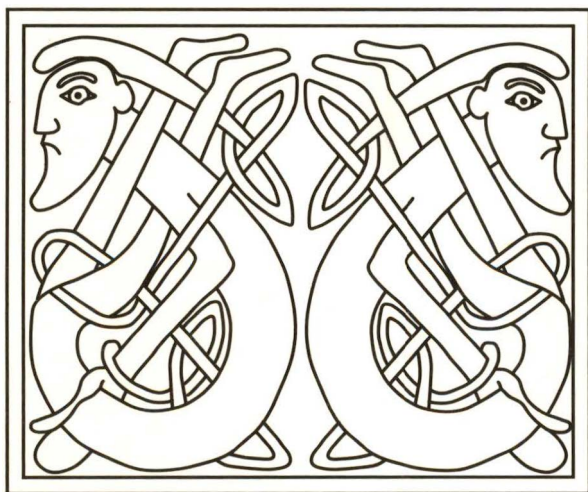


Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 17

Homilies by Ælfric and other Homilies



Descriptions
by
Jonathan Wilcox

*Anglo-Saxon
Manuscripts*

IN MICROFICHE FACSIMILE

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MEDIEVAL AND RENAISSANCE
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VOLUME 359



*Anglo-Saxon
Manuscripts*

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Volume 17

Homilies by Ælfric and other Homilies

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Jonathan Wilcox

ACMRS
(Arizona Center for Medieval and Renaissance Studies)
Tempe, Arizona
2008

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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. A complete handlist of all manuscripts included in the project has been published in Vol. 15. An in-

terim 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 43 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. Thanks to the British Library for permission to reproduce manuscripts, for waiving reproduction fees, and for the helpful advice of its staff. Images of British Library manuscripts Cotton Vitellius C. v and Royal 7. C. xii are reproduced by permission and may not be further reproduced without written permission of the British Library. We wish to thank the Keeper of Manuscripts of the Cambridge University Library, Dr. P. N. R. Zutshi, for making the manuscripts in his care available to the project: Cambridge University Library MS Gg. 3. 28 is reproduced by permission and may not be further reproduced without written permission of the Keeper of Manuscripts of C.U.L.; we also wish to acknowledge the permission and help of Mary Clapinson, Director of the Bodleian Library and its staff: Bodleian manuscripts Bodley 340/342, 343, Hatton 116, and Junius 85/86 are reproduced by permission and may not be further reproduced without the written permission of the Director of the Bodleian; we also gratefully acknowledge the permission graciously granted by Mr. William H. Scheide to allow the publication of the “Blickling Homilies,” MS 71 in the Scheide Library of Princeton University, and thank Dr. W. P. Stoneman, as Librarian of the Scheide Library at the time, who made the arrangements to make publication possible: Scheide MS 71 remains the property of Mr. William H. Scheide and may not be further reproduced without written permission arranged through the Scheide librarian. The describer wishes to express his thanks to the University of Iowa Arts and Humanities Initiative and to the University of Iowa College of Liberal Arts and Sciences for their support towards research expenses.

Matthew T. Hussey, A. N. Doane

Notes to Users

The header of each fiche includes the following information:

[first line:] (1) assigned number for final index, city, library, and shelf-mark (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 (foliation may occur on first line in some cases for reasons of space).

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
\	indicates run on line, written above
/	indicates run on line, written below
a b, etc.	indicate columns, e.g., f. 154v/13a-6b
“ ”	customary title
↪	incipit, explicit, gloss
∩	interlinear
F./f.	folio
Ff./ff.	folios
r	recto
v	verso
c	century, e.g., 15c, 10/11c
chap(s).	chapter(s)
corr.	corrected
d.	died, e.g., d. 998
fl.	floruit
boldface	used for titles or headings written in MSS
A-S	Anglo-Saxon
OE	Old English
PG	<i>Patrologia Graeca</i>
PL	<i>Patrologia Latina</i>

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

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

95. Cambridge, University Library Gg. 3. 28

Ælfric, "Catholic Homilies" I & II,

"De temporibus anni," etc.

[Ker 15, Gneuss 11]

HISTORY: A complete set of Ælfric's *Catholic Homilies* I followed by *Catholic Homilies* II, each preceded by prefaces, and augmented with a few additional works by Ælfric. The production of this manuscript can be dated and perhaps localized by the handwriting and contents. The main scribe is dated by Ker (*Cat.*, p. 13) to the end of the 10c or beginning of the 11c, while the editor of the second series of Ælfric's *Catholic Homilies* observes of its contents: "limitation to works by Ælfric, all belonging to the same early period in his career, together with [its] remarkable faithfulness to Ælfric in text and arrangement, its inclusion of the prefaces and other personal addresses, such as the *Ammonitio*, the note *De Sancta Maria* and the *Excusatio Dictantis*, and the early date of the script all suggest that [Gg. 3. 28] is either a product of Ælfric's own scriptorium or a remarkably faithful copy of such a manuscript" (Godden 1979: xliii). If a product of Ælfric's own scriptorium, then Gg. 3. 28 was written at Cerne Abbas, Dorset, which is also the presumed place of production of London, BL Royal 7 C. xii [291]. Wherever Gg. 3. 28 was written, it subsequently travelled to Durham. It may have moved there by the 12c in view of a reference to "Omeliaria uetera duo" among the "Libri anglici" listed in a catalogue of Durham Cathedral Priory from the third quarter of the 12c (Durham Cathedral Library 1838: 5). It was certainly there by the time a late-medieval Durham press-mark was added at the head of f. 1r: '1a. 8i. l'. A strip of parchment 120 x 15–20 mm. has been removed from the top of f. 1 and Ker speculates that this is likely to have contained a Durham ex-libris (*Cat.*, p. 21).

In addition to fairly frequent corrections by the main hand, there are scattered further corrections and additions throughout the manuscript which suggest Anglo-Saxon use but are hard to date or localize (Ker, *Cat.*, p. 13, suggests the handwriting is 11c and 12c). Such corrections and additions are more frequent in two pieces: item 62 (*ÆCHom* II, 19, ff. 196r-

199v) and item 82 (*ÆCHom* II, 39, ff. 248v–251r). Some alterations appear to provide evidence for dialectal displacement, such as the corrections on f. 59r of ‘abryð’ to ‘abreoð’ (line 5), ‘ende’ to ‘ænde’ (line 9), and ‘forwyrned’ to ‘forwerned’ (line 15), or the gloss ‘gyue’ for ‘sylene’ at f. 201r/12 and ‘egean’ for ‘ögan’ at 201v/10. Such changes might reflect the move to Durham.

Evidence of early modern ownership confirms the earlier Durham provenance. The top of f. 1r includes the signature of Leonard Pilkington (written as ‘Leo. | pylkyngton’), prebendary of Durham 1567–1599. While his brother, James Pilkington, Bishop of Durham, gave a sequence of manuscripts to Cambridge University Library in 1574, Gg. 3. 28 is not listed among them; instead the book passed by unknown means into the collection of Cambridge University Library sometime between 1593 and 1600 (see Oates 1986: 100–1, who rebuts the speculation of Henel 1942: xxiv–xxix).

Numerous entries show that this manuscript received considerable attention from early modern and modern scholars. A table of contents on two smaller-format paper leaves at the beginning of the manuscript (ff. ii and iii) lists the contents, presented as 109 items, identifying rubrics throughout the manuscript in relation to the old pagination. In this table of contents, cross references have been added in a different hand to homilies that also occur in Cambridge, Trinity College B. 15. 34 [80]; table item 19, ‘In Letania Maiore,’ is accordingly listed as ‘Trin. Col. p. 118.’ In addition, a different hand has inserted cross-references to Cambridge, University Library Ii. 4. 6 [101]; in this case item 19, ‘In Letania Maiore,’ occurs on f. 459. Further listings from CUL Ii. 4. 6 are provided on f. i verso. Other hands provide a heading at f. 2r, ‘Sermones Elfrici Saxonice’, and add to the existing rubric of PRAEFATIO on f. 1v/10 the additional identification ‘De | Aelfrico’, beside which another hand adds the neater if redundant ‘Præfatio’.

The manuscript was used by William L’Isle (1569?–1637; see Pulsiano 2000: 191) and there is a reference to L’Isle’s reprinting of Parker’s edition of *ÆCHom* II, 15 at the head of f. 1r. The early modern making good of the manuscript’s text is most visible in a major addition by Abraham Whelock (1593–1663), librarian of Cambridge University Library from 1629 and first lecturer of Anglo-Saxon from 1638. He provides the missing beginning of item 32, *ÆCHom* I, 30, from Cambridge, Corpus Christi College 188 [37] on eight paper leaves inserted between ff. 94 and 97. He also provided the extensive subject index on eight paper endleaves (at ff. iv recto–vii verso, part of ix verso, x verso–xi recto) and in the blank space on one of the pastedowns taken from a 13c psalter (f. xiii verso), using the earlier pagination. He is probably also responsible for the transcription of item 1, the

Latin preface to *ÆCHom* I, on f. ix recto/1-ix verso/5 and for many of the annotations and cross-references within the text.

There are further contributions by still later hands. Cross-references in pencil are common (e.g. ff. 24v, 45r, etc), along with pencilled underlining and recording of an unclear reading (e.g. 'his' underlined in text and repeated in margin at f. 77v/11) or pencilled glosses (e.g. f. 36v/17 and 18). A pencilled hand also provides quire signatures and information about missing leaves.

CODICOLOGICAL DESCRIPTION: Ff. vii + 94 + viii + 166 + xiv. Foliated [i-iv], i-iii, 1-94, 1-8, 97-113, 115-132, 134-164, 166-202, 204-266, iv-xiii, [xiv-xvii]. The quality of the parchment is mostly fairly good, although there are a few holes in the parchment (as at f. 29) and a number of tears which have received stitching (as at ff. 7, 48, 50, 79, 86, 90, 134, 145, 188, 216, 220). Parchment is arranged HFHF. Leaves measure 273 × 220 mm. ruled in drypoint for 30 lines per page in a written grid, defined by the inner of two bounding lines on either side, measuring 208 × 158 mm. In two apparently unmotivated variants on the pattern, f. 59 alone is ruled for 29 lines (and, as if half-conscious of the oddity in layout, the scribe has provided a rare extension for a single word below the line at f. 59r); while f. 201v alone has 31 lines of text, with a line added beneath the ruled grid. A few pages, such as f. 25v, have a second lineation, apparently drawn lightly in gold/black metallic ink that appears to define the bottom of descenders.

The leaves have received a considerable amount of wear and are soiled in many places, particularly on the outside of quires. F. 1r is particularly soiled with fading of text. F. 5r is scored with black lines which recur in some other places. Some openings have suffered considerably from liquid damage, such as f. 92v; at ff. 182v-183r and 262v-263r, text that has consequently faded has been retouched; at ff. 264v-265r some of the damaged text has been rewritten interlinearly in a later hand. Something has created a red stain on f. 51r, while some kind of black scuffing of leaves is fairly common, as at f. 76v, without obscuring any text. A localized brown stain damages successive pages from f. 145r, as does a similar one working backwards from f. 182v and another working backwards from f. 194v. In the last case, obscured text has been supplied in the margin at ff. 193v and 194r. F. 83 has lost the outer 28 mm. of the folio, which has come away at the point of the outer scored bounding line with very little loss of text. This is the outer leaf of a quire and so presumably became vulnerable due to overzealous drypoint scoring of the quire. The lost ff. 114, 133, 165, 203 have each been extended with a paper stub but were each excised fully. The lower

outer portion of f. 263 has ripped off with some slight loss of text, which is provided at the foot of f. 263v by an early modern hand.

The text is mostly written by one scribe, characterized by Ker as writing “an unusual forward-sloping hand” (*Cat.*, p. 21), although that hand varies in aspect at places such that it is hard to judge if a different hand has taken over. Ker (*Cat.*, p. 21) suggests that seven short passages are written by a second scribe writing what he characterizes as “an earlier-looking and more ordinary kind of script” — namely, ff. 15v/9–16r/12, 29v/6–30v/5 (which begins on a short erasure), 224v/6–7, 225r/29–225v/1, 225v/12–14, 240v/1–26, 241r/1–241v/30. Rubrics are written in red ink, generally in rustic capitals. The first letter of an item is generally enlarged, drawn in black and red ink, and usually somewhat decorated. The remaining letters of the first word are sometimes capitalized and dabbed with a touch of red color. Capital letters throughout the manuscript are treated in this manner, as generally are proper names and some emphasized words.

The original scribe included many corrections to his work, often inserted above the line and indicated with a caret mark, as in the inserted ‘wæs’ at f. 69v/19. Such inserted words or letters are common. Occasionally what looks like the main hand alters a form through underdotting, as in changing ‘gebiddan’ to ‘gebiddon’ at f. 92r/28, while at f. 99v/24 he apparently strikes through a false start and continues with the correct word. More surprising than such corrections are some Latin and OE glosses also written in the main hand. These include ‘(ve)l uiriliter’ above ‘werlice’ at f. 79r/11, ‘p(er) infusionem’ above ‘pūrh ongyte’ at f. 79v/21, ‘(ve)l mærsige’ above ‘wurðige’ at f. 116v/4, ‘(ve)l suspenderis’ above ‘byst astigen’ at f. 128r/17, and ‘(ve)l mannum’ above ‘-cnihtum’ at f. 214v/26. Two fuller notes on the text are also added by the main hand, namely ‘i. in cronica sic habet(ur)’ above the line at f. 88r/8 in item 30, *ÆCHom* I, 28, and ‘Gregorius si[c] tractauit’ added in the margin by means of a *signe de renvoi* at f. 104r/23 in item 34, *ÆCHom* I, 32.

The complete manuscript was paginated in ink on the rectos and this pagination was used in the surrounding matter, such as the table of contents and index. There are mistakes in that pagination which were subsequently rectified: ‘248’ is duplicated on successive leaves (with the second subsequently marked ‘248a’); ‘293’ was given for 294 (recovered through the use of 292a, 292b, 293a, 293b); while ‘301’ is on what should be 302 (recovered through the use of 300b). Such pagination has now been struck through and replaced with foliation in pencil on the recto of all the Anglo-Saxon leaves. This is the foliation followed here. This foliation omits the number for lost leaves and includes a note about such losses at the head of neighbor-

ing pages. As indicated in the foliation, there are two leaves wanting after f. 94, one wanting after each of ff. 113, 132, 165, and 202, and there are also two wanting after f. 266. Four paper flyleaves at either end from the time of the 1967 binding lack foliation. F. i is a further paper flyleaf, ff. ii-iii are smaller paper leaves (225 × 190 mm.) from the 17c. The eight leaves after f. 94 are likewise smaller paper supply leaves (250 × 170 mm.) of the 17c supplied by Whelock. Ff. iv-xi, after f. 266, are also 17c paper supply leaves, of full size. They are followed (ff. xii-xiii) by 13c parchment binding leaves that once served as pastedowns and that were taken “from the litany of a handsome service book, no doubt a psalter” (Ker, *Cat.*, p. 20). A pagination in pencil of roman numerals covers the paper endleaves of note, while an independent series of 1-8 orders the early modern paper supply leaves after f. 94.

[Note: The film does not show the first four nor last four blank paper fly leaves (unfoliated), f. i recto, or the back pastedown.]

The present binding in red leather dates to 1967 according to an embossed stamp on the inside back lower cover. A complete collation is provided in pencil on a pastedown on the inside back cover, corresponding with quire signatures lightly recorded in pencil on the lower right margin of the first page of each quire. When Ker described the manuscript, it was in a binding of the 18c.

COLLATION:

[Note: The arabic foliation takes account of leaves wanting by skipping numbers, except in quire XXXII.]

i⁴ modern paper flyleaves (ff. [i-iv]); ii¹ early modern paper singleton flyleaf (f. i); iii² early modern paper bifolium flyleaves (ff. ii-iii); I⁸ (ff. 1-8); II¹⁰ 2 (f. 10) and 9 (f. 17) half-sheets (ff. 9-18); III-XI⁸ (ff. 19-90); XII¹⁰ wants 5 and 6 (an inner bifolium) after f. 94 (ff. 91-94, 97-100); iv⁶⁺² early modern paper leaves supplied between ff. 94 and 97, a quire of six with larger bifolium inserted between 1 and 2 (ff. 1-8); XIII⁸ (ff. 101-108); XIV⁸ wants 6 after f. 113 (ff. 109-113, 115-116); XV⁸ 2 and 7 are half-sheets (ff. 117-124); XVI⁸ (ff. 125-132); XVII⁸ wants 1 before f. 134 (ff. 134-140); XVIII⁸ (ff. 141-148); XIX⁸ 2 and 7 are half-sheets (ff. 149-156); XX¹⁰ wants 9 after f. 164 (ff. 157-164, 166); XXI-XXIV⁸ (ff. 167-198), XXV⁸ wants 5 after f. 202 (ff. 199-202, 204-206); XXVI⁸ (ff. 207-214), XXVII⁸⁺¹ half-sheet (f. 220) after 5 (ff. 215-223); XXVIII-XXIX⁸ (ff. 224-239); XXX¹⁰ (ff. 240-249); XXXI⁸ (ff. 250-257); XXXII⁸ stub after 5 (ff. 258-264); XXXIII² wants two or more after f. 266 (ff. 265-266); v⁸ added early modern paper leaves (ff. iv-

xi); vi¹⁺¹ two s. xiii parchment singletons, formerly pastedowns in previous binding (ff. xii-xiii); vii⁴ modern paper flyleaves (ff. [xiv-xvii]).

[Note: Ker says quire XXXII is a quire of 6 plus 1 inserted after 2; a stub projects between ff. 262 and 263 and could just as well imply that 6 was cancelled from a quire of 8.]

CONTENTS:

f. i recto [not on film]

f. i verso List of contents in common with CUL li. 4. 6 [101].

ff. ii recto-iii verso Table of contents given with old pagination, with added cross-references to Trinity B. 15. 34 [80] and CUL li. 4. 6 [101].

Ælfric, "Catholic Homilies," First Series:

1. ff. 1r/1-1v/9 Ælfric, ÆCHom I, Latin preface: [rubric badly faded] **INCIPIT PRAEFATIO HUIUS LIBRI IN NOMINE D(OMI)NI. | 'EGO ælfricus alumnus adelwoldi beneuoli et uenerabilis presu||lis'; ends: 'Uale in d(e)o om(n)ipotentis iugiter. Amen'** (ed. Clemons 1997: 173-74).
2. ff. 1v/10-2v/30 Ælfric, ÆCHom I, OE preface: **PRAEFATIO. 'Ic ælfric munuc 7 mæssepreost'; ends: 'gif | hé on godes dome unscyldig beon wile'** (ed. Clemons 1997: 174-77); with Latin note at ff. 2v/30-3r/2: **'Quid necesse est in hoc || codice capitula ordinare . . . æpelwerdus dux uellet `h`abere .xl. quattuor in suo libro'** (ed. Clemons, note to line 134).
3. ff. 3r/3-7r/15 Ælfric, ÆCHom I, 1: **INCIPIT LIBER CATHOLICORUM SERMONUM ANGLICAE | IN AECCLISIA PER ANNUM RECITANDI. SERMO DE INI|TIO CREATUREꝰ AD POPULUM QUANDO UOLUERIS; | 'AN angin is ealra ðinga þ(æt) is god ælmihtig'; ends: 'se ðe ána on ecnysse rixað. amen'** (ed. Clemons 1997: 178-89).
4. ff. 7r/15-10r/26 Ælfric, ÆCHom I, 2: **UIII. K(A)L(ENDAS) IAN(VARII). SERMO DE NATALE D(OMI)NI | 'We wyllað to trymminge eowres geleafan'; ends: 'on ealra worulda woruld. amen'** (ed. Clemons 1997: 190-97).
5. ff. 10r/26-13r/23 Ælfric, ÆCHom I, 3: **UIII. K(A)L(ENDAS) IAN(VARII). PASSIO | BEATI STEPHANI PROTOMART(YRIS). 'We rædað on ðære béc þe is geháten | Actus apostolorum'; ends: 'mid þam hé wuldrað 7 blissað á on ecnysse. amen'** (ed. Clemons 1997: 198-205).
6. ff. 13r/24-17r/29 Ælfric, ÆCHom I, 4: **UI. K(A)L(ENDAS) IAN(VARII). ASSU(M)PTIO S(AN)C(T)I IOHANNIS APOSTOLI | 'IOHANNES**

- Se godspellere cristes dyrling; ends: 'mid fæder 7 halgu(m) gaste a buton ende. amen' (ed. Clemoes 1997: 206–16).
7. ff. 17r/30–20r/7 Ælfric, ÆCHom I, 5: U. K(A)L(ENDAS) IAN(VARII). NATALE INNOCENTIUM INFANTIUM || 'NU TODÆG godes ge-laðung'; ends: 'Se þe leofað 7 rixað a butan ende. Amen' (ed. Clemoes 1997: 217–23).
8. ff. 20r/7–22v/26 Ælfric, ÆCHom I, 6: K(A)L(ENDAS) IAN(VARII). OCTABAS ET | CIRCUMCISIO D(OMI)NI N(OST)RI 'Se godspellere lucas beleac þis | dægþericæ godspel'; ends: 'Sy him wuldor 7 lof á on ecnysse. | amen' (ed. Clemoes 1997: 224–31).
9. ff. 22v/26–26v/7 Ælfric, ÆCHom I, 7: UIII. ID(US). IANUARI. EPIPHANIA D(OMI)NI:- | 'Men ða leofostan nu for feawu(m) dagu(m)'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 232–40).
10. ff. 26v/7–29v/4 Ælfric, ÆCHom I, 8: DOM(INICA) .III. | POST EPIPHANIA[M] D(OMI)NI. 'Cu(m) descendisset ie(su)s de monte. | secute sunt eu(m) turbe multe; & RELIQUA; Matheus se eadiga godspellere awrát on þissere godspellican rædinge'; ends: '7 an god on anre godcundnysse | æfre wunigende butan angynne 7 ende. amen' (ed. Clemoes 1997: 241–48).
11. ff. 29v/4–33r/6 Ælfric, ÆCHom I, 9: IIII. NON(AS). FEB(RUARI). IN PURIFICATIONE S(AN)C(T)E MARIE. 'Postq(uam) Impleti sunt dies purificationis mariae. & R(E)L(I)Q(UA). | God bebead on þære ealdan æ'; ends: 'se ðe leofað 7 rixað á butan ende. Amen' (ed. Clemoes 1997: 249–57).
12. ff. 33r/6–36r/1 Ælfric, ÆCHom I, 10: DOMINICA IN | QUINQUAGESIMA:-. 'Adsu(m)psit IE(SU)S .XII. discipulos suos. & RELIQUA. | Her is geræd on þissu(m) godspelle'; ends: 'se ðe leofað 7 rixað á butan ende. amen' (ed. Clemoes 1997: 258–65).
13. ff. 36r/1–39r/19 Ælfric, ÆCHom I, 11: DOMINICA PRIMA | IN QUADRAGESIMA:- 'Ductus est IE(SU)S in desertu(m) a sp(irit)u. ET RELIQUA. | Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað. á butan ende on ecnysse. amen' (ed. Clemoes 1997: 266–74).
14. ff. 39r/19–41r/28 Ælfric, ÆCHom I, 12: DOMINICA IN MEDIA QUADRAGES(S)IMA 'Abiit ie(su)s trans mare galileae. & RELIQUA | Se hælend ferde ofer ða galileiscan sæ'; ends: 'mid ðam hé leofað 7 rixað on annysse | ðæs halgan gastes. a butan ende on ecnysse. amen' (ed. Clemoes 1997: 275–80).
15. ff. 41r/28–44r/30 Ælfric, ÆCHom I, 13: UIII. K(A)L(ENDAS). APREL(IS). | ANNUNTIATIO S(AN)CTAE MARIAE. 'Missus (est) gabrihel ang(e)l(us). ET RELIQ(UA); | VRE se ælmihtiga scyppend';

- ends: '7 mid þa(m) halgu(m) gaste á on ecnysse. amen' (ed. Clemoes 1997: 281–89).
16. ff. 44v/1–47v/5 Ælfric, ÆCHom I, 14: IN DOMINICA PALMARUM:, 'Cu(m) adp(ro)pinquasset Ie(su)s hierosolimis. | & uenisset bethfage ad montem oliueti. & RELIQUA. | CRISTES ðrowung wæs gerædd nu beforan ús'; ends: 'Se ðe | leofað 7 rixað a butan ende. on ecnysse. amen' (ed. Clemoes 1997: 290–98); with a note that follows the homily in the same hand at f. 47v/5–6: 'Circlice ðeawas forbeodað | to secgenne ænig spel on þa(m) þrym swig dagu(m)' (ed. Clemoes 1997: 298).
 17. ff. 47v/6–50r/20 Ælfric, ÆCHom I, 15: DOM(INICA). S(AN)C(T)E PASCE. | 'Oft ge gehyrdon embe ðæs hælendes ærist'; ends: 'nu | 7 á on ecnysse. amen' (ed. Clemoes 1997: 299–306).
 18. ff. 50r/20–52r/21 Ælfric, ÆCHom I, 16: DOM(INICA). PRIMA POST PASCA. | 'Cum esset sero die illo una sabbatorum. & RELIQUA. | Æfter ðæs hælendes æriste'; ends: 'wunigende on broðorlicre lufe | mid gode á on ecnysse. amen' (ed. Clemoes 1997: 307–12).
 19. ff. 52r/21–53v/7 Ælfric, ÆCHom I, 17: DOM(INICA) .II. POST PASC' H' A. | 'dixit IE(SU)S discipulis suis. Ego sum. pastor bonus. & RELIQUA. | Þis godspel þe nú geræd wæs'; ends: 'se ðe | leofað 7 rixað mid fæder 7 mid halgu(m) gaste á on ecnysse. amen' (ed. Clemoes 1997: 313–16).
 20. ff. 53v/8–56v/13 Ælfric, ÆCHom I, 18: IN LETANIA MAIORE. 'Ðas dagas synd gehatene Letaniae'; ends: 'Se ðe leofað 7 rixað mid | fæder 7 mid halgu(m) gaste. a butan ende. Amen' (ed. Clemoes 1997: 317–24).
 21. ff. 56v/13–60r/12 Ælfric, ÆCHom I, 19: F(E)R(IA) .III. DE DOMI|NICA ORATIONE. 'Se hælend crist syððan he to ðisu(m) life cóm'; ends: 'on ealra worulda woruld on ecnysse. amen' (ed. Clemoes 1997: 325–34). At 56v/22, the introduction to the Lord's Prayer, Þ(ÆT) IS ON ENGLISC is written as a rubric in red ink and in upper case (line 12 of the edition, Clemoes 1997: 325).
 22. ff. 60r/13–64r/7 Ælfric, ÆCHom I, 20: F(E)R(IA) .IIII. DE FIDE CATHOLICA. 'Ælc cristen man sceal | æft(er) rihte cunnan'; ends: 'se ðe þurh wunað on ðrynnysse. an | ælmihtig god áá on ecnysse. amen' (ed. Clemoes 1997: 335–44).
 23. ff. 64r/7–67v/12 Ælfric, ÆCHom I, 21: SERMO IN ASCENSI|ONE D(OMI)NI. 'PRIMUM QUIDEM SERMONEM FECI. & RELIQUA; | Lucas se godspellere ús manode'; ends: 'Se ðe lyfað 7 rixað mid þa(m) ælmihtigan fæder. 7 þam halgu(m) gaste | á on ecnysse. amen' (ed. Clemoes 1997: 345–53).

24. ff. 67v/12–71r/26 Ælfric, ÆCHom I, 22: **IN DIE S(AN)C(T)O PENTECOSTEN.** | ‘Fram ðam halgan east(er)lican dæge; ends: ‘se ðe leofað | 7 rixað á butan ende. amen’ (ed. Clemoes 1997: 354–64).
25. ff. 71r/26–73v/18 Ælfric, ÆCHom I, 23: **DOMINICA SECUNDA. POST | PENTECOSTEN.** ‘Homo quidam erat diues. & RELIQUA; | Se wealdenda drihten sæde ðis bigspell; ends: ‘hi ðrý on anre | godcundnyssse wunigende butan anginne 7 ende á on worulde. amen’ (ed. Clemoes 1997: 365–70).
26. ff. 73v/19–76v/15 Ælfric, ÆCHom I, 24: **DOMIN(ICA) .IIII. POST PENTEC(OSTEN).** ‘Erant adp(ro)pinquantes ad Ie(su)m. Et reliq(u)a; | Þæt hálige godspel us segð; ends: ‘on ealra worulda woruld. amen’ (ed. Clemoes 1997: 371–78).
27. ff. 76v/15–79v/29 Ælfric, ÆCHom I, 25: **UIII. K(A)L(ENDAS). IUL(II). NAT(IVITAS) S(AN)C(T)I | IOHANN(IS) BAPT(ISTAE).** ‘Se godspellere LUCAS awrát on cristes béc; ends: ‘ðam sy wuldor 7 lof mid fæder | 7 halgu(m) gaste á on ecnyssse. amen’ (ed. Clemoes 1997: 379–87).
28. ff. 79v/29–84r/8 Ælfric, ÆCHom I, 26: **III. K(A)L(ENDAS). IUL(II). PASSIO | APOSTOLOR(UM) PETRI. ET PAULI.** | ‘Venit IE(SU)S in partes cesáreae Philippi. & RELIQUA; || Matheus se godspellere awrát on ðære godspellican gesetnyssse; ends: ‘ðam sy wuldor 7 lóf á on ecnyssse. amen’ (ed. Clemoes 1997: 388–99). At f. 81r/19 the rubric **DE PASSIONE APOSTOLOR(UM)** marks a division in the homily (line 97 of the edition, Clemoes 1997: 391).
29. ff. 84r/9–87v/7 Ælfric, ÆCHom I, 27: [faint] **.II. k(a)l(endas). iul(ii). NATALE S(AN)C(T)I PAULI APOSTOLI.** | ‘Godes gelaðung wurðað þisne dæg ðam mæran apostole PAULE; ends: ‘þ(æt) hi mid him 7 mid gode þ(æt) éce lif habban moton. | amen.’ (ed. Clemoes 1997: 400–9). At f. 85v/19 the rubric **EUUANGELIUM.** marks a division in the homily (line 122 of the edition, Clemoes 1997: 404); at this point, the Latin normally found at the beginning of the homily, ‘Dixit Simon petrus ad Ie(su)m’, precedes ‘He forlét ealle woruld ðing.’
30. ff. 87v/7–90v/18 Ælfric, ÆCHom I, 28: **DOMINICA .XI. POST PENTECOSTEN.** | ‘Cum adp(ro)pinquaret IE(SU)S hierusale(m). & RELIQUA. On sumere tide | wæs se hælend fārende to hierusale(m); ends: ‘Sy ðe lóf 7 wuldor. on ea’l’ra worulda woruld. amen’ (ed. Clemoes 1997: 410–17).
31. ff. 90v/18–94v/30 Ælfric, ÆCHom I, 29: **IIII. IDUS. | AUGUSTI. PASSIO BEATI LAURENTII MARTYRIS. | ‘ON DECIES dæge þæs**

wælhreowan Caseres'; ends: 'mid ðam hé orsorghlice on ecnysse wuldrað. amen' (ed. Clemoes 1997: 418–28).

Note: ff. 1–8 are early modern paper supply leaves inserted between original ff. 94 and 97 (93–96 are omitted from the foliation).]

f. 1rv blank

ff. 2r (top margin) Whelock's note: 'cwen mid swa micclum. Serm. Cath. p. 189 | Inde hic desunt & MS. col Ben | hom. sax. fol. 3. supplere folia'.

32. ff. 2v/1–8v/18, 97r/1–98v/15 Ælfric, ÆCHom I, 30 Beginning of text inserted by Whelock from CCC 188, p. 318; on paper supply leaves, written on versos, with various marginal notes and cross references by Whelock: *De assumptione Beatæ Mariæ ex Epistola Jeronimi*. | 'I^{ERONIMVS} se halig sæcerd awrat ænne pistol'; OE manuscript resumes at f. 97r/1: 'cwén mid swa micclu(m) wuldre' (line 151 of edition, Clemoes 1997: 434); ends (f. 98v/15): 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 427–38).

33. ff. 98v/15–103v/1 Ælfric, ÆCHom I, 31: UIII. K(A)L(ENDAS). SEPT(EMBRIS). PASSIO | S(AN)C(T)IBARTHOLOMEIAP(OSTO)LI. | 'Wyrdwriteras secgað þ(æt) ðry leodscipas | sind gehátene INDIA'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 439–50).

34. ff. 103v/1–106v/11 Ælfric, ÆCHom I, 32: IIII. K(A)L(ENDAS). SEPT(EMBRIS). DECOLLATIO | S(AN)C(T)I IOHANNIS BAPTISTAE. 'Misit herodes et tenuit Ioh(anne)m. Et reliq(u)a; | MARCUS se godspellere awrát on cristes béc'; ends: 'Se ðe leofað 7 rixað mid fæder 7 mid halgu(m) gaste | a butan ende. amen' (ed. Clemoes 1997: 451–58).

[**Note:** Latin added in margin at f. 104r/23 (line 63n of edition, Clemoes 1997: 453): 'Gregorius si[c] | tractauit']

35. ff. 106v/11–108v/20 Ælfric, ÆCHom I, 33: DOM(INICA). XUII. POST PENTECOSTEN. | 'IBAT IE(SU)S in ciuitate(m) que uocat(ur) NAIM. & RELIQ(U)A; Ure drihten ferde to sumere | byrig'; ends: 'hi ðry án | ælmihtig god untodaedlic á on ecnysse rixigende. amen' (Clemoes 1997: 459–64).

36. ff. 108v/21–112v/9 Ælfric, ÆCHom I, 34: III. K(A)L(ENDAS) OCTOB(RIS). DEDICATIO AECCL(ESI)E S(AN)C(T)I MICHA`H`EL(IS) ARCHANGELI. | 'MANEGUM mannu(m) is cuð Seo halige stów S(an)c(t)e michaheles'; ends: 'Se ðe leofað 7 rixað á on ecnysse. amen' (ed. Clemoes 1997: 465–75). At f. 110v/10 the rubric EUANG(E)L(IUM). marks the Latin text in the homily (line 133 of the edition, Clemoes 1997: 469).

37. ff. 112v/9–116v/2 Ælfric, ÆCHom I, 35: DOM(INICA) .XXI. POST PENTECOSTEN. | ‘LOquebatur IE(SU)S cu(m) discipulis suis in parabolis dicens. & RELIQUA; Drihten wæs | sprecende on sumere tide’; ends: ‘7 halgu(m) gaste on ealra | worulda woruld. Amen’ (ed. Clemoes 1997: 476–85).
- [Note: One leaf is wanting between ff. 113 and 115 (omits lines 100–174 of the edition, Clemoes 1997: 479–81).]
38. ff. 116v/2–120r/21 Ælfric, ÆCHom I, 36: K(A)L(ENDAS). NOUEMB(RIS). NATALE OMNIUM S(AN)C(T)ORUM. | ‘HALIGE Læreowas ræddon þ(æt) seo geleaffulle gelaðung’; ends: ‘mid fæder | 7 mid halgu(m) gaste. á on ecnysse. amen’ (ed. Clemoes 1997: 486–96). At f. 118r/28 the rubric EUUANGELIUM. marks a division in the homily (line 147 of the edition, Clemoes 1997: 491).
39. ff. 120r/21–124r/13 Ælfric, ÆCHom I, 37: IX. K(A)L(ENDAS). DEC(EMBRIS). NATAL(E)S(AN)C(T)ICLEMENT(IS). MAR(TYRIS). | ‘MENN ÐA LEOFOSTAN eower geleafa bið þe trumra’; ends: ‘se ðe leofað 7 rixað á butan ende. am(en)’ (ed. Clemoes 1997: 497–506).
40. ff. 124r/13–128v/28 Ælfric, ÆCHom I, 38: II. K(A)L(ENDAS). DECEMB(RIS). NATALE S(AN)C(T)I ANDREAE APOSTOLI. ‘Ambulans IE(SU)S iuxta mare galileę. ET RELIQUA; | CRIST ON sumere tide ferde wið þære Galileiscan Sáe’ ends: ‘Sy ðam metodan drihtne wurþmynt 7 lof á on ecnysse. | amen we cweðað’ (ed. Clemoes 1997: 507–19). At f. 126r/30 the rubric PASSIO EIUSDEM. marks an internal division in the homily (line 169 of the edition, Clemoes 1997: 513).
41. ff. 128v/28–130r/29 Ælfric, ÆCHom I, 39: DOMINICA PRIMA IN ADUENTUM D(OMI)NI. | ‘ÞYSES DÆGES þenung 7 ðyssere tide mærb sprecað embe godes tocyme’; ends: ‘Þa(m) sy wuldor 7 lóf á on ecnysse. amen’ (ed. Clemoes 1997: 520–23).
42. ff. 130r/29–132v/30 (plus 3 added lines at top of f. 134r) Ælfric, ÆCHom I, 40: DOMINICA .II. | IN ADUENTU(M) D(OMI)NI. ‘Erunt signa in sole et luna et stellis. Et reliqua; || Se godspellere LUCAS awrát on ðisu(m) dægðerlican godspelle’; ends imperfectly, f. 132v/30: ‘ðone gemænelic an / dom’ (ed. Clemoes 1997: 524–30/185).
- [Note: The OE text ends imperfectly at ‘gemnelican’ (line 185, ed.) with ‘dom’ being Whelock’s catchword referring to top of next folio. A leaf is wanting after f. 132 which must have contained the last three lines (as edited) of the final homily of the first series. The ending of the homily is supplied by Whelock from CCCC 162, p. 563/3, in three lines of writing at the head of f. 134r. Ker speculates that the missing leaf probably also had an *explicit* to the first book.]

Ælfric, "Catholic Homilies," Second Series:

- 43a. f. 134r/1–19 Ælfric, ÆCHom II, Latin preface: **INCIPIT PRAEFATIO HUIUS LIBRI. IN NOMINE CHR(IST)I OM(N)IPOTENTIS.** | 'ÆLFRICUS humilis seruulus chr(ist)i'; ends: 'Uale in chr(ist)o Iugiter. am(en)' (ed. Godden 1979: 1).
- 43b. f. 134r/20–134v/5 Ælfric, ÆCHom II (Pref), OE preface: 'Ic ælfric munuc awende þas bōc of ledenu(m) bocu(m) to engliscum gereorde'; ends: 'gif hé on | godes dome unscyldig beon wile' (ed. Godden 1979: 1–2).
- 43c. f. 134v/5–21 Ælfric, ÆCHom II, Ammonitio: **AMMONITIO.** 'Vnum adhuc uellem prepo|nere huic libello'; ends: 'Iugiter in chr(ist)o. amen' (ed. Godden 1979: 2).
44. ff. 134v/22–138r/21 Ælfric, CHom II, 1: **INCIPIT LIBER SERMONU(M) CATHOLICORUM ANGLICÆ IN ANNO SECUNDO.** | **CATHOLICUS SERMO DE NATALE D(OMI)NI AD POPULUM EXCERPTUS | DE TESTIMONIIS PROPHETARU(M). UIII. K(A)L(ENDAS). IANUAR(II). NATIUIT(AS) D(OMI)NI.** | 'MINE GEBROÐRU ða leofastan [corr. to leofostan] on þisu(m) dæge we wurðiað ures hælendes acen|nednyssē'; ends: 'hí ðrý an god á on ecnyssē. amen' (ed. Godden 1979: 3–11).
45. ff. 138r/22–140v/15 Ælfric, ÆCHom II, 2: **UII. K(A)L(ENDAS). IAN(UARII). NATALE S(AN)C(T)I STEPHANI PROTOMARTYRIS.** | 'AUGUSTIN(US) SE wisa biscop spræc to his folce'; ends: 'Sy him wuldor 7 lóf á | on ecnyssē. Amen' (ed. Godden 1979: 12–18).
46. ff. 140v/15–144r/14 Ælfric, ÆCHom II, 3: **UIII. IDUS. IAN(UARII). SERMO IN AEPIPHANIA D(OMI)NI.** | 'ÐES DÆG IS gehátan on bōcu(m) swutelung dæg'; ends: 'Se ðe | leofað 7 rixað á buton ende. Amen' (ed. Godden 1979: 19–28).
47. ff. 144r/14–148r/5 Ælfric, ÆCHom II, 4: **DOMINICA .II. POST AEPIPHANIA D(OMI)NI.** | 'Nuptie facte sunt In chana galileae. ET RELIQUA; Iohannes Se godspellere cwæð | on þære godspellican race'; ends: 'se ðe leofað 7 rixað mid fæder 7 halgu(m) gaste. á on ecnyssē. Amen' (ed. Godden 1979: 29–40).
48. ff. 148r/6–151v/2 Ælfric, ÆCHom II, 5: **DOMINICA. SEPTUAGESIMA.** 'DRIHTEN SÆDE ÞIS BIGSPEL. | his leorningcnihtu(m) ðus cweðende'; ends: 'on ðam we him singað ecelice alleluian. butan geswince. Amen' (ed. Godden 1979: 41–51).
49. ff. 151v/3–153v/29 Ælfric, ÆCHom II, 6: **DOM(INICA) IN SEXAGESIMA.** 'Cum turba plurima conueniret ad Ie(su)m. Et rel(i)q(ua) |

- On sumere tíde ða ða micel menigu samod cóm to ðam hælende'; ends: 'on ealra worulda woruld. AMEN' (ed. Godden 1979: 52–59).
50. ff. 153v/29–156r/9 Ælfric, *ÆCHom* II, 7: **DOM(INICA) .I. IN QUADRAGESIMA.** | 'MEN þa leofostan eow eallu(m) is cuð'; ends: 'on ealra worulda | woruld. amen' (ed. Godden 1979: 60–66).
51. ff. 156r/9–157v/12 Ælfric, *ÆCHom* II, 8: **DOMINICA SECUNDA IN QUADRAGESIMA.** | 'EGressus inde IE(SU)S. Secessit in partes týri et sidonis. ET RELIQUA. | Drihten hælend ðreade mid wordu(m)'; ends: 'þam sy wuldor 7 wurðmynt | A on ecnysse. Amen' (ed. Godden 1979: 67–71).
52. ff. 157v/12–160v/15 Ælfric, *ÆCHom* II, 9: **III. ID(US) MART(II). S(AN)C(T)I GREGORII PAPE. URB(IS) ROMANE INCLITUS.** | 'GREGORIUS Se hálga papa. engliscre ðeode apostol'; ends: 'on ðam he leofað | mid gode ælmihtigu(m) á on ecnesse. Am(en)' (ed. Godden 1979: 72–80).
53. ff. 160v/15–164v/12 Ælfric, *ÆCHom* II, 10: **XIII. K(A)L(ENDAS). AP(RI) L(IS). DEP(OSITIO)S(AN)C(T)ICUTHBERHTIEP(ISCOP)I.** | 'CUTHBERHTUS se halga biscop scinende on manegu(m) geearnungu(m)'; ends: 'á on ecnysse ealra worulda. amen' (ed. Godden 1979: 81–91).
54. ff. 164v/13–171r/28 Ælfric, *ÆCHom* II, 11: **.XII. K(A)L(ENDAS) APREL(IS). S(AN)C(T)I BENEDICTI ABBATIS.** 'BENEDICTVS. | Se halga abbuð'; ends: 'Se ðe ana is unasecgendlic God. Amen' (ed. Godden 1979: 92–109).
- [Note: One leaf is wanting between ff. 164 and 166 (omits lines 24–110 of the edition, Godden 1979: 92–4).]
55. ff. 171r/29–178r/11 Ælfric, *ÆCHom* II, 12: **DOM(INICA). IN MEDIA QUADRAGESIME.** 'MEN ÐA LEOFOSTAN we rædað nu | æt godes ðenungu(m)'; ends: 'Sy him wuldor 7 lóf á to worulde. amen' (ed. Godden 1979: 110–26). At f. 175v/19–20 the rubric **SECUNDA SENTENTIA | DE HOC IPSO.** marks the second part of the homily (line 374 of the edition, Godden 1979: 121).
56. ff. 178r/11–181v/7 Ælfric, *ÆCHom* II, 13: **DOMINICA .Va. QUADRAGESIME.** | 'þeos tíd fra(m) ðisum (and)werdan dæge'; ends: 'on ealra worulda woruld. | amen' (ed. Godden 1979: 127–136).
57. ff. 181v/7–185v/17 Ælfric, *ÆCHom* II, 14: **DOMINICA PALMARUM DE PASSIONE D(OMI)NI.** | 'DRIHTNES ðrowunge we willað gedafenlice eow secgan'; ends: 'on ánre godcundnyse on ecere worulde. amen' (ed. Godden 1979: 137–49); with a note following the homily at f. 185v/17–18, 'NE MOT | NAN MAN SECGAN SPELL. ON ÞA(M) ÐRIM SWIGDAGUM'.

58. ff. 185v/18–189v/22 Ælfric, ÆCHom II, 15: **SERMO DE SACRIFICIO | IN DIE PASCAE.** ‘MEN þa leofostan gelóme eow is gesæd’; ends: ‘on on ealra worulda woruld. amen’ (ed. Godden 1979: 150–60).
59. ff. 189v/23–192v/5 Ælfric, ÆCHom II, 16: **ALIUS SERMO DE DIE PASC’H’AE.** ‘Hit is swiðe gedafenlic’; ends: ‘7 godu(m) geearnungu(m) to ðam ecum | life becumon moton. amen’ (ed. Godden 1979: 161–68).
60. ff. 192v/5–194r/12 Ælfric, ÆCHom II, 17: **K(A)L(ENDAS). MAI. APOSTOLORUM PHILIPPI. ET IACOBI. | ‘PHILIPPUS. se godes apostol ðe we on ðisu(m) dæge wurðiað’;** ends: ‘Se ðe ana rixað on ecnysse god. amen’ (ed. Godden 1979: 169–73). At f. 193r/20 the rubric **DE S(AN)C(T)O IACOBO APOSTOLO.** marks a division of the homily (line 61 of the edition, Godden 1979: 171).
61. ff. 194r/13–196r/5 Ælfric, ÆCHom II, 18: **V. NON(AS). MAI INUENTIO S(AN)C(T)AE CRUCIS.** ‘Men ða leofostan nu todæg we wurðiað | þære halgan rode gemynd’; ends: ‘se ðe ana | ricsað. on ecnysse god. amen’ (ed. Godden 1979: 174–79). At f. 194v/28 the rubric **EODEM DIE S(AN)C(T)OR(UM) ALEXANDRI. EUENTII. ET THEODOLI.** marks a division of the homily (line 62 of the edition, Godden 1979: 176).

[Note: At ff. 193v–94r, a few blotted words from items 60 and 61 supplied in outer margins in later hand.]

62. ff. 196r/5–199v/14 Ælfric, ÆCHom II, 19: **FERIA SECUNDA. LETANIA MAIORE.** | ‘Læwede menn behófiað. þ(æt) him lareowas secgon’; ends: ‘se ðe á rixað on ecnysse. AMEN’ (ed. Godden 1979: 180–89).
63. ff. 199v/14–202v/28 Ælfric, ÆCHom II, 20: **ITEM IN LETANIA | MAIORE. FERIA TERTIA.** ‘Men ða leofostan Paulus se apostol | ealra ðeoda lareow awrat be him sylfu(m)’; ends: ‘se ðe is ealra leoda wealdend. Amen’ (ed. Godden 1979: 190–98).
64. ff. 202v/29–205r/12 Ælfric, ÆCHom II, 21: **ALIA UISIO.** ‘BEDA ure lareow awrát on ðære bec þe is gehátan | historia angloru(m)’; ends: ‘se ðe hí oferrædan wile’ (ed. Godden 1979: 199–205). At f. 204v/12–13 the rubric **HORTATORIUS SERMO DE | EFFICACIA S(AN)C(T)AE MISSAE.** marks a division of the homily (line 140 of the edition, Godden 1979: 204).

[Note: One leaf is wanting between ff. 202 and 204 (omits lines 3–81 of the edition, Godden 1979: 199–202).]

65. ff. 205r/12–207v/12 Ælfric, ÆCHom II, 22: **IN LETAN(IA) MAIORE. F(E)R(IA) .IIIIa.** | ‘IOH(ANNE)S se godspellere awrat’; ends: ‘Se ðe |

- leofað 7 rixað mid fæder 7 ðam halgu(m) gaste. A on ecnysse. amen' (ed. Godden 1979: 206–12).
66. ff. 207v/13–210r/6 Ælfric, ÆCHom II, 23: DOMINICA .III. POST PENTECOSTEN. 'Homo quida(m) fecit cena(m) magna(m) | et uocauit multos. & REL(I)Q(UA). Se hælend sæde þis bigspel his leorningcnihtu(m)'; ends: 'Þa(m) sy wuldor 7 wurðmynt. A to worulde. amen' (ed. Godden 1979: 213–20). At f. 209r/12 the rubric ALIA NARRATIO DE EUANG(E)LII TEXTU. marks a division of the homily (line 126 of the edition, Godden 1979: 217).
67. ff. 210r/7–213r/11 Ælfric, ÆCHom II, 24: IN FESTIUITATES(AN)C(T)I PETRI APOSTOLI. III. K(A)L(ENDAS) IULII. 'LUCAS se godspellere | ús sæde on ðissere pistolrædinge'; ends: 'on ealra worulda woruld. amen' (Godden 1979: 221–29). At f. 210v/15 the rubric ITEM DE S(AN)C(T)O PETRO. marks a division of the homily (line 53 of the edition, Godden 1979: 223).
68. ff. 213r/11–214v/24 Ælfric, ÆCHom II, 25: DOM(INICA) .VIII. [*erased to V*] POST PENTECOSTEN. | 'Cum multa turba esset cu(m) ie(s)u nec haberent quod manducarent. Et reliqua. | Marcus se godspellere cwæð on ðisu(m) dægðerlicu(m) godspelle'; ends: 'Se ðe leofað 7 rixað on ealra worulda woruld. amen' (ed. Godden 1979: 230–34).
69. ff. 214v/24–216v/20 Ælfric, ÆCHom II, 26: DOM(INICA) .NONA. | POST PENTECOSTEN. 'Adtendite a falsis p(ro)phetis qui ueniunt ad uos. Et reliq(ua) | Drihten cwæð to his leorningcnihtu(m) '(ve)l mannum'; ends: 'on ealra worulda woruld. amen' (ed. Godden 1979: 235–40).
70. ff. 216v/20–219v/12 Ælfric, ÆCHom II, 27: IIII. K(A)L(ENDAS) AGUSTI. NATALE S(AN)C(T)I | IACOBI APOSTOLI. 'ON þisu(m) dæge we wurðiað on uru(m) lofsangu(m)'; ends: 'Se ðe leofað 7 rixað á on ecnysse. amen' (ed. Godden 1979: 241–48). At f. 219r/5 the rubric VI. K(A)L(ENDAS) AGUSTI. S(AN)C(T)ORUM SEPTEM DORMIENTIUM. marks a division of the homily (line 182 of the edition, Godden 1979: 274).
71. ff. 219v/12–221v/18 Ælfric, ÆCHom II, 28: DOM(INICA) XII. POST PENTECOST(EN). | 'Dixit ie(s)u ad quosda(m). . . parabolam istam. & RELIQ(UA). Drihten sæde þis bigspel bi sumu(m) mannu(m)'; ends: 'Se ðe ána gewylt ealra gesceafta. amen' (ed. Godden 1979: 249–54).
72. ff. 221v/18–223r/27 Ælfric, ÆCHom II, 29: VIII .X. K(A)L(ENDAS) SEPT(EMBRIS). ASSU(M)PTIO S(AN)C(T)E | MARIE UIRG(INIS). 'Men ða leofostan hwilon ær we rehton eow ðone pistol'; ends: 'Se

- ðe leofað 7 rixað on ealra worulda woruld. amen' (ed. Godden 1979: 255–59).
73. ff. 223r/27–226r/29 Ælfric, *ÆCHom* II, 30: DOMINICA .I. | IN MENSE SEPTEMBRI. QUANDO LEGITUR IOB. 'Míne gebroðra. | We rædeð nu æt godes ðenungu(m)'; ends: 'Se ðe ana is god á on ecnysse. amen' (ed. Godden 1979: 260–67).
- 74a. ff. 226r/30–227v/23 Ælfric, *ÆCHom* II, 31: DOMINICA SEXTA DECIMA. POST PENTECOSTEN:- || 'Nemo potest duob(us) dominis seruire; Et reliqua; Drihten cwæð on | su(m)ne timan'; ends: 'Sy him wuldor 7 wurðmynt | on ealra worulda woruld. Amen' (ed. Godden 1979: 268–71).
- 74b. ff. 227v/23–228r/2 Ælfric, note: DE S(AN)C(T)A MARIA. | 'Hwæt wylle we secgan ymbe Marian gebyrdtide'; ends: 'ði we hit lætað unsæd'; (ed. Godden 1979: 271 as *ÆCHom* II, 31 (app.)).
75. ff. 228r/2–230v/30 Ælfric, *ÆCHom* II, 32: XI. K(A)L(ENDAS) OCTOBRIS. | NATALE S(AN)C(T)I MATHEI APOSTOLI ET EUANG(E)-L(IST)Æ 'Se godspellere matheus. | þe we todæg wurðiað'; ends: 'Sy þæs gode lof .á. on ecnysse. Amen:-' (ed. Godden 1979: 272–79). At f. 229r/5 margin the rubric PASSIO | EIUSDE(M). marks a division of the homily (line 80 of the edition, Godden 1979: 275).
76. ff. 230v/30–234v/6 Ælfric, *ÆCHom* II, 33: V. K(A)L(ENDAS) NOUE(M)-B(RIS). PASSIO S(AN)C(T)OR(UM) || APOSTOLOR(UM) SIMONIS. ET IUDE. 'Men ða leofostan we wyllað eow secgan | þæra apostola ðrowunge'; ends: 'se ðe leofað 7 rixað on ealra worulda world. amen' (ed. Godden 1979: 280–87).
- 77a. ff. 234v/7–238v/25 Ælfric, *ÆCHom* II, 34: III. ID(US) NOUEMB(RIS). DEPOSITIO S(AN)C(T)I MARTINI EPISCOPI:- | 'MARTINUS se wuldorfulla godes ande`te`re': ends: 'ðe leofað 7 rixað þurh hine sylfne | god; AMEN' (ed. Godden 1979: 288–97). At f. 238r/4 the rubric DE EIUS OBITU:. marks a division of the homily (line 269 in the edition, Godden 1979: 295).
- 77b. ff. 238v/25–239r/9 Ælfric, note: EXCUSATIO DICTANTIS:- | 'Fela fægere godspel we forlætað on ðisu(m) gedihte . . . Heo is swa ðeah eall full geleafflic. buton ðam anu(m) þe augustin(us) wiðsæcð' (ed. Godden 1979: 297–98 as *ÆCHom* II, 34 (app.)).
78. ff. 239r/9–240v/19 Ælfric, *ÆCHom* II, 35: IN NATALE UNIUS APOSTOLI. | 'Pes apostolica freoldsæg. manað us to sprecenne'; ends: 'ðurh his Suna þe | mid him leofað 7 rixað. á on annysse þæs halgan gastes. on ealra wo|rulda woruld. amen' (ed. Godden 1979: 299–303).

79. ff. 240v/19–242v/10 Ælfric, ÆCHom II, 36: IN NATALE PLURIMORUM APOSTO'lo'RUM. | 'Designauit d(omi)n(u)s et alios septuaginta duos. & RELIQUA; Se hælend geceas | him to eacan þam twelf apostolum'; ends: 'Sy him. á wuldor 7 lof | ealra his weldæda; amen' (ed. Godden 1979: 304–9).
80. ff. 242v/10–245r/24 Ælfric, ÆCHom II, 37: IN NATALE S<AN>C<T>-ORUM MARTIRUM. | 'Cu(m) audieritis p̄r̄lia et seditiones. nolite terreri. Et reliqua; Se hælend | foresæde his leorningcnihtu(m)'; ends: 'Sy him wuldor 7 wurðmynt on ealra worulda | woruld. Amen' (ed. Godden 1979: 310–17).
81. ff. 245r/24–248v/3 Ælfric, ÆCHom II, 38: IN NATALE UNIUS CONFESSORIS. | 'Homo quida(m) peregre p(ro)ficiscens. Et rel(iqua); Vre drihten sæde þis bigspel | his leorningcnihtu(m)'; ends: 'Sy lof ðam hlaforde. ðe leofað on ec|nyssse. æfre buton anginne. on endeleasu(m) mægenðrymme. amen' (ed. Godden 1979: 318–26).
82. ff. 248v/4–251r/21 Ælfric, ÆCHom II, 39: IN NATALE S<AN>C<T>-AR(UM) UIRGINUM. 'Simile est regnu(m) c̄lor(um) dece(m) uirginib(us). Et rel(iqua). | Se hælend sæde gelo(m)lice bigspel'; ends: 'Se ðe leofað 7 rixað mid his heofenlican | fæder 7 þa(m) halgu(m) gaste. on ealra worulda world. Amen' (ed. Godden 1979: 327–34).
- 83a. ff. 251r/21–255r/13 Ælfric, ÆCHom II, 40: IN DEDICATIONE ECCL(ESI)AE | 'MINE gebroðra þa leofostan we wyllað sume tihtendlice spræce'; ends: 'hé rixað mid his gecorenum | halgu(m). mid his ælmihtigan fæder. 7 ðam halgan gaste. on ealra worulda woruld; | Amen:-' EXPLICIT LIBER SECUNDUS. CATHOLICOR(UM) SERMONU(M) ANGLICE. D(E)O GRA(TIA)S. amen: (ed. Godden 1979: 335–45).
- [Note: The explicit is written in regular ink and touched throughout in color.]
- 83b. f. 255r/14–21 Ælfric, prayer: ORATIO:- 'Ic ðancigeþa(m) ælmihtigu(m) Scyppende . . . Sy him .á. wuldor on ecnyssse' (ed. Godden 1979: 345 as ÆCHom II, 40 (app)).
84. ff. 255r/21–261v/12 Ælfric, "De Temporibus Anni" (ÆTemp): 'Her æft(er) fyligð án lytel cwyde | be géarlicu(m) tidu(m) þ(æt) nis to spelle geteald. Ac elles to rædenne. þam ðe hit licað; | DE TEMPORIBUS ANNI:- Ic wolde eac gif ic dorste gadrian su(m) gehwæde | andgit of ðære bec þe BEDA se snotera láreow gesette'; ends: 'Sy ðeos | gesetnys ðus her geendod' EXPLICIT HEC BREUITAS DE TEMPORIBUS. (ed. Henel 1942).

[Note: The following rubrics occur within the work: f. 256r/26 De primo die s(æ)-c(u)li. siue de equinoctio uernali.; f. 256v/10 DE NOCTE.; f. 257r/19 DE ANNO.;

f. 258r/26 DE MUNDO.; f. 258v/8 DE EQUINOCTIIS.; f. 259r/26 DE BISSEXTO.; f. 259v/18 DE SALTU LUNE.; f. 260r/18 DE DIUERSIS STELLIS.; f. 260v/12 DE DUODECIM UENTIS.; f. 261r/12 DE PLUUIA.; f. 261r/30 DE GRANDINE.; f. 261v/1 DE NIUE.; f. 261v/3 DE TONITRU.]

85. ff. 261v/13–262v/8 Ælfric, prayers, with general title: **Her is geleafa 7 gebed 7 bletsung læwedu(m) mannu(m) þe þ(æt) leden ne | cunnon.** (Thorpe 1844–46: 596–600):

[Note: Thorpe edits these prayers as separate texts based on the rubrication in the manuscript; for their sources and slightly different textual divisions, see Bzdyl 1977.]

- a. f. 261v/14–18 **Pater noster on englisc.** ‘Ðu ure fæder þe eart on heofenum . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596);
 - b. f. 261v/18–26 **SE LÆSSA CREDĀ.** | ‘Ic gelyfe on god fæder ælmihtigne scyppend heofenan 7 eorðan . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596);
 - c. ff. 261v/27–262r/11 **mæssecreda** ‘Ic gelyfe on ænne god fæder ælmihtigne wycend heofenan 7 eorðan . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596–98);
 - d. f. 262r/12–14 **Gebedu on englisc.** ‘Þu ælmihtiga. 7 ðu eca god . . . genihtsumian | on godu(m) weorcu(m). amen’ (ed. Thorpe 1844–46: 2: 598);
 - e. f. 262r/14–15 **ITEM.** ‘We biddað þe drihten . . . 7 onæl symle þæs halgan gastes leoht on ús. Amen’ (ed. Thorpe 1844–46: 2: 598);
 - f. f. 262r/15–20 **ITEM.** | ‘Drihten god ælmihtig fæder gebletsa ús . . . geond ealra worulda woruld. Amen’ (ed. Thorpe 1844–46: 2: 598);
 - g. f. 262r/21–24 **DE SAPIENTIA.** ‘Eala ðu ælmihtiga god . . . 7 to ðe mid ealre heortan efston. Am(en)’ (ed. Thorpe 1844–46: 2: 598–600);
 - h. f. 262r/24–27 **DE PATIENTIA.** | ‘Eala ðu ælmihtiga god . . . 7 ða gemænnysse his soðan æristes. Am(en)’ (ed. Thorpe 1844–46: 2: 600);
 - i. f. 262r/27–30 **ORATIO.** | ‘Eala ðu ælmihtiga god . . . ða méde þe ðu us behætst. Amen’ (ed. Thorpe 1844–46: 2: 600);
 - j. f. 262v/1–8 **ITEM.** ‘Þu ælmihtiga wealdend alýs ure heortan . . . 7 þ(æt) mine fynd me ne gebysmrion. Amen’ (ed. Thorpe 1844–46: 2: 600).
86. ff. 262v/8–263v/29 Ælfric, “Admonition” (ÆAdmon 2): **IN .XL. DE PENITENT(IA).** | ‘Ælc man bið gefullod on naman þære halgan ðrynnysse’; ends: ‘Rixiað mid him on heofenan | rice on unasecgendlicere blisse. A. on ecnysse. Amen’ (ed. Thorpe 1844–46: 2: 602–8).
87. ff. 263v/30–264r/8 Ælfric, “Admonition” ÆAdmon 3: ‘[Læw]edu(m) mannu(m) is to witenne þ(æt) hí sceolon healdan heora clænnysse on halgu(m) || timan . . . 7 eow gelæde to ðam écan life’ (ed. Thorpe 1844–46: 2: 608).

88. ff. 264r/8–266v/30 Ælfric, “Pastoral Letter for Wulfsgie” (ÆLet1 Wulfsgie Xa): INCIPIT EPISTOLA DE CANONIBUS. | ‘ÆLFRICUS humilis frater uenerabili ep(iscop)o wulfsino salute(m) in d(omi)no . . . (line 18) hoc modo incipiens:- | Ic secge eow preostu(m). þ(æt) ic sylf nelle beran eowre gymeleaste on eowru(m) þeowdome’; ends imperf.: ‘ac þa(m) wære betere þ(æt) hí onheora bedde b[u]gon. ðonn(e) hi gegr[emedon]’ (ed. Fehr 1914: 1–24, pref.–ch. 108; Whitelock 1981: 196–218).

ff. iv–xi paper endleaves containing a subject index by Whelock.

ff. xii–xiii parchment endleaves taken from a 13c psalter.

PHOTO NOTES: Modern paper flyleaves, f. i recto, and pastedowns are not photographed.

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254. London, British Library, Cotton Vitellius C. v

Homilies by Ælfric
[Ker 220, Gneuss 403]

HISTORY: A compilation of Ælfrician homilies dating to the turn of the millennium with 11c additions. This manuscript suffered badly in the 1731 fire at Ashburnham House. Recovered leaves are now mounted individually and have suffered substantial damage with loss of text and of codicological evidence. The undamaged manuscript was described by Wanley (1705: 208–12).

The underlying collection is a sequence of Ælfric's *Catholic Homilies* written by a single scribe at the end of the 10c or beginning of the 11c (this part is called Ha by Clemoes 1997: 19–21). This was augmented by a nearly contemporary hand with further homilies by Ælfric (items 58–61, Clemoes Hb). Further substantial additions were intercalated, at times through erasure and insertion, at times through interleaving, in the first half of the 11c (Clemoes Hc). This interpolated series adds further homilies by Ælfric in the order of the church year using homilies that reflect a late stage of Ælfric's writing (described by Pope 1967–68: 26–33).

There are various contemporary or near-contemporary OE corrections and insertions throughout the text. Subsequent signs of use include two annotations written in a gothic hand identified by Ker as 14c (*Cat.*, 286): 'In Ebdomada . . . | ad Collac(i)o(n)em' at f. 102r/16 beside the title for item 24, and 'In ebdomada s(anc)te trinitatis ad collac(i)o(n)em.' at f. 107r/4 above the title of item 25, ÆCHom I, 20. Further alterations and additions are identified by Ker (*Cat.*, 286) as probably belonging to the 16c, including the insertion of the copy of item 1 as item 1b on ff. 2r–3r and the substitution of vowels, frequently the alteration of 'æ' to 'e', at ff. 177v, 181r, and 234v. Other alterations, such as a slightly decorative blocked 'T' inserted mid-line at f. 43r/19, are hard to date.

There are now no marks of medieval or early modern ownership, presumably due to the loss of endleaves and loss of margins. Wanley speculates that this is the companion piece of MS Cambridge, University Library, li. 4.

6 [101] found at Tavistock Abbey in 1566 (Wanley 1705: 208). This speculation sees some confirmation in the gloss ‘etes’ added to ÆCHom II, 8, lines 109 in a 14c hand, which Godden suggests “looks as if it could have been taken from [li. 4. 6]’s text” (Godden 1979: 353–54). If the speculation is right, this would be “An old booke in parchment in Saxon tonge fo. black leather clasped” in the inventory of books of the 2nd Duke of Bedford from 1584 (see Ker, *Cat.*, 291).

Following substantial damage in the fire of 1731 and its aftermath, the leaves are now bound mounted on paper, to which they are affixed by sticky tape in what is probably a restoration of 1844 and 1845 (Madden, BL Add. 62576, f. 42; see Butcher 2003: 13). The whole volume is contained in a substantial 19c binding with Robert Cotton’s coat of arms embossed on front and back and ‘ANGLO-SAXON | HOMILIES | BRIT. MUS. | COTTON | MS. | VITELLIUS C. V.’ embossed on the spine. Many leaves are stamped on the foot of the recto with the ‘British Museum’ small red stamp (e.g. ff. 2r, 3r, etc). The spine bears the sticker identifications ‘760’ and ‘b’, which is also recorded in pencil on the inside front board, along with a struck-through ‘27 C.’ Rear end leaves record the state of the manuscript in the 19c with the pencilled notes: ‘254 ff. 8th Jan. 1871. | Ex(amine)d F.W. July 1884’, while the rear end board bears the stamp ‘21 JUN 1962.’

CODICOLOGICAL DESCRIPTION: [ii] + 1 + ii + 251 + [iii]. Leaves measure approx. 240 × 170 mm., but have shrunk considerably at places due to fire and water damage. Written space of the older leaves (Ha) is approx. 220 × 130 mm. until f. 83 and approx. 220 × 145 mm. thereafter, ruled in dry-point for 26 lines per page. The written space of leaves added in the first half of the 11c (Hc) is approx. 230 × 145 mm., ruled for 35–37 lines per page, except that f. 95v has 30 lines to make an exact join with the text on f. 96r. Ker (*Cat.*, 291) reports that in the base manuscript, hair is usually on the outside in all sheets, but the arrangement of some quires (e.g. ff. 35–50 59–68) is the more usual HFHF, which is the arrangement for all the added leaves. The parchment of ff. 186 and 199 suffered mottled spotting as a result of the fire and damage. Almost all folios have suffered losses of varying amounts from their upper, lower, or outer portions.

The text of the original part, Ha, is almost all in one hand, “a graceful late type of square Anglo-Saxon minuscule” belonging to of the turn of the millennium (late 10c/early 11c) according to Ker (*Cat.*, 291). Ker identifies two further hands who work alongside this scribe for brief passages: one wrote a short stint at f. 191r/13–26 (part of item 48), another ff. 191v/1–192v/26 (the end of item 48 and the opening of item 49). Items 58–61 (ff.

236v–end, i.e. Hb) are nearly contemporary additions, made predominantly in a single hand. The additions interpolated throughout the manuscript (i.e. Hc) are in a single distinct hand of the first half of the 11c, identified by Ker as “a round hand . . . which is not influenced by Anglo-Saxon minuscule” (*Cat.*, 291). This part has distinctive punctuation as it contains many hyphens and regularly punctuates with a point at the middle or end of one of Ælfric’s rhythmical lines.

