

35. Cambridge, Corpus Christi College 178

Homilies; Benedictine Rule

[Ker 41, Gneuss 54 (pp. 1–270), 55 (pp. 287–457)]

HISTORY: A composite of two originally different manuscripts, Part A (pp. 1–270) containing homilies for general occasions (pp. 1–163) and homilies for major feast days (pp. 164–270), divided as explained on p. 163 (art. 19). Most are by Ælfric, and all in the second collection are from the “Catholic Homilies.” Part B (pp. 287–458) contains the Benedictine Rule in Latin and OE and a short text on the seven ages of the world in OE.

Part A was written by two scribes of the first half of the 11c evidently working in collaboration with each other, one pp. 1–169, the second pp. 170–270 (cf. Scragg 2012: nos. 83 and 84). The selection and arrangement of the homilies, as well as some of their textual features, are shared by Oxford, Bodl. Lib. Hatton 113 + 114 [384a + 384b], Oxford, Bodl. Lib. Hatton 115 [385], and Oxford, Bodl. Lib. Hatton 116 [386]. All three of these manuscripts are from Worcester, suggesting CCCC 178 may also have originated in Worcester, perhaps in the 1030s or 1040s (Stokes 2014: 110). The compilation was unlikely to have been Ælfrician; a similar compilation may have been used by Wulfstan (Godden 2004).

Part B was written by another single scribe of the first half of the 11c (cf. Scragg 2012: no. 89), containing the Rule of St Benedict in Latin and OE (translated by Æthelwold, bishop of Winchester, ca. 970), the OE following the Latin chapter by chapter, lacking the Preface (for a summary of the evidence for Æthelwold’s authorship, see Gretsch 1999: 226–33). Both the Latin text and the OE text have chapter titles, but the Latin titles often show different wording from those listed in the table of contents. P. 287 headed in red by a Parkerian hand ‘Incipivnt capitvla | explicit Prologvs’ followed by chapter headings in Latin from which chs. 63–65 are omitted (as in London, BL Cotton Titus A.iv [235], and Oxford, Corpus Christi College 197 [411]). The short excerpt on the last leaf on the seven ages was added a bit later in a hand characteristic of Worcester (Ker, *Cat.* 64; Scragg 2012: no. 91).

Both parts show 11c Worcester provenance (and presumably origin), as indicated in Part A under item 31 below, and in Part B under item 2 below; for contemporary scribal activity at Worcester see Gameson (1996). Part B may be listed in a late 11c Anglo-Norman booklist, Cambridge, Corpus Christi College 367, f. 101v (*olim* f. 48v) (Lapidge 2001: 130–32); This list may be by the scribe known as Coleman (c. 1089–1113), author of a now lost OE life of Wulfstan, bishop of Worcester (d. 1095) for whom he served as chancellor (Love 1996: cxxi, reporting the unpublished work of E.A. McIntyre, and Budny 1997: 1.548). Coleman's annotations are found in Part B, as well as several other manuscripts (on Coleman, see Ker 1949 and Johnson and Rudolf 2010). Coleman was known to have worked in Worcester into the early 12c. Glosses by the "Tremulous Hand" of Worcester occur throughout both parts (Franzen 1991: 49–51, also Pope 1967–8: 1.185–7). The table of contents on f. ii recto (i.e. in the preliminaries to Part A) is also by the "Tremulous Hand," and this inventory of the items in Part A may have included items in Part B, as several lines following the last entry are erased (Ker, *Cat.*, 60). The leaf on which this occurs was pricked (and presumably originally ruled) for 22 lines, the number of lines written in Part B, so Ker (*Cat.* 64) surmises that this leaf may originally have belonged with Part B, perhaps a blank leaf which followed the Preface (now not present). If so, Parts A and B were already together at this time, or were brought together by the "Tremulous Hand" himself (Budny 1997: 1.548–49) in the 13c.

Matthew Parker possessed the manuscript in the 16c, as witnessed by his table of contents added on a paper leaf (f. iii verso), and his pagination in typical red crayon in the top outside corner of recto pages, pp. 1–75, 79–269, 287–457, and 458 on the verso page (pp. nos 77, and 271–85 not found). On p. 163 a white finding tab has been fixed on the recto side, and on pp. 287–8 a green tape finding tab has been attached, both no doubt under Parker's auspices. On p. 291 in the bottom margin in Parkerian red ochre crayon 'In hoc libro facilius discitur Lingua Saxonica', a reference to the bilingual text (as noted by Page 1993: 100). Used by John Joscelyn (1529–1603) for his wordlists in London, Lambeth Palace 692, ff. 17r–18r (see Graham 2000: 102–4, 136). Further 16c use is seen in the underlining of ten words on pp. 291–92, probably by Joscelyn (Graham 1997: 38–39). The transfer of eleven leaves, containing Ælfric's "Interrogatio Sigewulfi" originally belonging between pp. 30/33 to CCC 162 [33] was carried out by Parker (on which see MacLean 1883: 14–18; see also Page 1993 and Graham 1997 and the description [33] in this volume). A quire missing after p. 270 was certainly present in Parker's time, but there were almost certainly more quires originally. If the Parkerian statement on p. [460] that the book

contained 568 pages is correct and applies to this manuscript then four or five quires (36 leaves) are missing. Parker's son John also may have studied the manuscript for his work with Joscelyn on their OE dictionary project (Graham 1997: 37; Budny 1997: 1. 549). Several items were copied by William L'Isle before 1638 (Lee 2000: 235). Probably rebound for Parker in the 16c, perhaps when the eleven leaves were transferred to CCCC 162. Entered the Corpus Christi College library in 1575. Binding by John P. Gray (Cambridge) 1953, replacing a previous binding of the 18c. Previous descriptions by James 1912: 1: 414–17, and by Budny 1997: 545–56, no. 35 (Part B only).

