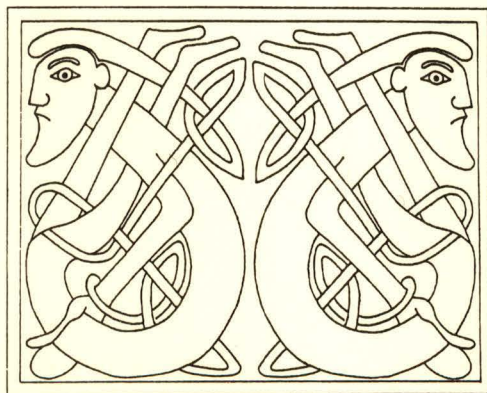


Anglo-Saxon
Manuscripts
IN MICROFICHE FACSIMILE

Volume 3

Anglo-Saxon Gospels



Descriptions

by

Roy M. Liuzza

A. N. Doane

medieval & renaissance texts & studies
Binghamton New York
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Center for Medieval and Early Renaissance Studies
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May be used as guide to microfiche collection with the same title.

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Preface

Anglo-Saxon Manuscripts in Microfiche Facsimile provides students and scholars with a fundamental tool in the field of Anglo-Saxon studies. The project aims to produce over the next six years complete microfiche facsimiles of the nearly five hundred manuscripts containing Old English. Each issue or volume will present facsimiles and descriptions of about ten manuscripts prepared by one or more scholars. The facsimiles are in most cases produced from existing film stock provided by the holding libraries. New photography will be limited to those manuscripts not yet photographed or poorly photographed. Images provided will be up to the standards expected of a good microfilm reproduction. Each description provides in brief compass the manuscript's history, codicological features, a collation, a detailed list of contents, and a selected bibliography, as well as notes on special features and problems. The descriptions are intended to be used with the photographic images to maximize their usefulness to scholars who do not have immediate access to the originals or who may be previously unacquainted with the manuscript and its scholarship.

Manuscripts are reproduced *in toto*, even though the post-Anglo-Saxon material that is found as part of many of them may demonstrate no immediate or ultimate relationship with Anglo-Saxon interests. To have edited the facsimiles, presenting only confirmed Anglo-Saxon parts, could well eliminate important material to be noticed or discovered and in any case removes the Anglo-Saxon vestiges from their actual material contexts. Users must decide for themselves the relevance of the images presented in this series. Several later manuscripts are included in this series even though they were not considered Anglo-Saxon by Neil R. Ker; in our view, these manuscripts seem to have clear connections with or bearings on undoubted Anglo-Saxon texts.

Each manuscript is assigned a main catalogue number for this series, which is given before the shelfmark. This catalogue number is concorded with the catalogue numbers of Ker and Gneuss. A comprehensive list of ASM numbers will be issued with the series, together with a concordance-list of Ker numbers. A general index and an index of incipits will

be published as the final volume of the series. The manuscript descriptions, after being revised, will also be published as a separate publication towards the conclusion of this project. The editors request that any errors, omissions, or relevant new scholarship be brought to their attention.

The editors wish to thank The Research Materials Divisions of the National Endowment for the Humanities, an independent federal agency, for a generous grant in support of the project. The editors also wish to express their gratitude to the director and staff of the British Library for permission to reproduce the manuscripts, for agreeing to waive fees for rights to reproduction, and for their enthusiastic support for this project. We thank the Keeper of Western Manuscripts of the Bodleian Library for granting permission to reproduce Bodleian Library manuscripts and the staff for its many courtesies. Finally, the editors wish to thank Mario A. Di Cesare and the staff of Medieval & Renaissance Texts & Studies for agreeing to undertake the publication of this project and for their close cooperation throughout its production.

THE EDITORS

Notes to Users

The header of each fiche includes the following information: [first line:] (1) assigned number for final catalogue, city, library, and shelfmark (note that for British Library manuscripts, the abbreviation "BL" is used, and for Bodleian Library manuscripts, the abbreviation "Bodl. Lib." is used); (2) ASMMF packet and description number; (3) fiche number; [second line:] (4) Ker number (N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* [Oxford: Clarendon Press, 1957; repr. with supplement 1990]); (5) Gneuss number (Helmut Gneuss, "A preliminary list of manuscripts written or owned in England up to 1100," *Anglo-Saxon England* 9 [1981]: 1-60); (6) short title or indication of contents. The layout is as follows:

177. London, BL, Cotton Caligula A. vii	ASM 1.1 1
Ker 137, Gneuss 308	Heliand

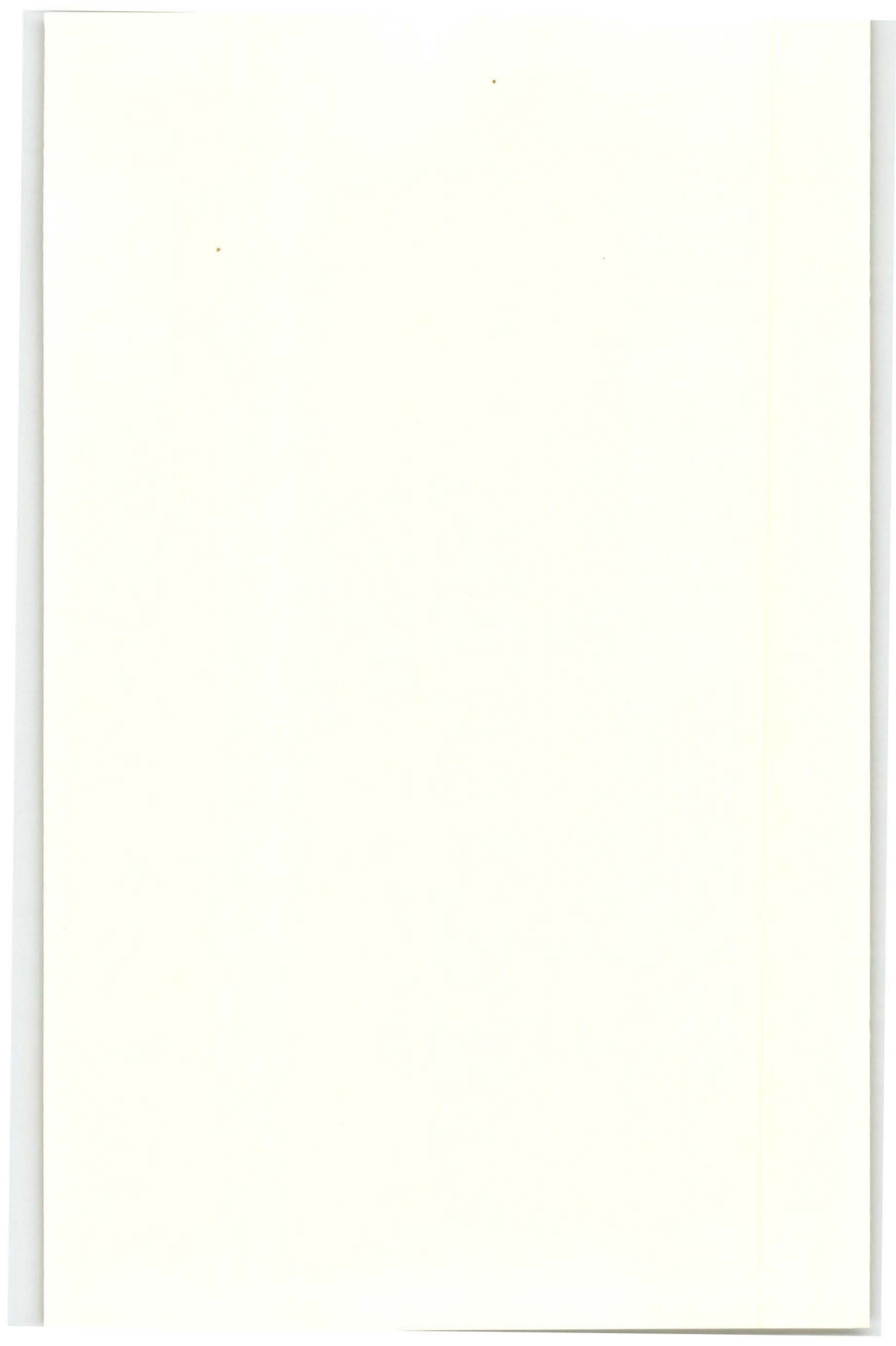
In addition to Ker and Gneuss numbers, descriptions may also include Lowe numbers (E. A. Lowe, *Codices Latini Antiquiores: A Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century*. Part II: *Great*

Britain and Ireland. [Oxford: Clarendon Press, 1900]). The following character sets and abbreviations are used:

< >	expansions, e.g., d(e)i
[]	supplied; when blank, used to indicate missing text
()	erasure
	line end
	page end
/	used to separate folio numbers from line numbers, e.g., f. 154v/13a-6b = folio 154v, line 13, column a to line 6, column b
a b, etc.	indicate columns, e.g., f. 154v/13a-6b
“ ”	customary title
‘ ’	incipit, explicit, gloss
˘ ˘	interlinear
F./f.	folio
Ff./ff.	folios
r	recto
v	verso
c	century, e.g., 15c, 10/11c
chap(s).	chapter(s)
corr.	corrected
d.	died, e.g., d. 998
fl.	floruit
boldface	used for titles or headings written in MSS
A-S	Anglo-Saxon
OE	Old English
PG	<i>Patrologia Graeca</i>
PL	<i>Patrologia Latina</i>

In cases where Ker's dating of a manuscript is cited, readers should note that dating is indicated by quarter-century intervals; thus, s. x/xi, s. x¹, s. x med., s. x². A full explanation is given in his *Catalogue of Manuscripts Containing Anglo-Saxon*, p. xx.

