

41. Cambridge, Corpus Christi College 198

OE Temporale Homilies

[Ker 48, Gneuss 64]

HISTORY: A fat collection of homilies arranged *temporale*, beginning at Christmas and ending at June. A core of homilies (Part I) from the first half of the 11c was augmented contemporarily by the production of booklets (Part II) inserted at the chronologically appropriate space in the core, or added on. In turn, in the second half of the 11c, further booklets (Part III) were inserted or added showing a homiliary developing and expanding over the century, probably in an unbound state (cf. Robinson in Richards 1994: 31–33; Scragg 2012: nos. 111–24; Stokes 2014: 214). The initial core of the collection (Part I: ff. 1–149, 160–217, 248–295) dates from the first half of the 11c and was written by four main scribes (Scribes 1–4), with a small contribution by another (Scribe 6). The homilies shared with the Vercelli Book, Vercelli, Biblioteca Capitolare CXVII [482], drew on a south-eastern exemplar (items 1, 7, 19, 25; see Scragg 1992: xxviii). That the main part of Part I was copied (in part) from an exemplar of similar layout is suggested by features of Scribe 2's work such as: (1) the last line of f. 24r, where the words 'forðonðe hi' (at ed. Clemoes 1997: 220/100) have been spaced out to take up as much of the line as possible, and the bottom line of f. 24v has been left blank; and (2) the writing in Quire XXIII (ff. 176–83) is of 25 lines per page on ff. 176–81, but 26 lines per page on ff. 182–3, despite the prick-marks showing preparation for 26 lines throughout the quire. In Part I, each scribe copied by the quire, irrespective of whether the beginning of a homily coincided with the beginning of a quire (which it usually did not) and the division of Part I into two groups of quires seems to have originally had no intended function (Robinson in Richards 1994: 32). The contents of Part I (items 1–7, 9–43) are very similar to those in Oxford, Bodleian Library Bodley 340+342 [358] (arts. 1–7, 9–32, 42–6, 48–53; Sisam 1953: 154–6), except that item 8 here is from Ælfric, whereas in Bodley 340 it is not. Bodley 340+342 was written in the early 11c and may have been copied

in Canterbury or Rochester, again suggesting a south-eastern exemplar (on Bodley 340+342, see Wilcox 2008).

This initial core (Part I) was then expanded as a continuation of the original compilation; this is clear as Scribe 6 continues at f. 288 the work of Scribe 4, which finished on f. 287 at the end of quire XXXVI. Four or five nearly contemporary scribes (Scribes 5–8; cf. Pope 1967: 1.22) also inserted material at appropriate places in Part I; this work comprises Part II (Booklets II.1, II.2, II.3, II.4; ff. 150–59, 218–47, 291–321, 328–50r, 360–66, 378–94). This appears to be a deliberate expansion of the initial material, though according to Robinson (in Richards 1994: 32) this expansion appears piecemeal with scribes not directly collaborating according to a planned design. This material too was probably copied (in part) from an exemplar of similar layout, as is suggested by the last line of f. 241v (end of quire XXX), where the word ‘ahedefnyss’ (at ed. Godden 1979: 325/224) has had ‘-nyss’ added below the end of the line.

Further additions (Part III: Booklets III.1, III.2; ff. 321v-27 and 367–77) were then made in the second half of the 11c, and these were written by three scribes (Scribes 9–11). Spellings in Part III of the manuscript (as ‘mon’, ‘beorend’, ‘weorod’, ‘heafð’) suggest that it was written in the West Midlands (Worcester?); for contemporary activity at Worcester, see Gameson 1996. Shared textual and layout features for one item in Part III (art. 62) suggests a close relationship to Blickling Homily 10 (Swan 2006), to the point where it may be supposed that CCC 198’s rendition may have been written in the same scriptorium as the Blickling manuscript (Princeton, Princeton University Library, W.H. Scheide Collection MS 71 [439]; see Swan 2006; Scragg 1985: 313–15; Clayton 1998: 240).

Corrections (passages for insertion) occur in the hands of Scribe 3 on ff. 107v, 138v, 217r, and Scribe 6 on f. 289r. The name ‘æðelric’ occurs in the top left-hand corner of f. 323v in the hand of the text (Scribe 10). There are Latin annotations on ff. 20r, 24v, 255r. The Gospel text has been expanded in a hand of 12/13c on f. 150r. The whole manuscript was at Worcester by the 13c (if not before) when the table of contents was completed and the manuscript was glossed throughout by the “Tremulous Hand” (Franzen 1991: 51–3; Schipper 1985). Origins for the compilation as a whole are unclear. Early provenance in Worcester has often been taken as implying a Worcester origin (as suggested in Dumville 1993: 68n.303 and Stokes 2014: 28n.84 and 99) especially taken in light of the later 11c additions of Part III in a West Midlands dialect; however Pope points out that the style of writing in Part I, as well as its limited range of access to Ælfric’s work, compared to similar homiletic collections, suggest that the origin is not Worcester (1967:

1.21–22). The affiliations between CCCC 198 and the Blickling Homilies in Part II (see Clayton 1998: 240) and for a homily in Part III (see Swan 2006) may suggest a shared origin, though this origin too is unknown. Swan suggests Hereford as a potential alternative to Worcester, at least for the later 11c additions (Swan 2006: 93 et passim; cf. Scragg 1985: 313n.60).

John Joscelyn (1529–1603), Matthew Parker's Latin secretary, consulted and annotated the manuscript, foliated up to f. 360, glossed interlinearly, and added notes at the start of homilies on other versions of their texts, providing variant readings from other manuscripts, including Oxford, Bodleian Library Hatton 113+114 [384a + 384b] and Cambridge, Corpus Christi College 421 [59]. Budny (1997: 1.560–61) suggests that Joscelyn's side-by-side comparison with Hatton 113+114 implies he must have worked on CCCC 198, at least in part, in Worcester, as Hatton 113+114 did not leave Worcester until the 17c; this work may date to the 1560s and may mean that CCCC 198 did not leave Worcester until the third quarter of the 16c.

Matthew Parker (1504–1575) acquired the book, and intervened in it in typical fashion, foliating—or retracing Joscelyn's foliation—adding catchwords on several leaves, underlining text, and adding leaves, contents lists, and providing a title for the volume. Parker likewise provided a frontispiece—perhaps from another volume—as he was wont to do; f. ii is a singleton affixed before the first homily, and on the recto is a later 11c drawing of six apostles (Wormald 1952: no. 8). This seems to be a displaced leaf from another volume, though Budny (1997: 1.559–60; Budny 1993: 29–30) has argued that the leaf is integrally medieval and may date to the additions of Part III. Parker had the manuscript rebound, as cropped annotations by Joscelyn, Parker's catchwords, and his re-foliation suggest, but in the 16c the manuscript presumably had a black binding as it is referred to as 'liber niger' in CCCC 421, p. v, and London, British Library, Cotton Cleopatra B.xiii [185], f. i verso. During Parker's ownership, there may have been losses from the book and slight shufflings of order, as erasures on the last leaves, the early contents lists, collation of Joscelyn's word lists, and offsets of now lost foliation show (Budny 1997: 1.562–63). Parker used the book (along with London, British Library Cotton Faustina A.ix [192] as the basis of his printing of Ælfric's Easter Homily in *A Testimonie of Antiquitie* (1566). It is Parker's 'Quartus liber homiliarum', S.8 (f. i recto) in the list of books bequeathed by Parker to Cambridge, Corpus Christi College in 1575. William L'Isle (1569–1637) consulted the manuscript and copied some of its texts (Lee 2000: 234–35). The manuscript may have been repaired or rebound between 1748–50, as it was listed in an inventory of twenty-five books taken

out for binding work (Budny 1997: 1.564). Rebound and repaired again in 1930 at the British Museum in London.

