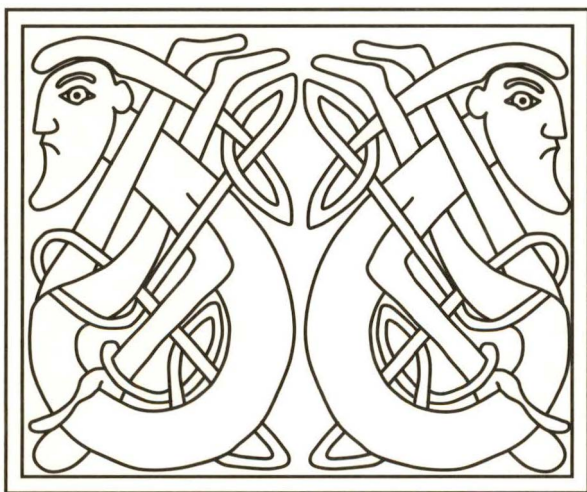


Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 14

Manuscripts of Durham, Ripon, and York



Descriptions
by
Sarah Larratt Keefer
David Rollason
A. N. Doane

Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

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MEDIEVAL AND RENAISSANCE
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VOLUME 326



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ACMRS
(Arizona Center for Medieval and Renaissance Studies)
Tempe, Arizona
2007

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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 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. 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 to undoubted Anglo-Saxon texts.

Each manuscript is assigned a main index number for this series; that number is given before the shelf-mark and always appears bolded and in square brackets after the shelf-mark when a manuscript in this series is mentioned in the body of a description. The index number is concorded with the catalogue numbers of Ker and Gneuss. An interim cumulative index of volumes 1–10 has been published as a separate volume (2006). An interim cumulative index of volumes 1–25 is planned; a final comprehensive index

will follow the completion of the volumes of descriptions, now projected as about 45 in number. The manuscript descriptions, after being revised, will also be published as a separate publication towards the conclusion of this project. Users of these descriptions (and of the indices) are requested to bring any errors, omissions, or relevant new scholarship to the attention of the publishers or the editors.

The editors are grateful 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 generous gifts. We wish to thank the Dean and Chapter of Durham Cathedral for permission to publish images of their manuscripts A.II.17, A.IV.19, A.IV.36, B.III.32, B.IV.9, B.IV.24, and Hunter 100. All copyright remains with the Dean and Chapter of Durham Cathedral and no further reproduction is permitted without prior written consent of the Dean and Chapter of Durham Cathedral. We also thank the following: Dr. J. T. D. Hall, Librarian of the Durham University Library, for permission to publish images of Cosin V.II.6; C. D. W. Sheppard, Head of Special Collections of the Brotherton Library, University of Leeds, for permission to publish images of the "Brotherton Fragments" from Ripon Cathedral; to the Dean and Chapter of York Minster and Ms. Louise A. Hampson for granting permission and for making arrangements to publish York Minster Add. 1 and XVI.I.2; and to the Master and Fellows of Magdalene College, Cambridge and the Pepys Librarian, Dr. Richard Luckett, for granting permission to publish Pepys 2981(19): all the items mentioned in the preceding sentence remain the property of the respective libraries and cannot be further reproduced without the prior written consent of their respective owners.

The editors and describers would like to express their especial debt to Prof. Alan Piper of the Archives Division of Durham University Library for his frequent help on technical aspects of the Durham manuscripts. We also especially thank Canon Ronald L. Coppin and Mr. Roger Norris of Durham Cathedral Library, and Miss E. M. Rainey of Durham University Library, for their cooperation with the project and help to the describers. Thanks are, as always, due to Prof. Robert Bjork, Director of the Arizona Center for Medieval and Renaissance Studies in Tempe, Arizona, for agreeing to publish the project, and to his excellent staff, particularly Roy Rukkila, Jennifer Michaud, Todd Halvorsen, and Leslie MacCoull, who have been of so much assistance with this and previous volumes. We also wish to acknowledge the help of the Project Assistant for 2005-06, Patrick Murphy.

A. N. Doane, Matthew T. Hussey

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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) fiche number;

[second line:] (3) Ker number (N. R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* [Oxford: Clarendon Press, 1957; repr. with supplement 1990]); (4) 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: ACMRS, 2001]); (5) short title or indication of contents; (6) folios contained on each fiche.

The layout is as follows:

177. London, BL, Cotton Caligula A. vii 1 of 6
Ker 137, Gneuss 308 Heliand ff. 1r–40r

In addition to Ker and Gneuss numbers, descriptions may also include Lowe numbers (E. A. Lowe, *Codices Latini Antiquiores: A Paleographical Guide to Latin Manuscripts Prior to the Ninth Century*. Part II: *Great Britain and Ireland* [Oxford: Clarendon Press, 1934–1971])= *CLA*.

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 or column 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
\ /	within MS text quotations, \ indicates a line running over above the line; / indicates a line running over below the line
“ ”	customary title
⦿	incipit, explicit, gloss, or other direct quotation 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.

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, and other discrepancies between manuscript, film, and/or fiche.

67. Cambridge, Magdalene College, Pepys 2981 (19)

with 118. Durham, Dean and Chapter Library, A.II.17

Fragment from the "Durham Gospels" [118]

[Ker 105, Gneuss 220]

HISTORY: A slip cut from the top off. 70 of the "Durham Gospels," Durham Cathedral Library A.II.17 [118], which George Hickes obtained (along with a slip from another Durham Gospel, Durham Cathedral Library A.II.16) for Samuel Pepys's collection of paleographic samples in 1701, though they are dated 1700 in the collection: 'memdum - That these 2 were a Present to me, from my most hon^d & reverend Friends, the Dean & Chapter of Durham, | An^o Domⁿⁱ 1700' (see James 1923: 120, Verey in Verey et al. 1980: 66). The Dean of Durham at the time was John Montague, fourth son of Edward Montague, first Earl of Sandwich, Pepys' patron. Kept as no. 19 in a large folio album of handwriting samples; the leaves are paper with the extracted samples pasted in.

DESCRIPTION: A slip cut from f. 70. Almost the entire top half of this leaf has been cut away, leaving only the lower 13 lines of writing of the original 22 [cf. no. 118]. The slip, only a fragment of the part cut away, showing three lines of text on each side, measures ca. 32 × 220 mm., the edges severely trimmed from their original width of about 260 mm. The slip is reversed as presently mounted. What remains probably are the third to fifth lines of text from the top in an area of ca. 29 × 182 mm. The slip is pasted in along the left edge so that both sides may be read. Underneath the slip, on the album page, is a transcription by Paul Lorrain, Pepys's library clerk (cf. *Catalogue of the Pepys Library*, 1989. 4, Calligraphy I, pp. 6-7).

CONTENTS:

Luke:

(19) verso (originally upper recto of f. 70) from near the beginning of the "Praefatio uel argumentum Lucae": 'secutus usq(ue) ad confessionem

eius seruiens d(omi)no | sine crimine nam neq(ue) uxorem umquam habe | ns neq(ue) filios septuaginta quattuor annorum' (cf. Wordsworth and White 1889: 269/2–3).

- (19) recto (originally upper verso of f. 70) from the same: '[per]missa est ut requirantib(us) demonstraret in quo | ad praehendens erat nathan filium introitu | recurrentis in d(eu)m congregationis (corrected to 'generationis') admissio indis[partibilis]' (cf. Wordsworth and White 1889: 270/7–9).

PHOTO NOTES: The fiche shows some items not included in this series. No. 16 [66] will be described in a subsequent volume. The slip is reproduced in Verey et al. 1980, with f. 70rv.

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- Catalogue of the Pepys Library at Magdalene College Cambridge, Volume IV: Music, Maps, and Calligraphy.* Cambridge: D. S. Brewer, 1989.
- James, M. R. *Bibliotheca Pepysiana: A Descriptive Catalogue of the Library of Samuel Pepys. Part III. Mediaeval Manuscripts.* London: Sidgwick and Jackson, 1923. [no. 2981]
- Verey, Christopher, T. Julian Brown, and Elizabeth Coatsworth, eds. with an appendix by Roger Powell. *The Durham Gospels (Durham, Cathedral Library, MS A. II. 17.* Early English Manuscripts in Facsimile 20. Copenhagen: Rosenkilde and Bagger, 1980.
- Wordsworth, John, and Henry J. White, eds. *Nouum Testamentum Domini Nostri Iesu Christi Latine secundum editionem Sancti Hieronymii.* Vol. 1. Oxford: Clarendon Press, 1889.

A. N. D.

118. Durham, Cathedral Library A.II.17

“The Durham Gospels” + “The Uncial Leaves”

[Ker 105, Gneuss 220/221, Lowe 2.149/150]

(with 67. Cambridge, Magdalene College Pepys 2981 [19])

HISTORY: Durham MS A.II.17 is made up of approximately half the complete text of one Gospel book, “Durham Gospels”, and the fragment of another, “Uncial Leaves.” Both are from the late 7c or early 8c, and were written at Lindisfarne and Wearmouth-Jarrow, respectively.

“Leaves” is a single quire, of part of Luke, written in uncial and spaced *per cola et commata* as it was adopted for Biblical use in the 7c, and in layout and script closely resembling the Codex Amiatinus (Florence, Biblioteca Medicea-Laurenziana Amiatino I). The quire was written in Wearmouth-Jarrow; both Lowe (*CLA* 2, no. 150) and T.J. Brown (in Verey et al. 1980: 49) suggest it was done in the time of Abbot Ceolfrith (680–716). It is now bound after “Durham,” a book of similar date written in long lines of half-uncial, probably at Lindisfarne. “Durham” now begins with 18 chapters of John, contains approximately three chapters of Matthew, 14 chapters of Mark, and ends with Luke, from which substantial internal material is missing. The incompleteness of Luke seems to provide the rationale for the presence of “Leaves” — that both were incomplete at the time they were bound together. In the 10c the book migrated for a time to Chester-le-Street along with other mementos of the times of St. Cuthbert. Ill-formed and perhaps childish scribbles in Latin and OE from mid-10c Chester-le-Street (as shown by age of script and reference to Bishop Aldred [944–968]) appear in at least seven places in the two different texts, suggesting the mid-10c as the earliest possible date by which we can locate “Leaves” and “Durham” in the same scriptorium. A poem on Æthelstan in a late 10c/early 11c hand on f. 31v was also added, most likely while the manuscript was at Chester-le-Street (Lapidge 1981: 84).

[Note: Verey (in Verey 1980: 63–64) suggests that “Durham” was relatively complete in the 10c, and that its mutilation — and the reduction of “Leaves” to one quire — took place later and over a gradual period of time. On f. 2r there is a 16c inscription

by Thomas Swalwell (Chancellor of Durham, d. 1539), ‘C. Ewa(n)gelia I(ohann)is | marci & luce no(n) glo. de la splendement’ [*i.e.*, “spendement” book-room], indicating that John at that time stood first, so 1539 is the terminus ad quem for the reordering (on Swalwell’s hand see Piper 1978: 228–30 and pls. 60, 62, 69.)

The four slightly cut-down leaves, ff. 38₁–38₄ of “Durham,” contain the only remaining part of Matthew as well as part of the *Capitula* of Mark; they are the outer bifolia of a quire of 10, 38₁/38₄, 38₂/38₃, and were for a considerable length of time bound into Durham A.II.22 (Alexander de Hales, “*Postillae super Evangelia*,” s. xiii) as front and back end-leaves, as the Durham librarian Thomas Rud (fl. 1717–1726) notes in his Durham catalogue (Rud 1825: 21). Rud mentions “*folia sex (tria in initio, totidem in fine)*.” They remained a part of A.II.22 until well into the 19c and missed the foliation that now determines pagination in A.II.17, as is clear from the supplemental and recent (post 1961, cf. McGurk 1961) nature of their numbering.

The editors of the “Durham Gospels” facsimile painstakingly analyze the main text and corrections to it, and the prefatory and marginal material, concluding that the exemplar for “Durham” was an Italian type of gospel-book which was then corrected against the prevailing type of gospel-book in the North; thus the corrections that were made were in general a revision of the Italian original against an Italo-Northumbrian type but with no real attempt to create a clear comprehensive assimilation of the two. Verey (in Brown 1972: 244) sees work by the same correcting hand in both “Lindisfarne” (London BL, Cotton Nero D. iv [206] and “Durham.”

[Note: According to Verey, “the most probable conclusion to be drawn from the evidence is that ‘Durham’ derives from a text-type close to O [Oxford, Bodleian Bodley Auct. D.2.14 (339)] (or possibly O itself), imported from Italy, that the same type was later followed in Q [“Book of Kells” (Dublin, Trinity College 58 (A.1.6)] John, and that the link between O(X) [Cambridge, Corpus Christi College 286 (47)] and Q John goes through, or very close by, “Durham” itself. With the exception of the Hebrew Names, nothing in the prefatory material appears to derive from the Irish in Northumbria” (Verey 1980: 73).]

Evidence for type and tradition can also be gleaned from material added to the gospel-texts by the main corrector. “Eusebian sections,” first introduced by Jerome, divide the gospel-texts into “episodes” to facilitate a comparison of parallels common to two or more gospels, and are a hallmark of the Vulgate tradition. The parallels themselves are numbered and set out in the so-called Canon Tables which were compiled by Eusebius of Caesarea (fl. 4c) and are frequently included in Hiberno-Saxon gospel-books. While “Durham” has lost all trace of any Tables it might have contained, it is also possible that the presence in its margins of not only the Eusebian section and table numbers, but also reference to the numbering of the parallels

themselves, may have obviated the need for them, and hence may indicate a different tradition from that of the Hiberno-Saxon texts. A comparison of “Durham”’s liturgical marginalia, noting temporal pericopae against those of other books, shows that the main corrector was working from an Italo-Northumbrian archetype of most probably a Neapolitan origin (cf. Verey in Verey et al. 1980: 26–28).

Capitula divisions for the four gospels were not standard in the early Middle Ages but instead were differentiated into families; these divisions were often grouped and summarized as a table of contents before each gospel. “Durham” preserves only one such list, showing a Capitula division type that creates a “somewhat anomalous” situation (Verey in Verey et al. 1980: 19); its closest summary list family is identified with 8c Canterbury books which nevertheless differ considerably in style from the northern Lindisfarne type to which “Durham” itself belongs. Those two partial gospel Prologues (Mark and Luke) that remain in “Durham” belong to a somewhat-heretical Prologue tradition of monarchianism which blurs the distinction among the Persons of the Trinity. That such Prologues were so inherently arcane and difficult to understand may explain why heretical material remained in canonical texts as late as the 8c. But while the Capitula and Prologue material suggest a more Italian orientation, a list of Hebrew Names in Mark relocates “Durham” back within the Hiberno-Saxon tradition. The inclusion of these Names that probably derive from Jerome is perhaps another example of the influence of early Irish scholarly preoccupation with eclectic learning (Verey in Verey 1980: 23). The order of all three items of the prefatory material, and their individual peculiarities of type (Capitula family from southern England and probably the continent, the Irish tradition of the Hebrew Names, and the non-Hiberno-Saxon texts of the Prologues) renders “Durham” unique as a witness to this particular combination of elements (cf. Verey in Verey et al. 1980: 20–23, Chapman 1908).

The “Uncial Leaves” fragment at the back of “Durham” contains Luke 21.33 (‘caelum et terra’)—23.44 (‘in nonam horam’) on ff. 103–111, omitting Luke 22.26–33 through loss of the outer column of f. 105. All of the codicological evidence that can be gleaned from this fragment points circumstantially to an Italian gospel-book as source, and yet careful study has shown that the complete book to which “Leaves” belonged was written not only in England but by an English scribe whose source was an Italo-Northumbrian exemplar, and that it is textually similar to the “Lindisfarne Gospels” in content. Turner (1909: 538–39) was convinced enough by similarities between the two to posit the original “Leaves” codex as the exemplar from which “Lindisfarne” was copied, while Mynors (1939: 15) rejected this

claim. Verey (in Verey et al. 1980: 32–34) has re-examined Turner’s suggestion and noted that while the remnant of “Leaves” is too slight to prove Turner’s contention, the textual agreements are indeed compelling and the relationship between “Leaves” and “Lindisfarne” remains at least plausible, given the degree of accord between them (see the discussion by Brown in Verey et al. 1980: 50–51).

In 1701, George Hickes procured three lines of text cut from f. 70 (probably already missing nine lines of text and colored capital) for Samuel Pepys’ Calligraphical Collection, which now forms Cambridge, Magdalene College Pepys 2981 (19) [67]. Durham A.II.17 has left its Community of St. Cuthbert (either at Lindisfarne, Chester-le-Street, or Durham itself) for a lengthy spell at least twice since its creation in the late 7c. It was loaned to Richard Bentley, master of Trinity College, Cambridge, around 1716, and not returned until 1739, and it is said that he wrote the ownership inscription on f. 1r. It was also lent to Humfrey Wanley in 1702 until at least 1704 (see Heyworth 1989:186–87 and 198), *pace* Verey, who thought its absence from Durham accounted for Rud’s need to consult Wanley’s *Catalogus* for a description, and thought also that Wanley’s own diary (3 June 1723) showed that he relied in turn on yet another source for his catalogue entry, either George Wheler or George Hickes himself (Verey et al, 1980: 65–66). Gneuss identifies this codex as D2 in his listing of Liturgical Books (1995: 108). Listed (but not collated) by Wordsworth and White as ξ (1889: 1.xxvii).

CODICOLOGICAL DESCRIPTION: Foll. 108 + 9, irregularly foliated in pencil ‘2–102 + 103–111’: doubling occurs for ff. 70, 70., 75, 75. and 80, 80.; ff. 38., 38₂, 38₃, and 38₄ recently foliated [ff. 80v, 80,r appears on a supplementary fiche, see “Photo Notes”]. Quires of 10, except quire VIII of 8 leaves and X and XIV of 12. Original quire signatures occur intermittently but most have been cut off or lost or were never entered (details in “Collation”). Prior to its 1975–1976 rebinding, A.II.17 had been rebound in the 19c and before that, most probably in the 16c or just later. Study done during the most recent work shows that the quires were stitched together before text was added. The “Durham” folios were pricked for ruling from the recto through each individual quire, and the sheets seem to have been ruled on both sides. The “Leaves” folios were pricked and ruled from the recto, with rulings done for two or three leaves at a time. Most of the “Durham” leaves are calfskin, the remaining total representing more than sixty calves; however some of the finer and paler folios may have been sheepskin.

“Durham” (ff. 1–102): The vellum of “Durham” is thick, has some wormholes and other damage apparent in it, and is in places very discolor-

ed. Page size is ca. 340 × 260 mm., trimmed slightly at the top; many pages have been trimmed at the bottom, to ca. 285 × 260 (ff. 7, 11, 18, 19, 21, 30, 33, 37, 40–46, 48, 49, 53–56, 57–64, 65–66, 68, 86, 88–89, 94–95, 99); ff. 50 and 51 have been cut but membrane not removed. Top third of f. 70 (8 lines of writing) trimmed (see “History”). Top half of f. 75 has been trimmed, losing 9 lines. Ff. 38,–38₄, long bound in another codex, are trimmed to 335 × 260 mm. Writing areas have a width of 185/195 mm. and a length of between 245 and 265 mm. Ff. 2–38 (John) have 21 long lines, while 38,–102 are ruled for 22 long lines. Ruled after folding, pricked both sides, single bounding lines. The text of “Durham” is written out in long lines of half-uncial with many pages having last lines ending in formal insular minuscule; punctuation done by two hands, one pointing as if *per cola et commata* (cf. Verey in Verey et al. 1980: 17). Many colored capitals, colored and ornamented single words that begin Eusebian sections or verses, and highly colored and ornate phrases in text letters or large initials: these all have dark-brown outline, some with red dot patterns surrounding them, and most with one or more of green, yellow, or violet as filler (on ornamentation, see Coatsworth in Verey et al. 1980: 54–58). One full-page incipit initial for John remains (f. 2r), initials outlined in black with green inner band, enclosing an animal interlace pattern, white on black ground, touches of rose, terminals of interlace, spiral and trumpets in black and yellow (cf. Alexander 1978: 40; Coatsworth in Verey et al. 1980: 59; color plate in Verey et al. 1980, pl. II). One full-page illustration remains (f. 38₃r), of the Crucifixion, Christ bearded and robed, seraphim to left and right of hirsute head, below on left Longinus with spear, Stephaton on right with sponge, colors mauve, yellow, purple, orange, green, and blue-green, cross outline with green and filled with orange, frame green, interlace in lower borders made of yellow dots (cf. Alexander 1978: 41 and pl. 202; color plate in Verey et al. 1980, pl. I); this page shows signs of having been used as a pastedown according to Mynors (1939: 17), though Coatsworth blames water damage, probably from 19c efforts to flatten the page (Coatsworth in Verey et al. 1980: 53; but Verey *ibid.*, 64, confirms it was used as a pastedown in Durham A.II.22). Running titles, ‘secundum’ on the verso and the evangelist’s name on the facing recto, appear throughout the book in red vegetable ink.

[Note: The layout and script of this book closely resemble those of the “Book of Durrow” (Dublin, Trinity College 57) and “Echternach Gospels” (Paris, Bibliothèque Nationale, lat. 9389), perhaps both written and decorated by the “Durham” scribe himself. T. J. Brown and Bruce-Mitford saw an identical hand writing, decorating, and illustrating “Durham,” “Echternach,” and very close to that of “Lindisfarne” and

“Durrow” (Bruce-Mitford in Kendrick et al. 1958–1960: 2.1, 100–2, 246–50; cf. T. J. Brown 1972: 227–35).]

The main correcting hand, shared by the “Lindisfarne Gospels” (BL Cotton Nero D. iv [206]), worked on “Durham” both before and after the rubrication was added; it is to the corrector that we may ascribe the *per cola et commata* punctuation, and the marginal Eusebian numbering, liturgical notations, and Capitula references. M. P. Brown suggests that this repunctuation of “Durham” occurred “after the textual recension used in the Lindisfarne Gospels became available” (M. P. Brown 2003: 253), making *per cola et commata* a later, rather than earlier, addition to the book. The Capitula divisions appear in the margins opposite their gospel-texts; they are generally red bold half-uncial, placed between sets of one or more puncti and a stroke, and are similar to the red numbers that refer to the Eusebian Canon tables. The liturgical notations for lectional pericopae occur mostly in the left-hand margins, and almost all appear in a rectangular frame, at times using *signes de renvoi* to clarify the specific incipit.

“Leaves” (ff. 103–111): the text is spatialized *per cola et commata* in two columns of 22 lines, double-ruled; pricked on inner and outer edges and with double bounding lines on each column, written in uncial proper. Page size differs from “Durham,” measuring ca. 300 mm. × 255 mm., trimmed, writing area ca. 250 mm. × 195 mm. F. 105 has lost its outer column. The membrane (Verey 1980: 16 says “probably sheepskin”) for this book differs considerably from that of “Durham” as it is finer, of superior quality, having far fewer instances of natural damage before the addition of the text, and is white rather than tan. All leaves that remain have their hair-sides outside (HHHH). “Leaves” begins and ends in Luke, overlapping with some of the Lucan material at the very end of “Durham”. It has running headers in rustic capitals drawn in script ink every other opening, and this contrast in script resembles Italian book layout. While there are no colored illustrations or letters within the fragment of “Leaves” that remains, red is used in the margins for Eusebian and Capitula numbers.

Within the body of “Durham”, colors are better or more poorly preserved depending on the state of the vellum in that part of the book. The artist used the forms of birds and beasts to invigorate his capitals, or left them shaped with complex strand outlines against an uncolored or monochromatic background. Ornamental motifs of fret, fold, dot, curvilinear, and interlace patterns were employed to create the unusual complexity out of which the zoomorphic forms emerge into capitals throughout the book. Only three full-page decorations survive out of what must have been a wealth of exceptional Northumbrian artwork. These pages that remain

have all suffered damage from wear or ignorant binding methods: they are the monogram page (f. 2r) that opens the Gospel of John, the interlace frame on f. 38₃r, and the Crucifixion scene that fills f. 38₃v, which has been expertly described by Coatsworth (in Verey et al. 1980: 58–63). The conclusion to be drawn from an examination of the art in “Durham” is that it is related in style and date to the “Lindisfarne Gospels”, although some shared iconographic significance can be found with Monkwearmouth-Jarrow sculpture of roughly the same period.

At least seven awkward inscriptions made by a late 10c hand, perhaps of a student, can be found in both parts of Durham A.ii.17: four occur in the “Durham” section at ff. 79r, 80r, 80v, and 96v (the last an incomplete alphabet, cf. Keefer 1997), while three more occur in “Leaves” at ff. 104r, 105r, and 106r. They are of about the same age, datable to the episcopacy of Aldred at Chester-le-Street, between 944 and 968. The same immature hand apparently added drawings in “Leaves” as well at f. 104r and f. 106r, while a drypoint doodle on f. 104r is contemporary but by a better artist. Fragmentary Latin verses stand in the lower margin of f. 31v: they shift in expertly between caroline minuscule and pointed insular minuscule and may again be attributed to 10c Chester-le-Street. F. 74v (the baptism and genealogy of Christ) was neumed probably in the late 10c. Shaky attempts to copy parts of the text appear on ff. 34v and 35v, while pen trials abound in the margins of ff. 36v, 38v, 74v, 80v, 86r, 91r, 94r, and 98r. Thomas Swallow (chancellor of Durham, d. 1539) added the library inscription on f. 2r (top). Rebound 1975–1976 by Roger Powell (cf. Powell in Verey et al. 1980: 108–11), replacing a 19c binding. There is evidence of rebinding in the 16c or a bit later.

COLLATION: Foll. 108 (i + 70, 75, 80 dupl. + three unnumbered after 38.) + foll. 9. F. 1 + I¹⁰ lacks 1, sig. ‘R’ on f. 10v (ff. 1, 2–10); II¹⁰ wants 5–6, sig. [‘S’] cut away from bottom of f. 18 (ff. 11–18); III¹⁰ sig. ‘T’ (ff. 19–28); IV¹⁰ sig. [U] not visible on f. 38v (ff. 29–38); | V¹⁰ two conjoint bifolia, wants three inner bifolia after 2, sig. ‘F’ on f. 38₄v (foliated ‘38., 38_{2,4}’); VI¹⁰ wants 2 and 3, sig. [G] trimmed from f. 46v (ff. 39–46); VII¹⁰ sig. [H] trimmed from f. 56v (ff. 47–56); VIII⁸ sig. [I] trimmed from f. 64v (ff. 57–64); IX^{10?} wants 4/7 and 8–10, sig. [K] not showing at bottom of f. 69v (ff. 65–69); X¹² wants 2, 3, 8, 9, sig. ‘L’ on f. 75*v (ff. 70, 70., 71–75, 75.); XI¹⁰ sig. [M] lacking (ff. 76–79, 80/80., 81–84); one quire wanting; XII¹⁰ wants 1, 2, sig. [O] not visible on f. 92v (ff. 85–92); XIII¹⁰ sig. [P] not visible on f. 102v (ff. 93–102). “Leaves” XIV¹² wants 10, 11, 12 (ff. 103–111).

[Note: The collation generally follows Verey in Verey et al. 1980: 28–31. The reconstruction of quire X as of 12 is somewhat conjectural but Verey considers it the most likely. At least 96 and perhaps as many as 118 folios are missing through cuts at or before the original fold. An 18c librarian has added quire signatures immediately below or beside last lines on first rectos, of course leaving out ff. 38,–38₄: ‘A’ (f. 2r), ‘B’ (f. 11r), ‘C’ (f. 19r), ‘D’ (f. 29r), ‘E’ (f. 39r), ‘F’ (f. 47r), ‘G’ (f. 57r), ‘H’ (f. 65r), ‘I’, ‘I², ‘I³, ‘I⁴, ‘I⁵ (ff. 70–74 rectos), ‘K’ (f. 76r), no sigs. visible on f. 85r or 93r. Probable collation of “Durham” before the move of John (and disregarding “Leaves”): (Matt.) i [+ A–E¹⁰], F¹⁰; (Mark) G–H¹⁰, I⁸, K¹⁰; (Luke) L¹², M¹⁰, [N¹⁰], O–P¹⁰, [Q¹⁰]; (John) R–U¹⁰, [X⁴]

CONTENTS:

f. 1rv blank except for early modern ex libris on recto (top).

“Durham,” nos. 1, 3–5 (ed. of Gospels, Wordsworth and White 1886, this manuscript collated as ξ; marginal liturgical notes pr. Turner 1931: 217, and, more correctly, Verey in Verey et al. 1980: 26–27):

1. ff. 2r–38v Gospel of John 1.1–19.33, wants 6.54–7.26: (16c *ex libris* at top) INCIPIT EUANGELIU(M) | SECUNDUM IOHANN`em´ | ‘IN PRIN|CIPIO | ERAT UERBUM . . . nisi manducaueritis’ [between ff. 14v–15r a bifolium wanting, wants rest of 6.53 to 7.26] ‘Numquid uere cognouerunt’; ends imperfect: ‘ad ie(su)m (autem) cum uenissent’.
2. f. 31v (bottom margin, 4 added lines of late 10c/early 11c square insular minuscule) Fragment of poem (ca. 927) in praise of King Æthelstan: ‘+ Quarta dirie gressus . . . uiuit rex adelstanum. | Costantine’ (ed. Lapidge 1981: 87; text also in Cotton Nero A. ii ff. 10v–11v [203]).
3. ff. 38_r–38_r [3 leaves, three inner bifolia wanting after f. 38₂] Gospel of Matthew 25.35–28.20, wants 26.34–28.16: ‘sitiui & dedistis . . . (f. 38₂v/22) Ait illi Ie(su)s’ [wants rest of Matt. 26.34 to 28.17] (f. 38_r/1–14) ‘& uidentes eum adoraue|runt’; ends: ‘ad consumma|tionem saeculi’.

[Note: The Matthew pages are heavily trimmed on the outer edge, cutting into the text.]

- f. 38_v full-page illustration, Crucifixion Page, inscriptions: (upper margin) ‘Scito quis & qualis est qui talia cuius titulus cui | nulla est inuenta passus pro nobis p(ro)p(ter) hoc culpa’; (top of cross) ‘hic est | ie(su)s rex | iudaeor(um) | initi(um) & finis | A Ω’; (by angel on right) ‘ut|ru(m)q(ue) | sibi | d(omi)ne | [. . .]’; (right margin, first letters angling from top) ‘Auc/torem mortis deieciens uitam nostram restituens si tamen conpatiamur’; (left side) ‘Surrexit a mortuis [sedet ad] dexteram patris’; (lower margin) ‘ut nos cum resuscitados simul & regnare

[. . .]'; (above left lower figure) 'Longinus' (detailed description of page, Mynors 1939: 17; Coatsworth in Verey et al. 1980: 59).

4. ff. 38₄r–69v Mark:

a. ff. 38₄r/1–39r/8 Mark Capitula List of 13 brief summaries, corresponding to de Bruyne's B family, McGurk's B(13) (McGurk 1961: 113, 115): **INCIPIUNT TITULUM SECUNDUM MARCUM**. | 'DE IOHANNE BAPTISTA | & uictum & habitum eiusdem | babtizatus ie(su)s & tempatus | uicit'; ends: 'Iudicium principum quo condemnat [sic] | ie(su)m passio ie(su) & sepultura & resurrectio (eius)' (ed. de Bruyne 1914: 282–86, cf. 598; cf. Wordsworth and White 1886: 174–86 ["I"] capitula) and discussion by Verey in Verey et al. 1980: 18–21).

b. f. 39r/11–17 Hebrew Names, derived from Jerome, "Liber Interpretationis Hebraicorum nominum": 'ABBA syrum. pater . . . siue | electus pacificis' **finis inter. nominum ebreorum** (cf. Verey in Verey et al. 1980: 23–24, color reproduction of f. 39r, pl. III; another in Mynors 1939, frontispiece).

c. f. 39r/19–39v/22 Prologue to Mark (partial): **incipit argumentum** | 'MARCUS euangelista | d(e)i & petri in | in [sic] babtismate'; ends imperfect: 'ut instituens | nos ad intellegendum singula in breui conpingens nec' (ed. Wordsworth and White 1886: 171–72).

[Note: Two leaves wanting after f. 39, containing the rest of the prologue; illustration; opening of Mark; Mark to 1.12.]

d. ff. 40r/1–69v Mark 1.12–16.14, lacking 14.66–15.17: '& statim sp(iritu)s expellit . . . (f. 67v/22) alapis eum cedebant' [one leaf wanting, breaks off after Mark 14.65, resumes at 15.17] (f. 68r) 'plectentes spineam coronam'; ends imperfect: 'recumbentib(us) illis xi apparu(it)'.

[Note: Four leaves cut out after f. 69. The top third of f. 70, containing 8 lines of writing, has been trimmed off. Part of this is preserved as Cambridge, Magdalene College Pepys 2981 (19) [67] preserving three lines of writing.]

5. ff. 70r–102v Luke:

a. f. 70rv Prologue to Luke (partial due to trimming of leaf): 'obiit in bythiniam . . . principio euangelii iohannis || . . . [in]perabilis d(e)i praedicans . . .'; ends imperfect: 'quod operantem agricolam oporteat' (ed. Wordsworth and White 1886: 269/4–270/3, 270/9–271/5; cf. textual note 9).

[Note: Two leaves wanting after f. 70 contained the rest of the prologue/capitula?; illustration/opening of Luke to 1.8.]

b. ff. 70,r–102v Gospel of Luke 1.8–22.2, wanting from 2.22 to 3.11 and from 8.37 to 12.42: 'ante d(eu)m secundum consuetudinem . . . (f. 73v/22) eius secundum legem / moysi'; (two folios wanting; then f. 74r) '& qui

habet escas . . . qui fuit matthat (f. 75r, top third of leaf cut away) . . . qui fuit nathan . . . 'qui fuit dei' || (f. 75v) 'esuriit Dixit (autem) illi diabolus . . . (f. 84v/22) a legione. & rogauerunt illu(m)'; (after f. 84 next quire, probably of 10, plus first two leaves of following quire wanting, then f. 85r) 'super familiam suam'; ends imperfect (Luke 22.2): 'quomodo eum inter|fic(i)ent timebat uero plebem intrauit (autem)' [a number of erasures at the bottom of f. 102v].

[Note: On ff. 74v–75r, genealogy is in two columns; on top of f. 74v, verses 3.21–23 have been neumed (see note by David Hiley in Verey et al. 1980: 35); top of f. 75 has been cut off, losing parts of 3.29–31, 3.3.34–36, as indicated above.]

6. ff. 103r/1a–111v/ "Leaves," Luke 21.33–23.44, written in double columns, *per cola et commata*: 'caelum et terra | transibunt'; ends imperfect: 'usq(ue) in nonam hora(m)' (text transcribed, Turner 1931: 199–216).

[Note: The missing outer column of f. 105rv contained from Luke 22.26 to 22.33, 'praeces|sor est sicut [ministrator . . . dixit ei domine tecum] paratus sum'.]

The Chester-le-Street additions: In "Durham", f. 79r (bottom) 'et multitudo copiosa plebis' (copying the line above); f. 80r (bottom) 'nolite iudicare et non iudicabicamini' (from two lines above) | 'boge mesepreost god preost | mantat'; f. 80,v (bottom) 'boge messepreost | god preost'; f. 96v (top) an insular alphabet 'b-o' in crude but faint letters of a similar type. In "Leaves", f. 104r and f. 105r (top) 'in nomine domini'; f. 106r (top and in space between columns) 'boge messe preost god preost | aldreð god biscop | aldreð | aldreð'. "Aldreð" is doubtless Bishop Aldreð of Chester-le-Street, 944–968. The Æthelstan poem (no. 2) was in all likelihood added when the manuscript was at Chester-le-Street.

PHOTO NOTES: On the film the opening ff. 80v–80,r has been skipped. Verey (in Verey et al. 1980: 15) notes that ff. 80–80, form a bifolium of much thinner, limper membrane than the other leaves and that the foliator probably therefore skipped f. 80, and so for the same reason, apparently, did the photographer. The opening is supplied on a supplementary fiche. The "Boge" inscription on f. 80,v is too faint to show up on the film but is visible in the printed facsimile.

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S. L. K.

119. Durham Cathedral Library MS A.IV.19

“The Durham Collectar/Ritual”

[Ker 106, Gneuss 223/224]

HISTORY: A composite manuscript consisting of an earlier 10c Southumbrian collectar plus a later 10c miscellany of liturgical and educational texts written on three added quires. The core text consists of the collectar (a collection of “collects” or brief prayers used here for the Divine Office), with some pontifical (benedictions and ordeals) or ritual material (for the collectar, see Corrêa 1992: 76–111; Gneuss 1985: 112–13). This core of the manuscript was written in the south by a W-S scribe around the beginning of the 10c (890 × 930; cf. Corrêa 1992: 81, Dumville 1987: 167–69) and derives from a continental tradition of that period. It was brought to the north some time during the 10c to the community of St. Cuthbert at Chester-le-Street, where it was extensively glossed in OE; there it had texts and three new quires of primarily liturgical material added to it, and for the most part these addenda were also glossed, all by about 970. Dumville (1992: 129–30) thinks the glossing shows that at least some of the canons at Chester-le-Street could not read the Latin liturgy. The glossing and supervision of the additions were almost certainly the responsibility of Aldred “the Provost” who added a signed and dated colophon (f. 84r); he also glossed the Lindisfarne Gospels (BL Cotton Nero D. iv [206]) and added a partial interlinear Latin gloss to Bede’s “Commentary on Proverbs” in Oxford, Bodleian, Bodley 819 (Boyd 1975: 4–5; cf. Lowe *CLA* 2.235). Durham A.IV.19 moved with the Cuthbert community to Durham in 995 where it has remained ever since.

It was bound in the 19c and again in 1927 after the Lindelöf edition, this time sewn far too tightly.

[**Note:** The manuscript has been described by Wanley 1705, Rud/[Raine] (1825), Mynors (1939), Ker, *Cat.* (1957), and has been examined in detail with a full facsimile by T.J. Brown et al. (1969). The edition of Stevenson (1841) was superseded by that of Lindelöf (1927); the collectar proper has been edited by Corrêa (1995), though she includes a good general discussion of the northern part (76–80). For further bibliographical details see Brown et al. 1969: 11–12 and Corrêa 1992: 131–37.]

CODICOLOGICAL DESCRIPTION: *Southern*, ff. 1r–61r: Temporale 1r–21r; Sanctorale 21r–38v; Commune Sanctorum 38v–45r; Benedictiones, etc. 45v–61r: Latin with added interlinear OE gloss, the first quire and many other folios now lost, last three folios of quire VIII left blank; *Northern*, ff. 61v–88v: the writing of various liturgical and educational texts begins on quire VIII and extends over three added quires, IX–XI, with quires IX and X being now bound in reverse order. The original end leaf (f. 89r) is from a Northumbrian lectionary of the 8c. For a characterization of the later additions see Corrêa (1992: 76–80).

The original collectar is 247 mm. × 165 mm. with lineation that varies between 21 and 24 lines per page, 9 mm. apart, with 22 or 23 lines per page being most common. The gatherings were pricked after folding, as was typical of insular practice, for the horizontal writing lines, and two vertical lines 6 mm. apart at each side of the single block of text encloses the writing space which is 120–125 mm. wide and varies in height between 180 mm. (for 21–22 lines per page) and 190 mm. (for 23–24 lines per page). Gatherings ruled in dry point on the recto. Hair and flesh side are not arranged uniformly but flesh faces outward as a rule, and hair faces flesh in most openings.

The W-S scribe who copied the collectar may not have known Latin well, as he makes significant errors (Corrêa 1992: 86–88), but he was a skilled copyist and was possessed of an artistic bent with its own humor: he is responsible for the many initial drawings that begin the collects in the first section of the book (Corrêa 1992: 81–82). The main writing is by this single scribe, “O”, who writes a pointed A-S minuscule of the early 10c, in brown ink. He also did most of the fantastic geometric, zoomorphic, and anthropomorphic decorative initials as well as a number of small drawings and small guide-letters for the initials in the same ink (Wormald 1945; Brown in Brown et al. 1969: 21–23). He supplied rubrics/titles in red ink that is now mostly oxidized. For details see Brown in Brown et al. (1969: 18–23). Capitals omitted by “O” have been supplied by Aldred in his red gloss-ink (e.g., f. 3r, f. 23v/3 ‘H’); he also did some correcting of the Latin text (see Brown in Brown et al 1969: 29).

The northern addition is of membrane matching the quality of that making up the collectar; it is generally of heavy calf-skin (colored hair survives around a hole on f. 84r). The flesh sides face outward so that flesh faces hair within the gathering itself. Dry point ruling after folding and pricking, and ruling appears to have been carried out as it was needed for individual texts. For the most part ruled for long lines, although f. 64v is ruled for three columns, and ff. 65r, 78r–84r, and 85r–88 are ruled for two columns. The

writing space varies from page to page but remains roughly correspondent to that of the southern collectar (approximately 120–140 mm. wide × 180–200 mm. deep). Lineation varies widely with as few lines as 17 on f. 64r or 21 on f. 70v and as many as 33 on f. 65r, and the handwriting size/style also vary widely on these pages, the lineation apparently designed piecemeal to accommodate various campaigns.

The end leaf (f. 89) is from a late 8c lectionary, cut-down page now 162 × 225 mm., written space 145–50 mm. wide, 15 long lines on each side, pricked in both margins guided by rules; red rubrics, black initials decorated with red dots (see Lowe, *CLA* 2.151).

[Note: There are six hands in the northern addition, not counting minor additions, as distinguished by Brown:

Aldred wrote a large pointed A-S minuscule, ff. 70r–71v/5, 77r–84r/2, 85r–88v, and with different ducts, indicating different campaigns, the Cuthbert collects on f. 84r, and a colophon; he is responsible for the interlinear OE gloss running in tiny letters through the entire manuscript, as well as some additions and corrections to the southern scribe's work.

Scribe B, a shaky hand, with unusually large spaces between letters, wrote f. 61r/11–22 (glossed by Aldred).

Scribe C writes a competent but old-fashioned A-S minuscule alternating with half-uncial letter-forms and majuscule elements, appearing on ff. 61v–63v/4, 64v/1–16 (in majuscule), 65r/18b–65v, 66r–69r, 71v/6–76v. Except for 61v/1–10, this hand is not glossed by Aldred. This hand also appears in Cambridge, Corpus Christi College 183 [36], f. 96v/1–16 (cf. Brown in Brown et al. 1969: 29–32, 41).

Scribe D, majuscule/minuscule, ff. 63v/6–64r/8.

Scribe E, a large display caroline minuscule, ff. 53v (upper text on palimpsest), f. 64r 9–17, and rather smaller mixed caroline/insular on f. 84v (Brown in Brown et al. 1969: 33).

Scribe F, small, anglo-caroline minuscule ff. 64v/17–65r/17b, 69v (rubbed and illegible).

Modern foliation: 1–89, virtually invisible; modern pagination 1–178, which is hard to see on rectos but usually visible on the versos, up to p. 88 (f. 44v) after which the upper corners are badly affected by damp.]

For a full palaeographical description of this book, see Brown in Brown et al. 1969: 12–42.

COLLATION: A.iv.19 has eleven quires of which I–VIII belong to the original collectar from the south; it has lost at least one quire from its beginning (first signature is 'ii'; substantial material is missing from the Temporale) that probably contained ten or more leaves (based on the quire design of the remaining eight gatherings). The northern additions begin on f. 61r in the last southern quire, and to this were then added three more quires.

Southern part (original signatures on last verso of most quires): [one quire missing;] I¹⁰ wants one leaf before 1, sig. 'ii' (ff. 1–9); II⁸ + extra half-sheet (6*) before f. 16, now lost, sig. 'iii' (ff. 10–17); III^{10?} wants 1–8, 10 (f. 18); IV¹⁰ wants 1–4, sig. 'v' (ff. 19–24); V¹⁰ + extra half-sheet (6*) before f. 31, now lost, wants 10 (ff. 25–33); VI¹⁰ + extra half-sheet 4* (= f. 38), sig. 'vi' (ff. 34–44); VII¹⁰ + extra half-sheet 4* (= f. 47), wants 1 and 2, sig. 'viii' (ff. 45–53); VIII¹² (ff. 54–65);

Northern part (present order [on film]): IX⁴ (ff. 66–69); X⁶ + extra half-sheet 3* (= f. 73) (ff. 70–76); XI¹² (ff. 77–88) + i (flyleaf, f. 89).

Northern part (original order [as shown and foliated in facsimile, see Brown et al. 1969: 13]): IX⁶ + extra half-sheet 3* (= f. 69) (ff. 66–72 [70–76]); X⁴ (ff. 73–76 [66–69]); XI¹² (ff. 77–88) + i (flyleaf, f. 89).

[Note: The collation of quires IX–X follows the present, misarranged order of the manuscript, as on the film. A previous binder reversed the order of quires IX and X and this has been maintained in the latest rebinding; the original leaf order, before foliation numbering was done, was 1–65, 70–76, 66–69, 77–88 + i; see “Contents,” below. Notes in the hands of Bradshaw and Murray, and Ker after them, identify quire X as made up of four singletons. Numerous small modern paper slips have been bound in, containing binder’s notes (generally illegible on film). The photos show recto and verso of these slips and so in most of these cases there are two shots of the whole recto leaf: slips facing f. 1r and between ff. 4/5, 9/10, 11/12, 13/14, 15/16, 17/18, 18/19 (2 slips), 20/21, 24/25, 29/30, 30/31, 33/34 (2 slips, 3 shots of f. 34r), 37/38, 39/40, 44/45, 46/47, 48/49, 53/54, 59/60, 65/66 (2 slips), 66/67, 68/69 (2 slips, 3 shots of 69r), 69/70 (loose slip), 72/73, 76/77, 82/83; a detailed binder’s collation is included in the photos of the front matter.]

CONTENTS:

[Note: The complex contents may be outlined as follows:

1. Southern Collectar
ff. 1-61r

Temporale ff. 1r-21r
Sanctorale ff. 21r-38v
Common of Saints ff. 39r-45r
Benedictions and Prayers ff. 45r-61r

2. Northern Miscellany
ff. 61r-88v

Prayers and Benedictions ff. 61r-64r
Hymn f. 64v
O.T. Sequences ff. 64v-65r
Hymns ff. 65r-v

IX [Common of Saints ff. 66r-68v
Collects for Day Hours ff.
69r-69v

*Misbound quires IX, X }
original sequence X, IX }*

X [Benedictions ff. 70r-72r
Vespers Collects f. 72r
Memorials, Prayers and
Antiphons for Cross, St.
Michael, Mary, Saints, and
Dead ff. 72v-75r
Mass for Holy Trinity ff.
75r-75v
Common of Saints ff. 75r-76v

Office Hymns for Day Hours f. 77rv
Little Chapters for Day Hours ff. 78r-80r
Collects and Suffrages ff. 80r-82r
Hymns and Devotions for Compline ff.
82r-83r
Psalm and Canticle Incipits for Day Hours
ff. 83r-84v
Mass for St. Cuthbert f. 84r
Incipits of Advent Antiphons f. 84v
Educational Material 85r-88v
End leaf f. 89]

1. Southern Collectar and Capitulary, imperf. at beginning because of loss of a quire (Latin, OE gloss ed. Lindelöf 1927: 1–125; Latin only ed. Corrêa 1992: 141–235; liturgical dates and supplied rubrics/titles from Corrêa *ad loc.*):

[Note: The Latin is given, followed in brackets by the corresponding words of the OE gloss, which is interlinear unless otherwise noted; the OE glosses to rubrics are underlined>. OE abbreviations are expanded (represented by ' in Lindelöf). The OE gloss is very faded and often nearly illegible. Most but not all of the prayers are glossed. Some of the shorter collect prayers have conclusions or even central sections superscribed on the end of the line above their incipit. Many of Aldred's glosses show the interesting feature of substituting Roman orthographic "v" not only for OE "u" but OE "wyn" (as in "ve" for "we"), although the letter "wyn" occasionally appears. Aldred sometimes makes use of runes instead of words (as for example for 'dæg' or 'man') in his gloss (cf. Lindelöf 1927: 203–4). The W-S Collectar scribe uses scribal abbreviations for 'enim' and 'autem' and it is possible that such shorthand had its influence on the glossing as it was added, begetting more abbreviation. The Collectar begins with chapters part-way through Epiphany. The supplied headings (in quotation marks) and liturgical dates (in round brackets) are from Corrêa 1992 unless otherwise noted. Run-overs are marked by scribe with worm-like symbols: here a runover up is marked \, and down /.]