Some descriptions include "Photo Notes" that compare the microform reproduction with the original manuscript, indicating readings visible in the original, but not on the microfiche. In this section, italics are used to indicate words and letters visible in the gutter (i.e., binding margin) of the manuscript but not visible in the reproduction.



206. London, British Library, Cotton Nero D. iv
"Codex Lindisfarnensis," "The Lindisfarne Gospels"

[Ker 165, Gneuss 343, Lowe 2.187]

[Note: This manuscript was not made available for photography or examination. The images are from a microfilm of the facsimile (Kendrick et al., 1956) provided by the British Library and the following description depends generally on the voluminous materials in Volume 2 (Kendrick et al., 1960) of the facsimile and other published sources as cited.]

HISTORY: The four Gospels in the Italo-Northumbrian recension of the Vulgate with the usual attendant materials and splendidly illuminated. Latin text is Wordsworth and White's "Y" (see also Glunz 1930: 94–102). References to St. Januarius in the liturgical readings preceding Matthew and John (f. 208v/24a) and to a dedication of a basilica to St. Stephen preceding Matthew relate to Naples, indicating a south Italian exemplar (Morin 1891). Written and illuminated at Lindisfarne, probably by the hand of Eadfrith, bishop of Lindisfarne (698–721), after March 687 (death of Cuthbert) and probably before Eadfrith's consecration as bishop in 698. Original binding of quires in leather (now lost) attributed to Bishop Ethelwald of Lindisfarne (721–740) with jeweled ornaments for the covers provided by Billfrith the anchorite (fl. 3rd quarter of 8c). A Northumbrian OE continuous gloss was added in the second half of the 10c by a scribe, Aldred; according to Elliott and Ross (1968), the gloss on John may go back in part to the translation made by Bede. The basis of the information about the physical book is a colophon added on f. 259r in Aldred's own hand:

Eadfrīð biscop lindisfearnensis æcclesie | he ðis boc avrát æt fruma
gode 7 s(an)c(t)e | cvðberhte 7 allvm ðæm halgum `gimænelice`
ða ðe | in eolonde sint. 7 eðilvald lindisfearneolondinga `bis-
c(op)` | hit vta giðryde 7 gibélde sva he vel cuðe. | 7 billfrīð se
oncrę he gismioðade ða | gihrino ða ðe vtan ón sint 7 hit gi-
hrínade mið golde 7 mið gimmvm ec | mið sv'olfre of(er)-
gylded faconleas feh:- | 7 aldred p(res)b(yte)r indignus 7 misser-

rim(us) | mid godes fultv(m)mę 7 s(an)c(t)i cvðberhtes | hit
of(er)glóesade ón englisc . . .

This information is confirmed by Symeon of Durham (early 12c), who, however, may simply be following the colophon or Durham tradition, though he says Ethelwald commissioned the binding rather than making it with his own hand (Symeon 2.12, ed. Arnold 1882/1965: 65–68). The colophon is generally regarded as substantially correct and authoritative: in 970 Aldred was the provost of the house in charge of Cuthbert's relics and his entry was probably an official act, as was his glossing; he says he glossed Luke "for the community with eight ores of silver for his own induction" (as priest), so probably the work was undertaken before he rose to provost. Stylistic similarities and historical associations between the book and the other cultic objects (coffin, altar cover) belonging with the relics of St. Cuthbert suggest they were produced in the same Lindisfarne workshop to serve the cult, hence between the death of Cuthbert (687) and the ordination of Eadfrith as Bishop (698). The examination of the manuscript for the 1956 facsimile established that the main texts and the illuminations are by the same hand. Both Eadfrith and Ethelwald were contemporary witnesses of Cuthbert's life and both the anonymous prose *Life of Cuthbert* and Bede's *Life* are addressed to Eadfrith. Aldred's hand has been detected also in glosses added to Oxford, Bodleian Library, MS. Bodl. 19 (Bede's Commentary on Proverbs) and in four collects dateable to 970 added to Durham, Cathedral Library A. IV. 19 (the Durham Ritual [119]), in which he is named as provost of Chester-le-Street. The Lindisfarne Gospels were at Chester-le-Street from 883 to 995.

In 875 the monks of Lindisfarne, led by Bishop Eardulf, evacuated the island because of Viking raids, taking the relics of Cuthbert as well as the bones of Eadfrith, Ethelwald and other saints and the gospels on a seven-year's wandering which, according to Symeon of Durham, included a legendary rescue of the book from the sea. The community of St. Cuthbert settled at Chester-le-Street, where the relics and the book remained until 995, when Viking raids forced a brief sojourn at Ripon, followed by the permanent establishment at Durham in the same year. From that time until the Reformation, the Lindisfarne Gospels probably remained at Durham, except for a known brief period in 1069–1070, when Ethelwine, the last Anglo-Saxon bishop of Durham, retreated to Lindisfarne with the relics of Cuthbert and this manuscript. Whatever

the vicissitudes, between 698 and 1104 the book remained with the relics of St. Cuthbert. The whereabouts of the book in the Middle Ages up to the Dissolution are obscure. It may be one of the Gospels mentioned in an inventory of Cuthbert relics drawn up in 1383 by Richard de Segbruck (Durham, Cathedral Library B. II.35) or it may be the Gospel book mentioned as being in 1367 at the Lindesfarne Priory reestablished as a Durham dependency (as part of the cult objects reintroduced at the site of the first tomb of Cuthbert). Neither reference is clearly to this book.

In 1539 Durham Cathedral Priory was dissolved, and about this time the book lost its jeweled gold cover. A 16c inscription on f. 211r, now completely effaced, but still partly visible in the 19c, read "Thomas Turner semel." The person is unidentified. The same hand has scribbled on f. 9r/14–15b. In 1567 Nowell used Lindisfarnensis for his "Vocabularium Saxonicum" (Oxford, Bodleian Library, Selden supra 63). Nowell added chapter numbers on ff. 34v, 121r–129v, 143r–200r. An unidentified hand added chapter numbers (ff. 213v–257v) as well as a few corrections to the text and gloss; this is the same hand that transcribed the OE gloss on John and the Prefaces, also the OE colophon, onto pages facing a Wycliffite version of John into London, British Library, Royal 1 B. ix (late 16c? a manuscript owned by John Theyer). During the mid 16c Lindisfarnensis was probably owned by William Bowyer, Keeper of the Records in the Tower (before 1576). It was certainly owned by his son Robert, who succeeded him as Keeper and was later Clerk of the Parliaments (1601–1621). The signature "Rob. Bowyer" is visible in UV light in the upper margin of f. 2v. Cotton acquired the manuscript from Robert Bowyer sometime between 1609 and 1612/14 (London, British Library, Harley 6018, no. 323). First printed notice was by William Camden in *Remaines of a Greater Worke Concerning Britane* (1605).

The Lindisfarne Gospels survived the Cottonian fire of 1731 without damage and went to the British Museum in 1753. In 1852–1853 the book was elaborately rebound in red velvet over oak boards with silver gilt ornamentation and gems using motifs taken from the illuminations. The work was paid for by Edward Maltby, bishop of Durham and carried out by Smith, Nicholson, and Co., silversmiths (color photograph in Backhouse, 1981: 89).

CODICOLOGICAL DESCRIPTION: Foliation, ii + 258, foliated in pencil (in 1884) 2–259, the foliation followed here (the older Cottonian

foliation, in ink, 1–258, is more conspicuous in the photos; it also numbers every 10th verso at top left, starting on 2v; on f. 259v “Cons. fol 258”). Two unoriginal leaves before f. 1, the first a medieval flyleaf, blank except for “323” on the recto, the number the manuscript bore in the oldest Cottonian handlist, followed by a single inserted leaf, probably Cottonian, and counted as “1” in the Cotton foliation. Fine soft, supple, thick, and suede-like vellum of calf-skin; hard to tell hair sides from flesh, but close examination of quire IX showed FHFH while gathering XIX is FHFF (Kendrick 1960: 61). The manuscript appears to be intact, retaining its original structure, except that the last quire, XXXIII, is slightly damaged by damp (see collation). Other negligible damage on illuminated pages from handling over the centuries and superficial water-staining on many pages. Mark of a cord on f. 117v; a rusty mark on opening 198/199 apparently from a pair of scissors laid there; green stains near fold of f. 2v may be from bronze rivets in original cover.