The original part (i.e. Ha) has titles in a red color which have sometimes turned to a metallic dark brown or black color. The same colored ink is also used for enlarged initials, which are sometimes slightly decorated. The near-contemporary additions (Hb) follow the same decorative pattern so far as can be seen where rubrics and enlarged initials survive. The additions of the first half of the 11c (Hc) have a different decorative pattern. Titles are in a brighter red. Opening initials are enlarged and colored blue (ff. 1r, 69r [‘D’], 71v [‘E’], 96r, 132v [‘L’], 139r [‘M’], 172r, 177v) or red (ff. 5v, 33r, 69r [‘S’], 71v [‘D’], 73r [‘E’ and ‘O’]), 131r, 132v [‘E’], 139r [‘C’], 145r, 149r, 150r, 175r, 181r, 229r). Such colored initials appear to have been particularly vulnerable to fire and water damage: the fire destruction of the edge surprisingly encompasses where there should be a colored initial ‘D’ at the head of f. 169r, for example, while the coloration has fallen off the ‘N’ of ‘Nemo’ at f. 175r/18, leaving the parchment intact but with just the shadow of an enlarged initial. Numbers in the interpolator’s table of contents (f. 1v) are in red. Within the text, the interpolator uses enlarged capitals (in black ink) to indicate sense-divisions. He has also inserted these into some parts of the work of Ha.

The whole of the following items, from Ælfric’s “Catholic Homilies” I, are by the original scribe, Ha: 3, 8–12, 18–20, 22–28, 38–41, 50–54, and 56–57, while two further items, primarily by the main scribe, have short stints by two further scribes, namely: 48, 49. Three items are by the nearly contemporary continuator at the end, i.e. Hb: items 58–60, while a fourth, item 61, is mostly by Hb but includes an interpolation by Hc. Eighteen homilies in addition to the table of contents are wholly the work of the interpolator, Hc, namely items 1, 4, 7, 14–16, 30–36, and 42–47. In order to insert these homilies into the sequence of Ha, the interpolator also intervened in a number of homilies primarily produced by Ha. Specifically, the interpolator provided the opening of items 2, 5, 17, 37, and 48, the close of items 6, 13, and 29, while he also interpolated text into the middle of the items 21, 55, and 61. In making these additions, the interpolator interleaved ff. 1, 4, 5, 18–21, 33, 34, 69–75, 95, 131–48, 169–84, 229–31, and 253 into the folios originally organized by Ha and Hb. The interpolator occasionally deleted

Ha's text and replaced it with his own, namely at ff. 17v/17–26, 35v/1–11, 96r/1–3, and 168v/25–26. The interpolator clearly expended considerable effort to transform the collection while keeping some of the underlying work of Ha and Hb. For the sake of clarity, the scribe of each item is noted in the account of contents below.

The interpolator wrote a table of contents that survives on f. 1v-r (which has been reversed), written in two columns extending the length of f. 1v and the opening four lines of f. 1r. Numbers in this table relate to the numbers the same hand provides in the titles to some of the homilies (these differ from the listing here since some two-part homilies are considered by modern editors to constitute a single work). This table provides evidence that two items are missing from the end of the manuscript, namely '[LXVII] F(E)R(IA) .VI. In ebdoma[da Vta Collegerunt] | pontifices (et) pharisei [concilium]' (described at f. 1rb/1–2) for Friday in the fifth week of Lent (Assmann 1889: 65–72, no. 5) and '[LXVIII] Sermo ep(iscop)i [.] | ezechiele propheta' (described at f. 1rb/3–4), now completely missing, which was possibly Wulfstan's homily Bethurum 16b or some similar piece. These two items were missing before the fire by the time of Wanley 1705.

The leaves are now foliated '1–254' in pencil on the top right recto of each of the paper mounts, the foliation followed here. These folio numbers are also written in dark black ink on the recto of the folios wherever sufficient blank parchment survives, sometimes at the head (e.g. f. 6r), sometimes at the mid-left margin (e.g. f. 202r). The top right rectos of many folios have suffered damage and crumbled, leaving little trace of an earlier foliation, although one is occasionally visible (e.g. ff. 6r, 76r, 95r); this older foliation was followed by Wanley. There are traces of multiple further foliations, perhaps reflecting attempts to order the leaves after they were recovered from the damage of the 1731 fire. A thick black pencil has written '9' and '10' on the lower left margin of ff. 22r and 23r. A different set of small numbers in black ink is written on the lower left margin of some rectos, namely '2–7' on ff. 27r–32r, '9–25' on 34r–50r. A very small '50' is written at the bottom left of f. 75r. A different hand has written a very small '156' at the bottom left of f. 157r and '158' at the bottom left of f. 159r, '164' at f. 166r.

COLLATION:

ii + 1 + ii + 251 + iii, foliated [i-ii], 1–254, [255–257]. Ff. [i-ii] and [255–257] are modern paper flyleaves. Ff. 2 and 3 are 16c parchment supply leaves. Ff. 1, 4, 5, 18–21, 33, 34, 69–75, 95, 131–148, 169–184, 229–231, 253 were added in first half of 11c by Hc.

The proper order of the surviving folios can be established from the text as follows: 1 (which is reversed), 4–13, 15, 14, 16–114, 116, 115, 117–235, 237, 238, 236, 239–254. Single leaves are missing after ff. 30, 149, 158 and several leaves at the end. F. 159 is a fragment with the inner portion of the leaf surviving in a tapering strip from 3 mm. in width at the top to 110 mm. at the bottom.

The collation is now unknowable since all leaves are mounted separately following the damage from the fire of 1731. Ker suggests, based on the arrangement of hair and flesh, that ff. 51–58, 76–83, 84–91, 92–94+96–100, 101–108, 109–116, 117–124, 185–192, 200–207, 208–215, 216–223, 239–246 are regular quires of 8 leaves, while ff. 153–159 is a quire of eight wanting 7.

CONTENTS:

[NOTE: Words now illegible in the damaged manuscript have been taken from Wanley's description (1705: 208–11), which predates the damage, or the table of contents, and are included in square brackets. Significant gaps in the text supplied from modern editions.]

f. 1va/1–1rb/4 [leaf is reversed] 11c table of contents in Hand Hc: '[. . .] diuinis'; ends: '[LXVIII] Sermo episcopi [.] | ezechiele propheta' (see Ker, *Cat.*, 285–86).

1a. ff. 1r/5–34, 4r/1–5v/3 Ælfric, ÆHom 12 [Hand Hc]: DE S(AN)C(T)A TRINITATE. ET DEFESTOS DIEBUS [PER ANNUM]. 'SE ÆLMIHTIGA WEALDEND ðE NE ON|gann næfre'; ends: 'mid þam halgan gaste on ealra worulda woruld we | cweðað. AMEN' (ed. Pope 1967–68: 463–72, no. 11a).

[Note: The DOE short title differs from Pope's numbering; the manuscript title is mostly illegible and is confirmed by Wanley (1705: 208). Ff. 4v–5r are repeated on the film as are ff. 2v–3r.]

1b. ff. 2r/1–3r/36 Ælfric, ÆHom 12 in early modern imitative hand: '[S]E ÆLMIHTIGA wealdend. þe ne ongann næfre'; ends imperfectly: '7 sealde heora ælcu(m) s[wa. . .]' (ed. Pope 1967–68: 463–70, no. 11a, lines 1–177; early modern copy of opening of item 1, i.e. ff. 1r/5–34, 4r/1–5r/9, initial letter omitted).

f. 3v blank.

2. ff. 5v/3–12r/10 Ælfric, ÆCHom I, 1 [f. 5v is hand Hc, whereas f. 6r/1 onwards is Ha]: DE INITIO CREATURE ANTE NATALE D(OMI)NI .II. | 'AN ANGINN IS EALRA ðINGA. ðÆT IS GOD ÆLMIHTIG'; ends: 'se ðe á on ecnysse ricxað. AMEN' (ed. Clemoes 1997: 178–89). [Fiche 1, frames 30–58]

3. ff. 12r/11–13v/26, 15r/1–15v/26, 14r/1–14v/26, 16r/1–17v/16 Ælfric, ÆCHom I, 2 [Hand Ha]: **uiiii. k(a)l(endas) ianuarii natiuitas domini.** | ‘We wyllað to tryminge. eowres geleafan’; ends: ‘on `an`nyse þæs halgan | [gastes] on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 190–97). [Fiche 1, frame 58–Fiche 2, frame 8]
4. ff. 17v/17–21v/25 Ælfric, ÆHom 1 [Hand Hc]: [In] **eodem die. Euangelium. In principio erat uerbu(m).** | ‘[We ræda]ð on þisum drihtenlican. symbeldæge’; ends: ‘7 þam halgan gaste. on anre god|[cund]nyse. we cweðað. AMEN’ (ed. Pope 1967–68: 196–216, no. 1). [Frames 8–22]
5. ff. 21v/26–26v/16 Ælfric, ÆCHom I, 3 [f. 21v is all hand Hc, f. 22r/1 onwards is hand Ha]: **PASSIO S(AN)C(T)I STEPHANI P(RO)THOMARTYRIS. V.** | ‘[W]E RÆDAÐ ON ÐÆRE BEC. ÐE IS GEHATEN ACTVS APOSTO-|[lo]rum’; ends: ‘mid | [ðam h]e wuldrað 7 blissað á on ecnyse. AMEN’ (ed. Clemoes 1997: 198–205). [Frames 22–38]
6. ff. 26v/17–33r/7 Ælfric, ÆCHom I, 4 [ff. 26v–32v is hand Ha, f. 33r/1–7 is Hc]: **[VI. k(a)l(endas)] ianuarii assumptio s(an)c(t)i iohannis ap(osto)-li.** | ‘[Iohann]es se godspellere cristes dyrling’; ends: ‘þam is wuldor 7 wyrðmynt | mid fæder 7 halgan gaste á buton ende. AMEN’ (ed. Clemoes 1997: 206–16).
- [Note: One leaf is missing between ff. 30 and 31 (‘7 þa gym . . . mihtigan godes’, lines 162–200).]
7. ff. 33r/8–35r/11 excerpt from Ælfric, Letter to Sigeward, De veteri testamento et novo (ÆLet 4 (SigewardZ)) [Hand Hc]: **ITEM DE EODEM. VII. IERONIMVS SE WYRÐFVLLA. 7 SE WISA BOCERE’;** ends: ‘mid þa(m) leofan hælende. se þe á rixað on ecnyse. | AMEN’ (ed. Crawford 1922: 61–68, lines 1017–1153). [Frames 55–61]
8. ff. 35r/11–40r/3 Ælfric, ÆCHom I, 5 [Hand Ha]: **K(a)l(endas) ianuarii. nat(a)l(e) innocenti[um in]fantu(m).** | ‘Nu todæg godes gelaðung. geond ealre ymb|hwyrf t mærsap’; ends: ‘[se þe] leofað 7 rixað a butan ende. AM[EN]’ (ed. Clemoes 1997: 217–23). [Fiche 2, frame 61–Fiche 3, frame 2]
9. ff. 40r/4–45r/19 Ælfric, ÆCHom I, 6 [Hand Ha]: **K(a)l(endas). ianuarii circumcisionis [domini].** | ‘Se godspellere lucas beleac þis dægþeric god|spel’; ends: ‘Sy him wuldor 7 lóf á on ecnyse. AM[EN]’ (ed. Clemoes 1997: 224–31). [Frames 2–21]
10. ff. 45r/20–52r/9 Ælfric, ÆCHom I, 7 [Hand Ha]: [‘VIII.’ *apparently erased*] **idus ianuarii epiphania domini.** | ‘Men þa leofostan. nu for feawum dagu(m)’; ends: ‘Se þe leo|fap 7 rixað mid fæder. 7 halgum

- gaste on ealra | worulda woruld' (ed. Clemoes 1997: 232–40). [Frames 21–39]
11. ff. 52r/9–57v/1 Ælfric, ÆCHom I, 8 [Hand Ha]: **Dom<ini>c(a) .III. post epiphania[m] d<omi>ni.** | 'Cum descendisset ie<su>s de monte secuteꝥ s<un>t eu<m> t<ur>bę multe | Matheus se eadiga godspellere awrat on | ðissere godspellican rædinge'; ends: '7 an g[od] | on anre godcundnyssse afre wuniende [buton] || anginne 7 ende. AMEN' (ed. Clemoes 1997: 241–48). [Frames 39–62]
12. ff. 57v/2–64r/1 Ælfric, ÆCHom I, 9 [Hand Ha]: **III. non<as> februaryii purificatio s<an>c(t)e marie uirg[inis].** | 'Postquam impleti sunt dies purificationis marie. et r(e)l(i)qua. | God bebead on þære ealdan æ'; ends: 'se ðe leofað and rixað a butan ende. AMEN' (ed. Clemoes 1997: 249–57). [Fiche 3, frame 62-Fiche 4, frame 10]
13. ff. 64r/2–69r/6 Ælfric, ÆCHom I, 10 [ff. 64r–68v is Hand Ha, f. 69r/1–6 is Hand Hc]: **Dominica in quinquagesima.** | 'Adsumpsit ie<su>s duodecim discipulos suos. Et reliq(u)a. | Her ys geræd on þysum godspelle'; ends: 'se ðe leof 7 rixað á buton | ende. AMEN' (ed. Clemoes 1997: 258–65). [Frames 10–26]
14. ff. 69r/6–71v/22 Ælfric, ÆCHom I, 11 [Hand Hc]: **DOMINICA I<N> .XLa.** | 'Ductus. e(st). IE<SU>S in desertum a sp(irit)u. Se hælend wæs gelædd. fram þam | halgan gaste'; ends: 'se ðe leofað 7 rixað a butan ende. on ecnyssse. AMEN' (ed. Clemoes 1997: 266–74, but lacks lines 3–7). [Frames 26–34]
15. ff. 71v/23–73r/20 Ælfric, ÆCHom II, 8 [Hand Hc]: **DOM<INI>C<A> .II. IN .XLa.** | 'Egressus inde IE<SU>S. secessit in partes tyri & sidonis. Et reliqua:- | Drihten hælend þreadde mid wordum'; ends: 'þam si wuldor 7 wyrðmynt. á on ecnyssse. AMEN' (ed. Godden 1979: 67–71). [Frames 34–36]
16. ff. 73r/21–75v/29 Ælfric, ÆHom 4 [Hand Hc]: **DOM<INI>C<A> .III. IN .XLa.** 'ERAT IE<SU>S eiciens demonium & R(E)L(I)Q(UA) | ON ðære mæran tide. þe se mildheorta hælend wunode mid | mannum'; ends: 'se þe á rixað. on ecnyssse. AMEN' (ed. Pope 1967–68: 264–80, no. 4). [Frames 36–44]
17. ff. 75v/30–79r/19 Ælfric, ÆCHom I, 12 [f. 75v in Hand Hc, f. 76r/1 onwards is Hand Ha]: **DOM<INI>C<A> .IIII. IN .Xla** '[Abii]t IE<SU>S trans mare galileę. ET RELIQUA. | [Se h]ælend ferde ofer þa galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on ánnysse | þæs halgan gaste. á butan ende on ecnyssse. AMEN' (ed. Clemoes 1997: 275–80). [Frames 44–50]

18. ff. 79r/20–84v/4 Ælfric, ÆCHom I, 13 [Hand Ha]: **VIII. k(a)l(endas) aprelis. adnuntiatio s(an)c(t)e marie.** | “MISSUS est gabriel angelus a d(e)o. ET RELIQUA.” [interlined insertion in main hand] Vre se ælmihtiga scyppend. Se þe ealle gesceaf[ta]; ends: ‘7 mid þam halgan gastes. á on ecnysse. AMEN’ (ed. Clemoes 1997: 281–89). [Frames 50–64]
19. ff. 84v/5–88v/20 Ælfric, ÆCHom I, 14 [Hand Ha]: **Dominica palmarum.** | ‘Cristes þrowung wæs geræd nu beforan us; ends: ‘se þe leofað 7 rixað | a butan ende. AMEN’ (ed. Clemoes 1997: 290–98). [Fiche 4, frame 64–Fiche 5, frame 4]
- [Note: The Latin text ‘Cum adpropinquasset ie(su)s hierosolimis. ET RELIQUA.’ comes in the main hand at f. 84v/9, after line 5 in the edited text.]
20. ff. 88v/20–92v/5 Ælfric, ÆCHom I, 15 [Hand Ha]: **Dominica pasche.** | ‘Maria magdalene. et maria. iacobi. ET RELIQUA. | Oft ge gehyrdon embe þæs hælendes æryst; ends: ‘7 rixað mid þam ælmihtigan fæder. 7 | mid þam halgan gaste. nu 7 á on ecnysse. AMEN’ (ed. Clemoes 1997: 299–306). [Frames 4–12]
- [Note: At f. 88v/21, following the title and before the text in smaller script but in the main hand is the following note: ‘[Cy]rlice þeawas forbeodað. to secgenne ænig spel on ðam þrim swigdagum.’]
21. ff. 92v/6–96r/20 Ælfric, ÆCHom I, 16: **Dominica. prima post pascha.** | ‘Cum esset sero die illo una sabbatorum. | [Æ]fter þæs hælendes æryste wæron hys discipuli belocene on a|num huse; ends: ‘wunigende on broþorlicre lufe. mid gode á on ecnysse. AM[EN]’ (ed. Clemoes 1997: 307–12). [Frames 12–20]
- [Note: Expanded by the interpolator at ff. 95r/4–96r/3 with the passage app. B. 2 (ed. Clemoes 1997: 533–35). Mostly Hand Ha, but Hand Hc wrote f. 95r/1–96r/3.]
22. ff. 96r/21–98r/6 Ælfric, ÆCHom I, 17 [f. 96r/21–30 in Hand Hc, f. 96v/1 onwards in Hand Ha]: **Dominica secunda post pascha domini.** | ‘Dixit ie(su)s discipulis suis. Ego sum. pastor bonus. Bonus [pa]|stor animam suam ponet p(ro) ouib(us) suis. Et reliqua. | ÐIS GODSPELL. þe nu geræd wæs; ends: ‘Se þe leofað. 7 rixað. mid | fæder 7 mid þam halgum gaste á on ecnysse. AMEN’ (ed. Clemoes 1997: 313–16). [Frames 20–24]
23. ff. 98r/7–102r/15 Ælfric, ÆCHom I, 18 [Hand Ha]: **IN LETANIA MAIORE.** | ‘Ðas dagas synd gehatene letaniaæ; ends: ‘Se þe leofað. 7 rixað mid fæder. 7 mid | ðam halgan gaste. a butan ende. AMEN’ (ed. Clemoes 1997: 317–24). [Frames 24–35]
24. ff. 102r/16–107r/3 Ælfric, ÆCHom I, 19 [Hand Ha]: **Feria. tertia de dominica oratione** | ‘Se hælend crist syþþan he to þysum life com;’

ends: 'he rixað mid eall[um] | hys halgum. on ealra worulda woruld á butan ende on ec[nysse . . .]' (ed. Clemoes 1997: 325–34). [Frames 35–47]

[Note: At f. 102r/26 PATER N(OSTE)R QUI ES IN CAELIS is written in the colored ink of the rubrication and the following 'D' of the OE "Pater Noster" at 102v/1 is enlarged and colored. At f. 102v/5 'SY HYT SWA' is in capitals with extra spacing. After the title is added a 14c note: 'In Ebdomada | ad Collac(i)on(em).']

25. ff. 107r/4–112v/10 Ælfric, ÆCHom I, 20 [Hand Ha]: **Feria .III. de fide catholica.** | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se þe þurh|[wu]nað on þrynnysse án ælmihtig god on ecnysse. AMEN' (ed. Clemoes 1997: 335–44). [Frames 47–60]

[Note: Over the title is a 14c note: 'In Ebdomada S(an)c(t)e T(r)initatis ad collac(i)-o(n)em'.]

26. ff. 112v/11–114v/26, 116r/1–116v/26, 115r/1–115v/26, 117r/1–117v/14 Ælfric, ÆCHom I, 21 [Hand Ha]: **In ascensione domini.** | '[L]ucas se godspellere us manode'; ends: 'se þe | [le]ofaþ 7 rixaþ mid þam ælmihtigan fæder. 7 þam halgan | [ga]ste. á on ecnysse. AMEN' (ed. Clemoes 1997: 345–53). [Fiche 5, frame 60-Fiche 6, frame 2]

[Note: The text 'euangelii(m). In illo tempore. Recum[[ben]tibus undecim discipulis. ET RELIQUA.' occurs at f. 114v/5–6 and is marked with an inserted dagger.]

27. ff. 117v/15–123r/6 Ælfric, ÆCHom I, 22 [Hand Ha]: **In die sancto pentecosten.** | 'F[r]am þam halgan easterlican dæge synd getealde fiftig | daga'; ends: 'se þe leofað and rixað á butan ende. AME[N]' (ed. Clemoes 1997: 354–64). [Frames 2–12]

28. ff. 123r/7–126v/3 Ælfric, ÆCHom I, 23 [Hand Ha]: **Dominica. secunda post pentecosten.** | 'Homo quidam erat diues et induebatur purpura. Et reliqua. | Se wealdenda drihten sæde þis bigspel'; ends: 'hi þry on anre godcundnys|se wunigende. butan angynne and ende. a on worulde. AMEN' (ed. Clemoes 1997: 365–70). [Frames 12–21]

29. ff. 126v/4–131r/3 Ælfric, ÆCHom I, 24 [Hand Ha to end of f. 130v, then in Hand Hc at 131r/1–3]: **Dominica .III. [alt. to 'III']. post pentecosten** | 'Erant adpropinquantes ad ie(su)m publicani Et peccatorii. Et reliqua. | Ðæt halige godspel us segð'; ends: 'se | þe leofað 7 rixað mid fæder on annysse þæ[s halgan gastes] | on ealra worulda woruld a butan énde AMEN' (ed. Clemoes 1997: 371–78). [Frames 21–32]

30. ff. 131r/3–132v/8 Ælfric, ÆCH II, 23 (first part) [Hand Hc]: **Do[minica] | II. post | pentec[osten].** '[H]omo quidam fecit çena(m) magna(m) & uocauit multos. ET R{(ELI)Q(UA)}. | SE HÆLEND SÆDE ÐISS BIG-

- SPELL. his leorningcnihtu(m)'; ends: 'se þe þurh his tokyme. us þær to | gelaþode' (ed. Godden 1979: 213–17, lines 1–125). [Frames 32–36]
31. ff. 132v/8–134v/26 Ælfric, ÆHom 14 [Hand Hc]: **DOMINICA .IIIIa. P(OST) OCT(AVAS) PENT(ECOSTEN) .XXXI.** | 'Estote ergo misericordes. ET RELIQUA. | LUCAS SE GODSPELLERE ÐE WÆS LÆCE ON LIFE'; ends: 'þam is wuldor 7 lof. a to worulde. AM(EN)' (ed. Pope 1967–68: 497–507, no. 13). [Frames 36–40]
32. ff. 134v/27–136v/31 Ælfric, ÆHom 15 [Hand Hc]: **DOM(INI)C(A) .V. POST OCT(AVAS) PENTECOST(EN).** | '[Cum] turbe irruerent ad ie(su)m. ET RELIQUA. XXXII. | [ON] ÐÆRE TIDE IŪ. hit getimode swa'; ends: 'þam is wuldor 7 wyrð|[mynt a to woruld]e AMEN' (ed. Pope 1967–68: 515–25, no. 14). [Frames 40–46]
33. ff. 136v/31–139r/5 Ælfric, ÆHom 16 [Hand Hc]: **Dom(ini)c(a).VI. post oct(avas) pentec(osten).** | '[Amen dico uobis.] quia nisi abundauerit. ET RELIQUA. XXXIII. | [MATHEUS SE GODSPE]LLERE. ÐE WÆS MID CRISTE ON life'; ends: 'Ðam is wuldor 7 wyrðmynt. a to worulde AMEN' (ed. Pope 1967–68: 531–41, no. 15). [Frames 46–50]
34. ff. 139r/6–140v/30 Ælfric, ÆCHom II, 25 [Hand Hc]: **Dominica Septima p(ost) octa(vas) pentec(osten).** XXXIIII. | 'Cum multa turba esset cu(m) IE(S)V nec haberent q(uo)d manducarent. Et r[(e)l(iqua)] | MARCVS SE GODSPELLERE CWÆÐ on þisum dægðericu(m) godspelle'; ends: 'Se þe leofað 7 rixað. on ealra worulda | [woruld. amen]' (ed. Godden 1979: 230–34). [Frames 50–54]
35. ff. 140v/30–142v/13 Ælfric, ÆCHom II, 26 [Hand Hc]: **Dom(ini)c(a) VIII. post oct(avas) pentec(osten).** XXXV. | '[A]tendite a falsis prophetis qui ueniunt ad uos in uestimentis ouiu(m). ET R(ELI)Q(UA). | [Drihten cwæð to] his leorningcnihtu(m)'; ends: 'Si him | wuldor 7 lof. mid fæder 7 mid halgum gaste. on ealra worulda wo|ruld. Amen' (ed. Godden 1979: 235–40). [Frames 54–62]
36. ff. 142v/13–145r/26 Ælfric, ÆHom 17 [Hand Hc]: **Dom(ini)c(a) IX. po(st) oct(avas) pent(ecosten).** XXXVI. | '[H]omo quida(m) erat diues qui habebat uilicu(m). ET RELIQUA | [S]e hælend sæde þuss. to his halgum apostolu(m)'; ends: 'þam si á wuldor. 7 wyrð|mynt on ecnysse. AMEN' (ed. Pope 1967–68: 547–59, no. 16). [Frames 62–66]
37. ff. 145r/27–149r/2 Ælfric, ÆCHom I, 25 [Hand Hc]: **IN NATIUITATE S(AN)C(T)I IOH(ANN)IS BAPTISTE.** | 'SE GODSPELLERE LUCAS AW RATON CRISTES BEC BE ACENNED|nysse iohannes'; ends: 'þam sy wuldor 7 lof [mid fæder] | 7 halgum gaste. a on ecnysse. AMEN' (ed. Clemons 1997: 379–87). [Fiche 6, frame 66-Fiche 7, frame 6]

38. ff. 149r/3–154r/23 Ælfric, ÆCHom I, 26 [Hand Ha]: III. **k(a)(endas iulii. passio apostoloru(m) petri et [pauli.]** | ‘Venit ie(su)s in partes cesaree philippi. ET RELIQ[VA] | Matheus se godspellere awrat on ðære go[dsPELLI]|can gesetnyse’; ends: ‘þam sy wuldor 7 lof a an ecnyse [. . .]’ (ed. Clemoes 1997: 388–99). [Frames 7–19]
 [Note: A leaf is missing between ff. 149 and 150 (‘7 on manega opre ge . . . unbindan’, lines 44–89). There is a second heading at f. 150r/9, De passione apostolor[um], and enlarged colored initial ‘W’ at 150r/10 (line 99).]
39. ff. 154r/24–158v/26 Ælfric, ÆCHom I, 27 (fragment) [Hand Ha]: II. **kl. iulii. natale s(an)c(t)i pauli apostoli.** | ‘GODES gelaðung wurðap þisne dæg’; ends imperfectly at ‘belæwde. 7 hys’, with leaf missing after f. 158 (ed. Clemoes 1997: 400–7, lines 1–216). [Frames 19–30]
40. ff. 159r/1–163v/2 Ælfric, ÆCHom I, 28 [Hand Ha]: (begins imperf.) ‘G[REGORIUS se trahnerere cwæð ðæt se hælend beweope þære] | cea[stre toworpennysse. þe gelamp æfter his þrowunge.] | for ð[ære wrace heora mândæda. þæt hi þone heofonlice] | æþelni (*sic*)’; ends: ‘[Sy] ðe lof 7 | [wuldor] on ea[lra wor]ulda wor[u]ld. AMEN’ (ed. Clemoes 1997: 410–17, lines 17–end). [Frames 30–40]
 [Note: F. 159 is a partial leaf, torn diagonally from top to bottom, only a few mm. is left at top, about a third of the original width of the leaf is left at the bottom.]
41. ff. 163v/3–168v/24 Ælfric, ÆCHom I, 29 [Hand Ha]: [IIII] **idus augusti. passio s(an)c(t)i laurentii mart(yris).** | ‘[ON] decies dagum þæs wælhreowan caseres’; ends: ‘mid þam he orsorghlice on ecnys[se wuldrað. AM]EN’ (ed. Clemoes 1997: 418–28). [Frames 40–52]
 [Note: One leaf is missing between f. 164 and f. 165 (‘þam worde to . . . fage[ttest þu]’) lines 67–115.]
42. ff. 168v/24–172r/21 Ælfric, ÆCHom II, 28, augmented by “Theodosius and Ambrose” [Hand Hc]: **DOM(INI)C(A) XI. XLIIII.** | ‘[Dixit iesus ad quos]dam qui i(n) se confidebant t(am) qua(m) iusti | [et aspernabantur cete]ros parabolam istam. ET RELIQVA || ‘[D]RIHTEN SÆDE [Ð]ISS BIGSPELL BE SVMVM MANNVM’; ends: ‘se þe ana gewylt ealra sceaf[ta]. AMEN’ (ed. Godden 1979: 249–54; augmented at ff. 170v/32–172r/14 (line 159 of edition) with addition by Ælfric, ‘Gyt we wyllað eow secgan . . . Ac seo eadmodnyse him becom to ecere | hæle’ (ed. Pope 1967–68: 762–69, no. 26)). [Frames 52–62]
43. ff. 172r/21–175r/17 Ælfric, ÆHom 18 [Hand Hc]: **DOM(INI)C(A) XII. P(OST) OCT(AVAS) PENT(ECOSTEN). XLV.** | ‘ÐÆS HÆLENDDES EARD wæs on iudea lande’; ends: ‘þæs we him á secgað. wuldor 7 wyrðmynt. mid wordum 7 | dædum. AMEN’ (ed. Pope 1967–68: 567–80, no. 17). [Fiche 7, frame 62–Fiche 8, frame 2]

44. ff. 175r/17–177v/19 Ælfric, *ÆCHom* II, 31, augmented by “Visions of Departing Souls” [Hand Hc]: DOM(INI)C(A) .XV. P(OST) OCT(AVAS) PENT(ECOSTEN). XLVI. | ‘Nemo potest duob(us) d(omi)ni[s] seruire. ET RELIQUA: | Drihten cw(æð) on sumne timan to his leorningcnihtum.’; ends: ‘Si him wuldor 7 wyrðmynt. on ealra worulda woruld. AMEN’ (ed. Godden 1979: 268–71; augmented at ff. 176v/1–177v/17 (line 103 of edition) with addition partly by Ælfric, ‘[pæ(t)] we on worulde | [wið æ]f[t]an us læfað . . . on worulde gebette beon’; ed. Pope 1967–68: 775–79, no. 27). [Frames 2–7]
45. ff. 177v/20–181r/10 Ælfric, *ÆCHom* I, 30 [Hand Hc]: DE ASSUMPTIO(N)E S(AN)C(T)E MARIE. EX EP(ISTO)LA BEATI IERONIMI. xlvii. | ‘IERONIMVS SE HAL(GA) SACERD AWRAT ÆNNE PISTOL’; ends: ‘Se þe leofað 7 rix[að] | mid fæder 7 halgu(m) gaste. an ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429–38). [Frames 7–16]

[Note: On f. 177v several words and letters have been crudely retouched with dark ink, including a change of original ‘HALGA’ to ‘HALig’]

46. ff. 181r/10–182v/7 Ælfric, *ÆCHom* II, 29 [Hand Hc]: EODE(M) DIE EU[ANGELIUM EIUSD(EM) DIEI.] | ‘Dis d(a)egðerlice godspell þ(æt) man gewunelice ræt’; ends: ‘Se þe leof-[að 7] rixað a on ecnysse. AMEN’ (ed. Godden 1979: 255–59). [Frames 16–20]

[Note: This version has a recast opening in place of lines 1–7, “clearly not Ælfric’s” according to Pope 1967–68: 29.]

47. ff. 182v/7–184v/33 Ælfric, homily drawn from “Be þære halgan clænnyse” (*ÆLet* 5 (Sigefyrth)) and “Nativitas Sanctae Mariae Virginis” (*ÆHomM* 8 (Ass 3)) [Hand Hc]: De S(an)c(t)a Virginitate. vel de trib(us) ordin[ibus cas]ti[tati]s) [‘ti|ta|ti(s)’ in margin, covered by a small flap] | [UR]E HÆLEND crist cydde þ(æt) he lufode þa halgan clænnyse . . . þa(m) is wuldor 7 wyrðmynt. á to worulde. AM(EN)’ (ed. Assmann 1889: 13–23, no. 2, lines 12–224 and Assmann 1889: 44–48, no. 3, lines 505–97; cf. Wilcox 2002: 289–90). [Frames 20–24]
48. ff. 184v/33–191v/22 Ælfric, *ÆCHom* I, 31: DE S(ANCTO) BARTHOL(OME)O | [‘Wyrðwrit]eras secgað þ(æt) þry leodscipas’; ends: ‘Sy him wuldor 7 lof on ealra wo[rul]da woruld. AMEN’ (ed. Clemoes 1997: 439–50). [Frames 24–40]

[Note: F. 184v/33–36 in Hand Hc, f. 185r/1 onwards Hand Ha except for brief stints by two additional scribes, one just for a short passage in the middle (f. 191r/13–26), the other for the end of this item and the opening of the next (ff. 191v/1–192v/26).]

49. ff. 191v/22–196v/10 Ælfric, *ÆCHom* I, 32: IIII. k(a)l(endas) septembris decolla[tio] | [S(ancti)] iohannis bapt(iste). ‘Misit herodes & te-

nuit iohanne. & r(e)l(iqua) | [M]ARCVS SE GODSPELLERE AWRAT ON CRISTES BEC'; ends: 'se þe leofað 7 rixað mid | [fæ]der. 7 mid þa(m) halgan gaste. á butan ende. AMEN' (ed. Clemoes 1997: 451–58). [Frames 40–52]

[Note: The opening (ff. 191v/22–192v/26) is the additional scribe, f. 193r/1 onwards Hand Ha.]

50. ff. 196v/11–200r/11 Ælfric, ÆCHom I, 33 [Hand Ha]: [D]ominica. XVII. post pentecosten. | 'Ibat ie(su)s in ciuitatem quę uocatur naim. ET RELIQUA. | Ure drihten ferde to sumere byrig'; ends: 'se þe æfre ys of him bam. hi þry an ælmihtig god [unto]dæledlic. á on ecnyse rixiende. AMEN' (ed. Clemoes 1997: 459–64). [Frames 52–62]

[Note: F. 199rv is heavily spotted.]

51. ff. 200r/12–206r/8 Ælfric, ÆCHom I, 34 [Hand Ha]: III. k(a)l(endas). OCT(O)B(RIS). DEDICATIO ECCL(ESI)E S(ANCTI) MICHAELIS [ARCHANGELI] | 'Manegum ys cuþ seo halige stow s(an)c(t) mic[haeles]; ends: 'se þe leofaþ 7 rixa[ð á on ec]nyse. AMEN' (ed. Clemoes 1997: 465–75). [Fiche 8, frame 62–Fiche 9, frame 6]

[Note: At f. 202v/26 is the heading EVVANGELIVM.]

52 ff. 206r/8–212v/7 Ælfric, ÆCHom I, 35 [Hand Ha]: Dominica. XXI. post pentecosten. | 'Loquebatur ie(su)s cum discipulis suis in parabolis dicens. | Drihten wæs sprecende on sumere tide'; ends: 'þu þe leofast 7 rixast mid þam ecan fæder. | [7 halgu]m gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 476–85). [Frames 6–25]

53. ff. 212v/8–219r/5 Ælfric, ÆCHom I, 36: [Kalen]darum noue(m)bris. natale omnium sanctoru(m). | '[Hal]ige lareowas ræddon þæt seo geleaffulle gela[þ]ung'; ends: '7 alyfend ealra halgena. mid [fæder 7 halgum] | gaste. á on ecnyse. AMEN' (ed. Clemoes 1997: 486–96). [Frames 25–40]

[Note: At f. 215v/20 is the title EODEM | DIE EV(AN)G(E)L(IU)M. added by Hand Hc and marking the internal division of the text at ÆCHom I, 36, line 147. Otherwise in Hand Ha.]

54. ff. 219r/6–225r/24 Ælfric, ÆCHom I, 37 [Hand Ha]: UIII. k(a)l(endas). dec(em)b(ri)s pas(sio) s(ancte) clemen(tis. M(artiris).] | 'Men þa leofostan eower geleafa by[ð ðe trumra] | gif ge gehyraþ'; ends: 'se þe leofaþ 7 rixaþ á butan END[E. AMEN]' (ed. Clemoes 1997: 497–506). [Frames 40–58]

55. ff. 225r/25–232r/8 Ælfric, ÆCHom I, 38: .II. idus. decembris. pas(sio) s(ancti) and[ree. Apostoli.] | 'Ambulans ie(su)s iuxta mare gali[lee. et reliqua.] || [Crist on sumere tide ferde wið þære galileiscan sæ. 7 ges]eah tw[egen gebroþru symonem. se wæs geciged petrus] 7 hys broþor |

[andream. wurpende heo]ra net on s(a)e'; ends: 'Sy þam æl[mihtigan driht]]ne wurþmynt and lof a on ecnysse. AM[EN] (ed. Clemoes 1997: 507–19). [Fiche 9, frame 58–Fiche 10, frame 4]

[Note: At f. 229r/9 is the rubric 'ITEM PASSIO EIVSDEM APOSTOLI. LX'; followed at f. 229r/10 with an enlarged colored S, marking the internal division at line 169. In Hand Ha for ff. 225r/25–228v, Hand Hc for ff. 229r–231v; Hand Ha resumes for f. 232r-end.]

56. ff. 232r/9–234v/7 Ælfric, ÆCHom I, 39 [Hand Ha]: **Dominica .I. in aduentu dom[ini].** | 'Ðyses dæges þenung 7 þysre tide mæ[rð sprecað] | embe godes tocyme'; ends: 'þam sy | [wuldor 7 lof á o]n ecnysse. AMEN' (ed. Clemoes 1997: 520–23). [Frames 4–10]

57. ff. 234v/7–235v/26, 237r/1–238v/26, 236r/1–26 Ælfric, ÆCHom I, 40 [Hand Ha]: **Dom[ini]c(a) .II. in aduentu[m] d[omi]ni.** | '[Erunt signa] in sole et luna et stellis. ET RELIQUA. | [Se godspelle]re lucas awrat on þysum dægþericum godspelle'; ends: 'Se þe leofaþ 7 rixaþ on e[alra worulda woruld. AMEN]' (ed. Clemoes 1997: 524–30). [Frames 10–20]

58. ff. 236v/1?–26, 239r/1–242v/22 Ælfric, ÆHom 2 [Hand Hb]: **[FERIA .VI. IN .I. EBDOMADA QVADRAGESIMAE.** 'Ðis Spel gebyrað on frige-dæg on þære forman Lencten wucan. Erat dies festus Iudæorum. et reliqua. Men þa leofostan. us lyst] nu eow secgan be þam halg[an] godspelle'; ends: 'þam sy wuldor on ecnysse mid | [his ælmihtigan f]æder. 7 þam halgan gaste. on anre god|[cundnysse. AME]N' (ed. Pope 1967–68: 230–42, no. 2). [Frames 16, 21–30]

[Note: The top three lines are missing through damage at the top of f. 236r; text supplied but original layout not represented.]

59. ff. 242v/22–245v/10 Ælfric, ÆHom 3 [Hand Hb]: **F(E)R(IA) .VI. EMDOMADA [sic] .II.** | '[Ðis Spel gebyrað on] þone frigedæg on þære oþre [Lencten wucan]. EVVANGELIVM. | [Homo erat pater]familias qui plantauit uinea[m]. Et rel[iqua]. | [Ure Drihten sæde of]t swiðe digle bigspel'; ends: 'þam sy wuldor | [7 lof o]n ecere worulde. AMEN' (ed. Pope 1967–68: 248–56, no. 3). [Frames 30–36]

60. ff. 245v/10–249v/25 Ælfric, ÆHom 5 [Hand Hb]: **F(E)R(IA) .VI. IN. EBD(OMADA) .III.** | '[Ðis Spe]l sceal on frigedæg on þære þriddan lencten wucan. | [Venit] IE(SU)S in ciuitate[m] samarię que d[ic]itu[r] sichar. EV(AN)G(ELIVM). | [Se] godspellere iohannes sæde on þisum godspelle'; ends: 'Sy him wuldor 7 lof a to worulde' (ed. Pope 1967–68: 288–300, no. 5). [Frame 36–46]

[Note: Homily may conclude with 'AMEN' on f. 250r, but there is no trace of this on the damaged leaf.]

61. ff. 250r/1–254v/26 Ælfric, ÆHom 6 (fragment) [Hand Hb except f. 253 (lines 209–91) in Hand Hc.]: [F(E)R(IA) .VI. EBD(OMADA) QVARTA.] ‘Þis spe[l gebyrað on þone feorþan fringedæg on Lencten. EV(AN)G(ELIVM).] Erat quid[am languens Lazarus. et reliqua.] On þam halgan god[spelle þe ge gehyrdon]’; ends imperfectly: ‘þeah þe he dead sy he leofaþ’ (ed. Pope 1967–68: 311–28, no. 6, lines 1–357). [Frames 47–55]

PHOTO NOTES: Many leaves throughout the film are presented twice, with lighter and darker exposures. Of the concluding three paper flyleaves, only f. [255r] (following the medieval f. 254v) is photographed.

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291. London, British Library, Royal 7. C. xii

Canon Tables; Ælfric, "Catholic Homilies" I;

"Gospel of Nicodemus"

[Ker 257, Gneuss 471/472]

HISTORY: This codex comprises three distinct manuscripts, described here as three parts. The second is an important early copy of Ælfric's first series of *Catholic Homilies* that includes corrections in Ælfric's own handwriting.

The three parts of this manuscript were probably first brought together in the 17c. Part 1 (ff. 2–3) comprises canon tables identified by Lowe (1935: 28, no. 217) as English of the 8c, probably from Northumbria. He associates this fragment with a dismembered manuscript that survives in two other codices: Cambridge, Corpus Christi College 197B, pp. 245–316, and the now partly destroyed London, BL Cotton Otho C. v. Part 1 bears the mark of ownership of Cardinal Wolsey (c. 1473–1530) at the top of f. 2r: 'T. Car(dina)lis ebor'.

The central manuscript, part 2, containing Ælfric's First Series of *Catholic Homilies* (ff. 4–218), was written in OE at Cerne Abbas, Dorset, and its production overseen by Ælfric himself, whose hand is seen at ff. 64r, 76r, 105r, and elsewhere (see Sisam 1953: 173–75, Godden 2002, and under contents below). The script is dated by Ker to the end of the 10c (*Cat.*, 324), and the content of the manuscript confirms that it was produced early in the last decade of the 10c. Clemons dates the production to the first half of 990 and revision to the immediately succeeding months (Eliason and Clemons 1966: 35). The glosses and annotations, described below, suggest that the manuscript continued in use through the 12c in a southwestern locality.

Part 3 (ff. 219–32), consisting mainly of the apocryphal Gospel of Nicodemus, was written in Latin in the 12c. This is a later version of a text that circulated in A-S England and was translated into OE (see Cross 1996).

There are only equivocal hints as to when the three current parts of the codex came together. As Ker observes (*Cat.*, 329), part 1 may have been used as binding leaves, but the pattern of wormholes on f. 3 is different

from those on f. 4, suggesting that part 1 spent significant time apart from the rest of the manuscript. Part 3 was not contiguous with Part 2 in medieval times as the nail mark at the center outer edge of ff. 215–218 does not reappear on f. 219. There are distinct marks of ownership on the different parts. Traces of a name at the top of f. 4r have been read under ultraviolet light by Eliason and Clemoes as “Robert Beale,” whom they identify as a member of the Elizabethan Society for Antiquaries and a recognized collector of old manuscripts, living 1541–1601 (1966: 19, 36). That Beale’s signature occurs only on f. 4r and that the ink foliation associated with this signature is confined to and extends through part 2 leads them to conclude that the Ælfric part of the codex was still distinct in the 16c at the time of Beale’s ownership. Additional evidence for the independent circulation of the OE part lies in the soiled nature of f. 4r, suggesting that it once functioned as an outer leaf.

F. 1v bears the press-mark ‘[Scrin. XIV. 1]’. This identifies the manuscript as the first item in the fourteenth *scrinium* (a book-cupboard of some kind) as recorded in the 1666 catalogue of St James’s Palace, “Catalogus librorum MSS Bibliothecae Regiae,” B.L. MS Royal App. 71, f. 16v (Eliason and Clemoes 1966: 36). Since this catalogue identifies the contents of parts 2 and 3, those parts and the existing flyleaf must have been bound together by 1666. All three parts are described in Humphrey Wanley’s catalogue account of 1705 (p. 174), by which time the manuscript was approximately as at present. Wanley describes the homilies in part 2 with reference to Beale’s foliation. As Eliason and Clemoes observe (1966: 37), it seems most likely that part 1 became part of the codex in the 17c binding, which occurred after Beale’s foliation and before the 1666 catalogue entry.

The complete manuscript passed in 1757 with the rest of the Royal collection identified in the 1666 catalogue into the British Museum and then the British Library. There are numerous marks of ownership by these institutions. The head of f. 2r bears the current classmark and description in black ink ‘7. C. xii. p. 128’, which is repeated in identical form at the head of f. 4r. The foot of 2r bears the 18c British Museum red ownership stamp: ‘MVSEVM | BRITAN|NICVM’, which is repeated at the end of the codex at the foot of f. 231vb and in mid-codex at the foot of f. 109v. The smaller red 19c ‘British Museum’ stamp with a crown is at the foot of f. 219r and occurs repeatedly at the foot of versos throughout the whole manuscript (e.g. ff. 11v, 16v, 22v, etc.). Modern hands have recorded two missing leaves in pencil: ‘A leaf wanting. W. W.’ is at the foot of f. 5v and ‘A leaf wanting | F. H.’ at the foot of f. 117v.

CODICOLOGICAL DESCRIPTION: Parchment i+2+213+14+i. The three parts and the parchment binding leaves are all codicologically distinct and so will be described separately below.

The manuscript as a whole is foliated in pencil at the top rectos and this is the foliation followed here. After the end of the written text a pencil hand has written '231 folios' at the top of f. 232r, which has been struck through in pencil, while 'ff. 231' written in pencil at mid-page has been allowed to stand. Pencilled initials at the top left of f. 232r ('E.F.D'?) presumably identifies the manuscript keeper who wrote the foliation. Part 2 alone has an earlier foliation in black ink. The first number, on f. 4r, has been altered in ink from '1' to '4'. After that the black ink foliation stands uncorrected above the ink foliation. F. 10 was omitted in the earlier foliation, presumably by mistake, which proceeds from '6' on f. 9 to '7' on f. 11. Both of the added slips (at ff. 164, 169) were also omitted. Eliason and Clemoes demonstrate that this ink foliation belongs to the 16c and associate it with the ownership of Beale (1966: 36).

The manuscript has a 20c binding in black leather with a gold royal crest of 'G II R' embossed on front and back along with the date 1757, which is the date the Royal collection was transferred to the British Museum. The two paper flyleaves at either end and marbled paper pastedowns presumably date from this relatively recent binding.

Parchment binding leaves (ff. 1 and 233)

F. 1 is a binding leaf to be associated with f. 233, although now bound in with part 1. The leaf is 303 × 205 mm. ruled in drypoint for 42 lines (although the lineation may continue upwards), with a double bounding line and pricking partly visible on the outer margin for a surviving written area of 258 × 160 mm. F. 1r, which is blank but for the foliation, is discolored as if used as a paste-down. F. 1v is clean parchment, blank but for the later ownership mark. A substantial parchment tab, 121 × 115 mm., has been pasted to the top left of f. 1v and then folded back into the structure of the book. This bears an account on the recto of the contents of parts 2 and 3; Eliason and Clemoes (1966: 36, n. 11) identify it as probably a 17c spine from a binding. The strip is some 42 mm. in width, after which is a now non-functional crease followed by blank space. F. 233 (not included on the film) is a binding leaf matching f. 1, measuring 312 × 205 mm, with similar drypoint lineation and with the recto soiled as if it had served as a paste-down. There is no evidence that it was once contiguous with the OE part: the nail mark from ff. 215–18 is not visible here and the pattern of worm-holes do not align.

Part 1 (ff. 2–3)

Ff. 2–3 measure 300 × 205 mm. ruled in drypoint for 29 lines in six columns for the format of a canon table within a grid 226 × 192 mm. Ff. 2 and 3 are singletons but have long been associated together without f. 1, as is evident from the continuity of wormholes extending through ff. 2–3 but absent from ff. 1 or 4. The canon tables on ff. 2r-3v have text written in a metallic red ink in a large half uncial hand of the 8c, probably from Northumbria according to Lowe (1935: 28, no. 217), with numbers written in black ink in a smaller script.

[Note: The leaves are associated with CCCC 197B and BL Cotton Otho C. v, Gospels, Northumbrian (probably Lindisfarne) (s. viii²/ix in) according to Gneuss, *Handlist*, no. 63; for a description of CCCC 197B see Budny 1997: 1.55–73 and 2.plts 8, 9.]

Part 2 (ff. 4–218)

Leaves measure 310 × 205 mm., ruled in drypoint for 25 lines in a written space c. 237 × 145 mm. The last folio of this part, f. 218, is a smaller sheet, measuring approx. 310 × 180 mm., while the lower 30 mm. or so is missing from f. 14. As observed by Eliason and Clemoes, the first scribe ruled a quire at a time, the second ruled a pair of sheets (1966: 18). In quires ruled by hand 1 there is a double bounding line, in those by hand 2 there is a single bounding line on each side. Parchment is arranged HFHF. A tear in the parchment is sewn at the lower part of f. 136. Quire 18 was out of place at the end of the 11c in view of a note in the lower margin of f. 124v 'sēc hēr æfter ofer þar[e] | feorðan cýna.'

Part 2 was written principally by two scribes writing late Anglo-Saxon square minuscule. Ff. 4r/1–25r/25 and 46r/2–90v/24 are written by hand 1 (which Ker characterizes as "a beautiful fluent hand"); ff. 25v/1–46r/1, 91r/1–197r//25, 197v/6–218r/9 are written by hand 2, characterized by Ker as a stiffer, squarer hand. A distinct third hand writes f. 197v/1–5 (= ÆCHom I, 37, lines 38–43). Headings and Latin gospel texts at the beginnings of homilies are written throughout by hand 2, often added after the rest of the text was written in the not always sufficient space left by the scribes. Hand 2 also provided many corrections and wrote all headings and incipits, leading Eliason and Clemoes to comment that scribe 2 appeared to have major responsibility for the manuscript. The initial letter of each homily is enlarged and written in metallic colored ink, which occasionally keeps its red color, but which has more often dulled to dark brown or black, while headings were added in rustic capitals in the same ink and have similarly dulled.

There is ample evidence of corrections and revisions. Eliason and Clemoes detect four distinct hands in the near-contemporary corrections

and alterations (1966: 19). One sequence of alterations is of a nature that was characterized by Sisam as of particular significance: “we have to do not with a scribe but with a fastidious reviser” (1953: 172). The handwriting of these additions was identified by Pope and confirmed by Sisam to be that of Ælfric (Sisam 1953: 173, n. 1, citing a paper by John C. Pope). The nature of the note cancelling text in the margin of f. 64r, in particular, suggests that this is the hand of Ælfric himself. The other substantial notes written by the same hand occur at the foot of f. 76r and at the foot of f. 105r. Possibly written by Ælfric is the addition on the slip at f. 164v. Numerous shorter insertions and alterations are certainly or possibly by Ælfric (as listed by Eliason and Clemoes 1966: 19, n. 8). The method of the revisions and their significance, particularly those by Ælfric, are discussed at length by Eliason and Clemoes (1966: 28–35), where they are exploited as evidence of Ælfric’s working methods.

In addition to contemporary corrections, there are alterations and glosses on ff. 80v–82r (the beginning of art. 16) in a hand identified by Ker (*Cat.*, 325) as of the 11/12c. A scribe identified by Ker as late 12c altered arts. 10, 11, 14, 16, and 19. Eliason and Clemoes analyse the language of these additions and conclude: “The treatment of *eo*, combined with grammatical conservatism, indicates that the language is south-western” (1966: 25). Other additions include the name ‘ælfstan’, intriguingly written in the margin of f. 190r in an 11c hand, in line with the end of item 35, the significance of which is unclear. There are drawings in black ink of unknown date on ff. 191r and 193v: a bird in the central upper margin of f. 191r and an abstract design beside the text in the outer margin at f. 191r/1–2, a more elaborate extended beast with wings in the upper margin of f. 193v. There are two pen trials identified by Eliason and Clemoes (1966: 19) as 16c writing exercises at f. 9r lower margin and f. 143r lower margin. There are a few stray ghost illuminated initials which don’t appear to be part of the main program. Three occur on f. 160r: ‘D’ in faded red ink occurs in the inner margin at about line 13, an enlarged ‘D’ in the same color is cropped from the top margin, and an apparent ‘p’ appears mid-page just below line 6. A handsome, decorated, enlarged, red ‘P’ occurs in faint ink at the upper left margin of f. 218r.

Part 3 (ff. 219–232)

Ff. 219–232 are 12c leaves measuring approx. 300–310 × 200 mm. lineated in black ink for two columns of text each of 43 lines, with a writing grid for each column of approx. 256 × 84 mm. There is a double bounding line at the inner margin, while the outer grid has been cropped off, with text now very close to the outer edge and occasionally cropped. Parchment appears to be arranged

HFHF. Parchment tabs are glued to the lower right rectos of ff. 219 and 227, folded back to avoid extending beyond the size of the book. At f. 219r, there are two such tabs, measuring approx. 55 × 15 mm. and 60 × 18 mm., marking the contents of these pages with the headings 'Turo-|nensis' and 'Christi | gesta' respectively in what is identified by Eliason and Clemons as a 17c hand. The foot of f. 227r bears one such tab, 55 × 16 mm., slightly displaced from the bottom, and bearing the contents 'Cassi|odor(us)' in the same hand. These signal new items in the manuscript and are presumably associated with the tab on the binding leaf, f. 1v, described above, perhaps constituting the use of a parchment spine label.

Part 3 is written in a 12c hand in black ink, with rubrics and psalter passages in the final item in red ink. Major initial letters are enlarged and handsomely decorated using orange, red, green, and blue on f. 219ra and f. 219rb. Space for a further decorated initial at f. 227r has been left blank. There are occasional erasures but no additions that survive, although a red *signe de renvoi* at f. 219va/17 relates to a marginal note now lost but for three cropped letters. Further marginal notes may have been completely lost: there is, for example, a red mark at the outer margin at f. 225v.

COLLATION: 233 folios; foliated 1–231. Ff. 1 and 233 are singleton parchment binding leaves. There are two further paper flyleaves of the 20c at either end. **Part 1** (ff. 2–3): I² (ff. 2–3, both singletons, now bound with f. 1). **Part 2** (ff. 4–218): 213 folios + 2 parchment slips (ff. 164 and 169, attached to ff. 165r and 168v), foliated 4–218; I⁸ wants 1 before f. 4, probably blank, wants 4 and 5 between ff. 5 and 6 (ff. 4–8); II⁸ (ff. 9–16); III⁴⁺² ff. 17 and 18 are half-sheets added before 3 (f. 19), stubs visible after 6 (f. 22) (ff. 17–22); IV⁴ (ff. 23–26); V–VI⁸ (ff. 27–42), VII²⁺¹ f. 43 is a half-sheet added before 1 (f. 44), stub visible after f. 45 (ff. 43–45); VIII⁸ (ff. 46–53); IX⁸ 3 (f. 56) and 6 (f. 59) are half-sheets (ff. 54–61); X–XVI⁸ (ff. 62–117); XVII⁸ wants 1 (ff. 118–24); XVIII–XXI⁸ (ff. 125–156); XXII⁸⁺¹ f. 164 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 165r, with 6 lines of writing on the verso (ff. 156–165); XXIII⁸⁺¹ f. 169 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 169v, with 9 lines of writing on the recto (ff. 166–174); XXIV–XXVIII⁸ (ff. 175–214); XXIX⁴ (ff. 215–218). **Part 3** (ff. 219–232): I⁸ (ff. 219–26); II⁶ (ff. 227–232).

[Note: Two further slips are missing from ff. 78 and 99, as is indicated by stitching visible on the lower inner margin of f. 78 (extending over approx. 55 mm.), where the addition is to be associated with an insertion mark at f. 78r/21, and by holes for stitching at the lower inner margin of f. 99 (extending over approx. 100 mm.), where

the slip is to be associated with an insertion mark at f. 99r/18. The missing text is present in other copies: see the account of contents below.]

CONTENTS:

f. 1rv blank, with pasted membrane slip showing contents of parts 2 and 3.

Part 1:

ff. 2r/1–3v/21e (in 5 columns) 8c canon tables from a Gospel book: **Incip(it) canon <christ>us in quo lucas propriae**; ends imperfectly: **EXPLICIT. CA|NON CHR<IST>US IN | Q(U)O MAR<CUS> P<RO>PRI||[AE]** (see Lowe 1935: 28, no. 217).

Part 2:

A complete set of Ælfric's first series of *Catholic Homilies* (facsimile ed. Elia-son and Clemoes 1966):

1. ff. 4r/1–9r/24 Ælfric, ÆCHom I, 1: **Incip(it) lib(er) catholicor(um) Sermonu(m) anglice i(n) Anno p(r)imo; P(r)im(us) sermo de initio | creaturae.** | 'AN angin is ealra þinga'; ends: 'se ðe | á on ecnysse rixað. amen' (ed. Clemoes 1997: 178–89).

[Note: Two leaves are missing between ff. 5 and 6, lines 79–159 missing.]

2. ff. 9r/25–14v/18 Ælfric, ÆCHom I, 2: **VIIIa [altered to 'VIIIa'] k(a)-l(endas) IANVARII NATIVITAS D(OMI)NI.** | 'We wyllað to trym- minge eowres geleafan'; ends: 'on annysse þæs halgan gastes. on ealra woruld|a woruld. AMENN [sic, et pass.]' (ed. Clemoes 1997: 190–97).

3. ff. 14v/19–19v/9 Ælfric, ÆCHom I, 3: **VIIa. k(a)l(endas) IANVARII PAS- SIO BEATI STEPHANI P(RO)TOMARTIRIS.** | 'We rædað on ðære béc þe is gehaten actus apostoloru(m)'; ends: 'mid ða(m) | he wuldrað 7 blissað. á on ecnysse. AMENN' (ed. Clemoes 1997: 198–205).

4. ff. 19v/10–26r/13 Ælfric, ÆCHom I, 4: **VIa. k(a)l(endas) IANVARII ASSVMPTIO S(AN)C(T)I IOHANNIS AP(OSTO)LI.** | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is wurð|mynt 7 wuldor. mid fæder `and´ halgum gaste. á butan ende. AM(EN)' (ed. Clemoes 1997: 206–16).

5. ff. 26r/14–30v/4 Ælfric, ÆCHom I, 5: **Va. k(a)l(endas) IANVARII NA- TALE INNOCENTIV(M) INFANTVM.** | 'Nu todæig godes gelapung geond ealre ymbhwyrf | mærsað'; ends: 'se þe leo|fað 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 217–23).

6. ff. 30v/5–35r/11 Ælfric, ÆCHom I, 6: **k(a)l(endas). IANVARII OCTA- BAS ET CIRCVMCISIO D(OMI)NI.** | 'SE godspellere lucas beleac þis dæg'; ends: 'sy him wuldor & lof á on ecnysse. AMEN' (ed. Clemoes 1997: 224–31).

7. ff. 35r/12–41r/5 Ælfric, ÆCHom I, 7: VIIIa. 'id(us)' IANVARII EPIPHANIA D(OMI)NI. | 'Men ða leofostan nu for feawum dagum we ofer|ræddon þis godspel'; ends: 'se þe leofað 7 rixað. mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232–40).
8. ff. 41r/6–45v/21 Ælfric, ÆCHom I, 8: DOM(INI)C(A) .IIIa. POST EPIPHANIA[M] DOMINI. | 'Cum descendisset ie(su)s de monte. se-cute sunt eu(m) turbe \ multe. et r(e)l(i)qua. | Matheus se eadiga godspellere awrat on þissere | godspellican rædinge'; ends: 'þæt hi sind þry on hadum. 7 on namum | 7 an god on anre godcundnysse æfre wun-iende buton | anginne. 7 ende. AMEN' (ed. Clemoes 1997: 241–48) [f.45v/22–24 blank].
9. ff. 45v/25–51v/23 Ælfric, ÆCHom I, 9: IIIIa NON(AS) FEBRVARII [IN] PVRIFICATIONE S(AN)C(T)AE MARIAE. || 'Postqua(m) impleti sunt dies purgationi S MARIAE. & R(e)l(i)qua | God bebead on ðære ealdan æ . . .'; ends: 'Se ð`e` lyfað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 249–57).

[Note: At f. 46r/1, hand 2 supplies Latin text over an erasure, with 'S MARIAE' in rustic capitals from original title.]

10. ff. 51v/23–56v/20 Ælfric, ÆCHom I, 10: DOM(INI)C(A) IN QVINQ(UA)GESSIMA. | 'Her is geræd on ðissum godspelle þe we nu gehierdon'; ends: 'se ðe leofað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 258–65)

[Note: 'Adsumpsit ie(su)s | duodecim discipulos suos. & r(e)l(i)qua; is added in hand 2 in the margin of f. 51v, with an insertion mark at the beginning of f. 51v/24.]

11. ff. 56v/21–62r/11 Ælfric, ÆCHom I, 11: DOM(INI)C(A) IN QVADRA-GESSIMA. | 'Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað a butan | ende. AMEN' (ed. Clemoes 1997: 266–74).

[Note: Hand 2 supplies 'duct(us) e(st) ie(su)s in de|sertu(m) ab spir(itu) & | reliqua' in the margin of f. 56v with an insertion mark at f. 56v/21.]

12. ff. 62r/11–66r/11 Ælfric, ÆCHom I, 12: DOM(INI)C(A) IN MEDIA QVADRAGESIMA. | 'Se hælend ferde ofer þære galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on annysse þæs halgan | gastes: a butan ende `on ecnysse'; AMEN.' (ed. Clemoes 1997: 275–80).

[Note: Hand 2 supplies 'Abiit ie(su)s trans | mare galilee. | & r(e)l(i)qua' in the margin of f. 62r with an insertion mark at f. 62r/12. A passage on f. 64r/4–64v/4 (app. A. 1, ed. Clemoes 1997: 531) has been lined off for omission, with a note in the margin of f. 64r: 'ðeos racu [is] | fulllicor on ð[ære] | oðre bec. 7 w[e hi] | forbudon on [ðys]sere þy læs þe h[it æ]||þryt þince gif [heo] | on ægðre bec b[eo]' in writing that has been identified as Ælfric's own (see Clemoes 1997: 65). The allusion is to ÆCHom II, 12.]

13. ff. 66r/11–71r/22 Ælfric, ÆCHom I, 13: **VIIIa k(a)l(endas). APR(I)-L(IS). ADNUNTI|ATIO S(AN)C(T)Ē MARIÆ.** ‘Missus est gabrihel angelus a deo. & r(e)l(iqu)a | Ure se ælmihtiga scyppend’; ends: ‘se ðe gewylt ealra þinga mid fæder. 7 mid þa(m) | halgum gaste á on ecnysse. AMENN’ (ed. Clemoes 1997: 281–89).

[Note: Latin text supplied in hand 2.]

14. ff. 71r/23–76r/24 Ælfric, ÆCHom I, 14: **DOMINICA PALMARUM.** | ‘Cristes ðrowung wæs gerædd nu beforan ús’; ends: ‘Se ðe leofað | 7 rixað á butan ende; AMENN’ (ed. Clemoes 1997: 290–98).

[Note: ‘Cum adpropinquasset ie(su)s iherosolimis [sic]. & reliqu(a)’ is added in hand 2 on f. 71v/3. After this homily, a note is added in Ælfric’s hand at f. 76r/25: ‘Circlice þeawas forbeodað to secgenne ænig spell on ða(m) ðri(m) swigdagu(m).’]

15. ff. 76v/1–80v/12 Ælfric, ÆCHom I, 15: **DOM(INI)C(A) PASÇE.** ‘Maria magdalene et maria iacobi. & reliqua. | Oft ge gehyrdon ymbe ðæs hælendes ærist’; ends: ‘7 rixað mid ðam ælmihtigu(m) fæder. 7 þam halgum gaste. | Nú 7 á on ecnysse. AMENN’ (ed. Clemoes 1997: 299–306).

[Note: The Latin text is supplied on f. 76v/1 in hand 2. F. 76v/5 is blank. Lines 85–89 of the ed. text were omitted at f. 78r/21 (insertion mark) and supplied on a sewn-in supplementary slip now lost (see collation above).]

16. ff. 80v/12–83v/21 Ælfric, ÆCHom I, 16: **DOM(INI)C(A) .I. POST PASC`A`** [*corr. from PASÇE*]. | ‘Cum esset sero die illo una sabbatum. & r(e)l(iqu)a; | Æfter þæs hælendes æriste wæron his discipuli belocene | on anu(m) huse’; ends: ‘wuniende on broðerlicere lufe mid | gode á on ecnysse. AMENN’ (ed. Clemoes 1997: 307–12).

[Note: The Latin text is supplied in hand 2.]

17. ff. 83v/21–85v/20 Ælfric, ÆCHom I, 17: **DOM(INI)C(A) S(E)C(UN)-DA POST PASCA.** | ‘Ego sum pastor bonus. & reliqua. | Þis godspel þe nu geræd wæs’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á on ecnysse. AMENN’ (ed. Clemoes 1997: 313–16).

[Note: The Latin text is supplied in hand 2.]

18. ff. 85v/21–90v/24 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORE.** | ‘Þas dagas sind gehatene letanię’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á butan ende. | AMENN’ (ed. Clemoes 1997: 317–24).

[Note: On f. 86v/23, hand 2 supple the Latin text ‘Quis uestrum abebit amicu(m) ad illu(m) (...) media nocte & r(e)l(iqu)a’. F. 90v/25 is blank.]

19. ff. 91r/1–96v/19 Ælfric, ÆCHom I, 19: **F(E)R(IA) .IIIa. DE DOMINICA ORATIONE.** | ‘Se hælend crist syððan he to (.) þis life (..) com’; ends: ‘on þære he rixað | mid eallum his halgum. on eallra worulda wo-

ruld' [an overrun at the end of f. 96v/20 has been erased] (ed. Clemoes 1997: 325–34).

[Note: Rubricated PATER NOSTER QVI ES IN CELIS at f. 91r/12.]

20. ff. 96v/20–103r/17 Ælfric, ÆCHom I, 20: F(E)R(IA) .IIIIa. DE FIDE CATHOLICA. | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se ðe þurhwunað on | þrynnysse. an ælmihtig god. á. on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

[Note: Lines 100–111 were omitted at f. 99r/18, 'ne lufast' and supplied on a sewn-in supplementary slip now lost (see collation above).]

21. ff. 103r/18–108v/18 Ælfric, ÆCHom I, 21: IN ASCENSIONE DOMINI. | 'LVCAS SE GODSPELLERE Us manode on þiss(e)re pistoll[ræd(.-)inge'; ends: 'se þe leofað 7 rixað mid þam ælmihtigan fæder 7 þam | halgum gaste. á on ecnysse AMEN' (ed. Clemoes 1997: 345–53).

[Note: Lines 90–93 were omitted and have been added on f. 105r in Ælfric's own hand, in four lines ruled in drypoint at the foot of the page.]

22. ff. 108v/19–114v/8 Ælfric, ÆCHom I, 22: IN DIE S(AN)C(T)O PENTECOSTEN. | 'Fram þam halgan easterlican dæge sind getealde | fiftig daga'; ends: 'se þe leofað 7 rixað á buton ende AM(EN)' (ed. Clemoes 1997: 354–64).

23. ff. 114v/8–117v/25 Ælfric, ÆCHom I, 23: DOM(INI)C(A) SECVNDA POST PENTECOSTEN; | 'Homo quidam erat diues et induebatur purpura et r(e)l(iqua). | Se wealdenda drihten sæde þis bigspel'; ends imperfectly: 'þa wand se of his swuran þe wæs [...] (ed. Clemoes 1997: 365–70, lines 1–145).

[Note: Loss of a leaf following f. 117.]

24. ff. 118r/1–122r/18 Ælfric, ÆCHom I, 24: begins imperf. '[. . .] 7 gif he forlyst an þæra sceapa'; ends: 'on a `n `nysse | þæs halgan gastes. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 371–78, lines 23–end).

25. ff. 122r/19–127v/7 Ælfric, ÆCHom I, 25: VIIIIa. k(a)l(endas). IULII. NATIVITAS S(AN)C(T)I IOHANNIS BAPTISTAE; | 'SE GODSPELLERE. lucas awrat on cristes béc.'; ends: 'þa(m) | sy wuldor 7 lof mid fæder 7 halgung gaste. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 379–87).