"The Temporale" (ff. 1r–21r, beg. quire lost):

- f. 1r/1–14 "Item Capitula in Epiphania" (cf. Corrêa 1992: 141): beg. imperf.
 '[hie]rusalem laudem IN TERRA . . . et sub|limis erit ualde' ('hiervs he-
 renise '⟨ue⟩l lof' on earde . . . 7 hehðvngen | bið sviðe');
- f. 1r/16–1v/22 **item collecta in epiphania** | 'D(EU)S qui hodierna die
 unigenitu(m) tuu(m) gentib(us) stell|la duce reuelasti . . . adp(re)hendat.
 qui tecu(m)' ('eft somnvngevido in bæð dæg | god ðv ðe longsvmne D
 [runic D = "dæg"] ancende ðin cynnv(m) stearre | latva aedeavades . . .
 togrripe se ðe ðec m(id)');
- f. 2r/1–21 (2 Feb., capitula): **iiii. non. febr. purificatio s(anc)t(e) mariæ** |
 'Ego quasi uitis . . . ubera mea commorabitur' ('ic svoelce wingearð . . .
 titto mino giwuned ⟨ue⟩l [sic, line very faded]);
- f. 2r/21–2v/11 **ite(m) collectiones** | 'Erudi q(uesumu)s d(omi)ne plebe(m)
 tua(m) . . . Ita et nos uita(m) optineamus ae|TERNAM. p(er) eundem'
 ('gilær ve bið(dað) driht(en) folc ðin . . . svæ æc vs(ic) ⟨ue⟩l ve lif ge-
 halda we | ece ðerh');
- ff. 2v/13–3r/7 **ITEM CAPITULA IN CAPVT IEIUNII** | 'Haec DIC-
 IT D(OMI)N(U)S. Conuertimini ad me in toto | corde . . . ne(que)
 adgrauata est auris eius | ut non exaudiat' ('ðas vvoeð driht(en) gicer-

- rēð gie to me in allre | hearte . . . ne æc gihefigad is eare his | þ(æt)te ne gihere’);
- f. 3r/7–18 **INCIP(IUNT) CAPITVLA IN LXX.** | ‘FR(ATRE)S. Ne scitis quod . . . Ipse rep(ro)bus efficiar’ (‘broðro nuton gie þ(æt) . . . seolfa f(or)cyðed ic sie | gifremmad’);
- f. 3r/18–3v/9 “Capitula”: **IN LX.** ‘FR(ATRE)S. libenter gloriabor in infirmitatib(us) meis \ ut i(n)habitet in me . . . legis est dilectio’ (‘broð(ro) lvstlice ic wvldrigo in vntrymnissvm minv(m) \ þ(æt)te inbye in mec . . . æes is’);
- ff. 3v/10–4r/14 (title in gloss hand) **Hae sunt collectiones in septuagessima usq(ue) capvt \ ieivnii** | ‘PReces populi tui q(uesumu)s d(omi)ne . . . et sempternis gaudiat institutis. p(er)’ (‘beado ðines folces ve bid(dað) . . . 7 ecelicv(m) gifega insetenv(m)’);
- f. 4r/15–4v/21 **FERIA. IIII CAPUT IEIUNIVM** | ‘CONCEDE NOBIS D(OMI)NE PRESIDIA MILITLÆ CHR(I)STIANE . . . deuoto seruitio celebremus. p(er)’ (‘gilef vs driht(en) fvlvtvmo compdomes cristin(an) . . . oestlic(e) hernise ve gimersia’);
- ff. 5r/1–7r/2: **CAPIT(ULA) IN quadragessima .I.** | ‘Haec dicit d(omi)n(u)s d(eu)s . . . gratias agen(tes) d(e)o et patri p(er) ipsum’ (‘ðas cvoeð driht(en) god . . . ðoncvnga doendo | gode 7 fæder ðerh ðone’);
- ff. 7r/3–9r/13: **collectiones unde supra** | ‘D(EU)S qui aeclesiam tua(m) . . . gratia(m) | inuenire ualeamus. per d(ominum)’ (‘god ðv ðe cirica ðin . . . geafona (*corr. from* ‘-fana’) | gimitta we mægi ð[erh]’);
- ff. 9r/15–10r/17 **item capit(ula) ex profetis de passione d(omi)ni.** | ‘Super montem caligosum [*sic*] leuate signu(m) . . . et his qui in tenebris reuelamini’ (‘ofer mor mistig (ue)l ahefað becon . . . 7 ðæm ða ðe on ðiostrv(m) eft `vn`awriað gie’);
- ff. 10r/19–11r/4 (“de passione Domini,” cf. Corrêa 1992: 154) **item capitule ex apostolorum** | ‘FR(ATRE)S. chr(istu)s adsistens pontifex futuroru(m) bonor(um) . . . p(er) quem mundus crucifixus (est) et ego mundo’ (‘broð(ro) crist tostondende hehsceaw`a`re [*sic*] ue(l) bisc(op) towardra god . . . ðerh ðone middang(eard) geðrowad is 7 ic middang(ear)de’);
- ff. 11r/5–12r/3 **item collecta** | ‘[D](EU)S om(ni)p(oten)s d(eu)s familia(m) tua(m) p(ro)pitiu)s respice . . . sit cultus is[te] credentium. per eunde(m)’ (‘god allm(ihtig) god higo ðin mildelice eft bisih . . . sie bigeon ðes | gilefendra (ue)l ð[erh]’);
- ff. 12r/4–14v/3 (title faded) **capitula de resurrectione d(omi)ni** | ‘BENedic-tus d(eu)s . . . et redemisti nos d(e)o | in sanguine tuo’ (‘gibloeds[a]d go(d) . . . 7 gilesdes vsig gode | in blode ðinv(m)’);

ff. 14v/4–17v/10 **Collecta in sabato s(an)c(t)o paschae** ‘D(EU)S qui hanc | sacratissima(m) noctem . . . incur|sione lacerari. qui tecu(m)’ (‘god ðv ðe ðas | halga næht . . . þ(æt)te ve sie tosliteno se ðec m(id)’); rubrics at f. 16r/5 **ALIA**, f. 16r/9 **ALIA**, f. 16r/12 **ALIA**, f. 16r/20 **ITE(M) ALIA**; [Note: One leaf missing between ff. 15 and 16, containing the Easter Prayers; see Corrêa 1992: 161.]

f. 17v/11–23 (title in gloss hand) **Hæ sunt capitalæ in Lætania Maiore**. [going into margin] **Þ(æt) is ‘on’ firi / dæg**as | ‘Haec dicit d(omi)n(u)s circuite uias hierusalem’; ends imperf: ‘et usq(ue) in seculum’ (‘ðas cvoeð driht(en) ymhwarfað woegas hierv(salem) . . . 7 w(ið) worvle’).

[Note: Eight or perhaps as many as nine folios, comprising the rest of the Temporale, are missing between ff. 17 and 18 (see “Collation,” quire III). F. 18r, which is damaged at the lower outside corner with a slight loss of text, begins with the end of one of the “Orationes Cotidianæ” (see Corrêa 1992: 164–66, 240).]

ff. 18r/1–19r/23 (beg. imperf.) ‘. . . nihil patiamur erroris. p(er) d(omi)n(u)m | D(EU)S qui die(m) discernis a nocte . . . et | sempiterna gaudia conp(re)hendat. p(er)’ (‘noht ve giðoeliga gidvoles ð(erh) | .god ðv ðe D (runic D = “dæg”) gisceadas fro(m) næhte . . . 7 | eco gifea gigrippa’);

[Note: Five folios are missing between ff. 18 and 19, after f. 18/23 ‘semp(er) | [gau]deamus. p(er) d(omi)n(u)m’; see “Collation,” quire IV and Corrêa 1992: 166.]

ff. 19r/24–21r/12 **item alia orat(iones) p(ro) peccatis** | ‘EXaudi q(uesumu)s d(omi)ne gemitu(s) . . . IN | tribulatione clamantes respiremus auditi. p(er)’ (‘giher we bid(dað) driht(en) ‘h’ream . . . in costunge ceigende eft ve giblave þ(æt)te ve gihere’) [line 13 blank].

“The Sanctorale” (ff. 21r–38v):

f. 21r/14–21v/9 (26 Dec.) **Ite(m) alia incipiunt cap(itula) maior(um) sole(m)nitatu(m) | in nat(iuitate) s(an)c(t)i stephani. martiris** | ‘IN diebu’ s’ **ILLIS STEPHANVS PLENVS GRATIA ET FOR|titudine . . . euangelizantes uerbu(m) d(e)i’** (‘in dagum ðæm stefan(us) fvll gefe 7 strenge . . . godspellbodende vord godes’) [lines 10–13 blank];

ff. 21v/14–22r/11 **ite(m) collecte unde supra** | ‘Da nobis q(uesumu)s d(omi)ne imitari . . . ita sit fragilitatis pr|omptus adiutor. p(er) eundem’ (‘sel vs ve bid(dað) driht(en) þ(æt)te ve gilic sie . . . svæ sie tedernise gearua | helpend ð(erh)’);

f. 22r/12–22v/7 (27 Dec., capitula) **VI. KL IANU. N(A)T(ALIS). S(AN)C(T)E** [‘I’ above, for “sancti”] **Iohan(nis) euang(eliste)**. | ‘QVi timet d(eu)m faciet bona . . . et aqua | sapientiae salutaris potabit illu(m) d(omi)n(u)s d(eu)s n(oste)r’ (‘se ðe ondredes god gidoe godo . . . 7 wætre | snytres halwoendes gidrenceð hine driht(en) god vser’) [lines 8–11 blank];

- ff. 22v/12–23r/9 **Item collectiones** | ꝥecclesia(m) tua(m) d(omi)n(e) benignus . . . et p(re)dicare quod docuit. p(er) (‘cirica ðin driht(en) vel rvm-lice . . . 7 bodia þ(æt) gilærde’);
- f. 23r/10–23v/7 (28 Dec., capitula) **In N(ATIVI)T(ATE) INNocentium** | ‘IN diebus illis. Vidi supra monte(m) sion . . . scribe beati mor|tui qui in d(omi)no moriuntur’ (‘in dagvm ðæm ic gisæh bufa more sion . . . awritt eadgo deado | ða ðe in drihtne biðon deade’);
- ff. 23v/7–24r/2 **Ite(m) collectiones** | ad innocentes ‘D(EU)S cuius hodierna die . . . hodie solemniter celebramus. p(er) (‘god ðæs ecelic D . . . to D symbellice gimersiga ve’ [(runic D = “dæg”)]);
- f. 24r/3–6 (31 Dec.) .II. **KĚ IAN. NA(TIVITAS) S(AN)C(T)I Siluestri** | ‘DA q(uesumu)s om(ni)p(oten)s d(eu)s. Vt beati Siluestri . . . augeat et salute(m). p(er) (‘sel ve bid(dað) allm(ihtig) god þ(æt)te eadges silvest(ri) . . . giece 7 hælo’);
- f. 24r/6–9 (14 Jan.) **XUIII. [recte ‘XUIII’] KĚ febru. N(A)T(IVITAS) | S(AN)C(T)E feli/cis** ‘Concede q(uesumu)s om(ni)p(oten)s d(eu)s . . . actus imitemur. p(er) d(ominum) (‘gilef ve bid(dað) allm(ihtig) god . . . dedv(m) ve bisen ginime’);
- f. 24r/9–12 (16 Jan.) **XUI. [recte ‘XUII’] KĚ FEB. N(A)T(IVITAS) | S(AN)C(T)E marcelle** ‘Preces populi tui . . . cuius passione letamur. p(er) (‘beado folces ðines . . . ðæs ðrovng e gigladiga’);
- f. 24r/13–16 (18 Jan.) **XV. KĚ FEB. N(A)T(IVITAS) S(AN)C(T)E prisce ma(rtyris) |** ‘DA q(uesumu)s om(ni)p(oten)s d(eu)s. Vt qui beate prisce . . . p(ro)ficiamus exemplo. p(er) (‘sel ve bid(dað) allm(ihtig) god þ(æt)te ða ðe eadges priscae . . . giðii ve bisene’);
- f. 24r/17–21 (20 Jan.) **.XIII. KĚ FEB. N(A)T(IVITAS) S(AN)C(T)E fabiani mar(tyris) |** ‘INFirmitatem n(ost)ram respice . . . gloriosa | nos p(ro)tegat. per d(ominum) (‘vntrymnise vsa eft bihald . . . wvldrigo | vsig giscilde ð(erh)’);
- f. 24r/21–24v/2 (20 Jan) **eodem die s(an)c(t)i sebasti(ani) |** ‘D(EU)S qui beatu(m) sebastianu(m) . . . et nulla eius aduersa formidare. p(er) (‘god ðv ðe eadgv(m) sebastian(us) . . . 7 nængo his wiðirweard[o onscnia]’) [bracketed letters too faint to confirm];
- f. 24v/3–11 (21 Jan.) **XII. KĚ FEBRU. N(A)T(IVITAS) S(AN)C(T)E agnet’ is’ [corr. from ‘-e’] uirg(inis) |** ‘Om(ni)p(oten)s semp(i)t(erne) d(eu)s . . . fidei constantia(m) subsequamur. p(er) (‘allm(ihtig) ece god . . . lyfes stydfæstnise vnderfylga ve’);
- f. 24v/12–15 (22 Jan.) **XI. KĚ [FEB.] S(AN)C(T)I uincenti mar(tyris)** ‘Adesto q(uesumu)s d(omi)ne. | supplicationibus n(ost)ris . . . tui inter-

- cessione liberemur. p(er)' ('woes ðv ve bid⟨dað⟩ driht(en) | to boenvm vsvm . . . ðines ðingvnge ve sie gifriad');
- f. 24v/15–19 (28 Jan.) .V. **KĀ** [FEB.] OCTAUAS \ agnetis 'D(EU)S qui nos annua . . . sequamur exemplo. p(er) d(ominum) n(ost)r(u)m' ('god ða ðe vsig gerlicv(m) . . . ve gifylga bisene ð(erh)');
- ff. 24v/20–25r/1 (5 Feb.) NO. FEB. S(AN)C(T)E agathe VIR(GINIS) | 'D(EU)S qui inter cetera . . . ad te exempla gradiamur. p(er)' ('god ðv ðe bitvin oðro . . . to ðe biseno gistepe ve');
- f. 25r/2–5 (14 Feb.) .VI. **decima KĀ mai.** [*recte* "Mart."] S(AN)C(T)I ualenti 'Presta q(uesumu)s om(ni)p(oten)s d(eu)s . . . eius interces|sione liberemur. p(er) d(ominum)' ('gearuig ve bid⟨dað⟩ allm(ihtig) god . . . his ðingvnge | ve sie friado');
- f. 25r/5–9 (12 Mar.) .iiii. **id. mart.** s(an)c(t)i grego(rii) pap(ae) | 'D(EU)S qui anime famuli tui gregorii . . . te p(re)cibus subleuemur. p(er)' ('god ðv ðe savle ðeas ðines grego(rii) . . . ðec beadv(m) ve underlihtad ['u' corr. from 'a'] sie');
- f. 25r/9–14 (25 Mar.) .VIII. **KĀ aprl. adnunt|io** [*sic*] s(an)c(t)e marie. 'D(EU)S qui beate uirginis utero . . . ap(u)t te intercessionib(us) ad|iuuemur. per eunde(m). d(omi)n(um)' ('god ðv ðe eadges hehstal-des hrif . . . mið ðec ðingvngvm ve sie aholpen | ð(erh)');
- f. 25r/14–17 (14 Apr.) .XVIII. **KĀ mai.** S(AN)C(T)OR(UM) | tiburtii et uale(riani) 'Presta q(uesumu)s om(ni)p(oten)s d(eu)s . . . uirtutes im- itemur. p(er). d(omi)n(um)' ('gionn ve bid⟨dað⟩ allm(ihtig) god . . . mægno ve gibisnia ð(erh)');
- f. 25r/18–21 (23 Apr.) .IX **KĀ mai.** S(AN)C(T)I GEORGII. / mar(tyris) 'D(EU)S qui nos beati georgii . . . gratie consequamur. per' ('god ðv ðe vsig eadges georg(ii) . . . gefes ve gifylga ð(erh)');
- f. 25v/1–4 (25 Apr.) VII. **KĀ mai.** NAT(IVITAS) S(AN)C(T)I Marci eua(n)g(eliste) | 'Sit d(omi)ne beatus marcus . . . copiosius audiatur. p(er)' ('sie driht(en) eadig marc(vs) . . . monigf(e)ald sie gihered');
- f. 25v/4–8 (28 Apr.) .IIII. **KĀ mai[.]** S(AN)C(T)I uitalis | mart(yris) 'Presta q(uesumu)s om(ni)p(oten)s d(eu)s. vt intercedente beato | uitale . . . munde|mur in mente' ('gearvig ve bid⟨dað⟩ allm(ihtig) god þ(æt)te giðingende eadgvm | vital(e) . . . ve se giclænsado | on ðohte');
- f. 25v/8–11 (1 May) .**KĀ Mai.** ap(osto)lor(um) piliph(i) [*sic*] et iacobi | 'D(EU)S qui nos annua ap(osto)lor(um) tuoru(m) . . . instruamur ex- emplis. p(er)' ('god ðv ðe vsig gerlicv(m) aposto(lorum) ðinra . . . ve se gilæredo bisenv(m)');
- f. 25v/12–16 (3 May) .V. **no. mai.** S(AN)C(T)OR(UM) alexandri euen- ti et theodori | 'Presta q(uesumu)s om(ni)p(oten)s d(eu)s. vt qui

s(an)c(t)oru(m) tuoru(m) alexan|dri . . . eoru(m) intercessionibus | liberemur. p(er)' ('givnne [*altered from* 'gionne'] vve bid(dað) alm(ihtig) god þ(æt)te ða ðe halga wara ðinna . . . ðara <ue>l hiora ðingvngv(m) | ve sie afriad');

- f. 25v/16–19 (6 May) .II. no. mai. S(AN)C(T)I iohan(nis) ante porta | latina. [sic] | 'D(EU)S qui conspicis . . . gloriosa nos p(ro)tegat. p(er)' ('god ðv ðe bisiist . . . wvldrig vsig giscilde');
- ff. 25v/19–26r/1 (19 May) VI. id. mai. S(AN)C(T)OR(UM) | gordiani | [in margin] et epima/chi | 'DA q(uesumu)s om(ni)p(oten)s d(eu)s. vt qui beatoru(m) mar|tyru(m) gordiani . . . intercessionib(us) adiuuemur. p(er)' ('sel ve bid(dað) allm(ihtig) god þ(æt)te ða ðe eadigra ðrovera . . . ðingvngv(m) ve sie aholpen');
- f. 26r/2–5 (12 May) IIII id. mai. S(AN)C(T)OR(UM) nereii 7 alcillei [sic] 7 Pancratii | 'Semper nos d(omi)ne martyru(m) tuoru(m) Nerei . . . reddat obsequio. p(er) d(ominum)' ('symle vsig driht(en) drih [sic] ðrovera ðinna . . . agelde hernise');
- f. 26r/7–9 (13 May, line for title blank: "III Id. Mai. dedicatio Sancte Marie ad Martyres," cf. Corrêa 1992: 178) 'Concede q(uesumu)s om(ni)p(oten)s d(eu)s ad eoru(m) nos gaudia . . . annua sol|emnitare gaudere. per d(ominum)' ('gilef ve bid(dað) allm(ihtig) god to hiora vsig gifea . . . gerlica symbel/tido | gifea ð(erh)');
- f. 26r/9–12 (25 May) VIII. KĀ IUN. S(AN)C(T)I urbani / epis(copi) | 'DA q(uesumu)s om(ni)p(oten)s d(eu)s, vt qui 'beati' urbani . . . adiuuemur. p(er) d(omi)n(u)m' ('sel ve bid(dað) allm(ihtig) god þ(æt)te ða ðe eadges vrbani(i) . . . ve sie aholpen ð(erh)');
- f. 26r/12–15 (2 June) .iiii. no. iuni[.] S(AN)C(T)OR(UM) marcel/lini 7 petri | 'D(EU)S qui nos annua be(..)[a]toru(m) marcellini . . . p(ro)uoemur exemplis. p(er)' ('god ðv ðe vsig gerlico eadigra . . . ve gicegað sie bisen-vm');
- f. 26r/16–19 (9 June) .V. ID. IUNI. S(AN)C(T)OR(UM) primi et felici/ani | 'FAC nos d(omi)ne q(uesumu)s | s(an)c(t)oru(m) tuoru(m) primi . . . dona | sentimus. per d(omi)n(u)m' ('do vsig driht(en) ve bid(dað) | haligra ðinna . . . geafo | ve gifoela ð(erh)');
- f. 26r/19–26v/2 (12 June) II. id. iun. S(AN)C(T)OR(UM) basilidis cirini | naboris et naza/rii | S(AN)C(t)oru(m) basilidis cirini . . . deuotionis accrescat. p(er)' ('halga wara . . . oestes givæxe');
- f. 26v/2–5 (18 June) IIII. KĀ iuli. mar/ci 7 mar/celliani | 'Presta q(uesumu)s om(ni)p(oten)s ut qui s(an)c(t)oru(m) marci . . . intercessione liberemur. per.' ('gearvig ve bid(dað) allm(ihtig) þ(æt)te ða ðe halga vara . . . ðingvngve ve sie afriodo ð(erh)');

- f. 26v/5–9 (19 June) III. **KĀ iuli. S(AN)C(T)OR(UM) p(ro)tasi | et geruasi.**
 ‘D(EU)S qui nos annua s(an)c(t)or(um) tuorum. | p(ro)tasi . . . accendatur | exemplis. p(er)’ (‘god ðv ðe gerlico halga va(ra) . . . ve sie gib-
 erned | bisenv(m)’);
- ff. 26v/9–27r/9 (23 June, capitula) VIII. **KĀ iuli[.] Vigilia [sic] S(AN)C(T)I Iohan(nis) / bab(tista) | ‘IN dieb(us) illis. factum est uerb(um) . . . israh(e)l qui elegi[t] te.’** (‘on dagu(m) ðæm aworden væs word . . . i(s)r(ah)e)l se ðe gi`c`eas ðec` [OE on 27r/9 very faint; f. 26v/14 is blank];
- f. 27r/10–18 **Ite(m) collecta | ‘Presta que(sumu)s om(ni)p(oten)s d(eu)s. Vt familia tua p(er) uia(m) salutis . . . tribue meritis adiuari. p(er)’**
 (‘gearvig ve bid(dað) allm(ihtig) god þ(æt)te higo ðin ðerh woeg hæles . . . giræc earnvngv(m) þ(æt)te ve sie gihol(peno)’);
- f. 27r/19–27v/8 **Ite(m) ut supra ‘D(EU)S qui conspicis . . . p(er)uenire mereamur. p(er) q(uem)’** (‘god ðv ðe bisiist . . . gicyme ve gearnia’);
- f. 27v/8–13 (26 June) VI. **KĀ iul. | S(AN)C(T)OR(UM) Ioha(nnis) 7 pauli.**
 ‘Quessumus om(ni)p(oten)s d(eu)s. Vt nos ge|minata lætitia . . . uere fecit | e(ss)e germanos. per.’ (‘ve bid(dað) allm(ihtig) god þ(æt)te vsig | tvifallico glædniso . . . soðlice dyde | þ(æt)te vere rehtgibroðro’);
- f. 27v/13–17 (28 June) **iiii. KĀ iuli. S(AN)C(T)E leonis pape. | ‘D(EU)S qui beatum leone(m) pontifice(m) . . . imitemur exempla. p(er) d(omi)n(u)m’** (‘god ðv ðe ðone eadge leon(em) hehbisc(op) . . . ve bis-
 en ginime biseno’);
- ff. 27v/17–28r/16 (29 June, capitula) **iii. KĀ iuli pas(sio) / S(AN)C(T)I petri / ap(osto)li. | ‘Claudus quida(m) . . . aut(em) se uisu(m) uidere’** (‘halt svm oðer mid . . . wvt(odlice) hine gisihðe gisege’);
- f. 28r/17–19 (rubric above line 17) **Ite(m) ut supra ‘Petrus ad se reuersus . . . plebis iudeoru(m)’** (‘petre to him eft ymwoende . . . folces ivdeana’);
- ff. 28r/20–29r/3 **Secunt(ur) / Collecte. ‘D(EU)S qui nobis ap(osto)loru(m) beatoru(m) petri et pau|li . . . quoru(m) doctrinis | gaudet et meritis. p(er) d(ominu)m’** (‘god ðv ðe vsig apostol(or)um) eadigra . . . ðara larvm | gifeaiga 7 earnvngv(m)’);
- f. 29r/3–21 (30 June, capitula) II. **KĀ [IUL.] S(AN)C(T)I pauli ap(osto)li. | ‘FR(ATRE)S notum uobis . . . cui glo|ria in s(e)c(u)la s(e)c(u)loru(m) amen’** (‘broð(ro) cvð ivh . . . ðæm | wlvdr in worvlda worvld’);
- f. 29r/21–29v/9 (30 June) **secuntur col(lecte) | ‘D(EU)S qui multitudine(m) gentiu(m) beati pauli ap(osto)li p(re)dica|tione . . . auxiliis foueamur. p(er) d(ominu)m N(OST)R(U)M’** (‘god ðv ðe monigfaldnise hæðna eadges bodvge . . . helpvm ve sie aholpen’);

- f. 29v/10–19 (6 July) .II. NO. iuli octauas ap(osto)lor(um) ‘Hii s(un)t uiri misericordiæ . . . p(ro)nuntiet om(n)is | ecclesia s(an)c(t)orum’ (ðas sindon waras miltheartnis(e) . . . gisæcge <ue>l all | ðio cirica halga wa(ra)’);
- ff. 29v/19–30r/8 **Secuntur coll(ecte)** | ‘D(EU)S cuius dextera . . . sit tuitio|nis augmentum. p(er) d(ominum)’ (‘god ðæs sviðre . . . sie giscildnis/ses | of(er)ece’);
- f. 30r/8–11 (2 July) VI. no. iuli. s(an)c(t)or(um) p(ro)cessi et marti/niani | ‘D(EU)S qui nos s(an)c(t)or(um) tuor(um) p(ro)cessi . . . interces-sione gaudere. p(er)’ (‘god ðv ðe vsig halga wa(ra) ðinra . . . ðingvngce gifeaia’);
- f. 30r/12–16 (4 July) .iiii. no. iuli translat(io) beati martini ‘S(AN)C(T)I sacerdotis | tui martini . . . fideliter im|mittemur. p(er) d(ominum)’ (‘halga waras sacerðæs | ðines mar(tini) . . . gileaffvllice | ve biseno ni-omað <ve>l’);
- f. 30r/17–20 (10 July) VI. Id. Iuli. s(an)c(t)or(um) VII. FRatre(m) [sic] filior(um) s(an)c(t)e felicitatis | ‘PResta q(uesumu)s om(ni)p(oten)s d(eu)s. v(t) qui gloriosos . . . intercessione sentiamus. p(er)’ (‘gearvig ve bid(dað) allm(ihtig) god þ(æt)te ða ðe wvldrigo . . . giðingvngce ve gifoelæ [sic]’);
- f. 30r/21–30v/2 (11 July) V. Id. KŁ [sic] Iuli [N(a)t(alis) S(AN)CT)E [sic] benedicti abb(at)is | ‘INtercessio NOS D(OMI)NE q(uesumu)s beati benedicti . . . assequamur. p(er) (‘ðingvngce vsig driht(en) ve bid(dað) eadges benedictes . . . ve gifylga’);
- f. 30v/3–6 (25 July) VIII. KŁ agus. N(a)t(alis) S(an)c(t)i Iacopi ap(osto)li | ‘Esto d(omi)ne plebi tuæ . . . et segura deseruiat. p(er)’ (‘voes ðv driht(en) folce ðinv(m) . . . 7 sorgleas gihere’);
- f. 30v/6–11 (29 July; rubric begins on the line and continues in the margin) .IIII. KŁ Ag. S(an)c(t)or(um) / felicissime [recte “Felicis”] / simpli-ci fau(st)ini | (line 7) ‘PResta d(omi)ne q(uesumu)s ut sic(ut) populus chr(ist)ianus . . . co(n)prehendat [‘con’ written out, ‘n’ underdotted and abbrev. stroke added over ‘o’] effectum. p(er)’ (‘geonn driht(en) ve bid(dað) þ(æt)te svæ folc cristin . . . gigrippa fremnis(e) <ue>l tohigvng’);
- f. 30v/12–17 (30 July) .III. KŁ AGVSTVS. S(AN)C(T)ORVM ABDO ET SENNES | ‘D(EU)S qui s(an)c(t)is tuis abdo et senni . . . aduersitatibus liberari. p(er) d(ominum)’ (‘god ðv ðe halgum ðinv(m) . . . vngimoed-nisvm þ(æt)te ve sie alesado’);
- f. 30v/17–21 (1 Aug.) KŁ Augustus S(an)c(t)or(um) | machabeor(um) VII. FR(ATRU)M Cu(m) m(at)re ‘Fraterna nos d(omi)ne . . . suffragio con-

- soletur. p(er. d(ominum) 'broðerscip vsig driht(en) . . . fvlltyme gefroefre');
- f. 30v/22 .III. Non. agustus S(an)c(t)i stephani. epi(scopi)s et martyris; [Note: The collect to this rubric is missing, along with the beginning of the next item, because of the loss of a leaf after f. 30 (see Corrêa 1992: 186).]
- f. 31r/1–14 (the headless collect is for 10 Aug., "IIII Id. Agus. Nat. S. Laurenti," Corrêa 1992: 186) beg. imperf.: '[con]cede p(ro)pitiu[s] ut omnes . . . fidei ueneremur. p(er) d(ominum)' ('. . . gilef bliðelice þ(æt)te allo . . . lufes ve wordia');
- f. 31r/14–17 (11 Aug.) iii. id. agu. S(an)c(t)i ti/burti / mar(tyris) | 'Beati ti-burti . . . concesseris adiuuari. p(er)' ('eadges . . . gilefest þ(æt)te ve sie holpen');
- f. 31r/17–20 (13 Aug.) id. agu. N(atalis) S(an)c(t)i ipolite | 'DA nobis om(ni)p(oten)s. vt beati ypoliti . . . augeat et salutem. p(er)' ('sel vs allm(ihtig) god þ(æt)te eadges . . . giece 7 hælo');
- f. 31r/20–31v/1 (14 Aug.) XUIII. KĀ SEPTE. S(AN)C(T)E [sic] eusebi / p(re)sbit(eri) | 'D(EU)S qui nos beati eusebii . . . exempla gradiamur. p(er)' ('god ðv ðe vsig eadges . . . bisin`v(m)' [corr. from 'bisino'] ve gistepa');
- f. 31v/2–20 (15 Aug., capitula) Adsump(tio) s(an)c(t)a[e] mariaē 'IN Omnib(us) requie(m) quesui . . . suauita[te(m)] odoris' ('in allvm ræst ic gisohte . . . svotnise (ue)l | stences');
- ff. 31v/20–32r/23 Collecte | 'D(EU)S qui VIRginale(m) aulam beate mariaē in qua \ habitas eligere . . . concedat aeterna. p(er)' ('god ðv ðe hehstallic(e) hall eadges mariaē in ðon \ ðv giw`u`nedest gicease . . . f(or)gefe eco');
- f. 32v/1–4 (17 Aug.) XVI kĀ septb. octauas s(an)c(t)i laurentii | 'Iterata festiuitate beati laurentii . . . nouimus sempiterna. p(er)' ('giboetadum sýmbel(e) eadges lav(rentii) . . . we wvton eco');
- f. 32v/4–7 (18 Aug.) XV kĀ sept. s(an)c(t)i aga/pite / mar(tyris) | 'Laetetur aecclesia tua d(eu)s . . . et segura consistat. p(er)' ('gigladad sie cirica ðin(e) god . . . 7 sorgleas gistonde');
- f. 32v/8–11 (23 Aug.) xi kĀ sept. s(an)c(t)i thimothēi. | 'Auxilium tuu(m) . . . p(ro)pitiationis extende. p(er) d(ominum)' ('fvltume ðin . . . milsa(n) giræc');
- f. 32v/12–16 (24 Aug.) VIII kĀ sep. s(an)c(t)i bartholomei ap(o)s(to)li | 'Om(ni)p(oten)s semp(i)t(er)ne d(eu)s. qui huius diei ueneranda(m) . . . et predicare q(uod) docuit. p(er) d(ominum)' ('allm(ihtig) ece god ðv ðe ðisses D [runic D = "dæg"] arwyrðe . . . 7 bodia þ(æt) gilærde');

- f. 32v/17–19 (29 Aug.) **III kl sep. pas(sio) iohannis bab(tiste)** ‘S(an)c(t)i iohannis baptiste | et martyrīs . . . pręste`t` efectum. p(er) d(ominum)’ (‘halges ioh(annes) bæcer(e) | 7 ðrovres . . . giw[i]nne fremnise’);
- f. 32v/20–23 (30 Aug., “Sts. Felix and Adauctus,” see Corrêa 1992: 29) **iii kl sep. s(an)c(t)o(rum) filicis [sic]** ‘MAiestate(m) tua(m) d(omi)ne | supplices deprecamur . . . defendas. p(er) d(ominum)’ (‘mægenðry(m)me ðin driht(en) | boensando ve biddas . . . scild ðv’);
- f. 33r/1–12 (8 Sept., capitula) **vi idus sept. natiuitas s(an)c(t)a(e) marię** | ‘O quam pulchra . . . honoris et gratię’ (‘la sviðe feger . . . worðvunges 7 gefe(s)’);
- f. 33r/13–16 **Ite(m) capitula** ‘Vna est columba . . . laudauerunt eam’ (‘an is culfra . . . giheredon hia’);
- f. 33r/16–19: **Ite(m) ut supra** | ‘Que est ista . . . ut aci|es ordinata.’ (‘hvoelc is ðios . . . [line 19] soelce gifeht giendebredad’);
- f. 33r/19–33v/23 **Ite(m) collectiones.** | ‘Supplicatione(m) seruoru(m) tuor(um) d(eu)s miserator exaudi’; ends imperfect: ‘nos gloriosa p(ro)tegat [. . .]’; (‘boene ðeana ðinra god milsend giher . . . vsig wvld-rig giscildað [. . .]’);
- [Note: A single leaf is missing after f. 33, which contained the end of the preceding collect (“ . . . et ad uitam perducat aeternam”) and the opening of the following Collect for St. Michael’s Day, as well as intervening material (see Correa 192–193).]
- f. 34r/1–34v/13 (29 Sept., “III KŁ Oct. Capitula in Festiuitate Sancti Michaelis Archangeli,” beg. imperf.) ‘[. . .] et angeli eius p(ro)eliabantur cum dracone . . . in caelo’ (‘. . . 7 ðegnas his gifvhton mið` <ue>| wið` ðæm dræcce . . . in heofne’); the rest of the St Michael’s Day chapters and collects begin at f. 34r/4 and run: ‘Angelus uenit . . . fac supplice(m) dep(re)cationib(us) sub|leuari. per’ (‘engel cvom . . . do boensv(m) gibeadv(m) þ(æt)te ve sie vnder/lihtado’);
- f. 34v/13–16 (7 Oct.) **no. octb. N(a)t(alis) S(an)c(t)i Marci Pape** | ‘EXAudi d(omi)ne . . . placatus intende. per’ (‘giher driht(en) . . . gicvoemlic bihald’);
- f. 34v/17–20 (9 Oct.) **VII. id. octb. S(an)c(t)or(um) dionisi rustice et eleuteri** | ‘Laetetur aecclesia . . . et secu|ra consistat. p(er)’ (‘gigladia cirica . . . 7 sorgleas | gistonde’);
- [Note: This collect duplicates that for XV kl sept. s(an)c(t)i aga/pite mar(tyris), f. 32v/4–7, above.]
- ff. 34v/21–35r/2 (14 Oct; see Corrêa 1992: 194) **ii. id. octe(m)b(ris) 7 s(an)c(t)i calisti pape** | ‘D(EU)S Qui nos conspicis . . . exe(m)pla res-taura p(er) d(ominum)’ (‘god ðv ðe vsig gisiist [very faded] . . . bisino eft boet’);

- f. 35r/2–5 (28 Oct.; title faded, cf. Corrêa 1992: 194, Lindelöf 1927: 72) **XV**.
KĀ nouemb. [S(an)c(t)e luce euan(ge)liste] 'Nterueniat p(ro) nobis
 . . . honore portauit. per' ('giðingiga f(or) vs . . . worðvngc gibær');
- f. 35r/6–9 (28 Oct.) **V. KĀ noueb. passio simonis et iude** | 'Concede
 q(uesumu)s om(ni)p(oten)s d(eu)s. vt sic(ut) ap(osto)loru(m) tuoru(m)
 simonis | et iude . . . preueniant. p(er)' ('gilef ve bid(dað) allm(ihtig)
 god þ(æt)te svæ ap(osto)la ðinra . . . f(or)ecymo');
- f. 35r/10–12 (31 Oct.) **ii KĀ noue. S(an)c(t)i quintini** | 'Beati quintini mar-
 tyris . . . semp(er) in p(lore)nt. p(er) d(ominu)m' ('eadges ðroveres . . .
 symla | gihrema hia');
- f. 35r/13–15 (31 Oct.) **eode(m) die uigilia om(n)ium s(an)c(t)or(um)** |
 'D(omi)ne d(eu)s n(oste)r multiplica . . . p(ro)fessione lætitia(m). p(er)
 ('driht(en) god vser gimonigfalda . . . ondetnisse glædnise');
- f. 35r/16–35v/9 (1 Nov.) **KĀ noueb. N(a)t(alis) om(n)ium S(an)c(t)or(um)**
 | 'EXaudi d(omi)ne famulos tuos cum multiplici s(an)c(t)orum |
 tuor(um) . . . lætemur Aspectu. p(er)' ('gihc driht(en) ðegnas ðino mið
 monigfallicv(m) halga ðinra . . . ve gifeaia sceavngc');
- f. 35v/10–19 **Item collectiones in cotidianis diebus** | 'ADesto d(eu)s populo
 tuo placatus . . . suffragia [sic] consoletur. p(er) d(ominu)m' ('voes ðv
 god folce ðinvm gicvoemlic . . . fvlvtv(m)mo gifroefre');
- ff. 35v/20–36r/19 **Ite(m) i(n) cotidianis diebus ut supra** | 'D(EU)S QUI nos
 beatæ | mariæ . . . de eor(um) societate gaud|ere. p(er)' ('god ðv ðe vsig
 eadg(e) | mari(e) . . . of hiora gifoerscipe | gifeaia');
- f. 36r/19–36v/2 (8 Nov.) **vi idus octb. s(an)c(t)or(um) mar(tyrum)**
coron(atorum) | 'PResta q(uesumu)s om(ni)p(oten)s d(eu)s. vt qui glo-
 riosos martyres . . . in n(ost)ra intercessione | sentiamus. per' ('gion(n)
 ve bid(dað) allm(ihtig) god þ(æt)te ða ðe wvldrig' o' [corrected from
 '-grv(m)'] ðrovras . . . in vsv(m) ðingvngc | ve gifoele');
- f. 36v/2–5 (9 Nov.) **v id. nouemb. Nat(alis) s(an)c(t)i teothorii [sic] /**
m(a)r(tyris) | 'D(EU)S QUI NOS Beati theodori . . . et oratione ful-
 ciri. p(er)' ('god ðv ðe vsig eadges . . . 7 gibede þ(æt)te ue sie vnder-
 wreded');
- ff. 36v/5–37r/16 (11 Nov.) **III. id. novb.** | **N(a)t(alis) s(an)c(t)i marti-**
ni ep(i)s(copi) 'Concede nobis q(uesumu)s om(ni)p(oten)s d(eu)s
 ventura(m) | beati confessoris tui martini . . . tuam piis | eius p(re)cib(us)
 adsequamur. per' ('gilef vs ve bid(dað) allm(ihtig) god toveard(e) | ead-
 ges ondet(er)es ðines . . . ðin arfæstv(m) | his beadvm togisoeca ve');
- f. 37r/16–37v/5 (22 Nov.) **x. kĀ dec. Nat(alis) s(an)c(t)a(e) | ceciliæ**
mar(tyris) uirg(inis) S(AN)C(t)æ ceciliae martyris tuæ . . . tui muneris

p(er)cip(er)e me|reamur. p(er)' ('halga(n) cecil(ie) ðrovrae ðinre . . . ðines ðinges onfoa | ve giarnia');

- f. 37v/5–9 (23 Nov.) **Nona kl dec.** N(a)t(alis) s(an)c(ti) clementis papae | 'D(EU)S qui nos annua beati clem(en)tis . . . passi|onis imitemur. p(er) d(ominum)' ('god ðv ðe vsig gerlic(e) eadges cle(mentis) . . . ðrovunges ve bisin ginime');
- f. 37v/9–12 (24 Nov.) **VIII kl dec.** s(an)c(ti) Crisogoni mar(tyris) | 'ADes-to supplicationib(us) n(ost)ris . . . tui intercessione liberemur. p(er)' ('voes ðv boenum vsv(m) . . . ðines ðing`v`nge (corr. from 'ðingengeð') ve sie alesad');
- f. 37v/12–14 (29 Nov.) **III kl dec.** s(an)c(ti) sat(u)rni/ni m(a)r(tyris) | 'D(EU)S Qui nos beati saturnini . . . meritis adiu/uari. p(er)' ('god ðv ðe vsig eadges . . . earnvngv(m) p(æt) ve hol/peno sie');
- ff. 37v/15–38r/6 (30 Nov., capitula) **ii kl dec.** pas(sio) s(an)c(ti) andreae ap(o)s(toli) | 'Benedictio d(omi)ni sup(er) caput iusti . . . non confundetur.' ('bloetsvng driht(en) of(er) heafod soðfæstes . . . ne bið sceomiende');
- f. 38r/6–38v/8 (30 Nov.) **secuntur** | collectiones de s(an)c(t)o and/reo 'Tuere nos misericors d(eu)s | et beati andreae . . . p(ro)tegamur et meritis. p(er)' ('scild vsig miltheart god | 7 eadges and(ree) . . . ve sie ascildad 7 earnvngv(m)');
- f. 38v/8–12 (13 Dec.) **Idus dec.** n(a)t(alis) s(an)c(ti) [sic] lu(cia) | 'INtercessio nos q(uesumu)s d(omi)ne s(an)c(t)e lucie . . . et conspiciamus Aet(er)na. p(er) d(ominum)' ('ðingvnge vsig ve bidd(að) driht(en) hælga(n) lvc(ie) . . . 7 gisceavia ve ða eco');
- f. 38v/12–14 (21 Dec.) **[XII] kl ian.** s(an)c(ti) thomei ap(o)s(toli) | 'Da nob(is) q(uesumu)s d(omi)ne beati ap(osto)li tui thome . . . leuemur et fid|em congrua deuotione sectemur. per d(omi)n(u)m n(ost)r(u)m': [gloss is unfinished] 'sel vs ve bid(dað) driht(en) eadges . . . vnderhefen'.

[Note: F. 38v/14–20, seven long lines of nearly illegible text in capitals fill out the page.]

"Commune Sanctorum" (ff. 39r–45r)

- f. 39r/1–14 (capitula) **[ITE(M)] IN VIGILIA VNIVS APOSTOLI** | 'Iustu(m) deduxit d(omi)n(u)s p(er) uias rectas . . . et nubes rore concresc(un)t' ('ðo(ne) soðfæsta gilædde driht(en) ðerh woegas rehto . . . [7] wolceno [recte; scribe wrote 'wolgceho' and partially corrected by dotting the 'g'] blostme (ue)l givoxon');
- f. 39r/14–39v/12 (title in margin, which should be "Ad Vigiliam Unius Apostoli," cf. Corrêa 1992: 201) **secun(tur) coll(ectae)** | ad uigi/lias /

- ap(o)s(tolo)r(um) ‘COncede nobis q(uesumu)s om(ni)p(oten)s d(eu)s. uentura(m) beati ap(osto)li . . . Nec oprimamur aduersis. per d(ominum)’ (‘gilef vs ve bid(dað) allm(ihtig) god toveardne eadg(es) . . . ne æc þ(æt)te ve sie aðryht viðermoednisvm (ue)l’);
- ff. 39v/13–40r/7 (capitula) **It(em) in uig(ilia) ap(o)s(tolorum)** ‘FR(ATRE)S iam non estis hospites . . . aetatis plenitudinis chr(ist)i D(OMI)NI N(OST)RI’ (‘broð(ro) wvt(odlice) ne aron gie gestas . . . ældes gifylnis(e) crist(es) driht(nes) vser(es)’);
- f. 40r/8–40v/5 **It(em) coll(ectae) ap(o)s(tolo)r(um)** ‘Concede q(uesumu)s om(ni)p(oten)s d(eu)s. ut sic(ut) | ap(osto)loru(m) tuor(um) . . . et secura deseruiat p(er) d(ominum)’ (‘gilef ve bid(dað) allm(ihtig) god þ(æt)te svæ | ðinra . . . 7 orsorg gihere’);
- ff. 40v/5–41r/19 (capitula) **I(n) uigil(ia) unius mar(tyris)** | ‘Beatus vir qui in sapientia sua morabitur . . . S(an)c(t)i (i)ll(ius) martyris tui d(omi)n(e) nos oratio s(an)c(t)a conciliet [*recte* “conciliet”] \ qui sacris uir|tut[ibus uener]andus refulget p(er) d(omi)n(u)m’ (‘eadig ver se ðe in snytro his vnigende bið . . . hal(ge) ðrov(res) ðin(e) driht(en) vsig gibed halig gifoega \ se ðe halgv(m) | mægnvm [arwyrðe] eft giscine’);
- [Note: Corréa (1992: 204) supplies the title “Item Collecte in Vigilia Unius Martyris” before ‘Concede’, f. 41r/5. There is a space for a title in line 4, but no sign of one having been written. The end of this text as transcribed begins on line 18, goes up to 17 (with a run-on mark) for ‘qui sacris uir’, and then drops to line 19.]
- f. 41r/19–41v/11 **In uig(ilia) mar(tyrum)** ‘IVstor(um) anime in manu d(e)i s(un)t . . . et regnabit d(omi)n(u)s illor(um) in p(er)petuum’: ([‘soðfæsta savlo] in hond godes sindon . . . 7 giricsað [corrected from “ricsas”] driht(en) hio(ra) in ecnis(se)’ [beg. of gloss faded]);
- ff. 41v/11–42r/10 **secun(tur) | col(lectae) ad uigil(iam)** ‘Presta q(uesumu)s om(ni)p(oten)s d(eu)s. vt sic(ut) beatorum | martyrum . . . non desit | martyru(m) continuata s(an)c(t)orum. p(er) d(ominum)’ (‘gionn ve bid(dað) allm(ihtig) god þ(æt)te svæ eadigra | ðrovra . . . ne sie wona | ðrovra gilomlica halig(ra)’);
- ff. 42r/10–43r/14: **I(n) nat(ali) unius | confessores** [*sic*] ‘ECCE sacerdos magnus . . . ipse adiuuæ ut implere possim(us). per d(omi)n(u)m’ (‘heono sacerð micil . . . he gihelp þ(æt)te gifylle ve mægi’);
- ff. 43r/15–44r/14: **In ecclesia ciuislibet. s(an)c(t)i martiris | siue confessoris** | ‘Propitiare q(uesumu)s d(omi)ne nobis famulis tuis . . . referat pia solle(m)nitate pon(tificum). per’ (‘gimildsa ve bid(dað) driht(en) vs ðegnv(m) ðinv(m) . . . eft gibrenga arfæstnissv(m) symbelid(e) | biscophad’);

[Note: Corrêa (1992: 208) supplies titles, “Capitula in Natali Plurimorum Confessorum” before ‘FR(ATRE)S plures’ (f. 43v/3), where there is no space for a title, and “Item Collecte” before ‘S(AN)C(T)Orum confessoru(m)’ (f. 43v/19), also with no title (the marks at the end of line 18 are show-through from the recto).]

f. 44r/14–44v/21 (capitula) I(n) n(a)t(iuitate) plurimor(um) martir(um) | ‘IVsti in perpetuu(m) uiuent . . . gaudere consortiis. per’ (‘soðfæsto in ecnisse liofað . . . gif[e]a[ia] miðgihlyt[iv(m)]’);

[Note: Corrêa (1992: 209) supplies title “Item Collecte” before ‘OM(ni)p(oten)s semp(i)t(erne) d(eus)’ (f. 44v/8); there is no space for a title.]

f. 44v/21–22 **Ite(m) ut supr(a) collec(tae) | ‘DA nobis om(ni)p(oten)s d(eu)s. In s(an)c(t)o(rum) tuor(um) te semp(er) com[memorati]o[n]e . . .’** (‘sel vs . . .’ [the rest of the gloss is faded]);

[Note: Two folios are wanting after f. 44, according to the present collation; Corrêa (1992: 210) says four.]

f. 45r/1–21 **ad cruce(m) salutanda(m) | ‘D(EU)S qui unigeniti tui . . . et de angelice societatis unita[te] lætari p(er) eunde(m) d(omi)n(u)m’** (‘god ðv ðe ancen(ned) \ ðin(e) . . . 7 to engelines gifoerscipes | annis(e) þ(æt) ve gladia ð(erh)’).

Benedictions (ff. 45r–61r)

f. 45r/21–45v/19: **b(enedictiones) ramor(um) i(n) palmis | ‘D(EU)S cuius filius p(ro) salute . . . esse preceptorum. per.’** (‘god ðæs bearn f(or)e hælo . . . wossa bodana’);

[Note: At bottom right corner of f. 45r is the drawing of two crying birds, to mark the beginning of the “Benedictions” section? Otherwise, this section has no title or markings, as the other major sections do.]

ff. 45v/20–46v/4 **Oratio p(ro) renuntian[tib]us seculo 7 cenobio se t`ra`den[tibu]s | ‘PRESta q(uesumu)s om(ni)p(oten)s d(eu)s. ut huic famulo tuo <i>ll(i)>’** (‘gearua ve bid(dað) allm(ihtig) god þ(æt)te ðisv(m) esne ðinv(m)’); ends: ‘et presentis uitæ p(re)sidiis gaudeat et æterne. per’ (‘7 ondveardes lifes fylvmv(m) gifefia 7 æces’); with internal divisions: f. 46r/7 **du(m) tondis eu(m) dicis an(tiphonas)**, with versicles and antiphons; f. 46r/10 **postq(uam) tonsorati (est) seq(uitu)r ora(tio)**; f. 46r/14 **ora(tio) ad capilatur(a)m**; f. 46r/20 **ora(tio) ad barbas tan[dendas] [sic]** (cf. Corrêa 1992: 212–13);

f. 46v/4–14 (title in top left margin) **ben(edictiones) s(upe)r / uasa re]perta i(n) lo/cis an(t)iq(u)is | ‘Om(ni)p(oten)s semp(i)t(erne) d(eu)s in-secrete [recte] insere te] officiis n(o)s(t)ris . . . tuæ largitate emunda. p(er) d(ominum)’** ‘allm(ihtig) ece god on degle . . . ðin(re) ginyht(e) giclænsa’);

ff. 46v/16–47r/10 **b(enedictio) quor(um)libet uasorum | ‘PRotector fidelium d(eu)s . . . uiuit et regnat | d(eu)s in s(e)c(u)la s(e)c(u)lorum’**

(scildend gileaffvlra god ... lifað 7 ricsað | god in worvld(e) vorl(da));

- f. 47r/10–15 **b(enedictio) arborum** | ‘D(EU)S qui hanc arbore [sic] pomifera(m) tua ... incolumes e(ss)e | ualeant. per’ (‘god ðv ðe ðassvm tree æppilberende ðinv(m) ... hæghalo vosa | mægon’);
- f. 47r/15–17 **b(enedictio) pomorum** | ‘Benedic d(omi)ne hunc fructum nouu(m) ... s(an)c(t)ificati. p(er)’ (‘gibloedsa driht(en) ðiosne væstim nive ... gihælgado’);
- f. 47r/17–22 **b(enedictio) panis** | ‘Benedic d(omi)ne creatur(a)m ista(m) panis noui ... quam anime sanitatem. p(er)’ (‘gibloedsa driht(en) giscæft ðios hlaf nives ... svæ ðohtes <ue>l savles hælo’);
- f. 47r/22–47v/11 **b(enedictiones) ad om(ni)a q(ue)uolu(e)/ris** || ‘Creator et conservator humani generis ... tutela(m) p(er)cipiat. per’ (‘sceppend 7 haldend mennisces cynnes ... scildnisse onfoe’);
- f. 47v/11–23 **b(enedictiones) domus** | ‘Adesto d(omi)ne supplicationib(us) n(ost)ris ... et sup(er) | om(ne)s habitantes in eo. per./ma/ne/at. | p(er)’ (‘voes ðv driht(en) boenv(m) vsvm ... 7 of | allo byendo in ðæm’).

[Note: At bottom of f. 47v, the drawing of a biting eagle brackets the end of this text.]