CODICOLOGICAL DESCRIPTION: Folios ii (paper, modern) + ii (membrane) + i (paper, 16c); 144 (formerly 155, but now 11 bound in CCCC 162, and one 16c cancel) + 86 + i (membrane, 16c) + ii (paper, modern), membrane except as indicated, measuring 287 × 196 mm. Paginated by Parker in red crayon at top right rectos beginning on the first leaf of A-S text; endleaves foliated in modern pencil (Ker, *Cat.* refers to these leaves with roman page numbers; “Contents” below has retained these for reference). Part A shows a written area of 227 × 136 mm., with 30–31 long lines (26–27 in quires I–IV), Part B a written area of 224 × 133 mm., with 22 long lines. The membrane shows some holes (pp. 289/90, 295/6, 297/8, 301/2, etc.), some of which have been stitched (pp. 291/2, 313/4). Both parts arranged HFHF throughout.

Pricking: Part A: Prick-marks for a double vertical frame line (4 mm. apart) are visible at the top and bottom of leaves throughout. Prick-marks for the horizontal lines are visible at the outer edges of most leaves. They are double in quires X (6–8, pp. 137–42), XI, and XII. Part B: Prick-marks are generally not visible. Those for a double vertical frame line (9 mm. apart) are occasionally visible at the bottom of leaves, e.g., pp. 381/382, 417/418. Those for the horizontal lines are rarely visible, e.g., pp. 301/302.

Ruling: Part A: The double vertical dry point frame lines extend to the prick-marks and sometimes to the present edges of the leaves. The number of long lines per page is 26 in quires I–IV, 30 in quires V, X–XVIII, 31 in quires VI–IX. The top and bottom two horizontal lines extend to the prick-marks, while those in between stop at the inner vertical frame line. Part B: The double vertical dry point frame lines extend to the top and bottom horizontal lines, both of which (i.e. lines 1 and 22) extend to the outer edges of the leaves. As noted by Bishop (1971: 20) the ruling is on the hair side, usually for several sheets, and sometimes a quire at a time, so that the membrane is virtually split along some vertical rulings, e.g. p. 381.

Scripts and Color: Part A: Main text written in a clear and consistent English vernacular minuscule of the early 11c with rounded letter forms, in dark brown to black ink by two scribes, the first writing pp. 1–169 and the second pp. 170–270; the second scribe’s work is slightly more pointed and less amply spaced. On p. 1 the incipit shows a red initial with four lines of capitals alternating between black and red. Red initials occur regularly throughout, pp. 15, (162) 139, 160, (178) 43 etc., often oxidized to give the impression of a metallic overlay, first on pp. 54, 73, 88 etc., and headings in red occur regularly throughout from (162) p. 139, with the apparent metallic overlay common from (162) p. 160, (178) p. 54 etc. First lines of homilies often in rustic capitals. Initials in black ink show red shading on pp. 140, 141, 163, 253, and headings in black ink show red shading on pp. 134, 137–41. Red shading to mark the divisions of (some) sense-units occurs on pp. 42–3 (the end of item 4, and the beginning of item 5), but otherwise does not appear. Part B: Main text by one scribe, alternating between ‘Style III’ anglo-caroline minuscule for the Latin, with a generally angular and sometimes sharp aspect (Bishop 1971: 20; Dumville 1993: 69 and 75) and a late English vernacular minuscule for the OE, with some pointed features, especially the descenders that veer to the left (on both scripts and their use, see Álvarez López 2007). Red initials, headings in rustic capitals, and shading to mark the divisions of (some) sense-units occur throughout, but the red shading is occasionally very thinly entered, e.g., pp. 347 and 365.

Parker removed and transferred (or had removed and transferred) eleven leaves into CCCC 162 [33]; the last leaf of the second quire, following p. 30, a full quire (originally the third), and the first two leaves of what was the fourth quire, preceding p. 33, now in CCCC 162. Thus, originally Part A was in quires of eight, but now has two fragmentary quires (II and IV), and one displaced (III).

[Note: These displaced leaves are shown as pp. 139–60 on fiche to CCCC 162 in this volume.]

A quire missing after p. 270 evidently contained the end of item 32, “In die sancto pentecosten” and another homily “De septiformi spiritu” (prob. as Napier 1883: 50–60, no.VII or no.VIII), as listed in the 13c list of contents on f. ii recto. It was still present in Parker’s time, as the Parkerian list of contents on f. iii verso also includes it as beginning on p. 274, and in the Parkerian pagination of the book pp. nos. 271–86 are omitted from the series. Originally there were probably more quires after the missing one, as four lines of writing (i.e., four sermon headings) below ‘De septiformi spiritu’ on p. ii recto have been erased. Quire XXI shows a stain extending inwards from the center of the outer edge of the central leaves (pp. 325–28).

Front endleaves: Two paper endleaves that belong with the 1953 binding (ff. a-b, formerly pp. i-iv), the first browned from the turns-ins of the leather cover, and with a note on the rebinding. The first parchment binding leaf (f. i) is a disused 16c inventory/account (visible on the verso) with S.6 added on the recto (on this shelfmark see Page 1981: 11-13); the fragment of the document on f. i verso is probably from a roll and inventories the estate of an earl, probably John de Vere, 13th Earl of Oxford (1442-1513) (Budny 1997: 1. 549-50). The second parchment binding leaf (f. ii) was probably taken from the end of Part B and a list of the contents on the recto was added by the "Tremulous Hand" of Worcester (13c); on the verso a number of words and glosses, many crossed through, also added by the "Tremulous Hand." An early modern paper leaf follows (f. iii, *olim* p. ix), added in the 16c, blank on the recto and on the verso containing a 16c list of contents headed 'Secundus liber.' The main text blocks (Parts A and B) are followed by three endleaves: p. [459] showing the 16c de Vere inventory/account with the verso side (p. [460]) blank except for a Parkerian note in red crayon 'S(um)m(a) v(o)l(uminis) pag(inarum) 580 568'. Two blank modern binding leaves of 1953. Bound in tan goatskin over milled boards, unadorned and simple, with blank paper pastedowns.