CODICOLOGICAL DESCRIPTION: Ff. iii (modern paper supplied with the binding) + iii + 395 + iv (paper, last three supplied with the present binding). Foliation in ink, starting on f. 1, running to f. 360 at top right corner of recto sides, probably by Joscelyn, often cropped, perhaps in the Parkerian re-binding; foliated again in Parkerian red crayon, top right recto; a third ink foliation is sporadic for the first 20 or so folios, usually where Joscelyn's ink has been cropped, perhaps pre-dating Parker's full new foliation. Parker's crayon misnumbers f. 223 as '123'; f. 224 was first marked '124' then corrected to '224', and f. 245 as '255'. After f. 360, Parkerian crayon continues to the end of the book, but on some leaves an ink hand has traced over an earlier Parkerian crayon (as at f. 362), or entered a folio number that seems to precede the Parkerian foliation. This earlier set of foliations in the last part of the book is often amended. Verso of last A-S leaf (f. 394) is numbered '395' and cancelled. Membrane, except for the modern paper endleaves, and f. i, which is a Parkerian composite consisting of a 15c membrane leaf with paper pasted on both sides. Leaves measuring 273 × 135 mm., framed written area generally 212 × 129/112 (outer/inner) mm., with 26 long lines, the top line containing writing, so that the depth of the written area (allowing for the top line of writing and descenders below the bottom line of writing) may extend to 220 mm. There are holes in the membrane on ff. 28, 32, 44, 50, 52, 53, 55, 71, 72, 83, 86, 93, 145, 158, 175, 179, 181, 186, 193, 195, 240, 243, 250 (with the two sides of a tear stitched together), 261, 352, 367, 372; all of these are in Part I or II (ff. 158, 240, 243, 352, 367, 372). Lower half of f. 359, after end of a homily and thus likely blank, cut out. A sizeable patch probably caused by spilt liquid occurs on the last leaf of quire XLIX, f. 385 (applied on the verso, as it has gone through to some extent on to f. 384v). All quires HFHF, except (Scribe 2) VII (FHFF), VIII (FHFH), X (HFHH), and (Scribe 3) XV (HFFF), XVI (HFHH), and (Scribe 5) XXXI (HFF). Quires XX, XXV and L are HFHFH; Quire XIX is HFH. Quire XLVIII is F+F.

Pricking: Two pairs of prick-marks (8–9 mm. apart) for the double vertical frame-lines are visible usually either at the top or at the bottom of leaves. The prick-marks for 26 horizontal lines are visible near the outside edge of most leaves; Scribe 3 (Quires XII–XIX) tended to arc the line of prick-marks out from the top, and back in again at the bottom.

Ruling: Sometimes several leaves were ruled together, and the ruling in Part I is sometimes done so heavily that the (topmost) leaf is occasionally

cut through (and stitched back together), as on ff. 49, 95, and 167 (Scribes 2 and 3). In quire V the ruling (by Scribe 2) was evidently done in sheets, as the outer leaf (ff. 32/39) shows a double frame rule with the verticals and the top and bottom horizontal lines extended to the outer edges, while the second sheet (ff. 33/38) shows double vertical frame lines only at the inner edges of the leaves, and the inner sheets (ff. 34/37, 35/36) show a single frame rule. The general pattern of ruling is set by Scribe 1, whose practice is regular; quires I–III have a double frame rule with the verticals and the top and bottom horizontal lines extended to the outer edges of the leaves. Slight variations in the work of Scribe 2, sometimes only single verticals rulings on one or both sides of the area for writing; in quire VII the bottom three horizontal lines are ruled to the outer edges, and in quire XI the writing goes to or from the outer vertical rule, so that the written area is slightly wider (116 mm.). In quire IV some horizontal lines have been extended crudely beyond the vertical frame towards the outer edge. In his second stint (quires XXI–XXV), a single frame rule is generally used, but in quires XXI and XXIV the vertical frame line is double on the outer edge of the outer leaf, and in quire XXV there is a double vertical frame rule on both the inner and outer edges of the outer leaf. He is also inconsistent in his practice regarding ruling the top and bottom horizontals to the outer edge: in quire XXI both are so ruled, while in quire XXII neither is so ruled, in quires XXIII and XXV only the bottom horizontal is so ruled, and in quire XXIV the bottom horizontal is ruled further across towards the prick-mark, but not to the outer edge. When he rules a single rather than double vertical, then the line of writing is longer, e.g., on ff. 160/167 and ff. 192/201 where the width of the written area is 123 mm. rather than 108 mm. between inner verticals or 115 mm. between one inner and one outer vertical (where one of the inner verticals is not ruled). The basic pattern also varied in the work of Scribe 3, sometimes a double frame ruled on the outer sheet, but not on the inner sheets (quires XII, XIII, XIV, XVII), sometimes a double frame ruled on the outer two sheets (quire XV), and sometimes a double frame ruled throughout (quires XVI, XVIII, XXVI, XXVII); usually the top and bottom (from quire XVII two) horizontal lines (as well as the vertical lines) are ruled to the outer edge of the leaf, and the horizontal lines also ruled to the inside edge of the leaf (across the sheet). When a single rather than double vertical is ruled, then the line of writing is longer, and is generally untidy in ending the line of writing neatly, so that there is an irregular appearance to the written area on the right-hand side of the page. Ruling shows a pattern in the work of Scribe 4. In quire XXXII a double frame was ruled on the outer sheet with the verticals and the top and bottom hori-

zontals ruled to the outer edges, but the inner sheets show a single frame. In quires XXXIII and XXXIV the arrangement is the same except that the outer two sheets show the double frame rule. In quire XXXV the ruling is the same except that now the bottom two horizontals are ruled to the outer edge of the leaf. In quire XXXVI there is a double frame rule throughout, with the top two and the bottom two horizontals ruled to the outer edge of the leaf. Ruling in the work of Scribe 5 (quires XX, XXVIII–XXXI) differs from that of all the other scribes in the manuscript, in that it is ruled for 23 horizontal lines, usually with writing on only 22, thus leaving the bottom line unwritten. Although double prick-marks for the vertical frame lines are sometimes visible (e.g., on ff. 151, 153) there is only a single frame ruled in line with the outer prick-marks; both the verticals and the top and bottom horizontals are ruled to the outer edge of the leaf. In quire XXX a wider written area is ruled than in Scribe 5's other quires (145 mm. rather than 134–39 mm.) and 23 lines written on the page rather than 22, but the scribe still has slight difficulty in fitting in all his textual material at the end of the quire (see above); in quire XXXI, he continues to write 23 lines. In the work of Scribe 6 (quires XXXVII–XLI) a double frame is ruled with the verticals and the top and bottom horizontals ruled to the outer edges of the leaves. Quire XLII (Scribe 7) is ruled for a double frame with the verticals and the second and penultimate horizontals ruled to the outer edges of the leaves, but in quires XLIII–XLIV (also quire XLIX) only the verticals are so ruled. Quire XLV shows the verticals and the top and bottom horizontals ruled to the outer edges. Scribe 8 apparently did no ruling. Quire XLVII (Scribe 9) which ruled with a double frame with the verticals and the top and the bottom horizontals extending to the outer edges of the leaves. Quire XLVIII, shows the same ruling, may also have been ruled by Scribe 9 (or possibly by Scribe 11). Scribe 10 apparently did no ruling.

Script and color: On f. iii recto, Scribe 1 (scribe of the first three quires), has laid out a list of contents (for the first 32 items of Part I) in a single column, amply spaced, with now faded green initial capitals for each item title in vernacular minuscule. Titles (or headings) in Part I are in metallic red capitals mixed with minuscules, probably by Scribe 5, as on ff. 1r, 7r, 12v, etc. Each homily opens with a large initial capital in metallic red, minimally embellished, although some are a bit more ornate; on f. 128v the initial 'M' is green. Where homilies have a Latin pericope, the initial of the Latin is a larger capital in red. Main text in an English vernacular minuscule (first half of the 11c) in dark brown ink. Parts II and III essentially follow the same layout and script hierarchy, with titles in metallic red large letters (as on f. 360r: Scribe 5?) or capitals (as on f. 291v: Scribe 6). In Parts II and III

there is a preference for initial square capitals; on ff. 342v and 350r they are in black/brown; main text in an English vernacular minuscule nearly contemporary with Part I. Part III has three different ways texts begin: on f. 321v, the text begins with a large slightly decorated large initial capital, with no title; on f. 367r, the text opens with a large red initial capital and the first line is in capitals in the same ink as the main text; on f. 374v, the text starts with a red heading in capitals and a large red initial capital. The red ink in Part III is not the red lead metallic ink seen elsewhere, but a brighter organic red. Main text in a vernacular minuscule of the second half of the 11c in dark brown/black.

An 11c hand left the name 'æthelric' at the top left corner of f. 323v: an owner or reader? Neumed excerpt of the office for St. Guthlac entered in the second half of the 11c on f. 377v. A later 11c inscription added over an erasure at the end of a homily on f. 321r, is a record by one 'Ulf', very faded and damaged. A drawing of a (?)dragon-head occurs at the bottom of f. 253r, probably later medieval.