- f. 47v in margin, added liturgical formulae in OE and Latin with neumes by a Durham hand of later 11c (see Brown in Brown et al. 1969: 35–36): in left margin at line 9, 12 short lines, beg.: ‘Ærest halga water | 7 salt. 7 siðþan | sing þonne A(ntiphona). | Asperges me d(omine) ... 7 þisne | coll(ectan)’ (referring to text beg. at f. 47v/18); in lower and bottom left margin, 8 lines: ‘Siðþan þisne A(ntiphona). | Benedic d(omi)ne | [d]omum ista(m) ... celum et terra(m)’ [followed by an illegible line] (transcriptions Corrêa 1992: 215, Lindelöf 1927: 213–14).
- ff. 48r/1–49v/4 Benedictions continue with Exorcism of Elements for Judicial Ordeal by Boiling Water (cf. Corrêa 1992: 216–18): f. 48r/1–3 **b(enedictio) quando iudiciu(m) exituri s(un)t homines** | ‘D(EU)S qui tribus pueris’ (‘god ðv ðe ðriim cnehtv(m)’); f. 48r/4–14 **Exorcismus aquæ ad furtu(m) req(ui)rendum** | ‘EXorcizo te creatura’ (‘ic halsigo ðec giscæft’); ff. 48r/15–49v/4 **ad furtum requirendum b(enedictio) aque** | ‘D(OMI)NE ie(s)u chr(ist)e qui es iudex iustus ... qua(m) indulgentia(m) tuæ pie|tatis ad uenia(m). p(er)’ (‘driht(en) hæ|l(end) crist(e) ðv ðe arð doeme soðfæst ... þ(æt) <ue>l þon(e) f(or)gefnise ðin-ræ arfæstni|sse | to f(or)letnise’).
- ff. 49v/4–51r/4 Benedictions and Mass for Virgins (cf. Corrêa 1992: 218–20): f. 49v/4–17 **b(enedictiones) uestium uirginum** | ‘D(EU)S qui uestim(en)tu(m) salutare ... et s(an)c(t)ificare. digneris. per’ (‘god

ðv ðe woede halvoendae . . . 7 gihalgiga ðv gimeodv(m)'); ff. 49v/17–50r/7 **ora**(tio) **s**(upe)r **uirgine**(m) | 'Respice d(omi)ne sup(er) hanc famula(m) tua(m) . . . p(er) immaculatu(m) d(omi)n(u)m | n(ost)r(um) ie(su)m chr(istu)m' ('besih driht(en) of(er) ðaš ðioenne ðin . . . ð(erh) ðone vnwoemmedo driht(en) | vs(er) hæl(end) crist(e)'); f. 50r/7–10 **b**(enedictio) **uirginis** ab **ep**(iscop)o **dicenda** | 'Respice . . . custodiat. per' (eft besih . . . gihalde'); f. 50r/10–50v/6 **(con)secratio** | 'D(EU)S castoru(m) corporu(m) benignus inhabitator . . . te donante mereatur uiniri [recte uniri]. p(er)' ('god clænra lichoma rvmlice [recte rvmlic] inbyend . . . ðec gefende giearniga þ(æt)te gimoete'); ff. 50v/7–51r/4 **Ad misa**(m) [sic] **ipsius uirginis** 'DA q(uesumu)s d(omi)ne famulæ | tue. (i)ll(i) . . . que | de tua p(ro)tectione confidit. p(er)' ('sel ve bid(ðað) drih(ten) ðiven(e) | ðin(e) . . . ða ðe | of ðinv(m) giscildnise gitriuað ue(l)'); with internal divisions: f. 50v/12 **s**(upe)r **oblata**, f. 50v/15 **I**(n)**fr**(a) **actio**(nem), f. 50v/22 **Ad compl**(endum).

- ff. 51r/4–53r/23 Nuptial Benedictions, Lections and Mass (cf. Corrêa 1992: 220–24): f. 51r/4–6 **ad sponsas benedi**(cendas) | 'EXaudi nos om(ni)p(oten)s et misericors d(eu)s . . . inpleatur. p(er)' ('giher vsig allm(ihtig) 7 milhearta god . . . sie gifylled') (cf. Gneuss 1985: 134–35); f. 51r/7–19 **lec**(tio) **epis**(tole) **beati pauli ap**(ostoli)s [sic] **ad chor**(inthios) (1. Cor. 6.15–20) | 'FR(ATRE)S Ne scitis . . . in corpore / u(est)ro' ('broð(ro) ah ne wvton gie . . . in lichome'); f. 51r/19–51v/22 **sec**(uentia) **s**(anc)ti **euang**(elium) (secundum) **matheum** [sic] (Matt. 22.1–14) | 'IN illo temp(ore) loquebatur ie(su)s . . . pauci uero electi' ('on þæm tide spreced væs hæl(end) . . . hvon hvoeðre gicoreno'); ff. 51v/22–52r/2 **s**(upe)r **oblata**. | 'Suscipe . . . disponitor. p(er)' ('onfoh . . . voes ðv rædend ð(erh)'); ff. 52r/1–53r/3 (title is above ending of previous item): **p**(re)**fatio** | 'V(ere) D(ignum) equum salutare. Qui foedera nuptiaru(m) . . . pace custodias. per' ('rehtlice 7 halwoende ðv ðe sibba gimvngana . . . sibbe gihald ðv'), with divisions at f. 52r/9 **I**(n)**fr**(a) **ac**(tionem), f. 52r/14–15 **anteq**(uam) **dicatur** | **pax d**(omi)ni **dicit oration**(em) / **istam**, f. 52r/18 **benedictio**, f. 52v/23 **ad compl**(endum); f. 53r/3–12 **benedictio**[nes] | 'Benedicat uos d(omin)(u)s et custodiat . . . in longitudine dieru(m). per d(omi)n(u)m' ('gibloedsia ivih driht(en) 7 gihalda . . . in lenge dagana'); f. 53r/12–23 **In thalamo** | 'Benedicat uos pater . . . et castitas et lænitas et pleni[tudo]' ('gibloedsia ivih faeder . . . 7 clænnis(e) 7 bilwitnis(e) 7 [fvllnis(e)]').
- f. 53v/1–22 Passiointide Hymn (68, with extended doxology), written by a Chester-le-Street hand (Scribe E) using caroline minuscule display script over erasure of earlier material (cf. Corrêa 1992: 224–25; Gneuss

1968: 77): ‘Auctor salutis unicus . . . unus | d(eu)s cognomine. Amen’
(ed. Dreves et al. 1886–1922: 4.22, 51.70, Milfull 1996: 278–81);

[Note: This item is also on f. 64v. There is a faded alphabetic pen-trial to left of line 10; on the hymns added by various Chester-le-Street scribes from the A-S “New Hymnal,” see Milfull 1996: 57–58, 66–69].

ff. 54r/1–55r/6 “Iudicium ad Ferrum Feruentum,” exorcism of elements for judicial ordeal by hot iron (title effaced, cf. Corrêa 1992: 225–27): ‘D(EU)S qui per igne(m) signa magna | ostendisti . . . quia ipse est benedictus in [secula] | seculorum. Amen’ [no OE gloss on f. 54r; gloss beg. at f. 54v/1 ‘seniores que assidue’ (‘[wvðwvto] ða ðe giwvnllice . . . f(or)ðon he is gebloedsado on [worvlud(e)] | worvuld’)];

f. 55r/6–20 OE Blessing of ordeal, in hand of original scribe, corrected by gloss hand: **halsuncge** | ‘Ic eow `ðe’ halsige On fæder naman . . . oððe on gewyr`h`tu(m) oððe on | gewitnesse’ (cf. Lindelöf 1927: 215).

Remedies and blessings of natural elements (ff. 55r/20–58r/21) [the OE titles are by the original scribe, supplied Latin titles as given by Corrêa 1992: 227–31]:

f. 55r/20–55v/15 “Benedictio aquae ad infirmitatem”: **+Gif men [sic] ferlice wyrde | unsofte oððe sprecan ne mæge halga him ðis wæter** | ‘Benedic d(omi)ne ie(s)u chr(ist)e . . . et anime | tutelam prestet. p(er)’ (‘gibloedsia driht(en) hæl(end) crist(e) . . . 7 savles | scildnisse giwvune’);

ff. 55v/15–56r/4 “Benedictio unguenti ad infirmitates membrorum”: **uuidd eagna sare sinc ðis** | ‘Benedicere et sanctificare . . . et aperti s(un)t oculi eor(um). p(er) d(ominum)’ (‘gibloedsia 7 gihalgia . . . 7 vntyndo voeron ego hiora’);

f. 56r/4–56v/3 “Benedictio unguenti ad infirmitates membrorum” (cf. Corrêa 1992: 228, OE title mostly effaced, cf. Lindelöf 1927: 115): **ðis [monscall reda] | ofer dr[ence 7 ofer . . .]** ‘D(EU)S pater om(ni)p(oten)s . . . qui es d(eu)s bened(ictus) in s(e)c(u)la s(e)c(u)lorum Amen’ (‘god faeder allm(ihtig) . . . ðe arð god gibloedsad | on wor(vlde) wor(vlda)’);

f. 56v/3–14 “Benedictio ceruise ad epulam”: [..].s. **scal reda ofer ða feta ðe ful infalleð** | ‘[Domine] s(an)c(t)e pater om(ni)p(oten)s aeterne d(eu)s . . . in fide catholica credider(un)t’ (‘drihten] haelga faeder alm(ihtig) ece god . . . in lvfv rehtlefend (ue)l gilefdon’);

ff. 56v/15–57r/3 “Benedictio retum ad uenationem”: **to huntade 7 w[æ]ter halguncge** | ‘BENedictio tuo [sic] d(omi)ne q(uesumu)s copiosa sup(er) has retes ad|ueniat . . . intima [deuo]l(utione) referamus. p(er) d(omi)n(u)m’ (‘gibloedsvnge ðin driht(en) ve bid(dað) monigfald(e) ofer ðas rapas \ (ue)l netto | to hvnte(ðe) . . . in[nveardlicv(m) oeste] | ve eft brenge’);

- f. 57r/3–10 **benedictio(nes) aquæ a[d uenationem] | et [salis]** ‘D(EU)S om(ni)p(oten)s et d(eu)s abraham . . . et sede(m) habere non possit. per’ (‘god allm(ihtig) 7 god ab(raham) . . . 7 seðel habba | ne mægi’) (title obscured by dark area; cf. Lindelöf 1927: 117);
- f. 57r/11–22 “Exorcismus aquae et salis ad uenationem”: **salt halguncge to acru(m) 7 to be|renne 7 in husu(m)** ‘Exorcizo te creature salis . . . in sp(irit)u s(an)c(t)o seculu(m) p(er) igne(m) amen’ (‘ic halsiga ðec giscæft saltes . . . on gaste halgv(m) wor(vld) ðerh’) [last line of text bracketed by drawing of a dog];
- f. 57v/1–19 “Ad protectionem segetum”: **waeter halgunc to ðon ilce** ‘[Domine iesu christ]e te supplices | [ora]mus . . . descendat exercitus [sic]. p(er)’ (‘[drihten hælend] crist ðec boensando | [ve biddað] . . . ofdvyne stige here’);
- ff. 57v/19–58r/8 “Benedictio ouium et boum”: **wið netena ungetio|nu 7 ðiofum** ‘HAbraham habraham equos capras. | et porcasque benedic latrinib(us) [sic] . . . signu(m) crucis chr(ist)i | ie(s)u in nomine d(e)i summi p(er) d(omi)n(u)m’ (‘ab(raham) ab(raham) hors ra[m] (ue)l gæt | 7 svin æc bloetsa fro(m) ðeafv(m) . . . becon rod(e) cri(sti) | hæ(su) on nom(an) god(es) ðæs heista(n)’ (cf. Lindelöf 1927: 216).
- f. 58r/8–21 **oratioadinfantes|consignandos** ‘Om(ni)p(oten)s semp(i)t(er)ne [deus] qui regenerare . . . om(ni)a s(e)c(u)la | s(e)c(u)lorum. AMEN | [doxology] PAX tibi. . . dieb(us) Vitę tuae’ (‘alm(ihtig) ece se ðe eft cenne . . . ðerh alle / vorv(l)de | vor(v)l(da) | sibb ðe . . . dagv(m) lifes ðines’) (alternate fem. gender endings ‘-am’ are added over masc. ending by same hand; cf. Corrêa 1992: 231).
- Blessings of Salt and Water (ff. 58v/1–59r/12):
- f. 58v/1–19 **incipit exorcismus salis** | ‘[EXorciz]o te creatura salis . . . impugnatione spi(ri)talis nequitiae. p(er) d(omi)n(u)m’ (‘[ic gihalsi]ga ðec giscæft saltes . . . ongifeht gastlices woghfv(l)e’);
- ff. 58v/20–59r/4 (title in margin) **exorci/smus / aque** ‘EXorcizo te aque . . . qui uen(turus)’ (‘ic halsigo ðec væt(er) . . . se ðe’);
- f. 59r/4–20 **b(ene)dictio aqua [sic]** | ‘D(EU)S qui ad salutem humani generis maxima . . . in|pugnatione i’busdefensa. p(er) d(omi)n(u)m n(ost)r(u)m’ (‘god ðv ðe hælo menn(iscra) cynn(es) ða maasta . . . ongifeht(e) giscildado’) [lower part of text written around a large patched natural hole which has been decorated as an unbearded man with raised right hand, a fish near his lowered left hand; see Keefer 2007, forthcoming];
- f. 59r/21–59v/12 **b(ene)dictio sal et aqua[.] hic mittat sal in aqua(m) ||** ‘[Deus inuictę] uirtutis auctor . . . poscentib(us) ubiq(ue) ade(ss)e dignetur. p(er) d(ominum) n(ostrum) ie(su)m’ (‘god vnf(or)cvmenes

mæht(es) 'mæg(nes)' frv(m)sceppend . . . biddendvm eghvoer tovosa gimeodvmia').

- ff. 59v/13–60r/6 Blessing of a House: **orat(iones) quando aqua in domo aspergit(ur)** | 'Exaudi nos d(omi)ne s(an)c(t)e pater . . . ' f. 59v/18 **alia** | 'Adesto nobis d(omi)ne . . . tui auctoritate maiestati tuæ pellentur. per' ('giher vsig driht(en) . . . ðines frvmsettnesse mægenðryme(s) ðin(es) afirredo [sie]') [f. 59r, lower part of text written around the patched natural hole, which has been decorated with a bearded man whose left hand is raised and whose right hand holds what may be a dish; see Keefer, 2007, forthcoming].
- f. 60r/7–60v/7: Prayers for the Canonical Hours (without title; cf. Corrêa 1992: 234): 'IN hac prima diei hora . . . habeas laudatores. per d(omi)n(u)m' ('in ðass f'o'rma dægés tide . . . ðv hæbbe hergeras (ue)l').
- ff. 60v/7–61r/10 Miscellaneous Prayers (cf. Corrêa 1992: 234–35): 'D(OMI)NE ih(es)u chr(ist)e qui nos redemisti . . . multitudinem misericordiae tuæ' ('driht(en) hæl(end) crist(e) ðv ðe vsig eft gilesdest . . . manigfalðnis(e) miltheartnise ðinræ').

[Note: Both punctuation and lack of doxological formula or closure marker suggest that the final prayer, which ends the southern collectar, is incomplete.]

2. Northern Miscellany, made up of liturgical and educational material (ed. Lindelöf 1927: 1927: 125–99; for identification of contents and scribal distribution of texts see Wormald in Brown et al. 1969: 48–50):

- f. 61r/11–22 Prayer [Scribe B]: 'D(EU)S meus et pater et filius . . . et magnitudinem tuam intellegant' ('god min 7 fæder 7 svnv . . . 7 micilnise ðin hia ongette');
- ff. 61v/1–62v/18 Benedictions before the lessons in their liturgical seasons [Scribe C]: **incipiunt benedixiones ad lectionem**. ('onginnað bloedsvngas to rede') | 'D(eu)s d(e)i filius qui 'h'odierna die . . . S(an)c(t)is intercedentibus chr(ist)e tuorum electis succur|re nobis om(ni)p(oten)s d(omi)n(u)s' ('god godes svnv se ðe ecelice D [runic D = "dæg"]'); gloss ends at f. 61v/10 'sie mið allv(m) vs' to 'sit cum om(n)ib(us) nobis. am(en)'); internal rubrics: f. 61v/12 **+de eppiphania**. f. 61v/15 **+de resurexione**. f. 61v/20 **+de ascent[i]o**. f. 61v/22 **+de pente\costen** f. 62r/3 **+de aduentu d(omi)ni**. f. 62v/7 **de apostolum**. f. 62v/9 **de martyrum**. f. 62v/13 **de omnibus s(an)c(t)is**.

Three benedictions [unglossed]:

- ff. 62v/18–63v/4 [Scribe C] **benedictio lac** 7 mel. | ‘Benedic d(omi)ne et has creaturas fontis et lactis et mel|lis . . . p(er) quam hæc omnia d(omi)ne’;
- f. 63v/5–23 [Scribe D] [**benedictio panis fru[c]tus [7 pomorum.]**] | ‘Benedic d(omi)ne et hos fructus nouos . . . præbent animantibus. p(er). | Per quem hæc omnia’;
- ff. 63v/23–64r/8 [Scribe D] **benedictio putei**. || ‘Dep(re)camur d(omi)ne clementia(m) pietatis tuæ ut aqua(m) | putei . . . gratias agere `mere`atur. p(er)’.
- f. 64r/9–17 Two collects [unglossed, Scribe E] a) ‘Præces seruorum tuorum deus’; b) ‘Exaudi quesumus domine . . . per | om(n)ia sæcula sæculorum. Am(en)’.
- f. 64v/1–16 *Passiontide Hymn (68)* [unglossed, in long lines, majuscule, here Scribe C; also on f. 53v, by Scribe E, both copies having the same extended doxology]: ‘+ Auctor salutis unicus . . . unus d(eu)s cognomine. Amen’ (ed. Dreves et al. 1886–1922: 4.22, 51.70, Milfull 1996: 278–81; see note to this hymn at f. 53v).
- ff. 64v/17a–65r/17b *Antiphon, Versicle and Responsory Sequences from Old Testament Apocrypha and Prophets* [unglossed, Scribe F; in three columns on f. 64v, then in two]: **RE(S)P(ONSORI)A DE TOBI**. | ‘Peto d(omi)ne ut de uincula’; f. 64v/24b **RE(S)P(ONSORI)A DE IVDITH**. | ‘Adonai d(omi)ne d(eu)s magnæ’; f. 65r/1a **RE(S)P(ONSORIA) DE MACHABEORVM** | ‘Adaperiat d(omi)n(u)s cor u(est)r(u)m & in’; f. **RE(S)P(ONSORI)A DE MI[NORIBUS]** | **PROPHETIS** ‘Vidi d(o)m(i)n(um) se|dentem’; ends: **Ā** ‘Muro tuo inexplugnabi|li’.

Three hymns [unglossed, scribe C; written in long lines]:

- f. 65r/19–33 *Hymn 55*: ‘AVdi benigne conditor . . . ieunior(um) munera. Amen’ (ed. Milfull 1996: 238–41, cf. 57–58);
- f. 65v/1–17 *Hymn 67^{1,2} for Lent* (title above line): **ymnus infra xl^{ma}** | ‘Vexilla regis prodeunt . . . et mor|te uitam reddidit amen’ (ed. Milfull 1996: 274–78);
- f. 65v/17–28 *Hymn 70, for Holy Thursday*: ‘Ad cenam agni p(ro)uidi stolis albis candidi post transitu(m) \ maris rubri chr(ist)o cana|mus principi . . . in | sempiterna s(ecu)la Amen’ (ed. Milfull 1996: 284–87).

[Note: On the film the bottom right of f. 65v is covered by a paper slip in both shots, obscuring the ending of Hymn 70. The next section of text contains the two misbound quires. The texts that should follow after f. 65 are a series of Benedictions currently on ff. 70r–72r, Vespers Collects on f. 72r, Memorials to the Cross, St Michael, the Virgin, the Saints and the Dead on ff. 72v–75r, a Mass for the Holy Trinity on f. 75r–75v and the beginning of the Commune Sanctorum which breaks

off at the foot of f. 76v in a reading from Hebrews as part of the Mass for Many Martyrs: that reading picks up seamlessly on f. 66r/1; cf. Lindelöf 1927: 217, n. 138. The text of Lindelöf follows the present order; the facsimile of Brown et al. 1969 restores the images of the leaves to their original correct order. Ff. 66r–69r are written by scribe C, according to Brown (in Brown et al. 1969: 15), in scripts alternating between set square minuscule (ff. 67v/11–68v/11) and half-uncial (ff. 66r/1–67v/11, 68v/11–69r/26).]

f. 66r/1–22: Continuation of the Commune Sanctorum from f. 76v/21, ending of the lection from Hebrews in the Mass for Many Martyrs: [. . .] ‘lapidati sunt. secti sunt. temptati sunt’; (line 8) **seq(uentia) s(an)c(t)i euangeli secundum lucam** | ‘IN illo tempore dix[it] ie(su)s discipulis suis’; (line 18) **ad com(plendum)** | ‘Repleti d(omi)ne martyrum . . . deprecantibus consequamur. p(er)’ (Lindelöf 1927: 138–39).

ff. 66r/22–67r/10 Mass for One Virgin [unglossed]: **in [illius (?) . . .] uirginis** ‘Da q(uesumu)s om(ni)p(oten)s d(eu)s ut qui beata [sic] | illius uirginis’; (f. 66v/1) **lec(tio) lib(ri) sapientiae** | ‘Quasi cedrus exaltatus sum in libano’; (f. 66v/10) **[eua]ngeli secundum matheum** | ‘IN illo temp(o)r(e) dix(it) ie(su)s discipulis suis’; (f. 67r/8) **ad com(plendum)** | ‘PROSIT plebi tuę . . . p(ro)tegatur auxilio. p(er)’.

[Note: The title on f. 66v/1 (right side) is practically invisible on the film but legible in the printed facsimile (= f. 70v); the same is true of the title heading the next item and several other titles.]

f. 67r/11–67v/21 [unglossed] **in uigilia unius apostoli uel męrtýres [sic]** | ‘Concede nobis q(uesumu)s om(ni)p(oten)s d(eu)s uenturam beati confessoris’; (f. 67r/15) **lec(tio) lib(ri) sapientiae** | ‘IUSTUS cor suum tradet’; (f. 67v/5) **sequentiae s(an)c(t)i euangeli s(e)c(un)d(um) iohannem** | ‘IN illo temp(o)r(e). dix(it) ie(su)s discipulis suis . . . auxilium sentiamus. p(er)’.

ff. 67v/22–68v/23 [unglossed] **+IN natale unius apostoli uel męrtýr(es) [sic]** | ‘D(eu)s qui es omnium s(an)c(t)orum’; (f. 68r/2) **lec(tio) lib(ri) sapientia [sic]** | ‘Beatus uir qui inuentus est sine macula’; (f. 68r/9) **s(e)c(un)d(um) ioh(annem)** | ‘IN illo tempore. dixit ie(su)s discipulis suis’; (f. 68r/21) **ad compl(endum)**. | ‘Da nobis q(uesumu)s d(omi)ne d(eu)s noster beati ap(osto)li tui . . . salutis impendas. p(er)’; (f. 68v, above line) **s(ecundum) matheum** | ‘IN illo temp(o)r(e) dixit ie(su)s discipulis suis . . . INtra in gaudium. d(omi)ni tui’.

[Note: Added inscription (at foot of f. 68v) **D(omi)n(u)s salu&. honor&. am&. | aldhunu(m) antistitem** in large caroline minuscule refers to Bishop Ealdhun, 990–1018 (Scribe M1, see Brown in Brown et al. 1969: 34).]

f. 69r/1–26 Collects for the Canonical Day Hours [unglossed]: ‘[Lu]men splendoris tui d(omi)ne . . . tibi semper uigilemus. p(er)’ with titles:

(f. 69r/3) **ALIA.**, (f. 69r/5) **OR[ATIO TERTIA]**, (f. 69r/9) **ORATIO AD [SEXTAM]**, (f. 69r/13) **ORATIO AD NONAM, OR<ATIO> AD CO<M>PLETORIV<M>**, (f. 69r/19) **ALIA**, (f. 69r/23) **ITEM ALIA** (an abecedarial pen trial fills out the last text-line).

f. 69v Traces of a 3-column Antiphon, Versicle, and Responsory section like the one on ff. 64v–65r [scribe F].

[**Note:** Perhaps the badly rubbed and worn f. 69v was an outside leaf for a time. F. 70 marks the beginning of the quire that should rightly follow after f. 65.]

ff. 70r/1–71v/5 Various Benedictions (in a large half-uncial display hand on pages prepared for 21 lines of writing; cf. Lindelöf 1927: 145–47; main script on ff. 70r–71v/4 is in the hand of Aldred [Brown in Brown et al. 1969: 11]):

f. 70r/1–11 **CReatura super messem p(ro) avibus in xiiii** ('gescæft `ue(l) hælgvng' of(er) hrippe f(or)e fvglv̄m in feoverteno') | 'D(eu)m omnipotentem te d(eu)m dominantem . . . qui regnas in s(e)c(u)la s(e)c(u)lorvm' ('god allmaehtigne ðec god ricsende . . . ðv ðe ricsað in worvld(e) worvld(a)') (Lindelöf 1927: 145–48);

f. 70r/12–19 **Item p(ro) Avibus** ('eft f(or)e fvglv̄m') | 'CReator et conseruator humani | generis . . . proficiat sanitate(m). p(er) d(ominum)' ('scieppend 7 haldend menniscas | cynnes . . . giðii hæle');

f. 70r/20–70v/6 **Item alia** 'D(OMI)NE s(an)c(t)e pater . . . uiuis in s(e)c(u)la s(e)c(u)lorvm' ('driht(en) hælge`æ' fæder . . . ðv liofað in world(e) vorvld(a)');

ff. 70v/7–71r/11 **Item alia** 'PRæcamur te d(omi)ne s(an)c(t)e p(ate)r . . . et sp(iritu)s s(an)c(t)i' ('ve biddas ðec driht(en) hælga fæder . . . 7 gastes hal(ges)');

f. 71r/12–71v/5 'CReatura ad uolatilia . . . inuocationem no(min)is tui patris | et filii et sp(iritu)s s(an)c(t)i' ('gescieft to flegendvm . . . onceigince nome ðines fadoṛ | 7 sv̄nv 7 gast hal(ges)').

[**Note:** The texts on ff. 71v–76v are written by scribe C, according to Brown (in Brown et al. 1969: 15) in scripts that alternate between set square minuscule (ff. 72r/17–75r/7) and half-uncial (ff. 71v/5–72/16, 75r/8–76v/26). None is glossed in OE.]

ff. 71v/6–72v/12 Benedictions (cf. Lindelöf 1927: 147–48; four benedictions identical to those on ff. 71v/6–72r/10 occur on ff. 59v/1–60r/6, and in the same order):

f. 71v/6–22 + **Hic mittatur sal in aqua. benedixio | salis et aquae. or<atio> d(omi)n(u)s uobiscum** | 'D(EU)S inuictę uirtutis auctor et insepara|bilis imperii rex . . . adesse dignetur. p(er)' [identical prayer occurs glossed on f. 59v];

- ff. 71v/23–72r/1 **oratio in domo**. | 'EXaudi nos s(an)c(t)e pater . . . in hoc habi||taculo. p(er)';
- f. 72r/1–6 **benedixio domus** | 'Adesto d(omi)ne supplicationibus n(ost)ris . . . semper sint habitaculum. p(er)';
- f. 72r/7–10 **Alia** 'EXaudi nos s(an)c(t)ę pater . . . maies|tati tuę pellantur. p(er)';
- f. 72r/10–15 **Alia** | 'BENedic d(eu)s om(ni)p(oten)s locum istum . . . benedictio super | hunc locum et super omnes habitantes in eo. p(er)';
- f. 72r/16–27 **Vespers Collects: or(atio)** 'Uespertinę laudis officia . . . clem(en)ti miseratione repelle. p(er)';
- f. 72v/1–30: **Prayers and Antiphons for the Holy Cross** (cf. Lindelöf 1927: 149–51): **an(tiphona)** 'Crucem tuam adoramus'; ends: 'semper muniamur aduersis. p(er)' (in upper left margin: A. 'P(er) signu(m) / crucis' / V. 'Adoram(us) te . . . rede/misti mun/dum. / V. Dicite in / nationib(us) / d(omi)n(u)s regna/[uit] a ligno').
- ff. 72v/31–75r/7: **Various Prayers and Antiphons** (cf. Lindelöf 1927: 151–58):
- ff. 72v/31–73r/2 **Antiphon and prayer for St. Michael: antifo(na) 7 or(ationes) ad mihae[l] an.** 'mihael archangelus uenit | in adiutorium . . . adiuuemur in cælis, p(er)';
- f. 73r/3–13 **Antiphons and prayers for the Blessed Virgin: an.** 'Maria uirgo semp(er) lætare . . . et futura p(er)frui lætitia p(er)';
- f. 73r/13–19 **Antiphon, versicle, and prayer for St. Michael: antifo(na) de mihaelo archang(e)lo | an.** 'Mihael gabriel raphael cherubin et serafim . . . nost(ra) uita muniat(ur). p(er)';
- f. 73r/20–24 **Antiphon, versicle, and prayer for John the Baptist: an.** 'Iohannes uocabitur nomen ei(us) . . . in deserto uox | clamante`i`s et `e`docuit. p(er)';
- f. 73r/24–73v/11 **Antiphons, versicles, and prayers for the Apostles: an.** Beat(us) petrus apostolos [sic] . . . et celebrando p(ro)ficere. p(er)';
- f. 73v/11–18 **Antiphons for All Saints and antiphon, versicle, and prayer for St. Paul: Ad om(ne)s s(an)c(to)s | an.** 'Corpora s(an)ctoru(m) . . . te patrocinia. sentiamus. p(er)' [the title **de paulo apos(tolo)** (line 15) is placed two lines too low for its prayer (line 13)];
- f. 73v/19–24 **Antiphon, versicle, and prayer for John the Evangelist: an.** 'Hic est ioh(annes) dilect(us) discip(u)l(us) . . . tuę eruditione capiamus. p(er)';
- f. 73v/24–29 **Antiphon, versicle, and prayer for Confessors: ad confessorib(us) [sic] | an.** 'iustu(m) deduxit d(omi)n(u)s per uias rectas . . . ab omnib(us) nos absolue pecatis [sic]. p(er)' ['cuthberhti' is

added by a caroline Durham hand at the place for the name of a bishop (line 28)];

- f. 73v/29–33 Prayer for a martyr: **ad mærtý(rum) | or.** ‘Presta q(uesumu)s om(ni)p(oten)s d(eu)s . . . munde/mur in mente. p(er)’;
- f. 74r/1–9 Prayers for Apostles and All Saints (cf. Lindelöf 1927: 154–55): (right side) **ad omnes apostolos.** (left) **or.** ‘Adesto d(omi)ne supplicationibus . . . om(n)ium | s(an)c(t)orum tuorum’;
- f. 74r/9–14 Prayer for All Saints: **Commonit(er) om(n)ib(us) s(an)c(t)is canitur | or.** ‘Concede q(uesumu)s om(ni)p(oten)s d(eu)s . . . patrocina sentiam(us). p(er)’;
- ff. 74r/15–75r/7 Order of prayers for the Dead: (right side) **ad mortuos plur(es) / canit(ur)** (left) **or.** ‘D(EU)S consolationis et pacis respice . . . ut eorum q(uo)q(ue) p(er)petuo adgreget(ur) | consortio. p(er)’ (cf. Lindelöf 1927: 155–58).
- f. 75r/8–75v/6 **missa de s(an)c(t)ę trinitate. A(ntiphona)** ‘benedicta sit s(an)c(t)a trinitas’; (f. 75r/15) **lec(tio) ep(i)s(tolæ) beati pa(u)l(i) apos(to)l(i) ad corinteos.** | ‘FR(ATRE)S. Gratia d(omi)ni n(ost)ri ie(s)u chr(ist)i’; (f. 75r/18–27, then to f. 75v/1–3) **seq(uentiæ) s(an)c(t)i eu(ang)el(i) secundum. iohannem** ‘IN illo temp(or)e. dixit ie(su)s discipulis suis . . . qui ego dixi uobis. (f. 75r/17–18, left margin [in added(?) minuscule] **A.** ‘d(omini)ne d(omi)n(us) / n(oster) q(uod) / **V.** ‘q(uonia)m ele(uata) e(st)’; (f. 75v/3) [in a smaller minuscule] **A.** ‘b(ene)dict(us) sit d(eu)s. **V.** d(eu)s d(eu)s m(eu)s ad te l(eva)v(i)’; (f. 75r/28–30) [in minuscule at bottom of page, title in margin] + **post co(m)|mon(ionem)ę** ‘Animabus q(uesumu)s d(omi)ne famulorum . . . sperauerunt 7 credidervnt. p(er)’; (f. 75v/4–6) (left margin) **ad [complendum]** ‘Proficiat nobis ad salutem . . . s(an)c(t)ę trinitatis confesio. p(er)’;
- ff. 75v/7–76v/28 Commune Sanctorum Masses (cf. Lindelöf 1927: 159–62):
 ff. 75v/7–76r/16 Mass for One Confessor: **IN natale unius confes(soris).**
A. ‘Statuit ei d(omi)n(us) testa. **A.** ‘Os iusti medita(bitur)’ | ‘Exaudi d(omi)ne . . . nos absolue / peccatis. p(er)’; (f. 75v/12) **lec(tio) libri. sapientię** | ‘Ecce sacerdos magnus . . . in odorem suauitatis’ (responses, f. 76r/4) **R.** ‘ecce sacerdos magn(us).’ **V.** ‘non e(st) inuent(us).’ **Al.** ‘inuenit dauit serv(um)’; [added at bottom of f. 75v, 3 lines] (title in left margin) + **ad co(m)l(ple)n(dum)** ‘Animabus q(uesumu)s d(omi)ne famulorum . . . participes. p(er)’; (f. 76r/3) OE liturgical note in main (minuscule) hand ‘+ nim ðæt godspel her / on nioða / writen / is’; (f. 76r/5) **seque(ntiæ) s(an)c(t)i euang(e)l(i) s(e)c(un)d(um) matheum.**

- | 'IN illo temp(o)r(e) dixit ie(su)s discipulis suis'; (f. 76r/13) ("ad complendum") Summentes d(omi)ne . . . precibus adiuuemur. p(er)'.
 f. 76r/17–76v/20 Mass for One Martyr: **IN natal(e) unius martyrum.**
 | A. 'lætabitur iustus cu(m)' **Ps.** 'exaudi d(eu)s orationem mea(m). | D(EU)S qui nos beati il(lius) martyris'; (f. 76r/23 to f. 76v/1–5) **lec(tio) lib(ri) sapientiae.** | 'Beatus uir qui in sapientia . . . hereditabit illum. d(omi)n(u)s d(eu)s n(oste)r'; [added at bottom of f. 76r] (title in margin) *Alia* 'Ascendant ad te d(omi)ne . . . esse consortes. p(er)'; (f. 76v/6) [A.] 'Os iusti meditabitur et sapient(iam)' **V.** 'Lex d(e)i ei(us) in corde ipsius.' **seq(uentia)** [sancti euangeli secundu)m iohannem [title faded] | 'IN illo temp(o)r(e): dix(it) ie(su)s discipulis suis . . . proficiamus augm(en)tu(m). p(er)'.
 [Note: Mass sections added in the bottom margins of f. 75r, 75v, and 76r, in minuscule, apparently by scribe C: these are indicated in the masses described above in italics. There are several natural holes on f. 76 which the writing avoids.]
 f. 76v/21–27 Beginning of a Mass for Many Martyrs [continuing on f. 66r, see above; titles are faded, see Lindelöf 1927: 162]: **IN [plurimum martyr]um** A. 'iudicant s(an)c(t)i gentes'; (f. 76v/23) 'PResta q(uesumu)s om(ni)p(oten)s d(eu)s'; (f. 76v/25) **l(e)c(tio) ep(isto)la** [. . . **ad hebreos**] | 'FRATES s(an)c(t)i ludibria [et] uerbera experti. insuper / et uincula et carceres' [continues on f. 66r/1 'lapidati sunt', etc., q.v.].
 [Note: Ff. 77r–88v, main texts and interlinear glosses are written by Aldred unless otherwise specified.]
 f. 77r/1–77v/18: Office Hymns for the Day Hours, in long lines and glossed in OE (cf. Lindelöf 1927: 162–66, Milfull 1996: 57–58):
 f. 77r/1–11 Hymn 7 (with extended doxology): **Incipit ymnus ad primam horam** | 'IAM lucis orto sidere . . . regnat p(er) o(mn)e s(e)c(u)l(u)m' ('ðæm tide lehtes ahefene tungle . . . ricsað ðerh allne worvld') (ed. Milfull 1996: 127–29);
 f. 77r/12–18 Hymn 8 (with extended doxology): **Incipit ad tertiam horam ymnus** | 'Nunc s(an)c(t)e nobis sp(iritu)s . . . & nunc & in p(er)petuum' ('nv hæl(ga) vs gast(a) . . . 7 nv 7 in ecnise') (ed. Milfull 1996: 129–31);
 [Note: Hymns 8, 9, and 10 have doxologies derived from that of Ambrosian Hymn 9 (cf. PL 16.1412).]
 f. 77r/19–24 Hymn 9 (with extended doxology): **Incipit ymnus ad sextam horam** | 'Rector potens uerax d(eu)s . . . p(re)sta pa[ter] pi(i)s(sime) pat[ri]que comp(ar) vnice et sp[iritu]s' [rest illegible] ('ricsend mæhtig soðfæst god . . . [gionn] faed(er) arfæsta [. . .] [rest illegible] (ed. Milfull 1996: 131–32);

- f. 77v/1–8 Hymn 10: **Incipit ymnus ad nonam horam** | ‘Rerum d(eu)s tenax uigor . . . et nunc et in p(er)petuum am(en)’ (‘ðinga `ue)l giscafta ‘ god strong mægen . . . nv 7 in ecnisse’) (ed. Milfull 1996: 132–33);
- f. 77v/9–13 from Hymn 72 (st. 11): **ymnus de resurrectione ie(su) chr(ist)i d(omi)ni n(ost)ri** ‘Rex chr(ist)e clementissime . . . in sempit(er)na sæcula am(en)’ (‘cinig crist rvmmode . . . in eco wworvldo’) (cf. Gneuss 1968: 102);
- f. 77v/14–18 Hymn 1 (without the doxology): **ymnus ad uesperum in dominica nocte** | ‘O Lux beata trinitas . . . p(er) cuncta laudat s(e)c(u)la am(en)’ (‘[ea]la leht eadga ðrinisse . . . ðerh alle giheriað worvldē’) (ed. Milfull 1996: 109–11).
- f. 77v/19–25 Added in mid-11c, Threefold Benediction (unglossed): ‘Om(ni)p(oten)s d(eu)s sua uos clementia benedicat . . . p(er) om(ni)a secula s(e)c(u)l(or)um’ (see Brown in Brown et al. 1969: 34–35).
- [Note: Ff. 78r–83v + 2 lines on f. 84r/ 1–2 form a suite of related devotional material, the texts presented in two columns of 23 lines (to 79v) and then 25 lines, with almost complete glossing.]
- ff. 78r/1a–80r/10b Little Chapters for Prime, Terce, Sext, and None, in two columns, glossed in OE (Lindelöf 1927: 166–73): ff. 78r/1a–79v/5a title runs across two columns] **Incipiunt capitulae ad primam** (‘onginnað heafvdcvido to p(ri)m(o)’) | ‘Pater noster qui es in cælis’ (‘fæder vser(ne) ðv arð in heofnv(m)’); (f. 79v/6a) **p(ost)ea sequit(ur) oratio ad p(r)im/am** (‘æft(er) ðon fylges gibedd to p(r)im(am)’)) | ‘D(eu)s qui ad principiu(m) huius | diei’ (‘god ðv ðe to frvma ðis(se) | dæg-es’); (f. 79v/3b) **ora(tio) in die domi(nica) ad p(r)ima(m)** | ‘Concede q(uesumu)s om(ni)p(oten)s d(eu)s . . . eiusdem sp(iritu)s s(an)c(t)i p(er) o(mn)ia s(e)c(u)la’ (‘gilef ve bid(dað) allm(ihtig) god . . . ðæs ilcan gastes halg(es) ðerh allo’); ff. 79v/15b–80r/10b **Incipiunt capitulae | ad tertiam et sextam | et nonam horam** | ‘Pat(er) nost(er) qui es in cælis . . . et (saluta(re)) tuum da n(obis)’ (‘fæder vserne ðv ðe arð in heof(en)um . . . 7 halvoend(e) ðin sel vs’);
- f. 80r/11b–80v/9a Suffrages for the Faithful Departed and Absent Friends (cf. Lindelöf 1927: 173–74): **P(ro) fidelib(us) defunctis** (‘f(or)e gileaffvllv(m) vnlfigendvm’) | ‘Requiem æternam . . . p(er)petua | luceat eis’ (‘ræst ece . . . ece | gilehta ðæm’); (f. 80r/15b) **P(ro) fr(atr)ib(us) n(ost)ris absentib(us)** (‘f(or)e broðrv(m) vsv(m) ondveardv(m)’)) | ‘saluos fac seruos tuos . . . Miserere mihi d(eu)s’ (‘halo do esnas ðino . . . gemils me god’);
- ff. 80v/10a–82r/11b Various Collects and Suffrages (cf. Lindelöf 1927: 174–80): **Require infra collectiones tres | Oratio secreta ante | initium**

uesp(er)tinæ | laudis (‘gisoec benioða | . . . | gebed degle ær| forvard efernlices [sic] | herenis(e)’) | ‘Actus n(ost)ros hodiernos | q(uesumu)s . . . et salutare tuum | da nobis’ (‘dedo vsra ecelica ue(l) | ve biddað . . . 7 halvende ðin | sel vs’); then glossed titles to short sections: (f. 80v/16b) **Pro omni gradu | æcclesiastico**; (f. 80v/21b) **P(ro) pastore n(ost)ro**; (f. 81r/1a) **P(ro) rege n(ost)ro**; (f. 81r/5a) **P(ro) æpisc(op)o n(ost)ro**; (f. 81r/8a) **P(ro) omni populo cris(tiano)**; (f. 81r/15a) **P(ro) pace et sanitate | æclessiæ**; (f. 81r/19a) **P(ro) fr(atr)ibus et sororib(us) | nostris**; (f. 81r/1b) **P(ro) iter agentib(us) i(n) chr(ist)o**; (f. 81r/4b) **P(ro) nauigantib(us)**; (f. 81r/8b) **P(ro) omnib(us) adu(er)santib(us) | et calumpniantibus nob(is)**; (f. 81r/13b) **P(ro) discordantib(us)**; [in margin opposite f. 81r/17b) **P(ro) poenitentib(us)**]; (f. 81r/18b) **P(ro) elemosinas nobis fa(cientib(us) in ho(c) mundo**; (f. 81r/23b) **P(ro) infirmis et captiuis**; (f. 81v/6a) **P(ro) fidelib(us) defunctis**; (f. 81v/19a) **P(ro) peccatis et neglegentiis | n(ost)ris**; (f. 81v/1b) **P(ro) nobismet ipsis**; (f. 81v/7b) **P(ro) benefactorib(us) n(ost)ris**; (f. 81v/13b) **P(ro) fr(atr)ib(us) n(ost)ris absentib(us)**; (f. 82r/6a) **ORATIO SEQUIT(UR)** | ‘D(EU)S qui nos uiuentes . . . p(er) in(finita sæcula s(æ)c(u)lor(um). a(men)’ (‘god ðv ðe vsig lifigende . . . ðerh | endeleso vorvlda vorl(da)’);

ff. 82r/12b–83r/10b Hymn (11) and Devotions for Compline (cf. Lindelöf 1927: 180–82): **ymnus ad complendum** | ‘Te lucis ante t(er)minv(m) . . . regnat cum | s(an)c(t)o sp(irit)u. amen’ (‘ðec lehtes ær gemærne . . . ricsað mið | halgvm gaste’) (ed. Milfull 1996: 133–35); (f. 82v/4a) ‘Pat(er) nost(er) qui es in c(æ)lis . . . nos cus|todire’ (‘fæder vserne ðv arð in heof(one)’ . . . vsig | gehalda’); (f. 83r/3a) **Oremus**. | ‘Dirigere et custodire . . . Leuau i oculos meos `ad montes’ (‘gerihta 7 gehalda . . . ic hof ego mino | `to morv(m)’); (f. 83r/1b) **Postea sequit(ur) `ista `oratio** | ‘D(omi)ne d(eu)s omnipotens | qui separasti lucem | a tenebriis . . . surgamus gaudentes. p(er) d(ominum)’ (‘driht(en) god allm(ihtig) | ðv ðe gesceadest leht | from ðiostrvm . . . arise ve gefeande’);

ff. 83r/11b–84r/2a Psalm and Canticle Incipits for the Day Hours (cf. Lindelöf 1927: 183–84): **hii sunt .VII. psalmi | poenitentiales. ad p(r)im(am) horam / d(ieru)m** [last two words in the gloss script] | ‘D(omi)ne ne in furore tuo . . . meam aurib(us) p(er)cipe’ (‘ðy læs in vælme ðinv(m) . . . min earvm onfoh’); (f. 83r/22b) **hii s(un)t .VIII. psalmi ora(tionum) ad tertia(m) hora(m)** || ‘EXaudi d(omi)ne iustitiam `mea(m)’ . . . Inclina d(omi)ne aurem tua(m)’ [unglossed]; (f. 83v/9a) **hi .V. psalmi de diuersis | tribulationib(us) (ue)l tempta(tionib(us)). ad .VI. tam hora(m) | in laudem d(e)i decanta** (‘ðas fif salm(as) of missenlic(vm) | costvngvm

(ue)l svencvm | to. sesta tíd | on herenise godes gesing’) ‘D(omi)ne quid multiplicati s(un)t . . . Saluum me fac d(eu)s q(uonia)m in(trauerun)t’ [title is glossed, text un glossed, as are the rest of the items to f. 83v/23b]; (f. 83v/18a) **Si te in tribulationibus | a d(e)o derelictum intelglas conpuncto corde | Decanta hos psalmos | in laudem d(e)i ad hora(m) | nonam** (‘gif ðec in svoencv(m) | fro(m) gode f(or)leten ðv ongetest | gebegdv m hearte | gesing ðas salmas | in herenise godes to tid | non’ || ‘Usquequo d(omi)ne obliuisceris m(ei) . . . uox mea ad d(omi)n(u)m et inten(dit) m(ih)i’; (f. 83v/9b) **Post (autem) acceptam quiletem ac prosperitate(m) | hos psalmos ad uesperv(m) | in laudem d(e)i decanta** (‘aefter) wvt(odlice) onfoendvm smylt|nisse 7 eðnisse | ðas salmas to eferne | on herenise godes gesing’) | ‘Benedicam d(omi)n(u)m in o(mn)i tem(pore)’; (f. 83v/16b) **Et in omni tempore p(ro)s(er)itatis semp(er) ymnv(m) | trium puerorvm | in laudem d(e)i decanta** (‘7 in aelcvm tiide eðnisses | symle ymmon | ðara ðrea cnehtana’) | ‘Benedicite | omnia op(er)a d(omi)ni d(omi)n(u)m’; (f. 83v/22b) **Si exercere te uoueris | in diuinis laudib(us) decanta** (‘gif bigeonga ðec ðv [wæll. . .] | on godcvndvm herenis(e) [gesing]’) || ‘Beati immaculati in uia | qui ambulant in lege d(omi)ni’.

- f. 84r/3a–25b Mass for St. Cuthbert (unglossed), with added OE Memorandum on its insertion, in two columns (cf. Lindelöf 1927: 185; Hohler 1956: 157–58): ‘Omnip(ote)ns sempit(er)ne d(eu)s | qui in meritiss(an)c(t)i tui | cuthberhti sacerdotis . . . tuo int(er)cessor | existat. p(er). d(omi)n(u)m’; (line 18b) ‘Be suðan wudigan gæte æt áclee | on west-sæxum on laurentius | mæssan dægi. on wodnes dægi | ælfsige ðæm biscope in his | getélde aldred se p(ro)fast | ðas fewer collectæ on fif | næht áld’ ne’ mona ær | underne .awrat.’

[Note: According to Brown this can be dated “10 August 970”; Ælfsige was bishop of Chester-le-Street, ca. 968–990. The writing on f. 84r, all but lines 1–2a, though different in ductus from what precedes, and in two distinct campaigns (the colophon being in darker ink and more informal), is still by Aldred. Barely legible below column a is a four-line memorandum, probably also by Aldred, that refers to the Assumption of the B.V.M. (15 Aug.) and Feast of St. Helen (18 Aug.) (for discussion see Brown in Brown et al. 1969: 23–29.)

- f. 84v/1–35 (in long lines) Incipits of Advent Antiphons, Versicles and Responses (cf. Lindelöf 1927: 185–87): ‘Ecce nomen d(omi)ni . . . Ecce iam uenit plenu/do’ [scribe E].

3. ff. 85r–88v Educational Material (cf. Lindelöf 1927: 187–99) in two columns, layout and script, in hand attributed to Aldred (Brown in Brown et al. 1969: 51):

- ff. 85r/1a–86r/9b Alphabetical List of Latin Abbreviations and Suspensions
hæ s(un)t notas p(re)distinatas | ‘AĪ. Aput. (‘æġ’) A-. Aut. (‘oðða’) |
 AĪ. autem (‘wvt(odlice’) . . . zoē. zelo(tes) (‘elnvnges’).
 [Note: Lindelöf’s presentation (1927: 187–92) of this text is quite misleading, as he
 doesn’t show the abbreviations and omits words.]
- f. 86r/10b–86v/5a: On the Materials from which Adam was Made: **De octo
 pondera ‘de’ q(u)ib(us)** | **factus (est) adam** (‘ymb æhta pvnð of ðæm
 | aworden is adam’) | ‘Octo pondera de quib(us) | factus (est) adam . . .
 est sensus | hominis’ (‘æhto pundo of ðæm | aworden is adam . . . ðoht
 (ue)l | monnes’);
- f. 86v/5a–16a On the Nature of the Winds: ‘Dic mihi cur | n(on) æquales
 sunt duæ | anhelæ . . . seraphin uen|torum’ (‘sægi me f(or)hvon | no
 efno sindon twoego | oroðo . . . seraphin | windana’);
- ff. 86v/16a–87r/10a On Roman Imperial Rank and the Titles of Kings: **De
 digni|tatibus romanor(um)** (‘ymb gemeod|nissv(m) romanisca(na)’) |
 ‘Imperator qui impe|rium tenet . . . simplicitas | ternos statores | tran-
 stulit’ (‘hæsere se ðe hæz | haldað . . . bilvitnise | ðriffaldo stonddendo |
 of(or)lædde’);
- f. 87r/11a–87v/15a On the Orders and Titles within the Church: **De
 gradib(us) æcclessi|æ** (‘ymb hadvm ðære cirica’ |) ‘i. Hostiarius | qui
 in ueteri testam|ento. Ianitores . . . pater patriæ’ (‘dorweard | ða in ald-
 vm gecyðnise | dorweardas . . . faeder oedles’); (f. 87v/16a) **interpreta-
 tio no(min)is sacerdo|tv(m)** | ‘Sacerdos huic nomine . . . antiqui plebis’
 (‘sacerd ðissv(m) nome . . . ða aldo folcv(m)’) [f. 87v/16–25b blank].
- f. 88r/1a–24b Burial Places of the Apostles: **nomina locoru(m) in quo |
 apostoli requiesc(un)t** | ‘Beatus matheus ap|ostolus et euan(gelista)
 requi|euit in t(er)ra armenia | in t(er)ra amanitorum . . . Beat(us)
 stephan(us) p(r)im(us) martyr | requies(cit) [hiervsaleme?] in
 p(ro)vinc(ia) syria’ (‘se eadga mathe(us) ap(ostolus) | 7 godspellere |
 giręste(ð) on earðe armenia | on londe āmanito(rum) ðara lioda . . .
 se ead(ga) stefan(us) | ðe f(or)ma ðrovere | geræst(eð) hierv(salem) on
 megðe siria’) [gloss faded at end, cf. Lindelöf 1927: 197].
- f. 88v/1a–21b Abecedarial Meditation on Sin and Redemption: ‘Adam
 primus homo factus . . . in medio iustorum’ (‘se f(or)ma mon aworht
 . . . [on middum soðfæstra]’; gloss faded, cf. Lindelöf, 199);
- f. 88v/22b–26b The Number of Canons of the Four Evangelists: ‘Mathe(us)
 h(abe)t testimonia’ (‘mathe(us) hæfeð gecydnisso’).
 [Note: F. 88v is very rubbed and illegible in places; reconstruction by Lindelöf 1927:
 197–98.]

f. 89 Leaf (cut-down and rotated) from an 8c lectionary; Epistle and Gospel for Whitsunday (recto 1–2) ‘et prosiliti . . . magnalia d(e)i’ (= Acts 2.11); (recto 3–verso 4) **die dominico p(en)tico[stes lectio] euang(eli) s(e)c(un)[dum iohannis]** | ‘IN ILLO tempore dixit ie(su)s discipulis suis | Si quis diligit . . . uobis pacem [. . .] || [. . .] multa loquor . . . pater sic facio’ (= John 14.23–27); (verso 5–14, in a different hand) **lec(tio) l(i)br(i) sapien(tia)e solam(oni)** | ‘IN omnibus requiem . . . in parte dei hereditas [. . .]’ (= Ecclus. 24.11–16) [an OE scribble, 10c?, ‘ðrie megulitas’, noted by Ker, *Cat.*] (see Lowe, *CLA* 2.151; Brown in Brown et al. 1969: 37; Gneuss 1985: 106; Gneuss, *Handlist* (2001), no. 224).