COLLATION: ii modern paper (ff. a and b); i 16c parchment (f. i); i medieval parchment (f. ii); i early modern paper (f. iii); Part A: I^s (pp. 1-16); II^s-1 8 cancelled (now CCCC 162, pp. 139/140), present 8 is a 16c supply (pp. 17-32); [III^s-8 (all leaves now found in CCCC 162 as pp. 141-56);] IV^s-2 (two leaves now CCCC 162, pp. 157-160 + pp. 33-44); V^s (pp. 45-60); VI^s (pp. 61-78); VII^s (pp. 79-94); VIII^s (pp. 95-110); IX^s (pp. 111-126); X^s (pp. 127-142); XI^s (pp. 143-158); XII^s (pp. 159-174); XIII^s (pp. 175-190); XIV^s (pp. 191-206); XV^s (pp. 207-222); XVI^s (pp. 223-238); XVII^s (pp. 239-254); XVIII^s (pp. 255-270) || Part B: XIX^s (1 and 8 strengthened at the hinge by a paper binding strip; pp. 287-302); XX^s (pp. 303-318); XXI^s (pp. 319-334); XXII^s (pp. 335-350); XXIII^s (pp. 351-366); XXIV^s (pp. 367-382); XXV^s (pp. 383-398); XXVI^s (pp. 399-414); XXVII^s (pp. 415-434); XXVIII^s (pp. 435-450); XXIX^s (pp. 451-458); i parchment (p. 459-[460]; Parker gives '562'); ii modern paper (ff. c-d).

CONTENTS:

- f. i recto (p. v) The number 'S.6' referring to Parker's register of 1575.
 f. i verso (p. vi) Fragment of a 16c roll, turned, containing an inventory, probably of the estate of John de Vere (d. 1513)

- f. ii recto (p. vii) List of Contents (13c) by the “Tremulous Hand” of Worcester: ‘.i. i exameron. . . xxviii de septiformi sp(irit)u’ [four lines of writing erased] (pr. Acker 2004: 131–32).
- f. ii verso (p. viii) Glosses by the “Tremulous Hand,” perhaps a ‘work-sheet’ in 4 cols., then long lines many crossed through: ‘sustine . forþy[ldigra]. . . nitor ihigge (ve)l p(er)pende stude’ (pr. Schipper 1987: 33–36 with commentary)
- f. iii recto (p. ix) blank
- f. iii verso (p. x) Parkerian list of contents in two columns headed ‘Secundus liber.’ (i.e., Parker’s ‘Secundus liber homiliarum’): ‘1 De initio creature fo 1. . . Regula S. Benedicti fo 287 | . . . capitibus. 71.’ [‘71’ refers to the last of the ch. headings entered on pp. 287–90 in the 16c.]

Part A Homiletic Collection for General Occasions

1. pp. 1/1–15/8 Ælfric, “De initio creaturæ” (ÆCHom I, 1): (heading 16c) DE INITIO CREATVRÆ. | SERMO. | AN AN|GIN | IS ALL|RA ÐINGA | ÐÆT IS GOD [gl.: ‘q(ui) est d(eu)s’] ÆLMIHTIG. | he is ordfruma [gl.: ‘origo’] 7 ende; ends: 7 geearniað mid | gódum weorcu(m) þ(æt) éce lif mid góde. se ðe ana on ecnesse | rixað. Amen’ (coll. Clemoes 1997: 178/6–189/296).
2. pp. 15/8–30/26 + CCCC 162, p. 139/1–13 (now pasted over with a 16c note) copied during the 16c in CCCC 178, p. 31/1–14 Ælfric, “Hexameron” (ÆHex): ‘INCIPIT EXAMERON ANGLICE. | ON sumu(m) oðru(m) spelle we sæd on hwilon | ær hu se ælmihtiga god ealle þing gesceop’; breaks off p. 30/26: ‘ac he ne understent na his agene stunnysse [gl.: ‘i(n)sipienta(m)] 7 nát’; ends on 16c supply (p. 31/1–15): ‘þ(æt) his life is gelogod [gl.: ‘dispositu(m) / situm’] on geswincum . . . on anre godcundnysse ana [gl.: ‘solus’] | soðe scippende earla þinga. AMEN’ *Finis exameron* (coll. Crawford 1921: 33/1–74/542).

[Note: The 16c supply that concludes the “Hexameron” was copied from the leaf displaced to CCCC 162, p. 139 which was then pasted over with a new parchment fragment with a 16c copy of Alcuin’s Latin preface to the “Questions on Genesis”. The Parkerian transcription appears to have taken care to include the glosses by the “Tremulous Hand.” For the contents of the leaves now in CCCC 162, see next item.]

- [3. CCCC 162, pp. 139/14–160/11 Ælfric, “Interrogationes Sigeulfi in Genesin” (ÆIntSig): 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; on the text see Fox 2012).]

[Note: The leaves containing this item have been removed to CCCC 162, as pp. 139–160, and are maintained and bracketed here to present the original makeup of the manuscript and to follow Ker's numeration of items.]

