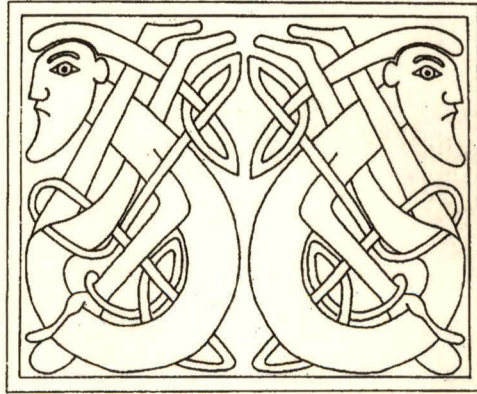


*Anglo-Saxon
Manuscripts*

IN MICROFICHE FACSIMILE

Volume 8

Wulfstan Texts and Other Homiletic Materials



Descriptions
by
Jonathan Wilcox

Arizona Center for Medieval and Renaissance Studies
Tempe, Arizona
2000



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VOLUME 219



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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. The images 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 originals or who may be 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, might have eliminated important material to be noticed or discovered and in any case would remove 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 have clear connections with or bearings on undoubted Anglo-Saxon texts.

Each manuscript is assigned a main catalogue number for this series; that number 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 National Endowment for the Humanities, an independent federal agency, for generous continuing grants in support of this project since 1994. They also wish to thank the Evjue Foundation of Madison, Wisconsin and the International Society of Anglo-Saxonists and numerous individuals for their generous gifts. We are grateful to the British Library for permission to reproduce the Cottonian manuscripts Cleopatra B. xiii, Tiberius C. i, Vespasian A. xxii, Vespasian D. xiv, and Harley 2110 and 3667, and waiving reproduction fees, as well as for its enthusiastic continuing support of the project and the helpful advice of its staff. We thank the Masters and Fellows of Corpus Christi College, Cambridge for permission to reproduce MSS 419 and 421 and for the cooperation and help of its Librarians, Nigel Wilkins and Dr. F. W. Ratcliffe and the Assistant Librarian, Mrs. Gill Cannell. Thanks to Trinity College, Cambridge for permission to reproduce MS. B. 14.52 and for the help of its Librarian, Dr. David McKitterick; and to Lambeth Palace Library for permission to reproduce MSS 487 and 489 and for the help of its Librarian, Ms. Melanie Barber. Thanks also to World Microfilms Publications and Mr. S. C. Albert for permission to reproduce Trinity and Lambeth manuscripts from World Microfilm stock. All the manuscript images in this volume remain the property of the respective owners and may not be reproduced in whole or in part without written permission of the owners.

The editors look forward to their new collaboration with Professor Robert E. Bjork, Director of the Arizona Center for Medieval and Renaissance Studies in Tempe, Arizona, and thank him and his staff, particularly Ms. Lynn Sims, for the excellent production of the present volume. For the past four years Dr. Roger A. Ladd has been the Project Assistant at Madison, doing indexing, proofing, and checking; the editors offer him their heartiest thanks for all his good work and wish him the best in his future career.

For more information on the *ASMMF* series, please visit our website at <http://mendota.english.wisc.edu/~ASMMF/index.htm>.

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 of 6
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]).

Abbreviations

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.

58. Cambridge, Corpus Christi College 419

Homilies

[Ker 68, Gneuss 108]

HISTORY: The whole of CCCC 419 is written by a single scribe, who carefully corrected his work, in a hand of the first half of the 11c. The same scribe wrote the companion volume, CCCC 421, part 2 [59], which shows the same features of size and layout. The place this scribe was working is unknown. Where the contents overlap with other manuscripts, they show textual affiliation with south-eastern manuscripts, most fully with Cambridge, Trinity College, B. 15. 34 [80], which was written at Christ Church, Canterbury (see Wilcox 1988: 232–39 and Clemons 1997: 159). The language of the homilies, mostly standard late-West Saxon but with considerable tolerance for non-standard forms, is most close to the language of south-eastern manuscripts, especially those from Canterbury (Wilcox 1988: 196–221). The idiosyncratic content of the two manuscripts, though, with their high number of unique anonymous homilies militates against a Canterbury origin, where the works of Ælfric were readily available and extensively copied at the time. Instead, the range of contents suggests that these manuscripts were compiled in a scriptorium less central to the mainstream of homiletic tradition than those of Canterbury, although one dominated by Canterbury influences. That scriptorium may be the unknown center to which Trinity B. 15. 34 traveled after it was written at Canterbury, since the two manuscripts share some corrections.

The manuscript was used extensively while its language was comprehensible: Wilcox (1988: 21–37) identifies some twenty hands that make corrections and revisions in CCCC 419 and the original part of CCCC 421 [59], often confining their attention to a single homily, probably in preparation for delivery. While it was still in use, the manuscript probably traveled to Exeter along with CCCC 421, where *i* was altered to *y* sixteen times and other dialectal changes were made, and where CCCC 421 was augmented with Exeter additions (see Wilcox 1988: 35–36).

CCCC 419 was in the possession of Archbishop Matthew Parker in the 16c. It was probably at this stage that the manuscript was rebound, the original opening folio transferred to CCCC 421, and the current opening folio added (see Graham, 1998: 194-95). This is a miniature of Christ entering Jerusalem, painted in bright colors: clothes are blue and red; a tree, the ground, and Christ's halo are green; and the ass and people's skin are white on a gold background. The miniature comes from a 13c psalter, illustrations from which now appear in two other 11c manuscripts which passed through Parker's hands, Lambeth Palace 771 and CCCC 452. This association demonstrates that the addition is the work of Parker who, in the words of Ker, "liked frontispieces" (*Cat.*, 76). Pagination of the manuscript in red pencil is probably the work of John Parker, Matthew Parker's son, who signs his name in this red pencil on a paste-down on the cover of Trinity B. 15. 34. CCCC 419 has a Parkerian table of contents on p. [viii], which lists the titles and page numbers of the fifteen homilies in the volume and has cross-references for two items to CCCC 198 [41]. The table is headed 'Septimus Liber' and '7' has been written on the fore-edge of the pages. The first set of quire signatures, described below, may have been added at this stage as well.

CCCC 419 was bequeathed by Archbishop Parker on his death in 1575 to Corpus Christi College, Cambridge, where it was given the shelf-mark S. 14 written on p. [v] in a blank space in the index. There are signs of early modern use throughout the manuscript. Passages are underlined or marked in the margin in pencil or fading dark ink, especially OE translations of neighboring biblical quotations which would serve for a Latin-OE dictionary. The parchment flyleaves at either end contain a doctrinal index to the contents in the hand of Abraham Whelock, Cambridge University's first lecturer in Anglo-Saxon (1593-1653) (identified by James 1912: 2.311). A-J are indexed on pp. [v-vii], K-Z on pp. [367-70], the latter now bound upside down.

The manuscript was bound in the 18c (Ker, *Cat.*, 117). The penciled quire signatures may have been made by James in preparing his catalogue, published in 1912. The manuscript was rebound again in November 1954 by 'John P. Gray of Green St. [Cambridge]' with the aid of a Pilgrim Trust Grant, as recorded on the first flyleaf. This was when the end flyleaves were inverted: the microfilm of the manuscript predates this binding and retains the right form.

CODICOLOGICAL DESCRIPTION: Leaves measure 205 x 130 mm., with a written space of approximately 175 x 90 mm. Ruled in drypoint for 19 lines per page, with double bounding lines extending across the page, as do the top

and bottom lines for the text. Parchment is well-prepared but has occasional stains and holes, arranged HFHF, with ruling from the hairside. Slit-shaped pricking is visible on some pages.

The manuscript is paginated in John Parker's red pencil on the top right-hand corner of the recto of each folio, ignoring the 13c frontispiece. The pagination apparently went wrong from p. 9 onwards (a number too high by two was written) but was corrected by the same hand: the mistaken numbering is frequently visible offset on the opposite page. The same hand records the number of pages, 'pag 376' in red pencil and now inverted on p. [367]. Two sets of quire signatures survive: a sequence probably in a 16c hand is written in faded blue ink at the end of each quire at the bottom right-hand corner of each verso, frequently obscured by subsequent mending of the parchment. A more modern series in pencil occurs at the bottom right-hand corner of each new quire except the first.

The manuscript has a consistent decorative pattern: the title is written in red ink and is followed by a blank line. Latin titles tend to be in small display capitals, whereas English ones are often in a slightly enlarged well-spaced minuscule. The title is usually followed by three dots or two dots and a dash. Each homily begins with an enlarged red letter in the margin up to four lines high, often featuring ornate cross-strokes, crescents, balls, and wedges on the body of the letter, or extended through curls and dots. The remainder of the first line of text is written in black in large square capitals that occupy the full space between two ruled lines. This line of text is also touched with red in the loops or beside the letters. Within the text, capital letters and the Tyronian *et* (the abbreviation for *and*) are consistently touched in red. If a capital coincides with the left side of the page, it is written in the margin between the two bounding lines. Homilies end with 'Amen', sometimes written in slightly fancy lowercase script, sometimes in small display capitals, and sometimes in a kind of pseudo-Greek (at the end of items 3, 4, 7, 8, and 10), usually touched in red, followed by two dots and a dash. Illumination in red probably followed at a separate stage from the original writing, since the touching in red of capitals and *notae* is omitted from pp. 320–21, presumably due to the illuminator turning two pages at once.

COLLATION: iv + 184 + iv leaves, paginated [i–x], 1–365, [367–74]. At either end the medieval manuscript is surrounded by a bifolium of parchment flyleaves of the 16c ([367–70] now bound upside down) and a bifolium of paper flyleaves. The first folio, pp. [ix–x], consists of a drawing of Christ's entry into Jerusalem, taken from a 13c psalter, and replacing a first folio now bound with CCCC 421.

I⁸ 1 removed and replaced at beginning; 3 and 6 are singletons (pp. [ix-x], 1-14), II-IX⁸ (pp. 15-142), X⁸ 4 and 5 are singletons (pp. 143-58), XI⁸ 4 and 5 are singletons (pp. 159-74), XII-XV⁸ (pp. 175-238), XVI⁸ 2 and 7 are singletons (pp. 239-54), XVII-XX⁸ (pp. 255-318), XXI⁸ 3 and 6 are singletons (pp. 319-34), XXII⁸ 2 and 7 are singletons (pp. 335-50), XXIII⁸ 2 and 7 are singletons (pp. 351-66).

[Note: pp. 218-19 and 102-3 appear at beginning of fiche 1; see Photo Notes below.]

CONTENTS:

1. pp. 1/1-38/1 **DE TEMPORIBUS ANTICHRISTI.** | 'LEOFAN MEN. | us is micel þearf. þ(æt) we | wære beon. þæs egeslican | tīman þe nu towærd is' (ed. Napier 1883: 191-205, no. 42).
2. pp. 38/2-73/15 **SUNNANDÆGES SPELL.** | 'HER SÆGD | on þises drihtnes ærend|gewrite. þ(æt) fyr cymð' (ed. Napier 1883: 205-15, no. 43).
3. pp. 73/16-95/11 **SERMONE(M) ANG(E)LOR(UM) NOMINA.** | 'HER ONGINÐ | men ða leofestan ymb | | ures drihtnes ærendge|write' (ed. Napier 1883: 226-32, no. 45).
4. pp. 95/12-112/2 Wulfstan: **Lár Spell.** | 'LEOFAN MEN. | Gecnawað þ(æt) soð is. Deos | woruld is on ofste' (ed. Bethurum 1957: 255-60, no. 20 [BH]).
5. pp. 112/3-134/9 Wulfstan: **Sermo de baptisate.** | 'LEOFAN MEN. | Eallum cristenum man|num is micel þearf. þ(æt) | hy heora fulluhtes ge|scead witan' (ed. Bethurum 1957: 175-84, no. 8c).
6. pp. 134/10-161/7 Wulfstan: **Incipiunt sermones lúpi e(pisco)pi.** | 'LEOFAN MEN. | Vs is deope beboden. þ(æt) we | geomlice myngian' (ed. Bethurum 1957: 142-56, no. 6).
7. pp. 161/8-182/9 Wulfstan: **DE FÍDE CATHOLICA.** | 'LEOFAN MEN. | doð swa eow micel þearf | is' (ed. Bethurum 1957: 157-65, no. 7).
8. pp. 182/10-204/8 **DE DIE IUDICII.** | 'LEOFAN MEN. | Vre drihten ælmihtig | god us þus singallice ma|nað. 7 læred' (ed. Napier 1883: 182-89, no. 40; Bethurum 1957: 189-91, no. 9, lines 107-50).
9. pp. 204/9-234/18 Wulfstan: **Her onginð be cristendome.** | 'LEOFAN MEN. | Eallum cristenu(m) mannu(m) | is micel þearf þ(æt) hy heora | cristendomes gescead wi|tan' (ed. Bethurum 1957: 200-10, no. 10c, and 225-27, no. 13, ll. 3-41).
10. pp. 234/19-251/18 Wulfstan: **LAR SPELL.** || 'LEOFAN MEN. | Hwa mæg æfre oðrum | furðor freondscipe' (ed. Bethurum 1957: 227-32, no. 13, ll. 42-106, and Napier 1883: 116-22, nos. 23 and 24).

11. pp. 251/19–281/3 **LÁR SPELL**. || ‘MEN ÐA leofestan. | S(AN)C(TU)S GREGORIUS cwæð; | Ic eow halsige’ (ed. Napier 1883: 232–42, no. 46).
12. pp. 281/4–308/15 **Ælfric**, LS 17: **SERMO IN LETANIE MA | IORE (UE)L QVANDO UOLVERIS**. | ‘SE APOSTOL | paulus ealra þeoda | lareow manede’ (ed. Skeat 1881–1900: 1.364–82, no. 17).
13. pp. 308/16–329/4 **LARSPEL**. | ‘WE WILLAÐ her | sprecaþ feawum wordum’ (as Belfour 1909: 50–58, no. 6) [survives also in CCCC 198 [48], Oxford, Bodleian Library, Bodley 340 [358], and Bodley 343 [359], but ed. by Belfour from Bodley 343 only without collation from other manuscripts; elsewhere assigned to fourth Sunday in Lent].
14. pp. 329/5–347/11 **LARSPELL**. | ‘GEHYRAÐ NV | men þa leofestan. hu | þas halgan bec eow myngiað’ (as Assmann 1889: 138–43, no. 11) [survives also in CCCC 198 and Bodley 340, ed. by Assmann from Bodley 340 and CCCC 419 only; elsewhere assigned to third Sunday in Lent].
15. pp. 347/12–366/19 **Ælfric(?)**: **DE VIRGINITATE**. | ‘CRISTENE | men scylon æt cristes | lareowum’ (as Assmann 1889: 19–21, no. 2, ll. 132–88, and ed. Pope 1967–1968: 2.623–25, no. 19, ll. 34–42 and 53–60, and Pope 1967–1968: 2.804–8, no. 30). [The first section is not collated in Assmann’s edition; all the parts are by Ælfric, but Pope (1967–1968: 2.799–803) considers Ælfric not responsible for the overall composition, while Clemoes (1997: 47) is uncertain].

PHOTO NOTES: Pp. 218–19 and 102–3 appear at the beginning of fiche 1 and are omitted in their proper place. The sequence at the relevant point on fiche 2 at rows 3–4 is confused, with photos in the following sequence: pp. 98–99, 100–1, 104–5, | 106–7, 104–5, 106–7, 108–9.

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59. Cambridge, Corpus Christi College 421

Homilies

[Ker 69, Gneuss 109]

CCCC 421 contains two different manuscripts under a single cover, each part broken into two non-contiguous blocks. Part 1 comprises pp. 3–98 and 209–24 (Quires I–VII and XV), which were once contiguous in view of an offset of text from p. 209, lines 10 and 22, on the blank p. 98. Part 1 is later than Part 2, which comprises pp. 99–208 and 227–354 (Quires VIII–XIV, XVI–XXIV) and is closely associated with CCCC 419 [58]. Pp. 1–2 were originally the opening leaf of CCCC 419.

HISTORY: Part 1 was written by three Exeter scribes during the third quarter of the 11c. The Exeter contents once continued through at least one further homily: the table of contents lists 'De Duodecim Abusiuis, 356' after the final surviving item, Ælfric's "Catholic Homilies" (CH) I.21, which ends imperfectly on p. 354. CH I.21 lacks the final four or five lines of the text as printed, which might be expected to occupy half of the missing p. 355. Since "De duodecim abusivis" is listed as starting on p. 356, there may have been some kind of break in the contents at this point, although not the end of a quire, which might help to explain the subsequent loss. It is uncertain whether Part 1 was bound with Part 2 at Exeter. The manuscript is not included in the inventory of items donated to Exeter by Bishop Leofric sometime between 1069 and 1072.

Part 2, the earlier part of the manuscript, is closely associated with CCCC 419. It is written by the same single scribe of the first half of the 11c, shares the same written area, and is identical in details of codicological preparation. Like CCCC 419, its place of origin is unknown: textual and linguistic evidence suggest a link with Canterbury, but the idiosyncratic contents militate against a Canterbury origin. As with CCCC 419, more precise localization might be suggested by the particularly close textual relation and shared corrections with

Cambridge, Trinity College, B. 15. 34 [80], a Canterbury manuscript which subsequently traveled to an unidentified center (see account of CCCC 419).

Part 2 was used extensively as long as its language was comprehensible: Wilcox (1988: 21–37) identifies some twenty hands that make corrections and revisions in CCCC 419 and CCCC 421, Part 2, often confining their attention to a single homily, probably in preparation for delivery. At an early stage, the prayer was added to the originally blank page at the front of CCCC 419, now CCCC 421, p. 2 (item 1). This is written by a hand similar in general aspect to the main hand, but with clear differences of detail, perhaps a different scribe in the original scriptorium. While it was still in use, Part 2 probably traveled to Exeter along with CCCC 419. It may have been joined to Part 1 there or at a later time, in Parker's care.

The complete manuscript passed through the hands of Archbishop Matthew Parker, who provided the table of contents on p. [vii], and whose son John provided the pagination. The table of contents is headed by Parker's designation of the manuscript as 'Liber Sextus' and '6' is written on the fore-edge of the pages. The table of contents lists 15 homilies, including the now-lost "De duodecim abusivis," and includes cross-references for five of them to folio number 'in li<bro> negro', namely CCCC 198 [41]. It was Parker who arranged for the frontispiece from CCCC 419 to be inserted at the front of this manuscript, reversed to make the drawing more prominent (see Graham, 1998: 194–95). CCCC 421 was bequeathed by Archbishop Parker on his death in 1575 to Corpus Christi College, Cambridge, where it was given the shelf-mark S. 13, which is written on p. [vi] and beneath the table of contents on p. [vii]. There are signs of early modern use throughout the manuscript. Passages are underlined or marked in the margin in pencil or fading dark ink, especially OE translations of neighboring biblical quotations which would serve for a Latin-OE dictionary. The end of the manuscript, including all of "De duodecim abusivis," had gone missing by the time of Wanley's full description published in 1705. The manuscript was rebound in the 18c (Ker, *Cat.*, 118) and again by 'John P. Gray of Green Street' in November 1954, as recorded on the opening flyleaf, when Quire XIX was misbound (the microfilm predates this misbinding and preserves the correct order).

CODICOLOGICAL DESCRIPTION: Leaves measure 195 x 120 mm. In Part 1, Quires I–VII have a written space approximately 175 x 85 mm., ruled in drypoint for 19 lines per page; Quire XV has a written space 170 x 85 mm.,

ruled for 25 lines per page. Throughout Part 1, the double bounding lines and the top and bottom two lines extend across the full length of the page. Pricking, where visible, is circular. In Part 2, pages have a written space of approximately 175 x 90 mm., ruled in drypoint for 19 lines per page, with double bounding lines extending across the page, as do the top and bottom single lines. Pricking, where visible, done by slits. Throughout both parts of the manuscript, parchment is well-prepared but has occasional stains and holes, arranged HFHF, with ruling from the hairside.

Part 1 was written by three Exeter scribes: hand 1 wrote pp. 3/1–93/19, hand 2 wrote pp. 94/1–96/11, hand 3 wrote pp. 209/1–224/25 (as identified by Ker, *Cat.*, 118). All three hands are quite similar, but there are slight differences in the form of *þ* and *ð* and in the treatment of ascenders. Drage (1978) shows that these scribes also worked on numerous other Exeter manuscripts. Script and format associate Part 1 with two other Exeter manuscripts: London, Lambeth Palace 489 [318] and London, BL, Cotton Cleopatra B. xiii, ff. 1–58 [185] (Bishop 1954–58: 198, and Ker, *Cat.*, 184).

Each part has distinct consistent decorative patterns. Part 1, the Exeter portion, uses the colors blue, red, and green in alternation for the enlarged first letter of a homily, which follows the rubric written in red. The first line of a text is in display capitals or in regular Insular minuscule and is not touched in color. Prominent letters are touched in a red/black color on pp. 3–25, i.e. for the first item, but not thereafter. In Part 2, as in CCC 419, the title is written in red ink and is followed by a blank line. Latin titles tend to be in small display capitals, whereas English ones are often in a slightly enlarged well-spaced minuscule. The title is usually followed by three dots or two dots and a dash. Each homily begins with an enlarged red letter in the margin up to four lines high, often ornately featuring cross-strokes, crescents, balls, and wedges on the body of the letter, or extended through curls and dots. The remainder of the first line of text is written in black in large square capitals that occupy the full space between two ruled lines. This text is also touched with red in the loops or beside the letters. Within the text, capital letters and the Tyronian *et* (the abbreviation for *ona*) are consistently touched in red. If a capital coincides with the left side of the page, it is written in the margin between the two bounding lines. Homilies end with 'Amen', sometimes written in slightly fancy lowercase script, sometimes in small display capitals. P. 1 shows an ink drawing of the Crucifixion: Mary and John surround Christ on the cross, with a winged dragon at the foot of the cross and the hand of God emerging from above. The

drawing uses a red/orange wash for shading and for depicting such elements as the blood of Christ dripping from his feet and the fiery breath of the dragon (see Raw 1990).

The manuscript is paginated throughout in John Parker's red pencil at the top right-hand corner of the recto of each folio, with pagination that incorporates the frontispiece. There is an inked '2' under the penciled '3' on the second folio, perhaps as a prompt to allow for the frontispiece. The whole manuscript has penciled quire signatures at the bottom right-hand corner of the first page of each new quire except the first, probably written in modern times. The final signature, '24', was twice placed on the wrong page, failing to acknowledge the anomalous nature of Quire XXIII. The number '24' was written on p. 351, which corresponds to the incorrect collation published by James (1912: 2.313); it was subsequently crossed out and written in a different hand at the foot of p. 353, which corresponds to the incorrect collation published by Ker (*Cat.*, 118; see further Wilcox 1988: 8–11). The manuscript has received a red stain on p. 177 and on fore-edges thereafter.

COLLATION: iv + 177 + ii leaves, paginated [i–viii], 1–353, [355–56]. The manuscript opens with two paper flyleaves and two 16c parchment flyleaves; ends imperfectly with the loss of the expected parchment flyleaves. At the front, the frontispiece from CCC 419 has been inserted, reversed, in place of a cancelled opening folio; its original position is apparent from a pattern of wormholes (see Graham, 1998: 194–95).

Part 1: I⁸ 1 cancelled and replaced at beginning (pp. 1–16), II⁸ (pp. 17–32), III⁴ (pp. 33–40), IV–VI⁸ (pp. 41–88), VII⁶ 5 cancelled (pp. 89–98); || XV⁸ (pp. 209–24).

Part 2: VIII–X¹⁰ (pp. 99–146), XI⁸ 3 and 6 singletons (pp. 147–62), XII–XIII⁸ (pp. 163–94), XIV⁸ 8 cancelled (pp. 195–208); || XVI⁸ 3 and 6 singletons (pp. 225–40), XVII⁸ 3 and 6 singletons (pp. 241–56), XVIII⁸ 3 and 6 singletons (pp. 257–72), XIX⁸ (pp. 273–88), XX⁸ 3 and 6 singletons (pp. 289–304), XXI⁸ 3 and 6 singletons (pp. 305–20), XXII⁶ (pp. 321–32), XXIII⁶ + 2 after 1 (pp. 333–48), XXIV⁶ wants 4, 5, 6 (pp. 349–54).