26. ff. 127v/8–134r/15 Ælfric, ÆCHom I, 26: IIIa. k(a)l(endas) IVLII. PASSIO APOSTOLORUM PETRI ET PAVLI. | 'Uenit ie(su)s in partes caesareae philippi. et r(e)l(iqua). | Matheus se godspellere awrat on þære godspellican gesetnysse'; ends: "þa(m) | sy wuldor. 7 lof a on ecnysse. AMEN' (ed. Clemoes 1997: 388–99).

[Note: The interlinear additions at f. 131v/4 of '7 eft þarrihte on cniht hade;' and at f. 131v/5 of 'petrus cwæð þ(æt) he godes wiðersaca wære' are in Ælfric's hand,

as are the shorter insertions ‘on eorðan’ at f. 132v/16, ‘forði’ at f. 133v/2, ‘æfter’ at f. 133v/25, and ‘apostola’ at f. 134r/14 (see Eliason and Clemoes 1966: 19, n. 8).]

27. ff. 134r/16–139v/23 Ælfric, ÆCHom I, 27: PRIDI[E] k(a)l(endas) IULII NATALE S(AN)C(T)I PAVLI AP(OSTO)LI. | ‘Dix(it) simon petrus ad ie(su)m ecce nos reliq(u)im(us) omnia & r(e)l(iqu)a; | Godes gelaðung wurpað þysne dæg; ends: ‘þæt hi mid him 7 mid gode þæt ece | lif habban moton. AMEN’ (ed. Clemoes 1997: 400–9).

[Note: The Latin text is supplied in the linear space and margin by hand 2.]

28. ff. 139v/24–145r/16 Ælfric, ÆCHom I, 28: DOMINICA UNDECIMA POST PENTECOSTEN. | ‘Cum adp(ro)pinquaret ie(su)s hierusalem videns ciuitate(m). || On sumere tide wæs se hælend farende [*corr. from* ‘ferende’] to hierusale(m); ends: ‘Sy þe lof 7 wuldor | on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 410–17).

29. ff. 145r/17–152r/12 Ælfric, ÆCHom I, 29: IIIa. IDVS AVGVSTI PASSIO S(AN)C(T)I LAVRENTII. | ‘ON DECIES DÆGE þæs wælhreowan caseres; ends: ‘he orsorghlice on ecnysse wuldrað. AMEN’ (ed. Clemoes 1997: 418–28).

30. ff. 152r/13–158r/25 Ælfric, ÆCHom I, 30: XVIIIa. k(a)l(endas) SEPTEMBRIS ASSVMPTIO S(AN)C(T)E MARIÆ VIRGINIS. | ‘HIERONIMVS se halga sacerð awrat ænne pistol be | forðsiðe; ends: ‘se þe leofað 7 rixað mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429–38).

31. ff. 158v/1–167r/15 Ælfric, ÆCHom I, 31: VIIIa. k(a)l(endas) SEPTEBRIS. PASSIO S(AN)C(T)I BARTHOLOMEI AP(OSTO)LI; | ‘Wyrðwriteras secgað þæt þry leodscipas sin gehatene | india; ends: ‘Sy him wuldor | 7 lóf on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).

[Note: Lines 255–59 were omitted at f. 164v/21 and inserted after f. 163 on a supplementary slip, written perhaps in Ælfric’s hand (see Eliason and Clemoes 1966: 19, n. 8).]

32. ff. 167r/16–173r/24 Ælfric, ÆCHom I, 32: IIIIa. k(a)l(endas) SEPTE(M)BRIS DECOLLATIO S(AN)C(T)I IOHANNIS BAPTISTE; | ‘Marcus se godspellere awrit on cristes béc; ends: ‘se ðe leofað 7 rixað | mid fæder 7 `mid` halgum gaste. á buton ende. AMEN’ (ed. Clemoes 1997: 451–58).

[Note: The Latin text ‘Misit herodes | & tenuit iohanne(m). | ET R(E)L(IQUA);’ is added in the margin of f. 167r/16 in hand 2. Lines 68–79 were omitted at f. 168v/19 and supplied on a supplementary slip inserted after f. 168, with the following clause in the main text struck through at f. 168v/19–20: ‘hælend þa mid diglu(m) | wordum onwreah!.]

33. ff. 173r/25–177r/15 Ælfric, *ÆCHom* I, 33: **DOM(INI)C(A)**. **XVIIa**. **POST PENTECOSTEN**. || ‘Ibat ie(su)s in ciuitate(m) que uocatur naim. & r(e)l(i)q(ua). | URE DRIHTEN ferde to sumere byrig seo is gelhaten naim’; ends: ‘se þe æfre is of him bām. | hi ðry. án ælmihtig god untodæledlic. á on ecnysse | rixiende. AMEN’ (ed. Clemoes 1997: 459–64).
34. ff. 177r/16–183v/16 Ælfric, *ÆCHom* I, 34: **IIIa**. **k(a)l(endas) OCTOBRIS ‘dedicatio’ ECCLESIE S(AN)C(T)I MICHAHELIS ARCHANGELI**. | ‘MANEGVM IS CVÐ seo halige stow s(an)c(t)e michaeles | on þære dune þe is gehaten garganus’; ends: ‘se þe leofað 7 rixað á on ecnysse AM(EN)’ (ed. Clemoes 1997: 465–75).
- [Note: At f. 180r/21 ‘EVANGEL(IVM);’ is rubricated (line 132 of text) and ‘Accesser(unt) ad ie(su)m discipuli dicentes. quis | putas maior est in | regn`o` caelor(um) & r(e)l(iqu)a;’ added in the margin.]
35. ff. 183v/17–190r/15 Ælfric, *ÆCHom* I, 35: **DOMINICA XXI. POST PENTECOSTEN**. | ‘loqueba(..)t(ur) ie(su)s cu(m) discipulis suis in parabolis dicens. | DRIHTEN wæs sprecende on sumere tide to his apos|tolum’; ends: ‘þu ðe leofast | 7 rixast mid þa(m) ecan fæder 7 halgu(m) gaste on ealra | worulda woruld. AMEN’ (ed. Clemoes 1997: 476–85).
36. ff. 190r/17–196v/10 Ælfric, *ÆCHom* I, 36: **KALENDE NOVE(M)BRIS NATALE OMNIV(M) S(AN)C(T)OR(UM)**. | ‘HALIGE lareowas ræddon þæt seo geleaffulle gelalþung’; ends: ‘se þe is angin 7 ende. scyppend | 7 alysend ealra halgena mid fæder 7 mid halgu(m) gaste | á on ecnysse. AM(EN)’ (ed. Clemoes 1997: 486–96).
- [Note: Rubricated **DE EVVANGELIO** at f. 193r/25 and ‘videns ie(su)s turbas ascendit in | montem & r(e)l(iqu)a’ added.]
37. ff. 196v/10–203r/5 Ælfric, *ÆCHom* I, 37: **VIIIa**. **k(a)l(endas) dece(m)-bris natale s(an)c(t)i clementis martiris**. | ‘Men þa leofostan eower geleafa bið þe tru(m)ra’; ends: ‘se þe leofað 7 rixað | á buton ende. AMEN’ (ed. Clemoes 1997: 497–506).
38. ff. 203r/6–211r/3 Ælfric, *ÆCHom* I, 38: **Ila** **k(a)l(endas) DECE(M)BRIS NATALE S(AN)C(T)I ANDREE APOSTOLI**. | ‘CRIST ON sumere tide ferde wið þære galileiscan sæ’; ends: ‘Sy þa(m) metod and drihtne wurpmynt 7 lof á on | ecnysse AMEN. we cwepað’ (ed. Clemoes 1997: 507–19).

[Note: The Latin text ‘Ambulans ie(su)s iuxta | mare galileę. & r(e)l(iqua)’ has been added in the margin at f. 203r/6 and is indicated by an insertion mark. A passage at the end, f. 211r/3–12 has been cancelled after line 351: ‘Hit wære gelimplic. . . á | on ecnysse. AM(EN)’ (ed. Clemoes 1997: 531–32, appendix A. 2).]

39. ff. 211r/12–213v/18 Ælfric, ÆCHom I, 39: DOM<INI>C<A> .Ia. IN AD-VENTV [alt. from ‘ADVENTVM’] DOMINI. | ‘Þises dæges þenung 7 þissere tide mærdþ; ends: ‘þam sy wuldor 7 lof á on ecnysse. AMEN’ (ed. Clemoes 1997: 520–23).
40. ff. 213v/19–218r/8 Ælfric, ÆCHom I, 40: DOMINICA .II. IN AD-VENTVM DOMINI. | ‘Se godspellere lucas awrát on þysu(m) dægipærlicu(m) godspelle; ends: ‘se þe leofað 7 rixað on ealra worulda | woruld. AMEN.’ | EXPLICIT HIC LIBER (ed. Clemoes 1997: 524–30).

[Note: The Latin text ‘Erunt signa in sole & | luna & stellis &’ has been added in the margin at f. 213v/19. F. 218r/10–25 blank (with two erasures on blank space of f. 218r).]

f. 218v blank.

PART 3:

“Gospel of Nicodemus” and accompanying texts (12c):

41. f. 219ra/1–38a Gregory of Tours, excerpt from “Gesta Francorum”: GREGORIVS TVRONENSIS IN GESTIS FRAN|COR(UM) DE PASSIONE ET RESURRECTIONE D(OMI)NI | REFERT HĒC. | ‘APPREHENSVS AVTEM ET | ioseph . . . p(ro) eo q(uo)d non ad eum primit(us) aduenisset’ (ed. Fowler 1988: 79–81, i.20–23; see Izydorczyk 1997: 67).
42. f. 219ra/39–219rb/25 from Eusebius ‘Gallicanus’, Sermo 12, “De Pascha 1”, an excerpt traditionally attributed to Augustine: AVGVSTINVS QVOQ(UE) S(AN)C(TU)S IN SERMONIBVS DE | SABBATO PASCHĒ. REFERT ET HĒC. | ‘ATTONITĒ mentes obstupuere tortoru(m). . . p(er) lignum ditati sum(us). | p(er) lignum euertimur’ (ed. Glorie 1970: 141–42, also PL 47.1153D–1154A; see Izydorczyk 1997: 67–68 and *CPL* 966).

[Note: Two parchment index tabs are pasted to the lower outer edge of f. 219r, the upper has the note ‘Turo|nensis’ and the lower has ‘Christi | gesta’ (i.e., “Gospel of Nicodemus”).]

43. f. 219rb/25–226vb/35 “Gospel of Nicodemus” In nomine s(an)c(t)ę Trini|tatis incipiunt gesta saluatoris d(omi)ni n(ost)ri | ie(s)u chr(ist)i. quę inuenit theodosius magn(us) | imp(er)ator in ier(usa) l(e)m in pretorio pontii pila|ti in codicibus publicis. | ‘FACTVM est in anno uicesimo | tercio imp(er)ii tyberii cesaris; ends: ‘direxiq(ue) pote|stati u(est)rę omnia quę gesta sunt de ie(s)u in | pretorium meum’ (ed. Kim 1973).

[Note: F. 226v/36–42 is blank. Items 41–43 make up a suite of texts relating to the Harrowing of Hell in a number of English manuscripts of the late 12c and 13c and

later. See Izydorczyk 1997: 68, n. 78 and Izydorczyk 1993, his manuscripts nos. 44, CCCC 288 (s. xii/xiii, Christ Church), 46, CCCC 441 (s. xiii, Christ Church), 72, Edinburgh, Nat. Lib. Scotl. Adv. 18.5.18 (s. xiii, prov. Rochester), 143, BL Add. 17003 (s. xv, England), 228, Oxford, Bodleian Bodley 556 (s. xiii in., England), and where order differs 146, BL Arundel 52 (s. xiii or xiv, England), and lacking Ps.-Augustine 50 Cambridge Pembroke Coll. 256 (s. xii ex, England), 219 Oxford, Bodleian Add. A. 44 (s. xiii in, England); this manuscript is his no. 159. The following piece by Cassiodorus is not part of this suite in any other manuscript.]

44. f. 227ra/1–231vb/36 from Cassiodorus, “Expositio psalmi,” no. 50: CASSIODORVS. AURELIUS MAGNVS | SENATOR SUP(ER) QVINQVAGESIMV(M) | PSALMV. DE PĒNITENTIA. Misere[re mei d(eu)s s(e)c(un)d(u)m magna(m) mis(eri)c(or)dia(m) tua(m). | ‘[R]EX ille potentissimus & multa[rum] gentium uictor egregius’; ends: ‘q(uo)s chr(ist)ia[n]ę religioni nouerat conuenire’ (ed. Adriaen 1958: 454–69, lines 74–665, also PL 70.359C–371B).

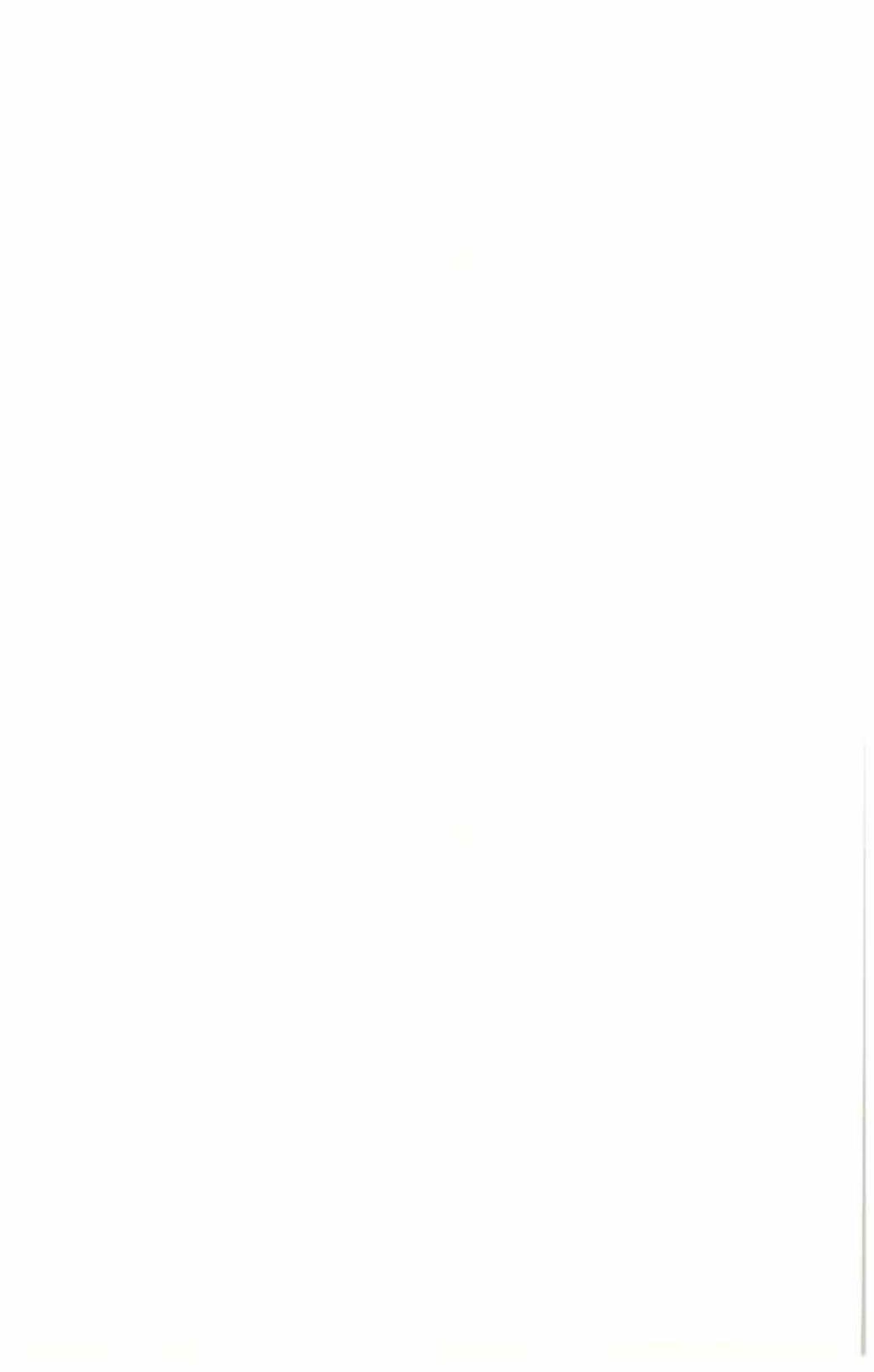
[Note: A parchment index tab is pasted to the lower outer edge of f. 227r, labeled ‘Cassi|odor(us)’: F. 231vb/37–42 and all of f. 232rv blank, as well as 233rv.]

PHOTO NOTE: Ff. 232v and 233 rv not on film.

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358. Oxford, Bodleian Library Bodley 340 (2404) and
342 (2405)

Homilies by Ælfric and others

[Ker 309, Gneuss 569]

HISTORY: A large, handsome pair of manuscripts containing Ælfric's two series of *Catholic Homilies* organized in a single sequence through the liturgical year, with some additional matter. This two-volume set is mostly written in a single hand dated by Ker to the beginning of the 11c (*Cat.*, p. 361). They may have been produced at either Rochester or Canterbury, but were certainly in Rochester by the middle of the 11c, when item 69 was added to Bodley 342, in a hand that provides corrections throughout both manuscripts. This item describes Paulinus from a Rochester point of view (f. 202v/28–31): '7 he . . . undorfeng þisne biscopstol | 7 her on þurhwunode oð his liues ende; wearð | þa her bebyrged 7 her gyt aligð' ("and he received this bishopric and remained here until the end of his life. He was then buried here and still lies here"). These two volumes are probably the "Sermotalia anglica in .ii. voluminibus" in a Rochester catalogue of 1122/23 (ed. Sharpe et al. 1996: 490, no. 83), now found in Rochester, Cathedral Library "Textus Roffensis" [441], and the "Omeliaria anglica. ii^o" of a Rochester catalogue of 1202 (ed. Sharpe et al. 1996: 511, no. 112).

Signs of use are considerable. There are extensive corrections, including numerous erasures. The Rochester corrector of the mid-11c provides alterations and additions both above the line and in the margin throughout both volumes. This also includes the extensive introduction of different kinds of accents throughout. The Rochester corrector added item 69, already mentioned, while another 11c user altered the end of Bodley 342 by taking over items 70 and 71 and adding item 73, which contains south-eastern linguistic forms. These added items are themselves subject to some alterations, which may have continued into the 12c (according to Ker, *Cat.*, 361). The originally blank f. 169v of Bodley 340 attracted a series of Latin pen trials and verses, presumably at different times, along with the line of Old Dutch (ed. Sisam 1953: 196–97, and dated to the second half the 11c

by Ker, *Cat.*, p. 363). An ultraviolet photo of this passage taken in November 1948 is preserved attached to the inside backboard and reveals about as much as the original. Ker observes: "One of the hands on this page does not look English" (*Cat.*, p. 363).

The pair of manuscripts continued to be read into the 14c and beyond. There are interlinear Latin glosses to Bodley 340, f. 1r and 1v, and to the biblical passages in Bodley 342 at ff. 45v/19–46r/15, 64r/6–65r/15, 91v/1–21, 110v/17–111r/5, 127v/7–25, 148v/3–15, 151r/25–151v/13, 154v/25–155r/19, 160r/3–160v/4, 183r/23–183v/12, 195v/1–9, 197v/19–198r/10, 206v3–13, 212r/10–213r/5 in a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361). While the table of contents in Bodley 340 is original, that in Bodley 342 on a medieval flyleaf (f. iv verso) is added by a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361), and a scribe has practiced distinctive insular minuscule letter forms at the head of this table. The 14c hand added the homily numbers in the upper margins of rectos in Bodley 342, many of which have been cropped away, but which become clearly visible with 'vii.' on f. 38r and 'viii.' on f. 46r. Many words at the beginning of f. 1r of Bodley 342 were glossed in English in the 16c. A late hand has added a colophon at the foot of Bodley 342, f. 217v. There are also some more frivolous interventions in the manuscripts which are hard to date. A human head has been drawn – sideways on, with cartoonish features and a headband – in light ink on the lower left margin of Bodley 340, f. 73r, and a small animal head is inserted in light ink at the lower left margin of Bodley 340, f. 91r.

The pair of manuscripts was given to the Bodleian Library by Sir Walter Cope in 1602 (as reported by Madan et al., 352). Cope appears to have reversed the order of the pair, a confusion which is understandable in view of the rubric to *ÆCHom* I, 1 at the beginning of Bodley 342 and that is continued by some of the later notes in the two volumes. Cope's '90' is at the top of the flyleaf f. ii recto of Bodley 340 and his '89' is on f. ii recto of Bodley 342, while a modern pencilled note at the top of f. ii verso in Bodley 340 reports: '[The first part of this work is Bodl. 342.]'. A pencilled note on the inside front cover of Bodley 342 begins to call it the second part, but this has been struck through and replaced with the note: 'This volume is part i | and Bodl. 340 part ii of the same work'. Earlier Bodleian classmarks are written in ink on f. iii recto of Bodley 340, namely 'TE | S 123' (written twice), and 'NE | F 4.10'. Bodley 342, f. iii recto has the equivalent 'S 124' and 'NE. F. 4. 11'. Madan S.C. numbers "2404" and "2405" on printed stickers on the front boards of the respective volumes. A modern hand has added the number of each item in faint ink next to the rubrics throughout Bodley 340.

CODICOLOGICAL DESCRIPTION: A high-quality and well preserved two-volume set. The physical structure of the two volumes is described separately; the writing and decoration are described as a whole.

Bodley 340: Ff. ii + 170 + ii, foliated ii-iv, 1–171. Ff. ii-iii, 170–171 are parchment endleaves. Ff. i and 172 are a short binding strip, cut the length of the manuscript and some 50 mm. in width. Leaves of Bodley 340 measure 315 × 220 mm., ruled in drypoint for 26 lines per page with double bounding lines to either side, creating a written space of c. 258 × 170 mm. (with the writing often extending from inner of the double bounding lines on the left to the outer one on the right). Writing on some pages (e.g. f. 160) is between double ruled lines, with a second guide-line in drypoint some 3 mm. above the first as a guide for the top of lower-case letters. Parchment is generally of high quality though there are some repairs at ff. 43 and 45. Parchment is arranged HFHF. There is now brown staining at the inside lower part of f. 25r, extending for a few leaves into the quire, and a little water damage at ff. 80v and 81r without loss of text. Bodley 340 is foliated in ink on the top right rectos, starting with '1' on the first folio of the homilies (even though this is the second Anglo-Saxon leaf, since f. iv with the table of contents is an original part of Quire I) and this foliation is followed here. A previous pagination is evident above this on some rectos in a hand identified by Ker as [possibly] 16c (*Cat.*, p. 367) and this earlier pagination was repeated on many pages by a more modern hand.

Bodley 342: Ff. iv + 218 + iv, foliated i-iv, 1–222. Ff. i and 221–222 are paper flyleaves of the date of binding. Ff. ii-iii, 219–220 are parchment endleaves. F. iv is a medieval flyleaf, blank on the recto and with the 14c table of contents on the verso. Leaves of Bodley 342 measure 315 × 215 mm., ruled in drypoint for 26 lines, with the second guide-line provided throughout, giving a written space of c. 258 × 153 mm. (similar to Bodley 340 except that the writing usually runs from inner bounding line on left to the first bounding line on right) as far as f. 202. The pattern alters for the additions after f. 202 (see below). Parchment is generally of high quality, although there are some repairs at ff. 19 (ringed with an ink circle), 20, 46, 62, 67, 87, 139 (where the tear stretches almost the whole length of the page, stitched back together), and 188 and a few holes (e.g. ff. 54, 114, 115, 119). Parchment is arranged HFHF. A little water damage at ff. 62v and 63r, without loss of text. There is considerable damage from soiling on the upper outer pages at the end of Bodley 342. Evidence of substantial cropping in the loss of an early pagination from the top of many pages and the loss of text from a marginal addition at f. 139r. Foliated in ink on upper right versos, where the first folio of the homilies, '1', is also the opening of the

Anglo-Saxon leaves (the foliation followed here). Traces of an older pagination are visible.

Bodley 342 has been augmented in some anomalous ways. A short quire (Quire XXVI, ff. 201–202) once rounded out the collection and would have ended with considerable blank space on f. 202v. This has been filled in by the hand of the mid-11c Rochester corrector, who ignores the existing grid to add item 69. Two quires (Quires XXVII–XXVIII) were then added, which were apparently taken over with a different format and containing texts that were already present in the collection (items 70 and 71, cf. items 18 and 15). The codicological format here is different: ff. 203–206 are ruled and written on 22 lines within a grid of some 245 × 175 mm. in a large hand dated by Ker to the first half of the 11c (*Cat.*, p. 367). There is no decorative pattern, with blank space for a rubrication and initial letters to OE and Latin texts at f. 204v/15, 16, and 18. Ff. 206–210 were first ruled with single writing lines in the same way as ff. 203–206 but then a second ruling line was added, bringing the format closer to the main manuscript, albeit with only 22 lines per page, and the final quire (i.e. ff. 211–218) is prepared in the same way. A scribe wrote on these final leaves item 73 in a hand which Ker dates to the first half of the eleventh century and characterizes as “clumsily imitative of the main hand” (*Cat.*, p. 367). The added items are duly included in 342’s 14c table of contents. The decorative pattern for this item matches that of the main manuscript in the rubrics and colored initial letters (see below).

Writing and Decoration of 340 and 342: The main text of Bodley 340 and most of Bodley 342 is written in a single hand in insular minuscule dated by Ker to the beginning of the 11c. Both manuscripts open with a visually arresting display. At the opening of item 1 on Bodley 340, f. 1r, the rubric is written in red, washed in color, and the first line of text is written in fancy enlarged display capitals in black ink, while the large initial ‘h’ of the text is decorated with a magnificent design including abstract beast heads drawn in black and decorated in blue and purple washes. At the opening of item 32, Bodley 342, f. 1r, one rubric is written in purple (f. 1r/1), the next in metallic ink washed in color (f. 1r/2), the first line of text is in enlarged capitals in purple (f. 1r/3), the next line in slightly smaller enlarged capitals in blue (f. 1r/4), while the initial ‘A’ of the text is considerably enlarged with a magnificent decorated design including bird heads and leaves, drawn in black and decorated in blue and purple. The page is headed with an ‘A’ in purple ink, now partly cropped, which appears to be the work of the original decorator. Subsequent rubrics in both volumes are written in red (or in a colored ink that has faded to a metallic black, as at Bodley 340, f. 10v/4).

Where there is a Latin pericope text, as at Bodley 340, ff. 40v/6, 87r/1–2, 93v/15–16, 98v/4, 123r/12, 128/21–22, and Bodley 342, ff. 64r/4, 68v/8, 73r/22, 91r/26, 106v/25–26, 110v/14–15, 114v/17, 127v/5–6, 131v/26, 134v/26, 139r/22–23, 154v/21, 159v/26–160r/1, 165v/22–24, 183r/12, 197v/14, 206v/2, this is written in a distinct caroline minuscule and picked out with a somewhat enlarged initial in red. For each item, the opening initial of the OE text is enlarged and decorated. There is some variation as to the color of this initial letter: in Bodley 340 it is generally drawn in black, except that it is green at f. 45v/25, purple at ff. 58v/4, 81r/10, 93v/17, 98v/6, 108r/5, 115v/13, 128r/23, 144r/14, 157r/20, 163r/6, blue at ff. 66v/16, 87r/3, 103v/21, 112r/20, 119r/20, 123r/13, 134v/24, 152v/7, 160v/23, blue decorated with red at f. 166r/6, and red at f. 167r/25. In Bodley 342, the enlarged initial letter is generally red (which sometimes inclines to orange) except that the initial 'S' at f. 21r/11 is drawn in black ink as a pair of curved bird figures, and the initial 'F' at f. 57r/1 is an elaborately-drawn pair of biting winged beasts in black ink with a hint of red coloring. A few of the red initials in Bodley 342 use black ink to define elaborate vegetable forms (i.e. 'M' at f. 107r/1) or beast forms (i.e. the 'd' at ff. 110v/16 and 127/7, and the 'U' at f. 135r/1). Items end with an AMEN written in display majuscules, sometimes using pseudo-Greek forms of the letters. The colophon to Bodley 340 at f. 169r/26 is written in purple ink. That at Bodley 342, f. 202v/6, is simply written in black. The table of contents at f. iv recto–iv verso of Bodley 340 is written by the main scribe and lists the rubrics of the full contents of Bodley 340 numbered in a colored ink which has turned shiny and been touched in black (without marking internal divisions, such as in item 31). F. iv recto of Bodley 340 is now headed 'B.' while f. 1r is now headed 'A' in what look like later hands. Bodley 342 has a two-column table of contents in a 14c hand on f. iv verso, titled 'Sermones anglici .A.'

Bindings: Bodley 340 is now contained within a heavy binding, with seven end-band ribs visible along the spine, coated with brown leather with hints of a gold tooled frame surviving on front and back and stamped on the spine. '340', blocked in white, is fading from the upper spine. The binding is dated by Ker as 16/17c (*Cat.*, p. 367). Bodley 342 has a matching if slightly distinct heavy binding, also with seven end-band ribs visible along the spine, with a dark brown mottled leather cover slightly lighter than that of Bodley 340. '342' is blocked in white on the spine, and the older classmark 'NE. F. | 4. 11' is embossed beneath it. Both have front boards measuring 333 × 220 mm. The binding of Bodley 342 is dated by Ker to the 17/18c (*Cat.*, p. 367).

COLLATION:

Bodley 340: 14c binding strip (f. i); i² (ff. ii-iii); I⁸ (ff. iv, 1-7); II-XX⁸ (ff. 8-159); XXI⁸ 2 and 7 half-sheets (ff. 160-167); XXII² singletons (ff. 168-169); ii² (ff. 170-171); 14c binding strip (f. 172).

Bodley 342: i¹ 17/18c paper flyleaf (f. i); ii² parchment flyleaves (ff. ii-iii); iii¹ medieval flyleaf (f. iv); I-XIX⁸ (ff. 1-152); XX⁸ 3 and 5 half-sheets (ff. 153-160); XXI-XXV⁸ (ff. 161-200); XXVI² (ff. 201-202); XXVII-XXVIII⁸ (ff. 203-218); iv² parchment flyleaves (ff. 219-220); v² 17/18c paper flyleaves (ff. 221-22).

CONTENTS:

Bodley 340

f. i recto-verso, binding strip 14c fragment of the Miracles of St. Augustine (Ker, *Cat.*, p. 367)

ff. ii recto-iii verso blank flyleaves but for the pasted in notices slip and shelfmarks

f. iv recto/1-iv verso/5 table of contents in main hand 'i. Sermo in natale d(omi)ni . . . xxxi. V<(ta) non(a) mai inuentio s(an)c(t)e crucis' [f. iv verso/6-26 blank].

1. ff. 1r/1-5v/14 Vercelli 5 (HomS 1 (ScraggVerc5)): **Sermo In natale domini.** | 'HER SÆGÐ ÐIS HALIGE | godspell'; ends: 'se ðe leofað 7 rixað a buton ende. AMEN' (ed. Scragg 1992: 111-21).

2. ff. 5v/15-10v/3 Ælfric, ÆCHom I, 3: **In natale s(an)c(t)i stephani protomartyr.** | 'Wé rædað on ðære bec þe is gehaten actus apostolor(um)'; ends: 'mid þa(m) he wuldrað 7 blissað. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 198-205).

3. ff. 10v/4-17r/26 Ælfric, ÆCHom I, 4: **In assumtione s(an)c(t)e Iohannis.** | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is | wurðmynt 7 wuldor mid fæder 7 mid þam halgu(m) | gaste a buton ende. AMEN' (ed. Clemoes 1997: 206-16).

4. ff. 17v/1-22r/3 Ælfric, ÆCHom I, 5: **IN NATALE INNOCENT[I]UM.** | 'NV todæg godes gelaðung geond ealne ymbhwyrft | mærsiað'; ends: 'se ðe leofað 7 rixað a buton ende. AM[EN]' (ed. Clemoes 1997: 217-23).

5. ff. 22r/4-26v/17 Ælfric, ÆCHom I, 6: **IN OCTAUAS DOMINI.** | 'Se godspellere lucas beleac þis dægðerlice godspel'; ends: 'sý him wuldor 7 lof a on ecnysse. AM(EN)' (ed. Clemoes 1997: 224-31).

6. ff. 26v/18-33r/7 Ælfric, ÆCHom I, 7: **IN EPIPHANIA DOMINI.** | 'Men ða leofestan nu for feawum dagum we | oferræddon þis godspell'; ends: 'on | ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232-40).

7. ff. 33r/8–35v/8 Vercelli 8 (HomS 3 (ScraggVerc 8)): **DOMINICA .I. POST THEOPHANIA** et quando uolueris. | ‘Manað us [‘7’ *erased*] mynegað on ðysum bocum’; ends: ‘þam godes sunu sy lof þe a leo|fað 7 rixað mid fæder 7 mid halgu(m) gaste a buton ende; AM⟨EN⟩’ (ed. Scragg 1992: 143–48).
8. ff. 35v/9–40v/4 Vercelli 9 (HomS 4 (ScraggVerc 9)): **DOMINICA .II. post theophania** et quando uolueris. | ‘Men ða leofestan ‘us’ manað (us) [*erased*] 7 mynegað þeos | halige bōc’; ends: ‘wunian in ealra worulda woruld a bu|ton ende on ecnysse. AMEN’ (ed. Scragg 1992: 158–84).
9. ff. 40v/5–45v/23 Ælfric, ÆCHom I, 8: **Dominica .III. post epiphania domini**. | ‘Cum descendiscet [*sic*] ie(su)s de monte secute sunt eu(m) turbe multe. \ & reliqua. | Matheus se eadiga godspellere. awrát on ðys|sere godspellican rædinge’; ends: ‘7 án god on áne godcund|nysse æfre wunniende buton anginne 7 ende. AM⟨EN⟩’ (ed. Clemoes 1997: 241–48).
10. ff. 45v/24–52r/25 Ælfric, ÆCHom I, 9: **In purificatione s(an)c(t)e marie uirginis**. | ‘God bebead on ðære ealdan á’; ends: ‘Se ðe leofað 7 rixað a buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
11. ff. 52r/26–58v/2 Ælfric, ÆCHom II, 9: **In natale s(an)c(t)i gregorii pape**. || ‘Gregorius se halga papa engliscre þeode apos|tol’; ends: ‘on ðam he leo|fað mid gode ælmihtigu(m). á on ecnysse. AMEN’ (ed. Godden 1979: 72–80).
12. ff. 58v/3–66v/14 Ælfric, ÆCHom II, 10: **In natale s(an)c(t)i cuthberhti. episcopi**. | ‘Cuðberhtus se halga bisceop scinende on manegu(m) | gearnungum’; ends: ‘mid hi(m) libbende. á on ecnysse ealra worulda. AM⟨EN⟩’ (ed. Godden 1979: 81–91).
13. ff. 66v/15–81r/8 Ælfric, ÆCHom II, 11: **In natale s(an)c(t)i benedicti abbatis**. | ‘Benedictus se halga abbud on ðysum and|weardum dæge gewát’; ends: ‘se ðe ána is únasecgendlic god. AM⟨EN⟩’ (ed. Godden 1979: 92–109).
14. ff. 81r/9–86v/25 Ælfric, ÆCHom I, 13: **In adnuntiatione s(an)c(t)e marie**. | ‘Ure se ælmihtiga scyppend se ðe ealle gesce|afta buton ælcon antimbre þurh his wis|dóm gesceop’; ends: ‘se ðe gewylt ealra þin|ga mid fæder. 7 mid ‘ða(m)’ halgu(m) gaste á on ecnysse. AM⟨EN⟩’ (ed. Clemoes 1997: 281–89).
15. ff. 86v/26–93v/13 Ælfric, ÆCHom II, 5: **IN DOMINICA IN .LXX.** || ‘Simile est regnum celorum homini patrifamilias. | qui exiit primo mane. | Se hælend cwæð þ(æt) heofonan rice’; ends: ‘on ðam we him singað ece|lice. alleluian. buton geswince. AMEN’ (ed. Godden 1979: 41–51).

[Note: There is an enlarged 'W' in the margin at f. 92r/24, marking an internal division in the homily.]

16. ff. 93v/14–98v/3 Ælfric, ÆCHom II, 6: DOMINICA. IN .LX. | 'Cum turba plurima conuenirent [*sic*] ad ie(su)m. & de | ciuitatibus properarent ad eum. | ON sumere tīde þa ða micel menigu samod | comon to ðam hælende'; ends: 'on ealra worulda | wuruld a butan ende. AMEN' (ed. Godden 1979: 52–59).
17. ff. 98v/4–103v/18 Ælfric, ÆCHom I, 10: DOMINICA. IN QUINQUAGESIMA. | 'Assumpsit ie(su)s .XII. discipulos suos. | Her is geræd on ðysum godspelle þ' e' we ge|hyrdon'; ends: 'se ðe leofað 7 rixað. | a buton ende. AMEN' (ed. Clemoes 1997: 258–65).
18. ff. 103v/19–108r/3 Ælfric, ÆCHom II, 7: DOMINICA .I. IN .XL. | 'Men ða leofestan eow eallu(m) is cuð'; ends: 'on lichaman 7 on sawle on ealra | worulda woruld a buton ende. AMEN' (ed. Godden 1979: 60–66).
19. ff. 108r/4–112r/18 Vercelli 3 (HomS 11.2 (ScraggVerc 3)): DOMINICA .II. IN .XL. | 'Me ða leofestan. ic cýðe `eow' þ(æt) þreo þing synt | érest'; ends: '7 mid þa(m) halgu(m) gaste leofað 7 rixað þurh ealra | worulda woruld a buton ende. AMEN' (ed. Scragg 1992: 73–83).
20. ff. 112r/19–115v/11 Assmann 11 (HomS 13 (Ass 11)): DOMINICA .III. IN .XL. | 'Gehyrað nu men ða leofestan hu þas halgan béc | eow mynegiað'; ends: 'mid fæder 7 mid suna 7 | mid halgu(m) gaste on ealra worulda woruld a buton ende. AMEN' (ed. Assmann 1889: 138–43).
21. ff. 115v/12–119r/18 Belfour 6 (HomS 15 (Belf 6)): DOMINICA .IIII. IN .XL. | 'Men ða leofestan. we willað hér sprecan mid [*added in margin*] | feawu(m) wordu(m)'; ends: 'mid fæder 7 mid suna 7 mid þa(m) | halgum gaste on ealra worulda woruld. AM(EN)' (ed. Belfour 1909: 50–58).
22. ff. 119r/19–123r/10 Assmann 12 (HomS 16 (Ass 12)): DOMINICA .V. IN .XL. | 'Men ða leofestan. ús is on ælcne sæl géorn|lice to sméagenne'; ends: 'þe mid fæder 7 mid | suna 7 mid þa(m) halgu(m) gaste leofað 7 rixað on ec|nyssse á buton ende. AMEN' (ed. Assmann 1889: 144–50).
23. ff. 123r/11–128r/19 HomS 18: DOMINICA. IN RAMIS PALMARUM. | 'Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i secundum matheum. | Men ða leofestan þis is ures drihtnes þrówung | hælendes cristes æft(er) matheus gerecednyssse'; ends: 'þe nu leofað 7 rixað mid fæder 7 mid sunu 7 | mid þa(m) halgum gaste a in ealra worulda woruld | soðlice buton ende. AMEN' (no published edition).
24. ff. 128r/20–134v/22 Assmann 13 (HomS 22 (CenDom 1)): DE CENA DOMINI. | De huius diei ueneratione & de d(omi)ni misericordia | in memoria æterne iohannes euangelista uenera[bilis]. | 'Sægeð hit on

- ðysu(m) bocu(m) be ðære arwurðnysse'; ends: 'se ðe leofað 7 rixað a on ecnysse god. AMEN' (ed. Assmann 1889: 151–63).
25. ff. 134v/23–144r/13 Vercelli 1 (HomS 24.1 (Scragg)): DE PARASCEVE. | 'Hwæt se ælmihtiga driht(en) wæs symle gemyn|dig'; ends: 'þurh ealra wurulda woruld a buton / ende. AMEN' (ed. Scragg 1992: 7–43).
26. ff. 144r/13–152v/5 HomS 25: DE SABBATO SANCTO. | 'Men ða leofestan magon we hwylcu(m) hwega | wordu(m) secgan be ðære arwurðnysse | þisse halgan tide'; ends: 'in ealra worulda woruld. AMEN' (ed. Evans 1981).
27. ff. 152v/6–157r/19 Ælfric, ÆCHom I, 15: DOMINICA PASCE. | 'Eft ge gehyrdan ymbe þæs hælendes ærist'; ends: '7 þa(m) halgu(m) gaste. nu 7 a on ec/nysse. AMEN' (ed. Clemoes 1997: 299–306).
28. ff. 157r/19–160v/21 Ælfric, ÆCHom I, 16: DOMINICA .I. POST PASCE. | 'Æfter þæs hælendes æriste wæron his disci|puli belocene on ánu(m) huse'; ends: 'wunigende on broðerli|cre lufe. mid gode á on ecnysse. AMEN' (ed. Clemoes 1997: 307–12).
29. ff. 160v/22–163r/4 Ælfric, ÆCHom I, 17: DOMINICA .II. POST PASCE. | 'Ðis godspel þe nu geræd wæs cyð'; ends: '7 mid þa(m) halgu(m) gaste. a on ecnysse. AMEN' (ed. Clemoes 1997: 313–16).
30. ff. 163r/5–166r/4 Ælfric, ÆCHom II, 17: k(a)(endas). MAI. NAT(A)-L(E). APOSTOLORVM. PHILIPPI. ET IACOBI. | 'Philippus se godes apostol þe wé on ðisu(m) dæge wur|þiað'; ends: 'Se ðe | ana rixað on ecnysse god. AMEN' (ed. Godden 1979: 169–73).
- [Note: A large initial 'W' at f. 164r/25 marks an internal division within the homily (line 61 of edition).]
- 31a. ff. 166r/5–167r/23 Ælfric, ÆCHom II, 18 (first part): V. NONA .MAI. INVENTIO S(AN)C(T)E CRUCIS. | 'Men ða leofestan. nu todæg we wurðiað | þæra halgan róde gemynd'; ends: 'þæs we hi(m) þanciað symle on life' (ed. Godden 1979: 174–76, lines 1–61).
- 31b. ff. 167r/24–169r/25 Ælfric, ÆCHom II, 18 (second part): PASSIO ALEXANDRI PAPAE. | 'On ðysu(m) dæge þrowode su(m) arwurðe papa alexander gehaten'; ends: 'Sy ða(m) | ælmihtigan lof se ðe ana rixað on ecnysse god. AM(EN) EXPLICIT HIC LIBER. (ed. Godden 1979: 176–79, lines 62–end).
- f. 169v originally blank, now has numerous pen-trials and scribbles, including a prayer to St Nicholas ('O beate pater Nicolæ . . . pro impietatibus nostris deposce', 3 lines), some Latin verses exhorting to song ('Cordarum modulus pangamus nobile melos . . . Nunque supremo. alleluia', 8 lines), and lines in Latin and Old Dutch on birds and their nests: ('quid expectamus nu[nc] | Abent omnes uolucres nidos inceptos nisi ego &

tu | Hebban olla uogala nestas hagunnan hinase hi | Anda thu') (all as ed. Sisam 1953: 196–97). [Fixed in the manuscript and visible on the film are photos of f. 169v (detail), placed against the facing fly leaf, with notes on their versos.]

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f. iv verso early 14c table of contents 'Sermones anglici | .i. P(ri)mus de initio [cre]ature [added in a later hand: 'siue examero'] . . . xlii. Eod(em) sic passio s(anct)e Andr(eae)'. 14c pentrials of insular letter forms across top of page.

32. ff. 1r/1–8v/7 Ælfric, ÆCHom I, 1: **INCIPIT LIBER CATHOLICORU(M) SERMONV(M) ANGLICE IN ANNO | PRIMO. PRIMUS SERMO DE INITIO CREATURE.** | 'AN ANGIN IS | EALRA ÐINGA ÐÆT | is god ælmihtig'; ends: 'se ðe á on ecnysse leofað 7 rixað | a buton ende. AMEN' (ed. Clemoes 1997: 178–89).

[Note: Interlinear glosses in English (16c) on f. 1r.]

33. ff. 8v/8–14r/2 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORE.** | 'Ðas dagas synd gehátene letaniē'; ends: 'Se ðe leofað 7 rixað mid | fæder 7 mid halgu(m) gaste a buton ende. AMEN' (ed. Clemoes 1997: 317–24).

34. ff. 14r/3–21r/10 Ælfric, ÆCHom II, 19: **Sermo in letania maiore. F(E)-R(IA) .II.** | 'Læwede men behófiað þ(æt) hi(m) láreowas secgan'; ends: 'Se ðe á rixað on ecnysse. AMEN' (ed. Godden 1979: 180–89).

35. ff. 21r/11–27v/13 Ælfric, ÆCHom I, 19: **FERIA .III. DE DOMINICA ORATIONE.** | 'Se hælend crist syðða`n` he to ðysu(m) life cóm'; ends: 'on ealra | worulda woruld a buton ende on ecnysse. AMEN' (ed. Clemoes 1997: 325–34).

36. ff. 27v/14–34r/3 Ælfric, ÆCHom II, 20: **In letania maiore. FERIA .III.** | 'Men ða leofestan paulus se apostol ealra | þeoda lareow awrat'; ends: 'se ðe is | ealra leoda wéaldend' (ed. Godden 1979: 190–98).

37a. ff. 34r/3–37r/12 Ælfric, ÆCHom II, 21 (first part): **ALIA VISIO.** | 'Beda ure láreow awrát on ðære bec þe is gehaten | istoria a`n` glorum'; ends: 'Sý | wuldor 7 lof þa(m) wellwillendan gode a on ecnysse. AM(EN)' (ed. Godden 1979: 199–203, lines 1–137).

37b. ff. 37r/13–38r/10 Ælfric, ÆCHom II, 21 (second part): **hortatorius sermo de efficacia s(an)c(t)e misse.** | 'We rædað gehwær on halgu(m) gewritu(m)'; ends: 'se ðe hi oferrædan wile' (ed. Godden 1979: 204–5, lines 140–end).

38. ff. 38r/11–45v/10 Ælfric, ÆCHom I, 20: **FERIA .IIII. de fide catholica.** | 'Ælc cristen man. sceal æfter rihte cun|nan'; ends: 'se ðe þurhwunað on ðrynnysse. an ælmih|tig god. á on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

39. ff. 45v/11–50r/23 Ælfric, *ÆCHom* II, 22: **FERIA .IIII. In letania maiore.** | ‘Iohannes se godspellere awrat on ðisu(m) dægðer|licu(m) godspelle’; ends: ‘Se ðe leofað 7 rixað | mid fæder. 7 þam halgu(m) gaste. a on ecnysse. AM(EN)’ (ed. Godden 1979: 206–12).
- [Note: Interlinear 14c Latin glosses on ff. 39v–40v.]
40. ff. 50r/24–56v/24 Ælfric, *ÆCHom* I, 21: **IN ASCENTIONE DOMINI.** | ‘LVcas se godspellere. us manode on ðyssere | pistolrædinge’; ends: ‘se ðe leofað | 7 rixað mid þam ælmihtigan fæder. 7 þam | halgum gaste a on ecnysse. AMEN’ (ed. Clemoes 1997: 345–53). [f. 56v/25 blank]
41. ff. 56v/26–64r/2 Ælfric, *ÆCHom* I, 22: **IN DIE SANCTO PENTECOSTEN.** || ‘Fram þam halgan easterlican dæge’; ends: ‘se ðe leofað | 7 rixað. á buton ende. AMEN’ (ed. Clemoes 1997: 354–64).
42. ff. 64r/3–68v/6 Ælfric, *ÆCHom* I, 23: **DOMINICA .II. POST PENTECOSTEN.** | ‘Homo quidam erat diues & induebat(ur) purpura et r(e)-l(iqua)) | Se wéaldenda drihten. sæde þis bigspell his | gingrum’; ends: ‘hi þry on anre godcundnysse wuniende | buton anginne 7 ende á to worulde. AMEN’ (ed. Clemoes 1997: 365–70).
- [Note: Interlinear 14c Latin glosses on ff. 64r–65r.]
- 43a. ff. 68v/7–71v/7 Ælfric, *ÆCHom* II, 23 (first part): **DOMINICA .IIII. POST PENTECOSTEN.** | ‘Homo quida(m) fecit cenam magnam. & r(e)l(i)q(ua); | Se hælend sæde þis bigspell his leorningcnihtum’; ends: ‘se ðe | þurh his tocyme `ús´ þær to gelaðode’ (ed. Godden 1979: 213–17, lines 1–125);
- 43b. ff. 71v/8–73r/20 Ælfric, *ÆCHom* II, 23 (second part): **ALIA NARRATIO DE EVANGELII TEXTV.** | ‘Mine gebroðra we willað eow gereccan’; ends: ‘þam sy wuldor 7 | wurðmynt a to worulde. AMEN’ (ed. Godden 1979: 217–20, lines 126–end).
44. ff. 73r/21–79r/4 Ælfric, *ÆCHom* I, 24: **DOMINICA .IIII. POST PENTECOSTEN.** | ‘Erant adpropinquantes ad ie(su)m. & rel(i)q(ua). | Dæt halige godspell us sægð’; ends: ‘on ealra worulda woruld | a buton ende. AMEN’ (ed. Clemoes 1997: 371–78).
45. ff. 79r/5–85r/17 Ælfric, *ÆCHom* I, 25: **VIII. k(a)l(endas). iulii. natiuitas s(an)c(t)i iohannis baptiste.** | ‘Se godspellere lucas awrat on cristes béc’; ends: ‘þam sy wuldor 7 lof mid fæder | 7 halgum gaste a on ecnysse. AMEN’ (ed. Clemoes 1997: 379–87).
- 46a. ff. 85r/18–86v/8 Ælfric, *ÆCHom* II, 24 (first part): **III. k(a)l(endas). IN FESTIVITATE S(AN)C(T)I PETRI.** | ‘LVcas se godspellere us sæde on ðysselre pistolrædinge’; ends: ‘we hit healdað on ðære nihte þe ge hatað | hlafmæsse’ (Godden 1979: 221–22, lines 1–52);

- 46b. ff. 86v/8–91r/23 Ælfric, *ÆCHom* II, 24 (second part): **ITEM DE PETRO**. | ‘MATHEVS se godspellere awrát on cristes | béc’; ends: ‘on ealra worulda | woruld a to widan feore. AMEN’ (ed. Godden 1979: 223–29, lines 53–end).
- 47a. ff. 91r/24–94r/3 Ælfric, *ÆCHom* I, 26 (first part): **III. k(a)l(endas). iulii. passio apostoloru(m) petri et pauli**. | ‘Venit ie(su)s in partes cesare philippi. & reliqua. || Mætheus se godspellere. awrát on | þæra godspellican gesetnysse’; ends: ‘ne | infær þæs heofonlican rices’ (ed. Clemoes 1997: 388–91, lines 1–96).
- [Note: Interlinear 14c Latin glosses on f. 91r. F. 91r/25 is blank.]
- 47b. ff. 94r/4–99v/14 Ælfric, *ÆCHom* I, 26 (second part): **DE PASSIONE APOSTOLORVM**. | ‘We willað æfter þysu(m) godspelle eow gereccan’; ends: ‘þam sy wulldor 7 lof á on ecnysse. AMEN’ (ed. Clemoes 1997: 391–99, lines 99–295).
48. ff. 99v/15–106v/23 Ælfric, *ÆCHom* I, 27: **.II. k(a)l(endas). iulii. NATALE S(AN)C(T)I PAULI APOSTOLI**. | ‘Godes gelaðung wúrðað þisne dæg’; ends: ‘hi mid hi(m) 7 mid | gode þ(æt) ece lif habban moton. AMEN’ (ed. Clemoes 1997: 400–9).
49. ff. 106v/24–110v/12 Ælfric, *ÆCHom* II, 25: **DOMINICA .VIII. POST PENTECOSTEN**. | ‘Cum multa turba esset cum ie(s)u nec haberent | quod manducarent. & reliqua || Marcus se godspellere cwæð in [*corr. to* ‘on’] ðisu(m) | dægðerlicu(m) godspelle’; ends: ‘Se ðe leofað 7 rixað on ealra | worulda woruld. AMEN’ (ed. Godden 1979: 230–34).
50. ff. 110v/13–114v/15 Ælfric, *ÆCHom* II, 26: **DOMINICA .IX. POST PENTECOSTEN**. | ‘Adtendite a falsis prophetis qui ueniunt ad uos | in uestimentis ouium. & reliqua. | Drihten cwæð to his leorningcnihtum’; ends: ‘on ealra | worulda woruld. AMEN’ (ed. Godden 1979: 235–40).
- [Note: Interlinear 14c Latin glosses on ff. 110v–111r.]
51. ff. 114v/16–121v/6 Ælfric, *ÆCHom* I, 28: **DOMINICA. UNDECIMA. POST PENTECOSTEN**. | ‘Cum adp(ro)pinquaret ie(su)s hierusalem. & reliqu(a). | ON sumere tide wæs se hælend faren|de to hierusalem’; ends: ‘Sy þe lof 7 wuldor on ealra | worulda woruld. AMEN’ (ed. Clemoes 1997: 410–17).
52. ff. 121v/7–127v/3 Ælfric, *ÆCHom* II, 27: **.VIII. k(a)l(endas). AGUS(TI). NATALE S(AN)C(T)I IACOBI APOSTOLI**. | ‘ON þysum dæge we wurðiað on urum lof|sangu(m)’; ends: ‘se ðe leofað 7 rixað | a on ecnysse. AMEN’ (ed. Godden 1979: 241–48).
- [Note: Slightly enlarged black ‘W’ at 126r/15 marks internal division at line 182.]
53. ff. 127v/4–131v/24 Ælfric, *ÆCHom* II, 28: **DOMINICA .XII. POST PENTECOSTEN**. | ‘Dixit ie(su)s ad quosda(m) qui in se confidebant

tamquam | iusti & ad aspernantur ceteros parabola(m) ista(m). & reliq(ua). | Drihten sæde þis bigspell be sumum man|num' ends: 'se ðe ána gewylt ealra gesceafta `þe leofað 7' AMEN' (ed. Godden 1979: 249–54).

[Note: Interlinear 14c Latin glosses on f. 127v.]

54. ff. 131v/25–134v/10 Ælfric, ÆCHom II, 31: **DOMINICA .XVI. POST PENTECOSTEN.** | 'Nemo potest duobus d(omi)nis seruire. & reliqua. || Drihten cwæð on sumne timan to his leor|ningcnihtum'; ends: 'Sy him wuldor 7 wurðmynt | on ealra worulda woruld. AMEN' (Godden 1979: 268–71).

55. f. 134v/11–23 Ælfric, note: **DE MARIA.** | 'Hwæt wille we secgan ymbe marian gebyrd|tide. . . þi we hit lætað unsæd' (ed. Godden 1979: 271 as ÆCHom II, 31 (app.)).

[Note: F. 134v/24 was blank and has received the note (in an 11c hand): 'ne geberaþ ðys naht þærto. buton for ydelnesse.']

56. ff. 134v/25–139r/20 Ælfric, ÆCHom I, 33: **DOMINICA .XVII. POST PENTECOSTEN.** | 'Ibat ie(su)s in ciuitate(m) que uocatur naim. & reliqua. || Ure drihten. fêrde to sumere byrig'; ends: 'an ælmihtig god untodædlic | á on ecnysse rixiende. AMEN' (ed. Clemoes 1997: 459–64).

[Note: In the outer margin of f. 139r a later hand has inserted (with insertion mark at f. 139r/10, 'næfre') some additional text (trimmed), as also found in CCCC 303 [49], p. 283: 'se `for `syhð [þe næ]]fre nel[e yfe]]les gesw[ican]] ac æf[re] | oð his [lifes] | ende. [on þam] | fulan [ad]]lan. l[igað] | fúle [be]]syloed.' (cf. Clemoes 1997: 464/154, note).]

57. ff. 139r/21–147v/13 Ælfric, ÆCHom I, 35: **DOMINICA .XXI. POST PENTECOSTEN.** | 'Loquebatur hiesus cum discipulis suis in para|bolis dicens. & reliqua; | Drihten wæs sprecende on sumere tide'; ends: 'on | ealra worulda wuruld a on ecnysse. AMEN' (ed. Clemoes 1997: 476–85).

58. ff. 147v/14–148r/10 Ælfric, note: **EXCUSSATIO DICTANTIS.** | 'Fela fægere godspel we forlætað on ðisu(m) ge|dihte . . . buton þa(m) anu(m) þe augustin(us) wiðsæcð' (ed. Godden 1979: 297–98, as ÆCHom II, 34 (app.)).

59. ff. 148r/11–151r/22 Ælfric, ÆCHom II, 35: **IN NATALE UNIUS APOSTOLI.** | 'Ðes apostolica freolsdæg. manað us to | sprecenne'; ends: 'on ealra worulda woruld. AM(EN)' (ed. Godden 1979: 299–303).

60. ff. 151r/23–154v/19 Ælfric, ÆCHom II, 36: **Designauit d(omi)n(u)s et alios .lxx. duos. et reliqua.** | 'Se hælend geceas hi(m) to eacan þa(m)

twelf apostolu(m); ends: 'Sy him symle lof 7 wul|dor ealra his weldæda. AMEN' (ed. Godden 1979: 304–9).

[Note: Interlinear 14c Latin glosses on f. 151rv.]

61. ff. 154v/20–159v/24 Ælfric, ÆCHom II, 37: IN NATALE SANCTORUM MARTYRUM. | 'Cu(m) audieritis prelia. & seditones. nolite terri. & r(e)l(iqua). | Se hælend foresæde his leorningcnihtu(m); ends: 'Sy hi(m) wuldor 7 wurðmynt | on ealra worulda woruld. AMEN' (ed. Godden 1979: 310–17).

[Note: Interlinear 14c Latin glosses on f. 154v–155r.]

62. ff. 159v/25–165v/20 Ælfric, ÆCHom II, 38: IN NATALE VNIVS CONFESSORIS. | 'Homo quidam peregre proficiscens uocauit seruos || suos. & tradidit illis bona sua. & reliqua | Ure driht(en) sæde þis bigspell his leorningcnihtu(m); ends: 'þe leofað on ecnysse æfre buton anginne | onendeleasu(m) (.) mægenþrymme. AMEN' (ed. Godden 1979: 318–26).

[Note: Interlinear 14c Latin glosses on f. 160rv.]

63. ff. 165v/21–171r/24 Ælfric, ÆCHom II, 39: IN NATALE SANCTARUM VIRGINUM. | 'Simile est regnu(m) celoru(m) dece(m) uirginib(us) . . . sponso & spon|se. ET RELIQUA. | Se hælend sæde gelomlice bigspel'; ends: '7 þa(m) halgu(m) gaste on éalra wóru|l|da woruld. AMEN' (ed. Godden 1979: 327–34) [f. 171r/25 blank].

64. ff. 171r/26–179r/16 Ælfric, ÆCHom II, 40: IN DEDICATIONE AECCLISIAE. || 'Men ða leofestan we willað sume tyh|tindlice spræce'; ends: '7 þa(m) | halgan gaste on ealra worulda woruld. AMEN' (ed. Godden 1979: 335–45).

65a. ff. 179r/17–183r/10 Ælfric, ÆCHom I, 36 (first part): k(a)l(ende). NOVEMB(RIS). NATALE OMNIV(V) S(AN)C(T)ORVM. | 'Háligelareowas ræddon þ(æt) seo geleaffulle | gelapung'; ends: 'þ(æt) we to ðære ecan | freolstide becumon. AMEN' (ed. Clemoes 1997: 486–91, lines 1–146).

65b. ff. 183r/11–187r/6 Ælfric, ÆCHom I, 36 (second part): DE EUUANGELIO. | 'Videns ie(su)s turbas ascendit in montem. & reliqua. | Ðæt halige godspel þe nu lytle ær ætforan | eow geræd'; ends: '7 mid halgu(m) gaste á on ecnysse. AM(EN)' (ed. Clemoes 1997: 491–96, lines 147–end).

66. ff. 187r/7–194v/15 Ælfric, ÆCHom I, 37: VIII. K(A)L(ENDAS). DECEMB(RIS). NATAL(E) S(AN)C(T)I CLEMENTIS MARTYRIS. | 'Men ða leofestan. eower geleafa bið þe | tru(m)ra'; ends: 'se ðe leofað | 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 497–506).

67. ff. 194v/16–197v/12 Ælfric, ÆCHom I, 39: DOMINICA .I. IN ADVENTVM D(OMI)NI. | ‘Dyses dæges þenung. 7 þyssere tide mærd’; ends: ‘þa(m) sý wuldor 7 lof a on ecnyse. AM(EN)’ (ed. Clemoes 1997: 520–23).
68. ff. 197v/13–202v/3 Ælfric, ÆCHom I, 40: DOMINICA .II. IN ADVENTVM D(OMI)NI. | ‘Erunt signa in sole & luna & stellis. & reliqua. | Se godspellere lucas awrat on ðysu(m) dægðerliþcan godspelle’; ends: ‘se ðe leofað 7 rixað. on ealra worulda woruld. AM(EN)’ (ed. Clemoes 1997: 524–30).
- [Note: F. 202v/4–5 originally blank, now with scribble. F. 202v/6 Explicit hic liber.]
69. f. 202v/8–32 Account of Paulinus, bishop of Rochester: ‘Se halga papa gregorius [corr. to ‘gregoryus’] asende ‘hider on eard’ þisne eadiþgan biscop paulinum þe we todæg weorðiað’; ends imperf.: ‘7 nis nan’ (e.g. Sisam 1953: 151–52), after which a line or two has been cut off by the binder. Added to originally blank page in 11c in hand of principal corrector, and subsequently touched up where faded.
- Bodley 342, two added quires:
70. ff. 203r/1–204v/14 Ælfric, ÆCHom II, 7 (lines 123–end): ‘Swa hwá swa sylð anum þurstigum menn | ceald wæter on minum naman’; ends: ‘7 on sawle on ealþra worulda woruld ameN’ (ed. Godden 1979: 64–66) [cf. item 18].
71. ff. 204v/16–206r/14 Ælfric, ÆCHom II, 5 (lines 1–41): ‘[S]imile est regnum celorum homini paþtri familias. qui exiit primo mane. | [S]e hælend cwæð þ(æt) heofenan rice’; ends abruptly: ‘swa swa hlaford his hired on his ealþle’ (ed. Godden 1979: 41–42) [cf. item 15].
- [Note: Space is left blank at 204v/15 for a rubric and in the margin at 204v/16 and 18 for colored initial letters. Rest of 206r/14 and 206r/15–22 originally blank.]
72. f. 206r/14–21 Latin hymn for Mary Magdalene added in 11c “in an un-English-looking hand” (Ker, *Cat.*, p. 366): ‘Laudes chr(ist)o cu(m) canticis. cordis canam(us) modulus . . . gl(ori)a laus atq(ue) | honor. amen’ (ed. Dreves 1886–1922: 12. 174; cf. Gneuss 1968: 116).
- 73a. ff. 206v/1–211v/21 Ælfric, ÆCHom I, 38 (first part): II. k(a)l(endas). DECE(M)BER. NATALE S(AN)C(T)I ANDREE. APOSTOLI. | ‘Ambulans ie(su)s iuxta mare galileae. & rel(iqua). | Crist on sumere tide fêrde wið ða galileiscan sæ’; ends: ‘þe | leofað 7 rixað a buton ænde. AMEN’ (ed. Clemoes 1997: 507–13, lines 1–168).
- [Note: Interlinear 14c Latin glosses on f. 206v.]
- 73b. ff. 211v/22–218r/21 Ælfric, ÆCHom I, 38 (second part): EODEM DIE PASSIO S(AN)C(T)I. ANDREA. APOSTOLI. || ‘Se apostol andreas

æfter cristes | þrówunge'; ends imperf.: 'a to widan feore [. . .]'. (ed. Clemoes 1997: 513–19, lines 169–end).

[Note: Interlinear 14c Latin glosses on ff. 212r–213r. Outer part of f. 218 cut off with partial loss of text from line 338–end. F. 218v originally blank, now contains scribbles in Latin also partially lost (see Sisam 1953: 196)].

PHOTO NOTES: Bodley 342 folios 1–iv recto (fly leaves) and end leaves after f. 206 not photographed. Due to a production error, ff. 113v–114r are rotated on the fiche.

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359. Oxford, Bodleian Library, Bodley 343 (2406)

Ælfric, "Catholic Homilies," other Homilies

[Ker 310, Gneuss—]

HISTORY: The manuscript was written by two scribes of the second half of the 12c. It primarily contains an extensive collection of OE homilies, mostly by Ælfric, all derived from OE material despite the late date of copying. The collection of the two main scribes was augmented in any remaining blank space by additions in a later hand, dated by Ker to the turn of the 12c (*Cat.*, p. 375). Irvine suggests a West Midlands origin, perhaps in the vicinity of Worcester, perhaps even with access to the Worcester library, though not Worcester itself (Irvine 1993: xlviii, l-liv). Kitson (1992: 34) suggests origin at or in the vicinity of Hereford based on close attention to the dialect evidence.

A West Midland provenance is indicated by evidence on the flyleaves. The parchment flyleaves, ff. iii and 173, were once pastedowns in an earlier binding, perhaps replaced already by sometime in the 13c if the drawing on f. 173r dates from then and was not intended to be covered over. F. iii, which was once the parchment endleaf pasted into an earlier binding and which has now been bound rotated and reversed, contains upside down at the foot of the verso, written in a 13c hand (item a), a rhymed antiphon to St. Wulfhad, who was martyred at Stone in Staffordshire and who had a limited cult (see Gerould 1917). The matching endleaf, f. 173, would once have been the opening pastedown in a binding. The pattern of stain and glue shows that the recto would once have been the pasted side and so invisible to view. On this side is a drawing of a bishop with an inscription probably referring to St. Wulfstan, the long-serving 11c bishop of Worcester, who was celebrated soon after his death in 1095 and canonized in 1203. The inscription is in a hand imitating insular minuscule; Ker suggests a date of the 13c (*Cat.* p. 374).

[Note: Ramsay (2002) has suggested that some of the additions are in the 'Tremulous Hand' of Worcester, but this identification is doubted by Franzen (2006).]

All parts of the manuscript received the attention of a late medieval glossator who repeatedly pointed to passages with the annotation in bluish ink 'nota bene' or an abbreviation such as 'no' b' or 'no' in the margin. Both this annotator and an early modern hand note the breakdown in the text at the end of f. vii verso. Possibly the same annotator with his bluish ink provides a missing phrase (?) at the start of f. viii recto. Perhaps the same hand in the same blue ink linguistically updates 'gód' to 'good' nine times on f. viii recto, once on f. viii verso, and once on f. ix recto and corrects a mistaken 'god' to 'gold' on f. viii recto/5 and 'godnys' to 'goodnyse' on f. viii verso/28. The same or another annotator has indicated occasional word divisions with a pair of strokes and picked out *is* with an added stroke in items 1–3 on ff. vi recto–ix verso.

A corrector at f. x recto/7 has scratched out the text and written 'þurh soðe det bote.' in an imitative but clearly distinct script which is very hard to date. A different corrector with bluish ink provides a correction in the margin at f. xii recto a/11. There are other occasional corrections of omission or insertions in faded ink throughout this section, as at f. xviii verso a/31. There is also the occasional additional cross in the margin discreetly calling attention to some passages, as at f. xviii verso a/21. A 15c glossator heavily annotated item 70 on ff. 141v–143v with ME glosses (see Cameron 1974). Hard to date is the attention of a drypoint sketch artist, who drew in the margins of ff. 88v–93r (in section 5).

A table of contents on ff. iv recto–v recto is in an early modern hand and tabulates only those items in the main manuscript, from ff. 1–149, using the ink foliation which was written by the same hand. An early modern annotator records the breakdown of the text at the end of f. vii verso and f. ix verso. The manuscript was donated to the Bodleian by Sir Robert Cotton in 1601 (Ker, *Cat.*, p. 375).

CODICOLOGICAL DESCRIPTION: The bulk of the manuscript was written probably by two main scribes, with additional items by at least one more. Scribe 1 wrote items 1–5, i.e. the original material in sections 1 and 2. Probably one scribe, Scribe 2, wrote the bulk of the rest of the manuscript, though the style and ductus varies considerably over the course of more than 180 folios (see below). A further scribe or scribes of 12/13c wrote the additional material in remaining blank spaces, namely items c–h.