PHOTO NOTES: The condition of the manuscript is very poor, being affected by damp; as Clemons says (preface to Brown et al. 1969: 5–6), “only about half the pages in the manuscript are satisfactorily legible; about a quarter of them are very bad.” Especially the OE interlinear gloss, written in a very small, somewhat irregular hand in reddish ink, is difficult to decipher and in many places is no longer recoverable in ordinary light. Even more is lost in photographs. The user of these fiche will have to keep this in mind and consider the many perfectly legible pages as *pars pro toto*. Consultation of Lindelöf’s excellent transcription is indispensable. Two sets of fiche are provided, a lighter exposure and a darker; generally the lighter is more legible, but many glosses show up better on the darker. The film’s photo of f. 89r is excessively dark; it is more legible in the printed facsimile.

Because of the frequent paper slips that must be turned and because of the many poorly legible pages, many openings are presented in multiple shots on the film (2 unless otherwise mentioned): ff. 4v/5r, 9v/10r, 11v/12r, 13v/14r, 15v/16r; 17v/18r, 18v/19r, 19v/20r, 24v/25r, 29v/30r, 30v/31r, 33v/34r (3), 37v/38r, 38v/39r, 39v/40r, 44v/45r, 46v/47r, 48v/49r, 53v/54r, 59v/60r, 65v/66r, 66v/67r (3), 68v/69r (3), 69v/70r, 72v/73r, 76v/77r, 82v/83r.

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S. L. K.

119a. Durham Cathedral Library, A. IV. 36

Symeon of Durham, "Libellus de exordio," etc.

[Ker—, Gneuss—]

HISTORY: A copy of Symeon of Durham's "Libellus de exordio istius hoc est Dunelmensis ecclesie," formerly known as the *Historia Dunelmensis ecclesie*. The work is an account of the foundation of the church of Lindisfarne, the removal of that church to Chester-le-Street in the late 9c, its final relocation at Durham in 995, and the history of the church of Durham down to the death of Bishop William of St Calais in 1096. The work is now definitely attributed to Symeon of Durham and was written after 1104 and probably by 1107 or 1109, certainly by 1115.

The text in this manuscript (Rollason's text "D") is a careless copy of that in Durham, University Library, Cosin V. II. 6 [124], corrected by a contemporary hand in brown pencil. Its script and decoration resemble those of other Durham books, suggesting that it was produced at Durham. That it was also kept there in the Middle Ages is shown by: an erased Durham *ex libris* (beginning of 15c, legible under ultra-violet light) at the top of f. 1 and the letter 'M' corresponding to an entry in the 1395 catalogue of books in the Durham claustral library (B[otfield] 1838: 56); the first words of f. 2r which correspond more or less to the same entry (the words cited in the catalogue are 'perlatum est' rather than 'prolatum est' but this is obviously a slip); and the fact that in the later Middle Ages the book received annotations by identifiable Durham monks. The manuscript was in 1568 given to Matthew Parker by Robert Horne (note on f. 121v/8–11), who had been a dean of Durham (1551/3–1559/61). There are chapter marks, etc. in red crayon similar to that found in many of Parker's manuscripts. It was transcribed about Parker's time as CCCC 100(1) (Doyle 1998: 158). It was possibly at York later on, where it is assigned in Bernard's *Catalogi Manuscriptorum Angliae* (1697), II, pt. 1,4, and was seen there by Thomas Rud. It was removed from York somehow and later belonged to the Dutch collector Henrik van Wijn (18c/19c), inscription f. iv recto (bottom) and flyleaf notes by him (ii verso), and was bought at Leiden and brought back to England,

probably in the 1830s. It was subsequently acquired for Sir Thomas Phillipps's Library as MS 9374, and was purchased for the Durham Cathedral Library in 1950 (cf. Davies 1951, Doyle 1998: 160). Because of its acquisition history, it was not known to Dobbie or mentioned in Ker, *Catalogue*, and hence omitted by Robinson and Stanley 1991.

CODICOLOGICAL DESCRIPTION: Bound in a modern binding, the leaves now measure 205 mm. × 145 mm. Arranged HFHF. The written space is 140 mm. × 95 mm., except ff. iv–v where it is 160 mm. × 123 mm. Ruling is with pencil with double frame rule, and the leaves are pricked on the outer margins. The endleaves and leaves i–ii are modern paper additions. The pencil foliation is definitive and to be preferred to the ink foliation. Apart from item 1, script, layout, and decoration are consistent throughout the manuscript; and the writing in Gothic bookhands of the early 13c, with a change of hand between ff. 14 and 15, and possibly on f. 107v. “Bede’s Death Song” (f. 25v) is written by the scribe of the main text, and shows an expert use of insular letter-forms and ligatures. Item 1 is written in a script of the late 13c or early 14c on a separate quire of quite different parchment and written space from that of the rest of the volume. Moreover, it does not correspond to the text since it gives 122 chapters whereas there are in fact only 113 (the last nine chapters of Coldingham being missing). It may therefore have originally been intended for a copy of the text in another manuscript. All the other items overlap the quires and items 4 and 5 run on from item 3 without rubrics or other dividing marks.

[Note: Since the last name in the bishop-list (item 3b) is that of Philip of Poitou (1195–1208), and no years of pontificate are given, the manuscript, apart from item 1, was presumably written either in his pontificate or in the vacancy which followed his death (1208–17), which is consistent with the date of the script. The last event in item 5 (f. 112rv) is the death of Richard I in 1199, but other versions of this text extend to 1213, and it is not clear whether the text in this manuscript is an earlier recension or simply an unfinished copy.]

Red, green, and blue colored initials with red pen flourishing divide the chapters, and major initials are used to indicate the start of sections on ff. 1r, 4v (on which alternating blue, red, and green capitals are also used for the initials of the names of the bishops on f. 4/22–3), and 78v. See also the description of this manuscript in Rollason 2000: xxviii–xxix.

COLLATION: Foll. i–ii (paper) + iii–v (parchment) + 1–123 + ii (paper). Two paper leaves (ff. i–ii), I⁴ wants one before f. iii (ff. iii–v.), II⁸ (ff. 1–8), III⁶ (ff. 9–14), IV–XIV⁸ (ff. 15–102), XV⁸ one cancelled after f. 103 (ff. 103–

9), XVI* (ff. 110–17), XVII six disordered leaves, ff. 118 and 122 being conjoint, the others stuck or sewn in (ff. 118–23), two paper leaves. The quires, apart from I, II, XV, and XVI, have catchwords at the bottom edge of the last folio.

CONTENTS:

1. ff. iv recto–v verso An added (13c–14c) list of chapter-headings: ‘1. Quod omnes ep(iscop)i Lindisfarnens(es) siue Dunelm(enses) a sancto | Aidano usq(ue) Walcheru(m) monachi fueru(n)t p(re)ter Vnu(m) | Symoniacu(m) Aldredu(m) nomine’; ends: ‘122. De electione morgani’ (ed. Rollason 2000: Appendix C, pp. 324–28).
 2. ff. 1r/1–4r/7 A summary of Symeon of Durham’s “Libellus de exordio”: ‘REGNANTE apud northa|nhymbros chri(sti)anissimo | rege & postea martire Os|waldo’; ends: ‘s(ed) antiquu(m) d(e)o renouante restituit’ (ed. Arnold 1882–1885: 1.7–11; ed. and trans. Rollason 2000: Appendix A).
 3. ff. 4r/8–90r/3 Symeon of Durham, “Libellus de exordio atque procurso istius hoc est Dunhelmensis ecclesie” (ed. Arnold 1882–1885: 1.1–135; ed. and trans. Rollason 2000: 2–257):
 - a. f. 4r/8–21 Preface: ‘Exordium huius hoc est Dunelmensis eccl(esi) desc(r)i|b(er)e . . . apponere non negligat’;
 - b. f. 4r/22–4v/7 List of bishops of Lindisfarne, Chester-le-Street, and Durham down to Philip of Poitou (1195×6–1208): ‘Aidanus. Finanus. Colmanus . . . Hugo. Philippus’ (cf. Rollason 2000: 4, n. 6);
 - c. ff. 4v/11–27v/8 Main text [Book 1]: ‘GLORIOSI QUONDAM | Regis Northanhymbro(rum) & p(re)ciosi | m(a)r(tyr)is Oswaldi feruentissima i(n) chr(ist)o | fide’;
 - ff. ff. 27v/9–49v/1 [Book 2]: ‘Post dormitione(m) | ei(us) in chr(ist)o anno t(er)cio rex ceolw(u)lfus’;
 - ff. ff. 49v/2–78r/15 [Book 3]: ‘ANNO aute(m) ab incarnatione d(omi)ni nongen|tesimo nonagesimo q(u)into. imp(er)ii uero | regis ethelredi septimo decimo’ [f. 78r/16–23 blank];
 - ff. 78v/1–90r/3 [Book 4: indicated by ‘L. IIII’ added in top margin] ‘TRANS-ACTIS post occisione(m) Wal|cheri ep(iscop)i’; ends: ‘in dumhelmu(m) congregati fuerant | monaci om(n)ia agebatur’ (cf. Meehan 1998: 130).
- [Note: There are no original chapter numbers or headings in the text, but rubrics corresponding to item 1 have been added sporadically later. Symeon included “Epistola Cuthberti de obitu Bedae” as Bk. 1, ch. 15, which carries the W-S version of “Bede’s Death Song” (f. 25v/10–14, beg. ‘For þam neodfere | nenig wyrþeð’ [= ed. Dobbie 1942: 108]); this copy corresponds exactly with the copy in Durham,

University Library Cosin V. II. 6, except for the error ‘pancer’ for *pances* in the last line. It uses insular forms of letters d, r, s, þ, wynn, g, ð, æ, and f, and dotted y (cf. Doyle 1998). The text belongs to Dobbie’s “Symeon” group (cf. Dobbie 1937: 83–87), though Dobbie did not know of this particular manuscript; hence its omission by Robinson and Stanley 1991.]

4. ff. 90r/4–107r/10 A continuation of the “Libellus de exordio”: ‘TRI-BUS Dehinc annis eccl(es)ia uacante | pastore’; ends: ‘op(er)ante deo consolatione(m) suor(um) in sede sua | ep(is)c(opus) sollempnit(er) susceptus est’ (ed. Arnold 1882–1885: 1.135–160; ed. and trans. Rol-lason 2000: Appendix B, pp. 266–310).

5. ff. 107r/10–121v/4 Geoffrey of Coldingham, “Liber de statu ecclesie Dunhelmensis” (incomplete, only chs. 1–14): ‘Erat moribus | insignis. statura 7 canicie uenerabilis. hospita|litis obsequio deditus’; ends ‘v(e)l Arthu|rus fr(atr)is sui filius assumeret(ur) ad regnum’ (ed. Raines 1839: 3–20).

f. 122r blank.

f. 122v Pentrials (13c, 16c?), cf. Rom. 15.4, Matt. 16.19.

PHOTO NOTES: Darkened parchment and over-exposure have led to partial illegibility of the photographs of the following folios: 3r–5r, 54v, 62v–63v, 67r–71r, 77v–79r, 82v–85r, 89r–v, 90v, 98v, 102v, 104v, 107v, 117v–120r, 121r–v.

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D. R.

120. Durham Cathedral Library B. III. 32

“The Durham Hymnal,” glossed in OE; Ælfric’s “Grammar”
[Ker 107, Gneuss 244]

HISTORY: This manuscript is made up of two discrete codices bound together by at least the 13c, and perhaps as early as their time of writing in the 11c; the hymn added on f. 127r in the 11c strongly suggests that the two parts were together then, and cf. contents inscription on f. 2r (bottom), in a hand similar to that of the contents inscription on f. 29r of CUL li.1.33 [98] (cf. Milfull 1996: 28; Ker, *Cat.*, p. 23). It contains a Latin hymnal with some marginal Latin commentary and interlinear OE glosses, a collection of proverbs from the mid-11c, glossed monastic canticles, single hymn fragments, and, in the second codex, a copy of Ælfric’s “Grammar,” which shows south-eastern dialect influence; the later-11c hymn addition on f. 127r was apparently included to supplement the earlier collection. The first part, probably once self-contained, consisted of the hymnal and canticles (ff. 1r–55v, with the proverbs added into blank pages 43v–45v later on in the mid-11c), and is written by two main hands, with the Latin hymn-texts in caroline minuscule and the vernacular glosses in Insular minuscule, “which may be [in a hand] identical with the hand of the text” (Ker). Some neuming occurs interlinearly (ff. 14v–15r) for one hymn only. Similar glossed collections of hymns appear in BL Cotton Julius A. vi [199] and Cotton Vespasian D. xii [244], while the glossed Canticles appear in Vespasian as well. The book(s) comprising this manuscript appear to originate in Canterbury, as shown by its scripts, Kentish influence on the OE glosses (Milfull 1996: 73–77), direct relationship to the Canterbury manuscript BL Cotton Tiberius A. iii [223] as seen in the drawing on f. 56v, Canterbury-style construe glosses, and the south-eastern type of ME added on f. 56v: perhaps from Christ Church, although Ker thinks that the better, rounder hand more likely belongs to a scribe of St. Augustine’s Abbey. As Milfull (1996: 39) points out, the compilation was clearly intended early on as a school-book, as shown by the vernacular and construe glosses, by the addition of bilingual proverbs, and by the combination of the liturgical book with Ælfric’s “Grammar.” (On con-

strue glosses in general see Robinson 1973, esp. 462 and, more systematically, Korhammer 1980, esp. 37, 43, 57.)

The manuscript was consulted in the 16c by John Joscelyn for his Anglo-Saxon dictionary (Gneuss 1968: 90) and owned in the 16c by one Thomas Aynesworth(y) (f. 1r). The note on f. 127v indicates that it belonged to Richard Shuttleworth of Forcett, North Riding, Yorkshire, who died in 1681, and that on 19 March 1675, it came through loan into the hands of George Davenport, chaplain to Bishop Cosin of Durham (cf. Milfull 1996: 35). Ker points out that it came to Durham Cathedral Library after 1705 (not described by Wanley) and before 1725 (described by Rud [1825: 174], who says it was given by Thomas Wharton [not the famous Whig parliamentarian the first Marquess of Wharton (d. 1715), who was not connected to Durham and not known as a bibliophile]); the Durham *ex libris* on f. 1r is of the early 18c.

CODICOLOGICAL DESCRIPTION: The hymnal is arranged hair outside (HHHH) in most quires, the common Christ Church arrangement until about the turn of the 11c (Bishop 1959–1963: 420). The pages measure 235 × 156 mm. The writing space for the hymns (ff. 1r–43r) and canticles (ff. 46r–55v) is ruled in two columns for 19 lines on the hair side, writing area measuring 164 × 100 mm.; for the proverbs (ff. 43v–46r), added by a later 11c scribe, ruling is in 19 long lines; and for Ælfric’s “Grammar” (ff. 57r–126v) the ruling varies between 28, 29, and 30 long lines, in a space of 191 × 114 mm.

In quire I, the first extant leaf (*olim* f. 3) is now a singleton, its other half, original 6, being lost. It carries a first page of the hymnal which was rejected after completion (Milfull 1996: 29, suggests that the initial ‘P’ of the third hymn on the verso showed through too clearly) and its material was recopied onto a supplied bifolium (current ff. 2 and 5) by another scribe. The first two original folios are now wanting and this rejected folio, currently f. 1, now stands as a flyleaf. Except for the work of the second scribe of ff. 2/5, the main text and OE glosses of the hymns and canticles are by a single scribe. A third 11c scribe has glossed Hymns 35, 40, and parts of 44 and 45; a fourth has supplied Latin paraphrases of hymns on ff. 2rv and 35rv and syntactical glosses on f. 21v and 35rv, as well as Latin glosses to Hymns 1–7 and 14 (Milfull 1996: 32–33).

Color is used sparingly but effectively, with most of the hymns carrying an initial of red, green, or blue. The opening initial of the hymnal, appearing on both f. 1r and f. 2r, has a drawing of a personification of light or the sun. The line drawing of Dunstan and Æthelwold on f. 56v introduces the

“Grammar,” the main text of the second part of the manuscript, and appears adapted from a drawing in London, BL Cotton Tiberius A.iii [223], f. 26; it exceeds the rulings on both sides, measuring 200 mm. × 142 mm., with 12 mm. between the outer border in brown and the inner one in orange. It presents Dunstan and Æthelwold enthroned as bishops; the former is outlined in green and appears to have a Celtic tonsure or perhaps a receding hairline, while the latter is outlined in blue with red and orange folds and is tonsured according to Roman practice. The figure of Æthelwold has his feet crossed while those of Dunstan are placed side by side. The bishops bear black episcopal *bacula* and sit under green arches that have orange interiors; the top border is green and the bottom border blue. A Roman-tonsured monk, also outlined in green, occupies the panel beneath; he is looking towards Dunstan, above right, and is genuflecting and bearing a banner, with an added 14c ME inscription: ‘loke vp ryth al way and þu sch|alt loke as fure anyth as þu dost a daye’ (cf. Wormald 1934–1935).

The capitals in the Grammar text are at first in green and orange, and then in red and green alternating, or with red predominating; on f. 108r a green capital ‘A’ is filled in with red. Towards the end of this text some purple or orange initials appear as well.

Rebound tightly in 19c.

COLLATION: Foll. i + 1–127 + i (19c paper flyleaves). I⁷ lacks 2 before the current f. 1 (*olim* f. 3), 2/5 a supplied bifolium, 3/4 a bifolium, 6 and 7 singletons (ff. 1–7); II–III⁸ (ff. 8–23); IV⁸ 4 and 5 joined singletons (ff. 24–31); V–VI⁸ (ff. 32–47); VII⁸ 3 and 6 supplied singletons (ff. 48–55) | VIII–XVI⁸ (ff. 56–127).

[Note: See “Codicology” above, for history of the first quire. I am grateful to Professor Alan Piper of the Archives and Special Collections at the University of Durham for his generous assistance in correcting and reorganizing the collation of this manuscript. Additional collation revision was done by A. N. D.]

CONTENTS:

[Note: Many of the OE glosses show a combination of (Latin) ‘ó’ and OE ‘eala’, the former functioning as a construe gloss. The relative position of ‘ó’ is indicated thus: ‘ó \’, written above the gloss line; ‘ó /’, written below the gloss line; no slash indicates ‘ó’ is on the line. There are sporadic Latin construe glosses, e.g., to Hymn 1 f. 2r/7–8, etc.]

1. ff. 1r–43r Latin hymns with continuous Old English and occasional Latin interlinear glosses (ed. Milfull 1996: 109–425; Milfull’s hymn numbers are given before each item; cf. also Mearns 1913, Gneuss 1968: 85–90);

[Note: Folio 1 was written and then rejected and retained as a flyleaf. At the top: 'Thomæ Aynesworth(y)' | 'Liber Eccles. Cathed. Dunelm'. The original contents are:

f. 1r/1a–4b Hymn 1: *Inuocatio ad s(an)c(t)am trinitatem* (gloss above, left) 'clypung to þære halgan þrynnisse' followed by about 8 erased and smudged lines; hymn beg. f. 1r/9a (line 9a smudged) 'O LUX BE|[A]TA TRINITAS | [E]T PRINCIPALIS VNI|tas ... & nunc & in per|petuum. AMEN' ('... þu | [ead]ige þrynnes | 7 ealdorlic an|[ny]s ... nu 7 on | ecnysse. sy hit swa');

f. 1r/5b–1v/18a Hymn 2: 'DE(U)S CREATOR OMNI|um ... foue | precantes trinitas. am(en)' ('Eala þu god sceppend ealra þinga ... gemunda | þa biddandan .ó. eala þu ðrynnes si hit swa');

f. 1v/1b–18b Hymn 3: *YMN(US) AD NOCTVRNAM* | 'PRIMO | DIERVM OMNIVM ... (ends imperf.) donis beatis muner&' ('on þam forman dæge | dagaena ealra ... mid selenum eadigum he gewelgie').]

f. 2r/6a–2b Hymn 1, without full doxology: 'O | LUX | BEATA TRINITAS ... D(e)o patri sit gl(ori)a' ('þrynnes ... gode fæder sy wuldor');

f. 2r/3b–2v/19a Hymn 2: *YMNUS AD VESP(ERAM)* | 'D(EU)S CREA|TOR OMNI|um ... foue | precantes trinitas am(en)' [first two Latin words un-glossed] ('ealra þinga ... gemunda | þa biddandan .ó. / eala ðu þrynnes si hit swa');

[Note: The Latin texts of Hymns 2 and 3 have been copied in the margins of f. 2rv in a small hand of 11c/12c and in a later 12c hand Hymn 1 has been copied at the top of f. 2r. On f. 2r, before Hymn 1, a medallion shows a figure holding two torches. At the bottom of f. 2r is a 13c contents note: 'Hoc volum(en) co(n)tinet ymnariu(m). canticariu(m). | 7 i(n) anglica lingua. donatu(m) queda(m) alia']

ff. 2v/1b–3r/2b Hymn 3: [space for rubric at bottom of col. a is blank] 'PRIMO| DIERUM OMNIUM ... sp(irit)u paraclito. | & nunc & in p(er)p&uum. amen' ('on ðam forman dæge | dagaena ealra ... gaste frofer 7 | nu 7 on ecnysse si hit swa');

f. 3r/3b–3v/18a Hymn 4: *YMNUS AD MAT(UTINAM)* | 'ĘTERNEĘ RE-RUM | conditor ... soluamus tibi | D(e)o patri sit gloria' ('ó. eala þu ece gescaefta | scyppend ... we tolesan þe | gode fæder sy wuldor');

f. 3v/19a–13b Hymn 5: *YMNUS AD NOCTVRN(AM)* || 'NOCTE SVR-GENTES. | uigilemus om(ne)s ... reboat in om[ni] | gloria mundo. AMEN' ('on nyhte arisinge | uton wacian ealle ... hlynþ on eallu[m] | wuldor middanearde sy hit swa');

ff. 3v/14b–4r/6a Hymn 6: *YMN(US) AD MATUTIN(AM)* | 'ECCE IAM NOCTIS | tenuatur umbra ... regna polorum. | Prest& hoc nobis' ('efne nu nihte | ys aþinnod sceadu ... ricu heofona | getiþie þ(æt) us');

f. 4r/7a–4b Hymn 7: *YMNUS AD P(RI)MA(M)* | 'IAM LVCIS ORTO SIDERE ... ipsi canam(us) | gloriam. D(e)o patri sit gl(ori)a' ('eallunga

- leohtes upaganu(m) tungle . . . hy selfe singan | wuldor gode fæder sy wuldor’);
- f. 4r/5b–14b Hymn 8: YMNVS AD TERTIAM | ‘NUNC S(AN)C(T)E NOBIS SP(IRITU)S . . . Presta pater piissime’ (‘nu ó. eala þu halige us gast . . . getiþa fæder þu arfæstesta’);
- f. 4r/15b–4v/5a Hymn 9: YMN(US) AD. VIAM [*i.e.*, “sextam”] | ‘RECTOR POTENS VERAX D(EU)S . . . pacem cordium. | Presta pater piissime’ (‘eala’ ó þu reccend mihtig .ó eala þu soþfæsta god . . . sibbe heortena | getiþa fæder þu arfæstesta’);
- f. 4v/6a–15a Hymn 10: YMN(US) AD NONAM | ‘RERUM D(EU)S TENAX VIGOR . . . perennis inst& gloria. | Presta pater piissime’ (‘gescæfta .ó. eala þu god fæsthafof strængð . . . ece onwunige wuldor | getiþa fæder þu arfæstesta’);
- f. 4v/16a–9b Hymn 11: YMNUS AD CO(M)PLETOR(IUM) | ‘TE LUCIS ANTE TERMINUM . . . regnat cum s(an)c(t)o sp(irit)u. am(en)’ (‘þe leohtes ær geendunge . . . rixað mid halgan gaste’);
- ff. 4v/10b–5r/17a Hymn 12: YMN(US) AD COMPLET(ORIUM) | ‘CHR(IST)E QUI LUX ÉS ET DIES . . . Adesto nobis d(omi)ne. | Deo patri sit gloria’ (‘eala’ ó þu crist þu þe leoht eart 7 dæg . . . ætbeo þu us drihten | gode fæder sy wuldor’);
- f. 5r/18a–16b Hymn 13: YMN(US) AD VESP(E)R(AM) | ‘LUCIS CREATOR OPTIME . . . Purgemus om(n)e pessimu(m). | Presta pater piissime’ (‘leohtes .ó. eala þu scyppend se sæ\losta . . . þ(æt) we afeormian ealle þ(æt) werste. | getiða fæder þa [*corr to* ‘þv’] arfæsteste’);
- f. 5r/17b–5v/15a Hymn 14: FERIA. II. AD NOCT(URNAM) | ‘SOMNO REFECTIS ARTUB[US] . . . Lauderis in perpetuu(m) | Presta pater piissime’ (‘of slæpe geliðewæhtum liðum . . . þu sy geherod on ecnysse | getiþa fæder .ó. eala þu arfæstesta’);
- ff. 5v/16a–6r/11a Hymn 15: YMNUS AD MATUTIN(AM) | ‘SPLENDOR PATERNE GL(ORI)Æ . . . & totus in uerbo pater. | D(e)o patri sit gl(ori)a’ (‘eala’ .ó ðu beorhtnyss fæderlices wuldres . . . 7 eall on worde fæder | gode fæder sy wuldor’);
- f. 6r/12a–11b Hymn 16: YMNUS AD VESP(ERAM) | ‘INMENSE CÆLI CONDITOR . . . falsa nulla co(m)primant. | Presta pater piissime’ (‘eala’ ó þu ormæte heofones scyppend . . . leasinga nane ne ofþreccan | getiþa fæder þu arfæstesta’);
- f. 6r/12b–6v/5a Hymn 17 [no heading or space for one]: ‘CONSORS PATERNI LVMINIS . . . quod precinentes psallim(us). | Presta pater piissime’ (‘eala’ ó þu efenhlytta fæderlices leohtes . . . þ(æt) hleoþrigende we singað | [. . .]’);

- f. 6v/6a–4b Hymn 18: AD MATUTINA⟨M⟩ | ‘ALES DIEI NUNTIUS . . . nouumq(ue) lumen ingere. | D(e)o patri sit gloria’ (‘fugel dægæs bydel . . . 7 niwe leoht ongebring | [. . .]’);
- ff. 6v/5b–7r/3a Hymn 19: YMNVS AD VESP⟨ERAM⟩ | ‘TELLVRIS INGENS CONDITOR . . . & mortis actu⟨m⟩ nesciat. | Presta pater piissime’ (‘eorþan .ó. eala þu ormæte sceppend . . . 7 deaðes dæde hit nete | [. . .]’);
- f. 7r/4a–3b Hymn 20: YMN⟨US⟩ AD NOCT⟨URNAM⟩ | ‘RERUM CREATOR | optime . . . dimitte quod peccau|mus. | Presta pater piissime’ (‘gescæfta .ó. eala þu sceppend | se selosta . . . forgyf þ⟨æt⟩ þ⟨æt⟩ we sengodon | [. . .]’);
- f. 7r/4b–7v/2a Hymn 21: YMNVS AD MAT⟨UTINAM⟩ | ‘NOX ET TENEBRÆ ET NUBILA . . . uultu sereno inlumina. | D(e)o patri sit gl⟨ori⟩a’ (‘niht 7 þeostru 7 genipu . . . andwlitan mid liþan onleoht | [. . .]’);
- f. 7v/3a–7v/1b Hymn 22: YMN⟨US⟩ AD VESPER⟨AM⟩. | ‘CAELI D⟨EU⟩S S⟨AN⟩C⟨TI⟩SSIME. QVI LVCI|dum centrum poli . . . euerte moles criminum. | Presta pater piissime FR⟨atres⟩’ (‘heofones .ó. eala þu god haligesta þu ðe | scinendne trendel heofones . . . awend hefas Leahtra || [. . .]’);
- f. 7v/1b–7v/19b Hymn 23: F⟨E⟩R⟨IA⟩ | V. YMNUS AD NOCT⟨URNAM⟩ | ‘NOX ATRA RERU⟨M⟩ CONTEGIT . . . se collocari lumine. | Presta pater piissime’ (‘niht sweart gescæfta oferhelað . . . hit beon gelogod leohte | [. . .]’);
- f. 8r/1a–2b Hymn 24: YMNUS AD MAT⟨UTINAM⟩ | ‘LVX ECCE SVRGIT AVREA . . . a luce pri|ma in uesperum | D(e)o patri sit gl⟨ori⟩a’ (‘leoht efne arisþ ænlic . . . fra⟨m⟩ leohte þam | forman oþ æfen | [. . .]’);
- f. 8r/3b–8v/1a Hymn 25: YMNUS AD VESPERA⟨M⟩ | ‘MAGNE D⟨EU⟩S POTENTIAE . . . elata mens ne corrueat. || Presta pater piissime FR⟨atres⟩’ (‘micele .o. eala þu god mihte . . . þ⟨æt⟩ upahafene mod þ⟨æt⟩ ne hreose || [. . .]’);
- f. 8v/2a–4b Hymn 26: F⟨E⟩R⟨IA⟩ | VI. YMN⟨US⟩ AD NOCTURN⟨AM⟩. | ‘TU TRINITATIS UNITAS . . . nullis ruamus actibus. | Presta pater piissime’ (‘eala þu’ ó þrynnyssse annyss . . . nanum we hreosan ondædum | [. . .]’);
- ff. 8v/5b–9r/7a Hymn 27: YMNVS AD MAT⟨UTINAM⟩ | ‘ĘTERNA CĘLI GLORIA . . . tunc maior extet | caritas. D(e)o patri sit’ (‘ó / eala þu ece heofones wuldor . . . þanne mare wuni(.) | soþ lufu [. . .]’);
- f. 9r/8a–7b Hymn 28: YMNVS AD VESP⟨E⟩R⟨AM⟩ | ‘PLASMATOR HOMINIS D⟨EU⟩S . . . asstringe pacis fędera | Presta pater piissime’

- (‘scyppend mannes .ó eala þu / god . . . gewriþ sibbe wære .(ue)l wedd’ | [. . .]);
- f. 9r/7b–9v/6a Hymn 29: SABB⟨ATO⟩ | YMNVS AD NOCTURN⟨AM⟩ | ‘SUMME D⟨EU⟩S CLEMENTIAE . . . dite|mur omnes affatim | Presta pater piissime’ (‘healicra .ó eala god mildheortnysse . . . we beon | gewelgode ealle genihtsumlice [. . .]’);
- f. 9v/7a–1b Hymn 30: YMNVS AD MAT⟨UTINAM⟩ | ‘AURORA IAM SPARGIT | polu(m) . . . du(m) hoc canore concrepat. || d(e)o patri sit g(lor)ia’ (‘eorendel eallunga geondstret | heofon . . . þænne he þ(æt) mid dreame hleoþraþ [. . .]’);
- ff. 9v/2b–10v/19a Hymn 31: YMN⟨US⟩ AD MAT⟨UTINAM⟩ | ‘REX AETERNE D⟨OMI⟩NE . . . ante omnia secula | & nunc & in p(er)p&uum. | AMEN’ (‘cyning ece ó eala ðu drih/ten . . . ær ealle wurolde | 7 nu 7 on ecnysse | si hit swa’);
- ff. 10v/1b–11r/14a Hymn 32: YMNVS IN ADVENTV | D⟨OMI⟩NI. AD VESPERAM. | ‘CONDITOR | ALMEꝞ SIDERVM . . . simul cum s(an)c(t)o sp(irit)u | in sempiterna s(e)c(u)la. am(en)’ (‘scyppend | ó / eala þu halga tunglena . . . samod mid þa(m) halgan gaste | on ece worulde’);
- f. 11r/15a–13b Hymn 33: YMNVS AD NOCT⟨URNAM⟩ | ‘VERBUM SUP⟨ER⟩NU⟨M⟩ P⟨RO⟩DIENS . . . simus perennes celibes. | Presta pater piissime’ (‘word uplic forþstæppen/de . . . we beon ece heofonbigende [*recte* ‘bugende]’);
- f. 11r/14b–11v/12a Hymn 34: YMNVS AD MAT⟨UTINAM⟩ | ‘VOX CLARA ECCE INTONAT . . . sed | pius nos tunc protegat. | D(e)o patri sit gl(ori)a’ (‘stefn beorht efne swegþ . . . ac | arfæst us þænne he gescilde | [. . .]’);
- f. 11v/13a–14b Hymn 35: YMN⟨US⟩ IN FESTIVITATE | S⟨AN⟩C⟨TI⟩ ANDREꝞ AP⟨OSTO⟩LI | ‘NOBIS ECCE DIES ORDINE | congruo . . . & | uestigia per crucem. am(en)’ (‘us efne dæg endebyrdnysse | mid gedafenlicre . . . 7 | fotswaþu þurh rode’);
- ff. 11v/17b–12r/16b Hymn 36: INCIPIVNT YMNI | DE NATALE D⟨OMI⟩NI | YMNVS AD VESP⟨ER⟩AM. || ‘CHR⟨IST⟩E | REDEMP-TOR | OMNIVM . . . qui natus es | de uirgine. cum patre & s(an)c(t)o | sp(irit)u. in sempiterna s(e)c(u)la. am(en)’ (‘ó / eala þu crist | alysend | ealra `eoda´ .s. gentium . . . þu þe acænned eart | of mædene mid fæder 7 þa(m) halgan | gaste on ece worulda’);
- f. 12r/17b–12v/15b Hymn 37: YMNVS AD NOCT⟨URNAM⟩ | ‘SUR-GENTES AD TE D⟨OMI⟩NE | atre noctis silentio . . . in trina laude

- p(er)son&': ('arisende to þe drihten | sweartre nihte on swigean' [the rest is un glossed]);
- ff. 12v/16b–13r/15b Hymn 38: YMNVS AD MAT(UTINAM) | 'AUDI REDE(M)PTOR GENTIU(M) . . . salui erimus iugiter | Gl(ori)a tibi d(omi)ne' ('gehyr .ó eala alysend þeoda . . . hale we beoþ ealne weg | wuldor þe drihten');
- f. 13r/16b–13v/7b Hymn 39: ITEM YMNVS | 'VENI REDE(M)PTOR GENTIUM . . . fidesq(ue) iugis luceat. | Gl(ori)a tibi d(omi)ne' ('cum .ó. eala þu alysend þeoda . . . 7 geleafan singalum scine | wuldor þe drihten');
- ff. 13v/8b–14r/11a Hymn 40: YMNVS DE S(AN)C(T)O STE|PHANO P(RO)TOMARTIRE. | 'YMNVM CANTEMVS D(OMI)NO . . . tanta prestanti martiri' ('lofsang uton singan drihtne . . . swa mære getidiendu(m) cyðere');
- f. 14r/12a–9b Hymn 41: ITEM YMN(US) | 'S(AN)C(T)E DEI PRETIOSAE . . . cui(us) honor | & potestas. p(er) aeterna | saecula. AMEN' ('ó eala þu halga godes deorwurþe . . . þæs wyrþment | 7 miht geond ece | worulda');
- f. 14r/10b–14v/19a Hymn 42: YMNVS AD VESP(ERAM) | 'IAM RVTI-LAT SACRATA DIES | & splendida ualde . . . cui sit | magnifice uirtus. & | honor sine fine. AMEN' ('eallunga glitenað halig dæg | 7 beorht þearle . . . þam sy | mærllice mægen 7 | wurðment butan ænde');
- ff. 14v/1b–15r/4b Hymn 43: YMNVS IN EPIPHANIA | D(OMI)NI AD VESPERAM. | 'I(E)SUS REFVLSIT | OMNIUM . . . perenniter sit omnia. | per seculorum s(e)c(u)la AMEN' ('se hælend scan | ealra . . . ecelice sy. ealla | geond worulda woruld') [first 5 lines of text and gloss are neumed];
- f. 15r/5b–15v/16a Hymn 44: YMNVS AD NOC(TURNAM) | 'A SOLIS OR-TUUs ['-s' added] CARDINE . . . Gloria tibi d(omi)ne. qui lotus | es in flumine' ('fra(m) þære sunnan upspringes anginne . . . wuldor þe drihten þu þe aþwogen | eart on ea');
- ff. 15v/17a–16r/4a Hymn 45: YMN(US) AD MAT(UTINAM) | 'HOS-TIS HERODES IMPIE . . . mutauit unda origine(m). | Gl(ori)a tibi d(omi)ne. qui lotus es' ('feond .s.ó. arlease . . . awænde yþ ordfruman wuldor þe drihten þu þe aþwogen');
- f. 16r/5a–8b Hymn 46: ITEM YMNVS | 'A PATRE VNIGENITVS . . . tuo defende clypeo | Gl(ori)a tibi d(omi)ne. qui lotus es' ('fra(m) fæder an-cænned . . . mid þinu(m) be were scylde | wuldor þe drihten þu ðe aþ-wogen eart');

- f. 16r/9b–16v/15a Hymn 47: YMNVS IN PVRIFICATI|ONE S<AN>C(T)AE MARIAE VIRG(INIS) | ‘QUOD CHORVS | uatum uene|randus olim . . . qui poli summa. | resid& in arce. trinus | & unus. AMEN’ (‘þæt werod | scopu arwur|þe gefern . . . se þe heofones healicra | sitt on heahnyse þrylic 7 an’);
- ff. 16v/16a–17r/3a Hymn 48: YMNVS IN (SEPTUAGESIMA). ID E<ST> | IN CLAVSVLA ALLELVIA | ‘ALLELVIA DVLCE CARMEN . . . quo tibi laeti | canamus. alleluia | perp&im. Amen.’ (‘s. est. ys myrige leop . . . on þam þe bliþe | we singað godes lof | ecelice swa hit gewurðe’);
- f. 17r/4a–3b Hymn 49: YMN<US> AD NOCTVRN<AM> | ‘ALLELVIA PIIS EDITE | laudibus . . . alleluia p(er)enne edite | laudibus’ (‘mid arfæstu(m) geypþað | lofum . . . ece geypþað | mid lofum’);
- f. 17r/4b–15b Hymn 50: YMN<US> AD MAT<UTINAM> | ‘ALMVM SIDEREA. | iam patriae decus . . . Te chr<ist>e celebr& gl<ori>a uocib<us>’ (‘haligne tunglenes | eallunga eþeles wlite . . . þe. ó eala þu crist breme wuldor stefnum’);
- f. 17r/16b–17v/14a Hymn 51: INCIPIVNT YMNI<QUADRAGESI>MALES. | YMN<US> COTIDIE. AD <TERTIAM> IN <QUADRAGESI>^{ma} | ‘DEI FIDE QVA VIVIMVS. . . ante omnia saecula | & nunc & in p(er)p&uum’ (‘godes on geleafan on þa(m) we libbaþ . . . ær ealle worulda | 7 nu 7 on ecnessa’);
- f. 17v/15a–9b Hymn 52: YMN<US> AD SEXTAM | ‘MERIDIE ORANDUM EST . . . in omni uita sæculi | Gl<ori>a tibi trinitas’ (‘on midne dæg to gebiddenne ys . . . on eallum life worulde | wuldor þe þrynnes’);
- ff. 17v/10b–18r/4a Hymn 53: YMN<US> AD NONAM. | ‘PERFECTO TRINO NVMERO . . . chr<ist>i uirtute diligant. | Gl<ori>a tibi trinitas’ (‘fulfremedu(m) þreofealdu(m) getæle . . . cristes mid mihte hi gerihtlæcan | wuldor sy þe þrynnys’);
- f. 18r/5a–3b Hymn 54: YMN<US> AD VESPERA<M> | ‘SIC TER QVATERNIS TRAHIT<UR> . . . glorificatam pulluat. [*the gloss hand has altered to ‘poll-’ or ‘pall-’ by adding a horizontal stroke*] Gloria tibi trinitas’ (‘þus ðriwa feower ys getogen . . .’) [glossed only to the tenth line];
- f. 18r/4b–18v/5a Hymn 55: ITEM YMNVS | ‘Audi benigne conditor . . . ieiuniorum | munera. amen’ (‘gehér .ó. eala þu welwillenda scyppend . . . fæstena | lac si hit swa’);
- ff. 18v/6a–19r/1a Hymn 56¹ and Hymn 56²: ITEM YMNVS. | ‘Ex more docti mystico . . . tyrannidis’ [(14c/15c) ‘pr<est>a’]; ‘Dicamus omnes cerni . . . possimus in p(er)petuum. || Presta beata trinitas’ [not glossed] (cf. Milfull 1996: 242).

- f. 19r/2a–7b Hymn 57: ITEM | ‘Ie(s)u quadragenariae . . . unus d(eu)s cognomine. am(en)’ (‘ó / eala þu hælend feowertigfealdre . . . an god on naman sy hit swa’);
- f. 19r/8b–19v/6a Hymn 58: ITEM YMNVS | ‘CLARUM DECVS IEIVNII . . . dans spiritale gaudiu(m). | Presta pater per filium’ (‘beorht wlite fæstenes . . . syllende gastlice gefean | getiþa fæder þurh suna’);
- f. 19v/7a–13b Hymn 59: ITEM YMNVS | ‘SVMME SALVATOR OMNIU(M) . . . iob in fauilla & cinere. | Presta pater per filium’ [not glossed];
- ff. 19v/14b–20r/15a Hymn 60: YMNVS | ‘SVMME LARGITOR PREMII . . . in qua gloriatur unus. | per cuncta s(e)c(u)la d(eu)s. am(en)’ (‘ó / eala þu healica syllend mede . . . on þæra wuldraþ an | geond ella [sic] worulda god’);
- f. 20r/16a–20v/7a Hymn 61: YMN(US) DE S(AN)C(T)O CVTHBERHTO. | ‘MAGNUS MILES MIRA|bilis . . . in sempiterna secula’ [not glossed] (cf. Rollason 1989: 416);
- ff. 20v/8a–21v/12a Hymn 62: YMN(US) IN FESTIVITATE | S(AN)C(T)I BENEDICTI ABBATIS | CHR(IST)E S(AN)C(T)ORU(M) | DECUS AT(QUE) VIRTVS . . . cum quib(us) s(an)c(tu)s simul & | creator. sp(iritu)s regnat. am(en)’ [gloss: stanzas 7–15, i.e., text on f. 21r, is not glossed; gloss resumes at stanza 16 on last line of f. 21rb] (‘ó eala þu crist halgena | wlite 7 myht . . . heofonlica mid þam se halga samod 7 | scyppend gast rixap’);
- f. 21v/13a–19b Hymn 63: YMN(US) AD NOCTURN(AM) | ‘UT TVAE VITÆ. BENEDICITE | laudes . . . hoc sacer flat(us). unus d(eu)s | omni. tempore saeculi. am(en)’ (‘þ(æt) þines lifes a | h lofu . . . se halga blæd an god | on ælcere tide weorulde’);
- [Note: Milfull (1996: 263) points out that the first four lines of Hymn 63 have been interlined with letters ‘a–h’ to indicate “a rather clumsy re-arrangement of the verbal sequence. . .”]
- f. 22r/1a–2b Hymn 64: YMNVS AD MAT(UTINAM). | ‘MAGNO CARENTES ANNVA . . . donauit n(ost)ro seculo. am(en)’ (‘þam mæran singende gearlice . . . he forgeaf ure worulde’);
- f. 22r/3b–22v/17a Hymn 65¹ and Hymn 65²: YMN(US) IN ADNUNTIIATIONE S(AN)C(T)Æ | MARLÆ ‘QVEM TERRA PONTVS | aethera . . . cuius per alluu(m) fusus est’; ‘O gloriosa femina . . . gentes rede(m)pte plaudite. | Gloria tibi d(omi)ne’ (‘þæne eorþe brym | roderas . . . þære þurh rif wæs geond sænd’; ‘eala þu wuldorfulle fæmne . . . þeoda alysedede fægnaþ wuldor þe drihten’) (cf. Milfull 1996: 268);

- ff. 22v/18a–23r/1a Hymn 66: ITEM YMNVS | AVE MARIS STELLA . . . honor || tribus unus. amen' ('hal sy þu sæ steorra . . . wurþmynt || þrym an sy hit swa');
- f. 23r/2a–18b Hymn 67¹ and Hymn 67²: YMNVS DE PASSIONE | D(OMI)NI AD VESP(ERAM). | VEXILLA | REGIS PRODEVNT . . . regnauit a ligno deus'; 'Arbor decora & fulgida . . . pro morte [*recte* morte] uita(m) reddidit. am(en)' ('guþfanan | cynges forþsteppaþ . . . rixode fra(m) treowe god'; 'treow wlitig 7 scinende . . . for deaþe lif he agæf') (cf. Milfull 1996: 275);
- f. 23r/19b–23v/2b Hymn 68: YMNVS AD MATUTINA(M) || AVCTOR SALVTIS VNICVS . . . crucis feramus labarum. | Presta beata trinitas' (ó / eala þu ealdor hæle ancænned . . . rode we beran guðfana | tiþa .ó. eadige þrynnes');
- ff. 23v/3b–24r/3b Hymn 69: YMNVS IN CAENA D(OMI)NI | TELLUS AC ÆTHER IVBILANT . . . qui nos redemit obitu' [not glossed];
- f. 24r/4b–24v/5b Hymn 70: INCIPIVNT YMNI DE RE|SVRRECTIONE D(OMI)NI | AD CE|NAM AGNI | PROVIDI . . . in sem|piterna s(e)c(u)la. AMEN': ('to æfengereordunga | lambes | foregleawes . . . on ece | worulda sy hit swa');
- ff. 24v/6b–25r/4a Hymn 71: YMNVS AD NOCT(URNAM). | 'IE(S)U N(OST)RA REDEMPTIO . . . nos tuo uultu saties. | Gloria tibi d(omi)ne' (ó / eala þu hælend ure alysednyss . . . us mid þinu(m) anwlitan þu ge/weldest | wuldor þe .ó. drihten');
- f. 25r/5a–25v/13a Hymn 72: YMNVS AD MAT(UTINAM). | AVRORA LVCIS RVTILAT . . . reddamus om(n)i tempore. | Gloria tibi d(omi)ne' ('dægriþa leohtes glitenap . . . we agyldan on ælcere tide | wuldor þe .ó. drihten');
- ff. 25v/14a–26r/3b Hymn 73: YMNVS IN ASCENSI(ONE) D(OMI)NI AD VESP(ER)A(M). | 'YMNVM | CANAMVS D(OMI)NO . . . qui scandis | sup(er) sidera. cu(m) patre' [glossing is intermittent] ('lofsang | uton singan drihtne . . . þu ðe astihst | ofer tungla mid fæder');
- f. 26r/4b–26v/18a Hymn 74: YMNVS AD NOCT(URNAM) | 'OPTATVS VOTIS OMNIV(M) . . . quę possit cęlos scandere. | Gl(ori)a tibi d(omi)ne' [gloss: glossing is intermittent] ('gewiscod mid gewilnungu(m) ealra þinga . . . on þam he mage heofonan astigen | wuldor þe .ó. drihten');
- ff. 26v/19a–27r/12a Hymn 75: YMNVS AD MAT(UTINAM) || 'AETERNE REX ALTISSIME . . . uesto [*sic, recte* tu esto] n(ost)r(u)m gaudium. | Gl(ori)a tibi d(omin)e' (ó eala þu ece cyng þu hehsta . . . þu beo ure gefea | wuldor þe .ó. drihten');

- f. 27r/13a–27v/12a Hymn 76: YMNVS IN PENTECOS|TEN AD VESPERA(M) | ‘VENI | CREATOR SP(IRITU)S . . . nobis modoq(ue) tribuat. | amen’ (‘cum | ó. eala þu scyppend gast . . . us 7 nu he forgyfe | sy hit swa’);
- f. 27v/12a–27v/15b Hymn 77: YMN(US) AD NOCT(URNAM) | ‘BEATA NOBIS GAVDIA . . . largire dona spiritus. | Dudu(m) sacrata pectora. | Sit laus patri cu(m) genito’ (‘eadiga us gefean . . . forgyf selene gastes | gefyrn halig breoste | sy lof fæder mid suna’);
- ff. 27v/16b–28r/18a Hymn 78: YMNVS AD MAT(UTINAM). | ‘ANNI PERACTIS MEN|sib(us) . . . d(e)o perenni in s(e)c(u)la. am(en)’ [not glossed];
- f. 28r/1b–17b Hymn 79: YMN(US) AD TERTIAM. | ‘IAM CHR(ISTU)S | ASTRA ASCENDERAT . . . d(eu)m uenisse nuntiat. | Dudu(m) sacrata pectora | Sit laus patri cu(m) genito’ (‘eallunga crist | tungla astah . . . god cuman kyþende | gefern halig breoste | sy lof fæder mid suna’);
- f. 28r/18b–28v/13a Hymn 80: YMNVS AD SEXTA(M). | ‘DE PATRIS ERGO LVMINE . . . linguis loqunt(ur) [sic] omniu(m). | Dudu(m) sacrata pectora | Sit laus patri cu(m) genito’ (‘of fæderes eornostlice leohte . . . mid ger`e`ordvm hi spræcon ealra | gefyrn halig breoste | sy lof fæder mid suna’);
- f. 28v/14a–9b Hymn 81: YMNVS AD NONA(M) | ‘IVDEA TUNC INCREDVLA . . . culpis solutos recreet. | Dudu(m) sacrata pectora. | Sit laus patri cu(m) genito’ (‘iudeisc þa ungeleaffull . . . gyltum tolysedum | gefyrn halig breoste | sy lof fæder mid suna’);
- ff. 28v/10b–29r/1b Hymn 82: YMNVS DE S(AN)C(T)O | DUNSTANO EP(ISCOP)O | ‘AVE DVNSTANE PRESULU(M) . . . & sp(iritu)s lux unica | adsit nobis in s(e)c(u)la. am(en)’ (‘hal sy ðu biscopa . . . 7 gast leoht ancænned | æt sy us on worulda’);
- f. 29r/2b–29v/11a Hymn 83: YMN(US) DE S(AN)C(T)O AVGVSTI|NO ‘CAELESTIS AULE NOBILES . . . ab his uenustas luminis’ [not glossed];
- ff. 29v/12a–30r/2a Hymn 84: YMNVS AD NOCT(URNAM). | ‘SVMMA DEI BONITAS . . . gloria magna patri’ [not glossed];
- f. 30r/3a–17b Hymn 85: YMNVS AD MAT(UTINAM) | ‘AVETO PLACIDIS. PRESVL | amabilis . . . Augustine placibilis. Am(en)’ [not glossed];
- ff. 30r/18b–31r/10b Hymns 86¹, 86², and 86³: YMNVS IN NAVITITATE | S(AN)C(T)I IOHANNIS BAPTISTÆ || ‘VT QVEANT | LAXIS. RESONARE FIBRIS . . . abdita pandit’; || ‘Antra deserti. teneris sub annis . . . tingere li(m)phis’; ‘O nimis felix. meritisq(ue) || celse . . . trinus & |