4. p. 32/1–18 (16c supply) + pp. 33/1–43/6 Ælfric, Fourth Sunday After Pentecost (on Lk. 15.1–7) (ÆCHom I, 24): DOMINICA QVARTA | POST FESTUM PENTECOST(EN). | EVANGELIUM LVCÆ XV | 'Erant autem appropinquantes ei publicam | et peccatores ut audirent illi et c. | Ðæt halige godspell us segð. þ(æt) gerefan [gl.: 'publicam'] 7 synfulle [gl.: 'pharisei'] | men genealæhton þam hælende. . . [p. 32/18:] Þonne he ham cymðe | he gelap(æt)aðe [ie. 'gelapað'] [gl.: 'conuocat'] his frinde and his genehgeburas him to 7 cwyð' [p. 33/1:] 'Blissiað [gl. 'a gaudete'] mid me forþamþe ic gemette [gl. 'i(ñ)ueni'] min sceap | þe me lofode'; ends: 'se þe is | ure mundbora [gl.: 'p(ro)t(ec)tor'] 7 déma. se ðe leofað 7 rixað | mid fæder on annysse [gl.: 'e' above 'y'] þæs halgan gastes | on ealra weoralda [sic] weoruld. AMEN' (coll. Clemoes 1997: 371/1–378/210).

[Note: The incipit given here is from the 16c supply, most likely copied from the leaf now displaced to CCCC 162, p. 160/12–26, though there are some differences in text.]

5. pp. 43/7–54/20 Ælfric, "Feria III de Dominica oratione" (on Mt. 6.9–13) (ÆCHom I, 19): DE DOMINICA ORATIONE | 'Se hælend crist syððan hé to þissum life cóm'; ends: 'þ(æt) we beon godes bearn [gl.: 'filii']. se þe on heofe|num is. on þære he ricsað mid eallum his | halgum. on ealra worulda woruld. AmeN' (coll. Clemoes 1997: 325/1–334/243).
6. pp. 54/21–73/17 Ælfric, "Sermo ad populum in octavis Pentecosten dicendus" (ÆHom 11): SERMO AD POPULU(M) IN OCTAUIS PENTECOSTEN DICENDUS | 'We willað eow secgan sume swutelunge nú be | þam halgum tidu(m)'; ends: 'Se ðe leofað 7 ricsað mid his leofan suna. 7 þam | halgan gaste on anre godcundnysse án æl|mihtig god á butan ende. AmeN' (coll. Pope 1967–8: 1. 415/1–447/574, no. 11).
7. pp. 73/17–88/11 (page nos. 77–8 not used) Composite homily with passages from Ælfric, Lives of Saints no. 13 (ÆLS (Pr Moses)) and no. 16 (ÆLS (Memory of Saints)): DE OCTO UITI|IS. ET DE DUODECIM. ABUSIUIS. GRADUS | 'Omnia Nimia nocent. & temperantia | mater uirtutum. dicitur. Þæt `is' on englisc. | ealle oferdone þingc deriað'; ends: 'þe hi asende to þa(m) | lichaman. Sy him á wuldor 7 wurðmynt AmeN' (ed. Morris 1868: 296/1–304/34; partly as Skeat 1881–1900: 1. 290/98–101 (=MS pp. 73/28–74/2, Morris 296/9–12), partly as Skeat 1881–1900: 1. 354/267–362/381 (=MS pp. 74/5–79/26, Morris 296/14–299/1).

8. pp. 88/12–101/5 Composite homily “De auguriis”: **DE AUGURIIS** | Se apostol paulus ealra þeoda [gl.: ‘gentiu(m)’] lareow [gl.: ‘doctor’] manode [gl.: ‘admonuit’] | þa cristenan; ends: ‘mid | him æfre to wun-igenne on þam ecum witum’.

[Note: Comprises Ælfric, Lives of Saints no. 17 (ÆLS (Auguries)) combined with the added ending of no. 21 (ÆLS (Swithun)) here for St. Macarius, and a further conclusion: from beg. to p. 97/9 ‘. . . þe we ne doð | nan góód butan godes fultume’ as Skeat 1881–1900: 1.364/1–382/267; pp. 97/9–98/13 ‘We spræcon ær be wiccan. Nu wille we eow secgan sum þing | swutolicor be heora scincræfte [gl.: ‘i(n)cantat(i)o(n)e’]. 7 be þam dry|mannum [gl.: ‘i(n)cantatorib(us)’] þe bedydriað [gl.: ‘bewicheþ’] þa unsnoteran [gl.: ‘i(m)p(u)dentes’] to ‘Swylce synd þa dydrunga þæra | drymanna’ as Skeat 1881–1900: 1.470/464–472/495; pp 98/13–101/5 ‘Eac swylce we rædeð on þære gerecednyse’ to end, as in Oxford, Bodl. Lib. Hatton 116 [386], art. 20 (ed. Pope 1967–8: 2.790/1–796/128, no. 29). On the Ælfrician authorship of the augmented homily, see Clayton 2005. On p. 97, in the right hand margin, there is a note (functioning as an indexical title) by the 11c/12c scribe and possible chancellor to archbishop Wulfstan, “Coleman” (see item 27): ‘BYSNE BE | DRYMANNU(M). | 7 BE ANU(M) Godan | M(anne). Machari(us) | GEhataen’, on which see Ker 1949: 30; it refers to Ælfric, Lives of Saints no. 21 (ÆLS (Swithun)) (Skeat 1881–1900: 1.470–2).]

9. pp. 101/6–114/10 Ælfric, “Sermo de die iudicii” (ÆHom 19): **SERMO DE DIE IUDICII** | ‘Interrogatus autem ie(su)s a pharisaeis quando | uenit regnum dei. & r(e)l(i)q(ua). | Seo halige cristes bōc þe ymbe cristes wundra | sprycð. segð; ends: ‘7 siððan wuniað gesælige mid him on unasegend|licre blisse á butan ende. Amen’ (ed. Pope 1967–8: 2. 590/1–609/439, no. 18).

