should be omitted by a reader (as suggested by Ker, *Cat.*, 51). Budny (1997: 1. 466) notes not only the South Eastern spelling corrections of the 11c, but '[n]umerous sketches in dry point, ink, and plummet' for that period, and moreover, sketches in dry point or silver-point (pp. 122–23, 228, 252, and 396) that 'are the work of one or more 12c or 13c hands'. These additions all suggest readership and use up through the 13c. Later medieval quire signatures [added] in ink at the end of quires I–XXXV; modern arabic numbers added in pencil at the beginning of each quire.

James (1912: 368) suggests that the manuscript may have been sent by Bishop John Scory (1559–1585) from Hereford, however, Budny (1997: 1. 467) raises significant questions about this possibility. It is Parker's 'Primus liber homiliarum'; 'S.5' on p. ii refers to its occurrence in Parker's Register of books bequeathed to Corpus in 1575. Parker added pp. 139–60, containing Ælfric's "Interrogationes Sigewulfi," from Cambridge, Corpus Christi College 178 [35] (described in this volume). The printed illustration of the crucifixion on f. iv recto was no doubt added by Parker, who liked frontispieces. Pagination, on recto pages only, in Parkerian red crayon, 1–569 (257 used twice). Possibly rebound for Parker in London, where an older 16c London document, a leaf from a missal printed in the 1520s or 1530s, and the woodcut frontispiece were added as endleaves, and possibly the homily (now pp. 139–60) from CCCC 178 as well (cf. Budny 1997: 1. 466–67). Marginal marks made by later readers (probably mostly 16c) drawing attention to content occur throughout. On p. 387 in the righthand margin a note by Parker in red crayon 'in Libello | Impresso' referring to *A Testimonye of Antiquitie* [1566], which printed Ælfric's homily "In die Pasce;" a finding tab has been attached to the bottom of the leaf. Another hand of 16c has written in the margin just above Parker's annotation 'pag. 10 verso 2'. Underlining of text with the passages marked by 'X' in the margin likewise attests to 16c use. A passage on p. 226/8–23 bracketed for exclusion from the printed homily is marked by a marginal '+'. Drawings in the bottom margins of pp. 298, 343, and in the outer margin of p. 524. Scratched designs on

pp. 58–9, 122, 123, 228. Several items were copied by William L'Isle before 1638 (Lee 2000: 232–4). Embryonic index by Abraham Wheelock (1593–1653), pp. ii–vi, 565–7.

Binding by J.S. Wilson (Cambridge) 1952 replacing a previous binding of 1748–50 (Budny 1997: 1.468). A half leaf was shifted by R.I. Page, Parker librarian, in 1970, according to a note on the modern paper endleaf at back. Previous descriptions by James 1912: 1: 363–8, and by Budny 1997: 1.463–73, no. 28.

CODICOLOGICAL DESCRIPTION: Folios vi + 68 + 1 + 203 + v; paginated in Parkerian red crayon at top right corner 1–569, odd numbers only on recto sides, 257 done twice (making for our 257a, 258a, 257b, 258b); well prepared membrane, fairly thick but still supple, apart from some paper and paper-parchment composite endleaves, measuring 297 × 202 mm., written area generally (not Booklet B) 243 × 129/137 mm., the two width measurements being (1) the distance between the inner frame lines, and (2) the distance between the inner left-hand frame line and the outer right-hand frame line. In Booklet B the only difference is that the depth of the written area is 247 mm. Booklet A (quires I–VII comprising items 1–7) shows green and red used in combination for the heading on p. 1, which was originally protected by a blank leaf (since cut out), and the text finishes leaving one and half pages blank at the end. It is possible that Booklet A was originally intended to end with item 3 in quire III, for which six leaves (rather than the usual eight) were allowed, but when these were found insufficient another leaf (pp. 41–2) was inserted, and then, when extra material became available, item 4 was started in quire III and the series continued with items 5–7 through quires IV–VII. Booklet B (quires VIII–IX comprising items 8–9) was probably an addition with the last two words of item 9 originally written on the following otherwise blank leaf, which together with the following one has since been cut out. It differs from the other booklets in showing a slightly greater depth of written area. Booklet C (quires X–XXXV comprising items 10–51, plus item 52 added later) shows green and red used in combination for the heading on p. 161, originally protected by a blank leaf in front of it (since cut out, by Parker?), and the text finishes leaving (before the addition of item 52) one and three quarter pages blank at the end, plus three more leaves since cut out. Some membrane leaves have holes, as pp. 65/66, 71/72, 229/230, 357/358. Some leaves have been repaired with stitching, as pp. 67/68.

Pricking and Ruling: Two pairs of prick-marks (8–9 mm. apart) for the double vertical frame-lines are visible usually at the bottom and sometimes

at the top of leaves. The prick-marks for 23 horizontal lines are visible near the outside edge of most leaves. From the impressions made it would appear that the dry point ruling was done on two leaves at a time. The vertical frame lines are ruled between the prick-marks, irrespective of the depth of the written space. The make-up of all quires is hair-side outside, HHHH, and usually gatherings of eight.

Color: Written in a late A-S square minuscule by a single scribe; generally, each homily has a red heading in rustic capitals, with the first line of the OE homily beginning with a large decorated initial in red or green, and the first line of text in capitals as well. If there is a Latin pericope, it follows the red rustic heading with a red initial and in an anglo-caroline script. The first homily of Booklet A and the first of Booklet C are more elaborately marked: p. 1 shows a heading in green rustic capitals with a red initial, with the first line of OE in red monumental capitals with a green decorated initial, and the following line of text in capitals; p. 161 shows a red heading in rustic capitals, the Latin pericope in black anglo-caroline with a red initial, and red monumental capitals with a large decorated green initial for the first line of OE text. Metallic (oxidized) red is used for headings throughout, and for the initial capital of OE texts on pp. 17, 30, 52, 66, 97, 174, 184, 206, 218, 237, 243, 257, 267, 284, 298, 322, 333, 365, 382, 398, 403, 422, 432, 454, 463, 472, 483, 496, 508, 522, 547, 553, and 563, and also for the initial capital of Latin texts on pp. 227, 237, 252, 256, 257, 267, 274, 284, 322, 391, 398, 454, 463, 472, 483, 489, 496, 508, 521, 530 and 553. Green is used for the initial capital of OE texts on pp. 44, 79, 125, 194, 227, 252, 274, 305, 347, 391, 412, 441, 468, 490, 516 and 530, and for the initial capital of Latin texts on p. 298. Occasional (metallic) red capitals within the text of some items, as A in 'Arrius' on p. 41 (ed. Clemoes 1997: 342/213), W in 'We' on p. 171 (ed. Godden 1979: 49/234 = pendant to homily), S in 'Se' on p. 207 (ed. Clemoes 1997: 267/27), Ð in 'Ðis' on p. 238 (ed. Godden 1979: 67/22), S in 'Se' on p. 254 (ed. Pope 1967–8: 1.250/51), H in 'Hwæt' on p. 368 (ed. Evans 1981: 137/62), U in 'Uton', S in 'Se', Ð in 'Ðonne' on p. 415 (ed. Scragg 1992: 335/57, 335/61, 336/70), Ð in 'Ðon(ne)' 6x on p. 416–8 (ed. Scragg 1992: 336/82, 337/89, 337/98, 338/104, 338/114, 339/125), S in 'Se' on p. 455 (ed. Clemoes 1997: 366/29), G in 'Gregorius' on p. 463 (ed. Godden 1979: 213/21), Ð in 'Ða' on p. 490 (ed. Godden 1979: 235/14), G in 'Gregorius' on p. 497 (Clemoes 1997: 410/17), Ð in 'Ðis' on p. 509 (ed. Godden 1979: 249/17), B in 'Beda' on p. 522 (ed. Clemoes 1997: 459/16), W in 'We' on p. 531 (ed. Clemoes 1997: 477/26), N in initial 'Nu' on p. 545 (ed. Wenisch 1992: 50/1). Rubrication (red shading) of clause openings occurs in item 36 on pp. 412–22, and in item 37 on pp. 430–1; both items are Rogationtide