Page size about 340 x 240 mm. (trimmed); writing space about 235/245 x 185 mm. Text-pages ruled for two columns, each about 80 mm. wide; text-pages pricked (variously with a knife or stylus) after folding; each text-leaf ruled with a double-pointed instrument (Backhouse 1981: 28) on verso for 24 or 25 lines, with some rectos lightly reruled; extra vertical rulings on ff. 34r/1–24a, 34v/1–8a, 147v/7a–148r/9b; ff. 9v, 18r, 25r, 209r pricked but not ruled; f. 28v ruled vertically only. The design of the canon table pages (ff. 10–17, all in quire II) depends on a single hole at the center of a compass-circle that describes the main arch over the tables; this hole, punched through the quire from f. 10 (and visible on ff. 12rv, 13rv), is at the level of the tops of the capitals. Figures in the columns are divided into five blocks by two vertical lines of eight holes in right and left margins, the topmost being level with the bottom of the capitals and the lowest with the tops of the bases. These holes from f. 10r are reinforced by fresh prickings on f. 15r. Other prickings and rulings are added for the lines of writing on the various tables. The canon tables are pricked, ruled, and decorated by the main hand and the texts are written by the “rubricator.”

Main text in single splendid Insular majuscule (or Insular half-uncial) hand with a tendency to minuscule (exaggerated ascenders and descenders) although the bodies of the letters are meticulously kept within the double rulings provided for each line of writing (on the nature of the hand and its influence and relationships, see Brown 1989). Very dark ink, applied with a thick nib, with pen kept parallel to the vertical rul-

ings. Text written *per cola et commata*. In-text capitals of the lowest order are touched with color; capitals of higher orders are elaborately decorated and colored (see below). Rubrics (in Insular majuscule) are written by another, less elegant, hand, which also added some corrections. A third contemporary hand (also found in Durham, Cathedral Library A. II. 17, the Durham Gospels [118]) has added some few small corrections. Aldred's added continuous interlinear OE gloss, extending sometimes to the margins, has no guiding lines and is relatively small, somewhat disorderly and cursive in appearance, but consistently legible. Aldred has also written numerous marginal commentaries (ed. Boyd; see also Ker 1943).

Elaborate decoration in Hiberno-Saxon style of unsurpassed intricacy, minuteness, variety, and restraint (Henderson 1987: 109), including 15 pages devoted almost entirely to decoration (four evangelist portraits, five carpet pages [decorated cross-image], six decorated initial pages); 16 pages of decorated Eusebian canon tables (making up quire II); and elaborate smaller decorated initials throughout at major textual divisions. Unusually wide, subtle, and well-preserved palette, carried in egg-white and/or fish-glue mediums, including red and white lead, verdigris, yellow ochre, yellow arsenic sulphide, kermes (red), gall, indigo or woad (blue). Design elements of bars, channels, and pillars filled with intricately fine interlace motifs, many including life-like bird and animal motifs, as well as such Celtic and Germanic motifs as the pelta, trumpet, spiral, step, fret, key, and knot patterns. Most initials are further decorated with tiny dots of red lead arranged in elaborate patterns; it is estimated that the Luke initial (f. 139r) has 10,000 such dots. The evangelist portraits and their symbols are from Italian prototypes, the Matthew portrait probably modelled on the Ezra portrait in the Codex Amiatinus (Henderson 1987: 119–122). The blank sides of many decorated pages show elaborate preparation according to geometrical principles using compass, templates, and free-hand drawing (see Guilmain 1987 for a reconstruction of the designer's procedures and Stevick 1983 for an analysis of the mathematics underlying f. 138v; also, more generally, Stevick 1994). Bruce-Mitford (in Kendrick et al. 1960: 1.7–8) argued persuasively that the decorations were designed and executed by the same hand that wrote the main text (Aldred); on f. 205v, under each of the two large rubrics, erased preparatory outlines for a large decorated initial "M" and following text were visible in UV light (lower-right-hand bow of second erased "M" partially visible on film); the erased elements and their smaller decorated replacements and following text were done by the same hand in

the same campaign to make room for the rubrics. Guilmain (1987: 51) sees evidence of several hands, perhaps indicating a "well-organized workshop." (See Backhouse, *passim*, for color reproductions of most of the decorated pages.)

COLLATION: I⁷ f. 7 a half-sheet, tag of cut-out sheet 2 projecting before f. 3 (ff. 2–8), II⁹ f. 9 a half-sheet, may have originally belonged with I (ff. 9–17), III⁷ f. 18 a half-sheet (ff. 18–24), IV⁹ f. 26 a half-sheet (ff. 25–33), V–XI⁸ (ff. 34–89), XII⁵ f. 90 a half-sheet (ff. 90–94), XIII⁸ (ff. 95–102), XIV⁸ (ff. 103–110), XV–XVII⁸ (ff. 111–134), XVIII⁹ f. 138 a half-sheet (ff. 135–143), XIX–XXVI⁸ (ff. 144–207), XXVII⁹ f. 210 a half-sheet (ff. 208–216), XXVIII–XXXII⁸ (ff. 217–256), XXXIII³ bifolia damaged along fold: after repair, f. 259 is the singleton (ff. 257–259).

[**Note:** the "first hand" (Ealdfrith) has written ".u." on bottom right of last page of XVII (f. 134v) and ".ui." on bottom left of f. 135r, the first page of XVIII; this implies a count back to the quire beginning Mark (f. 95r, first leaf of XIII).]

CONTENTS: (entire contents, Latin and OE, ed. Skeat 1871–1887)

f. 1r Cottonian table of contents (ff. 1v–2r blank).

f. 2v Carpet page.

1. ff. 3r–5v/3b Epistle of Saint Jerome to Damasus: **incipit prologus x canonum** | 'NOUUM | OPUS FA|CERE ME COGIS EX | UETERI UT POST | EXEMPLARIA SCRIP|turarum' [gloss:] 'onginned forerim | (*above*) <ve>l tal <ve>l saga | (*on line*) tenu ðara canona | (*above*) <ve>l reg`o`lra | Niwe | werc ge|wyrce mech neddes of | álde ðæt æfter | bissena writta'.
2. ff. 5v/4b–8r/15a Prologue to the Four Gospels: **inci(pit) præfatio eius|dem** | 'PLURES | fuisse qui euan|gelia scribserunt' [gloss:] 'monige | werun ða ðe godspel|las awritton'.
3. ff. 8r/16a–9r Epistle of Eusebius to Carpianus: **INCIPIT PRAEFATIO EUSEBII:** || 'EUSEBi|us | carpiano | fratri in d(omi)no salutem' [gloss:] 'ongi[n]nes foresægdniše | eusebies || eusebius | ðe carpian|isca | ðæ(m) broðer in drihten hælo' [f. 9v blank].
4. ff. 10r–17v Eusebian canon tables [f. 18r blank].
5. ff. 18v–19r/25a Preface to Matthew: **incipit argumentum matthei** |

- 'MAT|theus | in iudaea | sicut in ordine primus' [gloss:] 'onginnes sc(ea)rpsmeung matheis | swelc in endebrednise f(or)ðmest <ve>l ærest'.
6. ff. 19r/1b–23v Numbered table of chapters to Matthew: **incip(iunt) capitula lectio(num) sec(undum) mattheum** | 'GENERA|TIO- NUM | quadraginta duaru(m)' [gloss:] 'onginneð f(ore)wueard <ve>l heafudwueard ðara reda | æft(er) matheus | cne|ure|ruu | <ve>l cyn|nres|uu:- | 7 feortig tuu'.
7. f. 24r–24v Table of feast days for lessons from Matthew: 'Pridu natale d(omi)ni' [gloss:] 'ærist accenisse drihtnes' (ed. Morin 1891: 485–88) [f. 25r blank].
- f. 25v Matthew portrait [f. 26r blank].
- f. 26v Carpet page.
8. ff. 27r–89v/7a Gospel of Matthew: illuminated title page (at top of page) [Chi-Rho monogram] **ie(su)s chr(istu)s . Matheus homo** | (*in text*) **incipit euangelii** | **gene[a]logia mathei** | **LIBER | GENERATI|ONIS IE(S)U | CHR(IST)I FILII DAVID ΦLII ABRA|HAM** [gloss:] 'onginneð godspelles | (*in right margin*) cynn|recce| nisse | (*in decorative capital*) bóc | (*in right margin*) cneu|rise | hælen|des | cristes | dauides | sunu | abraham|es sunu'. On f. 29r another illuminated page and incipit: **incipit euangelium secundum mattheu(m) | CHR(IST)I | AUTEM GENE|RATIO SIC ERAT CVM | ESSET DESPONSATA | MATER EIUS MARIA IOSEPH** [gloss:] 'onginneð godspell æft(er) matheus | christes | soðlice | cynnrecce[nise <ve>l] cneuresu(m) suæ <ve>l ðus wæs mið ðy | wæs biwoedded <ve>l beboden <ve>l befeastnað <ve>l betaht | moder his' (f. 89v, lower right margin, OE prayer for the makers of the book [see Kendrick et al. 1960: 2.10]).
9. f. 89v/8b–90v/10b Preface to Mark: **INCIPIUNT | CAPITULAE | SECUNDUM | MARCUM** || **incipit argumentum . | 'MAR|CUS | euan|gelista d(e)i & petri in bap|tismate'** [gloss, f. 89v:] 'onginneð | heafudwardo (*in right margin*) | <ve>l f(or)e|cuido | <ve>l f(or)e|mercunge | æfter | marcvs || onginneð | (*beside initial*) ma|rc|us | (*in text*) ðe godspel|lere godes 7 petres in fulwiht'.
10. ff. 90v/14b–93r/14b Numbered table of chapters to Mark: **INCIPI- UNT | CAPITULA | LECTIIONUM** || 'ESAI|AE | testimo|ni- um iohannis angelus' [gloss:] 'onginneð | f(or)ecuido | ðara reda || cyðnise | engel'.