[**Note:** Quire III consists of four folios made up from two unused half-sheets from a larger manuscript, with the old ruling running up and down the leaves. Quire XIX is now bound incorrectly, with the second and third bifolia transposed (now ordered 273, 277, 275, 279, 281, 285, 283, 287): text and offsets from the page numbers reveal that the pages were in the correct order when paginated. Quire XXIII is a six-leaf gathering with a bifolium inserted after the first folio; the quire is now, exceptionally, sewn twice, with stitching between pp. 342 and 343 and holding in the inserted bifolium between

pp. 336 and 337. The folios are correctly paginated and the text proceeds consecutively. Text is missing from the end of the final quire. Pp. 214–15 appear at the beginning of fiche 1.]

CONTENTS:

p. 1 Drawing of the Crucifixion.

1. p. 2/1–17 Prayer: 'Uton nu biddan ealle \langleve\ranglelan' eadmodlice | þysne 'þas' halgan 'haligan' ap(osto)l \langleve\ranglel \langleaposto\ranglelas' .N.' (ed. Förster 1942).

Part 1:

2. pp. 3/1–25/8 Ælfric, CH I.22: **IN DÍE S(AN)C(T)O PENTECOSTEN.** | 'FRAM ÞAM HALGAN EASTERLICAN DÆGE | synd getealde fiftig daga to þysum | dæge' (ed. Thorpe 1844: 310–28; Clemoes 1997: 354–64).
3. pp. 25/9–36/10 Ælfric, CH II.35: **IN NATALE UNIUS AP(OSTO)LI.** | 'DES APOSTOLICA FREOLSDÆG MANAÐ US | to sprecenne' (ed. Godden 1979: 299–303).
4. pp. 36/10–54/10 Ælfric, CH II.37: **IN NATALE PLURIMOR(UM) | S(AN)C(T)ORUM MARTYRUM.** | 'Cum audieritis . . . SE HÆLEND FORESÆDE HIS LEOR | ningcnihtum þises middan | eardes frecednyssa' (ed. Godden 1979: 310–17).
5. pp. 54/11–76/4 Ælfric, CH II.38: **IN NATALE UNIUS CONFESSORIS.** | 'Homo quidam p(er)egre . . . VRE DRIHTEN SÆDE ÞIS BIGSPELL' (ed. Godden 1979: 318–26).
6. pp. 76/5–96/11 Ælfric, CH II.39, augmented: **IN NATALE S(AN)C(T)ARU(M) UIRGINUM.** | 'Simile est regnum celorum dece(m) | uirginib(us) . . . Se hælend sæde gelomlice bigspell' (ed. Godden 1979: 327–34 and Pope 1967–68: 2.784, no. 28) [pp. 97–98 blank].

Part 2:

7. pp. 99/1–150/15 Ælfric: **SERMO AD POPVLUM IN OC|TAVIS PENTECOSTEN** | 'WE WILLAÐ | eow sæcgan sume swute|lunge nu' (ed. Pope 1967–68: 1.415–47, no. 11).
8. pp. 150/16–159/6 Byrhtferth: **LARSPEL. 7 SCRIPTBOC.** | 'LEOFAN MEN. | doð swa ic eow bidde. ge ||hyrað þ(æt) soð is' (ed. Napier 1883: 242–45, no. 47).
9. pp. 159/7–170/16 Byrhtferth: **AMMONITIO AMICI. þ(æt) is | freondlic mynegung.** | 'Eala ge wynsuman men | 7 æþele wæpmen. 7 wifmen | gé godes anlicnes' (ed. Napier 1883: 246–50, no. 48).
10. pp. 170/17–208/6 **LARSPELL.** | 'MEN ÞA leofestan. || We gehyrdon oft sæcgan be | þam æþelan tocyme. ures | drihtnes' (ed. Napier 1883: 250–60, no. 49).

Part 1:

11. pp. 209/1–221/2 **LARSPELL**. | ‘We secgeað urum cynehlaforde. ⁊ eallum
| folce cyðan wyllað’ (ed. Napier 1883: 266–74, no. 50).
12. pp. 221/4–224/25 Wulfstan: ‘Crist cwæð on his halgan gódspele’ (ed.
Bethurum 1957: 123–27, no. 3) [pp. 225–26 blank].

Part 2:

13. pp. 227/1–254/6 Ælfric, CH I.18: **IN L[ETANIA MAIORE]**. | ‘ÐAS
DAGAS | synd gehatene letanige’ (ed. Thorpe 1844: 244–58; Clemoes
1997: 317–24).
14. pp. 254/7–287/5 Ælfric, CH I.19: **F⟨E⟩R⟨IA⟩ .III. DE DOMINICA
ORATIONE**. | ‘SE HÆLEND CRIST | syððan he to þisum life | com’
(ed. Thorpe 1844: 258–74; Clemoes 1997: 325–34).
15. pp. 287/6–324/4 Ælfric, CH I.20: **F⟨E⟩R⟨IA⟩ .III. DE FIDE CATHO-
LICA**. | ‘ÆLC CRISTEN | man sceal æfter nihte | cunnan ægðer ge his pater
| n⟨oste⟩r. ge his credan’ (ed. Thorpe 1844: 274–94; Clemoes 1997: 335–44).
16. pp. 324/5–354/19 Ælfric, CH I.21: **I⟨N⟩ ASCENSIONE D⟨OMI⟩NI**.
| ‘Primu⟨m⟩ quide⟨m⟩ . . . LUCAS SE GOD | spellere us manede | on
þisse pistolrædinge’; ends imperfectly ‘⁊ godes miht’ (ed. Thorpe 1844:
294–310; Clemoes 1997: 345–53, lines 1–240).

PHOTO NOTES: Pp. 214–15 appear at the beginning of fiche 1 and are omitted in their proper place. Pp. 238–39 are missing from their proper place (at fiche 4, row 1) and are not supplied elsewhere, while pp. 244–45 are repeated.

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79. Cambridge, Trinity College, B. 14. 52

Homilies; "Poema Morale"

[Ker p. xix, Gneuss —]

HISTORY: James (1900: 459) dates the two main scribes to the 13c, although Ker observes that the collection "may have been written before 1200" (*Cat.*, xix). There is no external evidence for localizing the manuscript, although the dialect suggests an origin in the south-east or East Anglia, specifically London (see Hill 1977: 107) or south Cambridgeshire (Laing and McIntosh 1995: 33).

There is little sign of contemporary medieval use. The main scribes correct a few errors and there are corrections probably in a different hand in darker ink at ff. 78r/9, 80r/16, 83r/17 and 20. Blank spaces were used for some 13c additions. On f. 1ra/1–21 is the beginning of a Litany of the Virgin in a 13c hand (dated by James 1900: 460), while a homily on Isaiah 11.1 has been added in a 13c hand to ff. 87v/1–88r/12 (item 36; see Hill 1966: 192). Heavily faded fragmentary text in Latin has been added at the foot of the page at ff. 33v–34r, 47v–48r, and 55v. James (1900: 462) characterizes similar faded writing that appears on ff. 89v–90r as 13c prayers. There are also further hints of text sometimes evident in the gutter, as at f. 14r, though these may reflect written text used as binding strips.

While medieval signs of use are slight, early modern signs of use abound. There is a 15c inscription on f. 1v, 'Rithmus anglic(us) cu(m) omiliis angl(icis) in hoc vol(um)ine | c(on)tinetur', and the end blank leaves include two names on f. 88r in a 15c hand, read as 'S(er) Thomas Stone (or Stow)' and 'S(er) John Newson', but as not further identifiable (by Hill 1966: 200, n. 2; Laing and McIntosh read the second as 'John Newbor(e)', 1995: 43, n. 5). The inscription is picked up by a heading 'Rithmus Anglicus' in a 16c (?) hand on f. ii verso. The blank space on f. 1r is used for a 16c table of contents, itemizing all the homilies, keyed to an early foliation. F. 1v has, in addition to the 15c inscription, an astrological dating, and six lines of Latin hexameters and pentameters, beginning 'Abdita quæ tenebra(n)s', and signed WP or WL. Hill (1966) identifies this

as the work of William Patten (fl. 1528–1590), written out in the hand of his son, Thomas (b. 1561). Hill reads the dating formula at the top of the page as 23 September 1583, the date of Archbishop John Whitgift's enthronement at Canterbury. Whitgift was Master of Trinity College 1567–1577 and Archbishop 1583–1604. At the foot of the same page are eleven lines of a truncated letter written in English (printed by Hill 1966: 195). The letter recommends the writer of the above verses to 'yo' grace' for his knowledge of antiquities, and including an allusion to the scholar's knowledge of Armenian. Hill identifies the scholar as William Patten, a wide-ranging 16c humanist scholar. Hill suggests that the letter may have been written by Henry Carey, Lord Chamberlain Hunsdon (1524?–1596), since the hand bears a resemblance to a letter written by him on 1 January 1587. She identifies the ecclesiastic addressed in the letter as probably Archbishop Whitgift, or perhaps Archbishop Parker.

A heading, 'Homiliae Anglicae', is written at the head of f. 10r, and Hill (1966: 193–94) identifies interlinear and marginal glosses in six different hands. There is also extensive penciled underlining and annotations, particularly in the latter part of the manuscript: there are penciled cross-references to variations on the phrase 'was teames atold' at ff. 55r/5, 57v/18, 58r/19, for example.

The flyleaves include an extensive doctrinal index to the contents of Quires II–XI in the hand of Abraham Whelock, Cambridge University's first lecturer in Anglo-Saxon (1593–1653) (as is also the case in, for example, Cambridge, Corpus Christi College 419 [58]). A–J are indexed on ff. i verso–ii verso, K–Z on ff. 91r–93r. The hand is identified in pencil at the foot of f. ii recto. Whelock also described the volume in an inscription at the head of f. i verso, 'Hic codex MS. fidem p(ro)testantiu(m) in p(er)multis | multum ornat. Legi & | perlegi. A.W.'. Postdating this table are three shelf-marks of Trinity College Library on f. i recto, namely R. 15.17 (deleted), a number now scribbled over, and the current numbering, B. 14. 52, while on f. 1v is a modern Trinity College Cambridge Library stamp.

The manuscript was given to Trinity College by Archbishop Whitgift (d. 1604), whose coat of arms is on the covers, and who was presumably responsible for the present binding. The endleaves include an inserted half-page slip, f. 91A, recording in ink on the recto 'This mss. belongs to | Trinity-College-library | in Cambridge [sic.]'. The book was rebound and repaired in October 1984 by Cockerell. The current binding retains original dark brown calf binding over pulp boards, the faded embossed coat of arms in gold on front and back, and the fittings for two clasps on front and back. 'Homiliae Anglicae' is tooled in gold on the spine.

[Binder's note on final flyleaf: 'DC6820 Condition when received: binding rebaked dark brown calf, over pulp boards, a very heavy impression of arms in gold on both boards, most of the gold missing, two clasps clasping on the back board, crossovers missing, red lettering piece. Book sewn on four white thongs, thongs broken, sewing broken, gatherings free, vellum leaves in good condition though very heavily cropped, coloured edges.

Book taken down, damaged leaves guarded and repaired, resewn on four cords to the old marking up. The old boards repaired and laced on. The spine covered with brown calf.')

CODICOLOGICAL DESCRIPTION: Leaves measure 139 x 104 mm., heavily cropped with the loss of some text from the outer margin and the top. The written grid for Quires II–XI is ca. 114 x 86–91 mm. with 21 lines per page on ff. 10r–45r and 23 lines per page on ff. 45v–86r, generally lined in pencil. (The change in lineation occurs midway through Quire VI, midway through item 17, and midway through a stint of the second scribe.) Quire I has a written grid ca. 122–28 x 80 mm. with between 24 and 28 lines per page (24 on ff. 1r–4r; 28 on ff. 4v–5r; 26 on ff. 5v–8r; and 24 on ff. 8v–9v). Parchment is arranged FHFH for Quires II–XI, HFHF for Quire I.

There are three foliations recorded through the manuscript on Quires II–XI. The earliest, written in black ink in a 16c hand, begins at 1 on f. 10r, the beginning of the collection of homilies. On most leaves this foliation has been substantially lost to cropping, although traces show that it once ran throughout the manuscript; a good visible example is '43' on f. 52r. This is the foliation to which the 16c table of contents is keyed. A later pagination is written in a browner ink on the rectos in a 17c hand, starting with the homilies on f. 10r and has generally not been lost to cropping. This is the pagination to which Whelock's doctrinal index is keyed and is used by Morris 1873 and Ker 1932 and is often the numbering most visible in the microfilm. Finally, a prominent penciled foliation begins with the first parchment leaf and is written on upper right rectos, generally lower down the page than the other numbers. At the time of the shooting of the microfilm, and in the description of Hill (1966), this foliation was written only on the first ten folios (with '3' omitted, '5' repeated, 5*–8 for 6–9, but with '10' correctly on f. 10 at the start of Quire II) and then written on every tenth folio after f. 10. The penciled foliation has now been recorded on each folio throughout the whole manuscript. This last foliation corresponds to that used by James 1900 and is employed throughout the present description, though the old pagination is also given in parentheses.

There is a medieval quire signature, 'vi.' at f. 57v foot (i.e., the end of Quire VII), written 11–13 mm. below the bottom line. The equivalent space is visible on other quires but nothing is written there. Quire signatures are penciled at the start of quires at the bottom right of the opening recto (except for Quire III).

The first quire did not always occupy its current position. Apart from the first folio, it is a self-contained unit (containing item 1) and, even though it may be in the hand of one of the main scribes (according to Ker 1932), it has a distinctive layout, with a different number of lines to a page, a poetic format, a larger written area, and lighter decoration than the rest of the book. It was presumably originally somewhat wider than the rest of the book: its text has suffered more from cropping than any other. The first quire was not subject to the 16c foliation or to the 17c pagination and is not noticed in the 16c table of contents or in Whelock's 17c index, while the second quire opens with its own 16c title, all of which might suggest that the first quire was not in its present place until after the 17c. The opening folio (f. 1) must, however, have stood in opening position in the 16c, when it received the table of contents, and probably in the 15c when it received the inscription at the head of f. 1v. This tallies with a suggestion by Ivy (1958: 40) that the "Poema Morale" originally occupied a quire of eight subsequently placed inside a bifolium. There is further codicological evidence for such a suggestion: f. 2 has a substantial wormhole in the outer margin 68 mm. down the page, which continues into f. 3 as a smaller wormhole, but for which there is no corresponding hole on f. 1, which instead has two wormholes of its own not reflected on f. 2. If the first quire was originally a quire of eight leaves, this would be in keeping with the rest of the manuscript (even though, in this case only, it would have begun with a hairside, unlike the fleshside beginning of the other quires). What was probably the conjugate of the opening folio, now mostly removed, once contained text on its verso in a different hand: the end of one line is visible on the stub between ff. 9 and 10 half-way down the page (reading '[. . .]gte' with a suspension mark). Further evidence that there was not a quire standing before the second quire is provided by the medieval quire signature that survives at the end of Quire VII. It is unclear how the first quire once existed, but it presumably was in its present position at the time of the binding associated with Archbishop Whitgift.

The bulk of the manuscript is written by two main scribes who write a similar hand. Their writing is intertwined through the book, often changing stints at the beginning of a page or part way through the first line, never

changing over at the start of a new item. The limits of their contributions have been described by Ker 1932, who points out that they write distinctively different forms for the abbreviation & and for the letter *ð*. According to Ker, hand 1 wrote ff. 2r/1–21v/21, 23r/1–21, 36r/15–21, 38v/6–21, 66v/13–68v/11, 70r/1–71r/23, 73v/1–76r/23, 78r/1–23, 79r/1–23, 80v/1–81r/1, 85r/1–23; hand 2 wrote ff. 22r/1–22v/21, 23v/1–36r/15, 36v/1–38v/6, 39r/1–66v/13, 68v/11–69v/23, 71v/1–73v/1, 76v/1–77v/23, 78v/1–23, 79v/1–80r/23, 81r/1–85r/1, 85v/1–86r/16. Ker's identification of hands within the homilies is probably correct, but his identification of the scribe of Quire I (ff. 2–9) with the first scribe of the homilies seems more doubtful. The different mise-en-page and size of script makes comparison difficult, but it seems that ff. 2r–9v may have been written by a distinct third scribe, albeit with a style similar to the two main scribes. Different hands wrote the end matter. Item 36 is by two further scribes with script similar to that of the main scribes (one wrote f. 87v/1–14, the other ff. 87v/14–88r/12). A very different hand wrote item 35, and the remaining end matter is in different scripts written at different times.

The homilies include some rubrics, which are written in red script, and some capital letters written in red. The first letter of a homily is enlarged and written in red or sometimes in green (namely at ff. 10r/1, 12r/12, 20v/10, 28r/4, 31r/5, 38r/1, 53v/1, 57r/8), except at f. 30r/10, where item 11 is not fully differentiated from the preceding and begins without a colored initial, but instead with an enlarged black initial. On occasion, the scribe adopts a distinctive decorative feature of extending descenders from the bottom line with a squiggly line to the foot of the page, surviving up to 26 mm. long, at ff. 24v, 25r, 25v. Quire I, the "Poema Morale," uses an enlarged red opening initial and then has a capital letter, positioned in the margin, beginning each line. It ends emphatically with 'AMEN', in display capitals and touched in red, followed by three blank lines.

COLLATION: ii + 91 + iii leaves, foliated i–ii, 1–2, [3], 4–5, 5, 6–8, 10–91, 91A–93. The main manuscript is surrounded by a pair of early modern parchment flyleaves, then a pair of paper flyleaves (with a slip beginning the end group at f. 91A). I⁸⁺¹ (ff. 1–9, 1 added with stub visible after f. 9), II–X⁸ (ff. 10–81), XI⁸ (ff. 82–87) (wants two, blank, between ff. 86 and 87), XII⁴ (ff. 88–91).

CONTENTS (old pagination in parentheses):

ff. i verso–ii verso Index of contents in hand of 'Abraham Wheelocke 1593'.
f. 1ra/1–21 Litany of the Virgin (in 13c hand).

- f. 1rb/1–23 and f. 1ra/23–31 Table of contents of homilies (16c).
- f. 1v/1–2 Inscription (15c): ‘Rithmus anglic(us) cu(m) omilis angl(icis) in hoc vol(um)ine | <con>inent(ur)’.
- f. 1v/4–11 Dating formula (23 September 1583) and six lines of Latin verse signed by W[illiam] P[atten]: ‘LECTORI, | Abdita quæ tenebra(n)s monume(n)ta reco(n)didit’ (ed. James 1900: 460, but cf. Hill 1966).
- f. 1v/13–24 Truncated 16c English letter praising unnamed author of verses: ‘Manye will Bragge of there knowledgē’ (ed. Hill 1966: 195).
1. ff. 2r/1–9v/21 ‘Poema Morale’ or ‘Conduct of Life’: ‘Ich am nu elder þan ich was a wintre 7 a lore’ (ed. Morris 1873: 220–32, no. 35; Hall 1920: 31–53, no. 8; see also Hill 1977) [f. 9v/22–24 blank].
 2. ff. 10r/1–11r/17 (f. 10r/1–p. 3/17) **De aduentu**. | ‘Ecce uenit rex To dai is cumen ðe holie tid’ (ed. Morris 1873: 3–7, no. 1).
 3. ff. 11r/17–12r/11 (pp. 3/17–5/11) **D(omi)n(i)ca iia. In aduentu**. | ‘Hora est ia(m) ðe lau(er)d sainte powel þe is | heued lorðeau’ (ed. Morris 1873: 7–9, no. 2).
 4. ff. 12r/11–14r/8 (pp. 5/11–9/8) **D(omi)n(i)ca iiia. Nox p(re)cessit dies Hure heiest lorþeu after ure lou(er)d ie(s)u c(r)ist’** (ed. Morris 1873: 9–15, no. 3).
 5. ff. 14r/9–17v/17 (pp. 9/8–16/17) ‘Tria su(n)t ho(m)in(um) saluti neces-saria (l. 19) ðre þing ben þ(at) elch man habben mot’ (ed. Morris 1873: 15–23, no. 4).
 6. ff. 17v/18–20v/9 (pp. 16/18–22/9) ‘Pat(er) noster. & c(etera). Ðu singest þe salm þe me clepeð crede’ (ed. Morris 1873: 25–31, no. 5).
 7. ff. 20v/9–24v/7 (pp. 22/9–30/7) **In die natalis d(omi)ni**. | ‘Natus est nob(is) hodie Gode tidinge 7 murie to heren’ (ed. Morris 1873: 31–41, no. 6).
 8. ff. 24v/8–26r/17 (pp. 30/8–33/17) ‘REGES tharsis 7 insule Mid mede man mai ouer wat(er) faren’ (ed. Morris 1873: 41–45, no. 7).
 9. ff. 26r/18–28r/3 (pp. 33/18–37/3) ‘OPTuler(un)tp(ro)eo d(omi)no To dai man mai iheren’ (ed. Morris 1873: 47–51, no. 8).
 10. ff. 28r/4–30r/9 (pp. 37/4–41/9) ‘QVomodo cantabimus canticu(m) ðe holie p(ro)phete d(au)id specð on þe sealmboç’ (ed. Morris 1873: 51–55, no. 9).
 11. ff. 30r/10–31r/4 (pp. 41/10–43/4) ‘Understondeð get an þi[n]g þ(at) ich gíu wile warnie fore’ (ed. Morris 1873: 57–59, no. 10).
 12. ff. 31r/4–34r/15 (pp. 43/4–49/15) **In Capite Iefunij**. | ‘Conuertimini ad me in toto Non corð |liche fader ne moder’ (ed. Morris 1873: 59–67, no. 11).
 13. ff. 34r/15–37v/20 (pp. 49/15–57/20) **In xl[a]** | ‘PREocupemus faciem

- d⟨omi⟩ni ꝑe holie p⟨ro⟩ph⟨et⟩e d⟨aui⟩d minegeð us' (ed. Morris 1873: 67–75, no. 12).
14. ff. 38r/1–39v/15 (pp. 57/21–60/15) **In q⟨u⟩ad⟨r⟩agesima**. | 'Ecce n⟨un⟩c temp⟨us⟩ acceptabile (l. 21) ꝑe heuenliche leche seinte poul | nimeð' (ed. Morris 1873: 77–81, no. 13).
15. ff. 39v/15–42v/17 (60/15–66/17) **In media xla**. | 'CVm inmund⟨us⟩ sp⟨iri⟩t⟨us⟩ exierit (f. 40r/2) ꝑe lou⟨er⟩d seint matheu specð on his | holi godspel' (ed. Morris 1873: 81–89, no. 14).
16. ff. 42v/17–44v/10 (pp. 66/17–70/10) **D⟨omi⟩n⟨i⟩c⟨a⟩** | **pal|maru⟨m⟩**. 'Turbe que p⟨re⟩cedebant d⟨omi⟩n⟨u⟩m It is custume ꝑ⟨at⟩ ech chirchsocne goð ꝑis dai' (ed. Morris 1873: 89–93, no. 15; Hall 1920: 82–88, no. 12).
17. ff. 44v/10–46v/23 (pp. 70/10–74/23) **In die pasche**. 'HEC est dies qu⟨am⟩ fecit d⟨omi⟩n⟨u⟩s ꝑis dai haueð ure drihten maked to gla|dien' (ed. Morris 1873: 93–101, no. 16).
18. ff. 47r/1–48r/17 (pp. 75/1–77/17) 'Stetit ie⟨sus⟩ in medio discip⟨u⟩lor⟨um⟩ suor⟨um⟩ (l. 4) we reden on ꝑe holi god|spel boc' (ed. Morris 1873: 101–5, no. 17).
19. ff. 48r/18–49v/12 (pp. 77/18–80/12) 'Omne datu⟨m⟩ optimu⟨m⟩ Seint iacob ꝑe holie apo⟨stel⟩' (ed. Morris 1873: 105–9, no. 18).
20. ff. 49v/12–52r/8 (pp. 80/12–85/8) **In ascensio⟨n⟩e**. | **d⟨omi⟩ni**. 'Eleuat⟨us⟩⟨est⟩ sol in celu⟨m⟩ et[c]. ꝑe holi p⟨ro⟩ph⟨et⟩e abacuc' (ed. Morris 1873: 109–15, no. 19).
21. ff. 52r/8–53r/24 (pp. 85/8–87/24) **In die pentecost⟨e⟩**. | 'Apparuer⟨un⟩t apostol⟨is⟩ disp⟨er⟩tite Ðo ꝑe ure lou⟨er⟩d ie⟨s⟩u c⟨r⟩ist fundede' (ed. Morris 1873: 117–21, no. 20).
22. ff. 53v/1–54v/17 (pp. 88/1–90/17) 'D⟨omi⟩n⟨u⟩s de celo p⟨ro⟩spex⟨it⟩ Ðe holi p⟨ro⟩ph⟨et⟩e d⟨aui⟩d seið on ane stede' (ed. Morris 1873: 121–25, no. 21).
23. ff. 54v/17–57r/7 (pp. 90/17–95/7) **De s⟨an⟩c⟨t⟩o Ioh⟨ann⟩e bapt⟨ista⟩**. | 'Ego uox clama⟨n⟩tis in deserto ꝑe lou⟨er⟩d seint lucas giu trin|neð' (ed. Morris 1873: 125–31, no. 22).
24. ff. 57r/7–60r/9 (pp. 95/7–101/9) **De s⟨an⟩c⟨t⟩o Ioh⟨ann⟩e bapt⟨ista⟩**. | 'INter natos mulieru⟨m⟩ Unligel man | selde ligeð' (ed. Morris 1873: 131–41, no. 23).
25. f. 60r/9–61v/9 (pp. 101/9–104/9) **De s⟨an⟩c⟨t⟩a | maria magdal⟨ena⟩**. 'MVlier que erat in ciuitate (l. 13) Ðe lau⟨er⟩d s⟨eint⟩ l⟨ucas⟩. ꝑe trenneð | ꝑ⟨at⟩ holi godspel' (ed. Morris 1873: 141–45, no. 24).

