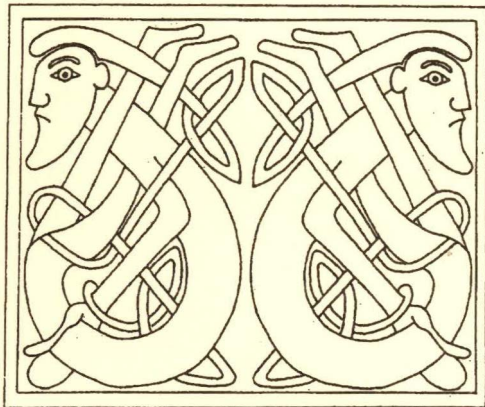


Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 11

*Corpus Christi College, Cambridge I:
MSS 41, 57, 191, 302, 303, 367, 383, 422*



Descriptions

by

Timothy Graham, Raymond J. S. Grant,
Peter J. Lucas, Elaine M. Treharne

Arizona Center for Medieval and Renaissance Studies
Tempe, Arizona
2003

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Manuscripts*

IN MICROFICHE FACSIMILE

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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 complete microfiche facsimiles of the nearly five hundred manuscripts containing Old English. Each issue or volume presents 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 is limited to those manuscripts not yet photographed or poorly photographed. The images are 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. Users of these descriptions are requested to bring any errors, omissions, or relevant new scholarship to the attention of the publisher or the editor.

Thanks are due to The National Endowment for the Humanities, an independent federal agency, for generous continuing grants in support of the project. Thanks are also due to the Evjue Foundation of Madison, Wisconsin, and to the International Society of Anglo-Saxonists for their generous gifts, as well as the generosity of many private donors.

Grateful acknowledgment is made to the successive Parker Librarians, Dr. Nigel Wilkins and Dr. Christopher de Hamel, and to the Master and Fellows of Corpus Christi College, Cambridge, whose permission and cooperation has made it possible to describe and reproduce these manuscripts. Special thanks are due to many other persons associated over the years with the Parker Library who gave generously of their time and expertise, especially Professor R. I. Page, Dr. Mildred Budny, Dr. Frederick Ratcliffe, Professor Tim Graham, and Ms. Gill Cannell. This volume benefited from the valuable help of the project assistants, Roger Ladd and Matthew Hussey. Thanks to Professor Robert E. Bjork for agreeing to publish this series and to Lynn Sims, Leslie MacCoull, and Jennifer Michaud for excellent editorship and advice.

Last but not least, I want to express heartfelt gratitude for the patience and fortitude of the contributors to this volume, who had to wait far too long to see these descriptions appear in print.

A. N. D.

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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, *Handlist of Anglo-Saxon Manuscripts: A List of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100*. MRTS 241. Tempe: Arizona Center for Medieval and Renaissance Studies, 2001.)

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*. [Oxford: Clarendon Press, 1934-1971]).

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, or other text cited from a manuscript
∩ ∪	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.

Hair/flesh sides are designated by the symbols H and F; each designates the recto of the sheet(s) of the on side of the quire; e.g., HFHF designates a quire of 4 arranged in the "continental" fashion of alternating sheets of hair and flesh outside, so that hair faces hair and flesh faces flesh: HHHHHH designates a quire of 6, hair outside on all sheets, etc.

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.

25. Cambridge, Corpus Christi College 41

OE version of Bede's "Historia ecclesiastica";

Charms; Verse "Solomon and Saturn";

Homilies; Liturgical Texts

[Ker 32, Gneuss 39]

HISTORY: A working copy of Bede's "Historia ecclesiastica" in OE translation with the unique "Metrical Epilogue" (see Robinson 1980). This is the 'B' text, one of five surviving OE texts deriving from a common exemplar that was in an Anglian (Mercian) dialect and a close copy of the autograph. 'B' is closest to the text in Bodleian Library, Tanner 10 [408] and shows LWS phonology and vocabulary and late confusion of syntax and accidentence (see Grant 1989: 1–21; 443–53). The main Bede text was written by two scribes working simultaneously, in the first half of the 11c, probably in a southern English Benedictine center with a minor scriptorium whose illuminators belonged to the "Winchester School." Wormald (1945) dates the initials and decoration 1020 x 1050. A number of texts added in margins and blank spaces by a single scribe during the first half of the 11c, some in OE, most in Latin, including OE "Solomon and Saturn", OE and Latin homilies and charms, a missal, etc. Four OE, two OE/Latin, and five Latin charms in margins, concerned with theft, eye-strain, minor illness, and demonic attack, make this the third-largest charm-collection in any A-S manuscript. Six OE homilies are added which concentrate in the main on apocryphal fictions. The OE verse "Solomon and Saturn" harmonizes with these texts. The Latin missal texts are selected from the *Temporale*, *Sanctorale*, and *Missae Votivae* sections of the supplemented Roman Sacramentary of the 10c and 11c and appear to belong to the same Continental and (probably) Lotharingian traditions as the Missals of Robert of Jumièges and Leofric (see below and Grant 1979). The additional material is confined to the margins except for the OE homily on pages left blank at the end of the main Bede text. Inscription on p. 488 indicates that MS 41 was at Exeter in the possession of Bishop Leofric (1050–1072) within half a century of its compilation (this book is not mentioned in Leofric's donation lists of A-S date, Bodleian, Auct. D. 2. 16 ff. 1r–2v [340] and Exeter, Cathedral Library 3501 ("The Exeter Book"), ff. 1r–2v [130]). Nothing is known of MS

41's later medieval ownership; an 11c number, 'xxiiii', in sulphidized red pigment and of unknown significance, appears on p. 1, just above the large initial 'Ð'.

The manuscript was obtained by Matthew Parker (1504–1575) and became the property of Corpus Christi College after Parker's death in May 1575 under the terms of a quadripartite indenture of January 1575 between Parker, Corpus Christi College, Gonville and Caius College, and Trinity Hall, Cambridge. MS 41 bears on p. 1 the later heading 'Histori(a) Bed(e) Collegii Corp. Christi Cantabr. Sum incola S.2' in the hand of Abraham Wheelock (1593–1653), Cambridge University Librarian from 1629 and University Lecturer in Anglo-Saxon from 1638.

The press-letter 'S.2' is of the 17c or 18c and corresponds with its listing in the Parker Register (Corpus Christi College MS 575), where it is noted on p. 62 as the second item, with the incipit 'Gloriosissimo regi'; its OE incipit, 'ÐIS IS SEO,' inaccurately reported as 'Ðis is ceo,' is confusedly related to Corpus Christi College 359, a Latin Bede listed in the Register as the fifth item on p. 74. Page (1993: 9–10) suggests an alternative or additional confusion of MS 41 and another OE Bede, Cambridge, University Library Kk.3.18 [103], given to CUL by Parker in 1574. The same incipit is also erroneously cited on p. 79 in relation to 'Leges saxon(ice)' (= Corpus 383? [55]). In the first printed Corpus catalogue by Thomas James, MS 41 is listed as item 278, "Historiæ Beda, Saxonice" (James 1600: 89), immediately preceded and followed by other manuscripts that appear under the heading 'S' in the Parker Register. It is listed as "S.2" in Stanley's catalogue (1722); in the later 18c it was assigned the number 41 before Nasmith published his catalogue in 1777.

Heavy signs of Parkerian and post-Parkerian use. Some or all of the markings in red crayon may be by Parker himself: the inaccurate older (early 17c) pagination on rectos only is common to most Parkerian manuscripts. Book-numbers added in upper margins of most rectos, underlinings on pp. 19, 49, 296, 393, titles for Books 4 and 5 on pp. 224 and 368, and initial and chapter number on p. 392. Interlinear note 'in alio libro verior' (p. 296) appears to be Parker's. This may be a reference to Kk.3.18 where the relevant passage occurs on f. 67v. Various entries by John Joscelyn (1529–1603), Parker's Latin secretary, including, apparently, Arabic chapter numbers added in left margins in chapter list (pp. 1–4); chapter numbers on pp. 27–31, 39, 48, 52–53, 66, 71, 77, 80, 82, 88, 117–20, 124, 128; book numbers in upper margins of most rectos in Book 2; and first and third rectos of Book 3 (pp. 125 and 129). In outer margin of p. 66 are two notes by Joscelyn relating to passages in the text

concerned with King Æthelfrith of Northumbria (592 or 593–616) and the Emperor Phocas (602–610); other notes by Joscelyn on pp. 80, 100, 160, and underlinings on pp. 66–100, related to his lexicographical work (see London, Lambeth Palace Library MS 692, his notebook of OE word-lists).

MS 41 bears many signs of use by Abraham Wheelock, who consulted the manuscript while preparing his edition of the Latin and OE Bede (1643). His notes on front endleaf compare the OE Bede in Kk.3.18. Many pencil and ink chapter numbers in Books 1 and 4 appear to be his (pp. 22, 55, 59, 61, 63–64, 230, 246, 248, 253–54, 256, 261, 264, 266, 268, 272–73, 276, 282, 285, 289, and 292). Marginal notes comparing Kk.3.18 and London, British Library, Cotton Otho B. xi [217] on pp. 85, 165, 167 and several marginal entries, in imitation A-S script, indicating omitted text (with *signes-de-renvoi*, pp. 62, 239, 241, 243, 245–47, 249, 252, 269, 271, 277, 279); perhaps note indicating repetition on p. 460 is by him, as is a note concerning the homily on the recto of the back endleaf (p. 417, old 541). Probably the old, inaccurate ink pagination on upper outer corner of rectos throughout is by Wheelock; this is the pagination he cites on p. 417 of the manuscript and in Kk.3.18.

Other early modern hands: first words of Bede's preface (p. 18) and of Book 1, chapter 1 (p. 22) supplied in 16c. A 16c hand, perhaps the same one, has entered interlinear glosses, probably derived from Kk.3.18, and vertical lines on pp. 22–23.

[Note: On p. 22 the Preface ends 'oðwite' and Book I of the OE Bede follows after four blank lines, without title; Wheelock has supplied in early modern imitation of OE lettering 'BREOTON is Garsec' before '-ges igland' (Miller 1890–1898: 2.1, 12) although, as Miller points out, the Corpus 41 scribe would have used the form 'Bryten'. Then, on pp. 22 and 23, a 16c hand has made additions to the text. First, there is some division of the OE into clauses, with vertical marks following words which end clauses: p. 22/14ff, 'haten' (Miller 1890–1898: 24.29 Ca), 'ispanie' (24.31 Ca), 'ongean' (24.31 Ca), and p. 23/11 'hiwes' (26.9 Ca). Then some OE words are glossed in Latin, the glosses being copies of those in CUL Kk.3.18, f. 8v, but not always very legible. Miller has not noticed these Latin glosses in II. The hand is no doubt Parker's, although with vertical marks and imitations of Latin words in a 13c hand it is not easy to be completely certain. The Worcester gloss of the opening of Book I, Chapter 1 of the OE Bede on f. 8v of Kk.3.18 was made with some reference to a C-type Latin text of the "Historia ecclesiastica" at a point at which the OE translation is particularly free and does not admit of strict word-for-word correspondence. The gloss is not, strictly speaking, "tremulous," although the hand is most probably contemporary with the "Tremulous

Hand," but made before the latter continued the work. In the 16c the gloss was copied by Parker into pp. 22–23 of Corpus 41 (see Grant 1996a: 279–83).]

Ten pencil chapter initials on pp. 24, 27, 29–31, 39–40, 45, 46) are perhaps 17c and perhaps by Wheelock. Between pp. 199 and 219 a 16c or 17c hand has numbered the "Interrogationes" of St. Augustine to Pope Gregory and indicated where each of the "Responsiones" begins. A hand other than Wheelock's supplies on p. 206 a word from Otho B. xi and adds a marginal note. This last is before 1722 as it is mentioned in John Smith's edition of the "Historia ecclesiastica" (Smith 1722: 492). There is a baffling "correction" on p. 488: 'pa sende ^bu^ualⁿdchild seo cwén | micel werod'.

Pre-1912 pencil pagination correcting the old inaccurate ink one, beginning on p. 25 (ink '26'; the pagination is cited by M. R. James 1912). Arabic pencil quire numbers on lower outer corners of first rectos may date from the same time. There is another modern pencil foliation (incorporating the front 16c endleaf and including some errors) in the lower outer corners of the rectos. In Quire IX (pp. 125–40), the leaves have been foliated twice: from '63' to '70' in the lower outer corners of the rectos; and (upside-down) from '70' to '63' in the upper outer corners of the versos. The latter shows that the quire must have been disbound at the time of foliation and probably dates to the 1953 rebinding.

Apparently (re)bound by Parker (one cannot tell if S.2 was bound before Parker's time), using a 16c legal document relating to St. Clement's Church, Cambridge. Rebound in mid-18c (see Corpus Christi College, Archives B. 3, f. 88v). Present full binding in native undyed goatskin over millboards, with double endpapers at both ends is by John P. Gray of Green Street, Cambridge, April 1953 (note by J. P. T. B[ury], former Corpus Librarian, on first front endpaper). Binding is tight and often inner marginalia can be read only with difficulty.

CODICOLOGICAL DESCRIPTION: (Detailed descriptions are offered by Wanley 1705, Miller 1890–1898, Schipper 1897–1899, James 1912, and Ker 1957.) Ff. iii + 244 (pp. 1–488) + iii. First and last pages yellow and thumbled, as if once the outer covers. Wormholes in the first few outer leaves, front and back. Vellum is variable, some good quality but most second-rate. About 20 leaves have natural holes: pp. 3–4, 139–142, 269–270, 337–340, 357–358, 485–486); other blemishes and holes avoided by the scribes and not affecting the texts are on pp. 3, 54, 70, 71, 78, 120, 135, 151, 167, 168, 170, 177, 211, 217, 239. Some leaves are so thick and rough that it is difficult to tell hair from flesh

and the manner of arrangement varies: HFHF in Quires II, VII, X, XII–XVII, XIX, and XXII; HFFH in Quires I, VI, VIII, IX, XI, XVIII, XX, XXI, XXIII–XXVII, XXIX, and XXX. Quires III–V, XXVIII show various arrangements. In all quires the outer bifolium has its hair side turned to the outside. P. 488, previously the endleaf, has been so damaged by exposure that the conclusion of the final OE homily and the bilingual Record of Gift are not fully legible.

Leaves ca. 347 x 214 mm, written space for the main text 295–250 x 145–135 mm. In Quire X the text-column is taller than in the other quires, about 295 mm. Leaves unpricked in inner margins, drypoint ruling. Several vertical bounding lines at each side of the text column. First and last horizontals are ruled the full width of the page and in several quires (III–X and XII–XIII) the second and penultimate lines are also ruled full width. The main text is laid out in long lines, 22 lines on p. 206, 23 on pp. 351–366, 24 lines on pp. 53–54, 335–350, and 483, 25 lines on pp. 1–52, 55–156, 199–200, 207–334, 367–482, 27 lines on pp. 157–90 and 205, 28 lines on pp. 191–98, 201–04. On several pages of Quire XIII (pp. 189–206), the text continues on an extra line entered below the last ruled line, reflecting the scribe's attempt to fit the required amount of text within the quire; Quire XIII is the last quire of the first part of the manuscript, which was apportioned to its scribes in two parts for simultaneous copying. Other idiosyncratic features of Quire XIII reflect the scribe's attempt to ensure that the required amount of text could be fitted within the quire. For the variation whereby pp. 335–350 (Quire XXII) have 24 lines and pp. 351–66 (Quire XXIII) have 22, there is no such obvious reason. For most of the marginal texts additional drypoint rulings have been added. Marginalia have been trimmed on pp. 7, 19, 56, 95, 152, 156, 157, 162, 171, 174, 176, 235.

Two original sets of signatures, corresponding to the two parts, entered in ink in the lower margin of the last page of each quire. Several signatures are lost to trimming. Remaining signatures run from 'F' to 'M' on the last pages of Quires VI–XII and from 'A' to 'R' on the last pages of Quires XIV–XXX.

[Note: Quire VII is not marked; perhaps the number 7 was there, then the foliator simply put 4 in front of it to mark fol. 47. Ker does not notice that Quire VIII is signed 'H' as the *H* is concealed in the marginal text on p. 124.]

Main text written in two parts simultaneously by two scribes, the first pp. 2–190/20 'on þa(m) mynstre,' the second p. 207 to the end and then back to p. 190 and up to p. 206, where the writing is spaced and lines 23–27 were originally blank. Scribe 2 also wrote p. 1, apparently after Scribe 1 had already written the rest of Quire I, as p. 1 alone lacks rubricated chapter numbers and initials. OE and Latin are not distinguished in script and both hands are rather

rough, the second being of a generally later type than the first. These scribes are more than usually careless, adding meaningless alterations, omissions and additions to the usual scribal faults of haplography, dittography, and homoeoteleuton. The added 11c texts are by a third hand in brown ink, of the same or only slightly later date than the main hands, which had no role in the copying of the "Historia ecclesiastica"; this hand added additional drypoint rulings. A fourth hand is responsible for the Exeter inscription.

[**Note:** If the scribes worked simultaneously, the exemplar either was not bound or was in two volumes. The exemplar must have been followed closely in order to get the two parts to line up so well; perhaps the scribes copied the quires of the original and did their copying line by line. Perhaps the exemplar dictated the shapes left for large initials. Was the exemplar a smaller book, perhaps? The writing center of MS 41 was probably one where variation, not standardization, was the norm, and the practitioners were following their own devices and were responsible for their own productions. Perhaps the result started out as an ambitious project of a minor scriptorium rather than a second-rate product of a major one, in which case the attitude to the book changed. The OE Bede is not luxurious in any case; the entire manuscript may soon have become a liturgical and homiletic archive. MS 41 shows a piecemeal process, one of flexibility in the function and use of a book outside a major scriptorium and maybe outside the influence of the "Regularis concordia" and the Benedictine Revival. Excellent facsimiles of many pages reproduced by Budny 1997: 2. plates 396–444; commentary 1.501–24.]

Rubrics and initials often omitted, scribes leaving spaces which were in two-thirds of the instances not filled in. Some decorated initials are supplied, some are supplied unadorned, and some are fragmentary or only scratched in. Decoration consists of foliage, animal and human forms, knotwork, and drapery, in the same ink as that of the text, with no coloring except a little red. Some initials are entered wrongly, e.g., p. 6/3, a small curly crossed 'P' is entered in an area where the text had been indented for a large 'D'. Except for the decorated 'D' on p. 1 (a page evidently written after rest of Quire I), no decorated initial occurs until the 'B' on p. 61, with an animal-head terminal and floral decorations. Other noteworthy initials on pp. 161 ('E'), 175 ('P'), p. 206 ('S'), p. 246 ('B': cf. Temple 1976: pl. 258), p. 248 ('P'), p. 259 ('W'), p. 264 ('M'), p. 272 ('S'), p. 273 ('ð'), p. 292 ('O'), p. 410 ('D'); the 'I' on p. 433 is in the form of a human figure with fettered legs recalling the tale of Weland and in subject-matter corresponding to the Bede text about a smith imprisoned in Hell (Müller 1890–1898: 442/9 ff.). Wormald 1945 says the initials are of "mixed types" and that the decoration belongs to the "first" style of the Winchester school. Decoration is complete on only pp. 207–318 (Quires XIV–XX), the first

complete quires done by Scribe 2. It is unlikely that more than one decorator was at work (*pace* Temple 1976). Several scribbles and doodles, perhaps by various hands, e.g., p. 61 (lamb's head), p. 300 bottom (dead bird), p. 475 (neumes), p. 484 (unfinished crucifixion sketch), p. 485 (cherub? St. John?), p. 488 (musical notation, scribbles). The drawings on pp. 484 and 485 have been written over by the scribe of the final homily. Runic scribbles appear on pp. 197 ('Salomon'), 436 ('a b c d [e]') and 448 ('xii. 7. xxx. swiþor'); the Bede text on p. 436 ends 'on leornunge úre stafa' and the runes follow in the lower margin, while on p. 448 the main text contains the words 'swiðor' and 'x hida landes' and p. 449 has 'þrittig hida' on line 3.

The so-called "Metrical Epilogue" to Bede (pp. 483–484) originally had every other line in red pigment rather than brown ink and the ink now has a sulphidized, silvery, metallic look to it (no chrysography, *pace* Robinson 1980). As a consequence alternate lines are blurred and messy, staining the vellum. Similar reaction of the red is seen in the interlace on p. 1 and in the list of chapter headings (pp. 2–16).

Several leaves show modern repairs, presumably undertaken during the 1953 rebinding, since they would have required disbinding: repaired with vellum and gauze are spine and gutter areas of pp. 1–24, upper outer corners of pp. 431–88, lower inner areas of pp. 441–71, and spine and gutter areas of pp. 466–88; p. 405 has a vellum repair to a vertical tear in the center tail.

COLLATION: iii + 244 (pp. 1–488) + iii. Two 20c paper endleaves; one 16c vellum endleaf (formerly a pastedown); I⁸ (pp. 1–16); II⁸ lacks 2, 6 (pp. 17–28); III–VIII⁸ (pp. 29–124); IX¹⁰ lacks 5, 7 (pp. 125–140); X–XII⁸ (pp. 141–188); XIII¹⁰ lacks 4 (pp. 189–206); XIV–XV⁸ (pp. 207–238); XVI¹⁰ lacks 3, 7 (pp. 239–254); XVII–XXX⁸ (pp. 255–478); XXXI⁶ lacks 6 (pp. 479–488); one 16c vellum endleaf (formerly a pastedown); two 20c paper endleaves.

CONTENTS:

1. pp. 1–484 The Old English version of Bede's "Historia ecclesiastica" known as text B and its "Metrical Epilogue" (Ker, art. 1; ed. Wheelock 1643, Smith 1722, Schipper 1897–1899; coll. Miller 1890–1898):
 - a. pp. 1–18/7. Chapter-list, divided into five books, with the chapter headings on pp. 2–16 numbered, and with the numbering proceeding continuously through all five books: 'ÐIS | IS | SEO | GESETTNE ÐISSE | BRYTENE OÐ HIBERNIA . . . eac ealre brytene' (cf. Whitelock 1974: 263–84).

- b. pp. 18/8–22/9 Preface: [‘Ic Beda cristes ðeow 7 mæsse preost sende’ supplied by a later, probably 16c, hand] | ‘gretan ðone leofustan cining ceol|uulf . . . oððe gehýre þ(æt) he me þ(æt) ne oð|wíte’.
- c. pp. 22/10–66/10 Book 1: [‘cap i | BREOTON is Garsec-’ supplied by a later hand] | ‘ges igland þ(æt) was hi geara [altered to ‘Iu geara’ by a later hand] | albion haten . . . to gefeoh|te cuman oð þisne andweardan dæg.’
- d. pp. 66/11–124/9 Book 2: [‘Ð]Yssum tíðum þ(æt) is ymb fif `tine’ win|ter 7 syx hund wintra . . . þ(æt) he fæ|dera weg wære gefylgende.’
- e. pp. 124/10–199/14 Book 3: [‘Ð]A eadwine wæs on ðam gefeohhte ofsla|gen . . . 7 blissiende ham hwurfon.’
- f. pp. 199/15–224/2 St. Augustine’s nine questions to Pope Gregory the Great, with Gregory’s replies: [‘Æ]Rest be biscopu(m) hu hi mid heora ge|feru(m) drohtigan 7 lifian sculon . . . þæs arweorþan bis|scopes agustinus’.
- g. pp. 224/3–368/4 Book 4: ‘Ða þam gemyngodan geara þære fore|sprecean sunnan asprungenesse . . . oððe unwilitig|nes ætywde.’
- h. pp. 368/5–483/17 Book 5: [‘Þ]A æfterfylgde þam driht|nes were cuðbrihte . . . arfæstre þingunge | geméte.’ [the initial is sketched with a dry point].
- i. pp. 483/18–484/7 OE “Metrical Epilogue”: [‘B]IDDe ic eac æghwylcne mann . . . geweorþe þæt. / AMEN’ (ed. Schipper 1897–1899: xxv–xxvi, Miller 1890–1898: 2.596, Dobbie 1942: 113).

The Added Texts

[**Note:** The added texts, except for those on pp. 484–488, are in the upper, outside, and lower margins; and except for the Record of Gift on p. 488, are probably in a single hand contemporary with that of the hands of the main text. Thematically, the contents may be indexed by item numbers thus:

OE texts: “Solomon and Saturn”, 74; Charms 71, 75, 78, 89; Charms in Latin with OE headings 81, 85, 86, 87; Martyrology 65; Homilies 80, 82, 83, 84, 99; Passion 108; OE headings to Latin liturgical texts 2, 22.

Latin texts: Charms 81, 85, 86, 87, 88; Liturgical texts (in their proper order) 2, 3, 4, 6, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 22, 19, 20, 21, 23, 24, 25, 27, 37, 28, 29, 30, 31, 32, 33, 34, 35, 36, 38, 39, 40, 41, 55, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 54, 56, 57, 58, 59, 60, 61(a-t), 62, 63, 64, 66, 67, 68, 69, 70, 72, 73, 79, 90, 91, 92, 93, 94, 95, 96, 97, 98, 100, 101, 102, 103, 104, 105(a-m), 106, 107.

Bilingual texts: Charms 76, 77; Record of Gift 109.

The contents of the manuscript are here summarized by page numbers and in order. Pages 1–484, the main text, Old English Bede. The added texts: pp. 2–7, Latin offices

with OE rubrics; pp. 8–15, Latin masses for Sexagesima and Quinquagesima; pp. 16–36, 38–39 Latin masses for first Sunday in Lent to Good Friday, with OE rubric on p. 21; pp. 45, Latin mass for St. Benedict; pp. 46–47, Latin office for Easter Eve; p. 60, Latin offices for SS. Philip and James and the Invention of the Cross; pp. 61–71, Latin antiphons for Advent; pp. 74–75, Latin mass and antiphons for Christmas season; pp. 122–132, selections from the OE Martyrology; pp. 134–139, Latin offices for Advent; p. 158, Latin “missa quam sacerdos pro se debet”; p. 182, Latin “missa generalis pro uiuis et defunctis”, OE charm for swarm of bees; pp. 192–194, Latin offices for the Eve and Feast of All Saints; pp. 196–198, OE poem “Solomon and Saturn”; pp. 206–208, four charms (two OE and two OE/Latin); pp. 224–225, Latin office for the Invention of the Cross; pp. 254–280, OE homily on Body and Soul; p. 272, Latin lorica charm with OE rubric; pp. 280–287, OE homily on the Assumption of the Virgin; pp. 287–295, OE homily on Doomsday with Latin prayer; pp. 295–301, OE homily on the Ascension with Latin rubric; p. 326, three Latin charms; p. 329, Latin charm for childbirth containing “sator” formula; pp. 350–353, OE lorica journey-charm; pp. 370–373, Latin masses for Common of Saints and “Pro rege”; pp. 402–417, OE hymn or trope in praise of St. Michael; pp. 475–477, Latin responses from Job; p. 478, Latin responses for St. Martin; p. 482, Latin responses for John the Baptist and Peter and Paul; p. 483, Latin “missa contra paganos” with OE rubric; pp. 484–488, OE homily on the Passion; p. 488, OE and Latin Record of Gift to Exeter.]

2. pp. 2–7, lower margins Set of texts for the Feast of the Purification (2 February), comprising five benedictions to be pronounced over candles, a collect, and musical incipits, with the first benediction headed **bletsung to candelun**. ‘D(omi)ne i(es)u Chr(ist)e creator celi... Erudi q(uaesumu)s d(omi)ne’.
3. pp. 8–9, upper margins **Dom(ini)c(a)**. In **sexagesima** ‘D(EU)S qui conspicis quia ex nulla n(ost)ra actione... & sempiternis gaudeat institutes. p(er)’.
4. p. 9, outer margin **Dom(ini)c(a)**. in **quinquagesima** | ‘Preces n(ost)ras q(uaesumu)s d(omi)ne clementer ex|audi... tuis muneribus adseq[ui]enti | efface p(ro)mtiorem. p(er)’.
5. pp. 10–11, upper margins Untitled set of musical incipits and proper prayers for **[Feria IIII in capite ieiunii]**: ‘P(SA)L(MI) EXaudi nos d(eus). Saluu(m) me fac deus... caelestibus semp(er) nutriant(ur) auxiliis. p(er)’.
6. pp. 10–11, lower margins Untitled set of two benedictions to be pronounced over ashes on Ash Wednesday: ‘Omnipotens sempiterne deus parce metuentibus... uiuit & regnat. || D(EU)S q(ui) non uis morte(m)... et

- premia peñitentibus repromissa misericorditer consequi mereamur. p(er)
d(omi)n(u)m'.
7. p. 12, upper margin and p. 13, upper margin/1 Untitled set of proper prayers for [**Feria V**]: 'Deus q(u)i culpas offenderis penitentia placaris . . . ut dignis flagellationibus castigatus in tua mise | ratione respiret. p(er)'.
8. p. 13, upper and outer margins/1-9 **F(E)R(IA) VI. in F(E)R(IA) q(u)inquag(esima)** | 'Inchoata ieiunia q(uaesumu)s d(omi)ne benigno fauore p(ro)sequere . . . si nulla | dominet(ur) iniquitas. p(er)'.
9. pp. 14-15, upper margins **Sabbatu(m)** 'Oblationes [*recte* 'Observationes'] huius annua celebritate letantes . . . ut digneris [*recte* 'dignis'] flagellationi(bu)s castigatus in tua misera | tione respiret. p(er)'.
10. p. 16, upper margin and p. 17, upper and outer margins/1-21 **DOM(INI)C(A). INTIUM. XL D(EU)S** qui ecclesiam tuam annua quadragesimalis [*sic*] obseruatione purificas . . . fides s(an)c(t)a succres | cat. redemptio sempi | terna firma'.
11. p. 17, outer and lower margins/22 -57 **Feria II** | 'Conuerte nos d(eu)s salutaris | noster . . . non deseras quamuis ad æternam contendere. p(er)'.
12. p. 17, lower margin/57-65 **F(E)R(IA) .III.** | 'Respice d(omi)ne familiam tuam . . . ab æclesi(a) tua cunctam repelle nequitiam. p(er)'.
13. p. 18, upper margin/1-3 and p. 19, upper and outer margins/1-10 [. . .] **gregorii pape** | 'D(EU)S qui animæ famuli tui gregorii æternæ beatitudinis premia contulisti . . . uitæ | quoque imitemur exem | pla. p(er) d(omi)n(u)m'.
14. p. 18, outer margin/4-33 **Feria .IIII.** | 'Preces n(ost)ras q(uaesumu)s d(omi)ne clemen | ter exaudi . . . & q(uae) recta s(un)t agere | ualeam(us). p(er)'.
15. p. 18, outer and lower margins/33-57 **Feria .U()**. 'Omni)p(o)t(en)s sempiternæ d(eu)s q(u)i nob(is) | in obseruatione ieiunii . . . & cæ | leste munus diligere q(uod) frequentant. p(er)'.
16. p. 18, lower margin/57-65 **Feria.VI.** | 'Esto p(ro)pitiu(s) d(omi)ne plebi tue . . . ab omnibus absolute peccatis. p(er) d(omi)n(u)m'.
17. p. 19, outer and lower margins/11-62 Untitled set of musical incipits and proper prayers for [**Sabbato in XII lectionibus**]: ['A(n)tiphona] Intret oratio mea. d(omi)ne d(eu)s salutis' added by the same hand] Populu(m) tuu(m) d(omi)ne q(uaesumu)s p(ro)pitiu(s) | respice . . . ut ea q(uae) p(ro) peccatis n(ost)ris patimur te adiuuante uincam(us). p(er) d(ominum)'.