10. pp. 114/11–126/4 Ælfric, Twelfth Sunday After Pentecost (on Lk. 18.9–14) (ÆCHom II, 33; Godden 2.28), with additional passage on tithes and first-fruits: **SERMO AD POPULU(M) QUANDO UOLUERIS** | ‘Dixit ie(su)s ad quosdam qui in se confidebant tamqua(m) iusti & aspernabantur c&eros parabola(m) ista(m) & r(e)l(i)q(ua) | Drihten sæde þis bigspell be sumu(m) mannu(m) þe on | hym sylfu(m) tru-wodan; ends at p. 124/16: ‘7 eow ahebbe [gl.: ‘eleuat’] to hys heofon-lican | rice.’ Additional passage follows on with no spacial break: ‘Ge hyrdon nu þ(æt) þiss godspell hrepode hwæthwega | be þære teoðunge þe man gode syllan sceal. be þa(m) we willað | eow. sceortlice secgan. God sylf bebead on þære ealdan | æ; ends: ‘we sceolan | wurðian urne drihten. þe us þa góód foresceawað | Se þe leofað 7 rihsað. á on ecnyse. amen’ (coll. Godden 1979: 249/1–254/167; Pope 1967–8: 2. 806/75–808/114, no. 30).

[Note: There is a note/title in margin at p. 124/5: ‘BE TEOÐUNG.’]

11. pp. 126/5–134/6 Ælfric, Homily for the Common of a Confessor (ÆHomM 11 (Ass 4)): **SERMO IN NATALE UNIUS CONFESSORIS.** | ‘Uigilate ergo & reliqua. | Matheus se godspellere us sæde on þysum godspelle’; ends: ‘7 we sceolan | beon gode underþeodde þe ealle þing gesceop se þe ana | ricsað on ecnysse. AmeN̄ (ed. Assmann 1889: 49–64).
- [Note: In the margin on p. 126/29 ‘S(an)c(tu)s oswal/dus’ written in the 11c with a signe de renvoi to indicate its substitution for ‘ill(e)’ in the text, and similarly at p.129/31 (Assmann 28, 136).]
12. pp. 134/7–137/1 Ælfric, part of the Preface to the first series of Catholic Homilies (ÆCHom I (Pref)) adapted for homiletic use on the theme of the antichrist: **DE ANTICRISTO.** | ‘Menn behofiað godre lare. 7 swiðost nu on þisum | timan’; ends: ‘For swylcu(m) bebedu(m). we secgað eow | þas lare. þ(æt) ge [gl.: ‘vos’] æfre gelyfan on þone ælmihtigan god. | se þe ealle gesceafta gesceop þurh hys mihte. þam sy || wyrðmynt 7 wuldor. á to worulde. AmeN̄ (coll. Clemoes 1997: 174/57–176/119).
13. pp. 137/2–138/4 Ælfric, “De sanguine”, also known as “Letter to Brother Edward”: **DE SANGUINE PROHIBITO** | ‘Her ge swutelað on þisum gewrite hu god ælmihtig for|bead mancynne ælces cynnes blód to etanne’; ends: ‘7 hys agen [alt. ‘awen’] cynn unwur|það mid þam [gl.: ‘illis’] [followed by erasure]’ (see Clayton 2007; ed. Clayton 2002; cf. Kluge 1885: 62 n.3 + 1st paragraph in main text).
14. pp.138/5–139/23 Ælfric, extract on beadsmen, labourers and soldiers from Lives of Saints, no. 25 on Maccabees (ÆLS (Maccabees)): **DE TRIBUS ORDINIB(US) S(Æ)C(U)LI** | ‘Git [alt. ‘get’] iss to witanne [gl.: ‘ad huc sciendu(m)’] þ(æt) on þisre worulde synd þreo endebyrd|nyssa [gl.: ‘ordines’]’; ends: ‘7 furðon [alt. ‘forðon’; gl. ‘etia(m)’] noldon æne fugol acwellan’ (coll. Skeat 1891–1900: 2. 120/812–124/862).
15. pp. 139/24–140/25 “De infantibus non baptizandis” (HomU 51 (Nap-DeInfant)): **DE INPHANTIBUS NON BAPTIZANDIS** | ‘We biddað eow menn 7 beodað [gl.: ‘monemus’] on godes naman’; ends: ‘7 hæfð þonne hellewite. [gl.: ‘pine’] gif hit hæþen | acwylð’ (as Napier 1888: 154–5).
16. pp. 140/26–141/15 Ælfric, extract from Decollation of St. John the Baptist (ÆCHom I, 32; Godden 1.39): **DE VANI LOQUIO NEGLENTIVM** | ‘Sume gedwolmenn cwædon þ(æt) seo halige maria cristes | modor. 7 sume oðre halgan [alt. ‘halgun’] sceolan hergian’; ends: ‘Tunc iusti fulgebunt sicut sol in | regno patris eo(rum). Ðonne scinað þa rihtwisan swa | swa sunne on heora fæder rice’ (coll. Godden 1979: 333/184–333/198).