The manuscript is glossed and annotated throughout by the 13c "Tremulous Hand" of Worcester, who filled out the original list of contents, and added glosses in English and Latin, seemingly in several campaigns at different stages in his career (see Franzen 1991: 51–53; on some of the Latin and ME glosses, see Schipper 1985 and 1997). Ker notes that in the same period (late 12c and early 13c), other hands have added words at f. 150r, and headings at f. 316r and f. 321v. There is a pointing hand on f. 190v, perhaps early modern (acc. to Budny 1997: 1.559). Annotations by Joscelyn (e.g., 'habet(ur) in altero libro') occur on ff. 7r, 12v, 21r, 34v (referring to Hatton 114, f. 15r), 64v, 104r, 122v, 128v, 196v, 202r (referring to Hatton 114, f. 92r), 209r, 213r, 215r, 231v, 236v, 242v, 247v, 253v, 266r ('est sermo 13 in | li(bro) M(agistri) bower', i.e. William or Robert Bowyer, possibly referring to Bodley 342, f. 68v), 278v, 281r, 306v, 316r, also (glosses, etc.) on ff. 35r–36r, 37r. Joscelyn added numbers above selected OE words (to provide entries in his wordlists) on ff. 1r, 7r–8r, 153r, and 160r–165v (Graham 2000: 101) and provided folio numbers in the medieval list of contents. Parker added a title for the book on f. ii* recto and he added a list of contents on f. ii* verso. Annotations by Parker (e.g., 'saul(u)s' in pencil) occur on f. 288v accompanied by underlining. Underlining of text with the passages marked by 'X' in the margin occurs on ff. 7r–8v, 10r–11r, 23r, 30v–32r, 34r, 37r, 40v–41r, 42v, 44v, 71r, 72r, 97v, 104v, 107v, 128r–129r, 130r, 136r, 137r–138r, 139r–140r, 146r, 148r, 158v–159r, 167v, 196r, 222r, 231r, 234v, 238v, 244v–245v, 250r, 251r, 255r, 257v, 264r, 273r–4r, 277r, 279v–80r, 281r, 285r–287v, 288v, 291r, 296v, 298r, 309r, 329r, 331r (passage ringed, no 'X'). Catchwords

were added in red crayon on ff. 375v and 376v. Quire XXVIII (ff. 218–25) containing Ælfric's sermon for Easter day, which was printed from this manuscript by Parker (and Joscelyn) in *The Testament of Antiquitie* [1566; STC 159.5], sigs C3v–H3v, is marked with the page-divisions of the printed book (Bromwich 1962: 266; Lucas 1997: 186). Paraph marks (to call attention to textual sub-divisions) have been added in the margin on ff. 49v, 50v, 51r, 52v, 53v, 56r, 337r, 340v, 341v; and in red on ff. 120v, 121v, 339v. Parker also made erasures at the end of f. 394v, where a homily fragment began. It is likely that the confected first end leaf (f. i), a composite of paper leaves glued to the recto and verso of a parchment leaf, taken from a 15c kitchen account record (Budny 1997: 1.562), was added when Parker had the volume rebound. The present binding is in dark navy-blue almost black leather over boards, with ample turn-ins and plain paper pastedowns, with three heavy paper endleaves at the front and four at the back. Previous descriptions by James 1912: 1:475–81, and Budny 1997: 557–69, no.36.

COLLATION: iii (ff. a-c) modern paper endleaves; 0²⁺¹ early modern membrane bifolium with late 11c membrane frontispiece inserted (f. ii), and composite parchment/paper endleaf (f. i); I⁸ (ff. iii, 1–7); II⁸ (ff. 8–15); III⁸ (ff. 16–23); IV⁸ (ff. 24–31); V⁸ (ff. 32–9); VI⁸ (ff. 40–7); VII⁸ (ff. 48–55); VIII⁸ (ff. 56–63); IX⁸ (ff. 64–71); X⁸ (ff. 72–79); XI⁸ (ff. 80–87); XII⁸ (ff. 88–95); XIII⁸ (ff. 96–103); XIV⁸ (ff. 104–111); XV⁸ (ff. 112–119); XVI⁸ (ff. 120–127); XVII⁸ (ff. 128–135); XVIII⁸ (ff. 136–143); XIX⁶ 3 and 4 half-sheets (ff. 144–149); XX¹⁰ (ff. 150–159); XXI⁸ (ff. 160–167); XXII⁸ (ff. 168–175); XXIII⁸ (ff. 176–183); XXIV⁸ (ff. 184–191); XXV¹⁰ 5 and 6 half-sheets (ff. 192–201); XXVI⁸ (ff. 202–9); XXVII⁸ (ff. 210–217); XXVIII⁸ (ff. 218–225); XXIX⁸ (ff. 226–233); XXX⁸ (ff. 234–241); XXXI⁶⁺¹ wants 6, 5 is a half sheet added after 4 (f. 246) (ff. 242–247); XXXII⁸ (ff. 248–255); XXXIII⁸ (ff. 256–263); XXXIV⁸ (ff. 264–271); XXXV⁸ (ff. 272–279); XXXVI⁸ (ff. 280–287); XXXVII⁸ (ff. 288–295); XXXVIII⁸ (ff. 296–303); XXXIX⁸ (ff. 304–311); XL⁸ (ff. 312–319); XLI⁸ (ff. 320–327); XLII⁸ (ff. 328–335); XLIII⁸ (ff. 336–343); XLIV⁸ (ff. 344–351); XLV⁸ (ff. 352–359); XLVI⁸ wants 8, probably blank (ff. 360–366); XLVII⁸ (ff. 367–374); XLVIII²⁺¹ (ff. 375–377); XLIX⁸ (ff. 378–385); L¹⁰ wants 10 (ff. 386–394); iv modern paper endleaves (ff. d-g).

Structure and Division of Scribal Labor

Part I (core of 32 homilies in temporale and sanctorale order from Christmas to May: quires I–XIX, XXI–XXVII, XXXII–XXXVII):

A: Scribe 1: ff. iii, 1–23 (quires I–III); Scribe 2: ff. 24–87 (quires IV–XI), ff. 160–201 (quires XXI–XXV); Scribe 3: ff. 88–149 (quires XII–XIX), ff. 202–17 (quires XXVI–XXVII);

B: Scribe 4: ff. 248–87 (quires XXXII–XXXVI). Item 43 (begun by Scribe 4) is completed by Scribe 6 (ff. 288–91 in quire XXXVII).

Part II (nearly contemporary additions: quires XX, XXVIII–XXXI, XXXVIII–XLVI, XLIX–L):

Booklet II.1 (two Lenten homilies): Scribe 5: ff. 150–9 (quire XX);

Booklet II.2 (homilies for Easter and for saints): Scribe 5: ff. 218–47 (quires XXVIII–XXXI, with change of ink at f. 245r/12).

Booklet II.3 (homilies for saints and evangelists and Lent): Scribe 6: ff. 291–321r (additional content continued from quire XXXVII, quires XXXVIII–XL, part of quire XLI).

Booklet II.4 (homilies for saints' days in August, September, November)

Booklet II.4.1: Scribe 7: ff. 328–50r/6, Scribe 8: ff. 350r/7–359 (quires XLII–XLV);

Booklet II.4.2: Scribe 7: ff. 360–66 (Scribe 8a: f. 366v/6–25) (quire XLVI).

Booklet II.4.3: Scribe 7: ff. 378–85 (quire XLIX).

Booklet II.4.4: Scribe 6: ff. 386–94 (quire L).

Part III (later 11c additions of homilies for Bartholomew, John and on Genesis: quires XLVII–XLVIII):

Booklet III.1 (added in Booklet II.3): Scribe 9: f. 321v, Scribe 10: ff. 322–7 (the part of quire XLI left blank by Scribe 6);

Booklet III.2:

III.2.1: Scribe 9: ff. 367–74v/9 (quire XLVII).

III.2.2: Scribe 11: ff. 374v/10–377r/6 (end of quire XLVII, quire XLVIII).

[Note: Scribe 5 was probably the rubricator of Part I, and may have been the rubricator of Items 54 and 55 (ff. 350–66) where the text was written by Scribes 8 and 7 respectively.]

CONTENTS:

OE Homilies

[Note: Items added after the initial compilation have been retained in their manuscript order, but given numbers in [square brackets] that indicate their supply in a subsequent phase of enlargement (as in Ker).]

ff. a–c blank modern paper endleaves

f. i* recto blank except for the numbers 'S.8' and '198'.