18. p. 20, upper margin/1–3, continuing on p. 21, upper and outer margins/1–7
 Untitled set of proper prayers for [**Die Dominica uacat**]: ‘D(⟨EU⟩S qui
 conspicis omni nos uir`tu te destitui... cunta [sic] | que bona sunt
 mereat(ur) | accipere. p(⟨er⟩)’.
19. p. 20, outer margin/4–22 [**Feria**] .II. ‘Presta q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s
 d(⟨eu⟩s | ut familia tua qu`a`e se afligendo car|nem... consue|te
 misericordiā tribue benignus | effectum. [sic] p(⟨er⟩)’.
20. p. 20, outer margin 22–46 **FER(⟨IA⟩)** .III. ‘Perfice | q(⟨uaesumu⟩s d(⟨omi⟩ne
 benign(us) intende [sic] with the letters ‘tende’ underdotted to indicate that
 they should be omitted] nob(is) ob|seruantiae s(an)c(t)ae subsidium . . . ut
 remissione | precepta [recte ‘percepta’] in tua semp(⟨er⟩) bene|dictione
 letetur. p(⟨er⟩)’.
21. p. 20, outer and lower margins/46–53 **F()ER(⟨IA⟩)** .III. ‘Populum tuum
 d(⟨omi⟩ne propitius respice . . . & in | fide inueniantur stabiles. & in op(⟨er⟩e
 efficaces. p(⟨er⟩)’.
22. p. 21, upper margin/4 OE note directing the reader to proceed to the texts
 for the third Sunday in Lent which occur in the margins of pp. 26–27 (item
 37 below, “Dominica III in Quadragesima”): ‘pon(⟨ne⟩) to pon ope ru n`
 dom(⟨inica⟩). Q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s d(⟨eu⟩s uota’ (Ker, item 2).
23. p. 21, outer margin/7–32 **FERIA()**.U. | ‘Praesta nobis d(⟨omi⟩ne
 q(⟨uaesumu⟩s au|xilium gratiae tuae... et congregata restaures. et
 r[e]|staurata conserues. p(⟨er⟩)’.
24. p. 21, outer and lower margins/32–49 **FERIA II**. [with the title smudged]
 | ‘Presta q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s d(⟨eu⟩s. ut familia tu[a] | quae se
 a f`ligendo carnem ab alim(en)|tis abstinet . . . consue te misericordiē
 tribue benignus effectum. p(⟨er⟩)’.
- [**Note**: This item repeats the mass “Feria II” which is already on p. 20 as item 19. The
 two versions are to all intents and purposes identical, and the scribe has realized his
 error, for he seeks to mark off the whole mass on p. 21 by putting a line around it.]
25. p. 21, lower margin/50–57 **FERIA .VI**. ‘Da q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s
 deus. ut sacro nos purificante ieiunio . . . tuae semp(⟨er⟩) uirtutis mereat(ur)
 p(ro)tectio | ne defendi. p(⟨er⟩)’.
26. p. 22, upper margin/1–4, continuing on p. 23, upper and outer
 margins/1–13 [**DOM(⟨INI⟩C(⟨A⟩)** III. in .XL. **Statio ad h]erusalem** |
 ‘Concede q(⟨uaesumu⟩s om(⟨ni⟩p(⟨oten⟩s d(⟨eu⟩s. ut qui ex merito n(ost)rae
 actionis affligim(ur) . . . tu gubernā p(⟨er⟩)petua benigni|tate saluandam.
 p(⟨er⟩)’ [rubric mostly trimmed away].

27. p. 22, outer margin/5–23 **SABB(ATUM)** | ‘Da q(uaesumu)s d(omi)ne n(ost)ris effectum ieiuniis | salutare(m) . . . caelesti | [et]iam p(ro)tectione muniatur. p(er)’.
28. p. 22, outer margin/23–44 **FER(IA) .II.** [‘A(ntiphona) In deo laudabo Ps(almus) Miserere’ added later] ‘Cordibus n(ost)ris q(uaesumu)s d(omi)ne benignus infunde . . . te mere|amur p(ro)tegente saluari. p(er)’.
29. p. 22, outer and lower margins/44–55 **FER(IA) .III.** [‘A(ntiphona) ego clamaui q(uonia)m Ps(almus) Exaudi d(omine) iusti(tiam)’ interlined later] | ‘Exaudi nos omnipotens et miseri|cors deus . . . et ueniam con|sequamur et gratiam. p(er)’.
30. p. 22, lower margin/55–56 and p. 23, lower margin 1–5 **FER(IA) .III.** [‘A(ntiphona) Ego aut(em) in d(omi)no Ps(almus) in te d(omi)ne’ interlined later] ‘Presta nos [altered from ‘nobis’] q(uaesumu)s d(omi)ne. Ut salutaribus ieiuniis eruditi . . . liberati a malis omnibus secura tibi mente seruiamus. p(er)’.
31. p. 23, lower margin 5–6 and p. 24, upper and outer margins/1–10 **FERIA .V.** ‘Magnificet te d(omi)ne s(an)c(t)or(um) | () tuor(um) cosme et damiani beata sollemnitas . . . et tuis semp(er) | faciat seruire mandatis. p(er)’.
32. p. 24, outer margin/10–41 **FER(IA) .VI.** | ‘Ieiunia n(ost)ra q(uaesumu)s d(omi)ne benigno fauo|re prosequere . . . cuncta nobis aduersantia te | adiuuante uincamus. p(er)’.
33. p. 24, outer and lower margins/41–58 **SABB(ATUM)** ‘Presta | q(uaesumu)s omnipotens deus ut qui se affligen|do carnem ab alimentis abstinent . . . et quae digne postant [*recte* ‘postulant’] consequi mereantur. p(er)’.
34. p. 24, lower margin/58–59 and p. 25, upper and outer margins/1–11 **FER(IA) .II.** ‘Presta q(uaesumu)s omnipotens d(eu)s | ut obseruationes sacras annua deuotione recolentes . . . tribue de|fensionis auxiliu(m)’.
35. p. 25, outer margin/11–45 **FER(IA) .III.** | ‘Sacrae nos d(omi)ne q(uaesumu)s obserua|tionis ieiunia . . . propitius respirare conced[e.] | p(er)’.
36. p. 25, outer and lower margins/45–58 and p. 26, outer margin/5–10 **FERIA .III.** ‘D(EU)S et iustis p(re)mia | meritoru(m) . . . fac eos quae tibi placita po|stulare. p(er)’.
37. p. 26, upper margin/1–4 and p. 27, upper and outer margins/1–10 **DOM(INI)C(A) .III.** | Q(UAESUMU)S om(ni)p(oten)s d(eu)s uota humiliu(m) respice . . . & tuis sem|per faciat seruire man|datis. p(er)’.

38. p. 26, outer margin/10–42 **FER(IA)**.U. ‘Presta q(uaesumu)s omni | potens D(EU)S. ut quos uotiuua ieiunia | castigant . . . et in tuo nomine sit securus. p(er)’.
39. p. 26, outer and lower margins/43–59 and p. 27, outer margin/1–16 **FERIA VI**. ‘D(EU)S qui ineffabilibus | mundum renouas sacramen | tis . . . sub tua semp(er) pietate gau | deamus. p(er)’.
40. p. 27, outer margin/16–49 **SABB(ATUM)** ‘Fiat d(omi)ne | q(uaesumu)s [‘per’ omitted] gratiam tuam fructuosus | n(ost)ræ deuotionis affectus. . . et tuæ con | solationis gratiam inuenir[e] | mereamur. p(er)’.
41. p. 28, upper and outer margins/1–12 **FERIA II**. ‘S(an)c(t)ifica q(uaesumu)s d(omi)ne n(ost)ra ieiunia . . . tua semp(er) mereat(ur) | protectione defendi. p(er)’.
42. p. 28, outer margin/12–36 **FER(IA) III**. | ‘N(ost)ra tibi q(uaesumu)s d(omi)ne sint accepta ieiunia . . . et merito et nume | ro populus tibi serui é ns augeatur. p(er)’.
43. p. 28, outer and lower margins/37–52 **FERIA IIII**. ‘S(an)c(t)if[ic]ato hoc ieiunio | d(eu)s . . . non iudicium sed miser | icor | diam consequi mereamur. p(er)’.
44. p. 29, upper and outer margins/1–16 **F(E)RIA V**. ‘Concede misericors d(eu)s. ut sic(ut) nos tribuis solemne tibi deferre ieiunium . . . præsentis | uitae remediis gaudeant & future. p(er)’.
45. p. 29, outer and lower margins/16–50 **F(E)R(IA) VI**. ‘Cordibus n(ost)ris d(omi)ne be | nus [recte ‘benignus’] infunde . . . et in s(an)c(t)orum patrocinio confitentem. per tua defensione | conserua. p(er)’.
46. p. 29, lower margin/50–52 and p. 30, upper and outer margins/1–11 **Sabaturn** ‘Da nobis obseruantiam d(omi)ne legitima deuotione p(er)fecta(m) . . . & in tua sint supplicatione | deuoti. & in tua dilectione | sinceri. p(er)’.
47. p. 30, outer and lower margins/11–51 **dom(ini)c(a) in palmis** | ‘Omnipotens sempi | t(er)ne deus | qui humano generi ad imitan[du]m | humilitatis exemplu(m) . . . sed saluatio sempitern(e)a possideat. p(er)’.
48. p. 30, lower margin/51–52 and p. 31, upper and outer margins/1–12 **F(E)R(IA) II**. ‘Da q(uaesumu)s om(ni)p(oten)s deus. ut qui in tot aduersis | ex n(ost)ra infirmitate deserimus . . . quibus nos instaurare | dignatus és. tribuẽ uenire | gaudentes. p(er)’.
49. p. 31, outer and lower margins/12–48 **FERIA III**. | ‘Omnipotens se(m)p(i)t(er)ne D(EU)S. | da nob(is) ita passion()is domi | niceꝝ sacramenta p(er)agere . . . & capaces s(an)c(t)ę nouitatis efficiat. p(er)’.

50. p. 31, lower margin/48–51 and p. 32, outer margin/5–45 F(E)R(IA) IIII.
 'Praesta q(uaesumu)s om(ni)p(oten)s D(EU)S. ut qui n(ost)ris excessibus incessant(er) affligim(ur) . . . p(er) misericordiam tua(m) communis sit | cultus iste credentium. p(er) | eund(em)'.
51. p. 32, outer and lower margins/45–50, continuing on p. 33, outer and lower margins/7–36 FER(IA). V. 'D(EU)S a quo & iu|das reatus sui poenam . . . quia degistri [*recte* 'de magistri'] sanguine cogit(a)|ret. O d(omi)n(u)m' [the rest trimmed].
52. p. 32, upper margin/1–4 and p. 33, upper and outer margins/1–6 A second, partly different set of texts for [Dominica IIII. in Quadragesima. Statio] ad hierusalem: 'Concede q(uaesumu)s omnipotens d(eu)s. ut qui ex merito n(ost)rae actionis affli|gimur . . . uictu(m) nob(is) spiritalem ne | deficiam(us) impende. p(er)' [rubric partly trimmed off].
53. p. 34, upper and outer margins/1–14 Untitled set of proper prayers for [Die Dominica de Passione Domini]: 'Q(uaesumu)s om(ni)p(oten)s. familia(m) tua(m) p(ro)pitiu)s respice . . . & op(er)ationis sue | p(er)ficiant e(ss)e placitas. p(er)'.
54. p. 34, outer and lower margins/15–38, p. 35, upper, outer, and lower margins, and p. 36, upper and outer margins Untitled set of musical incipits and prayers for [Feria VI. in Parasceue]: 'D(EU)S a quo et iudas TRAC(TUS) Do|mine audiui . . . & adgrega ecclesie | tuę s(an)c(t)ę ad laudem & gloria(m) nominis. p(er) d(omi)n(u)m n(ost)r(u)m'.
55. Pp. 38–39, upper margins A second, partly different untitled set of proper prayers for Passion Sunday: 'Q(UAESUMU)S om(ni)p(oten)s deus familiam tuam p(ro)pitiu)s respice . . . et merito et numero popu|lus tibi seruiens augeat(ur). p(er)'.
56. p. 45, upper and outer margins Untitled set of proper prayers for Mass on the Feast of St. Benedict (21 March): 'Omnipotens æterne deus qui p(er) beati benedicti abb(ati)s exempla humilitatis . . . exemplis eiu(s) | gradiamur & meritis. p(er)'.
57. p. 46, upper, outer, and lower margins, and p. 47, upper and outer margins/1–6 Untitled set of prayers for the Easter Vigil: 'D(EU)S qui diuitias misericordie tue in hac p(re)cipue nocte largiris . . . ut quos aqua bab|tismatis abluis. | continua p(ro)tectione | tu(e)jaris. p(er)'.
58. p. 47, outer and lower margins/7–31 Untitled set of proper prayers for Mass on the Easter Vigil, breaking off abruptly within the Communion prayer: 'D(EU)S qui hanc sacratissima(m) | noctem gloria dominice | resurrectionis inlustras . . . Cummunicantes & nocte(m)'.

59. p. 60, upper and outer margins/1–16 Set of proper prayers for Mass on the Feast of SS. Philip and James (1 May), with the title mostly trimmed away: 'D(EU)S qui `nos' annua ap(osto)lor(um) tuorum philippi & iacobi sollemnita[te] lætificas . . . ut quor(um) sol|lemnia cælebram(us) eor(um) orati|onobus [sic] adiue[mur]. p(er) d(omi)n(u)m'.
60. p. 60, outer and lower margins 17–50 Set of proper prayers for Mass on the Feast of the Invention of the Cross (3 May), entitled **eodem die aduentio** [corrected to **inuentio**] s(an)c(t)æ crucis 'D(EU)S qui preclara salutifere | crucis inuentione . . . pro salute mundi triumphare iussisti. p(er) d(omi)n(u)m n(ost)r(u)m ie(s)um Chr(istu)m filium tuum'.
61. Untitled set of Antiphons and Responsories for Advent on the upper margins of pp. 61–71; the arrangement is apparently as follows:
- p. 61, upper margin/ 1–7 Antiphon, Invitatory, and Responsories for Matins on the first Sunday of Advent: 'A(ntiphona) ecce nomen . . . U(ersiculus) Venia(m) dicit. dicit d(omi)n(u)s'.
 - p. 62, upper margin/1–2 Antiphons for Lauds on the first Sunday: '[. . .] A(ntiphona). In illa die . . . EVANGELIO A(ntiphona) Spirit(us) sant(us)'.
 - p. 62, upper margin/2–4 Antiphons for the first week of Advent: 'A(ntiphona) ne timeas . . . A(ntiphona) Ecce in nubibus'.
 - p. 62, upper margin/4 and p. 63, upper margin/1–4 Invitatory and Responsories for Matins on the second Sunday of Advent: 'VITATORIA. Surgite uigelem(us). [sic] . . . U(ersiculus) Ecce agn(us) d(e)i. que(m)'.
 - p. 63, upper margin/4–5 Antiphons for Matins (Lauds?) on the second Sunday, headed **MA(TUTINAE)**: 'Ecce in nubi(bus). . . EVANGELIO. | Sup(er) soliu(m)'.
 - p. 64, upper margin/1–2 Antiphons for the second week of Advent: 'A(ntiphona) beata maria . . . A(ntiphona) ante me'.
 - p. 64, upper margin/2–4 and p. 65, upper margin/1 Responsories and Antiphons for Matins and Lauds on the Feast of St. Lucy (13 December): 'R(esponsorius) Lucia uirgo . . . A(ntiphona) in tua patientia'.
 - p. 65, upper and outer margins/1–4 Invitatory and Responsories for Matins on the third Sunday of Advent: 'VITATORIA. Ecce uenit rex. . . . U(ersiculus). A solis. & erit'.
 - p. 65, outer margin/4–8 Antiphons for Matins (Lauds?) on the third Sunday, headed **MA(TUTINAE)**: 'Ueni`e`t d(omi)n(u)s . . . EVANGELIO | Iohannes aut(em)'.

- j. p. 66, upper margin/1–3 Antiphons for the third week of Advent: ‘A<ntiphona>. tu es qui uenturus . . . A<ntiphona> dabit ei dominus’.
- k. p. 66, upper margin/3 and p. 67, upper margin/1–4 Invitatory and Responsories for Matins on the fourth Sunday in Advent: ‘Vitoria. A<ntiphona>. ‘Prope est iam . . . U<ersiculus>. Et domina<ur>. cuius’.
- l. p. 67, upper margin/4 and p. 68, upper margin/1 Antiphons for Matins (Lauds?) on the fourth Sunday, headed **MAT<UTINAE>**: ‘A<ntiphona>. canite tuba . . . A<ntiphona> ecce d<eu>s n<oste>r’.
- m. p. 68, upper margin/1–4 Further Antiphons and Responsories (in honor of the Virgin Mary?): ‘A<ntiphona>. Aue maria . . . U<ersiculus>. Emitte agnu<m>’.
- n. p. 69, upper margin/1–3 Further Antiphons, headed **IN MAT<UTINAS>**: ‘Ecce ueniet d<omi>n<u>s princeps . . . Tu beth[le]em’.
- o. p. 69 upper margin 3–4 Antiphons for **F<E>R<IA>**. **.II.** of the fourth week of Advent: ‘Nolite timere . . . Ioseph filii’.
- p. p. 69, upper margin/4 and p. 70, upper margin/1 Antiphons for **FERIA.III.** of the fourth week: ‘De sion ueniet . . . Estote parati’.
- q. p. 70, upper margin/1–2 Antiphons for **FERIA .III^a**. [presumably in error for **III^a**] of the fourth week: ‘A<ntiphona> Constantes . . . emitte agnu<m>’.
- r. p. 70, upper margin/3–4 Set of eight “O Antiphons”: ‘O sapientia q<ue> ex ore. . . O uirgo uirginum quomodo’.
- s. p. 70, upper margin/4 and p. 71, upper margin/1 Responsories for Matins on Christmas Eve: ‘R<esponsorius> S<an>c<t>ificamini . . . U<ersiculus>. ecce dominus’.
- t. p. 71, upper margin/1–3 Antiphons for Matins (Lauds?) on Christmas Eve, headed **IN MA<TUTINAS>**: ‘A<ntiphona>. Iudea et hierusale<m> . . . A<ntiphona> Leuate capita u<est>ra’.
62. p. 74, upper margin Proper prayers for Saturday Mass in the Christmas season, headed **[S]abatu<m> in XII. lec<tionibus>** [the title has been trimmed, but is still partly legible]: ‘D<EU>S qui tribus pueris mi<t>(t)igasti. Flammas igniu[m]. concede p<ro>pitius ut ueniente filio tuo . . . & presens nobis remediu<m> esse facias & futurum. p<er>’.
63. p. 75, upper and outer margins/1–24 Untitled set of Antiphons, Psalms and Responsories for Matins and Lauds on Christmas Day and St. Stephen’s Day (26 December): ‘A<ntiphona> Dum ortus . . . **IN EVANG<ELIO>**. A<ntiphona> Sepelierunt’.
64. p. 75, outer margin/25–35 Set of Antiphons, Psalms, and Responsories for Matins on the Feast of St. John the Evangelist (27 December), headed

S⟨AN⟩C⟨T⟩I IOHANNIS EVANG⟨E⟩L⟨ISTE⟩ ET | AP⟨OSTO⟩LI:
 ‘Valde honorandus . . . U⟨ersiculus⟩ In cruce deniq⟨ue⟩’.

65. pp. 122–32, outer and lower margins, Selections from an OE Martyrology for the period 25–31 December; decorated inked initials for each section were intended but mostly not supplied (Ker, art. 3; ed. Cockayne 1864–1870: 29–33, Herzfeld 1900: 2–10; Kotzor 1981 (vol. 2) and cf. 1.89–108):
- a. pp. 122/1–124/9 December 25, the Nativity: ‘On þone for|man dæg on geara | þ⟨æt⟩ is on þone ærestan | geoheldæg . . . þurh ðæt | manige untrume | men þæron wur|don gehælede’;
- b. pp. 124/10–125/26 December 25, St. Anastasia: ‘Oñ þone | ilcan dæg | cristes acenned|nesse . . . 7 hire lichama rested nu on romebirig’;
- c. pp. 125/27–128/13 December 26, St. Eugenia [*sic*]: ‘[O]n ðone forman dæg bið. S⟨an⟩c⟨t⟩a eufemian tid þære æbelan fæmnan . . . 7 hire lic|hama rested wið | romebirig on þa⟨m⟩ | wege þe ma[n] nemned latina’;
- d. pp. 128/14–130/4 December 26, St. Stephen: ‘[O]ñ þóne æfte|ran dæg godes cir|cean arworðiað S⟨an⟩c⟨t⟩us | stefan⟨us⟩ gemind . . . þa | mitte heo hire | cild lifiende 7 ge|sund’;
- e. pp. 130/4–131/13 December 27, St. John the Evangelist: ‘[O]n þone | .iii. dæg bið s⟨an⟩c⟨t⟩e io|hannes tid þæs god|spell r̄ es . . . forþam | nat nænig man | hwæþer sé iohan|nes sí þe cwicu þe | dead’;
- f. pp. 131/13–132/8 December 28, the Holy Innocents: ‘On þon⟨e⟩ feor|þan dæg bið [scribe wrote þið] þara | haligra cilda tid . . . 7 he | ofstang hine silfne | mid his agenre handa’;
- g. p. 132/8–27 December 31, St. Sylvester: ‘On þone .vii. dæg | þæs monþes bið s⟨an⟩c⟨t⟩e | silvestres tid þæs | halgan pápan . . . 7 þ⟨æ⟩t gelamp’ [ends abruptly at p. 132, outer margin, line 27].
66. p. 134, upper margin, and p. 135, upper and outer margins Untitled set of musical incipits and proper prayers for [Mensis decimi feria IIII], with the first words trimmed but legible: ‘A⟨ntiphona⟩ Rorate cæli desup⟨er⟩. Presta q⟨uaesumu⟩s om⟨ni⟩p⟨oten⟩s d⟨eu⟩s. ut redemptionis n⟨ost⟩ræ sollemnitas . . . Ut cuius letamur gustu. | renouemur effectu. p⟨er⟩’.
67. p. 136, upper margin, and p. 137, upper and outer margins Set of musical incipits and proper prayers for FER⟨IA⟩ UI, ad ap⟨osto⟩los ‘AN⟨TIPHONA⟩. prope esto d⟨omi⟩ne & om⟨ne⟩s. Excita q⟨uaesumu⟩s d⟨omi⟩ne potentia⟨m⟩ tua⟨m⟩ & ueni . . . In misterii | salutaris faciat transire consortiu⟨m⟩. p⟨er⟩’.

68. p. 138, upper margin, and p. 139, upper and outer margins Set of musical incipits and proper prayers for [Sabbato ad s(an)c(t)um petru(m) in XII. lectionibus] | 'AN(TIPHONA). Ueni & ostende nobis facie(m) tua(m) d(omi)ne. D(EU)S qui conspicias quia ex [nulla] n(ost)ra prauitate adfligimur . . . & p(re)sentis [recte 'presens'] nobis re|mediu(m). e(ss)e. facias & futuru(m). | p(er)' [top line trimmed, only bottom half of letters visible].
69. p. 158, upper and outer margins MIS(SA) QUAM SACERDOS PRO SE DEBET 'Sup`p`l iciter te deus pater om(ni)p(oten)s q(u)i es creator omniu(m) rerum deprecor . . . [ends abruptly within the Preface] & in specie uulnerati medicus ambula|uit. Hic nobis d(omi)n(u)s'.
70. p. 182, outer margin/1–32 Untitled set of proper prayers, comprising the Collect and Secret only, for a [Missa pro uiuis atque defunctis]: 'Pietatem tuam q(uaesumu)s d(omi)ne | nostroru(m) absolve uincula | delictor(um) . . . uiuor(um) & defunctor(um) | peccata dimitte eisq(ue) premia | eterne concede. p(er)'.
71. p. 182, outer margin/33–51 Metrical Charm 8, "For a Swarm of Bees," partly in verse: wið ymbe 'nim eorþan ofer|wearp mid þinre swiþran | handa . . . me|tes 7 eþeles' (Ker, art. 4; ed. Cockayne 1864–1866: 1.384, Dobbie 1942: 125; Storms 1948: 132).
72. p. 192, upper and outer margins/1–41 II. K(a)l(endas) Nouemb(ris). Uigilia Omniu(m) s(an)c(toru)m 'D(omi)ne deus n(oste)r multiplica sup(er) gra|tiam tua(m) . . . et fac eor(um) | & consideratione | deuotu(m) et defen|sione securum. | p(er)'.
73. p. 192, outer and lower margins/41–45, p. 193, upper, outer, and lower margins, and p. 194, upper margin K(a)l(endas). Nove(m)b(ris). Omni|um S(an)c(t)orum | 'Concede q(uaesumu)s omnipotens d(eu)s. ut s(an)c(t)a dei genetrix . . . salutem mentis | & corporis. et ad p(er)petuam p(er)uenire gloriam. p(er)'.
74. pp. 196–98, upper, outer, and lower margins OE Verse "Solomon and Saturn": 'SAturnus cwæð hwæt Ic iglanda . . . [ends imperfectly] 7 hine eac ofslehð. T.' (Ker, art. 5; ed. Menner 1941: 80–86, Dobbie 1942: 31–35).
75. p. 206, lower margin/ 1–9 Metrical Charm 9, "For Theft of Cattle": 'Ne forstolen ne forholen . . . oðehtian ðence am(en)' (Ker, art. 6a; ed. Cockayne 1864–1866: 1.384, Dobbie 1942: 125–26, Storms 1948: 208–10).
76. p. 206, lower margin/10–15 Metrical Charm 10, "For Loss of Cattle," partly in OE verse, partly in Latin prose: 'Ðis mon sceal cwedþan ðonne his

ceapa . . . forholen ne wyrðe p(er) cruce(m) chr(ist)i' (Ker, art. 6b; ed. Cockayne 1864–1866: 1.390–92, Dobbie 1942: 26, Storms 1948: 206).

77. p. 206, lower margin/16–p. 208, lower margin/4 Lorica charm for protection, beginning with directions for recovering cattle, in OE and Latin: 'Gif feoh sy undenumen . . . nec celare possit per d(omi)n(u)m n(ost)r(u)m' (Ker, art. 7; directions ed. Cockayne 1864–1866: 1.392, Storms 1948: 206; whole text ed. Grant 1979: 5–6).
78. p. 208, lower margin/4–5 Recipe in OE: **wið eahw`æ`r[o]ce** 'geni(m) læfre neoðowearde cnuwa . . . in þa(m) eagan' (Ker, art. 8; ed. Cockayne 1864–1866: 1.382).
79. p. 224, outer and lower margins, and p. 225, lower margin Untitled set of proper prayers for a [Missa de Sancta Cruce]: 'Salve crux que [recte qua] in corpore | Chr(ist)i dedicata es . . . tribue ut uitalis tu`i tione ligni ab omnibus muniamur aduersis. p(er)'.
- [Note: The prayers partly agree with those for a votive "Missa de Sancta Cruce" in the Missal of Robert of Jumièges (Rouen, Bibliothèque Municipale Y. 6 [445], ed. Wilson: 1896: 244–45) and the Leofric Missal (Oxford, Bodleian Bodley 579 [364], ed. Warren 1883: 178); but the final prayer *ad populum* refers to the Feast of the Invention of the Cross (3 May), as though the prayers were specifically intended for a Mass on that day.]
80. p. 254, outer margin/1–p. 280, upper margin/3 (but not including p. 272, outer margin/1–35) OE Last Judgment homily containing a dialogue between body and soul: 'Men þa leofestan | ic eow bidde 7 eaðmodlice lære . . . a woruld a butan | ENDE AMEN' (Ker, art. 9; coll. Förster 1932b: 72–107; Scragg 1992: 90–104; = Vercelli Homily IV).
81. p. 272, outer margin/1–35 Latin lorica charm with OE title: **wið ealra feo[n]da grimnessum** | 'Dextera d(omi)ni fecit uir | tute(m) . . . in unitate sp(irit)u[s] s(an)c(t)i p(er) | om(ni)a secula secula | seculor(um)' (Ker, art. 10; ed. Cockayne 1864–1866: 1.386, Storms 1948: 285; Grant 1979: 15–16).
82. p. 280, upper margin/3–p. 287, outer margin/48 OE Homily on the Assumption ["De transitu Mariae" = Pseudo-Melito]: 'Her sagað ymbe þa halgan marian . . . in ealra | woruda woruld [corrected from 'waruld'] | a butan ende AME|N' (Ker, art. 11; ed. Tristram 1970: 125–50, Grant 1982: 18–30).
83. p. 287, lower margin/1–p. 295, outer margin/40 OE Homily on Doomsday, based on the Apocalypse of Thomas: '+ Repleatur os meum laude ut possim cantare. | Men ð(a) l(eofestan). twa ceastra wæron . . . butan

- ænigu(m) ende | AmeN' (Ker, art. 12; first part (to p. 292/13) ed. Förster 1955: 17–27; portion from p. 292/13 to p. 295/4 ed. Willard 1935: 4–6).
84. p. 295, outer margin/41–p. 301, outer margin/31 OE Homily for Easter, based on the Gospel of Nicodemus: 'HEC EST DIES | qua(m) fecit d(omi)n(u)s exultem(us) | & letemur in ea. | Men þa leofestan | Her sagað an þissu(m) | bocum ym ða miclan | gewird . . . a worulda a woruld aa butan ænegu(m) ende AmeN' (Ker, art. 13; ed. Hulme 1903–1904: 610–14).
85. p. 326, outer margin/1–20 Recipe: **wið sarum eagum.** | 'D(omi)ne s(an)c(t)e pat(er) om(ni)p(oten)s æt(er)ne deus sana oculos . . . & regnu(m) | consequam(ur) æternu(m). p(er)' (Ker, art. 14; ed. Cockayne 1864–1866:1, 387, Storms 1948: 314).
86. p. 326, outer margin/21–29 Charm: **wið saru(m) earum.** | 'Rex glorie Chr(ist)e rap(haelem ang(e)l(u)m exclude . . . sanitatem auditui co(m)ponas. | p(er)' (Ker, art. 14; ed. Cockayne 1864–1866: 1.387, Storms 1948: 315).
87. p. 326, outer margin/29–38 **wið magan seocnesse.** | 'Adiuua nos d(eu)s saluta|ris noster . . . in tuo | s(an)c(t)o no(m)ine sanatione ad | adtribuere. p(er)' (Ker, art. 14; ed. Cockayne 1864–1866: 1.387, Storms 1948: 315).
88. p. 329, outer margin Loric charm with accompanying 'Sator' formula: 'Creator & s(an)c(t)ificator | pater & filius & sp(iritu)s | s(an)c(tu)s . . . sine do|lore parturit' (Ker, art. 15; ed. Storms 1948: 281, Grant 1979: 18).
89. pp. 350–353, outer margins Metrical Charm 11, "A Journey Charm": 'Ic me on þisse gyr|de beluce . . . ic on þis life | wunian mote | am(en)' (Ker, art. 16; ed. Cockayne 1864–1866: 1.388–90, Dobbie 1942: 126–28, Storms 1948: 216–18).
- [Note: Titles on pp. 370–73 are written in a reddish-orange ink distinct from the brownish text-ink.]
90. p. 370, upper and outer margins/1–14 **MISSA IN NAT(ALE) VNIVS (M) AP(OSTO)LI** ['M' has been erased or effaced] 'Q(uaesumu)s omnip(oten)s d(eu)s ut beatus .(i)ll(e). ap(osto)l(u)s tuus p(ro) nobis implorat auxilium . . . nob(is) p(ro)ficiant ad medellam. p(er)'.
91. p. 370, outer margin/15–29 **IN NAT(ALE) plurim(orum) ap(osto)lorum** | 'D(eu)s qui nos [followed by erasure of probably one word] (a)n(nua | ap(osto)lor(um) tuorum illis & illius | sollempnitate letificas . . . eorum orati|onibus adiuuemur. p(er)'.
92. p. 370, outer margin/30–57 **IN NAT(ALE) VNIVS MARTIRIS** | 'Presta q(uaesumu)s omnip(oten)s d(eu)s. ut qui beati | illi[us] martyris tui