17. pp. 141/16–142/16 On Avarice (HomU 4 (Belf 13)): DE AVARITIA | 'Auarus. þ(æt) is gytsere on englisc. Auaritia. is gitsung'; ends: 'ac gif þu sylf for gode goód bist | þ(æt) þu ne forlyst næfre unþances' (as Belfour 1909: 134/7–31).
18. pp. 142/17–163/4 Ælfric, "De Falsis Diis" (ÆHom 22): DE FALSIS DIIS | 'O FR(ÄTRE)S DILECTISSIMI. DIUINA S(C)RIPTVRA CVLTVM VNIVS | ueri dei. nos docuit his uerbis dicendo. . . in quo omnia ipsi gloria | In secula. | EALA GE [gl.: 'hus'] GEBROÐRA [alt. 'GIBROÐRA'] ÐA LEOFOSTAN [gl.: 'dilectissimi'] Þ(ÆT) GODCVNDE GEWRIT [alt. 'GIWRIT'] | us tæhte'; ends: 'ac nan | mann næfð swa þeah nane mihte þurh hine sylfne | buton of þam anum gode þe ealle þing gescéop | þam sy wuldor 7 lof. a to worulde. AMEN' (ed. Pope 1967–8: 2. 676/1–712/676, no. 21; lacks lines 314–7).
- 19a. p. 163/5–19: Statement marking the division between the first and second part of the book as originally conceived: 'Her geendað se forme bók. 7 her æfter onginð seo | oðer bók . . . Nu bidde ic on godes naman loca | hwa þas bók hæbbe on his anwealde þ(æt) he gedo [gl.: 'agat'] þ(æt) heo | nytt beo oðru(m) mannu(m). þ(æt) he nan pleoh næbbe | gif heo unnytt [gl.: 'i(n)utilis'] bið' (pr. Ker, *Cat.*, 62).
- b. p. 163/20–28 Statement of contents in the second part of the book: 'In hoc codicello cōtinentur duodecim sermones | anglice. quos accepimus de libris quos ælfricus abbas | anglice transtulit. .i. De adnuntiatione s(an)c(t)ę marię. | .ii. De natiuitate chr(ist)i. .iii. De circumcisione chr(ist)i. .iiii. De | baptismo chr(ist)i. .v. De purificatione s(an)c(t)ę marię. | .vi. De quadragessima. .vii. De passione chr(ist)i. .viii. De resurrectione chr(ist)i. .ix. De octauis pasce .x. De uigilia | asce[nsio]nis d(omi)ni. .xi. De ascensione d(omi)ni. .xii. De pente|costen' (pr. Ker, *Cat.*, 62 and Acker 2004: 122–23 with discussion).
20. pp. 163/29–173/24 Ælfric, Annunciation (on Lk. 1.26–8) (ÆCHom I, 13): VIII K(A)L(ENDAS) APR(ILIS) ADNUNTIATIO S(AN)C(T)AE MARIAE || 'MISSUS est gabriel angelus. et reliqua. | Vre se ælmihtiga scyppend se ðe ealle gesceaf|ta butan ælcum antimbre [gl.: 'mat(er)ia'] þurh his wisdom ge|sceop'; ends: 'se ðe gewylt [alt. 'giwelt'] ealra þinga | mid fæder 7 mid þa(m) halgan gaste á on ecnyse. AMEN' (coll. Clemoes 1997: 281/1–289/225).
21. pp. 173/25–182/26 Ælfric, Christmas (on Lk. 2.1–20) (ÆCHom I, 2): .VIII. K(A)L(ENDAS) IAN(UARII) NATIUITAS D(OMI)NI N(OST)RI IE(S)U CHR(IST)I | 'WE wyllað to trymminge [gl.: 'robore andu(m)'] in two different inks] eowres geleafan eow ge|reccan [gl.: 'narrare'] þæs hælendes acennednyse [gl.: 'natiuitate(m)']'; ends:

‘Ðam si wuldor 7 lof | mid þa(m) ælmihtigan fæder on annysse [alt. ‘annesse’] þæs halgan | gastes on ealra worulda woruld AMEN’ (coll. Clemoes 1997: 190/1–197/224).

22. pp. 182/26–190/17 Ælfric, Circumcision (ÆCHom I, 6): K(A)-L(ENDAS). IAN(UARII) | CIRCUMCI(SI)O D(OMI)NI SALUATORIS N(OST)RI IE(S)U CHR(IST)I | ‘Se GODSPELLERE LUCAS BELEAC ÐIS DÆGÐERLICE [gl.: ‘hodiernu(m)’] GODSPELL | mid feawu(m) wordu(m)’; ends: ‘þ(æt) is on gemette [gl.: ‘m(en)sura’] 7 on getele [gl.: ‘num(er)a’] 7 on hefe [gl.: ‘pondere’]. Sy him | wuldor 7 lof á on ecnysse. AMEN’ (coll. Clemoes 1997: 224/1–231/203).
23. pp. 190/18–201/6 Ælfric, Epiphany (ÆCHom II, 3): VIII IDUS IANUARII. SERMO IN EPIPHA(N)IA D(OMI)NI | ‘ÐES DÆG IS GEHATEN ON BOCU(M) EPIPHANIA ÞÆT IS SWUTELUNG DÆG’; ends: ‘gebringe us se ælmihtiga god. se þe leofað 7 | rixaþ a butan ende. AMEN’ (coll. Godden 1979: 19/1–28/299).
24. pp. 201/7–210/28 Ælfric, Purification (on Lk. 2.22–40) (ÆCHom I, 9): IN PURIFICATIONE S(AN)C(T)AE MARIAE. | ‘Postqua(m) impleti sunt dies purgationis marię & reliqua. | GOD BEBEAD ON ÐÆRE EALDAN .Æ. AND HET MOYSES ÐONE | heretogan [gl.: ‘duce(m)’]’; ends: ‘7 us gebringþ to þam | ecan leohte. se þe leofað 7 rixað. a butan ende. AMEN’ (coll. Clemoes 1997: 249/1–257/251).
25. pp. 210/29–217/2 Ælfric, First Sunday in Lent (ÆCHom II, 7): DOMINICA .PRIMA. IN QUADRAGESIMA. || ‘MENN ÐA LEOFOSTAN. EOW EALLU(M) IS CUÐ [gl.: ‘notu(m)’] Þ(ÆT) ÐES GEARLICA YMB|ryne [gl.: ‘annualis c(ir)cuitus’] us gebringþ’; ends: ‘Mid þa(m) hi lybbað. 7 rixað. [gl.: ‘regna(n)t’] on lichaman. 7 on sawle. on | ealra worulda woruld. AMEN’ (coll. Godden 1979: 60/1–66/179).
26. pp. 217/3–229/6 Ælfric, Palm Sunday (ÆCHom II, 14): DOMINICA PALMARUM DE PASSIONE DOMINI | ‘(eofan menn) DRIHTNES ÐROWUNGE WE WYLLAÐ GEDAFENLICE [gl.: ‘decenter oportune’] EOW | secgan on engliscu(m) gereorde [gl.: ‘leode’]’; ends: ‘mid hys heofonlican fæder. 7 þa(m) halgu(m) gaste. on ánre god|cundnysse on ecere worulde. AMEN’ (coll. Godden 1979: 137/1–149/356).