- f. i* verso blank, though 15c kitchen accounts faintly visible through the paper pasted on the membrane below (cf. Budny 1997: 1.562).
- a. f. ii* recto Parkerian heading: ‘Sermones saxonici lx^a’ above an 11c outline drawing of six apostles in two rows of three, with some shading in red and mauve; stiff and crinkly drapery folds, the top row’s first two figures bearded, and the figures in the four corners holding books in a style late 11c, ‘provincial’, or ‘late and somewhat degenerate’ (Budny 1997: 1.567). The top row probably represents John, Andrew, and Peter (James 1909–12: 1.475; Kauffmann 1978: 43; also Temple 1976: 105, 240); Budny (1997: 1.567) suggests that the top row’s center figure is Andrew and the top row’s right figure is Peter, with the leftmost figure in row 2 being John. Biggs (2008) argues that the four corner figures are the evangelists, with the two central figures being Peter (in the top row) and Paul (center row 2).
- b. f. ii* verso Parkerian table of contents in two columns with folio numbers for each item, headed ‘Quartus liber’ (16c): **Index sermonu(m) in | hoc codice vt le|gu(n)t(ur) in anno.** | ‘Sermo in natale d(o)m(ini) 1.’; ends: ‘De Virginitate. 395’.
- [Note: The MS now lacks this last item, ‘De virginitate.’]
- c. f.iii* recto/1-iii* verso/6 Table of contents by Scribe 1 for arts. 1–31 headed in the same 16c Parkerian hand in red ink **Index sermonu(m) in anno vt scribuntur in hoc volumine.** with folio numbers added 16c, perhaps by Joscelyn: ‘I Sermo in natale d(omi)ni. (fol.1)’; ends: ‘XXXI N(onas) mai(us). inuentio s(an)c(t)e crucis. (fol. 213)’.
- d. ff. iii* verso/a7-b13 Continuation of contents list by the “Tremulous Hand” of Worcester in two columns: ‘xxxii. alexandri euentis et theadoli. (fol. 215)’; ends: ‘lx. s(an)c(t)i andree. (fol. 387)’; Remainder of column b blank but for 16c additions to contents list.
1. ff. 1r/3–7r/4 Vercelli Homily 5 (HomS 1 (ScraggVerc 5)): **Sermo in natale d(omi)ni** | ‘P(æt) halige godspell be ðære hean [gl.: ‘sum(m)e’] medom|nyssse [gl.: ‘dignitate(m)’] pisse halgan tide’; ends: ‘7 gastlice | heriað ures drihtnes naman hælendes | cristes. Se ðe leofað 7 rixað to widan ealdre. | AM(EN)’ (coll. Förster 1932: 107–31 and Scragg 1992: 111–21). Top three lines left blank by the original scribe with 16c heading supplied in red ‘**Ælfricus Abbas transtulit**’.
2. ff. 7r/4–12v/18 Ælfric, Stephen (ÆCHom I, 3): **In nat(a)l(e) S(an)c(t)i Stephani p(ro)tomartyr.** | ‘We rædað on ðære béc þe is gehaten actus | apostolo(rum)’; ends: ‘on heora gefæræ|denne. mid þa(m) he wuldrað 7 blissað. a on | ecnyssse AM(EN)’ (coll. Clemons 1997: 198/1–205/202).

3. ff. 12v/19–21r/22 Ælfric, Assumption of St. John (ÆCHom I, 4): **In assumptione S(an)c(t)i Iohannis ap(osto)li.** | ‘Iohannes se godspellere cristes dyrling. | wearð on ðyssu(m) dæge’; ends: ‘þæs hi(m) getiðað driht(en) crist. þa(m) is | wurðmynt 7 wuldor mid fæder 7 mid | sunu 7 mid halgu(m) gaste. a butan ende. AM(EN)’ (coll. Clemoes 1997: 206/1–216/284).
4. ff. 21r/23–27v/4 Ælfric, Innocents (on Mt. 21–23) (ÆCHom I, 5): v. k(a)-l(endas). **Ian(uarii).** **IN nat(a)l(e).** **Innocent[i]um** | ‘Nu todæg godes gelaðung geond [gl.: ‘p(er)’] ealne | ymbhwyrft’; ends: ‘7 singað | þone niwan lofsang þa(m) ælmihtigu(m) | gode to wurðmynte. se ðe leofað | 7 rixað á buton ende Amen’ (coll. Clemoes 1997: 217/1–223/189).
 [Note: In the outer right margin of f. 20r/1–7, a variant version of a 12c Latin drinking poem, perhaps by Hugo Primas (c. 1090–1160), Walther no. 5712: ‘Me g(ra)uat h(ic) e(ss)e | q(ua)m potare necesse | uinu(m) de messe | que(m) nos (con)sueuim(us) e(ss)e | Poto s(ed) inuite | potu(m) p(ro)bo gentis a [uite] | Vinum de uite q(ua)n[do] | uitis uia uite.’ See Lehmann 1922: 10 and Pitra 1855: 3.472]
5. ff. 27v/6–34v/20 Ælfric, Circumcision (on Lk. 2.21 and Gen. 17.1–23, 21.4) (ÆCHom I, 6): k(a)l(endas). **ian(uarii).** **circumcisio d(omi)ni** | ‘Se godspellere lucas beleac þis | dægðerlice godspel mid feawu(m) | wordu(m)’; ends: ‘þ(æt) is ongemete. 7 on getele | 7 on hefe. Sý hi(m) wuldor 7 lóf á on | ecnysse. AMEN’ (coll. Clemoes 1997: 224/1–231/203).
6. ff. 34v/21–43v/22: Ælfric, Epiphany (on Mt. 2.1–12) (ÆCHom I, 7): **IN epiphania d(omi)ni** | ‘Men þa leofostan nu for feawum | dagu(m) we offerredon þis godspel’; ends: ‘7 anrædu(m) [gl. ‘(con)stanti’] mode. | se ðe leofað 7 rixað mid fæder | 7 halgu(m) gaste. on ealra worulda | woruld. AMEN’ (coll. Clemoes 1997: 232/1–240/263).
7. ff. 43v/22–3 [lines 24–6 blank]; 44r/1–47r/14 Vercelli Homily 8, First Sunday After Epiphany (HomS 3 (ScraggVerc 8)): **Dominica. I.** | **post theophania domini** || ‘Monað us 7 mengað on þisu(m) bocu(m) | hu s(an)c(tu)s gregorius se halga writere | se ðis write sette 7 wrát’; ends: ‘7 gecorenu(m). þa(m) godes | sunu si lóf þe leofað 7 rixat | mid fæder 7 mid halgu(m) gaste | á to widan feore. AMEN’ (coll. Förster 1932: 149/1–159/112, Scragg 1992: 143/1–148/102).
8. ff. 47r/15–57v/15 Ælfric, Second Sunday After Epiphany (on Jn. 2.1–11) (ÆCHom II, 4): **domica [sic]. II. post theophania d(omi)ni** | ‘Nuptie facte s(un)t in chaná galileę. | & erat mater iesu ibi. | Iohannes se godspellere cwæð | on ðære godspellican race’; ends: ‘7 swa | getrymde his leorningcnihta | geleafan. hælend crist se ðe leofað | 7 rixað mid fæder

- 7 mid sunu | 7 mid ða(m) halgan gaste. in eallra | wurulda woruld. a buton ende | AMEN' (coll. Godden 1979: 29/1–40/325).
9. ff. 57v/16–64v/12 Ælfric, Third Sunday After Epiphany (on Mt. 8.1–13) (ÆCHom I, 8): **DOMINICA .III. p(ost) theophania.** | 'Cum descendissed [*sic*] ie(su)s de | monte secute sunt eu(m) turbe | multe. et reliqua. | Matheus se eadiga godspelle|re awrat on ðissere godspell|lican redinge'; ends: 'þ(æt) hi synt ðry | on hadu(m) 7 on namu(m). 7 an god on anre | godcundnyssse æfre wuniende buton | anginne 7 ende AMEN' (coll. Clemoes 1997: 241/1–248/210).
10. ff. 64v/13–73r/22: Ælfric, Purification (on Lk. 2.22–40) (ÆCHom I, 9): **.III. NONUS. Febr(uarii). IN purificatio|ne S(an)c(t)e Marie.** | 'God bebead on ðære ealdan æ. 7 hét | moyses þone heretogan þ(æt) he hit | awrite'; ends: 'se ðe | us alysyde fra(m) þystru(m). 7 us gelbringþ to ðam ecan life. | Se ðe leofað 7 rixað a buton | ENDE. AMEN' (coll. Clemoes 1997: 249/1–257/251).
- [Note: On film, four shots of opening 79v–80r. Fiche omits ff. 80v–84r; they are provided on supplemental fiche.]
11. ff. 73r/23–81r/15 Ælfric, Gregory (ÆCHom II, 9): **III. ID(US). IN nat(a)l(e). S(an)c(t)i gregorii. pape.** | 'Gregorius se halga papa | engliscre þeode apostol | on þisum andweardu(m) dæge'; ends: '7 syððan on ðisu(m) dæge | gewat to ðam ecan setle heofonan | rices. on ða(m) he leofað mid gode | ælmihtigu(m). á on ecnyssse | AMEN' (coll. Godden 1979: 72/1–80/260).
12. ff. 81r/15–90r/13 Ælfric, Cuthbert (ÆCHom II, 10): **XIII. k(a)l(endas). apr(i)l(is). IN | nat(a)l(e). S(an)c(t)i cuhtberhti [*sic*] ep(iscop)i.** | 'Cuðberhtus se halga bisceop | scinende on manegum geearnun|gum'; ends: 'se ðe | his gecórenan swa cýstelice wurðað. æfter deadlicu(m) | life mid hi(m) libbendu(m). á on ecnyssse ealra worulda | woruld. AMEN' (coll. Godden 1979: 81/1–91/341).
13. ff. 90r/13–103v/25 Ælfric, Benedict (ÆCHom II, 11): **In natale s(an)c(t)i benedicti ab/batis** | 'Benedictus se halga abbud on ðisu(m) | andweardan dæge gewát of ðisum deadlican | life'; ends: 'ðe se | ælmihtigan scyppend ðurh þisne æðelan wer | middanearde geswutelode. Sy him simle | wuldor. 7 lof á on ecnyssse mid eallum his | halgum. se ðe ana is unasægendlic god. AM(EN)' (coll. Godden 1979: 92/1–109/588).
14. ff. 103v/26–110r/6: Ælfric, Annunciation (on Lk. 1.26–28) (ÆCHom I, 13): **In adnuntiatione s(an)c(t)e Marie.** || 'Ure se ælmihtiga scyppend se ðe ealle gesceafta | buton ælcon antimbre þurh his wisdom | gesceop'; ends: 'se ðe | gewylt [gl.: 'regit'] ealra ðinga mid fæder. 7

mid ðam | halg` u` m [*correcting* ‘halgam’] gaste á on ecn` y` sse. AMEN’
(coll. Clemoes 1997: 281/1–289/225).