There are multiple foliations in some parts of the manuscript. The opening leaves, Quires I–VI, were paginated in pencil on both recto and verso (in a modern hand), with some errors towards the end, '1–59, *58–*59, 60–61, 52–54, 65 [corr. from 55], 66.' These same leaves were subsequently

foliated in pencil on the rectos with lower-case roman numerals, 'vi-xxxix,' with the added designation '(ult.)' marking the last such leaf. The squeezing of the number at 'xxxvi' and 'xxxviii' shows that the foliation postdates the pagination. The foliation in roman numbers will be followed here (as it has been by Ker and others). For the rest of the manuscript, Quires VII-XXX, leaves have been foliated in black ink on the rectos in a hand contemporary with the table of contents on ff. iv recto-v recto running '1-167.' Probably a different hand has numbered the final leaves with any text in ink '169-172,' while another hand has continued the numbering into the flyleaves in pencil with '173-4.' There is a single pencilled quire signature, '6,' at the beginning of Quire VII, at the top right of f. 1r.

This manuscript brings together multiple sections, some of which may once have been codicologically distinct, as they appear written in different campaigns. Such sections are defined by slight codicological distinctions and by ending with blank space. Both Irvine (1993) and Clemoes (1997) see seven sections, although they differ slightly in the placing of one transition. They also both demonstrate that the sections have distinctive histories of transmission for their contents. The various sections are united by the identity of the scribe(s) involved (presumably all were written at approximately the same time and place) and by a similar page size (leaves throughout the volume measure approx. 308 × 200 mm.) In view of the distinctions, the codicological features of each section will be described separately, stressing the significant differences between sections.

Section I comprises quires I-II, ff. vi-x, items 1-4 and c. The written space is approx. 246 × 144 mm., lined in pencil, with single bounding lines, for 28 lines per page. The parchment was presumably originally arranged HFHF in quires of eights; what remains is HF[F]F, F. The original material is written in probably a single hand, even though the writing is significantly smaller on quire II (f. x recto) than on quire I. Rubrics and the enlarged initial letter of a homily are written in red and capitals and the tironian note are touched in red. The rubric of item 1 and the opening pericope are written on a line above the standard opening line. The format of the two surviving conclusions differs: item 2 ends with an extravagant 'AMEN' stretched across a whole line; item 4, on the other hand, ends with a modest 'AM.'

Added material is written by what Ker calls a single hand of 12/13c, although this is unlikely to be just one hand. Item c (i) is in a single column in a careless script with crude neumes and staves, all in black ink.

[Note: This hand also added the "Wulfhad" sequence on f. iii verso and the staved sequence on f. 64v (section 4, item d. (ii)), wrote the note on the Age of the Virgin

on f. 154v (section 6, item e), and supplied the last two lines of the OE poem on f. 170v (section 7, item f).]

Items c (ii) and c (iii), on the other hand, are in a handsome and accomplished script, written in two columns, carefully neumed, and with the use of alternating green and red opening initials, and with red stave lines.

Section 2 comprises quires III–VI, ff. xi–xxxix, items 5(i)–5(lvii). This is written in two columns, each with a written area of approx. 243 × 67 mm., lined in pencil for 34 lines per column. Pricking is visible on the outer edge of the leaves of quire III and on the inner edge of the leaves of quire IV–VI. The parchment was arranged HFHF generally in quires of eight. The short final quire of four with an added leaf and the blank 6 lines at the end of the final item suggest that the quires were prepared for these texts as a unit. Section 2 was once not bound with section 1 as it currently exists. The opening of quire III, f. xi, has pronounced diagonal scoring on the upper outside corner, which continues onto f. xii and faintly on f. xiii and which is the kind of impression left when a leaf sits beside a dog-eared parchment lacking a corner (just such an impression is visible on the lower outside corner of f. 18 and faintly on f. 17 due to just such a faulty parchment leaf on f. 19). F. x, however, does not show such a deformity. Also, f. x, which has lost the rest of its quire, has a wormhole at the top outside that has no corresponding hole in either direction (unlike a later wormhole at the lower inside part of the leaf that carries forward in both directions). The two parts were bound together presumably by the time of the late medieval 'no' writer, whose annotations appear in both parts; the end of section 1 was only lost after this life together.

Section 2 is written in a different script from section 1, with caroline rather than insular *f*, *g*, and *r*, reflecting the switch in language to Latin from OE. Ker identifies it as the same scribe (*Cat.*, p. 375). The decorative pattern is quite distinct from the opening section. Initial letters are massively enlarged, drawn in the margin, and often ornately decorated. They are drawn in one or two colors, using red, green, and black. The initial letter after 'In illo tempore' and the initial letter following the pericope are also usually drawn in color. There is no touching of capitals in color, though. Items generally but not invariably end in 'amen.' Only after the final item is the 'AMEN' written in upper-case characters.

Section 3 comprises quires VII–VIII, ff. 1–11, items 6–10. The distinctiveness of this section is suggested by the short quire with which it ends (quire VIII is a four) and the blank space at the end of item 10 (f. 11v/24–28). This section is closely related to the next, which was written after it. Presumably f. 12 was blank when the scribe finished copying out

section 3; that blank space was then used in a subsequent writing campaign for the beginning of the texts comprising section 4. Clemoes suggests such a division (1997: 2–3); Irvine (1993: xx) sees the division at the end of the next quire, after f. 20, where a new item coincides with a new quire, but this division fails to motivate the short quire and blank space seen as significant here.

The written grid of section 3 is 241 × 150 mm., ruled for 28–31 lines per page (31 lines on ff. 1r–1v, 3v–9r, 10v–11r; 30 lines on ff. 2r–3r; 29 lines on ff. 9v–10r; 28 lines on f. 11v) in pencil, with a double bounding line on either side and with the top three and bottom three lines generally extended out into the margin. Pricking is visible on the outer extremity of some leaves. Parchment is arranged HFHF. The text is written by a single hand, scribe 2, the scribe of the second half of the 12c who wrote the bulk of the manuscript. Rubrics and enlarged initial letters are written in red or (at f. 10r/5) in black; capitals are not touched in color. The first rubric is written on two lines ruled above the standard writing grid. Items end in ‘amen’, except that the last item in the section repeats this end-marker (as does item 12 at f. 20v in the next section). The main hand provides occasional eME glosses, as at f. 10r/22. Otherwise the only annotation is by the late medieval ‘no’ writer (at f. 8r/6) and a scribble in the blank space of f. 11v, with a small illegible scratched gloss above it.

Section 4 comprises quires IX–XV (along with the last leaf of quire VIII), ff. 12–64, items 11–31 and d(i)–(ii). This section is intimately connected with the previous, commencing on the once blank leaf at the end of section 3. The written grid is 235–244 × 145 mm. Parchment is arranged HFHF; the parchment is particularly poor quality in quires XIII–XIV (the text avoids a slit at f. 57r/27–28, for example). Ruling in pencil is for 29–37 lines per page, usually 31–34 lines (31 lines on ff. 12v, 17v–19r, 53r, 60v, 32 lines on ff. 13r–17r, 19v–20r, 45r–52v, 53v–60r, 33 lines on ff. 29r–44v, 61v–62r, 34 lines on ff. 21r–28v, 62v–63v; 29 lines on f. 12r, 35 lines on f. 61r, 37 lines on f. 20v) with a double bounding line on either side and with variation in the extension of written lines into the margin (at f. 13r, for example, the 1st, 2nd, 5th and 6th, 14th and 15th, 18th and 19th, 27th and 28th, and 31st and 32nd are so extended, making for a symmetrical pattern about a central axis of the page; more usually, the top three and bottom three lines extend out, as on ff. 28v–43v). The extra lines at f. 20v are in order to squeeze the end of item 12 into the quire; the increase in lines from 61r–63v looks like it is another such attempt, for which the scribe started assembling a quire of single leaves (quire XV). Pricking is particularly visible on the outer margin of the leaves in quire XII. The end of the section is defined by

the anomalous quire XV, incorporating single leaves, and by a page and a half of blank space that would once have occupied f. 64rv.

Section 4 is written by the same single scribe as Section 3. The decorative pattern varies somewhat within the section. In general, rubrics are in red and the opening letter of a homily is enlarged and drawn in red or black (only one color is used for items 11, 12, 16, 23, 25, and 29). Touching of capitals in red occurs sporadically: it is used in part of items 13 (ff. 21v-22r), 15 (f. 26v), 17 (f. 34r), 18 (f. 39v), 19 (ff. 39v-41r), 20 (ff. 41v-42r), 29 (f. 59r-v), 30 (f. 61v-62r), and all of items 16 (ff. 30r-33r) and 31 (ff. 62r-64r). Occasionally the touching picks out openings or endings; i.e. the opening letters of items 17 (f. 33v/13), 18 (f. 35r/18), and the 'amen' of item 23 (f. 50r/6) and 26 (f. 54v/19). The pattern of emphasis seems to be random, though it is used with effect in item 19 to twice pick out the writing on the wall, 'MANE. THECHEL. PHARES. MANE' on f. 41r. (Another mistaken use also occurs in item 19, where the rubricator applies an apparently random dot to the 'y' of 'sýlfne' at f. 40v/13.) Items end with 'amen', except item 12 ends with a double 'amen' (f. 20v), perhaps marking a more emphatic break.

The scribe has included occasional glosses to his own text, as at f. 15r/25. Another early annotator, with a handsome hand similar to but not identical with the main scribe's, writing in faded red ink, has written in the ruled bounding-line of f. 41r, perpendicular to the text, a gloss on the writing on the wall. A later hand writing large scratchy letters above the line has made corrections at ff. 34v/24-25, 48r/30, 58v/8, and 59r/2. A gloss has been erased at 35r/17. The 'no' hand marks occasional passages, as at f. 40r/3, and may have made an insertion at ff. 39v/20, 46v/19, and a substitution at f. 54r/22, all written in light blue ink. Of the added items in section 4, d(ii) is identified by Ker as in the same 12/13c hand as items c(i)-(iii) (*Cat.*, p. 375). Item d(i) is written in a considerably smaller handwriting probably also of the 12/13c.

Section 5 comprises quires XVI-XXIII, ff. 65-128, items 32-64. Parchment is arranged HFHF. The parchment of the final quire is particularly poor with significant defects in the outer edges and a repaired deep tear, e.g. ff. 127-128. In this section the written grid is larger than in the previous section, occupying approx. 258 × 165 mm. It is ruled in pencil for 32-36 lines per page, with double bounding lines on either side (32 lines per page on ff. 89r-96v, 105r-112v; 33 lines on ff. 97r-104v, 113r-128v; 34 lines on ff. 81r-88v; 36 lines on ff. 65r-80v). Pricking is visible in the outer margin of quires XXII and XXIII. Titles originally written in the margin have been partly lost through cropping in quire XVI. The hand is probably the same as

in sections 3 and 4, but the writing is strikingly less compressed than before. The scribe is not entirely consistent in his handwriting: on ff. 82r-84r, 85rv, 86rv, 97rv, 89rv he extends his ascenders up into the upper margin on the top line of the rectos; and throughout entire pages, ff. 155v-164v extends this style as regards ascenders, descenders, ovoids, and capitals, in other words, he uses a chancery style. The ink has dried to a browner color than usual on the early leaves: this tendency is particularly acute towards f. 75v, after which the ink starts returning to a blacker shade. The decorative pattern features rubrics at first placed in the outer margin (items 32 and 33) and then returning to the main body of the text, written in red in an enlarged hand taller than that used in the earlier sections. The enlarged opening letter is generally in red decorated with touches of black; green is also used for decoration in this section (namely at ff. 80v/17, 97r/10, 100v/23, 107v/8-9, 110r/29, 116r/20). That the writing in red script came after the black and is probably by the main scribe is well demonstrated at f. 104v/7, where the large initial 'D' of 'DRIHTEN' covers over the 'fe' of 'Héo|fene' in the next line: in compensation, the two missing letters are provided in the bowl of the 'D' in red ink but in the regular script. Touching of red on capital letters occurs more consistently through this section than before, but for sporadic lapses (i.e. ff. 70v-71r, 88v, 90v-96v 103v-104r, 106r-108r, 111v-112r, 113v-114r, 116v-119r, 123r, 126v-128r); on one spread (ff. 115v-116r) that touching is undertaken in green rather than red. Items end with a generally undecorated 'amen', frequently coupled with a small decorative line-filler, a feature not found in the previous sections.

There are a few layers of light annotation in this section. The main hand provides interlinear glosses, as in all sections, eg. f. 67v/2. There are occasional corrections throughout the section in a hand which may or may not be the main scribe's. These corrections were certainly made at a different time from the main writing campaign: at ff. 70r/26, 70v/27, 74r/4, etc., these insertions are in distinctively darker ink than the main text and at two points (ff. 112r/22, 115r/22) corrections are made in the text in red ink. Some of the corrections are probably a different hand, as at f. 76v/1. The text has also received the attention of the 'nota b' hand, who leaves his distinctive mark at many points (e.g. f. 68r). Some glosses and corrections may be in this hand, as in the margin of f. 71v and f. 73r/9 and the interlinear insertion at f. 88v/7. There is a bold addition in the upper margin of f. 83r. An extravagantly bold hand has inserted the addition 'may may deus | may' at the top of f. 99r; the same hand occurs in the next section at f. 140r. Although not heavily marked up, this section seems to have received fairly extensive attention.

Further evidence of attention is evident in some drypoint drawings on the margins of quire XIX on ff. 88v-93r (in items 45-47). The outer margin of f. 88v (near to lines 11-15) has a doodle that might be a practice run for the drawing at the foot of f. 91v, as might a number of curved lines in the outer margin of f. 90r and further unclear doodles in the outer margin and lower margin of f. 91r. The designs then become more recognizable. On the outer margin of f. 91v (near lines 8-10) and again of f. 92r (near lines 6-9) is a sketch of a leaf with its stem at the top. At the foot of f. 91v is what might be a heraldic eagle, with face turned to the left, upward and inward curving wing ends, and downward lining for the body of the wings (as of a sail), the central body descending to a circle then petering out. At the foot of f. 92r is a roughly sketched face, with nose and beard, a hint of eyes and a mouth, and a prominent cap. The foot of f. 92v has another leaf, as does the foot of f. 93r. The drawings are probably all in drypoint, although some may be in pale ink.

[Note: These drypoint sketches are not visible on the film.]

Section 6 comprises quires XXIV-XXVII, ff. 129-154, items 65-75 and e. The written grid is approx. 260 × 157 mm., ruled in pencil for 31-32 lines per page (31 lines on ff. 129r-134v, 32 lines on ff. 135r-154v). The ruling is particularly light in this section. There are double bounding lines on both sides, with variation in which lines extend beyond the grid, if any. Parchment is better prepared than in previous sections, making it harder to tell flesh sides from hair, but the arrangement is probably still HFHF. The hand, probably the same as that for sections 3-5, now reverts to the smaller writing that was being used in sections 3 and 4. Rubrics are written in a larger script in red (except that the rubric to item 71 is written in green on f. 143v/12); the rubric for the first item (item 65 on f. 129r) is written above the top line. The opening letter of a homily is enlarged and decorated and written in color, in this section usually in green, although sometimes in red. Capital letters are touched in red but for some lapses (i.e. ff. 129v-130v, 137v-138r, 141r, 145v-146r, 147v-149r, 152v-154v) and the occasional spread touched in green (ff. 151v-152r for item 74 only). The end of the section is defined by the presence of blank space and the short final quire.

Annotations in section 6 include the usual glosses in the main hand (e.g. f. 135v/16), clarifications by him (e.g. f. 129v/18) and corrections, including one using the red rubricating ink (at f. 137r/19). Presumably the scribe reread his work and felt inclined to improve upon it, even when he had the red ink pen in his hand. Another series of corrections are possibly by a single hand which is probably not the main scribe's, i.e. at ff. 129r/7, 133r/15, 134r/24, 143v/23(?), 143v/32, 144r/9, 11, 12, 31, 145r/18. A consid-

erable portion of item 71 (Wulfstan's "Sermo Lupi ad Anglos") has received additional punctuation marks in what looks like the bluish ink of this annotator, apparently marking off rhythmic divisions (ff. 143v/25–144r/18). The preceding Wulfstan homily, item 70, received the special attention of a 15c annotator who provided multiple interlinear glosses in English on ff. 141v–143v (see Cameron 1974: 225). A similar hand makes marginal annotations earlier, at f. 139r-v (in part of item 68, Ælfric's "Second OE Pastoral Letter for Archbishop Wulfstan"). The 'no' bene' hand marks numerous passages in this section (e.g. at f. 132v/8). Finally, the extravagantly bold hand of f. 99r inserts the word 'MAY' in the top margin of f. 140r. At the end of the section, an insertion is made into what would have been blank space in a hand of 12/13c (item e). Space has been left for an enlarged and colored opening letter, but this was never filled in.

Section 7 comprises quires XXVIII–XXIX, ff. 155–170, items 77–84. Parchment is arranged HFHF and is particularly cockled throughout the section. The written grid of quire XXVIII is approx. 245 × 138 mm., ruled in pencil for 33 lines per page. Pages are ruled with a double bounding line in the margins. Pricking is clearly visible at the upper part of the leaves in the outer margin of both quires. Quire XXIX at first follows the same pattern only with 32 lines per page (ff. 163r–164v), then (ff. 165r–166v) is laid out in double columns, perhaps motivated by the switch to Latin for item 81. Here each column is some 238 × 62 mm. in written area, with 33 lines per column at f. 165r and 44 lines per column at ff. 165v–166v, and a double bounding line serving both columns in the center. Single-column text resumes from f. 167r with 36 lines in a space measuring 240 × 138 mm. F. 169 is a cut-down leaf (165 mm. in width in place of the more normal 200 mm.), but the written grid remains more or less constant at 242 × 138 mm., ruled for 37 lines.

Writing is probably by the single scribe of sections 3–7, although again with a different aspect from the last section, this time looking more like the less compressed script of section 5. The scribe repeats from section 5 the playful extension of ascenders into the upper margin through much of quire XXVIII. This section has a somewhat different aesthetic from the previous ones in the laying out of the homilies. Almost none of the texts are given rubrics of any kind. Instead they begin with particularly ornate enlarged initial letters, and added part-lines are given decorative boxes at ff. 163r, 164v, 165v, and 167r. In quire XXVIII all such decorative features are in red, sometimes complemented by black. In quire XXIX blue is used for the first time in the manuscript: the initials at ff. 166va/25 and 168v/3 are drawn in blue. Green is used for the initial at f. 165ra/1. A small guide

for the initials on f. 166v and f. 167v is written in red in the outer margin. Marking in red is used in a different way in this section: red marks Latin quotations in items 77, 78, and 84, and is never used to mark capital letters throughout the section.

There is less annotation in this section than in most. The scribe supplies occasional glosses (e.g. f. 162v/15). A later scratchy pen makes a correction at f. 166va/38, writing over what is there. The drypoint drawing of a leaf is repeated three times in the left-hand and upper margin of f. 163v.

A later hand has added item f into originally blank space at f. 170r/29–43. Most of the piece is in a distinctive hand of the 12/13c, writing a compressed script, apparently without rulings. Errors are erased at f. 170r/29, 32, and 37. The final two lines are written in a yet more compressed shaky hand that is identified by Ker as the hand of the 12/13c who has added several other items on f. iii verso, f. x recto, f. 64v, f. 154v, and f. 170v.

Item g has been added on f. 170v into presumably blank space in yet another hand. This very small hand writes into a two-columned grid, 261 × 74–86 mm., ruled in pencil for 58 lines per column. The hand uses extensive abbreviations and much underlining. The item is incomplete due to the loss of the following leaf. A different hand has added 'pater' at the top of the page. Probably the same hand as item g has added items h(i) and h(ii) on the added leaves, ff. 171 and 172. The leaves are ruled in pencil in double columns for a writing grid of 262 × 74–80 mm. for 65–69 lines per column. The small and cramped writing consistently starts on the inside of the double bounding lines. Space has been left for an enlarged illuminated initial at the start of item h(i) (f. 171vb/1), but it was never supplied. Certain capital letters are written prominently in black ink, enlarged but still within the grid. The text begins and ends fragmentarily, but proceeds smoothly across the two leaves (even though they are singletons).

In the Summary Catalogue this manuscript is no. 2406, reflected in a sticker on the inside cover, 'S.C. 2406', and an inked designation on f. v verso. In terms of acquisition it was no. 300. An early Bodleian shelfmark is evident on a leather strip pasted into the inside front cover, apparently off a spine from an earlier binding, which has tooled on the outside, 'NE. F| 4.12', above which is a white stencilled '343' (looking more like '313'). 'NE.F.4. 1' is also written in ink in the lower margin of f. vi recto. Recent library marks are '(2406) Bodl. 343' in ink at the head of f. i recto and 'MS Bodl. 343' pencilled on the inside cover. The Bodleian Library stamp is on blank spaces on ff. iii recto, iv recto, vi recto, 14r, 42r, 78r, 100r, 168v, 172v, and 173v.

The current binding, dated by Ker to the 18c (*Cat.*, p. 374), comprises heavy boards covered in scuffed leather with five ribs on the spine contain-

ing the stitching and 'Bodl. MS. | 343' tooled in gold on the lower spine. The leather spine pasted onto the inside cover gives evidence of another binding that was still in use by the time the manuscript entered the Bodleian's collection and was given its present designation.

COLLATION: v + 205 + ii, foliated i–xxxix, 1–167, 169–174. Ff. i–ii, iv–v, and 174 are paper flyleaves, ff. iii and 173 are parchment flyleaves once used as pastedowns in an earlier binding; I⁶ wants 3 and 4 (inner bifolium) after f. vii, with loss of text (ff. vi–ix); II singleton (f. x, with loss of text before) || III–V⁸ (ff. xi–xxxiv); VI⁴⁺¹ (ff. xxxv–xxxix; f. xxxix is the added leaf, with a stub visible before f. xxxv) || VII⁸ (ff. 1–8); VIII⁴ (ff. 9–12) || IX–XIV⁸ (ff. 13–60); XV⁴ (ff. 61–64) (the middle leaves, 2 and 3, are singletons, with stubs visible after 63 and 62 respectively) || XVI–XXIII⁸ (ff. 65–128) || XXIV⁸ wants 3 and 6 after f. 130 and f. 132, evident in [unmarked] textual lacunae (ff. 129–134); XXV–XXVI⁸ (ff. 135–150); XXVII⁴ (ff. 151–154) || XXVIII⁸ (ff. 155–162); XXIX⁸ wants 8 after f. 170 (ff. 163–167, 169–170) || XXX² two singletons (ff. 171–172).

[**Note:** The isolated singleton, f. x, has flesh facing in; given this and the textual evidence (see item 4), it was probably sheet 8 in its quire.]

CONTENTS:

[**Note:** Major later additions throughout manuscript are labeled a.–h.]

f. iii recto blank.

a. f. iii verso/1–6 (reversed and upside down) Rhymed antiphon for St. Wulfhad: 'Gaude stirpe regia . . . uere dei p(re)ciose.' (pr. Cherry and Cherry 1908: 40); pentrials in various hands.

b. ff. iv recto–v recto Post-medieval (17c) table of contents.

f. vi verso blank.

1. ff. vi recto/1–vii verso/28 Ælfric, ÆCHom II, 25. D(o)m(ini)c(a) .viii. p(ost) pentecosten. 'Cum multa t(ur)ba esset cu(m) nec haberent manduca/rent. 7 Rel(iqua). | Marcus se godspellere cwæð on þissu(m) dæg'; ends imperfectly: 'mid godes gewæpnunge ongean' (ed. Godden 1979: 230–34, lines 1–132) [two folios wanting after f. vii].

2. f. viii recto/1–viii verso/11 Ælfric, ÆCHom II, 26 [opening lost]. 'habban gôd. þu wylt habban hælu. þines lichoman'; ends: 'on ealra woruda [sic] woruld. | AMEN' (ed. Godden 1979: 238–40, lines 111–52).

3. ff. viii verso/12–ix verso/28 Ælfric, ÆCHom I, 17. 'IN illo T(empo)r(e). Dixit ie(su)s discipulis suis. | EGO sum pastor bonus . . . Ðis godspel þe nu geræd wæs'; ends imperfectly: 'ge cariað embe eowerne big[leofan]' (ed. Clemoes 1997: 313–15, lines 1–61).

4. f. x recto/1–12 Ælfric, ÆCHom II, 31 [opening lost; this item is on an isolated singleton, probably last of its quire]: ‘swyðor cepað; Ne cwæð he na þ(æt) us beoð . . . wurðmynt on ealra worulda woruld. AM(EN).’ (ed. Godden 1979: 270–71, lines 93–107).
- c. f. x recto-x verso b Sequences on four-line staves, all neumed:
- (i) f. x recto/13–22 (long lines) ‘Salue s(an)c(t)arum s(an)c(t)issima’ (ed. Drevés 1886–1922: 9.69);
- (ii) f. x verso a/1–16 (two columns) ‘Salue mater saluatoris’ (ed. PL 196.1502);
- (iii) f. x verso b/1–16 ‘Spes maria peccatoris’ (ed. Drevés 1886–1922: 10.13).
5. ff. xi recto/1–xxxix verso “Homiliary of Angers,” sixty-seven short Latin homilies on the gospels in the order of the church year from Lent to Quinquagesima (cf. Étaix 1994, Conti 2004):
- i. f. xi recto a/1–xi recto b/34 ‘INtelligamus quid paulus ap(osto)l(u)s | commemorauit de caritate’; ends: ‘p(rae)state d(omi)no n(ost)ro ie(s)u chr(ist)o’;
- ii. ff. xi verso a/1–xii recto a/15 IN ILLO T(EMPO)R(E). ‘Ductus est ie(su)s | in desertu(m). . . TRigenta an|nis fr(atre)s dilectissimi. uenit d(omi)n(u)s | ad baptismu(m)’; ends: ‘7 ministrabant ei in uitam | et(er)nam. Amen’ (cf. Conti 2004: 112–39);
- iii. ff. xii recto a/16–xii recto b/28 ‘AUDISTIS fr(atre)s in lectione beati | pauli ap(osto)li sup(er)i(us) lecta’; ends: ‘ad | uitam eternam. Amen’ (cf. Conti 1994: 139–45);
- iv. ff. xii recto b/29–xiii recto a/4 IN ILLO T(EMPO)R(E). ‘INt(er)rogauer(un)t ie(su)m discip(u)li ei(us) dicentes. Int(er)rogantes discip(u)li d(omi)n(u)m fr(atre)s k(arissi)mi q(uo)d scribe diceba(n)t’; ends: ‘7 p(er)ducat nos ad uita(m) et(er)nam. | AMEN’;
- v. ff. xiii recto a/5–xiii verso b/10 IN ILLO T(EMPO)R(E). ‘ERat ie(su)s eiciens demo|niu(m) . . . Atten|dite fr(atre)s k(arissi)mi q(ua)nta tribulatio erat’; ends: ‘Ipso adiuuante q(ui) c(um) p(atre) 7 sp(iritu)’;
- vi. ff. xiii verso b/11–xiv recto a/31 IN ILLO T(EMPO)R(E). ‘Cum subleuasset | oc(u)los ie(su)s . . . Oportet nos f(ratre)s k(arissi)mi p(rim)u(m) audire’; ends: ‘p(er) o(mn)ia s(e)c(u)la s(e)c(u)lo(rum). Amen’;
- vii. ff. xiv recto a/32–xiv verso b/15 IN ILLO T(EMPO)R(E). ‘EGress(us) inde | ie(su)s secessit in | partes tyri 7 sidonis. 7 R(E)L(IQUA). Ip(s)e d(omi)n(u)s n(oste)r ie(su)s chr(istu)s de iudea egressus’; ends: ‘Q(ui) u(uit. (et) r(eliqua)’;
- viii. ff. xiv verso b/16–xv verso a/26 IN ILLO T(EMPO)R(E). ‘Dix(it) ie(su)s t(ur)bis iudeor(um) 7 p(ri)ncipi(b)us sacerdotu(m) . . . D(ominu)s ac

- redemptor | n(oste)r nulla(m) mac(u)lam h(ab)uit': ends: 'in uita(m) et(er)nam. Amen';
- ix. ff. xv verso a/27-xvi recto b/5 **IN ILLO T(EMPO)R(E)**. 'CUM app(ro)-pinquasset | ie(su)s ierosolimis . . . IN lectione | euang(e)lica fr(atre)s k(arissi)mi audiui(m)s. quia re|demptor n(oste)r misit'; ends: '7 p(er)-ducat nos ad uita(m) | eternam. Amen';
- x. ff. xvi recto b/6-xvii recto b/18 'HODIE Uolum(us) fr(atre)s k(arissi)-mi adimplere | 7 u(er)bu(m) d(ice)re de passione d(o)m(ini)'; ends: 'et gl(ori)a in s(e)c(u)la s(e)c(u)lo(rum). AMEN' (cf. Conti 2004: 147–212);
- xi. ff. xvii recto b/19-xvii verso b/3 'FR(ATRE)S. Expurgate | uet(us) fermentu(m). ut sitis noua | consp(er)sio si(cu)t estis azimi'; ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)lo(rum). Amen';
- xii. ff. xvii verso b/4-xviii recto b/26 **IN ILLO T(EMPO)R(E)**. 'MARIA magdalene | 7 maria iacobi 7 salome . . . In hac l(ecti)one euang(e)lica h(oc) p(ri)mu(m) dice(n)du(m) e(st)': ends: 'Ali(us) euangelista dic(it) q(uo)d ang(e)lis [sic] de celo | descendit';
- xiii. ff. xviii recto b/27-xix recto a/6 **IN ILLO T(EMPO)R(E)**. 'Tomas un(us) de .xii^{ci(m)}. n(on) erat | c(um) eis q(ua)n(do) uen(it) ie(su)s 7 R(E)L(IQUA). Tomas n(on) erat c(um) eis | illis ap(osto)lis': ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)loru(m). Amen';
- xiv. ff. xix recto a/7-xix recto b/2 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Ego sum pastor bon(us) 7 R(E)L(IQUA). Ille bon(us) pastor semet [?] ipsu(m) tr(a)didit. 7 an(im)am'; ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xv. ff. xix recto b/3-xix recto b/35 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Modic(um) 7 ia(m) n(on) uidebitis me. | It(er)um modic(um) 7 ia(m) uidebitis me. H(ic) fr(atre)s d(omi)n(us) | an(te) passione(m) sua(m) dix(it) discip(u)lis suis': ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xvi. ff. xix recto b/36-xix verso b/4 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Uado ad eu(m) q(ui) misit me || . . . Q(ua)n(do) di(xi)t uado ad eu(m)'; ends: 'p(er) o(mn)ia s(e)c(u)las(e)c(u)lo(rum). Am(en)' (ed. Recio 1951);
- xvii. ff. xix verso b/5-xix verso b/33 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s discip(u)lis suis. Am(en) | am(en) dico uob(is) . . . Fr(atre)s k(arissi)mi an(te) ad|uentum d(o)m(in)i rede(m)ptoris null(us) in no(m)i(n)e | fil-ii petebat'; ends: 'ipso adiuuante. Q(u)i u(iuit) 7 r(egnat) p(er)';
- xviii. ff. xix verso b/34-xx recto a/3 'Iste Iacob(us) fili(us) alpei fuit q(ui)a 7 fr(ater) d(o)m(ini) no(mi)n(a)t(ur) | Tres eni(m) sorores

- fuer(ūn)t'; ends: 'felicit(er) <con>su(m)mau(it) martiru(m)' (cf. Conti 1994: 365–68);
- xix. ff. xx recto a/4-xx recto a/36 'Confitemini alteru(trum) | peccata u(est)-ra 7 R(E)LIQUA. Confitebor eni(m) | est. eq(ui)voca(tu)m nom(en)'; ends: 'eni(m) coop(er)it multitudine(m) | peccatorum';
- xx. ff. xx recto a/37-xx verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. || Q(u)is u(es)t(ru)m habebit amic(us) . . . Audistis fr(atre)s k(arissi)mi | q(ua)lem significatione(m)'; ends: '7 p(er) ducat nos ad uita(m) et(er)na(m). | AMEN' (ed. Étaix 1994: 179–80);
- xxi. ff. xx verso a/38-xxi recto a/20 IN ILLO T(EMPO)R(E). 'Rec(um)-bentib(us) xi. ap(osto)lis | aparuit ill(is) ie(su)s 7 R(E)L(IQUA). D(omi)n(u)s n(oste)r | ie(su)s chr(istus) fr(atre)s p(ost) resurrectione(m)'; ends: 'Q(u)i c(um) p(atre) 7 <spiritu> s(ancto) | u(iuit) 7 r(egnat) d(eus) p(er)';
- xxii. ff. xxi recto a/21-xxi recto b/10 IN ILLO T(EMPO)R(E). 'Cum uen-erit paraclit(us) | que(m) ego . . . Ad ha(n)c causam fr(atre)s k(arissi)mi | p(re)dicauit d(omi)n(u)s an(te) passione(m) sua(m)'; ends: 'p(re)-sta(n)te d(omi)no | n(ost)ro ie(s)u chr(ist)o';
- xxiii. ff. xxi recto b/11-xxi verso a/22 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Si q(ui)s diligit me sermone(m) . . . Audistis fr(atre)s | k(arissi)mi in lectione euang(e)lica d(omi)no di|cente'; ends: 'Q(u)i c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxiv. ff. xxi verso a/23-xxi verso b/25 IN ILLO T(EMPO)R(E). 'Erat ho(mo) ex phariseis | nichodem(us) no(m)i(n)e . . . Pharisei iudei s(un)t mali'; ends: 'q(u)i c(um) p(atre)';
- xxv. ff. xxi verso b/26-xxii verso a/14 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis para|bolam ista(m). Ho(mo) q(ui)dam erat di-ues . . . Querendu(m) <est> | nob(is) fr(atre)s quaru(m) d(omi)n(u)s nom(en) m(en)dici no(m)i(n)a|uit lazari'; ends: 'Qui | c(um) p(atre) s(piritu) u(iuit) 7 R(egnat)' (ed. Étaix 1994: 180–82);
- xxvi. ff. xxii verso a/15-xxiii recto a/8 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis parabolam ista(m). Homo q(ui)dam | fe(ci)t cena(m) magna(m) . . . Q(ui)s <est> iste ho(mo) fr(atre)s'; ends: 'Q(u)i c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';
- xxvii. ff. xxiii recto a/9-xxiii verso a/7 IN ILLO T(EMPO)R(E). 'ERa(n)t app(ro)pin|q(ua)ntes ad ie(su)m publicani . . . Pius & misericors ac | rede(m)ptor n(oste)r fr(atre)s k(arissi)mi. n(on) denegauit | mandu-care c(um) peccatorib(us)'; ends: 'qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';

- xxviii. ff. xxiii verso a/8-xxiii verso b/2 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. A(me)n dico uob(is) nisi habundauerit | iusticia . . . Timeam(us) fr(atre)s ista'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxix. ff. xxiii verso b/3-xxiv recto b/17 IN ILLO T(EMPO)R(E). 'Venit ie(su)s in partes cesaree | philippi . . . In lectione euangelica au|distis fr(atre)s k(arissi)mi'; ends: 'Ipso | adiuuante. Q(ui) c(um) p(atre)';
- xxx. ff. xxiv recto b/18-xxiv verso a/9 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima e(ss)et | cu(m) ie(s)u nec haberent . . . Pius 7 misericors semp(er) | miserebitur illi(us) t(ur)be'; ends: 'Ipso adiuuante. q(ui) c(um) p(atre)';
- xxxii. ff. xxiv verso a/10-xxiv verso a/37 IN ILLO T(EMPO)R(E). 'Attendite a falsis p(ro)phetis | qui uenient . . . Multi p(ro)ph(et)e falsatores fr(atre)s'; ends: 'Qui cu(m) | p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 R(egnat)';
- xxxiii. ff. xxiv verso b/1-xxv recto b/16 'FRATRES. Non sim(us) | concupiscentes malor(um). sicut illi | concupierent. Paul(us) ap(osto)l(us) fr(atre)s dilectis|simi doctor gentium'; ends: 'dicam(us) de | s(an)c(t)o euang(e)lio d(omi)no n(ost)ro ie(s)u chr(ist)o';
- xxxiiii. ff. xxv recto b/17-xxv verso b/12 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Homo q(ui)dam erat diue(s) | q(ui) habebat uillicu(m) . . . Quare exemplu(m) dix(it) discip(u)lis suis'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)'(ed. Étaix 1994:183–84);
- xxxv. ff. xxv verso b/13-xxvi recto a/25 IN ILLO T(EMPO)R(E). 'CUM app(ro)p(i)nq(ua)ss(et) ie(su)s ier(usa)l(e)m uidens ciuitate(m) illorum | fleuit . . . Fr(atre)s k(arissi)mi ad|tendite de flente d(omi)no'; ends: 'p(er)ma|nent c(um) illo i(n) s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xxxvi. ff. xxvi recto a/26-xxvi verso a/2 IN ILLO t(em)p(or)e). 'DVo ho(m)-i(n)es ascender(un)t | in te(m)plum ut orarent 7 R(E)L(I)QUA). Audistis | fr(atre)s carissimi de lectione euang(e)lica'; ends: 'Qui uiuis 7 R(egnas) d(eu)s p(er)';
- xxxvii. ff. xxvi verso a/3-xxvi verso b/9 IN ILLO T(EMPO)R(E). 'Exiens | ie(su)s de finib(us) tyri. . . . In lectio(n)e euang(e)lica. audiui|m(us) fr(atre)s k(arissi)mi q(ua) exie(n)s'; ends: '7 de potestate diaboli. Q(ui) u(iuit) 7';
- xxxviii. ff. xxvi verso b/10-xxvii verso a/11 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Beati oc(u)li q(ui) uident que nos uide|tis . . . Cupiebat eum | uidet rex d(aui)d'; ends: 'p(er) eum | qui uiuit i(n) sp(iritu) s(an)c(t)o';
- xxxix. ff. xxvii verso a/12-xxvii verso b/18 IN ILLO T(EMPO)R(E). 'DUM iret ie(su)s i(n) ier(usa)l(e)m | t(r)ansiebat p(er) mediam samariam

- 7 ga|lileam. 7 R(E)L(IQUA). Isti .x. uiri lep(ro)si fr(atre)s | q(ui) in euang(e)l(i)o (com)memor(antu)r'; ends: '7 p(er)ducat nos | in uitam et(er)nam. Q(ui) uiuit 7';
- xxxix. ff. xxvii verso b/19-xxviii recto a/21 IN ILLO T(EMPO)R(E). 'Nemo pot(est) duob(us) | d(omi)n(is) seruire. 7 cetera. D(omi)n(u)s n(oste)r ammo|net fr(atre)s 7 docet'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)';
- xl. ff. xxviii recto a/22-xxviii recto b/20 IN ILLO T(EMPO)R(E). 'IBat ie(su)s | in ciuitate(m) que uocatur naym . . . Multa mirabi|lia atq(ue) mirac(u)la fe(ci)t d(omi)n(u)s fr(atre)s k(arissi)mi'; ends: 'ad vita(m) p(er)petuam c(um) s(an)c(t)is ang(e)lis suis deducere';
- xli. ff. xxviii recto b/21-xxviii verso a/33 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. | Simile (est) regnu(m) celoru(m) thesauro . . . Thesaur(us) iste | fr(atre)s k(arissi)mi de quo d(omi)n(u)s ait'; ends: 'rede(m)ptor n(oste)r dig|net(ur) nos collig(er)e in celo(rum)';
- xlii. ff. xxviii verso a/34-xxviii verso b/34 IN ILLO T(EMPO)R(E). 'CU(m) int(ra)ssit | ie(su)s (i)n domu(m) cuida(m) p(ri)ncipis phariseor(um) . . . Pi(us) d(omi)n(u)s | ac redemptor n(oste)r n(on) dignabat(ur)'; ends: 'Q(ui) uiuit';
- xliii. ff. xxviii verso b/35-xxix recto b/6 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. | Arborem fic(i) habebat q(ui)da(m) pla(n)[ta]-ta(m) | in uineam. Arbor fic(i) q(ua)m d(omi)n(u)s n(oste)r || ie(su)s chr(istu)s fr(atre)s k(arissi)mi'; ends: 'Q(ui) c(um) p(atre)';
- xliv. ff. xxix recto b/7-xxix verso b/17 IN ILLO T(EMPO)R(E). 'Accesser(un)t | ad ie(su)m saducei . . . Audiui(us) fr(atre)s k(arissi)mi i(n) | lectione euang(e)lica q(uo)d legis doctor'; ends: 'Qui c(um) p(at)re' (ed. Êtaix 1994: 184–86);
- xlv. ff. xxix verso b/18-xxx recto a/3 IN ILLO T(EMPO)R(E). 'Ascendens ie(su)s in nauicula(m) . . . S(e)c(un)d(u)m ystoriam fr(atre)s d(omi)n(u)s in naue(m) ascendit'; ends: '[q]u(i) regnat cu(m) p(at)re in s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xlvi. ff. xxx recto a/4-xxx recto b/7 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Simile (est) regnu(m) celoru(m) ho(min)i regi qui fec(it) | nuptias . . . Ho(mo) iste fr(atre)s qui | fecit nuptias filio suo'; ends: 'ualeam(us) uiue|re in s(e)c(u)la s(e)c(u)lo(rum). am(en)';
- xlvii. ff. xxx recto b/8-xxx recto b/34 IN ILLO T(EMPO)R(E). 'ERat quidam regulus | cui(us) fil(iu)s infirmabatur . . . Pius fr(atre)s k(arissi)mi rogabat cent(ur)io'; ends: 'ad regna celestia. Q(ui) c(um) | p(at)re 7 sp(irit)u s(an)c(t)o' (ed. Recio 1951);

- xlvi. ff. xxx recto b/35-xxx verso b/24 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. Si|mile (est) regnum celoru(m) ho(min)i regi q(ui)uo|luit r(ati)one(m) . . . || Audistis fr(atre)s dilectissimi quom(odo) d(omi)n(u)s | adsimulauit regnu(m) celorum'; ends: '7 p(er)ducat nos ad uita(m) | et(er)nam. Amen' (ed. Étaix 1994: 186–87);
- xlix. ff. xxx verso b/25-xxxi recto b/2 IN ILLO T(EMPO)R(E). 'ABeuntes pharisey inier(un)t | ut cap(er)ent ie(su)m in sermone. 7 R(E)L(IQUA). Pessimi | iudei fr(atre)s k(arissi)mi semp(er)'; ends: 'Qui c(um) p(at)re 7 sp(irit)u';
- l. ff. xxxi recto b/3-xxxii verso a/15 IN ILLO T(EMPO)R(E). 'Loq(ue)nte | ie(s)u ad t(ur)bas. ecce p(ri)nceps . . . Loq(ue)nte do|(mi)num fr(atre)s'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- li. ff. xxxi verso a/16-xxxii verso b/18 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Simile e(st) regnu(m) celoru(m) | ho(min)i q(ui) seminauit . . . Audiuim(us) fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s assimi|lauit'; ends: '7 <con>g(re)ga|ti c(um) s(an)c(t)is 7 el(e)ctis d(e)i in horrea domini';
- lii. ff. xxxii verso b/19-xxxiii recto a/37 IN ILLO T(EMPO)R(E). 'AMbula- bat | ie(su)s iuxta mare galilee . . . Domin(us) ac rede(m)ptor n(oste)r | fr(atre)s k(arissi)mi uocauit 7 ait'; ends: '7 deduc(er)e p(er) illo(rum) i(n)t(er)c(es)|sionem ad gl(ori)am ETERNAM';
- liii. ff. xxxiii recto b/1-xxxiii verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s | discip(u)lis suis. Er(un)t signa in sole 7 luna | 7 stellis . . . D(omi)n(u)s ac | redemptor n(oste)r fr(atre)s k(arissi)mi paratos nos'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- liiii. ff. xxxiii verso a/27-xxxiii verso b/36 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis parabolam hanc. Ho(mo) | quidam p(er)egre p(ro)ficiscens . . . Ho(mo) iste fr(atre)s k(arissi)mi de quo audistis in lectione euang(e)lica'; ends: 'Qvi cum patre' (ed. Étaix 1994: 187–89);
- lv. ff. xxxiii verso b/37-xxxiiii verso a/18 IN ILLO T(EMPO)R(E). 'Cum aud- isset ioh(ann)es in || uinculis op(er)a chr(ist)i . . . Querendum no|bis fr(atre)s k(arissi)mi cur ioh(ann)es p(ro)pheta'; ends: 'Ipse d(omi)n(u)s adiuu- iet | nos. Q(ui) c(um) p(at)re';
- lvi. ff. xxxiiii verso a/19-xxiv recto b/1 IN ILLO T(EMPO)R(E). 'Miserunt iud(e)i ab ierosoli|mis sac(er)dotes 7 leuites. Ex p(re)dicati|o)nei [sic] hui(us) lectionis nob(is) u(er)bis ioh(ann)is'; ends: 'nos p(er)ducat ad uita(m) et(er)na(m) i(n) s(e)c(u)lo s(e)c(u)lo(rum). Am(en)';
- lvii. ff. xxxiv recto b/2-xxxv recto a/8 IN ILLO T(EMPO)R(E). 'Dix- it | ie(su)s discip(u)lis suis. Ecce ego mitto uos | sicut oues in medio

- luporu(m). 7 R(E)L(IQUA). Ecce ego mitto uos in mundum; ends: '7 ego cognoscam | uos';
- lviii. ff. xxxv recto a/9-xxxv recto b/29 'IN principio erat u(er)bum . . . In lectione euan|gelica fr(atre)s k(arissi)mi'; ends: '7 r(egnat) p(er) infinita s(e)c(u)la | s(e)c(u)lorum. AMEN' (ed. Étaix 1994: 177–78);
- lix. ff. xxxv recto b/30-xxxvi recto b/17 IN ILLO T(EMPO)R(E). 'Postquam <con>summati | sunt dies octo . . . Domin(us) ac redemptor || noster fr(atre)s k(arissi)mi n(on) uenit soluere le|ge(m) s(ed) ad implere'; ends: 'Q(ui) c(um) p(atre) 7 f(ilio)';
- lx. ff. xxxvi recto b/18-xxxvi verso b/22 IN ILLO T(EMPO)R(E). 'Cum natus esset ie(su)s | in bhetleem [sic] . . . Domin(us) ac redemptor n(oste)r fr(atre)s | dilectissimi q(ua)n(do) nat(us) fuit in iudea'; ends: 'illo adiuuante q(ui) cu(m) p(at)re 7';
- lxi. ff. xxxvi verso b/23-xxxvii recto a/29 IN ILLO T(EMPO)R(E). 'Cum factus | e(ss)et ie(su)s annorum .xii. ascendentib(us) . . . FR(ATRE)S dilectissimi | domin(us) semp(er) fuit 7 e(st) 7 erit sine | fine'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu)';
- lxii. ff. xxxvii recto a/30-xxxvii verso b/9 IN ILLO T(EMPO)R(E). 'NUptie facte | sunt i(n) chana galilee . . . Domin(us) ac re||demptor n(oste)r fr(atre)s k(arissi)mi inuitatus | fuit ad nuptias'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 r(egnat) p(er)';
- lxiii. ff. xxxvii verso b/10-xxxviii recto b/12 IN ILLO T(EMPO)R(E). 'Cum descendisset ih(esu)s | de monte: ecce lep(ro)s(us) . . . In dieb(us) ill(is) fr(atre)s k(arissi)mi multa t(ur)ba ueni|ebat ad d(omi)n(u)m'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 r(egnat)';
- lxiv. ff. xxxviii recto b/13-xxxviii verso a/5 IN ILLO T(EMPO)R(E). '[A]scendente ie(s)u i(n) nauic(u)lam | secuti sunt eum discip(u)li ei(us) 7 R(E)L(IQUA). Quer|en)dum <est> istoria fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s in nauicula | fuit 7 discip(u)li ei(us)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit)';
- lxv. ff. xxxviii verso a/6-xxxix recto a/19 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Simile <est> regnu(m) celorum ho(min)i | patrifamilias q(ui) exiit . . . Audistis fr(atre)s dilectissimi i(n) lectione | euang(e)lica quali similitudi(ne)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto)';
- lxvi. ff. xxxix recto a/20-xxxix verso a/13 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima | <con>ueniret. 7 de ciuitatib(us) . . . D(omi)n(u)s n(oste)r fr(atre)s k(arissi)mi | dixit p(er) similitudin(em). 7 p(ost)modum'; ends: 'Ipso adiuuante. Qui c(um) p(atre) 7 s(piritu) s(ancto)' (ed. Étaix 1994: 178–79);

- lxvii. ff. xxxix verso a/14-xxxix verso b/30 IN ILLO T(EMPO)R(E).
 'ASSu(m)psit | ie(su)s .xii^{ct(m)}. discip(u)los suos. 7 ait illis. Ecce
 as(cendim(us) iherosolima(m) . . . D(omi)n(u)s n(oste)r fr(atre)s
 k(arissi)mi <com>memorauit | de passione sua quia ap(rop)inquabat';
 ends: 'qui | nos illuminauit. AMEN' [lines b/31–36 blank].
6. ff. 1r/1–4r/31 Ælfric, ÆCHom I, 1: **Incipit liber catholicor(um) sermon-
 um anglice in anno .i. | sermo ad pop(u)l(u)m de inicio creature.** 'AN
 angin is alræ ðingæ þæt is god almihtig'; ends: 'þæt ece lif mid gode þe
 ðe á on ecnesse rixæd. | AMEN' (ed. Clemons 1997: 178–89).
7. ff. 4v/1–6v/2 Ælfric, ÆHom 13: 'Erat homo ex phariseis nichodemus
 nomine. princeps iudeo(rum) & R(E)L(IQUA). | Sum phariseisc món
 wæs íhaten nichodemus'; ends: 'þam halgæ gaste on ane godcynnyse.
 We cweðæþ AMEN' (ed. Pope 1967–68: 479–89, no. 12).
8. ff. 6v/2–8r/26 Ælfric, ÆHom 8: EWANGELIUM | 'SVME MEN NVTEN
 íwiss, for heoræ nyttenyssæ'; ends: 'mid þæs halgæn gastes gyfe. þam
 is æfre án wuldor 7 an wurðment. Amen' (ed. Pope 1967–68: 357–68,
 no. 8).
9. ff. 8r/27–10r/4 Ælfric, "The Healing of the King's Son" (ÆHomM 6
 (Irv 1)) : 'Erat quidam regulus cuius filius infirmabatur capharnaum
 & R(E)L(IQUA) | URe hælend cóm hwilon tó chánan'; ends: 'ðam is
 anweald 7 wuldor 7 wurðment on ecnyse Á to worulde. AMEN' (ed.
 Irvine 1993: 19–25, no. 1).
10. ff. 10r/5–11v/23 Ælfric, "The Servant's Failure to Forgive" (HomM7
 (Irv 2)): 'Simile est regnum celorum homini regi & reli(qua). | CRÍstes
 íwunæ wæs ðæt he wolde oft spæcæn'; ends: 'beo him áá wurðmynt 7
 wuldor. AMEN. AMEN' (ed. Irvine 1993: 37–45, no. 2).
- [Note: f. 11v/24–28 blank, except at the bottom in a later hand 'omelia gregori
 pape']
11. ff. 12r/1–14v/7 Ælfric, ÆCHom II, 30: De patientia Iob 7 Constantia.
 quom(od)o in dolore firmus in fide p(er)seuerauit | 'Míne gebroðræ
 we rædeþ nu æt godes þenunge be þam eadige wære iob'; ends: 'þe ðe
 ane is god áá | on ecenyse. AMEN' (ed. Godden 1979: 260–67).
12. ff. 14v/8–20v/37 "History of the Holy Rood Tree" (LS 5 (InventCross-
 Nap)): 'HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo rode
 wæs'; ends: 'ðær gyt | oð þysne andweardan dæg heo íhealdene weron
 Amen Amen' (ed. Napier 1894: 2–34).
13. ff. 21r/1–23r/34 Ælfric, ÆCHom I, 19: 'Ðe hælend crist syððan he to
 þisse líue com. 7 wæs món íwæxæn'; ends: 'on þare he rixæð mid
 alle his halgum on alre worulda woruld á butan ende. | on ecenyse.
 AMEN' (ed. Clemons 1997: 325–34).

14. ff. 23v/1–26v/6 Ælfric, ÆCHom I, 29: **Passio sancti lauren/tii martyr-
is .iiiiito. id(us) aug(usti)**. ‘ON DECies dæige þæs wælréowan caser-
es; ends: ‘he þrofwode mid kene mode monigfealde tintrega mid
ðam he orsorglice on ecenyse | wuldræð am(en)’ (ed. Clemoes 1997:
418–28).
15. ff. 26v/6–30r/5 Ælfric, ÆCHom I, 31: **Passio sancti bartholomei
ap(osto)li. viii. k(a)l(endas). sept(embris)**. | ‘Wyrdwriteræs sæcgæð
þet ðreo leodscipæs beop ihaten india; ends: ‘Sy him wyldor 7 lof. | on
alre woruldæ woruld. AMEN’ (ed. Clemoes 1997: 439–50).
16. ff. 30r/5–33v/12 Homily (LS 18.1 (NatMaryAss 10N)): **Natiuitas sancte
marie**. | ‘Men ða leofeste wurðie we nú on andweardnyse þá gebyrdtide
þære | eadige femne s(an)c(t)e maria; ends: ‘he ús gife sibsum lif. 7 ece
éadignyssæ á buton ends. god us to þam fylste. Am(en)’ (ed. Assmann
1889: 117–37, no. 10).
17. ff. 33v/12–35r/12 Ælfric, ÆCHom II, 32: **Passio s(an)c(t)i mathei
ap(osto)li. x k(a)l(endas) oct(obris)**. | ‘Þe apostol math(eu)s and god-
spellere becóm; ends: ‘Beo þæs gode lof á buto(n) | ende on écnesse.
AMEN’ (ed. Godden 1979: 275–79).
18. ff. 35r/12–39v/16 Ælfric, Life of St. Martin (ÆLS (Martin)) [with
omissions]: **Incipit uita s(an)c(t)i Martini episcopi .iiii. id(us).
Novemb(ris)**. | (preface) ‘Sulpicius hatte sum snoter writere . . . buton
his agene wundra. | (text) MARTINUS ðE MERE BISCOP WÆS IBO-
REN ON ðAM FÆSTENE | sabaria iháten; ends: ‘þe þe on ecnyse
rixæð almihtig wealdend. AMEN’ (ed. Skeat 1881–1900: 218–312).
19. ff. 39v/16–41r/31 Ælfric, ÆCHom II, 28: **D(o)m(ini)ca x^a. po(st) |
pentecost(en)**. ‘DIXIT ie(su)s ad quosdam . . . DRIhten sæde þis big-
spel bi sumu(m) monnu(m); ends: ‘þe ðe ane wælt alræ isceaftæ.
Amen’ (ed. Godden 1979: 249–54).
20. ff. 41r/31–42v/26 Ælfric, ÆCHom II, 29: **Euuang(e)l(iu)m**. | ‘Men þa
leofeste hwilon ær wé sæden éow þo’ne’ pistol; ends: ‘Ðe ðe leofæð 7
rixæð on alræ woruldæ woruld. Amen’ (ed. Godden 1979: 255–59).
21. ff. 42v/26–45r/19 Ælfric, ÆCHom I, 8: **Dom(ini)ca / iiiia post /
epiphania(m) d(omi)ni**. ‘Cum autem descendisset ie(su)s de monte
. . . Mathevs ðe godspellere wrát on ðissere godspellice | redinge; ends:
‘7 án god on áne | godcundnesse effre wuniende buton anginne 7 énde.
Amen’ (ed. Clemoes 1997: 241–48).
22. ff. 45r/20–47v/11 Ælfric, ÆLS (Peter’s Chair): **XXVIIa. ID(US) MAR-
TII CATHEDRA S(AN)C(T)I PETRI AP(OSTO)LI**. | ‘We cwæðæð on
gerímcraefte cathedra sancti petri; ends: ‘he gewat þa to heofonu(m).

- to hælende criste. ðam is wuldor 7 wurðment á | on alræ woruldæ woruld. AMEN' (ed. Skeat 1881–1900: 218–39).
23. ff. 47v/11–50r/6 Ælfric, *ÆCHom* I, 13: ANNUNTIATIO S(AN)C(T)E MARIE. | 'VRe almihtig s' c' uppend. ðe ðe alle isceaftæ'; ends: 'þe ðe weald alle þing mid fæder 7 mid þa(m) halgæ gaste á on ecnesse. AMEN' (ed. Clemoes 1997: 281–89).
24. f. 50r/7–50v/8 Ælfric, part of *ÆCHom* II, 5: *Dominica in septuagesima*. | 'We wyllæð sæcgæn bi þisse andwearde tide'; ends: 'we him | singæð ecelice all(elui)a buten geswinke. Am(en)' (ed. Godden 1979: 49–51, lines 234–287) [this item is a note on Alleluia which generally follows the next homily].
25. ff. 50v/9–52v/23 Ælfric, *ÆCHom* II, 5: 'Simile est regnum celorum homini patrifamilias & R(E)L(IQUA). | Se hælend cwæð þ(æt) heofene ríce wére ilic summen hyredes ealdre'; ends: 'þe ðe leofæð 7 rixæð nú 7 symle á on worulde. Amen' (ed. Godden 1979: 41–49, lines 1–233).
26. ff. 52v/24–54v/19 Ælfric, *ÆCHom* II, 6: *D(omi)nica in sextagesima*. 'Cum turba plurima convenirent ad ie(su)m & cetera. | Oon sumere tide þa þa mucel meniu samod comen to þam hælende'; ends: 'þ(æt) éce lif habben moten on alre woruldæ | woruld a buton ende. AMEN' (ed. Godden 1979: 52–59).
27. ff. 54v/19–56v/27 Ælfric, *ÆCHom* I, 10: *D(OMI)NICA IN QVINQUAGESSIMA*. | 'Assumpsit ie(su)s duodecim discipulos suos secreto & ait illis & cetera. | Her is iréd on þisse godspelle'; ends: 'þe ðe leofæð 7 rixæþ | á on alræ woruldæ woruld á buton ende AMEN' (ed. Clemoes 1997: 258–65).
28. ff. 56v/27–58v/6 Homily (*HomS* 11.1 (Belf 5)): *D(O)M(IN)ICA .I^a. QUADRAGESIMA*. | 'Men þa leofeste ic cyðe eow þ(æt) ðreo þing'; ends: 'mid fæder 7 mid sune 7 mid þam halge gaste leofæþ | 7 rixæð þurh alræ woruldæ woruld a on écnesse á buton ende AMEN' (ed. Belfour 1909: 40–48, no. 5; Scragg 1992: 73–83, no. 3).
29. ff. 58v/7–60r/17 Homily (*HomS* 15 (Belf 6)): *D(OMI)NICA S(E)-C(UN)DA IN QVADRAGESIMA*. 'Men þa leoféste we wyllæð hér | spécan feawu(m) wordum'; ends: 'mid fæder. 7 mid sunu. 7 mid þam | halgum gaste á on alræ woruldæ woruld á buton ende Am(en)' (ed. Belfour 1909: 50–58, no. 6).
30. ff. 60r/17–62r/10 Ælfric, *ÆCHom* I, 38 (first part): *Nat(a)l(e) s(an)-c(t)i andree ap(osto)li*. | 'Ambulans ie(su)s iuxta mare galilee. & R(E)-L(IQUA); | CRist on sume tide ferde wið þare galileiscen sæ'; ends: 'beo wuldor | 7 lof hælende criste á on alræ woruldæ woruld á buton ende Amen' (ed. Clemoes 1997: 507–13, lines 1–168).

31. ff. 62r/10–64r/14 Ælfric, ÆLS (Edmund): Nat(a)(e) s(an)c(t)i eadmu(n)di | regis & martyris. ‘SVM swyðe ilæred múnuc’; final half line erased, now ends ‘á mid his heofenlice fæder 7 þa [.]’ (ed. Skeat 1881–1900, 2: 314–34, no. 32).
- d. f. 64r/15–64v/33 once blank; now:
- (i) f. 64r/15–64v/33 Caesarius of Arles, Sermon 179: **Dedicacione eccl(esi)e** ‘Fu(n)dam(en)tu(m) aliud nemo p(otes)t pon(er)e p(re)trid ie q(uod) positu(m) (est) q(u)i est ch(ristu)s ie(su)s. In lect(i)one ap(osto)lica q(ue) nob(is) paulo ante recitata’; ends imperf. ‘n(on) p(er) purgatoriu(m) igne(m) tran(s)ire m(er)ebu(n)t(ur) ad uita(m) | S(ed) et(er)no i(n)ce(n)dio’ (ed. Morin 1953: 724–29, secs. 1–8; also as attributed doubtfully to Augustine, *Sermones suppositii de Scripturis* 104, PL 39, 1946–50, chs. 1–8).
- (ii) f. 64v/34–40 Sequence on a four-line stave: ‘Specialis graciosa uirgo maria’ (ed. Dreves 1886–1922: 40.103).
32. ff. 65r/1–66r/2 Ælfric, ÆCHom I, 39: **D(omi)nica p[rima] / de adue[ntu] / domini** | ‘Þisses dæges ðenung 7 ðissere tide mærd. specað ymbe godes tócyne’; ends: ‘ðam beo wuldor 7 lof on ecnesse. AMEN’ (ed. Clemoes 1997: 520–23).
33. ff. 66r/1–67v/14 Ælfric, ÆCHom I, 40: **D(omi)nica se[cunda] / in adue[ntu domini]** | ‘Ðe Godspellere lucas awrat on ðissu(m) dægðerlican godspelle’; ends: ‘þe ðe leofað 7 rixað on alra worulda world. AMEN’ (ed. Clemoes 1997: 524–30).
34. ff. 67v/14–69v/14 Ælfric, ÆCHom I, 2: **IN DIE NATALIS D(OMI)NI**. | ‘We willað to trumninge eowre leafa’; ends: ‘á on annesse ðæs halgan gastes on ealra weorulda weorld. Am(en)’ (ed. Clemoes 1997: 190–97).
35. ff. 69v/14–72r/4 Ælfric, ÆCHom II, 3: **Sermo in epiphania domini**. ‘Ðes dæg is ihaten on bocu(m). Epiphania [*sic*]’; ends: ‘þe ðe leofað and rixað á buten ende. AMEN’ (ed. Godden 1979: 19–28).
36. ff. 72r/4–74r/28 Ælfric, ÆCHom I, 9: **Purificatio S(an)c(t)e Marie**. | ‘Postquam impleti sunt dies purgationis marie & RELIQUA. | God bead on ðære alde lage’; ends: ‘Ðe þe leofað ant | rixað á buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
37. f. 74r/28–74v/28 Homily (HomU 45 (Nap 56)): **De confessione**. | ‘Leofa man ic axie þe on drihtnes namen hwylces geleafan ðu beo to gode’; ends: ‘he sylf leofað 7 rixað mid fæder ant | sunæ. 7 halig gast. á on ecnesse AMEN’ (ed. Napier 1883: 289–91, no. 56).
38. ff. 74v/28–76v/29 Ælfric, ÆCHom I, 14: **D(omi)nica in ramis palmar(um)**. | ‘CRITES [*sic*] ðrowung wæs íred nú beforen us’; ends:

- 'þe ðe leofað 7 rixað á buton ende Amen' (ed. Clemoes 1997: 290–98). At f. 76v/30 is the note: 'Cirlice þeawæs forbeodoð to secgenne ænig spel on ðam ðrym swýgdagas' (see Hill 1985).
39. ff. 76v/31–78v/14 Ælfric, ÆCHom I, 15: **De resurrectione domini**. 'Maria magdalene & maria iacobi & salomeę & R(E)L(IQUA). | Oft ge hyrdon embe ðæs hælandes ærist'; ends: 'nú ant á on ecnesse AMEN' (ed. Clemoes 1997: 299–306).
40. ff. 78v/14–80v/16 Ælfric, ÆCHom I, 18 presented in two parts: (a). ff. 78v/14–79r/8 **In letania maiore**. | 'Ðas dagas beoð íhatene letanie . . . þe her nú ired wæs eowre leafan to trymningge.' (b) ff. 79r/9–80v/16 **IN letania maiore**. | 'Dixit ie(su)s discip(u)lis suis . . . Þe hælend cwedð to his leorningcnihtas'; ends: 'þe ðe leofað 7 | rixað mid fæder 7 mid halge gaste á buton ende Amen' (ed. Clemoes 1997: 317–24, lines 1–43 and 44–213).
41. ff. 80v/16–83r/5 Ælfric, ÆCHom I, 21: **Sermo de ascensione | domini** 'LVcas þe godspelle us munode on ðisse pistolrædinge'; ends: 'Ðe þe leofað 7 rixað mid þa(m) almihtiga fæder 7 þa(m) halga gaste. á on ecnesse. | Amen Amen' (ed. Clemoes 1997: 345–53).
42. ff. 83r/5–85r/24 Ælfric, ÆCHom I, 22: **IN die sancto pentecosten |** 'FRAM ÐAM halgan æsterlican dæge þære æsterlican tide'; ends: 'Ðe þe leofað 7 rixað á buton ende AMEN' (ed. Clemoes 1997: 354–64).
43. ff. 85r/25–87r/26 Ælfric, ÆCHom I, 25: **Natiuitas Sancti iohannis Baptiste; Uiii. k(a)l(endas) Ivlii**; | 'Ðé GODspellere lucas awrát on cristes béc ends: 'þam beo wuldor 7 | lof mid fæder 7 halgu(m) gaste á on ecnesse AMEN' (ed. Clemoes 1997: 379–87).
44. ff. 87r/27–88r/17 Ælfric, ÆCHom I, 26 (first part): **Passio sanctor(um) ap(osto)lor(um) petri & pauli**. | 'Uenit ie(su)s in partes . . . MATHEUS ðe godspellere wrát on ðære godspellicen ísetnyssse'; ends: 'ðet him ne bið i|tyðoð naðor ne synnæ forgifenyssse. ne infær ðæs heofenlican rices' (ed. Clemoes 1997: 388–91, lines 1–96).
45. ff. 88r/17–90r/14 Ælfric, ÆCHom I, 26 (second part): **De passione ap(osto)loru(m) | petri & pauli**. 'WE wyllað eafter ðisse godspille [sic] eow ræccan ðara ap(osto)la drohtininga'; ends: 'Ðam beo wuldor 7 lof á on ecnesse. AMEN' (ed. Clemoes 1997: 391–99, lines 97–295).
46. ff. 90r/15–92v/13 Ælfric, ÆCHom I, 27: **Natale / s(an)c(t)i pauli**. 'Godes laðung wyrðað þisne dæg'; ends: 'héo mid heom 7 mid gode þ(æt) éce lif habben moten. AMEN' (ed. Clemoes 1997: 400–9).
47. ff. 92v/13–95v/2 Ælfric, ÆCHom I, 20: **De fide / catholica**. 'Ælc cristene man sceal æfter rihte cunnan ægðer ge | his pater noster ge his credan';

- ends: 'þe ðe þurh wunæð on þrynnysse án almihtig god. á on écnésse Amen' (ed. Clemoes 1997: 335–44).
48. ff. 95v/3–97r/8 Ælfric, *ÆCHom* I, 6: *Circu(m)sci/sio d(omi)ni*. 'ÐE GODspellere lucas beleác þisses dægges godspel'; ends: 'béo | him wuldor 7 lof á on ecnysse AMEN' (ed. Clemoes 1997: 224–31).
49. ff. 97r/8–98v/19 Ælfric, *ÆCHom* I, 23: *S(e)c(un)d(u)m Lvcam*. | 'Homo quidam erat diues. . . ÐE wældendæ drihten sæde þis bigspel'; ends: 'héo þreo on annre godcynd|nysse wuniende butan anginne. 7 endunge. á on weorlde AMEN' (ed. Clemoes 1997: 365–70).
50. ff. 98v/20–100v/21 Ælfric, *ÆCHom* I, 24: *S(E)C(UN)D(U)M Lvcam*. 'Erant adp(ro)pinquantes . . . Þæt halige godspel us sæð þ(æt) refan 7 synfulle men neahleacedon'; ends: 'þe ðe leofað 7 rixað mid fader on án|nesse þæs halgan gastes on alræ worulda woruld. AMEN' (ed. Clemoes 1997: 371–78).
51. ff. 100v/21–103r/2 Ælfric, *ÆCHom* I, 28: *S(e)c(un)d(u)m Lvcam*. | 'Cum appropinqua(r)e)t ie(su)s hierusalem . . . ON summere tide wæs ðe hælend farende'; ends: 'Beo ðe lof 7 wuldor on alræ woruldæ woruld. AMEN.' (ed. Clemoes 1997: 410–17).
52. ff. 103r/3–104v/4 Ælfric, *ÆCHom* I, 33: *S(e)c(un)d(u)m Lvcam*. 'Ibat ie(su)s in ciuitatem que uocatur naim . . . URE drihten ferde tó sumere burig'; ends: 'Héo ðrý án ælmihtigæ gód unto dæledlic á on écnysse rixiende. AM(EN)' (ed. Clemoes 1997: 459–64).
53. ff. 104v/5–107v/7 Ælfric, *ÆCHom* I, 35: *S(e)c(un)d(u)m Mathevm*. 'Loquebatur ie(su)s. . . DRIHTEN wæs specende on sumere tide'; ends: 'þú ðe leofæst 7 rixost mid ðam | ecén fæder 7 halgu(m) gaste on alræ werolda weoruld AMEN' (ed. Clemoes 1997: 476–85).
54. ff. 107v/7–110r/28 Ælfric, "The Healing of the Blind Man" (*ÆHomM* 2 (Irv 3)) : *S(e)c(un)d(u)m Ioh(anne)m*. | 'Preteriens i(esu)s uidit hominem cecum a natiuitate. & RELIQ(UA) | VRE drihten ðe mildheortæ hælend'; ends: '7 we wurdon onlihte ðurh ðone lyfigiendan drihten þe leofæð á ón | ecnysse. AMEN' (ed. Irvine 1993: 61–74, no 3).
55. ff. 110r/28–113r/23 Ælfric, *ÆCHom* I, 30: *assumptio sancte marie*. | 'Hieronimus ðe halga sacerð wrat ænne pistol'; ends: 'Ðe þe leofæð 7 rixað mid fæder 7 halgæ gaste on alre weoruldæ weoruld AMEN' (ed. Clemoes 1997: 429–38).
56. ff. 113r/23–114v/19 Ælfric, *ÆCHom* I, 36 (first part): *festiuitas om(n)-ium sanctor(um)*. | 'Halige larweas sædon þ(æt) seo geleaffulle ge-laðung'; ends: 'þ(æt) wé to ðære ecan freolstide bécumen' (ed. Clemoes 1997: 486–91, lines 1–146).