11. f. 93r/15b–21b Table of feast days for lessons from Mark: ‘Sabbato s(an)c(t)o mane | post pentecosten’ [gloss:] ‘ðe set(er)nes dæg halig arlig aft(er) fifteig dæg’ (ed. Morin 1891: 488).
- f. 93v Mark portrait [f. 94r blank].
- f. 94v Carpet page.
12. ff. 95r–130r/19a Gospel of Mark: **incipit euangelium secundum marcum** (*above and within frame* Mar|cus leo) ‘INITIUM | EUAN|GELII IE(S)U | CHR(IST)I FILI D(E)I SICUT | SCRIBTUM EST | IN ESAIA PROPHETA’ [gloss:] ‘onginneð godspel(e)l æft(er) marc(um) | fruma | (*in right margin*) godspelles | hælendes | (*in text*) crist sunu godes suæ | awritten is | in esaia ðone witgo’.
13. f. 130r/1b–130v Table of feast days for lessons from Luke: ‘SECUNDUM lucan | ieium s(an)c(t)i iohannis | baptistae’ [unglossed except for first line:] ‘æft(er) luc(am)’ [with OE marginal commentary] (Latin ed. Morin 1891: 488–90).
14. f. 131r–131v/4b Preface to Luke: ‘LUCAS SYRUS | anthio|censiae | arte medicus discipulus’ [gloss:] ‘lucas ðe syrisca | ðæræ burge | <ve>l ðære ceastra fostring | mið cræfte léce discipul <ve>l larcniet | <ve>l fostring’.
15. ff. 131v/5b–137r Numbered table of chapters to Luke: **INCIPIUNT | CAPITULA PRAEFATIONE** | lucas theofilo | euangelium indicat’ [gloss:] ‘onginnað | ða mercunga | mið forasaga | luc(as) ðeofi | godspell sægeð <ve>l becneð’ [f. 136v/1–3a decorated paschal lesson: **quod prope pascha | legendum est** | ‘IUDAS PACISCITUR | pretium parant’ [gloss:] þ(æt)te neh eostro | is to redenne | iuðas sipbode | mearde geruað’; f. 137r Ox-symbol of Luke retraced from evangelist portrait on verso].
- f. 137v Luke portrait [f. 138r blank].
- f. 138v Carpet page.
16. ff. 139r–203 Gospel of Luke: **incipit euangelium secundum lucam** (*above, + Lucas uitulus*), ‘QUO|NIAM | QUIDEM | MULTI CONA|TI SUNT ORDINA|RE NARRATIONEM’ [gloss:] ‘onginneð godspell æft(er) lucas | forðon | aec soð | monigo cunnendo | woeron þ(æt)te hia ge|endebrednadon ðæt gesaga’; f. 140r/14a decorated chapter opening: ‘FUIT IN DIEBUS | herodis regis’ [gloss:] ‘wæs in dagum | herodes cyninges’.
17. ff. 203v–204r/15a Preface to John: **incipit argumentum secundum iohannem** ‘IOHANNES | euangelista unus | ex discipulis d(e)i qui |

uirgo electus a d(e)o est' [gloss:] 'onginneð insiht (ve)l ætea`u`vnis æft(er) ioh(hannem) | ðe godspellere án | of ðegnvm godes se ðe | hehstald gecoren fro(m) gode is'.

18. ff. 204r/16a–208r/2b Numbered table of chapters to John: **INCIPIUNT | CAPITULA | SECUNDUM | IOHANNEM | IN PRIN|**cipio uerb(um) d(eu)s apud | d(eu)m per quem | facta sunt omnia' [gloss:] 'onginnas | forueard mercyngu | æft(er) | iohan(nem) || infvrma (ve)l | inf(or)ma uord (ve)l crist uæs | god mið | gode ðerh ðone ilca | geworht weron alle' (with divisions, **LEGENDA | PRO DEFUNCTIS** [f. 205v/1a], **LEGENDA IN QUA|DRAGESIMA** [f. 205v/9b]; decorated heading at f. 208r/10 **quae lectio cum in natale | s(an)c(t)i petri legitur | á loco incoatur | quo ait 'DICit simoni | petro'**, this lesson un glossed).
19. f. 208r/3b–208v Table of feast days for lessons from John: 'IN S(an)c(t)i iohannis | apostoli & | euangelista' [unglossed] (ed. Morin 1891: 490–93) [f. 209r blank].
- f. 209v John portrait [f. 210r blank].
- f. 210v Carpet page.
20. ff. 211r–259r/6b Gospel of John: **incipit euangelium secundum iohan(nem)** (*above*, + **Iohannis aquila**, [gloss:] 'earn') **IN PRIN|**CIPIO | ERAT UERBUM | & UERBUM ERAT | APUD D(EU)M & D(EU)S' [gloss:] 'onginneð godspel æft(er) iohan(nem) | in frvma | væs uord | 7 uord þ(æt) is godes svnv væs | mið god feder' [f. 259v, right margin opposite *explicit*, two Latin hexameters].
21. f. 259r/7–12b "Five Sentences on the Gospels" (added and glossed by Aldred): '+ Trinus & unvs d(eu)s euangelivm hoc ante | (*lines moving up*) sæcvla con|stitvit' [gloss:] 'ðe ðrifalde 7 ðe anfalde god ðis gods|pell | ær | vorvlda | gisette' (see Kendrick et al., 1960: 2.5).
22. f. 259r/13–35b Colophon by Aldred: '+ Eadfrið biscop lindisfearnensis æcclesia' (see "History" above for text; ed. Harmer 1914: 36 [no. 22], also 123–25; see Kendrick et al., 1960: 2.5–10) [f. 259v blank except for note in hand of earlier foliation, "Cons. fol. 258"].

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A. N. D.

218. London, British Library, Cotton Otho C. i., vol. 1
+ Cotton Otho B. x, f. 51
"West-Saxon Gospels"
[Ker 181, Gneuss 358]

HISTORY: A copy of the OE version of the Gospels, from the first quarter of the 11c. Textually very closely related to Oxford, Bodleian Library, Bodley 441 (361). The colophon 'Wulfi me wrat' is written immediately after the end of John (f. 110r). Added material, ff. 68–69, suggests that the manuscript was in Malmesbury in the mid 11c and may have been produced there. Used by John Joscelyn (1529–1603); belonged to Sir Robert Cotton (1571–1631), where it was bound with an apparently unrelated copy of Gregory's *Dialogues* (Cotton Otho C. i, vol. 2) (219). Damaged in the Ashburnham House fire of 1731. Described by Wanley (1705: 211–12).

CODICOLOGICAL DESCRIPTION: Foliated 1–110. The largest leaves measure ca. 255 x 154 mm.; written space is 230 x 115 mm. Ruling of 25 long lines. In one hand throughout. Plain metallic red initials with an angular majuscule 'S'; the first words of Luke and John are in red capitals. Added material on ff. 68–69 is in two hands, the second beginning at 'þæt clænnyss', f. 69r/5. The first hand of this addition also made an alteration to the Gospel text at f. 87r (Jn 8:38): 'ic mid `mine' fæder geseah'. The Latin text of the bull in the margins of ff. 68–69 is in Joscelyn's hand. A few corrections and glosses of the 12c are found on f. 48rv (in Lk 15, the parable of the prodigal son). Two notes in Joscelyn's hand appear on f. 110r, the first apparently indicating the number of surviving leaves in the manuscript before the fire: "matth. 5, mar. 32, Luc. 57, Joan. 41." The second, "the greatest b. hath in length 142 in breadth [...] the next B. hath in length 114 in breadth [...]4 the third B hath in length 101 in breadth [...]" is unexplained and may be unrelated to this manuscript.