homilies probably by the same author (Scragg in Korhammer et al. 1992) and the distinctive use of red shading in them may reflect the usage in an exemplar. Metallic red is used for 'Pater n(oste)r qui es in celis' (ed. Clemoes 1997: 325/12) and succeeding words of the Latin Lord's Prayer in item 2 on pp. 21, 22, 23, 24 and 26. Red is used for a date incorporated in the text of item 48 on p. 521. There is a metallic red cross before 'pises' on p. 185 (ed. Clemoes 1997: 259/23).

Later drawings of the 12c or 13c added marginally: p. 298, lower margin, a seated figure, one hand lifted; p. 343, lower margin, a seated figure, two hands outstretched; p. 524, left margin, a seated robed figure, perhaps female. Dry point or silver-point sketches, perhaps later medieval, added marginally: p. 58, outer margin, large 'h'; p. 59, outer margin, large letters, perhaps 'b', 'o', 'v'; p. 122, outer margin, large 'C' plus other illegible marks; p. 123, outer margin, a compass circle and an 'A'; p. 228, outer margin, compass circle with four petal rose. 16c annotations and marks highlighting content occur on [symbols approximate]: pp. 45 (asterisk), 49 (triple point with tail), 52 (triquetra), 56 (+), 72 (+), 81 (✠), 97 (✱), 117–19 (✠), 121 (✠), 130–31 (✠), 135 (✠), 167 (+), 174 (✠), 176 (✠), 181–2 (✠), 192 (✠), 196 (✠), 200 (+), 201 (✠), 205 (+), 212 (+), 214 (✠), 221 (✠), 224 (+), 311 (triquetra), 328 (+), 347 (+), 351 (✠), 406–7 (+), 430 (✱), 481 (+), 489 (+), 546 (+), 560 (+). 16c underlining of text with the passages marked by 'X' in the margin on pp. 59–60, 61, 62–3, 64, 75–6, 77–8, 91, 101–2, 117–18, 121, 129, 136, 173, 201, 221, 222, 233, 234, 250, 254–5, 310 ('X' in text and triquetra in margin), 386, 393, 401–2, 408–9, 430, 432–3, 436–7, 443–6, 464, 467, 480, 482, 488, 494, 500, 503, 511, 513–6, 524, 531, 537, 540–1, 548, 550–2, 559–62.

Endleaves preserve evidence of 16c and 18c bindings. At the front, following the two paper leaves from the 1952 binding, a single paper leaf (f. i), then a paper bifolium (ff. ii–iii), then a single membrane leaf (f. iv), all no doubt 16c, with the paper glued in and all secured into the present binding with no stub visible. Towards the middle a 16c parchment leaf has been added, now pp. 137–38, separating two parts. On the fore-edge of the closed book there is a Parkerian inscription reading from left to right when the book is held upright 'Homil. | L. 1'.

Parker inserted Ælfric's "Interrogatio Sigewulfi" from leaves taken from CCC 178 [35] (described in this volume); this confected quire is made up of 11 leaves; the first a half sheet, followed by a gathering of 8, and then two more half sheets (Ker, *Cat.*, 64). The first half sheet (p. 139) has a 16c piece of membrane pasted down over the top half of it; the OE text below is still visible through the membrane even though it shows 16c writ-

ing. The stubs are visible as follows: that for pp. 157/158 before p. 139, that for pp. 139–40 between pp. 156/157, and that for pp. 159/160 after p. 160.

[Note: Formerly the half sheet (pp. 139–40) was the last leaf in the second quire of CCCC 178 (following p. 30); the full quire (pp. 141–56) was the third quire of CCCC 178; the two half sheets (pp. 157–60) were the first two leaves of the fourth quire of CCCC 179 (preceding p. 33); q.v. CCCC 178 [35].]

At the back, following the main medieval block are two 16c membrane endleaves forming a bifolium (pp. 565–68), followed by a 16c parchment singleton (p. 569), onto whose back has been pasted an 18c paper half sheet (now p. 570). Two paper flyleaves from the 1952 binding follow, on the first of which, on the recto, has been mounted a 16c account document on membrane 'Removed from p. 160 [i.e., the end of the part inserted from MS 178 by Parker]. 8 vii 70'. This fragment was formerly pasted onto p. 160, and with ff. i and ii, comprise a 15c or 16c London document used by the Parkerian rebinder. Bound in new boards covered in green cloth, brown leather at corners, modern paper pastedowns inside.

COLLATION: 2 modern paper flyleaves (ff. [A] and [B]); i³ (17c paper halfsheet (f. i recto) pasted down to front 16c parchment bifolium (f. i verso and ii recto) + paper bifolium pasted down to its back (f. ii verso and iii recto and verso) + ii¹ composite of two parchment halfsheets pasted together in a single leaf (f. iv recto and verso, any stub buried in the binding).

Booklet A: I⁸ wants 1, probably originally blank (pp. 1–14), II⁸ 4 and 5 a bifolium but the sewing appears after 5 (pp. 15–30), III⁶⁺¹ a leaf inserted after 5, stub visible after 1 (p. 32) (pp. 31–44), IV⁸ (pp. 45–60), V⁸ (pp. 61–76), VI⁸ (pp. 77–92), VII⁸ (pp. 93–108);

Booklet B: VIII⁸ (pp. 109–24), IX⁸ wants 7 and 8 after p. 136 probably originally blank, stubs visible after p. 138 (pp. 125–36), iii¹ a 16c supply leaf (pp. 137/138), blank, inserted with the stub showing between pp. 128 and 129.

From CCCC 178, Parker's inserted homily: a half sheet (pp. 139–140) + regular quire of eight (pp. 141–156) + two half sheets (pp. 157–160); top half of p. 139 has a 16c piece of parchment pasted over the OE text and what is now f. v (tipped in at the back of the book) was pasted over the bottom part of p. 160, having been removed and remounted in 1970.