[Note: An 11c addition occurs in the top margin of p. 219 ‘swa swa þa unrihtwisan deman doð þe for mettsceattu(m) [gl.: ‘i(n) m(ensi)s premie’] fylstað [gl.: ‘fulsteð’] þa(m) þe woh drifeð. 7 þæs onsprecan [gl.: ‘adu(i)sam \ aduocata’] beoð | þe riht habbað. gif hi þone [gl.: ‘illu(m)’] sceat nabbað him [alt. ‘ham’] to syllene. 7 hine fordemað þon(ne) 7 to erminge maciað’; it is marked by a signe de renvoi for insertion after ‘feo’ (p. 219/7 = Godden 1979: 139/62).]

27. p. 229/7–23 Ælfric, extract from Palm Sunday (*ÆCHom* I, 14): ‘We habbað oft geræd 7 gyt secgað. þ(æt) cristes rihtwynyss [alt. ‘-ness’] is | swa micel. . . þæra þe on god belyfað; p. 229/20: ‘And crist arás of deaþe. . . Be þam is gelimplicor þonne [gl.: ‘t(un)c’] máre to recenne [gl.: ‘tellen’] þon(ne) | nu si. Ðam si wuldor 7 lóf á to worulde. AMEN’ (coll. Clemoes 1997: 296/167–178 and 297/191–3). Followed (at p. 229/24–5) by the notice: ‘CYRCLICE ÐEAWAS FORBEADAÐ TO SECGENNE ÆNIG SPELL | ON ÐAM ÐRIM SWÍGDAGUM’.

[Note: There is an 11c notation disagreeing with this last statement and the name ‘cplfmbn’ (= Coleman, see above in “History” p. 42): ‘Ac þis ne þynced no us well gesæd. . . 7 sume sæcgað spell of þære | crismhalgunge 7 of þæm balsome’ (pr. Ker 1949: 29).]

28. pp. 229/26–237/5 Ælfric, Easter (on Mk. 16.1–7) (*ÆCHom* I, 15): **DIE DOMINICA PASCHAE** | ‘OFT [gl.: ‘sepe’] **GE** [gl.: ‘uos’] **GEHYRDON** [alt. ‘GEHERDON’] **EMBE ÐÆS HÆLENDES ÆRIST.HU HE** | on þisu(m) dæge of deaþe aras; ends: ‘ætforan manegra | manna gesihþe. [alt ‘gisiþe’] 7 rixaþ mid þa(m) ælmihtigan fæder. | 7 þa(m) halgan gaste nú. 7 á on ecnysse. AMEN’ (coll. Clemoes 1997: 299/1–306/194).

29. pp. 237/6–244/26 Ælfric, First Sunday After Easter (on Jn. 20.19–31) (*ÆCHom* I, 16): **DOMINICA. PRIMA POST PASCHA** | ‘Cum esset sero die illo una sabbatoru(m). et reliq(ua). | **ÆFTER ÐÆS** hælendes æriste wæron hys discipuli | belocene on anu(m) huse; ends: ‘wunigende on broþorlicere lufe mid gode | á on ecnysse. AMEN’ (coll. Clemoes 1997: 307/1–312/142). Additional passage inserted pp. 242/4–244/5: ‘Hwær beoð wyrte blostman [gl.: ‘flores’]. . . þæs hwilwendlican færel-des’ (coll. Clemoes 1997: 533/1–535/52, Appendix B.2).

30. pp. 244/27–253/27 Ælfric, Feria IV in Letania maiore (on Jn. 17.1–11) (*ÆCHom* II, 25; Godden 2.22): **UIGILIA ASC(E)NSIONIS. DOMINI** | ‘IOHANNES SE GODSPELLERE AWRAT ON ÐISU(M) Dægþerlica(n) | godspelle; ends: ‘þe us crist | on þysu(m) godspelle behet. Se þe leofað 7 rixaþ mid fæder | 7 þam halgum gaste. á on ecnysse. AMEN’ (coll. Godden 1979: 206/1–212/204). Interpolated additional passages at pp. 250/22–251/15: ‘Be þyson cwæþ | se hælend. . . buton hi hyra yfelnyse ær heora |ende gebeton; p. 251/26–30: ‘Eall swa micel cræft [gl.: ‘ars’] is to geheal|denne [alt. ‘gihealdenne’]. . . 7 gif he us fedan | nolde we næron sona; p. 252/8–30: ‘Ure hælend sitt on heofonu(m) nú. . . þyder þær ure naman synd awritene’ (all three as Pope 1967–8: 2.755/1–757/19, no. 25 (a/b/c)).