- unus. AMEN' ('þæt hi magon | tolætenu(m) swegan æddrum . . . digolnyssa geyppte'; || 'scræfu westenes gungum under / gearu(m) . . . bedypan on wæteru(m)'; eala þearle gesælig 7 gearnungu(m) || healic . . . þrylic 7 | án si hit swa') (cf. Milfull 1996: 326);
- f. 31r/11b–31v/10b Hymn 87: YMNVSIN PASSIONE | AP(OSTO)LOR(UM) PETRI ET PAULI | 'AVREA LVCE | ET DECORE ROSEO . . . ex tunc | & modo p(er) aeterna s(e)c(u)la' ('mid ænlicum leohte | 7 wlite rosenum . . . heanon forð | 7 nu geon`d` ece worulde');
- ff. 31v/11b–32r/17b Hymn 88: YMNVS DE PASSIONE | S(AN)C(T)I LAVRENTII MART(YRIS) | 'MARTYRIS CHR(IST)I. | colimus triumphum . . . spiritus | almus. amen' [only first three lines glossed] ('prowæres cristes | we wurþiað sige | gearlicne timan');
- f. 32v/18b–32v/1b Hymn 89: YMNVS IN ASSU(M)PTIONE | S(AN)C(T)Æ MARLÆ VIRG(INIS). || 'O QVAM GLORIFICA. LUCE | coruscas . . . regnans ac mode||rans. s(e)c(u)la cuncta. Am(en)' ('eala hwu wuldorfullum leohte | þu scinst . . . rixiende 7 gemea||gende worulda ealle');
- ff. 32v/2b–33r/12a Hymn 90: ITEM YMN[US] | 'MARIA MATER D(OMI)NI . . . & nos p(er) ipsum uiuim(us). | D(e)o patri sit gl(ori)a' [only first nine lines glossed] ('moder drihtnes . . . heo spræcon mid bene' [glossing 'affati sunt oraculo', f. 32v/12b]);
- f. 33r/13a–5b Hymn 91: ITE(M) YMNVS | 'GABRIHELDEI ARCHANGEL|lus . . . deuoto choro supplicu(m). (margin) Gl(ori)a' ('godes heahengel . . . est fullu(m) werode eadmodra');
- f. 33r/6b–16b Hymn 92: [no heading] 'Maria cęli regina . . . & nos per ipsu(m) uiuim(us) (margin) Gl(ori)a' ('heofones cwén . . . 7 we þurh hine libbað');
- f. 33r/17b–33v/10a Hymn 93: [no heading] 'Maria uirgo uirginum . . . gaudeamus cęlestib(us). | Gl(ori)a tibi d(omi)ne. q(u)i natus es' ('mæden mædena . . . we blissian heofonlicum | wuldor ðe .ó eala ðu drihten');
- f. 33v/11a–5b Hymn 94: ITEM YMNVS. | 'FIT PORTA CHR(IST)I PER VIA . . . resoluit n(ost)ra crimina. | D(e)o patri sit gl(ori)a' ('wæs geworden geat cristes þurhfere . . . he tolysd e ure Leahtras | gode fæder sy wuldor');
- ff. 33v/6b–34r/3b Hymn 95: YMN(US) IN DEDICATIONE | BASILICÆ S(AN)C(T)I MICHAELIS | 'MISTERI|ORVM SIGNIFER . . . in libro uitae conserat. am(en)' ('geryne | tacenbora . . . on béc lifes he gesette');
- f. 34r/4b–34v/7a Hymn 96: YMNVS AD NOCT(URNAM) | 'TIBI CHR(IST)E SPLENDOR PATRIS . . . extat ante s(e)c(u)la. AMEN' ('þe .o. eala þu crist beorhtnyss fæderes . . . wunað ær worulda sy hit swa');

- f. 34v/8a–13b Hymn 97: YMNVS AD MAT(UTINAM) | ‘CHR(IST)E S(AN)C(T)ORV(M). DECVS ANG(E)LOR(U)M . . . simul & | beata. contio tota. | Prest& [sic] hoc nobis’ (‘ó / eala þu crist halgena wlite ængla . . . samod 7 | seo eadige gegaderung eall | getiþige þ(æt) us’);
- ff. 34v/14b–35r/11b Hymn 98: YMNVS IN FESTIVITATE | OMNIV(M) S(AN)C(T)O(RUM) AD VESP(ERAM) | ‘FESTIVA | SAECLIS COL-ITVR . . . in sempiterna | sæcula. amen’ (‘freols | woruldum is gewurðod . . . on ece | worulda si hit swa’);
- f. 35r/12b–35v/19a Hymn 99: YMNVS AD NOCT(URNAM) | ‘CHR(IST)E REDEMPTOR OMNIV(M) . . . una cu(m) s(an)c(t)o | in sempiterna s(e)c(u)la’ (‘ó / eala þu crist alysend ealra þinga . . . samod mid þa(m) / halgan | gaste on ece worulda’) [construe glosses throughout, considerable Latin glossing, and a prose paraphrase of first two lines in margin, f. 35r/12–13b];
- ff. 35v/1b–36r/1a Hymn 100: YMNVS AD MAT(UTINAM). | ‘OMNIVM CHR(IST)E. | pariter tuor(um) . . . d(eu)s unus omni. || tempore saeculi. am(en)’ (‘ealra þinga .ó. eala þu crist | samod þinra . . . god án on ælcere || tide worulde’);
- f. 36r/2a–9b Hymn 101: YMNVS IN NATALE | S(AN)C(T)I MARTINI EP(ISCOP)I | ‘MARTINE CONFESSOR | dei . . . Chr(istu)m sequamur intimis. | D(e)o patri sit gl(ori)a’ [not glossed];
- f. 36r/12b–36v/15a Hymn 102: ‘EXVLTET | CÆLVM LAVDIB(US) . . . faciat esse compotes. | Deo patri sit gl(ori)a’ (‘blissige | heofon mid lofum . . . dó beon wilfægene | gode fæder sy wuldor’);
- f. 36v/16a–17b Hymn 103: ITEM YMNVS. | ‘ÆTERNA CHR(IST)I MVNERA . . . iungas precantes seruulos | in sempiterna s(e)c(u)la. am(en)’ (‘ó \ ece cristes lac . . . þu geþeode biddende þeowtlin\gas | on ece worulde’);
- ff. 36v/18b–37r/8b Hymn 104¹ and Hymn 104²: DE S(AN)C(T)O PETRO AP(OSTO)LO | ‘IAM BONE PASTOR. || petre clemens accipe . . . verbo claudis / aperis’; ‘Anne chr(ist)e. | s(e)c(u)loru(m) d(omi)ne . . . cum quib(us) regnas | deus ante saecula. am(en)’ (‘nu .ó. eala þu gode hyrde || mildheort underfoh . . . mid worde þu beclyst / þu geopenas’; ‘getiþa .ó. eala þu crist | worulda drihten . . . mid þam þu rixast | god ær worulde’);
- f. 37r/9b–15b Hymn 105: DE S(AN)C(T)O PAULO AP(OSTO)LO. | ‘DOCTOR EGREGIE. PAVLE | mores instrue . . . quod ex par|te gerimus. Annue chr(ist)e’ (‘lareow .ó. eala þu æþele | þeawas ty . . . þ(æt) we bedæle | doþ [. . .]’);

- f. 37r/16b–37v/4a Hymn 106: DE S(AN)C(T)O ANDREA AP(OSTO)LO | 'ANDREAS PIE. S(AN)C(T)ORUM | mitissime . . . subleua tuis. in|tercessionibus. Annue | chr(ist)e' ('ó. eala þu arfæsta halgena | liþesta . . . up ahefe mid þinu(m) | þingrædenum [. . .]');
- f. 37v/4a–11a Hymn 107: DE S(AN)C(T)O IOHANNE AP(OSTO)LO | 'BINA CELESTIS. AVLE LVMI|naria . . . gratis dare miseris. | Annue chr(ist)e' ('twifealdre þære heofonlican healle | leohtfatu . . . togyfes sel-lan earmingum [. . .]');
- f. 37v/11a–18a Hymn 108: DE S(AN)C(T)O | IACOBE 'IACOBE IVSTE. | ie(s)u frat(er) d(omi)ni . . . mun|di petulantia. Annue | chr(ist)e' ('ó. eala þu rihtwise | hælandes broðer drihtnes . . . middan|eardes wræn-nys [. . .]');
- f. 37v/18a–5b Hymn 109: DE S(AN)C(T)O BARTHOLOM[EO] | 'BAR-THOLOMEÆ. CÆLI SIDVS || aureu(m) . . . sana con|scientias. Annue chr(ist)e' ('ó. \ heofones tungel || ænlic . . . gehæl | ingehyd [. . .]');
- f. 37v/6b–13b Hymn 110: DE S(AN)C(T)O MATHEAE | 'MATHEE S(AN)C(T)E. BINO | pollens munere . . . sorbeat interit. Annue | chr(ist)e' ('ó. eala þu halige mid twifeal/dre | þeonde gyfe . . . forswelge forwyrd [. . .]');
- f. 37v/13b–19b Hymn 111: DE S(AN)C(T)O PHILIPPO. | 'PRONI RO-GAMVS. PHILIPPE | os lampadis . . . d& superna | gaudia. Annue chr(ist)e' ('eadmode we biddan | muð leohtfætēs . . . he sylle heofonlice | gefean' [. . .]');
- f. 38r/1a–8a Hymn 112: DE S(AN)C(T)O TADDEAE | 'BEATE SIMON. ET TADDEE | inclite . . . meream(ur) aditu(m). Annue | chr(ist)e' ('ó / eala þu eadige 7 ó. eala | þu æðele . . . we gearnian infærelð [. . .]');
- f. 38r/8a–15a Hymn 113: DE S(AN)C(T)O THOMA. | 'O THOMA CHR(IST)I P(ER)LVSTRA|tor lateris . . . terge tuis p(re)cibus. Annue | chr(ist)e' ('eala þu crist geondleohtend | sidan . . . adrig þinu(m) benum [. . .]');
- f. 38r/15a–1b Hymn 114: DE S(AN)C(T)O MATHIA | 'MATHIA IVSTE. DVODENO | solio . . . tuis s(an)c(t)is p(re)cib(us). | Annue chr(ist)e' ('ó. eala þu rihtwise on twelftu(m) | cynesetle . . . þinu(m) halgum benu(m) [. . .]');
- f. 38r/3b–9b Hymn 115: DE S(AN)C(T)O BARNABA AP(OSTO)LO | 'PRECO BENIGNE. ET DECVS | aecclesiae . . . nosque tuis | precibus. Annue chr(ist)e' ('bydel ó. eala þu welwillende 7 wlite | gelapunge . . . 7 us þinum | benum [. . .]');
- f. 38r/10b–15b Hymn 116: DE S(AN)C(T)O GREGORIO. | 'ALME GRE-GORI. MERITIS | precipue . . . p(er)fruumur brauio. | Annue chr(ist)e'

- (ó \ eala þu halga geearningum | healicost . . . we brucan sigeleane [. . .]);
- f. 38r/17b–38v/11b Hymn 117: YMN<US> DE MARTYRIB<US>. | ÆTERNA CHR<IST>I MVNERA . . . iungas p(re)cantes seruulos. | in sempiterna s(e)c(u)la. am(en)' (ó \ eala þu ece cristes lac . . . þu geþeode bid-dende þeowtlingas | on ece worulda');
- ff. 38v/12b–39r/6a Hymn 118: YMNVS | 'REX GLORIOSE MARTYRU(M) . . . donando indulgentia(m). | D(e)o patri sit gloria' ('cyng .ó. eala þu æþele þrowæra . . . syllende forgyfenysse | gode fæder sy wuldor');
- f. 39r/7a–18b Hymn 119: ITEM DE MARTYRIB<US> | 'S<AN>C<T>ORVM MERITIS. INCLITA | gaudia . . . des pacem famu||lis. nos quoq(ue) gloriam. per | cuncta tibi saecula. am(en)' ('halgena for geearningum æþela | gefean . . . þu selle sibbe þenum | us eac swilce wuldor geond | ealla þe worulda');
- f. 39r/19b–39v/13a Hymn 120: YMNVS DE VNO MART<YRE> || 'MARTYR DEI QVI VNICVM . . . amore filii dei | D(e)o patri sit gloria' (ó / eala þu þrowære godes þu ðe ancennedne . . . mid lufe bearne godes | gode fæder sy wuldor');
- f. 39v/14a–15b Hymn 121: ITEM YMNVS | 'D<EU>S TVORUM MILITVM . . . s(an)c(t)o simul paraclito. | in s(e)c(u)lorum s(e)c(u)la amen' (ó / eala þu god þinra cempena . . . þa(m) halgan samod frofer gaste | on worulda woruld sy hit swa');
- ff. 39v/16b–40r/10b Hymn 122: YMN<US> DE CONFESSORIB<US> | 'CHR<IST>E SPLENDOR GLORLÆ . . . ab omni malo protege. | & uitam nobis tribue am(en)' (ó / eala ðu crist beorhtnyss wuldres . . . fra(m) ælcum efele gescyld | 7 lif us forgyf');
- f. 40r/11b–40v/16a Hymn 123: YMN<US> DE VNO CONFESSOR<E>. | 'ISTE CONFESSOR. D<OMI>NI SACRAT<US> . . . toti|us mundi. machinam | gubernat. trinus & un(us)' ('þes andettære drihtnes halig . . . ealles | middaneardes seare (ue)l cræft | begymð þrinen 7 an');
- f. 40v/17a–18b Hymn 124: ITEM YMNVS | 'IE<S>V REDEMPTOR OMNIV<M> . . . cum sp(irit)u paraclito. | & nunc & in p(er)p&uu(m)' (ó / eala þu hælend alysend ealra þeoda . . . mid gaste frofer | 7 nu 7 on ecnyssa');
- ff. 40v/ 19b–41r/6b Hymn 125: YMNVS DE VIRGI||NIBVS AD VESP<ERAM> | 'VIRGINIS PROLES. OPI|fexq(ue) matris . . . sp(irit)us alme. d(e)us | unus omni tempore saecli' ('mædenes .ó. eala ðu bearn 7 | werhta moder . . . gast þu halga god | an on ælcere tide worulde');
- f. 41r/7b–41v/5a Hymn 126: ITEM YMNVS | 'IE<S>V CORONA VIRGINV<M> . . . corruptionis uulnera. | D(e)o patri sit gl(ori)a' (ó

/ eala ðu hælend cynehelm mædena . . . gewæmmednyssa wunda [. . .]’);

f. 41v/5a–10b Hymn 127: YMN<US> IN DEDICATIONE \ ÆCCL<ESI>Æ | ‘CHR<IST>E CVNCTORV<M>. DOMINA|tor alme . . . sp<iritu>m dulci. modulem<ur> | ymno. om<n>e p<er> aeuum. am<en>’ (‘ó / eala þu crist ealra þinga wealdend | þu halga . . . gast mid merigu<m. hit dreame | lofsange geondælce ylde’);

ff. 41v/11b–42r/13a Hymn 128: AD NOCT<URNAM> YMNVS | ‘HIC SALVS AEGRIS MEDI|cina fessis . . . tartar<us> | horrens. | Gloria summum’ (‘her hæl seocum læce|don gewæhtum . . . hell | apracigende | wuldor þam healican’);

f. 42r/14a–10b Hymn 129: YMN<US> AD MAT<UTINAM>. | ‘QUESVMVS ERGO D<EU>S VT | sereno . . . temporis usu. | Gl<ori>a summum’ (‘we biddað eornostlice .o. god þ<æt> | liþe . . . tide brece | wuldor þan healican’);

f. 42r/11b–42v/16a Hymn 130: ITEM YMNVS. | ‘CHR<IST>E CÆLORVM. HABITATOR | alme . . . pneuma|ti trino. d<omi>no & uno. | semp<er> in aeuum. am<en>’ [not glossed];

f. 42v/17a–19b Hymn 131: YMNVS DE S<AN>C<T>A | TRINITATE. | ‘O VENERANDA TRINI||tas laudanda . . . uoce simul una. cuncti | dicamus. amen’ (‘eala þu arwurðe þrynnys || herigendlice . . . stefne samod mid anra ealle | secgan sy hit swa’);

f. 43r/1a–19a Hymn 132: ITEM YMNVS | ‘O PATER S<AN>C<T>E. MITIS AT<QUE> | pie . . . nu|nc & in euum’ (‘eala þu fæter [sic] halige liþe 7 | arfæst . . . nu | 7 on ecnysse’);

43r/1b–19b Hymn 133: ITEM YMNVS | ‘AVE COLEND A TRINITAS . . . admitte q<uo>d p<er>soluimus. | AMEN’ (‘hal sy þu to wurþigenne .ó. þrynes . . . underfoh þ<æt> þ<æt> we gelæstan | sy hit swa’).

2. ff. 43v/1–45v/19 “The Durham Proverbs,” 46 paired sayings in Latin and OE [added on originally blank pages in a hand contemporary with and similar to that of the Hymns and Canticles]: ‘[P]ortio beatitudinis. Geþyld byð middes ea [recte eade?]; ends: ‘[D]e calamitate lactita[n]tes [recte iac-] q<u>i de longe itinerib<us> | Hwan gelpeð se þe wide sipað’ (ed. Arngart 1956; rev. ed. 1981).

[Note: Each pair is headed by a small 12c/13c capital added in the margin. Arngart argued that the Latin proverbs are translations of the OE, but this has lately been cast into doubt (cf. Milfull 1996: 34, n. 23). For a discussion of the literary relations and the OE text, see Marsden 2004: 302–9.]

3. ff. 46r/2a–55v/8a: Latin monastic canticles with OE interlinear glosses (ed. from this ms. Korhammer 1976; cf. Mearns 1914: 87–93):

- f. 46r/2a–46v/3a Canticle 1 (Is. 33.2–10): ‘D(OMI)NE | MISERERE | N(OST)RI TE ENIM EXPECTA|uimus . . . & nunc sublimabor’ (‘ó. eala þu drihten | gemiltsa | ure þe soþlice we anbidiað . . . 7 nu ic beo geuferod’);
- f. 46v/4a–14b Canticle 2 (Is. 33.13–18): CANTICVM | ‘AVDITE QVI LONGE ESTIS | que fecerim . . . cor tuu(m). medita|bitur timore’ (‘geherað ge þe feor sent | þe ic dede . . . heorte þin smeap | ege’);
- ff. 46v/15b–47r/4b Canticle 3 (Eccli. 36.14–19): CANTICVM | ‘MISERERE D(OMI)NE PLEBI | TUË . . . conspctor seçulorum’ (‘gemiltsa drihten folce | þinum . . . besceawigend worulda’);
- f. 47r/5b–47v/7b Canticle 4 (Is. 35.3–10): INCIPIVNT CANTICA | DE ADVENTV D(OMI)NI. | ‘CONFORTATE | MANVS DISSOLVTAS . . . & fugi& dolor & gemitus’ (‘gestrangiað | handa toslopena . . . 7 flihð fár 7 geomerung’);
- ff. 47v/8b–48r/11a Canticle 5 (Is. 40.1–5): CANTICVM | ‘CONSOLAMINI CONSOLA|mini. popule meus . . . q(uo)d os d(omi)ni locu|tum est’ (‘beoð gefrefrode beoð gefre|frode .ó. folc min . . . þ(æt) ðe muð drihtnes spræc’);
- f. 48r/11a–18b Canticle 6 (Is. 62.8–12): CANTICVM | ‘IURAVIT D(OMI)N(US) IN DEXTERA | sua . . . que sita & non derelicta’ (‘swor drihten on swiðran | his . . . gesoht 7 na forlæten’);
- f. 48r/19b–48v/19b Canticle 7 (Is. 9.2–7): CANTICA IN NATIVITATE || D(OMI)NI N(OST)RI IE(S)U CHR(IST)I CANENDA. | ‘POPVLVS | QVI AMBVLABAT IN TE|nebris . . . zelus d(omi)ni exercituum | faci& hoc’ (‘folc | þ(æt) ðe ferde on | þeostum . . . anda drihtnes weroda | deþ þ(æt)’);
- ff. 48v/19b–49r/15b Canticle 8 (Is. 66.10–16): CANTICVM || ‘LÆTARE HIERUSALEM | & diem festu(m) agite . . . & in gladio eius om(n)is caro’ (‘blissa .ó. | 7 dæg freolsne doþ . . . 7 on swurde his eall flæsc’);
- f. 49r/16b–49v/19b Canticle 9 (Is. 26.1–12): CANTICUM | ‘VRBS FORTITVDINIS N(OST)RÆ | sion . . . om(n)ia | enim op(er)a n(ost)ra op(er)atus es | nobis’ (‘burh strengþe ure . . . ealle | soþlice weorc ure þu worhtest | us’);
- ff. 49v/19b–50r/13b Canticle 10 (Jer. 14.17–21): CANTICA || IN QVADRAGESIM(ALE) | ‘DEDVCANT OCULI MEI | lacrimas . . . ne irritu(m) facias fedus tuu(m) | nobiscum’ (‘forðbringan egan mine | tearas . . . þ(æt) awæged ne do þu wed þin | mid us’);
- f. 50r/13b–50v/11b Canticle 11 (Lament. 5.1–7, 15–17, 19–21): CANTICV(M) | ‘RECORDARE D(OMI)NE QUID | acciderit nobis

- ... innoua dies | n(ost)ros sicut a principio' ('gemun .ó. eala þu drihten hwæt | gelumpe us ... geedniwa dagas | ure swa swa fra(m) anginne');
 ff. 50v/12b–51r/16a Cantic 12 (Ezech. 36.24–28): CANTICVM | 'TOLLAM VOS DE GENTIB(US) ... & ego | ero uobis in deum' ('ic neome eow of þeowdum ... 7 ic | beo eow on gode');
- f. 51r/17a–51v/9a Cantic 13 (Is. 63.1–5): CANTICA DE RESVR|RECTIONE D(OMI)NI. | 'QVIS EST ISTE QVI || uenit de edom ... auxiliata est | michi' ('la hwilc is þes se || ðe com of ... gefultumode | me');
- f. 51v/9a–13b Cantic 14 (Osee 6.1–6): CANTICVM | 'VENITE REVERTAMVR | ad d(omi)n(u)m ... & scientia(m) | dei plus qua(m) holocausta' ('cumað uton gecyrran | to drihtne ... 7 inghed | godes swiðor þænne onsægednysse');
- ff. 51v/14b–52r/15b Cantic 15 (Soph. 3.8–13): CANTICVM | 'EXPECTA ME DICIT D(OMI)N(U)S | in die resurrectionis ... & non erit | qui exterreat' ('anbida me hit sæde drihten | on dæge æristes ... 7 ne biþ | se þe ablicge');
- f. 52r/15b–52v/3b Cantic 16 (Is. 61.6–9): INCIPIVNT | CANTICA IN NAT(ALE) PLURI|MORVM S(AN)C(T)ORVM | 'VOS S(AN)C(T)I D(OMI)NI VOCA' BI' MINI | ministri dei nostri ... quia isti sunt semen cui | benedixit d(omi)n(u)s' ('gehalgan drihtnes beoð gecigede | þenas godes ures ... þ(æt) þas synt ofspringe þa(m) | þe gebletsode drihten');
- f. 52v/3b–15b Cantic 17 (Sap. 3.7–9): CANTIC(UM) | 'FVLGEBVNT IVSTI. | & tamqua(m) scintillae ... est electis dei' [not glossed];
- ff. 52v/15b–53r/19a Cantic 18 (Deut. 33.2–23): CANTIC(VM) | 'D(OMI)N(U)S IN SINA VENIET ... cornua rinocerotis | cornua ipsius' [not glossed];
- f. 53r/1b–19b Cantic 19 (Jud. 5.2–5; 8–9): ITEM CANTICA. | 'QVI SPONTE OBTVLISTIS | de israhel animas u(est)ras ... cor meu(m) dilig& principes | israhel' ('ge ðe sylfwilles offredon | of sawle eowre ... heorte min lufaþ ealdras');
- f. 53r/19b–53v/7b Cantic 20 (Jud. 5.9–31): CANTICVM || 'QVI PROP(R)IA VOLVNTATE | obtulistis ... sicut sol in ortu suo splend& | ita rutilent' ('ge ðe agenum willan | brohton ... swa swa sunne `on' uppspringe hire scinð | swa glitnian hi');
- ff. 53v/7b–54r/4a Cantic 21 (Eccli. 14.22; 15.3–4, 6): CANTICA | IN NATAL(E) VNIVS(S(AN)C(T)I) | 'BEATVS VIR QVI IN SAPIEN|tia sua morabit(ur) ... In nomine aet(er)no | hereditabit illu(m) d(omi)n(u)s d(eu)s' [gloss, first word only] ('eadig');

- f. 54r/4a–18a Canticle 22 (Jer. 17.7–8): CANTICVM | ‘BENEDICTVS VIR QUI | confidit in d(omi)no . . . ali|quando desinit facere | fructum’ (‘gebletsod .s. erit. bið wer se | þe hopað on drihtne . . . on | ænigne sæl ne geswicð don | wæstm’);
- f. 54r/18a–15b Canticle 23 (Eccli. 31.8–11): CANTIC(UM) | ‘BEATUS VIR QUI INVEN||tus est sine macula . . . enarrabit om(n)is eccl(esi)a | s(an)c(t)orum’ (‘eadig wer se þe gemét || is butan womme . . . cyð eall si gelapung | halgena’);
- f. 54r/15b–54v/14a Canticle 24 (Is. 42.1–4): ITEM CANT(ICUM). | ‘ECCE SERVUS MEVS SVSCI|piam eum . . . & lege(m) `eiu(s)’ insule ex|pectabunt’ (‘efne þeowa min ic under|fó hine . . . 7 `his’ igland | an-bidiað’);
- f. 54v/14a–13b Canticle 25 (Eccli. 39.17–21): CANTICA | DE VIRGINIB-VS. | ‘AVDITE ME DIVINI FRVC|tus . . . op(er)a d(omi)ni uniuersa bona | ualde’ (‘gehyrað me godcundlice wæst|mas . . . weorc drihtnes ealle godu | þearle’);
- ff. 54v/13b–55r/11b Canticle 26 (Soph. 3.14–20): CANTICVM | ‘LAUDA FILIA SION IVBILA | israhel . . . coram oculis u(est)ris | dic-it d(omi)n(u)s’ (‘hyre .ó. eala ðu dohtor fægna . . . ætforan eagum eowru(m) | hit sæde drihten’)
- f. 55r/11b–55v/8a Canticle 27 (Zach. 2.10–13): CANTICVM. | ‘GAUDE ET LÆTARE SION QVIA | ecce uenio . . . de habitaculo s(an)c(t)o suo’ (‘blissa 7 fagna forþi | efne ic cume . . . of inne halgan his’).
- [Note: The rest of f. 55v is blank; in the 14c century two hymn fragments were added:
- a) f. 55v/10a [erased (faint on film)] one line: ‘Ie(s)u salvator seculi’ (“In omnium sanctorum, ad matutinas Laudes,” ed. Dreves et al. 1886–1922: 51.152, no. 130; as Milfull 98, st. 3, probably erased because already in this manuscript, f. 35r/7; cf. Milfull 1996: 34 and 34, n. 25.);
- b) f. 55v/12a–15a one stanza: ‘Iam chr(ist)e sol iusticie . . . redeat ter|ris diem du(m) reparas’ (“In Quadragesima, ad matutinas Laudes,” ed. Dreves et al. 1886–1922: 51.59, no. 59.)
- f. 56r blank.
- f. 56v Colored line drawing of Dunstan and Æthelwold, genuflecting monk beneath with a banner, with added 14c ME inscription: ‘loke vp ryth al way and þu sch|alt loke as fure anygth as þu dost a daye’ (cf. Wormald 1934–1935).
4. ff. 57r/1–121v/4; 123r/1–126v/29 Ælfric, “Grammar,” without the Glossary: (Preface) ‘[E]GO ÆLFRICVS VT MINVS SAPI|ENS. HAS EX-CERPTIONES. DE PRISCIANO MINORE VEL | maiore uobis pueru-

lis tenellis . . . subici|endus est. VALETE O PVERVLI IN D(OMI)NO.
 | (line 26:) Ic ælfric wolde ðas lytlan boc awendan to englisu(m) ger-
 eorde . . . mi|cel yfel dyþ se unwriter. gif he nele his wohgewrihtan';
 (f. 57v/27 text) **INCIPIUNT EXCERPTIONES DE ARTE GRAM-
 MATICA \ ANGLICE** | 'Secundu(m) donatu(m). Om(n)is uox aut
 articulata est aut con|fusa. Articulata est quę litteris co(m)prehen-
 di potest. con|fusa quę scribi non potest. Stemn is geslāgen lyft. gefre-
 dendlic || onhlyste. swa micel swa on þære heornunge is'; [Sections are
 introduced with red titles, essentially as in Zupitza 1880; the section,
DE TERTIA DECLINATIONE (ff. 66r–74r) is divided into sub-sec-
 tions '[i]–lxxviii'; **DE CONIVGATION(ne)** f. 87r, has been altered by
 an early modern hand; ff. 121v/5–122r/28 are interpolated; f. 122v is
 blank]; ends: 'Libra. on leden | is pūnd on englis. fif penegas gemaciað
 ænne scyllingc. | 7 þrittig penega ænne mancus:-' (ed. Zupitza 1880:
 1–296, as "D"; cf. Law 1997: 200–23; Porter 2002: 31–33).

5. ff. 121v/5–122r/28 interpolated Latin dialogue: **INCIPIVNT QVINQ(UE)
 DECLINATIONES.** | 'Prima declinatio quot litteras terminales hab&
 . . . Datiu(us) & ablatiuus. in bus. correpta(m)'.
 [Note: Ker notes that this piece occurs also in BL Harley 107 [261], ff. 71v–72v and
 BL Cotton Faustina A. x [193], f. 101rv, both following the "Grammar" rather than
 interpolated into it.]

6. f. 127r/1–6 Added hymn fragment (11c): '[F]ELIX PER OM(NE)S.
 FESTV(M) MVNDI CARDINES. | Ap(osto)lorum prepoll& . . . For-
 tia soluunt' ("In Natali SS. Petri et Pauli," ed. Dreves et al. 1886–1922:
 50.141, no. 103; = Milfull 1996: Hymn 151, but is not in the main hymn-
 al in this manuscript).

f. 127r pen trials and scribbles, including a doxology in small 13c minuscule,
 a faint line of the Pater Noster in 11c minuscule, 'bata' in large imitative
 half-uncials, and an erased line of formal 11c minuscule writing in green ink.

f. 127v Inscription of 17c: 'This book belongeth to Rich(ar)d Shuttleworth
 | of forcet. Esq.: and was lent to me by him | May 19, 1676 | Geo. Dav-
 enport' ('Geo: Davenport' copied below this in probably a different
 hand).

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S. L. K.

121. Durham Cathedral Library, B.IV.9

Prudentius

[Ker 108, Gneuss 246]

HISTORY: Durham B.IV.9 contains the poems and hymns of the Christian poet Aurelius Prudentius Clementus (b. 348–d. after 405). This English Prudentius manuscript can be dated to the end of the 10c or early 11c but not assigned to any scriptorium in particular. Durham B.IV.9 is closest in text and resemblance of layout to a 9c Prudentius manuscript, Cambridge, Corpus Christi College 223 [44], whose OE glosses are contemporary with the writing of B.IV.9; the Cambridge manuscript is thought to be continental, perhaps from St. Bertin near St. Omer (Wieland 1987: 215–16). Other grammatical and construe glosses, and added accents, make it likely that this manuscript was used as a classbook (Wieland 1985: 170–71; on syntactical glosses in general, see Robinson 1973 and Korhammer 1980, neither of whom mention this manuscript). A number of the texts are neumed. Bergman places this in the best class of manuscripts, family Aa (siglum “D”) along with CCC 223 and Paris, Bibliothèque nationale, lat. 8084 (6c, cf. Lowe *CLA* 571a) (Bergman 1926: xxiii–xxxi; also Bergman 1908; cf. Thomson 1949–1953: 1.xiv–xvi); Cunningham (1966: xiv–xix; 1968: 125–26) places this manuscript closest to Leiden Univ. Lib. Burmannus Q 3 in the family he calls “Δ.”

On f. 1r appears a 12c/13c Durham inscription and a 15c title. There is a late pressmark ‘1(a).7(1).2(o) fo suadet. Catt. vett.’ (cf. f. 2r/1 ‘suadet. quietem’). The main texts were written in perhaps as many as three A-S minuscule hands (changing at f. 100r and f. 148r [Mynors 1939: 27]) and in addition have a remarkable number of interlinear and marginal glosses, dating from the time of compilation well into the 12c. Six glosses are in OE. The medieval hands comment on and correct the original Latin text and have been extensively edited; still later hands contribute to this process, in particular that of Elias Smith, Durham Librarian in the 17c, who has added numerous titles, running heads, notes, foliations, and a detailed table of contents.

CODICOLOGICAL DESCRIPTION: Foliated i + 171, two modern fly-leaves; f. 60rv is blank and the last leaf, folio 171, torn and damaged through damp. The text is written on very thick vellum, not as tough and dark as that of the earlier A-S period, arranged HHHH. The Latin text dates from the mid-10c while five of the six OE glosses, in A-S minuscule but with caroline letter forms, are from the 11c; another, on f. 14r, is from the 12c and in regular proto-gothic script; the Latin glossing, which is very heavy, is from various periods through the 12c. The scribal hands change at f. 100, and Mynors (1939: 27) has argued that there is another change at f. 148 but this is far from obvious. The Scribe I text is ruled for 34 lines of verse, while the text after f. 100 is set up for 32 lines, the majority of the remaining pages continuing to be prepared for lines of verse. Rulings are less easy to see than the very prominent outer margin prickings. Early in the book, the pages measure 250 × 165 mm. and the ruled writing space 190–200 × 110 mm., leaving ample space for glossing, but after f. 100, even though the lineation decreases, the writing area expands to 200–210 × 110 mm. on average though the columns of writing are often very narrow, depending on the space the meter takes up. F. 79 has been irregularly trimmed off at the top.

The manuscript has no graphic ornamentation at all. The main text of the book is in a common text-script brown, with the compendious marginalia collection in lighter or darker brown. Small, dark, even capitals begin the lines of verse, and red minium capitals are occasionally interspersed with some very small vegetable red capitals or phrases that appear occasionally after f. 22v. Some (but not all) of the titles are in red minium (substantially oxidized) or in vegetable red. Various points and devices have been used to set off stanzas. Smith's distinctive 17c hand is in black ink.

Running heads: a hand in red minium begins the "Liber Cathemerion" section but does not continue; on f. 1v it reads 'Liber Ymnorum' and on f. 2r, 'Aurelii Prudentii' but thereafter, f. 2v 'Liber', f. 3r 'Hymnorum', f. 3v 'Aurelii' and f. 4r, 'Prudentii' but for f. 4v, 'Liber Ymnorum', f. 5r 'Aurelii Prudentii', and then at f. 5v it returns to single words, one per page top as per ff. 2v–4r, from ff. 5v–23r. No headers appear on ff. 23v–44r; at f. 44v 'Liber II' and f. 45r, 'AMARTIGENIA' appear as headers but none thereafter until f. 61; f. 60rv is blank; at f. 61r 'SENEC FIDELIS PRIMA' appears in majuscules in red minium with an elegant capital in black and brown, but no other running headers occur. On f. 29r neumes have been added in the outer margin opposite line 30. Titles, etc. and capitals are in black for the incipits of the text in the central section of the book. After f. 95v incipits or titles are in red minium, and towards the end space is left for capitals that were never added.

On the recto of the single flyleaf that precedes the volume, Smith created a comprehensive detailed index in his characteristic black-ink hand, which he labels ‘Libroru(m) ac hymnoru(m) qui ab Aurelio | Prudentio Clementi viro consulari[?] | scripti sunt. Index.’ This list identifies pieces by folio location, using red for initials and Greek characters in the left-hand column for titles. No incipits that begin on versos are identified in Smith’s list although a number of texts do start on verso leaves; nor indeed is his list entirely consonant with the actual titles that appear within the body of texts. For example, Smith’s title ‘De passione xviii martyrorum’ differs considerably from the title *YMNVS IN HONOREM S(AN)C(T)OR(UM) X. ET VIII. | MARTIRVM CÆSARAVGVSTANORVM* on f. 108r. On the flyleaf’s verso are found pen trials, blank space, and the 15 lines of the vita written in red in rustic lettering and noted ‘Testimonium de Historia’; below it appears the phrase ‘cap. 13. Gennadius de viris illustribus.’ Smith’s hand continues to appear throughout the book, as noted above, adding some titles that have been omitted by earlier correctors; he adds ‘Enchiridion veteris et Novi Testamenti’ on f. 164v, marks in the “Enchiridion” explicit on f. 167v, and seems to have darkened some of the black capitals of the original text-hand after f. 60.

The manuscript has sustained extensive water damage from about f. 120 on (see “Photo Notes” section).

COLLATION: Foll. 1–171. Modern paper flyleaf (f. i), 17c paper flyleaf (f. ii), original vellum flyleaf (f. iii); I⁸ wants 1 before f. 1, lacks 3 after f. 1 (ff. 1–6); II⁸ lacks 3 (ff. 7–13); III⁸ 3 and 6 half-sheets (ff. 14–21); IV¹⁰ (ff. 22–31); V⁸ 3 and 6 half-sheets (ff. 32–39); VI⁶ 2 and 5 half-sheets (ff. 40–45); VII⁸ 2 and 7 half-sheets (ff. 46–53); VIII⁶ 2 and 5 half-sheets (54–59); IX⁸ 2 and 7 half-sheets (ff. 60–67); X⁸ 3 and 6 half-sheets (ff. 68–75); XI–XII⁸ (ff. 76–91); XIII⁸ 2 and 7 half-sheets (ff. 92–99); XIV–XX⁸ (ff. 100–155); XXI⁶ three bifolia, see note (ff. 156–161); XXII¹⁰ disordered, see note (ff. 162–171); f. [172] is modern paper flyleaf.

[Note: No text is missing in Quire I after f. 1 or in Quire II after f. 8. Quires XXI and XXII were disordered in an early rebinding (before the 17c foliation). Quire XXI was originally of 8, with the bifolium 163/170 on the outside, hence reading order is 163, 156–161, 170. This original outside sheet of XXI was inserted as sheet 2 in Quire XXII and its original sheets disarranged; XXII was also originally of 8, with the once contiguous but now split sheets 162/171, 166/167, 164/169, 165/168 forming the quire, making the reading order (after 170) 162, 166, 164, 165, 168, 169, 167, 171. I would like to express my gratitude to Professor Alan Piper of the

Archives and Special Collections at Durham University for his kindness in checking and correcting my collation.]

CONTENTS:

- OE Contents:** Six glosses in several hands: f. 7r/16 ‘obambulat’ (‘i. dwelet’), f. 14r top margin (12c) ‘for hæuenessu.’ with *signe de renvoi* to ‘parsimonis’ [*sic*] on line 11; f. 14r/20 ‘socordia’ with *signe de renvoi* to ‘witlesnes’ in margin; f. 15v/8 ‘imminentis’ (margin) ‘onwuniendre’; f. 22r/1 ‘Mors’ (‘deap’); f. 77v/23 (in margin glossing a Latin comment) ‘Turm(en) t(er)|minis. troch(us)’ (‘top’) (ed. Napier 1900: 213; cf. Mynors 1939: pl. 14a).
- f. ii rv (paper) 17c table of contents: ‘Libroru(m) ac hymnoru(m) qui ab Aurelio | Prudentio Clementi viro consulari[?] | scripti sunt. Index.’ Set up in frame with items numbered and sub-numbered on left and folio numbers provided on right.
- f. iii (original flyleaf) recto blank.
- f. iii verso/2–14 12c inscription to next item, in Latin and Greek, much effaced, but beginning: ‘[Testimonium de historia] inlustrum virorum | cxl et viii. Πρῦθεντιος [...]’ (cf. Cunningham 1966: xv).
- f. iii verso/19–33 (added 12c, rustic capitals) Gennadius, “Inlustrum uirorum liber,” no. 13, “Prudentius”: TESTIMONIVM DE HISTORIA ILLVSTRIVM | VIRORVM. CENTVM QUINQVAGINTA OCTO. | ‘PRVDENTVS VIR S(E)C(U)LARIS LITTERATURE ERVDIT(US) . . . AGNOSCITVR PALATINVS MILES FVISSE’ (ed. Bernoulli 1895: 66; cf. Cunningham 1966: xv); (line 34) INCIPIT PRAEFATIO AURELII PRVDENTII.
1. f. 1r/1–1v/13: (at top of page [12c] ‘Prudencius’ then 17c title, **Aureoli Prudentii Clementis in Liber | καθημερινῶν**) **Praefatio**, with 18c *ex libris* following, ‘Liber Ecclesiae Cathedr. Dunelm’; text is heavily glossed) ‘P[er quinquennia] iam decem | Ni fallor fuimus . . . Liber quo tulerit. lingua sono mobilis ultimo’ **FINIT PRAEFATIO**. (ed. Bergman 1926: 3–4, Cunningham 1966: 1–2; ed. and tr. Thomson 1949–1953: 1.2–5).
2. ff 1v/15–26v/6: “Liber Cathemerinon” (“The Daily Round”) glossed in both margins and interlines: (12c title) **LIB(ER) CATHEMERINON**; the hymns have been numbered in arabic in most cases (ed. Bergman 1926: 5–76, Cunningham 1966: 3–72; ed. and tr. Thomson 1949–1953: 1.2–115):
- a. ff. 1v/15–3r/14 **INCIPIT YMNVS AD GALLI CANTV(M)**. | ‘Ales diei nuntius . . . Nouumque lumen ingere’;

- b. ff. 3r/15–4v/25 YMNVS MATVTINUS | ‘Nox et tenebrę. et nubila . . . Hunc nemo fallit iudicem’;
- c. ff. 4v/26–7v/28 YMNUS ANTE CIBVM | ‘O crucifer bone lucisator . . . Ignea chr(istu)s ad astra uocat’;
- d. ff. 7v/29–9r/29 YMNUS POST CIBVM | ‘Pastis uisceribus ciboque sumpto . . . Constanterque tuam crucem feremus’;
- e. ff. 9r/30–11v/24 YMNUS AD INCENSU(M) LUCERNAE. | ‘Inuentor rutili dux bone luminis . . . Texens perpetuis saecula saeculis’;
- f. ff. 11v/25–14r/7 YMNUS ANTE SOMNUM. | ‘Ades pater supreme . . . Meditabimur sopore’;
- g. ff. 14r/8–17r/24 YMNUS IEIUNANTIUM | ‘O nazarene lux bethlem uerbum patris . . . Ditatque fructus fenerantem centiplex’;
- h. ff. 17r/25–18r/34 YMNUS POST IEIUNIUM | ‘Chr(ist)e seruorum regimen tuoru(m) . . . Christicolarum’;
- i. ff. 18v/1–20r/13 YMNUS OMNIS HORAE. | ‘Da puer plectru(m) choreis ut cana(m) fidelib(us) . . . Omnibus te concelebrent saeculoru(m) saeculis’;
- j. ff. 20r/14–22v/19 YMNUS CIRCA EXEQUIAS DEFUNCTI | ‘D(eu)s ignee fons animaru(m) . . . Liquido spargemus odore’;
- k. ff. 22v/20–24r/34 (12c title) YM(NUS) VIII. KŁ IANUARI | ‘Quid est quod artum circulum . . . Mors hausit et mox reddidit’;
- l. ff. 24v/1–27v/5 (12c title) Y(M)N(US) EPIPHANIE | ‘Quicumque chr(istu)m qęritas . . . Iam nemo post hac mortuus’; f. 27v/6, added rubric (12c): **Finit KATHMHRINON.**
3. ff. 27v/5–44v/12 “Liber Apotheosis” (“The Divinity of Christ”) (12c title) **Incipit lib(er) ΑΠΘΘΗΟCIS** (gl.: ‘apotheosis.’). **i(d est) de diuinitate.** (ed. Bergman 192: 79–124, Cunningham 1966: 73–115; ed. and tr. Thomson 1949–1953: 116–99):
- a. f. 27v/8–18 “Hymnus de trinitate”: ‘Est tria summa d(eu)s . . . in corpore transfert’;
- b. ff. 27v/20–28v/8 “Praefatio”: ‘Est uera secta? te magister consulo . . . Zizaniorum semina’;
- [**Note:** The text is sometimes edited as an undivided poem of 1084 lines; in this manuscript it is divided into seven sections by a skipped line and a large capital; titles have been added in the 12c.]
- c. ff. 28v/9–31r/16 = lines 1–177: **Contra heresim q(ui) patre(m) | passu(m) dicit.** | ‘Plurima sunt sed pauca loquar. ne dira relatu . . . Sumpta caro ascendit. natus per utrumque cucurrit’;

- d. ff. 31r/18–33r/26 = lines 178–320: **Contra UNIONITAS. i(d est) sabel-
lianos hereticos.** | ‘Cede p(ro)fanator chr(ist)i iam cede sabelli . . .
Spargebat d(omi)n(u)s. sunt unu(m) fulmen utraq(ue)’;
- e. ff. 33r/27–36v/19 = lines 321–551: (title in margin) **Aduersv(s) iudeos.** |
‘Hæc si iudaicos sic intellecta rigassent . . . Subditur imperio dominos
sortita fideles’;
- f. ff. 36v/21–40r/12 = lines 552–781: **C(on)t(ra) `ō`homuntionitas q(ui)
chr(istu)m puru(m) ho(min)em estimabant. q(ui) g(re)ce antropo-
morfi[.] / uocant(ur)** | ‘Sunt qui iudaico cognatum dogma furori . . .
Quicquid homo est istud tumulis ast illud abyssso’;
- g. ff. 40r/14–42v/13 = lines 782–951: **De natura Anime.** | ‘Occurrit [sic] du-
bitans hic dissentator [corrected to ‘dissertator’ in margin] et illud . . .
Numen non liceat. plenum sibi semper et in se’;
- h. ff. 42v/15–44r/22 = lines 952–1061: **Adv(er)su(s) Fantasmaticos q(ui)
chr(istu)m negant verv(m) ho(min)is corp(us) habuisse.** | ‘Est opere
p(re)tium nebulosi dogmatis umbram . . . Esse hominem ne maiestas
sua fortia perdat [corrected from ‘pedat’]’;
- i. f. 44r/23–44v/12 = lines 1062–1084(1085): [title highlighted in red] **De
resurrectione(m) [sic] carnis | humane** | ‘Nosco meum in chr(ist)o
corpus consurgere quid me’; received text ends: ‘Despicite, exsurgens
quo chr(istu)s p(ro)uocat. ite’; a subscripted line ‘Superna regna mon-
strando nos illuc cupit adire’.
4. f. 44v/13–59v/22 “Hamartigenia” (“The Origin of Sin”) (12c title) **AM-
ARTIGENIA** (ed. Bergman 1926: 127–63, Cunningham 1966: 116–48;
ed. and tr. Thomson 1949–1953: 1.200–73):
- a. ff. 44v/14–45v/8 Preface: ‘Fratres ephebi fossor et pastor duo . . . Cain tri-
umphat morte fratris (h)alitus’.
- b. ff. 45v/10–59v/22 Text: (12c title in margin, lines 9–11) **Adu(er)su(s)
MARTIONI[tas q(ui) duos d(e)os | affirmant.** ‘Quo te præcipitat ra-
bies tua p(er)fide cain’; ends: ‘Glorificent. me poena leuis clementer
adurat’ [rest of page blank].
- f. 60rv blank.
5. f. 61r/4–76v/34: “Psychomachia” (“The Fight for Man’s Soul”) (ed.
Bergman 1926: 167–211, Cunningham 149–81; ed. and tr. Thomson
1949–1953: 1.274–343): (in upper margin above line, 12c) **INCIP-
IT PSYCHOMACHIA PRUDENTII LIBER TERTIUS. AVRELIVS
PRVDENS | VIRTVTVM PRELIA CLEMENS. CVM VITIIS CE-
CINIT METRICA SCOLASTIC(US) ARTE.:**
- a. ff. 61r/4–62r/10 Preface: ‘**SENEX FIDELIS PRIMA | CREDENdi VIA . . .**
Herede digno patris implebit domum’;

- b. ff. 62r/12–76v/34 text of “Psychomachia”: **INVOCATIO**. | ‘Chr(ist)e graues hominum semper miserate labores’; ends: ‘Aeternum solio diues sapientia regnet’ | **EXPLICIT PSYCHOMACHYA | PRUDENTII**. [Note: The received text has a 68-line preface and 915-line main text. In the manuscript the text is broken into many small sections by skipping lines. Some of these have been entitled or labeled by contemporary and later hands (the later titles need to be distinguished from the running heads in the same 17c hand). These section-breaks correspond exactly to the position of pictures in illustrated copies, as can be seen at a glance by comparing the data in Stettiner (1895: 218 ff.). Illustrated English copies are Cambridge, Corpus Christi College 23 [24], BL, Add. 24199, Cotton Cleopatra C. viii [186] and Titus D. xvi, as well as the sparsely illustrated Munich, Bay. Staatsbib. Clm. 29031b [327] (Wieland 1987: 221–23). These same breaks occur in the closely related, unillustrated English copy CCCC 223 [44], the latter being textually the closest to B.IV.9. The titles (with edited line numbers) are f. 61r/18 **ABRAHAM HOSTES PRESEQU(I)T(UR)** (Preface, 19); f. 62r/32 **NARRATIO** (added, 17c: ‘Fides & idolatriæ pugna’) (21); f. 63r/3, above (17c): ‘De pugna pudicitia & libidinis’ (53); f. 63v/27, above (17c) ‘De pugna patientiæ & iræ’ (109); f. 65r/7 (17c) ‘Superbiæ & humilitatis pugna’ (178); f. 67r/1 (17c) ‘Luxuriæ & Sobrietatis | pugna’ (310); in text, f. 68r/31 **MARIAM** (over ‘d(e)i genitricem’ (384)); f. 69v/7 (17c) ‘Avaritiæ et largitatis pugna’ (454); the 17c hand has also added occasional running heads corresponding to the subject-matter.]
6. ff. 77r/1–135r/2 “Peristephanon Liber” (“The Crowns of Martyrdom”): (17c title) **περισεφάνων** [sic] (ed. Bergman 1926: 291–431, Cunningham 1966: 251–378; ed. and tr. Thomson 1949–1953: 2.98–345):
- a. ff. 77r/2–93v/14 Hymn 10: (12c title) **Incip(it) lib(er) in. AURELII. PRUDENTII De passione Beati Romani contra Gentes**. | ‘Romane christi fortis adsertor d(e)i’; ends: ‘Sit dexter agnus. induatur uellere.’ | **EXPLICIT BEATISSIMI PASSIO MARTYRIS ROMANI** (Bergman 370–412, Cunningham 330–69, Thomson 2.228–303; on the order of items, see Bergman xxix, Cunningham xxvi, 330).
- b. ff. 94r/1–95v/20 Hymn 1: title above line, **EMETEREII. ET CHELIDONII**. | ‘Scripta sunt caelo duorum martyru(m) uocabula’; ends: ‘Sit dies haec festa nobis. sit sacratum gaudium’ [note on meter of this item at bottom of f. 93v].
- c. ff. 95v/23–104v/15 Hymn 2: (first word of title is 12c) **Incipit PASSIO S(AN)C(T)I LAURENTII**. | **BEATISSIMI MARTYRIS**. | ‘Antiqua fanorum parens’; ends: ‘Absolue uinclis sæculi’.
- d. ff. 104v/16–108r/8 Hymn 3: **YMNUS IN HONOREM PASSIONIS EULALIE** | **BEATISSIMÆ MARTIRIS**. | ‘GERMINE NOBILIS EULALIA. | Mortis et indole nobilior’; ends: ‘Carmina propitiata fouet’.