[Note: At top left outer margin of f. 107v, a contemporary insertion mark and addition of omitted OE text, as Clemoes 1997: 285/134.]

15. ff. 110r/7–117r/17 Ælfric, Septuagesima (on Mt. 20.1–16) (ÆCHom II, 5): **Dominica In septuagesima** | ‘Simile est regnum celorum homini patri familias. | qui exiit primo mane. | Se hæl(e)nd cwæð. þ(æt) heofonan rice’; ends: ‘on ðam [gl.: ‘i(n) q(uo)’] we him singað ecelice alleluan. | buton geswince. AMEN’ (coll. Godden 1979: 41/2–51/287). New line begun by large black capital ‘W’ at f. 115v/22 (at Godden 1979: 49/233).

[Note: The “Tremulous Hand” makes a particularly extensive note in the lower right outer margin of f. 116r from Jeremiah 7.34: ‘jeremia(s) cap(ut) | vii. et q(ui)esc(er)e facia(m). . . enim erit t(er)ra.’]

16. ff. 117r/23–122v/9: Ælfric, Sexagesima (on Lk. 8.4–15) (ÆCHom II, 6): **Dom[in]ica in sextagesima**. | ‘Cum turba plurima conuenirent ad ie(su)m. | & de ciferatibus [*sic*] properarent ad ie(su)m. & reliq(ua). | On sume tide ða ða micel meniu samod | comon to ðam hælende’; ends: ‘þ(æt) ge mid | him. 7 his halg` u` m [*correcting* ‘halgam’] þ(æt) ece lif habban moton. | on ealra worulda woruld. AMEN’ (coll. Godden 1979: 52/1–59/206).

17. ff. 122v/10–128v/2 Ælfric, Quinquagesima (on Lk. 18.31–43) (ÆCHom I, 10): **Domin` i` ca In quinquagesima** | ‘Assumpsit ie(su)s .xii. discipulos suos. | Her is geræd on ðisum godspelle þ(æt) we gehyrdon | of ðæs diacones muðe’; ends: ‘þ(æt) is eall folc þe þ(æt) ge|seah herede god. se ðe leofað 7 rixað. a buton ende. AM(EN)’ (coll. Clemoes 1997: 258/1–265/204).

18. ff. 128v/3–132v/19: Ælfric, First Sunday in Lent (ÆCHom II, 7): **Dominica In quadragesima**. | ‘Men ða leofostan. eow eallum is cuð þ(æt) ðes [gl.: ‘isti(us)’] gear|lica ymbrine us gebringð’; ends: ‘7 his gecorenum englum. Mid [gl.: ‘cu(m)’] | ðam [gl.: ‘q(ua)’] hi libbað 7 rixiað on lichoman 7 on sawle | on eallra worulda woruld á buton ende. AMEN’ (coll. Godden 1979: 60/1–66/179).

19. ff. 132v/20–137r/13: Vercelli Homily 3, Second Sunday in Lent (HomS 11.2 (ScraggVerc 3)): **Dominica .ii. in quadragesima** | ‘Men ða leofestan. ic cyðe [gl.: ‘dico’] eow þ(æt) ðreo ðing | synd ærest on foreweardum’; ends: ‘þas ðing us gedafenað [gl.: ‘oport(et)’] gefyllan mid | ðæs [gl.: ‘illius’] fult` u` me [*correcting* ‘fulteme’] þe mid fæder. 7 mid sunu 7 mid | ðam halgum gaste leofað. 7 rixað þurh ealra worulda woruld

- a buton ende. AMEN' (coll. Förster 1932: 53/1–71/175, Scragg 1992: 73/1–83/161; as Belfour 1909: 40/4–48/29).
20. ff. 137r/14–140v/18 Homily, Third Sunday in Lent (HomS 13 (Ass 11)): **Dominica .iii. in .xl.** | 'Geherað nu men ða leofostan hu ðas hal|gan bec eow mynegiað'; ends: 'habban þ(æt) ece | lif on neorxnawanges gefean. mid fæder | 7 mid sunu 7 mid ðam halgum gaste on ealra | worulda woruld a buton ende. AMEN' (as Assmann 1889: 138/1–143/144).
[Note: Main scribe inserts missed text in outer left margin of f. 138v, as at Assmann 1889: 140/57.]
21. ff. 140v/19–145r/8 Homily, Fourth Sunday in Lent (HomS 15 (Belf 6)): **Dominica .iiii. in xl.** | 'Men ða leofestan. we willað her spre|can feawum wordum be ðam ðrym | þingum'; ends: '7 fullfremedne willan. mid | fæder 7 mid sunu 7 mid halgum gaste. ameN' (as Belfour 1909: 50/1–58/15).
22. ff. 145r/9–149v/26 Homily, Fifth Sunday in Lent (HomS16(ass12)): **Dominica (..) .u. in xl.** | 'Men ða leofestan us is on ælcne sæl [gl.: 'time'] | geornlice to smeagenne [gl.: 'cogitare']; ends: 'þa us gegearwige [gl.: 'p(re)paret'] se driht(en) þe mid fæder. 7 mid | sunu 7 mid þa(m) halgu(m) gaste leofað 7 rixað | on ecnyse a buton ende. AMEN' (ed. Assmann 1889: 144/1–150/158).
- Part II Quire XX (ff. 150–9) added nearly contemporarily
- [44]. ff. 150r/1–152v/22 Ælfric, Second Sunday in Lent (on Mt. 15.21–28) (ÆCHom II, 8): **Dominica .ii. in quadragesima** | 'Egressus inde ie(su)s secessit in partes tiri & sidonis. | (et reliqua *erased*) Drihten hælend ðreade [gl.: 'redarguit'] mid wordu(m) ðæra | iudeisra þwyrnyse [gl.: 'p(ra)uitate(m)']; ends: '7 syððan æt heora halgu(m) | byrgenu(m) ða(m) sy w`u`ldor 7 wurðmynt á on ecnyse. AM(EN)' (coll. Godden 1979: 67/1–71/131).
[Note: At the beginning in the right-hand margin of f. 150r a hand of 12/13c has written 'Et ecce mulier . . . vexat(ur) &[c]' = continuation of the gospel text in place of the erasure of 'et reliqua'.]
- [45]. ff. 153r/1–159v/18 Ælfric, Fifth Sunday in Lent (on Jn. 8.46–59) (ÆCHom II, 13): **Dominica. quinta in quadragesima.** | 'Peostid fra(m) ðisu(m) andweardan dæge oð ða halgan easter|tide'; ends: 'sy him lof 7 wul|dor his ormætan eadmodnyse on ealra worulda | woruld AMEN' (coll. Godden 1979: 127/1–136/294). Remainder of f. 159v blank.
- Part I (continued)
23. ff. 160r/1–166v/12 Homily, Palm Sunday (HomS 18): **Passio d(omi)ni 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 þis is ures driht|nes þrowung