Before 1731 the text began at Mt 27:6, according to Wanley (1705: 211); this has been lost, along with a quire at the beginning of Mark and

a number of leaves in Mark. Lk 24:7 *dæge* to 24:29 *7 se* is missing after f. 66; Ker (*Cat.*) points out that “the ruling and make-up suggest that ff. 61–68 formed a regular quire of 8 leaves” (234). The missing text would fit on one folio, and it may be that a half-sheet was added to a regular quaternion to allow Luke to be completed without starting a new quire (Ker suggests that the omission is an example of homoiarchon, but this is unlikely on such a grand scale). Joscelyn’s note “Luc. 57” on f. 110r suggests that one leaf was added to one of seven regular quires; this added leaf was probably the one missing after f. 66. Two leaves (containing Jn 19:27–20:22) are missing after f. 107; these were missing before the fire and do not figure into Joscelyn’s count of leaves. (Joscelyn’s note “Joan. 41” may be explained as follows: 5 x 8 [quires 11–15] = 40; -1 [the first leaf of quire 11, fol. 69, is not counted because it contained a different text] = 39; -1 [the last leaf of quire 15 is missing] = 38; + 3 [quire 16, consisting of four folios, is missing its first leaf] = 41.) A hand of the 16c notes a gap in the text on f. 107v with the words “here lacketh a leafe.” Binding of the 19c.

COLLATION: 110 leaves in Otho C. i + 1 in Otho B. x; the correct order of leaves is: ff. 1–7, Otho B. x, f. 51, reversed, 8–79, 81, 80, 82–110. Leaves are now mounted separately. Collation is necessarily hypothetical, but the ruling of legible leaves, the amount and location of missing text, the conjunction of hair and flesh sides of the leaves, and the analogy of other copies of the Gospels suggest that the surviving ff. 1–110 were distributed as follows: I⁸ (wants 1–4 before f. 1 and 7–8 after f. 2) (ff. 1–2), II⁸ (wants 5 after f. 6 and 7–8 after f. 7) (ff. 3–7), III⁸ (wants 2 after Otho B. x, f. 51; f. 13v/2–25 is blank) (Otho B. x, f. 51, ff. 8–13), IV⁸ (wants 1, probably blank, before f. 14) (ff. 14–20), V⁸ (ff. 21–28), VI⁸ (ff. 29–36), VII⁸ (ff. 37–44), VIII⁸ (ff. 45–52), IX⁸ (ff. 53–60), X⁸⁺¹ (the added leaf, containing Lk 24:7 *dæge* to 24:29 *7 se*, is now lost after 6, f. 66; f. 68r/5–25 and 68v were originally blank) (ff. 61–68) XI⁸ (ff. 69–76) (f. 69rv was originally blank), XII⁸ (ff. 77–79, 81, 80, 82–84), XIII⁸ (ff. 85–92), XIV⁸ (ff. 93–100), XV⁸ (wants 8 after f. 107) (ff. 101–107), XVI⁴ (wants 1 before ff. 108 and 4, probably blank, after f. 110; f. 110v is blank) (ff. 108–110).

CONTENTS:

1. ff. 1r–13v Gospel of Mark: fragments, beginning 7:22 ‘ofer[modignessa]’.

2. ff. 14r-68r/4 Gospel of Luke: [HE]R ONGIN[P] | Lucas Boc Ðæs Halgan God | spelleres. 'for þa(m) ðe witodlice manega | þohton þara þinga race geendbyrdan'.
3. ff. 68r/5-69v Translation (mid 11c) of a bull of Pope Sergius addressed to Aldhelm as abbot of Malmesbury on originally blank spaces between the Gospels of Luke and John: '+Sergius papa godes þeowa þeow' (ed. Edwards 1986: 16-17).
4. ff. 70r-110r/6 Gospel of John: 'On ANGINNE WÆS | word'.

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R. M. L.

280. London, British Library, Royal 1 A. xiv

"West-Saxon Gospels"

[Ker 245, Gneuss —]

HISTORY: Produced in the latter half of the 12c; a direct copy of Oxford, Bodleian Library, MS. Bodl. 441 (361). The upper margin of f. 3r contains the following note: *D xvi* (the number has been altered) *Gra IIII*, a medieval pressmark of the library of Christ Church, Canterbury. This is probably the "textus iv evangeliorum anglice" listed in the 14c catalogue (James 1903). Served as the exemplar for Oxford, Bodleian Library, MS. Hatton 38 (378). The names of Thomas Cranmer (1489–1556) and John, Baron Lumley (1534?–1609) appear on f. 3r.

CODICOLOGICAL DESCRIPTION: v + 173 + iv leaves, foliated [i–iii], 1–175, [176–178]. Ff. 1–2 and 175 are medieval binding leaves taken from a 12c missal (f. 1 was pasted down; services for the Vigil of the Nativity, f. 175rv, Christmas, f. 2rv, and Stephen and John, f. 1v, are still legible). Leaves measure 218 x 145 mm.; written space 157 x 106 mm. Ruling of 25 long lines is done with a pencil on hair sides, with single vertical bounding lines; the scribe usually writes on the top of the top line. Ff. 102v–103r, the inner bifolium of gathering XIII, are ruled for 22 lines (but the outer leaves of the folios are not). Leaves are arranged HFHF throughout. Traces of catchwords are visible on many quires: ff. 10v, 18v, 26v, 40v, 48v, 56v, 106v, 114v, 124v, 130v, 150v, 158v, and 166v. F. 40v (the last leaf of the first quire of Matthew) has the numeral "i" in the center of the lower margin; f. 41r has the numeral "ii" in the center of the upper margin.

As in Bodl. 441, Lk 16:14–17:1 is omitted, although here the omission occurs in the middle of a page (f. 117r) and no leaves are missing. Endings of Mark, Luke, and John corresponding to text lost from Bodl. 441 are omitted; added text in a current hand of mid 12c on ff. 32r, 133v, and 173v completes these Gospels where they are deficient in Bodl. 441. The additions occurred at some point before Hatton 38, a copy of this manuscript, was produced at the end of the 12c. Otherwise

the main text is in one hand throughout: English glosses on f. 142rv (Jn 5:2 *mere* : *watersol*; *portices* : *infares*; 5:3 *porticon* : *inganges*; 5:9 *restedaig* : *sabbatum*; 5:16 *ehton* : *tælden*) are in the hand of the main scribe. Corrections, some on erasure and others interlinear or marginal, are partly by the main scribe; others are in different hands, one of them similar to that of the completer of Mark, Luke, and John. Many passages appear to have been freshened up or rewritten.

Matthew, Luke, and John have rubrics at the beginning of each Gospel; these are not the first words of the Gospels but prefatory material: f. 3r, **Her onginð matheus boc þas halgan godspelleres**. ‘Soðlice wel is to understanden þ(æ)t’ [‘æfter matheus gerecednysse’, etc.]; f. 83r, ‘Nu we willað her eow areccen’ [‘lucas boc ðæs halgan godspelleres’]; f. 135r, **Her onginð þæt godspell þe iohannes se godspellere gewrat on pathmos þam eigtland**. Initials are in red or green; the opening initial of each Gospel is in red and green.

A rough hand of the 13c has completed Jn 7:22 (f. 148r), missing in all other copies of the text: ‘gif ymbsnyðenese tache man on restdaige’. Some Latin glosses of the 14c appear on ff. 144–146v; these may be in the same hand that wrote the catalogue numbers on f. 3r. F. 134r, originally blank, contains the words ‘soðlice ge syn’ (apparently copied from Lk 24:48 just opposite) and ‘S(an)c(t)e GREGORIES se mid grecum crissostomas ys haten’ in a neat angular book-hand of 12/13c, probably that of the scribe of Hatton 38. In the right margin of f. 134r the last words of the Gospel of Luke (i.e., those lost from Bodl. 441) are written in Latin: ‘Et factum est dum benediceret illis’ etc., in a very thin and current hand of the 12c. The same hand supplies the Latin ending to John, also lost from Bodl. 441, on f. 174r: ‘S(un)t a(utem) et alia’, etc. These probably served to guide the completer of these Gospels. F. 174rv also contains scribbles, some in drypoint, and records of accounts of later medieval origin.

Two additions, the title ‘Textus iiii ewangeliorum (in the hand of the main scribe of the manuscript) ‘anglice’ (in a 12/13c hand) at the beginning of Mark (f. 3r) and a note at the beginning of Matthew (f. 33r) that gives the names of the evangelists in the sequence ‘Marc’ Math’s lucas Ioh’s,’ suggest that the four Gospels were bound in their present order early in their history. Binding of the 18c.

COLLATION: I⁸ (ff. 3–10), II⁸ (ff. 11–18), III⁸ (ff. 19–26), IV⁸ (wants 7 and 8, both probably blank, after f. 32; f. 32v is blank) (ff. 27–32), V⁸

(ff. 33–40), VI⁸ (ff. 41–48), VII⁸ (ff. 49–56), VIII⁸ (ff. 57–64), IX⁸ (ff. 65–72), X¹⁰ (f. 82v is blank) (ff. 73–82), XI⁸ (3 and 6 are tipped-in half-sheets) (ff. 83–90), XII⁸ (ff. 91–98), XIII⁸ (ff. 99–106), XIV⁸ (2 and 7 are tipped-in half-sheets) (ff. 107–114), XV⁸ (2 and 7 are tipped-in half-sheets) (ff. 115–122), XVI⁸ (ff. 123–130), XVII⁴ (f. 134rv originally blank) (ff. 131–134), XVIII⁸ (ff. 135–142), XIX⁸ (ff. 143–150), XX⁸ (ff. 151–158), XXI⁸ (ff. 159–166), XXII⁸ (f. 174rv originally blank) (ff. 167–174).