- e. ff. 108r/10–111r/18 Hymn 4: YMNVS IN HONORE MS(AN)C(T)ORUM X. ET VIII. | MARTIRVM CÆSARAVGVSTANORVM. | ‘Bis nouem noster populus sub uno’; ends: ‘Tota sequeris’.
- f. ff. 111r/19–120/19 Hymn 5: PASSIO S(AN)C(T)I VINCENTII [sic] MARTYRIS. | ‘BEATE MARTYR PROSPERA. | Diem triumphalem tuum’; ends: ‘Cunctis in æuu(m) sæculis’.
- g. ff. 120r/20–122v/24 Hymn 6: YMNUS IN HONORE BEATISS(I)MORUM | MARTIRVM FRVCTVOSI EPISCOPI ECCLESIE | TARRACONENSIS ET AUGURII ET EULOGII DIACON(ORUM) [the final suspension is added] | ‘FELIX TARRACO FRUCTUOSE U(ES)TRIS. | Attollit caput ignibus coruscum’; ends: ‘Dulces endecasyllabos reuoluens’.
- h. ff. 122v/25–124r/21 Hymn 7: YMNUS IN HONORE QUIRINI | BEATISSIMI MARTYRIS EPISCOPI | ECCLESIE SCISCIANÆ. | ‘INSIGNEM MERITIS UIRUM. | Quirinum placidum d(e)o’; ends: ‘Corpus suscipiunt aque’.
- i. f. 124r/22–124v/9 No. 8: DE LOCO IN QUO MARTYRES PASSI SUNT | NUNC BAPTISTERIUM EST CALAGURRI. | ‘ELECTUS CHR(IST)O LOCUS EST UBI CORDA PROBATA | Proueat ad cælum sanguine purget aqua’; ends: ‘Euectus gladius alter et alt(er) aquis’.
- j. ff. 124v/25–126r/20 No. 9: PASSIO CASSIANI FOROCORNELIENSIS. | ‘SYLLA FOR(UM) STATVIT CORNELIUS HOC ITALI URBEM | Uocant ab ipso conditoris nomine’; ends: ‘Domu(m) reuertor cassianum prædico’.
- k. ff. 126r/21–130r/13 No. 11: AD VALE [hole] RIANUM EP(ISCOPU)M DE PASSIONE S(AN)C(T)I | YPOLITI BEATISSIMI MARTYRIS | ‘INnumeros cineres s(an)c(t)oru(m) romula in urbe’; ends: ‘Raptus & ipse sacro sis comes hyppolito’.
- l. ff. 130r/14–131r/16 No. 12: INCIPIT PASSIO AP(OSTO)LOR(UM) PETRI ET PAULI. | ‘PLUS SOLITO coeunt ad gaudia dic amice quid sit’; ends: ‘Diem bis festu(m) sic colas memento’.
- m. ff. 131r/17–132v/28 No. 13: PASSIO CYPRIANI. | ‘PUNica terra tulit quo splendeat omne quicquid | usqua(m) est’; ends: ‘Instruit hic homines illinc pia dona dat patron(us)’.
- n. ff. 132v/29–135r/2 No. 14: INCIPIT PASSIO S(AN)C(T)E AGNETIS VIRGINIS. | ‘AGNE [sic] sepulchru(m) est romulea in domo’; ends: ‘Dignaris almo uel pede tangere’.
7. ff. 135r/2–165v/12 “Contra Symmachum, libri duo” (ed. Bergman 1926: 215–88, Cunningham 1966: 182–250; ed. and tr. Thomson 1949–1953: 1.344–401, 2.2–97):

a. ff. 135r/2–147r/6 Book 1: INCIPIT CONTRA ORATIONE⟨M⟩ SYMACHI LIBER .I. \ PREFATIO | ‘PAULUS p̄r̄co d(e)i qui fera gentium . . . Arsurum mediis inferat ignibus’ | FINIT PREFATIO; (f. 136r/30) Text of Book 1 (added above line, ‘Poeta loq(ui)t(ur)’) ‘CREDEBAM uitiiis ægra⟨m⟩ gentilib(us) urbem’; ends: ‘Nec tractu⟨m⟩ sine fine ferat fastidia carmen’ | (12c) **Explicit cont(ra) symachvm. LIBER I.**

[Note: The text of Book 1 is divided into short sections, most with titles, viz.: f. 137r/7 DE SATURNO (42); f. 137r/25 DE IOUE (59); f. 137v/19 DE MERCURIO (84); f. 138r/5 DE PRIAPO (102); f. 138r/21 DE HERCULO (116); f. 138r/28 DE LIBER QUI ET BACUS (122); f. 139r/7 DE MARTE ET UENERE. IUNONE ET CYBILE (164); f. 139v/9 UNDE ERROR INUALUIT (197); f. 139v/32 DE SIMVLACRO ROMĚ ET ALIIS (219); f. 140r/27 DE SIMULACRO AUGUSTI (245); f. 140v/2 DE SIMULACRO LIVIE UXORIS AVGUSTI (251); f. 140v/23 DE CULTURA ADRIANI ET CA’TA’ MITI EIUS (271); f. 141r/18 DE COLORIB(US) ELEMENTORUM SUB SPECIE | QUORUNDAM NON DEORU⟨M⟩ SED HOMINUM (297); f. 141r/32 DE CULTURA SOLIS QUE⟨M⟩ PUTANT APOLLINEM (309); f. 142r/14 DE LUNE CULTURA QUA⟨M⟩ E DIANA⟨M⟩ DICUNT (354); f. 142v/9 QUID UENERABATUR IN SPECTACULIS (379); f. 143r/5 ROMAM ALLOQUITUR (406); f. 144r/3 DE POTENTIA CRUCIS (467); f. 145v/21 DE CREDULITATE PLEBIS (578).]

b. ff. 147r/7–155v, 163, 156–61, 170, 162, 166, 164–165v/12 Book 2: (12c title) **Incipit S(E)C(UN)D(U)S** | Preface (ff. 147r/8–148r/9) ‘SIMON QUE⟨M⟩ UOCITANT PETRUM | Summus discipulus d(e)i . . . Insistam fluitantibus.’ (12c) **EXPLICIT PRÆFATIO**; main text (f. 148r/10) ‘Actenus et ueteru⟨m⟩ cunabula prima deoru⟨m⟩’; the leaves after f. 155 are disordered, as indicated in “Collation,” and see the note below; ends, f. 165v/12 ‘Quemq(ue) duce⟨m⟩ belli sequitur pietate sequatur.’

[Note: The text of Book 2 is divided into short sections many with name titles, i.e., “Symmachus” and “Prudentius,” serving to indicate the shifting points of view of the argument; the initial letters have been left off these sections. On f. 155r, upper margin, rotated, lines 423–427, skipped by the main scribe, have been entered by another (late 11c) hand (on textual implications, Cunningham 1968: 121–26); on f. 154r a 12c hand, also rotated, enters skipped lines 368–371. After f. 155 the leaves have been disordered, involving Book 2 of “Contra Symmachum” and the subsequent texts; these leaves are also heavily stained, torn, and crudely repaired. The disarrangement took place before the 17c foliation (and the 17c hand indicates the correct reading order). The leaves after f. 155 should be read in the order 155, 163, 156–161, 170, 162, 166, 164–165, 168–169, 167, 171, the matter jumping pages as follows:

155v/33~163r/1 ‘documentis rerum secundarum. ~ PRUDENTIVS. [‘Sed multi dux]ere dei p(er) prospera romam’ (487–488: see Bergman 1926: textual note)

- 163v/32~156r/1 'Misceri. assirięq(ue) uehi babilonis ad arcem. ~ n(on) fero romanu(m) nomen subdataq(ue) bella' (550-551)
- 161v/32~170r/1 'faci|norib(us). orta sunt cuncta humani generis incom~[moda. honorauerat lex parentum] uestales uirg' i' nes' (909/7-8a; see Bergman 1926: textual note at 909)
- 170v/32~162r/1 'Frugę noua et uiridis si messis adulta priusqua(m). ~ [Conceptas tenero] solidaret lacte medullas' (960-961)
- 162v/32~166r/1 'Semina cu(m) sulcis comittitis. arua cauete ~ [Dura lapillorum macie] ne dicidat illic' (1024-1025)
- 166v/32~164r/1 'Fertur p(er) medias ut publica pompas plateas ~ [Pilento residens mol]li seq(ue) ore recto [*recte* 'retecto']' (1088-1089).
- 165v/32~168r/1 'In columnis secreta domus spectabile coccum ~ [Ignibus aduersis in signum] sanguinis offert' ("Tit. Hist." 63-64)
- 169v/32~167r/1 'Nosq(ue) docet cunctis immunes uiuere flagris ~ (17c title) **Passio Saluatoris** | [Traiectus per utrumque latus] latice(m) atq(ue) cruore(m)' ("Tit. Hist." 164-65)
- 167v/32~171r/1 'Inimus intra regiam salutis ~ [.] prodest,' etc. ("Epilogue" 30-32, Bergman 1926: 449).]
8. f. 164v-169v "Tituli Historiarum" [see above note on order of leaves]: (all the titles are supplied by 17c hand) **Enchiridion veteris et Novi | testamenti** (ed. Bergman 1926: 435-47, Cunningham 1966: 390-400, Pillinger 1980; ed. and tr. Thomson 1949-1953: 2.346-71):
- a. f. 164v/18-21 **Adam & Heua.** | 'EEVA colu(m)ba . . . tegmina uictor';
- b. f. 164v/23-26 **Abel & Cain** | 'Fratru(m) sacra . . . i(n) muneræ cain';
- c. f. 164v/28-31 **Archa Noe.** | 'Nuntia diluuii . . . gaudia pacis';
- d. ff. 164v/33-165r/3 **Ilex Mambræ** | 'Hospitiam hoc d(omi)ni . . . posse maritu(m)';
- e. f. 165r/5-165r/8 **Monumentu(m) Saræ** | 'Abraham mercatus . . . parta uauille est';
- f. f. 165r/10-13 **Somniu(m) Pharonis** | 'His [*recte* 'Bis'] septem spice . . . interp(re)te chr(ist)o';
- g. f. 165r/15-18 **Joseph a fratribus agnitus** | 'Uenditus insidiis . . . ueniaq(ue) pudescunt';
- h. f. 165r/20-23 **Ignis in rubo.** | 'Sentib(us) inuolitans . . . faraonis ad arce(m)';
- i. f. 165r/25-28 **Iter per mare** | '⟨T⟩utus agit uir . . . uia libera moysi';
- j. f. 165r/30-165v/1 **Moses accipit Legem.** | 'Fumat montis . . . & deus aurum' [the page is too badly stained to read on the film];
- k. f. 165v/3-6 **Manna & coturnices.** | 'Panib(us) angelicus . . . congesta coturnix' [badly stained];

- l. f. 165v/8–11 **Sergens æneus**. [*recte* ‘serpens æneus’] | ‘Feruebat uia . . . te(m)peret anguem’;
- m. f. 165v/13–16 **Lacus deserti amarus** | ‘Aspera gustatu(m) . . . amara sopore(m)’;
- n. f. 165v/19–22 **Fontes 12 & palmæ 70**. | ‘Deuenero uiri . . . quoq(ue) pinxit’;
- o. f. 165v/25–28 **Lapides 12 in Jordane**. | ‘In fontem refluo . . . in forma(m) discipuloru(m)’;
- p. ff. 165v/30~168r/1 **Domus Rahab**. | ‘Procubuit gericho . . . spectabile coccum ~ [. . .] sanguinis offert’ [top of f. 168r badly stained];
- q. f. 168r/3–6 **Samsonis Leo**. | ‘Inuictu(m) uirtute comę leo . . . dulcedine uirtus’;
- r. f. 168r/8–11 **Samsonis Vulpes**. | ‘Ter centu(m) uulpes sa(m)son . . . spargit in agros’;
- s. f. 168r/13–16 **Dauid pastor** | ‘David paruus erat . . . stridente goliam’;
- t. f. 168r/18–21 **David [hole] Rex**. | ‘Regia mirifici . . . altar oliuu(m)’;
- u. f. 168r/24–27 **Ædificatio templi**. | ‘Aedificat te(m)plu(m) . . . barbara ditent’;
- v. f. 168r/29–32 **Filii Prophetarum**. | ‘Fonte prophetaru(m) . . . reuocabile fecit’;
- w. f. 168v/1–4 **Captiuitas Isrælis**. | ‘[G]Ens ebreoru(m) . . . suspen(dit) amarę’;
- x. f. 168v/6–9 **Domus Ezechiaę regis**. | ‘[H]ic bonus ezechias . . . sol uersus in ortum’;
- y. f. 168v/11–14 **Gabriel ad Mariam**. | ‘[A]duentante d(e)o . . . sacra virgo’;
- z. f. 168v/16–19 **Ciuitas Bethleem**. | ‘[S(an)]c(t)a bethlem . . . lucifer esset’;
- aa. f. 168v/21–24 **Mayoru(m) [sic] munera** | ‘[H]ic p(re)tiosa . . . quoq(ue) su(m)mu(m)’;
- bb. f. 168v/26–29 **Angeli ad pastores** | ‘[P]eruigiles pastoru(m) . . . num(en) adorant’;
- cc. ff. 168v/31–169r/3 **Infantu(m) in Bethleem Cædes** | ‘[I]mpius innu` me`ris . . . pectora matru(m)’;
- dd. f. 169r/5–8 **Christus in Jordane Baptizatur**. | ‘[P](er)fundit fluuia . . . crimina donet’;
- ee. f. 169r/10–13 **Pinna templi**. | ‘[E]xcidio te(m)pli . . . co(n)pago nouoru(m)’;
- ff. f. 169r/15–18 **Vinu(m) ex aqua factu(m)** | ‘Foedera coniugii . . . defunditur unda’ [in this and next 3 items, initials have been written in by a later hand];

- gg. f. 169r/20–23 *Piscina Siloa* | ‘Morboru(m) medicina . . . de fonte lauari’;
- hh. f. 169r/25–28 *Cædes Johannis* | ‘Præmia saltatrix . . . de sanguine iusto’;
- ii. f. 169r/30–169v/1 *Chr(istu)s per mare ambulat.* | ‘It mare p(er) mediu(m) . . . uestigia firmat’ [inner half of page badly stained];
- jj. f. 169v/3–6 *Dæmon missus in porcos.* | ‘Uinclā sepulchrali . . . freta mergi’;
- kk. f. 169v/8–11 *5 panes & 2 pisces.* | ‘Quinq(ue) d(eu)s panes . . . opulentia mense’;
- ll. f. 169v/13–16 *Lazarus* [*written* ‘Larazus’] *suscitatus.* | ‘Consciūs insignis . . . membra sepulti’;
- mm. f. 169v/18–21 *Ager sanguinis* | ‘Campus acheldemah . . . pro crimine tanto’;
- nn. f. 169v/23–26 *Domus Caiphæ.* | ‘Impia blasfemi . . . sine fine iacebit’;
- oo. ff. 169v/28–31 *Columna ad qua(m) Ch(ri)s(tu)s est Flagellatus* | ‘Uinctus in his . . . uiuere flagris’ [text continues on 167r];
- pp. f. 167r/1–4 *Passio Salvatoris* | ‘[Traiectus per utrumque latus] latice(m) atq(ue) cruore(m) . . . iste coronam’ [top of text obscured and page badly stained];
- qq. f. 167r/6–9 *Mons Oliueti* | ‘Montis oliviferi chr(istu)s . . . de crismate donu(m)’;
- rr. f. 167r/11–14 *Passio Stephani* | ‘[P]rimus init stephanus . . . miranda corone’;
- ss. f. 167r/16–19 *Porta speciosa* | ‘Corta [*sic*] manet te(m)pli . . . currere gressus’;
- tt. f. 167r/21–24 *Visio Petri* | ‘Somniat inlapsum . . . ad mysteria gentes’;
- uu. f. 167r/26–29 *Paulus vas electu(m).* | ‘Sic lupus ante rapax . . . mutare colu(m)bis’;
- vv. f. 167r/31–167v/2 *Apocalypsis Johannis.* | ‘Uis [*recte* ‘Bis’] duodena senu(m) . . . Et septem potuit signacula pandere solus.’ | **Explicit Enchiridion Veteris et Novi | Testamenti.**
9. f. 167v/4–32~171r/1–5 “Epilogue”; (18c note in margin: ‘Præfatio est Hymnorum | *περι Στεφάνων.* | fol. 77) ‘[P]IVS FIDELIS INNOCENS PVDICVS | Dona co(n)scientię . . . Inimus intra regiam salutis ~ (f. 171r/1–4) [At tamen uel infimam | Deo obsequellam prestitisse] prodest [. . . per]sonasse (chr)ist(u)m [. . . quo regente ui]uimus’ [inside top part of f. 171 torn away, remainder badly stained] (ed. Bergman 1926: 448–49, Cunningham 1966: 401–2; ed. and tr. Thomson 1949–1953: 372–75; beg. defective, see Bergman 1926: 448, textual note).

10a. f. 171r/8–25 Optatianus Porphyrius, “Carmen I”: ‘QUAE QUONDAM
FU`e`RAS PULCHRO DECORATA LIBELLO | [to]ta nitens argento
auroq(ue) coruscis . . . Vt quonda(m) scriptis ambitiosa tuis’ (ed. Polara 1973: 7).

[Note: The 18-line poem is copied every other line, odd lines first, manuscript lines 8–16, then even lines, manuscript lines 17–25; the original is in alternating hexameters and pentameters and the copyist has grouped them by meter (cf. Rud 1825: 181, who also notes the bad state of the page)]

10b. f. 171r/27–171v/10 Optatianus Porphyrius, explanation of an acrostic poem: ‘[I]n hac pagina omnes uersus tricenu(m) quina|rum litteraru(m) sunt. . . faciunt uersum hunc’ (ed. Polara 1973: 9, the acrostic poem, which is not in this manuscript, is edited on p. 8) [rest of f. 171v blank].

PHOTO NOTES: Many pages are darkened and did not photograph well (many have been reshot on the film with some improvement): ff. 61r, 73v, 74r, 143rv, 144v, 145rv, 151v, 153r, 156rv, 157r, and all sides ff. 161r–171v. A large piece of the inner top edge of f. 171 is torn away. Later pages are affected by water damage beginning at top of gutters from the opening of f. 107–108 and gradually becoming larger triangular areas working down the gutters, increasingly impinging on recto texts from f. 121r and verso texts from f. 128v. Natural or original holes show as dark areas in ff. 75, 88, 91, 144, 145.

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S. L. K.

122. Durham Cathedral Library, B.IV.24

“The Durham Cantor’s Book”

[Ker 109, Gneuss 248]

HISTORY: Mainly written during the second half of the 11c with many additions of the first half of the 12c, the present book contains a number of discrete but related items pertaining to monastic practice and record-keeping: these include a kalendar, a martyrology, a collection of Gospel capitula or pericopes, and a copy of Lanfranc’s “Constitutions,” followed by a “Regula Sancti Benedicti” in both Latin and Æthelwold’s OE translation: the hands for these latter two are contemporary and from the later 11c.

Lanfranc’s “Constitutions” was written by two Christ Church, Canterbury scribes in the 1090s, the first (on ff. 47v–67v/7) allegedly being Eadmer himself (Brooke in Knowles and Brooke 2002: xlv). The other main parts do not show any evidence of having been written at or originally prepared for Durham. The “Regula Sancti Benedicti” has a form better suited to a Canterbury origin in the 1080s than it does to Durham Cathedral Priory; the OE version matches the Latin in leaf size and age, but may have been written “as an afterthought” (Piper 1994: 80–81), and in fact has its own signatures ‘1–iii’, indicating an entirely different origin and its text is “carefully revised” (Gretsch 1974: 142). The Kalendar, Martyrology, and Gospel capitula (ff. 6r–45r) are on leaves apparently made-to-measure with the “Rules” section (Piper 1994: 83). The Martyrology and pericopes are by the same continentally-trained scribe, identified with fair certainty by Gullick as the Norman or French monk Symeon of Durham, who in all probability came to Durham with William of St. Calais in 1091 (Gullick 1994: 97–109; Rollason 2000: xlv; see also Gullick 1998a: 361). This same scribe also added Durham and Scots obits in the margins of the Martyrology, wrote one of the letters of St. Anselm (f. 95v), and added some of the notes at the end of the book (ff. 126r–127r). The Kalendar has only 28 obits in a pattern not obvious, its usual function apparently being appropriated by the Martyrology (Piper 1994: 85–86). The maintenance of such a book of liturgical ordinances, calendars, and obits as this would have been the responsibility

of the priory cantor, which was the office Symeon held for some time before his death ca. 1130 (cf. Rollason in Rollason 1998: 2–3). Another scribe named “William” wrote some of the obits of Durham monks, which correspond closely to lists in Durham UL Cosin V.II.6 [124], ff. 7r–8v and the Durham “Liber Vitae” (BL Cotton Domitian A. vii [188]), ff. 45rv, and added omitted portions of the Latin “Regula” (Piper 1998: 161–62, Gullick 1998a: 21; for other connections between B.IV.24 and “Liber Vitae,” see Piper 1994: 88–89). A third scribe, who wrote the Kalendar, made minor additions to the Martyrology and the Latin “Regula,” and wrote the letter of Bishop William of St. Calais (f. 74r), was probably the same who wrote the bulk of Cosin V.II.6 (Gullick 1994: 97; 1998b: 108 n. 7).

The section of manuscript that contains the Latin “Regula” was augmented in Durham by the early 12c, and was bound with the earlier part of the book at least by the end of the 14c but probably much earlier than that, as the description of a “Martyrologium et Regula,” in a list of books given to Durham by William of St. Calais ca. 1090, matches this combination (written on the fly of Durham Cath. Lib. A.II.4 ca. 1149, cf. Turner 1917–1918). A 17c table of contents and title on f. 2; many titles and notae in hand of Thomas Rud (d. 1733), cataloguer of the Durham Cathedral library. The present binding dates from the 19c.

CODICOLOGICAL DESCRIPTION: Foll. i + 1–127 (69 used twice). Leaves untrimmed, page size ca. 265 × 180 mm., written space 200 × 130 mm. 33 long lines in items 9, 16, and 21, and 40 lines in 10 and 13. The pages were ruled in drypoint on their hair side, and are arranged HFHF; the outer pricking is visible. Fol. [i]:1 and 1:2 are ruled, but 2:3 is not, and 4:6 shows no clear ruling. Within the Kalendar, ruling is erratic, with some additional ruling added (for example on f. 6/8) in pencil; in the Martyrology, there are clearly ruled guiding lines, as well as lines ruled for names as they needed to be added. There is an old ink foliation that is the one followed in the description. The first two quires have a confusing double foliation, the old ink and a later pencil one which goes only until ‘8’ (old ‘6’) plus ‘14’ (old ‘12’). The foliation of quire I is (old foliation first, later pencil in round brackets): [i] (1), i. (2), 2 (3), slip 2 ([4]), 3 (5), 4 (6), 5 (7), 6 (8), 7, etc. The old foliation skips 69, which is marked in pencil ‘69*’. Quires XIV–XVI + XVII make up a separate section, quires XIV–XVI having original signatures ‘i–ii–ii’ [*sic*] on last versos (ff. 105v, 113v, 121v).

On ff. 5–39, we see many hands of very different levels of sophistication, and many marginalia of the first part of the 12c. Better vellum is used towards the end of the section. Of the differing hands, it is noteworthy that

the Constitutions for Canterbury are written in a late 11c hand that is called by Rud "literis minoribus, rotundis, elegantibus." But for the most part the hands in this book vary very widely indeed.

Within the Kalendar are capitals in red and pale purple alternating, with one month set out per page that has a different flower emblem for each. In the Martyrology, Gospel readings, and Constitutions, there are plain red capitals. In the Latin "Regula," red and purple caps and ornamentation in green, purple, and yellow, while in the OE "Regula" (written in the same hand as the Latin "Regula," but a better script overall), the capitals are similar. Between ff. 39–44 all rubrics and capitals are only in red; in the next section, there are two blue capitals on f. 45r, along with blacker text ink and a change of hand; f. 45v stands blank but is ruled for 40 lines; and on f. 46v we again find red capitals. These continue on ff. 47r–72r, though the hand is later. Ff. 72v–73v stand blank; on f. 74v we find part of the Preface to the Latin "Regula"; the page apparently stood blank, but a later hand (11c/12c) added this text here for no readily discernible reason. Folios 95v–98 were also originally blank but had letters of St Anselm added to them. And ff. 123v/29–127v were originally blank as well, and once again a later hand added a variety of liturgical material in their free space.

[Note: Codicologically, the volume is a compendium of five discrete sets of quires which broadly correspond to contents: quire I is irregular, containing various added texts and records; quires II–V (+ VI?) contain the calendar, Usuard, and Gospel capitula; quires VII–X contain Lanfranc; quires XI–XIII contain the Latin 'Regula Sancti Benedicti'; and quires XIV–XVII, with its own set of original signatures, contain the OE 'Rule of St. Benedict'.]

COLLATION: Foll. 130, irregularly foliated [1], 1–2, slip ('2'), 3–6, 5–69, 69*, 70–127.

I six sheets in an irregular added quire (ink:pencil foliation indicated), consisting of a singleton ([i]:'1'), a bifolium ('1:2'/'2:3'), a slip ('2':[4]), two singletons ('3:5'/'4:6'); II⁸⁺¹ 1 leaf ('5:7') added before sheet 1 (ff. 7–13 [foliated '5:7, 6:8, 7, 8, 9, 10, 11, 12:14, 13']); III–IV¹⁰ (ff. 14–33); V¹² (ff. 34–45); VI⁴ three sheets cancelled (f. 46); VII–VIII⁸ (ff. 47–62); IX⁸ (ff. 63–69, 69*); X⁴ (ff. 70–73); XI–XIII⁸ (ff. 74–97); XIV–XVI⁸ (ff. 98–121, original signatures 'i–ii–ii'); XVII⁶ lacks original 5 (perhaps a blank) and now with a singleton (fol.126) in its place (ff. 122–127).

[Note: F. 69 is numbered twice, with one flyleaf preceding; thus the foliation runs 1–127, but there are in fact 128 folios, 1–69, 69*–127. I am very grateful to Professor Alan Piper of the Archives and Special Collections at the University of Durham for his generous aid in revising and correcting my work on the collation of this manuscript and for adjustments by A. N. D.]

CONTENTS (ff. up to f. 14 bis refers to the ink:pencil foliation):

Addenda, ff. i + 1–6, on original blank pages:

1. f. [i]:1 recto/1–16, top left corner, leonine hexameters comprising a medley of inscriptions found in the Basilica of the Holy Sepulchre in Jerusalem, built 1140–1149 (18c title added: 'de Christi morte: [p. de Hierusolymor(um) expugnac(i)o(n)e]'); the date '1099' against line 14 refers to the material in that line): 'Hic leo dormiuit. q(u)i p(er)uigil omnia cernit . . . Ier(usa)l(i)m Franci capiunt uirtute potenti' (cf. Sandolini 1974: section A; lines 1, 5 correspond to his no. 7, lines 2–4, 7–8 to no. 8, lines 13–16 to no. 76, line 11, cf. no. 95) [very small 12c pen trials to right of this text].
 2. f. [i]:1 recto, 16 irregular lines, 18c table of contents of manuscript, containing a mention of added book catalogue, and agreeing in reference with the earlier foliation. The 10 numbered items do not correspond to numbers that have been added at the beginnings of the main texts. A later modern hand (Rud's?) has added a brief 3-line note on contents of item 1 above the table of contents.
 3. f. [i]:1 verso/1–11 12c list of books read at collation: 'Hic s(un)t libri q(u)i legunt(ur) ad collatione(m). | Vitas patru(m). Diadema monachoru(m). Effrem | cum uitis egiptioru(m). Paradisus. | Speculum. | Dialogus | Pastoralis erimi(us) lib(er) | Ysidorus de su(m)mo bono | P(ro)sp(er) de c(on)te(m)platiua uita | Liber odonis. | Ioh(anni)s cassianus. | Dece(m) collationes' (cf. Browne 1988: 155, who identifies most of these with known donations of Bishop William of Calais) [rest of page blank].
 4. f. 1:2r/1a–2:3r/31b 12c catalogue of about 450 books (in two columns): (17c title: 'Vetus Catalogus librorum qui in Armariolo Ecclesiae Cath(edræ) | Dunelm(ensis) olim habebantur.') | (18c heading:) 'Liber Ecclesiae Cathedr(æ) Dunelm(ensis).') | 'Vet(us) 7 nouu(m) testam(en)tu(m). i(n) duob(us) uoluminib(us) . . . Libell(us) de causis q(u)intiliani. c(um) q(u)ib(us)da(m) | sermonib(us)' [below this 8 lines erased] (ed. Botfield 1838: 1–10; cf. Piper 1978: 213–18).
- [Note: OE books are on f. 1:2v/29–32: 'Lib(ri) Anglici. Omeliaria vet(er)a duo. Unu(m) | nouu(m). Elfledes boc. Historia anglor(um) an|glice. Lib(er) paulini anglic(us). Lib(er) de natiuitate | s(an)c(t)e(m) marie anglic(us). Cronica duo anglica.' At top of next column are classical authors, including nine volumes of Ovid (Turcan-Verkerk 1992: 181, and n. 99)]
- f. 1:2v blank.
5. f. 2*/1–10 small inserted slip with historical note about confraternity of Scottish nobles with church of Durham, late 12c: 'Anno ab incarnatione

- d(omi)ni .m°. c°. lxx° v°. q(u)o | Rex Henr(icus) . . . in eq(u)ivalentia' (cf. Barrow 2004: 113) [dorse blank].
- f. 3:5r blank.
6. Ff. 3:5v/1–33 Letter of Pope Alexander III to Roger, archbp. of York and Hugh, bp. of Durham, 26 July 1177 (in long lines): (18c bibliographical note: 'Epistola hæc edita est a Baronis ad an. 1177. . .') 'Alexand(er) s(er)vus s(er)vor(um) d(e)i . . . Exigunt g(ra)tissime deuotio(n)is obsequia . . . i(n) d(omi)no gaudea(n)t 7 exultent. Dat(a) Venet(iis). i(n) Riuro Alto Vii. K(a)l(endas) Aug(usti)' (ed. PL 200.1130–31).
- f. 4:6r (in 18c hand) four 12c obits across page top, the rest of the page blank.
7. f. 4:6v/1–3 Beginning of Profession Prayer (12c): '+Ego fr(ater) N . . . in p(re)sentia domni. N' (cf. Piper 1994: 89) [rest of page blank].
8. f. 5:7r/1–5:7v/37 (on a leaf added at the beginning of quire II, in two alternating hands): Records of Conventions: 'Hec est conventio int(er) conuentu(m) chr(ist)i eccl(esi)ę cantuarię | et conuentu(m) dunelmensis eccl(esi)ę . . . ad missa(m). si | festiue fiunt'.
9. ff. 6:8r/1–11v/33 Kalendarium [lacks saints, two dozen added obits].
- f. 12:14r/1–2 Title (partly 14c, partly 15c) referring to the contents of the combined manuscript: (14c) 'A. Marti[ro]logiu(m) / Reg(u)la `b(e)n(e)dicti' .B. et constituc(i)ones lamf(ra)nci [sic] Archiep(iscop)i Cantuar(iensis) / de con(uent)u Dunelm(ensis)' | (15c) 'It(em) reg(u)la(m) S(an)c(t)i b(e)n(e)dicti in gallico', last word corrected by 18c hand to 'saxonico' [rest of the page blank].
10. ff. 12:14v/1–39r/38 Usuard of St. Germain-des-Prés (d. 877), "Martyrology": INCIPIT MARTYROLOGIUM P(ER) ANNI CIRCULU(M) | UIII. K(A)L(ENDAS) IANVARII. UIGILIA NATALIS D(OMI)NI. 'APVD ANTIO|chia(m) sirię'; ends: 'depositio domni gildeberti regis. FINIT' (ed. Dubois 1965); in the margins throughout, numerous Durham obits added in 12c (ed. Piper 1998: 186–201).
11. ff. 39v/1–45r/14 Gospel Capitula Readings for the Liturgical Year; Temporale beg. with Christmas, ending with Advent, including feria; Purification in Sanctorale, not Temporale; Capitula for Commons of saints after Sanctorale (but scribe, and then other hands, add material for other feasts): INCIPIUNT EUANGELIA in capitulo p(ro)nuntianda p(er) annu(m). In uigilia NAT(A)L(IS) D(OMI)NI. S(ECUNDUM) M(A)TH(EUM) | 'Cum ess& desponsata mat(er) ie(s)u MARIA ioseph'; ends: '[D]ixit ie(s)us discip(u)lis suis. Videte. uigilate & orate. Ne scitis eni(m) | q(ua)ndo temp(us) sit' [rest of page blank].

- f. 45v–46r blank [text of f. 44v shows though a hole in membrane of f. 45v].
12. f. 46v/1–5 Liturgical note: ‘In aduentu d(omi)ni . . . ad matutinas i[n]coet[ur]’; rest of page blank.
13. ff. 47r/1–71v/38 Lanfranc, Archbishop of Canterbury (d. 1079), “Constitutions” or “Decreta” (18c title: ‘Constitutiones Lanfranci, Archie(pisco)pi Cantuar(iensis)’): (preface:) ‘LANFRANCUS indignus s(an)c(t)e dorobernensis eccl(esi)e antistes. . . & ab omnib(us) | peccatis elementer absoluat. amen AMEN’; f. 47r/38 (text:) ‘KALENDIS octobris remaneat in eridiana’; ends: ‘in congregatione defuncto fieri solent’ (ed. Knowles and Brooke 2002; this is their base text “D,” see xliv).
14. f. 72r/1–5 Liturgical note on St. Vincent (22 Jan.) and St. Agnes (21 Jan.) in a different hand: ‘Quando festiuitas in albis celebrari debet . . . ampli(us) nisi ut sup(er)ius dictu(m) est. nich(il) faciant’ (ed. Knowles and Brooke 2002: 194) [rest of page blank].
- ff. 72v–73v blank.
- ff. 74r/1–12 Final section from Preface of “Regula Sancti Benedicti” (item 16), omitted from copy at f. 75r/26, which ends with verse 41, ‘ministrare’ and entered on an originally blank page (18c title: ‘Fragmentum tractatus de Monasticá discipliná’): ‘Etsi fugientes gehennę penas . . . et mereamur e(ss)e c(on)sortes AmeN’ (ed. Hanslik 1960: 8–9, clauses 42–50).
15. ff. 74r/13–31 (in another hand) Letter of Bishop William of St. Calais to monks of Durham to be read weekly in chapter (18c note at head and title in margin): ‘Guillelmus dunhelmensis ep(iscopu)s suis in chr(ist)o fr(atr)ib(us) & filiis dunhelmensib(us) | cenobitis salute(m) & uiuifica(m) benedictione(m). Non crede uos discredere . . . per immortalia s(e)c(u)la s(e)c(u)lor(um)’ (as in Symeon of Durham, *Libellus de exordio* 4.6, ed. and trans. Rollason 2000: 239–41).
16. ff. 74v/1–95v/13: “Regula Sancti Benedicti” in Latin “textus receptus” recension (ed. Hanslik 1960; cf. Gretsch 1974: 128–37):
- a. ff. 74v/1–75r/26 Preface: **Incip(it) p(re)fatío in reg(u)lam S(ancti) Benedicti** | AVSCVLTA O FILI PRĘCEPTA | magistri . . . nobis adiutoriu(m) ministrare’ [text breaks off and is completed on f. 74r/1–12, above];
- b. ff. 75r/26–76v/6b (written in double columns on ff. 75r/26–76r; long lines resume on f. 76v) List of 73 chapters: **Incipiunt capitula regule monachor(um)** | ‘I De generib(us) uel uita monachoru(m) . . . LXXIII De eo q(uo)d non om(n)is iustitię | obseruatio in hac sit regula | constituta’ [the title of ch. 58 (f. 76r/13a) is lined through, as is the title and

first line of the corresponding ch. on f. 91r/27–28, with the note: ‘Hec sententia no(n) | legitur’; on the alterations to ch. 60 see Piper 1994: 80–81];

- c. ff. 76v/7b–95v/13: Text of “Regula Sancti Benedicti”: **INCIPIT REGULA | MONACHORU⟨M⟩ A S⟨AN⟩C⟨T⟩O BENEDICTO EDITA. | DE GENERIB⟨US⟩ . MONACHORU⟨M⟩.** | ‘Monachoru⟨m⟩ quattuor esse | genera manifesta est’;

[**Note:** At f. 95r/32 the true last chapter (73) ends: ‘culmina d(e)o p(ro)tegente | p(er)uenies amen’; the omitted ch. 62 is subjoined, ending at f. 95v/13: ‘ut subdi aut obedire regulę nolit’; this has caused the ch. numbering to fall behind one from ch. 63 on; a contemporary marginal note on f. 92v explains the situation. The omitted chapter concerns the ordination of monks as priests; this, along with the fact that some words in the chapter-list have been altered from feminine forms, may suggest that this copy or an exemplar was intended for nuns (Piper 1994: 80). Both the added ch. 62 and the added portion of the “Preface” on f. 74r were written by the same Durham scribe who also contributed additions and corrections to the Kalendar, the Martyrology, and the Gospel pericopes (Gullick 1994: 95). The text has been prepared for reading aloud by the addition of diacritics.]

On ff. 95v–96v added material in several hands:

17. ff. 95v/16–96r/9 Two letters of St. Anselm of Canterbury (1033–1109):
 a. f. 95v/16–30 Ep. 91 “ad Antonium subpriorem”: ‘ANSELMVS archiep⟨iscopu⟩s fr⟨atr⟩i & filio k⟨arissi⟩mo antoni subp⟨r⟩iori . . . & se sine uerecundia corrigent. Val⟨e⟩’ (ed. PL 159.130);
 b. f. 96r/1–9 Ep. 153 “ad Willelmum abbatem Beccensem”: ‘ANSelm⟨us⟩ m⟨od⟩o beccensis. & minist⟨er⟩ eccl⟨esi⟩ę cantuar⟨iensis⟩ . . . q⟨uod⟩ alii faciant com⟨m⟩unit⟨er⟩’ (PL 159.186–87).
 18. ff. 96r/11–26 A note on the kinds of monks: ‘In omni claustru . . . definiuit’.
 19. ff. 96r/27–33 Bernard of Clairvaux, Ep. 543, to Prior Roger of Durham (before 14 March 1143; the name R⟨oger⟩ has been filled in by the 18c annotator): ‘Dilectis [sic] i⟨n⟩ chr⟨ist⟩o R⟨ogero⟩ uenerabili p⟨ri⟩ori dunelm⟨ensis⟩ ecclēsię . . . laborauit in hoc negotio’ (ed. Leclercq and Rochais 1977: 510).
 20. ff. 96v/1–4: Nota on Maundy, ‘Constitutu⟨m⟩ est i⟨n⟩ capitulo a p⟨ri⟩ore Absolone 7 conventu . . . q⟨ui⟩ possit sufficere’ [rest of page blank] (dated 1154 × 1159 by Gullick [1994: 94]).
 ff. 97rv, 98r blank.
 21. 98v/1–123v/28: Old English “Regula Sancti Benedicti” (18c title: ‘Regula S. Benedicti Versio Saxonica’): **Avsculta o fili p⟨re⟩cepta magistri | ‘GEHYR ÞV MIN BEARN geboda þines lareowes’**; ends: ‘eallu⟨m⟩ ðam

þe ðissu(m) | regole fyliað. AMEN' (ed. Schröer 1885–1888/1964, who does not use this manuscript; cf. Gretsches 1974: 137–43).

[Note: The text is divided into unnumbered chapters, headed by the Latin chapter titles. There are no capitula and the Preface is not distinguished from the other chapters. Unlike other bilingual copies, the OE chapters do not alternate with Latin ones. Schröer did not use this copy for his edition; the manuscript has been collated with Schröer by Caro 1898.]

On ff. 124r–127r added material:

22a. f. 124r/1–7 (18c heading 'Regulæ') 12c liturgical memoranda (cf. 22b): 'In di(e)b(us) festis s(an)c(t)e MARIE. dimittat(ur) co(m)memoratio de s(an)c(t)e cruce . . . plenaria officia. 7 tunc sit p(ro) fidelib(us) defunctis' text continuing on f. 124r/23 [last clause crossed out].

23. f. 124r/8–22 (18c heading in margin: 'Epistola') Letter of abbot (Pontius?) of Cluny to prior of Holy Trinity, Lenton, Nottingham (written ca. 1125): "Dil(ectissi)mo fr(atr)i do(mi)no L. notingan(ensis) custodi. F(rate)r p. fr(atr)um clun(iensis) seru(us) i(n)dign(us). sal(utem). g(ratia)m. 7 bon(um). M(u)lta bona q(ue) de | u(est)ra p(ro)bitate . . . ualeatis p(er)uenire. A(me)n'" (ed. Cowdrey 1978: 269–70; cf. 270–72).

22b. f. 124r/23–124v/6 Continuation of 22a in same hand as 22a and 23 (hand seems to change on f. 124v): 'Si contig(er)it pannu(m) aliq(ue)m altaris . . . ut a penis absoluant(ur)' [rest of f. 124v blank].

f. 125r blank.

24. f. 125v/1–10: Further notes on handling of the Eucharist, partly copied from no. 23 [18c bibliographical reference and initial is supplied by 18c hand]: 'SI (con)tigerit pannu(m) aliq(ue)m altaris . . . 7 incipiat (con)sec(u)tionem ab q(u)i p(r)idie qu(i) | pateret(ur)'.

25. f. 126r/1–126v/2: An earlier copy (11c/12c) of Eucharistic and liturgical injunctions, including several passages identical to those in 23 and 24: 'Si con[ti]gerit pannu(m) aliq(ue)m altaris . . . filii d(e)i recup(er)abim(us)'; f. 126r/34–35, two lines faded in a contemporary hand (11c/12c), with phrases found in 22b.

[Note: According to Gullick (1994: 106), the hand of f. 126rv is the same as that of the Martyrology and Lectionary (ff. 12r–45r), probably, that is, Symeon the historian of Durham.]

26. f. 126v/3–4 Added quotation (12c): 'Duo sunt genera p(er)secutorum. uitup(er)antium & adulantium. | plus p(er)sequitur lingua adulatoris quam man(us) interfectoris' (cf. Augustine, *Enarratio in Psalmum LXIX* [PL 36.869]).

27. f. 127r Miscellaneous notes in four scripts of 11c/12c (plus pen trials):

- f. 127r/1–7 Tags from St. Augustine: ‘O(mn)es ho(min)es eq(ue) dilig(e)ndi s(un)t . . .’ (*De doctrina christiana* 1.28); ‘Nolite cogitare de crastino . . .’ (*In Ioannis Ev.* 62).
- f. 127r/7–10 Alphabetical epigram: ‘In his duob(us) uersib(us) c(on)tinēt(ur) om(ne)s | lat(in)e abecedarii. Equore cu(m) gelido zephirus . . . p(ro)fitens katecizat’.
- f. 127r/12–18 Notes on Ansketil and other associates of Durham: ‘Ansketill(us) fili(us) gileb(er)ti’ (cf. Moore 2004: 101).
- f. 127r/18–23: A conventio between Durham and another house [mostly illegible]: ‘Hec est c(on)ventio int(er) S. Cuthb(er)tu(m) . . .’.

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S. L. K.

123. Durham, Cathedral Library, Hunter 100

“Liber de medicina, compoto, et astronomia”

including Latin-OE herbal glossary

[Ker 110, Gneuss—]

HISTORY: Four separate booklets of similar design and script which have at times had different arrangements since the 15c, as shown by two sets of foliations, one 15c and the other modern pencil. The opening words of f. 86r/1 (the original second folio) correspond more or less to the entry in the Durham Cathedral library catalogue for 1395 (the ‘sunt nigro’ of the catalogue reference is clearly a slip for ‘sit ex nigri’ (Botfield 1838: 33) so this book was certainly at Durham in the Middle Ages. That it was produced in Durham in the early 12c is shown by the occurrence in it of the hand identified with that of the cantor and historian of the church of Durham, Symeon (d. ca. 1129), which wrote part of ff. 1r–42v (including the first section of item 10, ff. 17r–20r/31). The book is written throughout in early 12c hands of an elegant, small, calligraphic character. Mention on f. 28r, in the marginal Easter table annals (item 12), of the deaths of William of Saint-Calais, bishop of Durham (d. 1096), and William Rufus (d. 1100), but not of their successors Ranulf Flambard (d. 1128) and Henry I (d. 1135), confirms that this item was written before the latter dates. In the 15c the book was extensively annotated throughout by a single large hand which also supplied a continuous foliation. The book presumably remained at Durham, and entered the collection of Dr. Christopher Hunter (1675–1757), from whose executors the Dean and Chapter of Durham bought it in 1757 (on the Hunter donation see Hughes 1925: 32–34). An apparently intermediate owner is noted on f. 121r, ‘Roger Gan(d)sar | hys Book 1710’. That it received its present arrangement in relatively recent times is shown by the 18c inscription at the top of f. 85r, ‘Liber Ecclesie | Cathedr. Dunelm.’, which is however matched by the same inscription in the same hand on f. 1r.

CODICOLOGICAL DESCRIPTION: Bound in a restored 17c binding; 121 folios, with two paper flyleaves, front and back. The booklets are A,

ff. 1–42; B, ff. 43–84; C, ff. 85–101; D, ff. 102–121. F. 85r, the original first page until sometime after 1395, has a note: ‘folio: 123’. The remaining leaves now measure 170 × 120 mm. with a written space of 120 × 80 mm. Ruling is drypoint with double frame rule, pricking in the outer margins. Leaves are arranged HFHF. The present foliation is modern pencil; on f. 85r, an erratic early modern pagination, 15c title **Liber de medicina co(m)poto astronomia**, and an *ex libris*: ‘Liber Ecclesiae | Cathedr. Dunelm.’, and catalogued second folio show that the original order of leaves (original foliation in *italics*) was 85–101 (1–17), 1–84 ([19], 20, *21, 20–30 [31 (f. 15) mostly gone], 35–38, 39 *bis*, 40–67 [68–70 not numbered], 71–79 [skips to 82 at f. 62], 83–104), 102–121 (105–124). Written in a very small, expert calligraphic hand. A leaf is missing after f. 101 and f. 15 is mostly cut away. Extensive red rubrics and capitals, with the use of green, red, blue, and violet in items 5, 6, 7, 9, 10, 14, and 19. Colored drawings are found in Booklet A, ff. 2r–7v, illustrations of months, opening of Booklet B, f. 43r, a zoomorphic initial ‘C’ enclosing a scribe, and f. 44r, a master beating a pupil by the slogan ‘Afflicitur plagis q(ui) non uult discere gratis’, and in Booklet C, ff. 61v–68v, illustrations of constellations. On ff. 119r is a medical illustration of a cauterization operation, and other unexplained medical procedures on ff. 119v–120r. On f. 70v, a later medieval hand added index figure, a bust of a queen (“Philosophia”?) pointing. Extensive annotations by a 15c hand, which also did the early foliation(s).

COLLATION (by A. J. Piper): Foll. ii + 121 + ii (flyleaves paper). Consisting of four booklets that have been arranged differently at various times: I¹⁰ lacks 9 after f. 8 (ff. 1–9); II⁸ wants 6–8 after f. 14 (ff. 10–14); III¹²; IV–V⁸ | VI¹⁰; VII¹⁰⁺¹² lacks 10 (and 11?) after f. 61; VIII–IX⁸; X⁶⁺¹ one leaf (f. 84) added after 6 | XI⁸; XII¹⁰ lacks 10 after f. 101 | XIII–XIV¹⁰.

[Note: Continuous medieval (15c) arabic foliation (*italicized*):

Booklet C. ff. [1]–17 [18 lacking] = quires XI–XII (ff. 85–101, 1 lacking after f. 101)

A. ff. 19–30 [f. [15] + 3 wanting] 35–60 = quires 1–V (ff. 1–42)

B. ff. 61–67 [68–70 unnumbered] 71–79 [80–*81 wanting] 82–104 = quires VI–X (ff. 43–84, 1 or 2 leaves missing after f. 61)

D. ff. 105–124 = quires XIII–XIV (ff. 102–121)

The same medieval hand has supplied an additional foliation to Booklet D. ‘1–17’ (ff. 102–118).]