- hælendes cristes | æfter matheus gerecednysse'; ends: '7 mid ða(m) halgu(m) | gaste á in ealra worulda woruld soðlice | buton ende AMEN' (not printed; basically a translation of Mt. 26–27 with a homiletic beginning and end; cf. Cambridge, Corpus Christi College 41 [27], item 18 and Bodley 340 [358], item 23).
24. ff. 166v/13–174v/21 Homily, In Cena Domini (on Jn. 13.1–30) (HomS 22 (CenDom 1)): F(E)R(IA) **quinta IN cena domini** | 'De huius diei ueneratione et de | domini mis(eri)c(or)d(i)a in memoria æterne [isti] (?iiii^a *erased*) | iohannes euangelista uenera | Sægeð [gl.: 'dicit'] on ðisu(m) bocum be ðære ár|wurðnesse þises halgan dæges. | 7 be ðære unasæcgendlican mild|heortnysse'; ends: 'God us gefultumige [gl.: 'adiuuet'] þ(æt) we | to hi(m) becuman. moton. se ðe leofað | 7 rixað á on ecnysse AMEN' (coll. Assmann 1889: 151/1–163/272).
25. ff. 174v/22–186v/13 Vercelli Homily 1, De Parasceve (on Jn. 18–19) for Good Friday (HomS 24.1 (Scragg)): F(E)R(IA) **.VI. in parasceuen.** | 'Hwæt se ælmihtiga driht(en) wæs sy(m)le | swiðe gemyndig his ðære unasæcgend|lican mildheortnysse'; ends: '7 on ecere | eadignysse. þurh eallra wurulda woruld | a buton ende. AMEN' (coll. Scragg 1992: 7/1–43/381; cf. Förster 1932: 1/1–43/378).
26. ff. 186v/14–196v/3 Homily, In Sabbato Sancto (HomS 25): **De Sabba-to s(an)c(t)o.** | 'Men ða leofestan we magon hwilcum [gl.: 'aliq(ua)'] | hwega wordu(m) sæcgan be ðære arwurð|nysse'; ends: 'þæs hi(m) sý simle lof | 7 wuldor. 7 seo ðancwurþeste [gl.: 'g(ra)tissima'] herenys [gl.: 'laus'] | a buton ende in ealra worulda woruld AM(EN)' (coll. Evans 1981: 136–53 with collated forms on 143–53).
27. ff. 196v/4–202r/11 Ælfric, Easter (on Mk. 16.1–7) (ÆCHom I, 15): **dominica in die S(an)c(t)a pasce.** | 'Oft ge [gl.: 'vos'] gehyrdon ymbe þæs hælendes | ærist. hu he on ðisu(m) dæge of deaðe arás'; ends: 'æt-foran manegra manna | gesihðe. 7 rixað mid þam ælmihtigum | fæder 7 ðam halgum gaste. nu on ecnysse. AM(EN)' (coll. Clemoes 1997: 299/1–306/194).
28. ff. 202r/12–206v/6 Ælfric, First Sunday after Easter (on Jn. 20.19–31) (ÆCHom I, 16): **Dominica .i. Post pascha.** | 'Æfter þæs hælendes æriste wæron | his discipuli belocene on anum | huse'; ends: 'wuniende on broðorlicre | lufe. mid gode a on ecnysse. AMEN' (coll. Clemoes 1997: 307/1–312/142).
29. ff. 206v/7–209r/18 Ælfric, Second Sunday after Easter (on Jn. 10.11–16) (ÆCHom I, 17): **Dominica .ii. post pascha.** | 'Ðis godspel þe nu geræd wæs cyð [gl.: 'dicit'] þ(æt) se | hælend cwæde be him sylfum'; ends: 'he is ana heora ealra hyrde. se ðe leofað | 7 rixað mid fæder. 7

- mid ðam halgum | gaste `a´ on ecnysse. AMEN' (coll. Clemons 1997: 313/1–316/89).
30. ff. 209r/18–213r/22 Ælfric, Philip and James (ÆCHom II, 18; Godden 2.17): **K(a)l(endas) mai | In natale apostolor(um) philippi et iacobi.** | 'Philippus se godes apostol þe we on | ðisum dæge wurðiað'; ends: 'þ(æt) hi us ðingian | to urum scippende. Se ðe ana rixað on ec|nysse god. AMEN' (coll. Godden 1979: 169/1–173/135). The beginning of the section on St. James (Godden 1979: 171/62) is marked by a red initial 'W'; but no title.
31. ff. 213r/22–217v/15 Ælfric, Invention of the Cross (ÆCHom II, 19; Godden 2.18): .V. **NON(AS). K(a)l(endas). MAI | inuentio S(an)c(t)e crucis.** | 'Men ða leofestan. nu todæg we | wurðiað þære halgan rode'; ends: 'oð ðisne and|weardan dæg. Sy [gl.: 'sit'] ðam ælmihtigan lof se ðe | ana rixað. á on ecnysse god. AMEN' (coll. Godden 1979: 174/1–179/156). At f. 215r/13 the second part of the homily (Godden 1979: 176/62) is marked by the heading '**eode(m) | die passio. alexandri. euenti 7 ðeodoli**'. Remainder of f. 217v blank.
- [Note: At outer right margin, lower corner of f. 217r, the main scribe has inserted missed OE text, as at Godden 1979: 178/140). The subsection at f. 215r/13 (at Godden 1979: 176/62) was taken by Ker as a separate item, hence the vacant number below.]
32. vacant number
- Part II quires XXVIII–XXXI (ff. 218–47) added nearly contemporaneously
- [46]. ff. 218r/1–226r/4 Ælfric, Easter (ÆCHom II, 15): **In die S(an)c(t)o pasce.** | 'Men ða leofostan gelome eow is geræd ymbe ures | hælendes æriste'; ends: 'Si hi(m) wuldor 7 lof ðære weldæde [gl.: 'b(e)n(e) op(er)-ib(us)']. on ealra worulda. | woruld. AMEN' (coll. Godden 1979: 150/1–160/337).
- [47]. ff. 226r/4–231v/13: Ælfric, Easter, on Lk. 24.13–35 (part 1) and Jn. 21.1–12 (part 2) (ÆCHom II, 16 and 17; Godden 2.16): **It(em) alia de S(an)c(t)o pasce** [marg. gl. 'in die pasce'] | 'Hit is swiðe gedafenlic [gl.: 'oportun(e)']. þ(æt) ge [gl.: 'vos'] on ðisum driht(en)licum | æriste'; ends: '7 godum gearnungum to | ðam ecum life becumon moton. AMEN' (coll. Godden 1979: 161/1–168/225). At f. 228v/2 the second part of the homily (Godden 1979: 164/97) is marked by the heading '**alia de S(an)c(t)a pasce**' and a large initial capital.
- [Note: The subsection at f. 228v/2 (at Godden 1979: 164/97) was taken by Ker as a separate item, hence the vacant number below.]
48. vacant number

- [49]. ff. 231v/14–236v/17 Ælfric, Martyrs (on Lk. 21.9–19) (ÆCHom II, 42; Godden 2.37): **In natale S(an)c(t)orum. Martyrum** | ‘Cum audieritis prelia & sediction`e`s [*correcting* ‘sedictionis’] nolite terreri. & r(e)l(i)-q(ua). | Se hælend forsæde his leorningcnihtu(m) ðises middan|eardes frecednyssa; ends: ‘ðe he ær middaneardes | frymðe. his geleaffullum [gl.: ‘fidelib(us)’] gearcode sy him wuldor | 7 wurðmynt on ealra worulda woruld. AMEN’ (coll. Godden 1979: 310/1–317/206).
- [50]. ff. 236v/18–242v/5 Ælfric, Confessor (ÆCHom II, 43; Godden 2.38): **In natale unius confessoris** | ‘Homo quidam peregre proficisens uocauit seruos suos | & tradidit illis bona sua & reliqua | Ure drihten sæde þis bispel his leorningcnihtum. | he cwæð þ(æt) sum rice mann wolde faran on ælþeodig|ne [gl.: ‘p(er)eg`e`ranat(i)o(n)e’ [*sic*] eard; ends: ‘Sy lof ða(m) (..)l`aforde ðe leofað | on ecnyse. æfre buton anginne on endelesu(m) mæ|genðry(m)me. AM(EN)’ (coll. Godden 1979: 318/1–326/247).
- [51]. ff. 242v/5–247v/23: Ælfric, Virgins (ÆCHom II, 44; Godden 2.39): **In natale S(an)c(t)arum uirginum.** | ‘Simile est regnu(m) celoru(m) dece(m) uirginibus que acipien|tes la(m)padas suas exierunt obuia(m) sponso & sponse & r(e)l(i)q(ua) | Se hælend sæde gelo(m)lice bigspel be gehwylcu(m) ðingu(m) | his leorningcnihtu(m)’; ends imperf.: ‘Nat nan | man þyssere worulde geendunge. ne f`u`rðon [*correcting* ‘forðon’] his’ (coll. Godden 1979: 327/1–333/207).
- [Note: The last leaf of quire XXXI was missing and the text was incomplete already in the 13c when the tremulous hand wrote at the bottom of f. 247v ‘deficit’]
- Part I continued
33. ff. 248r/1–253v/17 Ælfric, Ascension (on Acts 1.3–15, supplemented by Lk. 24.50–3 and Mk. 16.14–20) (ÆCHom I, 21): **In ascensio[ne] Domini** | ‘Lucas se godspellere. us monade on ðissere pistol|rædinge; ends: ‘oð ðissere worulde geendunge. | se þe leofað 7 rixað mid þa(m) ælmihtigu(m) fæder. 7 þa(m) | halgan gaste á on ecnyse. AMEN’ (coll. Clemons 1997: 345/1–353/244).
34. ff. 253v/18–259v/15: Ælfric, Pentecost (ÆCHom I, 22): **In die pentecosten.** | ‘Fram þa(m) halgan easterlican dæge. synd getealde | fiftig daga to þisu(m) dæge; ends: ‘hi(m) sænde þa seofon|fealdan gife his gastes. se ðe leofað. 7 rixað. á buton | ende. AMEN’; (coll. Clemons 1997: 354/1–364/256).
- [Note: At top edge of f. 255r, a 12c hand has added fragment from John 12.24 ‘amen amen dico uob(is) nis[i] granu(m) frumenti’]
35. ff. 259v/16–263v/8 Ælfric, Second Sunday after Pentecost on Lk. 16.19–31 (ÆCHom I, 23): **dom(ini)c(a) .I. post octafas [*sic*] pentecosten |**

'Homo quida(m) erat diues & induebat(ur) purpura. & r(e)l(iqua) | Se wealdenda driht(en). sæde þis bigspell his gingru(m) | þus cweðende. Sum welif mann'; ends: 'hi þry on anre godcund|nyssse wunigende buton anginne 7 ende á to weo|rulde. AM(EN)' (coll. Clemoes 1997: 365/1–370/167).