26. ff. 61v/9–64r/10 (pp. 104/9–109/10) **De s⟨an⟩c⟨t⟩o Iacobo.** | ‘EVntes ibant 7 flebant . . . De holi p⟨ro⟩ph⟨et⟩e d⟨aui⟩d þe was king of ier⟨usa⟩-l⟨e⟩m’ (ed. Morris 1873: 145–53, no. 25).
27. ff. 64r/10–66r/23 (pp. 109/10–113/23) **De s⟨an⟩c⟨t⟩o laurentio.** | ‘QVi parce seminat . . . Ure lou⟨er⟩d | seinte poul hegest alre’ (ed. Morris 1873: 153–59, no. 26).
28. ff. 66v/1–69r/9 (pp. 114/1–119/9) ‘MARia uirgo assumpta est ad ethere-u⟨m⟩ thalamu⟨m⟩ . . . On | of þe holie writes þe ben red her inne’ (ed. Morris 1873: 159–67, no. 27).
29. ff. 69r/9–71v/6 (pp. 119/9–124/6) **De defunctis.** ‘Libera me d⟨omi⟩ne | de morte . . . De lif holi man iob | þe þe boc of specð’ (ed. Morris 1873: 167–73, no. 28).
30. ff. 71v/6–75v/11 (pp. 124/6–132/11) **De s⟨an⟩c⟨t⟩o andrea.** | ‘AMbulans ie⟨su⟩s iuxta mare galilee . . . De holi godspel | of þis dai specð of ure helende’ (ed. Morris 1873: 173–85, no. 29).
31. ff. 75v/12–78r/13 (pp. 132/12–137/13) ‘Esto fortes in bello . . . Dos feawe word | þe ich nu here forðteah’ (ed. Morris 1873: 185–93, no. 30).
32. ff. 78r/14–81r/17 (pp. 137/14–143/17) ‘Estote prudentes 7 uigilate in or⟨aci⟩onib⟨us⟩. De heuenliche kei|herde sainte peter iseih’ (ed. Morris 1873: 193–201, no. 31).
33. ff. 81r/18–83r/23 (pp. 143/18–147/23) ‘QVi uult uenire . . . Sori mai þe man ben þe beð on michele | wope’ (ed. Morris 1873: 203–9, no. 32).
34. ff. 83v/1–86r/16 (pp. 148/1–153/16) ‘Posuerunt peccatores laqueu⟨m⟩ . . . De sinfulle | haueð leid g⟨r⟩une’ (ed. Morris 1873: 209–17, no. 33)[f. 86r/17–23 blank].
35. f. 86v/1–12 (p. 154/1–12) Twelve lines of 15c Latin lemmata and interpretamenta; opening illegible: (l. 4) ‘. . . Sulphurea i⟨d est⟩ baline | balanstie i⟨d est⟩ flores malog⟨ra⟩nator⟨um⟩’ (‘a few names explained’ James 1900: 461) [rest of f. 86v and all of f. 87r (p. 155) blank].
36. ff. 87v/1–88r/12 (pp. 156/1–157/12) ‘[E]grediet⟨ur⟩ ui⟨r⟩ga de radice iesse. & c⟨etera⟩. An gerd sal spruten of iesse | more’; ends ‘And he under|stod holie boc lore. & c⟨etera⟩. Si plus sscire⟨m⟩; plus dicerem’ (ed. Morris 1873: 217–19, no. 34) [f. 88r/13–23 blank but for two 15c names and a modern Trinity College Cambridge Library stamp].
37. ff. 88v/1–15 and 90v/1–26 (pp. 158/1–15 and [160]/1–26): 16c glossary notes [rest of f. 88v and all of f. 89r blank].
38. ff. 89v–90r Two-line prayer (?) in ink along with extensive mostly illegible writing, mostly washed off [not on film].

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**185. London, British Library,
Cotton Cleopatra B. xiii**

Homilies; "Vita S. Dunstani" by B; Chronicle to 1305
[Ker 144, Gneuss 322, 323]

HISTORY: Part 1 (ff. 1–58), containing OE homilies, was written by Exeter scribes associated with Bishop Leofric, who moved the see from Crediton to Exeter during his bishopric (1046–1072). Its Exeter provenance was known to Richard James in the first half of the 17c, perhaps reproducing a lost attribution by John Joscelyn (Ker, *Cat.*, 184–85). There is abundant evidence that this part of the manuscript was in the hands of Archbishop Matthew Parker in early modern times: the table of contents on f. 1v, covering only Part 1, is by one of his scribes; there is a note (now mostly lost through cropping) by his secretary, John Joscelyn, on f. 13r; the signature of his son, John Parker, is written in red pencil on f. 2r; while the "Lord's Prayer" and "Creed" on f. 58rv provide the text for his *A Testimonie of Antiquitie* (see Ker, *Cat.*, 183–84). Part 1 was still a separate unit in an inventory of the books of John Parker probably drawn up in the 1580s, where it is described as 'Homiliae Saxonice *post*' (see Strongman 1977–1980: 18).

Part 2 (ff. 59–90) contains the revised version of the "Vita S. Dunstani" by "B," copied in a hand of the first half of the 11c from St. Augustine's, Canterbury. William of Malmesbury records seeing a copy of the life there (see Stubbs 1874: xxix and the note by John Usher on f. 59r), and this manuscript was subsequently found at Canterbury, according to a note by John Joscelyn from August 1565 on f. 59r.

Part 3 (ff. 91–157) contains a chronicle attributed to Peter of Ickham, beginning with Bede and running to 1298 in the main hand, with a different hand continuing it to 1305, followed by further 13c annals in a different hand of the late 14c.

The most likely candidate for joining the three parts of the manuscript is Sir Robert Cotton, into whose catalogue of 1621 (London, British Library,

Harley 6018) it is entered as no. 70 (Ker, *Cat.*, 185). A 19c binding (of September 1875, according to a note on f. [158]r) was replaced by a new binding in 1970, recorded in a penciled note on the inside back cover dated 24 April 1970.

CODICOLOGICAL DESCRIPTION: Leaves measure 184 x 124 mm. with cropping evident in the loss of marginal text in all three parts, especially in Part 3. The written space of Part 1 is 170 x 80 mm., ruled in drypoint for 19 lines per page (except for f. 57 with 23 lines and f. 58 with 28 lines), with double bounding lines on both sides scored to the edge of the page, as are the first two and last two lines. The quality of the parchment makes it hard to tell hair from flesh side, but the arrangement appears to be HFHF throughout Part 1. The written space of Part 2 is 145 x 75 mm., ruled in drypoint for 24 lines per page. The top and bottom lines extend across the page, as do the double vertical bounding lines. Pricking is clearly visible throughout Part 2. The parchment, generally stiffer and yellower than for Part 1, is arranged HFHF. The written area of Part 3 is 140 x 97 mm., with writing often spilling out of this space; ruled in light brown ink for 27 or 28 lines of text per page. The top and bottom two lines along with the single left and right bounding line extend across the page. There is extensive marginal comment in Part 3, both in the main and in other hands, much of which has been lost through cropping. The parchment, which is of poor quality, very yellowed and varied in size, is arranged HFHF.

Part 1 is paginated in red pencil on the rectos of ff. 2–58 (marked 1–115, now mostly lost through cropping) by John Parker, who signed his name at the top of f. 2r. Part 3 once carried an independent foliation, written in ink and underlined in red on the inner top margin of the rectos, marked ‘.fo.’ and followed by the folio number. This foliation runs from 2–67 on the present ff. 92–157. These foliations have been replaced by the present numbering in ink which runs through the whole manuscript but which omitted the blank folio after f. 55, now f. 55*. There are traces of quire signatures at the starts of quires in Part 1, now almost totally trimmed from the top margin, at ff. 26r, 34r, and 42r.

Most of the texts in Part 1 were written by four scribes (Ker, *Cat.*, 184): (1) ff. 2r/1–12r/19; (2) ff. 13r/1–31r/2; (3) ff. 31r/3–38r/3; (4) ff. 38r/4–55v/13. The shorter texts on ff. 56–58 were written by a further four hands: (5) ff. 56r/1–57r/17; (6) f. 57v/1–21, probably identical with hand 2; (7) f. 58r/2–11; (8) f. 58r/13–58v/11. Scribe 4 is the second scribe of London, British Library, Additional 28188, and also wrote parts of Cotton Vitellius A. vii [249], Harley 863 [266], and Harley 2961 [270]—all manuscripts associated with Exeter and Leofric (see Watson 1979: 101). Scribe 8 is “closely similar to and perhaps identical with” scribe 3 of London, Lambeth Palace 489 [318] (Ker, *Cat.*, 345).

The body of Part 2 is probably written in a single hand, which becomes somewhat smaller as it proceeds, with the additions on ff. 89r and 89v in different hands. Part 3, written in Gothic textualis script, may be by one main hand for the bulk of the chronicle, from the opening to f. 153v/17, with a different hand providing the conclusion at ff. 153v/18–154v/21, and with further additions in other hands in margins and at the end.

F. 1r provides a 17c table of contents of the whole manuscript in a similar hand to the folio numbers and using the present foliation. F. 1v provides a table of contents to Part 1 only in the hand of one of Parker's scribes, making use of the pagination by John Parker, and including cross references for two items to a 'liber niger', now Cambridge, Corpus Christi College 198 [41].

The decorative pattern of Part 1 involves rubrics written in red ink and enlarged initial letters written in green or red, with some other prominent initials also written in these colors. Capital letters are touched in red (fading to black) on a very inconsistent basis throughout Part 1: such touching begins at f. 34r (the start of a quire but not a new item of contents) and continues through f. 38r; it resumes on f. 41v and continues until f. 44r, after which the practice ceases until f. 57r. Extensive blank space has been left between the main items. The decorative scheme is a little different for the items on ff. 56r–58v, which are written in a smaller hand and where rubrics are not in colored ink. The initial 'S' of f. 57v/1 is written in red ink, while f. 58r leaves space for two enlarged colored initials ('H' and 'D') and one regular-sized colored initial ('P'), which were never entered. In Part 2, rubrics are in black and the initial letter is in a red/black color with a silver tinge. In Part 3, there is extensive use of bright red throughout the manuscript for rubrics, paragraph signs, some punctuation, underlining of key words, and the touching of capitals.

Part 1 is a thin collection on its own. Ker (*Cat.*, 182) sees it as evidently a fragment of a larger manuscript and perhaps once part of London, Lambeth Palace 489 [318], and this suggestion has been widely accepted. Ker adds that "[t]he script, the use of c-shaped accents, the format, and the number of lines to the page associate this manuscript with [Cambridge Corpus Christi College 421 (59)], and especially [Lambeth 489]" (*Cat.*, 184).

COLLATION: v + 157 + iv leaves, foliated [i–iv], 1–55, [55*], 56–157, [158–161]. Four paper flyleaves, a 16c parchment flyleaf (f. 1), four paper endleaves.

Part 1: I⁸⁺¹ (parchment flyleaf added at beginning) (ff. 1–9), II–VI⁸ (ff. 10–49), VII⁸ (wants one after f. 55; f. 56 is a singleton now bound with this quire) (ff. 50–55, 55*, 56), VIII² (two singletons now bound into the beginning of the next quire) (ff. 57–58).

[**Note:** The pagination by John Parker demonstrates that ff. 57 and 58 should belong with Part 1. In an earlier binding, Ker saw ff. 56, 57, and 58 as bound together as three singletons. Ker observed a wormhole on f. 56, larger on f. 57, which does not appear on f. 58, and concluded that f. 58 was not in its original position (*Cat.*, 184).]

Part 2: I–IV⁸ (ff. 59–90), with ff. 57 and 58 currently bound into this quire as described above.

Part 3: I–II¹² (ff. 91–114), **III–IV**¹⁶ (ff. 115–46), **V**¹² wants one at end (ff. 147–57).

CONTENTS:

Part 1 Homilies in OE:

f. 1r Table of contents (17c) of whole manuscript.

f. 1v Parkerian table of contents of Part 1.

1. ff. 2r/1–7v/9 **IN DIE IUDICII.** | ʅ(eofan men) UTAN DÓN SWA US DEARF IS | beon swiðe gemyndige' (ed. Napier 1883: 182–90, no. 40) [f. 7v/10–18 blank].
2. ff. 7v/19–12r/19 Ælfric, CHI.17: **D(O)M(INI)C(A). II. POST PASCHA.** | |'Dixit ie(sus) discipulis suis. Ego su(m) | pastor bonus . . . Dis godspell þe nú geræd wæs' (ed. Thorpe 1844: 238–44; Clemoes 1997: 313–16) [f. 12v blank].
3. ff. 13r/1–31r/2 Ælfric, CHI.1: **INCIPIT LIBER CATHOLICOR(UM) SERMO | NU(M) ANGLICE IN ANNO. PRIMUS | SERMO DE INITIO CREAT(UR)E. Q(UA)NDO UOL(UERIS).** | 'AN ANGIN IS EAL | ra þinga' (ed. Thorpe 1844: 8–28; Clemoes 1997: 178–89).
4. ff. 31r/3–38r/3 Wulfstan: **DE DEDICATIONE EC(C)LESIAE.** | 'Leofan men. ic wylle eow nu cyðan' (ed. Bethurum 1957: 246–50, no. 18).
5. ff. 38r/4–43r/17 Wulfstan: **LEC(TIO) S(E)C(UN)D(U)M LUCAM.** | 'Dixit ie(sus) discipulis suis; Ego mit|tam p(ro)missu(m) . . .'. At f. 38r/14 **BE BISCOPHADUM.** | ʅ(eofan men) Se halga godspellere lucas. | geswutelode on his godspelle' (partly ed. Bethurum 1957: 242–45, no. 17, ll. 1–74; fully ed. Napier 1883: 175–79, no. 37) [f. 43v blank].
6. ff. 44r/1–55v/13 **DOMINICA ANTE ROGATIONU(M).** | 'MEN ÐA LEOFESTAN US GEDAFENAD | ærest' (ed. Luiselli Fadda 1977: 71–99, no. 4; ed. based on other manuscripts: Bazire and Cross 1982: 6–24, no. 1; Scragg 1992: 315–26, no. 19) [f. 55*rv blank].
7. ff. 56r/1–56v/2 Coronation oath administered by Archbishop Dunstan at Kingston: **PROMISSIO REGIS.** | 'Dis gewrit is gewriten staef be staefe.

- | be þam gewrite þe dunstan arceb⟨iscop⟩ | sealde urum hlaforde æt cingestune' (ed. Liebermann 1903: 214–16).
8. ff. 56v/3–57r/17 Texts on royal duties: (a) ff. 56v/3–57r/2 'Se cristena cyng þe þas þing geheal | dedð'; (b) f. 57r/3–17 'Gehalgodes cynges riht is. þ⟨æt⟩ he nænig | ne man ne fordéme' (ed. Stubbs 1874: 356–57).
9. f. 57v/1–21 Excerpt from Ælfric: 'SUME MENN NITON GEWISS FOR HEORA | nytenysse'; ends 'to weorcum him þearfe' (ed. Pope 1967–1968: 357–58, no. 8, ll. 1–19).
10. f. 58r/1–11 Fragment of Wulfstan beginning imperfectly: '7 þurh mægslihtas. þurh hlafordswicas' (ed. Napier 1883: 130, no. 27, ll. 2–9). [Above this is a paste in, obscuring a preceding line of text, largely lost through cropping, with '7 þurh fæla mysdæda. Ðurh manslihtas' written in a 16c hand imitating Insular minuscule (ed. Napier 1883: 130, ll. 1–2)].
11. f. 58r/13–58v/11 Ælfric's translation of the "Paternoster" and "Creed": [H]er is se geleafa 7 gebéd. 7 bletsung | læwedum mannum þe þ⟨æt⟩ leden ne cunnon. [P]ater n⟨oste⟩r. on englisc. (a) f. 58r/13–23 '[Ð]u ure fæder þe eart on heofenum'; (b) f. 58r/24–58v/11 '[I]c gelyfe on god fæder ælmihtigne' (ed. Thorpe 1846: 596) [f. 58v/12–28 blank].

Part 2 Revised version of "Vita S. Dunstani" by "B":

- f. 59r Originally blank, now bearing notes by John Joscelyn and James Usher (printed Wanley 1705: 202) [f. 59v blank].
12. ff. 60r/1–88v/20 **INCIPIIT VITA SACRAE CO⟨M⟩MEMORATIONIS.** | **BEATI SCILICET DUNSTANI ARHCYP⟨RAE⟩SULIS.** | 'CVM multorum temporum á uero | cultu chr⟨ist⟩ianę religionis transissent'; ends **EXPLICIT UITA | S⟨AN⟩C⟨T⟩I DUNSTANI ARCHIEP⟨ISCOP⟩I Et confessoris** (ed. Stubbs 1874: 3–52; Winterbottom and Lapidge [forthcoming]; on the author, see Lapidge 1992) [f. 89r blank but for two lines of illegible writing].
13. ff. 89v/1–15 Hymn: **R⟨esponsorium⟩.** 'SANCTUS GREGORIUS 'papa' AUGUSTINI didascalus dum | per eum' [neumed; rest of leaf blank; f. 90rv blank but for 'noss&' written at top and 'a' at foot of f. 90r].

Part 3 Chronicle in Latin to 1305 attributed to Peter of Ickham (monk of Canterbury, fl. 1294):

14. ff. 91r/1–154v/21 **Compilat⟨i⟩o de regno et gestis Britonu⟨m⟩ et Angloru⟨m⟩.** **Prefacio in opis | culum sub | scriptu⟨m⟩.** | 'Non solu⟨m⟩ audiendis script⟨ur⟩e sacre u⟨er⟩b⟨is⟩ aure⟨m⟩ | sedulus auditor accomodare'. At f. 91v/9 **De situ brita⟨n⟩ie u⟨e⟩l hyb⟨erni⟩e . . . uene⟨r⟩a⟨bi⟩le⟨m⟩ Beda⟨m⟩ de gest⟨is⟩ | angloru⟨m⟩ li°.j°.c°.j°.** Brita⟨n⟩ia oceani insula;

c⟨u⟩i q⟨u⟩onda⟨m⟩ Albion no|me⟨n⟩ fu⟨i⟩t' (described by Hardy 1871: 276–77; [‘P. de ycham’, top of f. 91r, attribution by ‘T[homas] Gale’ (1635?–1702)]).

15. ff. 154v/24–26 Rhyme of kings in 15c hand [f. 155r blank].

16. ff. 155v/1–157v/27 Annals from 1239–1249 (late 14c hand), headed **Policronicon**.

PHOTO NOTES: Part 1 is hard to read in the microfiche where the manuscript has received staining, but is generally legible. Much of Part 3 is difficult to read on the fiche due to staining and show-through in the manuscript.

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231. London, British Library, Cotton Tiberius C. i

Computistica; Astronomica; Pontifical; Homilies

(with BL, Harley 3667 [275])

[Ker 196, 197, Gneuss 376]

HISTORY: Part 1 (ff. 2–42) contains two distinct elements. The first two quires (ff. 2–17 = Part 1a) originally formed part of a scientific manuscript belonging with London, BL, Harley 3667 [275], as indicated by similarities of script and quire signatures, described below. Like Harley 3667, these quires of Tiberius C. i, Part 1, were demonstrably written at Peterborough between 1122 and 1135, perhaps ca. 1122 (see the account of Harley 3667). This larger scientific manuscript was probably still together and in Peterborough in the late 14c in view of its likely identification with a scientific manuscript noted in a late 14c Peterborough book-list (item A. ii, ed. James 1926: 34). Subsequently (at the dissolution of the monasteries?) the scientific manuscript was broken up and at least 18 of its quires went missing.

The remaining three quires of Part 1 (ff. 18–42 = Part 1b), containing the illustrated astronomical material, were probably also produced at Peterborough in the 1120s in view of the similarity of script and decoration (as suggested by Ker 1938: 132), although the evidence is less firm: the different size of the writing grid and different ruling practice, described below, confirm that they once constituted a separate manuscript.

Part 2 (ff. 43–203) is made up of a pontifical written by two scribes in Germany probably in the middle of the 11c (see Ker 1959: 263). Material was added to this collection in blank spaces and on added leaves by thirteen scribes writing in England between 1070 and 1100. References within their work and identification of their hands in other manuscripts demonstrate that the additions by twelve of these English scribes were first made in Sherborne (see the description of ff. 93r/18–95r/10 below) and then in Salisbury (see the description of ff. 112v/8–116v/13 below), to which the episcopate moved in 1075 (see Ker 1959 and 1976). One quire in Part 2 (Quire XVIII, ff. 172–79)

was written by an unlocalized English scribe of the late 11c whose hand does not occur elsewhere (Ker 1959: 270).

The two parts of Tiberius C. i were no doubt joined together under the direction of Sir Robert Cotton (as assumed by Ker 1959: 262). After the two parts were joined, the early modern table of contents on f. 1r was added, written in ink on parchment between pencil bounding lines, probably under the direction of Cotton.

CODICOLOGICAL DESCRIPTION: Leaves of Part 1a measure 292 x 196 mm., except that ff. 4 and 5 (which resisted cropping because diagrams on these pages go near the edge of the page) measure 292 x 208 mm., now folded in. In Quire I, ff. 2, 3, 6, and 7 are ruled in drypoint with 43 horizontal lines, with top and bottom lines extending across the leaf, and 22 vertical lines, unevenly spaced with a gap in the middle, providing a writing grid of 227 x 159 mm. Pricking is evident at the top and bottom of the page (on f. 6 two sets of lower pricking are visible), but the ruling is generally not true to the pricks. F. 2v alone has double-columned text. Quire II is ruled in drypoint with 44 horizontal lines and 22 vertical lines with a writing grid of 230 x 158 mm. Pricking is visible at top and bottom and in the outer margins. Quires I and II are marked 'vi.' and 'vii.' at the end of each quire in the same medieval hand that signed Harley 3667 as quire '.xxi.'. Leaves arranged HFHF.

Text pages of Quires III–V (Part 1b) are ruled in pencil for 32 lines with a writing grid of approximately 213 x 136 mm. Pricking is visible in the outer margins except where these have been mended. There are no quire signatures and the space where these appear in Quires I and II is blank. Leaves arranged HFHF.

The script of Parts 1a, b is the same as that of Harley 3667 and also of the "Peterborough Chronicle" (Oxford, Bodleian Library, Laud Misc. 636 [401]) (see Clark 1954: 71). Rubrics are written in red; enlarged initials are written in red, green, blue, or purple; some capitals in the text are touched in red. The numerous diagrams make use of red, green, yellow, blue, and purple.

Leaves of Part 2 measure 292 x 199 mm., ruled in drypoint for 25 lines with a written space of approximately 225 x 126 mm. (except that ff. 78–85, part of the English additions, are ruled for 24 lines). In Part 2, double bounding lines in each margin extend across the leaf, as do the first two and last two lines. Quire XVIII, however, has a slight variant since only the single bottom line extends all the way across. The parchment is well prepared and arranged HFHF, although its quality is somewhat lower for Quires IX and XV (added

at Salisbury), while Quire XXI is made up of mended parchment. Rubrics and capitals use red ink. Substantial portions of the text written by scribes 1, 2, and 3 are also in red ink. Quire XVIII again stands out in decorative scheme, since space has been left for colored initials at the start of each homily in the quire and at important divisions, but the initials were never supplied.