Booklet C: X⁸ (pp. 161–174; lacks 1 before p. 161), XI⁸ (pp. 175–190), XII⁸ (pp. 191–206; 3 and 6 are half sheets), XIII⁸ (pp. 207–222; 3 and 6 are half sheets), XIV⁸ (pp. 223–238; 2 and 7 are half sheets), XV⁸ (pp. 239–254), XVI⁸ (pp. 255–268; pp. nos 257–258 occur 2x); 3 and 6 are half sheets), XVII⁸ (pp. 269–284; 3 and 6 are half sheets), XVIII⁸ (pp. 285–300), XIX⁸ (pp. 301–316), XX⁸ (pp. 317–332), XXI⁸ (pp. 333–348; 3 and 6 are half

sheets), XXII⁸ (pp. 349–364), XXIII⁸ (pp. 365–380), XXIV⁸ (pp. 381–394; lacks 2), XXV⁸ (pp. 395–410), XXVI⁸ (pp. 411–426), XXVII⁸ (pp. 427–442), XXVIII⁸ (pp. 443–458), XXIX⁸ (pp. 459–474), XXX⁸ (pp. 475–490; 3 and 6 are half sheets), XXXI⁸ (pp. 491–506), XXXII⁸ (pp. 507–522), XXXIII⁸ (pp. 523–538), XXXIV⁸ (pp. 539–554), XXXV⁸ (pp. 555–564, lacks 6–8 after p. 564, probably blank); iii³ 16c bifolium (pp. 565–568) plus composite single leaf top 16c parchment pasted to back 18c paper (pp. 569–570); 2 paper endleaves (belonging with the binding) on the first of which on the recto has been mounted a 16c account document on membrane.

Original quire signatures occur in the center of the bottom margin of the last leaf of the quire as follows: ‘a’ on p. 14, ‘b’ on p. 30, ‘c’ on p. 44, ‘d’ on p. 60, ‘e’ on p. 76, ‘f’ on p. 92, ‘g’ on p. 108, ‘h’ on p. 124, ‘i’ on p. 174, ‘k’ on p. 190, ‘l’ on p. 206, ‘o’ on p. 238, ‘p’ on p. 254, ‘q’ on p. 268, ‘r’ on p. 284, ‘s’ on p. 300, ‘t’ on p. 316, ‘u’ on p. 332, ‘x’ on p. 348, A-S ‘y’ on p. 364, ‘z’ on p. 380, ‘&’ on p. 394, ‘ȝ’ on p. 410, ‘w [wynn]’ on p. 426, ‘þ’ on p. 442, ‘æ’ on p. 458, ‘ð’ on p. 474, roman ‘y’ on p. 490, ‘A’ on p. 506, ‘B’ on p. 522, ‘C’ on p. 538, ‘D’ on p. 554. This scheme includes all three booklets, except that Quire IX is not allowed for between ‘h’ on p. 124 and ‘i’ on p. 174.

CONTENTS:

Front Endleaves

f. i recto blank

f. i verso 16c shelfmark ‘S.5’

ff. i verso-iii verso Embryonic index by Abraham Wheelock (17c);

f. iv recto Printed illustration of the Crucifixion from a missal (16c);

f. iv verso Parkerian list of contents in two columns: ‘Primus Liber | De initio creaturæ pa. 1. . . Depositio s(an)c(t)i augustini pa. 563’

Booklet A

[Note: Item numbers are adjusted to conform to those in Ker 1957]

1. pp. 1/1–17/9 Ælfric, “De Initio Creaturæ” (ÆCHom I, 1): DE INITIO CREATURE | ‘AN ANGIN IS | EALRA ÐINGA Þ(ÆT) IS GOD ÆLMIHTIG. HE IS ORDFRUMA ȝ ENDE’; ends: ‘se ðe a on ecnysse leofað. ȝ rixað. a buton ende. AMEN’ (coll. Clemoes 1997: 178/4–189/296).
2. pp. 17/10–30/4 Ælfric, “Feria III De Dominica Oratione” (ÆCHom I, 19): DE DOMINICA ORATIONE. | ‘SE HÆLEND CRIST SYÐÐAN HE TO ÐYSUM LIFE CO(M) | ȝ man wearð geweaxen’; ends: ‘on þære he rixað mid eallum his halgum | on ealra worulda woruld. a buton ende on ecnysse. AM(EN)’ (coll. Clemoes 1997: 325/1–334/243).
3. pp. 30/5–44/17 Ælfric, “Feria III De Fide Catholica” (ÆCHom I, 20): DE CATHOLICA FIDE. | ‘ÆLC CRISTEN MAN SCEAL ÆFTER RI-

HTE CUNNAN | ægðer. ge his pater n(oste)r. ge his credan'; ends: 'Se ðe þurh | wunað on þrynsse. án ælmihtig god. á on ecnysse | AMEN' (coll. Clemoes 1997: 335/1–344/276).

4. pp. 44/17–52/15 Homily “Be þam drihtlican sunnandæg folces lar” (HomU 53 (NapSunEpis)): **BE ÞAM DRIHTLICAN SUNNANDÆG FOLCES LAR** | ‘MEN ÐA LEOFESTAN HER ONGINÐ ÐÆT | ærend-gewrit ures drihtnes middangeardes hælendes’; ends: ‘þonne sylþ us god éce lif mid his englum. in worulda | woruld á buton ende á on ecnysse. AMEN’ (ed. Napier 1901: 357/13–362/9).
5. pp. 52/16–66/18 Ælfric, “Feria II Letania Maiore” (ÆCHom II, 21; Godden 2.19): ‘MEN ÐA LEOFESTAN `uton hlystan þære godcundan lafe. forþon `LÆWEDE MEN BEHOFIAD | þ(æt) him lareowas secgan’; ends: ‘Ðæs us getipige se ælmihtiga | wealdend. Se ðe á rixað on ecnysse. AMEN’ (coll. Godden 1979: 180/1–189/301).

[Note: At p. 52/15, a line was left blank for a heading that was not supplied.]

6. pp. 66/18–79/3 Ælfric, “Prayer of Moses” (ÆLS (Pr Moses)): **DE ORATIONE MOYSI IN MEDIO .XL. VEL QUANDO VOLUERIS** | ‘ÆFTER ÐAM ÐE MOYSES SE MÆRE HERETOGA | of egipta lande mid his leode ferde’; ends: ‘þ(æt) he edlean underfó. | on ðam ecan life `mid þam þe leofað 7 rixað á buton ende am(en)’ (coll. Skeat 1891–1900: I.282/1–306/328).
7. pp. 79/3–107/10 Ælfric, “Mid-Lent” (ÆCHom II, 12): **ITEM SERMO DE LEGE DEI IN MEDIA .XL.** | ‘MEN ÐA LEOFESTAN. WE RÆÐAD NU ÆT GO|des þenungum ymbe gesetnysse þære | ealdan æ’; (p. 97/2:) ‘forðonðe he lufað þone glædan syllend’ | (p. 97/3:) **ITE(M) SECUNDUS SERMO DE IOSVE ET DE PVGNIS** | ‘MOYSES 7 AARON 7 ÐA YLDESTAN EALDRAS | israhela þeode geendodon heora lif’; ends: ‘oð ðysne andweardan dæg. Si him wuldor 7 lof á | on ecnysse. AMEN’ (coll. Godden 1979: 110/1–126/582).