- nata|lita colimus... & caelestib(us) | nos munda mysteriis & | clem(en)t(er) exaudi. p(er)'.
 93. p. 371, upper and outer margins/1–22 **IN NATALE PLVRIMORVM MARTYRV[M]** 'D(eu)s qui nos concedis s(an)c(t)oru(m) tuoru(m) illoru(m) natalitia colere... ut q(uae) ore con|tingim(us) pura m(en)te | capiam(us). p(er)'.
 94. p. 371, outer margin/22–53 **IN NAT(ALE) | UNIUS CONFESSORIS** | ['A(ntiphona) Sstatuit [sic] ei. Ps(almus) mi|sericordias' in margin, added later] 'Da q(uaesumu)s omnip(oten)s d(eu)s. ut | beati ill(ius) confessores | tui ueneranda sol|lempnitas... gratias exhibentes | beneficia potiora | sumamus. p(er)'.
 95. p. 372, upper and outer margins/1–13 **IN NAT(ALE) PLVRIMORV(M) CONFESS(ORUM)** 'D(eu)s qui nos concedis [with 'concedis' underdotted to indicate that it should be omitted] s(an)c(t)orum tuorum illorum confessionibus gloriosis circu(m)|das & protegis... certa re|demptioe capiamus. p(er)'.
 96. p. 372, outer margin/14–53 and p. 373, upper and outer margins/1–10 **NAT(ALE) VIRGINIS** ['VVLTV(M). eructa(bit)' added later] | 'D(eu)s qui inter cetera poten|tie tue miracula e|nam | in sexu fragili uictoriam | martyrii contulisti... & inter[ce]dente beata illa martyre tua. | sempiterna protectione confirment. p(er)'.
 97. p. 373, outer margin/10–37 **MISSA | COTIDIANA PRO REGE** | 'Q(uaesumu)s omnipotens d(eu)s. ut fa|mulus tuus (i)ll(e). qui tua mi|seratione suscepit regni | gub(er)nacula... & potius [recte 'istius'] temporis de|cursum ad aeterna(m) p(er)|ueniat hereditate(m). p(er)'.
 98. pp. 402–417, outer margins stanzaic prose hymn or trope of a type unique in OE praising St. Michael: 'Men ða leofestan | us is to worðianne 7 to | mærsianne seo gemind | þæs halgan heahengles. | S(an)c(t)e michael. . . In ealra worla | world abutan | ende amen' (Ker, art. 17; ed. Tristram 1970: 152–61, Grant 1982: 56–64).
 99. p. 475, outer margin/1–6 Untitled set of five Responsories identified by James (1912: 84) as derived from the Book of Job 'R(esponsorius) Induta est... V(ersiculus). Numquid'.
 [Note: These Responsories were probably intended to be chanted in the early part of September, as the heading for the next item of the set (no. 100) states that that set is intended for a period beginning in the middle of September.]
 100. p. 475, outer margin/7–22 Set of six Responsories, one versicle neumed, derived from the Book of Tobit: **INCIP(IT) RESP(ONSORIA) DE**

- TOBI AD | MEDIV(M) SEPTEMBRIS VSQ(UE) | IN DOM(INI)CA. MENSIS OCTO|BRIS** 'R(esponsorius). Peto d(omi)ne... V(ersiculus). Benedicite | deu(m). ete(rnum)'.
 101. p. 475, outer margin/22–26 and p. 476, outer margin/1–4 Set of three Responsories derived from the Book of Judith: **RESP(ONSORIA) DE | IVDITH** 'R(esponsorius). Adonai domi|ne... nom(en) tuu(m) ita magnificasti. Q(u)ia'.
102. p. 476, outer margin/5–26 Set of nine Responsories derived from the Books of Maccabees: **INCIP(IT) RE(S)P(ONSORIA) A DOM(INI)CA .I. MEN|SIS. OCTOBER. VSQ(UE) IN DOM(INI)C(A).** [I., apparently added later] | **MENSIS NOVEMBER** | 'R(esponsorius) Adaperiat dominus... V(ersiculus). Dedit | aute(m)'.
 103. p. 476, outer margin/26–30 and p. 477, outer margin/1–4 Incomplete set of two Responsories derived from the Minor Prophets: **INCIPIT RESP(ONSORIA) | DE MINORIB(US) PPHENS** [*sic*] for **P(RO)PHETIS**] | **AD DOM(INI)C(A) .I. MENSIS NOVE(M)|B(RIS). VSQ(UE) MEDIU(M). ADVEN|TU D(OMI)NI** || 'R(esponsorius). Uidi dominum... R(esponsorius). Aspice domine | de sede'.
104. p. 478, outer margin Untitled set of Antiphons, Invitatory, Psalms and Responsories for Matins and Lauds on the Feast of St. Martin (11 November): 'A(ntiphona) beatu(m) `UITATORIA` Regem confesor(um) | martin(us) ... A(ntiphona) o quant(us) luct(us)'.
105. Series of untitled sets of musical incipits, with no clear indication of where one set ends and the next begins; the arrangement is probably as follows:
- a. p. 482, upper margin/1–3 Set of Antiphons, Psalms, and Responsories for the office at Pentecost [beginning imperfectly as a result of damage to the upper outer corner of the leaf]: '... [e]mitte. B(ene)dic .II. Sp(iritu)s d(omi)ni... Ingressus tarias. Gloria'.
- b. p. 482, upper and outer margins/4–9 Invitatory, Antiphons, Psalms, and Responsories for the office on the Feast of the Nativity of St. John the Baptist (24 June): 'U(itatoria). Rege(m) pre(cursoris)... Ipse preibit'.
- c. p. 482, outer margin/10–13 Set of Antiphons and Responsories for the office on the Feast of SS. John and Paul (26 June): 'Istoru(m) e(st). eni(m) ... Isti sunt s(an)c(t)i'.
- d. p. 482, outer margin/13–28 Set of Antiphons, Psalms, and Responsories for the office on the Feast of St. Peter (29 June): 'Quodcu(m)q(ue). Rege(m) ap(osto)lor(um)... Uenite post'.

- e. p. 482, outer margin/29–49 Set of Antiphons, Psalms, and Responses for the office on the Feast of St. Paul (30 June): ‘Qui operat(us) est petro . . . Si quis mihi. quo progre [= per rogare?]’.
- f. p. 482, outer margin/50–53 Set of chants, probably for Mass on the Wednesday after Pentecost: ‘Deus du(m) egredereris [sic]-cora(m) populo tuo all(eluia) . . . Co(mmunio) pace(m) | mea(m) do uob(is) all(eluia) pace(m) relinquo uob(is) all(eluia) all(eluia)’.
- g. p. 482, outer and lower margins/54–58 Set of chants, probably for Mass on the Saturday after Pentecost: ‘[Antiphona] Caritas d(e)i diffusa est . . . Co(mmunio) Non uos relinquam orfanos uenia(m) ad uos iter(um) `all(eluia)` & gaudebit cor u(est)r(u)m all(eluia) all(eluia)’.
- h. p. 482, lower margin/58–59 Set of chants proper to Mass on the Eve of the Feast of the Nativity of St. John the Baptist (23 June): ‘A(ntiphona) Ne timeas . . . Co(mmunio) Magna est’.
- i. p. 482, lower margin/59–60 Set of chants proper to Mass on the Feast of the Nativity of St. John the Baptist (24 June): ‘A(ntiphona) De uentre matris . . . `Co(mmunio)` Tu puer p(ropheta)’.
- j. p. 482, lower margin/60 Set of chants proper to Mass on the Feast of SS. John and Paul (26 June): ‘A(ntiphona) Multe tribulationes . . . Co(mmunio) & si cora(m) homi[ni]bus’.
- k. p. 482, lower margin/61–63 Set of chants proper to Mass on the Eve of the Feast of SS. Peter and Paul (28 June): ‘[Antiphona] Dicit d(omi)n(u)s petro cu(m) esses iunior . . . Co(mmunio) tu es pe[t]ru(s)’.
- l. p. 482, lower margin/63 Set of chants proper to Mass on the Feast of St. Peter (29 June): ‘[Antiphona] Nunc scio . . . `Co(mmunio)` Simon iohannis’.
- m. p. 482, lower margin/63–64 Set of chants proper to Mass on the Feast of St. Paul (30 June): ‘(Antiphona) Scio cui . . . Co(mmunio) am(en) dico uob(is) quod uos qui reliquistis om̃i a & secuti estis me’.
106. p. 483, upper and outer margins/1–24 Set of proper prayers in Latin, and Gospel incipit, for a votive mass for divine help against the pagans, with OE title: **For þone cyng 7 for þone bysceop 7 for eall cris . . .** [the rest of the title, and the opening of the first prayer, are lost as a result of damage to the upper outer area of the leaf] ‘ . . . [sub]uenias ad hoc minaris ut parcas lapsus manum porrigel . . . lib(er)is tibi m(en)tibus seruiamus. p(er)’ (Ker, item 2).
107. p. 483, outer margin/25–38 Untitled prayer for the soul of a dead person: ‘Te igitur clem(en)tissime p(ater) [‘p’ smudged] p(er) | Chr(istu)m

d(omi)n(u)m n(ost)rum p(er) que(m) salus | mundi . . . & in obuia(m)
 placitor(um) | tuor(um) cu(m) benedictione numereatur [sic]. p(er)
 Chr(istu)m?.

108. pp. 484/8–488/19 The Passion story, based on Matthew 26 and 27 [added on originally blank spaces and pages, written in long lines]: ‘MEN Ð(A) L(EOFESTAN) gehirað nu hu (‘cristes boc’ erased) drihten wæs sprecende . . . In ealra worulda worold | abutæn ende AMEN fiat’ (Ker, art. 18; ed. Grant 1982: 80–100).
109. p. 488/20–23 The Record of Gift of this book to Exeter by Bishop Leofric (1050–1072): ‘Hunc libru(m) dat leofricus ep(iscopu)s eccl(esi)e s(an)c(t)i petri ap(osto)li in exonia ubi sedes episcopalis est ad [utilitatem] | successor(um) suor(um). Si q(u)is illu(m) abstulerit inde subiaceat maledictioni. Fiat. Fiat. Fiat. | Ðas boc gef leofric b(isceop) into s(an)c(t)e petres mynstre on exancestre þær [se] bisceopstol is for | sawle alisednysse. 7 gif hig hwa utætbrede god hine fordo on þære e[can geniderunge]’ [bracketed letters rubbed and faded]’ (Ker, art. 19; pr. James 1912: 81, Förster 1932a: 230; there are nine copies of this formula, this one having the siglum ‘H’: cf. Förster, Chambers, Flowers 1933: 11).

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R. J. S. G.

27. Cambridge, Corpus Christi College 57

“Regula Sancti Benedicti,” “Martyrology” of Usuard,
“Diadema monachorum” of Smaragdus, and other texts

[Ker 34, Gneuss 41]

HISTORY: MS 57, copied in a southern English Benedictine center in the late 10c or early 11c and owned by Abingdon at least by the 1040s, contains three principal texts: the “Regula Sancti Benedicti,” the “Martyrology” of Usuard of Saint-Germain-des-Prés, and (now lacking its ending) the “Diadema monachorum” of Smaragdus of Saint-Mihiel. Other, shorter texts associated with the 9c Carolingian movement of Benedictine reform complete the manuscript, which itself reflects the English Benedictine reform of the second half of the 10c. The contents made the manuscript suitable for use in the monastic chapter house, and numerous additions in the manuscript establish that it obtained such use within the A-S period.

The copy of the “Rule of St. Benedict” in MS 57, assigned the siglum “g” by modern editors, belongs to the “mixed” recension known as the *textus receptus*, which originated in the Carolingian period. All surviving copies of the “Rule” produced in A-S England from the third quarter of the 10c onwards belong to this recension. However, numerous readings in MS “g” suggest that it also has links with the earlier *textus interpolatus* tradition represented by MS “O” (Oxford, Bodleian Library, Hatton MS 48 [381]), an 8c, perhaps Northumbrian manuscript which was at Worcester in the later Middle Ages and which is the oldest surviving copy of the “Rule.” In MS 57, the “Rule” is followed on ff. 32v–40v by a group of short texts beginning with a dictum on the value of following the “Rule.” The dictum is here attributed to Fulgentius, but, as Sauer (1984) has shown, it is in fact an extract from the end of the “Liber de conflictu vitiorum et virtutum” by Ambrosius Autpertus (d. 784), Frankish abbot of the monastery of San Vincenzo al Volturno in Italy. Next comes the text known as the “Memoriale qualiter,” believed to have been written in the late 8c and promoted in the 9c by Benedict of Aniane (750–821), the chief instigator of monastic reform under Emperor Louis the Pious (814–840). The “Memoriale qualiter” directs how the monk should act throughout the day, from the moment of rising, and includes a set of

prescriptive dicta on general monastic conduct. In MS 57 it is divided into two parts, of which the second is given its own title, "Epitoma Lothuuici super regulam beati Benedicti." Next comes a brief text "De festiuitatibus anni," stating which feast days are to be observed during the year. The text has been extracted from the proceedings of the Council of Mainz of 813, of which it is Canon XXXVI. Finally within this group comes the set of monastic decrees known as the "Regula Sancti Benedicti abbatis sive Collectio capitularis." Although the preamble to this text ascribes it to the Council held at Aachen in 817, it is more likely that it was compiled under the direction of Benedict of Aniane at the Council held at Aachen in the winter of 818–819; according to the analysis of Semmler (1960), the text combines, and partly modifies, the decrees of the two Councils of 816 and 817.

This group of texts on ff. 32v–40v associates MS 57 with four other A-S copies of the "Rule of St. Benedict" in which the "Rule" is followed by some of these texts (see Sauer 1984): London, British Library, Harley 5431 (St. Augustine's; second half of 10c); Cotton Tiberius A. iii [223] (Canterbury; mid 11c); Cotton Titus A. iv [235] (perhaps Winchester; mid 11c); and Cambridge, University Library, Ll. 1. 14, ff. 70–108 (second half of 11c). A fifth A-S manuscript contains two of the texts, but not the "Rule" itself: Rouen, Bibliothèque Municipale, U. 107 (1385), ff. 20–26 [444] (late 10c or early 11c). Of these manuscripts, the closest to MS 57 is Cotton Tiberius A. iii, which includes all the texts except the opening section of the "Memoriale qualiter" (the section that MS 57 treats as a separate unit on ff. 33r–34v), and which presents the texts in the same order as MS 57.

The "Martyrology" which occupies ff. 41r–94r of MS 57 was compiled ca. 850–865 by Usuard, monk of Saint-Germain-des-Prés. Day by day throughout the year, it lists those martyrs and confessors who died on the day in question, and in many cases it provides brief information about the manner of their death. The final text in the manuscript, the "Diadema monachorum" by Smaragdus, abbot of Saint-Mihiel (d. 826 x 841), was intended by its author to provide edifying material for monastic reading. It is a compilation from earlier works, notably the "Sententiae" of Isidore of Seville and Taio of Saragossa, the "Expositio super epistolas catholicas" of Bede, and various works of Pope Gregory the Great.

The contents of the manuscript indicate that MS 57 was intended for service in the monastic chapter house. It was usual Benedictine practice to read from the "Martyrology" and the "Rule" at the morning gathering in the chapter house; normally the reading from the "Martyrology" would commemorate the

saints whose anniversaries occurred on the following day. Reading from the "Martyrology" and the "Rule" is laid down both in Canon LXXVI of the "Regula Sancti Benedicti abbatis Anianensis sive Collectio capitularis" (a canon omitted in the copy in MS 57), and in paragraph 21 of the "Regularis concordia," the code that was drawn up at the Council of Winchester of ca. 970/973 to regulate monastic practice throughout England. Smaragdus specifically intended his "Diadema" to provide reading matter for the evening meeting in the chapter house, as he states in his preface (see f. 95r/20–23).

The place of origin of MS 57 is uncertain. However, that the manuscript was at the abbey of St. Mary, Abingdon, from an early point in its history is shown by the addition on the originally blank f. 94v of two formulae, one for the Abingdon community to announce the death of one of its members to the Christian faithful, the other for another community to announce the death of a member to the abbot and community of Abingdon. The second formula names Æthelstan, who was abbot from ca. 1044–ca. 1047. If the manuscript was made at Abingdon, as is possible, the overwhelmingly continental character of its contents suggests that it could reflect texts brought to Abingdon from France during the time of St. Æthelwold, who was abbot from ca. 954–963, and who sent the Abingdon monk (later abbot) Osgar to the abbey of Fleury to observe its Benedictine practice.

Numerous additions to the "Martyrology" attest to the use of MS 57 in the chapter house at Abingdon during the A-S period and later. Usuard's original text included only a few English saints such as Cuthbert on 20 March (f. 51v/6–9) and King Oswald on 5 August (f. 71v/22–24). Additions in interlines, outer margins, and blank spaces within and at the end of lines adapt the text for English use by providing references to English saints, for example Chad on 2 March (f. 49v, interline between ll. 6–7); Dunstan on 19 May (f. 60r, interline between ll. 17–18); and Eadburga on 15 June (f. 64r, outer margin). These additions are in several hands. Most belong to the 11c, but several are 12c (e.g., Sexburga on 6 July, in the outer margin of f. 67r). Four additions by one 11c hand concern St. Bertin (ff. 57r/27, 64r/26 and outer margin, 68v/28, and 77r/16 and outer margin). These additions probably reflect the possession of relics of St. Bertin by Abingdon. The date at which the abbey acquired these relics is unrecorded; it was before 1116 when, according to the "Historia monasterii de Abingdon," they were inspected by Abbot Faritus (1100–1117).

Many other additions in the outer margins of the "Martyrology" record obits. The obits include those of abbots identifiable as late 10c or 11c abbots of Abingdon, and of many monks described as "of our congregation." The

abbots are Æthelwine (f. 48v); Æthelstan (f. 52v); Eadwine (f. 54v, with the first letter trimmed away); and Osgar (f. 61v). Æthelwine, Eadwine, and Osgar held office respectively in the years 1018–1030, 985–990, and 963–984. Other entries in ink and drypoint apparently prepare the text for reading aloud by providing a full written version of numbers that the original text gives in the form of Roman numerals (e.g., f. 72v, interline between ll. 7–8, and f. 73r, interline between ll. 5–6). Other ink additions indicate the status of particular feast days by directing how many responsories or lections there should be at the night office. Mostly entered in the outer margins, these additions take the form ‘III R’, ‘XII R’, ‘III Lc’, and ‘XII Lc’. The abbreviated form ‘Cap.’ is added beside two feasts, those of Laurence on 10 August (f. 72v) and the Assumption of the Virgin on 15 August (f. 73r). The abbreviation stands for *Cappis*, indicating that these feasts were to be celebrated with the brethren wearing copes.

Other additions in MS 57 suggest that while the manuscript was certainly used for reading aloud in chapter, it also served for private study and for instruction. The “Rule” is extensively glossed, with most of the glosses entered by a single A-S hand. The “Memoriale qualiter” and the “Diadema monachorum” have occasional glosses. All three texts have acquired numerous construe marks intended to make the Latin more easily comprehensible by picking out the principal elements in sentences and by establishing syntactical links. Most of the marks consist of two dots placed one above the other, with a tick-shaped stroke to the right; some marks, used for subordinate elements, comprise only two dots, aligned either vertically or horizontally. The marks occur usually below, but sometimes above the words to which they relate.

The few OE elements in the manuscript are further testimony to its probable use for study and instruction. They include eleven glosses in ink within the “Rule” and a number in drypoint within the “Diadema monachorum.”

There is no evidence to indicate the later medieval ownership of MS 57. It may have remained at Abingdon until the 16c. Its texts continued to receive annotations until the 13c, but these later annotations reveal nothing of the whereabouts of the manuscript at the time they were written. In the 15c a contents-list was entered on the verso of the front endleaf (f. 1). A mostly erased 16c note on the recto of that leaf perhaps relates to the 16c ownership of the manuscript before it entered the collection of Matthew Parker in the 1560s or early 1570s. Unlike other A-S manuscripts owned by Parker, this one apparently received little Parkerian attention, for its text has no annotations by

Parker or members of his circle. The Latin note on the verso of the front endleaf, stating that "This book is not to be scorned, for it is written in Latin in Saxon script," is probably Parkerian; within the note, the diagonal separating-stroke and the letters 'co(n)' added before 'temnendus' may have been written by Parker himself. The note in Gothicizing script on the last page of the surviving manuscript, which states that a quire is missing from the end and which James (1912) thought to be early 16c, could be either Parkerian or pre-Parkerian. MS 57 passed to the keeping of Corpus Christi College by Parker's indenture of 1575.

CODICOLOGICAL DESCRIPTION: The leaves are mostly rather thick, with cream-colored or yellowish, sometimes scaly surfaces. Three leaves supplied in the 11c (ff. 8, 19, 22), and a supplied 11c patch in the lower area of f. 85, are somewhat lighter in color. Few leaves have holes acquired while the skins still belonged to their animals.

The leaves are mostly arranged so that hair side faces flesh side and vice versa, with hair side on the outside. In Quire VI, the central bifolium (ff. 44–45) has its flesh side on the outside. The three supplied leaves are arranged so that the disposition of their hair and flesh sides fits the pattern of the adjacent original leaves. The supplied patch on f. 85 probably has its hair side turned to the recto, like the leaf into which it fits.

The leaves measure ca. 328 x 254 mm. The written area measures ca. 280 x 203 mm. The text is laid out in single columns of 27 lines. The leaves were not pricked in the inner margins. The trimming of the outer, upper, and lower margins has removed all the prickings except those of the three supplied leaves, which retain the prickings in the outer margins. The ruling is in drypoint. On most leaves, for each line of script, there are two horizontal rulings: a baseline and a line at minim height. There are pairs of vertical bounding lines at each side of the column.

The original texts were copied by a single scribe writing a clearly legible, somewhat compressed A-S square minuscule, suggesting a date of the late 10c or early 11c. The three supplied leaves are the work of a single scribe writing a somewhat larger, more elongated form of A-S square minuscule which appears deliberately to imitate the original script, while occasionally using Caroline minuscule forms of the letters *g* and *r*. The supplied patch on f. 85 is written in a somewhat unsteady square minuscule and may be the work of another scribe. The three supplied leaves were apparently inserted after the "Rule of St. Benedict" had been extensively glossed by an 11c hand. The first

supplied leaf (f. 8) has glosses probably entered by the scribe who wrote the supplied leaves; he could have copied the glosses from the leaf he was replacing. The other two supplied leaves (ff. 19 and 22) have no glosses. The character of the script of the supplied leaves suggests that they were produced in the first half of the 11c. The leaves they replaced had perhaps become damaged.

Titles, openings, initials, and chapter-numbers are mostly written in metallic red lead pigment. The initial *O* opening the preface to the "Rule of St. Benedict" is in green pigment, with ink elements. Within the "Martyrology," some of the initial *K*'s beginning the entries for each month include simple forms of decoration, usually curls or foliate terminals. The skillfully-drawn bichrome ink and red pigment initial *H* that begins chap. 1 of the "Diadema monachorum" (f. 97v) has decoration of Wormald's (1945) Type II (b), with bird- and animal-like heads, narrow-band interlace, and foliate elements. Throughout the manuscript (but not on the supplied leaves or patch), many ink initials within the columns of the text have a filling of yellow pigment; sometimes these initials enclose sketches of human faces (as on ff. 11v–12v).

The leaves have suffered various forms of damage. Much of the red lead pigment has corroded and darkened, producing show-through. Some leaves have been scored or cut with a sharp point. On ff. 16–18, 78–79, and 78–81, shapes have been cut out in the outer or inner margin. On f. 81, scoring the outline of the initial *A* in the lower area of the verso produced a cut. Several leaves have tears, many of which rise diagonally from the lower inner corner (as on ff. 5, 6, and 72). The tears have been repaired variously with thread, patches, and modern gauze. Ff. 155–160 share a brownish liquid stain that descends diagonally from the upper edge; on ff. 159v–160r, some brownish fibrous deposit within the area of the stain has partly covered the script. The last page (f. 163v) has brownish liquid stains, and a brownish deposit (perhaps viscous spillage from the bottom of an inkpot) which partly covers the script of ll. 23–24, shows through on the recto, and has produced a small stain on f. 162v. The upper outer corner of the last page has a rectangular greyish-brown mark which presumably derives from a former binding, and which therefore shows that the manuscript had already lost its last leaves of text by the time of that binding. Trimming the edges of the leaves for binding has removed the top of the decorated initial on f. 97v, as well as portions of decoration and script added in the margins.

The present binding is a full binding of native undyed goatskin over millboards, with double endpapers at both ends; the front endpapers have

become detached, and are now inserted loosely. The binding is the work of John P. Gray of Green Street, Cambridge, in May 1953, as is stated in a note initialed by J. P. T. Bury, the former librarian of Corpus Christi College. The note is entered in the upper right area of the recto of the first front endpaper. The binding replaces an 18c binding of August 1748 which is recorded in the Library and Plate register of the College for the years 1708–1771 (Corpus Christi College, Archives B. 3, f. 88v).

COLLATION: ii + 163 + ii. Two 20c paper endleaves. I⁸ (8 supplied; ff. 1–8); II⁸ (ff. 9–16); III⁸ (3 and 6 supplied; ff. 17–24); IV⁸ (ff. 25–32); V¹⁰ (wants 9, 10; ff. 33–40); VI–VIII⁸ (ff. 41–64); IX¹² (lacks 2, 5; ff. 65–74); X⁸ (ff. 75–82); XI⁸ (ff. 83–90); XII⁸ (wants 5, 6; ff. 91–96); XIII⁸ (ff. 97–104); XIV⁸ (ff. 105–112); XV⁸ (ff. 113–120); XVI¹⁰ (ff. 121–130); XVII⁸ (ff. 131–138); XVIII⁸ (ff. 139–146); XIX⁸ (ff. 147–154); XX¹⁰ (lacks 2; ff. 155–163). Two 20c paper endleaves.

[**Note:** this collation differs from that of James (1912), who believed that Quire IX comprised 8 leaves, and that ff. 73–74 comprised a short quire of 2 leaves (his Quire “10”). But ff. 65 and 74 are conjoint, as the outer bifolium of Quire IX; within the quire, ff. 70 and 73 are single leaves, with their conjoint stubs between ff. 67–68 and 65–66 respectively. Quire XX (James’s Quire “21”) has nine leaves, not 8 as James believed; f. 162 is a single leaf with its conjoint stub between ff. 155–156. Quire numbers entered in pencil in the lower outer corner of leaves, beginning with “2” on f. 9r, are probably the work of James since they correspond with his collation. The number usually occurs on the first leaf of the quire, but the number “10” is on the ninth leaf of Quire IX (f. 73r), and the numbers “20” and “21” are on the second leaves of Quires XIX and XX (ff. 148r and 156r).]

CONTENTS:

- f. 1r Original front endleaf, originally blank, with later additions: faded late 10c or 11c pen-trials in the upper, middle right, and lower right areas, a mostly erased 16c note in the upper middle area, and the former and present Corpus pressmarks in the upper area.
- f. lv Late 10c or 11c pen-trials in the upper and lower areas (including mostly erased alphabetical trials at the lower right), compass-drawn drypoint sketches in the lower area, 15c contents-list of the volume in the middle area, and a 16c, probably Parkerian note on its language and script in the upper area.

1. ff. 2r/1–32v/11 Untitled “Regula Sancti Benedicti”: ‘OBSCVLTA O FILI P(RAE)CEPTA MAGISTRI ... regna patebunt æterna; | FINIT REGVLA BEATI BENEDICTI’ (ed. Chamberlin 1982). [In the upper margin of f. 2r is an added, faded, and trimmed late 10c or 11c note ending ‘prebeat. <ue>l q<uo>d distortum. <ue>l prauum q. . .’. (= Isidore, *Etym.*, PL 82.243A).]
2. f. 32v/12–17 Extract from Ambrosius Autpertus, “Liber de conflictu vitiorum et virtutum” (here signaled as a dictum of St. Fulgentius, recommending strict observance of the “Regula Sancti Benedicti”): ‘Dicebat uero s(an)c(tu)s fulgentius: iuxta regulam patrum uiue|re . . . sec|tatores suos p(er)ducunt ad celi palatia’ (ed. Sauer 1984).
- 3a. ff. 33r/1–34v/16 **MEMORIALE QVALIT(ER) IN MONAST(ER)IO CONVERSARI DEBEMVS** | ‘Nocturnis horis cum ad opus diuinum . . . misereatur n(ost)ri omnipotens d(omi)n(u)s am(en)’ (ed. Becker et al. 1963: 229–40).
- 3b. ff. 34v/17–37v/12 The second portion of the “Memoriale qualiter”: **INCIPIT EPITOMA LOTHVVICI IMPERATORIS SVPER | REGULAM BEATI BENEDICTI.** | ‘A kalendis autem octobris usque in pascha . . . Hi affectus in unu(m) | collecti ad memoriam reducantur’ (ed. Becker et al. 1963: 240–61).
4. f. 37v/12–22 Canon 36 of the Council of Mainz, 813: **DE FESTIVITATIB(VS) ANNI** | ‘Festos dies in anno celebrare sanximus . . . quorum in unaquaque parrochia s(an)c(t)a corpora requiescunt’ (ed. Werminghoff 1906: 269–70).
5. ff. 37v/23–40v/18 The “Regula Sancti Benedicti abbatis Anianensis sive Collectio capitularis”: **ITEM ABBREVIATIO EIVS QVI SVpra** | ‘Anno dominice incarnationis .DCCC.XVII . . . uoluerint abstinere | ipsorum maneat arbitrio’ (ed. Becker et al. 1963: 515–35).
6. ff. 41r/1–94r/27 Untitled “Martyrologium” by Usuard of Saint-Germain-des-Prés, lacking Usuard’s preface addressed to King Charles the Bald: ‘KALENDAE MENSIS IANVARI | CIRCVMCISIO D(OMI)NI N(OST)RI IE(S)V CHR(IST)I. . . Retiarie s(an)c(t)i ermetis exorciste’ (ed. Dubois 1965).
- f. 94v Page originally blank, with added texts:
- 7a. f. 94v/1–7 Formula for announcing the death of a member of the community at Abingdon Abbey: ‘+ Domnus abba .N. totaq(ue) abbandoniensis coenobii caterua . . . VALETE. ET P(RO) ILLO ORATE’.

- b. f. 94v/7 Opening words of an antiphon for the Feast of St. Lucy (13 December): 'In tua paciencia possedisti animam tuam LVCIA sponsa (ch)risti'.
- c. f. 94v/8 Brief text (mostly erased), ending 'orate p(ro) me wulfric ad DOMINUM'.
- d. f. 94v/9–11 Formula for announcing the death of a member of another community to Abbot Æthelstan and the Abingdon brethren: '+ Karissimo domno. æþelstano. & cunctis fr(atr)ib(us) abbunduniensis monasterii . . . d(eu)m clemente(m) exoretis. VALETE'.
8. ff. 95r/1–163v/27 "Diadema monachorum" by Smaragdus of Saint-Mihiel, ending abruptly within chap. 84: **HVNC MODICV(M) LIBELLVM SMARAGDVS DE `DI`VERSIS VIRTUTIB(VS) | COLLEGIT. . .** 'Hunc modicum op(er)is n(ost)ri libellum . . . et mundavit conscientia(m) n(ost)ram ab op(er)ib(us) mortuis. i(d est). a peccatis' (PL 102: 593–677).