Fifteen scribes wrote Part 2 (their contributions are identified by Ker 1959; see below). Scribes 1 and 2 wrote the original collection in Germany in the middle of the 11c, scribes 3–14 contributed to the contents at Sherborne and Salisbury between about 1070 and 1100, while scribe 15 is the unlocalized English scribe who wrote Quire XVIII at the end of the 11c. Scribe 11 wrote other foundational works for the library at Salisbury, including a collection of texts of Augustine and Ambrose, now Oxford, Bod. Lib., Bodley 765 (Ker 1959: 269–70; see also Webber 1992: 143–44). The specific contributions of the scribes are as follows: scribe 1 wrote items 40 (ff. 43r–74v), 69, 72, 78, 80–83; scribe 2 wrote part of item 40 (ff. 75r–77r/12); scribe 3 wrote items 41–45, 50–56, 60–68, 79, 85–86, 88; scribe 4 wrote item 70 (f. 159v/1–3); scribe 5 wrote items 70 (in part) (ff. 159v/4–161v/13) and 71; scribe 6 wrote items 73, 84; scribe 7 wrote items 46–47; scribe 8 wrote item 48; scribe 9 wrote item 49; scribe 10 wrote item 57; scribe 11 wrote item 58; scribe 12 wrote item 59; scribe 13 wrote item 87; scribe 14 wrote items 37–39; scribe 15 wrote items 74–77.

The complete manuscript has been foliated twice. The earlier foliation, in ink, does not incorporate the table of contents and has been struck through and replaced with a penciled foliation which runs one higher and which is used throughout this description. The present foliation probably dates to the inspection of April 1884 recorded in pencil on the first of the paper endleaves. Modern quire signatures are marked in ink at the beginning of each quire running from 'a' to 'z' (less 'i' and 'u') to 'AA' and 'B'.

COLLATION: iv + 202 + iii leaves, foliated [i–iii], [1], 2–203, [204–6].

Part 1: I⁶ (ff. 2–7), II¹⁰ (ff. 8–17), || III⁸ (ff. 18–25), IV⁸ (ff. 26–33) (ff. 27 and 32 are singletons), V⁸ (ff. 34–42).

Part 2: I–IV⁸ (ff. 43–74), V⁸ (ff. 75–88, an original quire of 6, augmented by the insertion of four bifolia, ff. 78–85), VI⁶ (ff. 89–94), VII¹⁰ (ff. 95–104), VIII⁸ (ff. 105–12), IX⁵ (ff. 113–17), X⁸ (ff. 118–25), XI⁸⁺¹ (ff. 126–34) (f. 130 is a half-size slip [147 mm. x 190 mm.] attached to f. 129v), XII⁸⁺¹ (ff. 135–43) (f. 143 is a misplaced singleton which should open Quire XIV), XIII⁸ (ff. 144–51), XIV⁸⁻¹ (ff. 152–58) (f. 143 has been misplaced from the beginning of this quire to XII), XV⁴ (ff. 159–62), XVI⁸ (ff. 163–70), XVII¹ (f. 171), XVIII–XXI⁸ (ff. 172–203).

[**Note:** The first three flyleaves and the three endleaves are paper; the fourth opening flyleaf is unruled parchment with an early modern table of contents.]

CONTENTS:

Part 1a Computistical and astronomical material in Latin:

[The contents of Part 1 are described most fully by Saxl and Meier 1953: 128–34; those of Part 1a by Baker and Lapidge 1995: lvi.]

f. 1r Table of contents [f. 1v blank].

1. f. 2r On determining the limits of Septuagesima, Quadragesima, Easter, and Rogationtide: 'SI uis scire t(er)minu(m) .LXX^{te}. scias q(u)ota sit luna' (part ed. Henel 1934: 44–45).
- 2a. f. 2va/1–27 Bede, "De temporibus," chap. 13: **Continentia circuli paschalis**. | 'PASchalis ciclus octo e(st) lineis co(m)munit(us)' [lacks ending] (ed. Jones 1980: 596–97).
- b. f. 2va/28–2vb/1 Bede, "De temporibus," chap. 11: **De circulo decennouenali**. | 'PROpt(er) .XIII. lunas paschales circ(u)l(u)m' (ed. Jones 1980: 593–94).
3. f. 2vb/3–9 Eugenius Toletanus, "Monosticha recapitulationes septem dierum": 'PRim(us) in orbe dies lucis p(r)imordia su(m)psit' (ed. Vollmer 1905: 67).
4. f. 2vb/10–18 **De .viii. t(ra)mitib(us) cycli decennouenalis**. | 'LINEA chr(ist)e tuos p(r)ima e(st) que c(on)tinet annos' [rest of col. b blank but for British Museum stamp].
5. f. 3rv Two eight-columned Easter tables for the years 988–1025, with marginal annals on f. 3r (see Baker and Lapidge 1995: 421, no. 31).
6. f. 3v/34–42 **Argum(en)tum inueniendi reg(u)lares minores in m(a)r(tio)**.
or **iiii. & aprili .vii.** | 'Si u(er)o hoc auid(us) calculandi inq(u)isitor artis p(er)itiam'.
7. f. 4r Circular diagram of the six kinds of year (pr. Baker and Lapidge 1995: 427 no. 55) [f. 4v blank].
8. f. 5r Circular diagram of zodiac, prophets, four elements, four cardinal directions, four letters of Adam's name, etc.
9. f. 5v/1–12 'Duodenari(us) p(er)fect(us) est numerus. & in suis partib(us) c(on)stat diuis(us)' (ed. Henel 1934: 1–2) [followed by a circular diagram based on ALFA].
10. f. 6r/1–5 'Videt(ur) nobis c(on)gruu(m) ut supputationes ebdomadaru(m) dieru(m)q(ue)' [followed by a table described by Henel 1934: 28].
- 11a. ff. 6v/1–7r/3 Isidore, "De natura rerum," chap. 11: **De partibu(us) mundi**. 'Partes mundi .iiii.^{or}. s(un)t lignis. aer. aqua. t(er)ra' (ed. Fontaine 1960: 213; see Baker and Lapidge 1995: 426, no. 48).

12. f. 7r/1–3 Egyptian Days (Dies aegyptiaci): 'Isti q(u)oq(ue) dies obseruandi s(un)t in sing(u)lis | m(en)sib(us). in q(u)ib(us) dieb(us) maledict(us) e(st) pop(u)l(u)s | egyptiorum cu(m) pharaone' [followed by table and a large circular diagram].
- 13a. f. 7r/22–37 Macrobius, "In somnium Scipionis," Book 1, chap. 22.11–13: **RATIO MACRO | BII DE SITV ORBIS.** | 'FIT eni(m) sp(er)a cui ascripta. a. b. | c. d.' (ed. Willis 1970: 93; Baker and Lapidge 1995: 426, no. 49) [smaller circular diagram follows].
14. f. 7v/1–21 Sphere of Pythagoras: 'Ratio sperę pitagori philosophi que(m) apulei(us) scripsit' (see Baker and Lapidge 1995: 427, no. 54) [two circular diagrams with text].
15. f. 8rv Calendrical tables.
16. f. 9r Rotary menology (diagram) (see Baker and Lapidge 1995: 422, no. 36).
17. f. 9v Circular diagrams on the sun and the moon (see Baker and Lapidge 1995: 424, no. 41) [f. 10r/1–13 blank].
- 11b. f. 10r/14–10v/2 Isidore, "De natura rerum," chap. 4: **Lectio de mensibus Secundum Antiquos.** | 'MENSIS est luminis lunaris circuitus' (ed. Fontaine 1960: 185; on the months see Baker and Lapidge 1995: 425, no. 44) [followed by a circular diagram and rectangular table].
- 11c. f. 11r/1–20 Isidore, "De natura rerum," chap. 37: **DE NOMINIBVS VENTORVM.** 'VENTORVM p(ri)m(us) cardinal(is) septentrio' (ed. Fontaine 1960: 245; OE pr. Logeman 1889: 103–5; ed. Henel 1942: 104–6; Pulsiano 1994; see Baker and Lapidge 1995: 426, no. 52). [Followed by a circular diagram of the winds, with OE translation added as glosses to the Latin names].
- 11d. f. 11v/1–19 Isidore, "De natura rerum," chap. 10: 'IN definitione aute(m) mundi circ(u)los aiunt philosophi .v.' (ed. Fontaine 1960: 209; see Baker and Lapidge 1995: 426, no. 50) [followed by circular diagram].
18. f. 11v/12–24 (right margin) Isidore, "Etymologiarum," Book 13, chap. 6.2–5: 'Articos d(icitu)r eo q(u)od intra eu(m) | arcturu(m)' (ed. Lindsay 1911).
19. f. 11v/29–44 Schematic diagram of the five zones of the heavens with earth in the center: 'Igni(us) & alii astro|logi fer(un)t q(u)od .v. s(un)t zonę | cęli'.
20. f. 12r/1–7 **De concordia mensium.** | 'Ianuari(us) cu(m) decembrio in | horaru(m) m(en)sura c(on)cordat'; followed by large circular diagram, **HOROLOGIVM VIATORVM**, and six small circular diagrams (see Baker and Lapidge 1995: 425, no. 45).

- 11e. f. 12v/1–39 Isidore, “De natura rerum,” chap. 23: **DE POSITIONE SEPTE⟨M⟩ STELLARV⟨M⟩ ERRANTIV⟨M⟩**. ‘IN ambitu q⟨u⟩ippe .vii. cęlestiu⟨m⟩ orbiu⟨m⟩’; followed by circular diagram on the positions of the planets (see Baker and Lapidge 1995: 425, no. 46).
21. f. 13r Pseudo-Bede: **ARGVMENTVM AD NANCISCENDVM FERIAM SECVNDVM ANTIQVOS**. | ‘[S]i uis scire hoc ⟨ue⟩l illo die | q⟨u⟩ota sit feria’ (ed. PL 90, 702f.). A table follows with two rubrics: **AD INVENIENDVM FERIAM S⟨E⟩C⟨VN⟩D⟨V⟩M DIONISIVM AB BATEM** and (line 26a) **ITEM S⟨E⟩C⟨VN⟩D⟨V⟩M VICTORIV⟨M⟩. ⟨VE⟩L S⟨E⟩C⟨VN⟩D⟨V⟩M BEDAM**.
22. ff. 13v–14r Calendrical tables.
23. ff. 14v–15r/40 Acrostic verses by Abbo of Fleury: ‘Compotus uulgaris q⟨u⟩i dicitur ephemerida abbonis . . .’ **ARDVA CONEXE .LIBAT SACRARIA FORMAE**; followed by an explanation, ‘QVONIAM breuitate⟨m⟩ semp⟨er⟩ obscuritas comitat⟨ur⟩’ (ed. PL 90: 729–30; see Baker and Lapidge 1995: 418, no. 23).
24. ff. 15v–16r Perpetual calendar (see Baker and Lapidge 1995: 419, no. 24).
25. f. 16v Lunar letters: **AD LUNAM INVENIENDAM PER UNDECIM EPACTAS** (see Baker and Lapidge 1995: 419, no. 25).
26. f. 17r–17v Calendrical tables.

Part 1b:

- [f. 18r blank].
27. f. 18v Arithmetical table.
28. ff. 19r/1–21r/5 **DE DVODECIM SIGNIS. PRIMITVS DE ARIETE**. | ‘REGIONEM .xii^{am}. cęli in qua⟨m⟩ sol cursu⟨m⟩ suu⟨m⟩ dirigit’.
29. ff. 21r–36r “Aratea” (rubric on f. 21v/1): **Ex opere ci‘ce‘ronis de astronomia**. ‘E quibus hinc subter | possis cognoscere fultu⟨m⟩’. Includes the following outline drawings filled with text: f. 21r Aries; f. 21v Deltoton; f. 22r Pisces; f. 22v Pęrseus; f. 23r Pliades; f. 23v Lira; f. 24r Cignus; f. 24v Aquarius; f. 25r Capricornus; f. 25v Sagittarius; f. 26r Sagitta; f. 26v Aquila; f. 27r Delphinus; f. 27v Orion; f. 28r Syrius; f. 28v Lepus; f. 29r Argo; f. 29v Cetus; f. 30r Eridanus; f. 30v Piscis magnus; f. 31r Ara; f. 31v Centaurus; f. 32r Ydra with Coruus and Crater; f. 32v Anticanis; f. 33r heads of the five planets; 34v Sun and Moon as chariots (ed. Buescu 1966).
30. f. 36r/20–36v/4 **De concordia solaris cursus et lunaris**. | ‘NOVEM horis in luna p⟨ro⟩ q⟨u⟩inque dieb⟨us⟩’.

31. f. 36v/4–11 **DE CONCORDIA MARIS ET LVNE.** | ‘VNIVS se⟨m⟩p-
⟨er⟩ horę dodantre & semuntia t⟨ra⟩nsmissa.’
- 32a. ff. 36v/11–38r/23 Pliny, “Naturalis historia,” Book 18, chaps. 78–90.342–65:
DE P⟨RE⟩SAGIIS TE⟨M⟩PESTATV⟨M⟩ P⟨RE⟩SAGIA SOLIS. PVrus
oriens atq⟨ue⟩ | n⟨on⟩ feruens; serenu⟨m⟩ die⟨m⟩ nuntiat’ (ed. Rackham
1940: 402–16).
- 13b. f. 38r/23–39r/27 Macrobius, “In somnium Scipionis,” Book 1, chap.
20.14–32: **AMBROSÍI MACROBÍI THEODOSÍI DE MENSURA
ET MAGNITVDINE TERRE ET CIRCULI PER QVEM SOLIS
ITER EST.** | ‘IN omni orbe ⟨ue⟩l spera medietas centru⟨m⟩ uocat⟨ur⟩’;
at f. 38v/29 **ITEM DE MENSURA ET | MAGNITVDINE SOLIS**
(ed. Willis 1970: 81–84).
33. f. 39r/27–39v/12 Martianus Capella, “De nuptiis,” 8.858, 860: **FELICIS
CAPELLE DE M⟨EN⟩SVRA LVNE.** | ‘LVNA ite⟨m⟩ circ⟨u⟩li sui
sescentesima⟨m⟩ optinet portione⟨m⟩’ (ed. Willis 1983: 325.2, 326.5).
34. f. 39v/12–31 **EIVSDEM | ARGVMENTV⟨M⟩ Q⟨V⟩O MAGNITVDO
T⟨ER⟩RE DEP⟨RE⟩HENSATA E⟨ST⟩.** | ‘ERathostenes philosoph⟨us⟩ |
ide⟨m⟩q⟨ue⟩ geometra subtilissim⟨us⟩’.
- 32b. ff. 39v/31–40r/24 Excerpt from Pliny, “Naturalis historia,” Book 2,
chap. 6.32–44: **DE POSITIONE | ET CVRSV .VII. STELLARVM.**
‘INTER cęlu⟨m⟩ & terram certis || discreta spatíis’ (ed. Rackham 1938: 188–96).
- 32c. f. 40r/24–33 Excerpt from Pliny, “Naturalis historia,” Book 2, chaps.
19–20.83–4: **DE INTERVALLIS EARVM.** | ‘INt⟨er⟩ualla eoru⟨m⟩ a
t⟨er⟩ra multi indagare te⟨m⟩ptar⟨un⟩t’ (ed. Rackham 1938: 226–28).
35. f. 40v Circular diagram of the planets.
- 32d. ff. 40v/22–41r/24 Excerpt from Pliny, “Naturalis historia,” Book 2,
chaps. 12–13.59–64: **DE ABSIDIBVS EARVM.** | ‘TRES aute⟨m⟩ quas
sup⟨ra⟩ sole⟨m⟩ dixim⟨us⟩’ (ed. Rackham 1938: 206–12).
- 32e. f. 41r/24–41v/32 Excerpt from Pliny, “Naturalis historia,” Book 2, chap.
13.66–67: **DE CVRSV EARVM PER | ZODIACVM CIRCVLVM.** ‘CVR
eni⟨m⟩ magnitudines suas & colores mutant’ (ed. Rackham 1938: 212–14).
36. ff. 41v/32–42r/8 **Dimensio cęlestiu⟨m⟩ spatioru⟨m⟩ s⟨c⟩e⟨un⟩d⟨u⟩m
q⟨u⟩osdam.** || ‘A Terra ad luna⟨m⟩ tonu⟨m⟩ e⟨ss⟩e adnuntiant’.
- 13c. f. 42r/8–42v/19 Macrobius, “In somnium Scipionis,” Book 2, chap. 11.5–17:
De mundano anno . . . ‘ANN⟨VS⟩ n⟨on⟩ is solus que⟨m⟩ n⟨un⟩c co⟨m⟩-
munis omniu⟨m⟩ usus | appellat’ (ed. Willis 1970: 128–30)[f. 42v/20–32 blank].

Part 2 Pontifical in Latin with homilies in Latin and OE:

[The contents of Part 2 are described by Henderson 1875: xxvii–xxx, Frere 1901: 97–98, and Ker 1959.]

37. f. 43r/1–6 **BENEDICTIO ANULI**. | ‘Creator & conseruator humani generis dator’ (as Wilson 1910: 202, ed. from Oxford, Magdalen College 226).
38. f. 43r/7–11 **BENEDICTIO BACULI**. | ‘D(ēu)s sine quo nihil potest’ (as Wilson 1910: 206).
39. f. 43r/12–26 **AD CONFIRMANDVM**. | ‘Sp(iritu)s s(an)c(tu)s sup(er)ueniat [corr. from ‘sup(er)ueniet’] in te [‘nos’ interl.] & uirtus altissimi custodiat’ (as Wilson 1910: 178).
40. ff. 43v/1–77r/12 Orders for Thursday, Friday, and Saturday of Holy Week, excluding the Reconciliation of Penitents on Thursday:
- a. ff. 43v/3–45r/19 **ORDO IN CENA D(OMI)NI. HOC EST IN .V. FERIA MAIORIS. EBDOMADE**. ‘Feria quinta maiores ebdomadē eade(m) | nocte surgunt ad uigilias hora noctis | octaua’.
- b. ff. 45r/19–51v/16 **BENEDICT(IO). IGNIS**. | ‘D(ēu)s qui per filium tuu(m) angularem scilicet | lapidem’ (as Wilson 1910: 169).
- c. ff. 51v/17–55v/22 **ORDO DE CONSECRATIONE PRINCIPALIS | CHRISMATIS**. ‘Expectante u(er)o in sede sua | pontifice’.
- d. ff. 55v/23–59r/7 **INCIPIIT EXORCISM(VS) OLEI. QVO VNGVENDI | SVNT CATECVMINI**. ‘Descendente aut(em) | ampulla cu(m) chrismate’.
- e. f. 59r/8–59v/10 **ORDO DE NOCTE PARASCEVES**. | ‘In nocte parasceue te(m)porarie. id est | media nocte paru(m) lignu(m) signum | sonetur’.
- f. ff. 59v/11–62r/12 **ORDO DE .VI. FERIA PARASCEVES**. | ‘Feria sexta parasceues. quę & sexta | sabb(a)ti’.
- g. f. 62r/12–62v/2 **ORDO DE S(AN)C(T)O SABBATO IN NOC | TE** ‘In sabbato s(an)c(t)o ad uigilias media | nocte surgendu(m) est’.
- h. ff. 62v/2–65r/18 **ITEM. ORDO. DE DIE SABBATI**. | ‘Primu(m) qualiter cateyzant(ur) infantes’.
- i. ff. 65r/19–68r/15 **ITEM ALIA**. ‘D(omi)ne s(an)c(t)e pat(er) om(ni)p(oten)s aet(er)nae d(ēu)s. | in nomine tuo.’
- j. ff. 68r/15–77r/12 **REQVIRE BENEDICT(IO) | EIVS CERE IN PVRIFICAT(IO) S(AN)C(T)AE MARIAE**. | ‘In octaua u(er)o paschē’.
- (Parts printed from other witnesses by Hittorpius 1610: cols. 54–56 and 61–84; 56–61; 140–43; 170–76; 33) [ff. 52r/23–52v/16, 66r/10–66v/2, 66v/8–68r/1, 69r/20–69v/9 neumed].

41. f. 77r/13–25 Supplement to the order of baptism on Easter eve on ff. 69v–77r: ‘In gestis pontificalib(us) legit(ur) q(u)od siluest(er) papa’ [f. 77v blank except for British Museum stamp and a scribble of two words].
42. ff. 78r–84r/17 Texts concerned with the making and consecration of chrism on Thursday in Holy Week, as a supplement to ff. 43v–55v:
- a. f. 78r/1–78v/8 **DE AUCTORITATE AP(OSTO)LICA | QUA(M) HABEMUS DE OLEO INFIR | M(ORU)M**. ‘DE hoc oleo. quo ungentur | infirmi’.
- b. ff. 78v/8–81r/5 **SERMO GENERALIS | DE CONFECTIIONE CRISMATIS**. | ‘MAGnu(m) diuine bonitatis e(st) indiciu(m) fratres mei’.
- c. ff. 81r/5–83r/11 **ITEM SERMO | DE CRISMATE**. ‘CRismate ungentum | primu(m) moyses’.
- d. ff. 83r/11–84r/17 Extract from Amalarius “De ecclesiasticis officiis”: **DE EO. CVR | AMPVLLA QVIBVSDAM NVDA. | QUIB(VS)DA(M) VERO COOPERTA | AD SALUTANDV(M) DEFERATVR**. | ‘Dic it libellus romani ordinis de con|secratione crismatis’ (ed. PL 105: 1016–17).
43. ff. 84r/17–85v/24 Four prayers “ad salutandam sanctam crucem” on Friday in Holy Week: **ORATIO | AD SALVTANDA(M) S(AN)C(T)-AM CRUCE(M)**: (a) f. 84r/17–84v/17 ‘D(OMI)NE IE(S)U chr(ist)e. d(eu)s uerus. de deo uero’; (b) ff. 84v/18–85r/11 ‘D(EU)S qui famulo tuo moysi in uia squalentis’; (c) f. 85r/11–21 **ALIA**. | ‘D(omi)ne IE(S)U chr(ist)e. qui nos p(er) crucis passione(m)’; (d) f. 85r/22–85v **AL(IA) D(omi)ne IE(S)U chr(ist)e. qui mundu(m) p(ro)prio | sanguine redemisti** (first three prayers as Hittorpius 1610: 73–74).
44. ff. 86r/1–87v/8 **DE OFFICII SEPTE(M) GRADUUM**. | ‘Ostiarium oportet p(er)cutere cimbalum’; followed by capitula ascribed to Zosimus, Leo, Gregory, and (f. 87r/7) a **CANON S(AN)C(T)I THEODORI EP(ISCOP)I | DE SACRIS ORDINIBVS** (as Hittorpius 1610: 95–96; Thorpe 1840: 1.307, ll. 1–10).
45. f. 87v/9–20 The “Allocutio” at the benediction of an abbot: **ALLOCVTIO DE ABBATE**. | ‘Eclesiae n(ost)rae fr(atre)s k(arissi)mi pater electus’ (as Hittorpius 1610: 155).
46. ff. 88r/1–89v/20 Sermon: **PREDICATIO DE ORATIONE DOMINICA**. | ‘Volumus fr(atre)s dilectissimi parua(m) uobis ammonitione(m)’.
47. ff. 89v/21–93r/17 **Incip(it) benedictio ad ordin(atio) abbatissa(m)** ‘[C]REATOR OMNIVM CREATVRARV(M) DOMINATOR | d(omi)ne’; ff. 90v/20–91r/21 **ORATIO** | ‘OM(NI)P(OTEN)S PISSIME ET MISERICORDISSIME D(OMI)NE | d(eu)s n(oste)r’; ff. 91r/21–92r/18 **ORATIO** | ‘EXAVDID(OMI)NE Q(VAESUMU)S PRECES N(OST)RAS

- QVAS IN CON|spectu'; ff. 92r/18–93r/17 **BENEDICTIO** | 'BENEDICAT TE D(EV)S PATER. ET FILIVS ET SP(IRITV)S | s(an)c(tu)s' (fourth prayer printed from another manuscript by Frere 1901: 74–75).
48. ff. 93r/18–95r/10 Order of benediction of a monk: **OBLATIO PARENTVM.** | '[E]GO F(RATE)R .N. offero hunc pueru(m).' (Form of profession [f. 93v/21–25] includes a reference to the honor of Saint Mary of Sherborne: 'Ego f(rate)r .N. sac(er)dos uel | diaconus. p(ro)mitto stabilitate(m) mea(m) & conuersione(m) . . . cora(m) deo & s(an)c(t)is ei(us) in hoc | monasterio q(uo)d est constructu(m). in honore S(AN)C(T)Æ MARIE DE scyreburnia | & in p(ræ)sentia d(om)ni .N. e(pisco)pi') (generally as Wilson 1910: 79–81) [f. 95r/11–25 blank].
49. f. 95v/1–24 Prudentius "Liber Cathemerinon" (5.1–3, 7, 34–41), hymn sung at the blessing of the Paschal Candle: **YMNVS PRVDENTII.** 'INUENTOR RVTILI | dux bone luminis qui certis uicibus tempora diuidis' (ed. Cunningham 1966: 23–24) [neumed; enlarged red capital 'O' at f. 95v/13 has a face drawn in it in red ink].
50. ff. 96r/1–97v/25 Benediction of candles at Candlemas: **BENEDICTIO IGNIS IN PVRIFICATIONE S(AN)C(T)Æ MARIAE.** | 'D(omi)ne s(an)c(t)e pater'.
51. f. 98r/1–98v/22 Benediction of ashes on Ash Wednesday: **FERIA .IIII. IN CAPITE IE|IWNII** 'Exaudi nos d(omi)ne. quoniam benigna | est misericordia tua' [f. 98r/2–7 neumed].
52. ff. 98v/23–102v/24 Benediction of palms on Palm Sunday: **BENEDICTIO F(A)LM(ORUM)** [*recte* PALMORUM] **SIVE FRONDIV(M);** | **DOMINICA INDVLGENTIAE.** | **SIVE IN PALMIS.** || 'Om(ni)p(oten)s sempiternæ d(eu)s. flos mundi. | odor suauitatis.'
53. ff. 102v/25–103r/20 Benediction of the Paschal Lamb: **BENEDICTIO AGNI IN PASCHA.** || 'D(EU)S uniuersę camis creator' (Hittorpius 1610: 87).
54. ff. 103r/21–104v/20 Prayers at the making of a clerk: **OR(ATIO) AD CAPILLOS TONDENDOS.** | 'Q(U)S d(omi)ne. qui paruulis'.
55. ff. 105r/1–109r/21 Benedictions of shrine and altar canopy and benediction of cross (f. 108v/1): **PREF(ATIO). AD CONSECRANDAS CAPSAS** | **VEL SCRINIOLA.** 'Oremus dil(ectissi)mi | nobis d(eu)m patrem om(ni)p(oten)t(e)m' (the first as Hittorpius 1610: 134–36).
56. ff. 109v/2–111v/21 OE homily for the dedication of a church: 'Venite filii audite me timore(m) d(omi)ni docebo uos. | Menn þa léofan ic clypige eow tó mid þam | wórdan dauides' (Ker 1959: 272–75, no. 1).