57. ff. 114v/20–116r/15 Ælfric, *ÆCHom* I, 36 (second part): **S(E)C(UN)-D(U)M Math(eu)m**. ‘Uidens ie(su)s turbas ascendit in montem. Et Reliq(ua). | Ðæt halige godspel þe lutle ár ætforan eow íræd’; ends: ‘scyppend. 7 alysend. ealra halgenæ mid fæder. 7 mid halgu(m) gaste. á on ecenesse AMEN’ (ed. Clemons 1997: 491–96, lines 147–291).
58. ff. 116r/16–117v/31 Ælfric, *ÆCHom* II, 24: **In octaua ap(osto)lor(um) petri & pauli**. | ‘Matheus þe godspellere awrát on cristes béc . . . IVssit ie(su)s discipulos suos ascendere in nauiculam . . . Ðe hælend wæs gebysgod’; ends: ‘Béo hi(m) wuldor 7 lof on alræ weorulda weoruld | á to tidan fore Amen’ (ed. Godden 1979: 223–29).
59. ff. 117v/31–119v/11 Ælfric, *ÆCHom* II, 27: **Iacobi ap(osto)li**. | ‘ON ðissu(m) dæge we wurðiæð on úre lofsange’; ends: ‘þam is wuldor 7 wyrðmend on ealræ weoruldæ weorld | AMEN’ (ed. Godden 1979: 241–48).
60. ff. 119v/11–121v/4 Ælfric, *ÆCHom* II, 37: **pl(ur)imor(um) martyrum**. | ‘Cum audieritis prelia & seditiones nolite terreri & R(E)L(I)QUA. | De [sic] hælend foresæde his leorningcnihtu(m)’; ends: ‘Béo him wulldor 7 wyrðmynt on alræ weoruldæ weoruld. AMEN’ (ed. Godden 1979: 310–17).
61. ff. 121v/4–122r/11 Ælfric, “The Martyrdom of St. Vincent” (*ÆLS* (Vincent)): **Uni(us) martiris**. | ‘AMEN amen dico uobis nisi granum frumenti . . . Soð soð ic eow secge gif þ(æt) isawene’; ends: ‘on anre godcundnesse on áne mægenðryme on anúm | gecynde á on ecnesse. AMEN’ (ed. Irvine 1993: 111–15, no. 4, lines 284–372, also Skeat 1881–1900 2: 425–43).
62. ff. 122r/11–124r/27 Ælfric, *ÆCHom* II, 38: **Unius confessoris**. | ‘Homo quidam p(er)egre p(ro)ficisscens uocauit seruos suos . . . URE drihten sæde þis bigspel his leorningcnihtæs’; ends: ‘Béo lof þam laforde þe leofæð on ecnesse æffre buton ánginne on endealasúm | mægenþrymme Amen’ (ed. Godden 1979: 318–26).
63. ff. 124r/27–126r/30 Ælfric, *ÆCHom* II, 39: **Plurimar(um) uirginum**. | ‘Simile est regnum celor(um) decem uirginibus . . . Þe hælend sæde bigspel ilomlice’; ends: ‘Þe ðe leofæð 7 rixæð mid his heofenlice fæder | 7 þam halga gaste on ealræ weorlða weorld Amen’ (ed. Godden 1979: 327–34).
64. ff. 126r/30–128v/24 Homily (*HomU* 37 (Nap 46)): **De doctrina s(an)-c(t)i Gregorii**. | ‘MEN ða leofeste cwæð sanctus gregori(us). Ic eow halsige on þone drihten’; ends: ‘God | almihtige ús to þam fultúmige ón ecnesse AMEN’ (ed. Napier 1883: 232–42, no. 46) [f. 128v/25–33 blank].

65. ff. 129r/1–132r/26 Ælfric “On the Old and New Testament” (extract of *ÆLet* 4 (SigewardB)): **De ueteri testamento & nouo** | ‘*De ælmihtigæ scyppend þa þa hæ englæs isceóp*’; ends: ‘7 beð for þi isette hi sigefesta dæda on | ðam bocum on bibliothecan gode to wurðmente’ (ed. Crawford 1922: 18–51, lines 51–834; a leaf is missing after f. 130 causing the omission of lines 441–541 of Crawford’s text).
66. ff. 132r/26–133r/3 Wulfstan, WHom 8c: **Sermo de baptisate**. | ‘*Leofe men ealle cristenu(m) manne is mycel neod þ(æt) heo heora fuluhtes scéad witan*’; ends: ‘*beo lof. 7 | wuldor on ealra weorlða weorlð á buton ende AMEN*’ (ed. Bethurum 1957: 175–84, no. 8c; a leaf is missing after f. 132 causing the omission of lines 63–176 of Bethurum’s text).
67. ff. 133r/4–137r/18 Ælfric, “First OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 2 (Wulfstan 1)): ‘*Ælfricus abbas Wulfstano uenerabili archiep(iscop)o salutem . . . US biscopum dafenað þ(æt) we ða boclican lare*’; ends: ‘*þ(æt) ge habban þa mæde þe | ure hælend behét þam ðe him þeniæð. Euge serue bone 7 fidelis quia sup(er) pauca fuisti fidelis | supra multa te co[n]stituiam intra in gaudiu(m) d(omi)ni tui sequit(ur)*’ [i.e., sequitur secunda epistola] (ed. Fehr 1914: 69–145 (corrections p. 269), Brief II; Whitelock 1981: 260–302).
68. ff. 137r/18–140v/24 Ælfric, “Second OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 3 (Wulfstan 2)): **De s(e)c(un)da ep(isto)la q(u)an(do) diuidis | c(r)isma**. ‘*Eal l’æ ge mæssepreostas mine gebroðre we secgæð eow*’; ends: ‘*heo ðreo | án god æfre rixiende AMEN*’ (ed. Fehr 1914: 147–221, Brief III).
69. ff. 140v/25–141v/3 Ælfric, “De Septiformi Spiritu” (*ÆSpir*): [an indecipherable scribble where the title should be] ‘*Sp(iritu)s s(an)c(tu)s septenaria op(er)atione . . . (f. 141r/1) sp(iritu)s temeritatis. alter peior. dolus ficte religiositatis. Isayás þe witegæ wrat on his witegunge be ðam | halga gaste*’; ends: ‘*Be ðissum ðeawu(m) monn mæg þone mon tocnawan hwæðer him godes | gast on wunige. oððe þæs gramlicen deofles*’ (ed. Napier 1883: 50 and 56–60, intro. to no. 7 and no. 8).
70. ff. 141v/3–143v/12 Wulfstan, WHom 5 1b and 4 (with 15c English glosses, see Cameron 1974: 225): **S(E)C(UN)D(U)M MARCUM**. | ‘*INterrogatus ie(su)s a discipulis de consummacione s(e)c(u)li dixit eis . . . LEofa men Vre drihtines ap(osto)li axodon hine sylfne embe þissere weorlde endunge*’; ends: ‘*mid þam ðe leofæð 7 rixæð | áá buton ende AMEN*’ (ed. Bethurum 1957: 134–41, 116–18, 128–33, nos. 5 [lines 1–32, 53–119, 33–52], 1b, and 4).
71. ff. 143v/12–144v/23 Wulfstan, “Sermo Lupi ad Anglos” (WHom 20.1): **SERMO**. | ‘*Leofæn MEN GEcnawæð þ(æt) soð is. Deos weorlð is on*

- ofste'; ends: 'þa murhðe þe gad hæfð | ígearowæd ðam ðe his willan on weorolde wurcæð. God úre hælpe AMEN' (ed. Bethurum 1957: 255–60, no. 20 (BH); Whitelock 1963).
72. ff. 144v/24–146v/16 Wulfstan, WHom 6: **SERMONES**. 'LEOfæ MEN. US is deope beboden þ(æt) we geornlice myngian'; ends: 'þenne earnige we ús ece blisse æt þam ðe | leofæð 7 rixæð á buton ende AMEN' (ed. Bethurum 1957: 142–56, no. 6).
73. ff. 146v/16–149v/4 Ælfric, ÆCHom II, 40: **DEDICAT(I)O F̣CCL(ESI)E**. | 'Mine gebroþræ þa leofestan we wylleð sume drihtenlice spæce'; ends: 'mid his | icorene halgum mid his almihtigæ fæder. 7 þam halgu(m) gaste on alre weorldæ weorld AMEN' (ed. Godden 1979: 335–45).
74. ff. 149v/5–152r/15 Ælfric, ÆCHom I, 34: **DEDICACIO sancti michaelis**. | 'Monegum is cuð þeo halige steow s(an)c(t)i michaelis'; ends: 'ðe ðe leofað 7 rixað á on ecnesse AMEN' (ed. Clemons 1997: 465–75).
75. ff. 152r/16–154v/27 Ælfric, ÆCHom II, 4: 'Nuptie quidem facte sunt in chana galileę & R(E)L(IQUA). | Iohannes þe godspellere cwæð on þam godspellice lare'; ends: 'þe þe leofæð ant rixað mid fæder 7 þam halga gaste | á on ecnesse AMEN' (ed. Godden 1979: 29–40).
- e. f. 154v/28–30 [in space once blank]: Note on the Age of the Virgin (Notes 16.1 (Nap)): '[S]ancta maria wes þreo 7 sixti winter . . . 7 heo wes efter him sixtene gær on ðissere worlde' (ed. Napier 1889: 6n; cf. Cross and Hill 1982: 80–81) [f. 154v/31–32 blank].
77. ff. 155r/1–158r/15 Ælfric, ÆHomM1 (Bel 9): 'A La gebroðræ aræreð eowre heorte to ðam heofenlice gode'; ends: 'þe ðe mid his éce fæder. 7 mid þam halgæ gaste leofæð 7 rixæð á on ecnesse AMEN' (ed. Belfour 1909: 78–96, no. 9; adapted form of Ælfric, LS 1 [from f. 156v/15 (Belfour 86/25) it agrees with Skeat 1881–1900: 16–24, lines 84–242]).
78. ff. 158r/16–160r/20 Homily, "The Temptation of Christ" (HomU 5 (Irv 5)): 'MEN þa leofestæ we wullæð eow sæggæn bi þare halgæ tide'; ends: 'þa(m) drihtne fultumiende | þe ðe leofæð 7 rixæð áá on ecnesse. AMEN' (ed. Irvine 1993: 136–43, no. 5).
79. ff. 160r/21–163r/12 Homily, "The Transfiguration of Christ" (HomU 2 (Irv 6)): 'MEN þa leofeste s(an)c(tu)s math(eu)s þe godspellere þe ðis godspel wrát'; ends: 'mid þa(m) heofenlice kyng. þe leofeð 7 rixæð on | alræ worldæ world AMEN' (ed. Irvine 1993: 166–77, no. 6).
80. ff. 163r/13–164v/34 Homily, "The Transience of Earthly Delights" (HomU 3 (Irv 7)): 'Ic eow bidde leofemen þ(æt) swa ofte swa ge faren bi ricre monn(æ) burines'; ends: 'almihtig drihten leofæð ant rixæð mid alle his halgæn / á abuten ende am(en)' (ed. Irvine 1993: 197–202, no. 7;

last part corresponds to end of Vercelli 10, ed. Scragg 1992: 208–13, lines 200–275).

81. ff. 165ra/1–166va/10 Dialogues in Latin between D(iscipulus) and M(agister) expounding the Lord's Prayer and Apostles' Creed (two columns):

(a) f. 165ra/1–165vb/24 'Pater N(OSTE)R QVI ES in celis. vt cu(m) deus | filios suos'; ends: 's(ed) poti(us) lib(er)et nos ab om(n)i malo amen';

(b) ff. 165vb/25–166va/10 'CREDO in deum p(at)rem o(mn)ipotentem | creatorem celi'; ends: 'Am(en) uero u(er)bu(m) (est) ebraicu(m) q(uoque) latine | d(icitu)r uere fidel(ite)r siue fiat. am(en)' [f. 166va/11–24 blank].

82. f. 166va/25–166vb/19 Ælfric, ÆCHom II, 26 (extract): 'AVARUS þ(æt) is gytsere on englisc. auaricia | is gytsunge'; ends: 'þet ne forleost | þu næfre unþances.' (ed. Godden 1979: 238–39, lines 108–133).

83. ff. 166vb/20–167v/2 (long lines resume on f. 167r) Homily with extracts from ÆHom 6: 'Us sægð þeo halige cristes boc. þ(æt) ure | hælend c(r)ist arerde þreo men of dealþe'; ends: 'swa swa he dyde ær þurh hi(m) sylfu(m) on his andweardnesse.' (ed. Belfour 1909: 136–40, no. 14; partly sections of ÆHom 6, ed. Pope 1967–68: 321–25, 326–27, lines 209–283 [= f. 167r/1–36], 318–27 [= f. 167r/36–167v/2]).

[Note: Foliation skips "168".]

84. ff. 167v/2–36, 169r/1–170r/28 Ælfric, ÆHomM 11 (Ass 4): **De vno (con)fessore.** | 'Mathevs þe godspellere ús sæde þis godspel'; ends: '7 we sceolon beon gode under ðeode þe alle þing iscéop þe þe áne rixæð | on ecnesse Amen' (ed. Assmann 1889: 49–64, no. 4).

f. f. 170/29–43 Originally blank, OE verse fragment "The Grave": 'ðe wes bold (..) gebyld. er þu iboren were. ðe wes molde imynt. er ðu | of moder come'; ends: 'Næle hit nan | mit fingres feire stracien.' (ed. Buchholz 1890: 18–19).

g. f. 170va/1–170vb/58 Glosses on a sequence for the Feast of St. Michael: **[A]d celebres rex celice** 'I(n) p(r)imo nota(n)d(um) q(uod) h(oc) n(ome)n ca(n)ticu(m)'; ends imperf.: 'Imaginaria (est) illa (con)te(m)-pl(aci)o' (ed. Poole 1920: 287–91) [folio wanting after f. 170].

[Note: Poole (1920: 286) prints the sequence itself from a Sarum Missal (Paris, 1555). The sequence has been dubiously attributed to Gerbert of Aurillac (Pope Sylvester II, d. 1003).]

h. ff. 171r–172v. Two tracts:

(i) f. 171ra/1–171va/62: (begins imperf.) 'alit(er) u(er)o faties d(omin)i. sig(nifica)t uisibile(m) e(ss)entia(m) diuinitatis filii d(omin)i'; ends:

‘i⟨n⟩imicor⟨um⟩ se manifestu⟨m⟩ d⟨e⟩mo⟨n⟩str⟨a⟩re’ [f. 171va/63–65 blank].

[Note The imperfect opening resembles Eucherius of Lyons *De formulis spiritualis intelligentiae* (PL 50. 731B) as edited by I. A. Brassicanus (Basel, 1531). The recent edition of Eucherius by C. Mandolfo (2004) excludes this section; it is found as here in the Pseudo-Augustinian *De essentia divinitatis* (PL 42.1201–1206). See *CPL*: no. 488.]

(ii) ff. 171vb/1–172vb/65 Hildebert of Le Mans (d. 1133 or 1134) “Sermone de Tempore 4”: ‘[E]Gredemini & uid⟨e⟩te filie . . . Sic⟨ut⟩ nemo teste ap⟨osto⟩lo | nouit q⟨ue⟩ s⟨un⟩t ho⟨min⟩is’; ends imperfectly: ‘Ibi ⟨con⟩-te⟨em⟩plati⟨v⟩a uita uisi[one]’ (ed. PL 171.352–362).

f. 173r Crude pen and ink drawing of a bishop, smiling, with eyes lowered, in mitre and bishop’s cloak, with the inscription: ‘wr biscopen war | wolstane god’ (cf. Sisam 1983).

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386. Oxford, Bodleian Library, Hatton 116 (5136)

Ælfric, from “Catholic Homilies” I, other Homilies,
“Life of St. Chad”

[Ker 333, Gneuss—]

HISTORY: The single scribe is dated to the first half of the 12c by Ker, who characterizes the hand as “a type found commonly in West of England manuscripts of s. xii” (*Cat.*, p. 403). The contents, predominantly by Ælfric, provide a clue to place of origin. They are, first, a collection of homilies for saints’ days from an augmented version of the first series of *Catholic Homilies* (a similar sequence occurs in Cambridge, Corpus Christi College 188 [37]), then a collection of homilies on general themes (a similar sequence occurs in Cambridge, Corpus Christi College 178 [35], with which Hatton 116 shares a distinctive form of two homilies, items 19 and 20, one of which is also shared by London, Lambeth Palace Library 487 [317]). Pope (1967–68: 68–69) infers that Hatton 116 draws the second part of its text from an ancestor of Cambridge, Corpus Christi College 178, itself a manuscript of unknown place of origin but with a Worcester provenance and concludes cautiously of Hatton 116, “Its relation to R [Cambridge, Corpus Christi College 178] suggests that it was written in the neighbourhood of Worcester, but not necessarily at Worcester itself” (1967–68: 70). Subsequently, Hatton 116 was certainly at Worcester by the 13c, for it received extensive glosses throughout by the “tremulous hand.” It was still at Worcester in 1622–23, since it was included in Young’s catalogue of the Cathedral manuscripts, no. 320 (Young, ed. Atkins and Ker 1944).

The manuscript belonged to Christopher, Lord Hatton, in 1644 (Ker, *Cat.*, p. 406). The present binding, dated by Ker to the 17/18c (*Cat.*, p. 406), associates the manuscript with Oxford, Bodleian Library Hatton 113+114 [384a/b] (a related pair of manuscripts) and Oxford, Bodleian Library Hatton 115 [385], with which it was acquired by the Bodleian from Sir Christopher Hatton in 1675 (Madan 1922: 968). This association may explain the inscription on p. 1, “Saxon | Homiles | tōm 3” in what Ker characterizes as “an uneducated title-writing hand which occurs in other Hatton

manuscripts" (*Cat.*, p. 406). Page 1 is headed 'D' and the manuscript is referred to by this siglum in 17c cross-references in other Hatton manuscripts (Ker, *Cat.*, pp. 403–4). Occasional early modern annotations within the manuscript also reflect this association: at p. 327/14, there is a note in an early modern hand, with a cross-reference to 'C. 131. b' (= Hatton 115, f. 131v). Another such cross-reference occurs at p. 373, at the beginning of item 22, *DE SEPTI.FORMI SPIRITU*, where 'A. 23.' is written in the margin, alluding to another copy in Hatton 113, f. 27r, while a note in the margin of p. 374 indicates Ælfric's authorship and points to the preface of "On the Old Testament." An annotation at the end, at the foot of p. 395, is by Thomas Barlow.

The manuscript formerly bore the Bodleian designation Junius 24, as remains in the ink inscription on p. i ('MS Junii | 24' struck through in pencil [not on film]) and in the ink designation, '24', written at the head of p. 1 beside the 'D'. It is number 5136 in Madan 1922, as is noted by a sticker on the inside front cover with the designation 'S.C. 5136'. The current classification, 'MS. Hatton | 116', is also cleanly inked on the inside front cover. The Bodleian Library's mark of ownership is stamped on the lower margin of pp. 1, 116, 207, 333, and 375, and in the center of pp. 396, 398, 400, and 402.

CODICOLOGICAL DESCRIPTION: Leaves measure 258 × 178 mm. Written space approx. 198–208 × 135 mm. The parchment is good quality, quite smooth, and slightly shiny; medium weight and a bit crinkly. Pages are ruled in drypoint for 20 lines per page for the first part of the manuscript, as far as part-way through quire XIII, part-way through item 16 (pp. 1–252, 279–294, 253–254), and 21 lines per page thereafter (pp. 255–278 and 295–395). The written grid is made with a double bounding line scored on both left and right extending across the full length of the leaf and both the top and bottom and the third from the top and third from the bottom line also extended out across the whole length of the leaf. Pricking is visible in the outer margin of some quires. Quires arranged HFHFHF.

A quire has been dislocated, such that the present quire XII (pp. 253–278) should come after the present quire XIII (pp. 279–294). The dislocation has been remarked by annotators: at the foot of p. 252 an early modern hand has written in ink 'uid: pag: 279. | mancynna', picked up on the top of p. 279 with an added 'deofla' and the note 'uid: pag: 252'. Similarly, at the foot of p. 294 a note reads 'uid: pag: 253. | he underdulfe', corresponding to a pick-up of the relevant text at the head of p. 253, 'hwon. þ(æt)'. Page 253 is the first piece of text encountered with the dislocation and there is a longer note at its head remarking the problem and stating that the relevant

homily, 'natali unius confessoris' can be seen on 'pag: 290 ad 295' [*recte* 294]. At the end of quire XII, at the foot of p. 278, the early modern hand has written 'uide pag: 295 | ge worhte', picked up by a note at the head of p. 295, 'þa þa he uid. pag: 273'. The note at the foot of p. 278 overwrites a pencilled comment, now illegible.

The complete text is written by a single scribe writing a clear hand of the first half of the 12c. Corrections are rare after the first item, but there the main scribe wrote a missing line of text in the lower margin of p. 5 for insertion at line 18, and deleted a word written in error at p. 9/15. Item 27a is written by a later 12c scribe, using an originally blank space at the end of p. 395. Item 28 is part of an entirely different book, presumably used in an earlier binding, written in a hand of the late 12c on 39 lines per page with extensive marginal annotation.

Rubrics are in red written by the main scribe in a slightly distinct display script which often occupies a borderland between upper and lower case. Homilies begin with an enlarged initial letter, written in red and somewhat decorated. Usually a small guide for the enlarged initial letter is visible written in black ink in the margin. The opening word or so of the text is often written in capitals or in the display script. Where a homily begins with a Latin pericope, this is written in black but the first letter is touched with red color, as at pp. 34/13, 136/6, 209/1, 240/1, 290/18. In the case of a lengthy Latin introduction, as at pp. 365 (opening of item 21), or 373–374 (opening of item 22), the first letter of the Latin is enlarged and written in red (pp. 365/9, 373/14), as are the first two letters of the OE (p. 365/15), or the phrase marking the transition to OE and the opening letter (p. 374/9–10). Another exception to the pattern of opening is provided by item 26 (p. 382), where there is no rubric and where the enlarged red initial was never written, although space was left, instead being provided in a disproportionate shape in black ink. Most homilies end with *amen* in black ink also in display script. Red stain has spilt fairly extensively on the inner gutter of p. 362, although it is not evident on the conjugate p. 355.

The present binding, of 17c/18c, comprises boards covered in leather tooled with a rectangular floral motif, while four ribs down the spine contain the stitching. There are hints of two earlier bindings. The two parchment endleaves, pp. 399–402, a bifolium from a different late 12c manuscript, were presumably used as pastedowns in an early binding. Nevertheless, they had their present position by the time of a subsequent binding that included the use of a nail at the end to hold a strap in position: as Ker points out, the rust-mark from such a nail is visible on pp. 391–402, at first as an

orange discoloration, and subsequently as a hole increasing in size towards the outside of the book (*Cat.*, p. 406).

The text has been extensively annotated by the “tremulous hand” of Worcester in more than one campaign, the annotations showing that this manuscript was of considerable interest to this Worcester glossator of the first half of the 13c. Franzen (1991) demonstrates that this annotator wrote in a range of different forms of script, many of which are visible here: some of his annotations are in pencil, some in crayon, some in scratchy ink, some in clearer handwriting in ink. Occasionally the ruling has even been extended into the margin to provide for some of his glosses (e. g. pencil extensions at p. 20) and occasionally he uses the dry-point rulings where they extend to the page’s edge. As Franzen suggests, the “tremulous hand” is probably responsible for the pencilled or crayoned numbering of homilies (1991: 45): roman numbers are recorded lightly in the center top margin of every page as far as p. 271 (including in the now misplaced quire, pp. 279–294), then in the lower margin on pp. 272–273, whereupon they give out (part-way through item 17). This numbering is replaced by numbering in ink in the center of the top margin of the first page only of each new item. Franzen sees the latter as also the work of the “tremulous hand” (1991: 45), although it should be noted that this numbering is in a different sequence (“tremulous” gives out in item 17 numbering it ‘xvii,’ the next item is numbered ‘xx’ in ink on p. 301). The “tremulous hand” also provides numerous marginal *notae* flagging passages of interest to him and occasionally seems to collate readings from other Worcester manuscripts (see Franzen 1991: 47–48).

The manuscript is paginated for the most part in ink on the upper right of each recto in a 16c (?) hand. Some initial errors have been corrected by the original hand, as at pp. 301 (first written 201), 303 (first written 202), 305 (first written 303), 315 (first written 314), 317 (first written 315). A probably later hand includes the versos in the pagination of the first 8 pages. A different later hand has corrected two accidental omissions in the pagination, numbering in blue ink the two pages on a folio between pp. 84 and 85 as ‘84a’ and ‘84b’ and those between pp. 160 and 161 as ‘160a’ and ‘160b.’ A different later hand in pencil continues the numbering through the final leaves and endleaves, writing i, iii, and vi on the relevant opening flyleaves and pp. 396–403, 406–408 on both recto and verso of the closing leaves. Perhaps the same hand notes the total number of leaves in pencil on the final flyleaf, p. 408. The pagination proceeds in smooth progression for the present sequence, ignoring the dislocation of quires XII and XIII. It is this consistent pagination that is used throughout this description.

COLLATION: iii + 201 + v, paginated i-vi, 1–84, 84a-b, 85–160, 160a-b, 161–408. Opens and closes with three paper flyleaves, the first two of the endleaves (pp. 403–406) uncut at the top. Before the paper endleaves come two parchment leaves (pp. 399–402), probably used as pastedowns in an earlier binding.

i³ (paper flyleaves); I-X¹² (pp. 1–236), XI⁸ (pp. 237–252), XII¹²⁺¹ (pp. 253–278) (first leaf [pp. 253–254] added; whole quire displaced and follows the next quire), XIII⁸ (pp. 279–294), XIV¹⁴ (pp. 295–322), XV-XVI¹² (pp. 323–370), XVII⁸ (pp. 371–386), XVIII¹⁰ wants 7–10 after p. 398 (pp. 387–398); ii² (two parchment flyleaves; pp. 399–402); iii³ (paper flyleaves, pp. 403–406)

[**Note:** The precise nature of quire XVIII is hard to be certain about: pp. 395/6 and 397/8 appear to be conjugate leaves, suggesting a quire of ten with stitching between these two folios, but stubs are evident between pp. 394 and 395, which would be expected after p. 398 in order to partake of the stitching. (Another possible analysis of quire XVIII is XVIIIa⁸ 1–4 singletons, 5–8 cancelled (pp. 387–394), XVIIIb² singletons (pp. 395–398). Stitching appears after p. 394 between the leaf and the stubs (which are smashed down and wrinkled up) and after p. 396. MTH.)]

CONTENTS:

1. pp. 1/1–18/15 Life of St. Chad (LS 3 (Chad)) IN NAT(A)L(E)S(AN)C(T)I CEADDE EP(ISCOP)I. 7 C(ON)F(ESSORIS). ‘MEN þa leofestan. ic eow | onginnu secgan; ends: ‘se leofað 7 rixað mid þa(m) feder 7 mid þam | haligan gasta in eallre worulda woruld | AMEN’ (ed. Vleeskruyer 1953: 162–84).
2. pp. 18/15–34/12 Ælfric, ÆCHom I, 25: Natiuitas s(an)c(t)i Ioh(ann)is Baptistę. | ‘SE GODSPELLERE LUCAS awrat on cristes béc; ends: ‘þa(m) sy wuldor 7 | lof mid fæder 7 mid halgu(m) gaste a on ecnes|se. AMEN’ (ed. Clemoes 1997: 379–87).
3. pp. 34/12–41/9 Ælfric, ÆCHom I, 26 (first part): Passio s(an)c(t)or(um) ap(osto)lor(um) petri. 7 pavli. | ‘Venit ie(su)s in partes cęsarere philippi. Et r(e)l(i)qua. | MATHEVS. se godspellere awrat on þæra god|spellican gesetnesse [gl.: ‘i(n)stitut(i)o(n)e’]; ends: ‘þ(æt) hi(m) | ne bið getiþod naþor ne synna forgifenes. | ne infær [gl.: ‘i(n)g(re)ssu(m)’] þæs heofonlican rices’ (ed. Clemoes 1997: 388–91, lines 1–96).
4. pp. 41/9–55/11 Ælfric, ÆCHom I, 26 (second part): De passione | beator(um) ap(osto)lor(um) Petri. 7 pauli. ‘WE willað æft(er) þisu(m) | godspelle eow gereccan [gl.: ‘referre’]; ends: ‘purh þes | hælendes tiðe. þa(m) si wuldor 7 lof. a on ecnesse | AMEN’ (ed. Clemoes 1997: 391–99, lines 99–295).

5. pp. 55/11–73/6 Ælfric, ÆCHom I, 27: **Co(m)memoratio s(an)c(t)i pauli ap(osto)li**. | ‘GODES gelapung wurðap þysne dæg’; ends: ‘þ(æt) hi mid hi(m) 7 mid gode þ(æt) ece lif hab|ban moton. AM(EN)’ (ed. Clemoes 1997: 400–9).
6. pp. 73/6–92/12 Ælfric, ÆCHom I, 29: **Passio s(an)c(t)i Lavrentii. m(arty)r(is)**. | ‘ON DECIES dagu(m) þes welhreowan caseres’; ends: ‘he þrowode mid cenu(m) mode | mænifealde tintregu. mid þa(m) he orsorghlice | on ecnesse wuldraþ. AM(EN)’ (ed. Clemoes 1997: 418–28).
7. pp. 92/12–112/1 Ælfric, ÆCHom I, 30: **Assu(m)ptio s(ancte) marie. v(irginis)**. | ‘Hieronim(us) se halga sacerd awrat ænne | pistol’; ends: ‘Se þe leofað | 7 rixað mid fæder 7 halgu(m) gasta on ealra || worulda woruld. AM(EN)’ (ed. Clemoes 1997: 429–38).
8. pp. 112/1–136/5 Ælfric, ÆCHom I, 31: **Passio s(ancti) Bartholomei. ap(osto)li**. | ‘Wyrddwriteras secgað þ(æt) þry leodscipas synd | gehatene india’; ends: ‘Sy hi(m) wuldor 7 lof on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).
9. pp. 136/6–152/11 Ælfric, ÆCHom I, 32: **Decollatio Sancti | Iohannis Baptiste**. | ‘Misit herodes & tenuit | iohanne(m). ET RELIQ(VA).| MARCVS se godspellere awrat on cristes | béc’; ends: ‘Se þe leofað 7 rixað mid feder | 7 mid halgu(m) gaste áá butan ende. AMEN’ (ed. Clemoes 1997: 451–58).
10. pp. 152/12–155/1 Ælfric, ÆHomM8 (Ass 3) (part): **Natiuitas s(ancte) marie. v(irginis)**. ‘MEN þa leofostan. we | synd gemungode’; ends: ‘7 hire deopnesse on diglu(m) | andgite underniman willað on incundre [gl.: ‘i(n)tima’] || heortan’ (ed. Assmann 1889: 24–26, no. 3, lines 1–53).
11. pp. 155/1–179/12 Ælfric, ÆHomM8 (Ass 3) (part): **Incipit de s(an)c(t)a virginitate**. | ‘SE halga hælend crist. 7 se heofonlica æþeling.’; ends: ‘þa(m) is wuldor 7 wurðmynt a to | worulde. AMEN’ (ed. Assmann 1889: 26–48, no. 3, lines 53–597).
12. pp. 179/12–198/18 Ælfric, ÆCHom I, 34: **Dedicatio s(ancti) Michaelis archangl(i)**. | ‘MANEGVM is cūð seo hálige stow s(an)c(t)e michaels’; ends: ‘se | þe leofað 7 rixaþ á on ecnesse. AMEN’ (ed. Clemoes 1997: 465–75).
13. pp. 198/18–219/6 Ælfric, ÆCHom I, 36: **In Nat(a)l(e) | Om(n)ium s(an)c(t)oru(m)**. ‘HALIGE lareowas ræddon | þ(æt) seo geleaffulle gelapung’; ends: ‘mid | fæder. 7 mid halgu(m) gaste. áá on ecnesse. AM(EN)’ (ed. Clemoes 1997: 486–96).
14. pp. 219/7–239/20 Ælfric, ÆCHom I, 37: **IN N(A)T(A)L(E) S(ANCTI) CLEMENTIS. M(ARTYRIS)**. ‘MEN ÐA leofestan. | eower geleafa biþ

þe tru(m)ra [gl.: ‘firnu(m)’]; ends: ‘se þe leofað | 7 rixaþ a butan ende. AMEN’ (ed. Clemons 1997: 497–506).

15. pp. 239/20–252/20, 279/1–290/17 Ælfric, *ÆCHom* I, 38: **In n(a)t(a)-l(e) s(an)c(t)i | ANDREE. ap(osto)li.** || ‘Ambulans ie(su)s iuxta mare galileę. ET R(E)L(I)Q(VA). | Crist on sumere tide ferde wið [gl.: ‘iuxta’] þære gali|leiscan sæ’; ends: ‘Sy þa(m) ælmih|tigan drihtne wurðmynt. 7 lof á on ecnesse. AM(EN). we cweþað’ (ed. Clemons 1997: 507–19).

[Note: Quire XII (pp. 253–278) is displaced. At p. 252/2 ‘SE APOSTOL ANDREAS æfter | cristes þrowunge’ is picked out in the text with a colored first letter.]

16. pp. 290/17–294/20, 253/1–261/21 Ælfric. *ÆHomM* 11 (Ass 4): **SERMO IN N(A)T(A)L(E) UNIUS CONFESSORIS.** | ‘Vigilate ergo. MATHEVS se godspellere | us sæde on þysum godspelle’; ends: ‘þe ealle þing gescop. se þe ana rixað | on ecnesse. AM(EN)’ (ed. Assmann 1889: 49–64, no. 4).

17. pp. 261/21–278/21, 295/1–300/21 Ælfric, “Hexameron” (*ÆHex*): **De Exameron; þ(æt) is. BE GODES SIX DAGA | weorcu(m).** || ‘ON sumu(m) oðru(m) spelle we sædon hwilon ær’; ends: ‘on anre godcundnesse. ána | soð scyppend eallra. ‘þinga’ AM(EN)’ (ed. Crawford 1921: 33–74).

18. pp. 300/21–329/6 Ælfric, “Interrogationes Sigewulfi” (*ÆIntSig*): **INTERROGATIONES SIGE||WLPHI PRESBITERI.** ‘SVM geþungen lareaw wæs | on engla lande albinus gehaten’; ends: ‘þa(m) is anwurðmynt [sic] mid þa(m) halgan gaste on ealra | worulda woruld. we cweðað AM(EN)’ (ed. MacLean 1884: 2–56; last part also ed. Pope 1967–68: 471–72, no. 11a, lines 197–234 [see Pope 1967–68: 456–58]).

19. pp. 329/6–347/11 Ælfrician “De duodecim abusiuis” (*ÆAbusMor*) **DE OCTO UITIIS ET DE XIIci(m).** | **ABVSIVIS.** ‘OMNIA nimia nocent & te(m)perantia mat(er) | uirtutu(m) dicit(ur). Þ(æt) is on englisc. Ealle oferdone | þing deriað’; ends: ‘Si hi(m) æ wuldor 7 wurð|mynt. AMEN’ (ed. Morris 1867: 296–304, appendix 2)

[Note: While most of the material is by Ælfric, he is probably not responsible for its form: see Pope 1967–68: 63–64].

20. pp. 347/11–365/8 Ælfric, *ÆLS* (Auguries) (augmented): **DE AUGURIIS.** | ‘SE APOSTOL paulus ealra þeoda [gl.: ‘Gentiu(m)’] lareow manode | þa [gl.: ‘illas’] cristenan’; ends: ‘mid hi(m) æfre to wuni’g’enne on þa(m) | ecum witu(m) a buton ende’ (ed. Skeat 1881–1900: 364–82, no. 17, and Pope 1967–68: 790–6, no. 29).

21. pp. 365/8–373/13 Ælfric, “De falsis diis” (Pope no. 21; *ÆHom* 22): **DE FALSIS(S) DIIS.** | ‘O FR(ATR)ES dilectissimi diuina scriptura . . . (line 13) **SERMO ANGLICE.** | **EAla ge gebroðra þa leofestan. þ(æt) godcunde gewrit | us tæhte’;** ends: ‘Ða(m) si wuldor 7 lof a to worul-

de. AM(EN)' (ed. Pope 1967–68: 676–85, 711–12, no. 21, lines 1–150, 645–676)

[Note: The omission, presumably due to a defective exemplar, occurs in mid-line at p. 372/4.]

22. pp. 373/14–377/18 Ælfric, On the sevenfold spirit (ÆSpir): **DE SEPTI. FORMI SPIRITV.** 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria | op(er)-atione. . . |' (p. 374/9) **Þæt ilce on englisc.** | 'ISAIAS se witega awrát on his witegunge. be þa(m) | halgu(m) gaste. 7 be his seofonfealdu(m) [gl.: 'septiformu(m)'] gifu(m)'; ends: 'hi(m) godes gast on wunige oððe [gl.: 've'l'] | þæs gramlican deofles' (ed. Napier 1883: 50, 56–60, no. 7 (Latin introduction) and no. 8).

23. pp. 377/18–379/1 Ælfric (?) "On blood" (Let 2 (Kluge)): **DE SANGUINE.** | 'Her geswutelad on þisu(m) gewrite. hu god ælmihtig forbead mancynne ælces cynnes | blod to etenne'; ends: 'hit bið swa || þeah to astorfenu(m) [gl.: 'cadau(er)e'] geteald' (ed. Kluge 1885: 62, note 3)

[Note: Pope (1967–68: 56–57) argues in favor of Ælfric's authorship, Clemoes (1997: 34) against. The same is true of the next item.]

24. pp. 379/1–380/15 Ælfric (?), "On unbaptized children" (HomU 51 (NapDeInfant)): **DE INFANTIBUS.** | 'WE biddaþ eow men 7 beodaþ: [gl.: 'p(re)cipim(us)'] on godes naman'; ends: '7 hæfð | þon(ne) hellewite gif hit hæþen acwylð [gl.: 'obiit moretur']' (ed. Napier 1888: 154–55).

25. pp. 380/15–381/21 Ælfric, "On thought" (HomU 52 (NapDeCogita)): **De cogitaþione.** | 'SE swicola deofol þe syrwoð [gl.: 'i(n)sidiatur'] ymbe mancynn | asent yfele geþohtas'; ends: 'swa | he lufode forþa(m) þe crist agylt [gl.: 'reddit'] ælcu(m) be his dædæ' (ed. Pope 1967–68: 325, 330–31, augmented part of no. 6).

26. pp. 382/1–395/16 Homily (HomS 33 (Först)): 'MEN þa leofestan þis sinden [gl.: 'su(n)t'] halige | dagas mid eallu(m) cristenu(m) folce'; ends: 'se þe leofað 7 rixað | mid suna 7 mid þa(m) halgan gaste | á butan æghwylcu(m) ende. AMEN' (ed. Bazire and Cross 1982: 47–54, no. 3).

p. 395/17–21 Collect (added in a later 12c hand): 'Deus q(u)i dedisti lege(m) moisi' and antiphon: 'Ecce cruce(m) domi(ni)' for St. Catherine's Day, 25 November;

p. 395/lower margin: note in Thomas Barlow's hand identifying the above.

p. 396 blank but for added neumes

Notes added to blank leaves in the "tremulous hand":

p. 397 Latin-English word pairs: 'ceac. vrceus . . . iþingþe m(er)itu(m)' (ed. Franzen 1991: 196).

- p. 398 Entry in ME: 'ic am | nout for þisse þingc wo'; Latin-English word pairs: 'idæfe aptum . . . vn[.]d spece' (ed. Franzen 1991: 196).
- pp. 399–401 Summa of Gratian's "Decretum" (late 12c fragments with marginal glosses on binding leaves now used as endleaves):
- a. pp. 399–400 excerpts of *Distinctiones* V–X: '& sine partus causa uiris suis misceri.'; ends: 'atq(ue) contra prauos' (cf. ed. Friedberg 1879: cols. 7–22);
 - b. p. 401 excerpts of *Distinctiones* XXXIII–XXXVIII 'cursibus efferunt u(e)l sacris audeant' ends: 'idcirco ab uniu(er)sis ep(iscop)is subiectis' (cf. ed. Friedberg 1879: cols. 122–144).
- p. 402 blank

PHOTO NOTE: The initial paper flyleaves are not photographed; of the paper flyleaves at the end, only the first page (p. 403) is photographed.

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390. Oxford, Bodleian Library,
Junius 85 and 86 (5196–97)
Homilies, “Visio Pauli”
[Ker 336/[337], Gneuss 642/[643]]

HISTORY: This small pair of manuscripts contain what appears to be a fragmentary OE homiletic compilation in the process of creation. The separation into two volumes is post-medieval: the foliation proceeds continuously, with ff. 1–35 bound in Junius 85, ff. 36–81 bound in Junius 86, and the contents proceed across the volumes without a break.

The handwriting is dated by Ker (*Cat.*, p. 409) to the middle of the 11c. The evidence of linguistic forms suggests a Kentish origin (see Healey 1978: 31–40), although, contra Madan et al. (1937: 983), a Kentish provenance is not hinted at by a scribble on f. 43v, ‘teobald(us) ade de | richebor’, in what Ker considers a hand of 12/13c, since the town of Richborough in Kent was not so named before the 16c (as clarified by Chadbon 1993: 33–34). Healey (1978: 17–18) has suggested a possible provenance of St Augustine’s, Canterbury, but the evidence for this is very tentative, in the form of two possibly relevant references in a 15c Canterbury catalog. The collection bears other clear signs of use but without clues that localize place. Another name occurs on the inside margin of f. 20v, now unreadable within the binding, but read by Ker (*Cat.*, p. 411) as ‘odo de moteroil’, which Chadbon (1993: 34) suggests may be a French place-name. There are further Latin notes, including the incipit for a hymn for St Denis (‘gaude prole grecias gloriēt(ur) gaulia patre dyoniso exultet’ [*sic*]) written upside down in the lower margin of ff. 20v and 21r and in the inner margin of f. 21r, in a hand dated by Ker (*Cat.*, pp. 410–11) to the 12/13c. Probably the same hand occurs in the upper margin of f. 36v, which is now in Junius 86, suggesting that the material was still together in a single manuscript at that time. Other inserted scribbles in Latin occur at ff. 24r, 24v, and 44v.

A misidentifying title, ‘Pars psalt(er)ii g(re)ci’, is written at the head of f. 1r in Junius 85 in a hand considered by Ker as possibly 13c (*Cat.*, p. 411). Healey (1978: 17–18) assumes the material was once bound with a Greek

psalter and identifies this with a possible example from St. Augustine, Canterbury. Presumably influenced by this heading is the different erroneous title ‘Pars Psalterii Saxonici’ at the head of f. 2r in Junius 85 and legible under strike-through at the head of f. 36r at the beginning of Junius 86, both in the same 17c hand (as dated by Ker, *Cat.*, p. 411). The repeated heading demonstrates that the manuscripts were bound separately by this time. Dating the division into two parts is possible on account of Francis Junius’s transcript of part of item 6 preserved in MS Oxford, Bodleian Library, Junius 45, ff. 9r–11v. Here Junius transcribes and partly edits much of the first half of item 6 (Fadda 1), taking material from ff. 29v–35v, i.e. only that part of the homily now in Junius 85. Junius’s transcript ends with a note that the remainder is lacking. The transcript is titled twice, on ff. 9r and 10r, and in both titles Junius records that he is transcribing from a MS lent to him by Isaac Voss. Presumably, Junius borrowed only Junius 85, not the pair of manuscripts. Voss’s pressmark ‘C. 29.’ is recorded on the top right of f. 1r in Junius 85 and ‘F. 29.’ is on the first paper flyleaf of Junius 86. Subsequently the pair of manuscripts passed from Voss to Francis Junius (1591–1677), who was his uncle, whose account of their contents is contained in a sixteen-line note on f. 1r, where he corrects the earlier headings by observing that, rather than a psalter, the collection contains homilies which he accurately characterizes as ‘materiam | tractans pœnitentialem’.

The pair of manuscripts went from Junius to the Bodleian Library, which acquired them in 1678 with Junius’s other manuscripts. They are described in the Summary Catalogue as 5196 and 5197, as is reflected by the stickers ‘S.C. 5196’ and ‘S.C. 5197’ at the top left of each inside cover. The current Bodleian classmarks, ‘MS. Junius 85’ and ‘MS. Junius 86’, are written twice on each inside cover in pencil. ‘MS. | JUNIUS | 86’ is embossed on the spine of the second volume. Later marks include a small pencilled ‘JW’(?) at the foot of f. 81v and ‘[R]H 16.7.55’ and ‘RH. 14.7.55’ at the end of the two volumes, written in black ink at the foot of the inside endboards, presumably reflecting Bodleian inspections.

[Note: At the back of the manuscript Napier (1887) reported seeing a binding leaf that contained parts of chapters 14 and 16 of the OE translation of Boethius, “Consolations of Philosophy”; it was detached from the manuscript about 1886 and was mislaid before the publication of Sedgfield’s *Boethius* in 1899. The leaf is reported as missing in Madan’s catalogue of 1937 and upon recent inquiry at the Bodleian it was reported as still missing. It is no. 337 in Ker, *Cat.* and no. 643 in Gneuss’s *Handlist*. Ker dates it “s. x¹” and Gneuss “prob. s. x¹ or xi med.” Kiernan (2005) uses new technologies to recreate the format of the leaf that Napier published, showing that it had improbably small script, improbably ragged line lengths, and

an excess of subscript letters. The improbabilities lead Kiernan to suggest that the fragment may have been a fake.]

CODICOLOGICAL DESCRIPTION: Junius 85: i + 1 + 34 + i, foliated [i], 1–35, [ii]. Ff. [i] and [ii] are unfoliated paper flyleaves of the date of binding, f. 1 is a 12c parchment flyleaf. Junius 86: ff. ii + 46 + i, foliated [iii-iv], 36–81 [v]. Ff. [iii-iv] and [v] are unfoliated paper flyleaves of date of binding (17c).

This is a strikingly small pair of Old English manuscripts. Leaves in Junius 85 measure approx. 155–160 × 105–120 mm. while those in Junius 86 measure approx. 150–155 × 100 mm. The parchment is of distinctly inferior quality, with a sewn-up rip on f. 16, and many holes, as on ff. 17, 24, 34, and with insufficient parchment to make a full rectangular page at a number of places (e.g. ff. 16, 30, 34, 81, which all lack the lower outer corner). In all of these cases there is no text missing but rather the scribes worked around the failings in the parchment, which were presumably there from the start. The parchment is often discolored and now bears some water damage, e.g. at ff. 25–26. So far as can be seen, leaves are generally arranged HFHF.

At the lower right of each recto is an ink foliation that takes account of the opening parchment flyleaf and begins with '2' on the first OE page. This foliation has frequently been touched up, sometimes over an incorrect or unclear number, as at '4' which is apparently written over another number. This is the foliation followed by Ker and Healey and used throughout here. An earlier foliation on the upper right rectos ignores the opening parchment flyleaf and begins '1' on f. 2r. The numbers 1–3 (on ff. 2r–4r) are in ink in a neat small hand; this foliation is continued very faintly throughout.

The material in this collection was apparently accumulated over time and never standardized into a unified visual look. This is particularly apparent in the varying space of the writing grid and the number of lines per page. Lineation is made throughout by incising with drypoint and there appears to be a double bounding line on both left and right of the writing block whenever this is visible. The number of lines and the space of the writing grid vary considerably throughout and will be described here in detail. To facilitate understanding the assembling of the manuscript, this information will also be related to the quiring (for further details on which see under collation below), to the scribal hands (on which see further below), and to the contents (keyed to the listing below).

Quires I and III (ff. 2, 12–17) contain item 1 (just the ending), item 2a and 2b (with text missing between parts and now adapted to incorporate item 3), and item 4 (partly written over an erasure, fragmentary at end). F.

2 is lineated from the recto for 17 lines creating a written grid of 110 × 87 mm., but the writing does not straightforwardly follow this; the 14 lines of text on f. 2r ignore the lineation but occupy the available grid, while the 20 lines of text on f. 2v follow the lineation at first but break the grid by continuing for a further three lines in the lower margin. Ff. 12–16 are ruled for 19 lines per page within a lineated grid of approx. 135 × 80 mm. F. 17 has two sequences of rulings partly visible: pricking is visible (in the outside margins) for 19 lines, matching ff. 12–16, and this lineation is mostly visible, but this format has been superseded by a slightly more spacious lineation of 17 lines occupying the same written grid, on which the text has been written.

[Note: Healey (1978: 8) and Chadbon (1993: 49) consider that Scribe A wrote f. 2v and ff. 12r–16v, although f. 2v is virtually impossible to attribute because it has been so heavily touched up by a reviser. Healey and Ker both see a switch to Scribe B on f. 17rv, apparently for the final lines of item 2b as well as item 4, while Chadbon (1993: 50) is uncertain of the hand. The handwriting is inconsistent enough throughout and obscured enough by the occasional touching-up hand that attribution is uncertain.]

Quire II (ff. 3–11, which was inserted between quires I and III) contains item 3 (fragmentary at beginning, perhaps just for the missing leaf, and fragmentary at end, although now adapted to flow into item 2b); ff. 3–11 are ruled for 16 lines of text per page within a written area of 135 × 85 mm. Text generally follows lineation except that there are remnants of a lower line of text visible on ff. 3r, 4r, 4v, and two such lines at f. 5v (these traces do not now constitute part of the main text as this has been touched up), while at f. 11r the writing misses the lineation, having 15 lines on the page, and f. 11v has 15 lines of writing within the grid of 16 and then a further line inserted at the foot and marked with a decorative insertion mark.

[Note: Healey and Chadbon see all the text here as the work of a single scribe, their Scribe B. While it is probably true that it is written by a single scribe, it is difficult to be sure that this is the same hand that writes other parts of the manuscript.]

Quire IV contains item 5: this quire is clearly a distinct unit, different in size from the rest, consisting of ff. 18–24, lacking a final leaf, and containing a single complete text followed by blank space; ff. 18–24 have a written grid for 20 lines (ff. 18r–v, 19r) or 19 lines (ff. 19v, 20r–24r) within a written space of some 145 × 100 mm. The text block was once wider and apparently some outer text was lost from the rectos in an early trimming and so the last letters of each line were erased and written again in the inner margin, apparently by the main hand (as suggested by Ker, *Cat.* 410, see further, Wilcox 2009).

[**Note:** Healey and Chadbon see this as the work of a single scribe, their Scribe B. This indeed seems to be all one scribe, whose work may or may not appear elsewhere in the manuscript.]

Quire V (ff. 25–32) contains the opening of item 6; all ruled for 19 lines with a written grid of approx. 128 × 85 mm., all by Scribe A.

Quire VI (ff. 33–35) contains the continuation of item 6; ff. 33 and 35 are ruled for 19 lines with a written grid of approx. 130 × 85 mm., in harmony with Quire V; f. 34 is ruled for 16 lines, with a written grid of approx. 127 × 78 mm., with 15 lines written on both sides plus an additional half a line entered at the bottom of 34v. There is a clear switch in scribe at f. 35r/4.

Quire VII (in Junius 86, ff. 36–41) contains the continuation and conclusion of item 6 (with no apparent gaps) and opening of item 7; all ruled for 16 lines of text creating a written grid of approx. 122 × 83 mm. On all the pages the text runs over for an extended line at the bottom marked off with a colored decorated line extender (picking up on the idea from f. 34v). Scribes unclear.

Quire VIII (ff. 42–52, which incorporates an added leaf) contains the continuation of item 7 (with no apparent gaps); ff. 42r–48r have 13 lines of ruled text within a written grid of 122 × 80 mm. plus the extended lower line, still with the same line extender, in a somewhat bigger hand; ff. 48v–51r have 14 lines plus extended line of text within the same space, in slightly smaller script; ff. 51v–52v go back to 13 lines plus extended line within the same space, with the shift in lineation within the quire happening both times between recto and verso.

Quire IX (ff. 53–61, which incorporates an added leaf) contains the continuation of item 7 (no apparent gaps until fragmentary at end, lacking a line or two of the conclusion); all have 14 lines of text (clearly ruled) within a written grid of 128 × 83 mm. and no extended line, except for a short line extender at the foot of f. 58r.

[**Note:** Healey and Chadbon think quires VIII and IX are all by Scribe B, but this is unclear. There is probably a shift in hand from f. 41v to f. 42r, but it is not certain that this is the earlier scribe.]

Quire X (ff. 62–71) contains the opening of item 8; ff. 62r–63r have 15 lines (clearly ruled) with a writing area of 132 × 83 mm.; ff. 63v–69v have 14 lines within the same space; ff. 70r–71v have 15 lines with the same space.

Quire XI (ff. 72–81, with two leaves added) contains the continuation and conclusion of item 8; ff. 72r–75r have 15 lines within a written area of 132 × 83 mm.; ff. 75v–77r have 14 lines within the same space; ff. 77v–78v have 15 lines with the same space. Ff. 77r–78v have an extended further part line. F. 79r has the same number of lines (15 plus extender) but in a smaller

area (presumably because the parchment is substantially shorter) i.e. occupying a space of 118 × 85 mm. without the extender line. Ff. 79v–80v have 15 lines but no extender, within a written grid 122 × 80 mm. Lineation is not visible on all of f. 81, which contains the last 11 lines of text on the recto and ends with blank space.

[Note: Healey sees this all as her Scribe B. Ff. 62r–81r is indeed probably the work of a single scribe, who may be the same as the scribe of ff. 42r–61v.]

The different scribes in these manuscripts are difficult to distinguish, in part because the ink has often faded and in many places been touched up, in part because of the different aspect of the hand as the size of the written grid varies, and in part because there seems to be a high toleration for varying appearance even in passages perhaps written by a single scribe. Ker (*Cat.*, 411) observes that “The writing varies in appearance,” but goes on to suggest that ff. 2v, 12r–16v, 25r–34r/4 appear to be in a different hand from the rest. Healey (1978: 6–8) suggests that there appear to be two distinct major scribes, while a third hand has retouched in black ink throughout, and especially at f. 2rv. Chadbon (1993: 48) also sees two distinct major hands, with a third hand providing some material in the middle.

Healey suggests that Scribe A wrote ff. 2v/1–20, 12r/1–16v/19, 25r/1–35r/4, plus, perhaps, the additions on ff. 3r–6r, while Scribe B wrote ff. 17r/1–17v/17, 3r/1–11v/16, 18r/1–24r/12, 42r/1–81r/11, although, she concedes, it is possible that passages here ascribed to Scribe B could be the work of more than one scribe. Healey declines to identify the scribe for f. 2r, f. 35r/4–35v/19 or for ff. 36r/1–41v/17, which probably represent the work of one or two further scribes. Chadbon (1993: 42–50) suggests that Scribe A wrote ff. 2v/1–20, 12r/1–16v/19, 25r/1–33v, that Scribe B wrote ff. 3r/1–11v/16, 18r/1–24r/12, 42r/1–81r/11, and probably f. 34rv. He suggests that a further hand, Scribe C, wrote ff. 35r/4–41v/17. He sees f. 2r as possibly Hand B, the reviser of ff. 2v–6r as probably a different hand again, and uncertainty about the hand of f. 17r/5–17v/17 (i.e. item 4). Healey’s suggestion that some of what she attributes to Scribe B may be written by more scribes seems correct. The number and stint of the scribes matters for understanding how this manuscript was put together. The shift between scribes in item 2 within a quire between ff. 16v and 17r suggests that Scribe B took over the work of Scribe A in some kind of collaboration. The shift in scribes within items 6 and 7 indicates that multiple scribes worked on a single item, and, in the case of item 6, this apparently involved a multiplicity of scribes. Scribe A’s corrections and additions to item 3 on ff. 3r–6r (if these are by Scribe A) shows that scribe taking on an editorial and organizing role, which may also be implied by his absorption of Quire II, already written by Scribe B, within

his Quire I and III. Scribe B was actively involved in reorganizing material for the present form of the collection if he was the one who corrected item 5 in Quire IV by inserting a few syllables at the front of each line on every recto to compensate for the cropping. If Healey's identifications are correct, then Scribe B also wrote out the whole second half of the collection, from f. 42r onwards, although this might be the work of another scribe.

Corrections and touchings-up are in evidence throughout the manuscripts, generally by a distinct hand using a blacker ink. Ogawa (1994) shows that this retouching is not always reliable and suggests that it is the work of a 17c corrector associated with Junius. Ogawa's case for dating this touching-up is not entirely convincing, resting on the presence of mirror writing on part of the paper flyleaf, f. [iii], at the front of Junius 86. Ogawa suggests that this mirror impression of text from part of f. 36r came about somehow when the paper flyleaf was inserted at the time of the 17c binding (although there is now an intervening further paper flyleaf) and that the impression was made because the page was freshly retouched at this time. There are, though, other reasons which could have created the small patch of mirror impression writing, such as moisture on this part of the page, which might better account for why only one small part of the page received the impression. In such a case, the retouching could have occurred any time from the first organization of the collection in the 11c up until the 17c. It was present by the time of Wanley's description (1705: 44–45), as demonstrated by Ogawa (1994: 9).

There is some use of display capitals and some coloring of initials and the notae but, like most aspects of this collection, there is little uniformity. The only distinct rubric is for item 5 on f. 18r/1, which was probably written in red in rustic capitals, although the colored ink has now faded and been redrawn closely by the retoucher (?) in black. The opening initial is enlarged, slightly decorated, and written in red which has now largely faded. The first line is written in majuscules (for the most part) in regular black ink and then the text resumes in the normal manner. This is a standard opening decorative format common to many 11c Ælfric manuscripts. The opening of items 7 and 8 are somewhat similar in decorative effect, albeit lacking a rubric and with less use of capitals. Each of these items begins at the top of a new page with an enlarged and slightly decorated red-colored initial ('G' at f. 40v/1, 'H' at f. 62r/1) followed by a brief use of majuscules. All three of these openings are considered by Healey to be the work of a single hand, her Scribe B. The opening of items 2 and 6, on f. 2v and f. 25r, are the work of a different scribe (Healey's Scribe A) and have a somewhat different visual effect. Each item again starts at the top of a page with an enlarged and

decorated initial (here an M and a G) which are more elaborately decorated than the opening of items 5, 7, and 8 and are in a colored ink that has faded to black. The text then continues in a regular script without majuscules. Items 1 and 3 both lack their openings, while item 4 is not presented with any decorative flourish, but simply continues from item 2b.

Other decoration throughout the manuscript consists in providing capital letters and tironian notes with a decorative touch of color. Such decoration has faded to oblivion if it was once present on f. 2r-v, but was apparently lacking from ff. 3r-11v (where a few capitals are somewhat enlarged), is present in black on ff. 12r-17v, present in faded red or black on ff. 18r-24r, present in black or occasionally red on ff. 25r-70r, and appears to have been lacking from ff. 70v-81r. It is hard to be certain whether the variations here may result from different amounts of fading. It is striking that there is some consistency here across the work of multiple scribes, as in ff. 25r-70r, along with some variation during the stint of a single scribe, as between f. 70r and 70v.

An interesting decorative touch comes with the extended lines. On numerous occasions the scribes add an additional half a line or so beneath the standard written grid and in such cases there are decorative brackets in ink marking the added line. F. 11v, which has the first such line extender, has a fairly elaborate abstract example in black ink (this is within the stint that Healey attributes to Scribe A). The examples on ff. 18-24 are not the same since these result from the main scribe's providing material that has gone missing from right-hand sides of the rectos presumably due to cropping. The next line extender, on f. 34v, is an elaborate drawing of a bird sprouting decorative leaves from its mouth drawn in black ink (within another stint attributed by Healey to Scribe A). There is then a consistent series of such line extenders throughout ff. 36r-52v where the decorative squiggly pair of black lines have been filled in with red (thus providing a consistent decorative flourish within pages apparently written by multiple scribes, delimited to quires VI and VII). F. 77r provides another example in the form of a bird, clearly matching the one at f. 34v, if slightly less elaborate, even though the writing here is attributed by Healey to Scribe B. A double squiggly line, like those on ff. 36r-52v but without the red color, recurs at ff. 77v-79r (in the stint of Scribe B, according to Healey). The pattern of the line extenders is not consistent, then, like so much else, but it seems to provide a little flourish of decorative interest across various components of the collection.

All in all, the visual pattern of these two manuscripts presents a distinct experience for different sections, often inconsistently miscellaneous (as in the number of lines per page), but with some features that recur across the

whole collection, as with the recurring line extender brackets and, to a contestable extent, the recurring scribes. Healey (1978: 16) suggests that the collection “represents the formative stages” of an anthology: “Its value lies precisely in its unfinished state; since the editorial touch is conspicuously apparent, it lays bare the process by which finished collections, like the Vercelli Book, could evolve.”

Perhaps the most conspicuous sign of such a process of accumulation lies in the evidence that the manuscripts are made up from a distinct series of booklets, as suggested by Robinson (1978). This is most clear-cut for Quire IV (ff. 18–24), which contains a single homily by Ælfric (item 5) that starts with a rubric at the top of the recto of the first folio of the quire and ends with considerable blank space on the last surviving folio, with the likelihood that the following folio was excised because it was blank. The quire has significantly different written dimensions from other material in the manuscripts, as is particularly obvious in the additional width of the writing. Apparently this booklet was cropped down at such an early stage that the original scribe was able to systematically recopy text lost to the cropping from the right-hand side of the rectos in the inner margin. Such early cropping hints that the unit had but a brief independent existence, although a little added discoloration on the outer leaves, ff. 18r and 24v, and damage from fluids not seen for the most part inside this quire, may result from early circulation unbound. The only thing connecting the creation of this quire with the collection in which it now resides is the possible recurrence of this scribe’s handwriting elsewhere in the collection. Otherwise this quire is connected only insofar as the contents, a sermon on Lent, fit well with the thematics of the collection and perhaps with its temporal sequence of Lenten homilies.

The first three quires (ff. 2–17) form a unit in a different way and the evidence is more equivocal. The texts here both begin and end imperfectly, demonstrating that this was once part of a larger sequence. An earlier arrangement has been visibly disrupted with the placing of Quire II and its text of the *Visio Sancti Pauli* (item 3) within the context of Quires I and III and the homily on the Address of the Soul to the Body (item 2). The fragmentary nature of item 1 shows that a substantial homily (Napier 49/Blickling 9/Vercelli 10) at the least, and perhaps more, has been lost from the beginning of this sequence. Nevertheless, f. 2 has been heavily soiled, with the text on both f. 2r and 2v only legible because it has been retouched by a later scribe, with the suggestion that this leaf served as the outside wrapper for a unit that at some stage circulated independently without a protecting binding. The fragmentary end of item 1 was perhaps simply sacrificed at

this stage to serve as the outer wrapper until it was restored by the attention of the retoucher. At the end of the sequence, item 4 is distinct in content as a sequence of charms within a collection otherwise full of homilies and, as such, it may have been added to originally blank space at what would be the end of the sequence. Since the charms end in mid-flow, there is clearly now some loss here and the codicological evidence hints at the loss of just one more folio: while Quire III has now been significantly disrupted, one additional lost leaf at the beginning and end would make this a quire of eight gathered around the stitching between ff. 14 and 15. The fact that these charms were apparently copied over an erased text on f. 17v is more puzzling but might indicate that at this end, too, an item was sacrificed on a page (or on this page and the subsequent lost folio?) that was subsequently reused. Healey considers that her Scribe B wrote both item 3 on the inserted Quire II and item 4, the charms at the end of Quire III, and takes over for the end of item 2 on Quire III otherwise written by Scribe A. This would suggest that the reorganization of material here was the work of Scribe B, who absorbed the *Visio Sancti Pauli* and added the charms. This independent unit is associated with the rest of the collection in view of the recurrence of both scribes, the approximately similar size (although notice the variation in number of lines and written space), and also the somewhat but not very similar line extender on f. 11v and on f. 34v and f. 77r (although notice that the one at f. 11v is fairly different). In other words, while this unit probably had a distinct life as a separate unit, it may also have provided the aesthetic kernel for the collection as it now stands.

Quires V–IX, ff. 25–61, appear to constitute another distinct unit, although here the pattern, which was disrupted by the subsequent division into two books, includes some palaeographical and codicological oddities. The opening of Quire V starts a new homily (item 6 on f. 25r/1) and the contents appear to proceed continuously without any gaps to the end of Quire IX, which ends just shy of the end of a homily (item 7 on f. 61v/14). At least three different hands and perhaps more are in evidence within this sequence, including in Healey's analysis both Scribe A and Scribe B, with no obvious rationale for the alternations. The make-up of Quire VI is quite odd as a gathering of just three leaves incorporating multiple changes in scribes. This is the point where the early modern binder divided the collection, and the short quire would make most sense if material were here missing, but instead item 6 appears to proceed without gaps. After that both Quires VIII and IX incorporate an added leaf. This would make most sense if the organizing scribe wanted to finish copying item 7 at the end of Quire IX. This constraint on copying space might also explain the inclusion of an

added line at f. 34v, throughout Quires VII and VIII (ff. 36–52), and on f. 58r. Paradoxically, though, although the completion of item 7 was almost certainly within grasp with the addition of just a line or two at f. 61v, the scribe did not finally do so but allowed the last lines to spill over onto a further page or pages now missing (a single folio or a complete quire?). If, then, these quires did circulate as a separate unit, they did so with at least a further leaf and possibly with further items at the end. Signs of wear bear out such a conclusion. At the opening, f. 25r has sustained water damage that stains forward through much of the quire, although it does not have the soiled look of f. 2 and so does not appear to have served as the wrapper for a collection that circulated widely. At the close, f. 61v is as clean as any other page and presumably never circulated as an outside leaf. These quires, then, may have constituted a distinct unit with a lost (and now unrecoverable) conclusion.

Finally, Quires X and XI (ff. 62–81) constitute a distinctive unit to the extent that they completely contain a single homily (item 8 starts on f. 62r/1 and ends at f. 81r/11) and end with considerable blank space (f. 81r/12–15 and all of f. 81v but for later additions). Quire XI has two added leaves, perhaps inserted to ensure that the homily could be completed within the quire. F. 81v is discolored and shiny in a manner that might suggest it circulated as an outer wrapper. The similarities of format and the recurrence of the scribe suggest, on the other hand, that this unit was created specifically to be associated with Quires IV–VIII and perhaps with the book as a whole.

Each of the now separate manuscripts is contained in a plain 17c binding of a similar style, with the sewing anchors visible through the boards, coated in a thin and dirty cream-color leather. The binding of Junius 85 is slightly different in dimensions from Junius 86: Junius 85 has outer boards of 170 × 113 mm., Junius 86 of 162 × 108 mm., and Junius 85 is also a somewhat thinner book (Junius 85 measures 18 mm. between outer boards, Junius 86 measures up to 28 mm., although its covers are now considerably warped). Junius 85 has three sewing bands visible in the spine, which is showing signs of cracking; Junius 86 has no such raised bands and the spine looks to have been more recently repaired: it alone has the classmark printed on the spine. Junius 85 has the remains of ‘α’ written in ink on the cover, while Junius 86 has ‘β.’ clearly visible at the equivalent place.