[**Note:** F. 163v, lower margin, contains a 16c note stating that a whole quire is missing. As the scribe would have required approximately another eighteen pages to complete the text, the lost quire probably contained nine or ten leaves.]

Old English Glosses: The OE glosses are as follows. Within the "Rule," eleven ink glosses: on f. 3r, interline between ll. 22–23; f. 5r, interline between ll. 6–7; f. 5v, interline between ll. 6–7; f. 7r, interline between ll. 26–27; f. 7v, interline between ll. 9–10; f. 8r, interlines between ll. 10–11 and 14–15; f. 9r, interline between ll. 10–11; f. 10v, interline between ll. 19–20; f. 18r, interline between ll. 23–24; and f. 23v, outer margin alongside l. 2 (ed. Napier 1900: 231). These eleven glosses are the work of several hands of the first half and middle of the 11c. Within the "Diadema monachorum" are several drypoint glosses, published by Page (1979). They include 'geclænsiað' above 'demulceant' (f. 95r, interline between ll. 10–11); 'bæron' above 'congressimus' (f. 95r, interline between ll. 18–19); 'ponne' above 'Quando' (f. 97v, interline between ll. 9–10); 'gyf . . .' (perhaps 'gyf listaglyt') below 'si denuo' (f. 98r, inner margin and interline between ll. 7–8); and 'elles' alongside the first element of 'ali|unde' (f. 98r, outer margin beside l. 9). There is also a drypoint note, probably 'lurtieuf. fox' on f. 32v, midway down the otherwise blank area in the lower part of the page. The entry is unrelated to the text on the page. Other casual additions to the manuscript are a brief runic entry, including the Scandinavian personal name 'auarp', scratched into the outer margin of f. 30v; and several drypoint sketches inventoried by Budny (1997: 1.449–53).

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T. G.

39. Cambridge, Corpus Christi College 191

Chrodegang of Metz,
"Regula canonicorum" (enlarged version)
[Ker 46, Gneuss 60]

HISTORY: MS 191 contains a bilingual copy of the enlarged version of the "Regula canonicorum" of Chrodegang, bishop of Metz (742–766), preceded by the preface and chapter-list, and with each Latin chapter followed by its OE translation. Apart from one missing leaf that would have contained the end of the OE preface and the beginning of the Latin chapter-list, the text is complete. Only two other fragments of the bilingual text are known, a trimmed bifolium in one case (Canterbury Cathedral Library, Additional 20 [109]) and a single leaf in the other (London, British Library, Additional 34,652 f. 3 [165]).

[**Note:** An interpolated version of Chrodegang's Rule was compiled, probably in the late 9c, which incorporated portions of the "Institutio clericorum" drawn up at the Council of Aachen of 816, as well as extracts from other texts. This interpolated or enlarged version usually has 86 chapters, but in MS 191 (as in Brussels, Bibliothèque Royale, lat. 8558–63, ff. 1–38 [20], a 10c A-S copy of the Latin text only) there are 84 chapters, chapters 5 and 6 of the longer version being omitted.]

The place of origin of the exemplar from which MS 191 ultimately derived, and of the translation itself, is indicated by the text of OE chapter 2 (Förster 1933): 'swylce `man' cweðe. leofwine prauost. wulfstan cantor byr h' telm diacon. cynewerd cyrcwerd. ælfnod cild'. As Ker pointed out (*Cat.*, 74), these names occur "in close proximity" in the list of brothers in the "Liber Vitae" of New Minster, Winchester. While the ultimate exemplar was evidently of Winchester origin, MS 191 itself was written at Exeter. It is the work of a scribe known to have been active at Exeter during the episcopate of Leofric (1050–1072): "Scribe 2" according to the classification of Exeter scribes proposed by Drage (1978; see below). Leofric switched the seat of his diocese from Crediton (of which he had been bishop since 1046) to Exeter in 1050. He established his cathedral at the existing monastery of St. Peter, which he turned into a community of canons. Leofric had himself been educated in Lotharingia (of which Metz was the principal city), probably in a reformed house of canons observing the "Rule of Chrodegang." MS 191 demonstrates his commitment to introducing the "Rule" at Exeter. Although, unlike nine of the books that Leofric presented to Exeter, MS 191 lacks a donorship inscription naming him, the manuscript is believed to be the 'regula canonicorum' included in the list of

lands, church vestments, and books that Leofric procured for his cathedral. Copies of this list from the 11c survive on ff. 1r–2v of the “Exeter Book” of OE poetry (Exeter, Dean and Chapter Library, MS 3501 [130]) and ff. 1r–2v of Oxford, Bodleian Library, Auct. D. 2. 16 [340].

There is evidence that MS 191 was formerly bound with two other manuscripts: CCCC 201, Part 2 [42], a bilingual Latin and OE copy of the “Capitula” of Theodulf of Orléans (d. 821), in which Bishop Theodulf instructs the parish priests of his diocese in their pastoral duties; and CCCC 196 [40], a now fragmentary copy of a martyrology, perhaps originally bilingual, but with only a portion of OE text surviving. The unequivocal evidence for the manuscripts having been bound together is of later date, but it is possible that the three texts were combined from the beginning. The 13c title on f. 1r of MS 191, ‘De ordine cano(n)icor(um). martirologiu(m). lib(er) util(is) exceptis o(mn)ib(us) exp(ositi)onib(us) i(n) anglico’, shows that at that time the martyrology formed part of the composite volume, and the phrase ‘De ordine canonicorum’ may perhaps have encompassed both MS 191 and MS 201, Part 2, for the latter has no title at its beginning and may never have had one, with the result that it and MS 191 could have been seen as forming a single unit. By 1327 the martyrology had become detached, for it is listed as a separate item in the Exeter library catalogue compiled in that year. The same catalogue attests that MS 191 and MS 201, Part 2, were then bound together, for its entry for MS 191 is followed by the observation ‘et in eodem uolumine alius liber qui sic incipit Obsecro’, the latter being the first word of the Latin version of Theodulf’s “Capitula.” The Exeter inventory of 1506 does not record whether Chrodegang’s “Rule” and Theodulf’s “Capitula” were still bound together at that date, but, in citing the first word of the second folio of MS 191 as ‘Accipiendam’, it shows that the original second leaf had by then already been lost, for ‘accipiendam’ is the first word of the current f. 2. MSS 191, 201, Part 2, and 196 may have been combined in Leofric’s time. MS 201, Part 2 is the work of the same scribe as MS 191, as Drage observed (1978: 151), and matches MS 191 in format; its content complements that of MS 191 quite well, for both texts concern clerical conduct, although admittedly MS 191 is written for canons living communally, while the text of MS 201, Part 2 is directed at parish priests.

[Note: Drage (1978: 150–54) identified the scribe as her Scribe 2, in the Exeter scriptorium during the time of Bishop Leofric. This scribe wrote several of the Exeter additions to the Leofric Missal (Oxford, Bodleian Library, Bodley 579 [364]), pp. 3–93 of Cambridge, Corpus Christi College 421 [59], and CCCC 201, Part 2 [42] and contributed to other manuscripts (listed by Drage 1978, 150–51); he also wrote five of the nine surviving Leofric donorship inscriptions. In MS 191, as elsewhere, the scribe distinguished clearly between Latin and OE by different forms of *f*, *g*, and *r*, but also by

different forms of *a*, *d*, and *s*, and by using split ascenders in OE and thickened but unsplit ascenders in Latin.]

There appears to be no separate reference for MS 201, Part 2 among the books in the list of Leofric's procurements, and it is possible that the 'regula canonicorum' of the list refers jointly to both the enlarged "Rule of Chrodegang" and the "Capitula" of Theodulf. The next item in the list is 'martyrologium' [*sic*]. That this item immediately follows the other raises the possibility that they could then have been bound together, although it has to be acknowledged that in the case of three works by Prudentius that were definitely combined in a single volume in Leofric's time, the copy of the list in the "Exeter Book" specifically records this fact, whereas it does not do so for the 'regula canonicorum' and the 'martyrologium'. At the end of MS 201, Part 2, an 11c addition provides a copy of the preface by Usuard of Saint-Germain-des-Prés to his Latin martyrology. This addition would be the more explicable if the volume then included the martyrology that survives, fragmentarily, as MS 196. The three texts—enlarged "Rule of Chrodegang," "Capitula" of Theodulf, and martyrology—would all have been suitable for reading aloud at the morning chapter-meeting of the Exeter community, and it is possible that the texts were brought together to create a practical volume for just this purpose.

The continued presence of MS 191 at Exeter in the late Middle Ages is also attested by the occurrence on pp. 87 and 130 of notes in the hand of John Grandisson, bishop of Exeter (1327–1369), an assiduous annotator of Exeter manuscripts. On p. 130/16, within Latin chapter 67, he added the interlinear "correction" 'admitte(n)dus' above 'remouendus', thereby significantly altering the sense of the passage. In the upper and outer margins of p. 87, framing the beginning of Latin chapter 48, which prescribes how the cantor should sing, Grandisson added two texts stating how the lector should read, a subject not covered in the enlarged version of Chrodegang's "Rule." Grandisson's heading attributes the second of these texts to St. Ambrose; most of his heading for the first text has been trimmed away, but the surviving bottoms of the letters suggest that this heading also may have been, 'Ambr'.

MS 191 was one of several A-S manuscripts from Exeter that passed into the hands of Matthew Parker while he was archbishop of Canterbury (1559–1575). It shows signs of use by him and by John Joscelyn (1529–1603), the principal student of OE within Parker's circle. Joscelyn may first have seen the manuscript while it was at Exeter and while it was still bound with MS 201, Part 2. Underlinings and glosses by Joscelyn occur on many pages of MS 191, and represent an early stage of his work on OE lexicography, a stage wherein he studied A-S manuscripts (often those containing OE texts of which Latin versions were available) and underlined words of lexicographical interest. Later stages of the work occur in London, Lambeth Palace Library 692, a notebook containing Joscelyn's word-lists compiled from various manuscripts, and

London, British Library, Cotton Titus A. xv and A. xvi, a dictionary of OE written in the hands of Joscelyn himself and Matthew Parker's elder son John (1548–1619). Words from MS 191, including many of the underlined words, are listed on f. 3rv of the Lambeth manuscript, and f. 3r bears Joscelyn's heading 'Ex regula canonicoru(m)'. Significantly, f. 3r also includes words derived from Theodulf's "Capitula" in MS 201, Part 2, which implies that at the time of Joscelyn's initial examination, the "Rule" of Chrodegang and the "Capitula" were still bound together. In the Titus dictionary, words from both texts have their source cited as 'Reg. can.' or just 'can.'

Not all Joscelyn's entries in MS 191 served lexicographical purposes. Both he and Parker were interested in aspects of the content. In the outer margins of pp. 76, 94, and 164 Joscelyn has entered a characteristic mark to draw attention to a passage concerning preaching to the people, to a quotation from St. Augustine about punishing wrongdoers, and to a passage relating to the marriage of the minor orders of the clergy. In the latter case (p. 164), Joscelyn's underlining of the passage in ink is accompanied by Matthew Parker's underlining in red crayon, and Parker has also added a marginal comment in red crayon. The issue of clerical marriage was of crucial importance to Parker, himself a married priest, and Joscelyn's work for Parker included searching for texts that Parker could use to justify clerical marriage. Thus on p. 125, within Latin chapter 62, Joscelyn has underlined a passage in which Chrodegang allows the possibility that canons may be married, while on p. 127 he has underlined the equivalent passage in the OE version of the chapter and has added his own Latin translation between the lines. He also transcribed both the original Latin and the OE into his notebook of transcriptions, London, British Library, Cotton MS Vitellius D. vii, f. 12r. The OE version of the passage, followed by a 16c English translation that is closely related to Joscelyn's interlinear Latin translation in MS 191, occurs on p. 346 of *A Defence of Priestes Mariages*, published under Parker's auspices probably in 1567. MS 191 thus played a part, albeit a small one, in Elizabethan religious polemics.

Further notes by Parker occur on the verso of the second 16c front endleaf and on the paper slip now pasted to the modern paper leaf following that endleaf, but formerly pasted to the outer margin of p. 1. In the first of these notes, Parker gave his opinion that the Latin version of the text was the work of Theodore, archbishop of Canterbury (669–690), and that the OE translation was by Ælfric. Parker was also responsible for rebinding the manuscript and effecting various repairs, described below, and it was Parker who had the "Capitula" of Theodulf bound into its present manuscript (MS 201), Part 1 of which has a different provenance, having apparently been given to Parker by Edward Cradock, Lady Margaret Professor of Divinity at Oxford (1565–1594). MS 191 passed to Corpus Christi College along with the rest of Parker's collection bequeathed to the college. In the 17c, MS 191 was studied

by Abraham Wheelock (1593–1653), Cambridge University Librarian from 1629, and (from 1639/40) the University's first lecturer in Anglo-Saxon. In a letter to Sir Henry Spelman of 29 April 1641 (London, British Library, Additional MS 34,601, f. 46rv), Wheelock commented that the text of MS 191 contained "many excellent instructions . . . w(hi)ch alsoe set out the face of the church in the auncient Monasteries," and stated that he hoped that he could get the text printed at the same time as his Latin and OE edition of Bede's "Historia Ecclesiastica" (which appeared in 1643). This plan did not materialize, although Wheelock did include a few passages of MS 191 in the additional material that he appended to Bede's individual chapters (see pp. 331–32, 358, and 432 of his edition). Wheelock continued to study MS 191 after the publication of his edition of Bede. A Corpus library-list covering the period April 1643 to January 1648 reveals that the manuscript (identified as 'Canones Latin: Saxon') was "taken out for Mr Wheelock" on 28 June 1644 and returned on 5 August (CCCC Archives XXXIX. 146). It could have been at this time, if not earlier, that Wheelock had his pupil William Retchford make a full transcript of MS 191 (see Lucas [forthcoming]); in the transcript, now London, British Library, Harely 440, the OE and Latin versions are laid out on facing pages. In MS 191 itself, it was Wheelock who, beginning on p. 33, wrote interlinear transcriptions of several of the original rubricated chapter-titles that had faded and become difficult to read. Also, within the chapter-list at the beginning of the manuscript, he corrected the chapter-title entered on the Parkerian slip that stands between pp. 8 and 9.

MS 191 was sent for rebinding between 18 and 23 August 1748 (CCCC Archives B. 3, f. 88v). The manuscript was rebound and conserved at the British Museum in 1926.

CODICOLOGICAL DESCRIPTION: The leaves are brownish in color and often grainy or scaly, and have been prepared from skins of only moderate quality. There are original holes on pp. 41–42, 99–100, 109–110, and 117–18; in the first two cases, the scribe was obliged to enter the text to either side of the holes. The leaves are arranged HFHF.

Leaves ca. 288 x 177 mm; written area ca. 223 x 102 mm. The text is laid out in single columns of 27 lines. The leaves were pricked in the outer margins only (it is unclear why Bishop [1971: 24] stated that Quire III "was folded for pricking"). The pricks in the outer margins of Quires I–IV are still visible, but the pricks in the other quires must have been located further out in the margins and have been lost through subsequent trimming. The ruling is in drypoint, from the hair side. The top two and the bottom two horizontal lines on each leaf are ruled fully across the leaf, or at least as far as the pricks. There are pairs of vertical bounding lines at each side of the column.

The text was written by one scribe using a rounded English Caroline minuscule for the Latin and A-S minuscule for OE. M. R. James (1912: 463) believed the manuscript to be the work of "two very good round upright hands," and Ker (*Cat.*, 74) concluded that it was "possibly by two scribes," but a close study of those variations in script that the manuscript exhibits does not suggest that there is a change in hand at any point.

Within the individual chapters of MS 191, many sentences begin with thickened ink initials built up with several strokes of the pen. Numbers within the chapter-list, and numbers and titles of the individual chapters are written in red lead pigment that has corroded and darkened. The titles that precede the Latin chapters are in capitals, those preceding the OE chapters in minuscule matching that of the text. The large, undecorated initials beginning the individual chapters are in red, green, or blue. With few exceptions, every second initial is in red, while the intervening initials alternate between green and blue. For Latin chapter 10 (p. 30), initial 'H' was entered in error for initial *P*.

There are several interlinear corrections to both the Latin and the OE texts, some of these corrections being by the original scribe. In the outer margins of pp. 77 and 114 are medieval *nota bene* marks; there are pen trials in the outer margins of pp. 31, 87, and 119, and a sketch of an animal head in profile in the outer margin of p. 69.

The manuscript has suffered various forms of damage, most notably at the beginning, where large areas of the leaves have rotted away, while what remains has been stained by mold and dirt. The lower margins and the upper inner areas of pp. 65–68 have also been lost, as have parts of some other leaves. On many leaves, the red lead pigment used for some initials and for the rubricated chapter numbers and titles has darkened, corroded, and leached, making some of the titles difficult to read; the blue pigment of some initials has partly flaked away, but the green pigment has generally suffered little from damage. During the period of Matthew Parker's ownership, the first leaves were repaired using strips cut from an early 16c account roll similar in character to (but different in script from) the roll of which a large fragment survives as two front endleaves. Some of these repair strips have now been removed and pasted to two unnumbered modern paper leaves inserted between pp. 6 and 7.

[**Note:** Written on these strips are Parkerian entries including red crayon pagination and transcriptions of damaged parts of some chapter-titles of the Latin chapter-list and one title from the OE list. Between pp. 4 and 5 is a strip that formerly repaired the upper margin of p. 5 but that has now been lifted, and which carries a transcription of the last word of the title of Latin chapter 30. Another lifted strip (this one of paper) occurs between pp. 8 and 9. It carries an inaccurate Parkerian transcription, corrected by Abraham Wheelock, of the title of OE chapter 7. The original second leaf of the first quire has been lost. It would have carried the end of the OE preface and the titles of the first 30 chapters in the Latin chapter-list. In its place stands a 16c vellum leaf with a note

by Matthew Parker commenting on the absence of those chapter-titles. Pasted to the modern paper endleaf that precedes p. 1 are two 16c strips that were formerly pasted to p. 1. The upper, horizontal strip carries the former Corpus press-mark ('S. 12') of the manuscript on its recto, and, on its verso, a 16c transcription of the 13c title that is entered in the upper margin of p. 1. The lower strip must formerly have been pasted to the outer margin of p. 1. It carries a note by Matthew Parker commenting that the reference at the beginning of Chrodegang's preface to 318 canons of the holy fathers refers to the canons of the Council of Nicaea, which was attended by 318 bishops.]

The manuscript has undergone extensive modern repairs. These were carried out when it was rebound at the British Museum in 1926. The work included lifting the Parkerian repair strips and pasting those formerly pasted to pp. 6 and 7 to two new paper supports inserted between pp. 6–7; the second of these supports has been shaped to make it possible to see how the letters entered on one of the Parkerian repairs restored damaged portions of the original chapter-list. New repairs of inlaid paper or parchment were made to many leaves, most notably those at the beginning of the manuscript and pp. 65–68; pp. 1–2 and 5–14 were covered with fine gauze to strengthen and protect them while leaving the text visible. A paper leaf was added before p. 1 to carry the 16c strips formerly pasted to that page. Twelve paper endleaves were added at both the front and the back of the manuscript. The binding itself is a full binding of blue Levant morocco leather over millboards, with rosette stamps on the inside surfaces of the covers.

COLLATION: xv + 1 + i + 1 + ii + 82 + xii, leaves paginated. Twelve 20c paper endleaves. Two 16c vellum endleaves, being a reused fragment of a 16c account. One 20c paper endleaf. I^b (wants 2, for which there is a 16c replacement; inserted between 3 and 4 are two 20c leaves to which are pasted 16c repair strips removed from leaves 3 and 4) (pp. 1–16); II – VI^b (pp. 17–96); VII¹² (lacks 4, 5, 7, 10) (pp. 97–112); VIII–X^b (pp. 113–60); XI^b (wants 6, 7, 8) (pp. 161–70). Twelve 20c paper endleaves.

[**Note:** The collations of the manuscript by James and Ker suggest that Quire VII is a standard quire of four bifolia. However, the quire includes four single leaves whose stubs are visible between pp. 102–03 (two stubs), 104–05, and 107–08.]

CONTENTS:

16c endleaves (fragment of a 16c account roll). On the recto of the first endleaf, in an 18c hand, are the title of the volume and its former Corpus press-mark. On the verso of the second endleaf is Matthew Parker's note erroneously stating that the text of the manuscript was first composed in Latin by Archbishop Theodore, then translated into OE by Ælfric.

Inserted 20c leaf carrying 16c paper strips formerly pasted to p. 1. Chrodegang of Metz, "Regula canonicorum":

- pp. 1/1–2/6 Untitled Latin preface: ‘SI TRECENTOR(UM) [altered from ‘TRICENTOR(UM)’] DECEM [altered from ‘DECIM’] ET | OCTO RELIQVOR(UM)q(ue)S(AN)C(T)OR(UM) PATRV(M) | canonu(m) auctoritas iniuiolata. semp(er) durar& . . . p(er) uitę meritu(m) ad hoc i(n) hui(us) te(m)poris curriculo du(m) lic& currere festinent’ (ed. Napier 1916: 1). [At the top of p. 1 is the 13c title of the manuscript.]
- p. 2/7–27 Untitled OE preface, ending abruptly as a result of the loss of the original second leaf: ‘Gif þæra þreo hundred 7 eahta tyne fædra þe | wæron gesa(m)node on þa(m) sinode þe we nicena ne(m)nað . . . 7 wyle us | to myrhðe geladan gif we willað ure yflu gebetan. Ges’ (ed. Napier 1916: 1–2).
- pp. 3–4 Inserted 16c leaf, blank apart from the pagination and Matthew Parker’s note on p. 3 commenting on the missing opening of the Latin chapter-list.
- pp. 5/1–7/16 Latin chapter-list, beginning abruptly, lacking the titles of chapters I–XXIX and all but the last word of the title for chapter XXX: ‘accipienda[m] | XXXI. De communicatione culparum . . . LXXXV. De eo qu[o]d non debent canonici se precauere ante | transformationes dęmonum’ (ed. Napier 1916: 2–4).
- [**Note:** The chapter-list erroneously divides the title for chapter LXXXIII into two parts (‘De eo quod non facile uincitur unus’ and ‘De ordine canonico’), numbering these parts as two separate chapters. Before p. 5 is a strip, now lifted but formerly pasted to the upper margin of the page, carrying a Parkerian transcription of the first word on the page, ‘accipiendam’. Between pp. 6 and 7 are two modern paper leaves to which are pasted the Parkerian repair strips formerly pasted to pp. 6 and 7. The rectos of the strips formerly pasted to p. 7 carry Parkerian transcriptions of portions of the titles of Latin chapters LXXVI–LXXVIII and OE chapter VI.]
- p. 7/17 Rubricated title for Latin chapter I, entered here in error: **DE HUMILITATE.**
- pp. 7/18–11/23 OE chapter-list: ‘Be eadmodnysse . . . LXXXIII. Be þa(m) þ(æt) preostas hi warnien wyð þa scinlacan hiwinga | deofla prettes’ (ed. Napier 1916: 4–7).
- [**Note:** Between pp. 8 and 9 is a strip formerly pasted to the upper area of p. 8. The strip carries a Parkerian transcription, corrected by Abraham Wheelock, of the title of OE chapter VII.]
- pp. 11/24–169/17 Enlarged version of Chrodegang’s “Regula canonicorum” in Latin and OE, untitled, with each Latin chapter followed by its OE translation: **.I. DE HUMILITATE.** | Clamat nobis diuina scriptura dicens . . . (Latin ends p. 167/13) qui orbat(us) miser | uel quem ipse suscip(er)it. uel quem ep(iscopu)s expulis|s& agnouit.’ (OE begins p. 12/19) **.I. Be eadmodnysse.** | Vs clipað þ(æt) halige gewrit. 7 þus cwýð to us . . . (OE ends p. 169/17) þa ageat openlice se earma | bearn leasa

ceorl hwæne he under fencg. oððe hwæne se biscop ut hæfde adræfed' (ed. Napier 1916: 7–99; Langefeld 2003).

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Ælfric, "Hexameron," Homilies

[Ker 56, Gneuss 86]

HISTORY: Dated by Ker (*Cat.*) 11/12c, although can probably be assigned to early 12c. Contains Ælfric's "Hexameron" and homilies for Sundays and feast days in the Temporale arranged according to the church year from the first Sunday in Advent to Wednesday in Rogationtide; incomplete at end, but the missing text is supplied by a 16c emulative hand on pp. 233–42. Shares a number of texts (items 9–34) in common with London, BL, Cotton Faustina A. ix [192]; perhaps these texts in both manuscripts derive from a common exemplar. The origin and medieval provenance of this manuscript is unknown. It was in Archbishop Parker's possession after 1565 as his 'Quintus liber homiliarum' (S. 9), and was bequeathed by Parker to Corpus Christi College in 1575. It is one of four Parker manuscripts about which nothing of their previous history is known.

CODICOLOGICAL DESCRIPTION: viii + 111 + x leaves. Pagination in red pencil occurs at top right of rectos, i–vi, 1–247, 249–52. Earlier, paler ink foliation is evident on some top right corners of the rectos (ff. 1, 2, 3, etc.) but many of these have been excised. Pp. i–iv and 249–52 are modern paper flyleaves; pp. v–vi, 1–10 paper of 16c; pp. 233–42 paper and parchment supply leaves of 16c; pp. 243–48 parchment flyleaves of 16c. Leaves arranged HFHF. Possible quire signatures at p. 154 ('I' with a tick to the right in lower right margin), p. 168 ('nf' in lower right margin), p. 199 ('m' in lower right margin).

Leaves measure ca. 250 x 160 mm.; writing area 200 x 113–120 mm. Single column writing grid with 31 lines per page. Drypoint ruling, done before folding, with double vertical and double horizontal bounding lines (Quire VII has antepenultimate and ultimate horizontal lines ruled; Quires XIII and XIV have single vertical bounding lines). Quality of leaves varies from suede-like to thin parchment, but condition of leaves and ink is very good throughout with only minor defects (wormholes present in Quire I excising small portions of text; natural holes in Quire II around which text is written; pale brown staining on p. 49; pp. 51, 79, 82–83, 97, 99, 155, 177, 183, 206, 214, and 225 show contemporary repairs to parchment). Ink is very dark brown and occasionally made slightly fuzzy by thick parchment. Titles in red rustic capitals with red and/or purple, or green decorated *litterae notabiliores*. Some contemporary and

13c English glosses (see below). Numerous later glosses, notes and marginalia in pencil and pale ink on pp. 1, 11, 23, 25, 30 (the latter three pages have pencil underlining with crosses in the margins at pp. 23/11–24; 25/8–9, 11–13, 29–31; 29/28–30, possibly by Abraham Wheelock), 151 (pen-trials), 159, 161, 189, 213 (German and Latin notes on the “Lord’s Prayer”), p. 215, 218 (German), 224. At p. 215, a 16c note reads ‘id est | that is, | si thin nama gehalgod |’ corresponding to ‘sanctificetur nomen tuu(m)’ in the text. A Parkerian table of contents occurs on p. 9 that identifies 33 articles (a 19c[?] hand has added ‘Be there halgan clen(n)isse’ with an accompanying asterisk at article 9). The foliation of the table of contents corresponds to the actual manuscript foliation and not to the pagination scheme. Additional Parkerian marking in red crayon occurs on pp. 83 (lower right hand corner, ‘se hælend cwæð þ(æt) heofon`a`rice’), 177 (two red crosses in margin; ‘læuel’ and ‘7 þar an’ underlined in red), 183, 189 (illegible red crayon note in top margin may indicate that text is missing before p. 189). Illegible scratched gloss at p. 88/3, margin.

There is one main hand in the manuscript, writing with a backward slope. Uses Insular forms with the exception of Caroline *a*. A second hand which is rounder and more upright writes p. 29/1–8, and (not noted by Ker) probably p. 97/3 ‘fær mid þam’. Rebound in light brown leather in 1954.

COLLATION: I⁸ (pp. 11–26), II⁸ (pp. 27–42), III⁸ (pp. 43–58), IV⁸ (pp. 59–74), V⁸ (pp. 75–90), VI⁸ (pp. 91–106), VII⁸ (pp. 107–122), VIII⁸ (pp. 123–138), IX⁸ (pp. 139–154), X⁸ (pp. 155–170), XI⁸ (pp. 171–186), XII⁸ wants 2 after p. 188 (pp. 187–198), XIII⁸ (pp. 199–215), XIV⁸ 3 and 6 half-sheets (pp. 216–232); an indeterminate number of pages are missing at the end.

[Note: The manuscript is very tightly bound and the quiring of III–XI is hard to see, so Ker is to be much trusted here, having seen the manuscript before it was rebound.]

CONTENTS:

- pp. 1–10 Paper flyleaves (16c). Pp. 1–9 blank except for old pressmark (S. 9) and title; p. 10 contains table of contents.
- pp. 11–22 Part of Ælfric’s “Hexameron”: ‘Her segð hu ure drihten ge sceop heofonan. 7 eorðan 7 ealle gesceafta’ (coll. Crawford 1921: 35/30–74). Initial H is red and purple.
 - pp. 22/15–26/13 Ælfric, **DOMINICA | P(RI)MA DE ADVENTU D(OMI)NI | ‘DYSES DÆGES ÞENUNG’** (as Thorpe 1844–1866: 1.600–7; Clemoes 1997: 520–23). Initial Ð is green.
 - pp. 26/13–33/7 Ælfric, **DOM(INI)C(A) .II.ª DE ADUENTU | D(OMI)NI** ‘Erunt signa in sole . . . SE GODSPELLERE LVCAS awrat on þisu(m) dægþerican | godspelle’ (as Thorpe 1844–1866: 1.608–19; Clemoes 1997: 524–30). Initial S is red and purple.

4. pp. 33/8-40/15 Wulfstan, **DOM(INI)C(A) .III. VEL QVANDO UOLVERIS** | 'SE APOSTOL PAULUS EALRA þeoda lareow' (coll. Skeat 1881-1900: 1.364-83). Initial S is red.
5. pp. 40/15-42 Wulfstan, **DOM(INI)C(A) .IIII. VEL QVANDO VOLUERIS** | 'GEHADEDVMMANNUM is swiðe micclu(m) beboden fra(m) | gode sylfum' (as Bethurum 1957: 172-74). Initial G is purple.
6. pp. 43/1-50/21 Ælfric, **DE NATIVITATE D(OMI)NI. N(OST)RI IESV CHR(IST)I** | 'WE WILLAÐ TO TRIMMINCGE' (as Thorpe 1844-1866: 1.28-45; Clemoes 1997: 190-97). Initial wyn is red.
7. pp. 50/21-57/14 Ælfric, **DE S(AN)C(T)O STEPHANO P(RO)TOMART(YRE)** | 'We rædað on þære bec þe is gehaten actus ap(osto)lor(um)' (as Thorpe 1844-1866: 1.44-57; Clemoes 1997: 198-205). Initial wyn is purple and green.
8. pp. 57/14-66/30 Ælfric, **DE SANCTO IOHANNE EVANGELISTA:** | 'IOHANNES SE GODSPELLERE CRISTES dyrlic wearð on þissu(m) dæge' (as Thorpe 1844-1866: 1.58-77, Clemoes 1997: 206-16). Initial I is red.
9. pp. 66/30-71/7 Ælfric, **DOM(INI)C(A) .II. BE ÐERE HALGAN CLÆNNESE** | 'URE HÆLEND CRIST CYDDE þæt he lufod þa halgan | clænnesse' (as Assmann 1889: 13-23, no. 2, ll.13-225). Initial U is green.
10. pp. 71/7-73/14 **DOM(INI)C(A) .III. ET QUANDO UO|LUERIS. BE HEOFONWARUM 7 BE HELWARUM:** | 'MEN ðA LEOFESTAN. ute gehyran her godes word' (pp. 71/15-72/13 as Willard 1935: 38-57). Initial M is red.
11. pp. 73/15-78/3 "Concerning the Last Judgement": **DOM(INI)C(A) .IIII. ET Q(UAN)DO UOLVERIS BE URVMDRIHTENE:** | 'MEN ÐA LEOFESTAN VRE DRIHTEN Ælmihtig god' (ed. Assmann 1889: 164-69). Initial M is green.
12. pp. 78/4-83/2 **DOM(INI)C(A) .V. AUT QUANDO uolueris de uerbis domini:** | 'MEN ðA LEOFESTAN VTAN geþencan geome on ure | geþance. 7 þ(æt) fæste healdan. hu s(an)c(tu)s iacobus cristes | þegn sæde hu se hælend cwæð' (from 's(an)c(tu)s iacobus' as Napier 1883: 257/9-265 [second part of no. 49]). Initial M is red.
13. pp. 83/3-90/1 Ælfric, **DOM(INI)C(A) IN SEPTVAGESIMA:** 'DRIHTEN SÆDE | þis bigspel his leorningcnihtu(m)' (as Thorpe 1844-1866: 2.72-84; Godden 1979: 41-49/223, who treats this item and the following as his single Homily V). Initial D is green; line 7, initial S red.
14. pp. 90/2-91/20 Ælfric, **DE ALLELVIA:** 'WE willað eow secgan be þissere andweardan | tide' (as Thorpe 1844-1866: 2.84-89, Godden 1979: 49/234-51/287). Initial wyn is red.