57. ff. 111v/22–112v/7 Penitential articles promulgated after the Battle of Hastings: 'HEC EST PENITENTIE INSTITUTIO S(E)C(UN)D(U)M DECRETA NORMAN|noru(m)' (ed. Morton 1975; Whitelock et al. 1981: 581–84, no. 88).
58. ff. 112v/8–116v/13 Orders of benediction of an abbot, consecration of a virgin, and benediction of an abbess:
- a. ff. 112v/8–113v/20 **In abbatis ordinatione** . . . 'Aeccl(esi)ę .N. pat(er) elect(us)' (as Wilson 1910: 81–83).
- b. ff. 113v/20–115v/13 **Incipit c(on)secratio uirginis que i(n) dieb(us) solennib(us) facienda e(st)** . . . | D(EU)S act(er)nor(um) bonor(um) fidelissime' (as Wilson 1910: 84–87).
- c. ff. 115v/14–116v/13 **INCIPIT BENEDICTIO ABB(ATISS)A** . . . | 'Exaudi d(omi)ne p(re)ces n(ost)ras' (as Wilson 1910: 87–89).

[**Note:** The order for the profession of an abbot at f. 112v/19–21 includes two references to Salisbury (one supplied in the margin by scribe 13): 'dicat ep(iscopu)s. P(ro)fitere. Et Abbas. Ego .ill. | eccl(esi)ę .ill. elect(us) abbas p(ro)fitere s(an)c(t)ę Scrib(er)iensis eccl(esi)ę eiusq(ue) uica | riis canonica(m) subiectione(m)'. and, inserted in margin of f. 112v, 'Interrogatio: Vis s(an)c(t)ę | matri eccl(es)ię scrib(er)iensis | canonica(m) p(er) om(n)ia | subiectione(m) exhib(er)e'.]

59. ff. 116v/14–117r/21 Three prayers and a form of benediction at the enthronement of a bishop (all as Wilson 1910: 77–78):
- a. f. 116v/14–19 'D(EU)S honor(em) om(n)iu(m). d(eu)s om(n)ium dignitatu(m)'.
b. ff. 116v/19–117r/7 **OR(ATIO)** | 'OM(NI)P(OTEN)S pat(er) s(an)c(t)e. d(eu)s et(er)ne'.
c. f. 117r/7–10 **ALIA ORATIO** | 'D(omi)ne ie(s)u chr(ist)e tu p(re)legisti ap(osto)los tuos'.
d. f. 117r/11–21 **BEN(EDICTIO) EI(VS)DE(M) EP(ISCOP)I** 'Populus te honor&. adiuuet te d(eu)s' [f.117r/22–25 and f. 117v blank].
60. ff. 118r/1–121v/14 Decree confirming election and form of examination of a bishop: **DECRETVM QVOD CLERVS ET POPV|LVS FIRMARE DEBET DE ELECTO | EP(ISCOP)O** 'Dominis patrib(us) ill(e). ill(e). uenerabilib(us) | scilicet ep(iscop)is' (mostly as Hittorpius 1610: 104–9; final passage ed. Henderson 1875: xxix).
61. ff. 121v/15–134r/3 Prayers and benedictions on special occasions: **PRO REDEVENTIBUS DE ITINERE** | 'Saluum fac ser(uum) tuu(m)' (ed. Franz 1909) [f. 130v (the verso of an added slip) blank].

62. ff. 134r/3–140v/7 **EXORCISMVS OLEI AD | VNGENDV⟨M⟩
ENERGVMINV⟨M⟩ SIVE | INFIRMV⟨M⟩** ‘IN tuo nomine om⟨ni⟩p-
⟨oten⟩s d⟨eu⟩s. & in | ie⟨s⟩u chr⟨ist⟩i filii tui d⟨omi⟩ni n⟨ost⟩ri signo’; with
forms of exorcism and prayer to be said over those possessed of devils,
including (f. 135v/14) **EXORCISM⟨US⟩ S⟨AN⟩C⟨T⟩I AMBROSII
SVP⟨ER⟩ | EOS QVI A DEMONIO UEXANTVR**. | ‘Omn⟨i⟩p⟨oten⟩s
d⟨omi⟩ne uerbum patris d⟨e⟩i’ (pr. Martene 1702: 517–20).
63. ff. 140v/8–142v, 144–146v/19 **INCIPIT ORDO CONFSSIONIS**. |
‘Cum uenerit aliquis ad sacerdote⟨m⟩’ [f. 143 misplaced (cf. item 69); f.
146v/20–25 blank].
64. f. 147r/1–147v/20 **ARGVM⟨EN⟩TV⟨M⟩. CVR QUINQUAGESIMA
| ET SEXAGESIMA...** ‘Qui uero sex epdomades obseruantes se |
abstinentię tradunt’. [Whole item rubricated. Refers to the (apocryphal)
constitutions of Popes Telesphorus and Miltiades on the duration of the
pre-Easter fast.]
65. ff. 147v/21–148v/14 **CONFESSIO INFIRMI** | ‘Confiteor d⟨omi⟩no &
omnib⟨us⟩ s⟨an⟩c⟨t⟩is eius’; and (f. 148v/3) **REMISSIO SVPER
INFIRMV⟨M⟩**. | ‘D⟨omi⟩ne ie⟨s⟩u chr⟨ist⟩e uita & salus’.
66. ff. 148v/15–149v/20 Brief notes on the four general councils: **CAPITVLA
DE GENERALIB⟨US⟩ CONCILIIIS**. | ‘Canones generaliu⟨m⟩ concili-
oru⟨m⟩ a te⟨m⟩porib⟨us⟩ | constantini ceperunt’.
67. f. 150r/1–24 Years of the world and six ages of man: ‘D⟨omi⟩n⟨u⟩s
n⟨oste⟩r ie⟨su⟩s chr⟨ist⟩e de natiuitate sua usq⟨ue⟩ ad | passione⟨m⟩’ [ff.
150v and 151r/1–18 blank].
68. f. 151r/19–151v/25 Canon 2 of the Council of Chalcedon (ed. Pitra 1864:
522–23), followed by a reference to Gregory on simony (PL 76:1091):
**Capitulum ex concilio calcidonense | quod non debeant officia
ecclesiasti|ca p⟨er⟩ pecunias ordinari**. | ‘Si quis ep⟨iscopu⟩s p⟨er⟩
pecuniam fuerit ordina|tus.’
69. ff. 143r/1–143v/25 and 152r/1–159r/22 An order on ordination: **ORDO.
QUALIT⟨ER⟩ SACERDOTES...** ‘Mensis primi. quarti .vii. & .x.
sabbator⟨um⟩ | die in .xii. lectionib⟨us⟩’ [f. 143 misplaced; marginal
additions at ff. 152v, 154v, 156v].
70. ff. 159v/1–161v/13 Five short pieces in OE (all ed. Logeman 1889: 100–2):
a. f. 159v/1–6 “Lord’s Prayer”: ‘Du ure fæder ðe eart on heofonum’.
b. f. 159v/6–20 “Creed”: **Se læssa | creda**. | ‘Ic gelyfe on god fæder ælmihtigne’.
c. ff. 159v/21–160r/7 Confessional prayer: ‘Ic bidde ðe min drihten on ðæs
acennedan godes | naman’.

- d. ff. 160r/8–161r/12 Form of confession: 'Ic eom þe ealra andettende. ⁊ þinum englum mid | hreowe?.
- e. f. 161r/13–161v/13 Form of confession: 'Ic andette þe drihten ælmihtig god. ⁊ s(an)c(t)a marian | þinre haligan moder?.
71. ff. 161v/16–162v/22 OE homily for Lent: 'Ic eow bidde ⁊ eadmodlice lære þæt ge þis halige længten fæsten | rihtlice healdan' (ed. Ker 1959: 277–79, no. 3) [f. 163r blank].
72. ff. 163v/1–171r/20 Order for the reconciliation of penitents on Thursday in Holy Week: **INCIPIT reconciliatio penitentium in cena domini** . . . 'Adest o venerabilis pontifex te(m)p(us) acceptu(m). | dies?.
73. f. 171v/1–25 Office: **AD PROBANDVM RELIQUIAS**:- | 'D(omi)ne labia mea aperies' [ends imperfectly due to the loss of the remainder of the quire; f. 171v/11–29 neumed].
74. ff. 172r/1–173v/15 Sermon for Palm Sunday: '[F]RATRES K(ARISSI)MI. | habemus a d(omi)no d(e)o n(ost)ro exemplu(m) uerę humiliationis?.
75. ff. 173v/17–176v/20 Sermon for Holy Thursday at the Reconciliation of Penitents: '[R]EVERENTIA hui(us) diei testat(ur) pietate(m) ie(s)u chr(ist)i?.
76. ff. 176v/22–177v/13 Sermon for Easter: '[S]PLENDOR hodiernę solemnitatıs om(ne)s fideles | illustrat? [f. 177v/14–25 and f. 178r blank].
77. ff. 178v/1–179v/24 Sermon for Rogationtide: '[P]OPULE | ie(s)u chr(ist)i. oues pascuę d(e)i. beneficiis suis nos pietas | chr(ist)i praeuenit?.
78. ff. 180r/1–183v/9 Order for the blessing of a bell: **ORDO AD SIGNVM AECCL(ESI)AE BENEDICENDVM**. | 'Inprimis dicat(ur) letania' [neumed at ff. 182v/5–7 and 183r/9–12; Greek marginal alphabet at f. 180r].
79. f. 182r margin Neumed antiphon: 'In ciuitate domini clare sonant' (as Wilson 1910: 145–46).
80. ff. 183v/10–194v/25 Order for a provincial synod: **INCIPIT ORDO QUALIT(ER) AGATVR C(ON)CILIVM**. | **prouinciale**. 'Prima die. & secunda. & | tertia. om(n)e(s) ante missa(m) sequantur cruce(m)?.
81. f. 195r/1–24 Note on the Ember days: **Item de quatuor temporib(us) ieiuniae mensis | primi .iiii. .vii. & .x.** 'In primo mense id(est) | marci?.
82. ff. 195v/1–197r/5 **Excommunicatio leonis pape**. | 'Leo ep(iscopu)s seruus seruorum d(e)i?.

83. ff. 197r/5–199r/25 **Qualiter** | ep<iscopu>s exco<m>municare infideles chr<ist>ianos | **debeat** . . . ‘Nouerit karitas u<est>ra fr<atre>s k<arissi>mi q<uo>d quida<m> | uir nomine .N.’ [marginal addition at f. 199r].
84. f. 199v/1–25 Vespers and Matins: **VESPERAS DE RESVRRECTIONE D<OMI>NI CANTANDE.** | ‘Kyrieleyson .iii. Chr<ist>eleyson .iii. Kyrieleyson .iii.’
85. ff. 200r/1–202r/9 OE homiletic address for Lent: ‘O homo indicabo tibi quid sit bonum. | Ðu man þe god sécst . 7 me hæfst ge|soht on godes willan’ (ed. Ker 1959: 275–77, no. 2).
86. f. 202r/10–202v/7 Decrees of the Council of Winchester 1070: **Capitula concilii apud uuintoniam** | **celebrati.** ‘Quod nulli liceat duob<us> | ep<iscop>atib<us>’ (ed. Whitelock et al. 1981: 574–76, no. 86).
87. f. 202v/8–13 ‘Fundamenta. Pat<er> n<oste>r. Et ne nos. Post partum uirgo’. Prayer: ‘Omnipotens sempiterne deus edificator & custos ier<usa>l<e>m’ [f. 202v/14–25 blank but for added scribble (?amat)].
88. f. 203r–203v A litany of the saints in four columns on f. 203r, two columns on f. 203v (ed. Lapidge 1991: 178–80, no. 19). [The only English saints are Swithun (f. 203rc/2) and Edith (f. 203rc/10)].

PHOTO NOTES: Some of the writing in red in Part 2 is difficult to see on the microfiche.

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240. London, British Library, Cotton Vespasian A. xxii
Chronicles; Homilies
[Ker p. xix, Gneuss —]

HISTORY: Vespasian A. xxii comprises various parts written in the 12–13c, mostly connected with Rochester. Watson comments that “[t]he whole book of 129 fols. is from Rochester” (1979: 108), and Richards describes the collection as “probably all copied at Rochester, in various hands, from the late 12th to the middle of the 13th century” (1978: 97). A 14c ownership inscription at the foot of the first page of the manuscript (f. 2r/22–23) places it in Rochester at that time: ‘Liber .ii. de <con>suetud<inibus> ecc<lesi>e Rof-f<e>n<sis> p<er> b<e>n<e>dictu<m> mo<na>chu<m> | que<m> q<u>i alien-au<er>it anathema sit. amen’, corresponding to a prominent ‘.II.’ written at the head of the leaf in a medieval hand.

A small collection of late OE homilies was inserted into this Latin miscellany at an unknown time. The dialect of the homilies is “South-Eastern strongly affected by Kentish” with a considerable survival of older spellings from a WS original (Hall 1920: 276), suggesting they were probably copied at Rochester. They are written in a hand of the beginning of the 13c and are in the transitional language of late OE or early ME. The theme of the collection “is the necessity of faith and obedience to God, spelled out in simple terms” (Richards 1979: 23–24).

The book passed through the hands of William Lambarde (d. 1601), who signed a note beneath the inscription on f. 2r ‘W L 1598’. Robert Cotton’s name, ‘Ro. Cotton Bruceus’, is written at the foot of f. 2r over an earlier name or monogram, now illegible, and the book is in a binding with Cotton’s coat of arms on the outside. An alternative classmark, ‘IX B’, is written at the head of f. 1r in a different hand from the heading ‘Vespasian A 22’.

CODICOLOGICAL DESCRIPTION: Leaves measure approximately 225 x 125 mm., generally arranged HFHF. Further details of preparation and handwriting vary among the four parts.

Part 1 (ff. 1–34*) is ruled in ink for 31 lines per page. Ruling includes a double bounding line and a ruled space for annal numbers. The written grid including the space for annal numbers is 168 x 115 mm.; without the annal space, it is 168 x 91 mm. Opening initials are written in red, with the small guiding letters for these initials visible in the margin of ff. 7r–8v, and important capitals in the text are either written in red or touched in red. Item 1 is written in two hands: hand 1 writes ff. 2v/1–6r/31; hand 2 writes ff. 6v/1–8v/24. Hand 1 also writes most of item 2, as far as the annal for 1214 (ff. 9r/1–32v/20), suggesting 1214 for the date of writing of the annals (Watson 1979: 108). The annals are continued in the same hand in a different ink and in a number of different hands.

Part 2 (ff. 35–51) is written on a grid ruled in ink for 29 lines per page, giving a written space of 181 x 104 mm. Pricking is clearly visible in the outer margins. Pages are ruled with single bounding lines and generally with the top and third and bottom and third from bottom lines ruled on into the margin. The text is written in probably a single hand almost throughout, until the script becomes suddenly much larger on f. 51rv. The text includes enlarged initials written in either red or blue. These have not been filled in towards the end of the item, with spaces for such missing letters from f. 49v onwards.

Part 2 is codicologically distinct but for the continuation onto f. 51. F. 51v ends with blank space and its conjoint leaf, f. 59*, is all blank. Ff. 51 and 59* are lined essentially in the manner of Part 2 (although f. 59*r has received the double-columned format of Part 3). These could have been a bifolium at the end of Part 2 into which Part 3 has been inserted (for some reason), either in an early or in a subsequent binding.

Part 3 (ff. 52–59) is the section containing OE homilies with added material and ending in blank space. Leaves are ruled in ink for two columns of text with 33–38 lines per page and a written space of 167 x 53 mm. (33 lines on f. 52r–v, 36 lines on ff. 53r–55v, 37 lines on f. 56r, 38 lines on f. 56v). There is a double bounding line on either side on the outside of the columns and the top two lines are generally continued out into the margin. Ff. 57v–59v have been reruled for subsequent material (at 29 lines per page in one column) but

contain traces of the double columned ruling for the OE. The text is written in a small, cramped early 13c hand. This is probably the same hand, even when the writing becomes bigger and less disciplined towards the end of item 4a (notably from f. 54ra/14 'Deofel : . . '). Item 4d begins with the bigger form of the script and switches to the smaller script at f. 57va/19. The initial letter of item 4a is enlarged and supplied in red. Such was presumably the intention for the other items—there is space for such a letter at the start of items 4b–d—but the illuminated letters were never supplied. Capital letters within the text that coincide with a line break are brought into the margin but not touched in color. The scribe provides corrections, inserted above the line (e.g., at ff. 54va/2, 54vb/23) or in the margin (f. 54va/28), and his own interlinear glosses (e.g., ff. 52rb/4, 52va/29).

Part 4 (ff. 60–129, the Rochester register), is ruled in pencil for 24–32 lines per page. It is mostly in two main hands, with numerous additions. Incipits are written in red; opening initials are enlarged and written in red or blue. For the bulk of the cartulary, a heading in red is provided at the top of the page indexing the content: such a running head is visible on ff. 68v–85r and 92v–107v, although many have been partly lost through cropping and others may have been fully lost. Two slips are inserted occupying the width of the regular pages but very little of their height: f. 75 is 50 mm. tall and written only on the recto; f. 88 is 33 mm. tall and written on both sides. Quire XV (ff. 108–15) appears to be an addition: the parchment is especially soiled, while the text is in a later hand and lacks the running head of the surrounding material.

This Rochester register was evidently once part of a fuller book. Quires IX (ff. 60–67) and X (ff. 68–76) bear the medieval quire signatures 'XI.' and 'XII.:' prominently inked in the lower margin of the last verso of the quire. If the quire signatures were written once the present material was gathered together in a codex, these indicate that two quires have gone missing. Given the disparate formats of the present codex and the absence of earlier signatures, it is more likely that they are the remnants of a sequence running through an earlier Rochester compilation, of which Part 4 was the last component.

An early table of contents is written on f. 2r in the hand of scribe 1 of Part 1. This refers (without any page numbers) to the contents of Part 1 and Part 4. The Rochester *ex libris* (see above) is perhaps in the same hand. A much later hand has added a reference to the second chronicle, item 2, extending to 1360 and has inserted a reference to item 3: at this stage Part 2 must have been added. Later still, this page has received the signature of Cotton and the stamp of the British Museum.

After all four parts were united they were supplied with a table of contents in an early modern hand on f. 1r and were foliated in the upper right hand corner of each recto. The Rochester register is noted as 'fragmentum registri eccl(es)ie S. Andrej Roffensis' (f. 1r/12).

[**Note:** The table corresponds to the foliation, which is prominent in the microfilm but is not the most recent and is not used in this description. Instead, a later hand has written multiples of 10 on the verso of every tenth leaf. This more modern foliation is written on the lower right margin of most leaves, sometimes only faintly visible on the microfiche, and is the foliation followed here. Old foliation is given in parentheses.

A penciled '29. G' on the inside front cover has been struck through to be replaced with '18a', the pressmark also on stickers on the spine. F. i recto has 'COTTON MS. | VESPASIAN A.XXII.' stenciled in blue/black ink. F. ii recto has '2. 30 | COTTON' written in pencil at a slant in the corner. The last parchment leaf (f. 129v) has 'Cons. fol. 128. fol. 34. 35. 102. 103. 104 Wanting' written in ink in the margin and referring to the current state of the manuscript with reference to the older ink foliation. The paper endleaf, f. [130r], has '1 + 129 Folios. A.G. June 1871 | Total 130 4^o in pencil; and in a later hand '129 folios + 34* & 59* CMJ [?]. July 1977' also in pencil. The inside back cover is stamped '28 SEP 1962'. The leather binding has Cotton's coat of arms, tooled in gold, on front and back. The spine has some decorative work and the attribution tooled in gold over black: 'CHRONICLES | ETC. || BRIT. MUS. || COTTON | MS. | VESPASIAN | A. XXII.']

COLLATION: The collation and constitution of parts is hard to establish as the manuscript is bound very tightly. Stitching is visible only at the center of Quires VIII–XI, while numerous blocks are visible of stubs which seem to be inserted by the binder. The following collation is tentative for all but the center quires. ii + 131 + ii, foliated [i–ii], 1–34, 34*, 35–59, 59*, 60–129, [130–31]. The first and last two folios are paper flyleaves. I–IV⁸ (ff. 1–32), V³ (ff. 33–34, 34*) || VI–VII⁸ (ff. 35–50) [first leaf of next quire closes out this section] || VIII¹⁰ (ff. 51–59*) || IX⁸ (ff. 60–67), X⁸⁺¹ (ff. 68–76, f. 75 is an added slip), XI⁸ (ff. 77–84), XII⁶⁺¹ (ff. 85–91, f. 88 is an added slip, ff. 85 and 86 are singletons with their stubs visible after f. 91), XIII⁶ (ff. 92–97), XIV¹⁰ (ff. 98–107), XV–XVI⁸ (ff. 108–23), XVII⁶ (ff. 124–29).

[**Note:** It appears from the old foliation that two leaves are missing between ff. 34 and 34* (presumably blank) and that three leaves are missing between ff. 100 and 101. The outer bifolium of Quire VIII, ff. 51 and 59*, is larger than the rest of this quire and appears to be independent of the inner eight. Quire XV may be an inserted quire of especially soiled parchment, as may the final two quires that follow it.]

CONTENTS (visible old foliation given in parentheses):

f. 1r Early modern table of contents to whole manuscript.

f. 1v 'Engelham 377' at the head, pen trials and scribbles on the page.

Part 1:

f. 2r 13c table of contents to Parts 1 and 4 with 17c additions.

1. ff. 2v/1–8v/24 (ff. 1r–7v) Chronicle from the beginning of the world to 743:

Anni ab origine mundi | 'i. Adam creat(us) est' (described Hardy 1862: 471).

2. ff. 9r/1–34r/27 (ff. 8r–33r) Chronicle from the birth of Christ to 1361: **Anni ab incarnatione d(omi)n(i).** | 'i. Anno .xlii. Augusti cesaris nat(us) est d(omi)n(u)s Iesus' (includes notice of the succession of the archbishops of Canterbury and bishops of Rochester) [ff. 34r/28–30, 34v, 34*rv blank; ff. 34v, 34*r not on film].