CONTENTS:

Booklet A Calendaria (ff. 1–42):

1. f. 1r/1–24 Note on the calendar, similar to Isidore, “De natura rerum,” 4.5, “Etymologiae” 6.18.11, etc.: **YSIDORVS DICIT.** | ‘Gingium rege(m) sabinoru(m) primu(m) diuidisse annu(m) . . . id est noui lunia nor(unt)’ (cf. PL 83.970, Lindsay, *ad loc.*).
2. f. 1r/25–31 Eugenius of Toledo: **De septe(m) diebus.** | ‘PRim(us) in orbe dies lucis primordial sumpsit . . . his rite peractis’ (ed. PL 87.365, Alberto 2005:389).
3. f. 1r/32–36 Petrus Pictor, canon of St. Omer, verse epigram: **De decem plagis.** | ‘PRima rubens unda . . . prima(m) necat ultima prolem’ (pr. Haureau 1882: 121–22).
4. f. 1v Table of the Roman calendar with months, regulars, and epacts: ‘RAT(IO) CALCVL(I) INCHOAT. EN HIC P(RI)MO DE DIEB(US) MENSIVM.’
5. ff. 2r–7v Abbonian Calendar, with 8 columns of computistical letters (cf. Jones 1939: 108–9), zodiacal drawings and computistical notes (ed. Wormald 1939: 161–79; cf. Baker and Lapidge 1995: xlii–xliii).
6. ff. 8r–13r Easter tables and materials related to the calendar:
 - a. f. 8r Table of days of the week on which the month begins in a 28-year solar cycle: ‘In hoc prescripto circulo per. xxviii. annis solaris | cursus singulor(um) mensium. qua die capita k(a)(endarum) | [bottom] fiunt. adunatis Regularibus feria(ru(m) & concu’r’entibus promulgatur’ (cf. Levison 1961: 452);
 - b. f. 8v Table of the age of the moon for first day of each month in a 19-year lunar cycle: ‘Coniunge reg(u)lares singulor(um) m(en)sium & epacta(s) anni cui(us)q(ue) & si | [bottom] fuerint ipsa e(st) etas lunę sup(er) k(a)(endas). Si ampli(us) .xxx. tolle | xxx. & quot remanent. ipsa est etas Lunę super k(a)(endas)’ (cf. *ibid.*);
 - c. f. 9r Perpetual table (19 × 28) of epacts in the 532-year great cycle: ‘**Notatur Prima Indictio Arcu nigro. Quisq(ue) b(is)sext(us) duob(us) punctis**’ (cf. Jones 1939: 61–62);
 - d. f. 9v Table (19 × 28) of 532-year cycle to give dates of moveable feasts (cf. Jones 1939: 63);

- e. f. 10r Table of 532-year cycle indicating leap-years: **Notatur bissex(us) u(el)omne(m) uiride(m) litt(er)a(m) subt(er)positam**; below, the three 19×28 tables of ff. 9r–10v are closed with the note: ‘Explicit cicl(us) magn(us) paschal(is) habens anno(s) .d.xxx.duo(s). Bis|sext(us) cxxxiii. Mensis aut(em) solares. vi. milia. ccc. Lxxxiiii. | lunare(s) m(en)ses. vi. mil(ia) .d.l.xxx. hab& aut(em) dies. c. `xc.iiii` milia [clxxx & dies bissextos] cxiii `milia` | & .ccc. xuii [recte, `xiii`]. Cicl(us) aut(em) solares hab& anno(s) .xix. lunares q(u)q(ue) | xxix. et saltus lvne totidem.’
- f. f. 10v Table to explain the reference letters in the table on f. 9v (cf. Jones 1939: 63–64);
- g. f. 11r Lunar tables to be used with the calendar: **HOC IN CYCLO ETAS EST LVNAE** (cf. McGurk et al. 1983: 17, 54);
- h. ff. 11v–12r/1–23 Three tables of terminal dates of three moveable feasts over a 19-year cycle (cf. McGurk et al. 1983:14, 55), with mnemonic verses (cf. Baker and Lapidge 1995:136, 320–22, 420):
- 1) f. 11v/1–19 Septuagesima: ‘Principiu(m) febr(uarius). coniciunt quino’;
 - 2) f. 11v/20–38 Quadragesima: ‘Octone MARTIS K(A)L(ENDE). QUINQUE’ (ed. Strecker 1923: 671);
 - 3) f. 12r/1–23 Easter: ‘None aprilis norunt quinos . . . Quindene c(on)stant trib(us) adepti(s)’ (ed. Strecker 1923: 670–71);
- [Note: the instructional inscription that follows does not quite fit the data, but is taken from a five-part table (as, e.g., in BL Cotton Tiberius B. v, Part I, [229] f. 14r (ed. McGurk et al. 1983: 55): ‘His supra positis reg(u)larib(us) p(er) singulo(s) annos sing(u)li ad|dant(ur) c(on)currente(s). His additi(s) siue c(on)iuncti(s) partire p(er) vii & q(u)ot | remanent. ipsa e(st) die(s). ii. lunę unicii. Similit(er) de .xiiii l(una) pasch(al)e | & xx. l(una) rog(ationum) & iiiii. l(una) pentec(osten) & x. l(una) lxx [i.e., septuagesima]. argum(en)tari. mem(en)to’. Items 2) and 3) occur in innumerable computus manuscripts, 3) being attributed to Walafrid Strabo; 1) is rare, its only other noted occurrence being in Cambridge, Trinity College O.7.41 (1369), f. 30 (s. xi, Colchester); cf. Cordoliani 1961: 196–97, 199.]
- i. ff. 12v–13r Table of *litterae punctatae* for calculating the age of the moon (cf. Wallis 1999: 71–73).
7. f. 13v–14r Abbo of Fleury, “Computus” (cf. van de Vyver 1935: 152–53):
- a. f. 13v/1–34 Acrostic text written in a grid: **Computus uulgaris qui dicit(ur) ephemerida abdonis . . . | ‘ARDVA CONEXE LIBAT SACRARIA FORMAE’** (ed. PL 90.729–30; ed. and trans. Lapidge and Baker 1997: 12–15 & cf. 1–11);
 - b. ff. 13v/35–14r/49 Explanation of the table: **EXPOSITIO EI(US)DEM VENERABILIS VIRI SUP(ER) ISTA(M) TABVLAM. | ‘Quonia(m) breuitate(m) semp(er) obscuritas comitat(ur) . . . & q(ua)si feria(m)**

- t(er)cia(m) demonstrante(m). Ite(m) de cet(er)is intellige' (ed. and trans. Lapidge and Baker 1997: 18–21) [rest of page blank].
8. ff. 14v–16r **KALENDARIVM. VIGINTI OCTO LINEIS IN LATITVDINE** (Tables) [incomplete because of loss of most of f. 15, which is torn out except for the upper corner, + 3 leaves].
9. f. 16v Diagrams of months and elements, the latter with explanatory text: 'Quattuor s(un)t elem(en)ta quib(us) mundus p(er)|ficit(ur)'.
10. ff. 17r/1–22v/13 Robert Losinga, bishop of Hereford (1079–1095), "Computus": 'Cum anniuersarius dies uni(us) martiris. siue c(on)fessoris', followed by list of 15 chapters (first 13 numbered); text begins (line 25): **De tribus opinionib(us) resurrecti|onis chr(ist)i 'RESURRECTIONIS** itaq(ue) chr(ist)i | tres opiniones tradunt(ur)'; ends 'Que p(r)imu(m) c(on)stituta est | xxiiii^o anno an(te) c(on)ditio(n)em roma ut roma sexta c(on)d(i)c(i)o(n)em oli(m)|piade' [divided into chapters by red rubrics] (cf. Levison 1961: 452–53).
- [Note: According to Gullick (1998: 27), the hand of Symeon of Durham wrote most of f. 19v; cf. also Story (1998): 208–9), who contradicts the conclusion of Levison that the text is an excerpt from Marianus Scotus.]
11. ff. 22v/13–24v/18 Dionysius Exiguus, "Libellus de cyclo magno Paschae" ("Epistolae duae de ratione Paschae") (= CPL 2284):
- a. ff. 22v/13–24v/18 **Incipit epistola dionisii ad bonifaciu(m) p(r)imiceriu(m) | notarior(um) et bonu(m) secundiceriu(m) de ordine paschali.** | 'D(OMI)NIS a me plurimu(m) uenerandis bonifatio primicerio nota|rrior(um) & bono secundicerio dionisi(us) exiguus. [R]everen|tię paschalis reg(u)lam diu s(an)c(t)o ac uenerabili petronio episco|po co(m)monente tande(m) stilo com(men)dare co(m)pulsus'; ends: 'K(a)l(end)as maias q(ua) e(m)bolism(us) e(st) fiunt dies. ccclxxx i' i' ii' (ed. PL 67.23–28, Krusch 1938: 82–86);
- b. ff. 24v/19–27r/8 **Ep(isto)la dionisii exigui ad petronium episcopu(m) | 'DOMINO beatissimo & nimiu(m) desid(er)atissimo patri pe|tronio episcopo dionisi(us) exiguus. Paschalis festi | ratio(n)em qua(m) multor(um) diu frequenter a nob(is) exposcit'; ends imperfect: 'eade(m) paschali questio(n)e directa testatur' (ed. PL 67.19–23; Krusch 1938: 63–67/19) [rest of page blank].**
12. ff. 27v–41r Easter tables based on the 532-year cycle (28 × 19) of Marianus Scotus (d. 1082 or 1083), with historical events entered in the margins: 'PRim(us) ann(us) hui(us) magni c(ic)li paschal(is) in cui(us) sec(un)do anno iuxta dionisiu(m) nat(us) e(st) d(omi)n(u)s' (cf. Levison 1961: 454–58).
13. ff. 41v–42r Three extracts relating to music:

- a. f. 41v/1–12 Guido of Arezzo (c. 990–1050), “Micrologus,” from ch. 3: **Incipit mod(us) monocordi secundum GUIDONEM.** | ‘PRIMVM a ga(m)ma .Γ. ad fine(m) noue(m) passus . . . Reliq(ui) uacant’ (ed. PL 141.383C–D; Meyer 1996: 154–55);
- b. ff. 41v/13–42r/5 from “Totam tabulam divide”: **Ite(m) alia g(e)n(er)a s(e)c(un)d(u)m BOETIUM.** ‘CROMATICV(M) au(tem) & enarmon-icu(m) . . . diuides in duo in g(e)n(er)e enarmonico’ (ed. Meyer 1996: 11–12);
- c. f. 42r/6–24 Guido of Arezzo, “Micrologus,” from ch. 3: **Item s(e)c(un)d(u)m GUIDONEM.** ‘Gamma itaq(ue) in p(r)imis affixa . . . & intel|lecta uix obliuiscat(ur)’ (ed. PL 141.382D–383B; Meyer 1996: 106–7).
- f. 42v blank.

Booklet B Computus (ff. 43–84):

14. 43r/1–59r/25 “Computus Helperici (annus praesens 990)”: (preface:) **Incipit prephatio helperici co(m)potistę | de arte calculatoria.** | ‘CUM FRATRIBVS ADOLE|SCENTIORIBVS N(OST)RIS QUEDAM | CALCULATORIE ARTIS RUDIMENTA | co(m)muni sermone explicare coepisse(m) . . . sullimiora [sic] rimet(ur).’ **EXPLICIT | PREFATIO;** (f. 43v/12:) **Incipiunt Capitula. Incohat Primum.** | ‘UNDE c(on)ficiat(ur) ann(us) solaris . . . Epilogus libelli’; (main text, f. 44r/11:) **Incipit liber.** | **Adiicitur plagis q(ui) non uult discere gratis.** | ‘ANNUS SOLARIS UT MAIOR(UM) | constat sollertia inuestigatum trecentis sexaginta quinque diebus et quadrante | conficit(ur)’; ends: ‘illa deinceps facili(s) asseq(ua)ntur’ (ed. PL 137.19–48; cf. McGurk 1974: 1–5).
15. ff. 59r/26–60v/28 **Incipiunt Quędam excerpta de ueneribilis Bedę li|bro quem scripsit de temporibvs.** | ‘ANNVS SOLARIS HABET TRECENTOS DIES & SE|xaginta. v. & L ii. ebdomas. & xii. m(en)ses’; ends: ‘Hi septe(m)t(er)mini s(un)t in martio. & xii. in ap(r)ili’ [identified by Thorndike and Kibre 1963: 106, as “Excerpts from Bede, De temporibus,” but is not that text].
16. ff. 60v/28–61v/29 Abbo of Fleury, “Excerptum de astrologia Arati”: **de | uertice mundi.** ‘DUO s(un)t extremi uertices mundi | quos appellant polos’; ends: ‘quę ad ipsu(m) usq(ue) decurrit accipiens’ (ed. Maass 1958: 309–12; cf. van de Vyver 1935: 140; Boutemy 1939).
17. ff. 61v/31a–64v (two columns) Descriptions of the constellations, with drawings following each description:
- a. ff. 61v/31a–64v/a Pseudo-Bede, “De signis coeli”: ‘HElix arct(ur)us maior h(abe)t au(tem) in | capite stellas obscuras’; ends: ‘eo q(uod) c(on)t(ra)ria sit cani’ (ed. PL 90.945–50; Maass 1958: 582–94);

[Note: One (by collation) or two leaves are wanting after f. 61 (15c foliation of ff. 61–62 runs 79, 82: the missing material corresponds approximately to Maass 1958: 582–87, nos. 2–17.)]

b. f. 64v/b On the five planets (drawing beneath text): **DE q(u)inq(ue) stellis que dicunt(ur) planetę necn(on) & errati|ca. eo q(uod) p(ro)p(r)ium motu(m) h(abe)nt.** | ‘Saturnu(s) q(u)i & fęton minor . . . P(er)agit | cursum suu(m). cccxlviii. dieb(us)’ (cf. Thorndike and Kibre 1963: 1384).

18. ff. 65r/1–68r/17 Abbo of Fleury “De differentia circuli et sperae”: **Sententia abdonis de ratione sperę.** | ‘STUDIOSIS astrologię p(r)imo scienda e(st) p(er) geometrica(m)’; ends: ‘In q(u)into ig(itur) a scorpio(n)e signo hoc e(st) in piscib(us) mar|te(m) e(ss)e credim(us). Similit(er) de reliq(u)is’ (cf. van de Veyer 1935: 140).

[Note: van de Veyer (followed by Boutemy 1939: 133) divides this tract into two at f. 66v/1 (‘DENiq(ue) luna toti(us) zodiaci signa’), but what on f. 66r he takes as a rubric is a heading of the diagram of the movement of the planets through the zodiac (cf. Baker and Lapidge 1995: xlv).]

19. f. 68r/18–68v/14 Abbo of Fleury, “De duplici signorum ortu uel occasu”: ‘DE dupplici ortu signor(um) dubitantes. | aliqu(ando) hac ratio(n)e c(on)ueni’; (f. 68v/3) **Ide(m) de .v. circ(u)lis mundi** ‘Q(u)inq(ue) tenent cęlu(m) zonę . . . ad quas sol nu(m)q(uam) accedit’ (cf. van de Vyver 1935: 140).

20. ff. 68v/15–69v/13 An unidentified explanation of a computus table (by Abbo?): ‘K(ARISSI)ME f(rate)r hoc calculu(m) q(uo)d in hoc tuo libro karaxatu(m) habeo’; ends: ‘q(uo)d fun|dit(us) e(ss)e delendu(m) decerno. & in melius co(m)mutandum’ (cf. Levison 1961: 454).

21. ff. 69v/14–75r/30 Isidore of Seville, “Etymologiae,” 3.24–71, “De astronomia” (ed. Lindsay 1911, *ad loc.*):

a. ff. 69v/14–70r/5 List of chapters: **Incipiunt capitula ysidori episcopi de astronomia.** ‘i. | DE ASTRONOMIE nomine’;

b. ff. 70r/5–75r/30 Text: **De astronomie** | ‘ASTRONOMIA est astroru(m) lex’; ends: ‘& in sup(er)na c(on)te(m)plati|one collocaret’.

22. ff. 75r/30–78v/10 Isidore of Seville, “Etymologiae,” 5.28–38, from “De legibus et temporibus” (ed. Lindsay 1911: *ad loc.*):

a. f. 75r/30–35 List of chapters: **De temporibus capitula.** | ‘i. De cronice uocabulo’;

b. ff. 75r/35–78v/10 Text: **De cronice uocabulo.** | ‘CRONICA grece dicit(ur) que latine te(m)poru(m) series int(er)p(re)tat(ur)’; ends: ‘Sexta que n(un)c agitur. usque quo mundus iste fi|niat(ur)’.

23. ff. 78v/10–80v/34 Isidore of Seville, “Etymologiae,” 16.25–27, “De ponderibus,” “De mensuris,” “De signis” (ed. Lindsay, *ad loc.*) [running reference notes through first two sections in main hand]:
- ff. 78v/10–79v/6 **De ponderibus**. | ‘PONDERUM ac m(en)suraru(m) iuuat agnoscere modu(m) . . . quod pond(us) p(ro)pt(er) p(er)fec(tio)n(em) centenarii numeri instituer(unt) romani’;
 - ff. 79v/6–80v/8 **De mensura**. | ‘MENSURA e(st) res aliq(ua) modo suo uel te(m)pore curcu(m)mscripta [*sic*] . . . & on(us) cameli efficiunt’;
 - f. 80v/9–34 **De signis ponderum**. | ‘Ponderis signa plerisq(ue) . . . o. litt(er)a c(on)iuncta cenix est’.
24. Minor medical tracts on weights and measures:
- ff. 80v/35–81r/11 **De qualitate & quantitate pondervm** | ‘Siliqua. sexta pars e(st) denarii. Scripulus. hoc e(st) denari(us) . . . Gomor(um) duo quattuor faciunt’;
 - f. 81r/12–20 **Ite(m) ratio ponderu(m) <ue>l mensuraru(m) medicinalvm**. | ‘Siliqua habet grana ordei. iiii. Obolus habet siliq(ua)s .iiii. . . Sextari(us) in siccis. h(abe)t unc(ias) .xv. In humidis u(er)o unc(ias) .xviii.’;
 - f. 81r/20–36 **De mensuri(s) liq(u)idus** | & **pensis** ‘Italica a(m)phora h(abe)t sextaria .xlvi. . . Ylariu(m) e(st) dragma dimidia. ide(m) scripul(us) / & semis’;
 - ff. 81v/1–82r/27 **Ite(m) de ponderibus**. | ‘Calculus <est> minim(us) o(mn)ium pond(er)um . . . Centenariu(m) d(icitu)r pond(us) .c. librar(um).
- [**Note:** Items 24 a, b occur in BL Royal 12 E.20 (s. xii, English), f. 112v and 113r. Items a, b, c (up to f. 81r/22 “des sistarius mellis pensat libras II sex uncias”) occur in Paris BN Lat. 11218 (s. ix, French) f. 42rv (cf. Beccaria 1956: 164). The rest of c and d are noted only as in Hunter 100 by Thorndike and Kibre 1963: *ad loc.*]
25. ff. 82r/28a–84v/10a “The Durham Herbal Glossary,” an alphabetical Latin-OE glossary of the names of 342 herbs (set up within inked borders for two or three columns; OE letter forms are exactly as the Latin, using *v* for *þ* and *th* for *ð*): ‘Absinthiu(m). Vermod’; ends: ‘Ziza|nia. coccel’ (ed. von Lindheim 1941) [the rest of f. 84v blank].

Booklet C Medica (ff. 85–101):

[**Note:** This was previously the first part of the manuscript, f. 85r with inscriptions appropriate to an opening page: **Lib(er) de medicina co(m)poto astronomia**, etc.]

26. f. 85r/1–17 **Incipit de quatuor humoribus corporibus** | ‘CORPVS hominex .iiii^{or}. humorib(us) constat . . . flegma|ta. dominant(ur) ita ut

in pueris' (cf. Thorndike and Kibre 1963: 268–69 and no. 30c below, which is a different text).

27. ff. 85r/18–101r/13 Medical, anatomical, and herbal extracts from Isidore of Seville, "Etymologiae" (ed. Lindsay 1911: *ad loc.*):

a. f. 85r/18–25 List of 13 chapters to Book 4: **Liber ysidori ep(iscop)i de medicina hic incipit** 'Cap(itu)l(u)m .i. | De medicina . . . Cap(itu)l(u)m. xiii. | De initio medicinæ';

b. ff. 85r/25–90v/2 Book 4: **De medicina** | 'MEDICINA EST quę corporis tuetur uel restaurat | salutem'; ends: 'calasticu(m). martiatu(m)' (marginal index in main hand);

[**Note:** The end of Book 4 as edited occurs at f. 90r/23 ('Na(m) sicut | p(er) illa(m) a(n)i(m)a ita p(er) hanc corp(us) curat') and then skips back to 4.12.7 'Vuguenta [sic] aut(em) quęda(m) dicun|t(ur) a locis, to the end of that chapter 'calasticu(m). martiatu(m)' (f. 90v/2). In what follows the text is slightly abridged and adapted to prepare for the order of selections.]

c. ff. 90v/2–97r/13 Book 11, ch. 1: **de homine** | & **partibus eius** 'NATURA DICTA ab eo q(uod) nasci | aliquid faciat'; ends: 'Q(uo)d ad h(o)m(in)em 7 ad partes attinet corporis. ex par|te dictu(m) est. sed n(un)c ad indagatio(n)em holeru(m) ueniamus';

d. ff. 97r/14–98r/1 Book 17, ch.10: **De holeribvs** 'Ort(us) nominat(us) q(uod) semp(er) ibi aliq(u)id | oriatur . . . utraq(ue) t(ame)n ueneris co(m)mouens usum';

e. f. 98r/2–27 Book 17, ch. 11: **De holeribus odoratus**. 'APIUM dictu(m) q(uod) ex eo apex id est | caput . . . Menta. hui(us) g(e)n(er)a sex sunt';

f. ff. 98r/27–101r/13 Book 17, ch. 9.17–109, considerably rearranged: **De herbis** | **aromaticis siue co(m)munib(us)** 'Rosa a specie floris nuncupata . . . q(uod) manu(m) impleat'.

28. ff. 101r/14–101v/33 from Ambrose, "Hexaameron" 3.8–9: **De medicaminib(us) herbaru(m) ambrosius dicit quid. uel ubi | proficiant**. 'QVID enumerem sucos herbarum | salubres . . . aut subsidiis ope(m) afferant. | homo nescit. cui rationabilis sens(us) innascit(ur)' (ed. PL 14.170–75).

29. f. 101v/33–36 Fragment of an extract from Hrabanus Maurus relating to mustard seed: **Rabbanus**. | 'Notandu(m) q(ua) g(ra)nu(m) sinapis ad purgatione(m) capitis saluberrime p(ro)dest . . . omne(m) humore'

[**Note:** The text is incomplete, one leaf missing, but it probably comprised a series of attributed patristic extracts with herbal denotations. Item 29 is taken either from Hrabanus' *Commentarium in Matthaëum* 5.17 (PL 107.1003–4) or his Homily 80 (*Lectio Sancti Evangelii secundum Lucam*, PL 110.302). Hrabanus is following the

exact words of Bede, *In Lucae Evangelium Expositio* 5.17 (PL 92.540B), cf. Luke 17.6. Formerly ff. 102–120 followed directly after f. 84.]

Booklet D:

30. ff. 102r–120r Medical tracts:

- a. ff. 102r/1–113r/8 Collection of recipes and treatments for ailments of the eyes, insanity, headache, toothache, bad ears, runny nose, sick stomach, sore feet, etc.: **Ad caligine(m) oc(u)lorum** ‘Tolle uas de cupro’; ends: ‘c(om)busti(s) ⁊ t(r)itis appositisq(ue) sanabit(ur)’ (OE in title on f. 106v/7: **Ad papula. i(d est) blegne**);
- b. ff. 113r/9–115v/35 Alphabetically arranged notes on medicinal herbs: ‘Aloe ulnera purgat’; ends, apparently unfinished: ‘Pensu(m) uni(us) oboli eufor|bii. mire facit absolute(m)’;
- c. ff. 115v/36–117r/17 Tract on humors: ‘Corp(us) hominis ex quattuor humorib(us) constat’; ends: ‘uentris inflatio. di|gestio nulla’ (cf. the entries in Thorndike and Kibre 1963: 268–69; see no. 26, above);
- d. ff. 117r/17–32 Note on hellebore: ‘Uertru(m) id est elleborus albus nasci|tur in montib(us) . . . assu(m)pto allio & |uino’;
- e. ff. 117r/32–118r/36 Various charms and recipes (with titles): **Contra febres**. ‘Hon. con. non. ton. ron. | yon. zon.’; ends: ‘Te(su)s nazaren(us) rex iudeor(um) | hęc scribent(ur) ⁊ in collo ligent(ur)’.
- f. 118v blank.
- ff. 119r–120r Five drawings of medical procedures (cf. Mynors 1939: 50).
- f. 121v An old (13c) table of contents. The same hand has added many marginal notes throughout.
- f. 121rv, a blank partial leaf (on the recto: ‘Roger gansar | his Book 1710’).

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A. N. D. / D. R.

124. Durham, University Library, Cosin V. II. 6

Symeon of Durham, "Libellus de exordio," etc.

[Ker 110*, Gneuss—]

HISTORY: The principal item in this manuscript (item 7) is a copy of Symeon of Durham's "Libellus de exordio atque procursu istius hoc est Dunhelmensis ecclesie," formerly known as the *Historia Dunelmensis ecclesie*, an account of the foundation of the church of Lindisfarne, the removal of that church to Chester-le-Street in the late 9c, its final relocation at Durham in 995, and the history of the church of Durham down to the death of Bishop William of St. Calais in 1096. The work is now definitely attributed to Symeon of Durham and was written after 1104 and probably by 1107, certainly by 1115. The text in this manuscript is very closely related to that in London, BL Cotton Faustina A.v [191]. Paleographical evidence shows that it was produced at Durham very soon after the composition of the main text, and was corrected by the author, Symeon of Durham. Item 5 was added in the second quarter of the 12c, item 9 in the third quarter. The evidence of medieval Durham library catalogues shows that the manuscript was in Durham in the later Middle Ages. The words on f. 12r/1, ' & qua(m) maxime', correspond to the *secundo folio* reference in the 1421 catalogue, as does the shelf-mark 'O' (gutter) on f. 11r (B[otfield] 1838: 124). F. 11r has a 15c rubric which incorporates a Durham ex-libris. Item 8 (ff. 88r-98r) and the headings on ff. 1v and 6r were added by William Claxton of Wynyard (d. 1597), who was associated with other Durham books, including two copies of the "Libellus de exordio," Oxford, Bodleian Library, Fairfax MS 6, and Laud misc. MS 700 (cf. Doyle 1997). The manuscript was in the library of Bishop John Cosin before 1668, when he founded the Episcopal Library, entrusted to the University of Durham in 1937. Eight paper leaves were added in the 18c. Quires I-XI constitute the original manuscript, with XII added in 16c. Quires XIII-XIV are later 12c additions.

CODICOLOGICAL DESCRIPTION: The leaves now measure 292 mm. × 185 mm. Hair and flesh sides are not distinguishable, quires of 8 and 10

alternating. The 12c quires (i.e., all except XII) have a written space of 195 × 105 mm. or 190 × 105 mm. (quire I has “somewhat shorter and narrower leaves” and is ruled “in grey lead with one fewer line” (cf. Doyle 1998: 121). Ruling is double-frame with drypoint and very similar to the scheme of *Faustina A.v.*, except in quires XII and XIII–XIV, where it is in pencil. Pricking is in the outer margins of all the 12c quires, except XIII–XIV where it is in the inner and outer margins. The added 16c quire (XII) has a written space of c. 240 × 140 mm. The endleaves and ff. i–viii are 18c paper.

“*Libellus de exordio*,” item 7, was written in late caroline minuscule by a single expert scribe, who as part of the text wrote “*Bede’s Death Song*” in a skilful imitation of insular minuscule (ff. 29r/26–30v/4), and whose hand was similar but not identical to that of the scribe of the main text of the “*Libellus de exordio*,” including the “*Death Song*,” in *Faustina A.v.* (f. 42r). Item 7 was very soon after its completion subjected to a remarkable series of alterations and erasures (see Rollason in Rollason 1998). The original scribe substituted new text over an erasure on f. 39v/25–40r/10 (‘*Nam in domo . . . sufficient*’). On f. 6r/2–15 the preface was rewritten by the hand identified with that of Symeon (Gullick 1994: 108–9 and 1998: 112–15), which also made other alterations over an erasure on: f. 12r/5 (‘*studiu(m)*’), f. 51r/11 (‘*xiii*’) f. 63v/22 (‘*iubente Will(elm)o rege p(ro)curator e(st) fact(us)*’), f. 65v/20–1 (‘*re|conciliata solennit(er) eccl(esi)a uiiii*’), f. 77v/14 (‘*de clero*’), f. 81r/18–19 (‘*. . . ib(us) northymbrię comitibus*’), and f. 84v/25 (‘*Boso*’). Symeon also added a number of words above the line: ‘*ad*’ on f. 20r/7, ‘*decimo*’ on f. 21r/3, ‘*fili(us) Westou*’ on f. 56v/26, ‘*p(ro)uincie*’ / ‘*plagam*’ on f. 63v/20 / 21. In addition, several erasures were made without new text being supplied: f. 6r/20, f. 35r/2–19, f. 45v/21–22, f. 60v/6–7, f. 72v/14–18, f. 79v/16–17, and f. 80r/13–f.80v/7. Other additions by later scribes were made to the list of bishops (f. 6vb), eventually taking it down to the time of Bishop John Cosin (1660–1672), and the list of monks after ‘*Edmundus*’ (f. 7v/1c) was continued until the later 12c.

The decoration of item 7 (ff. 6r–98r), which is very similar to that of *Faustina A.v.*, consists of the use of alternating red and blue or red and green initials in item 7b, the list of bishops (the first word on f. 6r and the heading and first words on f. 11r) and item 7c (the list of monks), and the use of minor and major initials throughout item 7. The former are in red or blue, often with finials and penwork decoration in the other color; the latter comprise the following initials: f. 6r ‘*E*’ inhabited by a quadruped in pale green with blue-grey wings and a red head, on a blue ground; f. 7r ‘*H*’ inhabited by a standing white lion on a blue ground; f. 11r, an initial ‘*G*’ formed by a tailed biped in pale blue patterned with white circles and red, with blue-

grey wings, on a blue ground with red, white, and blue leaves; and f. 77v, 'T' inhabited by a human figure, in red and light blue shaded with white, on a red and blue ground with blue-grey, red, and green leaves. The major initials may be by the same artist as those of Oxford, University College 165 (s. xiiiⁱⁿ, Durham, Bede's "Prose Life of St. Cuthbert").

Chapter numbers relating to the system of chapters found in other Durham manuscripts of the work, of which the earliest is Oxford, Bodleian Library, Holkham misc. 21, were added in the 14c in parts of item 7, as was a marginal note on f. 40r ('def(icit) capitulum', which refers to chapter 8 of the early-12c text *De miraculis et translationibus sancti Cuthberti* (ed. Arnold 1882–1885: 2.333–35), which was inserted at this point in some later manuscripts of the "Libellus de exordio" (e.g., Oxford, Bodleian Library, Fairfax 6).

Item 5 (ff. 1v–4v) was added on a separate quire shortly after the second quarter of the 12c. Decoration consists of a large red 'R' for 'Regnante' on f. 1v/1 with green embellishment. Item 9 (ff. 98v–113r (continuation of the "Libellus") was added in the latter half of the 12c, with the second half of the text (after the words 'sigillo confirmavit restituta' on f. 102r/15) somewhat later than the first. F. 109 is a 16c replacement leaf. Decoration consists of: a red 'T' with blue, green, and yellow embellishment for 'TRIBVS' on f. 98v/1 with that and the subsequent word in blue, red, and green capitals; and a large initial 'A' with similar embellishment for 'Anno' on f. 102r/23 and f. 106v/23.

Item 8 (ff. 88r–98r), which is written in an archaizing hand in a quire of 10 added inside the original quire XI, is a late-16c insertion by William Claxton of the "De iniusta uexacione Willelmi episcopi primi" (William of St. Calais) into the main body of the "Libellus de exordio"; this operation involved the erasure of part of the original text on f. 98r ('acrius. . . .deportauerunt') and its rewriting on f. 88r/1–7 to make space on f. 98r/1–9/10 for the completion of the insertion (cf. Offler 1997: 70–71). Item 6 was added in the late 16c, items 1, 2, 3 (except for the 14c rubric), and item 10 in the 18c.

Marginal notes of various periods draw attention to aspects of the text. Headings, running headings, and book and chapter numbers corresponding to those in the copy in Cambridge, University Library Ff. 1. 27 [94] were added in the 18c, as was the ink pagination (beginning on f. 1v, running '1–225') which is now superseded by a pencil foliation. Material from other manuscripts was supplied to fill erasures in the text in the early modern period, principally: the name 'Rannulfum' in the margin by f. 6r/20; the words 'Weor et Tine' on f. 45v/21–2 in very faint pencil; on f.60v/6–7, the

words ‘reddere noluit, unde’ from Faustina A. v; on f. 72v, from the same manuscript, the words ‘Ipse est q(u)i in locu(m) magistri uideli|cet Aldwini succedens, hodie in | hac, id est Dunelmensi Eccl(es)ia | dudu(m) sibi traditum a Willelmo | E(pisco)po Prioratum tenet’; and f. 80v, the words ‘iþ [recte ‘propter’] q(u)d dicitur q(u)od prebe[n]de de Auk(e)land, | darlington, norton, Ekington factę | fuer(un)t tantu(m) p(ro) illis ca(n)o(nic)is ex p(ro)uisio(n)e d(omi)ni | p(a)pe ut haber(en)t unde uiuerent suo | perpetuo’, are added in a late 16c archaicizing hand, apparently from this section of the “*Libellus de exordio*” in Fairfax 6.

Bound in a mid-19c binding, by Tucketts of London? (cf. Doyle 1998: 120]).

COLLATION: Foll. i–viii + 1–113. Eight 18c paper leaves (ff. i–viii). I⁶ wants 5 and 6 after f. 4 (ff. 1–4); II⁶ probably originally a quire of 8, wanting a leaf after f. 6 and after f. 9 (ff. 5–10); III–IV¹⁸ (ff. 11–30); V–VI⁸ (ff. 31–46); VII–VIII¹⁰ (ff. 47–66); IX–X⁸ (ff. 67–82); XI⁸ (ff. 83–87 / 98–100 + inserted XII¹⁰ after f. 87 (ff. 88–97); XIII⁸ (ff. 101–108); XIV⁶ wants 1, f. 109 a 16c replacement (ff. 109–113). One signature (trimmed) remaining at end of quire VIII (f. 66v) (for the earlier arrangement of the manuscript, see Doyle 1998 and Gullick 1998: 106–8).

CONTENTS:

f. i recto blank.

1. f. i verso Letter from Thomas Rud to Bishop William Talbot (1721–1730), dedicating item 2: ‘Reverendo in Christo Patri | WILLELMO’ (pr. B[otfield] 1838: 150).

2. ff. ii recto–vii verso Thomas Rud, Tract on the authorship of the “*Libellus de exordio*”: *Disquisitio | de uero Auctore | huius Historiae Dunelmensis Ecclesiae* . . . ‘Quæritur uter Historiam hanc scripserit, Symeon Monasterij Dunelmensis | Monachus et Præcentor’; ends: ‘et innocens inter plagiarios numerari debet’ (ed. Bedford 1732: i–xxxv).

f. viii recto blank.

3 f. viii verso Note on the printing of the manuscript in Bedford 1732: ‘This manuscript was correctly printed.’

4 f. 1r (second line) On an originally blank page, a Rubric (14c): *Libellus de Exordio atq(ue) p(ro)cessu Dunelm(ensis) ecc(lesi)e*; followed by miscellaneous modern notes, including (ll. 8–20) notes on authorship: ‘Simeo Dunelmensis aut potius Turgoti Libellus . . .’

5. ff. 1v–4v/9 A summary of the “*Libellus de exordio*”; *Breue Su(m)marium seu descriptio stat(us) Ecclesie | Lindisferne(n)sis et dunelm(ensis)*

- a tempore Aidani | Vsq(ue) ad Will(elmu)m Karilephe.** [this rubric added end of 16c in pink]; ‘REGNANTE APUD NORTHANYMBROS | chri(sti)anissimo rege et postea martyre | Oswaldo’; ends: ‘sed anti|quum d(e)o renouante RESTITUIT’ (ed. Arnold 1882–1885: 1.7–11; ed. and trans. Rollason 2000: Appendix A) [rest of f. 4v blank].
6. f. 5r/1–5v/20 A 16c compilation derived from Bede’s “Historia ecclesiastica” and from the “Libellus de exordio”: **Lindisfernensis insulæ discriptio** [in violet]: ‘Lindisfernensis Insula vocatur a fluuio Lindis . . . siue gesta hic infra per ordine(m) | describuntur’ (unpublished; cf. Rollason 2000: xviii) [rest of f. 5v blank].
7. f. 6r–98r Symeon of Durham, “Libellus de exordio atque procursu istius hoc est Dunhelmensis ecclesie” (ed. Arnold 1882–1885; ed. and trans. Rollason 2000):
- a. f. 6r/1–23 **Incipit libellus de statu Lindisfarnensis | idem Dunelm(ensis) Ecclesie s(ecundu)m Ven(er)abile(m) | Bedam presb(ite)r(um), Et postmodu(m) de | gestis Episcoporu(m) Dunelmensiu(m)** [rubric, end of 16c], preface: ‘EXORDIUM | huius hoc est dunelmensis | eccl(esi)e describere . . . apponere n(on) negligat’; f. 6r/24–6v/37b List of bishops of Lindisfarne, Chester-le-Street, and Durham, in the original hand from Aidan to Ranulf Flambard (1099–1128) [col. a] ‘AIDANUS’; with additions in later hands to John Cosin (1660–1672); ff. 7r–8v/26b Introduction and list of 230 monks of Durham: ‘HIC SCRIPTA | continentur nomina | monachoru(m) . . . Theobald(us) | Girardus’ [15c shelf-mark ‘R’ altered from ‘Q’ at top of f. 7r];
- ff. 9r–10v blank;
- b. ff. 11r/1–88r/7, 98r/10–28 Main text: **Cronica de exordio 7 p(ro)gressu eccl(es)ie Dunelm(ensis) | De registro siue officio Cancellariatus eccl(es)ie Dunelm(ensis)** [this rubric early 15c, with shelf-mark ‘O’ (in gutter)]; **INCIPIT. LIBELLVS | DE EXORDIO. ATQUE | PROCURSU. IS|TIUS. HOC. EST. DUNHELMENSIS | ECCLESIE** [this rubric in hand of text scribe] | ‘GLORIOSI | QUONDAM | REGIS | northanhymbro(r)u(m) | & preciosi marty|ris OSWALDI | feruentissima in | chr(ist)o fide’; ends on f. 98r: ‘fuerant | monachi annus agebatur’;
- [Note: There are no chapter numbers or headings, but divisions are marked by major and minor initials as in Faustina A.v [191]. The “Books,” marked originally only in CUL MS Ff. 1. 27 [94], are: Book 1, f. 11r, Book 2, f. 31r/10, Book 3, f. 51r/4, Book 4, f. 78v/1 (the modern book and chapter divisions have been marked by an 18c hand). There is an erasure on f. 35v, the text now completely lost. The insertion of a later quire bearing another text between f. 87 and 98 has caused the ending of the text to be separated from the main body (see “Codicological Description”). At

- f. 29r/26–29v/4 is “Bede’s Death Song” in OE: ‘For þam neodfere | nenig wyrþeð’ (W-S version, ed. Dobbie 1942: 108). The text belongs to Dobbie’s “Symeon” group (Dobbie 1937: 83–87), facsimile in Robinson and Stanley 1991: pl. 3.]
8. ff. 88r/8–98r/10 [written in the late 16c on an inserted quire of 10] “De iniusta vexacione Willelmi episcopi primi per Willelmmum regem filium Willelmi magni regis”: ‘Anno ab i(n)carnac(i)o(n)e d(omi)ni m^o 8o°. i(n)t(er)fecto a suis | p(er)occianis Walc(h)ero ep(iscop)o’; ends: ‘est traditum in capitulo mo(na)c(h)or(um) | et cet(era)’ (ed. Arnold 1882–1885: 1.170–95; Offler 1997).
- [Note: The writing at the top of f. 88r, lines 1–7, ‘ille acri(us) dolore . . . s(an)c(t)i mic(h)æaelis [sic] deportauerunt’, is the section of “De exordio” 4.10 missing between f. 87v and 98r (Arnold 1882–1885: 1.134). That on f. 98r/10–28 is the interrupted ending of Item 7.]
9. ff. 98v/1–113r/19 A continuation of the “Libellus de exordio”: ‘TRIB-VS DEHINC | annis eccl(es)ia uacante pastore’; ends: ‘in sede sua ep(iscopu)s sollempnit(er) susceptus est’ [f. 99 is a 16c replacement leaf] (ed. Arnold 1882–1885: 1.135–60; ed. and trans. Rollason 2000: Appendix B).
10. f. 113v (18c) An historical extract from Durham, Cathedral Library, MS B.II.35, f. 277: *Additamentum ex ueteri Libro MS. ecclesie Dunelmensis* ‘Anno ab Incarnatione Domini MCLIII, in die Sancti | Vincentii Laurentius Prior et Clerus Dunelmensis Ecclesie . . . apud Karlel IX Kal. Junii obiit.’ (copied from Bedford 1732: 293–94 by George Allen [d. 1800]).

PHOTO NOTES: The pencil foliation is sometimes faint on the photographs. The following italicised letters on the versos near the gutter are not visible in the photographs: f. 46v/2 seruant(ur); f. 46v/4 sum(us); f. 66v/14 uestimentis. Item 9 is barely legible in the photographs because of pale ink (f. 109r–v).

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D. R.

440. Ripon, Cathedral Library, MS. Frag. 2

Deposited in Leeds University Library, Brotherton Library

Fragments of a Hymnal ("Brotherton Fragments")

[Ker 372, Gneuss 696]

HISTORY: Two A-S fragments from an 11c hymnal, provenance unknown. Along with other unrelated items, they were used as padding in the binding of a copy of Virgil's *Eclogues* (Antwerp, 1543; Ripon Library shelfmark xiii. D. 39), once owned by 'Ant[ony] Higgin', whose name appears on the title-page. Housed in the Brotherton Library, Leeds University Library. "The position of Hy 64 before Hy 62 and the abbreviation of the text of Hy 73 would agree with a hymnal of the Winchester type. The doxology of Hy 44 agrees with C [Cambridge, Corpus Christi College 391 (57)], the hymnal from Worcester" (Milfull 1996: 56; cf. Gneuss 1968: 103). In 1994, when this manuscript was first examined for the project by Phillip Pulsiano, the A-S fragments were still attached to the other non-A-S binding elements as an ensemble, but the elements have since been detached; they are all still kept together, loose, in a single folder. The photos show the former arrangement.

CODICOLOGICAL DESCRIPTION: Two fragments holding parts of eight pages of the original manuscript, once constituting parts of front and back binding elements taken from a printed book.

One fragment, once in the back of the volume, measuring 93 × 33–35 mm., shows a darkened original fold mark down the center (top to bottom), and was originally the inner part of a bifolium folded to form part of a quire. The fragment has been folded 5 mm. in from and along the bottom edge, apparently when the leaf was used as binding material. In its present state, the fragment contains parts of four hymns. The outside of the flattened leaf (with bottom edge folded under) shows a verso, here called (d), beg. 'Te sequeret(ur)', to the left of the fold line and a recto, here called (a), to the right. The inner side of the fragment (with bottom edge shown folded under) shows a verso on the left, here called (b), beg. 'presepe' and ending with a rubric in red, 'HYMNUS'; and a recto on the right, here called (c),

with a purple initial, 'Sit' (line 3); the only other colored initial appears in 'Casta' (a, line 3). Side (b) is writing supplied in the 12c. With the exception of (b), all sections are glossed in Latin. Section (a) contains three words in OE: 'þ(æt) ne losode', glossing the second line, 'Ne p(er)der(et)'. The lines are ruled with a sharp point; a single bounding line can be seen in the right margin. The small horizontal fold has obscured part of the text and gloss at the bottom of both sides of the fragment in the photos, but now that it is released from the ensemble it can be read and is transcribed below. The text is written in a dark brown ink.

[Note: In the photos the back fragments are shown *in situ*, but these have been recently released from the printed book (since 1994 when this item was first examined for the project; reexamined July 2005). The back A-S fragment was paired with another membrane (13c) of similar size and similarly folded which the A-S fragment overlapped on the outside and within the fold by about 10 mm. The two formed a barrier about 162 mm. high and 30–33 mm. wide against the cut-down wooden back cover (now 170 mm. × 30–33 mm. wide, widening from top to bottom), the A-S forming the bottom portion of the composite strip. Inside these strips were sewn two paper (printed, English black-letter) strips (165 × 30–33 mm.) as padding.]

The second A-S fragment, which lay on the outside against the cut-down wooden front cover (172 × 60–55 mm.), is apparently from the same manuscript as the back fragment. The fragment (formerly bound horizontally) measures 162 mm. in width and 45 mm. in length. The quiring fold running down the center and the "bump" on the underside clearly indicate the direction of the original fold. As with the fragment once attached to the back pastedown, this fragment was cut from the center of the original bifolium and thus shows four sections of text, two on either side of the gutter on both sides of the fragment. The original outside: (b) left-side beg. 'Uerbis ut essent' and right side (c); original inside, (d) left side, beg. 'Saluator hic est inquit'; right side (a). The inside of the leaf is the flesh side. The leaf was ruled from the hair side, the raised line being quite pronounced on the flesh side. As with the fragment attached to the back pastedown, this fragment had a small horizontal fold along the bottom edge, which has been flattened out so that all the text is now visible, but not in the photos. Red capitals appear initially in 'Sicq(ue)' (d, line 3), 'Per' (a, line 4), 'Linguis' (b, line 3), 'Q(uo)s' and 'Gl(or)ia' (c, line 3); **HYMNUS IN ASCENSIONE** (c, lines 3–4) is written in red. A blue initial begins 'Hymnum' in c, line 5. Some wormholes are visible.

[Note: The front pastedown comprises a disbound flyleaf from the 1543 edition, to which were attached two vellum leaves by the left margins, thus forming a type of booklet (although the leaves were separately attached by vellum slips to the flyleaf).

The once-associated bottom vellum leaf dates to the 13c and contains a fragment from a Gospel lectionary. The text is written in a dark brown ink, with titles in red. Large initials are written in blue with red outline and red line foliate. One initial is written in a green tint. To the verso of the flyleaf (only partly visible in photos) to which the vellum fragments are attached are pasted three fragments from a printed black-letter type book, apparently from the same source supplying the paper strips in the back, along with the name 'Robertus yonge / Robertus younge' written in a 17c hand and the name 'Richarde' in the same hand. There are also six lines of illegible, cancelled scribbles, apparently names.]

CONTENTS:

Printed title page: "P. Vergilii Maro|NIS BVCOLICA . . . ANTVERPIAE
APVD IOAN|*nem Loe, anno redemptionis nostræ* | M. D. XLIII. Men|se
Maio" [not shown on fiche].

"Back fragment," outside of sheet, trimmed on both edges:

(d) Hymn 62, from lines 8–13 (left side, four lines visible in film, Latin interlinear glosses): 'Te sequeret(ur) . . . Praecib(us) p(er)egit | [pede(m) in remotis]' ('locis') (cf. Milfull 1996: 255–56, 260).

[Note: The last line is not visible in the film; it is given here as visible under the fold in an examination; there is another illegible line of gloss beneath 'locis.']

(a) Hymn 44, from lines 7–12 (right side, four lines visible in film, Latin interlinear glosses and three OE gloss words): 'Ut carne carne(m) li[berans] ('s(an)c(t)a sua peccatric[em]') . . . Cęlestis intrat gr[atia] ('diuina ingreditur') | [the rest on and beneath the fold] [U(e)nter (pu)ell*** ('uterus po[. . .]') | Secreta quę non'] (cf. Milfull 1996: 213–14, 216);

[Note: The last two lines are not visible in the photo.]

"Back fragment," inside of sheet:

(b) continuing Hymn 44, from lines 22–28 (left side, five written lines, un glossed, in a 12c hand supplying the text in long lines): 'presepe non aboruit . . . [glori]a pat(r)i.' HYMNUS | (in fold) [BERNIO (or [CUTH]BERHTO?) EP(ISCOP)O | ['. . .] mirabilis'] (cf. Milfull 1996: 214–15).

(c) Hymn 64, from lines 15–19 (right side, five written lines, bottom line trimmed, with Latin interlinear glosses): 'Quo totus orbis c[ernitur]' ('iubare') . . . sit p(er)pes ('æt(er)nalis) & sublim[itas] ('mag[. . .]') | [trimmed and inside fold] hanc qu'ę' lucerna(m)' ('trinitas') | donauit n(ost)ra s(e)c(u)lo' ('concedit n(ost)ra ętate') (cf. Milfull 1996: 265–66).

[Note: Thus in the original book, Hymn 64 preceded Hymn 62, a hymnal of the Winchester type (cf. Milfull 1996: 13, 56). The photo shows on the right the now detached fragment from an English black-letter printed book.]

“Front fragment,” outside of sheet:

- (d) Hymn 77, from lines 7–11 (left side, five lines, Latin interlinear glosses): ‘Uerbis út essent profliui (‘habundantes’) . . . Musto madere deputant’ (‘[e]stquare affirmant’) (cf. Milfull 1996: 308–9).
- (a) Hymn 72, from lines 43–45 and Hymn 73, title and line 1 (right side, three lines, a rubric, and one line, partly trimmed, interlinear Latin glosses): ‘Ut tibi laudes debitas (‘[. . .]tas’) . . . Q(uo)s auctor. Gl(ori)a t(ib)i: HY[MNUS] | IN ASCENSIONE D(OMI)NI | ‘HYmnum canamus gl(ori)e’ (‘carmen resonemus laudis’) (cf. Milfull 1996: 291–94, 297);

“Front fragment,” inside of sheet:

- (b) Hymn 73, from lines 19–27 (left side, 5 lines of writing, with interlinear Latin glosses, bottom line trimmed): ‘Saluator hic est iniquit (‘chr(istu)s dicunt’) . . . Summa polor(um) culmina’ (‘altissi[.] cacumina’) (cf. Milfull 1996: 294–95, 297).
- (c) Hymn 76, from lines 18–22 (right side, 5 lines of writing, with interlinear Latin glosses): ‘Pacemq(ue) dones protinus’ (‘continuo’) . . . Noscam(us) atq(ue) filium’ (‘int[el]ligam(us)’) (cf. Milfull 1996: 305, 307).

[Note: The long strip shown on the right side (writing perpendicular to page) is a now-separated binding strip from a 13c Gospel lectionary containing the complete inside column-width and part of the outside (trimmed; only part of the recto is shown in images).]

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494. York, Minster Library Additional 1

“The York Gospels”

[Ker 402 & Supp. Gneuss 774]

HISTORY: Probably produced at Christ Church, Canterbury (one page, f. 23v, was executed in the known hand of the Christ Church scribe Eadui Basan (fl. 1012–1020s, cf. Gameson 2002), square minuscule, phase II), though St. Augustine’s is a possibility (see McGurk in Alexander et al. 1986: 41–42). Script of main text and its decoration has been dated on stylistic grounds to ca. 990–1000, however the whole book may be of Eadui’s time (Pfaff 1992, esp. 270–71, and see below). The text is basically of the Tournonian recension according to McGurk (in Alexander et al. 1986: 55). OE material dating between 1020–1023 pertaining to three Yorkshire estates which were of interest to Wulfstan suggests its presence in York by then (see Keynes in Alexander et al. 1986: 84–88). Because the Gospels survived the disastrous fire of 1069, Norton (2004: 214–18) thinks that the book was actually kept not at the Minster but at the archiepiscopal estate of Sherburn-in-Elmet, mentioned in these documents (ff. 156v–157r). The three Wulfstan items which follow were compiled from his work expressly for this manuscript and are corrected in his own hand in the opinion of Ker (1971) and Keynes (in Alexander et al. 1986: 92); associated with the Wulfstan items is a writ of Cnut, probably of 1020. Wulfstan could have acquired the book when he attended the consecration of Archbishop Æthelnoth in 1023, at which time he would have had f. 23v supplied there (cf. McGurk in Alexander et al. 1986: 41–42). Heslop (2004: 304 et passim) argues from codicological and stylistic evidence that the whole book was commissioned by Wulfstan or gifted to him immediately upon its completion about 1020 (see below). Other later OE documents copied in the book confirm continuing association with York through the 11c. York-related documents continued to be recorded, including many ecclesiastical oaths from the 13c to the late 16c, in quires added at the front and back of the manuscript. A York inventory of 1500–1510 mentions this book: “Item unus textus ornatus cum argento non bene deaurato, super quem iuramenta Decani et aliarum dignitatum ac canonicorum

in principio inseruntur” (York Minster Library, Dean and Chapter muniments, M2/2d, see Barr in Alexander et al. 1986: 108 and text, at 121). The book probably lost its medieval silver-gilt cover about 1547 at the time of the royal injunction for episcopal inventories and subsequent confiscations. It must have been rebound more simply about that time. During the period of the Civil Wars or Commonwealth the Gospels appear to have left York (whereabouts unknown) because in 1678 they were returned by the executors of the will of Henry King, Bishop of Chichester, who had died nine years earlier (Barr in Alexander et al. 1986: 11–12 and York Minster Library, Dean and Chapter muniments, Chamberlain’s accounts, 1677–1707, E/5; a document recording its return to York pr. Barr 1986: 123). It is not known how it might have become part of Bishop King’s estate. The book was rebound in 1678 in reversed calf over paste-boards with no lettering on the spine (these covers preserved as York Minster Ms. Add. 1A). It was rebound again in 1959 by K. Phillips of the British Museum in full dark brown undecorated morocco, on spine ‘THE | YORK | GOSPELS.’ Kept in a box lined with mildew-resistant nylon velvet.