36. ff. 263v/8–267v/18 Ælfric, Third Sunday after Pentecost (on Lk. 14.16–24) (ÆCHom II, 26 and 27; Godden 2.23): **dom(ini)c(a). II. post octafas pentecosten** | '[H]omo quida(m) fecit cena(m) magna(m). & rel(i)-q(ua) | Se hælend sæde þis bigspell his leorningcnihtu(m) | 7 cwæð Su(m) man gearcode [gl.: 'fecit'] micelle feorme [gl.: 'cena(m)']; ends: 'þurh godre gehealdsu(m)nyssse [gl.: 'custodia']. þa(m) sý wuldor | 7 wurðmynt a to worulde. AMEN' (coll. Godden 1979: 213/1–220/198). The second part (at Godden 1979: 217/126), is marked by a line-break and large initial capital at f. 266r/16, in which the title is given in a 16c hand, 'Alia narratio de euangelii textu'.

[Note: The subsection at f. 266r/16 (at Godden 1979: 217/126) was taken by Ker as a separate item, hence the vacant number below.]

37. vacant number

38. ff. 267v/18–273r/20 Ælfric, John the Baptist (on Lk. 1.5–17, 57–68) (ÆCHom I, 25): **VIII. K(a)l(endas) iuli(us).** | **Natifitas S(an)c(t)i Iohannis baptista.** | 'Se godspellere lucas awrat. on cristes béc. be | acennednyssse iohannes'; ends: 'on | andweardu(m) life. 7 to þa(m) ecan gelæde. þa(m) sý wuldor | 7 lof mid fæder 7 halgu(m) gaste. á on ecnyssse. AMEN' (coll. Clemoes 1997: 379/1–387/226).

39. ff. 273r/21–278v/18 Ælfric, Peter and Paul (on Acts 12.1–23 and Mt. 14.22–36) (ÆCHom II, 28; Godden 2.24): **.VIII. k(a)l(endas) iuli(ii).** **In natale S(an)c(t)i petri apostoli** | 'Lucas se godspellere us sæde on ðissere pistolrædinge'; ends: 'petres. 7 paules | ða þe we todæg weorðiað. Sy hi(m) wuldor 7 lof on ealra | worulda woruld a to widan feore. AMEN' (coll. Godden 1979: 221/1–229/253). The second part is marked by the heading '**Ite(m) alia de petre**' and a large initial capital at f. 274v/3–4 (at Godden 1979: 223/53).

[Note: The subsection at f. 274v/3–4 (at Godden 1979: 223/53) was taken by Ker as a separate item, hence the vacant number below.]

40. vacant number

41. ff. 278v/18–286r/6 Ælfric, Peter and Paul (on Mt. 16.13–19) (ÆCHom I, 26): **III. k(a)l(endas) iul(ii) | IN natale S(an)c(t)i petri apostoli. Hoc est euangeliu(m)** | 'Venit ie(su)s in partes cesare philippi. & r(e)l(iqua). | MATHEUS se godspellere. awrát on ðære godspellican | gesetnyssse. þus cweðende'; new heading at f. 281r/11: **Passio ap(osto)lo(rum)**

pe/tri 7 pauli (at Clemoes 1997: 391/97); ends: ‘ðurh ðæs hælendes tyðe. þa(m) sý wuldor 7 lof á on | ecnysse. AMEN’ (coll. Clemoes 1997: 388/1–399/295).

[Note: The subsection at f. 281r/11 (at Clemoes 1997: 391/97) was taken by Ker as a separate item, hence the vacant number below.]

42. vacant number

43. ff. 286r/7–291v/5 Ælfric, Paul (on Acts 9.1–19 and Mt. 19.27–9) (ÆCHom I, 27): II. k(a)l(endas) iul(ii) IN natale. S(an)c(t)i. pauli ap(osto)li | ‘Godes gelaðung wurðað þisne dæg þa(m) mæran | apostole paule to wurðmynte’; ends: ‘þ(æt) hi mid hi(m) 7 mid gode þ(æt) ece lif habban | moton. sy lof þam wélwillendan drihtne ealra his welena | á on ecnysse. aMEN’ (coll. Clemoes 1997: 400/1–409/250).

[Note: At f. 280v/19–20, a line and half erased at Clemoes 1997: 391/82. At f. 289r, outer right margin, nearly contemporary insertion of omitted text, as at Clemoes 1997: 405/134.]

Part II continued, added nearly contemporaneously

[58]. ff. 291v/5–295r/2 Ælfric, James and the Seven Sleepers (ÆCHom II, 31–32; Godden 2.27): PASSIO. NATALE | SANCTI. IACOBI. APOSTOLI. | ‘On þisum dæge we wurþiaþ on urum lófsangum 7 on freolse [gl.: ‘festiuita(te)’] | þone mæran ap(osto)l. iacob’; ends: ‘7 hi sigefæste samod férdon || to criste. þam is wuldor. 7 wurðmynt. on ealra worulda | woruld. Amen’ (coll. Godden 1979: 241/1–247/181).

[59]. ff. 295r/2–298v/10 Ælfric, Saint Mark (ÆLS (Mark); Skeat 15): DE QVARTA. | EUUANGELISTAS. MATHEUS. MARCVS. LVCAS. IOHANNES. | ‘[M]arcus se godspellere be godes dihte fór [gl.: ‘ibit’] to egypta lánðe’; ends: ‘We éndiað þus ðas gesetnysse hér. 7 sy þam wél|willendan hælende. á wuldor 7 lóf buton ælcum énde | on écnysse. AmeN’ (coll. Skeat 1881–1900: 1.320/1–336/226).

[60]. ff. 298v/11–306v/3 Ælfric, Saint Sebastian (ÆLS (Sebastian); Skeat 5) XIII. k(a)l(endas) FEB(RUARII). PASSIO S(AN)C(T)I . SEBASTIANI. MARTYR. | ‘Sebastianus hatte su(m) halig godes þegen. se wæs lánge | on láré’; ends: ‘se þe gewealt ealle þíncg. | rixigende. á á on ecnysse éces wuldres cyning | AMEN’ (coll. Skeat 1881–1900: I.116/1–146/474).

[61]. ff. 306v/5–311v/15 Ælfric, First Sunday in Lent (on Mt. 4.1–11) (ÆCHom I, 11): DOMINICA. IN QVADRAGESIMO .III. | ‘Ductus (est) ie(su)s in desertum a spiritu. & reliqua. | Ic wólde eow tra`h`tnian. þis godspell þe man nú beforan | eow rædde’; ends: ‘for his lufan | se þe leofaþ 7 rixað á butan énde on écnysse. AmeN’ (coll. Clemoes 1997: 266/1–274/22).

- [62]. ff. 311v/16–316r/10 Composite Lenten Homily: **INCIPIT DE P(E)-NITENTIA. IN QVADRAGESIMA.** | ‘Læwedum mannum is to witane. þ(æt) ælc man byþ gefullod | on naman þære halgan þrynnysse; at f. 314r/20, after the former ending of Ælfric’s Admonitions in Lent (ÆAdmon 2), ‘on unasecgendlicre blisse. á on écnysse buton | æghwilcum énde’, the text continues with an extract from Blickling Homily X (HomU 20 (BlHom 10)), beginning ‘us `is’ þonn(e) mycel nydþearf. | þ(æt) we þencean us sy`l`fe 7 gemunan; ends: ‘ðam heofonlican cyninge. | sy lof se lyfað 7 rixað in ealra worulda woruld | á butan énde on écnysse. AMEN’ (as Thorpe 1844–6: 2.602/1–608/14, then as Morris 1874–80: 111/15–115/25. For discussion, see Swan 2006).
- [63]. ff. 316r/11–321r/22 Ælfric, *Dominica IIII in Quadragesima* (on Lk. 11.14–28; also Mt. 12.22 ff.) (ÆHom 4): (headed in red 13c) *Dominica iii^a in Quadrag(esima)* | ‘Erat ie(su)s eiciens demonium & illud erat mutu(m). & r(e)l(i)q(ua). | On þære mærran tide þe se mildheorta hælend | wunode mid mannu(m); ends: ‘7 mid | geleafan gehéaldan. þæs us geunne se ælmihtiga wealdend. se þe á rixað. á on écnysse | AMEN’ (coll. Pope 1967–8: 1.264/1–280/298, no. 4; as Müller 1835: 19–27).