Part 2:

3. ff. 35r/1–51v/13 (ff. 37r–53v) Ralph de Diceto, "Series causae inter Henricum regem et Thomam archiepiscopum": **Viris religiosis com-
(mem)orantib(us)** . . . ; (f. 35v/1) 'Thomas creatus archiepiscopus regis resignauit sigillu(m)' (ed. Stubbs 1876: 2.279–85) [heading only on f. 35r/1–9, rest blank; f. 51v/14–30 blank].

Part 3:

4. Vernacular homilies with additions:

a. ff. 52ra/2–54rb/24 (ff. 54r–56r) Adapted version of Ælfric, CH I.1: **.Ia. Dom(inica) .iii. | p(ost) pent(ecosten).** [rubric in right margin at f. 52rb/11–12] 'Vre hlaford almihtig god wile | 7 ús hót. þat we híne lufie' (ed. Morris 1867: 217–31, no. 24; Clemoes 1997: 178–89) [the introductory passage is not by Ælfric: see Clemoes 1997: 48].

b. ff. 54va/1–56ra/31 (ff. 56v–58r) '[H]it gelamp þ(at) an rice king wes. strang | 7 mihti' (ed. Morris 1867: 231–41, no. 25; Hall 1920: 12–17, no. 5) [ff. 56ra/32–37 and 56rb blank].

c. f. 56va/1–56vb/5 (f. 58v) '[U]r hlaford s(an)c(t)es paulus þe is þeoden lareaw. | us manedð 7 menegeð' (ed. Morris 1867: 241–43, no. 26).

d. ff. 56vb/9–57rb/30 (f. 58v–59r) Records of amounts for festival of St. Michael: 'Manus molendinar(us) Ioh(ann)es molend(inarus)'.

e. f. 57va/1–24 (f. 59v) Extract from Ælfric, CH I.24: '[E]rant appropinq(ua)ntes. 7 c(etera). þet halí god|spell ús seið. þat hí réfen' (ed. Morris 1867: 243–45, no. 27; Clemoes 1997: 371, lines 1–15).

f. f. 57vb/1–14 (f. 59v) Notice of accounts in later hand.

- g. ff. 57v/20–59r/12 [alternative lineation] (ff. 59v–61r) Notices of accounts in a different later hand: ‘De Will(iem)o de ssnapes .ij. s̄. iiii. d.’ [ff. 59r/13–27, 59v, 59*r–59*v blank; f. 59* not on film].

Part 4:

5. ff. 60–129 A 13c Rochester register (described by Davis 1958: 93, no. 821):
- a. Four papal bulls: (1) ff. 60r/1–61r/9 (ff. 63r–64r) **pruilegium eugenii pape**. ‘Evgenius ep(is)c(opu)s | seruus seruor(um) d(e)i dilectis filiis Brieno p(r)io|ni’; (2) ff. 61r/9–64r/14 (ff. 64r–67r) **pruilegium adriani pape**. | ‘ADrian(us) ep(is)c(opu)s seruus seruor(um) d(e)i Dilecto filio Beni|aldo p(r)iori’; (3) f. 64r/14–64v/15 (f. 67rv) **pruilegium | Alexandri pape**. ‘Alexand(er) ep(is)c(opu)s seruus seruor(um) | d(e)i dilectis filiis Siluest(er) p(r)iori’; (4) ff. 64v/16–65r/16 (ff. 67v–68r) **p(r)uilegium celestini d(e) excambio | pape & lamhethie**. | ‘Celestin(us) ep(is)c(opu)s seruus | seruor(um) d(e)i uen(er)abi(i)li fr(atr)i Hub(er)to’ [transposition marks above ‘excambio celestini d(e)’].
 - b. ff. 65r/16–115v/19 and 123r/1–126r/27 (ff. 68r–119v, 127r–130r) Cartularies associated with Rochester: **Hec s(un)t (con)suetudines de sutfliete**. ‘Tale | seruitiu(s) deb(e)nt tenentes de sutfliete’ [from a list of donations to St. Andrew’s Priory on ff. 86r/9–90v/14, a list of books donated is excerpted and ed. Rye 1860: 62–63].
 - c. ff. 115v/25–117r/31 (ff. 120r–121r) Report of trial on Penenden Heath: (f. 115v/25–26) **Sequit(ur) de placito int(er) Lanfrancum archiepiscopu(m) et | Odonem baiocensem episcopu(m)**; (f. 116r/1–2) **De placito apud p(n)endena(m) inter Lanfrancum archiepiscopum. | et Odónem baiocensem episcopum** | ‘Tempore magni regis Will(elm)i q(u)i anglicu(m) regnu(m) armis conq(u)isiuit’ (ed. Le Patourel 1948).
 - d. ff. 117v/1–119r/32 (ff. 121v–123r) **Quom(od)o Lanfranc(us) t(erro)ras extract(er)as eccle(es)ie s(an)c(t)i andree. & alias acquisitas | monachus contradidit & de Gundulfo episcopo** | ‘PREterea notandu(m) ac fidelib(us) om(n)ib(us)’.
 - e. ff. 119v/1–122v/28 (ff. 123r–126v [120]) Reigns and names of kings and bishops of England: **De Regno cantie**. | ‘D(omi)nabantur reges cantuarioru(m) p(ro)pr(e) in cantia’.
- [item 5b resumes ff. 123r/1–126r/27]
- ff. 126v/1–129v/30 (ff. 130v–133v) Added material relevant to Rochester in various later hands (14/15c?).

PHOTO NOTES: The following spreads are included twice on the microfiche: ff. 5v–6r, 16v–17r, 33v–34r, 51v–52r, 79v–80r, 86v–87r, 104v–105r, 107v–108r, 109v–110r, 115v–116r, 123v–124r. There is no photograph of the opening ff. 34v–34*r or 59*, which are all blank.

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245. London, British Library, Cotton Vespasian D. xiv
Homilies, etc; Isidore, "Synonyma"
[Ker 209, 210, Gneuss —, 392]

HISTORY: The present binding encloses two quite distinct manuscripts. The first part, from the middle of the 12c, is mostly drawn from Ælfric's "Catholic Homilies"; the second part is a copy of Isidore's "Liber synonymorum," which was perhaps written in Italy but had traveled to England by the early 10c. The two parts were bound together probably in the early 17c.

Part 1 (ff. 4–169) is written in a script dated by Ker to the middle of the 12c and identified by him as "the 'prickly' kind used at Canterbury and Rochester" (*Cat.*, 276). Both the script and the inclusion (at ff. 151v–157v) of a translation of a sermon by Ralph d'Escures (bishop of Rochester, 1108–1114, archbishop of Canterbury, 1114–1122) make Rochester or Canterbury the likely places of origin. Handley (1974: 249) points further to a particular association of Saints Furseus and Neot with Christ Church, Canterbury. She associates the assembling of the core collection with the activity of Anselm as Archbishop of Canterbury, 1093–1109. Richards (1973), on the other hand, asserts a Rochester origin. Part 1 was subsequently in female ownership, since the late 12c addition of a prayer to the Virgin Mary on f. 4r is written to be spoken by a woman, *ancilla tua*. Subsequent provenance is unknown, until the manuscript came into the hands of Laurence Nowell, Robert Talbot, and Matthew Parker, whose annotations are described below. It belonged to Sir Robert Cotton by 1621.

Part 2 (ff. 170–224) is written in a continental minuscule dated by Ker to the 9c and probably from Italy (Watson 1979: 109). This second part received additions in square Anglo-Saxon minuscule, including dating formulas for the time of writing as the thirteenth year of the reign of King Edward, i.e., A.D. 912 (f. 223v/8–21, described below). The manuscript was in use in England by 912, then, and it was presumably at about this time that it received its OE glosses, the script of which Ker dates to the first half of the 10c (*Cat.*, 277). Ker also points to the mark 'SY.' at the top of f. 170v, which he suggests may have

been written in the 12c and which also survives in a copy of Isidore from Christ Church, Canterbury (Cambridge, University Library Kk. 1. 28), implying a similar provenance.

Schmetterer (1981: 9) observes that the two parts were not joined by 1560, at about which time Laurence Nowell made heavy use of the first part without showing any knowledge of the second part, yet were united by 1621, when both parts are described together in a catalogue of Sir Robert Cotton's manuscripts. At about this time Richard James, Cotton's librarian, made the table of contents on f. 2r incorporating both parts (Förster 1920: 46–47). Sir Robert Cotton (1571–1631) is, thus, the most likely candidate for ordering the joining of the two parts.

CODICOLOGICAL DESCRIPTION: Leaves measure 189 x 123 mm., with cropping of some marginal text. In Part 1, a few leaves are not full size (f. 106 is 158 mm. tall, f. 144 is 104 mm. wide, f. 153 is 113 mm. wide, f. 166 is 112 mm. wide) but in all cases there is no appreciable loss of text. Writing grid in Part 1 is 147 x 92 mm., ruled in pencil for 22 lines of text (23 lines on ff. 1–3, 25 lines on f. 103v). Writing grid in Part 2 is 163 x 92 mm., ruled in drypoint for 22 lines of text. Both parts are arranged HFHF.

In the case of Part 1, there is evidence from surviving quire signatures of an addition at the beginning of the manuscript. Medieval quire signatures survive, partly cropped, as follows: 'xi' at the foot of f. 103v at the end of what is now the thirteenth quire, '.xiii.' at the foot of f. 119v at the end of what is now the fifteenth quire, and '.xiiii.' at the foot of f. 129v at the end of what is now the sixteenth quire. Clearly these quire signatures were written before the addition of the first two quires. They indicate that the manuscript once began at f. 7, a suggestion borne out by the slight difference in the script of the first two items (which may be in the main hand but written later than the rest of the manuscript: see Ker, *Cat.*, 271) and by the emphatic decorative pattern of the opening of f. 7r. Two examples survive of catchwords, largely cropped, just visible at the end of a quire: at f. 41v and f. 145v (end of Quires VI and XVIII).

Part 1 bears traces of multiple foliation, and one early system provides evidence of an omission. Folio numbers in dark ink at the top right of the rectos (now struck through) pre-date the joining of the two parts as they do not extend into Part 2. These are the folio numbers used in Wanley's description of 1705 and were perhaps made by Richard James (see Förster 1925: 9). This foliation begins at 1 on f. 4, i.e., on the first page of text following the flyleaves. The opening of Quire II on f. 6 is accordingly marked as 3, but the next sur-

viving leaf (f. 7) is marked as 11. The seven missing folios tally with the loss of text after f. 6 which once would have occupied the rest of a quire of eight. A later ink foliation takes account of this loss, running sequentially from the opening of the text (f. 4) to the end of the second part, ending at 221. Another foliation, corresponding to the second numbering but marked on the opposite versos, records multiples of ten folios. Later the manuscript was subject to yet a further foliation, this time in pencil and incorporating the parchment flyleaves, and those are the numbers used here. This currently begins on a paper flyleaf (having once included opening and closing flyleaves since removed), incorporates the two parchment flyleaves as ff. 2 and 3, and begins the text on f. 4. This foliation now extends to f. 224, the last page of the text of Part 2. Förster (1925: 11) dates this numbering to March 1872.

Most of Part 1 was written by a single scribe, although the short pieces at the end of quires may have been added later by that scribe and do not seem to follow the same rationale as the main collection (see Handley 1974). The first two quires were added later, probably written by the main hand. The second extract from the "Elucidarius" (ff. 163v/11–165r/13) and part of the next item (ff. 165v/1–166r/10) are written in a second hand. The first part of that item (f. 165r/14–22) and the whole of the next two items (ff. 166r/12–168r/23 and ff. 168v/1–169r/21) are written in a third hand, which is generally like the main hand (see Ker, *Cat.*, 276–77). The bulk of Part 2 (ff. 170v/1–223v/7) appears to be in a single hand, with the 10c additions at the beginning and end in a different script.

The decorative pattern of the first part uses green and red colors. Rubrics are red. The initial letter of a text is significantly enlarged and drawn in color, alternately red or green. Important capital letters within a text are also somewhat enlarged and drawn in color (red or green), generally marking significant sections (for example, the opening of each of the twelve abuses in 'De .XII. abusiuis', ff. 15–21). Other capital letters are usually touched with a dab of red color. In the second part, the colors used are red and yellow and capitals and rubrics are touched with these colors. The present binding is 19c.

Part 1 has been subject to fairly extensive early modern annotation. Laurence Nowell (1520–1598) underlined many words which he subsequently copied into his *Vocabularium* and added some glosses, particularly on f. 16v (his activity is listed by Schmetterer 1981: 9–17). Robert Talbot (ca. 1505–1558) made marginal notes in an obtrusive hand, as on f. 75v. Other annotations are in the hand of John Joscelyn (1529–1603), secretary to Archbishop Parker.

Part 2 was subject to Anglo-Saxon glossing. At the head of f. 170r are two glosses from the first half of 10c written in ink: "p(ro)uigna. stefdohtor dinanc.

diorling." Ker suggests that the second lemma is a mistake for 'amata' (*Cat.*, 277). In addition to these two inked glosses, there are a number of drypoint glosses on ff. 172r–175r. Meritt (1961: 449) prints 20 of these. Page (1981: 111–13) corrects one of Meritt's readings and adds 13 further glosses. Both Meritt and Page remark that traces of further scratched glosses can be detected on these pages but are impossible to read.

COLLATION: ii + 223 + iv leaves, foliated [i], 1–224, [225–28]. Two flyleaves are early (ff. 2–3). Two further flyleaves (ff. 1* and 225*) were taken out and rebound with the psalter to which they originally belonged, described variously as 13 D. I* and Royal 18 D I* in penciled notes added to the existing flyleaves and dated 1912 and 1949 (on ff. 1r and [227]r).

Part 1: I² (ff. 4–5), II⁸ wants 2–8 (f. 6), III¹⁰ wants 1 (ff. 7–15), IV–VIII⁸ (ff. 16–57), IX¹⁰ (ff. 58–67), X⁸ (ff. 68–75), XI¹⁰⁺¹ leaf added after 10 [f. 86] (ff. 76–86), XII⁸ (ff. 87–94), XIII⁸⁺¹ leaf added after 8 [f. 103] (ff. 95–103), XIV–XV⁸ (ff. 104–19), XVI¹⁰ (ff. 120–29), XVII–XXI⁸ (ff. 130–69).

[**Note:** the omission from Quire II can be inferred from the loss of contents and from the early foliation. The opening leaf of Quire III was presumably blank and unnumbered; its omission is evident through the arrangement of hair and flesh sides and the singleton nature of f. 15.]

Part 2: I⁶⁺² ff. 173 and 174 are singletons (ff. 170–77), II–V⁸ (ff. 178–209), VI⁸ wants 4 before f. 213 (ff. 210–16), VII⁸ (ff. 217–24).

CONTENTS:

Part 1: The contents of Part 1 are described in detail by Förster (1920), Ker (*Cat.*, 271–77), and Schmetterer (1981: 38–53). The nature of the collection (before additions) and its rationale is discussed by Handley (1974). Warner (1917) prints every item from this collection but does not collate his edition with other versions and, although he planned a further volume of apparatus (1917: v), he never completed this. Warner's printing and the best fuller edition are listed for each item.

f. 2r Table of contents by Richard James of whole manuscript [f. 2v blank].

f. 3r Table of contents of whole manuscript [f. 3v blank].

Prayers added to an originally blank leaf in a hand of late 12c:

1. f. 4r/1–13 **Oratio de s(an)c(t)a maria matre d(omi)ni.** | 'O dulcissima d(omi)na maria pietatis & | misericordie'.
2. f. 4r/14–19 **Or(at)io de s(an)c(t)o | thoma.** 'D(EU)S q(u)i beatu(m) Thoma(m) archip(re)sule(m) | ab exilio reuocatu(m)'.

Homiletic material in OE:

3. ff. 4v/1–6v/14 Adapted version of Ælfric, “Catholic Homilies” (= CH) I.1, “De initio creaturae”: ‘AN anginn is ealra þingen. þæt is god | ælmihtig’. Ends abruptly mid-page: ‘7 hine þær gelogode. | ac he wearð þurh deofles swicdome ut adræfd’ (ed. Warner 1917: 1–3, no. 1; Thorpe 1844: 8–12; Clemoes 1997: 178–89).
4. f. 6v/14–22 Fragment of Ælfric’s Letter to Sigefyrth: **Emb Clænnysse þe gehadede mæn healden scy|len**. ‘Ælfric abbod gret Sigefyrth; freondlice’ (ed. Warner 1917: 3, no. 2; Assmann 1889a: 13; Wilcox 1994: 125, no. 8d, cf. 83–84).
5. ff. 7r/1–11v/21 “Distichs of Cato” (OE): ‘Mann sceal þurh his modes snotemysse | hine sylfne geglengen to wisre lare’ (ed. Warner 1917: 3–7, no. 3; Cox 1972).
6. ff. 12r/1–13v/7 Extracts from Ælfric, CH I.20: ‘AN Scyppend is ealra þingen geseowenlicre’ (ed. Warner 1917: 8–9, no. 4; Thorpe 1844: 274–76, 282, 288; Clemoes 1997: 335–36, 339, 341–42, ll. 7–38, 112–13, 185–208).
7. ff. 13v/8–15r/19 Extract from Ælfric’s Second OE Letter for Archbishop Wulfstan: **Decalogum moysi**. ‘We sculen cunnen gemyndelice 7 mannen eac | seggen’ (ed. Warner 1917: 9–11, no. 5; Fehr 1914: 189–205).
8. ff. 15r/19–21r/20 Ælfric, “De duodecim abusivis”: **De .xii. abu|siuis s(e)c(un)d(u)m disputatione(m) S(an)c(t)i Cipriani martyris**. | ‘Nu synd twelf abusiu’ (ed. Warner 1917: 11–16, no. 6; Morris 1867–1868: 299–304).
9. ff. 21r/20–22r/19 Extract from Ælfric, “Lives of Saints” (= LS) 16: **De .viii. p(r)incipali(b)us uicifis**. | ‘Nu syndon ehte heafodlehtres þe us onwinned | swyðe’ (ed. Warner 1917: 16–17, no. 7; Skeat 1881–1900: 354–58, ll. 267–311) [combined elsewhere with “De duodecim abusivis” (as Morris 1867–1868: 296–97)].
10. ff. 22r/19–23v/20 Extract from Ælfric, LS 16: **De .viii. uirtutib(us)** | ‘Nu synden ehte heafodmæгна’ (ed. Warner 1917: 17–19, no. 8; Skeat 1881–1900: 358–62, ll. 312–81) [combined elsewhere with “De duodecim abusivis” (as Morris 1867–1868: 297–99)].
11. ff. 23v/21–25r/12 **Of S(anctus) Ioh(ann)e baptiste** ‘Se Godspellere lucas | awrat on cristes bech’ (ed. Warner 1917: 19–20, no. 9; Thorpe 1844: 350–52; Clemoes 1997: 379–80, ll. 1–46) [gospel text only from Ælfric, CH I.25].
12. f. 25r/13–25v/11 **In Festo S(an)c(t)i Petri ap(osto)li**. ‘Venit ie(su)s in partes | cesaree philippi; 7 rel(iqua). Matheus se godspellere awrat on þære godspellice gesettnysse’ (ed. Warner 1917: 20, no. 10; Thorpe 1844: 364; Clemoes 1997: 388, ll. 1–16) [gospel text only from Ælfric, CH I.26].

13. ff. 25v/12–30r/10 **Of Iacobe Iohannes broðer.** | ‘Ðæt iudeissce folc brohte þan hundredes eal|dren feo’ (ed. Warner 1917: 21–25, no. 11; Schmetterer 1981: 54–93).
14. ff. 30r/11–31v/5 Second part of Ælfric, CH II.27: **VI. k(a)l(endes) Aug(usti). S(an)c(t)o(rum) Septem Dormientiu(m)** | ‘We wylleð eow eac gereccen scortlice’ (ed. Warner 1917: 25–26, no. 12; Godden 1979: 247–48, ll. 182–231).
15. ff. 31v/5–33r/3 First part of Ælfric, CH II.24: **K(a)l(endes) Augusti.** | **Ad Vincula S(an)c(t)i Petri ap(osto)li** | ‘LVcas se godspellere us sæde’ (ed. Warner 1917: 26–27, no. 13; Godden 1979: 221–22, ll. 1–52).
16. ff. 33r/4–40r/5 Ælfric, CH I.28: **D(o)m(ini)c(a) .xi. post Pentecosten.** | ‘Cum appropinquaret ie(su)s ier(usa)l(e)m. ⁊ reliqua. On su(m)me|re tide wæs se hælend farende to ierusalem’ (ed. Warner 1917: 28–34, no. 14; Thorpe 1844: 402–14; Clemoes 1997: 410–17).
17. ff. 40r/5–48v/10 Expanded version of Ælfric, CH II.28: **D(o)m(ini)c(a) .xii. | post Pentecosten.** ‘Dixit ie(su)s ad | quosdam . . . Drihten sæde þiss bigspell beo sumen man|nen’ (ed. Warner 1917: 34–41, no. 15; Godden 1979: 249–54). [Concludes with the story of Daniel from Ælfric, “De falsis diis” (ed. Pope 1967–1968: 693–703, no. 21, ll. 300–496).]
18. ff. 48v/10–54v/2 First part of Ælfric, CH I.30: **In Assumptione | S(an)c(t)e Marie.** ‘IERonim(us) se halge sacerð awrat | ænne pistol’ (ed. Warner 1917: 41–46, no. 16; Thorpe 1844: 436–48; Clemoes 1997: 429–36, ll. 1–198) [cf. ff. 58r/1–60r/18 below].
19. ff. 54v/3–57v/22 From Ælfric, CH II.29: ‘Mænn þa leofeste hwi|lon ær we gerechten eow þone pistol . . . (f. 54v/10) **Omelia** | Se hælend becom in to su(m)mere eadelicen byrig’ (ed. Warner 1917: 47–50, no. 17; Godden 1979: 255–59, ll. 1–126). [The explanatory note and pericope, f. 54v/3–10, is written over an erased rubric and follows the preceding item without a break, but is followed by a red rubric at f. 54v/10 and an enlarged and decorated colored initial.]
20. ff. 58r/1–60r/18 Second part of Ælfric, CH I.30: ‘We wylleð eow gereccen beo geændunge’ (ed. Warner 1917: 50–52, no. 18; Thorpe 1844: 448–54; Clemoes 1997, ll. 199–273) [cf. ff. 48v/10–54v/2 above].
21. ff. 60r/18–67r/23 Ælfric, CH I.32: **.iiii. k(a)l(endes) septembr(is) Passio S(an)c(t)i Ioh(ann)is | baptiste.** ‘Misit herodes ⁊ tenuit ioh(ann)em. | et reliqua. Marcus se godspellere awrat | on cristes bec’ (ed. Warner 1917: 52–58, no. 19; Thorpe 1844: 476–90; Clemoes 1997: 451–58).

22. f. 67v/1–21 From Ælfric, “Dominica iii in quadragesima”: ‘Se helend cw(æð) on his godspelle. þonne se un|clæne gast’ (ed. Warner 1917: 58–59, no. 20; Pope 1967–1968: 267, no. 4, ll. 41–55). [Final two sentences, partly differentiated through a colored initial ‘S’ at f. 67v/17, drawn from Ælfric, CH I.21 (ed. Thorpe 1844: 304, ll. 4–5; Clemoes 1997: 350, ll. 146–48).]
23. ff. 68r/1–70r/12 First part of Ælfric, CH II.32: **In .xi. k(a)l(endas) octobr(es). De S(an)c(t)o Matheo ap(osto)lo.** | ‘Se godspellere matheus þe we | todæg wurdigeð’ (ed. Warner 1917: 59–61, no. 21; Godden 1979: 272–74, ll. 1–79).
24. ff. 70r/13–74v/11 Second part of Ælfric, CH I.34: **In .iii. k(a)l(endas) Octobr(es).** | ‘Accesserunt ad ie(su)m . . . Diss dægðerlice godspell cwýðð þ(æt) drihtenes | leorningcnihtes’ (ed. Warner 1917: 61–65, no. 22; Thorpe 1844: 510–18; Clemoes 1997: 469–75, ll. 133–279).
25. f. 74v/12–15 From Ælfric, CH II.30: ‘Godes gecorene synd’; ends ‘to bitere sarnysse’ (ed. Warner 1917: 65, no. 23; Godden 1979: 265, ll. 157–59). [The whole homily is included below, ff. 139r–145v (item 43), and these lines recur at f. 143v/4–7.]
26. ff. 74v/16–75r/5 ‘Augustinus sæde on his cwidbocan þ(æt) nan mann ne | mihte asmeagan godes á’ (ed. Warner 1917: 65, no. 24; Schmetterer 1981: 94–105).
27. f. 75r/5–75v/2 From Ælfric’s First OE Letter for Archbishop Wulfstan: ‘Iohannes se godspellere on his gastlicen gesihðe | þone hælend geseh’ (Warner 1917: 65–66, no. 25; Fehr 1914: 83–87).
28. f. 75v/3–21 Prognostications: ‘Ðonne forme gearesdæg byð sunendæg; hit | byð god winter’ (ed. Warner 1917: 66, no. 26; Assmann 1889a: 369).
29. f. 76r/1–76v/18 ‘Hit sæigð on halgen bocan. þ(æt) æfter gearan ymb|ryne’ (ed. Warner 1917: 66–67, no. 27; Schmetterer 1981: 106–28).
30. ff. 76v/18–82v/8 Ælfric, CH I.40: **D(o)m(ini)c(a) .ii. in aduentu d(omi)ni** | ‘Erunt signa in sole . . . Se godspellere lucas awrat on byssen dægðer|licen godspelle’ (ed. Warner 1917: 67–72, no. 28; Thorpe 1844: 608–18; Clemoes 1997: 524–30).
31. ff. 82v/10–86v/23 Second part of Ælfric, CH I.36: **S(e)c(un)d(u)m math(eu)m.** ‘Videns turbas ie(su)s | Ðæt halige godspell þe nu lyttle ær ætforan | eow gerædd wæs’ (ed. Warner 1917: 73–77, no. 29; Thorpe 1844: 548–56; Clemoes 1997: 491–96, ll. 147–291) [f. 86v ruled for an extra line to complete this item].