31. pp. 253/28–263/27 Ælfric, Ascension (on Acts 1.3–15, supplemented by Lk. 24.50–3 and Mk. 16.14–20) (ÆCHom I, 21): **IN ASCENSIONE DOMINI** | ‘Primu(m) quidem sermonem feci. et reliqua ‘Men ða leofestan’ | ‘LUCAS Se godspellere ús manode on þyssere pistol||rædinge’; ends: ‘ic beo mid | eow eallu(m) dagum oð ðyssere worulde geendunge. | se þe leofað 7 rixað mid þa(m) ælmihtigan fæder. 7 þa(m) | halgum gaste á on ecnysse. AMEN’ (coll. Clemoes 1997: 345/1–353/244).

[Note: A later hand of the 11c has added in the top margin of p. 254 ‘þe man nu. on þunresdæi rædde’ with a signe de renvoi indicating its insertion after ‘pistol||rædinge’ (=Clemones 1997: 345/2). The same hand has added in the right margin of p. 255 ‘oð þunresdæi / þe nu wæs’ presumably as an alternative reading for ‘oð ðysne dægþerlican dæg’ (= Clemones 1997: 346/35–6), and in the right margin of p. 257 ‘on þunresdæi / þe nu wæs on / þissere wucan’ with a signe de renvoi indicating its insertion after ‘duste’ (=Clemones 1997: 348/85). The additions show that the homily was used on the Sunday after Ascension Day. As they have been incorporated into the text of Oxford, Bodl. Lib. Hatton 114 [384b] at ff. 123v and 126r, and since Hatton 114 is a Worcester book, the presumption must be that CCCC 178 is a Worcester book as well.]

32. pp. 263/28–270/31 Ælfric, Pentecost (on Acts 2.1–11) (ÆCHom I, 22): **IN DIE S(AN)C(T)O PENTECOSTEN.** | ‘l(eofan menn) FRAM þa(m) halgan easterlican dæge sind getealde. | fiftig daga to þysu(m) dæge’; ends imperf.: ‘7 he | mid his blæde [gl.: ‘flatu’] onælde eorþlicra manna heortan’ (coll. Clemones 1997: 354/1–360/170).

[Note: Evidently at least a quire of 8 is missing, perhaps originally more, as pp. nos. 271–86 are not present. According to the table of contents by the Worcester “Tremulous Hand” (on f. ii recto/p. vii) item ‘xxvii De septiformi spiritu’ began on p. 274.]

[wants pp. 271–86]

Part B Rule of St. Benedict in Latin and OE, pp. 287–457

- 1a. pp. 287/1–290/9 Capitula: **INCIPIVNT CAPITVLA | EXPLICIT PROLOGVS** | ‘De generibus monachorum. . . De eo quod non omnis iustitię obseruatio in hac sit | regula constituta’ (ed. Logeman 1888: 6–9; as Hanslik 1977: 10–16).
- 1b. pp. 290/10–457/22 Rule of Saint Benedict in Latin and OE: **DE GENERIBUS MONACHORUM** | ‘MONACHORUM QUATTUOR ESSE GERERA [sic] MA|nifestum est’; p. 291/18: **BE MUNUCA CYNNE** | ‘FEOWER SYNT MUNECA CYN [gl.: ‘gen(er)a’]. ÐÆT FORME IS MYN|stermonna [gl.: ‘monast(er)iale’]; Latin ends (p. 456/18): ‘& tunc demum ad maiora que supra commemo|rauimus doctrinę uirtutum que [-ue cancelled and alt. ‘q(ue)’] culmina. deo prote|gente peruenies’; OE ends imperf. (p. 457/22): ‘7 mænna [gl.: ‘multor(um)’] þara halge-

na þe we | bufan [gl.: ‘sup(er)’] gemundum [gl.: ‘memorauī est’] þæt a geweorðe’ [only last phrase (‘ece lif to edleane and midwununcg mid Gode eallum þam, þe þissum regule filigeað’) lacking] (Latin as Hanslik 1977: 17–165; OE as Schröder 1885–8: 9/2–133/18).

[Note: Pp. 271–286 are lacking. Throughout, the “Tremulous Hand” and other hands gloss the OE sections, while the Latin sections are mostly not glossed or annotated. In lower margin of p. 291, Parker in red crayon has written: ‘In hoc libro facilius dicitur | lingua saxonica.’]

2. p. 458/1–10 (originally blank) contains text added by another scribe (mid 11c) on Seven Ages of the World: ‘On þisre worulde fruman. god ælmihtig | gesceop 7 geworhte on .vi. ealle gesceafta. . . Seofoðe belimpð to þam | towardan life’ (ed. Schröder 1885–8: xxi; as Napier 1883: 311/18–312/4, OE part of Napier’s no. 62). Remainder of page originally blank.

[Note: The addition is in the same kind of Worcester script as, and corresponds exactly with the text in, Oxford, Bodl. Lib. Hatton 113 [384a], f. 3r. Below the 11c addition, the “Tremulous Hand” has entered part of his word-list or worksheet: ‘custos . hyrde . . . familiaris . hiwcuðlucor’ (see Franzen 1991: 197). On the remainder of the page there are further later lemma-gloss pairs in sketchy crayon.]

PHOTO NOTES: At the beginning (Frame 1/4–5) an opening from Part B, pp. 350–51, which belongs between Frames 5/31 and 5/32. The page numbers are somewhat faint and not always legible. Some text also rather faint, e.g., p. 137. Some openings are shown twice, as pp. 158–9. The division between the first and second sections of Part A (item 19a) occurs at Frame 3/21. Part B begins at Frame 4/47. CCCC 162, pp. 139–60 originally belonged with this manuscript, and are on the fiche for that manuscript. A digital facsimile is available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=178).

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