In addition to paper flyleaves from the time of the binding, there is now one medieval parchment flyleaf and was once another. F. 1 of Junius 85 is a fragment from a 12c missal with text visible sideways on the recto containing readings for the masses of Kings and Abbots (according to Hea-

ley 1978: 9). A hint of binding parchment with further text is visible in a narrow strip at the top left of the inside backboard of Junius 85 beneath the paper pastedown and at the mid right of the inside frontboard of Junius 86 beneath the paper pastedown there. The middle right-hand side of the first paper flyleaf of Junius 86 (i. e. f. [iii] verso) contains the inverse impression of writing from f. 36r, which it must once have lain beside without the presence of the next paper flyleaf (f. [iv]) which contains no such impression.

COLLATION: Junius 85 (ff. 2–35) I¹ (f. 2, displaced singleton, original form of quire not now knowable); II¹⁰ wants 1 before f. 3 (ff. 3–11); III⁶ 1, 2, 5, 6 are singletons (ff. 12–17); IV⁸ wants leaf 8, probably blank, after f. 24 (ff. 18–24); V⁸ (ff. 25–32); VI³ 2 is a singleton, 1 and 3 (ff. 33 and 35) may be conjoint or may be singletons || Junius 86 (ff. 36–81) VII⁶ (ff. 36–41); VIII¹⁰⁺¹ 7 (f. 48) added half-sheet (ff. 42–52); IX⁸⁺¹ 8 (f. 60) added half sheet, 2 and 7 singletons (ff. 53–61); X¹⁰ (ff. 62–71); XI¹⁰ 6 and 10 singletons (ff. 72–81).

CONTENTS:

- a. f. 1rv 12c flyleaf with later additions [not on film].
- f. 1r 13c(?) heading: ‘Pars psalt(er)ii g(re)ci’; 17c note by Junius on MS contents: ‘Imperitia(m) possessorum inscriptus . . . pagina | decima(m) octava(m)’ [*sic*] (written over an illegible 12c liturgical text, rotated).
- f. 1v continuation of the 12c liturgical text (badly faded and rotated)
1. f. 2r/1–14 OE Homily “Tuesday in Rogationtide”, fragment (HomS 40.1 (Nap 49)) begins imperfectly: ‘song 7 godes lof [. . .] | stan cynincges’; ends ‘soðlice butan | ænde: — AMEN’ (ed. Napier 1883: 265, lines 13-end, no. 49; same as Blickling 9 and Vercelli 10; this version ed. Szarmach 1977).
- [Note: Text partly touched up, partly faded to invisibility. Added 17c title above, ‘Pars Psalterii Saxonici’.]
- 2a. f. 2v/1–20 OE Homily, fragment (HomM 14.1 (Healey)), which continues on f. 12r (no. 2b): ‘Men ða leofestan we `ge`leornodon on | godcundum gewritum . . . he self | [wæs on rode] gefæstnod. his fet 7 his hand[.] genæglu(m) 7 ðurh ð[a ðrowunge he us]’ || (continued on f. 3r, lower margin) ‘[wolde o]f hylle [witum a]ly[s]an’ (ed. Fadda 1977: 163–65, no. 8, lines 1–13, with readings not legible in manuscript supplied in brackets from her edition).
 3. ff. 3r/1–11v/16 OE Vision of St. Paul (HomM 1 (Healey)), begins imperfectly: ‘7 .m(en ða leofestan). hit sægð her on ðisum halgum ge-|write’;

ends imperf. ‘7 hio hin’e’ ðan(ne) gegrétað | ðæs synfullan mannes’ (ed. Healey 1978: 63–73).

[Note: The text on ff. 3–6 has been altered a good deal in a contemporary hand, perhaps that of Scribe A. Healey argues that the fragmentary text is brought into deliberate harmony with the item 2b that follows (see Healey 1978: 4–5).]

2b. ff. 12r/1–17r/5 OE Homily, fragment continued from f. 2v (HomM 14.1 (Healey)): ‘sawl. 7 ðus cweð. gehyrstu héarda | lichoma.’; ends ‘mid his gecorenum | ænglum; a in ealra wurulda wu|ruld; a buton ænde; amen’ (ed. Fadda 1977: 165–73, remainder no. 8, lines 14–127, continued from f. 2v with one or more leaves probably missing between ff. 2 and 12).

4. f. 17r/5–17v/17 Four charms in Latin and OE with OE titles and directions for use, written without break after homily and without marking rubrics:

a. f. 17r/5–17v/5 **wið | wif bearneacenu.** ‘Maria uirgo | peperit . . . 7 bind under hire | swiðran fót’ (ed. Storms 1948: 283, no. 45).

b. f. 17v/5–10 **Wið gestice.** ‘Wrið | cristes mæl. 7 sing ðrywe ðær|an . . . & recessit | dolor’ (ed. Storms 1948: 286, no. 49).

c. f. 17v/10–16 **Wið uncuðum swyle.** ‘sing | on ðine læcefinger . . . Fuge | [. . .] diabolus;’ (ed. Storms 1948: 279, no. 41).

d. f. 17v/16–17 **Wið toðeace.** | ‘S(an)c(tu)s petrus supra mármóream;’ ends imperfectly (complete sequence of charms, ed. Cockayne 1864–66: 1: 392–94).

[Note: F. 17v is probably a palimpsest.]

5. ff. 18r/1–24r/12 Ælfric, ÆCHom II, 7: **DOMINICA I IN QUADRAGESIMA.** | ‘MEN ÐA LEOFESTAN EOW EALLUM IS CUÐ. | ðes gærlica ymbryne us gebringð efne. | nu ða clænan tíð længtenlices fæstenes;’ ends: ‘.Á. in ealra worulda woruld Amen’ (ed. Godden 1979: 60–66).

[Note: On f. 20v, in lower margin, rotated, in a 12/13c hand is the incipit for a hymn for St. Denis, ‘gaude prole grecias gloriét(ur) gaullia patre dyonisio exultet | gaude prole’, and in the gutter (barely visible on film) is ‘odo de moteroil’ (see Ker, *Cat.*, 410–11). In the bottom margin of f. 21r, upside-down, in 12c hand is a scribble: ‘depromit’ and ‘depromit d(omi)no sede a’ (Ps. 109.1 (?)). F. 24r/13–19 blank except for ‘Legem’ (12c) written on line 20.]

f. 24v blank but for later additions: ‘anim’ (12/13c); ‘D(omi)ne ne in furore tuo arg[.]’

(Ps. 6.2) (12/13c); and the foot of the page, upside-down in a small script ‘decidit’.

6. ff. 25r/1–40r/17 Homily (HomM5 (Willard)): ‘Geherað nu mæn ða leofestan hu ús | godes béc moniegaþ. 7 myndigað to | ures lifes clæn-

nesse 7 licháman | 7 saule.; ends ‘wuniað ðon(ne) mid criste | ðam ðe nu lyfað. 7 ricsað. mid god | fæder. ðam sie wuldor. 7 lof. a in ea|ra. worulda. woruld. a búten áende’ (ed. Fadda 1977: 6–31, no. 1).

7. ff. 40v/1–61v/14 Homily ‘GEHÉRAÐ NU mæn ða léofestan. hwæt | her sægþ on ðissum bócum. be | manna teoðungcéapa’; ends imperfectly: ‘sie lof 7 wuldor. á on ea|ra’ (ed. from the Blickling MS by Morris 1880: 39–53/2, 195, 52/2-end, no. 4 and 16 [in fact all one] but with many verbal differences; the distinct version here partly ed. Willard 1949: 72–78).

[Note: F. 43v has the name ‘teobald(us) ade de | richebor’ added in a 12/13c script in top margin; f. 44v–45r has several scribbles in the top and left margins (12/13c), including ‘decid(it) omnia vi(n)cit amor et nos cedam(us) amori’ (Vergil, Eclogue X.69) in both the top and left margins.]

8. ff. 62r/1–81r/11 Homily (LS17.2 MartinVerc 18) ‘HER we magon hwylcum|hwega wórdum sécgan be | ðære árwyrdan gebýrda. 7 be þam | halgan lífe 7 forðfore ðæs éadi|gan weres. s(an)c(tu)s martinus’; ends: ‘to ðan ús gefúltumige ure | drihten. se leofað. 7 ricsað. a | butan áende. AMEN’ (ed. Scragg 1992: 291–308, no. 18; same as Vercelli 18 and Blickling 17) [F. 81r/12–15 is blank].

- f. 81v blank but for the addition at f. 81v/1–3 of the first words of Psalm 1 in Latin and at f. 81v/4 for scribbles of the alphabet, followed by a repeated ornamental B.

PHOTO NOTES: The paper flyleaves are not photographed; only [i] verso, [ii] recto, [iv] verso, and [v] recto are visible in the film.

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“The Blickling Homilies”
[Ker 382, Gneuss 905]

HISTORY: This collection of anonymous pre-Ælfrician homilies with appended 14c and 15c material from Lincoln is, along with the Vercelli Book [482], one of the earliest OE homily manuscripts. There are three phases to the history of the Blickling Homilies: the Anglo-Saxon period, about which very little is known, a late medieval use in Lincoln, which is abundantly attested, and a well-documented period of modern ownership. All three are outlined here.

The dialect of the Blickling Homilies hints at a Mercian origin for the manuscript (Hardy 1899 and Menner 1949). The manuscript was written in or sometime after 971 in view of the dating formula included in Homily 11 on f. 72 and this approximate date is confirmed by the characteristics of the handwriting (which Ker ascribes to s. x/xi).

[Note: Kiernan (1996: xix–xxii) has suggested codicological and paleographical similarities to the *Beowulf*-manuscript (London BL Cotton Vitellius A.xv [251]). Following Förster’s suggestion that the “hand of the second *Beowulf* scribe displays in overall appearance a striking resemblance to the first scribe of the Blickling homilies” (Förster 1919: 43, Kiernan’s translation (1996: xx)), Kiernan notes similarities in the late square minuscule, in the writing grid layout, and in the irregular arrangement of quires (see below) to fit content. Coupled with the long-debated literary relationship between Blickling Homily 16 and the description of Grendel’s mere in *Beowulf*, this evidence allows Kiernan (1996: xxi) to suggest “the possibility that the two manuscripts were copied at different times in the same scriptorium.” But for doubts about this theory see Orchard 2003: 21–22.]

Evidence for use of the homilies after their first writing is slight, but some clues do survive. While many corrections to the text are by the main scribes, a few were made by other hands, such as the linguistic preference that led to the insertion of “se” before ‘hælend’ at ff. 14r/10, 14r/16, 15v/16, 16r/16, in the opening of Homily 3. The attention of later users is evident, too, in the insertion of rubrics for Homilies 11–14, probably in the late 11c

in view of such transitional spelling as 'dei' (f. 70v/2, Ker [*Cat.*, p. 453] characterizes this as "a rough hand of s. xi"). A further layer of later use is attested here, since the rubric to Homily 13 at f. 84v/7 has received a later pious addition, 'N(ost)ri Ie(s)u Chr(ist)i'. Later attention is also seen around the dating formula at f. 72r, where the comment 'fif elddo sindon ahgan. on þam syxtan sceal beon dom[...?] | deih', written in the upper margin, relates to the discussion of the ages of the world and suggests transitional English in the spelling of *deih*. Probably the same annotator entered 'on þa(m) sixta[.] | elddo' at f. 72r/8 margin, supplying a phrase that makes the text more explicit. While little is known for sure of the early circulation of this manuscript, it clearly received some attention from users of the text, apparently stretching into a transitional period of English.

[Note: A close relationship with part of the 11c homiletic manuscript CCCC 198 [41] has been convincingly demonstrated by Scragg (1985) and Swan (2006), a manuscript at Worcester at one time (Ker, *Cat.*, p. 82). Part of a homily in CCCC 198 may have been copied from Blickling Homily 10.]

By 1304 the manuscript was in the possession of Lincoln city corporation. Here it was used as an oath book and as a book of record. The gospel sequentiae, made up of the gospel pericopes for Ascension, Epiphany, Annunciation, and Christmas, constitute a suitable range to serve as an oath book (Ker compares in this regard the Blickling Psalter, New York, Pierpont Morgan Library 776 [333], and MSS London, British Library, Royal 9 A. vii and 9 A. xii). It was probably as a result of considerable handling that followed from use as an oath book that some of the leaves became soiled and many of the bifolia split and disordered (Willard 1960: 18–25). At the same time, the manuscript became a somewhat haphazard ledger for the recording of city affairs and names, written into margins and other blank spaces. The earliest entry lists the roster of members of the Lincoln Common Council for 1304 (on the margin of f. 1v). The latest dated entry among the homilies is 'Martin Mason | belman 1608' at the foot of f. 119v, while on the calendar there is an entry from 1623 at f. v verso. Municipal records and names abound, along with other more miscellaneous marginalia, especially from the 14c and 15c (all those recoverable are listed by Willard 1960: 47–65). At this time, the OE texts must have had only totemic significance since the language would have been unreadable. The late medieval additions do not relate to the OE texts (with only a couple of possible exceptions, such as the internal gloss at f. 95r). Willard (1960: 48) speculates that the manuscript's "selection for use by the Common Council may have been governed by the fact that it was an ancient book, a religious book, that it is in the vernacular, and that it is both English and pre-Conquest." Similar use

was made of a glossed psalter, the Blickling Psalter, although in that case at least the Latin would have remained comprehensible.

The manuscript left the common council of the City of Lincoln in 1724, as made clear by a reference in the Lincoln Corporation Minute Book to the disposal of “two books writ in ancient character,” namely the Blickling Homilies and the Blickling Psalter, to a Mr. Pownall of Lincoln (see Willard 1960: 15–17, from whom the following history is drawn). From him both manuscripts passed to Sir Richard Ellys, of Nocton, Lincolnshire, on whose death in 1740 they were inherited by Baron Hobart of Blickling Hall, from which these manuscripts take their traditional names. The inheritance passed on to the Marquis of Lothian in 1850, from whose family Richard Morris borrowed the manuscript to make his edition of 1874–80. On the death of the tenth Marquis of Lothian in 1930, both manuscripts were sent to New York for public auction at the American Art Association — Anderson Galleries, Inc. On 27 January 1932 (Willard mistakenly gives 1928), the manuscript of the Blickling Homilies was sold to Cortlandt F. Bishop for \$55,000. After his death, the manuscript was again sold at auction, on 5 April 1938, for \$38,000, to John Hinsdale Scheide (1875–1942), of Titusville, Pennsylvania, who was building on the library of his father, William Taylor Scheide (1847–1907). From him, the collection has passed to his son, William H. Scheide (b. 1914), who allowed extensive use of the manuscript for the making of the facsimile in the 1950s and then lodged it in the care of Princeton University Library from about 1960. It was microfilmed in 1955. In 2008 new online digital photography of the complete manuscript was released.

CODICOLOGICAL DESCRIPTION: Leaves measure approx. 200 × 155 mm., with substantial variation between pages. There are three elements making up the manuscript, the 10c homilies, the 14c gospel sequentiae, and the 15c calendar, and preparation is distinctive for each. The OE homilies (ff. 1–139), which make up the bulk of the codex, are ruled in drypoint for 21 lines within a writing grid of approx. 175 × 110 mm. There are double bounding lines to left and right, with the writing generally starting from the inner, although sometimes from the outer, line. There is considerable variation in the degree of compression or expansiveness of the script (which led Scragg 1985), to speculate about units within the copying). The parchment is generally arranged HHHH in quires of 8, i.e. with hair consistently on the outside; however, there are numerous irregularities: III and XI are quires of 6; V is a bifolium, flesh outside; VII, VIII, and XVI are (or were originally) quires of ten; III, XII, XIII, and XVII, and perhaps XVI and XIX, were ar-

ranged HFHF (Collins 1976: 53); XVIII is FHFH and other quires “exhibit odd mixed arrangements, differing not only from Ker’s two types but from each other” (Collins 1976: 53). The varying quire sizes and arrangements are perhaps further evidence of copying the texts in units (see Scragg 1985 and Kiernan 1996: xxi). There has been some damage from wear and moisture, and substantial loss from trimming: for example, the top line of text has gone missing throughout Quire XV (ff. 103–110).

The 15c Calendar in the first quire (ff. i–vi) has leaves measuring 206 × 150 mm., pricked and ruled for five columns and 34 lines in ink, creating a ruled frame of 160 × 104 mm. Hairside is outermost in the parchment in an arrangement HHH. The 14c gospel sequentiae (ff. vii–x) has leaves measuring 198 × 145 mm, ruled in pencil for two columns of 25 lines, creating a written grid of 148 × 43 mm. To these pages, an unruled singleton (f. xi) was added in mid-14c.

There are multiple foliations/paginations throughout the manuscript. The present foliation, which dates from 1955, is made in pencil in the right-hand margin of the versos, mid-page or towards, but not at, the top of the page. This is the foliation used by Willard (1960) and used throughout this description. It is not, however, in evidence on the 1955 microfilm that accompanies this description. An earlier pagination in ink and pencil is visible at the top outer margin of most pages. This was the pagination used by Morris 1874–80 and by Ker and most visible in the present microfilm. For this reason, the ink pagination is given in brackets alongside the foliations in the Contents section below.

[Note: On the 1955 microfilm/-fiche is visible a foliation on the *inside margins* of the rectos running from f. ix recto to f. 135 as ff. ‘8–150’. This was the temporary foliation made for the Lothian sale about 1930 by Seymour de Ricci. This system is not visible in Willard’s facsimile published in 1960 because it was erased in preparation for the new photography (see Willard 1960: 21–22 and “Photo Notes” where this previous foliation is collated with the newest one).]

There are two systems of quire signatures in evidence, both medieval. An earlier series covers just the Anglo-Saxon material. From this, ‘P’ is visible at the foot of f. 73v on the last verso of quire X, ‘U’ is visible on f. 110v at the end of quire XV, and ‘X’ is visible on f. 119v at the end of quire XVI. There are traces of four further letters, which were made out by Willard (1960: 25) as ‘E’ at f. 8v, ‘L’ at f. 49v, ‘S’ at f. 94v, and ‘T’ at f. 102v. These signatures demonstrate that four quires of the OE manuscript are missing from the beginning, in addition to one quire after quire IX (i.e. after f. 64). These omissions, along with the loss of folios remarked below, had already occurred by the time of a series of late medieval quire signatures in roman

numerals, which are written in the lower right corner of the first folio of each quire. The first quire lacks a signature, while the second is signed 'iii' (f. 9r) and the third 'ii' (f. 16r), after which the signatures proceed regularly to 'xviii.' The two patterns of quire signatures are conveniently tabulated by Willard (1960: 26).

The OE text is written in two hands. Hand A alone wrote ff. 1r-49v, then the two hands alternate, with Hand B providing the beginning or ending of some homilies, apparently as a controlling guide, and then Hand B alone wrote the final pages, ff. 120r-139v. Willard (1960) provides a detailed examination of both hands and concludes that Hand B wrote ff. 50r/2-3, 65r/5-21, 67r/7-68v/6, 84r/1-84v/6, 86r/1-21, 86v/2-21, 103v/16-104r/21, 109r/6-15, 110v/13-15, 120r/1-139v/21, while Hand A wrote the rest. The main hands made numerous mistakes in copying, some of which they corrected. As Scragg (1985) observes, the pattern of scribal alternation, the pattern of the quires, and the presence of blank space and spacing of the texts all suggest that the OE manuscript was written in blocks, with some homilies already written out before the preceding homily was finished.

Original rubrics in the first half of the manuscript were written in red (Homilies 2-7, ff. 6v, 14r, 22r, 32r, 40r, 50r, and probably Homily 9, on f. 63v, now erased but with some traces, and possibly Homily 10, on f. 65r), while those in the last part were written in black (Homilies 15-17, ff. 104r, 120r, 127r), with Homily 16 (f. 120r) touched in red. Willard (1960: 38-39) thinks the rubrics were written by the two main scribes, the first group by Hand A, the last by Hand B. Added rubrics (Homilies 11-14, ff. 70v, 80v, 84v, 98v) were all written in black. Initial letters for each homily are enlarged and written in decorative form, often making use of color. Colors used are green (f. 6v), and red (ff. 14r, 32r, 40r, 50r, 63v, 65r, 70v, 80v, 84v, 98v, 104r, 120r), while two enlarged initials just use black (ff. 22r, 127r). That the decorated initials were done after the major writing campaign is seen on f. 22r/2, at the opening of Homily 4, where the wrong initial is supplied, with the common 'M' for 'Men þa leofestan' in place of the needed 'G' to make sense before 'eheraþ'. There is one further colored initial: an enlarged and decorated green 'M' in the right-hand margin of f. 17r, untroubled by any relationship with the start of a text or with the expected tag 'Men þa leofestan.' Beneath the initial, in red capitals like those of the first rubricator, are two lines of text, now cropped and unintelligible: possibly 'C EM| SES DIE'. Occasional further hands have made corrections, commented on the age of the world, and provided missing rubrics, as described above under history.

The calendar (ff. i-vi) is written in a single hand of the 15c, using red and black, and has received many additions in multiple hands. The gospel sequentiae (ff. vii recto–ix recto) are written in a single hand of the late 13c or early 14c (Willard 1960: 42), the ink of which has turned brown. Small initials are touched in red and larger initials are written in red and decorated with blue flourishes. The addition at the foot of f. viii recto is written in the main hand in a single column and similarly decorated. All of the blank space following and surrounding the text is filled with municipal records from Lincoln of events dating from 1263 onwards written in various hands starting from the beginning of the 14c onwards. The marginalia throughout the manuscript is written in multiple hands of the 14c–17c.

The whole manuscript was contained in an elegant 19c binding made at the shop of Charles Lewis, probably between 1843 and 1854, and this may have been the occasion of substantial trimming (see Willard 1960: 20–21). The manuscript was disbound and photographed in 1955, and the leaves were reordered under the direction of Rudolph Willard and the manuscript was rebound by Marguerite Duprez-Lahey of the Pierpont Morgan Library, New York, in December 1956 (Willard 1960: 21). That binding proved to be dangerously tight and so the boards and spine were removed and the text block held safe in a book box until recently. The manuscript was rebound in 2007 by Scott Husby.

COLLATION: The manuscript was rearranged into the following configuration between 1955–60: ii + 6 + 5 + 139 + ii (two paper flyleaves at front, one at end along with a note by Benjamin Thorpe dated 16 March, 1843). Foliated i–xi, 1–139; [Anglo-Saxon section paginated 1–278.] Quiring: A⁶ (ff. i–vi) | B⁴⁺¹ f. xi a singleton (ff. vii–xi) | I⁸ (ff. 1–8); II⁸ wants 8 (ff. 9–15); III⁶ (ff. 16–21); IV⁸ (ff. 22–29); V² (ff. 30–31); VI⁸ (ff. 32–39); VII¹⁰ (ff. 40–49); VIII¹⁰ wants 10 (ff. 50–58); IX⁸ wants 1 and 8 (ff. 59–64); X⁸⁺¹ (ff. 65–73, f. 70 added singleton); XI⁶ (ff. 74–79); XII⁸ wants 7 (ff. 80–86); XIII–XV⁸ (ff. 87–110); XVI¹⁰ wants 10, probably blank, after f. 119 (ff. 111–119); XVII–XVIII⁸ (ff. 120–135); XIX four, ff. 136–139, wants a folio before 136 and more after 139.

CONTENTS (facsimiles, Willard 1960; online facsimile, see Bibliography, Princeton University library):

Calendar

1. ff. i recto–vi verso 15c Calendar with later additions (described Willard 1960: 43–45): ‘K(A)L(ENDAS) P(ri)ma die me(n)se . . .’ ends ‘xii A ii S(an)c(t)i Siluestri ep(iscop)i & (con)f(essor)i(s).’

[Note: This has received the addition of names associated with the municipal administration of Lincoln both in the calendar and in the margins (23 names listed and identified Willard 1960: 45–47), including some informal comments, such as two facetious appeals to Lincoln worthies to pray for us as if they were saints (i.e. on f. iii recto “sancte’ Joh(an)nes Clark `ora pro nobis” and likewise Willelmus Hall), or the addition on f. ii recto following the name “Thomas Longwich’ ‘a tyer for my | money’ (mostly struck out) and to (f. vi verso) ‘Sir Amor Waterhowse sariant’ (another hand?) ‘a | false profit’.]

Sequentiae

2. ff. vii recto a/1-ix recto a/22 (in two columns) 14c sequentiae of the Gospels, suitable for administering oaths, Mark 16:14–20, Matthew 2:1–12, Luke 1:26–38, John 1:1–14, followed by the collects which pertain to these pericopes in the mass.
- f. vii recto a/1-b/12 Mark 16:14–20: **In illo temp(or)e s(e)c(un)d(u)m | marcu(m)**. ‘Recumbentib(us) | undecim discipulis . | apparuit illis ie(su)s’; ends: ‘D(omi)no cooperante & | sermonem (con)firma(n)|te sequentib(us) signis’;
- f. vii recto b/13-b/20 Collect for Ascension: **or(ati)o ‘Concede q(uaesumu)s | om(nipoten)s d(eu)s ut qui | unigenitu(m) tuu(m) rede(m)p|torem n(ost)r(u)m ad celos | ascendisse credim(us) ip(s)i quoq(ue) mente i(n) | celestib(us) h(ab)itemus | p(er) eunde(m)’** [Gregory, *Liber sacramentorum*, “In ascensa domini”, cf. PL 78.108];
- ff. vii recto b/20-viii recto a/6 Matthew 2:1–12: **S(ecundum) math(eu)m | ‘Cum natus esset ie(su)s in bethleem’**; ends: ‘p(er) aliam uiam. | reu(er)-si sunt in regione(m) | suam’;
- f. viii recto bottom margin Collect for Epiphany: (added with a *signe de renvoi* following the pericope) ‘Deus qui unigenitu(m) tuum gentib(us) stella | duce reuelasti concede p(ro)picius ut qui iam | te ex fide cognouimus usq(ue) ad contemplanda(m) | speciem tue celsitudinis p(er)-ducamur per eumdem’;
- f. viii recto a/6-viii verso a/9 Luke 1:26–38: ‘In illo tempore mis|sus est angelus gal|briel a deo’; ends: ‘Dixit aute(m) ma|ria. Ecce ancilla d(omi)ni | fiat m(ihi) s(e)c(un)d(u)m u(er)bum | tuum’;
- f. viii verso a/9-a/19 Collect for Annunciation: **o(rati)o ‘Deus qui de beate | marie uirginis | ut(er)o u(er)bum tuum an|gelo nunciante (carnem) | suscip(er)e uoluisti pr(est)a | susp|licib(us) [sic] tuis. ut | qui uere eam dei geni|tricem credim(us) eius | apud te int(er)cessionib(us) | adiuuem(ur) p(er) eu(m)dem’** [Gregory, *Liber sacramentorum*, “VIII Kal. April., Annuntiatio angeli ad beatam mariam”, cf. PL 78.51];

- ff. viii verso a/19-ix recto a/22 John 1:1-14 S(e)c(un)d(u)m iohannem | 'In principio erat | uerbum'; ends: 'a patre. | Plenum gr(ati)e & ue | ritatis';
 f. ix recto a/15-22 Collect for the Nativity or(ati)o. | 'Concede q(uaesumu)s
 o(mni)p(otens) | deus ut nos | unigeniti tui noua | per carnem natiuitas
 | liberet. quos sub pec(cati) iugo uetusta ser(u)uitus tenet (p(er)) eu(m)-
 de(m)' [Gregory, *Liber sacramentorum*, "VIII Kal Januarii, In die nata-
 lis domini", cf. PL 78.31].

Marginal and Added Texts:

3. ff. i recto-139v passim, Municipal Records of Lincoln and other annotations 14c-17c (see Willard 1960: 47-65).

[Note: Memoranda and names related to the city of Lincoln, dated from 1304-1623 (described and partially edited Willard 1960: 47-65, with an index at Willard 1960: 71-72; cf. also J. W. F. Hill, 1929, 1948, 1956, who prints many). The manuscript was used as an oath book and record repository and as such the margins are replete with additions. Willard has the fullest edition of the manifold and varied entries spanning the 14c-17c. The additions, which "do not occur in regular sequence or chronological order" (Willard 1960: 48) include lists of mayors and their officers, diverse municipal records, individual names, prayers and biblical citations, proverbs, poetry, cryptograms and alphabets: all in all, 82 undated entries of various length and 172 dated entries. The entries are in Latin except for a few scribbles in English and a ME lyric of 8 lines: 'Tr[ui]st in my luf hy schall be trw . . . The more i luf þe more i may' (f. x recto) (pr. Willard 1960: 65. The late medieval and post-medieval writing on the rectos and versos of ff. ix, x, xi are not legible on the film.)

OE Homiliary

4. ff. 1-139v [pp. 1-278] "Blickling Homilies in OE" (ed. Morris 1874-1880; DOE short titles given parenthetically):
 a. ff. 1r/1-6v/12 [pp. 1-12] Homily 1 "Annunciatio S. Mariae" (HomU 18 (BIHom 1)): begins imperf. 'gecynd onwriġen 7 seo syn adilegod. | ond wæs se dóm oncyrrred euan ungesæ'li'ġnesse | þ(æt) hire wæs to'ge'cweden'; ends: 'þær. leofað | 7 rixað á buton ende on ecnesse. (Am)en' (ed. and tr. Morris 1874-80: 2-13).
 b. ff. 6v/13-14r/7 [pp. 12-27] Homily 2 (HomS 8 (BIHom 2)): DOMINICA PRIMA IN QUINQVA|GESIMA | 'GEherað nu men þa leofestan hu lucas | se godspellere sægde be þisse 7weardan tīde'; ends: 'þa ealle motan wunan mid dryhtne | in eallra worlða world. Amen' (ed. and tr. Morris 1874-80: 14-25).
 c. ff. 14r/8-21v/16 [pp. 27-42] Homily 3 (Hom S 10 (BIHom 3)): DOMINICA PRIMA IN QUADRA|GESIMA | 'Men þa leofestan her sagap matheus | se godspellere þ(æt)te 'se' hælend wære | læded on westen';

ends: ‘þær he leofaþ | 7 rixaþ a buton ende on ec|nesse. Amen’ (ed. and tr. Morris 1874–80: 26–39).

[Note: A folio is missing after f. 15 (at Morris 1874–80: 29/22; cf. Dalbey 1968). F. 21v/17–21 was blank, and is now filled with Lincoln municipal records.]

d. ff. 22r/1–31v/21 [pp. 43–60] Homily 4 (HomS 4 (BIHom 4)): DOMIN’IC’A TERTIA IN QU’AD’RAGE|SI|MA ‘Meheraþ [sic, recte ‘Geheraþ’] nu men þa leofestan hwæt se æþela | lareow sægde be manna teoþungceape; ends: ‘7 sibb on éc|nesse in ealra worlða world á buton | ende. Amen’ (ed. and tr. Morris 1874–80: 38–53/2, 195, 53/2–33).

[Note: Old pp. 237–38 is now f. 30rv. Morris printed this displaced leaf as “A Fragment” (his no. xiv) on p. 195.]

e. ff. 32r/1–40r/9 [pp. 61–77] Homily 5 (HomS 17 (BIHom 5)): DOMINICA .V. IN QUADRAGESIMA | ‘Her seǵþ hu se æþela lareow wæs spre|cende he cwæþ. M(en)þa leofestan; ends: ‘7 wuldor. 7 weorþ|mynd á buton ende on ecnesse. amen’ (ed. and tr. Morris 1874–80: 54–65).

f. ff. 40r/10–49v/17 [pp. 77–96] Homily 6 (HomS 21 (BIHom 6)): DOMINICA .VIa. IN QUADRAGESIMA. | ‘Her sæǵþ men þa leofestan. be þisse | halgan tíde arwyrþnesse; ends: ‘þær he leofaþ 7 rixaþ a buton | ende on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 64–83) [f. 49v/18–21 blank].

g. ff. 50r/1–58v/20 [pp. 97–114] Homily 7 (HomS 26 (BIHom 7)): DOMINICA PASCHA. | ‘M(en) þa leofestan þis eastorlice gerino [corr. to geryno] us | æteoweð þæs ecean lifes sweotole bysene; ends: ‘þær he | leofaþ 7 rixaþ á buton ende | on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 82–97) [f. 58v/21 blank].

[Note: Two folios wanting after f. 58.]

h. ff. 59r/1–63v/16 [pp. 115–124] Homily 8, Rogation Monday “Sawwle þearf;” begins imperf. (HomU 19 (BIHom 8)): ‘gode 7 his sylfes synna geeceþ. 7 us is eac mycel | néðþearf þ(æt) we geþencean; ends: ‘mid god fæder 7 mid þon halgan gaste | a buton ende. AMEN’ (ed. and tr. Morris 1874–80: 96–105).

i. ff. 63v/17–65r/3 [pp. 124–127] Homily 9 Rogation Tuesday (HomS 40.2 (BIHom 9)): [erased rubric to þam oþerum gangdæge (as read by Willard 1960: 39)] | ‘Men þa leofestan we gehyrdon | oft secggan be þam æþelan | tocyme ures drihtnes; ends: ‘mid eallum halgu(m) | saulum áá buton ende on ealra worlða | world. Amen.’ (ed. and tr. Morris 1874–80: 104–7).

[Note: One folio wanting between ff. 64 and 65. Full text Napier 1883: 250–65, no. 49, also Vercelli X, cf. Willard 39.]

- j. ff. 65r/4–70r/21 [pp. 127–137] Homily 10 Rogation Wednesday “Pisses middangeardes ende neah is” (HomU 20 (BlHom 10)): [erased illegible rubric] | ‘Men ða leofostan hwæt nú anra manna | gehwylcne ic myngie 7 lære ge weras ge wif’; ends: ‘þe leofað | 7 rixað on worlða world áá buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 106–15).
- k. ff. 70v/2–80v/4 [pp. 138–158] Homily 11 Ascension Day (HomS 46 (BlHom 11)): [added rubric] ON þa halga þúnres dei | ‘Men þa leofestán magon we nu | hwylcum hwego wordum | secgan’; ends: ‘he nu is þurh godes fultum | þe lyfað 7 rixað a butan ende’ (ed. and tr. Morris 1874–80: 114–31).
- [Note: The text includes a dating formula in describing the sixth age of the world at f. 72r/10–11 ‘7 þisse is þonn(e) se mæsta dæl agangen | efne nigon hund wintra. 7 lxxi. | on þys`re` gear’ = 971 A.D.]
- l. ff. 80v/5–84v/6 [pp. 158–166] Homily 12 Whitsunday (HomS 42 (BlHom 12)): [added rubric] Pentecostent. [sic] Sp(iritu)s d(omi)ni | ‘Men þa leofestán weorþodan we 7 brem|don nu únfyryn. for ten nihtum’; ends: ‘þæm drihtne sy lof 7 wuldor on | worlða world á buton ende on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 130–37).
- m. ff. 84v/7–98v/9 [pp. 166–194] Homily 13 Assumption of the Virgin (LS 20 (AssumptMor)): [added rubric] S(an)c(t)a maria mater. D(OMI)NI | ‘MEN ÐA LEOfestán gehyraþ nu | hwæt her se`g` þ on þissum bocum | be þære halgan fæmnan S(an)c(t)a marian’; ends: ‘heo us sy milde þingere wið | urne drihten hælendne crist ondwear|des rædés [sic] 7 eces wuldres to þæm us ge|fultumige ure drihten Amen’ (ed. and tr. Morris 1874–80: 136–59).
- [Note: One folio wanting between ff. 85 and 86. Text also in CCCC 198, cf. Willard 1936: 8–16.]
- n. ff. 98v/10–104r/17 [pp. 194–205] Homily 14 Nativity of John the Baptist (LS 12 (NatJnBapt)): [added rubric] S(an)c(t)e IOhANNES baptista spel | ‘Men þa leofestán her us manaþ | 7 mynegaþ on þissum bocum | 7 on þissum halgum gewrite’; ends: ‘wuldor 7 weorðung on ealra | worlða world á on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 160–69).
- o. ff. 104r/18–119v/21 [pp. 205–236] Homily 15 (LS 32 (PeterandPaul)): SPEL BE PETRUS 7 PAULUS. | ‘Men ða leofestán weorðian we on ðissu(m) | andweardan dæge S(an)c(t)e petres cristes | apostola ealdormannes þrowungtide’; ends: ‘7 mid | þæm halgan gaste in ealra | worlða world a buton | ende on ecnesse | Amen’ (ed. and tr. Morris 1874–80: 170–93).

[Note: A folio, probably blank, is lacking after f. 119.]

- p. ff. 120r/1–127r/12 [pp. 237–253] Homily 16 (LS 25 (MichaelMor)): **TO S(AN)C(T)AE MICHAHELES MÆSSAN.** | ‘Men ða leofestan manap us 7 myngap | seo ár 7 seo eadignes þæs hean 7 þæs ha[l]gan | heah-engles tíð’; ends: ‘þ(æt) he ure saula gelæde on | gefean þær hie motan blissian a buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 196–211, his item xvii).
- q. ff. 127r/13–135v/21 [pp. 253–270] Homily 17 (LS 17.1 (MartinMor)): **TO S(AN)C(T)E MARTINES MÆSSAN.** | ‘Men ða leofestan we magan hwylcum hwega | wordum secggean be ðære árwyrdan ge|byrdo’; ends imperfectly: ‘Hwæt standest þu wælgrim’ (ed. and tr. Morris 1874–80: 210–27, his item xviii).
- [**Note:** One folio wanting after f. 135. This item is also Vercelli XVIII (Ker, *Cat.*, p. 462) and appears in Junius 86 [390], ff. 62r-81r (Ker, *Cat.* pp. 410–11), cf. Napier 1903: 303–8.]
- r. ff. 136r/1–139/21 [pp. 271–278] Homily 18 St. Andrew (LS 1.2 (AndrewMor)): Begins imperfectly: ‘[. . .] sendon on carcern 7 hie hine heton þ(æt) attor | etan 7 he hit etan nolde’; ends imperfectly: ‘hwylcum gemete ge sceolan aræfnan [. . .]’ (ed. and tr. Morris 1874–80: 228–37, his item xix; the text is completed by Morris from CCCC 198 [41]; the imperfect text as in Blickling is Morris 229/14–237/13).

PHOTO AND FOLIATION NOTES: An online color facsimile is available as of 2008 from Princeton University Library Digital Collection, see Bibliography. The film facsimile, the only one that was made available to the Project, predates Willard’s 1960 print facsimile. In the Homiliary section, the several main pagination/foliation systems differ and are of varying legibility. The lighter additions in red ink of the 14c-17c, extremely difficult to read in the original, are occasionally illegible or invisible in the fiche (particularly rectos and versos of ff. ix-xi). The somewhat later inked pagination in upper/outer corners of recto/verso is visible on the film and photographed in the older inked page sequence. The following table coordinates the older ink pagination, visible on the film, with the later pencil foliation as given below:

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
1–8 (Quire I)	1–16
9–15 (Quire II)	17–30
16–21 (Quire III)	31–42

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
22-29 (Quire IV)	43-58
30-31 (Quire V)	237-39, 59-60
32-39 (Quire VI)	61-76
40-49 (Quire VII)	77-96
50-58 (Quire VIII)	97-114
59-64 (Quire IX)	115-26
65-73 (Quire X)	127-44
74-79 (Quire XI)	145-56
80-86 (Quire XII)	157-70
97-94 (Quire XIII)	171-86
95-102 (Quire XIV)	187-202
103-10 (Quire XV)	203-18
111-19 (Quire XVI)	219-36
120-27 (Quire XVII)	239-54
128-35 (Quire XVIII)	255-70
136-39 (Quire XIX)	271-78

Between 1955 (when the film was made) and 1960 (Willard's facsimile) the manuscript was disbound and reordered. The film had been photographed in reverse order, from back to front, which entails the user beginning from the end of fiche 3 and working backward. The initial folios, i-xi, containing the Calendar and Sequences, are disordered on the film, being i, ii, iii, iv, v, vi, viii, ix, xi, vii, x. The temporary auction-house foliation (ca. 1930), erased before 1960, hence not in Willard, is visible on the film/fiche in the left margins of the rectos. The following table gives the order of the leaves. Ker noted the disorder of the manuscript (*Cat.*, p. 452) but his list of the pages' order varies from the one found on the film/fiche. Ker: 1-16, 31-42, 17-30, 49, 50, 45-48, 43, 44, 57, 58, 53-56, 51, 52, 61-144, 147-150, 237, 238, 145, 146, 155, 156, 59, 60, 151-154, 157-186, 239-246, 187-236, 247-278 (and 237, 238 should follow 58). Ker's last three

groups, “239–46, 187–236, 247–78,” differs from the film, whose pages run: 157–186, 271–278, 187–280.

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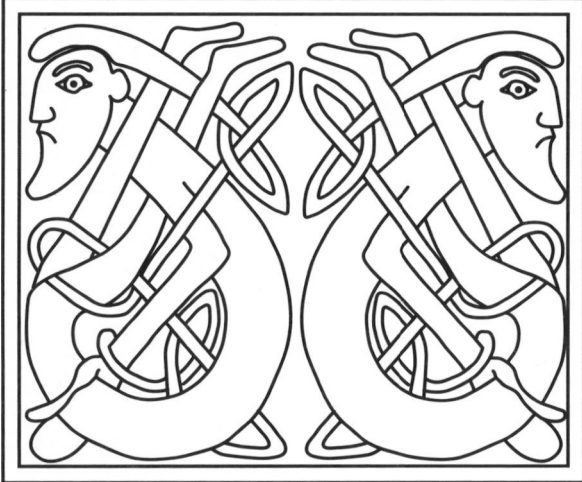
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Homilies by Ælfric and other Homilies



Descriptions by Jonathan Wilcox

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IN MICROFICHE FACSIMILE

Volume 17

Homilies by Ælfric and other Homilies

Descriptions by Jonathan Wilcox

ACMRS

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2008

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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. A complete handlist of all manuscripts included in the project has been published in Vol. 15. An in

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PREFACE

terim 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 43 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. Thanks to the British Library for permission to reproduce manuscripts, for waiving reproduction fees, and for the helpful advice of its staff. Images of British Library manuscripts Cotton Vitellius C. v and Royal 7. C. xii are reproduced by permission and may not be further reproduced without written permission of the British Library. We wish to thank the Keeper of Manuscripts of the Cambridge University Library, Dr. P. N. R. Zutshi, for making the manuscripts in his care available to the project: Cambridge University Library MS Gg. 3. 28 is reproduced by permission and may not be further reproduced without written permission of the Keeper of Manuscripts of C.U.L.; we also wish to acknowledge the permission and help of Mary Clapinson, Director of the Bodleian Library and its staff: Bodleian manuscripts Bodley 340/342, 343, Hatton 116, and Junius 85/86 are reproduced by permission and may not be further reproduced without the written permission of the Director of the Bodleian; we also gratefully acknowledge the permission graciously granted by Mr. William H. Scheide to allow the publication of the "Blickling Homilies," MS 71 in the Scheide Library of Princeton University, and thank Dr. W. P. Stoneman, as Librarian of the Scheide Library at the time, who made the arrangements to make publication possible: Scheide MS 71 remains the property of Mr. William H. Scheide and may not be further reproduced without written permission arranged through the Scheide librarian. The describer wishes to express his thanks to the University of Iowa Arts and Humanities Initiative and to the University of Iowa College of Liberal Arts and Sciences for their support towards research expenses.

Matthew T. Hussey, A. N. Doane

Notes to Users

The header of each fiche includes the following information:

[first line:] (1) assigned number for final index, 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 (foliation may occur on first line in some cases for reasons of space).

The layout is as follows:

177. London, BL, Cotton Caligula A. vii Ker 137, Gneuss 308 Heliand ff.

1 of 6 lr-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

X

NOTES

- line end
- 1 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
- \ / indicates run on line, written above
- a b, etc. indicates run on line, written below
- « » columns, e.g., f. 154v/13a-6b customary title
- < J incipit, explicit, gloss interlinear
- F./f. folio
- Ff./ff. folios
- r recto
- v c verso
- chap(s) century, e.g., 15c, 10/11c
- . corr. chapter(s)
- d. corrected
- fl. died, e.g., d. 998
- boldfac floruit
- e A-S used for titles or headings written in MSS
- OE PG Anglo-Saxon
- PL Old English
- Patrologia Graeca
- Patrologia Latina

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

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

95. Cambridge, University Library Gg. 3. 28 yBlfric, "Catholic Homilies" I & II, "De temporibus anni," etc. [Ker 15, Gneuss 11]

HISTORY: A complete set of AElfric's Catholic Homilies I followed by Catholic Homilies II, each preceded by prefaces, and augmented with a few additional works by Alfric. The production of this manuscript can be dated and perhaps localized by the handwriting and contents. The main scribe is dated by Ker (*Cat.*, p. 13) to the end of the 10c or beginning of the 11c, while the editor of the second series of Alfric's Catholic Homilies observes of its contents: "limitation to works by Alfric, all belonging to the same early period in his career, together with [its] remarkable faithfulness to Alfric in text and arrangement, its inclusion of the prefaces and other personal addresses, such as the Ammonitio, the note De Sancta Maria and the Excusatio Dictantis, and the early date of the script all suggest that [Gg. 3. 28] is either a product of Alfric's own scriptorium or a remarkably faithful copy of such a manuscript" (Godden 1979: xlili). If a product of Alfric's own scriptorium, then Gg. 3. 28 was written at Cerne Abbas, Dorset, which is also the presumed place of production of London, BL Royal 7 C. xii [291]. Wherever Gg. 3. 28 was written, it subsequently travelled to Durham. It may have moved there by the 12c in view of a reference to "Omeliaria uetera duo" among the "Libri anglici" listed in a catalogue of Durham Cathedral Priory from the third quarter of the 12c (*Durham Cathedral Library* 1838: 5). It was certainly there by the time a late-medieval Durham press-mark was added at the head of f. 1r: Ta. 8i. E A strip of parchment 120 x 15-20 mm. has been removed from the top of f. 1 and Ker speculates that this is likely to have contained a Durham ex-libris (*Cat.*, p. 21).

In addition to fairly frequent corrections by the main hand, there are scattered further corrections and

additions throughout the manuscript which suggest Anglo-Saxon use but are hard to date or localize (Ker, *Cat.*, p. 13, suggests the handwriting is 11c and 12c). Such corrections and additions are more frequent in two pieces: item 62 (ACHom II, 19, ff. 196r-

2

95- CAMBRIDGE, UNIVERSITY GG. 3.28

199v) and item 82 (TECHom II, 39, ff. 248v-251r). Some alterations appear to provide evidence for dialectal displacement, such as the corrections on f. 59r of *abryh* to *'abreoS'* (line 5), *ende* to *'aende'* (line 9), and *'forwyrned'* to *'forwerned'* (line 15), or the gloss *'gyue'* for *'sylene'* at f. 201r/12 and *egean* for *bgan* at 201v/10. Such changes might reflect the move to Durham.

Evidence of early modern ownership confirms the earlier Durham provenance. The top off. Ir includes the signature of Leonard Pilkington (written as *'Leo. | pylkyngton)*, prebendary of Durham 1567-1599. While his brother, James Pilkington, Bishop of Durham, gave a sequence of manuscripts to Cambridge University Library in 1574, Gg. 3. 28 is not listed among them; instead the book passed by unknown means into the collection of Cambridge University Library sometime between 1593 and 1600 (see Oates 1986:100-1, who rebuts the speculation of Henel 1942: xxiv-xxix).

Numerous entries show that this manuscript received considerable attention from early modern and modern scholars. A table of contents on two smaller-format paper leaves at the beginning of the manuscript (ff. ii and iii) lists the contents, presented as 109 items, identifying rubrics throughout the manuscript in relation to the old pagination. In this table of contents, cross references have been added in a different hand to homilies that also occur in Cambridge, Trinity College B. 15. 34 [80]; table item 19, *'In Leta- nia Maiore,*' is accordingly listed as *'Trin. Col. p. 118.'* In addition, a different hand has inserted cross-references to Cambridge, University Library li. 4. 6 [101]; in this case item 19, *Tn Letania Maiore,*' occurs on f. 459. Further listings from CUL li. 4. 6 are provided on f. i verso. Other hands provide a heading at f. 2r, *'Sermones Elfrici Saxonice'*, and add to the existing rubric of PRAEFATIO on f. Iv/10 the additional identification *'De | Aelfrico'*, beside which another hand adds the neater if redundant *'Praefatio'*.

The manuscript was used by William L'Isle (1569?-1637; see Pulsiano 2000: 191) and there is a reference to L'Isle's reprinting of Parker's edition of TECHom II, 15 at the head of f. Ir. The early modern making good of the manuscript's text is most visible in a major addition by Abraham Wh- elock (1593-1663), librarian of Cambridge University Library from 1629 and first lecturer of Anglo-Saxon from 1638. He provides the missing beginning of item 32, TECHom 1,30, from Cambridge, Corpus Christi College 188 [37] on eight paper leaves inserted between ff. 94 and 97. He also provided the extensive subject index on eight paper endleaves (at ff. iv recto-vii verso, part of ix verso, x verso-xi recto) and in the blank space on one of the pastedowns taken from a 13c psalter (f. xiii verso), using the earlier pagination. He is probably also responsible for the transcription of item 1, the

ASM 17.1

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Latin preface to TECHom I, on f. ix recto/1-ix verso/5 and for many of the annotations and cross-references within the text.

There are further contributions by still later hands. Cross-references in pencil are common (e.g. ff. 24v, 45r, etc), along with pencilled underlining and recording of an unclear reading (e.g. *'his'* underlined in text and repeated in margin at f. 77v/11) or pencilled glosses (e.g. f. 36v/17 and 18). A pencilled hand also provides quire signatures and information about missing leaves.

CODICOLOGICAL DESCRIPTION: Ff. vii + 94 + viii + 166 + xiv. Foliated [i-iv], i-iii, 1-94, 1-8, 97-113, 115-132, 134-164, 166-202, 204-266, iv-xiii, [xiv-xvii]. The quality of the parchment is mostly fairly good, although there are a few holes in the parchment (as at f. 29) and a number of tears which have received stitching (as at ff. 7, 48, 50, 79, 86, 90, 134, 145, 188, 216, 220). Parchment is arranged HFHE Leaves measure 273 x 220 mm. ruled in drypoint for 30 lines per page in a written grid, defined by the inner of two bounding lines on either side, measuring 208 x 158 mm. In two apparently unmotivated variants on the pattern, f. 59 alone is ruled for 29 lines (and, as if half-conscious of the oddity in layout, the scribe has provided a rare extension for a single word below the line at f. 59r); while f. 20 Iv alone has 31 lines of text, with a line added beneath the ruled grid. A few pages, such as f. 25v, have a second lineation, apparently drawn lightly in gold/black metallic ink that appears to define the bottom of descenders.

The leaves have received a considerable amount of wear and are soiled in many places, particularly on the outside of quires. F. Ir is particularly soiled with fading of text. F. 5r is scored with black lines which recur in some other places. Some openings have suffered considerably from liquid damage, such as f. 92v; at ff.

182v-183r and 262v-263r, text that has consequently faded has been retouched; at ff. 264v-265r some of the damaged text has been rewritten interlinearly in a later hand. Something has created a red stain on f. 51r, while some kind of black scuffing of leaves is fairly common, as at f. 76v, without obscuring any text. A localized brown stain damages successive pages from f. 145r, as does a similar one working backwards from f. 182v and another working backwards from f. 194v. In the last case, obscured text has been supplied in the margin at ff. 193v and 194r. F. 83 has lost the outer 28 mm. of the folio, which has come away at the point of the outer scored bounding line with very little loss of text. This is the outer leaf of a quire and so presumably became vulnerable due to over-zealous drypoint scoring of the quire. The lost ff. 114, 133, 165, 203 have each been extended with a paper stub but were each excised fully. The lower

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outer portion of f. 263 has ripped off with some slight loss of text, which is provided at the foot of f. 263v by an early modern hand.

The text is mostly written by one scribe, characterized by Ker as writing “an unusual forward-sloping hand” (Cat., p. 21), although that hand varies in aspect at places such that it is hard to judge if a different hand has taken over. Ker (Cat., p. 21) suggests that seven short passages are written by a second scribe writing what he characterizes as “an earlier-looking and more ordinary kind of script” – namely, ff. 15v/9-16r/12, 29v/6-30v/5 (which begins on a short erasure), 224v/6-7, 225r/29-225v/l, 225v/12-14, 240v/l-26, 241r/l-241v/30. Rubrics are written in red ink, generally in rustic capitals. The first letter of an item is generally enlarged, drawn in black and red ink, and usually somewhat decorated. The remaining letters of the first word are sometimes capitalized and dabbed with a touch of red color. Capital letters throughout the manuscript are treated in this manner, as generally are proper names and some emphasized words.

The original scribe included many corrections to his work, often inserted above the line and indicated with a caret mark, as in the inserted ‘waes’ at f. 69v/19. Such inserted words or letters are common. Occasionally what looks like the main hand alters a form through underdotting, as in changing ‘gebiddan to gebiddon at f. 92r/28, while at f. 99v/24 he apparently strikes through a false start and continues with the correct word. More surprising than such corrections are some Latin and OE glosses also written in the main hand. These include ‘(ve)l iuriliter’ above ‘werlice’ at f. 79r/ll, p(er) infusionem’ above ‘Jxirh ongyte’ at f. 79v/21, ‘(ve)l maersige’ above ‘wurfige’ at f. 116v/4, ‘(ve)l suspenderis’ above ‘byst astigen’ at f. 128r/17, and ‘(ve)l mannum’ above ‘-cnihtum’ at f. 214v/26. Two fuller notes on the text are also added by the main hand, namely ‘.i. in cronica sic habet(ur)’ above the line at f. 88r/8 in item 30, TECHom I, 28, and ‘Gregorius si[c] | tractauif added in the margin by means of a signe de renvoi at f. 104r/23 in item 34, ^CHom I, 32.

The complete manuscript was paginated in ink on the rectos and this pagination was used in the surrounding matter, such as the table of contents and index. There are mistakes in that pagination which were subsequently rectified: ‘248’ is duplicated on successive leaves (with the second subsequently marked ‘248a’); ‘293’ was given for 294 (recovered through the use of 292a, 292b, 293a, 293b); while ‘30 T is on what should be 302 (recovered through the use of 300b). Such pagination has now been struck through and replaced with foliation in pencil on the recto of all the Anglo-Saxon leaves. This is the foliation followed here. This foliation omits the number for lost leaves and includes a note about such losses at the head of neighbor ASM 17.1

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ing pages. As indicated in the foliation, there are two leaves wanting after f. 94, one wanting after each of ff. 113, 132, 165, and 202, and there are also two wanting after f. 266. Four paper flyleaves at either end from the time of the 1967 binding lack foliation. E i is a further paper flyleaf, ff. ii-iii are smaller paper leaves (225 x 190 mm.) from the 17c. The eight leaves after f. 94 are likewise smaller paper supply leaves (250 x 170 mm.) of the 17c supplied by Whelock. Ff. iv-xi, after f. 266, are also 17c paper supply leaves, of full size. They are followed (ff. xii-xiii) by 13c parchment binding leaves that once served as pastedowns and that were taken “from the litany of a handsome service book, no doubt a psalter” (Ker, Cat., p. 20). A pagination in pencil of roman numerals covers the paper endleaves of note, while an independent series of 1-8 orders the early modern paper supply leaves after f. 94.

[Note: The film does not show the first four nor last four blank paper fly leaves (unfoliated), f. i recto, or the back pastedown.]

The present binding in red leather dates to 1967 according to an embossed stamp on the inside back lower cover. A complete collation is provided in pencil on a pastedown on the inside back cover, corresponding with quire signatures lightly recorded in pencil on the lower right margin of the first page of

each quire. When Ker described the manuscript, it was in a binding of the 18c.

COLLATION:

[Note: The arabic foliation takes account of leaves wanting by skipping numbers, except in quire XXXII] i⁴ modern paper flyleaves (ff. [i-iv]); ii¹ early modern paper singleton flyleaf (f. i); iii² early modern paper bifolium flyleaves (ff. ii-iii); l⁸ (ff. 1-8); II¹⁰ 2 (f. 10) and 9 (f. 17) half-sheets (ff. 9-18); III-XI⁸ (ff. 19-90); XII¹⁰ wants 5 and 6 (an inner bifolium) after f. 94 (ff. 91-94, 97-100); iv⁶⁴² early modern paper leaves supplied between ff. 94 and 97, a quire of six with larger bifolium inserted between 1 and 2 (ff. 1-8); XIII⁸ (ff. 101-108); XIV⁸ wants 6 after f. 113 (ff. 109-113, 115-116); XV⁸ 2 and 7 are half-sheets (ff. 117-124); XVI⁸ (ff. 125-132); XVII⁸ wants 1 before f. 134 (ff. 134-140); XVIII⁸ (ff. 141-148); XIX⁸ 2 and 7 are half-sheets (ff. 149-156); XX¹⁰ wants 9 after f. 164 (ff. 157-164, 166); XXI-XXIV⁸ (ff. 167-198), XXV⁸ wants 5 after f. 202 (ff. 199-202, 204-206); XXVI⁸ (ff. 207-214), XXVII⁸⁺¹ half-sheet (f. 220) after 5 (ff. 215-223); XXVIII-XXIX⁸ (ff. 224-239); XXX¹⁰ (ff. 240-249); XXXI⁸ (ff. 250-257); XXXII^{8?} stub after 5 (ff. 258-264); XXXIII^{2?} wants two or more after f. 266 (ff. 265-266); v⁸ added early modern paper leaves (ff. iv-

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xi); vi¹⁺ two s. xiii parchment singletons, formerly pastedowns in previous binding (ff. xii-xiii); vii⁴ modern paper flyleaves (ff. [xiv-xvii]).

[Note: Ker says quire XXXII is a quire of 6 plus 1 inserted after 2; a stub projects between ff. 262 and 263 and could just as well imply that 6 was cancelled from a quire of 8.]

CONTENTS:

f. i recto [not on film]

f. i verso List of contents in common with CUL li. 4. 6 [101],

ff. ii recto-iii verso Table of contents given with old pagination, with added cross-references to Trinity B. 15. 34 [80] and CUL li. 4. 6 [101].

/Elfric, "Catholic Homilies," First Series:

1. ff. Ir/I-IV/9 TElfric, TECHom I, Latin preface: [rubric badly faded] INCIPIT PRAEFATIO HUIUS LIBRI IN NOMINE D<OMI)NI. | 'EGO aelfricus alumnus adelwoldi beneuoli et uenerabilis presu |lis'; ends: 'Uale in d(e)o om(n)ipotentis iugiter. Amen (ed. Clemoes 1997: 173-74).
2. ff. IV/10-2v/30 TElfric, TECHom I, OE preface: PRAEFATIO. 'Ic aelfric munuc 7 maessepreost'; ends: gif | hé on godes dome unscyldig beon wile' (ed. Clemoes 1997: 174-77); with Latin note at ff. 2v/30-3r/2: 'Quid necesse est in hoc || codice capitula ordinare . . . eejjelwerdus dux uellet ' h 'abere .xl. quattuor in suo libro' (ed. Clemoes, note to line 134).
3. ff. 3r/3-7r/15 ^lfric, ^CHom I, 1: INCIPIT LIBER CATHOLI- CORUM SERMONUM ANGLICAE | IN AECCLIA PER ANNUM RECITANDI. SERMO DE INIITIO CREATURE AD POPU- LUM QUANDO UOLUERIS; | 'AN angin is ealra binga JXaet> is god aelmihtig'; ends: 'se be ana on ecnysse rixab. amen' (ed. Clemoes 1997: 178-89).
4. ff. 7r/15-1 Or/26 ^lfric, TECHom 1,2: UIII. K< A)L(ENDAS) IAN< VARII). SERMO DE NATALE D(OMI)NI | 'We wyllab to trymninge eowres geleafan'; ends: bn ealra worulda woruld. amen' (ed. Clemoes 1997: 190-97).
5. ff. 1Or/26- 13r/237Elfric, ^CHom 1,3: UII. K(A)L(ENDAS) IAN<VARII). PASSIO | BEATI STEPHANI PROTOMART(YRIS). 'We raedab on baere bee]ae is gehäten | Actus apostolorum'; ends: 'mid [iam hé wul- drab 7 blissab a on ecnysse. amen' (ed. Clemoes 1997: 198-205).
6. ff. 13r/24-17r/29 yElfric, zECHom 1,4: UI. K(A)L(ENDAS) IAN(VARII). ASSU(M)PTIO S(AN)C(T)I IOHANNIS APOSTOLI | 'JOHANNES

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Se godspellere cristes dyrling'; ends: 'mid feder 7 halgu(m) gaste a bu- ton ende. amen' (ed. Clemoes 1997: 206-16).

7. ff. 17r/30-20r/7 ^lfric, ^CHom I, 5: U. K(A)L(ENDAS) IAN(VARII). NATALE INNOCENTIIUM INFANTIUM || 'NU TOD2EG godes ge- labung'; ends: 'Se Jae leofab 7 rixab a butan ende. Amen' (ed. Clemoes 1997:217-23).

8. ff. 20r/7-22v/26 TElfric, zECHom I, 6: K(A)L(ENDAS) IAN(VARII). OCTABAS ET | CIRCUMCISIO D(OMI)NI N(OST)RI 'Se godspellere lucas beleac]ais | deeglaerlicae godspel'; ends: 'Sy him wuldor 7 lof a on ecnysse. | amen' (ed. Clemoes 1997: 224-31).

9. ff. 22v/26-26v/7 jElfric, zECHom I, 7: UHI. ID(US). IANUARII. EPI- PHANIA D(OMI)NI:- | 'Men ba leofostan

- nu for feawu(m) dagu(m)'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 232-40).
- 10.ff. 26v/7-29v/4 /EI fri c, /EC Hom I, 8: DOM(INICA) .III. | POST EPIPHANIA[M] D(OMI)NI. 'Cu(m) descendisset ie(su)s de monte. I secute sunt eu(m) turbe multe; & RELIQUA; Matheus se eadiga godspell|lere awràt on [aissere godspellican raedinge'; ends: '7 an god on anre godcundnysse | aefre wunigende butan angynne 7 ende. amen' (ed. Clemoes 1997: 241-48).
- 11.ff. 29v/4-33r/6 jElfric, ^CHom I, 9: IIII. NON(AS). FEB(RUARII). IN PURI|FICATIONE S(AN)C(T)^ MARI^ . 'Postq(uam) Impleti sunt dies purificationis mariae. & R(E)L(I)Q(UA). | God bebed on jaaere ealdan aé ends: 'se be leofab 7 rixab à butan ende. Amen' (ed. Clemoes 1997: 249-57).
- 12.ff. 33r/6-36r/1 /Elfric, TECHom I, 10: DOMINICA IN | QUINQUAGESIMA:-. 'Adsu(m)psit IE(SU)S .XII. discipulos suos. & RELIQUA. | Her is geraed on Jaisu(m) godspelle'; ends: 'se be leofab 7 rixab a butan ende. amen' (ed. Clemoes 1997: 258-65).
- 13.ff. 36r/l-39r/19 yElfric, /ECHom I, 11: DOMINICA PRIMA | IN QUADRAGESIMA:- 'Ductus est IE(SU)S in desertu(m) a sp(irit)u. ET RELIQUA. I Ic wolde eow trahtnian pis godspel'; ends: 'se be leofab 7 rixab. a butan ende on ecnysse. amen' (ed. Clemoes 1997: 266-74).
- 14.ff. 39r/19-41r/28 yElfric, ^CHom I, 12: DOMINICA IN MEDIA QUADRAGES|SIMA 'Abiit ie(su)s trans mare galileae. & RELIQUA | Se haelend ferde ofer ba galileiscan see'; ends: 'mid bam hé leofab 7 rixab on annysse | baes halgan gastes. a butan ende on ecnysse. amen' (ed. Clemoes 1997: 275-80).
- 15.ff. 41r/28-44r/30 .Elfric, TECHom I, 13: UIIL K(A)L(ENDAS). APREL(IS). I ANNUNTIATIO S(ANCTAE) MARIAE. 'Missus (est) gabrihel ang(e)l(us). ET RELIQ(UA); | VRE se aelmihtiga scyppend';

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- ends: '7 mid Jta(m) halgu(m) gaste a on ecnysse. amen' (ed. Clemoes 1997: 281-89).
- 16.ff. 44v/l-47v/5 jElfric, yECHom I, 14: IN DOMINICA PALM ARUM:; 'Cu(m) adp(ro)pinquasset ie(su)s hierosolimis. | & uenisset bethfage ad montem oliueti. & RELIQUA. | CRISTES browung waes geraedd nu beforan us'; ends: 'Se be | leofab 7 rixab a butan ende. on ecnysse. amen' (ed. Clemoes 1997: 290-98); with a note that follows the homily in the same hand at f. 47v/5-6: 'Circlice beawas forbeodab | to secgenne aenig spel on J>a(m) J>rym swig dagu(m)' (ed. Clemoes 1997: 298).
- 17.ff. 47v/6-50r/20 ^lfric, vECHom I, 15: DOM(INICA). S(AN)C(T)E PASC|y | 'Oft ge gehyrdon embe bees heelendes srist'; ends: 'nu | 7 a on ecnysse. amen' (ed. Clemoes 1997: 299-306).
- 18.ff. 50r/20-52r/21 TElfric, TECHom I, 16: DOM(INICA). PRIMA POST PASCA. | 'Cum esset sero die illo una sabbatorum. & RELIQUA. | /Efterbeeshaelendes aeriste; ends: 'wunigende onbroborlicre lufe | mid gode a on ecnysse. amen' (ed. Clemoes 1997: 307-12).
- 19.ff. 52r/21-53v/7 ^lfric, TECHom I, 17: DOM(INICA) .11. POST PASC' H 'A. | 'dixit IE(SU)S discipulis suis. Ego sum. pastor bonus. & RELIQUA. | his godspel Jie nu gereed waes'; ends: 'se be | leofab 7 rixab mid feeder 7 mid halgu(m) gaste a on ecnysse. amen' (ed. Clemoes 1997: 313-16).
- 20.ff. 53v/8-56v/13 ^Elfric, TECHom I, 18: IN LETANIA MAIORE. 'Das dagas synd gehatene Letaniae'; ends: 'Se be leofab 7 rixab mid | feeder 7 mid halgu(m) gaste. a butan ende. Amen' (ed. Clemoes 1997: 317-24).
21. ff. 56v/13-60r/12 ^Elfric, yECHom 1,19: F(E)R(IA) .III. DE DOMI |NICA ORATIONE. 'Se haelend crist sybban he to bisu(m) life com'; ends: bn ealra worulda woruld on ecnysse. amen' (ed. Clemoes 1997: 325-34). At 56v/22, the introduction to the Lord's Prayer, b(jET) IS ON ENG- LISC is written as a rubric in red ink and in upper case (line 12 of the edition, Clemoes 1997: 325).
22. ff. 60r/13-64r/7 iElfric, TEC Hom I, 20: F(E)R(IA) > .1111. DE FIDE CATHOLICA. 7Elc cristen man seal | aeft(er) rihte cunnan'; ends: 'se be Jiurh wunab on brynnysse. an | aelmihtig god aa on ecnysse. amen' (ed. Clemoes 1997: 335-44).
23. ff. 64r/7-67v/12 yElfric, TECHom I, 21: SERMO IN ASCENSI|ONE D(OMI)NI. 'PRIMUM QUIDEM SERMONEM FECL. & RELIQUA; | Lucas se godspellere us manode'; ends: 'Se be lyfab 7 rixab mid J>a(m) aelmihtigan faeder. 7 J>am halgu(m) gaste | a on ecnysse. amen' (ed. Clemoes 1997: 345-53).

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24. ff. 67v/12-71r/26 Ælfric, ÆECHom I, 22: IN DIE S(AN)C(T)O PENTE- COSTEN. I 'Fram 6am halgan east(er)lican dæge'; ends: 'se be leofab | 7 rixab à butan ende. amen' (ed. Clemoes 1997: 354-64).
25. ff. 71r/26-73v/18 Ælfric, ÆECHom I, 23: DOMINICA SECUNDA. POST I PENTECOSTEN. 'Homo quidam erat diues. & RELIQUA; | Se wealdenda drihten sæde 6is bigspell'; ends: 'hi brý on anre | godcundnysse wunigende butan anginne 7 ende â on worulde. amen' (ed. Clemoes 1997: 365-70).