32. f. 87r/1–87v/8 Translation of John 14:1–13: ‘Toh(ann)es se godspellere awrat hwu se hælend spæc to his | leomingcnihten’ (ed. Warner 1917: 77, no. 30).
33. ff. 87v/9–100r/22 OE translation of “The Gospel of Nicodemus”: **De Resurrectione d(omi)ni**. ‘Ðæs dægiges þe ure | hælend for ure alesednysse geðolede pine on | þær halgen rode’ (ed. Warner 1917: 77–88, no. 31; ed. Hulme 1903–1904).
34. ff. 100v/1–102r/8 Abridged version of the OE “Embassy of Nathan” (“Vindicta Salvatoris”): ‘ON Tiberies dagen þæs mycele caseres’ (ed. Warner 1917: 88–89, no. 32; Assmann 1889a: 181–82, 193–94).
35. ff. 102r/9–103v/9 “The Fifteen Days Before Judgement” (OE): ‘On þan nexten fiftene dagen beforen domes | dæge’ (ed. Warner 1917: 89–91, no. 33; Assmann 1889c).
36. f. 103v/9–24 **Emb** | **þunre**. ‘On Ianuari(us) monðe gyf hit þunreð’ (ed. Warner 1917: 91, no. 34; Assmann 1888). [Two extra lines have been added to f. 103v to squeeze this onto the leaf, which is the end of a quire.]
37. ff. 104r/1–119r/20 OE translation of Alcuin’s “De virtutibus et vitiis,” ch. 1–16 (PL 101: 614–25): **De Scientia**. ‘Ærest ealre þingen | æghwylce mæn is to secene hwæt seo se soðe wi|sedom’ (ed. Warner 1917: 91–105, no. 35; Assmann 1889d). [Internal rubrics are in red and followed by colored initials, alternately green and red.]
38. ff. 119r/21–123r/8 From Ælfric, CH I.37 (abbreviated): ‘Oft hwonlice gelefde mænn smegeð mid | heora stunten gescade’ (ed. Warner 1917: 106–9, no. 36; Thorpe 1844: 566–76; Clemoes 1997: 502–6, ll. 148–280).
39. ff. 123r/8–130v/22 Ælfric, CH II.20: **S(anctus) Furse(us) gesihðe**. | ‘Mæn þa leofeste. Paulus se apostel callra | þeode larðeaw awrat beo him sylfen’ (ed. Warner 1917: 109–16, no. 37; Godden 1979: 190–98).
40. ff. 131r/1–136r/14 Ælfric, CH II.21: **Of drihtelme**. ‘BEDA ure larðeaw awrat | on þære bech þe is gehaten historia | anglor(um)’ (ed. Warner 1917: 116–20, no. 38; Godden 1979: 199–205) [early modern note, ‘Liber Dialogor(um) gregory | Anglie habebat’, at the foot of f. 136r refers to the OE at f. 136r/9–10].
41. ff. 136r/15–137r/7 From Ælfric, CH I.18: ‘God spæc to anen witege þe wæs Ionas gehalten’ (ed. Warner 1917: 120–21, no. 39; Thorpe 1844: 244–46; Clemoes 1997: 317–18, ll. 14–39).
42. ff. 137r/8–139r/2 From Ælfric, CH I.27: ‘Soð is to secgene. þa þa wyreced on godes wille. | þa becumed on myrhðe. Ðat godspell | cweðð. Ælc þære þe forlæt’ (ed. Warner 1917: 121–22, no. 40; Thorpe 1844: 396–400; Clemoes 1997: 407–9, ll. 193–250).

43. ff. 139r/3–145v/18 Ælfric, CH II.30: **Forbisne of Iob**. ‘Mine gebroðre. we rædeð | nu æt godes þenunge’ (ed. Warner 1917: 123–29, no. 41; Godden 1979: 260–67) [see item 25].
44. ff. 145v/18–151r/23 **Of Sainte Neote**. | ‘Mæn þa leofeste. We wylleð eow cyðen beo su|men dæle’ (ed. Warner 1917: 129–34, no. 42; Richards 1971). [Rubric on f. 145v is in green, unlike the red used in all other cases. The text is fitted onto f. 151r through the addition of a half-line beneath the usual ruled space.]
45. ff. 151v/1–158r/12 OE translation of a sermon by Ralph d’Escures, including (ff. 157v/1–158r/12) the “Trinubium Annae”: **Sermo in festis S(an)c(t)e Marie virginis**. | ‘Se godspellere Lucas sæigð on þyssen | godspelle’ (ed. Warner 1917: 134–39, no. 43; Förster 1925).
46. ff. 158r/13–159r/8 Account of the ages of the world: ‘We rædeð on bocan þ(æt) Nabugodonosor | geheregode ier(usa)l(e)m’ (ed. Warner 1917: 139–40, no. 44; Förster 1925b). [‘Darius’ at f. 158r/20 and 158v/15 is written over an erasure in a different hand but early enough for the initial to be touched in (green) color. At f. 159r/8, ‘Swa swa writen seggeþ’ is written in a different hand in fading red ink. On f. 159r/9, previously empty, two small lines of Latin have been squeezed in.]
47. ff. 159r/10–163v/8 Condensed translation of Honorius Augustodunensis, “Elucidarium,” Book 2, chaps. 1–6: ‘Sum mann sæigð þ(æt) synne nis nan þing’ (ed. Warner 1917: 140–43, no. 45; PL 172: 1133–38).
48. ff. 163v/11–165r/13 Condensed translation of Honorius Augustodunensis, “Elucidarium,” Book 1, chaps. 23–25: ‘Hwy aras ure drihten ‘of deaðe’ þæs formeste dæges | þære wuca’ (ed. Warner 1917: 144–45, no. 46; ed. Förster 1901; PL 172: 1126–27) [written in the hand of a second scribe].
49. ff. 165r/14–166r/10 From Ælfric, CH I.19: ‘NE becymð nan mann | to godes rice buten he sy afondod’ (ed. Warner 1917: 145–46, no. 47; Thorpe 1844: 268–70; Clemoes 1997: 330–31, ll. 148–77) [ff. 165v/1–166r/10 in the hand of scribe 2; f. 165r/14–22 in the hand of a third scribe].
50. ff. 166r/12–168r/23 Homily on the Phoenix: ‘S(an)c(tu)s Iohannes geseh ofer garseg | swylc hit an land wære’ (ed. Warner 1917: 146–48, no. 48; Kluge 1885) [in hand of scribe 3; a line added to f. 168r to complete the item on this leaf].
51. ff. 168v/1–169r/21 From Ælfric, CH I.13: ‘Sum æwfest godes þeign was gelhatan zacharias’ (ed. Warner 1917: 148–49, no. 49; Thorpe 1844: 202; Clemoes 1997: 287, ll. 169–90) [in the hand of scribe 3].
52. f. 169v/1–21 From Ælfric, CH I.10: ‘Se hælend cw(æð) on his godspelle. Ic eam | weig’; ends imperfectly: ‘Hit gelimpð gelomlice þone se mann’

(ed. Warner 1917: 149, no. 50; Thorpe 1844: 154–56; Clemoes 1997: 261, ll. 59–71).

Part 2:

53. f. 170r/1–25 Extracts from the Meters of Boethius, “Consolatio philosophiae,” Book 1, meters 1.1–18 and 2.21–27: ‘Carmina qui condam studio florente peregi’ (ed. Tester 1973: 130–32, 136–38) [10c A-S hand].
54. ff. 170v/1–218r/22 Isidore, “Synonyma: De lamentatione animæ peccatricis” in two books, with a preface: ‘IN SUBSEQUENTI HOC LIBRO. | qui nuncupatur sinonima id e(st) multa | uerba in unum significationem coeun|tia s(an)c(t)e recordationes. aesidorus’. Major divisions: f. 171r/7 **AESIDORUS LECTORI SALUTEM**; f. 171v/1–3 **INCIPIT LIBER SOLILOQUIORU(M) | S(AN)C(T)I YSIDORI [HI]SPALENSIS UR|BIS EPISCOPI**; f. 191v/19–22 **EXPL(ICIT) | LIBER PRIMUS :- | INCIPIT LIBER .II. SOLILO|QUIORUM**; f. 218r/21–22 **S(AN)C(T)I YSIDORII** (ed. PL 83: 825–68).
55. f. 218v/1–14 **ITEM FIDES. S(AN)C(T)I AMBROSII EP(ISCOP)I.** | ‘Patre(m) & filium & sp(iritu)m s(an)c(tu)m. confitemur’.
56. ff. 218v/14–219v/5 **INCIPIT FIDES. S(AN)C(T)I | GREGORII PAPE URBIS. ROMÆ.** ‘Credo d(eu)m patre(m) omnipotentem’.
57. ff. 219v/5–220r/7 **ITEM FIDES BEATI | GREGORII. MARTYR ET EP(ISCOP)I NEOCESARIE** | ‘Vnus d(eu)s pater. uerbi uiuentis. sapiencie’.
58. ff. 220r/7–223v/7 **EXPOSITIO FIDEI CA|THOLICE S(AN)C(T)I HIERONIMI.** ‘Credimus in d(eu)m patre(m) omnipotentem cunctoru(m) visibilium.’
59. f. 223v/8–21 Dating formulas working out the *annus praesens* as the thirteenth year of the reign of Edward, i.e. A.D. 912: ‘Si uis scire quot sint anni ab incarnatione | d(omi)ni n(ost)ri’ (cf. Watson 1979: 109) [10c A-S hand].
60. f. 224r Church service (?) erased from top 9½ lines and faintly visible thereafter (see Watson 1979: 109).
61. f. 224v Meters of Boethius, “Consolatio Philosophiae,” Book 3, meter 8 (‘Eheu q(uae) miseris | tramite deuios’), and Book 4, meter 7.12–35 (‘Gaudium mestis lacrimis rependit | Herculem duri celebrant labores’) (ed. Tester 1973: 260–62, 380–82) [in two columns in small writing by the same hand as f. 170r].

PHOTO NOTES: The soiled pages at the beginning and end of the two parts (ff. 4r, 169v, 170r, 224v) are particularly difficult to read on the microfilm. Although discolored, they are legible in the manuscript itself.

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269. London, British Library, Harley 2110

Ælfric, Homilies; Cartulary of Castle Acre Priory

[Ker 235, Gneuss 428]

HISTORY: Harley 2110 is a cartulary of Castle Acre Priory, Norfolk, dated by Davis (1958: 26) to “c. 1250–60?” with subsequent additions. The manuscript presumably remained at Castle Acre until the priory was dissolved on 22 November 1537. Subsequent use of the collection is traced by Wright (1938: 50–52). The whereabouts of the manuscript immediately after the dissolution is unknown, but it was later in the possession of Sir Simonds D’Ewes (1602–1650), to whom William Dugdale ascribes it in the first edition of his *Monasticon* (1655). From D’Ewes it passed to Randle Holme (?1601–1659), whose pressmark and title (“GGGG | Deeds of seuerall places | and countys”) is written on a parchment paste-down added (wrong way up) to f. 1*v, and part of whose will (turned 90°) occurs on f. 2*v (see Wanley et al. 1808: 417). The table of places referred to in the cartulary on f. 2*rv is by Randle Holme III (1627–1699) (according to Wanley et al. 1808: 501). The manuscript was one of 260 purchased by Francis Gastrell, Bishop of Chester (1662–1725), on behalf of Robert Harley, first earl of Oxford (1661–1724), whose pressmark (‘97 B.2’) occurs on f. 1*v and whose collection passed to the British Museum (Wright 1938: 52).

Two leaves of OE containing homilies by Ælfric served as binding leaves to the cartulary. As Wright (1938: 52–53) observes, “The two Ælfric leaves bear on the verso of f. 4* and recto of f. 5* remains of gum and must have formed part of the binding of the Register; they received their present numbering and mounting when the MS. was rebound in 1879 (14 June–24 July).” Traces of 16c (?) script are apparent running laterally across each of the pages. Wright (1938: 53) reads in the margin of f. 4*r: ‘Mgr. Hospitalis Sce. mariae de pratis inter Northcreic & Brunham[thorp]/ f. 44b’. This is a reference to a charter now on f. 50v and demonstrates that these leaves were present in the manuscript in the 16c. In view of the direction of the writing and the size of the leaves (which are

cut down to approximately the width of the existing manuscript in their length), they were presumably at that stage bound at 90° from their present orientation. Ker (*Cat.*, 308) identifies a name scribbled laterally on f. 5*v as 'Iohannes Wynchelse', i.e., John Wynchelsea, prior of Castle Acre in 1510. This demonstrates that the Ælfric leaves were bound with the cartulary in Castle Acre before the dissolution and so represent the surviving fragments of an Ælfric manuscript sent out to the priory in Norfolk after the Norman Conquest, presumably sometime soon after it was first founded in 1089.

The manuscript was again rebound in 1974, according to a note added to f. [154]v, recording that it was examined after binding on 28 March 1974.

CODICOLOGICAL DESCRIPTION: The parchment is poorly prepared and leaves vary quite widely in size; they average about 306 x 224 mm. The last quire is somewhat smaller, ca. 296 x 219 mm. Ruled in pencil for 40 lines per leaf, with double bounding lines at either side, giving a typical written space of 250 x 170 mm. Pricking is frequently visible. Leaves arranged FHFH.

There is an early ink foliation, running 1–144, which does not take into account sewn-in leaves; this foliation was used by Dugdale (1825) and Wanley et al. (1808). The current, penciled, foliation incorporates the preliminary matter as ff. 1*–5* and then begins again at 1, incorporating all the leaves. Quire signatures are written in ink in Roman numerals in the lower margin at the end of quires, not taking into account the short Quires II, XI, and XII. Collation is now easily seen as each quire is mounted separately.

The bulk of the cartulary (ff. 1r–130r), excluding numerous added passages, was written in a single campaign in a Gothic-cursive hand of the 13c. Further material has been added, including the sewing in of leaves, written in a variety of different hands. One such leaf, f. 25, is a chirograph, bearing the top half of this word along its lower side, where it has been cut. There is extensive use of red rubrics throughout the manuscript: enlarged initials are in red or green, and other capitals are touched in red.

The Ælfric leaves currently measure 260 x 151 mm., including repair parchment at the top of the leaves; the maximum extent of the surviving parchment is 224 x 151 mm. The present writing grid with 23 lines of text is 188 x 108 mm. Ker calculates that there were formerly 26 lines of text. Text is lost at the top and in the outer lower margin of f. 4*. Ruling is by drypoint with double bounding lines at each margin, drawn from f. 5*v and f. 4*r. The leaves are a conjugate bifolium which must have formed the center of a quire. They are misfolded: f. 5* should precede f. 4*, as is evident from the contents. The

handwriting is a single uncalligraphic hand of the 11c (as noted by Ker, *Cat.*, 308). The rubric and initial letter are in red and capitals are touched with red.

COLLATION: ix + 152 + v leaves, foliated [i–iv], 1*–5*, 1–152, [153–57]. **I**¹² (ff. 1–12), **II**²⁺¹ (ff. 13–15: a bifolium with a cut-down leaf [f. 15, measuring 180 x 162 mm.] sewn onto left side of f. 14v), **III**¹²⁺⁵ (ff. 16–32) (f. 17, measuring 195 x 238 mm., is stitched to right side of f. 16r and folded; f. 21, measuring 199 x 218 mm., is stitched to left side of f. 22r; ff. 23–25, measuring 37 x 156 mm., are stitched to left side of f. 26r), **IV**¹² (ff. 33–44) (ff. 36 and 41 are singletons), **V**¹² (ff. 45–56), **VI**¹²⁺¹ (ff. 57–69) (f. 58 is an added singleton), **VII–VIII**¹² (ff. 70–93), **IX**¹⁴ (ff. 94–107), **X**⁸⁺¹ (ff. 108–16) (f. 112 is a singleton), **XI**¹ (f. 117), **XII**¹ (f. 118), **XIII**¹²⁺¹ (ff. 119–31) (f. 121 is a singleton, measuring 228 x 221 mm.), **XIV**⁸⁺⁴ (ff. 132–43) (f. 132, measuring 145 x 214 mm., is sewn onto the top of f. 133r; f. 137 is a singleton; ff. 139 and 140 are an added bifolium), **XV**⁸⁺¹ (ff. 144–52) (f. 144, measuring 185 x 215 mm., is sewn onto the left side of f. 145r).

[**Note:** First and last four flyleaves are modern paper; ff. 1*–3* and [153] are older paper flyleaves, including 16c marks of ownership. Ff. 4* and 5*, a bifolium, are the Ælfric leaves.]

CONTENTS:

f. 1*v Pressmarks and title.

f. 2*r/1–2*v/6 Table of places in cartulary.

f. 3*r/1–2 Brief table of persons in cartulary.

OE homilies by Ælfric [line numbers are based on the 23 lines now visible; the order of ff. 4* and 5* has been reversed]:

- ff. 5*r/1–5v/23, 4*r/1 Ælfric, CH I.3, homily on St. Stephen, beginning abruptly: 'þin broður þe dyde'; ends at f. 4*r/1 '... sað a on ecnysse' (ed. Thorpe 1844: 54/32 to end; Clemoes 1997: 204–5, ll. 169–202; this fragment ed. Wright 1938: 53–55).
- f. 4*r/2–4*v/23 Ælfric, CHI.4: [ASSUMPTIO] S<(AN)C<(T)I IOHANNIS E[VANG]ELISTE. 'IOHANNES 'SE GOD' SPELLERE CRISTES DYRLING W[:::] | on ðissu(m) dæge'; ends '[:]is gesetnessa aidlode wæron. Ða wearð' (ed. Thorpe 1844: 58/1–60/5; Clemoes 1997: 206–7, ll. 2–33; this fragment ed. Wright 1938: 53–54).
- Cartulary of Castle Acre Priory, Norfolk. [Contents described in detail by Dugdale 1825: 46–48 and Wanley et al. 1808: 501–2; selected contents ed. Dugdale 1825: 49–54. Major divisions only are itemized below.]

- f. 1r/1 **Hec sunt carte comitum Warrenie que habentur apud castellacrum**
 | 'Notum sit tam presentib(us) q(ua)m futuris q(uo)d ego Will(iel)mus
 comes de suthreia'.
- f. 7v/39 **Hec sunt carte baronu(m). militu(m). & alior(um) b(e)n(e)-
 f(ac)t(o)r(um) n(os)tror(um).**
- f. 112r/1 **Carte regu(m) Angl(ie)** [ff. 113r/22–43 and all 113v blank].
- f. 114r/1 **Cyrog(ra)ph(a) cur(iarum) reg(iarum)** [f. 118v/33–43 blank].
- f. 119r/1 **Hec su(n)t carte archiep(iscop)or(um) cantuariensium. q(ua)s
 ap(u)d nos habemus** [f. 120r/38–42 blank].
- f. 120r/43 **Hec sunt carte ep(iscop)or(um) lundoniensium.**
- f. 121r/1 **ep(iscop)or(um) elyensiu(m).**
- f. 122r/1 **Hec sunt carte ep(iscop)or(um) lincolliensiu(m). & capituli
 lincol(n)** [f. 123r/28–43 blank].
- f. 123v/1 **Hec sunt carte episcopor(um) norwicensium.**
 [The main script ends at f. 130/16, followed by additions in various later hands.
 At f. 143v, occurs a list of names of priors.]
- f. 152v Blank except for scribbles and drawings, including an elegantly-stepping
 goat and a playing-card-like king.

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275. London, British Library, Harley 3667

Computistica

(with BL, Cotton Tiberius C. i [231])

[Ker 196, Gneuss —]

HISTORY: Harley 3667 is a detached quire from a larger scientific manuscript. Evidence of script and quire signatures demonstrates that other parts of the same manuscript survive in London, BL, Cotton Tiberius C. i, Part 1 [231] (see Ker 1938: 132). The manuscript was written at Peterborough between 1122 and 1135, probably soon after 1122. This is indicated by the presentation of annals concerned with Peterborough Abbey on the Easter tables in the present manuscript (ff. 14–2v), including a reference to the fire at Peterborough in 1116. The last annal entry in the main hand records the death of Radulfus, archbishop of Canterbury, in October 1122; the next entry, recording the death of King Henry I in 1135, is in a different hand. Place and date are confirmed by a similarity of the script of the main hand with that in Oxford, Bodleian Library, Laud Misc. 636 [401], the “Peterborough Chronicle,” which records entries up to 1121. The handwriting and decorative pattern of Harley 3667 and Tiberius C. i, Part 1, are similar enough to the work of the first scribe of the “Peterborough Chronicle” to lead Clark (1954: 74) to suggest “that the MSS. were all produced in the same scriptorium, possibly even by the same scribe.” Ker (*Cat.*, 260) considers Harley 3667 a Peterborough production of “no doubt . . . c. 1120.”

In its original form of at least 21 quires, the scientific manuscript probably remained at Peterborough through the Middle Ages, if it can be identified with item A. ii in a late-14c Peterborough book-list (ed. James 1926: 34), i.e., a manuscript of scientific material beginning with Bede “De Compoto et de naturis rerum.” After that manuscript was broken up, this handsome single quire found its way into the Harley collection, receiving two pressmarks on f. [iv] recto. Acquired by the British Museum in 1753 on the death of Robert Harley’s son.

CODICOLOGICAL DESCRIPTION: Leaves measure 315 x 210 mm., ruled in drypoint with 43 lines per page with double bounding lines in both margins, which extend across the length of the page, as do the top and bottom horizontal lines. Pricking is visible on the outer margins of all leaves. Written area 232 x 143 mm. Good quality parchment, although with a few holes and mends. Leaves arranged HFHF.

Rubrics are in red, initial letters in red, green, or purple. Diagrams and drawings make use of red, green, yellow, and purple. A quire signature, '.xxi.', is entered in ink at the foot of f. 10v in a medieval hand; the same hand entered two quire signatures in Tiberius C. i, Part 1. Ff. 1r and 10v are somewhat darkened through soiling. Leaves are foliated in pencil, perhaps from May 1882, when an inspection is noted on the first endleaf in pencil.

COLLATION: iv + 10 + ix leaves, foliated [i-iv], 1-10, [11-19]. Flyleaves are paper. I¹⁰ (ff. 1-10) (ff. 5 and 6 are singletons).

CONTENTS:

1. ff. 1r-2v Easter tables for the years 1074-1185 [miswritten as 1085], with marginal brief annal entries concerning Peterborough on ff. 1r-2r (ed. Liebermann 1879: 13-14).
2. ff. 3r/1-4ra Dionysius Exiguus, "Epistola de ratione Paschae" **ITEM EP(ISTO)LA PREFATI DIONISÍI AD BONIFACIUM | ET AD SECUNDINVM.** 'D(OMI)NIS á me plurimu(s) uenerandis' (ed. PL 67.23-28).
3. f. 4vb Dual diagram: Sphere of Pythagoras at top, figures of Vita and Mors below. The two figures hold scrolls with numbers corresponding to those in the sphere above. The key for translating the letters (of a name) into numbers is on the far left side of the leaf.
4. f. 5r Diagram "Tetragonus subjectus" (a variation on the Sphere of Pythagoras), headed 'ORGANU(M) PP.' Text, f. 5r/2-31, 'De quacu(m)q(ue) ré scire uolueris (ue)l con|sulere. ut puta de eg(r)is qua dies oc|currerit ea die. & quota luna | fuerit'.
5. f. 5v Byrhtferth, diagram of the twelve winds, followed by text 'MARTIAN-(US) inq(u)it. luna quidem sexcentesima(m)' (see Baker and Lapidge 1995: 426, no. 53; Pulsiano 1994).
6. f. 6r Circular diagram giving ages of the moon for the first day of the month.
7. f. 6v Diagram of branches of knowledge, headed **PHYLOSOPHYAE DIVISIO** (see Baker and Lapidge 1995: 373, no. 2).