[Note: The scribe has divided the homily at p. 97. Ker (*Cat.*) gives two item numbers to the homily for this reason, hence item 8 is vacant below. On p. 107, lines 11–23 are blank except for an addition (11c, first half) ‘eac þa læwedan 7 úngelæredan hlystan láre 7 lifes wege. 7 huru hi(m) | to langsu(m) ne ðince on godes huse to gehlystenne drihtnes þenunge. | seo us forðtihteð to þa(m) ecean life’ (pr. Godden 1979: 126)]

P. 108 blank.

8. vacant number

Booklet B

9. pp. 109/1–125/10 Ælfric, “Second Sunday After Epiphany” (on Jn. 2.1–11) (ÆCHom II, 4): **DOMINICA SECUNDA POST EPIPHANIA**

D(OMI)NI | ‘Nuptie facte s(un)t in chana galileę & erat mat(er) ih(es)u ibi. & r(e)l(i)q(ua). | IOHANNES SE GODSPELLERE CWÆÐ ON ðÆRE GODSPEL|lican race. þ(æt) gyfta wæron gewordene on anu(m) tune’; ends: ‘se ðe leo|fað 7 rixað mid fæder 7 mid sunu 7 mid þam halgan | gaste. in ealra worulda. woruld. a buton ende AMEN’ (coll. Godden 1979: 29/1–40/325).

10. pp. 125/11–136/23 Ælfric, “Third Sunday After Epiphany” (on Mt. 8.1–13) (ÆCHom I, 8). **DOMINICA .III.ª POST EPIPHANIA D(OMI)NI** | ‘Cum descendiss(et) ih(esu)s de monte secute sunt eum tur|be multe. ET RELIQA. | MATHEVS SE EADIGA GODSPELLERE AWRAT | on þissere godspellican rædinge’; ends: ‘7 án god on anre | godcundnysse æfre wunigende buton anginne. | Se ðe leofað 7 rixað on ealra worulda woruld á buton ende. AMEN’ [last two words added in a later hand in darker ink] (coll. Clemoes 1997: 241/1–248/210).

Pp. 137–8 Blank parchment supply leaf of the 16c.

[Note: There is a fragment of a printed book, with its publication date, mounted before p. 138: ‘LONDINI: | Anno MDCCIX’ || ‘[. . .]abusum + Hæc qualiacunque vobis for[. . .]. . .testabuntur gratitudinem. Valet.’ from the Preface to Peter Causton’s *Tunbridgialia: Or, The Pleasures of Tunbridge. A Poem. In Latin and English Heroic Verse* (London, 1709). This fragment may have entered the book in the rebinding of 1748–50.]

Parkerian insertion from CCCC 178 (pp. 139–160)

- a. p. 139/1–20 (now pasted over with a 16c addition) Ælfric, “Hexameron” (ÆHex) conclusion: ‘þ(æt) life is gelogod on geswincum. . .on anre | godcundnysse ana soðe scippende ealra þinga’ (coll. Crawford 1921: 73/526–74/542).

[Note: This text is not visible in photos, as it is pasted over.]

- b. p. 139/1–20 (pasted down) 16c copy of Alcuin’s Latin preface to the “Questions on Genesis”: **Albini in genesim questiones prefatio** | ‘Dilectiss(imo) in Christo fr(atr)o Sigewulfo pres(byter)o salutem. Quie indiuiduus & fidelis mihi. . .in| laudem nos & gloriam sui nominis multiplicare faciat’ | **Albinus preceptor Caroli magni** (as MacLean 1883: 57).

[Note: On the insertion and recopying of this material, see Page 1973.]

- c. pp. 139/14–160/11: Ælfric, “Interrogationes Sigeuulfi in Genesisin” (ÆInt-Sig): **INTERROGATIO SIGEUULFI PRESBITERI** | ‘Sum geþungen [gl.: ‘excellens’] lareow [gl.: ‘doctor’] wæs on engla lande albinus | gehaten’; ends: ‘þe hine asende to us. þam is awurðmynt | mid þam halgan gaste. on ealra worulda woruld | we cweðað. AMEN’ (ed. MacLean 1883: 2–56).

d. p. 160/12–25, beginning of homily, remainder resumes at CCCC 178, p. 31 Ælfric, “Fourth Sunday After Pentecost” (on Lk. 15.1–7) (ÆCHom I, 24): D(OMINI)CA .IIII. POST PENTECOSTEN | ‘Erant adp(ro)-pinquantes ad hiesum. & r(e)l(i)q(ua). | Ðæt halige godspell us segð. þ(æt) gerefan [gl.: (?) ‘wunlican’] 7 synfulle [gl.: (?) ‘pluris ei’] | men genealæhton þam hælende. . .his frynd 7 nehgeburas hi(m) to. 7 cwyð’ (coll. Clemoes 1997: 371/1–12).

[Note: Very smudged and illegible on film with offsets from later medieval leaf.]

Booklet C

11. pp. 161/1–174/13 Ælfric, “Septuagesima” (on Mt. 20.1–16) (ÆCHom II, 5): DOMINICA IN SEPTVUAGESIMA. | ‘Simile est regnum cęlorum homini patrifamilias. qui | exiit primo mane. | SE HÆLEND CWÆÐ | þæt heofona rice wære gelic sumum hiredes ealdre’; ends: ‘on þam we him singað ecelice .alleluian. | buton `ælcon` geswince. amen’ (coll. Godden 1979: 41/2–51/287).

[Note: At p. 171/21 (Godden 1979: 49/234) the scribe breaks the homily with a large initial.]

12. pp. 174/13–184/3 Ælfric, “Sexagesima” (on Lk. 8.4–15) (ÆCHom II, 6): DOM(INI)C(A) IN SEXAGESIMA [*altered from SEPTUAGESIMA*]. | (added interlinearly) `M. we willað hwilcu(m) feawu(m) wordu(m) eow trahtnian embe þ(æt) godspell þ(æt) man eow nu beforan rædde` Cum turba plurima conuenirent ad ih(esu)m. & de ciui|tatibus properabant ad eum. | ON SVMERE TIDE ÐA ÐA MICEL MÆNIV SAMOD COMON | to þam hælende’; ends: ‘þ(æt) ece lif habban moton on eal|ra worulda woruld. amen’ (coll. Godden 1979: 52/1–59/206).

[Note: The alternative opening is inserted in a hand of the first half of the 11c, the same hand as wrote the addition in the margin on p. 198.]

13. pp. 184/3–194/19: Ælfric, “Quinquagesima” (on Lk. 18.31–43) (ÆCHom I, 10): DOM(INI)C(A) IN QVINQVAGESIMA. | ‘Assumpsit ie(su)s duodecim discipulos suos. | HER IS GERÆÐ`D` ON ÐYSUM GODSPELLE ÐE WE NU GEHYR|don of þæs diacones muðe’; ends: ‘þ(æt) is eall folc þe þ(æt) geséah herede god. | [se] ðe leofað 7 rixað a buton ende. AMEN’ (coll. Clemoes 1997: 258/1–265/204).

[Note: On p. 190/6 in the outer margin, a late 12c hand has added ‘Gregori(us) dix(it)’.]

14. pp. 194/20–206/12 Ælfric, “In caput Ieiunii” (Quadragesima, Sunday before Ash Wednesday) (ÆLS (Ash Wed)) with unique introductory statement: ALIA NARRATIO DOCTRINA POPULI. | ‘WE WILLAÐ EOW ARECCAN GYT ANE LYTLE TIHTINGE | embe ure gemænan sawle þearfe. . .On þis|sere wucan on wodnesdæg. swa swa ge sylfe

witon is caput | ieiunii þæt is on englisc heafodlencten fæstenes;’ [(p. 195/9) continues as Skeat 1891–1900: 260–282]; ends: ‘togeanes his eadmodnysse þe ælmihtig god is. Si him | a wuldor on ecnysse AMEN’ (as Skeat 1891–1900: 260/1–282/288, 282/293–4; introductory statement expanded from Skeat’s lines 289–92; full alternate opening pr. in *Ker, Cat.*, 52–53; ed. Leinbaugh 1980: 142–67).