26. ff. 73v/19-76v/15 Ælfric, ÆCHom I, 24: DOMIN(ICA) .1111. POST PENTEC(OSTEN). ‘Erant adp(ro)pinquantes ad le(su)m. Et reliq(u)a; I bǣt h̄alige godspel us segb’; ends: bn ealra worulda woruld. amen (ed. Clemoes 1997:371-78).
27. ff. 76v/15-79v/29 Ælfric, ÆCHom I, 25: UIII. K(A)L(ENDAS). IUL(II). NAT(IVITAS) S(AN)C(T)I | IOHANN(IS) BAPT(ISTAE). ‘Se godspellere LUCAS awr̄at on cristes b̄ee’; ends: ‘bam sy wuldor 7 lof mid f̄æder | 7 halgu(m) gaste à on eenysse. amen (ed. Clemoes 1997: 379-87).
28. ff. 79v/29-84r/8 Ælfric, ÆCHom I, 26: III. K(A)L(ENDAS). IUL{II). PASSIO I APOSTOLOR(UM) PETRI. ET PAULI. | ‘Venit IE(SU)S in partes c̄çs̄areae Philippi. & RELIQUA; 11 Matheus se godspellere awr̄at on bære godspellican gesetnysse’; ends: ‘6am sy wuldor 7 lof à on eenysse. amen (ed. Clemoes 1997: 388-99). At f. 81r/19 the rubric DE PASSIONE APOSTOLOR(UM) marks a division in the homily (line 97 of the edition, Clemoes 1997: 391).
29. ff. 84r/9-87v/7 Ælfric, ÆCHom I, 27: [faint] .II. k(a)l(endas). iul(ii). NATALE S<AN)C(T)I PAULI APOSTOLI. | ‘Godes gelabung wurbab bisne dæg 6am mæran apostole PAULE’; ends: *b(æt) hi mid him 7 mid gode b(æt) éce lif habban moton. | amen.’ (ed. Clemoes 1997: 400-9). At f. 85v/19 the rubric EUUANGELIUM. marks a division in the homily (line 122 of the edition, Clemoes 1997: 404); at this point, the Latin normally found at the beginning of the homily, ‘Dixit Simon petrus ad le(su)m’, precedes ‘He forlét ealle woruld ding.’
30. ff. 87v/7-90v/18 Ælfric, ÆCHom I, 28: DOMINICA .XL POST PENTECOSTEN. I ‘Cum adp(ro)pinquaret IE(SU)S hierusale(m). & RELIQUA. On sumere tide | wæs se hælend farende to hierusale(m)’; ends: ‘Sy be 16f 7 wuldor. on eaTra worulda woruld. amen (ed. Clemoes 1997:410-17).
31. ff. 90v/18-94v/30 Ælfric, ÆCHom I, 29: IIII. IDUS. | AUGUSTE PASSIO BEATI LAURENTII MARTYRIS. | ‘ON DECIES dæge fæs

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wælhreowan Caseres’; ends: ‘mid 6am hé orsorghlice on ecnysse wul- drab. amen (ed. Clemoes 1997: 418-28).

Note: ff. 1-8 are early modern paper supply leaves inserted between original ff. 94 and 97 (93-96 are omitted from the foliation).]

f. Irv blank

ff. 2r (top margin) Whelock’s note: ‘cwen mid swa micclum. Serm. Cath. p. 189 | Inde hic desunt & MS. col Ben | horn. sax. fol. 3. supplere folia’.

32. ff. 2v/I-8v/18, 97r/I-98v/15 Ælfric, ÆCHom I, 30 Beginning of text inserted by Whelock from CCC 188, p. 318; on paper supply leaves, written on versos, with various marginal notes and cross references by Whelock: De assumptione Beatæ Mariæ ex Epistola Jeronimi. | ‘IERONIMVS se halig sæcerd awrat ænne pistol’; OE manuscript resumes at f. 97r/I: cwén mid swa micclu(m) wuldre’ (line 151 of edition, Clemoes 1997: 434); ends (f. 98v/15): bn ealra worulda woruld. amen’ (ed. Clemoes 1997: 427-38).

33. ff. 98v/15-103v/I Ælfric, ÆCHom I, 31: UIII K(A)L(ENDAS). SEPT(EMBRIS). PASSIO | S(AN)C(T)I BARTHOLOMEI AP(OSTO)LI. | ‘Wyrddriteras secgab J>(æt) bry leodscipas | sind gehâtene INDIA’; ends: bn ealra worulda woruld. amen’ (ed. Clemoes 1997: 439-50).

34. ff. 103v/I-106v/II Ælfric, ÆCHom I, 32: IIII. K(A)L(ENDAS). SEPT(EMBRIS). DECOLLATIO | S(AN)C(T)I IOHANNIS BAP- TISTAE. ‘Misit herodes et tenuit loh(anne)m. Et reliq(u)a; | MARCUS se godspellere awr̄at on cristes b̄ee’; ends: ‘Se be leofab 7 rixab mid f̄æder 7 mid halgu(m) gaste | a butan ende. amen’ (ed. Clemoes 1997: 451-58).

[Note: Latin added in margin at f. 104r/23 (line 63n of edition, Clemoes 1997: 453): ‘Gregorius si[c] | tractauit’.]

35. ff. 106v/I-108v/20 Ælfric, ÆCHom I, 33: DOM(INICA). XVII. POST PENTECOSTEN. | TBAT IE(SU)S in ciuitate(m) quç uocat(ur) NAIM. & RELIQ(U)A; Ure drihten ferde to sumere | byrig’; ends: ‘hi bry an I ælmihtig god untodæledlic à on ecnysse rixigende. amen (Clemoes 1997: 459-64).

36. ff. 108v/21-112v/9 Ælfric, ÆCHom I, 34: III. K(A)L(ENDAS) OCTOB(RIS). DEDICATIO AECCL(ESI)Ç S(AN)C<T)I MICHA’ H EL(IS) ARCHANGELI. | ‘MANEGUM mannu(m) is cub Seo halige stow S(an)c(t)e michaheles’; ends: ‘Se be leofab 7 rixab à on ec|nysse. amen’ (ed. Clemoes 1997: 465-75). At f. 110v/10 the rubric EUANG(E)L(IUM). marks the Latin text in the homily (line 133 of the edition, Clemoes 1997: 469).

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37. ff. 112v/9-116v/2 [^]lfric, /EChom I, 35: DOM(INICA) .XX.I. POST PENTECOSTEN. | 'LOquebatur IE(SU)S cu(m) discipulis suis In parabolis dicens. & RELIQUA; Drihten wass | sprecende on sumere tide; ends: '7 halgu(m) gaste on ealra | worulda woruld. Amen (ed. Clemoes 1997: 476-85).
[Note: One leaf is wanting between ff. 113 and 115 (omits lines 100-174 of the edition, Clemoes 1997: 479-81).]
38. ff. 116v/2-120r/21 ^yElfric, [^]CHom I, 36: K(A)L(ENDAS). NOUEMB(RIS). NATALE OMNIUM S(AN)C(T)ORUM. | 'HALIGE Lareowas reddon JXaet) seo geleaffulle gela&ung'; ends: 'mid faeder | 7 mid halgu(m) gaste. a on ecnysse. amen (ed. Clemoes 1997: 486-96). At f. 118r/28 the rubric EUUANGELIUM. marks a division in the homily (line 147 of the edition, Clemoes 1997: 491).
39. ff. 120r/21-124r/13 [^]lfric, [^]CHom I, 37: IX. K(A)L(ENDAS). DEC(EMBRIS). NATAL(E) S(AN)C(T)I CLEMENT(IS). M AR(TYRIS). | 'MENN DA LEOFOSTAN eower geleafa bib Jie trumra'; ends: 'se be leofab 7 rixab a butan ende. am(en)' (ed. Clemoes 1997: 497-506).
40. ff. 124r/13-128v/28 ^jElfric, TEChom I, 38: II. K(A)L(ENDAS). DECEMB(RIS). NATALE S(AN)C(T)I ANDREAE APOSTOLL 'Am- bulans IE(SU)S iuxta mare galile[^]. ET RELIQUA; | CRIST ON sumere tide ferde wib jaaere Galileiscan Sae' ends: 'Sy 6am metodan drihtne wurjimynt 7 lof a on ecnysse. | amen we cwebab' (ed. Clemoes 1997: 507-19). At f. 126r/30 the rubric PASSIO EIUSDEM. marks an internal division in the homily (line 169 of the edition, Clemoes 1997: 513).
41. ff. 128v/28-130r/29 ^vElfric, TEChom I, 39: DOMINICA PRIMA IN ADUENTUM D(OMI)NI. | TYES DZEGES [^]enung 7 byssere tide maerb sprecab embe godes tocyme'; ends: 'l>a(m) sy wuldor 7 lof a on ecnysse. amen' (ed. Clemoes 1997: 520-23).
42. ff. 130r/29-132v/30 (plus 3 added lines at top of f. 134r) ^dElfric, TEChom I, 40: DOMINICA .11. | IN ADUENTU(M) D(OMI)NI. 'Erunt signa in sole et luna et stellis. Et reliqua; || Se godspellere LUCAS awrat on bisu(m) dcegberlican godspelle'; ends imperfectly, f. 132v/30: 'bone gemaenelican I dom' (ed. Clemoes 1997: 524-30/185).
[Note: The OE text ends imperfectly at 'gemnelican' (line 185, ed.) with 'dom' being Whelock's catchword referring to top of next folio. A leaf is wanting after f. 132 which must have contained the last three lines (as edited) of the final homily of the first series. The ending of the homily is supplied by Whelock from CCC 162, p. 563/3, in three lines of writing at the head of f. 134r. Ker speculates that the missing leaf probably also had an explicit to the first book.]
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- TElfric, "Catholic Homilies," Second Series:
- 43a. f. 134r/l-19 IElfric, TEChom II, Latin preface: INCIPIT PRAEFA- TIO HUIUS LIBRE IN NOMINE CHR(IST)I OM(N)IPOTENTIS. | 7ELFRICUS humilis seruulus chr(ist)i'; ends: 'Uale in chr(ist)o lugiter. am(en)' (ed. Godden 1979: 1).
- 43b. f. 134r/20-134v/5 TElfric, TEChom II (Pref), OE preface: 'Ic aelfric mu- nuc awende pas b6c of ledenu(m) bocu(m) to engliscum gereorde'; ends: gif h6 on | godes dome unscyldig beon wile (ed. Godden 1979: 1-2).
- 43c. f. 134v/5-21 TElfric, TEChom II, Ammonitio: AMMONITIO. 'Vnum adhuc uellem prepo|nere huic libello'; ends: Tugiter in chr(ist)o. amen (ed. Godden 1979: 2).
44. ff. 134v/22-138r/21 ^dElfric, CHom II, 1: INCIPIT LIBER SERMONU(M) CATHOLICORUM ANGLIC[^] IN ANNO SECUNDO. | CATHOLI- CUS SERMO DE NATALE D(OMI)NI AD POPULUM EXCERP- TUS I DE TESTIMONIIS PROPHETARU(M). UIII. K(A)L(ENDAS). IANUAR(II). NATIUIT(AS) D(OMI)NI. | 'MINE GEBROFRU 6a leo- fastan [corr. to leofostan] on pisu(m) daege we wurbiab ures haelendes acen|nednysse'; ends: 'hi bry an god á on ecnysse. amen (ed. Godden 1979: 3-11).
45. ff. 138r/22-140v/15 [^]lfric, [^]CHom II, 2: UII. K(A>L<ENDAS>. IAN(UARII). NATALE S(AN)C(T)I STEPHANI PROTOMARTYR- IS. I AUGUSTIN(US) SE wisa biscop spraec to his folce'; ends: 'Sy him wuldor 7 l6f á I on ecnysse. Amen (ed. Godden 1979: 12-18).
46. ff. 140v/15-144r/14 IElfric, TEChom II, 3: UIII. IDUS. IAN(UARII). SERMO IN AEPIPHANIA D(OMI)NI. | 'DES D/ÉG IS geháten on b6cu[^]m) swutelung daeg'; ends: 'Se be | leofab 7 rixab á baton ende. Amen (ed. Godden 1979: 19-28).
47. ff. 144r/14-148r/5 [^]lfric, /EChom II, 4: DOMINICA .11. POST AEPIPHANIA D(OMI)NI. | 'Nuptie facte sunt In chana galileae. ET RELIQUA; Iohannes Se godspellere cwaeb | on piere godspellican race'; ends: 'se be leofab 7 rixab mid faeder 7 halgu(m) gaste, á on ecnysse. Amen (ed. Godden 1979: 29-40).
48. ff. 148r/6-151v/2 ^jElfric, TEChom II, 5: DOMINICA. SEPTUAGESIMA. 'DRIHTEN STEDE FIS BIGSPEL. |

his leorningcnihtu(m) bus cwebende'; ends: 'on bam we him singab ecelice alleluian. butan geswince. Amen (ed. Godden 1979: 41-51).

49. ff. 151v/3-153v/29 IElfric, TECHom II, 6: DOM(INICA) IN SEXAGESIMA. 'Cum turba plurima conueniret ad le(su)m. Et rel(i)q(ua) |

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On sumere tide da da micel menigu samod com to dam haciende'; ends: bn ealra worulda woruld. AMEN' (ed. Godden 1979: 52-59).

50. ff. 153v/29-156r/9 ^lfric, TECHom II, 7: DOM(INICA) .1. IN QUADRAGESIMA. | 'MEN pa leofostan eow eallu(m) is cud'; ends: bn ealra worulda | woruld. amen (ed. Godden 1979: 60-66).

51. ff. 156r/9-157v/12 jElfric, TECHom II, 8: DOMINICA SECUNDA IN QUADRAGESIMA. | 'EGressus inde IE(SU)S. Secessit in partes tyri et sidonis. ET RELIQUA. | Drihten haelend dreade mid wordu(m)'; ends: 'pam sy wuldor 7 wurdmynt | A on ecnysse. Amen (ed. Godden 1979: 67-71).

52. ff. 157v/12-160v/15 ^lfric, TECHom II, 9: IIII. ID(US) MART(II). S(AN)C(T)I GREGORII PAPE. URB(IS) ROMANE INCLITUS. | 'GREGORIUS Se haiga papa, engliscre deode apostol'; ends: bn dam he leafad | mid gode aelmihtigu(m) à on ecnesse. Am(en)' (ed. Godden 1979: 72-80).

53. ff. 160v/15-164v/127Elfric, ?ECHom II, 10: XIII. K(A)L(ENDAS). AP(RI) L(IS). DEP(OSITIO) S(AN)C(T)I CUTHBERHTI EP(ISCOP)I. | 'CUTH- BERHTUS se haiga biscop scinende on manegu(m) geearnungu(m)'; ends: a on ecnysse ealra worulda. amen (ed. Godden 1979: 81-91).

54. ff. 164v/13-171r/28 dilfric, dECHom II, 11: .XII. K(A)L(ENDAS) APREL(IS). S(AN)C(T)I BENEDICTI ABBATIS. 'BENEDICTVS. | Se haiga abbud'; ends: 'Se de ana is unasecgendlic God. Amen (ed. Godden 1979: 92-109).

[Note: One leaf is wanting between ff. 164 and 166 (omits lines 24-110 of the edition, Godden 1979: 92-4).]

55. ff. 171r/29-178r/11 vElfric, TECHom II, 12: DOM(INICA). IN MEDIA QUADRAGESIME. 'MEN DA LEOFOSTAN we reedad nu | ret godes denungu(m)'; ends: 'Sy him wuldor 7 lóf à to worulde. amen' (ed. Godden 1979: 110-26). At f. 175v/19-20 the rubric SECUNDA SENTEN- TIA I DE HOC IPSO, marks the second part of the homily (line 374 of the edition, Godden 1979: 121).

56. ff. 178r/II-181v/7 TElfric, TECHom II, 13: DOMINICA .Va. QUADRAGESIME. I 'Leos tid fra(m) disum (and)werdan daege'; ends: bn ealra worulda woruld. | amen' (ed. Godden 1979: 127-136).

57. ff. 181v/7-185v/17 vElfric, TECHom II, 14: DOMINICA PALMARUM DE PASSIONE D(OMI)NI. | 'DRIHTNES browunge we willaÖ gedafenlice eow secgan'; ends: bn ànre godcundnysse on ecere worulde. amen' (ed. Godden 1979:137-49); with a note following the homily at f. 185V/17-18, 'NE MOT | NAN MAN SECGAN SPELL. ON bA(M) DRIM SWIGDAGUM'.

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58. ff. 185v/18-189v/22 Ailfric, AiCHom II, 15: SERMO DE SACRIFICIO | IN DIE PASCAE. 'MEN Jta leofostan gelome eow is geseed'; ends: bn on ealra worulda woruld. amen (ed. Godden 1979: 150-60).

59. ff. 189v/23-192v/5 ^lfric, TECHom II, 16: ALIUS SERMO DE DIE PASC'H'AE. 'Hit is swibe gedafenlic'; ends: '7 godu(m) geearnungu(m) to Öam ecum | life becumon moton. amen (ed. Godden 1979: 161-68).

60. ff. 192v/5-194r/12 iElfric, AiCHom II, 17: K(A)L(ENDAS). MAL APOSTOLORUM PHILIPPI. ET IACOBI. | 'PHILIPPUS, se godes apostol be we on bisu(m) daege wurbiab'; ends: 'Se be ana rixab on ec- nysse god. amen (ed. Godden 1979: 169-73). At f. 193r/20 the rubric DE S(AN)C(T)O IACOBO APOSTOLO. marks a division of the homily (line 61 of the edition, Godden 1979: 171).

61. ff. 194r/13- 196r/5 dElfric, ¿ECHom II, 18: V. NON(AS). MAI INUEN- TIO S(AN)C(T)AE CRUCIS. 'Men ba leofostan nu todseg we wurbiab I Jtaere halgan rode gemynd'; ends: 'se be ana | ricsab. on ecnysse god. amen' (ed. Godden 1979: 174-79). At f. 194v/28 the rubric EODEM DIE S(AN)C(T)OR(UM) ALEXANDRE EUENTII. ET THEODOLI. marks a division of the homily (line 62 of the edition, Godden 1979: 176).

[Note: At ff. 193v-94r, a few blotted words from items 60 and 61 supplied in outer margins in later hand.]

62. ff. 196r/5-199v/14 yElfric, AiCHom II, 19: FERIA SECUNDA. LETA- NIA MAIORE. I 'Laewede menn behofiab. J>(aet) him lareowas secgon; ends: 'se be ä rixab on ecnysse. AMEN' (ed. Godden 1979: 180-89).

63. ff. 199v/14-202v/28 ^lfric, AiCHom II, 20: ITEM IN LETANIA | MAIORE. FERIA TERTIA. 'Men ba leofostan Paulus se apostol | ealra beoda lareow awrat be him sylfu(m)'; ends: 'se be is ealra leoda weal- dend. Amen (ed. Godden 1979: 190-98).

64. ff. 202v/29-205r/12 Ailfric, AiCHom II, 21: ALIA UISIO. 'BEDA ure lareow awrat on bsere bee ^e is

gehäten | historia angloru(m)'; ends: 'se be hi oferrsedan wile' (ed. Godden 1979: 199-205). At f. 204v/12-13 the rubric HORTATORIUS SERMO DE | EFFICACIA S<(AN)C(T)AE MISSAE. marks a division of the homily (line 140 of the edition, Godden 1979: 204).

[Note: One leaf is wanting between ff. 202 and 204 (omits lines 3-81 of the edition, Godden 1979: 199-202).]

65. ff. 205r/12-207v/12 ^Elfric, AiCHom II, 22: IN LETAN(IA) MAIORE. F(E)R(IA) .IHla. I 'IOH(ANNE)S se godspellere awrat'; ends: 'Se be |

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leofab 7 rixaÖ mid feeder 7 6am halgu(m) gaste. A on ecnysse. amen (ed. Godden 1979: 206-12).

66. ff. 207v/13-210r/6 ^lfric, /ECHom II, 23: DOMINICA .III. POST PENTECOSTEN. 'Homo quida(m) fecit cena(m) magna(m) | et uocauit multos. & REL(I)Q(UA). Se haelend saede J?is bigspel his leorningcnihtu(m)'; ends: 'ba(m) sy wuldor 7 wurÖmynt. A to worul- de. amen' (ed. Godden 1979: 213-20). At f. 209r/12 the rubric ALIA NARRATIO DE EUANG(E)LII TEXTU. marks a division of the homily (line 126 of the edition, Godden 1979: 217).

67. ff. 210r/7-213r/1 1 ^lfric, TECHom II, 24: IN FESTIUITATE S(AN)C(T)I PETRI APOSTOLI. III.

K(A)L(ENDAS) IULII. 'LUCAS se godspellere I üs saede on Öissere pistolreedinge'; ends: 'on ealra worulda woruld. amen (Godden 1979: 221-29). At f. 210v/15 the rubric ITEM DE S(AN)C(T)O PETRO, marks a division of the homily (line 53 of the edition, Godden 1979: 223).

68. ff. 213r/1 I-214v/24 TElfric, TECHom 11,25: DOM(INICA) .VIII. [erased to V] POST PENTECOSTEN. | 'Cum multa turba esset cu(m) ie(s)u nec haberent quod manducarent. Et reliqua. | Marcus se godspellere cwaeÖ on Öisu(m) daegÖerlicu(m) godspelle'; ends: 'Se Öe leofaÖ 7 rixaÖ on ealra worulda woruld. amen (ed. Godden 1979: 230-34).

69. ff. 214v/24-216v/20 ^lfric: TECHom II, 26: DOM(INICA) .NONA. | POST PENTECOSTEN. 'Adtendite a falsis p(ro)phetis qui ueniunt ad uos. Et reliq(ua) | Drihten cwaeÖ to his leorningcnihtu(m) '(ve)l mannum'; ends: 'bn ealra worulda woruld. amen' (ed. Godden 1979: 235-40).

70. ff. 216v/20-219v/12 yElfric, JECHom II, 27: IIII. K(A)L(ENDAS) AGUSTI. NATALE S(AN)C(T)I | IACOBI APOSTOLI. 'ON jhsu(m) daege we wurbiab on uru(m) lofsangu(m)'; ends: 'Se 6e leofaÖ 7 rixaÖ ä on ecnysse. amen' (ed. Godden 1979: 241-48). At f. 219r/5 the rubric VI. K(A)L(ENDAS) AGUSTI. S(AN)C(T)ORUM SEPTEM DORMI- ENTIIUM. marks a division of the homily (line 182 of the edition, Godden 1979: 274).

71. ff. 219v/12-221v/18 ^lfric, ^CHom II, 28: DOM(INICA) XII. POST PENTECOST(EN). | 'Dixit ie(su)s ad quosda(m). . . parabolam istam. & RELIQ(UA). Drihten saede pis bigspel bi sumu(m) mannu(m)'; ends: 'Se Öe ana gewylt ealra gesceafta. amen' (ed. Godden 1979: 249-54).

72. ff. 221v/18-223r/27 yElfric, TECHom II, 29: VIII .X. K(A)L(ENDAS) SEPT(EMBRIS). ASSU(M)PTIO S(AN)C(T)^ | MARI^ UIRG(INIS). 'Men 6a leofostan hwilon aer we rehton eow bone pistol'; ends: 'Se

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Öe leofaö 7 rixaÖ on ealra worulda woruld. amen (ed. Godden 1979: 255-59).

73. ff.223r/27-226r/29 Alfric, ACHom II, 30: DOMINICA .1. | IN MENSE SEPTEMBRI. QUANDO LEGITURIOB. 'Mine gebroÖra. | We raided nu set godes Öenungu(m)'; ends: 'Se Öe ana is god à on ecnysse. amen (ed. Godden 1979: 260-67).

74a. ff. 226r/30-227v/23 Alfric, ACHom II, 31: DOMINICA SEXTA DECIMA. POST PENTECOSTEN:- || 'Nemo potest duob(us) domi- nis seruire; Et reliqua; Drihten cwaeÖ on | su(m)ne timan'; ends: 'Sy him wuldor 7 wurÖmynt | on ealra worulda woruld. Amen (ed. Godden 1979: 268-71).

74b. ff. 227v/23-228r/2 Alfric, note: DE S(AN)C(T)A MARIA. | 'Hwat wylle we secgan ymbe Marian gebyrdtide'; ends: 'Öi we hit laetaÖ unsséd;' (ed. Godden 1979: 271 as ACHom II, 31 (app.)).

75. ff. 228r/2-230v/30 Alfric, ACHom II, 32: XI. K(A)L(ENDAS) OCTO- BRIS. I NATALE S(AN)C(T)I MATHEI APOSTOLI ET EUANG(E)- L(IST)A 'Se godspellere matheus. | J?e we todaeg wurÖiaÖ'; ends: 'Sy Jiaes gode lof .à. on ecnysse. Amen:-' (ed. Godden 1979: 272-79). At f. 229r/5 margin the rubric PASSIO | EIUSDE(M). marks a division of the homily (line 80 of the edition, Godden 1979: 275).

76. ff. 230v/30-234v/6 Alfric, ACHom II, 33: V. K(A)L(ENDAS) NOUE(M)- B(RIS). PASSIO S(AN)C(T)OR(UM) || APOSTOLOR(UM) SIMONIS. ET IUDE. 'Men ba leofostan we wyllaÖ eow secgan | jisera apostola Örowunge'; ends: 'se Öe leofaö 7 rixaÖ on ealra worulda world, amen (ed. Godden 1979: 280-87).

77a. ff. 234v/7-238v/25 Alfric, ACHom II, 34: III. ID(US) NOUEMB(RIS). DEPOSITIO S(AN)C(T)I MARTINI

EPISCOPI:- | 'MARTINUS se wuldorfulla godes ande'te're': ends: 'Öe leofaö 7 rixaÖ J?urh hine sylfne I god; AMEN' (ed. Godden 1979: 288-97). At f. 238r/4 the rubric DE EIUS OBITU:. marks a division of the homily (line 269 in the edition, Godden 1979: 295).

77b. ff. 238v/25-239r/9 Alfric, note: EXCUSATIO DICTANTIS:- | 'Fela faegere godspel we forlaetaÖ on öisu(m) gedihte... Heo is swa Öeah eall full geleaflic. buton Öam anu(m) J>e augustin(us) wiÖsaecÖ' (ed. Godden 1979: 297-98 as ACHom II, 34 (app.)).

78. ff. 239r/9 -240v/19 Alfric, ACHom II, 35: IN NATALE UNIUS APOSTOLI. I 'bes apostolica freolsdaeg. manaö us to sprecenne'; ends: '6urh his Suna J?e | mid him leofaö 7 rixaÖ. ä on annysse paes halgan gastes. on ealra wo|rulda woruld. amen' (ed. Godden 1979: 299-303).

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79. ff. 240v/19-242v/10 ^Elfric, TECHom II, 36: IN NATALE PLURIMORUM APOSTOTO'RUM. | 'Designauit d(omi)n(u)s et alios Septuaginta duos. & RELIQUA; Se haelend geceas | him to eacan pam twelf apostolum'; ends: 'Sy him. ä wuldor 7 lof | ealra his weldaeda; amen' (ed. Godden 1979: 304-9).

80. ff. 242v/10-245r/24 ^lfric, ^CHom II, 37: IN NATALE S(AN)C(T)- ORUM MARTIRUM. | 'Cu(m) audieritis pr^lia et seditiones. nolite terri. Et reliqua; Se heelend | foresaede his leorningcnihtu(m)'; ends: 'Sy him wuldor 7 wurSmynt on ealra worulda | woruld. Amen (ed. Godden 1979: 310-17).

81. ff. 245r/24-248v/3 ^lfric, yECHom II, 38: IN NATALE UNIUS CON- FESSORIS. I 'Homo quida(m) peregre p(ro)ficiscens. Et rel(iqua); Vre drihten saede J>is bigspel | his leorningcnihtu(m)'; ends: 'Sy lof Öam hlaforde. Se leofaS on ec|nysse. aefre buton anginne. on endeleasu(m) mae- genSrymme. amen (ed. Godden 1979: 318-26).

82. ff. 248v/4-251r/21 ^lfric, ^CHom II, 39: IN NATALE S(AN)C(T)- AR(UM) UIRGINUM. 'Simile est regnu(m) c^lor(um) dece(m) uirginib(us). Et rel(iqua). | Se heelend saede gelo(m)lice bigspel'; ends: 'Se Se leofaS 7 rixaS mid his heofenican | feeder 7 J?a(m) halgu(m) gaste, on ealra worulda world. Amen' (ed. Godden 1979: 327-34).

83a. ff. 251r/21-255r/13 ^Elfric, ^CHom II, 40: IN DEDICATIONS IJCC(ESI)AE I 'MINE gebro&ra Jaa leofostan we wyllaS sume tiht- endlice spraece'; ends: 'he rixaS mid his gecorenum | halgu(m). mid his eelmihtigan feeder. 7 Sam halgan gaste, on ealra worulda woruld; I Amen:-' EXPLICIT LIBER SECUNDUS. CATHOLICOR(UM) SERMONU(M) ANGLICE. D(E)O GRA(TIA)S. amen: (ed. Godden 1979: 335-45).

[Note: The explicit is written in regular ink and touched throughout in color.]

83b. f. 255r/14-21 TElfric, prayer: ORATIO:- Tc Sancige |ea(m) aelmihtigu(m) Scyppende ... Sy him .a. wuldor on ecnysse' (ed. Godden 1979: 345 as TECHom II, 40 (app.)).

84. ff. 255r/21-261v/12 TElfric, "De Temporibus Anni" (TETemp): 'Her aeft(er) fyligS an lytel cwyde | be gearlicu(m) tidu(m) J?(aet) nis to spelle geteald. Ac elles to raedenne. Jaam Se hit licaS; | DE TEMPORIBUS ANNI:- Ic wolde eac gif ic dorste gadrian su(m) gehweede | andgit of Seere bee Jae BEDA se snotera läreow gesette'; ends: 'Sy Seos | gesetnys Sus her geendod' EXPLICIT HEC BREUITAS DE TEMPORIBUS. (ed. Henel 1942).

[Note: The following rubrics occur within the work: f. 256r/26 De primo die s(ae)- c(u)li. siue de equinoctio uernali.; f. 256v/10 DE NOCTE.; f. 257r/19 DE ANNO.;

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f. 258r/26 DE MUNDO.; f. 258v/8 DE EQUINOCTIIS.; f. 259r/26 DE BISSEXTO.; f. 259v/18 DE SALTU LUNE.; f. 260r/18 DE DIUERSIS STELLIS.; f. 260v/12 DE DUODECIM UENTIS.; f. 261r/12 DE PLUUIA.; f. 261r/30 DE GRANDINE.; f. 261v/l DE NIUE.; f. 261v/3 DE TONITRU.]

85. ff. 261v/13-262v/8 vElfric, prayers, with general title: Her is geleafa 7 gebed 7 bletsung fewedu(m) mannu(m) ße f>(aet) leden ne | cunnon. (Thorpe 1844-46: 596-600):

[Note: Thorpe edits these prayers as separate texts based on the rubrication in the manuscript; for their sources and slightly different textual divisions, see Bzdył 1977.]

a. f. 261v/14-18 Pater noster on englisc. 'Du ure feeder pe eart on heofe- num ... Sy hit swa' (ed. Thorpe 1844-46: 2: 596);

b. f. 261v/18-26 SE UESSA CREDIA. | 'Ic gelyfe on god feeder aelmihtigne scyppend heofenan 7 eoröan ... Sy hit swa' (ed. Thorpe 1844-46: 2: 596);

c. ff. 261v/27-262r/ll maessecreda 'Ic gelyfe on aenne god faeder aelmihtigne wyrkend heofenan 7 eoröan ... Sy hit swa' (ed. Thorpe 1844-46: 2: 596-98);

- d. f. 262r/12-14 Gebedu on englisc. Tu aelmihtiga. 7 Öu eca god... geniht- sumian | on godu(m) weorcu(m). amen' (ed. Thorpe 1844-46: 2: 598);
- e. f. 262r/14-15 ITEM. 'We biddaÖ |>e drihten ... 7 onael symle J?aes halgan gastes leoht on ùs. Amen' (ed. Thorpe 1844-46: 2: 598);
- f. f. 262r/15-20 ITEM. | 'Drihten god aelmihtig feder gebletsa üs ... geond ealra worulda woruld. Amen' (ed. Thorpe 1844-46: 2: 598);
- g. f. 262r/21-24 DE SAPIENTIA. 'Eala Öu aelmihtiga god ... 7 to öe mid ealre heortan efston. Am(en)' (ed. Thorpe 1844-46: 2: 598-600);
- h. f. 262r/24-27 DE PATIENTIA. | 'Eala Öu aelmihtiga god ... 7 Öa genfennysse his soÖan aeristes. Am(en)' (ed. Thorpe 1844-46: 2: 600);
- i. f. 262r/27-30 ORATIO. | 'Eala Öu aelmihtiga god . . . Öa mède Jie Öu us behaétst. Amen' (ed. Thorpe 1844-46: 2: 600);
- j. f. 262v/l-8 ITEM. Tu aelmihtiga wealdend alys ure heortan ... 7 J>(aet) mine fynd me ne gebysmrion. Amen' (ed. Thorpe 1844-46: 2: 600).
86. ff. 262v/8-263v/29 TEIfric, "Admonition" (¿EAdmon 2): IN .XL. DE PENITENT(IA). | '¿Ele man biÖ gefullod on naman |?aere halgan Öryn- nysse'; ends: 'RixiaÖ mid him on heofenan | rice on unasegendlicere blisse. A. on eenysse. Amen' (ed. Thorpe 1844-46: 2: 602-8).
87. ff. 263v/30-264r/8 ¿Elfric, "Admonition" ¿EAdmon 3: '[Laew]edu(m> mannu(m) is to witenne p<eet> hi sceolon healdan heora cfennysse on halgu(m) || timan ... 7 eow gefede to öam écan life' (ed. Thorpe 1844-46: 2: 608).

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88. ff. 264r/8-266v/30 jElfric, "Pastoral Letter for Wulfsige" (TELet 1 Wulf- sige Xa): INCIPIT EPISTOLA DE CANONIBUS. | 7ELFRICUS hu- milis frater uenerabili ep(iscop)o wulfsino salute(m) in d(omi)no . . . (line 18) hoc modo incipiens:- | Ic secge eow preostu(m). J>(eet) ic sylf nelle beran eowre gymeleaste on eowru(m) peowdome'; ends imperf: ac J>a(m) waere betere J?(aet) hi onheora bedde b[u]gon. Öonn(e) hi gegrfemedon]' (ed. Fehr 1914: 1-24, pref.-ch. 108; Whitelock 1981: 196-218).

ff. iv-xi paper endleaves containing a subject index by Whelock.

ff. xii-xiii parchment endleaves taken from a 13c psalter.

PHOTO NOTES: Modern paper flyleaves, f. i recto, and pastedowns are not photographed.

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254. London, British Library, Cotton Vitellius C. v Homilies by Hilfric
[Ker 220, Gneuss 403]

HISTORY: A compilation of /Elfrician homilies dating to the turn of the millennium with 11c additions. This manuscript suffered badly in the 1731 fire at Ashburnham House. Recovered leaves are now mounted individually and have suffered substantial damage with loss of text and of codicological evidence. The undamaged manuscript was described by Wanley (1705: 208-12).

The underlying collection is a sequence of /Elfric's Catholic Homilies written by a single scribe at the end of the 10c or beginning of the 11c (this part is called Ha by Clemoes 1997: 19-21). This was augmented by a nearly contemporary hand with further homilies by TElfric (items 58-61, Clemoes Hb). Further substantial additions were intercalated, at times through erasure and insertion, at times through interleaving, in the first half of the 11c (Clemoes He). This interpolated series adds further homilies by TElfric in the order of the church year using homilies that reflect a late stage of TElfric's writing (described by Pope 1967-68: 26-33).

There are various contemporary or near-contemporary OE corrections and insertions throughout the text. Subsequent signs of use include two annotations written in a gothic hand identified by Ker as 14c (Cat., 286): Tn Ebdomada ... | ad Collac(i)o(n)em' at f. 102r/16 beside the title for item 24, and Tn ebdomada s(anc)te trinitatis ad collac(i)o(n)em.' at f. 107r/4 above the title of item 25, TECHom I, 20. Further alterations and additions are identified by Ker (Cat., 286) as probably belonging to the 16c, including the insertion of the copy of item 1 as item Ib on ff. 2r-3r and the substitution of vowels, frequently the alteration of s' to 'e', at ff. 177v, 181r, and 234v. Other alterations, such as a slightly decorative blocked 'T' inserted mid-line at f. 43r/19, are hard to date.

There are now no marks of medieval or early modern ownership, presumably due to the loss of endleaves and loss of margins. Wanley speculates that this is the companion piece of MS Cambridge, University Library, li. 4.

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6 [101] found at Tavistock Abbey in 1566 (Wanley 1705: 208). This speculation sees some confirmation in the gloss 'etes' added to TECHom II, 8, lines 109 in a 14c hand, which Godden suggests "looks as if it could have been taken from [li. 4. 6]'s text" (Godden 1979: 353-54). If the speculation is right, this would be "An old booke in parchment in Saxon tonge fo. black leather clasped" in the inventory of books of the 2nd Duke of Bedford from 1584 (see Ker, Cat., 291).

Following substantial damage in the fire of 1731 and its aftermath, the leaves are now bound mounted on paper, to which they are affixed by sticky tape in what is probably a restoration of 1844 and 1845 (Madden, BL Add. 62576, f. 42; see Butcher 2003:13). The whole volume is contained in a substantial 19c binding with Robert Cotton's coat of arms embossed on front and back and ANGLO-SAXON | HOMILIES | BRIT. MUS. | COTTON | MS. | VITELLIUS C. V.' embossed on the spine. Many leaves are stamped on the foot of the recto with the 'British Museum' small red stamp (e.g. ff. 2r, 3r, etc). The spine bears the sticker identifications '760' and 'b', which is also recorded in pencil on the inside front board, along with a struckthrough '27 C.' Rear end leaves record the state of the manuscript in the 19c with the pencilled notes: '254 ff. 8th Jan. 1871. | Ex(amine)d F.W. July 1884', while the rear end board bears the stamp '21 JUN 1962.'

CODICOLOGICAL DESCRIPTION: [ii] + 1 + ii + 251 + [iii]. Leaves measure approx. 240 x 170 mm., but have shrunk considerably at places due to fire and water damage. Written space of the older leaves (Ha) is approx. 220 x 130 mm. until f. 83 and approx. 220 x 145 mm. thereafter, ruled in drypoint for 26 lines per page. The written space of leaves added in the first half of the 11c (He) is approx. 230 x 145 mm., ruled for 35-37 lines per page, except that f. 95v has 30 lines to make an exact join with the text on f. 96r. Ker (Cat., 291) reports that in the base manuscript, hair is usually on the outside in all sheets, but the arrangement of some quires (e.g. ff. 35-50 59-68) is the more usual HFHF, which is the arrangement for all the added leaves. The parchment of ff. 186 and 199 suffered mottled spotting as a result of the fire and damage. Almost all folios have suffered losses of varying amounts from their upper, lower, or outer portions.

The text of the original part, Ha, is almost all in one hand, "a graceful late type of square Anglo-Saxon minuscule" belonging to of the turn of the millennium (late IOc/early 11c) according to Ker (Cat., 291). Ker identifies two further hands who work alongside this scribe for brief passages: one wrote a short stint at f. 191r/13-26 (part of item 48), another ff. 191v/l – 192v/26 (the end of item 48 and the opening of item 49).

Items 58-61 (ff.

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236v-end, i.e. Hb) are nearly contemporary additions, made predominantly in a single hand. The additions interpolated throughout the manuscript (i.e. He) are in a single distinct hand of the first half of the 11c, identified by Ker as “a round hand . . . which is not influenced by Anglo-Saxon minuscule” (Cat., 291). This part has distinctive punctuation as it contains many hyphens and regularly punctuates with a point at the middle or end of one of Ail Trie’s rhythmical lines.

The original part (i.e. Ha) has titles in a red color which have sometimes turned to a metallic dark brown or black color. The same colored ink is also used for enlarged initials, which are sometimes slightly decorated. The near-contemporary additions (Hb) follow the same decorative pattern so far as can be seen where rubrics and enlarged initials survive. The additions of the first half of the 11c (He) have a different decorative pattern. Titles are in a brighter red. Opening initials are enlarged and colored blue (ff. 1r, 69r [‘D’], 71v [‘E’], 96r, 132v [‘L’], 139r [‘M’], 172r, 177v) or red (ff. 5v, 33r, 69r [‘S’], 71v [‘D’], 73r [‘E’ and ‘O’]), 131r, 132v [‘E’], 139r [‘C’], 145r, 149r, 150r, 175r, 181r, 229r). Such colored initials appear to have been particularly vulnerable to fire and water damage: the fire destruction of the edge surprisingly encompasses where there should be a colored initial ‘D’ at the head of f. 169r, for example, while the coloration has fallen off the ‘N’ of ‘Nemo’ at f. 175r/18, leaving the parchment intact but with just the shadow of an enlarged initial. Numbers in the interpolator’s table of contents (f. 1v) are in red. Within the text, the interpolator uses enlarged capitals (in black ink) to indicate sense-divisions. He has also inserted these into some parts of the work of Ha.

The whole of the following items, from /El fries “Catholic Homilies” I, are by the original scribe, Ha: 3, 8-12, 18-20, 22-28, 38-41, 50-54, and 56-57, while two further items, primarily by the main scribe, have short stints by two further scribes, namely: 48, 49. Three items are by the nearly contemporary continuator at the end, i.e. Hb: items 58-60, while a fourth, item 61, is mostly by Hb but includes an interpolation by He. Eighteen homilies in addition to the table of contents are wholly the work of the interpolator, He, namely items 1, 4, 7, 14-16, 30-36, and 42-47. In order to insert these homilies into the sequence of Ha, the interpolator also intervened in a number of homilies primarily produced by Ha. Specifically, the interpolator provided the opening of items 2, 5, 17, 37, and 48, the close of items 6, 13, and 29, while he also interpolated text into the middle of the items 21, 55, and 61. In making these additions, the interpolator interleaved ff. 1, 4, 5, 18-21, 33, 34, 69-75, 95, 131-48, 169-84, 229-31, and 253 into the folios originally organized by Ha and Hb. The interpolator occasionally deleted

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Ha’s text and replaced it with his own, namely at ff. 17v/17-26, 35v/l-II, 96r/l-3, and 168v/25-26. The interpolator clearly expended considerable effort to transform the collection while keeping some of the underlying work of Ha and Hb. For the sake of clarity, the scribe of each item is noted in the account of contents below.

The interpolator wrote a table of contents that survives on f. 1v-r (which has been reversed), written in two columns extending the length of f. 1v and the opening four lines of f. 1r. Numbers in this table relate to the numbers the same hand provides in the titles to some of the homilies (these differ from the listing here since some two-part homilies are considered by modern editors to constitute a single work). This table provides evidence that two items are missing from the end of the manuscript, namely [‘LX- VII] F(E)R(IA) .VI. In ebdomafda Vta Collegerunt] | pontifices (et) phari- sei [concilium]’ (described at f. 1rb/1-2) for Friday in the fifth week of Lent (Assmann 1889: 65-72, no. 5) and [‘LXVIII] Sermo ep(iscop)i [] I ezechiele propheta’ (described at f. 1rb/3-4), now completely missing, which was possibly Wulfstan’s homily Bethurum 16b or some similar piece. These two items were missing before the fire by the time of Wanley 1705.

The leaves are now foliated T-254’ in pencil on the top right recto of each of the paper mounts, the foliation followed here. These folio numbers are also written in dark black ink on the recto of the folios wherever sufficient blank parchment survives, sometimes at the head (e.g. f. 6r), sometimes at the mid-left margin (e.g. f. 202r). The top right rectos of many folios have suffered damage and crumbled, leaving little trace of an earlier foliation, although one is occasionally visible (e.g. ff. 6r, 76r, 95r); this older foliation was followed by Wanley. There are traces of multiple further foliations, perhaps reflecting attempts to order the leaves after they were recovered from the damage of the 1731 fire. A thick black pencil has written ‘9’ and

TO' on the lower left margin of ff. 22r and 23r. A different set of small numbers in black ink is written on the lower left margin of some rectos, namely '2-7' on ff. 27r-32r, '9-25' on 34r-50r. A very small '50' is written at the bottom left of f. 75r. A different hand has written a very small '156' at the bottom left of f. 157r and '158' at the bottom left of f. 159r, '164' at f. 166r.

COLLATION:

ii + 1 + ii + 251 + iii, foliated [i-ii], 1-254, [255-257], Ff. [i-ii] and [255-257] are modern paper flyleaves. Ff. 2 and 3 are 16c parchment supply leaves. Ff. 1,4, 5,18-21, 33, 34,69-75,95,131-148,169-184,229-231,253 were added in first half of 11c by He.

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The proper order of the surviving folios can be established from the text as follows: 1 (which is reversed), 4-13, 15, 14, 16-114, 116, 115, 117-235, 237, 238, 236, 239-254. Single leaves are missing after ff. 30, 149, 158 and several leaves at the end. F. 159 is a fragment with the inner portion of the leaf surviving in a tapering strip from 3 mm. in width at the top to 110 mm. at the bottom.

The collation is now unknowable since all leaves are mounted separately following the damage from the fire of 1731. Ker suggests, based on the arrangement of hair and flesh, that ff. 51-58, 76-83, 84-91, 92-94+96-100, 101-108, 109-116, 117-124, 185-192, 200-207, 208-215, 216-223, 239-246 are regular quires of 8 leaves, while ff. 153-159 is a quire of eight wanting 7.

CONTENTS:

[NOTE: Words now illegible in the damaged manuscript have been taken from Wanleys description (1705: 208-11), which predates the damage, or the table of contents, and are included in square brackets.

Significant gaps in the text supplied from modern editions.]

f. lva/l-1rb/4 [leaf is reversed] 11c table of contents in Hand He: *[...] di- uinis'; ends: '[LXVIII] Sermo episcopi [.....] | ezechiele propheta' (see Ker, Cat., 285-86).

la. ff. 1r/5-34, 4r/l-5v/3 ꝛElfric, ꝛEHom 12 [Hand He]: DE S(AN)C(T)A TRINITATE. ET DE FESTOS DIEBUS [PER ANNVM]. 'SE7ELMIHTI- GA WEALDEND DE NE ON[gann naefre'; ends: 'mid pam halgan gaste on ealra worulda woruld we | ewedad. AMEN' (ed. Pope 1967-68: 463-72, no. 11a).

[Note: The DOE short title differs from Pope's numbering; the manuscript title is mostly illegible and is confirmed by Wanley (1705: 208). Ff. 4v-5r are repeated on the film as are ff. 2v-3r.]

lb. ff. 2r/l-3r/36 ꝛElfric, ꝛEHom 12 in early modern imitative hand: '[S]E ꝛELMIHTIGA wealdend.]?e ne ongann naefre'; ends imperfectly: '7 sealde heora aelcu(m) s[wa. . .]' (ed. Pope 1967-68: 463-70, no. 11a, lines 1-177; early modern copy of opening of item 1, i.e. ff. 1r/5-34, 4r/l-5r/9, initial letter omitted).

f. 3v blank.

2. ff. 5v/3-12r/10 ꝛElfric, ꝛEHom 1, 1 [f. 5v is hand He, whereas f. 6r/l onwards is Ha]: DE INITIO CREATUR^ ANTE NATALE D(OMI)NI .11. | AN ANGINN IS EALRA DINGA. DꝛET IS GOD ꝛELMIHTIG.'; ends: 'se de a on eenysse riexad. AMEN' (ed. Clemoes 1997: 178-89). [Fiche 1, frames 30-58]

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3. ff. 12r/l-13v/26, 15r/l-15v/26, 14r/l-14v/26, 16r/l-17v/16 ^lfric, TECHom 1, 2 [Hand Ha]: uiii. k(a)l(endas) ianuarii natiuitas domini. | 'We wyllad to tryminge. eowres geleafan; ends: 'on 'an'nyssepaes halgan | [gastes] on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 190-97). [Fiche 1, frame 58-Fiche 2, frame 8]

4. ff. 17v/17-21v/25 TElfric, /EHom 1 [Hand He]: [In] eodem die. Euange- lium. In principio erat uerbu(m). | '[We raeda]S on [risum drihtenli- can. symbeldaeye'; ends: '7 [am halgan gaste. on anre god|[cund]ny- sse. we ewedad. AMEN' (ed. Pope 1967-68: 196-216, no. 1). [Frames 8-22]

5. ff. 21v/26-26v/16 TElfric, TECHom 1, 3 [f. 21v is all hand He, f. 22r/l onwards is hand Ha]: PASSIO S(AN)C(T)I STEPHANI P(RO)THO- MARTYRIS. V. | '[W]E R/EDAD ON D^RE BEC. DE IS GEHATEN ACTVS APOSTO-[[lo]rum'; ends: 'mid | [Sam h]e wuldrad 7 blissad a on eenysse. AMEN' (ed. Clemoes 1997: 198-205). [Frames 22-38]

6. ff. 26v/17-33r/77Elfric, TECHom 1,4 [ff. 26v-32v is hand Ha, f. 33r/l-7 is He]: [VI. k(a)l(endas)] ianuarii assumtio s(an)c(t)i iohannis ap(osto)- li. I '[lohann]es se godspellere cristes dyrling'; ends: '[am is wuldor 7 wyrdmynt | mid feeder 7 halgan gaste à buton ende. AMEN' (ed. Clemoes 1997: 206-16).

[Note: One leaf is missing between ff. 30 and 31 ('7 [a gym ... mihtigan godes', lines 162-200).]

7. ff. 33r/8-35r/II excerpt from /Elfric, Letter to Sigeward, De veteri testamento et novo feLEt 4 (SigewardZ)) [Hand He]: ITEM DE EODEM. VII. 'IERONIMVS SE WYRDFVLLA. 7 SE WISA BOCERE'; ends: 'mid [>a(m) leofan haciende. se pe a rixad on eenysse. | AMEN' (ed. Crawford 1922: 61-68, lines 1017-1153). [Frames 55-61]
8. ff. 35r/II-40r/3 TEIfric, TECHom I, 5 [Hand Ha]: K(a)l(endas) ianuarii. nat(a)l(e) innocentium in]fantu(m). | 'Nu todaeg godes geladung. geond ealre ymb|hwyrf maersa]; ends: '[se J^e] leofad 7 rixad a butan ende. AM[EN]' (ed. Clemoes 1997: 217-23). [Fiche 2, frame 61- Fiche 3, frame 2]
9. ff. 40r/4-45r/19 TEIfric, TECHom 1,6 [Hand Ha]: K(a)l(endas). ianuarii circumcisionis [domini], | 'Se godspellere lucas beleac [ris dægjerlic god|spel'; ends: 'Sy him wuldor 7 lóf à on eenysse. AM[EN]' (ed. Clemoes 1997: 224-31). [Frames 2-21]
10. ff. 45r/20-52r/9 TEIfric, TECHom I, 7 [Hand Ha]: ['VIII.' apparently erased] idus ianuarii epiphania domini. | 'Men [a leofostan. nu for feawum dagu(m)]; ends: 'Se pe leofa[> 7 rixad mid feeder. 7 halgum

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- gaste on ealra | worulda woruld' (ed. Clemoes 1997: 232-40). [Frames 21-39]
11. ff. 52r/9-57v/I ^Ifric, TECHom I, 8 [Hand Ha]: Dom(ini)c(a) .III. post epiphania[m] d(omi)ni. | 'Cum descendisset ie(su)s de monte secut^ s(un)t eu(m) t(ur)b^ multe | Matheus se eadiga godspellere awrat on | dissere godspeliccan reedinge'; ends: '7 an g[od] | on anre godcund- nysse afre wuniende [buton] 11 anginne 7 ende. AMEN' (ed. Clemoes 1997: 241-48). [Frames 39-62]
12. ff. 57v/2-64r/I TEIfric, TECHom I, 9 [Hand Ha]: IIII. non(as) februarii purificatio s(an)c(t)e marie uirg[inis.] | 'Postquam impleti sunt dies purificationis marie, et r(e)l(i)qua. | God bebead on paere ealdan ae; ends: 'se de leofad and rixad a butan ende. AMEN' (ed. Clemoes 1997: 249-57). [Fiche 3, frame 62-Fiche 4, frame 10]
13. ff. 64r/2-69r/6 TEIfric, TECHom I, 10 [ff. 64r-68v is Hand Ha, f. 69r/l-6 is Hand He]: Dominica in quinquagesima. | 'Adsumpsit ie(su)s duo- decim discipulos suos. Et reliq(u)a. | Her ys geraed on pysum god- spelle'; ends: 'se de leof 7 rixad a buton | ende. AMEN' (ed. Clemoes 1997: 258-65). [Frames 10-26]
14. ff. 69r/6-71v/22 ^Ifric, ^CHom I, 11 [Hand He]: DOMINICA I(N) .XLa. | 'Ductus. e(st). IE(SU)S in desertum a sp(irit)u. Se heelend wees geleedd. fram pam | halgan gaste'; ends: 'se de leofad 7 rixad a butan ende. on eenysse. AMEN' (ed. Clemoes 1997: 266-74, but lacks lines 3-7). [Frames 26-34]
15. ff. 71v/23-73r/20 ^Ifric, ^CHom II, 8 [Hand He]: DOM(INI)C(A) .II. IN .XLa. | 'Egressus inde IE(SU)S. secessit in partes tyri & sidonis. Et reliqua:-1 Drihten heelend preadde mid wordurn; ends: 'pam si wuldor 7 wyrdmynt. a on eenysse. AMEN' (ed. Godden 1979: 67-71). [Frames 34-36]
16. ff. 73r/21-75v/29 jElfric, ^Hom 4 [Hand He]: DOM(INI)C(A) .III. IN .XLa. 'ERAT IE(SU)S eiciens demonium & R(E)L(I)Q(UA) | ON deere maeran tide, pe se mildheorta heelend wunode mid | mannum'; ends: 'se pe a rixad. on eenysse. AMEN' (ed. Pope 1967-68: 264-80, no. 4). [Frames 36-44]
17. ff. 75v/30-79r/19 TEIfric, TECHom I, 12 [f. 75v in Hand He, f. 76r/l onwards is Hand Ha]: DOM(INI)C(A) .IIII. IN .Xia [Abiit] IE(SU)S trans mare galile^ . ET RELIQVA. | [Se h]aelend ferde ofer pa galileiscan see'; ends: 'mid pam he leofad 7 rixad on annysse | pees halgan gaste. a butan ende on eenysse. AMEN' (ed. Clemoes 1997: 275-80). [Frames 44-50]

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18. ff. 79r/20-84v/4 TEIfric, /ECHom I, 13 [Hand Ha]: VIII. k<a)l(endas) aprilis. adnuntiatio s(an)c(t)e marie. | "MISSUS est gabriel ange- lus a d(e)o. ET RELIQVA.' [interlined insertion in main hand] Vre se aelmihtiga scyppend. Se ealle gesceaf[ta]; ends: '7 mid bam hal- gan gastes. a on ecnysse. AMEN' (ed. Clemoes 1997: 281-89). [Frames 50-64]
19. ff. 84v/5-88v/20 TEIfric, AiCHom I, 14 [Hand Ha]: Dominica palmarum. | "Cristes browung waes geraed nu beforan us'; ends: 'se be leofad 7 rixad | a butan ende. AMEN' (ed. Clemoes 1997: 290-98). [Fiche 4, frame 64-Fiche 5, frame 4]
- [Note: The Latin text 'Cum adpropinquasset ie(su)s hierosolimis. ET RELIQVA.' comes in the main hand at f. 84v/9, after line 5 in the edited text.]
20. ff. 88v/20-92v/5 TEIfric, /ECHom I, 15 [Hand Ha]: Dominica pasche. | 'Maria magdalene. et maria, iacobi. ET RELIQVA. | Oft ge gehyrdon embe baes haelendes aeryst'; ends: '7 rixad mid bam aelmihtigan faeder. 7 | mid bam halgan gaste. nu 7 a on ecnysse. AMEN' (ed. Clemoes 1997: 299-306). [Frames 4-12]

[Note: At f. 88v/21, following the title and before the text in smaller script but in the main hand is the following

note: '[Cy]rclice beawas forbeodad. to secgenne aenig spel on Sam brim swigdagum.'

21. ff. 92v/6-96r/20 TEIfric, /ECHOm I, 16: Dominica, prima post pas-cha. | 'Cum esset sero die illo una sabbatorum. | [JE]fter pass haelendes aeryste waeron hys discipuli belocene on a|num huse'; ends: 'wunige-nde on broborlicre lufe. mid gode a on ecnysse. AM[EN]' (ed. Clemoes 1997: 307-12). [Frames 12-20]

[Note: Expanded by the interpolator at ff. 95r/4-96r/3 with the passage app. B. 2 (ed. Clemoes 1997: 533-35). Mostly Hand Ha, but Hand He wrote f. 95r/l-96r/3.] 22. ff. 96r/21-98r/6 TEIfric, /ECHOm I, 17 [f. 96r/21-30 in Hand He, f. 96v/l onwards in Hand Ha]: Dominica secunda post pascha domini. | 'Dixit ie(su)s discipulis suis. Ego sum. pastor bonus. Bonus [pa]stor animam suam ponet p(ro) ouib(us) suis. Et reliqua. | DIS GODSPELL, be nu geraed waes'; ends: 'Se be leofad. 7 rixad. mid | feeder 7 mid bam hal- gum gaste a on ecnysse. AMEN' (ed. Clemoes 1997: 313-16). [Frames 20-24]

23. ff. 98r/7-102r/15 yElfric, /ECHOm I, 18 [Hand Ha]: IN LETANIA MAIORE. | 'Das dagas synd gehatene letaniae'; ends: 'Se be leofad. 7 rixad mid faeder. 7 mid | dam halgan gaste. a butan ende. AMEN' (ed. Clemoes 1997: 317-24). [Frames 24-35]

24. ff. 102r/16- 107r/3 TEIfric, /ECHOm I, 19 [Hand Ha]: Feria. tertia de dominica oratione | 'Se haelend crist sybban he to bysum life com';

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ends: 'he rixaS mid eall[um] | hys halgum. on ealra worulda woruld a butan ende on ec[nysse . . .]' (ed. Clemoes 1997: 325-34). [Frames 35-47]

[Note: At f. 102r/26 PATER N(OSTE)R QUI ES IN CAELIS is written in the colored ink of the rubrication and the following 'D' of the OE "Pater Noster" at 102v/l is enlarged and colored. At f. 102v/5 'SY HYT SWA.' is in capitals with extra spacing. After the title is added a 14c note: Tn Ebdomada | ad Collac(i)on(em).']

25. ff. 107r/4-112v/10 ^lfric, dECHOm I, 20 [Hand Ha]: Feria .1111. de fide catholica. | 7Elc cristen man sceal aefter rihte cunnan'; ends: 'se pe purh|[wu]nad on prynnysse an aelmihtig god on ecnysse. AMEN' (ed. Clemoes 1997: 335-44). [Frames 47-60]

[Note: Over the title is a 14c note: Tn Ebdomada S(an)c(t)e T(r)initatis ad collac(i)- o(n)em'.]

26. ff. 112v/l I-114v/26, 116r/l-116v/26, 115r/l-115v/26, 117r/l-117v/14 yElfric, TECHom I, 21 [Hand Ha]: In ascensione domini. | '[L]ucas se godspellere us manode'; ends: 'se pe | [le]ofap 7 rixap mid j)am aelmihtigan faeder. 7 pam halgan | [ga]ste. à on ecnysse. AMEN' (ed. Clemoes 1997: 345-53). [Fiche 5, frame 60-Fiche 6, frame 2]

[Note: The text euuangelii(m). In ilio tempore. Recum|[ben]tibus undecim discipulis. ET RELIQVA.' occurs at f. 114v/5-6 and is marked with an inserted dagger.]

27. ff. 117v/15-123r/6 TEIfric, TECHom I, 22 [Hand Ha]: In die sancto pen- tecosten. | 'F[r]am pam halgan easterlican daege synd getealde fiftig | daga'; ends: 'se pe leofaS and rixad à butan ende. AME[N]' (ed. Clemoes 1997: 354-64). [Frames 2-12]

28. ff. 123r/7-126v/3 TEIfric, TECHom I, 23 [Hand Ha]: Dominica, secunda post pentecosten. l'Hom quidam erat diues et induebatur purpura. Et reliqua. | Se wealdenda drihten saede pis bigspel'; ends: 'hi pry on anre godcundnys|se wunigende. butan angynne and ende. a on worulde. AMEN' (ed. Clemoes 1997: 365-70). [Frames 12-21]

29. ff. 126v/4-131r/3 TEIfric, TECHom I, 24 [Hand Ha to end of f. 130v, then in Hand He at 131r/l-3]: Dominica .1111 [alt. to TH'], post pentecosten l'Erant adpropinquantes ad ie(su)m publicani Et peccatorii. Et reliqua. | Daet halige godspel us segrT; ends: 'se | pe leofad 7 rixad mid faeder on annysse pae[s halgan gastes] | on ealra worulda woruld a butan énde AMEN' (ed. Clemoes 1997: 371-78). [Frames 21-32]

30. ff. 131r/3- 132v/8 TEIfric, TECH II, 23 (first part) [Hand He]: Do[minica] l Il. post l pentec[osten]. '[H]omo quidam fecit c^na(m) magna(m) & uocauit multos. ET R<[ELI]Q(UA). | SE ILELEND S^DE DISS BIG

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SPELL, his leorningcnihtu(m)'; ends: 'se J>e [mrh his tokyme. us J?ser to | gelapode' (ed. Godden 1979: 213-17, lines 1-125). [Frames 32-36]

31. ff. 132v/8-134v/26 .Elfric, yEHOm 14 [Hand He]: DOMINICA .Ulla. P(OST) OCT(AVAS) PENT<ECOSTEN) .XXXI. | 'Estote ergo miseri- cordes. ET RELIQVA. | LUCAS SE GODSPELLERE DE WES L^CE ON LIFE'; ends: '[>am is wuldor 7 lof. a to worulde. AM(EN)' (ed. Pope 1967-68: 497-507, no. 13). [Frames 36-40]

32. ff. 134v/27-136v/31 [^]lfric, /EHom 15 [Hand He]: DOM(INI)C(A) .V. POST OCT(AVAS) PENTECOST(EN). | '[Cum] turbe irruerent ad ie(su)m. ET RELIQUA. XXXII. | [ON] DTERE TIDE IV. hit getimode swa'; ends: 'Jaam is wuldor 7 wyrd|[mynt a to woruld]e AMEN' (ed. Pope 1967-68: 515-25, no. 14). [Frames 40-46]
33. ff. 136v/31-139r/57Elfric, TEHom 16 [Hand He]: Dom(ini)c(a).VI. post oct(avas) pentec(osten). | '[Amen dico uobis.] quia nisi abundauerit. ET RELIQUA. XXXIII. | [MATHEUS SE GODSPE]LLERE. DE WES MID CRISTE ON life'; ends: 'Dam is wuldor 7 wyrdmynt. a to worulde AMEN' (ed. Pope 1967-68: 531-41, no. 15). [Frames 46-50]
34. ff. 139r/6-140v/30 TElfric, TECHom II, 25 [Hand He]: Dominica Sep- tima p(ost) octa(vas) pentec(osten). XXXIII. | 'Cum multa turba es- set cu(m) IE(S)V nee haberent q(uo)d manducarent. Et r[(e)l(iqua)] | MARCVS SE GODSPELLERE CWED on [isum dsegderlicu(m) god- spelle'; ends: 'Se pe leofad 7 rixad. on ealra worulda | [woruld. amen]' (ed. Godden 1979: 230-34). [Frames 50-54]
35. ff. 140v/30-142v/13 dElfric, TECHom II, 26 [Hand He]: Dom(ini)c(a) VIII. post oct(avas) pentec(osten). XXXV. | '[Adtendite a falsis pro-] phetis qui ueniunt ad uos in uestimentis ouiu(m). ET R(ELI)Q(UA). | [Drihten eweed to] his leorningcnihtu(m)'; ends: 'Si him | wuldor 7 lof. mid feeder 7 mid halgum gaste. on ealra worulda wo|ruld. Amen' (ed. Godden 1979: 235-40). [Frames 54-62]
36. ff. 142v/13-145r/26 jElfric, /EHom 17 [Hand He]: Dom(ini)c(a) IX. po(st) oct(avas) pent(ecosten). XXXVI. | '[H]omo quida(m) erat diues qui habebat uilicu(m). ET RELIQUA | [S]e heelend seede jauss. to his halgum apostolu(m)'; ends: 'pam si a wuldor. 7 wyrd|mynt on eenysse. AMEN' (ed. Pope 1967-68: 547-59, no. 16). [Frames 62-66]
37. ff. 145r/27-149r/2 .Elfric, ^EChom I, 25 [Hand He]: IN NATIUITATE S(AN)C(T)I IOH(ANN)IS BAPTIST^ . | 'SE GODSPELLERE LUCAS AWRAT ON CRISTES BEC BE ACENNED|nysse iohannes'; ends: '[um sy wuldor 7 lof [mid fseder] | 7 halgum gaste. a on eenysse. AMEN' (ed. Clemoes 1997: 379-87). [Fiche 6, frame 66-Fiche 7, frame 6]

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38. ff. 149r/3-154r/23 _zElfric, ^CHom I, 26 [Hand Ha]: III. k(a)l(endas iu- lii. passio apostoloru(m) petri et [pauli.] | 'Venit ie(su)s in partes cesaree philippi. ET RELIQUA | Matheus se godspellere awrat on daere go[dspelli]can gesetnysse'; ends: '[am sy wuldor 7 lof a an ecnysse [...]' (ed. Clemoes 1997: 388-99). [Frames 7-19]

[Note: A leaf is missing between ff. 149 and 150 ('7 on manega o[>re ge... unbindan, lines 44-89). There is a second heading at f. 150r/9, De passione apostolor[um], and enlarged colored initial 'W' at 150r/10 (line 99).]

39. ff. 154r/24-158v/26 /Elfric, _zEChom I, 27 (fragment) [Hand Ha]: II. kl. iiii. natale s(an)c(t)i pauli apostoli. | 'GODES geladung wurdaja jaisne daeg'; ends imperfectly at 'belaeuwe. 7 hys', with leaf missing after f. 158 (ed. Clemoes 1997: 400-7, lines 1-216). [Frames 19-30]
40. ff. 159r/l-163v/2 _zElfric, _zEChom I, 28 [Hand Ha]: (begins imperf.) 'G[REGORIUS se trahtnere cwaed daet se heelend beweope jaaere] | cea[stre toworpennysse. [ae gelamp aefter his [arowunge.] | for d[xre wrace heora mandaeda. joaet hi [aone heofonlice] | aejaelni (sic)'; ends: '[Sy] de lof 7 | [wuldor] on ea[lra wor]ulda wor[u]ld. AMEN' (ed. Clemoes 1997: 410-17, lines 17-end). [Frames 30-40]

[Note: F. 159 is a partial leaf, torn diagonally from top to bottom, only a few mm. is left at top, about a third of the original width of the leaf is left at the bottom.]

41. ff. 163v/3-168v/24 _zElfric, _zEChom I, 29 [Hand Ha]: [IIII] idus augusti, passio s(an)c(t)i laurentii mart(yris). | '[ON] decies dagum paes waelhreowan caseres'; ends: 'mid [am he orsorhlice on ecnys][se wuldrad. AM]EN' (ed. Clemoes 1997: 418-28). [Frames 40-52]

[Note: One leaf is missing between f. 164 and f. 165 ('[»am worde to . . . fage[tttest pu]') lines 67-115.]

42. ff. 168v/24-172r/21 TElfric, _zEChom II, 28, augmented by "Theodosius and Ambrose" [Hand He]: DOM(INI)C(A) XI. XLIII. | '[Dixit iesus ad quos]dam qui i(n) se confidebant t(am) qua(m) iusti | [et asperna- bantur cete]ros parabolam istam. ET RELIQUA || '[D]RIHTEN S^EDE [D]ISS BIGSPELL BE SVMVM MANNVM'; ends: 'se j>e ana gewylt ealra sceaf[fta. AMEN' (ed. Godden 1979: 249-54; augmented at ff. 170v/32-172r/14 (line 159 of edition) with addition by TElfric, 'Gyt we wyllad eow seegan... Ac seo eadmodnysse him becom to ecere | haele' (ed. Pope 1967-68: 762-69, no. 26)). [Frames 52-62]

43. ff. 172r/21-175r/17 _zElfric, _zEHom 18 [Hand He]: DOM(INI)C(A) XII. P(OST) OCT(AVAS) PENT(ECOSTEN). XLV. | ^_zES FLELEN- DES EARD waes on iudea lande'; ends: 'paes we him a secgad. wuldor 7 wyrdmynt. mid wordum 7 | daedum. AMEN' (ed. Pope 1967-68: 567-80, no. 17). [Fiche 7, frame 62-Fiche 8, frame 2]

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44. ff. 175r/17-177v/19 TEIfric, TECHom II, 31, augmented by “Visions of Departing Souls” [Hand He]: DOM(INI)C(A) .XV. P(OST) OCT(AVAS) PENT(ECOSTEN). XLVI. | ‘Nemo potest duob(us) d(omi)ni[s] seruire. ET RELIQUA: | Drihten cw(aed) on sumne timan to his leorningcnihtum.’; ends: ‘Si him wuldor 7 wyrdmynt. on ealra worulda woruld. AMEN’ (ed. Godden 1979: 268-71; augmented at ff. 176v/l-177v/17 (line 103 of edition) with addition partly by TEIfric, ‘ []aae(t) we on worulde | [wid ae]f[t]an us laefad ... on worulde gebette beon; ed. Pope 1967-68: 775-79, no. 27). [Frames 2-7]
45. ff. 177v/20-181r/10 TEIfric, TECHom I, 30 [Hand He]: DE ASSUMPTIO(N)E S(AN)C(T)^ MARH-. EX ^P(ISTO)LA BEATI IERONIMI. xlvii. | ‘IERONIMVS SE HAL(GA) SACERD AWRAT /ENNE PISTOL’; ends: ‘Se]?e leofad 7 rix[ad] | mid faeder 7 halgu(m) gaste. an ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429-38). [Frames 7-16]

[Note: On f. 177v several words and letters have been crudely retouched with dark ink, including a change of original ‘HALGA’ to ‘HALig’.]