8. f. 7r Acrostic diagram.
9. f. 7v Typological diagrams: Christ and Apostles with Old Testament Kings and Prophets. [Names of the winds in OE are added in the four margins in a different hand.] (ed. Logeman 1889: 103–5; Pulsiano 1994: 16, 24–25).
10. f. 8r Byrhtferth's diagram of the Physical and Physiological Fours, headed 'Hęc figura composita est de concordia mensium' (reproduced in Baker and Lapidge 1995: 373–74, no. 3).
11. f. 8v World map, with Britannia on left.
12. ff. 8v/36–10v/35 Abbo of Fleury, "De differentia circuli et sperae": 'STVDIOSIS astrologię p⟨r⟩imo sciendu⟨m⟩ e⟨st⟩ p⟨er⟩ geometrica⟨m⟩'. [Includes tables of astrological signs at f. 9v/7–23 and f. 10v/22–26 and diagram of planets on f. 10r. F. 10v/36–43 blank.] (cf. Van de Vyver 1935: 140–50).

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317. London, Lambeth Palace 487

Homilies

[Ker p. xix/282, Gneuss —]

HISTORY: The handwriting of the main scribe of this manuscript has been repeatedly dated to about the year 1200. Ker (*Cat.*, xix) notes that the manuscript stands as one of the cases in which the boundary between OE and ME is blurred, that it “may have been written before 1200,” and that it contains material that derives from extant OE sources. In an unpublished reassessment, he commented of the main scribe, “whether he was writing before or after 1200 who can tell? . . . I don’t see why it shouldn’t be before. . . . there don’t seem to be any features . . . which would suggest that a post-1200 date is likely” (quoted in O’Brien 1985: 1). An earlier assessment had arrived at the same conclusion, as recorded in a loose-leaf note inserted at the back of the manuscript: “On purely palaeographical grounds I should be disposed to date Lambeth MS. 487 somewhere in the forty years 1185–1225. (ff. 65b–67 later) The materials however for dating vernacular writing are so slight that any opinion must be tentative. I base the above mainly on the Latin scraps, the extent of which is small. J. P. G.” The note is dated in pencil to 1923 and attributed by Sisam (1951: 105, n. 2) to J. P. Gilson, Keeper of Manuscripts in the British Museum.

The collection was copied from various different materials assembled in two different main exemplars, as has been inferred from variations in the orthography (Sisam 1951), including some from OE (see items 2, 9–11 below). Nevertheless, the dialect of the works of the main scribe is fairly homogenous; it is close to the A scribe’s language of the so-called “AB” dialect of the “Ancrene Riwe” and is localizable to the West Midlands, specifically Worcestershire or somewhat more to the south-west (see Wilson 1935 and Hill 1977: 109). Item 19 was also added in a West Midland dialect (see Thompson 1958: lvi). That last item, “On Ureisun of Oure Louerde,” might suggest female ownership of the book in the Middle Ages: it belongs to a large body of religious literature “written for (and perhaps, in some cases, by) devout women”

(Thompson 1958: xv). There is little further evidence, however, for the medieval provenance of the manuscript.

Lambeth 487 was donated to Lambeth Palace Library by Archbishop Richard Bancroft (Archbishop of Canterbury 1604–1610) and is listed in two catalogues of his manuscripts from 1612 (Hill 1970–72: 271). Bancroft's ownership has led to the suggestion of a medieval provenance of Lanthony Priory, Gloucs., since many of his manuscripts came from there (Wilson 1935: 39), but Hill shows that such a provenance is unlikely since the manuscript is not identified in two Lanthony catalogues (Hill 1970–72: 278, n. 5).

The manuscript moved with the whole collection from Lambeth Palace to Cambridge between 1649 and 1664, where it was assigned the pressmark '#. C. Θ. 12' that is now recorded on the inside cover (see Hill 1970–1972: 271–72 and Cox-Johnson 1955: 114–26). The manuscript was catalogued again three times in the 17c on its return to Lambeth, and in one of these listings is given the pressmark 185 which is written on the inside cover ('4^o 185') and on f. i recto (Hill 1970–1972: 272). From the evidence of these catalogues, Hill infers that the manuscript was repaired and rebound (probably reusing its existing cover) during the primacy of Archbishop Sancroft, 1678–1691, and possibly before 1688 (1970–1972: 272). This is the most likely time for the displacement of the "Finnsburh Fragment," which Hickes found and transcribed from an anomalous single leaf in a collection of homilies "Semi-Saxonicarum" in the Lambeth Library—most probably this manuscript (see Hickes 1705: 192 and Hill 1970–72: 272–73). No trace of the leaf remains today.

CODICOLOGICAL DESCRIPTION: Leaves measure 176–178 x 134 mm. Most have been augmented in their width through the addition of mending strips: the original width of the parchment was ca. 127 mm. Parchment is arranged HFHF. Leaves are lined in ink (although the first few pages are incised both in ink and in drypoint) for 26–32 lines per page, with 28 lines the norm (except for 26 lines on ff. 34v–35r, 58v–59r; 27 lines on ff. 3r, 36v–37r, 39v–40r, 51v–53v, 54v–58r, 59v–65r; 29 lines on ff. 15v–16r, 26r–27r, 30v–31r, 32v–34r, 38v–39r, 67r; 30 lines at 66v; 31 lines at ff. 50v, 65v–66r; 32 lines at f. 44r–50r). Written area ca. 144–160 x 81 mm., with double bounding lines on either side and with some lines extended beyond the grid. Pricking is visible on some outer margins, with two sets visible on f. 1, approximately corresponding to the differently placed lineation on verso and recto.

The manuscript is foliated in ink i–iii on the flyleaves and 1–67 at the top right corner of the rectos, except that the second folio was omitted. The

foliation postdates at least some of the mending of the leaves since '11' is written in ink on the mending strip rather than on the original parchment. The second leaf is numbered '1' in pencil and the same penciled hand repeats the numbering of a few other folios on the mending material. The endleaves are not foliated. This foliation is used throughout this description. A modern penciled hand records (incorrectly) quire signatures at the bottom right verso of various folios: the numbering corresponds to the (impossible) quiring described by James (1925: 673).

Most of the manuscript is written by a single scribe who wrote ff. 1r–65r. Rubrics and Latin quotations are generally written in red by the main scribe, although he uses black for this in the opening item and some of item 2. Within item 18 a number of English phrases are written in red. Space is left for a decorated enlarged initial to start every item, but these have never been filled in. Generally the missing decorative letter is the start of the rubric, although sometimes it is the start of the text following the rubric. In some cases a small guiding letter is evident written in one or other margin in red or black (namely at the start of items 2, 12, 13, 14, 15, 17 (now illegible), and 18 (now illegible)). In item 10 (ff. 37v/4–45r/11), the rubrication was even more ambitious: as well as extended Latin quotations, the Latin name for each sin and important capitals in the English text are written in red. The program is generally carried out successfully, although the scribe has omitted some words and capital letters throughout the homily as a result. A second scribe, who dates to the mid-13c, wrote ff. 65v–67r (item 19). His text is ruled for 30–31 lines per page, creating a written space 153 x 90 mm. and with no use of color.

The scribe makes various corrections, such as underpointing an error at f. 21v/16, supplying missing text in the margin (e.g. at ff. 18r/24, 21v/23) or above the line (f. 64v/1), and, frequently, crossing out mistakes (e.g. at f. 25v/27). These alterations are probably by the main scribe, even though the script sometimes varies in aspect (e.g., at f. 33v/14). Apart from such corrections, there is little evidence for medieval use except for a brief partly legible inscription in a different hand at the top inside margin of f. 65v. A note on f. 30r/9 demonstrates the attention of a 17c hand: the annotator has pulled out a passage from the text, recording 'Haly chirch all | Christen folk', written over the mending material. Harder to date are the penciled marking of certain passages for attention, as with one on the Lord's Prayer at f. 23v/1–21. A pencilled hand also makes short underlinings in item 1 and inserts a marginal *yogh* at f. 1r/8.

The manuscript is bound in a fairly thick, coarse leaf of parchment with hairside on the outside. '487' and '8' are now written on the spine and there are three tears where previous spine labels have been removed. Two older pressmarks, '#. C. Θ. 12' and '4^o 185', appear on the inside cover. The endleaves include two paper bifolia cut down to the size of the manuscript, bound upside down as ff. i–ii and rightway up as ff. [69–70]. These are from Thomas Aquinas's "Summa theologica," 2, ii, leaf sig. a¹⁰, printed by Peter Schoeffer of Mainz in March 1467 (identification by Hill 1970–72: 271). A clue to the identification, 'Hain * 1459', is written in pencil at the foot of ff. i recto and [70v] (see Hill 1970–72: 271, n. 2). The blank margin of f. i recto is used for various Lambeth Palace library pressmarks. The other flyleaves, ff. iii and [68], were originally blank paper. F. iii verso has received a table of contents headed 'Old Saxon Homilies' in the hand of Archbishop Sancroft (James 1925: 673) and identifying the 18 items keyed to the present foliation, while f. [70v] has marks of identification corresponding to the opening.

COLLATION: iii + 68 + iii, foliated i–iii, 1, 1^a, 2–67. Ff. i–iii and [68–70] are paper flyleaves, i–ii and [68–69] reusing a printed book (see above). **I**¹² (ff. 1, 1^a, 2–11), **II**¹⁴ (ff. 12–25), **III**¹⁸ (ff. 26–43), **IV–VI**⁸ (ff. 44–67).

CONTENTS:

f. iii verso Table of contents (17c).

1. ff. 1r/1–3r/3 [C]um appropínq(u)asset ie(su)s ierosolímam. & cet(er)a | Godemen hit is an heste dei to dei þe is on | .xii. monþe' (ed. Morris 1867: 3–11, no. 1).
2. ff. 3r/4–9r/10 **hic dicendum est de quadragesima.** | [E]cce nu(n)c tempus acceptabile Gode men nu beoð icumen | þa bicumeliche dages 7 þa halie dages uppen us' (ed. Morris 1867: 11–25, no. 2; mostly an adaptation of a Wulfstan homily; ed. Bethurum 1957: 251–54, no. 19).
3. ff. 9r/11–15v/26 [I]n leintén tíme uwilc mon gað to scifte; | þer beoð summe' (ed. Morris 1867: 25–41, no. 3).
4. ff. 15v/27–18v/9 **In diebus dominícis.** | [L]eofemen gef ge lusten wuled 7 ge wil|leliche hit understonden' (ed. Morris 1867: 41–47, no. 4; Hall 1920: 76–79, no. 10).
5. ff. 18v/9–21v/15 **Hic dicendum est de p(ro)ph(et)a.** | [M]is[s]us est ieremías ín puteum Leofemen we uíndeð ín halie | boc. þ(et). ieremie þe p(ro)ph(et)e stod ín ane putte' (ed. Morris 1867: 47–53, no. 5; Hall 1920: 79–82, no. 11).

6. ff. 21v/16–25r/26 Poem: [P]ater noster qui es in celis & cetera. | ‘Vre feder þ(et) ín heouene is þ(et) is al soð ful | iwis’ (ed. Morris 1867: 55–71, no. 6; short rhyming couplets written as prose).
7. ff. 25r/27–27v/4 [T]ria sunt hominum saluti necessaria. | fides. bap-tis-mus. mundicia uite. || ‘pro þing bod þ(et) ech. m(an). hadde mot þ(et) wile his | cristíndom folge’ (ed. Morris 1867: 73–77, no. 7) [ends imperfectly].
8. ff. 27v/6–30v/16 [H]omo quídam descendebat ab ier(usa)l(e)m i(n) | ierico & c(etera). ‘God almihti seið an forbis|ne to h’i’s folk in þe halie godspel’ (ed. Morris 1867: 79–85, no. 8 [begins imperfectly]).
9. ff. 30v/17–37v/3 Ælfric, CH I.22: ‘[F]ram þan halie hester dei; boð italde. fiftí. | daga to þisse deie 7 þes dei is ihaten pe(n)tecostes’ (ed. Morris 1867: 87–101, no. 9; Clemons 1997: 354–64).
10. ff. 37v/4–45r/11 De octo uicíis. & de duodecím abúsíus hui(us) | seculi. | ‘[O]mnia nímia nocent. & temp(er)a(n)tía | mater uirtutum dicitur. | þet is on englisc. alle ofer doneþing denað. | 7 ímetnesse is alre mīhta moder’ (ed. Morris 1867: 101–19, no. 10 and 296–304, appendix 2; while most of the material is by Ælfric, he is probably not responsible for its final form: see Pope 1967–1968: 63–64).
11. ff. 45r/12–47r/17 [F]actus est filius dei omnib(us) sibi obtemper-a(n)|tib(us) causa salutis et(er)ne . . . ‘Vre | drihtnes halie passíun. þ(et) is his halie þrowunge | þe he for moncun(e) underfeng. is nu icume(n) | in’ (ed. Morris 1867: 119–25, no. 11; includes an extract from Ælfric, CH I.14, ed. Clemons 1997: 295–97, ll. 164–92; cf. f. 46r).
12. ff. 47r/18–49r/5 [Ch]ri(st)u(s) passus est p(ro) nobis . . . ‘Al þet mé ret 7 singeð on þisse tíman ín hállie chirché’ (ed. Morris 1867: 125–31, no. 12).
13. ff. 49r/6–51v/21 [Q]ui parce semínat; parce & metet. | ‘Vre lauere seinte paul heges lardewen | eft(er) ure helende seolfe’ (ed. Morris 1867: 131–39, no. 13).
14. ff. 51v/22–54r/7 [R]euerenda est nobis h(ec) dies s(an)c(t)a q(ue) dicit(ur) | domínica . . . ‘Muchel man ach | to wurþen þis halie dei þat is sunnen dei | icleoped’ (ed. Morris 1867: 139–45, no. 14).
15. ff. 54r/8–56r/9 [Q]ui uult ueniet post me. abneget semet ip-su(m) . . . ‘wa is | þ(et). m(an). þ(et) wa is 7 me hím mare bihat’ (ed. Morris 1867: 145–49, no. 15).
16. ff. 56r/10–57v/22 [E]stote fortes in bello & pugnate cu(m) antiquo | serpente . . . ‘Þis word þe ich nu þe for tech; seide ure | drihten et sume time’ (ed. Morris 1867: 151–55, no. 16).

17. ff. 57_v/23–59_v/4 [E]untes ibant 7 flebant. mittentes semina | sua ‘De halie p(ro)ph(et)e dauíd | specð on ane stude ín þe sauter’ (ed. Morris 1867: 155–59, no. 17).
18. ff. 59_v/5–65_r/11 “Poema Morale” or “Conduct of Life”: ‘[**ich em nu alder þene ich wes a wintre 7 | a lare . . . to | gung ich em on rede.** Vnnet lif ich habbe | iled’; ends imperfectly, presumably through faulty exemplar: ‘Pa boð nu míd hím ín helle | fordon 7 fordemet’ (ed. Morris 1867: 159–83, no. 18; Hall 1920: 30–46, no. 8, ll. 1–270; see also Hill 1977) [f. 65_r/12–27 blank].
19. ff. 65_v/1–67_r/29 Prayer “On Ureisun of Oure Louerde”: ‘I(es)u soð god. godes sone. ie(s)u soð god. soð mon. mon | maidene bern’; ends imperfectly: ‘pah he sende. moder þ(et) þu wult’ (ed. Morris 1867: 183–89, no. 19; Thompson 1958: 1–4) [f. 67_v blank].

PHOTO NOTES: The red ink of rubrics is often completely invisible on the microfiche.

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318. London, Lambeth Palace 489

Homilies

[Ker 283, Gneuss 520]

HISTORY: Lambeth 489, like the first part of London, BL, Cleopatra B. xiii [185] and the first part of Cambridge, Corpus Christi College 421 [59], is written by Exeter scribes associated with Bishop Leofric, who moved the see from Crediton to Exeter during his bishopric (1046–1072). The manuscript was in the hands of Archbishop Parker in early modern times in view of the table of contents on f. [iii] recto (where the first three items are related to page numbers in an unknown manuscript) and the script of the catchwords on the first two quires. A second table of contents on f. [v] verso is written in ink in two hands. The manuscript spent some time in Cambridge University Library in view of the oldest of three pressmarks visible on f. [ii] verso, #J.Θ.24, which presumably dates from 1646–1662, when the Lambeth manuscripts were at Cambridge (see Ker, *Cat.*, 346). The manuscript was repaired and the leaves restored to their right order in June 1937, according to a penciled note on f. [i] recto.

CODICOLOGICAL DESCRIPTION: Leaves measure 191 x 118 mm., with a written space of 169 x 85 mm. Ff. 1–24 are ruled in drypoint for 19 lines; ff. 20–58 are ruled for 25 lines per page, although covering the same written area. Ff. 20–24 accordingly contain traces of two lineations. When the second scribe took over, he first retained the practice of writing 19 lines per page up to f. 21r, then switched to writing 25 lines per page on f. 21v. The top and bottom two lines and double bounding lines on each side extend across the page. The parchment, arranged HFHF, is somewhat browned and has been subject to fairly considerable repair. Text has been lost at the edges of leaves. Some damage may date from the time of compilation: at the foot of f. 26v, and at a slight angle to the lines, is the mirror impression of traces of the text from the top of f. 27r. Since this is the middle of a quire, these pages must have been allowed to bleed onto each other when the leaves were unbound.

Leaves are foliated in ink on the top right, with points around the numbers, and with corrected (?) last digits of 55, 56, and all of 57 pasted onto the parchment. The first two quires were misbound until the correct order was restored in June 1937, and both tables of contents and the original foliation reflect the misbinding. On each verso from ff. 1v–10v and on 12v and 16v, a 16c hand imitating Insular minuscule has added catchwords at the end of the page to establish the correct order of the text and to supply words from the final line obscured by mending of the parchment towards the gutter. Small portions of text are also added in ink on the right side of lower lines on the rectos from ff. 7r–10r and 12r to supply letters obscured by the mending of the parchment on the gutter side, and at the top of f. 9v. Ff. 1–16 now bear corrected folio numbers in pencil. Penciled quire signatures are evident at the beginning of Quires III, VI, and VIII on the lower right margin of the opening recto; further examples may be obscured by mends to the parchment at this point.

The text is written in multiple hands. Ker (*Cat.*, 345) suggested five different hands: (1) ff. 1r/1–20r/19; (2) ff. 20v/1–24v/20; (3) ff. 25r/1–31r/1; (4) ff. 31r/2–46v/25; (5) ff. 47r/1–58v/2. Bishop (1954–1958: 198) considered a single scribe responsible for ff. 1–20r and 25–end (less three lines on f. 53v). Distinctions among hands are slight and obscured by the change in size from f. 21v, but Ker's account is probably correct, with hand 4 writing a more scratchy version of the script. The shift between hands 3 and 4 is confirmed by the squeezing in of text on ff. 30v and 31r, described below, which shows that ff. 31r/2–38/5 were already begun by scribe 4 before scribe 3 finished his stint. The shift between hands 4 and 5 is hard to localize precisely. Hand 1 (or the more extensive contribution described by Bishop) also wrote the Exeter additions to Cambridge, Corpus Christi College 421 [59] (i.e., pp. 3–94 and 209–24), and closely resembles the hand of Cambridge, University Library Ii.2.4 [99], according to Bishop (1954–1958: 198). Hand 3 is seen by Ker as “closely similar to and perhaps identical with the hand of Cleop. B xiii [f. 58r/13–58v/11]” [185] (*Cat.*, 345). Rubrics were written in a metallic red which has faded to silvery black; enlarged initial letters at the start of each item are written either in this red or in green (the latter used on ff. 25r and 38r).

Lambeth 489, which is quite slim, may have once been joined to Cleopatra B. xiii, part 1, as suggested by Ker (*Cat.*, 345) and accepted by Clemons/Godden/Pope (see Pope 1967–1968: 33–4) and by Scragg (1979: 255), who give the pair of manuscripts a single siglum. Bishop's suggestion adds the Exeter portions of CCCC 421 as a possible companion volume or part of the same volume.

COLLATION: v + 58 + vi leaves, foliated [i-v], 1-58, [59-64]. I-V⁸ (ff. 1-40), VI⁶ (ff. 41-46), VII⁸ (ff. 47-54), VIII⁴ (ff. 55-58).

[**Note:** Ff. [i], [iii-v], and [60-64] are paper flyleaves, while [ii] and [59] are parchment. The stub of a parchment binding fragment with double-columned Latin text in a Gothic hand is visible between ff. [v] and 1 and between ff. [63] and [64]; the earlier stub reveals three lines of text while the later reveals four and includes glosses on the recto. The old foliation corresponding to new ff. 1-16 runs: 11-16, 10, 2-9; from 17 on, old and new foliations coincide.]

CONTENTS:

1. ff. 1r/1-11v/9 Ælfric, "Catholic Homilies" (= CH) I.2: **VIII. K(A)L-
⟨ENDAS⟩ IANUARI NATIUITAS D(OMI)NI.** | 'WE WYLLAÐ
TO TRYMMIN|GE EOWRES GELEAFAN' (ed. Thorpe 1844: 28-44;
Clemoes 1997: 190-97).
2. ff. 11v/10-20r/19 Ælfric, CH I.15: **DOMINICA PASCHA.** | 'Maria
magdalene & maria iacobi. | OFT GE GEHYRDON YMBE DÆS
HÆLEN|des ærist' (ed. Thorpe 1844: 220-28; Clemoes 1997: 299-306).
3. ff. 20v/1-24v/20 Ælfric, CH I.36: **K(A)L⟨ENDAS⟩ NOUEMBRIS
NAT(A)L⟨E⟩ OMNIUMS(AN)C(T)ORUM.** | 'Halige lareowas ræd-
don þ(æt) seo geleaf|fulle gelaðung' (ed. Thorpe 1844: 538-48; Clemoes
1997: 486-96).
4. ff. 25r/1-31r/2 **SERMO AD POPULUM DOMINICIS DIEBUS** |
'L(eofan men) US bisceopum 7 eallum mæssepreostu(m) | is swiðe deope
beboden' (ed. Napier 1883: 291-99, no. 57). [The abbreviation 'L(eofan
men)' expanded by a later hand. Two additional lines of text are squeezed
in to complete the homily, one beneath the lineated space on f. 30v, one
above the lineation on f. 31r.]
5. f. 31r/3-38/5 Revised version of Ælfric, CH I.19, adapted as described by
Ker, *Cat.*, 344: 'SE HÆLEND CRIST. SYÐÐAN HE TO ÐISUM LIFE
| com' (ed. Thorpe 1844: 258-74; Clemoes 1997: 325-34). [A neat early-
modern hand has squeezed a rubric onto f. 31r/2 in small letters: 'In aliis
Codicibus Rubrica i(dem) Homiliæ est | FERIA .III. DE DOM(INI)-
C(A) ORATIONE'.]
6. ff. 38/6-44v/10 Composite homily drawing on Ælfric, CH II.40 adapted and
augmented as described by Ker, *Cat.*, 345: **IN DEDICATIONE AEC-
CL(ESI)AE.** | 'MINE GEBROÐRA ÐA LEOFESTAN WE WYLLAÐ
| sume tihtendlice spræce' (ed. Godden 1979: 335-37 and 344-45, ll. 1-73
and 293-317).

7. ff. 44v/11–51r/1 **ALII** [corr. from **ALIA**] **IN DEDICATIONE AECCL(ESI)E**. | ‘VS IS ON ÐISUM DÆGE TO WURÐIGENNE | þises temples symbelnys. for þa(m) ðe hit | is gehalgod gode to lofe’ (ed. Brotanek 1913: 15–27, no. 2).
8. ff. 51r/2–58v/2 Ælfric, homily on the dedication of a church: **ALI(A) SERMO DE DEDICATIONE AECCL(ESI)AE** | ‘LUCASSE GODSPELLERE AWRÁT ON ÐÆRE | þridan cistes béc’ (ed. Brotanek 1913: 3–15, no. 1) [f. 58v/3–25 blank except for library stamp].

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