15. pp. 91/20-97/19 Ælfric, **DOMINICA IN SEXAGESIMA**: | 'CVM TVRBA PLVRIMA CONVENIRENT AD IESVM & de ciui|tatibus... On sumere tide | ða þa micel meniu' (as Thorpe 1844-1866: 2.88-98; Godden 1979: 52-59). Initial C is purple.
16. pp. 97/19-104/20 Ælfric, **DOMINICA IN QUINQUAGESIMA**: | 'ASSVMSIT IE(SU)S DUODECIM DISCIPULOS suos secreto & ait illis. Her is geræd on þissu(m) godspelle' (as Thorpe 1844-1866: 1.152-65; Clemoes 1997: 258-65). Initial A is purple; H is red.
17. pp. 104/20-112/9 Ælfric, **LARSPEL IN CAPITE IEIUNII**: | 'ON ÐISSERE WUCAN ON WODNESDÆG' (coll. Skeat 1881-1900: 1.260-83). Initial O is purple.
18. pp. 112/10-120/6 Ælfric, **DOM(INIC)A .I. IN QUADRAGESIMA**. | 'Ductus est ie(sus) in desertum & r(eliqua) Ic wolde eow trahntian' (as Thorpe 1864-1866: 1.166-61; Clemoes 1997: 266-74). Initial I is green.
[Note: At p. 113, later 12c note in right margin refers to 'þa yfelan men' at line 14: 'Robberas 7 Reafera[s] | þeofas 7 falsa mynet(er)a[s] | wicche 7 wanwestras | þe fordop men 7 ma[n] | na bigleofa'; p. 113/24, 'hwi him' interlinear correction; p. 115/3, 'dyrstelica(n)' added to line 2; p. 119/16, 'wanspedge' glosses 'ælfremedan'.]
19. pp. 120/7-125/26 Ælfric, **F(E)R(IA) .II. EUANGELIV(M). CU(M) VENERIT**. 'MEN ÐA LEOFESTAN | eow callu(m) is cuð' (as Thorpe 1844-1866: 2.98-109; Godden 1979: 60-66). Initial M is red.
20. pp. 125/26-129/28 Ælfric, **DOM(INI)C(A) .II. IN QUADRAGESIM[A]** | 'EGRESSVS INDIE [*recte*, INDE] ie(su)s secessit in partes tyri & sidonis. & RELIQUA. | Ðrihten hælend þreade mid wordu(m)' (as Thorpe 1844-1866: 2.110-17; Godden 1979: 67-71). Initial E is green; smaller D is red.
21. pp. 129/28-137/5 Ælfric, **DOM(INICA) .III. IN QUADRAGESIMA** | 'ERAT IE(SUS) EICIENS DEMONIVM. ET RELIQVA. ON þære mæran tide þe se mildheorta hælend | wunode' (as Pope 1967-1968: 1.264-80). Initial O is red.
22. pp. 137/5-142/7 Ælfric, **DOM(INICA) .IIII. QUADRA|GESIMA**. | 'ABIIT IE(SUS) TRANS MARE GALILEAE. ET. R(ELIQUA). Se hælend ferde ofer þa galileiscean sæ' (as Thorpe 1844-1866: 1.180-93; Clemoes 1997: 275-80). Initial A and S are red and intertwined.
23. pp. 142/7-151/14 Ælfric, **DOM(INICA) .V. IN QUADRAGESIMA**. | 'ÐEOS TID FRAM þisum andweardu(m) dæge' (as Thorpe 1844-1866: 2. 224-40; Godden 1979: 127-36) [f. 142/21 Latin text (Godden 1979: 127/14) preceded by the heading: EUANGELIVM]. Initial Ð, line 8, is green; initial Q, line 22, is purple.
24. pp. 151/14-155/28 **F(E)R(IA) .VI. ANTE RAMOS PALMA[RUM]** | 'COLLEGERVNT PONTIFICES... | [P]æt halige godspel þe ge | gehyrdon nu rædon' (coll. Assmann 1889: 65-72). Initial C is green. Erased red P, lines 17-18.

25. pp. 155/28-163/12 Ælfric, **DOM(INICA) IN DIE RAMIS PALMARV(M)**.
| 'CRISTES ÞROWUNG WÆS GERÆD' (as Thorpe 1844-1866: 1.206-19;
Clemoes 1997: 290-98). Initial C is red.
- [Note: At p. 157/5 '7 bringan' added; p. 157/20, 'hyrsumnyssse' glosses 'bigengu'; p. 159/26, '7 þis mid fule synne' in right margin; p. 159/bottom margin, 'þurh scrift 7 dedbote'. Same hand as that annotating pp. 113 and 119. At pp. 159/12-13 'blissiað' in right margin glosses 'wuldriað'; p. 159/18 'hrigge' in right margin glosses 'bæce'. In right margin p. 161/18 'mid steorede'; p. 161/22 'mid soþre weorche'.]
26. pp. 163/12-173 Ælfric, **F(ER)I(A) .II. DE PASSIONE DOMINI**.
'DRIHTENES | þrowunge we willað eow gedafenlice secgan' (as Thorpe 1844-1866: 2.240-62; Godden 1979: 137-49). Initial D (with back hidden in margin) is green.
27. pp. 174/1-182/23 **IN CENA DOMINI F(ER)I(A) .V. 'SEGED** on
þisum bocu(m) be þære | arwurðnesse' (coll. Assmann 1889: 151-63).
Initial S is red. Line 14 ÆR is purple.
28. pp. 182/24-88 Ælfric, **SERMO DE SACRIFICIO IN DIE PASCHAE**
'MEN þa LEOFOSTAN | Gelome eow is gesæd' (as Thorpe 1844-1866:
2.262-282; Godden 1979: 150/1-37, 159-324) [one leaf missing at end].
Initial M is purple.
29. pp. 189/1-198/23 Ælfric (begins imperfectly), '... to gitsunge. sume he
onrærd to modignesse' (as Thorpe 1844-1866: 1.240/25-258/6; Clemoes
1997: 314/45). [The passages Thorpe 242/7 'Be ðisum' - 242/24 'bysnað',
and 244/7-9 are omitted, but are added, by a system of *signes de renvoi*, in
the lower margin of p. 189 by an early 13c hand. From 'Ge magon gehyran
on þære halgan lare' (p. 189/31) to the end is not in Thorpe. Introductory
lines to this part of the homily have been added in the lower margin of p.
189 by a 13c hand: 'Men ða leffostan us lareowhu(m) gedafenað þa soðen
lare ðe god | silf gesette. ðurch us halga(n) witega(n). 7 þurch hine silfne.
eowh | gelome seggan to eowhres lifes richtinge. And be magon gehiran
on ðare'.]
30. pp. 198/24-205/30 Ælfric, **SERMO IN LETANIA MAIORE 'PAS**
DAGASSYND GEHATENE | letanie' (as Thorpe 1844-1866: 1.244-58;
Clemoes 1997: 317-24). Initial Þ red and purple.
31. pp. 205/31-212 **F(E)R(IA) .II. IN LETANIA MAIORE 'MEN ÐA**
LEOFESTAN US IS SWIÐE || mycel neodþearf þ(æt) we gehyron
sumne dæl þyses gastlican ge | writes' (as Bazire and Cross 1982: 70-74).
Initial M red and purple.
32. pp. 213/1-221/2 Ælfric, **EODEM IN DIE DOM(INI)C(A) ORATIONE:**
| 'SE HÆLEND CRIST SYÐÐAN | he to þyssu(m) life com' (as Thorpe
1844-1866: 1.258-74; Clemoes 1997: 325-34). Initial S is green. Line 10, purple
P; line 11, green P.

33. pp. 221/2-230/2 **FERIA .III. IN LETANIA MAIORE** 'MEN ÐA LEOFESTAN WE GEHYRDON FORHOFT secgan' (coll. Napier 1883: 250-65, no. 49; as Morris 1880: 105-7). Initial M red.
34. pp. 230/2-232. Ælfric, **EODEM DIE DE FIDE CATHOLICA**. | 'ÆLC CRISTENMANN SCEAL. ÆFTERIHTE CUNNAN'; ends imperfectly: 'þæt þu ne leofast | Seo-' (as Thorpe 1844-1866: 1.274-82/6; Clemoes 1997: 335-38/99) [remainder of homily supplied on pp. 233-42 (16c)]. Initial Æ green.

PHOTO NOTES: Not visible on the microfiche are p. 119/17, interlinear 'ð'; p. 119/25, 'tohogian' glosses 'heofian'; p. 119/26, interlinear 'echelice'. All glosses and corrections on pp. 113 and 119 by the same hand. Partially excised 13c pencil notes of names and corresponding amounts of money occur in the left and bottom margins of p. 224 (pr. James 1912: 2.94). Red crayon underlining occurs at pp. 176 and 177. Grey pencil underlining and rough crosses appear in the text and margins of pp. 23-33, and may be the work of Abraham Wheelock, Librarian of Cambridge University Library, 1629-1653.

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Homilies

[Ker 57, Gneuss —]

HISTORY: Manuscript dated by Ker (*Cat.*) to early 12c, though probably closer to mid-12c, and almost certainly attributable to Rochester Cathedral Priory. The manuscript contains 73 texts: homilies for Sundays and feast days in the Temporale and the second half of the Sanctorale, together with miscellaneous items at the end. The contents can be divided into five groups (Godden 1979: xxxiv) arranged, for the most part, according to the church year: the homilies from the second Sunday in Epiphany (this first homily only survives as four lines) to the twenty-first Sunday after Pentecost. As the manuscript is incomplete at the beginning (having lost 44 folios) and end, it probably originally also contained texts for the first half of the Sanctorale. Sixty-three of the pieces are by Ælfric, the remainder being anonymous (with the first erased). While the origin of this manuscript is probably Rochester, nothing is known of its subsequent medieval history. It was in Archbishop Parker's possession after 1565, who labelled it 'Homiliarum Saxoniarum Liber Nonus' (S. 17). Parker bequeathed it to Corpus Christi College in his Indenture of 1575.

CODICOLOGICAL DESCRIPTION: iv + 182 + ii leaves. Pagination occurs at top right of rectos, iii, iv (paginated i, ii, with f. 43 at the top right of p. ii recto), and in black ink on the rectos of pp. 1–361. Medieval Arabic foliation in pencil begins at f. 45 (now p. 1) where it appears underneath the strip of parchment placed by Parker over the erased four lines of the first extant item. This medieval foliation in the middle of the top margin has been partially excised throughout the manuscript, but is half-visible on pp. 27, 39, etc. The medieval foliation is written in ink at pp. 211–39 and was probably done by the annotator of pp. 220–22.

Pp. i–iv and 363–66 are modern paper flyleaves; pp. v–viii are 16c parchment. Leaves are arranged HFHF. Quire numbers occur in Arabic numerals at the lower right of the recto of each new quire (e.g., p. 251 where the number 17 can be seen in the lower right margin).

Leaves measure ca. 260 x 196 mm.; writing area 213–203 x 149–138 mm. Single column with 34 lines per page usually, but 35 in Quire XI. Pencil ruling, done before folding, with single vertical and two horizontal bounding lines at top and bottom (penultimate and ultimate horizontal lines ruled). Quality of

leaves varies from suede-like (Quire II) to thin parchment (Quire XI), but condition of leaves and ink is excellent throughout, though p. 1 and 362 show signs of having been left unbound for a time as they are both yellowed. There are few defects (pale staining on pp. 10, 11, 280 in the margins, natural holes at pp. 147 and 177, and at pp. 85 and 255/13–14, where the holes are repaired). Ink is black. Titles in red minuscule with red *litterae notabiliores*, and some red infilling of letter-forms within the text. Letters and titles placed in the margin by the scribe as guides for the miniator/rubricator have often been lost, though some are visible (e.g., pp. 68, 76, 327, and 341). Rebound in tan goatskin in 1956.

There are two main hands in the manuscript, writing a very regular, angular script. Scribe A wrote pages 1–50, 203–end. Scribe B wrote pp. 51–202. Insular forms of *f* and *g* are used, but Caroline *a* and *r*. A third scribe, who was also the corrector, rubricator, and miniator, wrote pp. 226/27–231/28, 251/10–254/5, and, unnoticed by Ker (*Cat.*), also wrote all of p. 233. This scribe uses Insular *r*, *f*, and *g*. Methods of correction include expunction, interlinear insertions, overwriting, and striking through. A Parkerian table of contents occurs on p. ii recto/verso in two columns.

There are some contemporary glosses (for which see individual items below). There are also numerous later glosses, notes and marginalia in pencil and ink. At pp. 220–22 are late 13c or 14c ink glosses and annotations that demonstrate careful reading of this text (“Feria III in Rogationibus”): at p. 220/27, ‘senne’ glosses ‘leahter’, ‘prude’ glosses ‘ofermodignysse’. At p. 222/22, ‘luxuria’ glosses ‘forlyr’. At p. 220/21, a marginal note reads ‘Eleemosina triplex’; p. 220/27, the marginal note ‘septe(m) capital(is) peccata’ occurs; p. 221/27, marginal note ‘septem’; p. 222/5, ‘vana gl(or)ia’ in the left margin glosses ‘idelwuldor’; and at p. 222/21, ‘virtutum 7 viciorum c(on)flict(us)’ occurs in the left margin. A series of dots, from one dot to seven, occurs beside the text at p. 220/21, 22, 23 and p. 221/8, 13, 19, 24, 31 and refers to the list of the seven sins in the OE text. There are 16c (?) glosses on p. 21/22, ‘desertu(m)’ glosses ‘westene’; p. 21/25, ‘te(n)tator’ glosses ‘costnere’; p. 21/27, ‘pane’ glosses ‘hlafe’; p. 22/9, ‘eternall’ glosses ‘ecan’; ‘t(em)porall’ glosses ‘hwilwændlicum’; 17c or early 18c glosses occur at p. 248/16, where ‘parabolam’ glosses ‘bigspell’; and p. 249/12 where ‘baptist’ glosses ‘fulluhtere’, with ‘inde fuller’ in the right margin.

COLLATION: 44 pages missing from the beginning; I⁸ wants 1 and 2 before p. 1 (pp. 1–12), II–IX⁸ (pp. 13–190), X⁸ two rectos numbered 141 in a quire of eight (pp. 141/142, 141/142, 143–54), XI–XXIII⁸ (pp. 155–362). Indeterminate number of pages missing at end.

CONTENTS:

1. p. 1/1–4 (underneath a strip of parchment) The last four lines of a homily for the 2nd Sunday after Epiphany (as Thorpe 1844–1846: 2.54–72; see Page 1993: 47, pls. 29 and 30).
2. pp. 1-6/1 Ælfric, **Dom<ini>c<a>. III. S<e>c<un>d<u>m Math<eu>m** | ‘Cum descendisset ie<su>s . . . Matheus se eadiga godspellere’ (as Thorpe 1844–1866: 1.120; Clemoes 1997: 241–48) [a 16c hand has added ‘Post Epiphan<ia>’ to beginning of title, and ‘Cap. 8’ at the end].
3. pp. 6/1-10/33 Ælfric, **Ewang<e>l<iu>m in dom<ini>c<a> in Septuagesima** | ‘Simile <est> regnu<m> celo<rum> homini patrifamilias . . . Se hælend cwæð þ<æt> heofona rica’ (as Thorpe 1844–1866: 2.72-84; Godden 1979: 41–49/233).
4. pp. 10/33-12/5 Ælfric, **Sermo in Septuagesima** | ‘We willad eo`w secgan be þyssere andweardan tide’ (as Thorpe 1844–1866: 2.84–88; Godden 1979: 29/234–51).
5. pp. 12/5-16/14 Ælfric, **Ewang<e>l<iu>m | S<e>c<un>d<u>m Lucam** ‘Cu<m> turba plurima . . . ON sumere tide þa þa mycel mæniu’ (as Thorpe 1844–1866: 2.88–98; Godden 1979: 52–59) [in right margin at p. 12/5, in a 16c hand, is ‘8 Sexagesima’].
6. pp. 16/14-21/16 Ælfric, **Dom<ini>ca | in quinquagesima** [‘iii’ cancelled before ‘in’; ‘quinq’ over erasure in late hand] | ‘Assu<m>psit ie<su>s duodeci<m> discipulos & Rel<i>qua. | Her is geræd o<n> þisu<um> godspelle þe we nu gehyrdon of þæs dracones muþe’ (as Thorpe 1844–1866: 1.152–64; Clemoes 1997: 258–65) [in right margin at p. 16/14 is ‘Math. 4’ in a 16c hand].
7. pp. 21/6-27/7 Ælfric, **Dom<ini>c<a> .I^a. in | Quadragesima S<e>c<un>d<u>m math<eu>m** ‘Ductus e<st> ie<su>s in deserto a sp<irit>u et R<e>l<i>q<ua>. | Ic wolde eow trahtnian þis godspell’ (as Thorpe 1844–1866: 1.166–80; Clemoes 1997: 266–74). [In right margin 16c hand has added ‘4’ to the rubric. At p. 23/17, ‘sunne’ glosses ‘leahter’; p. 23/24, ‘blisse’ glosses ‘wuldor’. At p. 26/1, ‘he gesutelede’ is added above the line by Scribe C.]
8. pp. 27/7-30/3 Ælfric, **Dom<ini>c<a> .II. quadragesime S<e>c<un>d<u>m math<eu>m** | ‘Egressus ie<su>s secessit in partes tyri & Sydonis. & R<e>l<i>q<ua>. | Drihten hælend þræde mid wordan þære iudeiscra þrynesse’ (as Thorpe 1844–1866: 2.110–16; Godden 1979: 67–71) [a 16c hand has added ‘xv’ under ‘matheum’ in the rubric; the heading **Omelia** (p. 27/23) precedes the words ‘Dis chananeisce wif’].
9. pp. 30/3-34 Ælfric, **Ewang<e>l<iu>m [sic] S<e>c<un>d<u>m in dom<ini>c<a>** | ‘Erat ie<su>s eiciens demonia et reliqua. ON þæra mære tide we se mildhe|orta hælend wunodo mid mannu<m>’ (as Pope 1967–1968: 1.264). [A 16c hand has added ‘3 quadrag(esima) Luc iii’(?)’]

- after rubric; at p. 30/27, 'walcynde' glosses 'woriende' (cf. Pope, 1.263 'walconde'); p. 31/6, 'sunne went to' in right margin added by Scribe C; p. 32/21, 'þencen' glosses 'wealcen'; p. 34/14, 'cunne' glosses 'mægþe'; p. 34/27, 'iwissice' glosses 'untwilice'.]
10. pp. 35/1-38/22 Ælfric, **Dom(ini)c(a) .IIII^a. in quadrag(esima) Ewang(e)l(iu)m** [sic] | 'Abiit ie(su)s trans mare galilee & R(e)l(iqua). | Se hælend ferde ofer þære galileisca sæ' (as Thorpe 1844-1866: 1.180-92; Clemoes 1997: 275-80) [a 16c hand has added 'Ioh. 4' in right margin, p. 35/1].
11. pp. 38/23-43/5 Ælfric, **Ewang(e)l(iu)m** [sic] **de lazaro. in q(ua)d(ra)g(esima) S(ecundum) Ioh(annem)** 'Erat quida(m) languens lazarus & Rel(iqua) // ON þan halgan godspelle þe ge herdon nu ræden' (as Pope 1967-1968: 1.311-29).
12. pp. 43/5-49/2 Ælfric, Fifth Sunday in Lent: **Dom(ini)c(a) in passione d(omi)ni S(e)c(un)d(u)m Ioh(anne)m**. | 'In ill(o). Dicebat (Iesu)s t(ur)bis iudeo(rum) . . . | ðeos tid fra(m) þisu(m) andweardu(m) dæge oðða þa halga eastertide' (as Godden 1979: 127-36) [a 16c hand has added '8 cap.' after rubric].
13. pp. 49/2-56/17 Ælfric, **De passione d(omi)ni n(ost)ri ie(s)u | chr(ist)i S(e)c(un)d(u)m Ioh(anne)m**. 'Drihtnes þrowung(e) we willað geðafenlice eow secgan' (as Thorpe 1844-1866: 2.240-62; Godden 1979: 137-49).
- [Note: Scribe B takes over at p. 51.]
14. pp. 56/18-61/23 Ælfric, **Ewang(e)lium** [sic] **in Ramis palmaru(m). S(e)c(un)d(u)m Math(eu)m** | 'Cum appropinq(ua)sset ie(su)s ierosolimus. Rel(iqua). Se hælend ferde to þære byrig ier(usa)l(im)' (as Thorpe 1844-1866: 1.206/7-218; Clemoes 1997: 290) [at p. 59/24, 'geferrede' glosses 'farelde'; p. 59/26, 'geoden' glosses 'stopon'].
15. pp. 61/23-68/13 F(e)r(ia) .VI. **Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i S(e)c(un)d(u)m Ioh(anne)m** | 'In ill(o). Egressus (est) ie(su)s cum discip(u)lis suis t(ra)ns torrente(m) cedron . . . | Men þa leofestan her segþ se halga s(an)c(tu)s ioh(anne)s þ(æt) se hælend eode ofer þone burnan þe cedron hatte'; ends: 'þurh ealre worulde woruld god | us to þan gefultumige æfre on ecness. Amen' (as Scragg 1992: 13/75-43) [a 16c hand has added 'cap. 18' after rubric].
16. pp. 68/13-72/33 Ælfric, **Ewang(e)l(iu)m** [sic] **in Resur|rectione d(omi)ni. S(e)c(un)d(u)m Marcu(m)**. | 'Maria magdalene et maria iacobi & r(e)l(iqua). | Eft ge geherdon ymbe þæs hælandes ærist' (as Thorpe 1844-1866: 1.220-28; Clemoes 1997: 299-306). ['Eft' altered to 'Of't': the guide letter for the illuminator is e; at p. 70/4, 'wurðmente' glosses 'gecnyrðnesse'; p. 70/30, 'gesege' glosses 'gehiwod'; p. 72/1, 'blisse' added in left margin by Scribe C.]

17. pp. 72/33-75 **Sermo in Resurrectione d(omi)ni** | ‘Men þa leofestan. her segþ on þissere boc embe þa mycclan | wundre’ (as Hulme 1903-1904: 610-14) [at p. 73/33, ‘folc’ glosses ‘werod’; p. 75/27, ‘goda’ glosses ‘gedefu’].
18. pp. 76/1-82/7 **In inuentione S(an)c(t)e Crucis** ‘Men þa leofestan geheorað nu hwæt ic eow | wille secgan’ (as Morris 1871: 3-17; coll. Bodden 1987).
19. pp. 82/7-87/13 **Ælfric, In Natiuitate S(an)c(t)i Ioh(ann)is baptiste** | ‘SE godspellere lucas awrat on cri(st)es bec be acænnednesse ioh(anne)s’ (as Thorpe 1844-1866: 1.350-64; Clemoes 1997: 379-87) [a 16c hand. has added ‘Luc I’ in right margin, l. 7].
20. pp. 87/13-89/28 **Ælfric, In Nat(a)l(e) S(an)c(t)o(rum) Ap(osto)lo(rum) Petri & Pauli. Lectio S(an)c(t)i ewang(e)lii [sic] S(e)c(un)d(u)m Math(eu)m. | Omelia uenerabil(is) bede pr(es)b(ite)ri de eadem lectione.** | ‘[I]n ill(o). Venit ie(su)s in partes | cesaree philippi r(e)l(i)qua. | Matheus se godspellere awrat on þære godspellican | gesetnessa’ (as Thorpe 1844-1866: 1.364-70; Clemoes 1997: 388-91/96) [a 16c hand has added ‘cap. 10’ after ‘Matheum’].
21. pp. 89/28-94/25 **Ælfric, De passione Ap(osto)lo(rum) petri 7 pauli** | ‘We willeð æfter þisum godspelle eow reccan þære apostola droht(u)nge . . . þurh þæs hæl(endes) gyfe’ (as Thorpe 1844-1866: 1.370-84; Clemoes 1997: 391/97-99).

[Note: Uniquely in this context the text continues, p. 94/18-25 (as Clemoes 399, Thorpe 1.384/19): ‘Uton biddan ealle eadmodlice þas haligan | ap(osto)las. þ(æt) hi for heora mæron gearnungon us geþingian to þan mildheortan | hæleð þ(æt) he us gemiltis. 7 sylle forgifennesse ealre ure synna. þe we siððe | oððe ær geworhtan. oððe geþohtan o(n)gean his leofan willan. 7 þ(æt) he geunnon | us gesundfulnesse on þisre worulde. 7 forgife us soþe sibbe o(n) þise læne life. | 7 o(n) þa(m) towardan ece reste. on heofonan rice. mid his eadigan ap(osto)lan þe we | nu todæg wurþiað. 7 mid eallon his halgan. se þe leofað 7 rixað a buton | ænde on ecnesse. Amen’.]

22. pp. 94/25-99/25 **De S(an)c(t)o Paulo Ap(osto)lo** [cancelled title, ‘De S(an)c(t)o Iacobo Ap(osto)lo’] | ‘Godes gelapung wurðað þisne dæg þan mæran ap(osto)le paule to wurðm(in)te . . . sy þe lof 7 wuldor o(n) ealra worul|da woruld. Am(en)’ (as Thorpe 1844-1866: 1.384-98/25; Clemoes 1997: 400-07/214 and note).

[Note: At p. 97/17-18 the text is laid out as if a new homily is beginning, with a space for rubric and a Latin text: ‘. . . þenunge geherdon. [rest of line blank] | Dixit simon petrus ad ie(su)m. Ecce nos reliquimus omnia; 7 secuti sum(us) | te. & R(e)l(i)qua. Efne we forleten ealle woruld þing’; In Clemoes’ text (404/124) the OE text is continuous at this point: “þenunge gehyrdon. On þære tide cwæð petrus se apostol to þam hælede. efne we forleton ealle woruld þing,” etc. CCC 303 curtails the text at p. 99/20, ‘mid cristes ap(osto)l(u)m,’ adding a brief alternative ending, pp. 99/20-25,

'M(en). | beon we carfulle . . . world. Am(en)', which is printed by Clemoes as a note at the foot of p. 407. Thorpe on p. 392 divides the text much as in CCCC 303, but without the Latin.]

23. pp. 99/25-107/20 **Passio beate Margarete uirginis & martyris**. | 'Efter drihtnes þrowunge' (as Clayton and Magennis 1994) [red E, although guide letter supplied at l. 21, margin, is æ].
24. pp. 107/20-114/11 **Ælfric, Passio S(an)c(t)i Laurentii martyris** | 'ON decies dæge þæs wælhreowan caseres' (as Thorpe 1844-1866: 1.416-36; Clemoes 1997: 418-28).
25. pp. 114/11-119/11 **Ælfric, In Decollatione S(an)c(t)i Ioh(ann)is | Baptiste. S(e)c(un)d(u)m Marcum** 'Misit herodes ac tenuit iohanne(m). & reliqua. | Marcus se godspellere awrat on cr(ist)es boc be þan mære fulluhtere iohanne' (as Thorpe 1844-1866: 1.476-90; Clemoes 1997: 451-58) [large, square red M of 'Marcus' encloses smaller red M of 'Misit'; a 16c hand has added 'cap [...] in right margin, l. 12].
26. pp. 119/11-132/14 **Hec est hystoria S(an)c(t)i | Egidii abbatis** | 'Se eadiga egidius wæs geboren of swiðe | wurðfullu(m) mannu(m)' (as Treharne 1997: 131-47).
27. pp. 132/14-141/18 **Sermo de natiuitate S(an)c(t)e Marie mat(r)is | domini. vi. id(us) Septe(m)b(r)is** 'MEn þa leofestan we synd gemynegode þurh þises | dægæs wurðment' (p. 133/8) (coll. Assmann 1889: 24-48).
- [Note: Two rectos have been paginated (16c) '141', so all succeeding page numbers from p. 141 bis are two short of the actual number of pages.]
28. pp. 141/19 + 141 bis-144/24 [6 pages] **Ælfric, In Annuntiatione S(an)c(t)e Marie** 'Missus est gabri'h el ang(e)l(u)s a deo & r(e)l(iqua). | Men þa leofestan ure se ælmihtiga sceppend' (as Thorpe 1844-1866: 1.192-204; Clemoes 1997: 281-89) [a 16c hand has added 'Luk I' in right margin at p. 141/19].
29. pp. 144/25-150/34 **Ælfric, In Festiuitate S(an)c(t)i Michael(is) Archang(e)li** | 'Manegu(m) i's cuð seo halige stow | s(an)c(t)i michaelis on þære dune' (as Thorpe 1844-1866: 1.502-18; Clemoes 1997: 465-75) [the title *Euangelium* and Latin text in Clemoes 469/133-5 omitted here].
30. pp. 150/34-154/7 **Ælfric, In festiuitate omn(ium) s(an)c(t)o(rum)** | | 'Halige lareowas ræddon' (as Thorpe: 1844-1866: 1.538-48; Clemoes 1997: 486-96); red G in 'Godes' begins a paragraph headed **Sermo** (p. 151/10, at Thorpe 1.538/23, Clemoes 486/16).
31. pp. 154/7-157/13 **Ælfric, Ewang(e)l(iu)m [sic]**. In festiuitate | omniu(m) S(an)c(t)o(rum) | 'Videns ie(su)s turbas ascendit in monte(m). & R(e)l(i)qua. | Ðæt halige godspell þe nu litle ær' (as Thorpe 1844-1866: 1.548-56; Clemoes 1997: 491-96) [a 16c hand has added 'Math [...] in (trimmed) right margin at p. 154/7].