[Note: There is an addition in the right margin of p. 198 in the same hand of the first half of the 11c as wrote the alternative heading inserted at the beginning of no. 11: ‘swa swa us dæg|hwa(m)lice on ufan | sitt ægðer ge on | heregangu(m) ge on | oðru(m) mislicu(m) unbe|limpu(m).’ to be inserted after ‘becymð’ (pr. in *Ker, Cat.*, 52; at Skeat 1891–1900: 266/86); see Powell 2008.]

15. pp. 206/13–218/4 Ælfric, “First Sunday in Lent” (on Mt. 4.1–11) (*ÆCHom I*, 11): **DOMINICA PRIMA IN QUADRAGESIMA** | ‘Ductus [*corr. from* ‘dictus’] est ie(su)s in deserto ab sp(irit)u. & rel(i)q(ua). | **IC WOLDE EOW TRAHTNIAN ÐIS GODSPELL ÐE MAN EOW NU** | beforan rædde; ends: ‘for his lufan. se þe leofað 7 rixað. á but|on ende on ecnysse amen’ (coll. Clemoes 1997: 266/1–274/227).
16. pp. 218/5–227/1 Ælfric, “First Sunday in Lent” (*ÆCHom II*, 7): **ITEM ALIA DOCTRINA POPULI** | ‘Men þa leofestan us eallum is cuð. þ(æt) þes gear|lica ymbryne us gebringð; ends (p. 226/7): ‘Mid þam hi libbað | 7 rixiað on lichaman 7 on sawle on ealra worulda woruld. am(en)’ (coll. Godden 1979: 60/1–66/179, also Willard 1950: 19–27 showing punctuation variants). At pp. 226/8–227/1, a further passage not by Ælfric: ‘Us is þon swyðe micel neadþearf men þa leofestan . . . mid uru(m) drihtne hælendu(m) || criste. se leofað 7 rixað. á buton æghwilcu(m) ende. amen’ (ed. Godden 1979: 353).
17. pp. 227/2–237/10: Ælfric, “Feria VI in prima ebdomada Quadragesimae” (on Jn. 5.1–15) (*ÆHom 2*): **F(E)R(IA) .VI. IN PRIMA EBDOMADA QUADRAGESIMAE**. | ‘Erat dies festus | Se godspellere iohannes þe wæs godes dyrling cr`i`stes | modrian sunu sæde; ends: ‘mid his ælmihtigan | fæder 7 þam halgan gaste on anre godcundnysse. AM(EN)’ (coll. Pope 1967–8, no. 2: 1. 230/5–242/291).
18. pp. 237/11–243/16 Ælfric, “Second Sunday in Lent” (on Mt. 15.21–8) (*ÆCHom II*, 8): **DOM(INI)C(A) SECUNDA IN QUADRAGESIMA** | ‘Egressus ie(su)s secessit in partes tiri & sidónis. & rel(i)q(ua). | **DRIHTEN HÆLEND ÐREADE MID WORDUM ÐÆRA** | iudeisra þwyrnysse; ends: ‘7 syððan æt heora hal|gum byrgenum. þam si wuldor 7 wurmynt [*sic*]. á on ecnysse am(en)’ (coll. Godden 1979: 67/1–71/131).

[Note: At p. 243/13, an insertion is added by a later hand, just before ‘Cristenra manna geleafan hæfð: ‘gyf he rihtlice leofað siþþan he understandan mæg / godes beboda. / 7 his cristendo(m)’.]

19. pp. 243/17–252/8 Vercelli Homily 3 for “Second Sunday in Lent” (HomS 11.2 (ScraggVerc 3)): **ITEM ALIA DOCTRINA POPULI**. ‘Men ða leofestan. | ic cyðe eow. þ(æt) þreo þing synd ærest on fore|weardum; ends: ‘þe mid fæder. 7 mid suna. 7 mid þam halgan | gaste. leofað 7 rixað. þurh ealra worulda woruld á bu|ton ende amen’ (coll. Förster 1932: 53/1–71/175; coll. Scragg 1992: 73/1–83/161; as Belfour 1909: 40/4–48/29).
20. pp. 252/8–258a/21 Ælfric, “Feria VI in secunda ebdomada Quadragesimae” (on Mt. 21.33–46) (ÆHom 3): **F(E)R(IA) .VI. IN SECUNDA EBD(O)M(ADA) QUADRAGESIMĒ** | ‘Homo erat pater familias qui plantauit. & rel(i)q(ua). | Ure drih(ten) sæde oft swiðe digle bigspell. þa on su(m)ne sæl | sæde he þis bigspel his leorningcnihtum; ends: ‘þam ðe hyne lufiað. þam si wuldor | 7 lof on ecere worulde. amen’ (ed. Pope 1967–8, no. 3: 1. 248/1–256/187).
21. p. 258a/21–2: Heading for Ælfric homily (ÆHom 4): **DOMINICA III IN QUADRIGESIMAE** followed by the pericope ‘Erat ie(su)s eiciens demonia [sic]’ (Lk. 11.14), but no further text is given (= Pope 1967–8, no. 4).
22. pp. 258a/23–267/2 Ælfric, “Feria VI in tertia ebdomada Quadragesimae” (on Jn. 4.5–42) (ÆHom 5): **FERIA .VI. In TERTA [sic] EBDOMADA .XL.** || ‘Uenit ie(su)s in ciuitatem samarie qui dicitur sichar. & rel(i)q(ua). | Se godspellere iohannes sæde on þysu(m) godspelle | þ(æt) crist ure hælend þa þe he her on life wæs come; ends: ‘se ðe alyse us. | Si him wuldor 7 lof á to worulde amen’ (ed. Pope 1967–8, no. 5: 1.288/1–300/290).
23. pp. 267/2–274/19 Ælfric, “Mid-Lent Sunday” (on Jn. 6.1–14) (ÆCHom I, 12): **DOM(INI)C(A) .IIII. / IN QUADRAGESIMA**. | ‘Abii ie(su)s tras [sic] mare galileę. & reliqua. | SE HÆLEND FERDE OFER ÐÆRE GALILEISCAN SÆ ÐE YS | gehaten tiberiadis; ends: ‘eallswa mihtig swa his fæder. mid þam he leofað | 7 rixað on annysse þæs halgan gastes a buton ende | on ecnyse. amen’ (coll. Clemoes 1997: 275/1–280/149).
[Note: On p. 270 in the outer margin, added text in later hand: ‘7 ealle gesceafta. Uton | forþi inlice 7 eadmod|lice on hyne gelyfan. | 7 his miltse 7 áre georn|lice biddan.’]
24. pp. 274/19–284/18 Ælfric, “Feria VI in quarta ebdomada Quadragesimae” (on Jn. 11.1–45) (ÆHom 6): **F(E)R(IA) .II. IN .IIII^a. EBDOMADA .XL.** | ‘Erat quidam languens lazarus. & rel(i)q(ua). | On þam hal-

gan godspelle þe ge gehyrdon nu rædan | us segð be lazare; ends: ‘7 us þ(æt) ece lif | on ende forgyfe. þam si wuldor 7 lof á to worulde | amen’ (ed. Pope 1967–8, no. 6: 1. 311/1–329/373 (excluding lines 209–91)).