CODICOLOGICAL DESCRIPTION: Foll. [iii] + 167 + [iii] The original Gospels comprise ff. 10r–156r. OE materials are remaining blank pages, ff. 156v–161. The medieval material is on the added quires ff. 1–9 and ff. 162–167.

Oath pages (Quires I–III): these leaves are variously prepared ad hoc and contain a variety of added documents ranging in no particular order from about 1300 to the 16c. Quire I (ff. 1–2) is a very thin, whitish, and limp bifolium. Quire II (ff. 3–6) could have been blank flyleaves of the original book but seem later membrane as being thin and limp. Quire III (ff. 7–9): f. 9, a singleton, resembles the parchment of the gospel book. On f. 9v, bottom, is pasted a piece of vellum 65 × 170 mm. containing a 15c document; ff. 7–8, a bifolium, is thin, limp and shiny, a deep tan color, typical of 12c/13c vellum.

Gospel Book quires (quires IV–XXII + XXIII–XXIV, ff. 10r–156r): The parchment is generally uniform, thick, touch varying from rough to smooth and matte, greasy patches on most leaves, generally a bright buff color with minimum hair/flesh contrast; Quires IV–V, containing the prefatory material, are greyish and stiffer. The first opening of the Gospel (f. 10r) is shiny and somewhat dirty from handling. Arranged HFHF. Page size 268 × 215 mm., severely trimmed. Prickings trimmed off, ruling on hair side before folding, including the portrait pages, double bounding lines, an extra vertical on ff. 59v, 60r, 84v, 85r, 126v to guide the chapter numbers. Text

area 215 × 140 mm., 28 lines of writing. Square, uniform caroline minuscule by a single scribe except another hand on ff. 10v–14v which writes insular minuscule (see Ker, *Cat.* 469), the prefatory material, and another on f. 23v, identified as the hand of the Canterbury scribe, Eadui Basan, filling in a page for some reason left blank in the original campaign. Heslop (2004: 286–98) sees Eadwi's hand also in the display majuscules on f. 23r and at the opening of Mark (f. 61r) and argues he was the supervisor of the whole job (Brown 1989 had already made a similar suggestion); this would put the production of the entire Gospel book in the teens to about 1020, the main hand having a slightly old-fashioned cast. Very dark, almost black, uniform ink in main text, Eadui Basan's a dark brown. Rubrics in black and brownish red, using a hierarchy of monumental, uncial, and rustic capitals. Running heads in uncial on ff. 61v/62r (only). Passions marked by text division on ff. 53v, 78v, 120r, and by a cross on f. 154r; Luke Passion ends with rustic 'FINIT PASSIO' (f. 123v/25). All corrections seem to be in the hand of the main scribe. Large text initials painted in a variety of alternating colors without outlines. In-text capitals filled with the brownish red of the rubrics. Display on f. 10r (ruled for 28) has monumental roman capitals in descending hierarchy and modified uncial in bottom 4 lines. Rubric above in oxidized red, large 'B' in green, 'EATUS' in red, with following lines alternating (metallic) red, green, red. Bottom lines in green, black, red, (metallic) red. Canon table pages (ff. 15v–19r) not ruled, but prickings to guide the writing of the numerals are visible on most; f. 19v specially ruled for text (prickings visible on inside margin). Arcades prepared with compass, upper spaces left blank and apparently unfinished on ff. 16r, 17v, 18r/v, 19r, verticals appear to be prepared for each side (e.g., the middle columns on f. 17r/v do not line up), and vertical lines on several pages ruled but not used; the same hand has entered the canon numbers in the tables and in the margins of Matthew (they stop on f. 34r).

Wide palette of delicate colors, including green, violet, yellow, brown, blue, gold leaf (capitals), with white highlighting and faux marble effects. Canon tables incorporate "circles supported by columns" and carefully matched and contrasting colors (Alexander in Alexander et al. 1986: 74). Opening of each Gospel (ff. 23, 61, 86, 127, always on the recto) is marked by restrained use of gold leaf. Matthew incipit (f. 23r) has decorated 'I', border filled in with gold leaf and 'IBER | GENERATIONIS IHV' and several smaller letters in lower text are painted in gold leaf with no border. Other letters are in alternating brown, green, red, pink, and text ink (flaking on line 3 up). 'I' shows pale violet, green, blue, white. Angel has blue and pink wings and drapery, gold nimbus and collar, flesh tones and brown outlining; bull on toe

of 'L' is blue and white mixed on the page. Mark incipit (f. 61r) is more simply laid out, with title in brown (line 1) and gold leaf (line 2). 'T' borders in gold, lions in brown wash with dark highlights, floral decorations in green, pink, and gold, some blue in lower design. Luke (f. 86r) is laid out similar to Mark, first headline in brown, three lines of gold following, 'Q' borders filled in with gold, dragon and other areas in violet with white highlights. John (f. 127r) has headlines similar to Luke, 'T' borders filled in with (still glistening) gold leaf, inner panels in green and red with white highlights, lavender with white highlights in roundel, lower flower and interlace. The frames of the evangelist portraits (all on versos, John has been cut out) extend to the outer limits of the text borders and lines, 226 × 150 mm. Matthew (f. 22v) has a triple border, outer and inner undecorated except for red dots, inner in alternating panels of plain green and red; figure has pinkish feet and hands, with white highlights, face uncolored with some (pencil?) shading, brown features and hair, white tunic above and green below, pink/violet drapery, with white, pink, and brown highlights, book, sleeve, and nimbus in gold leaf; throne pink, cushion green with brown outlines and white highlights, footstool blue and brown, pedestal green and blue; blessing hand is uncolored with brown outlines, sleeve is green, heaven white, pink, orangish red; background in three registers, blue, green, (faded) brownish red; lettering below hand 'SCS MATHEUS' in gold leaf. Mark (f. 60v) has a similar scheme, narrower borders filled in with plain brownish red, background pinkish/violet wash upper half, faded brownish red wash lower half. Luke is done to a different type of model, probably by same artist, though face is coarser; outer border is filled in with a dark reddish-purple, middle border has a wavy pattern of pink, white, and green, and inner border is pink; flesh is unpainted with brown outlines, lower drapery is red with white highlights, body drapery is whitish pink with dark pink and brown highlights, drapery under book is dull purple; background is a reddish brown wash, heaven is divided into white, red, and pink zones by white highlights.

Anglo-Saxon insertions (quires XXIII–XXIV, ff. 156v–161v): The first A-S text is written on the verso of the last leaf containing the Gospel (f. 156). According to Keynes the text on f. 156v is by one scribe, those on f. 157r by two others. The next leaf, though now arranged as part of Quire XXIII, almost surely belonged with the following Quire XXIV, two (probably) bifolia, showing parchment of a completely different character from that of the Gospel book. F. 157 has a repair mesh completely covering both sides, but is definitely of the color and character of the following leaves, not the preceding, and ff. 158–161 are dark and thick. The writing on f. 156v follows the rules for the Gospel on the recto. Fol. 157 may be unruled, but

this cannot be told because of the mesh; total writing area is 200 mm. high with varying right margin. In Quire XXIV (ff. 158–161), scoring, which cannot be seen very well because of the mesh, seems to vary from page to page, but double bounding lines are visible; writing area 210/232 × 140 mm. with 25/28 lines of writing. The Wulfstan material ff. 158r–159v is by one scribe with corrections in Wulfstan’s own hand (Ker 1971). The Cnut material, ff. 160r/v, is by another. Fols. 161r/v may have been written by several scribes. (All these leaves have been completely covered, recto and verso, by repair mesh.)

[**Note:** Heslop (2004: 284–85) argues convincingly that Quire XXIV was made expressly for the Gospel volume about 1020, at the time of the Cnut document: it is written in the same hand and inks as the preceding Wulfstan items; the accommodation of these four items requires a two- rather than one-bifolia supplement; its original sewing holes are the same as the Gospel book’s, showing it was never part of any other book; and the rust stain of the nail once holding the book clasp is visible, running from f. 159 to its last sheet, f. 161, showing this was the final sheet of the completed, bound Gospel book.]

Final Medieval leaves: Quire XXV (ff. 162–65) is two bifolia, parchment of a lighter, buffer color than the A-S leaves; ruled for 32 lines, writing area 240 × 160 mm., written in reddish ink. Quire XXVI is a bifolium, 37 lines. The absence of outside margins suggests this sheet (a list of relics) was written in some other context and then added and trimmed. (All these leaves have been completely covered, recto and verso, by repair mesh.)

COLLATION: I² bifolium (blank) (ff. 1–2); II⁴ probably two bifolia (repaired) (ff. 3–6); III²⁺¹ bifolium (repaired) + singleton (ff. 7–9); | IV³ singleton + bifolium (repaired) + 2 singletons (ff. 10–14); V–XVIII⁸ most bifolia have been repaired (ff. 15–126); XIX^{6r} 1 cut out, 2, 5, 6 singletons, 3/4 bifolium (ff. 127–131); XX–XXII⁸ (ff. 132–155); XXIII² disjunct (ff. 156–157); XXIV⁴ 1 and 4 probably a bifolium, now disjunct (ff. 158–161); | XXV⁴ (ff. 162–165); XXVI² bifolium (ff. 166–167).

[**Note:** Most of the leaves have been repaired or rejoined in some way.QUIRES I–III were added later to accommodate the documents and ecclesiastical oaths customarily written in this book from the 13c on.QUIRES XXV–XXVI are late medieval additions. Quire XXIV (the bulk of the Wulfstan material) is an addition contemporary, or nearly so, with the main book. McGurk (in Alexander et al. 1986: 37) says that the leaves of Quire XXIII were “probably conjugate,” but the parchment of the two leaves is of different character, f. 156 matching that of the Gospel-book (the last page of Gospel text is on f. 156r and the first of Wulfstan on the verso) and 157 matching that of the following quire (Wulfstan). In the new binding the quires are mounted on thick pasteboard guards and thrown out from the binding.]

CONTENTS (the items are numbered as in Alexander et al. 1986):

Added prefatory leaves containing medieval York documents (contents described Alexander et al. 1986: 17–19):

ff. 1r–2v blank.

1. f. 3r/1–12 Oath of a proxy for an archdeacon (15c): ‘EGO N Procurator N Archidiaconi . . . et hec sancta euangelia Amen’ [rest of page blank].

ff. 3v–5r blank.

2. f. 5v/1–9 (items 2–5 are in a single 14c hand) Oath of a dean in person: **Iuramentum d(omi)ni Decani in p(ro)pria persona** | ‘EGO .N. decanus eccl(es)ie b(ea)ti petri Eboracen(sis) iuro in a(n)i(m)am meam . . . et | hec sancta euang(e)lia’;

3. f. 5v/10–19 Oath of a proxy for a dean: **Iuramentu(m) procuratoris d(omi)ni decani eo absente.** | ‘EGO .N. procurator .N. in decanu(m) eccl(es)ie cathed(rali) b(eat)ti petri Ebor(acensis) . . . et hec s(an)c(t)a eu(a)ng(e)lia. Amen’;

4. f. 6r/1–9 Oath of a subdean in person: **Iuramentum Subdecani in p(ro)pria p(er)sona.** | ‘Ego .N. Subdecanus eccl(es)ie b(ea)ti petri Ebor(acensis) . . . et hec s(an)c(t)a eu(a)ng(e)lia. Amen’ [rest of page blank];

5. f. 6v/1–11 Oath of a canon and prebendary in person (= no. 9): [top trimmed] **Istud iurame(n)tum prestabit q(ui)libet Canonic(us) cu(m) p(r)imo venerit.** | ‘Ego .N. Canonicus eccl(es)ie b(ea)ti petri Ebor(acensis) et prebendarius . . . et hec s(an)c(t)a euang(e)lia | Amen’.

6. f. 6v/12–24 Oath of an archdeacon (early 16c, altered for an archdeacon of the East Riding, late 16c): ‘Ego N (altered to `A:B:’) Archidiacon(us) Eccl(es)ie b(ea)ti Petri Ebor(acensis)’ (altered in two added lines above line 12: ‘Eastriddinge in Eccl(es)ia Cath(edral)i et | Metropolitana beati Petri Ebor(acensis).’) . . . hec s(an)c(t)a dei Evang(e)lia’.

7. f. 7r/1–7 Latter part of the form for the admission of a canon (late 13c): ‘Decano ⁊ capitulo p(re)sentet(ur). Recept[at](ur) aute(m) a capitulo in canonicu(m) . . . nec pro p(er)sone n(e)c p(ro) cano(n)ic[o] [habeatur].’

8. f. 7r/8–19 Oath of a proxy for a treasurer, noted as usable also for a proxy for a canon (same hand as no. 7): ‘Ego .N. procurator .N. Thesaurar(ii) Eccl(es)ie beati pet(r)i Ebor(acensis) . . . ⁊ h(ec) s(an)c(t)a euang(e)lia. Amen. (followed after a skipped line by:) Istud iuramentu(m) un(us)quisq(ue) procurator cui(us)cu(n)q(ue) canonici ⁊ d(omi)n(us) ei(us) cu(m) | uen(er)it. prestabit.’

9. f. 7r/20–30 [12 pencilled rulings, page very dark] Oath of a canon and prebendary in person (= 5, here 14c): ‘Ego .N. Canonicus eccl(es)ie beati Petri ebor(acensis) et prebe(n)darius . . . et hec s(an)c(t)a euang(e)lia. [corner of leaf damaged and darkened, a line skipped] Istud iuramentum prestabit quilibet canonicus cum primo vener[it].’
10. f. 7v/1–6 (items 10–12 in a single 13c hand, on what were probably original flyleaves) Charter of King William (I or II?) of grant of land before St. Peter’s for a hospital: *Carta conquestoris*. | Will(elmu)s Rex Angl(ie) T(home) Archiep(iscop)o 7 G. Baynardo 7 om(n)ib(us) Baronib(us) de Ebor(acensi) . . . T(estibus) Eudone | dapif(er)o 7 Rog(er)o Bigoto’ (pr. Dugdale 1673: 3.132; cf. Davis 1913: 107, no. 431);
11. ff. 7v/7–8r/15 Inquisition between King Henry III and the Dean and Chapter of York about the rights and possessions of St. Leonard’s Hospital, York, and the right of the canons of the Minster to present the warden (1244–1246): ‘Iur(amentum) int(er) d(omi)n(u)m Rege(m) Henr(icum) fil(ium) Reg(is) Ioh(ann)is 7 decanu(m) 7 capit(u)l(u)m ebor(acenses) . . . h(ab)eant inde seisinam suam’ (cf. Fallow 1913: 336–37; A. Raine 1955: 113–14);
12. f. 8r/17–26 Writ of Henry III to the sheriff of York giving effect to the findings of no. 11, dated “Westminster 20 October 30 Hen. III” (1246): ‘H(enricus) d(e)i gr(ati)a Rex Angl(ie) &c. Vic(ecomiti) Ebor(acensis) sal(u)te(m) . . . Teste meip(s)o ap(u)d Westm(onasterium) .xx. die Octo|br(is). Anno regni n(ost)ri .xxx^o.’
13. ff. 8v/1–9r/18 “Statutum de Stipendijs Vicariorum, et de eorum Iuramentis” (inspeximus by Archbishop Walter Gray, 2 Nov. 1250 [misdated 1252]): ‘Uniu(er)sis s(an)c(t)e mat(ri)s eccl(es)ie filijs ad quos p(re)sens sc(ri)ptum p(er)uen(er)it . . . obsequio debito defraudetur’ (added on line ‘— v. statuta’) (pr. Bradshaw and Wordsworth 1892/1897 2.108–112);
- [Note: At f. 8v/4, ‘m’ is incorrectly given as initial of the dean, Sewal; after this text, on f. 9r, six lines of the text of no. 15 written and erased in 14c.]
14. f. 9v/1–5 Custom of a canon beginning his first residence (early 14c) ‘Consuetudo residenciu(m) hec consueta est ab antiquo . . . necessario p(re)peditus’ (cf. Raine and Bradshaw 1900: 10–11; Bradshaw and Wordsworth 1892/1897 2.101).
15. f. 9v/5–16 Oath of a vicar choral in person (15c): *Iuramentu(m) vicarior(um) in suo primo ingressu*. | ‘In dei nomine Amen. Ego .N. ad sancta dei eu(ang)e(lia) corporale presto sacramentum . . . sic me deus adiuuet et hec sancta dei eu(ang)e(lia) Amen’ (pr. Bradshaw and Wordsworth 1892/1897 2.112).

16. f. 9v/17–22 Form of admission of a vicar choral to the hall of the vicars and stall in the choir (15c): **It(e)m tu stabis in aula co(mmun)i cum conuicariis tuis s(ecundu)m ordinac(i)o(n)em ⁊ arbit(ri)um Cap(itu)li.** | ‘In dei no(m)i(n)e Amen. Nos Capitulum eccl(es)ie Ebor(acensis) . . . ⁊ admittimus in presenti. | Deinde dicat. Ducas eum in chorum. ad stallum d(omi)ni sui.’
17. f. 9v, bottom, pasted-in slip (7 lines) Form of admission of a vicar choral to a vacant prebendal stall (15c): ‘In dei nomine. Amen Nos Decanus & Capitulum eccl(es)ie Eboracen(sis) . . . in presenti’

The Gospels (ff. 10–156):

18. ff. 10r/1–11v/22 Jerome, “Epistula ad Damasum”: **INCIPIT PREPHATIO** | **S(AN)C(T)I HIERONIMI PRES|BITERI IN EVVA(N)G(E)L(IA).** | **BEATIS|SIMO | PAPA E | DAMASO. HIERONIMVS | SALVTEM IN CHR(IST)O.** ‘NOVV(M) | OPVS. FACERE . . . et memineris mei papa beatissime’ (ed. Wordsworth and White 1889: 1–4);
19. ff. 11v/23–12r/15 Pseudo-Jerome, “Argumentum Euangeliorum”: ‘Sciendum tam(en) ne quis ignarum . . . e(ss)e quod solu(m) est. opto ut in chr(ist)o ualeas. et memi|neris mei. beatissime pape’ (corr. to ‘papa’) (ed. Wordsworth and White 1889: 5; the words from ‘opto’ are from the end of item 18);
20. ff. 12r/15–13r/3 “Praefatio Eusebii” to Carpianus: **EV|SEBIVS CARPIANO FR(ATR)I I(N) D(OMI)NO SALVTEM.** | ‘Ammonius quidem alexandrin(us) (‘eis’ cancelled and corrected to ‘us’ by suspension) magno studio . . . similia dixisse rep||peries. in quo matheus p(ro)pria. can(on).x. in quo marcus. | p(ro)pria .x. in quo lucas p(ro)pria. can(on).x. in quo iohannes p(ro)||pria’ (ed. Wordsworth and White 1889: 6–7; the words after ‘repperies’ are not in the received text);
21. ff. 13r/4–14v/7 Jerome’s Prologue addressed to Eusebius: **PROLOGVS .IIII. EVANGELIORVM.** | **‘PLURES FUISSE QUI EUANGELIA SCRIPSERUNT | et lucas euangelista testat(ur) . . . magis hereticis qua(m) | ecclesiasticis uiuis canendas’** (altered to ‘cauendas’) **EXPLICIT PROLOGVS EVANGELIOR<UM>** (ed. Wordsworth and White 1889: 11–14) [rest of f. 14v blank].
- f. 25r blank.
- [22.] ff. 15v–19r Eight canon tables (cf. Wordsworth and White 1889: 7–10).

Luke:

31. ff. 83r/12–84r/3 Jerome[?], “Monarchian” prologue: **INCIPIVNT** [*sic*] **PREFAT(IO) LVCAE | EVANGELISTAE. | LUCAS SYRUS NATIONE ANTIOCHENSIS ARTE ME**dicus discipulus apostolorum . . . quam fastidientibus p(ro)desse’ (ed. Wordsworth and White 1889: 269–71);
32. ff. 84r/4–85r Table of capitula (73 numbered chapters): **INCIPIVNT CAPITULA IN EVANGEL(IUM) LVCAE. | ‘I Uisio zacharię generandi iohanne(m) & beate marię uisióne(m) . . . LXXIII Dé resurrectione s(an)c(t)a & de duobus discipulis. & ubi subito | discipulor(um) d(omi)n(u)s apparuit. | Expliciunt capitula** [the entries down the page are increasingly smudged; the letters of the explicit are written in a combination of rustic capitals and minuscule] (ed. Wordsworth and White 1889: 275–305, col. K);

[33.] f. 85v Luke portrait page;

34. ff. 86r–125v/9 Gospel of Luke: **S(E)C(UN)D(U)M LUCAM | QVONIAM | QVIDEM | MULTI | CONATI SUNT ORDINA**[re narrationem]; ends: ‘laudantes et bendicentes d(eu)m’ | **EXPL(ICIT) EU(AN)G(E)L(IUM) S(E)C(UN)D(U)M LUCAM. HAB(ET) V(ERSUS) III. dccc.** (ed. Wordsworth and White 1889: 307–483).

John:

35. ff. 125v/10–126r/13 Jerome[?], “Monarchian” prologue: **INCIPIT PRAEFATIO | IOHANNISEVANGÆLISTAE. | ‘Hic. e(st). ioHANNES EUANGELISTA UNUS EX DISCIPU**[lis d(e)i qui uirgo electus a d(e)o . . . et d(e)o | magisterii. doctrina seruetur’ (ed. Wordsworth and White 1889: 485–87);
36. f. 126r/14–126v Table of capitula (35 numbered chapters): **INCIPIVNT CAPITVLA IN EVANGE(LIUM) IOHANN(IS). | ‘I Ubi iohannes testimoni(u)m p(er)hibet de chr(ist)o . . . xxxv Ubi d(omi)n(u)s ianuis clausis discipulis apparuit item post dies | Octo similit(er). Tertio(ue) ad mare tyberiadis piscantibus | Apostolis se prebuit ác petro dicit pasce oues meas’ (ed. Wordsworth and White 1889: 493–505, col. K);**
- [Note: After f. 126 a leaf is wanting (shown as a blank leaf in the published facsimile) which contained on the verso the John portrait (article 37 in Alexander et al.).]
38. ff. 127r–156r/17 Gospel of John: **S(E)C(UN)D(U)M IOH(ANNE)M. | ‘IN PRINCIPIO | ERAT VERBUM ET | UERBUM ERAT APUD D(EU)M’; ends: ‘capere eos qui scribendi sunt libros’ | EXPL(ICIT) EUANG(ELIUM) S(E)C(UN)D(UM) IOHANNEM. HAB(ET) U(ERSUS) I. dcc.** (ed. Wordsworth and White 1889: 507–649) [rest of f. 156r blank].

OE Documents (11c) added in remaining leaves of last Gospel quire (XXIII) (contents listed Alexander et al. 1986: 21–22; *Ker Cat.*, pp. 468–69; analysis of OE texts by Keynes in Alexander et al. 1986: 81–99):

Yorkshire surveys (= *Ker Cat.* no. 402, item a):

39. f. 156v/1–18 Survey of archiepiscopal property at Sherburn-in-Elmet: ‘Ðis is seo socn into scyre burna . . . 7 fentun is læn oðer healf | ploges land’ [rest of f. 156v blank];

40. f. 157r/1–7 Survey of archiepiscopal property at Otley: ‘INto ottanleage .iiii. plogaland . . . On linde leage .iii.’;

41. f. 157r/8–22 Survey of archiepiscopal property at Ripon, in three paragraphs: ‘Æt rypum ærest mile gemet . . . 7 on sleaninga forða .ii. hida’ (arts. 39–41 ed. and tr. Robertson 1939: 164–69, 413–16, no. 84; dated by Robertson ca. 1020–1030; cf. Baxter 2004, esp. 179–86).

f. 157v blank

Wulfstan texts: Three homiletic texts and a writ associated with Wulfstan in a quire of 4 apparently prepared for them (quire XXIV) (nos. 42–45):

42. f. 158rv (Ker 402b[i]) Napier 59: **SERMO LUPI**. | ‘Leofan men doð swa ic lære. gehyrað hwæt ic wylle. secgan . . . 7 hym symle sy wuldor 7 weorðmynt æfre to worolde’ (ed. Napier 1883: 307–8, no. 59, from this manuscript);

[Note: On the authorship of items 42–44 see Bethurum (1957: 38–39); Whitelock (1948: 452) sees no. 42 as made up of snippets from preexisting documents associated with Wulfstan and Cnut.]

43. f. 159r (Ker 402b[iii]) Napier 60: **BE HÆDENDOME**. | ‘Nemo chr(ist)ianor(um) ` (ue)l nullus chr(ist)ianus’ paganas sup(er)stitiones intendat. sed gentiliu(m) | inquinamenta om(n)ia. omnim`o’ [sic] conte(m)nat. | Eala mycel is nydþearf manna gehwylcu(m) . . . gyf man godes miltse gearnian wylle’ (ed. Napier 1883: 309–10, no. 60, from this manuscript);

44. f. 159v (Ker 402b[iiii]) Napier 61: **BE CRISTENDOME**. | ‘A chr(ist)o eni(m) cristiani sunt nominati. Chr(istu)s aut(em) capud n(ost)r(u)m est. & nos membra ei(us). | Crist is ealra cristenra manna heafod . . . mid woroldlicre steore’ (ed. Napier 1883: 310–11, no. 61, from this manuscript).

[Note: Ker (1971: 330–31) pointed out that the interlinear additions at f. 158r/7,19, f. 159r/2, 159v/14, as well as the marking off of f. 159r/8–10 and some added punctuation, are in Wulfstan’s own hand.]

45. f. 160rv (Ker c) Writ or letter of Cnut to the people of England (1019–1020): + ‘Cnut cyning gret his arceb(iscop) . . . þe leofað 7 rihxað abutan

ende [amen?]' (ed. and tr. Whitelock, Brett and Brooke 1981: 1.435–41; [several neumes at the bottom of f. 160v].

[Note: Keynes (in Alexander et al. 1986: 95–96) argues that the latter half of the letter (from sec. 14, f. 160v/8) was composed by Wulfstan in England while Cnut was in Denmark.]

46. f. 161r/1–5 (Ker *d*) Inventory of church goods at Sherburn-in-Elmet (ca. 1020–1030): (17c title) 'Eccl(esi)æ Schirburnensis (Ebor. Diœc.) utensilia': 'þis syndon þa cyrican madmas . . . 7 vi. hangende bellan' (ed. and tr. Robertson 1939: 248–49, 496) [rest of page blank].

47. f. 161v/1–17 (Ker *e*) Bidding prayers in five paragraphs, (17c title) 'Bidding of Prayer': (line 1) + 'Wutan we gebiddan god ealmihtine . . . (line 5) Wutan we gebiddan. for urne papan on róme . . . (line 9) Wutan we gebiddan for ure godsybbas . . . (line 13) Bidde we [followed by 2 blank lines] . . . (line 15) For þor[f]erþes saule bidde we . . . fram adames dæge | to þisu(m) dæge. pat(er) n(oste)r' (pr. Stevenson 1912: 10).

48. f. 161v/18–29 (Ker *f*) List of the names of 80 to 90 sureties ('festermen') of Ælfric (probably Ælfric Puttoc, archb. of York [1023–1051], the list probably dating to his accession): 'Ðis sindan þa festermen Elfricas . . . Auðcetel pr(e)s(byter)' (pr. Stevenson 1912: 12) [the bottom left corner is gone, and with it the first quarter of the bottom three lines].

Latin Documents in an added quire (ff. 162–167) (contents described Alexander et al. 1986: 22–23):

49. ff. 162r/1–164v/23 Plea of quo warranto against the Dean and Chapter of York the Nottingham eyre-roll of 3 Edward III (13 Nov. 1329) (written in 14c): **Placita de quo Waranto coram W. de Herle 7 sociis suis . . . anno regni Reg(is) E(wardi) t(er)cij p(ost) | Conquestum t(er)cio. r(otul)o x^{mo} | Decanus 7 Cap(it)ul(u)m eccl(esi)e b(eat)i petr(i) Ebor(acensis) sum(moniti) fuerunt . . . I(de)o p(re)d(i)c(t)i Decanus 7 Capit(u)l(u)m ad p(re)sens | inde sine die saluo iure Reg(is) 7 c(etera)**: (pr. [Illingworth] 1818: 625–27).

f. 165r blank.

f. 165v (at top [art. 50], 16c(?) inscription 'Joh(ann)es Caerlyle').

f. 166r blank.

51. ff. 166v/1–167r/24 List of relics in York Minster, ca. 1300: '[I]N no(m)i(n)e d(omi)ni Am(en). Iste su(n)t reliquie reco(n)dite in Ecc(lesi)a b(eat)i Pet(ri) Ebor(acensis) . . . 7 de s(ancto) Bricio Ep(iscop)o' [bottom inside quarter of f. 166 gone, and with it leftward parts of bottom 8 lines on verso; deterioration of top outside edge of f. 167 cuts into lines 5–13 on the recto] (pr. Raine 1894: 3.106–10).

f. 167v blank.

PHOTO NOTES: The images are reproduced by permission from the published facsimile (Alexander et al. 1986). Improved photos of ff. 156v–167v taken from this volume are included on a supplementary fiche.

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495. York, Minster Library XVI i. 12

Historical works concerning Hexham, Lindisfarne, and Durham
[Ker—, Gneuss—]

HISTORY: Written in various hands of the first half of the 14c, probably at Durham Cathedral Priory. The texts on ff. 99–182 are written in hands similar to one another, one of which writes the bishops' list running to Antony Bek (d. 1311), "whose length of pontificate was not originally given but has been added in a different ink and a different hand" suggesting that the main texts were written in Bek's lifetime (Rollason 2000: xxxvi). On f. 1r, top, '... Capella prioris D[...].]elm' (s. xiv/xv) reported as visible in UV by Ker and Piper (1992: 722). 'Duresmie' [?] (s. xiv) f. 182r (bottom). No. 42 in the 1671 York catalogue (Oxford, Bodleian Library Tanner 88, ff. 110r–111v, BL Harley 695, ff. 307r–309v). An intermediary in its migration from Durham to York was perhaps Steven Batman, rector of Newington Butts, Surrey (d. 1584), who shortly after 1534 was a chaplain to Archbishop Parker and collected books for him; he is said to have owned this manuscript (cf. [Bernard] 1697: 2.5; nos. 46–47 of York manuscripts in Bernard's *Catalogi*, "2 vols. 4to"). Bibliographical inscriptions on ff. 1r, 166r, and 183r are in hand of Thomas Rud (Ker and Piper 1992), the cataloger of Durham manuscripts, who saw the book at York in the early 18c and made inscriptions on ff. 1r, 166r, and 183r.

CODICOLOGICAL DESCRIPTION: Foll. [iii] + 227 + [ii]. Page size, 258 × 173 mm. Parchment is thin, crisp, smooth, shiny, some sheets greasy-looking, strong hair/flesh contrast, color varying from quire to quire. First 4 leaves somewhat irregularly trimmed along bottoms and of poor-quality membrane. The parchment of Quire VII is thinner and darker than the rest. Arranged HFHF (etc.). The added singletons, ff. 15, 40, 66, have hair facing recto. Contemporary catchwords on last verso of most quires, some trimmed.

Writing areas about 210 × 134 mm., set for two columns of 34–40 lines using pencil, columns about 64 mm. wide. The contents and campaigns

of handwriting generally correspond to the quiration, that is, the volume consists of separate booklets. Successive contributors have kept a unity of layout and subject matter, though not of styles of writing: quire I, ff. 1r–12v *anglica formata*; quire II, ff. 13r–14v/10b *textura*, ff. 14v/11b–15v two *anglica formata* hands (ca. 1300); quires III–VI, ff. 16r–66r *anglia formata*; quire VII, ff. 67r–70v *textura*; quires VIII–IX, ff. 71r–94v *textura* in another hand; quire X (added), ff. 96v–98r a smaller *textura*; quires XI–XVII, ff. 99r–182r *textura*; quire XVIII, ff. 183r–194v *textura* in a different hand; quires XIX–XXI, ff. 195r–225v, change to *anglica formata* in mid-text, and at f. 225v/10a *formata*-hand probably changes; the scripts of quires XVIII–XXI are the latest in the book (after 1336, but probably late 14c/early 15c) (Rollason 2000: xxxvii). Quires III–VI (Reginald of Durham booklet) have 14c arabic foliation in greasy pencil, ‘1–51’. On ff. 99v–182r, running through the consecutive historical works, chapter numbers are written at tops and/or sides of pages, ‘i–cxxxii’, and in arabic ‘132–177’, ff. 183r–218v. Simple large initials in red or red and blue with some pen decoration, styles varying slightly from booklet to booklet. Rubrics in dullish red.

Binding probably by Charles Lewis in 1816, who rebound sixty manuscripts in this year (Barr 1977: 513); leather, five false spine bands, tooled leather borders back and front and a quatrefoil on cover with ‘York Minster’ embossed. Edges trimmed and gilded. Spine has stamped in gold ‘16. [I.] 5 | SÆC XIV || LIBELLI | DE ECCLES. ET EPIS. | HAG. LIND. DUN.’ Three diamond-shaped printed paper labels in top, fourth, and bottom spine-partitions have ‘XVI’, ‘T’, ‘12’.

COLLATION: 3 19c paper endleaves; I¹² (ff. 1–12); II²⁺¹ f. 15 added singleton (ff. 13–15); III¹⁸ sheets 14, 15, 16 cancelled after f. 28 (ff. 16–30); IV¹⁰⁺¹ f. 40 added singleton (ff. 31–41); V¹² (ff. 42–53); VI¹²⁺¹ f. 66 added singleton (ff. 54–66); VII⁴ (ff. 67–70); VIII¹² (ff. 71–82); IX¹² (ff. 83–94); X⁴ (ff. 95–98); XI–XIII¹² (ff. 99–134); XIV¹² 6 and 7 half-sheets (ff. 135–146); XV–XX¹² (ff. 147–218); XXI¹⁰ lacks 10 (ff. 219–227); 2 paper endleaves.

CONTENTS (contents are described Ker and Piper 1992: 720–22; Rollason 2000: xxxiv–xxxvii):

f. iii verso Table of contents, with publication information, signed ‘H. P. Stockwell, Ap(ri)l 1816’.

(Quire I):

1. ff. 1r/1a–10r/25b Richard, Prior of Hexham (fl. 1151–1554), “*Historia Hagustaldensis Ecclesiae*,” chs. 1–11 [title on f. 1r added in hand of

Thomas Rud (1668–1733): ‘Generali nomine regio norpan|imbror(um) [sic] tempore regu(m) uocaba|t(ur) quicquid erat ab humbra flumi(n)e’; ends: ‘priuilegiu(m) Calixti pape 7 Eulgenii pape’ (ed. Raine 1864: 1–58).

2. ff. 10r/26b–12v/5a “Life of Eata, Bishop of Hexham”: **Incipit uita s(an)c(t)i eate Hau|gustaldensis episcopi.** | ‘Anno ab incarnac(i)one do|mini n(ost)ri ie(s)u chr(ist)i. dcxxx. | iii. interfecto in pugna Ead|wyno rego northanymbror(um) | nobilissimo’; f. 11v/25b rubric: **Qualiter p(ro)hibit(us) est Tho(ma)s | Eboracensis Archip(iscopu)s corp(us) | S(an)c(t)i Eate ad eboracu(m) t(ra)nsferre;** ends: ‘cu(m) clericis suis | eboracu(m) reu(er)sus e(st)’ (ed. Raine 1838: 121–25).
3. f. 12v/6a–45b (39b–45b on added lines) An extract from Richard of Hexham’s “De gestis regis Stephani et de bello standardii,” with its own title and preface: **Quomodo ecclesia Haugus|taldensis ab hostili incur|su Scottor(um).** cu(m) suis 7 cum | multis aliis liberata sit | ‘Anno dominice incarna|t(i)onis. x.c.xxx. viii. iiii. | idus januarii post morte(m) Hen|rici regis’; the extract begins at line 23a: ‘In hac aute(m) p(ro)cell|lose’; extract ends: ‘7 rer(um) suar(um) co(n)seruac(i)o(n)em co(n)tulit’ (cf. Raine 1864: 79–81).

(Quire II)

4. ff. 13r/1a–14v/10b A Durham relic-list: **[R]eliquiē ecc(lesi)e Dunhelm(ensis) | ‘De ueste d(omi)ni n(ost)ri ie(s)u chr(ist)i. 7 | s(an)c(t)e marie genitricis d(e)i. De lig|no d(omi)ni . . . Q(u)inq(ue) cruces cu(m) reliq(u)is | in div(er)sis locis conseruate’** (ed. Raine 1839: ccccxvi–cccxix) [additional relics listed in a later hand at the bottoms of f. 13rv].
5. Two miracles of St. Bartholomew of Farne concerning the poaching of seagull chicks:
- a. f. 14v/11b–31b (28b–31b on added penciled lines): ‘IN insula q(ue) uocat(ur). Farne . . . po(st) t(r)iduu(m) uite fine(m) accepit’ (cf. Craster 1952: 10–11);
- b. f. 15r/1a–6b ‘Quidam piscandi gr(aci)a Farne ue|nerat et pullos mootar(um) . . . dupplicia recipia|amus [sic] in dampnac(i)one’ (Craster 1952: 11–12).

[Note: Craster prints, as “The Miracles of Farne,” almost identical texts of 5.a,b as recorded in the 16c in BL Harley 4843.]

6. f. 15r/7b–15v/13a Unidentified sentences concerning sin, attributed to Bonaventura, Chrysostom, Augustine, and others: **bonauenture | ‘Rac(i)o eor(um) qui dica(n)t p(ec)c(a)ta redire . . . iudiciu(m) | reli(n)gquo’ [sic]** [rest of page blank except for an added commonplace tag at bot-

tom of col. a: ‘int(er) res c(er)tas nic(hil) est inc(er)ti(us) hora | mortis. morte nichil c(er)ti(us) e(ss)e potest’ (cf. e.g., Anselm *Meditationes et orationes*, PL. 158.741)].

(Quires III–VI)

7. ff. 16r/1a–66r/16b Reginald of Durham (fl. 1163–73), “Libellus de admirandis beati Cuthberti virtutibus”: **Incip(it) p(ro)emiu(m) in subseq(ue)nte(m) libellum | de ui(r)tutib(us) 7 mirac(u)lis gloriosi pon(tificis) Cuthb(er)ti s(e)c(un)d(u)m Ethelredu(m) ue|nerabilem abbate(m) Rieuallensis Ecc(lesi)e | 7 Reginaldu(m) monach(um) de Coldingh(amensi) directu(m) p(r)iori 7 Conue(n)tui Ecc(lesi)e dunelm(ensis) | SEpius multo(rum) S(an)c(t)or(um) miracula | patru(m) audiuim(us);** ends with ch. 95: ‘ueridicâ attestat(i)one audiuim(us)’ (ed. Raine 1835).

[Note: The order differs considerably from that of Raine’s edition, beg. here with his ch. 2; chapters have elaborate rubrics but are not numbered; an insertion from “Vita Bartholomei Farnensis” by Geoffrey of Durham at ff. 17r/31a–18r/31b *De situ insule farnee* . . . ‘HOc mare magnu(m) . . . glorie titulus | accrescat’ (ed. Arnold 1882–85: 1.312–1816); for the details see Ker and Piper 1992: 721.]

8. f. 66r/17–23b (added in some of the space left blank) A herbal recipe: ‘Accipe symas vrticar(um) uep(er)um | tanaseti rubeor(um) . . . reseruent(ur) i(n) olla mu(n)da.’

f. 66v blank.

(Quire VII)

9. ff. 67r/1a–70r/10a Symeon of Durham? account of the see of Lindisfarne, 625 to 854: ‘[A]nno ab incarnac(i)o(n)e do(min)i | dc.xxv. Paulin(us) un(us) ex | discip(u)lis beati Gregorij ordina|tus ep(iscopu)s’; ends: ‘Eanb(er)t(us) ip(s)am rex(it) ecc(lesi)am’ (ed. Sharpe 1998).

[Note: Sharpe (1998: 214–19) shows that the piece was written to argue that the Church of Carlyle had always belonged to the see of St. Cuthbert, and circumstantially dates it to the early 12c, possibly written by Symeon, since it draws on the “Libellus de exordio.”]

f. 70r/11a–70v blank [a strip about 65 mm. high trimmed from bottom].

(Quires VIII–IX)

10. ff. 71r/1a–84v/24b “Libellus de nativitate Sancti Cuthberti”: **Incipit p(re)fac(i)o | de ortu s(an)c(t)i cut|hb(er)ti** (line 1) ‘Cum | per | annos plu|rimos mecu(m) secrecius uo|luerem’; (f. 71v/12b) **Incip(it) | libellus de ortu s(an)c(t)i cuthb(erti) | ‘Cuthb(er)tus in ch(rist)o ie(s)u in | gemma sacror(um) sac(er)dotum. & nobilis gl(or)ia c(on)|fessor(um)’** ends: ‘U(b)i semp(er) uiuis | & gl(ori)aris in gl(or)ia. chr(ist)i cohe|res

gr(ati)e per s(e)c(u)lor(um) s(e)c(u)la in|finita. Amen.' **Explicit | libellus de Natiuitate | S(an)c(t)i Cuthberti.** (ed. Raine 1838: 63–87).

11. ff. 85r/1a–94r/7a Four miracles from “De miraculis et translationibus sancti Cuthberti” (ca. 1104): Miracle 18 **Quomodo post quadringentos. decem. & octo annos corpus beati patris | Cuthb(er)ti incorruptu(m) sit | inuentum. & in noua(m) | ecclesiam translatum.** | ‘INter hec tam frequen|tium miraculor(um) op(er)a no(n) | eadem aput om(ne)s tam | de p(re)sentia sacri corporis | beati cuthb(er)ti’; ff. 91r/26b–92r/7a Miracle 19 **Quomodo ip(s)o di(e) t(ra)nslationis eius tactu | loculi corporis ip(s)ius abb(a)s | deuotus. ab infirmitate | diutina manus sue sit cu|ratus** ‘Uenerat inter | alios sup(ra)dictus abbas | monast(er)ii sancti albani | Ricardus’; f. 92r/7a–92v/7b Miracle 20 **Quom(odo) | quidam pro furto fili ablati de loculo codicis sancti | cuthberti sit punitis. ac | postea penitens reparatu(s) |** ‘Legitur in uita beati | cuthberti. quod adole|cens ip(s)e adhuc in monas|terio’; ff. 92v/7b–94r/7a Miracle 21 **Qualit(er) iuuenis opp(re)ssus sub | ingenti pondere signi m(er)itis ip(s)ius s(an)c(t)i illesus eua|serit |** ‘Elapso dehi(n)c | tempore memorat(us)’; ends: ‘cum | in mortem cecidit. ad ui|tam reuocauit(ur)’ (ed. Hinde 1868: 188–201; Arnold 1882–1885: 1.247–61 [= ff. 85r–91r/22b]; 2.359–62, 356–59 [= ff. 91r/23b–94r/7a]; cf. Colgrave 1950: 317–19) [the rest of f. 94r and all of f. 94v blank].

(Quires X–XVII)

ff. 95r–96r blank [not shown on film].

12. Symeon of Durham, “De libello de exordio atque procurso istius, hoc est Dunhelmensis, Ecclesie” (ed. Arnold 1882–1885: 1.3–169; Rollason 2000):

- a. ff. 96v–97v Capitula, consisting of titles to 131 chapters, encompassing contents of items 12b,c, and 13: ‘i. Quod omnes ep(iscop)i Lindisfarnensis siue Dunelm(ensis) a s(an)c(t)o Aydano usq(ue) Walcheru(m) | ep(iscopu)m monachi fueru(n)t p(re)t(er) unu(m) symoniacu(m) Aldredu(m) n(o)m(in)e . . . Cxxxj. De elect(i)one morgani p(ro)positi Beu(er)lacen(sis)’ (ed. up to ch. 107, Rollason 2000: 324–28);

[Note: The capitula are written on 3 sides of quire X, an added quire of four, the first 3 sides and last 2 sides being left blank. The capitula differ widely (or are absent altogether) in the different manuscripts, this one of 131 chapters being unique. An added 14c scribble at top of f. 98v.]

- b. f. 99r/1a–99v/8a Preface: **Incipit** [seven words erased on lines 1–2, with a wavy line drawn over the erasure] **de | statu lindisfarne(nsi)s. id e(st) | dunhelmensis eccl(es)ie se|cund(um) uenerabilem Be|dam pr(es)b(yte)r(um) & postmod(um) | de gestis ep(iscop)or(um) dunhel|mie** ‘Exordium hui(us) | hoc est dunhelmen|*(sis)* eccl(es)ie de-

scribere maio|ru(m) auctoritate iussu(s) . . . Antoniu(s) ann(is) xxvij'; the list of bishops, showing number of years in each reign, runs to Antonius (Bek) (1283–1311), with five lines erased after this name;

- c. ff. 99v/14a–155r/32a Main text (chs. 1–96): 'GLorio(s)i quondam relgis northanhymbror(um) | et p(re)c(i)osi m(arty)ris Osuualdi f(er)|ventissima i(n) ch(rist)o fide'; ends: 'ex | quo in Dunhelm(um) congregati fu(er)ent monachi an|nus agebat(ur)' (ed. Arnold: 1882–1885: 17–135; Rollason 2000: 16–257);

[Note: The chapters are provided with titles and numbered, sometimes in margins and sometimes as running heads. Books are not marked but begin: Book 2 at f. 112r/7b, Book 3 at f. 127v/9a, Book 4 at f. 147r/1b. Inserted as substitutions for chs. by Symeon are Miracles ffrom "De miraculis et translationibus sancti Cuthberti" (cf. item 11, above): Miracle 1 as ch. 'xxxi' (f. 118r/26a) Q(u)om(od)o in p(er)eg(r)i|ni h(ab)itu a ministro Ælfre|di pane(m) diuisum cuthb(er)tu(s) | qui postea integer i(n)uent(us) | est. & q(u)om(od)o idem Ælfredus | ip(s)o adiuuante rex effect(us) | sit; Miracle 4 as ch. 'xl' (f. 123r/23b) Qu(omod)o | scotti qui t(er)ram s(an)c(t)i cuthb(er)ti | & Lindisfarnense mona|st(eri)um p(er)uaserant. subito | terre hyatu obsorti sunt; Miracle 5 as ch. 'lxviii' (f. 135r/19a) Quodmodo mi|lles Comitibus Tosti Barcwith | dum ianuas monast(er)ii ei(us) | infring(er)e cupit. subito per|cussus interierit; Miracle 7 as ch. 'lxxxiii' (f. 146r/4b) Quomodo | quidam furtu(m) q(uo)d in mo(n)a|st(eri)o ei(us) p(er)petrau(er)at ip(s)e p(er)didit | siq(ue) ibide(m) miserabilit(er) int(er)it; Miracle 12 as ch. 'lxxxix' (f. 149v/13a) Quom(od)o paulus abbas 7 rob(er)t(us) colmes in loco que(m) s(an)c(t)o cuthb(er)to | abstulera(n)t. iniurie pena(m) recep(er)|it (ed. Hinde 1868: 158–62, 167–70, 172–73, 180–81; cf. Colgrave 1950: 310–15).

As part of the "Epistola Cuthberti de obitu Bedae" included in Symeon's "Libello de exordium," there is a copy of Bede's "Death Song" in OE: ff. 111r/29a–1b: 'Forþam neofere nenig | wyrþeð þances snottra . . . de||med wurðe'; it is written in imitative insular minuscule, and the text-type is of Dobbie's "Symeon Group" (Dobbie 1937: 85–86.)

- d. ff. 155r/32a–165v/30b First continuation (chs. 97–107): De p(er)iculo q(uo)d | Ranulfus Flambard euasit. || "Trib(us) dehinc annis ecc(lesi)a | uacante pastore'; ends: 'in | sede sua ep(iscopu)s sollempniter | susceptus est' (ed. Arnold 1882–1885: 1.135–60; Rollason 2000: Appendix B).

13. ff. 165v/30b–182r/29a Geoffrey of Coldingham, "Liber de statu Ecclesiae Dunhelmensis" (1144–1215) (ch. numbers continuing from preceding texts, 108–131, cf. 18c note by Rud at top of f. 166r): Incipit lib(er) | Gaufridi sacriste de Coldi(n)g|ham de statu eccl(es)ie dun|helm(ensis). Qui incipit ad obi|tium Will(elm)i ep(iscop)i de s(an)c(t)a bar||bara us(que) ad electione(m) d(omi)ni Mor|gani 'Erat

Will(elmu)s Dunhel|m(ensi)s ep(iscopu)s .ii. morib(us) insig|nis'; ends: 'q(uo)d | rege ignorante & obser|uata in omnib(us) elegen|di lib(er)tate. elegerunt' (Raine 1839: 3–31).

14. f. 182r/30a–24b (added, 14c, after 1336) an addendum, according to Raine from Robert de Greystanes' "Historia de statu Ecclesiae Dunhelmensis": 'm(emorandum) q(uo)d b(eatu)s cuthb(er)t(us) suscep(it) h(ab)itu(m) | mo(na)chor(um) apud mailros . . . usq(ue) ad a(n)nu(m) pre|sent(em) fluxeru(n)t a(n)ni .228.' (ed. Raine 1839: 122–23) [rest of col. b blank].

f. 182v blank.

(Quires XVIII–XXI)

15. ff. 183r/1a–225v/9a Robert de Graystones, "Historia de statu Ecclesiae Dunhelmensis" (1213–1336) (ch. numbers, in arabic, continue '132–177', the last being on f. 218v; 18c note by Rud at top of f. 183r): 'Anno d(omi)ni mill(es)i(m)o. cc°. xiii°. | morganus fr(at)e(r) regis ioh(ann)is | 7 Galfri(di) ar(chi)ep(iscop)i Ebor(acensis)'; ends: 'ad loquendu(m) de ista | mat(eri)a' [hand changes at f. 195r/1a, beg. of quire XIX] (ed. Raine 1839: 35–122).

[Note: Embedded ME verses, a lament for Robert de Neville (d. 1282) ff. 219v/35b–220r/3a: 'Wel qwa sal | þir hornes blau haly rod || þi day. Nou is he dede and | lies law. was wont to blau | þaim ay' (ed. Raine 1839: 112; Sisam and Sisam 1970: 552, 603).]

16. ff. 225v/10a–227r/17b William de Chambre, "Continuatio Historia Dunelmensis," ch. 1, concerning Richard of Bury (d. 1345): 'Ricardus de Bury nat(us) fuit | in q(ua)da(m) uillula p(ro)pe Edmond|isbury'; ends: 'cora(m) | altari beate marie magda|lene ad australo ang(u)|u(m) du|nelm(ensis) eccl(es)ie tumulatus' (ed. Raine 1839: 127–30) ["written in a different ink, and perhaps a different, s. xiv², hand from the latter part" of the preceding (Ker and Piper 1992: 722)].

f. 227v blank [not shown on film].

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