CONTENTS:

1. ff. 3r–32r Gospel of Mark: *Initiu(m) s(an)c(t)i evvangelii secundu(m) marcu(m)*. 'Ecce mitto | angelum meu(m) ante faciem tua(m). qui p(re)parabit | uia(m) tua(m) ante te; | Her ys Godspelles angin. halendes cristes godes sune' [f. 32v blank].
2. ff. 33r–82r Gospel of Matthew: *Liber generationis ie(s)u chr(ist)i filii dauid filii | abraham. Her onginð matheus boc þas | halgan godspelleres.* | 'Soðlice wel is to understanden þ(æ)t | æfter matheus gerecednysse her his on cneornysse boc' [f. 82v blank].
3. ff. 83r–133v Gospel of Luke: 'Nu we willað her eow areccen | lucas boc Ðas halgan godspelleres. for ða(n) | ðe wytdolice manega þohte þare þinge race geendebyrlden' [f. 134r blank except for added Latin text (of 12c) in margin 'et f(a)c(tu)m (est) du(m) b(e)n(e)di[ceret] ill(is)', etc. (Lk 24:51–end) and some added text (of 12/13c) 'Soðlice ge syn' and 'S(an)c(t)e GREGORIES se mid grecum crissostomas ys haten'; f. 134v blank].
4. ff. 135r–173v Gospel of John: 'In principio (erat *cancelled*) erat uerbum'. Her onginð þæt | godspell þe Iohannes se godspellere gewrat on pathmos þam eigtlande. | 'On anginne ærest wæs word' [f. 174r blank except for added Latin text (of 12c) in margin 'S(un)t a(utem) et alia', etc. (Jn 21:15); f. 175v blank except for an added line, now smudged].

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R. M. L.

338. Oxford, Bodleian Library, MS. Auct. D. 2. 19 (3946)
"The Mac Regol Gospels," "The Rushworth Gospels"

[Ker 292, Gneuss 531]

HISTORY: Written and decorated in Ireland in first quarter of 9c by, it is claimed in the colophon (f. 169v), Mac Regol, Bishop of Birr (d. 822), although in fact there are two scribes and one artist (Brown 1989: 155). The Latin text is marked by numerous Old Latin readings that are found in Irish texts (Glunz 1930: 78–86); it is Wordsworth and White's "R." The continuous OE gloss was written "æt harawuda" (f. 168v) in late 10c by two glossators, Ferman and Owun; Ferman's language is Mercian (Menner 1934) and Owun's southern Northumbrian (Lindelöf 1901). The direct contact between this manuscript and the Lindisfarne Gospels, London, British Library, Cotton Nero D. iv (206), which is not known to have ever left Northumbria in the Middle Ages, favors the Harewood near Leeds. The exact relationship of the Rushworth gloss to Lindisfarne is complicated and controversial, although the priority of Lindisfarne is likely (see below and Ross 1979, 1981). Owned by John Rushworth, Deputy Clerk of the House of Commons, who gave it to the Bodleian Library about 1681. Former shelfmark Arch. Bodl. D. 24.

CODICOLOGICAL DESCRIPTION: Page size 346 x 270 mm., trimmed. ii + 168 + ii, foliated 1–132, 134–169 (170–171) (a later hand has marked f. 132 in pencil "132–3"). Two 19c paper flyleaves and two paper endleaves (foliated 170–171). Parchment ranges from thick and stiff to fairly thin and limp, hair and flesh sides contrasting greatly, flesh being greasy and brownish, hair much lighter and suede-like. Much water damage evident throughout, especially at the sides, while many tops of leaves appear to have been damaged by hot tallow or some other greasy substance. On first 32 ff. top edges have repairs (parchment inlay) that are later than the 17c running heads (see the placement of headers up to f. 32r, avoiding the damaged areas). Some pages cockled and torn (e.g., f. 23). The many natural holes in the parchment are avoided by the scribes; some have been patched since the writing (e.g., f. 80), but on f.

122 a large hole has been torn out, and with it the text.

Writing area 270 x 210 mm. (with gloss, 274 mm. high). Pricked at inner and outer margins of each page and ruled after folding, very lightly, for 22 lines of writing; single bounding lines on both margins; generally on ff. 92v–93v arranged as a table in 6 columns. Quires in 10 and 12, arranged HFHFH(F). Main text in clear and consistent but not elegant Insular majuscule by two scribes of early 9c (first writes Matthew and Mark, second, with a squarer and more open ductus, Luke and John). Colophon on f. 169v: ‘Macregol dipin|cxit hoc euange|lium-Quicum|[q]ue legerit | Et intellegit | istam narratio|nem orat pro | macreguil scripto|ri.’ There is none of the apparatus usually attending gospels of this date, doubtless partly because the original first quire is missing, but there are no prefaces or capitula before Mark, Luke or John either.

Nearly continuous OE word-for-word interlinear gloss in Insular minuscule written by two scribes of 10c who add colophons identifying themselves; the first is Farman/Farmen: ‘far(man) p(res)b(te)r þas boc þus glosede dimittet ei d(omi)n(u)s omnia peccata sua si fieri po(test) ap(ud) d(eu)m:-’ (f. 50v, below main text, inside frame); the second is Owun: ‘ðe min bruche gibidde fore owun ðe ðas boc glosesde . færmen ðæm preoste æt | harawuda . || hæfe nu boc awritne bruca mið willa symle mið soðum gileofa sibb is eghwæm leofost’ (ff. 168v–169r, across bottom of both leaves). Farman glossed Matthew, Mark 1–2.15 (to f. 55/12, “hleonadun”), John 18.1–3 (f. 162r/3–7), but Owun wrote in this section, known as “Rushworth¹,” “ðer” (illuc, “his” (suis) (3x), “hine” (eum), “brondum” (faucibus). Owun glossed most of Mark, all of Luke, and most of John, his parts (“Rushworth²”) corresponding to the gloss in Lindisfarne Gospels. The gloss of Mk 1–2.15 is also closely related to that in the Lindisfarne Gospels, while that to Matthew and Jn 18.1–3 departs from the Latin in the manuscript. The glosses by the two scribes differ in grammatical details from one another (Ross 1976, 1977, 1980) and from Lindisfarne. Both glossators correct the Latin text, using majuscule for Latin and minuscule for OE (e.g., 19v, 21r, 26r, 26v, 52v, 112r, bottom, 113r, with Latin correction in majuscule). Farman apparently begins his stints with “x̅” (e.g., 15v/8, 32v/1, 34r/1).

Running heads in 17c hand on rectos of Matthew, most of Luke, all of John, and versos of Mark and first two of Luke, and chapter and verse markings in outer margins.

Decoration: Initial pages, author portraits, and in-text decorations in

an intricate "Irish" style, but relatively crudely planned, although many details are intricately and expertly executed. Colors of the Matthew initial-page (f. 1r) tend to a preponderance of reds, oranges, and yellows. All the initial pages color the letters yellow with orange surrounds. The Mark portrait page (f. 51v) has red, yellows, and greens, and the Mark initial (f. 52r) reds, greens, and bright yellows. The Mark and Luke portraits are unfinished (the finished style is presumably that of John [f. 126v], where the facial features, head of evangelist-symbol, and hands are inked in). The Luke portrait has scarlets in the figure-border and body of the ox, reds, greens, and pinks in the outer border; the Luke (85r) and John (127r) initial pages and the John portrait (f. 126v) are the most finely executed, having a greater variety and a deeper hue of colors, delicately penned and painted. In the running text, initials are touched with yellow and/or scarlet and letters beginning sentences are surrounded with gold leaf dots. Lines of gold leaf dots in Luke genealogy, ff. 92v-93v. Exceptionally elaborate painted initials on ff. 89r, 124r, 166r. Elaborate decorated borders (yellows and reds predominating) on last two leaves of John (ff. 168v-169r). Colophons in similar elaborate geometric borders (f. 169v). Later drawings in margins (e.g., f. 8r, 10r 29r, 30r, 36r, 55r, 122r); added author portrait of Mark (f. 51r) has writing in the book that is the same hand and ink as the gloss of Mark and is simply a tracing with "Italian" stylistic traits of the earlier "Irish" portrait on the other side of the leaf (cf. the similar "tracing" of the Luke symbol in the Lindisfarne Gospels [206], f. 137r).

Binding 19c, leather binding with elaborate tooling and central leather mandorla-shaped bosses front and back.