[Note: Numerous minor corrections and additions throughout in an 11c hand.]

25. pp. 284/18–298/15: Ælfric, “Fifth Sunday in Lent” (on Jn. 8.46–59) (ÆCHom II, 13): DOMINICA .V. IN QUARDAGESIMA | ‘Dicebat ie(su)s turbis iudeorum & principibus sacerdo|tum. quis ex uobis argu& me de peccato. & rel(i)q(ua) | ÐEOS TID FRAM ÐYSVM ANDWEARDAN DÆGE | oð ða halgan eastertid; ends: ‘Si him lof 7 wuldor | hys ormætan eadmodnysse. on ealra woruld’ a’ woruld | amen’ (coll. Godden 1979: 127/1–136/294).

[Note: Marginal additions of the mid 11c on pp. 288/289 are marked for insertion after ‘word’ (Godden 1979: 130/82): ‘Gyf se gehyrð godes | word. . .sona | he undergyt hwa|non he is’ and ‘gode’ (Godden 1979: 130/94): ‘Gewislice feola manna | syndon. . .þæt us | mihtig drihten milde | wyrðe’ then a later hand has added ‘Da iudei | cwædon to; additions pr. Treharne 2009: 408–09.]

26. pp. 298/15–305/7 Ælfric, “Homily for Friday after the Fifth Sunday in Lent” (on Jn. 11.47) (ÆHomM 4 (Ass 5)): FERIA .VI. IN QUINTA EBDOMADA .XL. | ‘Collegerunt ergo. & reliqua. | ÞÆT halige godspell þe ge gehyrdon nu rædan | segð þ(æt) þa bisceopeal’ dras’; ends: ‘7 mid him | wununge on þære ecan worulde. Si him wuldor á | on ealra worulda woruld. amen’ (ed. Assmann 1889: 65/1–72/181).

27. pp. 305/7–322/8 Ælfric, “Palm Sunday” (ÆCHom II, 14): DOM(INI) C(A) IN RAMIS PALM(ARUM) | PASSIO D(OMI)NI N(OST)RI IE(S)U CHR(IST)I S(E)C(UN)D(U)M IOHANNE(M). | ‘DRIHTNES ÐROWUNGE WE WILLAÐ GEDAFENLICE EOW | secgan on engliscum gereorde’: ends: ‘Si him á wuldor mid hys heofonlican fæder. 7 þam | halgan gaste on ánre godcundnysse on ecere worulde. am(en)’ (coll. Godden 1979: 137/1–149/356).

28. pp. 322/9–333/10 “Palm Sunday” (HomS 18): DOMINICA IN RAMIS PALMARUM | ‘Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i s(e)c(un)d(u)m matheum. | MEN ÐA LEOFESTAN ÐIS IS URES DRIHTNES | þrowung hælendes cristes æfter matheus geset|nysse; ends: ‘7 mid þam halgum gaste á in ealra worulda. woruld | soðlice buton ende. amen’

[Note: Basically a translation of Mt, 26, 27 with a homiletic beginning and ending; cf. CCC 41 [25], item 18 (Ker, *Cat*, item 18; ed. Grant 1982: 80–100) and Oxford, Bodl. Lib. Bodley 340 [358], item 23.)

29. pp. 333/10–347/1 “In Cena Domini” (on Jn. 13.1–30) (HomS 22): DE CENA D(OMI)NI IN .V. F(E)R(IA) | ‘HER SPRYÇÐ BE ÐÆRE AR-

- WURÐNYSSE ÐISES | halgan dæges. 7 be þære unasecgendlican | mildheortnysse ures drihtnes hælendes cristes'; ends: 'þ(æt) we to him becuman moton. se ðe leofað 7 rixað || á on ecnysse god. AMEN' (as Assmann 1889: 151/1–163/272).
30. pp. 347/2–365/18 Vercelli Homily 1 “De Parasceue” for Good Friday (on Jn. 18–19) (HomS 24.1 (Scragg)): DE PARASCEVE | 'HWÆT SE ÆLMIHTIGA DRIHTEN WÆS SYMBLE SWIÐE | gemyndig his þæra unasecgendlican mildheort|nysse'; ends: 'on ecere eadig|nysse. þurh ealra worulda woruld á buton ende am(en)' (coll. Scragg 1992: 7/1–43/381; cf. Förster 1932: 1/1–43/378).
31. pp. 365/19–382/20 Homily “In Sabbato Sancto” for Holy Saturday (HomS 25): IN SABBATO SANCTO | 'MEN ÐA LEOFESTAN WE MAGON `eow reccan gif ge hit gehyran | willað´ HWILCUM HWE-GA | wordu(m) secgan be þære arwurðnysse þisse halgantide | 7 þises halgan dæges'; ends: 'þæs him sy symble lof 7 wuldor. 7 | seo þanc-wurðeste herenys, á buton ende on ealra | worulda woruld. AMEN' (coll. Evans 1981: 136–53 with collated forms on 143–53).
32. pp. 382/20–391/16 Composite homily for Easter Day (including extracts from Ælfric) (HomS 27): IN DIE S(AN)C(T)O PASCE | 'MEN ÐA LEOFESTAN. HER SEGÐ ON ÐISVM BOCUM | hwæt hwe-ga be þysum halgan easterdæge'; ends: 'þær he nu mid þam clænum 7 þam rihtwisum leofað | 7 rixað mid fæder 7 mid suna on annysse haliges | gastes. á on ecnysse buton ælcum ende. AMEN' (ed. Schaefer 1972: 249–59; Ælfric extracts from ÆCHom II, 15, coll. Godden 1979: 152/76–85, 153/101–16, 154/159–155/173).
- [Note: On p. 382/20 in left hand margin an 11c addition 'apocrifu(m)'. There is a lacuna in the text arising from the leaf missing between p. 382 (ends 'swa gecweden is on þisu(m)') and p. 383 (begins 'unarimedum wundrum under his anwealde').]
33. pp. 391/17–398/18 Ælfric, “First Sunday After Easter” (on Jn. 20/19–31) (ÆCHom I, 16): DOMINICA PRIMA POST PASCA. | 'Cum ess& séro die illo una sabbatorum. & fores essent | clause. & rel(i)q(ua). | ÆFTER ÐÆS HÆLENDES ÆRISTE WÆRON HIS DISCIPULI | be-locene on ánum huse'; ends: 'wunigende on broðor|licre lufe mid gode. á on ecnysse. AMEN' (coll. Clemoes 1997: 307/1–312/142).
34. pp. 398/19–403/8 Ælfric, “Second Sunday After Easter” (on Jn. 10.11–16) (ÆCHom I, 17): DOMINICA PRIMA POST OCTABAS PASCHAE | 'Ego sum pastor bonus. & reliq(ua) | ÐIS GODSPEL ÐE NU GERÆD WÆS CYÐ ÐÆT SE HÆLEND | cwæð be him sylfum'; ends: 'he is ana heora ealra hyrde. Se þe | leofað 7 rixað mid fæder 7 mid halgum gaste. á on | ecnysse. amen' (coll. Clemoes 1997: 313/1–316/89).