32. pp. 157/13-163/20 Ælfric, **In Nat(a)l(e) S(an)c(t)i Clementis p(a)pe 7 m(ar)tyris** | ‘MEN þa lofestan eower geleafa beoð þe trumra’ (as Thorpe 1844–1866: 1.556–76; Clemoes 1997: 497–506).
33. pp. 163/30-171/16 Ælfric, **In Nat(a)l(e) S(an)c(t)i Andree | Ap(osto)li** ‘Ambulans ie(su)s iuxta mare galilee r(e)l(i)qua. Crist on sumere | tide ferde to þære galileiscean sæ’ (as Thorpe 1844–1866: 1.576–86; Clemoes 1997: 507–19); at p. 167/10–13, the **Passio Sancti Andree apostoli** is preceded by these words: ‘We hæbbeð nu | gesæd þis godspell sceortlice. Nu wille we eow seggan hu se apostol andreas þe we | nu todæg wurpiað his agen lif sealde for cr(ist)es geleafan for þære lare þe he | bodode’ [a 16c hand has added ‘Math 4’ in right margin following main rubric].
34. pp. 171/16-185/16 **Hic incipit p(ro)logus de S(an)c(t)o Nicholao ep(iscop)o 7 | confessore** ‘Witoðlice ælc þære wyrhta . . .’; (p. 172/10) **Explicit p(ro)logus S(an)c(t)i Nicholai. Incipit uita.** | ‘SE eadige nicholaus of æþelan cynne wærð up asprungan’ (as Treharne 1997: 83–100).
35. pp. 185/16-188/2 Ælfric, **Sermo de Ap(osto)lis** | ‘Des apostolica freolsdæg munegað us to specenne’ (as Thorpe 1844–1866: 2.520–28; Godden 1979: 299–303).
36. pp. 188/2-190/28 Ælfric, **De ewangelistis [sic]** | ‘Se hælende geceas him to eacan þan twelf apost[o]la’ (as Thorpe 1844–1866: 2.528–36; Godden 1979: 304–9).
37. pp. 190/28-194/23 Ælfric, **De martyribus** | ‘Cum audieritis prelia 7 seditones nolite terror. Et reliq(ua). Se hælende forsæde his leorningnihtes’ (as Thorpe 1844–1866: 2.536–48; Godden 1979: 310–17).
38. pp. 194/24-199/16 Ælfric, **Ewang(e)l(iu)m [sic] de confessorib(us)** ‘Homo quida(m) p(er)egre . . . | VRe drihten sede þis bispel his | leorningnihtu(m)’ (as Thorpe 1844–1866: 2.548–62; Godden 1979: 318–26).
39. pp. 199/16-202/17 **Ewang(e)l(iu)m [sic] De uirginib(us)** | ‘Simile. est regnu(m) celo(rum) dece(m) uirginib(us) . . . Matheus se godspellere awrat þis halige bispel’ (as Guerrier 1988) [a 16c hand has added ‘Math. 25’ at p. 199/17].
40. p. 202/18–35 **De inclusis** [heading in left margin, not by rubricator] ‘Sum deofel gast sæde sumen ancre . . . ne mid idelnesse’ (as Scragg 1992: 174–78 [H], 240 [H]).
41. pp. 203/1-211/20 Ælfric, “In Octavis Pentecosten”: **Sermo q(ua)n(do) uolueris de temporib(us)** ‘We willað eow seggan sume swutelunge’ (as Pope 1966–1967: 1.415–47) [at p. 205/9, ‘mildheornesse’ (*sic*) glosses ‘arfestnysse’, ‘manne’ glosses ‘heap’; p. 208/28, ‘hersumnese’ glosses ‘beggungu’; p. 209/9 and 13, ‘rihtwise(n)’ glosses ‘arfæsten’].

42. pp. 211/20-215/10 Ælfric, **F(e)r(ia) .II. In letania maiore.** | 'Quis u(est)r(u)m habebit amicu(m)... [S]e hælend cw(æð) to his leorningcnihtu(m). Hwylc eower is þe hæfð su(m)ne freo(n)d' (as Thorpe 1844-1866: 1.246-58; Clemoes 1997: 318-24) [at p. 214/16, 'formete' glosses 'formittru(m)'].
43. pp. 215/10-219/13 **Sermo in letania maiore** | 'Men þa leofestan us geðauenað ærest' (Vercelli 19, as Scragg 1992: 315-19).
44. pp. 219/13-223/32 **Ali(us) sermo F(e)r(ia) III in Rogationib(us)** | 'Mine gebroðra þa leofestan. þis syndon halige dagas' (Vercelli 20, as Scragg 1992: 332-43). [At p. 220/2, 'þolian' glosses 'aræfnian'; p. 220/9, 'bugon' glosses 'geðeodd'; p. 220/10, 'gefyrrred' glosses 'geelfremed'; p. 220/15, 'bygd' glosses 'geðeodað'; p. 220/19, 'cnocep' glosses 'cnyst'; p. 220/26, 'wræðað' glosses 'geabyligað'; p. 220/26, 'ealle þe hi luftian on heoras lifes ende' glosses 'ælcne þæræ þe hi oð heora yte | mestan dagas'; p. 221/1, 'luran' glosses 'forspildan'; p. 221/20-21, 'luua(?)' | on his geleafa' glosses 'geþun | gennyse his geþeahtes'.]
45. pp. 223/32-226/26 **In uigilia Ascensionis** | 'ME n þa leofestan þis syndon halige dagas 7 gastlice þenunge mid mannu(m)' (as Bazire and Cross 1982: 62-64).
- [Note: Third scribe begins stint at p. 226/27.]
46. pp. 226/27-231/13 Ælfric, **F(e)r(ia) IIII*. in letania maiore.** 'Ioh(anne)s se godspellere awrat | on þisse degðerlice godspelle' (as Thorpe 1844-1866: 2.360-70; Godden 1979: 206-12) [a 16c hand has added 'Joh. 17' after rubric].
47. pp. 231/13-236/15 Ælfric, **Sermo in letania maiore de epistola pauli & de auguriis** | 'Se apostol paulus alra þeoda lareow manode þa cristenan' (coll. Skeat 1881-1900: 1.364-82) [at p. 232/27 is the title **Sermo S(an)c(t)i Aug(ustini) de auguriis**; text underlined at p. 231/16, p. 232/7-8].
48. pp. 236/16-242/6 Ælfric, **Sermo in ascensione d(omi)ni** | 'LVcas se godspellere us manode' (as Thorpe 1844-1866: 1.294-310; Clemoes 1997: 345-53).
49. pp. 242/6-248/14 Ælfric, **Sermo in die S(an)c(t)o Pentecost(en)** | 'FRam þa(m) halgan easterlican dæge synd getealde fiftig dagan' (as Thorpe 1844-1866: 1.310-28; Clemoes 1997: 354-64).
50. pp. 248/14-252/15 Ælfric, **Ewang(e)l(iu)m [sic]. Dom(ini)c(a) post oct(abas) pentecost(en)** | 'Homo quida(m) erat diues (et) induebat(ur) purpura. Et reliqua. | Se wealdenda drihten sægde þis bigspell' (as Thorpe 1844-1866: 1.328-38; Clemoes 1997: 365-70) [a 16c hand has added 'Luc 16' at p. 248/15].
51. pp. 252/16-255/10 Ælfric, Third Sunday after Pentecost: 'Homo quida(m) fecit cenam magnam. Et Reliqua. | Se helende sede þis bispel' (as Thorpe

- 1844–1866: 2.370–75; Godden 1979: 213–17/125) [space left for rubric; a 16c hand has added ‘Luk 14’ in left margin of p. 252/16].
52. pp. 255/10-256/32 Ælfric, “Alia Narratio de Euangelii Textu”: **Ewangeliu(m)** [s*i*ç] | ‘Mine gebroðra we willað eow gereccan | sume cristes wundra’ (as Thorpe 1844–1866: 2.378–80; Godden 1979: 217/126–220; coll. Pope 1967–1968: 2.575/203–79/276).
53. pp. 256/33-261/31 Ælfric, Fourth Sunday after Pentecost: **Ewangeliu(m)** [s*i*ç] | **in dom(ini)c(a)** | ‘Erant appropinquantes ad ie(su)m & rel(iqua). | Ðæt halige godspell rægð [s*i*ç] þ(æt) gerefan 7 synfulle menn genealæhton | þan hælende’ (as Thorpe 1844–1866: 1.338–50; Clemoes 1997: 371–78).
54. pp. 261/31-264 Ælfric, Eighth Sunday after Pentecost: **Ewang(e)l(iu)m** [s*i*ç] **in dom(ini)c(a)** | ‘Cu(m) multa t(ur)ba e(ss)et cu(m) ie(su) . . . | Marcus se godspellere cwæð o(n) þisum dægðerlicu(m) godspelle’ (as Thorpe 1844–1866: 2.394–402; Godden 1979: 230–34) [a 16c hand has added ‘7 Marc. 8 | post Trin.’ at right margin p. 261/31–2].
55. pp. 265/1-268/4 Ælfric, Ninth Sunday after Pentecost: **Ewang(e)l(iu)m** [s*i*ç] **in dom(ini)c(a)** | ‘Adtendite a falsis p(ro)ph(et)is . . . | Drihten cw(æð) to his leorningcnihtu(m). Behealdað eow wið leasum witegu(m)’ (as Thorpe 1844–1866: 2.404–12; Godden 1979: 235–40) [a 16c hand has added ‘8 | post Trinit. | Math’ in right margin of p. 265/1].
56. pp. 268/4-273/10 Ælfric, Eleventh Sunday after Pentecost: **Ewang(e)l(iu)m** [s*i*ç] **in dom(ini)c(a)** | ‘Cum appropinquaret ie(su)s ier(usa)l(e)m. reliqua. ON sumere tide wæs se hælend farende to ier(usa)l(e)m’ (as Thorpe 1844–1866: 1.402–14; Clemoes 1997: 410–17) [a 16c hand has added ‘x post Trin. | Luk 19’ in right margin after rubric].
57. pp. 273/10-276/31 Ælfric, Twelfth Sunday after Pentecost: **Ewang(e)l(iu)m** [s*i*ç] **Dom(ini)c(a)** | ‘Dix(it) ie(su)s ad quosda(m) . . . | Drihten sæde þis bigspell be sumu(m) mannu(m) þe o(n) heom selfen truwodon’ (as Thorpe 1844–1866: 2.426–36; Godden 1979: 249–54 [a 16c hand has added ‘xj post | Trinit | Luk. 18 |’ at p. 273/11–12, right margin].
58. pp. 276/31-279/6 Ælfric, Sixteenth Sunday after Pentecost: **Ewangeliu(m)** [s*i*ç] | **in dom(ini)c(a)** | ‘Nemo potest duob(us) d(omi)nis seruire Reli(qua). | Drihten cw(æð) o(n) sume timan to his leorningcnihtu(m). Ne mæg man twa(m) | hlafordu(m) samod þeowan’ (as Thorpe 1844–1866: 2.460–66; Godden 1979: 268–71 [a 16c hand has added ‘xv post Trinit |’ in right margin of p. 276/32].
59. p. 279/6–15 Ælfric, **De Natiuitate S(an)c(t)e marie** | ‘Hwæt wille we secgan ymbe marian gebyrdtide . . .’ (ends) ‘ne gebera þys naht þær to. buton for ydelnesse’ (as Thorpe 1844–1866: 2.466; Godden 1979: 271, cf. note).

60. pp. 279/15-283/11 Ælfric, Seventeenth Sunday after Pentecost: **Ewang(e)l(iu)m** [*rix*] **Dom(ini)c(a)** | 'Ibat ie(su)s in ciuitate(m) que uocat(ur) naim & R(e)l(iqua). Ure drihten. ferde to sumere byrig seo is gehaten naim' (as Thorpe 1844-1866: 1.490-500; Clemoes 1997: 459-64 [a 16c hand has added '16 | post Trin. Luk 7' in right margin of p. 279/15]).
61. pp. 283/11-290/2 Ælfric, Twenty-first Sunday after Pentecost: **Ewang(e)l(iu)m** [*rix*] **in dom(ini)c(a)** | 'Loquebat(ur) ie(su)s . . . Drihten wæs sprecede' (as Thorpe 1844-1866: 1.520-38; Clemoes 1997: 476-85) [a 16c hand has added '20 post Trinit | Math 22' in right margin of p. 283/11-12].
62. pp. 290/3-296/28 Ælfric, **Sermo de memoria s(an)c(t)o(rum) quando uolueris** 'Ego sum alfa. et o . . . Ðæt is o(n) ænglisc. ic eom angin. 7 ænde' (coll. Skeat 1881-1900: 1.336-62).
63. pp. 296/28-301/27 **Sermo de duodecim | Abusiuis S(e)c(un)d(u)m disputatione(m) s(an)c(t)i Cypriani** 'NU synd twelf | abusiua. þ(æt) synd twelf unþeawas' (as Morris 1868: 299/1).
64. pp. 301/27-306/33 Ælfric, **De doctrina apostolica.** | 'ON manega wisan lærð godes lar' (as Pope 1967-1968: 2.622-35).
65. pp. 306/33-317/31 Ælfric, **De falsis diis** | 'Fr(atre)s dilectissimi diuina scriptura . . . (line 4) Eala ge gebroðra þa leofostan þ(æt) godcundæ gewrit' (as Pope 1967-1968: 2.676-712/1-140, 150-296, 299-301, 304-514, 565-676).
66. pp. 317/31-327/33 Ælfric, **Int(er)rogationes Siwlfri pr(es)b(ite)ri** | 'SVm gedungen lareow' (ed. MacLean 1884: 2-54/511).
67. pp. 327/33-333/4 Ælfric, Homily for Ash Wednesday: **Dom(ini)ca in quinquagesima.** | 'ON þissere wucan on wodnosdæg' (coll. Skeat 1881-1900: 1.260-82).
68. pp. 333/4-338/15 Ælfric, **De oratione moysi in me|dia quadragesima** 'Efter þan ðe moyses se mæra heretoga | of aegipta lande mid his leode ferde' [red E though guide letter is 'æ'] (coll. Skeat 1881-1900: 1.282-307).
69. pp. 338/16-339/26 Latin and Old English forms of excommunication: '[E]x auctoritate d(e)i pat(ri)s om(n)ipotentis. & filii. et sp(iritu)s s(an)c(t)i. . . (p. 339/3) [M]EN þa leofestan geherað hwæt þeos boc segb. | Mid ealdorlicnesse ælmihtiges godes' (as Treharne 1995: 209-11) [initials wanting; in left margin, p. 338/16, title supplied in 14c hand: 'Ex(commun)ic(ati)o(n)is for(mul)a'; blank space at p. 339/27-34].
70. pp. 340/1-341/25 Ælfric, **Quom(odo) Acitofel 7 multi alii laq(ueo) se s(us)pend(erunt)** 'Is nu eac to witenne þ(æt) man witnað | foroft þa arleasan sceaðan' (coll. Skeat 1881-1900: 1.424-30).
71. pp. 341/26-355/24 Ælfric, **K(a)l(endas) Augusti Passio S(an)c(t)o(rum) Machabeo(rum)** 'Efter þam þe alexander | we egefulla cuning todælde his rice' (coll. Skeat 1881-1900: 2.66-120/811) [divided

into ten numbered sections, although Skeat's section XI is not numbered here].

72. pp. 355/24-356/22 Ælfric, **Qui sint Oratores. Laboratores. Bellatores** | 'Is swa þeah to witenne þ(æt) on þissere worulde synd þreo endebyrdnessa' (coll. Skeat 1881-1900: 2.120/811-24).
73. pp. 356/22-362 Ælfric, **Incipit de iudith q(uo)m(odo) int(er)fecit olofernem** | 'WE secgað nu ærest... (ends imperfectly) 7 god þe gestrangode for þære clænnesse' (ed. Assmann 1889: 102-16).

PHOTO NOTES: On p. 190 the rubric of no. 37 is partially lost in the gutter. There are a number of annotations and pencil markings which are not visible on the fiche. These are pencil *Notae* at pp. 252/28, 282/14; and pencil *capitula* and vertical lines in the text at pp. 246, 247, 248 (probably by the same annotator of pp. 220-22). A name occurs in the bottom margin at p. 90, but is virtually impossible to interpret: perhaps 'Camillus de Nag'. Grey pencil marks consisting of underlinings and rough crosses appear on pp. 150, 292, and 302-03, and may be the work of Abraham Wheelock, Cambridge University Librarian between 1629 and 1653. P. 190/28, rubric partially obscured in margin.

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E. M. T.

54. Cambridge, Corpus Christi College 367

Late historical texts; OE Homilies, OE "Vision of Leofric," etc.
[Ker 62, 63, 64; Gneuss 100]

HISTORY: Manuscript of mid-11c to 15c is a composite volume containing two distinct parts made up of five original manuscripts or portions thereof. The OE texts form three items in Ker (*Cat.*); in James (1912: 2.199) the two main Latin texts are designated as A, and the OE as B. The provenance of the manuscript may be Worcester: certain parts of it, item 8 below in particular, probably originated there.

The manuscript contains: Part A, on paper: (1) a 15c chronicle that is an extract from the "Polychronicon" (on paper, ff. 1–29); (2) a 15c short history of England up to 1402 (on paper, ff. 30–53); Part B, on parchment: (3) part of Ælfric's translation of Bede's "De temporibus" (from f. 54) dated 1160 x 1190 (Ker 62); (4) a disordered set of homiletic fragments (the original manuscript probably followed the sequence of the church year) dated to the mid-12c, most of which are by Ælfric (Ker 63); (5) the Latin text, "Logica quaedam", plus (6) a Latin verse in quatrains, "Versus quidam," plus (7) part of a Latin life of St. Kenelm (ca. mid 11c–12c), plus items added in blank space at the end of the quire: (8a) a book-list (mid-11c), (8b) the OE "Vision of Leofric" (1080 x 1100), a letter from the abbot of Westminster to the prior of Worcester datable to ca. 1130, a charm, and an imperfect Latin text concerning monastic constitutions (12c) (Ker 64).

Marginalia in Latin on parchment ff. 1-2, 7–10 ("De temporibus") are of 14c and refer to the text. Document (53 Henry III) in outer margin of Part B, f. 3r reading, 'Omnibus... Watt. de La Fort(?)... Noueritis me dedisse... Philip. filio meo quatuor croppos... in camp de Henton... ao v. v. H. Liij... Test. Joh. Jokyn. Le Franke | Joh. Wace... | Wace... | Le Franke' (James 1912: 2.201). Notes also in margins of f. 28r. At f. 28r, in the top and left margins, the beginning of a document has been practiced: 'Sciāt p(re)sentes et future quod ego' (14c). At f. 50v/17, a 13c note reads 'Vesp(er)us (est) grandis interpolatio nubium inter nos et solem'.

This manuscript is part of a collection of fragments bound together for Archbishop Parker. It was kept 'inter libror. impressos' in 1575. The mark '19–9' is on f. i of Part 1. Nothing is known of the individual elements that make up this composite codex, save that the letter on f. 52r provides a provenance of Worcester for at least that quire. Importantly, it seems that by

the 14c, when the annotator whose hand is apparent at ff. 1, 2, 7–10, and 28r was working, Quires I and II–VII were probably kept together (i.e., “De temporibus” and the OE homilies). Rebound in tan goatskin in 1946.

CODICOLOGICAL DESCRIPTION: Ff. iv + 53 + 52 + ii leaves. Foliation in ink throughout: one set of foliation, paper 1–53; first two leaves of vellum initially foliated 54, 55, then refoliated as 1 onwards. Flyleaf iii verso has ink ‘367’ in top right corner and a Corpus Christi College *ex libris* plate; iv verso has an ink ‘36’ in top left corner.

[Note: The paper and parchment sections of CCCC 367 are separately quired in this description.]

Dimensions of leaves and written space as follows: **Paper:** Items 1 and 2 (15c) measure ca. 215 x 138 mm.; written space 165 x 115 mm. Single column with pencil ruling. **Parchment** Items 3–5: Quire I measures ca. 214 x 142 mm.; written space ca. 170 x 103 mm. 30–38 long lines; ruling in pencil. Single bounding lines. Pricks in both margins to guide ruling. Quires II–VII measure ca. 214 x 142 mm.; written space ca. 176 x 105 mm. 26–30 long lines (27 lines on ff. 17, 29). Single bounding lines in Quires II, III (except ff. 3, 4, 5, 6 which have double bounding lines). Ruling probably in dry point. Quire VIII ca. 214 x 140 mm.; written space ca. 170 x 108 mm. Annotations and corrections in the margins, some of which have been excised by trimming. 43 longlines. Quire IX measures ca. 214 x 134 mm.; written space 193 x 120 mm. in two pencil-ruled columns of 32 lines, the quatrains linked by wavy brackets on f. 42 (ff. 42–44). Quire X measures 213 x 138 mm.; written space is 178 x 113 mm. Single column of 22 lines until f. 48r/12, when text is squeezed into lower and right margins. Dry point ruling (virtually incising the parchment). Quire XI has a variety of informal copies of texts and pen-trials.

Pages i–ii and two at the end are paper flyleaves of date of binding (1946). Ff. 1–53 are paper of 15c. Remainder of manuscript is vellum, arranged HFHF. The condition of the first, paper part of the codex is good. The condition of the parchment quires is less so. Evidently, poor quality parchment was used, certainly for ff. 3–6, 11–29. There is a hole at f. 16/13–14 around which text is written, and holes appear at the bottom of f. 4. There are (?) water stains at ff. 5v, 10r, 18, 20, 26. Repairs have been done at ff. 17, 23, 24. In the case of Quire I (ff. 1, 2, 7–10), it appears that scraps of parchment were employed for the copying of “De temporibus”: 39 lines of writing are squeezed into the space on f. 2v, and space is at a premium on the misshapen leaves (f. 7 is irregular) in this quire. F. 51r is damaged also, with a number of holes, one measuring 30 x 25 mm.

Paper: Item 1 is written by one scribe of the 15c in an informal, splayed Secretary hand; Item 2 is written by one scribe of the 15c in an informal Anglicana hand.

Parchment: Item 3 (“De temporibus”) is written in a hand of 1160 x 1180 that includes Insular *f, g*, and *r* and which is probably by the same scribe as the main hand of Cambridge, University Library, li. 1. 33 [98] (Treharne 1998: 239–44). Item 4 (homilies) is written by one hand of mid-12c which includes insular *f, g*, and *r*. Item 5 is written in an Anglicana script of 14c. Item 6 is a 14c hand similar to a university bookhand. Item 7 (Latin life of Kenelm) is written in a good Caroline minuscule hand of mid-11c, similar in appearance to the hand of the Cotton-Corpus Legendary (London, BL, Cotton Nero E. i, Parts 1 and 2 [207] and Cambridge, Corpus Christi College 9 [22]). A 12c hand completed the text. Items 8a and 8b are written in Insular minuscule script of mid-11c and 1060 x 1080 respectively; Caroline *a* is occasionally used in 8b. The last texts are written in a number of 12c hands.

COLLATION: Collation appears to be as James (1912) suggests: **Part A:** Paper I–II¹⁰ (ff. 1–20) III¹² wants 10–12 (ff. 21–29), IV¹⁴ (f. 30–43), V¹⁰ (ff. 44–53). Catchwords in bottom margins at ff. 39r, 43v, 48v, 51v. **Part B:** Parchment: I⁸ wants 7 and 8 (now forms ff. 1, 2, 7–10), II³ a singleton and bifolium originally leaves 3, 4, 5 of a quire of eight (now ff. 21, 20, 26), III² a middle bifolium (now ff. 17, 29), IV⁸ wants 2, 7 (now ff. 23, 6, 3–5, 24), V⁸ wants 7, 8 (now ff. 11–16), VI⁴ two bifolia, leaves 2 and 3 of a quire of 8 (now ff. 28, 19, 27, 18), VII² a bifolium, perhaps leaf 2 of a quire (now ff. 22, 25), VIII¹² (“Logica quaedam”) (ff. 30–41), IX³ (ff. 42–44), X⁸ wants 1, 7, 8 (ff. 45–49), XI² (ff. 50–51), XII¹ (f. 52).

[Note: Ker suggests that Quires V and VI were adjacent, as were IV and V. Furthermore, a quire is missing between III and IV, leaves are missing after I and II, and an indeterminate number of leaves are missing at the beginning and end.]

CONTENTS:

Part A:

1. ff. 1–29v/19 **Epitome chronicae Cicestrensis, sed extractum e Polychronico, usque ad annum Christi 1429** ‘[I]eronimi(s) ad eugeniu(m) in ep(isto)la 43^a dicit q(uo)d decime leg(u)nt(ur) primu(m) da|te ab abraha(m)’ [Dates, *notae*, and flags to events are given in both margins].
2. ff. 30r–53r/15 Peter of Ickham? “Historia Angliae” to the year 1402 **Breviarium** ‘Albion est t(er)ra constans In finib(us) orbis’ (apparently unpublished; a similar text occurs in CCCC 427, pp. 4–62; cf. Hardy 1854–1891: 3.271) [portion of leaf at end of this text has been cut off; verso blank].

Part B:

[Note: Because of the disorder of the leaves and the faintness of the foliation, fiche frames are noted in square brackets after folio information.]

3. (Quire I) ff. 1rv, 2rv, 7r–10v [frames 2.33, 2.35, 2.43–50] **De Temporibus** | ‘Þone forman dæg þyssere woulde we magon afn|dan’ (coll. Henel 1942: 16–82, as C (his chapter I missing here); as Cockayne 1864–1866: 3.238–80) [ff. 1, 2 also foliated ff. 54, 55; f. 10/21–36 and f. 10v blank].
ff. 3r–6v (see items 7, 8 below), 11r–29v Homilies:
4. (Quire II) ff. 21rv, 20r/1–24 [frames 2.69, 2.68] Ælfric, “Dominica Pasce”: beginning imperfectly ‘... fra(m) þrowunge to æriste ... (20r/1) cneowon. þa þa ... (ends) ... we cweþað. am(en)’ (as Thorpe 1844–1866: 1.224/11; Clemoes 1997: 299–306/118–178) [at p. 21v/1, ‘(u)e| teonen’ glosses ‘hosp’].
5. (Quire II) ff. 20r/25, 20v, 26rv [frames 2.68, 2.69, 3.8] Ælfric, “Alius Sermo de Die Paschae”: **Feria secunda**. ‘Hit is swyðe gedfenlic [si] þæt ge on þissu(m) drihten licu(m) | æriste ... (ends imperfectly) þurh þone laðan’ (as Thorpe 1844–1866: 2.282–94; Godden 1979: 161–68/only lines 1–95, 208–23).
6. (Quire III) ff. 17rv, 29rv [frames 2.63, 3.14] Ælfric, ‘Feria III De Dominica Oratione’: (begins imperfectly) ‘... ure rice gif we hit earnian wyllan ... (ends imperfectly) ... on þære fandunge ...’ (as Thorpe 1844–1866: 1.264–68; Clemoes 1997: 325–34/87–167).
7. (Quire IV) ff. 23rv, 6rv, 3r–5r/30 [frames 3.3, 2.42, 2.36–40] Ælfric, **SERMO IN ASSUMPTIONE S(AN)C(T)E MARIE**. | ‘HIERONIMUS SE HALGA SACERD AWRAT ÆNNE | pistol’ (as Thorpe 1844–1866: 1.436–54; Clemoes 1997: 429–38/1–59, 113–273) [one leaf missing between f. 23, which ends ‘þurh þone ylcan gast’, and f. 6, which begins ‘be þisse heofenlican cwene’].
8. (Quire IV) ff. 5r/30, 5v, 24rv [frames 2.40, 2.41, 3.5] Ælfric, **.viii. k(a)l(endas) sept(embri)s. passio s(anct)i bartholomei ap(osto)li**. || ‘WYRDwryteras secgað þ(æt) þre leodscipas synd gehatene india’ (as Thorpe 1844–1866: 1.454–76; Clemoes 1997: 439–50/1–24, 78–135) [one leaf missing between f. 5, which ends ‘gewurðod þæs’, and f. 24, which begins ‘menniscnysse’; ends imperfectly with ‘pearle’].
9. (Quire V). ff. 11r/1–16v [frames 2.52–62] **SEXTA IDUS SEPTEM(BRIS). NATIUITASS(AN)C(T)E MARIE. UIGINIS** [si] | ‘Men þa leofestan weorðiat we nu on and | weardnysse ... (ends imperfectly) of þam slæpe. swyþe ge- ...’ (as Assmann 1889:117–35/635).
10. (Quire VI) f. 28r–28v/20 [frames 3.12–13] Ælfric, ‘Exaltatio Crucis’: (begins imperfectly) ‘... þ(æt) cristes læwa’ (as Skeat 1881–1900: 2.154–58).
11. (Quire VI) ff. 28v/20, 19rv, 27rv/12 [frames 3.3, 2.66, 3.10] Ælfric, **XI k(a)l(endas) octobris. | s(an)C(T)i mathei apostoli EUUANGE | LISTE** | ‘SE GODSPELLERE MA|theus. þe we todæg wurðiað’ (as Thorpe 1844–1866: 2.468–80; Godden 1979: 272–79/1–72,

191–225) [one leaf lost between f. 19, which ends ‘mid þam synfullu(m) | æt’, and f. 27, which begins ‘wyðe [sið] astyred’].

12. (Quires VI–VII) ff. 27v/13, 18rv, 22rv [frames 3.10, 2.64, 3.1] **DEDICATIO S(AN)C(T)I | MICHAELIS ARCHANGELI | ‘MANEGUM IS CVÐ | SEO HALIGE STOW. S(AN)C(T)E michaELES . . . (ends imperfectly, f. 22v/32) . . . hæfð he swa miccle’** (as Thorpe 1844–1866: 1.502–16; Clemoes 1997: 465–75/1–66, 161–203) [two leaves missing after f. 18, which ends ‘undergeaton þ(æt) se’; f. 22 begins ‘gafol oððe tol’].
13. (Quire VII) f. 25rv [frame 3.7] (begins imperfectly) ‘fra(m) gode. to þe cumen . . . (ends imperfectly) . . . þær ongean. þe . . .’ (as Scragg 1992: 90–104/275–323).
14. (Quire VIII) ff. 30r–41r [frames 3.15–40] **Logica Quaedam | ‘quo sit res p(re)di(camen)ti rel(au)o(n)is p(er) se’** [in two columns].
15. (Quire IX) ff. 42r–44v [frames 3.40–45] “Versus Quidam”: **Apocalypsis Goliae ‘A tauro torrida lampade cinthii’** (as Wright 1841: 1–20).
16. (Quire X) ff. 45r–48r [frames 3.45–51] “Vita Brevior S. Kenelmi”: (begins imperfectly) ‘. . . forma. p(er)fusis diuina dilectione . . . (ends) commendant martire(m) suu(m)’ (ed. Love 1996: 126–29).

[Note: At the end of the ‘Vita Brevior’ follows, in a smaller script by the same hand filling up the remainder of the page, extracts from the ‘Vita et miraculi S. Kenelmi,’ §§ 8–12 plus a brief ending; it begins: ‘Que(m) e(tiam) ab humana noticia abscede(re) (to top of margin) | nitebatu(r) i(n)human[itas belu] | ina illu(m) . . . | (down to line 28 in margin) uel e(tiam) nom(en) loq(ue)ret[ur sine dila] | tione capite plec[teretur hinc] | (out to right edge, first long line of smaller script) q(uod) de celo i(u)dicaba(n)t . . . (ends) qui uiuit 7 regnat p(er) o(mn)ia secula seculor(um) amen’ (as Love 1996: 62–66, versos).]

17. (Quire X) f. 48v/2–4 Book-list: ‘Deo englisce passionale 7 .ii. englisce dialogas’ (ed. Lapidge 1985: 62–64; Sharpe et al. 1996: 653).
18. (Quires X–XI) ff. 48v/4–50v/15 **UISIO LEOFRICI | ‘HER GESUTELÆÐ ÐA GESIHÐE ÐE LEOFRIC Eorl gesæh’** (ed. Napier 1910: 182).
19. (Quire XI) f. 51r/8–51v/23 Sequence for Epiphany: ‘Letabundus exultet m̃delis chorus alleluia’ [neumed].
20. singleton, f. 52r/1–17 Letter: ‘Hubert(us) Abbas. Westmon’ 7 Edwinus p(ri)or e(iu)sde(m) loci. uenerabili p(ri)ori Wigornie’ . . . (ends) laudando creat[or]e(m) q(ui) oue(m) | sua(m) reduxit ad gregem. V(a)l(e)’ (as James 1912: 2.203).
21. f. 52r/16–17 Charm: ‘+ In no(m)i(n)e p(atris). 7 f(ili). 7 s(piritus). s(an)c(t)i. amen + Ire + arex + chr(ist)e + rauex + filiax + | arafax + N(omen). Medicina con(tra) febres.’
22. f. 52v Constitutions for monks.