COLLATION: (Quire missing before I containing prefaces, canon tables and Matthew portrait), I¹⁰ (ff. 1-10), II¹⁰ (ff. 11-20), III¹⁰ (ff. 21-30), IV¹⁰ (ff. 31-40), V¹⁰ (ff. 41-50), VI¹⁰ (1 and 2 do not seem to match 9 and 10) (ff. 51-60), VII¹² (ff. 61-72), VIII¹² 10 and 11 half-sheets (ff. 73-84), IX¹⁰ (one quire missing after f. 94) (ff. 85-94), X¹⁰ (6 missing after f. 99) (ff. 95-103), XI¹² (7 and 8 missing after f. 109) (ff. 104-113), XII¹² (ff. 114-125), XIII¹⁰ (ff. 126-132, 134-136), XIV¹² (ff. 137-148), XV¹⁰ (ff. 149-158), XVI¹¹ (4 added) (ff. 159-169).

CONTENTS: (OE gloss ed. Skeat 1881-1887, bottom of rectos)
 ff. 1r-50v Gospel of Matthew (decorated initial page): **INCIPIT EUAN|ge-
 lium secun|dum . matheum . |** (*in frame*) **LIBER GENE|** (*in right*)

- margin*) ra|tio|ni|s | (*in frame*) IE(S)U CH(IST)I FILI DAVID | FILI ABRAHAM || abraham <autem> genuit isa(a)c isa(a)c <autem> genuit iacob' [gloss:] 'her onginneþ godspell | to cypenne æfter | matheus to sagan | bóec sindun þare kennisse | hælendes kristes dauīðes sunu | ðæs abrahames sune || soðlice kende ...'; f. 2v decorated 'CHR(IST)I autem generatio' [gloss:] 'kristes soþlice kennisse' [Farmen's OE/Latin colophon, f. 50v, bottom].
- f. 51r Originally blank; evangelist portrait on verso has been traced in dark ink in an "Italian" style.
- f. 51v Mark Portrait.
2. ff. 52r–84r Gospel of Mark (decorated initial page): [incipit] | **eu**an|ge|lium | **secun**|dum | **mar**|cum 'INITIUM | EUANGELII IE(S)U | CHR(IST)I FILII D(E)I SICUT (*right margin*) scrip|tum | est || In esaia propheta .' [gloss:] 'on fruma | godspelles hælendes | christes sunu godes swa (*in right margin*) awriten is || in esaia þone witgu'.
- f. 84v Luke Portrait.
3. ff. 85r–126r (a quire is missing after f. 94, 1 leaf after f. 99, 2 leaves after f. 109) Gospel of Luke (decorated initial page; the incipit is on f. 84r, bottom): 'QUONIAM | QUIDEM MULTI | CONANTI SUNT || ordinare narrationem rerum quae in no|bis' [gloss:] 'forðan | eþ monige | cymende werun || ðæt giendebredadun ða gisagune ðingana ða in vsih'.
- f. f. 126v John Portrait.
4. ff. 127r–169r (foliation skips 133) Gospel of John (decorated initial page; the incipit is on f. 126r, bottom): 'IN PRINCIPIO | ERAT VERBUM || & uerbum erat apud d(eu)m & d(eu)s erat uerbum' [gloss:] 'in fruma | wæs word 7 word wæs mið god 7 god wæs word' [Owun's OE colophon across bottom of ff. 168v–169r].
5. f. 169v Six divisions, the top four containing verses on the four evangelists: (*top left*) 'Matheus insti|tuit uirtutum ...' (*top right*) 'Lucus uberius | descripsit ...' (*middle left*) 'Marcus amat | terras inter ce|lu(m)|q(ue) ...' (*middle right*) 'Iohannis fremit | ore leo similisq(ue) ...' (*bottom left/right*) the colophon of Mac Regol.

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A. N. D.

361. Oxford, Bodleian Library, MS. Bodl. 441 (2382)

“West-Saxon Gospels”

[Ker 312, Gneuss 577]

HISTORY: Produced in the first quarter of the 11c; place of origin unknown. The text is very closely related to that of London, British Library, Cotton Otho C. i (vol. 1) (218), for which a Malmesbury provenance is likely, and Cambridge, Corpus Christi College 140 (30), from Bath. In the 12c, Bodl. 441 served as the exemplar for London, British Library, Royal 1 A. xiv (280), a Canterbury manuscript. Used by Robert Talbot (1505?–1558) and Archbishop Matthew Parker (1504–1575). Acquired by the Bodleian Library in 1601.

CODICOLOGICAL DESCRIPTION: ii + 56 + vii + 27 + i + 40 + i + 18 + i + 41 + v leaves, foliated i, (ii), 1–51, 51a, 52–195 (196). Ff. i–ii and 196 are paper flyleaves; f. 195 is a parchment flyleaf. Leaves measure 296 x 190 mm.; written space 245 x 120 mm. Ruled in drypoint for 25 long lines, with double vertical bounding lines. Leaves are arranged HHHH throughout. The text is in one hand; some corrections are in the hand of the main scribe, others in a contemporary hand. Latin headings in Caroline minuscule, some badly written, are not much later than the main hand; these are added at the beginning of some paragraphs in margins or between lines. A 13c hand has added on f. 128r the heading ‘Erat autem adpropinquantes ad iesum publicani et peccatores’ to Lk 15:1.

The manuscript was heavily altered in the 16c, apparently while in the possession of Archbishop Parker and in preparation for Foxe’s edition of 1571, for which this was the base text. Late additions and alterations include titles to the Gospels, chapter and verse numbers, the supplying of missing text and leaves (copied from CCCC 140), a collation of folios and chapter numbers (f. i recto), some corrections and normalizations of spelling, vertical lines to mark word divisions, Latin glosses (mostly in Luke, in Talbot’s hand), some initials, most hyphens, and all OE rubrics (copied from Cambridge, University Library Ii. 2. 11 [100]). A number of erasures have been made to marginal material in Matthew; these occur

at ff. 1v (Mt 1:18), 2r (Mt 2:1), 4r (Mt 3:13), 4v (Mt 4:1), 5v twice (Mt 4:18, 5:1), 9v (Mt 6:24), 10r (Mt 7:1), 11r (Mt 7:15), 28v (Mt 16:13), 29r (Mt 16:20), 29v (Mt 16:24), 46r (Mt 25:14), 46v (Mt 25:31), and 47v (Mt 26:2). The location of erasures is analogous to the placement of Latin headings elsewhere in the manuscript; where traces of letters can be seen, these appear to be in the hand of the Latin headings; the erasures correspond to Latin headings in Royal 1 A. xiv. It may thus be assumed that the erased passages were also Latin headings. These must have been erased after the mid 12c when the Royal manuscript was copied from this manuscript and should probably be attributed to Parker's use of the codex. Binding of the 16/17c.

COLLATION: I⁸ (ff. 1–8), II⁸ (ff. 9–16), III⁸ (ff. 17–24), IV⁸ (ff. 25–32), V⁸ (ff. 33–40), VI⁸ (ff. 41–48), VII⁸ (f. 55v is blank) (ff. 49–51, 51a, 52–55), VIII⁶⁺¹ (added in the 16c, supplying a lost quire containing Mark 1:1–4:37 *þæt scip þæt*; f. 56rv is blank) (ff. 56–62), IX⁸ (ff. 63–70), X⁸ (ff. 71–78), XI⁸ (ff. 79–86), XII⁶⁺¹ (wants 4–6 after f. 89; 5 and 6 were probably blank; f. 90 is a leaf added in the 16c to supply a missing leaf containing Mk 16:14 *nehstan* to end) (ff. 87–90), XIII⁸ (the first leaf of the quire, probably blank, is lost before f. 91) (ff. 91–97), XIV⁸ (ff. 98–105), XV⁸ (ff. 106–113), XVI⁸ (ff. 114–121), XVII⁸ (ff. 122–129), XVIII⁸⁺¹ (wants 2 after f. 130; f. 131 added in the 16c to supply a missing leaf containing Lk 16:14 *ealle þa* to 17:1 *leorningcnihtum*) (ff. 130–137), XIX¹⁰ (ff. 138–147), XX⁴⁺¹ (wants 3 and 4 after f. 149; 4 was probably blank; f. 150 added in the 16c to supply a missing leaf containing Lk 24:51 *þa he bletsude* to end) (ff. 148–150), XXI⁸ (one leaf, probably blank, missing before f. 151) (ff. 151–157), XXII⁸ (ff. 158–165), XXIII⁸ (ff. 166–173), XXIV⁸ (ff. 174–181), XXV⁸ (ff. 182–189), XXVI²⁺³ (number of leaves originally in quire uncertain; ff. 192–194 added in the 16c to supply lost leaves containing Jn 20:9 *wrat* to end) (ff. 190–194).