[Note: At the end of item 63, f. 321r/25–6, one line was left blank and three lines of writing have since been erased. Over the bottom two lines has been written (11c, 2nd half): ‘þis his þ(æt) boc þ(æt) ic. VLF l[.] hebba tale wiþ (?) | ilce [.]uman scyr (?) æ[.]e `mid min wæg’ me to handa Crist eow h[ealde]. As far as this can be deciphered it may be from a charter.]

Part III added in the second half of the 11c

[Note: Scribe 6 finished the homily on f. 321r, as part of the additions of Part II. Apparently, ff. 321v–327v were left blank for some time, before scribes 9 and 10 filled out the empty quire with the following item, as part of the additions of Part III.]

- [65]. ff. 321v/1–327v/27 Ælfric, *Bartholomew* (ÆCHom I, 31): (headed in upper margin in red, 13c) **de s(an)c(t)o Bartholomeo.**: ‘Wyrdwriteras secgaþ þ(æt) ðry leodscipas | sind gehátene india; ends imperf.: ‘7 mid fulfremedu(m) | geðingðu(m) gewat to drihtne. þa(m) is wurðm`y`nt 7 | wuldor a on worulde. AMEN’ (coll. Clemoes 1997: 439/1–447/243).

Part II continued

52. ff. 328r/1–342v/10 Ælfric, *The Maccabees* (ÆELS (Maccabees); Skeat 25): **K(a)l(endas) Augustus Passio S(an)c(t)oru(m) Machabeoru(m)** | ‘Æfter ðam ðe alexander se egefulla cyning | todælde his rice; ends: ‘forðan ðe hi furðon noldon ænne fugel | acwellan’ (coll. Skeat 1881–

- 1900: 2.66/1–124/862). Divided into 12 sections, numbered or marked with a paraph (or both).
53. ff. 342v/12–350r/6 Ælfric, Laurence (*ÆCHom* I, 29): .III. IDUS AGUS(TI) PASSIO S(AN)C(T)I LAURENTII MAR(TYRIS) | ‘ON decius dæge þæs hreowan [gl.: ‘c(ru)deli’] caseres. wæs se halga | biscop Sixtus on romana byrig; ends: ‘mid ðam þe orsorghlice [gl.: ‘secure’] | on ecnysse wuldrað. AMEN’ (coll. Clemoes 1997: 418/1–428/296).
54. ff. 350r/7–359r/15 Assumption of Mary the Virgin, Blickling Homily XIII (LS 20 (AssumptMor)): IN assumptione S(an)c(t)e Marie uirginis | ‘Men ða leofestan gehyrað nu hwæt her segð on | ðissum bocum be ðære halgan f æ´mnan S(an)c(t)a | marian; ends: ‘to ðæm us gefultmige | ure drihten. AMEN’ (as Morris 1874–80: 137–59; part coll. and part ed. Willard 1936: 4–5, 8–10). F. 359 lacks its lower half and the verso is blank.
55. ff. 360r/1–366v/25 Ælfric, *Dedicatio ecclesie sancti Michaelis* (*ÆCHom* I, 34): iii. k(a)l(endas) oct(obri)s. dedicatio ecclesie S(an)c(t)[i] michaelis ar/chang(e)l(i) | ‘Manegum [gl.: ‘multis’] is cuð seo halige stow | s(an)c(t)e michaheles; ends: ‘on irðan. [gl.: ‘t(er)ra’] 7 ðíngeræ | on heofonum to ðæ(m) ælmihti`u(m)`an gode. se ðe liofað | 7 rixað á on ecnesse. AMEN’ (coll. Clemoes 1997: 465/1–475/279).

Part III continued

- [66]. ff. 367r/1–374v/9 Ælfric, *De initio creaturæ* (*ÆCHom* I, 1): ‘AN ANGINN IS EALRA ÐINGA Ðætt is GOD ÆL|mihtig. he is ordfruma. 7 ende; ends: ‘se þe ana on écnisse rixaþ. áá worulde. | AMEN’ (coll. Clemoes 1997: 178/4–189/296).
- [67]. ff. 374v/10–377r/6 “*De Sancto Iohanne*” (*HomU* 17.1 (Kluge E)), including verse passages apparently adapted in part from “The Phoenix”: DE SANCTO IOHANNE(S) | ‘S(AN)C(TU)S IOH(ANNE)S GEseah [gl.: ‘vidit’] ofer garsege [gl.: ‘oceanu(m)’] swilce hit | land wære; ends: ‘þ(æt) we on wynne | wunian moton. Se þe leofað 7 rixað soðlice. | mid fæder 7 sunu 7 mid þam halgan gaste | á buton ænde. AMEN’ (ed. Kluge 1885: 477–9; ed. Blake 1990: 98–100; on the relationship of the poem “The Phoenix” and the homily, see Kabir 2001: 168–75). Remainder of page, f. 377r/7–26, blank.
- [68]. f. 377v Excerpt of an Office of St Guthlac, partly with musical notation, added on the blank leaf towards the end of the 11c: ‘secundo anno inquit beatus GVTHLACVS quo hanc heremum inhabitau. . . panis ordeaceus cum aqua.’ (ed. Birch 1881: 70–1, and repr. in James 1909–12: 1.480; see Hartzell 2006: no. 28).

Part II continued

56. ff. 378r/1–385v/3 Ælfric, Martin (*ÆCHom* II, 39.1; Godden 2.34): III. IDUS NOVE(M)B(RIS) DEPOSS(ITIO) S(AN)C(T)I MARTINI EP(ISCOP)I | ‘Martinus se wuldorfulla godes andet|tere wæs acænned of æðelborenu(m) magu(m)’; ends: ‘þe he on life gecwemde. | Sy oðam [sic] a wuldor on ecere worulde þe leofað 7 rixað | þur’h h’ hine sylfne god. AMEN’ (coll. Godden 1979: 288/1–297/332).
57. f. 385v/4–25 Ælfric, Excusatio dictantis (*ÆCHom* II, 39.2; Godden 2.34.2): EXCUSATIO DICTANTIS | ‘Fela fægere godspell we forlætað on þisum dihte [gl. disposit(i)o(n)e’]. . .buton þa(m) anum [gl. ‘pret(er) hac solu(m)’] þe a|gustinus wiðsæcð’ (coll. Godden 1979: 297/1–298/17). Line 26 blank; large spill stains f. 385v.
- [64]. ff. 386r/1–394v/20 Saint Andrew, Blickling Homily XIX (LS 1.1 (AndrewBright)): SANCTE ANDREAE. | ‘Her segð. þæt æfter þam þe drihten hælend | crist ‘to’ heofonu(m) astah’; ends: ‘þam is | wuldor. and geweald. [gl.: ‘potestas’] on þære halgan þrynnysse. | þurh ealra worulda woruld soðlice a butan ende. | AMEN’ (ed. Bright 1891: 113–28; as Morris 1874–80: 229–49). The apostle’s name and that of Matthew are in capitals throughout.
- f. 394v/21–6 The text originally written here has been totally erased except for the large initial ‘H’. In the list of contents on f. iii* verso by the Worcester “Tremulous Hand” the item after ‘Ix S(an)c(t)i andree fol. 387’ has been erased. On f. ii* verso, the 16c list of contents ends with ‘De Virginitate. 395’, and this was evidently the final item of which the beginning has been erased here. The last leaf of the quire (L) is missing; presumably it contained the continuation of the text erased at the bottom of f. 394v. Ker (*Cat.*, 81) supposed that Joscelyn quoted the word ‘sciccelse’ in London, Lambeth Palace MS 692, f. 24v from what was the leaf after the next (f. 396), but in fact he cited it from f. 164v of the present manuscript and the number ‘396’ is a total of the number of entries Joscelyn wrote on f. 24v of Lambeth 692; see Graham 2000: 114–16.
- ff. d-g modern paper endleaves blank, except for notation of folios center f. d recto: ‘i* -iii* +394ff’.

PHOTO NOTES: F. i* recto not shown and f. ii* recto is too dark to see much. Dark shadow, especially in the gutters, occasionally obscures some readings, as on ff. 370v–371r, and some readings away from the gutter are very occasionally obscured also, as f. 213. Some openings appear twice. Between Fiche 3 and 4, the spreads for ff. 80v–81r, 81v–82r, 82v–83r, 83v–84r were inadvertently omitted. They are included on a supplement. Digital

facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=198).

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