35. pp. 403/8–412/6 Vercelli Homily 19 “Monday in Rogationtide” (HomS 34 (ScraggVerc 19)): FERIA .II. IN LETANIA MAIOR. | ‘MEN ÐA LEOFESTAN US GEDAFENAÐ ÆREST | þ(æt) we gemunen 7 gereccan be gode ælmihtigu(m)’; ends: ‘7 þær is ece gesælig|nes mid fæder 7 mid þam suna. 7 mid þam haligan gaste | a buton ende. AMEN’ (ed. Bazire and Cross 1982: 16/1–23/164; coll. Scragg 1992: 315/1–326/177).
36. pp. 412/7–422/16 Vercelli Homily XX “Tuesday in Rogationtide” (HomS 38 (ScraggVerc 20)): IN TERTIA FERIA IN LETANIA MAIORE. | ‘MINE GEBROÐRA ÐA LEOFESTAN. ÐIS SYNDON HALIGE | dagas. 7 halwendlice’; ends: ‘7 mid his þam efeneccan halig`an` gaste on ealra | worulda woruld á buton ende amen’ (ed. Bazire and Cross 1982: 31/1–38/188; coll. Scragg 1992: 332/1–343/203).
- [Note: Marginal addition in outer margin on p. 412 for insertion after ‘onbryrdnysse’ (Scragg 1992: 332/5): ‘7 hit geberað þ(æt) | þa gehadoden gán | nyhst þa(m) haligdome. | þon(ne) þa lawedan | æft(er) hio(m). þa weras | beforan þa(m) wifu(m).’]
37. pp. 422/16–431/22 “Wednesday in Rogationtide” (HomS 44 (Baz-Cr)): IN QUARTA FERIA IN LETANIA MAIORE | ‘MEN ÐA LEOFESTAN CWÆÐ SE HALGA LAREOW. | hwæt we gemunan magon’; ends: ‘he is driht(en) sylfa. se ðe leofað 7 rixað | mid suna 7 mid þam halgan gaste á buton ende. am(en)’ (ed. Bazire and Cross 1982: 47/1–54/162).
- [Note: In the left-hand margin on p. 422/17 beside the incipit the word ‘apocrifu(m)’ in the same 11c hand as wrote the same word on p. 382.]
38. pp. 431/23–441/3 Ascension Day (HomS 45 (Tristr 3)): IN DIE ASCENSIONIS DOMINI || ‘MEN ÐA LEOFESTAN VS `is` MICCLUM TO WULDRI|enne 7 to `ge`blissigenne on þysum dæge’; ends: ‘þe he us forgyfð. se ðe leofað 7 rixað in worulda | woruld `á` on ecnysse amen’ (ed. Tristram 1970, no. 3: 162–72; on the homily see Fox in Zacher and Orchard 2009: 254–79).
39. pp. 441/3–454/5 Ælfric, “Pentecost” (ÆCHom I, 22): IN DIE S(AN)-C(T)O PENTECOSTEN. | ‘FRAM ÐAM HALGAN EASTERLICAN DÆGE SYND GETEALDE | fiftig daga to ðysum dæge’; ends: ‘him sende þa seofon fealdan gife his gastes. se ðe leo|fað 7 rixað á buton ende AMEN’ (coll. Clemoes 1997: 354/1–364/256).
- [Note: In the outer margin of p. 441/15 after ‘mid drigum fotu(m)’; a later addition (11c): ‘þ(æt) israhela folc ys | gecweden þæt cynn | ðe seo halige fæmne | s(an)c(t)a maria ofcom. | 7 ure drihten geme|demude hine sylfne | of hyre beon [lic (?)] | buton ælces weræs | gemánan’; at Clemoes 1997: 354/11]
40. pp. 454/6–462/23 Ælfric, “Second Sunday after Pentecost” (on Lk. 16.19–31) (ÆCHom I, 23): DOMINICA SECUNDA POST PEN-

TECOSTEN | ‘Homo quidam erat diues & induebat(ur) purpura. & rel(i)q(ua) | SE WEALDENDA DRIHTEN. SÆDE ÐIS BIGSPEL HIS | gingru(m) þus cwæðende’: ends: ‘on anre | godcundnyse wunigende. buton anginne 7 ende. á. | on worulde. AMEN’ (coll. Clemoes 1997: 365/1–370/167).

41. pp. 462/23–472/5 Ælfric, “Third Sunday after Pentecost” (on Lk. 14.16–24) (ÆCHom II, 26; Godden 2.23): DOM(INI)C(A) .III.^a P(OST) PENTECOST(EN) || ‘Homo quidam fecit cenam magnam & uocauit | multos. & reliqua | SE HÆLEND SÆDE ÐIS BIGSPEL HIS LEORNINGCNIHTU(M) | 7 cwæð. Sum man gearcodemicele feorme’; ends: ‘þurh godre gehealtsumnyse. þæm si wuldor 7 wurð|mynt á to worulde amen (coll. Godden 1979: 213/1–220/198).

[Note: The scribe divides the homily at p. 468/20, after ‘Si him lof 7 wuldor. a on ecnyse | amen’ with the rubric heading ALIA NARRATIO DE EUUANGELII TEXTU | ‘Mine gebroðra. we willað eow gereccan sume cristes | wundra’ at Godden 1979: 217/126. Ker accepted this as two items, and thus the vacant number below.]

42. vacant number

43. pp. 472/6–483/2 Ælfric, “Fourth Sunday after Pentecost” (on Lk. 15.1–7) (ÆCHom I, 24): DOMINICA .IIII. POST PENTECOSTEN. | ‘Erant ad propinquantes ad ie(su)m. & rel(i)q(ua) | ÐÆT HALIGE GODSPEL US SEGÐ. ÐÆT GEREFFAN | 7 synfulle men genealæhton þam hælende’; ends: ‘7 dema. se ðe leofað || 7 rixað mid fæder on annysse þæs halgan gastes on ealra | worulda woruld á buton ende amen’ (coll. Clemoes 1997: 371/1–378/210).

44. pp. 483/3–489/22 Ælfric, “Eighth Sunday after Pentecost” (on Mk. 8.1–9) (ÆCHom II, 29; Godden 2.25): DOMINICA .VIII. POST PENTECOSTEN. | ‘Cum multa turba. e(ss)e(t) cum ie(s)u nec haberent quod | manducarent. & reliqua. | MARCUS SE GODSPELLERE CWÆÐ ON ÐYSUM DÆG|ðerlicum godspelle’; ends: ‘god gearcað þam eallu(m) | þe hine lufiað. Se ðe leofað 7 rixað on ealra worulda | woruld. amen’ (coll. Godden 1979: 230/1–234/144).

45. pp. 489/22–496/20 Ælfric, “Ninth Sunday after Pentecost” (on Mt. 7.15–21 and Lk.13.6–9) (ÆCHom II, 30; Godden 2.26): DOMINICA .IX. POST PENTECOSTEN. | ‘Adtendite a falsis p(ro)ph&is qui ueniunt ad uos in uestim(en)tis || ouium. & reliqua. | DRIHTEN CWÆÐ TO HIS LEORNINGCNIHTUM. | behealdað eow wið leasum witegu(m) þe eow tocumað | on sceapa hiwu(m)’; ends: ‘þ(æt) he us to him gefette. Si hi(m) | wuldor 7 lof mid fæder 7 mid halgu(m) gaste on ealra wo|rulda woruld. AMEN’ (coll. Godden 1979: 235/1–240/152).