CONTENTS:

- ff. 1r–55r Gospel of Matthew: `INITIUM S(AN)C(T)I EUA(N)-
|GEL(II) S(E)C(UN)D(U)M MATH(EU)M| 'Efter matheus
gerecednysse. her is | on cneorisse boc' [title and initial *E* added in
16c; ff. 55v–56v blank].
- ff. 57r–90r Gospel of Mark: INCIPIT EUANGELIUM SECUN-
DUM MARCUM Cap. 1 'Her ys godspellys angyn hælyndes cristes

- godes suna . . . þ(æt) scyp þ(æt) hit' (Mk 4:37) [Quire added in 16c to supply lost leaves. Original text, ff. 62r–89v, begins imperfectly 'hit wæs gefylled' (Mk 4:37), ends imperfectly 'Ða æt' (Mk 16:14). F. 90r 'Ða æt nehstan he ætywde him twelfum' (Mk 16:14–end) added in 16c to supply lost leaf; f. 90v blank.]
3. ff. 91r–150r Gospel of Luke: **INCIPIT EUANGELIUM SECUNDUM | LUCAM** 'Lucas Boc Ðæs Halgan Godspelleres. forþa(m) ðe witodlice manega | þohton þara þinga race geendbyrdan'. Ends imperfectly (f. 149v) 'and hit wæs geworden' (Lk 24:51). [Title added in 16c. F. 150r 'geworden þa he bletsude' (Lk 24:51–end) added in 16c to supply lost leaf; f. 150v blank.]
4. ff. 151r–194v Gospel of John: **In principio erat uerbu(m) &c. Euangel(ium) s(e)c(un)d(u)m Ioh(ann)em.** | "ON FRUMAN: wæs' [added in 16c] | word'. Ends imperfectly 'Witodlice þa gyt hi ne cuðon hali ge' (Jn 20:9). [Ff. 192–194v 'halige writ þ(æt) hit gebyrede' (Jn 20:9–end) added in 16c to supply lost leaves; f. 195rv blank, except for note on f. 195r "Really 196 for 51st is double."]

SPECIAL PROBLEMS AND CHARACTERISTICS: The deterioration of the manuscript must have been well underway by the mid-12c, when it served as the exemplar for Royal 1 A. xiv; the scribe of the latter manuscript omitted text lost from Luke, the lost endings of Mark and Luke, and the end of John from 21:25 *awritene*, apparently the last leaf of John in the manuscript. The loss of leaves from the ends of Mark, Luke, and John suggests that the four Gospel texts may have spent some time as unbound booklets, and were not collected into a permanent binding until some time after they were produced.

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374. Oxford, Bodleian Library, MS. Eng. bib. c. 2 (31345)
"Lakelands Fragment" of the "West-Saxon Gospels"

[Ker 322, Gneuss 621]

HISTORY: A fragment from an unlocalized manuscript of the 11c. Used "as the Cover to a Court Book at Flixton Hall in Suffolk A° 1722" according to Thomas Martin, who showed it to the Society of Antiquaries in 1730 (these notes, and Martin's signature, appear on f. 9r). Acquired by the Bodleian Library in 1891 with other fragments and charters from the W. H. Crawford sale.

CODICOLOGICAL DESCRIPTION: viii + 4 + viii leaves, foliated 1–20. Ff. 1, 2, and 13–20 are modern paper leaves; ff. 3–8 are an offprint of Napier's (1891) edition of the fragment. Leaves measure 312 x 211 mm.; written space is 280 x 170 mm. Ruling for 26 long lines is on hair sides, ff. 9r, 10v, 11r, and 12v. Leaves were apparently arranged HFHF. Initials are alternately blue, purple, green, and red. The scribe leaves a blank line between most paragraphs. The book of which these scraps survive was larger and somewhat more elaborately done than other copies of the OE version. Bound in the 19c.

COLLATION: I⁸ (wants 3, 4, 5, and 6; ff. 9 and 12, 10 and 11 are bifolia, probably the outer sheets of a quire of 8 leaves, since the missing text between ff. 10 and 11—Jn 3:34 to 6:19—would fill about four leaves) (ff. 9–12).

CONTENTS: Four leaves containing part of the Gospel of John in OE: ff. 9r–10v: Jn 2:6 *wæterfatu-3:34 ne sylþ god ð . . .*; ff. 11–12: Jn 6:19 *þa bi hæfdon-7:11 þa*. (ed. Napier 1891: 225; Bright 1904: xxix). A few words are missing from each leaf.

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378. Oxford, Bodleian Library, MS. Hatton 38 (4090)

“West Saxon Gospels”

[Ker 325, Gneuss —]

HISTORY: This copy of the OE version of the Gospels dates from the 12/13c and is a direct copy of London, British Library Royal 1. A. xiv (280), a Canterbury manuscript; palaeographical evidence also suggests a Canterbury origin. Later medieval history is unknown. The manuscript belonged to John Parker (1548–1618), son of Archbishop Matthew Parker (his signature may be seen on the verso of f. i) and Christopher, Baron Hatton (1605?–1670), whose signature is on the recto of f. ii; used by Francis Junius (1589–1677) for his 1665 edition of the Gospels. Acquired by the Bodleian Library with other Hatton manuscripts in 1671.

CODICOLOGICAL DESCRIPTION: iii + 61 + i + 105 + iv leaves, foliated (i–iii), 1–171. Ff. i–iii, and 168–171 are blank parchment fly-leaves, probably medieval (the pattern of wormholes on these leaves corresponds to those on the first and last pages of the text). Leaves measure 236 x 158 mm.; written space 168 x 107 mm. Ruled for 25 long lines in lead on both sides of the folio; single bounding lines; the scribe is by no means regular about which horizontal lines extend across the page: generally the first and third, and last and antepenultimate, but often the first two and last two. The space between lines is approximately minim height, a proportion which is found in Latin manuscripts in the last quarter of the 12c and is characteristic of manuscripts from the 13c. Leaves are arranged HFHF throughout. Apart from some corrections, the manuscript is written in one hand, although the ink changes from black to brown and back again at several points. A later hand, probably 13c, has supplied an omission to Mt 25:34 (f. 119r): ‘þa sæde se kyng to þan þe on his swiðren waren’. Large decorated initials, in red, blue, and green, are of the 12/13c. Quire numbering in the modern order of the Gospels is probably of the 16c. Binding of the 18c.

COLLATION: I⁸ (ff. 1–8), II⁸ (ff. 9–16), III⁸ (ff. 17–24), IV⁴ (ff. 25–28), V⁸ (ff. 29–36), VI⁸ (ff. 37–44), VII⁸ (ff. 45–52), VIII⁸ (ff. 53–60), IX⁸⁺¹ (ff. 61–69), X⁸ (f. 77v is blank) (ff. 70–77), XI⁸ (ff. 78–85), XII⁸ (ff. 86–93), XIII⁸ (ff. 94–101), XIV⁸ (ff. 102–109), XV⁸ (ff. 110–117), XVI¹⁰ (f. 127rv is blank) (ff. 118–127), XVII⁸ (ff. 128–135), XVIII⁸ (ff. 136–143), XIX⁸ (ff. 144–151), XXI⁸ (ff. 152–159), XXI⁸ (ff. 160–167). [Note: F. 62 is written in an imitative hand of the 16c, and added to an otherwise regular quire to fill a gap in the text on f. 61v where the scribe omitted Lk 16:14–17:1, which is also omitted from Royal 1 A. xiv, its exemplar, and lost from Bodl. 441, the exemplar of the Royal manuscript. The 16c completer has replaced the word ‘þing’ (Lk 16:14) on f. 61v/12 with a cross; f. 62r begins ‘Das þyng ealle þa’. F. 62v ends with a catchword, ‘unmihhtlic &c’ (Lk 17:1), and the text resumes at that point on f. 61v.]

CONTENTS:

1. ff. 1r–28v Gospel of Mark: **Initium sancti euuangelii s(e)c(un)d(u)m marcu(m)**. ‘Ecce mitto angelu(m) meu(m) ante faciem tua(m). qui preparabit uia(m) | tuam ante te. Her ys godspelles angin hælendes cristes | godes sune’.
2. ff. 29r–77r Gospel of Luke: ‘Nu we willeð her eow areccan lucas boc þas | halgen godspelleres for þan þe witodlice manega þohte þare þinge race geendelberden’ [f. 77v blank].
3. ff. 78r–126 Gospel of Matthew: **Liber generationis ie(s)u chr(ist)i filii dauid filii | abraham**. ‘Soðliche wel is to understanden þæt | æfter matheus gerechednysse her is | on cneornysse boc’ [f. 127v blank].
4. ff. 128r–167v Gospel of John: **In principio erat uerbum. Her onzinð þæt | godspell þe Iohannes se godspellere gewrat on | patmos þam eiglande**. | ‘On anginne ærest wæs word’ [ff. 168r–171v blank].

SPECIAL PROBLEMS AND CHARACTERISTICS: Caroline *g* is regular in Latin headings; both Insular and Caroline *g* are used in OE before f. 128 and after f. 133, the latter for the velar stop and affricate, the former for the palatal continuant and fricative. Caroline *h* is regular in Latin; within the OE text, the Caroline form appears in proper names and in the sequence *ch* (for the palatal affricate), while elsewhere insular *h* is used. This distinction is common but not regular.

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