PHOTO NOTES: At paper f. 18v, lines 14–16, 23 are underlined in red pencil. Underlining in red pencil also occurs on paper ff. 21rv, 26, 27, 28rv, 29v. At paper f. 30r, in lower right corner, '4' appears in pencil. Parchment ff. 29v–30r, and 41v–42r each appear twice on the microfiche. Foliation is very difficult to see on fiche. In parchment Quire I, "De temporibus," the document that can be seen in the right and top margin throughout the images is a Latin document (see above) written into the projecting untrimmed margin of f. 3r. In Quires II–VII (OE homilies), the rubrics, written in red rustic capitals, are very difficult to see. At parchment f. 45r, a pencil maze appears under the ink in the lowest third of the leaf. Immediately following the minim pen-trials on f. 51v, a name, 'Henricus' appears. A name ('Henr Giffard') appears in the bottom margin of f. 52r.

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E. M. T.

55. Cambridge, Corpus Christi College 383

Laws

[Ker 65, Gneuss 102]

HISTORY: Written 11/12c; the main texts surviving from the A-S period (in Booklets B and D) were written by one hand, small, round, and neat. Probably at St Paul's Cathedral, London, when item 28 was added in the first half of the 12c; on f. 69r the words 'pertinet s(anc)to paulo' added in a 16c hand in the right-hand margin draw attention to the fact that most of the places mentioned in it belonged to St Paul's. On f. 24r in the lower margin there occur the words 'Matildis bey(n) soror mag(ist)ri Rob(er)ti de bey(n) Abbend [. . .]' in a hand of the first half of the 13c. On ff. 40v–42v there are marginalia (13c) in Latin and French offering injunctions to say psalms in particular circumstances. Annotated by Robert Talbot (ca. 1505–1558), e.g., on ff. 12v, 53r, 54v (interlinear glosses), 57r, and perhaps already disordered, with what is now Quire II misplaced before III and IV, as this misordering is confirmed by the Parkerian pagination in red ochre crayon. Soon afterwards the manuscript was modified so that what now survives has three booklets (A, C, E) added in the 16c. Both A-S booklets (B and D) are imperfect at the end (D only in respect of material added in 12c), and Booklet D is imperfect at the beginning as well. A quire or more has been lost after B. Booklet C (16c) was inserted to cover the material lost before Booklet D, but there is some textual overlap (I Cnut 14.2–17.1). There are headings by John Joscelyn (1529–1603), Parker's Latin secretary, on ff. 38v–52r, and occasional annotations, e.g., on f. 57v. The manuscript was used by Lawrence Nowell the antiquary (d. ca. 1570) for his copy of item 28 in London, BL, Additional 43704, f. 110v, and by William Lambarde (1536–1601) for his *Archaionomia* (1568) for items 19 (heading from item 8), 14–15, 9, 16–17, 7, 24, and 25 (given in the order of use by Lambarde, who adds some headings). Bequeathed by Parker (Register, §17, no. 4) to Corpus in 1575.

CODICOLOGICAL DESCRIPTION: 72 leaves, ff. i + viii + 21 + vii + 32 + iii, membrane, measuring 185 x 115 mm., membrane endleaves being added front and back with the binding of 1991. Written space: Booklet A 143 x 75 mm. on f. 2, 138 x 75 mm. on f. 3, 138 x 73 mm. on f. 4r but 138 x 71 mm. on 4v; Booklet B 139/142 x 75/77 mm.; Booklet C (some folios have wider written area at bottom than top) f. 32r 138 x 78/80 mm.; f. 32v 134 x 78/80

mm., f. 33r 135 x 79 mm., f. 33v 140 x 78/82 mm.; f. 34r 136 x 76 mm.; f. 34v 139 x 74/78 mm.; f. 35r 142 x 74 mm.; f. 35v 139 x 73 mm.; f. 36r 139 x 80 mm.; f. 36v 141 x 79/80 mm.; f. 37r 140 x 74/76 mm.; f. 37v 142 x 77/80 mm.; Booklet D 138/142 x 76/77 mm., but f. 64 (= Quire IX, leaf 3, a half-sheet) is 142 x 74 mm.; Booklet E no written space. Modern foliation in pencil. Pagination beginning at f. 1 in red ochre crayon (probably by Matthew Parker) on the recto pages on ff. 10–30 (pp. 1–41), 38–53 (pp. 43–73), 54–74 (pp. 77–109), i.e., before the addition of the 16c supply leaves. Binding of white alum-tawed pigskin on oak boards from the workshop of Desmond Shaw of Cambridge, 1991.

Booklet A (16c supply leaves): In Quire I (ff. 2–9) no pricking is visible. There is a frame rule in crayon on ff. 2r–4v, 24 lines on f. 2r, 22 on f. 2v, 23 on f. 3r, 21 on f. 3v, 22 on f. 4r, 13 on f. 4v; apparently the lines were ruled as the scribe proceeded, and there is no ruling on ff. 5–9, which are blank except for a narrow vertical column ruled in red ochre on f. 9v. FHFH.

Booklet B: In Quire II (ff. 10–15) some prickmarks for the vertical single frame rule are visible at the bottom, e.g., on ff. 10–11, and prickmarks for the 26 horizontal ruled long lines are visible at the outer edge of leaves, all being visible, e.g., on f. 13. The ruling is in hardpoint, with the top, third, antepenultimate, and bottom horizontal lines ruled to the outer edge of the leaf, and the top three and bottom three horizontal lines ruled to the inner edge of the leaf. Written space 142 x 76 mm. (?)HFH.

In Quire III (ff. 16–22) some prickmarks for the vertical single frame rule are visible at the top and bottom, e.g., on ff. 16–17, and prickmarks for the 26 horizontal ruled long lines are visible at the outer edge of leaves, all being visible, e.g., on f. 19 (even though the bottom outer corner is cut off). The ruling is in hardpoint, with the top, third, antepenultimate, and bottom horizontal lines ruled to the outer edge of the leaf, and the top three and bottom three horizontal lines ruled to the inner edge of the leaf, except that on f. 16 the bottom three horizontal lines are all continued to the outer edge of the leaf. On f. 18v the pricking for horizontal lines on the outer edge bends round at the bottom to coincide with the pricking for the outer vertical line, but some additional prickmarks occur in otiose horizontal sequence. Written space 141 x 75/77 mm. HFHF.

In Quire IV (ff. 23–30) some prickmarks for the vertical single frame rule are visible at the bottom, e.g., on f. 25, and some prickmarks for the 26 horizontal ruled long lines are visible at the outer edge of leaves, most on f. 30. The ruling is in hardpoint, with the first and third horizontal lines ruled to the outer edge, also the antepenultimate and bottom lines on the inner sheets, but the outer sheet (ff. 23/30) has the bottom two lines so ruled. The top and bottom three lines are ruled to the inner edge of the leaf throughout. Written space 139 x 75 mm. HFHF.

Booklet C (16c supply leaves): In Quire V (ff. 31–37) no pricking is visible. F. 31 blank. Ff. 32–37 have a frame rule in crayon. HHFHF.

Booklet D: In Quire VI (ff. 38–45) some prickmarks for the vertical single frame rule are visible at the bottom (occasionally, e.g., towards the outer edge on ff. 38, 39) and top (all folios): usually two stabs at the top ones can be seen. Prickmarks for the 26 horizontal ruled long lines are all visible on ff. 41–45. The ruling is in hardpoint, with the first, third, antepenultimate, and bottom lines ruled to the outer and inner edges. HFHF.

In Quire VII (ff. 46–53) some prickmarks for the vertical single frame rule are visible at the top and occasionally the bottom (f. 53). Prickmarks for the 26 horizontal ruled long lines are visible in part, or wholly on ff. 49–53. The ruling is in hardpoint, with the first, third, antepenultimate, and bottom horizontal lines ruled to the inner and outer edges. HFHF.

In Quire VIII (ff. 54–61) prickmarks for the vertical single frame rule are mostly visible at the top and bottom. Prickmarks for the 26 horizontal ruled long lines are visible on all leaves. The ruling is in hardpoint, with the first, third, antepenultimate, and bottom lines ruled to the outer and inner edges. HFHF.

In Quire IX (ff. 62–69) occasional prickmarks for the vertical single frame rule are visible at the bottom (f. 62) and rarely at the top (f. 62 outer). Prickmarks for the 26 horizontal ruled long lines are visible on all leaves. The ruling is in hardpoint, with the first, third, antepenultimate, and bottom lines ruled to the outer and inner edges. HFHF.

Booklet E (16c supply leaves): In Quire X (ff. 70–72) there are no prickmarks, no ruling, and no text. FH.

Headings and capitals in red throughout Booklets B and D in the main hand; in Booklet B headings are often added in the margin, so presumably they were added after the text was written.

COLLATION: F. 1 is a 16c flyleaf with a stub after f. 9 bound as a wrapper around Quire I. **Booklet A** (16c supply leaves): **I**⁸ (ff. 2–9); **Booklet B** (correct order of quires should be III, IV, II): **II**⁶ (ff. 10–15 = pp. 1–12) [one or more quires lost after II]; **III**⁸ wants 6 after f. 20 (ff. 16–22 = pp. 13–26), **IV**⁸ (ff. 23–30 = pp. 27–42); **Booklet C** (16c supply leaves): **V**¹⁰ wants 8, 9, 10 (ff. 31–37); **Booklet D:** **VI**⁸ (ff. 38–45 = pp. 43–58), **VII**⁸ (ff. 46–53 = pp. 59–74), **VIII**⁸ 3 and 6 half-sheets (ff. 54–61 = pp. 77–92), **IX**⁸ 3 and 6 half-sheets (ff. 62–69 = pp. 93–108); **Booklet E** (16c supply leaves): **X**⁴ wants 4 (ff. 70–72 = pp. 109–14 [111, 113 unnumbered]).

[**Note:** Binding strips have been used to help hold together Quires II, IV, VI, and VIII.]

CONTENTS:

[Note: Attached to f. iv' (= fourth membrane endleaf added with the 1991 binding [frame 2 on the fiche] there is a slip of membrane with a 16c list of contents with page references to the Parkerian pagination in red ochre crayon.]

Booklet A (16c supply leaves):

1. ff. 2r/1–4v/13 Transcript (16c) of “Laws II Edgar” copied from London, BL, Harley 55 [260]: ‘Ædgars lage | Ðis is seo gerædnes þe eadgar cyng’ (as Liebermann 1903–1916: 194–206 [II Eg]) [ff. 5–9 blank].

Booklet B:

[Note: Quires are ordered in original order in the list of contents.]

2. [Quire III] ff. 16r/1–23r/5 “Laws of Alfred”: ‘Opres bisceopes. oððe ealdor mannes’ (ed. Liebermann 1903–1916: 1.51–86 [Af] (MS sig. B). [Lacuna between ff. 20/21: f. 20v/26 ends ‘scillingu(m). **Be boc | lande.**’; f. 21r/1 resumes ‘dagas to eastron’ (ed. Liebermann 1903–1916: 1.75; 78);
3. ff. 23r/5–30v/19 “Laws of Ine”: **INES LAGE | ‘IC INE MID GODES GYFE WES SEXENA CYNING | mid geðeahte**’ (ed. Liebermann 1903–1916: 89–123 [Ine (B)]).
4. f. 30v/20–26 (p. 42), [Quire II] f. 10r/1–6 (p. 1): **BE MORÐslihtu(m) ‘WE CWEDON BE ÐAM blaseru(m)’** (ed. Liebermann 1903–1916: 1.388: [Blas (B*)]).
5. ff. 10r/7–19 **BE FORFENCGE** ‘Embe forfang witan habbað gerædd’; ends ‘plihte begytan’ (ed. Liebermann 1903–1916: 1.388–90 [Forf (B)]).
6. ff. 10r/19–11r/9 “Hundredgemot” (?I Edgar): ‘Ðis is seo geræd | nyss hu mon þ(æt) hundred haldan sceal’ (ed. Liebermann 1903–1916: 1.192–94 [Hu (B)]) [‘þ(æt) . . . sceal’ written in right margin, with *signe de renvoye*].
7. ff. 11r/10–12r/20 “Laws I Æthelred”: **ÆÐELREDES | LAGE** ‘Ðis is þa geræddnysse þe æþelred | cining’ (ed. Liebermann 1903–1916: 1.216–20 [I Atr (B)]) [f. 12r/21–6 has late-16c annotation].
8. f. 12v/1–26 “Prologue to Laws of Alfred and Guthrum”: **ÆLFREDUS LAGA CYNINGES.** | ‘Ðis is þ(æt) frið ðæt ælfred cyng 7 guðru(m) | cing’ (ed. Liebermann 1903–1916: 1.126–28: [A Gu (B2)]; cf. item 19, f. 57r/17–57v/23).
9. ff. 13r/1–14v/24 “Laws of Alfred and Guthrum”: **EFT HIS 7 Guðru | mes. 7 eadwar | deS.** ‘AND ÐIS IS SEO GERædnys. eac | ðe ælfred cyng. 7 guðru(m) cyng’ (ed. Liebermann 1903–1916: 1.128–34 [Egu (B)]).
10. ff. 14v/24–15v/26 “Laws II Æthelstan”: **Be ðeofum.** | ‘ÆREST ÐET MAN NE SPA`rige` NANNE ÐEOF ÐE | æt hæbbendre hand’; ends imperfectly: ‘7 he his ætsacan’ (ed. Liebermann 1903–1916: 1.150–52 [II As (B)]).

Booklet C (16c supply leaves):

f. 31 Blank.

11. ff. 32r/1–37v/25 Transcript (16c) of “Laws I Cnut” copied from London, BL, Harley 55 [260]: ‘**Leges canuti** | ðis is seo gerednes þe cnut cyning’ (as Liebermann 1903–1916: 278–98 [I Cn = I Cnut 1–17.1]).

Booklet D:

12. ff. 38r/1–40r/21 “Laws I Cnut,” beginning imperfectly: ‘mæsse dæg. swa he beboden beo’ (ed. Liebermann 1903–1916: 1.294–306 [I Cn (B) = I Cnut 14.2 to end]).
13. ff. 40r/22–52v/1 “Laws II Cnut”: ‘ÐIS IS ÐONNE SEO WORVLdcyNDE GE|rædnysse ðe ic wille mid minan wite | nan ræde’ (ed. Liebermann 1903–1916: 1.308–70 [II Cn (B)]; f. 52v/2–8 blank).
14. ff. 52v/9–53v/2 “Laws I Eadweard”: ‘EADWERD CYNING byt ðam gerefum eal|lum’ (ed. Liebermann 1903–1916: 1.138–40 [I Ew (B)]).
15. ff. 53v/3–54v/2 “Laws II Eadweard”: ‘EADWEARD CYNING | mid [..] his witan ða hy æt exceastre wæ|ron’ (ed. Liebermann 1903–1916: 1.140–44 [II Ew (B)]).
16. ff. 54v/4–55r/6 “Laws I Eadmund”: ‘EADMUND CYNING gesomnode micelne | sinoð’ (ed. Liebermann 1903–1916: 1.184–86 [I Em (B)]).
17. ff. 55r/7–56r/11 “Laws II Eadmund”: ‘EADmund cyning cyð eallum folce geyl|drum gegingru|m’ (ed. Liebermann 1903–1916: 1.186–90 [II Em (B)]).
18. ff. 56r/12–57r/14 “Formula for Swearing Oaths”: ‘**Ðus man sceal | swerigean hyld | aðas.** | ‘ON ðone drihten ðe ðæs halidom | is fore halig’ (ed. Liebermann 1903–1916: 1.396–98 [Swer (B*)]) [f. 57r/1–16 blank].
19. ff. 57r/17–57v/23 “Prologue to Laws Alfred and Guthrum” ‘ÐIS IS ÐÆT FRIÐ ÐÆT Ælfred cyninc 7 gy|ðrum cyning’ (ed. Liebermann 1903–1916: 1.126–28 [A Gu (B)]; cf. item 8, f. 12v/1–26).
20. ff. 57v/23–58v/4 “Marriage Law”: **hu man mæden weddian sceal. | 7 hwylce forewarde þær aghon | to beon|ne.** ‘Gif man mædan oððe wif weddian wille’ (ed. Liebermann 1903–1916: 1.442–44 [Wif (B)]).
21. ff. 58v/5–59r/6 “Law for Compensation by Wergild”: **hu man sceal gyldan. twelf hyndes man.** | ‘Twelf hyndes mannes wer is twelf hund scyll|inga’ (ed. Liebermann 1903–1916: 1.392–94 [Wer (B)]) [followed on the same line after an extended space by item 22].
22. f. 59r/6–20 “Charm”: ‘Gyf feoh sy under|numen’ (ed. Cockayne 1864–1866: 3.286–88; Storms 1948: no.11B, from Maidstone, Kent Archives, DRC/R1 [“Textus Roffensis,” *olim* Rochester, Cathedral Library, A.3.5] [441], f. 95r/10–23, where it occurs in conjunction with similar law texts to those in the present manuscript).

23. f. 59r/21–59v/16 “Landright”: ‘Hit becwæð 7 becwæl se ðe hit | ahte’ (ed. Liebermann 1903–1916: 1.400 [Becwæð (B*)]).
24. ff. 59v/17–62r/2 “Laws II Æthelred”: ‘ÐIS SYND(.) ÐA FRIÐmal 7 ða forword’ (ed. Liebermann 1903–1916: 1.220–26 [II Atr (B*)]).
25. ff. 62r/3–63r/26 “Agreement regarding Welsh Marches”: ‘ÐIS IS SEO GERÆDNES ðe angelcynnes wi|tan 7 wealhðeode’ (ed. Liebermann 1903–1916: 1.374–78 [Duns (B*)]).
26. ff. 63v/1–66v/23 **ÐEGENES LAGU** | ‘ÐEGENLAGV IS þ(æt) he sy his bocrihtes’ (ed. Liebermann 1903–1916: 444–53 [Rect (B)]).
27. ff. 66v/24–69r/14 “Law for Reeves”: **Be gesceadwisan gerefan.** | ‘SE SCADwis gerefa sceal ægðærwitan’ (ed. Liebermann 1903–1916: 1.453–55 [Ger (B)]; Liebermann 1886: 259–65).

Two items added in a hand of the first half of the 12c:

28. f. 69r/15–69v/2 “List of ‘Shipmen’ required for service from estates in Essex, Middlesex, and Surrey”: ‘[S]cipmen. Of ticc .iiii. Of tillingaha(m) .ii.’ (ed. Liebermann 1900: 23–24; Robertson 1939: no.72).
29. f. 69v/3–26 “West Saxon Genealogy”: ‘[P]a wæs agangen fram cristes acennednesse’; ends imperfectly, ‘þa feng centwine’ (ed. Dickins 1952: 2–4; coll. Dumville 1986: 21–24; as Thorpe 1861: 1.232, ll. 1–15).

Booklet E (16c supply leaves):

ff. 70–72 Blank [not on film].

PHOTO NOTES: Parker’s pagination is mostly legible but not the modern pencil foliation. Rubrics of nos. 7, 8, 9, 18, 26 not legible on film.

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P. J. L.

60. Cambridge, Corpus Christi College 422

“The Red Book of Darley”
[Ker 70, Gneuss 110–111]

History: Two originally separate manuscripts. Part 1 (pp. 1–26, some leaves missing) contains verse and prose “Dialogues of Solomon and Saturn.” Part 2 (pp. 27–586) is a liturgical handbook, perhaps for practical pastoral “fieldwork” (Hohler 1972: 41, 44), containing a broad range of texts, including a disorderly and duplicative Sacramentary with votive masses, and a miscellany of other services and liturgies. Among the many masses is one for St. Olaf, king of Norway (1015–1030), apparently the earliest surviving text of a mass in his honor.

The origin of Part 1 is not known. Ker proposed mid-10c, others late 10c (Menner 1941: 1; Dobbie 1942: li). Kemble (1845–1848: 132) conjectured that Part 1 was the work of a female scribe. The language of the two verse “Dialogues” is predominantly West-Saxon with occasional Anglian forms (Menner 1941: 18–21). Lines 1–93 of the first verse “Dialogue” (“Solomon and Saturn I”) occur as an 11c addition in margins of Cambridge, Corpus Christi College 41 [25] (pp. 196–198), probably from southern England, which was at Exeter during the time of Bishop Leofric (1050–1072).

Part 2, apparently made ca. 1061, either at Winchester, New Minster for use at Sherborne or at Sherborne based on Winchester models. The Easter tables on pp. 44–45 span 1061–1098; Dumville (1992: 50, n. 75 and p. 74) proposed that since 1061 is not the beginning of a 19-year cycle but towards the end of one, Part 2 “was written between Easter 1060 and Easter 1061.” Suggesting a New Minster, Winchester origin are feast days and saints listed in the Calendar, pp. 29–40, as well as saints in some of the liturgical texts (St. Alphege, p. 32, 19 April; St. Swithun, p. 35, 2 and 15 July; St. Æthelwold, p. 36, 1 August, and p. 37, 10 September; St. Judoc, p. 29, 9 January; St. Grimbald, p. 35, 8 July). The former three were all bishops of Winchester, and New Minster possessed the relics of Sts. Judoc and Grimbald from the time of its foundation in the early 10c. The liturgical services include a “Missa cotidiana de Sancto Suuithuno” (pp. 137–41) and a “Missa pro amico uiuenti” which invokes Sts. Dunstan, Alphege, and Swithun (pp. 166–69). The litany on pp. 378–82 lists St. Birinus (bishop of the West Saxons, 634–ca. 650), St. Swithun, St. Judoc, and St. Grimbald (p. 380); the litany on pp. 402–05 lists Sts. Birinus, Swithun, Æthelwold, and Judoc (p. 403). On the other hand, there are connections with

St. Mary's, Sherborne or within the diocese (St. Mary's was a Benedictine community that was the seat of a bishopric until 1078, when the see was transferred to Salisbury). At 8 January (p. 29) is indicated the major feast of St. Wulfsin, bishop of Sherborne (i.e., Wulfsig III, bishop of Sherborne ca. 993–1002). At 25 May are added the words 's(an)c(t)i aldhelmi ep(iscop)i' (p. 33/28), Aldhelm having been bishop of Sherborne 705/706–709/710.

The small format of the manuscript and the broad range of liturgical texts, which include the office for visiting the sick and forms for trial by ordeal, suggest that Part 2 was produced as a practical handbook for use "in the field." Hohler (1972: 41, 44) proposed that the general character of Part 2, coupled with the absence from its Sacramentary of masses for the principal feasts of the year (notably Easter), suggests that Part 2 was designed for use by someone who "reckoned he would be travelling a good deal but would be back at his base on principal feasts" and that it "is the book a good, pastorally minded, monk priest is going to take with him round the villages."

Parts 1 and 2 joined by 12c, as shown by same 12c handwriting on p. 14/1–16 and p. 49/19–25 (Ker, *Cat.*, 121). By 16c (inscription, p. 586) the united manuscript belonged to the parish of Darley Dale in Derbyshire, whose church is dedicated to St. Helen. Since the 12c hand was adding prayers for a Mass for St. Helen, it is possible that the manuscript could have been at Darley Dale by 12c, possibly via an appointed priest who had Winchester or Sherborne connections.

[Note: The manuscript ends with an added 12c quire containing various lections, including for the Feast of the Invention of the Cross; the lections are followed by chants for Lauds of this Feast, including chants naming St. Helen. The accomplished musical notation on pp. 578–86 suggests the quire was prepared in a metropolitan center. The quire was perhaps prepared as a refurbishment of Part 1 in preparation for sending the liturgical manuscript to Darley Dale. The second of the two hands responsible for the quire also wrote the first of the three prayers for a Mass for St. Helen (p. 49/14–18). This prayer may therefore have been added in preparation for sending Part 2 to Darley Dale, whereas the two prayers that follow, which are in an inexpert hand, could have been added after the manuscript reached Darley Dale.]

Ker (*Cat.*, 121) thought it likely "that part A was used as flyleaves by the binder of part B." First leaf of Part 1 may have been a pastedown (see Codicological Description). But the 13 leaves of Part 1 (two quires) are more than would be required for flyleaves, and though there are leaves missing, there seems to have been an intention to preserve the OE dialogues; however, the erasure of the original text on p. 14 to make way for a 12c formula of excommunication suggests that by then OE texts were not valued or understood.

On p. 586, 16c inscriptions attest the manuscript's presence at Darley Dale and transfer of ownership to Matthew Parker. First inscription in an unidentified secretary hand, 'the rede boke of darleye in the peake in darbyshire', perhaps written by Richard Wendesley (see below). Second inscription, in secretary, perhaps by Matthew Parker's son John (1548–1619), 'This booke was sum time had in such reverence in darbie shire that it was comonlie beleved that whosoever should swaere vntuelie vppo(n) this booke should run madd'. Third inscription, in italic, probably by John Parker, notes that the book was given to Matthew Parker by 'Richard Wendesley esquier', presumably the same as the 'Richardus Wendesley armigerus Senescallus meus', who is named an executor of Matthew Parker's will. The Wendesleys were a prominent family in the parish of Darley Dale, lords of the manor of Wendesley or Wensley (memorial in St. Helen's church); Richard is mentioned in the heralds' Derbyshire Visitation Pedigrees of 1569 as "livinge" in that year (London, British Library, Harley 2134, f. 49r; see also Smith 1951: 11). He may well be the same Richard Wendesley as served as Parker's seneschal, although, as lord of the manor, it is unclear why he should have entered Parker's service.

In the lower margins of pp. 130–31 are several signatures of "Margaret Rollysley" (various spellings) who became widowed in 1562 and mentions her widowhood on p. 130. The Rollesleys or Rowsleys were a prominent Darley Dale family, apparently related to the Wendesleys by marriage (cf. Harley 2134, f. 49r and Harley 1093, f. 41va). Margaret's husband's great-uncle had been rector of Darley 1514–1531 (Smith 1951: 42). The manuscript may have been owned by the Rollesleys in 1562 and Richard Wendesley may have obtained it from them for presentation to Matthew Parker. Parker's interest in aspects of the liturgical portion of the manuscript—in particular, the texts for trial by ordeal—is demonstrated by Parkerian notes and transcriptions on pp. 310, 318–319, and 330; these parallel the attention paid to the equivalent texts in other Parkerian manuscripts, e.g., CCCC 44 [26] and 146 [32]. MS 422 passed to Corpus Christi College by Parker's indenture of 1575.

CODICOLOGICAL DESCRIPTION: Within Part 1, the leaves of Quire I are mostly rather thick and supple, with suede-like surfaces. The leaves of Quire II are somewhat thinner. Pp. 11–12 have a hole acquired while the skin was still on the animal. The discoloration and staining of the leaves of Part 1, and the character of their preparation, make it difficult to tell hair side from flesh side; according to Ker (*Cat.*, 120), the hair side is on the outside of all sheets, so that hair side faces flesh side across openings. The leaves measure ca. 192 x 127 mm. The written area measures ca. 164 x 95 mm. in Quire I, and ca. 158 x 95 mm. in Quire II. The text is laid out in single columns, with the number of lines to the page varying: 22 lines on pp. 1–2, 23 lines on pp. 3–6 and 15–26, and 24 lines on pp. 7–13. The leaves were not pricked in the inner margins. The

trimming of the leaves has removed all the prickings from the outer margins and many of those of the upper and lower margins. The ruling is drypoint, and is more easily visible in Quire II, where it was made from the recto, with pairs of bounding lines at each side of the column. The drypoint ruling of the outer bounding lines on p. 23 has been supplemented in places in ink.

The text of Part 1 was written by one scribe in small, neat A-S minuscule, with runes occurring on pp. 3–5. The openings of the two verse “Dialogues” are in capitals. Verse “Dialogue II” has a somewhat different layout from verse “Dialogue I” and the prose “Dialogue,” with each speech of verse “Dialogue II” beginning on a new line with a large initial *S* (variously for “Solomon” or “Saturnus”), with horizontally aligned spiral-shaped line-fillers frequently occupying the resulting space in the preceding lines, and with the opening word(s) of many speeches written in capitals. The text is undecorated, except for the occasional use of quatrefoil and other forms for the *o*'s of Solomon's name in verse “Dialogue II” (as on p. 20, lines 4, 8, 15, and 22). No pigment is used in Part 1.

The original leaves of Part 2 vary in thickness from rather thin to rather thick, with cream-colored or yellowish, often scaly surfaces. The 12c supplied leaves (pp. 571–86) have yellowish, suede-like surfaces. A few leaves have holes acquired while the skins still belonged to their animals (for example, pp. 61–62, 173–74, 307–08, and 455–56). The leaves are arranged so that hair side faces hair side and flesh side faces flesh side, with hair side on the outside of the quires. The leaves measure ca. 194 x 129 mm. The written area measures ca. 160 x 108 mm. The text is laid out in single columns (double columns for the litanies on pp. 378–80 and 402–04), with varying numbers of lines to the page: 19 lines on pp. 67–70, 289–90, 295–96, 479–80, and 489–90; 20 lines on pp. 54–66, 71–288, 291–94, 297–308, 319–478, 481–88, 495–96, 501–02, 523–52, and 555–70; 21 lines on pp. 493–94, 497–500, 503–04, and 507–22; and 22 lines on pp. 491–92 and 505–06. The tables on pp. 27–45 have multiple columns of between 31 and 37 lines. The added 12c quire has 20 lines to the page on pp. 571–79, 29 lines on pp. 580–81 and 583–85, and 28 lines on p. 582. The leaves were not pricked in the inner margin. Trimming the book for binding has removed most of the prickings in the outer margins, but some leaves, for example pp. 203–18, retain some or all of their prickings. Trimming has also removed many of the prickings in the upper and lower margins. The sheets were individually ruled in drypoint, on the hair side. There are pairs of bounding lines (often skewed at a diagonal) at each side of the column.

The original portion of Part 2 was written probably by two or three scribes using a similar style of script, in English Caroline minuscule for Latin and A-S minuscule for OE. Musical elements were mostly written in smaller script, leaving room above for neumes; but neumes (some of them added later) have been entered only on pp. 51–52, 286–88, 470–86, 489–99, 507–11, 552–53, and

555–70. Titles and headings are written in red pigment in capitals, sometimes mixed with minuscule forms. There are numerous initials in red or green pigment. The initials frequently have modest decoration, usually simple beading; two initials on p. 58 have outlined human faces within them. Ink initials within the lection from the Sermon on the Mount (Matthew 5:1–12) on p. 142 have an infilling of green pigment; elsewhere in the manuscript, some ink initials have an infilling of red pigment. The Calendar and other tables on pp. 27–45 use red and green pigment, the table on p. 41 being laid out under decorative arcades. The Order of the Mass begins on p. 51 with a decorative page of text dominated by a large polychrome pigment and ink initial which includes decorated panels, interlace, animal heads, and foliate ornament. There are two polychrome pigment and ink illustrations in outline drawing style, with painted portions. The Preface of the Mass (p. 52) has an illustration of Christ in Majesty flanked by angels, the opening words of the Preface being written in red and green pigment to either side of Christ within his mandorla, and to either side of the angels. The initial *T* of the Canon (p. 53) is depicted as a rough-hewn cross bearing the crucified Christ, with the Virgin at the left, a tree growing between the Cross and the Virgin, a bird (perhaps the dove of the Holy Spirit) at the upper left, and the hand of God at the upper right; the opening words of the canon are written in red and green pigment to the right of the initial.