46. pp. 496/21–508/13 Ælfric, “Eleventh Sunday after Pentecost” (on Lk. 19.41–7) (ÆCHom I, 28): **DOMINICA .XI. POST PENTECOSTEN.** | ‘Cum adpropinquare & iē(su)s hierusalem. & reliqua. | ON SUMERE TIDE WÆS SE HÆLEND FARENDE TO || hierusalem’; ends: ‘þ(æt) we gebettu(m) synnu(m) | æfter þysum frecenfullum life. þinum halgu(m) gefe|læhte beon moton. Sy þe lof 7 wuldor on ealra worulda | woruld. amen’ (coll. Clemoes 1997: 410/1–417/226).
47. pp. 508/13–516/10 Ælfric, “Twelfth Sunday after Pentecost” (on Lk. 18.9–14) (ÆCHom II, 33; Godden 2.28): **DOMINICA .XII. POST PENTECOSTEN** | ‘Dixit iē(su)s ad quosdam qui in se confidebant tamqua(m) | iusti & asp(er)nabantur ceteros parabolam istam. & rel(i)q(ua). | DRIHTEN SÆDE ÐIS BIGSPEL BE SVMVM MANNU(M) | þe on him sylfum truwodon’; ends: ‘7 eow `us’ ahebbe to his heofon|lican rice se ðe `ana’ gewylt ealra gesceafta. amen’ (coll. Godden 1979: 249/1–254/167).
48. pp. 516/11–521/21 Ælfric, “Sixteenth Sunday after Pentecost” (on Mt. 6.24–33) with expanded ending at p. 521/1 “De Sancta Maria” (ÆCHom II, 36.1; as in Godden 2.31): **DOMINICA .XVI. POST PENTECOSTEN** | ‘Nemo potest duobus d(omi)nis seruire. & reliqua. | DRIHTEN CWÆÐ ON SVMNE TIMAN TO HIS LEORNING|cnihtum’; ends: ‘æfter þam gastlican andgyte þi we hit lætað unsæd’ (coll. Godden 1979: 268/1–271/107, 271/1–10).
- [Note: For the expanded text on Mary (p. 521/11), a space has been left for a heading; at p. 521/14 the date formula is in red (‘VI ID(US) SEPT(EM)BR)IS’) (at Godden 1979: 271/108). This small subsection was taken by Ker as a separate item, hence the vacant number below.]
49. vacant number
50. pp. 521/22–530/9 Ælfric, “Seventeenth Sunday after Pentecost” (on Lk. 7.11–16) (ÆCHom I, 33): **DOMINICA .XVII. POST PENTECOSTEN.** | ‘Ibat iē(su)s in ciuitatem que uocatur náim. & rel(i)q(ua) || URE DRIHTEN FERDE TO SVMERE BYRIG. SEO IS HATEN | náim 7 his gingran samod’; ends: ‘se ðe æfre is of him bam. hi þry an ælmihtig god | untodædlic. á on ecnysse rixiende. AMEN’ (coll. Clemoes 1997: 459/1–464/161).
51. pp. 530/10–545/8 Ælfric, “Twenty-first Sunday after Pentecost” (on Mt. 22.1–14) (ÆCHom I, 35): **DOMINICA .XXI. POST PENTECOSTEN.** | ‘Loquebatur iē(su)s cum discipulis suis in parabolis dicens. & r(e)l(i)q(ua) | DRIHTEN WÆS SPRECE NDE ON SUMERE TIDE TO HIS | apostolum mid bigspellum’; ends: ‘þe ðu gearcodest fram frymðe | middaneardes þe lufigendum. þu ðe leofast. 7 rixast | mid þam ecan

- fæder. 7 halgum gaste. on ealra worulda | woruld. á on ecnysse amen' (coll. Clemoes 1997: 476/1–485/288).
52. pp. 545/9–547/3 Exhortation to penance pendant to preceding homily: 'Nu bidde we eow for godes lufon. 7 eac myngiað. þ(æt) | ge don soðe dædbote eowra synna'; ends: 'þ(æt) we moton on || bysum earman life. us þ(æt) heofonlice rice geearnian. | mid þam heofonlican cyninge. se ðe leofað. 7 rixað | a buton ende. AMEN' (ed. Wenisch in Korhammer et al. 1992: 50–2).
53. pp. 547/4–553/4 Ælfric, "First Sunday in Advent" (on Rom. 13.11–17) (ÆCHom I, 39): **DOMINICA PRIMA IN ADVENTU D(OMI)NI** | 'ÐYSES DÆGES ÐENUNG. 7 ÐYSSERE TIDE MÆRÐ | sprycð ymbe godes tocyme'; ends: 'mid freolslicre þenunge | becumen. þam si wuldor 7 lof. á on ecnysse AMEN'; (coll. Clemoes 1997: 520/1–523/112).
54. pp. 553/5–563/6 Ælfric, "Second Sunday in Advent" (on Lk. 21.25–33) (ÆCHom I, 40): **DOMINICA .II. IN ADVENTUM D(OMI)NI** | 'Erunt signa in sole & luna & stellas. & reliqua. | SE GODSPELLERE LUCAS AWRAT ON ÐYSVM DÆGÐER|licum godspelle'; ends: 'Uton forði brucan | þæs fyrstes þe us god forgeaf. 7 geearnian þ(æt) ece lif | mid him. Se ðe leofað 7 rixað in ealra worulda | woruld. AMEN' (coll. Clemoes 1997: 524/1–530/188).
- [Note: A transcript of the end of this homily by Abraham Wheelock (Clemones 1997: 530/185–8) was supplied to Cambridge, University Library Gg.3.28 [95] in the top margin of f. 134r after a missing leaf.]
55. p. 563/8–23: originally left blank but another (contemporary) hand has added the beginning of "Deposition of Saint Augustine in England" (LS 2 (DepAugust)): **IN DIE DEPOSITIONIS BEATI AUGUSTINI ANGLOR(UM) DOCTORIS** | 'MEN ÐA LEOFESTAN WE WYLLAÐ EOW SVME GE|reccednysse cyðan'; ends imperf.: 'þ(æt) he heonon geceas | haligra mænigu. Sume wæron heahfæderar [sic] healice' (ed. Tristram 1970: 428).

P. 564 blank.

Back Endleaves (see "Photo Notes")

pp. 565–7 Embryonic index by Abraham Wheelock (17c)

pp. 568–70 blank

f. v recto (endleaf after p. 570) a 16c account document on membrane has been mounted (8 July 1970), previously found pasted down on p. 160.

The right-hand margin has been cut off with some loss of text.

Endleaves and pastedown blank

PHOTO NOTES: Fiche 3, frames 3–22, include pp. 139–60, which were taken from MS 178. At the beginning pp. 476–7 are shown for purposes of ‘ratio reduction’, and at the end pp. 542–3 are shown again. Wheelock’s embryonic index on ff. i verso–iii verso is very faint, and some page numbers are very difficult to read. Pp. 566–70 plus the following end leaf (f. v) are not shown. Some pages occur twice, as pp. 66–7, 338–9, and pp. 6–7 occur four times, the first three occurrences being very dark. Digital facsimile is available at *Parker Library on the Web* (parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=162).

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