The added 12c quire at the end of Part 2 was written by two scribes in Proto-Gothic minuscule. The second scribe entered the incipits of musical chants in smaller script at the end of lections; several of the chants are neumed. Within the original portion of Part 2, there are late 11c and 12c additions of prayers, hymns, and other texts on pp. 49–50, 310–18, and 553–54; neumes have been added to the hymns on pp. 315–16, and also occur at the end of the marginal portion of the text added on p. 554. Late 11c and 12c corrections, pen trials, and casual entries (including sketches) occur in several margins, for example on pp. 60–61, 123–24, 144, 209, 272, 338–39, 360, and 520; a chant added in the margin of p. 205 has neumes on a four-line stave. A somewhat naive sketch of a long-necked creature on p. 586 is probably late medieval or 16c. Within the Calendar, the word ‘papae’ or its abbreviation ‘pp’ has been lined through in the four references to popes on pp. 38 and 40 (7 and 14 October; 11 and 31 December), although there has been no such deletion of the papal references on pp. 29, 31, 32, 33, and 34 (26 January; 12 and 29 March; 26 April; 30 May; 28 June). An added rubricated entry for 29 January (p. 40), likely to be for St. Thomas Becket, has been erased. The erasure and the crossings-out must date from the 1530s or later: in 1534 Henry VIII ordered the deletion of all references to the pope in books belonging to churches, and in 1538 he ordered Becket’s name to be erased from all Calendars.

The leaves of both parts of MS 422 have suffered various forms of damage. The recto of the first leaf of Part 1 is considerably darkened and stained, leaving the text mostly illegible. James (1912: 316), followed by Menner (1941: 2), concluded that the leaf had served as the pastedown of a former binding of the manuscript. The evidence on the leaf is, however, difficult to interpret. The recto does not have smears of paste such as one might expect to find on a former pastedown, nor does it have offsets of wood-grain such as pastedowns frequently acquire when they are lifted from the wooden boards to which they have been pasted. On the other hand, the recto acquired other signs which indicate that it suffered from exposure. The upper portion of the page carries some entries of script scratched into the page in drypoint. There are deposits of red pigment in the right-hand area, between 36 and 66 mm. from the top of the leaf, up to a distance of 18 mm. from the fore-edge; and deposits of green pigment, or green copper-alloy stains, between 97 and 110 mm. from the top of the leaf, up to a distance of 15 mm. from the fore-edge. Examination of the page under a microscope reveals scattered small deposits of a brownish viscous substance; the nature of the substance and the cause of the deposits are unclear. The cause of the darkening and staining of the page is uncertain, but they perhaps resulted from exposure rather than from the use of the leaf as a pastedown.

The first seven leaves of Part 1 have holes (mostly rust-stained) or reddish brown marks resulting from the mounts of a former binding. Portions of most pages of Part 1 have yellowish brown stains where the pages have been treated with a reagent in an attempt to make the text more legible. This happened before 1912, as the description of the manuscript by James mentions the stains.

In Part 2, the drypoint ruling, made with a sharp instrument, has cut through parts of several leaves, for example pp. 51–52, 67–68, and 137–38. Sometimes the resulting cuts, and some other tears to the leaves, have been repaired with modern cellophane tape, as on pp. 33–34 and 145–78. Other leaves (pp. 119–20, 349–50, 429–30, and 571–72) have had tears repaired with stitching during the medieval period. Two leaves (pp. 27–30) have lost their original upper outer corners, which have been repaired with vellum patches sewn to the leaves; the repairs are old, and perhaps date from the 11c or 12c, a date not contradicted by now mostly blurred elements of script on the patch of p. 30. Several leaves, for example pp. 165, 167, 267, and 270, have modern vellum patches pasted to them. Pigments have corroded, rubbed, and faded, with the result that many rubricated initials, headings, and texts are now almost invisible under normal light. Exposure to liquid has caused the formation of ink lakes on some pages, for example pp. 86–87, 104–05, and 301–04. Many leaves have become grubby and stained through exposure. P. 570, which as a result of misbinding is now the last leaf of the original portion of Part 2, is darkened, and its red pigment has blackened; this may indicate that it was exposed as the last

leaf of the book before the addition of the 12c quire, in which case the misbinding is datable before that addition. The last leaf of the misplaced quire (pp. 491–506; the quire originally followed p. 570) is stained from exposure and has a rust-tinged hole. It and the preceding leaf share rust stains and wormholes. These features were presumably acquired when the leaves were at the back of the book, adjacent to a binding with wooden boards and metal mounts. The first leaf of Quire XIX (pp. 301–02) is darkened and stained from exposure, and the ink has run in places to form ink lakes. The leaf also has scattered rust stains, at least some of which were made from the verso; their cause is unclear. There are small areas of rust stains on some other leaves, for example pp. 474–75 and 491.

Several leaves in Part 2 have lost portions of marginal script through the trimming of the margins for binding: for example, pp. 61, 205, and 375. Rust-burn marks across the fore-edge of the last leaves of Part 1 and the first leaves of Part 2 (pp. 21–50) derive from the upper clasp of a former binding which dates from after the two parts were combined. Such a clasping mechanism would be late medieval or later. The area discolored by the marks includes the contour of the fore-edges, which have therefore not been trimmed since the leaves acquired the marks.

The present binding is a half-binding of tanned pigskin with blue paper sides over millboards, with single endpapers at both ends. Although unsigned and undated, the binding is attributable to the Cambridge Binding Guild in 1937 or 1938, as shown by Budny (1997: 650). The binding replaces an 18c binding of August 1748 which is recorded in the *Library and Plate* records of Corpus Christi College for the years 1708–1771: Corpus Christi College, Archives B. 3, f. 88v. Bindings that survive at Corpus from the intensive rebinding campaign of 1748–1750 are of a uniform character, comprising quarter-bindings in sheepskin with vellum sides. The note “in red leather” on p. 1 of MS 422, which appears to be in the hand of Robert Masters, Fellow of Corpus 1738–1758, presumably refers to the color of the cover of the pre-1748 binding. The note implies that the medieval binding that gave rise to the name “The Red Book of Darley” survived into the 18c.

COLLATION: i + 13 (pp. 1–26) + 281 (pp. 27–586) + i. One 20c paper endleaf at front and back.

Part 1: I⁸ (wants 7) (pp. 1–14); II⁸ (wants 3, 6) (pp. 15–26).

Part 2: III¹² (pp. 27–50); IV¹⁰ (lacks 3, 7) (pp. 51–66); V¹⁰ (lacks 10) (pp. 67–84 [the stub conjoint with pp. 67–68 now precedes p. 67, rather than following p. 84]); VI–VII⁸ (pp. 85–116); VIII¹² (lacks 4, 8) (pp. 117–36); IX⁸ (pp. 137–52); X¹² (lacks 1, 5, 9) (pp. 153–70); XI¹⁰ (lacks 4, 8) (pp. 171–86); XII–XV⁸ (pp. 187–250); XVI¹⁰ (lacks 3, 7) (pp. 251–64 [the pagination omits the leaf following p. 252]); XVII¹² (lacks 1, 3) (pp. 265–84); XVIII¹⁰ (lacks 4, 8) (pp.

285–300); XIX¹⁰ (lacks 10) (pp. 301–18); XX¹⁰ (lacks 2, 8) (pp. 319–34); XXI¹⁰ (lacks 4, 8) (pp. 335–50 [the stub conjoint with pp. 345–46 now precedes p. 345, rather than preceding p. 341]); XXII–XXIII⁸ (pp. 351–82); XXIV¹⁰ (lacks 3, 7) (pp. 383–98 [the stub conjoint with pp. 393–94 now precedes p. 393, rather than preceding p. 387]); XXV¹⁰ (lacks 3, 7) (pp. 399–414); XXVI¹⁰ (lacks 3, 7) (pp. 415–30); XXVII¹⁰ (lacks 4, 8) (pp. 431–46); XXVIII–XXIX⁸ (pp. 447–78); XXX⁶ (pp. 479–90); XXXI¹⁰ (lacks 3, 7) (pp. 491–506); XXXII–XXXIV⁸ (pp. 507–54); XXXV¹⁰ (lacks 3, 7) (pp. 555–70); XXXVI⁸ (pp. 571–86).

[Note: This collation differs from that of James in some respects. James was apparently unaware of the textual gaps between pp. 18–19 and 22–23, which attest to the loss of leaves 3 and 6 from Quire II. James stated a different number of leaves and/or a different structure for Quires X, XI, XVII, and XXVI. The present tight binding of the manuscript makes it difficult to establish the collation.]

CONTENTS:

Part 1:

1. pp. 1/1–6/12 “Solomon and Saturn I.” Much of p. 1 is illegible as a result of exposure and damage; p. 2 begins ‘leofre ðon(ne) eall ðeos leohte gesceaft’. Ends (p. 6/12): ‘ðon(ne) his feond cyme’ (ed. Kemble 1845–1848: 135–45; Menner 1941: 83–89; Dobbie 1942: 31–38; legible portions of p. 1 printed Page 1965: 37).
 2. pp. 6/12–12/24 Prose “Dialogue” of Solomon and Saturn, ending abruptly, with a leaf missing after p. 12: ‘Saturnus cwæð ac hu | moniges bleos . . . ðon(ne) is ð[æt] seofoðe’ (ed. Kemble 1845–1848: 144–52; Menner 1941: 168–71; Cilluffo 1980).
 3. p. 13/1–7 Section of verse, perhaps comprising the misplaced conclusion of “Solomon and Saturn II”: ‘swice ær he soð wite . . . næfre ær | his férðð áhlog’.
- [Note: Vincenti (1904: 64) and Menner (1941: 10–12) believed that the lines of verse that occur at p. 13/1–7 (following the excised leaf) are the concluding lines of the second verse dialogue (which breaks off abruptly at the bottom of p. 26), strangely misplaced due to some accident of copying which perhaps resulted from a misplaced leaf in the exemplar.]
4. pp. 13/8–26/23 “Solomon and Saturn II”: ‘HWÆT IC FLITAN GEFRÆGN . . . sticað him to middes’ (ed. Kemble 1845–1848: 154–76; Menner 1941: 90–104; Dobbie 1942: 38–48). Ends abruptly, with text missing after p. 26. There are textual gaps as a result of the loss of one leaf after p. 18 and another after p. 22. The original text of p. 14 has been mostly erased and overwritten with a 12c formula of excommunication (legible OE portions of p. 14 printed Page 1965: 38–39).

5. p. 14/1–24 Added 12c formula of excommunication: ‘Ex auctoritate dei pat(r)is o(m)nip(oten)tis . . . ad eme(n)dacione(m) <con>grua(m) p(er)ueniant | fiat. fiat. fiatamen’ (ed. Liebermann 1903–1916: 1.435–36).

Part 2:

- p. 27 Latin and OE table of favorable and unfavorable days of the moon for blood-letting (ed. Henel 1934–1935: 334–35). Part of the table is missing as a result of the loss and replacement of the upper outer corner of the leaf.
- p. 28 Latin tables of the Roman Calendar and of ferial regulars, concurrents, lunar regulars, and epacts; with an OE note on epacts in the last five lines (‘Gif ðu wille | witan hu fela epacta . . .’; this note ed. Henel 1934: 48–49). Part of the Calendar is missing as a result of the loss and replacement of the upper outer corner of the leaf.
6. pp. 29–40 Latin Calendar with OE elements (ed. Wormald 1934: 184–95). At the top left of most pages is an OE gloss to the Latin name of the month. [Note: At the top of each page are Latin and OE notes on the number of days in the month and the length of the corresponding lunar month. Within each page are OE glosses to the Latin names of the signs of the zodiac, the seasons, etc. At the foot of each page are Latin and OE notes on the length of day and night in the month, and OE notes on the length of the human shadow at 9 a.m., 3 p.m., and noon. On pp. 29–30, part of the Calendar for January and February is missing as a result of the loss and replacement of the upper outer corner of the leaf. (OE glosses on the names of the months, the signs of the zodiac, etc., ed. Meritt 1945: 56–67; OE notes on the length of the human shadow ed. Henel 1934: 59–60.)]
- p. 41 Latin table for fixing the dates of the five movable feasts of the Church year.
- pp. 42–43 Lunar tables, with, at the foot of the two pages, OE notes on how to fix the dates of Septuagesima, Lent, and Easter (‘Gif ðu wille witan hwænne septuagessima beon sceole . . .’; OE notes ed. Henel 1934: 40–42).
- pp. 44–45/7 Easter tables for the years 1061–1098.
7. pp. 46–47/28 OE directions on how to establish the dates of the movable feasts, ember days, epacts, concurrents, and the age of the moon: ‘Gif ðu ne cunne understandan on ðis ledene þe her beforan | awriten is . . . hundred geara ðæs monan ryne’ (ed. Henel 1934: 42–43, 45–46, 61, 47, 48–49, 55).
8. p. 47/29–33 OE note on three Fridays for fasting: ‘Dis synd þa þry. frigidagas . . . þæt is se | fyrmesta friedæg’ (ed. Henel 1934: 64).
9. p. 48 OE menologium: ‘Fram middan wintra byð to s(an)c(t)a MARIAN mæssan . . . middes wintres mæsse dæg’ (ed. Henel 1934: 71–74).
10. p. 49/1–3 OE note on the number of days, weeks, and hours in the year: ‘On twelfmonðum byð . . . eahta | hund syxtig tida’ (ed. Henel 1934: 67).

11. p. 49/4–12 Added 11c or 12c Latin prognostic text: ‘Isti sunt. tres dies anni p(rae) aliis obiseruandi [sic] . . . est mirabile. misterium’.
12. p. 49/13–25 Three added 12c prayers in two hands for a Mass for St. Helen:
- a. [. . .] **Elene** ‘D(eu)s q(u)i int(er) cet(er)a potentie tue miracula . . . te fauente mereamur. p(er)’.
- b. **Munnera** [sic] pop(u)li tui d(omi)ne . . . p(ro)ficiat 7 saluti. p(er)’.
- c. ‘Refecti corporis sacri p(re)tosiq(ue) sanguinis | repleti . . . a cun(c)tis malor(um) n(ost)ror(um) sordib(us) exuamur. p(er) d(omi)n(u)m’.
13. p. 50 Added 12c lection from the Gospel of John, 1:1–14 (the “Last Gospel of the Mass”): **S(e)c(un)d(um) Ioh(anne)m** | ‘IN PRINCIPIO erat u(er)bu(m) . . . Plenum gr(ati)e & ueritatis’.
14. pp. 51–63/14 Order of the Mass: **PEROM(N)IA** | **SECVLASECVLOR(UM)** in uita(m) | *eternam. Amen*’.
15. pp. 63/14–268/13 Sacramentary, with Masses for particular occasions. [Note: The first Mass is entitled **MISSA DE SANCTA TRINITATE** | ‘Benedicta sit s(an)c(t)a trinitas’. Votive Masses occur on pp. 63/14–87/29, 123/11–141/15, and 164/11–268/13. Masses for the Common of Apostles, Martyrs, Confessors, and Virgins occur on pp. 88/1–123/11; and of the Common of Martyrs, Virgins, Apostles, and Confessors on pp. 141/16–162/14. Masses for the Feasts of St. Olaf (29 July) and St. Nicholas (6 December) occur on pp. 162/14–164/11. Sometimes the text includes only the proper prayers to be recited by the celebrant (pp. 67/13–69/15, 122/14–137/2, 162/14–166/17, 169/19–172/2, 176/10–178/6, 181/3–183/17, 190/14–203/10, 209/11–213/9, 225/11–229/19, and 234/7–257/6); elsewhere it also includes the openings or the full texts of the chants and readings to accompany the Mass (pp. 63/14–67/13, 69/15–122/13, 137/2–162/14, 166/17–169/18, 172/2–176/10, 178/6–181/3, 183/17–190/14, 203/11–209/11, 213/9–225/11, 229/19–234/7, and 257/6–268/13). On p. 133/15 there occurs the OE gloss ‘for flæsc | costnunge þæt is idel lust’ above the Latin rubricated title **MISSA** | **PRO TEMPTATIONE CARNIS ET GR(ATI)A SP(IRITU)S S(AN)C(T)I**; on p. 171/3 occurs the OE gloss ‘for bone kyning’ above the Latin rubricated title **MISSA SPECIALE** [sic] **PRO REGE**.]
16. pp. 268/13–271/16 **ORATIONES PRO PECCATIS** | ‘Exaudi q(uaesumu)s d(omi)ne gemitu(m) | populi supplicantis . . . ut qui | peccator(um) n(ost)ror(um) flagellas [corrected to ‘flagellis’] p(er) cutim(ur). miserationis tuę gr(ati)a | liberemur. p(er)’.
17. pp. 271/16–276/14 **ORATIONES MATUTINALES** and evening prayers: ‘Matutina supplicu(m) uota | d(omi)ne p(ro)pitius intuere . . . quos p(er) singula | diei momenta seruasti. per | noctis q(u)iete(m) custodire dignare. p(er)’.
18. pp. 276/15–284 **M(ISSA) AD SPONSAS BENEDICENDO** [sic] ‘A(ntiphona) | Inuocauit me & ego exaudia(m) meu(m) [recte, ‘eu(m)’] . . . mitte spiritum sanctum tuum super hunc anulu(m). p(er) eiusdem’. [The

rubricated headings include the OE headings **BLETSUNG** on p. 280/1 and **TO BRYD gifte ðis** on p. 282/8–9.]

19. pp. 285–309 Benedictions, antiphons, and prayers for particular occasions, with the first benediction headed **III. NON<AS>. FEB<RUARII>. PURIFICATIO S<AN>C<T>E | MARIÆ. BENEDICTIO SUPER | CANDELAS** ‘D(omi)ne i(es)u chr(ist)e crea | tor celi & terre’.
20. pp. 310–315/8 Added 11c or 12c formula of excommunication: ‘[E]x auctoritate p(at)ris. & ex uerbo filii’ (ed. Liebermann 1903–1916: 1.436–37).
21. pp. 315/9–318/8 Added, untitled 11c or 12c sequence of musical texts for the rite of the Veneration of the Cross: ‘[P]opule m(eu)s q(u)id fecit [corrected to ‘feci’ by erasure] tibi . . . Sepulto do|[min]o signatum est monumentum ponentes mili[tes] q[ui] custodirent eum’.
22. pp. 318/9–15 Added 12c prayer: ‘D(eu)s pat(er) piissime. d(eu)s misericordissime . . . et(er)ne | rex qui uiuis & regnas cu(m) d(e)o’.
- [Note: on p. 318/16–17 is a Parkerian note commenting that the faded text on the following page can be restored by reference to another version of the same text in an A-S pontifical (probably CCCC MS 44 [26], pp. 308–09, or CCCC MS 146 [32], pp. 301–02).]
23. pp. 319–332 Ordeal by immersion in cold water: **EXORCISMUS AQUAE AD IUDICIUM DEI DEMONSTRANDUM . . . ‘ADIURO UOS .N. PER PATREM ET FILIUM ET SP(IRITU)M S<AN>C<TU)M’** (ed. Liebermann 1903–1916: 1.401–05).
- [Note: Parts of the faded rubrication on p. 319 have been transcribed in the interlines by Matthew Parker and another Parkerian hand.]
24. pp. 330/5–332/13 Two adjurations in OE (ed. Liebermann 1903–1916: 1.409).
- a. p. 330/5 ‘Ic eow halsie þurh ðonne [sið] fæder’.
- b. p. 330/17 ‘Ic halsie ðe man ðurh ures driht|nes geflæscnyse’.
25. pp. 333–339/6 Ordeal by grasping hot iron or by retrieving a stone from hot water: **IN SIMPLO UNUM PONDUS. IN TRIPLO TRIA FERRA<M> EQUIPERET PONDERA . . . ‘D(EU)S qui p(er) ignem sig|namus [sið] magnas [sið]’** (ed. Liebermann 1903–1916: 1.406–07).
26. pp. 339/7–344/19 Ordeal by swallowing bread or cheese: **EXORCISMUS PANIS ORDEACII ET CAUSEI [sið] . . . ‘Conseruator & creator humani | generis’** (ed. Liebermann 1903–1916: 1.408–09).
27. pp. 344/19–366 **EXORCISMUS CONTRA DEMONIUM ||** ‘Adiuro te creatura aque’. [The rite ends with the account of Christ’s passion from the Gospel of St. Matthew, 26:1–27:66 (pp. 348–66), to be recited over the exorcized water and salt.]
28. pp. 367–392/2 Office of making catechumens, blessing the font, and baptism: **Her onginð seo endebyrdnyse þære cristnunge . . . ‘Exi ab**

- eo [with superscript `a´ for the alternate form `ea´] sp(iritu)s inmundē. There are rubricated OE directions to the priest, faded but legible under UV light (ed. Page 1978: 150–55, supplemented by Graham 1993: 442–43; Latin litany, pp. 378–82 ed. Lapidge 1991: 125–28).
29. pp. 392/2–393/15 Office of baptizing sick children: **Her onginð | þæt læsse fulluht to untrumu(m) cildu(m) | ‘Medela(m) tua(m) dep(re)cor d(omi)ne s(an)c(t)e pat(er)’.** (Rubricated OE directions ed. Page 1978: 155, supplemented by Graham 1993: 443.)
30. pp. 393/16–399/2 Blessing of salt, water, and ashes: **Her onginð seo halgung to sealte . . . ‘Exorcizo té creatura salis. p(er) d(eu)m uiuu(m)’.** (Rubricated OE directions ed. Page 1978: 156.)
31. pp. 399/2–423/2 Office of visiting and anointing the sick: **Her onginð seo endebyrdnys hu man sceal ðone untruman smirian . . . ‘Pax huic domui & om(n)ibus habitantib(us) | in ea’.** There are rubricated OE directions. On pp. 400/3–402/1 is a section of OE directions written in ink. (OE portions and parts of the Latin ed. Fehr 1921: 48–63; Latin litany on pp. 402–405 ed. Lapidge 1991: 128–31.)
32. pp. 423/2–429/17 **M(ISSA) P(RO) INFIRMO IN DOMO | ‘A(ntiphona) Virtutum omnium deus’.**
33. pp. 429/18–445/16 **Orations in agenda mortuor(um),** followed by the office of burial: p. 430/4 ‘D(omi)ne ne in furore tuo’. OE glosses to the Latin rubrics on pp. 429/18–430/3, 430/6–9 and 14–15, 434/11–12, and 435/2–5 and 13–16. OE rubric on p. 444/13–15. (OE glosses, but not the OE rubric, ed. Fehr 1921: 65–67.)
34. pp. 445/16–470/5 Masses for the dead, with the first text entitled **MISS(A) UNIUS DEFUNCTI | ‘Requiem eternam dona ei domine’.** In most cases the text includes only the proper prayers to be recited by the celebrant (pp. 456/11–457/12 and 459/16–470/5); in two cases it includes the texts or the openings of the chants and readings to accompany the mass (**MISS(A) UNIUS DEFUNCTI**, pp. 445/16–456/11; and **MISSA P(RO) DEFUNCTA FEMINA**, pp. 457/12–459/16).
35. pp. 470/6–490 **ANT(IPHONAE) R(ESPONSORIAE) IN AGENDA MORTUORU(M) | ‘Placebo domino in regione uiuorum’.**
 [Note: pp. 491–506 (quire XXXI) have been misbound and should follow p. 570. See items 49 and 50 below.]
36. pp. 507–516/10 Office for the Common of Apostles: **IN NATALE APOSTOLORUM. AD UESPERUM | ‘Estote fortes in bello . . . & dedit illis | gloriam sempiternam quorum doctrina fulg& | ecclesia ut sol & luna’.** Most lections within the office have the OE rubricated heading **Ræd, Rædinc, or Capitul.**
37. pp. 516/10–528/9 Office for the Common of Martyrs: **PLURIMORU(M) MARTIRU(M). CAPIT(UL) | ‘Fulgebunt iusti &**

- ta(m)quam scintille | in arundine . . . & in eternum ibunt cu(m) chr(ist)o
| agnum secuti sunt & acceperunt palmam'. Most lections have the OE
rubricated heading **Ræd, Rædinc, or Capitul.**
38. pp. 528/10–540/6 Office for the Eve of the Feast of a martyr: **IN
UIGILIA UNIUS MARTIRIS. CAPITUL** | 'Tamqua(m) auru(m) in
fornace p(ro)bauit illos . . . Qui odit animam suam in hoc mundo in
uita(m) | æternam custodit eam'. Most lections have the OE rubricated
heading **Ræd or Rædinc.**
39. pp. 540/6–545/9 Office for the Eve of the Feast of a confessor: **IN
UIGILIA UNIUS | CONFESSORES [sic] AD UESPERU(M).
CAPITUL** | 'Ecce sacerdos magnus qui in . . . induit eu(m) & a [sic] portas
paradisi | coronauit eum'.
40. pp. 545/9–546/17 Office for the Eve of the Feast of more than one
confessor: **IN UIGILIA PLURIMORU(M) | CONFESSORUM AD
UESPEROS. | þonne þysne CAPITUL** | 'Vnde & salutare in
p(er)petuu(m) . . . Vigilare itaq(ue) | qui ante scitis [recte, 'quia nescitis']
diem neque horam quando | d(omi)n(u)s uester uenturus sit'.
41. pp. 546/17–548/5 Office for the Eve of the Feast of a virgin: **IN
UIGILIA UNIU(S) | UIRGINIS. V(ERSICULUS)** 'Diffus [sic] est
gr(ati)a . . . Adiuuabit eam deus uult[us suo].'
42. pp. 548/5–553/7 Office for the Feast of a virgin: **UNIUS UIRGINIS |**
'Difusa est gr(ati)a in labiis tuis . . . tibi | placeat. & secura obseruiat [sic].
p(er)'.
43. p. 553/8–14 Chant: 'Montes gelboe nec ros nec pluia [sic] ueniat sup(er) uos
. . . in morte(m) quoque | non sunt separati'.
44. p. 553/14–19 Added 11c or 12c chant for the Virgin Mary: 'O gl(ori)osa
genitrix uirgo semp(er) | maria . . . ad celestia | regna mereamur
peruenire'.
45. p. 553/19–21 Added 11c or 12c benediction of the Trinity: 'Benedicta | sit
creatrix & gubernatrix om(n)i(u)m s(an)c(t)a & indiuidua | trinitas &
nunc & semp(er) & p(er) infinita seculoru(m) s(e)c(u)la'.
46. p. 554 Added 11c or 12c set of texts for an office for the souls of a dead
father and mother: 'D(EU)S qui fideliter mundo morientibus'. The text in
the margin follows on from the end of line 21.
47. pp. 555–564/6 Services for Maundy Thursday, beginning with Vespers on
the Wednesday of Holy Week ("first Vespers" of Maundy Thursday):
**F(E)R(IA) V. IN CENA D(OMI)NI. AD UESPER(UM) AD
SALM(OS)** | 'A(ntiphona) Tanto te(m)pore uobiscu(m) eram docens
uos in templo' (rubricated OE directions ed. Graham 1993: 445).
48. pp. 564/6–570/15 Services for Good Friday, beginning with Matins:
SUP(ER) NOCT(URNOS) | 'A(ntiphona) Adstiterunt reges terre &

- principes conuenerunt in unu(m)' (rubricated OE directions ed. Graham 1993: 445–46).
49. pp. 570/16–20 and 491/1–498/20 Services for Holy Saturday, with the first service (Matins) lacking a heading: 'In pace in idipsum dormiam & requiescam'. From the bottom of p. 570 the text continues at the top of p. 491.
50. pp. 498/21–506 Services for Easter Day, with the first service (Matins) lacking a heading: 'D(omi)ne labia. D(eu)s in adiu(torium)'. The text breaks off abruptly at p. 506/22 with the opening words of a prayer within the service of Vespers, 'Pr(aest)a q(uaesumu)s om(n)ip(oten)s d(eu)s. ut qui', followed within the same line by the faded rubricated heading **EBDOM(ADA)**, perhaps with the Roman numeral **I** written in superscript between the **B** and **D**, as part of the rubric. On p. 504 there occur two rubricated OE headings (ed. Graham 1993: 446).
51. pp. 571–574/5 Twelve 12c lections for the Common of Confessors, with the first lection headed **L(ECTIO) DE CONFESSORES** [sic] | 'BEATVS ille seruus'.
52. pp. 574/6–578/3 Twelve 12c lections, without a heading but evidently for the Common of Virgins, with the first lection beginning 'VIDENTVR itaq(ue) m(jh)i fr(atre)s quinq(ue) | euangelicę uirgines significare'.
53. pp. 578/4–581/15 Nine 12c lections for Trinity Sunday, with the first lection headed **DE SANCTA TRINITATE. L(ECTIO) I** | 'Catholica fides patre(m) & filiu(m). & sp(iritu)m s(an)c(tu)m'. Each lection is followed by a Responary, most of the Responaries being neumed.
54. pp. 581/16–582/15 Three 12c lections for the Feast of the Holy Cross, with the first lection headed **L(ECTIO) I. DE S(AN)C(T)A CRUCE** | 'CRux igitur dominica. angelis. & hominib(us) uene|ra(n)da'. Each lection is followed by an unneumed Responary.
55. pp. 582/15–583/20 Four 12c lections for the Feast of Sts. Alexander, Eventius, and Theodolus (3 May), with the first lection headed **Alexandri. euenti. & theodoli. L(ectio) I** | 'Beatus igit(ur) alexander papa. q(u)into loco a beato petro'. Each lection is followed by an unneumed Responary.
56. pp. 583/20–586/2 Eight 12c lections for the Feast of the Invention of the Cross (3 May), with the first lection headed **INVENCIO S(AN)C(T)E CRVCIS. L(ECTIO) I** | 'Regnante uenerabili d(e)i cultore constantino. | gens multa barbaror(um) c(on)gregata. e(st)'. Each lection is followed by a Responary, one of the Responaries being neumed.
57. p. 586/2–3 12c list of chants for Lauds on the Feast of the Invention of the Cross: **IN L(AUDIBUS)** 'Helena constantini mater... Ecce crucem domini'.
- p. 586/4–12 Three 16c inscriptions recording the name by which the manuscript was known, the reverence in which it was formerly held in

Derbyshire, and the gift of the manuscript to Archbishop Matthew Parker by Richard Wendesley.

SPECIAL PROBLEMS OF LEGIBILITY: The two parts of MS 422 present different problems of legibility. Within Part 1, the rubbing, darkening, and damaging of p. 1 has made much of the text on the page illegible. Legible portions are noted by Menner (1941) in the apparatus on pp. 80–81 of his edition, and by Page (1965). The holes in pp. 1–8, made by the metal mounts of a former binding, have in some places removed letters from the text. The areas of the pages of Part 1 that have been treated with reagent are sometimes difficult to read (the problem having in some cases been compounded by the long-term effect of the reagent). Apart from the text of p. 14, the wording of the affected passages can be found in Menner's edition, with notes on the state of the text at these points in the manuscript, and on previous editors' readings. Menner's readings of these passages include only a few minor errors, for example 'him' instead of 'hine' in l. 481 of "Solomon and Saturn II" (p. 26/10, last word). The original text of p. 14 is almost entirely irrecoverable. Page (1965) reported the few letters he was able to read in the first and last lines of the page. The mostly erased letters that are visible in the area of ll. 16–24, and in the line below the last line of the excommunication formula, are not from the original 10c text, but from another 12c layer. This layer represents the original ending of the formula. Just at the point where these erased letters first become visible, following the word 'stantes' in l. 16, there is a change of hand within the formula, and this suggests that a second hand has erased and corrected the last portion of the first hand's work.

Within Part 2, many of the rubricated texts have faded into near invisibility, with only portions of pigment, or the whitish outlines of the letters, remaining on the page. The faded text is legible—though sometimes only with difficulty—under ultra-violet light. The OE rubricated texts that occur on pp. 367–421, 504, and 555–70, and that comprise directions to the officiating priest, are printed in the articles by Fehr (1921), Page (1978), and Graham (1993). Some of the Latin rubricated headings are cited in the catalogue entries for the manuscript by James (1912) and Budny (1997).

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