46. ff. 181r/10-182v/7 fIEIfric, TECHom II, 29 [Hand He]: EODE(M) DIE EU[ANGELIUM EIUSDEM DIE] | ‘Dis d(a)egderlice godspell t>(iEt) man gewunelice raet’; ends: ‘Se [re leof-][ad 7] rixad a on eenysse. AMEN’ (ed. Godden 1979: 255-59). [Frames 16-20]

[Note: This version has a recast opening in place of lines 1-7, “clearly not TEIfric’s” according to Pope 1967-68:29.]

47. ff. 182v/7-184v/33 TEIfric, homily drawn from “Be paere halgan claen- nysse” (TELet 5 (Sigefyrth)) and “Nativitas Sanctae Mariae Virginis” (TEHomM 8 (Ass 3)) [Hand He]: De S(an)c(t)a Virginitate. vel de trib(us) ordin[ibus cas]ti[tati]s [‘ti]t[ati]s’ in margin, covered by a small flap] | ‘[UR]E H7ELEND crist cydde Jr(aet) he lufode pa halgan claennysse... [ra(m) is wuldor 7 wyrdmynt. a to worulde. AM(EN)’ (ed. Assmann 1889: 13-23, no. 2, lines 12-224 and Assmann 1889: 44-48, no. 3, lines 505-97; cf. Wilcox 2002: 289-90). [Frames 20-24]
48. ff. 184v/33-191v/22 ^Ifric, fIECHom I, 31: DE S(ANCTO) BARTHOL[OMEIO] | ‘[Wyr]dwrit]eras secgad [>(aet) pry leodscipas’; ends: ‘Sy him wuldor 7 lof on ealra wo[rul]da woruld. AMEN’ (ed. Clemoes 1997: 439-50). [Frames 24-40]

[Note: F. 184v/33-36 in HandHc, f. 185r/l onwards Hand Ha except for brief stints by two additional scribes, one just for a short passage in the middle (f. 191 r/13-26), the other for the end of this item and the opening of the next (ff. 191 v/1 -192v/26).]

49. ff. 191v/22-196v/10 fIEIfric, TECHom I, 32: IIII. k(a)(endas) septem- bris decolla[tio] | [S(ancti)] iohannis bapt(iste). ‘Misit herodes & te-
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- nuit iohanne. & r(e)l(iqua) | [M]ARCVS SE GODSPELLERE AWRAT ON CRISTES BEC’; ends: ‘se]?e leofaS 7 rixa3 mid | [fae]jder. 7 mid]?a(m) halgan gaste. a butan ende. AMEN’ (ed. Clemoes 1997:451-58). [Frames 40-52]

[Note: The opening (ff. 191v/22-192v/26) is the additional scribe, f. 193r/1 onwards Hand Ha.]

50. ff. 196v/l I-200r/l 1 TEIfric, TECHom I, 33 [Hand Ha]: [D]ominica. XVII. post pentecosten. | ‘Ibat ie(su)s in ciuitatem qu& uocatur naim. ET RELIQUA. | Ure drihten ferde to sumere byrig’; ends: se pe aefre ys of him bam. hi]>ry an aelmihtig god [unto] | dae]ledlic. a on ecnysse rix- iende. AMEN’ (ed. Clemoes 1997: 459-64). [Frames 52-62]

[Note: F. 199rv is heavily spotted.]

51. ff. 200r/12-206r/8 TEIfric, TECHom I, 34 [Hand Ha]: III. k(a)l(endas). OCT(O)B(RIS). DEDICATIO ^CCL(ESI)E S(ANCTI) MICHAELIS [ARCHANGELI] | ‘Manegum ys cuj> seo halige stow s(an)c(t)e mic[haeles]’; ends: se jae leofa]? 7 rixa[3 a on ec]]nysse. AMEN’ (ed. Clemoes 1997: 465-75). [Fiche 8, frame 62-Fiche 9, frame 6]

[Note: At f. 202v/26 is the heading EVVANGELIVM.]

- 52 ff. 206r/8-212v/7 TEIfric, TECHom I, 35 [Hand Ha]: Dominica. XXL post pentecosten. | ‘Loquebatur ie(su)s cum discipulis suis in parabo- lis dicens. | Drihten waes sprecende on sumere tide’; ends: ‘J>u]ae leo- fast 7 rixast mid [>am ecan faeder. | [7 halgu]m gaste. on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 476-85). [Frames 6-25]

53. ff. 212v/8-219r/5 TEIfric, TECHom I, 36: [Kalen]darum noue(m)bris. natale omnium sanctoru(m).] ‘[Hal]jige lareowas raeddon b@t seo geleaffulle gela[pp]ung’; ends: ‘7 alyfend ealra halgena. mid [faeder 7

halgum] | gaste. a on ecnyse. AMEN' (ed. Clemoes 1997: 486-96). [Frames 25-40]
[Note: At f. 215v/20 is the title EODEM | DIE EV(AN)G(E)L(IU)M. added by Hand He and marking the internal division of the text at TECHom I, 36, line 147. Otherwise in Hand Ha.]
54. ff. 219r/6-225r/24 ./Elfric, TECHom I, 37 [Hand Ha]: UIIL k(a)l(endas). dec(em)b(ri)s pas(sio) s(ancte) clemen[tis. M(artiris).] | 'Men [>a leo- fostan eower geleafa by[3 3e trumra] | gif ge gehyrap'; ends: 'se J >e leo- fa{? 7 rixaj? a butan END[E. AMEN]' (ed. Clemoes 1997: 497-506). [Frames 40-58]
55. ff. 225r/25-232r/8 TElfric, /EChom I, 38: .11. idus. decembris. pas(sio) s(ancti) and[ree. Apostoli.] | 'Ambulans ie(su)s iuxta mare gali[lee. et reliqua.] 11 [Cristonsumeretideferde wi3]?aeregalileiscan sae. 7 ges]eah tw[egen gebro[>ru symonem. se waes geciged petrus] 7 hys bropor |

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[andream. wurpende heo]ra net on s(a)e'; ends: 'Sy [tarn ael[mihtigan driht] |ne wurjtmynt and lof a on ecnyse. AM[EN] (ed. Clemoes 1997: 507-19). [Fiche 9, frame 58-Fiche 10, frame 4]
[Note: At f. 229r/9 is the rubric 'ITEM PASSIO EIVSDEM APOSTOLI. LX', followed at f. 229r/10 with an enlarged colored S, marking the internal division at line 169. In Hand Ha for ff. 225r/25-228v, Hand He for ff. 229r-231v; Hand Ha resumes for f. 232r-end.]
56. ff. 232r/9-234v/7 TElfric, TECHom I, 39 [Hand Ha]: Dominica .1. in aduentu dom[ini], | 'Dyses daeges [tenting 7 pysre tide mae[rd spre- cad] | embe godes tocyme'; ends: '[tam sy | [wuldor 7 lof a o]n ecnyse. AMEN' (ed. Clemoes 1997: 520-23). [Frames 4-10]
57. ff. 234v/7-235v/26, 237r/l-238v/26, 236r/l-26 ^lfric, TECHom I, 40 [Hand Ha]: Dom(ini)c(a) .II. in aduentu(m) d(omi)ni. | '[Erunt signa] in sole et luna et stellis. ET RELIQUA. | [Se godspelle]re lucas awrat on [tysum daegjterlicum godspelle'; ends: 'Se Jte leofap 7 rixa[t on e[alra worulda woruld. AMEN]' (ed. Clemoes 1997: 524-30). [Frames 10-20]
58. ff. 236v/l?-26, 239r/l-242v/22 jElfric, jEHom 2 [Hand Hb]: [FERIA .VI. IN .1. EBDOMADA QVADRAGESIMAE. 'Dis Spel gebyrad on frige-daeg on Jtaere forman Lencten wucan. Erat dies festus iudaeorum. et reliqua. Men]aa leofostan. us lyst] nu eow seegan be [tam halg[an] godspelle; ends: 'Pam sy wuldor on ecnyse mid | [his aelmihtigan f]aeder. 7 [>am halgan gaste. on anre god][cundnyse. AME]N' (ed. Pope 1967-68: 230-42, no. 2). [Frames 16, 21-30]
[Note: The top three lines are missing through damage at the top of f. 236r; text supplied but original layout not represented.]
59. ff. 242v/22-245v/10 ^lfric, jEHom 3 [Hand Hb]: F(E)R(IA) .VI. EMDOMADA [sic] .11. | '[Dis Spelgebyrad on] [tone frigedaeg on Jtaere o[tre [Lencten wucan]. EVVANGELIVM. | [Homo erat pater]familias qui plantauit uinea(m). Et rel(iqua). | [Ure Drihten saede of]t swide digle bigspel'; ends: 'Pam sy wuldor | [7 lof o]n ecere worulde. AMEN' (ed. Pope 1967-68: 248-56, no. 3). [Frames 30-36]
60. ff. 245v/10-249v/25 jElfric, .EHom 5 [Hand Hb]: F(E)R(IA) .VI. IN. EBD(OMADA) .III. | '[Dis Spe]l sceal on frigedaeg on Jtaere [triddan lencten wucan. | [Venit] IE(SU)S in ciuitate(m) samari^ que d(icitu)r sichar. EV(AN)G(ELIVM). | [Se] godspellere iohannes saede on [tysum godspelle'; ends: 'Sy him wuldor 7 lof a to worulde' (ed. Pope 1967-68: 288-300, no. 5). [Frame 36-46]

[Note: Homily may conclude with 'AMEN' on f. 250r, but there is no trace of this on the damaged leaf.]
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61. ff. 250r/l-254v/26 TF.lfric, /F.Hom 6 (fragment) [Hand Hb except f. 253 (lines 209-91) in Hand He.]: [F(E)R<IA> .VI. EBD(OMADA) QVARTA.] 'bis spe[l gebyrad on J >one feorpan frigedaeg on Lencten. EV(AN)G(ELIVM).] Erat quidfam languens Lazarus, et reliqua.] On]am halgan god [spelle]>e ge gehyrdon'; ends imperfectly: 'peah pe he dead sy he leofajf (ed. Pope 1967-68: 311-28, no. 6, lines 1-357). [Frames 47-55]

PHOTO NOTES: Many leaves throughout the film are presented twice, with lighter and darker exposures. Of the concluding three paper flyleaves, only f. [255r] (following the medieval f. 254v) is photographed.

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291. London, British Library, Royal 7. C. xii Canon Tables; TElfric, "Catholic Homilies" I; "Gospel of Nicodemus" [Ker 257, Gneuss 471/472]

HISTORY: This codex comprises three distinct manuscripts, described here as three parts. The second is an important early copy of TElfric's first series of Catholic Homilies that includes corrections in TElfric's own handwriting.

The three parts of this manuscript were probably first brought together in the 17c. Part 1 (ff. 2-3) comprises canon tables identified by Lowe (1935: 28, no. 217) as English of the 8c, probably from Northumbria. He associates this fragment with a dismembered manuscript that survives in two other codices: Cambridge, Corpus Christi College 197B, pp. 245-316, and the now partly destroyed London, BL Cotton Otho C. v. Part 1 bears the mark of ownership of Cardinal Wolsey (c. 1473-1530) at the top of f. 2r: 'T. Car(dina)lis ebor'.

The central manuscript, part 2, containing yElfric's First Series of Catholic Homilies (ff. 4-218), was written in OE at Cerne Abbas, Dorset, and its production overseen by AElfric himself, whose hand is seen at ff. 64r, 76r, 105r, and elsewhere (see Sisam 1953:173-75, Godden 2002, and under contents below). The script is dated by Ker to the end of the 10c (Cat., 324), and the content of the manuscript confirms that it was produced early in the last decade of the 10c. Clemons dates the production to the first half of 990 and revision to the immediately succeeding months (Eliason and Clemons 1966: 35). The glosses and annotations, described below, suggest that the manuscript continued in use through the 12c in a southwestern locality.

Part 3 (ff. 219-32), consisting mainly of the apocryphal Gospel of Nicodemus, was written in Latin in the 12c. This is a later version of a text that circulated in A-S England and was translated into OE (see Cross 1996).

There are only equivocal hints as to when the three current parts of the codex came together. As Ker observes (Cat., 329), part 1 may have been used as binding leaves, but the pattern of wormholes on f. 3 is different

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from those on f. 4, suggesting that part 1 spent significant time apart from the rest of the manuscript. Part 3 was not contiguous with Part 2 in medieval times as the nail mark at the center outer edge of ff. 215-218 does not reappear on f. 219. There are distinct marks of ownership on the different parts. Traces of a name at the top of f. 4r have been read under ultraviolet light by Eliason and Clemons as "Robert Beale," whom they identify as a member of the Elizabethan Society for Antiquaries and a recognized collector of old manuscripts, living 1541-1601 (1966: 19, 36). That Beale's signature occurs only on f. 4r and that the ink foliation associated with this signature is confined to and extends through part 2 leads them to conclude that the TElfric part of the codex was still distinct in the 16c at the time of Beale's ownership. Additional evidence for the independent circulation of the OE part lies in the soiled nature of f. 4r, suggesting that it once functioned as an outer leaf.

F. Iv bears the press-mark '[Serin. XIV. 1]'. This identifies the manuscript as the first item in the fourteenth scrinium (a book-cupboard of some kind) as recorded in the 1666 catalogue of St James's Palace, "Catalogus li- brorum MSS Bibliothecae Regiae," B.L. MS Royal App. 71, f. 16v (Eliason and Clemoes 1966: 36). Since this catalogue identifies the contents of parts 2 and 3, those parts and the existing flyleaf must have been bound together by 1666. All three parts are described in Humphrey Wanley's catalogue account of 1705 (p. 174), by which time the manuscript was approximately as at present. Wanley describes the homilies in part 2 with reference to Beale's foliation. As Eliason and Clemoes observe (1966: 37), it seems most likely that part 1 became part of the codex in the 17c binding, which occurred after Beale's foliation and before the 1666 catalogue entry.

The complete manuscript passed in 1757 with the rest of the Royal collection identified in the 1666 catalogue into the British Museum and then the British Library. There are numerous marks of ownership by these institutions. The head of f. 2r bears the current classmark and description in black ink '7. C. xii. p. 128', which is repeated in identical form at the head of f. 4r. The foot of 2r bears the 18c British Museum red ownership stamp: 'MVSEVM | BRITAN|NICVM', which is repeated at the end of the codex at the foot of f. 231vb and in mid-codex at the foot of f. 109v. The smaller red 19c 'British Museum' stamp with a crown is at the foot of f. 219r and occurs repeatedly at the foot of versos throughout the whole manuscript (e.g. ff. llv, 16v, 22v, etc.). Modern hands have recorded two missing leaves in pencil: 'A leaf wanting. W. WJ is at the foot of f. 5v and A leaf wanting | F. H.' at the foot off. 117v.

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CODICOLOGICAL DESCRIPTION: Parchment i+2+213+14+i. The three parts and the parchment binding leaves are all codicologically distinct and so will be described separately below.

The manuscript as a whole is foliated in pencil at the top rectos and this is the foliation followed here. After the end of the written text a pencil hand has written *231 folios' at the top of f. 232r, which has been struck through in pencil, while 'ff. 231' written in pencil at mid-page has been allowed to stand. Pencilled initials at the top left of f. 232r ('E.F.D' ?) presumably identifies the manuscript keeper who wrote the foliation. Part 2 alone has an earlier foliation in black ink. The first number, on f. 4r, has been altered in ink from T to '4'. After that the black ink foliation stands uncorrected above the ink foliation. E 10 was omitted in the earlier foliation, presumably by mistake, which proceeds from '6' on f. 9 to '7' on f. 11. Both of the added slips (at ff. 164, 169) were also omitted. Eliason and Clemoes demonstrate that this ink foliation belongs to the 16c and associate it with the ownership of Beale (1966: 36).

The manuscript has a 20c binding in black leather with a gold royal crest of 'GIIR' embossed on front and back along with the date 1757, which is the date the Royal collection was transferred to the British Museum. The two paper flyleaves at either end and marbled paper pastedowns presumably date from this relatively recent binding.

Parchment binding leaves (ff. 1 and 233)

F. 1 is a binding leaf to be associated with f. 233, although now bound in with part 1. The leaf is 303 x 205 mm. ruled in drypoint for 42 lines (although the lineation may continue upwards), with a double bounding line and pricking partly visible on the outer margin for a surviving written area of 258 x 160 mm. F. 1r, which is blank but for the foliation, is discolored as if used as a paste-down. E Iv is clean parchment, blank but for the later ownership mark. A substantial parchment tab, 121 x 115 mm., has been pasted to the top left of f. 1v and then folded back into the structure of the book. This bears an account on the recto of the contents of parts 2 and 3; Eliason and Clemoes (1966: 36, n. 11) identify it as probably a 17c spine from a binding. The strip is some 42 mm. in width, after which is a now non-functional crease followed by blank space. F. 233 (not included on the film) is a binding leaf matching f. 1, measuring 312 x 205 mm, with similar drypoint lineation and with the recto soiled as if it had served as a pastedown. There is no evidence that it was once contiguous with the OE part: the nail mark from ff. 215-18 is not visible here and the pattern of wormholes do not align.

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Part 1 (ff. 2-3)

Ff. 2-3 measure 300 x 205 mm. ruled in drypoint for 29 lines in six columns for the format of a canon table within a grid 226 x 192 mm. Ff. 2 and 3 are singletons but have long been associated together without f. 1, as is evident from the continuity of wormholes extending through ff. 2-3 but absent from ff. 1 or 4. The canon tables on ff. 2r-3v have text written in a metallic red ink in a large half uncial hand of the 8c, probably from

Northumbria according to Lowe (1935: 28, no. 217), with numbers written in black ink in a smaller script. [Note: The leaves are associated with CCC 197B and BL Cotton Otho C. v. Gospels, Northumbrian (probably Lindisfarne) (s. viii²/ix in) according to Gneuss, Handlist, no. 63; for a description of CCC 197B see Budny 1997: 1.55-73 and 2.plts 8, 9.] Part 2 (ff. 4-218)

Leaves measure 310 x 205 mm., ruled in drypoint for 25 lines in a written space c. 237 x 145 mm. The last folio of this part, f. 218, is a smaller sheet, measuring approx. 310 x 180 mm., while the lower 30 mm. or so is missing from f. 14. As observed by Eliason and Clemoes, the first scribe ruled a quire at a time, the second ruled a pair of sheets (1966:18). In quires ruled by hand 1 there is a double bounding line, in those by hand 2 there is a single bounding line on each side. Parchment is arranged HFHF. A tear in the parchment is sewn at the lower part of f. 136. Quire 18 was out of place at the end of the 11c in view of a note in the lower margin of f. 124v *sec her aefter ofer J>ar[e] | feordan cyna.*

Part 2 was written principally by two scribes writing late Anglo-Saxon square minuscule. Ff. 4r/l-25r/25 and 46r/2-90v/24 are written by hand 1 (which Ker characterizes as "a beautiful fluent hand"); ff. 25v/l-46r/l, 91r/l-197r//25, 197v/6-218r/9 are written by hand 2, characterized by Ker as a stiffer, squarer hand. A distinct third hand writes f. 197v/l-5 (= TECHom I, 37, lines 38-43). Headings and Latin gospel texts at the beginnings of homilies are written throughout by hand 2, often added after the rest of the text was written in the not always sufficient space left by the scribes. Hand 2 also provided many corrections and wrote all headings and incipits, leading Eliason and Clemoes to comment that scribe 2 appeared to have major responsibility for the manuscript. The initial letter of each homily is enlarged and written in metallic colored ink, which occasionally keeps its red color, but which has more often dulled to dark brown or black, while headings were added in rustic capitals in the same ink and have similarly dulled.

There is ample evidence of corrections and revisions. Eliason and Clemoes detect four distinct hands in the near-contemporary corrections

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and alterations (1966: 19). One sequence of alterations is of a nature that was characterized by Sisam as of particular significance: "we have to do not with a scribe but with a fastidious reviser" (1953:172). The handwriting of these additions was identified by Pope and confirmed by Sisam to be that of TELfric (Sisam 1953: 173, n. 1, citing a paper by John C. Pope). The nature of the note cancelling text in the margin of f. 64r, in particular, suggests that this is the hand of TELfric himself. The other substantial notes written by the same hand occur at the foot of f. 76r and at the foot of f. 105r. Possibly written by TELfric is the addition on the slip at f. 164v. Numerous shorter insertions and alterations are certainly or possibly by TELfric (as listed by Eliason and Clemoes 1966: 19, n. 8). The method of the revisions and their significance, particularly those by TELfric, are discussed at length by Eliason and Clemoes (1966:28-35), where they are exploited as evidence of TELfric's working methods.

In addition to contemporary corrections, there are alterations and glosses on ff. 80v-82r (the beginning of art. 16) in a hand identified by Ker (Cat., 325) as of the 11c. A scribe identified by Ker as late 12c altered arts. 10, 11, 14, 16, and 19. Eliason and Clemoes analyse the language of these additions and conclude: "The treatment of eo, combined with grammatical conservatism, indicates that the language is south-western" (1966: 25). Other additions include the name 'aelfstan', intriguingly written in the margin of f. 190r in an 11c hand, in line with the end of item 35, the significance of which is unclear. There are drawings in black ink of unknown date on ff. 191r and 193v: a bird in the central upper margin off. 191r and an abstract design beside the text in the outer margin at f. 191 r/1 -2, a more elaborate extended beast with wings in the upper margin of f. 193v. There are two pen trials identified by Eliason and Clemoes (1966: 19) as 16c writing exercises at f. 9r lower margin and f. 143r lower margin. There are a few stray ghost illuminated initials which don't appear to be part of the main program. Three occur on f. 160r: 'D' in faded red ink occurs in the inner margin at about line 13, an enlarged 'D' in the same color is cropped from the top margin, and an apparent 'p' appears mid-page just below line 6. A handsome, decorated, enlarged, red 'P' occurs in faint ink at the upper left margin off. 218r.

Part 3 (ff. 219-232)

Ff. 219-232 are 12c leaves measuring approx. 300-310 x 200 mm. lined in black ink for two columns of text each of 43 lines, with a writing grid for each column of approx. 256 x 84 mm. There is a double bounding line at the inner margin, while the outer grid has been cropped off, with text now very close to the outer edge and occasionally cropped. Parchment appears to be arranged

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HFHE Parchment tabs are glued to the lower right rectos of ff. 219 and 227, folded back to avoid extending beyond the size of the book. At f. 219r, there are two such tabs, measuring approx. 55 x 15 mm. and 60 x 18 mm., marking the contents of these pages with the headings 'Turo-|nensis' and 'Christi | gesta' respectively in what is identified by Eliason and Clemoes as a 17c hand. The foot of f. 227r bears one such tab, 55 x 16 mm., slightly displaced from the bottom, and bearing the contents 'Cassi|odor(us/ in the same hand. These signal new items in the manuscript and are presumably associated with the tab on the binding leaf, f. Iv, described above, perhaps constituting the reuse of a parchment spine label.

Part 3 is written in a 12c hand in black ink, with rubrics and psalter passages in the final item in red ink. Major initial letters are enlarged and handsomely decorated using orange, red, green, and blue on f. 219ra and f. 219rb. Space for a further decorated initial at f. 227r has been left blank. There are occasional erasures but no additions that survive, although a red signe de renvoi at f. 219va/17 relates to a marginal note now lost but for three cropped letters. Further marginal notes may have been completely lost: there is, for example, a red mark at the outer margin at f. 225v.

COLLATION: 233 folios; foliated 1-231. Ff. 1 and 233 are singleton parchment binding leaves. There are two further paper flyleaves of the 20c at either end. Part 1 (ff. 2-3): I² (ff. 2-3, both singletons, now bound with f. 1). Part 2 (ff. 4-218): 213 folios + 2 parchment slips (ff. 164 and 169, attached to ff. 165r and 168v), foliated 4-218; I⁸ wants 1 before f. 4, probably blank, wants 4 and 5 between ff. 5 and 6 (ff. 4-8); II⁸ (ff. 9-16); III⁴⁺² ff. 17 and 18 are half-sheets added before 3 (f. 19), stubs visible after 6 (f. 22) (ff. 17-22); IV⁴ (ff. 23-26); V-VI⁸ (ff. 27-42), VII²⁺¹ f. 43 is a half-sheet added before 1 (f. 44), stub visible after f. 45 (ff. 43-45); VIII⁸ (ff. 46-53); IX⁸ 3 (f. 56) and 6 (f. 59) are half-sheets (ff. 54-61); X XVI⁸ (ff. 62-117); XVII⁸ wants 1 (ff. 118-24); XVIII-XXI⁸ (ff. 125-156); XXII⁸⁺¹ f. 164 is a slip, 70 x 160 mm., attached to the lower inside margin of f. 165r, with 6 lines of writing on the verso (ff. 156-165); XXIII⁸⁺¹ f. 169 is a slip, 70 x 160 mm., attached to the lower inside margin of f. 169v, with 9 lines of writing on the recto (ff. 166-174); XXIV-XXVIII⁸ (ff. 175-214); XXIX⁴ (ff. 215-218).

Part 3 (ff. 219-232): I⁸ (ff. 219-26); II⁶ (ff. 227-232).

[Note: Two further slips are missing from ff. 78 and 99, as is indicated by stitching visible on the lower inner margin of f. 78 (extending over approx. 55 mm.), where the addition is to be associated with an insertion mark at f. 78r/21, and by holes for stitching at the lower inner margin of f. 99 (extending over approx. 100 mm.), where

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the slip is to be associated with an insertion mark at f. 99r/18. The missing text is present in other copies: see the account of contents below.]

CONTENTS:

f. Irv blank, with pasted membrane slip showing contents of parts 2 and 3. Part 1:

ff. 2r/l-3v/21e (in 5 columns) 8c canon tables from a Gospel book: Incip(it) canon (christ)us in quo lucas propriae; ends imperfectly: EXPLICIT. CA|NON CHR(IST)US IN | Q<U)O MAR(CUS) P(RO)PRII|[AE] (see Lowe 1935: 28, no. 217).

Part 2:

A complete set of /Ei fries first series of Catholic Homilies (facsimile ed. Eliason and Clemoes 1966):

1. ff. 4r/l-9r/24 TEIfric, zECHom I, 1: Incip(it) lib(er) catholicor(um) Sermonu(m) anglice i(n) Anno p(r)imo; P(r)im(us) sermo de initio | creaturae. | AN angin is ealra pinga'; ends: se de | a on eenysse rixad. amen (ed. Clemoes 1997: 178-89).

[Note: Two leaves are missing between ff. 5 and 6, lines 79-159 missing.]

2. ff. 9r/25-14v/18 /Elfric, TECHom I, 2: VHIIa [altered to 'Villa'] k(a)- I(endas) IANVARII NATIVITAS D(OMI)NI.|| 'We wyllad to trym- minge eowres geleafan'; ends: 'on annysse pass halgan gastes. on ealra woruld|a woruld. AMENN [sic, et pass.]' (ed. Clemoes 1997: 190-97).

3. ff. 14v/19-19v/97Elfric, 7ECHom 1,3: Vila. k(a)l(endas) IANVARII PAS- SIO BEATI STEPHANI P(RO)TOMARTIRIS. | 'We rtedad on daere bee]?e is gehaten actus apostoloru(m)'; ends: 'mid da(m) | he wuldrad 7 blissad. a on eenysse. AMENN' (ed. Clemoes 1997: 198-205).

4. ff. 19v/10-26r/13 /Elfric, TECHom I, 4: Via. k(a)l(endas) IANVARII ASSVMPTIO S(AN)C(T)I IOHANNIS AP(OSTO)LI. | 'Johannes se godspellere cristes dyrling'; ends: 'pam is wurd|mynt 7 wuldor. mid faeder 'and' halgum gaste. a butan ende. AM(EN)' (ed. Clemoes 1997: 206-16).

5. ff. 26r/14-30v/4 jElfric, TECHom I, 5: Va. k(a)l(endas) IANVARII NATALE INNOCENTIV(M) INFANTVM. |

'Nu todaeig godes gelapung geond ealre ymbhwyrft | maersad'; ends: 'se pe leofad 7 rixad a buton ende. AMEN' (ed. Clemoes 1997: 217-23).

6. ff. 30v/5-35r/II /Elfric, TECHom I, 6: k(a)l(endas). IANVARII OCTABAS ET CIRCVMCISIO D(OMI)NI. | 'SE godspellere lucas beleac [/is daeg'; ends: 'sy him wuldor & lof a on eenysse. AMEN' (ed. Clemoes 1997: 224-31).

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7. ff. 35r/12-41r/5 yElfric, TECHom I, 7: Villa, 'id(us)' IANVARII EPI- PHANIA D(OMI)NI. | 'Men da leofostan nu for feawum dagum we ofer[raeddon]?is godspel'; ends: 'se pe leofad 7 rixad. mid feeder | 7 halgum gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232-40).
8. ff. 41r/6-45v/21 .Elfric, TECHom I, 8: DOM(INI)C(A) .IIII. POST EPIPHANIA[M] DOMINI. | 'Cum descendisset ie(su)s de monte, se- cute sunt eu(m) turbe \ multe. et r(e)l(i)qua. | Matheus se eadiga godspellere awrat on pissere | godspellican raedinge'; ends: 'paet hi sind J>ry on hadum. 7 on namum | 7 an god on anre godcundnysse eefre wun- iende buton | anginne. 7 ende. AMEN' (ed. Clemoes 1997: 241-48) [f.45v/22-24 blank].
9. ff. 45v/25-51v/23 yElfric, TECHom 1,9: Ulla NON(AS) FEBRVARII [IN] PVRIFICATIONE S(AN)C(T)AE MARIAE. || 'Postqua(m) impleti sunt dies purgationi S MARIAE. & R(e)l(i)qua | God bebead on daere ealdan se. ...'; ends: 'Se d'e' lyfad 7 rixad | a butan ende. AMEN' (ed. Clemoes 1997: 249-57).

[Note: At f. 46r/I, hand 2 supplies Latin text over an erasure, with 'S MARIAE' in rustic capitals from original title.]

10. ff. 51v/23-56v/20 rElfric, TECHom I, 10: DOM(INI)C(A) IN QVINQ(UA)GESSIMA. | 'Her is gersed on

dissum godspelle [se we nu gehierdon'; ends: 'se de leofad 7 rixad | a butan ende. AMEN' (ed. Clemoes 1997: 258-65)

[Note: 'Adsumpsit ie(su)s | duodecim discipulos suos. & r(e)l(i)qua;,' is added in hand 2 in the margin of f. 51v, with an insertion mark at the beginning f. 51v/24.]

11. ff. 56v/21-62r/I 1 ^Elfric, TECHom 1,11: DOM(INI)C(A) IN QVADRA- GESSIMA. | 'lc wolde eow trahtnian pis godspel'; ends: 'se de leofad 7 rixad a butan | ende. AMEN' (ed. Clemoes 1997: 266-74).

[Note: Hand 2 supplies 'duct(us) e(st) ie(su)s in de|sertu(m) ab spir(itu) & | reliqua' in the margin of f. 56v with an insertion mark at f. 56v/21.]

12. ff. 62r/II-66r/I 1 ^Elfric, ^CHom I, 12: DOM(INI)C(A) IN MEDIA QVADRAGESSIMA. | 'Sehaelendferdeoferpaeregalileiscansae;ends: 'mid [aam he leofad 7 rixad on annysse paes halgan | gastes: a butan ende 'on ecnysse'; AMEN.' (ed. Clemoes 1997: 275-80).

[Note: Hand 2 supplies 'Abiit ie(su)s trans | mare galilee. | & r(e)l(i)qua in the margin of f. 62r with an insertion mark at f. 62r/12. A passage on f. 64r/4-64v/4 (app. A. 1, ed. Clemoes 1997: 531) has been lined off for omission, with a note in the margin of f. 64r: *8eos racu [is] | fullicor on d[aere] | odre bee. 7 w[e hi] | forbudon on [3ys]sere by lass [>e h[it ae]] [>ryt pnee gif [heo] | on aegdre bee b[eo]' in writing that has been identified as TElfric's own (see Clemoes 1997: 65). The allusion is to TECHom II, 12.]

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13. ff. 66r/II-71r/22 IElfric, IECHom I, 13: Villa k(a)l(endas). APR(I)- L(IS). ADNUNTI|ATIO S(AN)C(T)^ MARLE. 'Missus est gabriel angelus a deo. & r(e)l(i)qua | Ure se aelmihtiga scyppend'; ends: 'se de gewylt ealra binga mid faeder. 7 mid ba(m) | halgum gaste a on ecnysse. AMENN' (ed. Clemoes 1997: 281-89).

[Note: Latin text supplied in hand 2.]

14. ff. 71r/23-76r/24 .Elfric, TECHom I, 14: DOMINICA PALMARUM. | 'Cristes drowung waes geraedd nu beforan us'; ends: 'Se de leofad | 7 rixad a butan ende; AMENN' (ed. Clemoes 1997: 290-98).

[Note: 'Cum adpropinquasset ie(su)s iherosolimis [sic]. & reliq(u)a is added in hand 2 on f. 71v/3. After this homily, a note is added in Elfric's hand at f. 76r/25: 'Ciriclice beawas forbeodad to secgenne aenig spell on Sa(m) dri(m) swigdagu(m)'.]

15. ff. 76v/I-80v/12 ^Elfric, ^CHom I, 15: DOM(INI)C(A) PASC^ . 'Maria magdalene et maria iacobi. & reliqua. | Oft ge gehyrdon ymbe daes haelendes aerist'; ends: '7 rixad mid dam aelmihtigu(m) faeder. 7 barn halgum gaste. | Nii 7 a on ecnysse. AMENN' (ed. Clemoes 1997: 299-306).

[Note: The Latin text is supplied on f. 76v/I in hand 2. F. 76v/5 is blank. Lines 85-89 of the ed. text were omitted at f. 78r/21 (insertion mark) and supplied on a sewn-in supplementary slip now lost (see collation above).]

16.ff. 80v/12-83v/21 Ælfric, [^]CHom I, 16: DOM(INI)C(A) .1. POST PASC'A' [corr. from PASCAL | 'Cum esset sero die illo una sabbato- rum. & r(e)l(iqua); | TEfter Jases haelendes aeriste waeron his discipuli belocene | on anu(m) huse': ends: 'wuniende on broderlicere lufe mid | gode a on ecnysse. AMENN' (ed. Clemoes 1997: 307-12).

[Note: The Latin text is supplied in hand 2.]

17.ff. 83v/21-85v/20 Ælfric, TECHom I, 17: DOM(INI)C(A) S(E)C(UN)- DA POST PASCA. | 'Ego sum pastor bonus. & reliqua. | his godspel be nu geraed waes'; ends: 'Se de leofad 7 rixad mid faeder | 7 mid halgum gaste. a on ecnysse. AMENN' (ed. Clemoes 1997: 313-16).

[Note: The Latin text is supplied in hand 2.]

18.ff. 85v/21-90v/24 Ælfric, TECHom I, 18: IN LETANIA MAIORE. | 'has dagas sind gehatene letani^'; ends: 'Se de leofad 7 rixad mid faeder | 7 mid halgum gaste. a butan ende. | AMENN' (ed. Clemoes 1997: 317-24).

[Note: On f. 86v/23, hand 2 supple the Latin text 'Quis uestrum abebit amicu(m) ad illu(m) (..) media nocte & r(e)l(iqua)'. F. 90v/25 is blank.]

19.ff. 91r/l-96v/19 Ælfric, TECHom I, 19: F(E)R(IA) .IIIIa. DE DOMINICA ORATIONE. | 'Se haelend crist syddan he to (..) bis life (..) com'; ends: 'on baere he rixad | mid eallum his halgum. on eallra worulda wo- 46

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ruld' [an overrun at the end of f. 96v/20 has been erased] (ed. Clemoes 1997: 325-34).

[Note: Rubricated PATER NOSTER QVI ES IN CELIS at f. 91 r/12.]

20.ff. 96v/20-103r/17 Ælfric, [^]CHom I, 20: F(E)R(IA) .VIIIIa. DE FIDE CATHOLICA. | 7Elc cristen man sceal aefter rihte cunnan'; ends: se de Jiurhwunad on | jiryngnisse. an eelmihtig god. a. on ecnysse. AMEN' (ed. Clemoes 1997: 335-44).

[Note: Lines 100-111 were omitted at f. 99r/18, he lufast' and supplied on a sewn-in supplementary slip now lost (see collation above).]

21.ff. 103r/18- 108v/18 Ælfric, [^]CHom 1,21 : IN ASCENSIONE DOMINI.

| 'LVCAS SE GODSPELLERE Us manode on Jaiss(e)re pistolraed(.-) inge'; ends: 'se]?e leofad 7 rixad mid [lam aelmihtigan feder 7 [jam | halgum gaste. a on ecnysse AMEN' (ed. Clemoes 1997: 345-53).

[Note: Lines 90-93 were omitted and have been added on f. 105r in Ælfric's own hand, in four lines ruled in drypoint at the foot of the page.]

22.ff. 108v/19-114v/8 Ælfric, TECHom I, 22: IN DIE S(AN)C(T)O PEN- TECOSTEN. I 'Fram pam halgan easterlican daege sind getealde | fiftig daga ; ends: 'se pe leofad 7 rixad a buton ende AM(EN)' (ed. Clemoes 1997: 354-64).

23.ff. 114v/8-l 17v/25 Ælfric, AiCHom I, 23: DOM(INI)C(A) SECVNDA POST PENTECOSTEN; | 'HOMO quidam erat diues et induebatur purpura et r(e)l(iqua). | Se wealdenda drihten saede Jois bigspel'; ends imperfectly: 'Jia wand se of his swuran]?e waes [...]' (ed. Clemoes 1997: 365-70, lines 1-145).

[Note: Loss of a leaf following f. 117.]

24.ff. 118r/l-122r/18 Ælfric, TECHom I, 24: begins imperi. '[...] 7 gif he forlyst an paera sceapa'; ends: 'on a'n'nysse | [>aes halgan gastes. on eal- ra worulda woruld. AMEN' (ed. Clemoes 1997: 371-78, lines 23-end).

25.ff. 122r/19-127v/7 vÆlfric, TECHom I, 25: Villa. k(a)l(endas). IULII. NATIVITAS S(AN)C(T)I IOHANNIS BAPTISTAE; | 'SE GODSPELLERE. lucas awrat on cistes bec.'; ends: '[ja(m) | sy wuldor 7 lof mid feeder 7 halgung gaste. a on ecnysse. AM(EN)' (ed. Clemoes 1997: 379-87).

26.ff. 127v/8-134r/15 Ælfric, TEC Hom 1,26: IIIa. k(a)l(endas) IVLII. PASSIO APOSTOLORUM PETRI ET PAVLI. | 'Uenit ie(su)s in partes cae- sareae philippi. et r(e)l(iqua). | Matheus se godspellere awrat on Jiaere godspelllican gesetnysse'; ends: "pa(m) | sy wuldor. 7 lof a on ecnysse. AMEN' (ed. Clemoes 1997: 388-99).

[Note: The interlinear additions at f. 131v/4 of 7 eft parrichte on cniht hade;' and at f. 131v/5 of 'petrus cwaed b(aet) he godes widersaca waere' are in Ælfric's hand,

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as are the shorter insertions on eordan at f. 132v/16, 'fordi' at f. 133v/2, 'æfter' at f. 133v/25, and apóstola at f. 134r/14 (see Eliason and Clemoes 1966: 19, n. 8.) 27. ff. 134r/16-139v/23 Ælfric, ÆCHom 1,27: PRIDI[E] k(a)l(endas) IULII

NATALE S(AN)C(T)I PAVLI AP(OSTO)LI. | 'Dix(it) simón petrus ad ie(su)m ecce nos reliq(u)im(us) omnia

& r(e)l(iqu)a; | Godes gelaðung wurpad Jtysne dæg'; ends: 'pæt hi mid him 7 mid gode Jtæt ece | lif habban moton. AMEN' (ed. Clemoes 1997: 400-9).

[Note: The Latin text is supplied in the linear space and margin by hand 2.]

28. ff. 139v/24-145r/16 Ælfric, ÆCHom I, 28: DOMINICA UNDECIMA POST PENTECOSTEN. | 'Cum adp(ro)pinquaret ie(su)s hierusalem videns ciuitate(m). || On sumere tide wæs se hælend farende [corr. from 'ferende'] to hierusale(m)'; ends: 'Sy pe lof 7 wuldor | on ealra wo- rulda woruld. AMEN' (ed. Clemoes 1997: 410-17).

29. ff. 145r/17-152r/12 Ælfric, ÆCHom I, 29: Ulla. IDVS AVGUSTI PASSIO S(AN)C(T)I LAVRENTII. | 'ON DECIES DÆGE J>æs wæl- hreowan caseres'; ends: 'he orsorhlice on ecnysse wuldrad. AMEN' (ed. Clemoes 1997: 418-28).

30. ff. 152r/13-158r/25 Ælfric, ÆCHom I, 30: XVIIIa. k(a)l(endas) SEPTEMBRIS ASSVMPTIO S(AN)C(T)I MARIÇ VIRGINIS. | 'HIERONIMVS se haiga sacerd awrat ænne pistol be | fordside'; ends: 'se |>e leofad 7 rixad mid fæder | 7 halgum gaste, on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 429-38).

31. ff. 158v/l-167r/l 5 Ælfric, ÆCHom I, 31: Villa. k(a)l(endas) SEPTEMBRIS. PASSIO S(AN)C(T)I BARTHOLOMEI AP(OSTO)LI; | 'Wyrð- witeras secgad bæt b'Y leodscipas sin gehatene | india'; ends: 'Sy him wuldor | 7 lóf on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 439-50).

[Note: Lines 255-59 were omitted at f. 164v/21 and inserted after f. 163 on a supplementary slip, written perhaps in Ælfric's hand (see Eliason and Clemoes 1966: 19, n. 8).]

32. ff. 167r/16-173r/24 Ælfric, ÆCHom 1,32: Ulla. k(a)l(endas) SEPTE(M)- BRIS DECOLLATIO S(AN)>C(T)I IOHANNIS BAPTISTE; | 'Marcus se godspellere awrit on cristes bée'; ends: 'se de leofad 7 rixad | mid fæder 7 'mid' halgum gaste, ábuton ende. AMEN' (ed. Clemoes 1997: 451-58).

[Note: The Latin text 'Misit herodes | & tenuit iohanne(m). | ET R(E)L(IQUA);' is added in the margin of f. 167r/16 in hand 2. Lines 68-79 were omitted at f. 168v/19 and supplied on a supplementary slip inserted after f. 168, with the following clause in the main text struck through at f. 168v/19-20: 'hælend pa mid diglu(m) | wordum onwreah'.]

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33. ff. 173r/25-177r/15 Ælfric, ÆCHom I, 33: DOM(INI)C(A)>. XVIIa. POST PENTECOSTEN. || 'Ibat ie(su)s in ciuitate(m) que uocatur naim. & r(e)l(i)q(ua). | URE DRIHTEN ferde to sumere byrig seo is ge|haten naim'; ends: 'se Jie sefre is of him bam. | hi dry. an aelmihtig god untodaeledlic. a on ecnysse | rixiende. AMEN' (ed. Clemoes 1997: 459-64).

34. ff. 177r/16-183v/16 Ælfric, ÆCHom I, 34: IIIa. k(a)l(endas) OCTO- BRIS dedicatio' ECCLESIE S(AN)C(T)I MICHAHELIS ARCHANGELI. | 'MANEGVM IS CVD seo halige stow s(an)c(t)e michaeles | on Jiaere dune Jie is gehaten garganus'; ends: 'se Jie leofad 7 rixad a on ecnysse AM(EN)' (ed. Clemoes 1997: 465-75).

[Note: At f. 180r/21 'EVANGEL(IVM);' is rubricated (line 132 of text) and 'Accesser(unt) ad ie(su)m dis | cipuli dicentes. quis | putas maior est in | regn'o' caelor(um) & r(e)l(iqu)a;' added in the margin.]

35. ff. 183v/17-190r/15 Ælfric, ÆCHom I, 35: DOMINICA XXL POST PENTECOSTEN. | 'loqueba(..)t(ur) ie(su)s cu(m) discipulis suis in parabolis dicens. | DRIHTEN waes sprecende on sumere tide to his apos|tolum'; ends: 'J>u de leofast | 7 rixast mid pa(m) ecan faeder 7 halgu(m) gaste on ealra | worulda woruld. AMEN' (ed. Clemoes 1997: 476-85).

36. ff. 190r/17-196v/10 Ælfric, ÆCHom I, 36: KALENDE NOVE(M)BRIS NATALE OMNIV(M) S(AN)C(T)OR(UM). | 'HALIGE Iareowas reed- don Jiaet seo geleaffulle gela|J>ung'; ends: 'se Jie is angin 7 ende. scyp- pend | 7 alysend ealra halgena mid faeder 7 mid halgu(m) gaste | a on ecnysse. AM(EN)' (ed. Clemoes 1997: 486-96).

[Note: Rubricated DE EVVANGELIO at f. 193r/25 and 'videns ie(su)s turbas ascendit in | montem & r(e)l(iqu)a' added.]

37. ff. 196v/10-203r/5 Ælfric, ÆCHom I, 37: VHIIa. k(a)l(endas) dece(m)- bris natale s(an)c(t)i dementis martiris. | 'Men Jia leofostan eower ge- leafa bid J>e tru(m)ra'; ends: 'se J>e leofad 7 rixad | a buton ende. AMEN' (ed. Clemoes 1997: 497-506).

38. ff. 203r/6-211r/3 Ælfric, ÆCHom 1,38: Ila k(a)l(endas) DECE(M)BRIS NATALE S(AN)C(T)I ANDREJ APOSTOLL | 'CRIST ON sumere tide ferde wid Jiaere galileiscan sae; ends: 'Sy J>a(m) metod and drihtne wurjimynt 7 lof a on | ecnysse AMEN, we cwejiad' (ed. Clemoes 1997: 507-19).

[Note: The Latin text 'Ambulans ie(su)s iuxta | mare galile^ & r(e)l(iqu)a' has been added in the margin at f. 203r/6 and is indicated by an insertion mark. A passage at the end, f. 211r/3-12 has been cancelled after line

351: 'Hit wserre gelimplic ... a | on ecnysse. AM(EN)' (ed. Clemoes 1997: 531-32, appendix A. 2).]

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39. ff. 211 r/12-213v/18 ^lfric, jECHom I, 39: DOM(INI)C(A> .la. IN AD- VENTV [alt. from 'ADVENTVM'] DOMINI. | 'Pises daeges Jaenung 7 Jtissere tide maerd'; ends: '[ram sy wuldor 7 lof a on ecnysse. AMEN]' (ed. Clemoes 1997: 520-23).

40. ff. 213v/19-218r/8 ^lfric, TECHom I, 40: DOMINICA .II. IN ADVENTVM DOMINI. | 'Se godspellere lucas awrat on]?ysu(m) daegiperlicu(m) godspelle'; ends: 'se]ae leofad 7 rixad on ealra wo- rulda | woruld. AMEN.' | EXPLICIT HIC LIBER (ed. Clemoes 1997: 524-30).

[Note: The Latin text 'Erunt signa in sole & | luna & stellis &' has been added in the margin at f. 213v/19. E 218r/10-25 blank (with two erasures on blank space of f. 218r).J

f. 218v blank.

PART 3:

"Gospel of Nicodemus" and accompanying texts (12c):

41. f. 219ra/l-38a Gregory of Tours, excerpt from "Gesta Francorum": GREGORIVS TVRONENSIS IN GESTIS FRAN|COR(UM) DE PASSIONE ET RESURRECTIONE D(OMI)NI | REFERT H^C. | 'APPREHENSVS AVTEM ET | ioseph ... p(ro) eo q(uo)d non ad eum primit(us) aduenisset' (ed. Fowler 1988: 79-81, i.20-23; see Izydorczyk 1997: 67).

42. f. 219ra/39-219rb/25 from Eusebius 'Gallicanus', Sermo 12, "De Pas- cha 1", an excerpt traditionally attributed to Augustine: AVGUSTIN- VS QVOQ(UE) S<AN>C(TU)S IN SERMONIBVS DE | SABBATO PASCHI-. REFERT ET H^C. | 'ATTONIT^ mentes obstupuere tortoru(m). . . p(er) lignum ditati sum(us). | p(er) lignum euertimur' (ed. Glorie 1970: 141-42, also PL 47.1153D-1154A; see Izydorczyk 1997: 67-68 and CPL 966).

[Note: Two parchment index tabs are pasted to the lower outer edge of f. 219r, the upper has the note 'Turo|nensis' and the lower has 'Christi | gesta' (i.e., "Gospel of Nicodemus").]

43. f. 219rb/25-226vb/35 "Gospel of Nicodemus" In nomine s(an)c(t) \$ Trini|tatis incipiunt gesta saluatoris d(omi)ni n(ost)ri | ie(s)u chr(ist)i. qu^ inuenit theodosius magn(us) | imp(er)ator in ier(usa) l(e)m in pretorio pontii pila|ti in codicibus publicis. | 'FACTVM est in anno uicesimo | tercio imp(er)ii tyberii cesaris'; ends: 'direxiq(ue) pote|stati u(est)r\$ omnia qu? gesta sunt de ie(s)u in | pretorium meum (ed. Kim 1973).

[Note: F. 226v/36-42 is blank. Items 41-43 make up a suite of texts relating to the Harrowing of Hell in a number of English manuscripts of the late 12c and 13c and

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later. See Izydorczyk 1997: 68, n. 78 and Izydorczyk 1993, his manuscripts nos. 44, CCCC 288 (s. xii/xiii, Christ Church), 46, CCCC 441 (s. xiii, Christ Church), 72, Edinburgh, Nat. Lib. Scotl. Adv. 18.5.18 (s. xiii, prov. Rochester), 143, BL Add. 17003 (s. xv, England), 228, Oxford, Bodleian Bodley 556 (s. xiii in., England), and where order differs 146, BL Arundel 52 (s. xiii or xiv, England), and lacking Ps.-Augustine 50 Cambridge Pembroke Coll. 256 (s. xii ex, England), 219 Oxford, Bodleian Add. A. 44 (s. xiii in, England); this manuscript is his no. 159. The following piece by Cassiodorus is not part of this suite in any other manuscript.]

44. f. 227ra/l-231vb/36 from Cassiodorus, "Expositio psalmi," no. 50:

CASSIODORVS. AURELIUS MAGNVS | SENATOR SUP(ER) QVINQVAGESIMV(M) | PSALMVM. DE P^NITENTIA. Misere] re mei d(eu)s s(e)c(un)d(u)m magna(m) mis(eri)c(or)dia(m) tua(m). | '[R]EX ille potentissimus & multa|rum gentium uictor egregius'; ends: q(uo)s chr(ist)ia|n\$ religioni nouerat conuenire' (ed. Adriaen 1958: 454-69, lines 74-665, also PL 70.359C-371B).

[Note: A parchment index tab is pasted to the lower outer edge of f. 227r, labeled 'Cassi|odor(us)'. E 231vb/37-42 and all of f. 232rv blank, as well as 233rv.]

PHOTO NOTE: Ff. 232v and 233 rv not on film.

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358. Oxford, Bodleian Library Bodley 340 (2404) and 342 (2405)
Homilies by TElfric and others [Ker 309, Gneuss 569]
HISTORY: A large, handsome pair of manuscripts containing JElfric's two series of Catholic Homilies organized in a single sequence through the liturgical year, with some additional matter. This two-volume set is mostly written in a single hand dated by Ker to the beginning of the 11c (Cat., p. 361). They may have been produced at either Rochester or Canterbury, but were certainly in Rochester by the middle of the 11c, when item 69 was added to Bodley 342, in a hand that provides corrections throughout both manuscripts. This item describes Paulinus from a Rochester point of view (f. 202v/28-31): '7 he... undorfeng jaisne biscopstol | 7 her on [mrhwunode oS his liues ende; weard | pa her bebyrged 7 her gyt aligd' ("and he received this bishopric and remained here until the end of his life. He was then buried here and still lies here"). These two volumes are probably the "Sermonia anglica in .ii. voluminibus" in a Rochester catalogue of 1122/23 (ed. Sharpe et al. 1996: 490, no. 83), now found in Rochester, Cathedral Library "Textus Roffensis" [441], and the "Omeliaria anglica. ii" of a Rochester catalogue of 1202 (ed. Sharpe et al. 1996: 511, no. 112).
- Signs of use are considerable. There are extensive corrections, including numerous erasures. The Rochester corrector of the mid-11c provides alterations and additions both above the line and in the margin throughout both volumes. This also includes the extensive introduction of different kinds of accents throughout. The Rochester corrector added item 69, already mentioned, while another 11c user altered the end of Bodley 342 by taking over items 70 and 71 and adding item 73, which contains southeastern linguistic forms. These added items are themselves subject to some alterations, which may have continued into the 12c (according to Ker, Cat., 361). The originally blank f. 169v of Bodley 340 attracted a series of Latin pen trials and verses, presumably at different times, along with the line of Old Dutch (ed. Sisam 1953: 196-97,

and dated to the second half the 11c

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by Ker, *Cat.*, p. 363). An ultraviolet photo of this passage taken in November 1948 is preserved attached to the inside backboard and reveals about as much as the original. Ker observes: "One of the hands on this page does not look English" (*Cat.*, p. 363).

The pair of manuscripts continued to be read into the 14c and beyond. There are interlinear Latin glosses to Bodley 340, f. 1r and 1v, and to the biblical passages in Bodley 342 at ff. 45v/19-46r/15, 64r/6-65r/15, 91v/1-21, 110v/17-111r/5, 127v/7-25, 148v/3-15, 151r/25-151v/13, 154v/25-155r/19, 160r/3-160v/4, 183r/23-183v/12, 195v/1-9, 197v/19-198r/10, 206v/3-13, 212r/10-213r/5 in a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361). While the table of contents in Bodley 340 is original, that in Bodley 342 on a medieval flyleaf (f. iv verso) is added by a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361), and a scribe has practiced distinctive insular minuscule letter forms at the head of this table. The 14c hand added the homily numbers in the upper margins of rectos in Bodley 342, many of which have been cropped away, but which become clearly visible with '.vii.' on f. 38r and '.viii.' on f. 46r. Many words at the beginning of 1r of Bodley 342 were glossed in English in the 16c. A late hand has added a colophon at the foot of Bodley 342, f. 217v. There are also some more frivolous interventions in the manuscripts which are hard to date. A human head has been drawn - sideways on, with cartoonish features and a headband - in light ink on the lower left margin of Bodley 340, f. 73r, and a small animal head is inserted in light ink at the lower left margin of Bodley 340, f. 91 r.

The pair of manuscripts was given to the Bodleian Library by Sir Walter Cope in 1602 (as reported by Madan et al., 352). Cope appears to have reversed the order of the pair, a confusion which is understandable in view of the rubric to TECHom 1,1 at the beginning of Bodley 342 and that is continued by some of the later notes in the two volumes. Cope's '90' is at the top of the flyleaf f. ii recto of Bodley 340 and his '89' is on f. ii recto of Bodley 342, while a modern pencilled note at the top of f. ii verso in Bodley 340 reports: '[The first part of this work is Bodl. 342.]'. A pencilled note on the inside front cover of Bodley 342 begins to call it the second part, but this has been struck through and replaced with the note: 'This volume is part i | and Bodl. 340 part ii of the same work'. Earlier Bodleian classmarks are written in ink on f. iii recto of Bodley 340, namely 'TE | S 123' (written twice), and 'NE | F 4.10'. Bodley 342, f. iii recto has the equivalent 'S 124' and 'NE. F. 4. IT. Madan S.C. numbers "2404" and "2405" on printed stickers on the front boards of the respective volumes. A modern hand has added the number of each item in faint ink next to the rubrics throughout Bodley 340.

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CODICOLOGICAL DESCRIPTION: A high-quality and well preserved two-volume set. The physical structure of the two volumes is described separately; the writing and decoration are described as a whole.

Bodley 340: Ff. ii + 170 + ii, foliated ii-iv, 1-171. Ff. ii-iii, 170-171 are parchment endleaves. Ff. i and 172 are a short binding strip, cut the length of the manuscript and some 50 mm. in width. Leaves of Bodley 340 measure 315 x 220 mm., ruled in drypoint for 26 lines per page with double bounding lines to either side, creating a written space of c. 258 x 170 mm. (with the writing often extending from inner of the double bounding lines on the left to the outer one on the right). Writing on some pages (e.g. f. 160) is between double ruled lines, with a second guide-line in drypoint some 3 mm. above the first as a guide for the top of lower-case letters. Parchment is generally of high quality though there are some repairs at ff. 43 and 45. Parchment is arranged HFHE There is now brown staining at the inside lower part of f. 25r, extending for a few leaves into the quire, and a little water damage at ff. 80v and 81r without loss of text. Bodley 340 is foliated in ink on the top right rectos, starting with T on the first folio of the homilies (even though this is the second Anglo-Saxon leaf, since f. iv with the table of contents is an original part of Quire I) and this foliation is followed here. A previous pagination is evident above this on some rectos in a hand identified by Ker as [possibly] 16c (*Cat.*, p. 367) and this earlier pagination was repeated on many pages by a more modern hand.

Bodley 342: Ff. iv + 218 + iv, foliated i-iv, 1-222. Ff. i and 221-222 are paper flyleaves of the date of binding. Ff. ii -iii, 219-220 are parchment endleaves. F. iv is a medieval flyleaf, blank on the recto and with the 14c table of contents on the verso. Leaves of Bodley 342 measure 315 x 215 mm., ruled in drypoint for 26 lines, with the second guide-line provided throughout, giving a written space of c. 258 x 153 mm. (similar to Bodley 340 except that the writing usually runs from inner bounding line on left to the first bounding line on

right) as far as f. 202. The pattern alters for the additions after f. 202 (see below). Parchment is generally of high quality, although there are some repairs at ff. 19 (ringed with an ink circle), 20, 46, 62, 67, 87, 139 (where the tear stretches almost the whole length of the page, stitched back together), and 188 and a few holes (e.g. ff. 54, 114, 115, 119). Parchment is arranged HFHF. A little water damage at ff. 62v and 63r, without loss of text. There is considerable damage from soiling on the upper outer pages at the end of Bodley 342. Evidence of substantial cropping in the loss of an early pagination from the top of many pages and the loss of text from a marginal addition at f. 139r. Foliated in ink on upper right versos, where the first folio of the homilies, T, is also the opening of the

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Anglo-Saxon leaves (the foliation followed here). Traces of an older pagination are visible.

Bodley 342 has been augmented in some anomalous ways. A short quire (Quire XXVI, ff. 201-202) once rounded out the collection and would have ended with considerable blank space on f. 202v. This has been filled in by the hand of the mid-11c Rochester corrector, who ignores the existing grid to add item 69. Two quires (Quires XXVII-XXVIII) were then added, which were apparently taken over with a different format and containing texts that were already present in the collection (items 70 and 71, cf. items 18 and 15). The codicological format here is different: ff. 203-206 are ruled and written on 22 lines within a grid of some 245 x 175 mm. in a large hand dated by Ker to the first half of the 11c (Cat., p. 367). There is no decorative pattern, with blank space for a rubrication and initial letters to OE and Latin texts at f. 204v/15, 16, and 18. Ff. 206-210 were first ruled with single writing lines in the same way as ff. 203-206 but then a second ruling line was added, bringing the format closer to the main manuscript, albeit with only 22 lines per page, and the final quire (i.e. ff. 211 -218) is prepared in the same way. A scribe wrote on these final leaves item 73 in a hand which Ker dates to the first half of the eleventh century and characterizes as “clumsily imitative of the main hand” (Cat., p. 367). The added items are duly included in 342s 14c table of contents. The decorative pattern for this item matches that of the main manuscript in the rubrics and colored initial letters (see below).

Writing and Decoration of 340 and 342: The main text of Bodley 340 and most of Bodley 342 is written in a single hand in insular minuscule dated by Ker to the beginning of the 11c. Both manuscripts open with a visually arresting display. At the opening of item 1 on Bodley 340, f. 1r, the rubric is written in red, washed in color, and the first line of text is written in fancy enlarged display capitals in black ink, while the large initial ‘h’ of the text is decorated with a magnificent design including abstract beast heads drawn in black and decorated in blue and purple washes. At the opening of item 32, Bodley 342, f. 1r, one rubric is written in purple (f. 1 r/1), the next in metallic ink washed in color (f. 1 r/2), the first line of text is in enlarged capitals in purple (f. 1r/3), the next line in slightly smaller enlarged capitals in blue (f. 1r/4), while the initial ‘A’ of the text is considerably enlarged with a magnificent decorated design including bird heads and leaves, drawn in black and decorated in blue and purple. The page is headed with an A in purple ink, now partly cropped, which appears to be the work of the original decorator. Subsequent rubrics in both volumes are written in red (or in a colored ink that has faded to a metallic black, as at Bodley 340, f. 10v/4).

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Where there is a Latin pericope text, as at Bodley 340, ff. 40v/6, 87r/l-2, 93v/15-16, 98v/4, 123r/12, 128/21-22, and Bodley 342, ff. 64r/4, 68v/8, 73r/22, 91r/26, 106v/25-26, 110v/14-15, 114v/17, 127v/5-6, 131v/26, 134v/26, 139r/22-23, 154v/21, 159v/26-160r/l, 165v/22-24, 183r/12, 197v/14, 206v/2, this is written in a distinct Caroline minuscule and picked out with a somewhat enlarged initial in red. For each item, the opening initial of the OE text is enlarged and decorated. There is some variation as to the color of this initial letter: in Bodley 340 it is generally drawn in black, except that it is green at f. 45v/25, purple at ff. 58v/4, 81 r/10, 93v/17, 98v/6, 108r/5, 115v/13, 128r/23, 144r/14, 157r/20, 163r/6, blue at ff. 66v/16, 87r/3, 103v/21, 112r/20, 119r/20, 123r/13, 134v/24, 152v/7, 160v/23, blue decorated with red at f. 166r/6, and red at f. 167r/25. In Bodley 342, the enlarged initial letter is generally red (which sometimes inclines to orange) except that the initial ‘S’ at f. 21 r/11 is drawn in black ink as a pair of curved bird figures, and the initial ‘F’ at f. 57r/l is an elaborately-drawn pair of biting winged beasts in black ink with a hint of red coloring. A few of the red initials in Bodley 342 use black ink to define elaborate vegetable forms (i.e. ‘M’ at f. 107r/1) or beast forms (i.e. the ‘d’ at ff. 110v/16 and 127/7, and the ‘U’ at f. 135r/1). Items end with an AMEN written in display majuscules, sometimes using pseudo-Greek forms of the letters. The colophon to Bodley 340 at f. 169r/26 is written in purple ink. That at Bodley 342, f. 202v/6, is simply written in black. The table of contents at f. iv recto-iv verso of Bodley 340 is written by the main scribe and lists the rubrics of the full contents of Bodley

340 numbered in a colored ink which has turned shiny and been touched in black (without marking internal divisions, such as in item 31). F. iv recto of Bodley 340 is now headed 'B.' while f. Ir is now headed 'A' in what look like later hands. Bodley 342 has a two-column table of contents in a 14c hand on f. iv verso, titled 'Sermones anglici .A.'

Bindings: Bodley 340 is now contained within a heavy binding, with seven end-band ribs visible along the spine, coated with brown leather with hints of a gold tooled frame surviving on front and back and stamped on the spine. '340', blocked in white, is fading from the upper spine. The binding is dated by Ker as 16/17c (Cat., p. 367). Bodley 342 has a matching if slightly distinct heavy binding, also with seven end-band ribs visible along the spine, with a dark brown mottled leather cover slightly lighter than that of Bodley 340. '342' is blocked in white on the spine, and the older classmark 'NE. F. 14.11' is embossed beneath it. Both have front boards measuring 333 x 220 mm. The binding of Bodley 342 is dated by Ker to the 17/18c (Cat., p. 367).

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COLLATION:

Bodley 340: 14c binding strip (f. i); i² (ff. ii-iii); i⁸ (ff. iv, 1-7); II-XX⁸ (ff. 8-159); XXI⁸ 2 and 7 half-sheets (ff. 160-167); XXII² singletons (ff. 168-169); ii²(ff. 170-171); 14c binding strip (f. 172).

Bodley 342: i¹ 17/18c paper flyleaf (f. i); ii² parchment flyleaves (ff. ii-iii); iii¹ medieval flyleaf (f. iv); I-XIX⁸ (ff. 1-152); XX⁸ 3 and 5 half-sheets (ff. 153-160); XXI-XXV⁸ (ff. 161-200); XXVI² (ff. 201-202); XXVII-XXVIII⁸ (ff. 203-218); iv² parchment flyleaves (ff. 219-220); v² 17/18c paper flyleaves (ff. 221-22).

CONTENTS:

Bodley 340

f. i recto-verso, binding strip 14c fragment of the Miracles of St. Augustine (Ker, Cat., p. 367)

ff. ii recto-iii verso blank flyleaves but for the pasted in notices slip and shelfmarks

f. iv recto/1-iv verso/5 table of contents in main hand 'i. Sermo in natale d(omi)ni . . . xxxi. V(ta) non(a) mai inuentio s(an)c(t)e crucis' [f. iv verso/6-26 blank],

1. ff. Ir/I-5v/14 Vercelli 5 (HomS 1 (ScraggVerc5)): Sermo In natale domini. | 'HER S7EGD DIS HALIGE | godspelf; ends: 'se de leofad 7 rixad a buton ende. AMEN' (ed. Scragg 1992: 111-21).

2. ff. 5v/15-10v/3 TEIfric, TECHom I, 3: In natale s(an)c(t)i stephani protomartyr. I'Wé nedaS on daere bee Jae is gehaten actus apostolor(um)'; ends: 'mid Jaa(m) he wuldrad 7 blissad. a on eenysse. AM(EN)' (ed. Clemoes 1997: 198-205).

3. ff. 10v/4-17r/267EIfric, 7ECHom 1,4: In assumptione s(an)c(t)e lohannis.

I 'lohannes se godspellere cristes dyrling'; ends: 'Jaam is | wurdmynt 7 wuldor mid feeder 7 mid |iam halgu(m) | gaste a buton ende. AMEN' (ed. Clemoes 1997: 206-16).

4. ff. 17v/I-22r/3 ^EIfric, ,ECHom I, 5: IN NATALE INNOCENT[I]UM. | 'NV todaeg godes geladung geond ealne ymbhwyrf | meersiad'; ends: 'se de leofad 7 rixad a buton ende. AM[EN]' (ed. Clemoes 1997: 217-23).

5. ff. 22r/4-26v/17 ^Ifric, ^ECHom 1,6: IN OCTAUAS DOMINI. I'Se godspellere lucas beleac Jais deegderlice godspel'; ends: 'sy him wuldor 7 lof a on eenysse. AM(EN)' (ed. Clemoes 1997: 224-31).

6. ff. 26v/18-33r/7 yEIfric, TECHom I, 7: IN EPIPHANIA DOMINI. | 'Men da leofestan nu for feawum dagum we | oferraeddon Jais godspell'; ends: 'on I ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232-40).

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7. ff. 33r/8-35v/8 Vercelli 8 (HomS 3 (ScraggVerc 8)): DOMINICA .1. POST THEOPHANIA et quando uolueris. | 'Manad us [7' erased] mynegad on dysum bocum'; ends: 'J>am godes sunu sy lof j^e a leo|fad 7 rixad mid faeder 7 mid halgu(m) gaste a buton ende; AM(EN)' (ed. Scragg 1992: 143-48).

8. ff. 35v/9-40v/4 Vercelli 9 (HomS 4 (ScraggVerc 9)): DOMINICA .11. post theophania et quando uolueris. | 'Men da leofestan ' us' manad (us) [erased] 7 mynegad J>eos | halige boc'; ends: 'wunian in ealra worulda woruld a bu|ton ende on ecnysse. AMEN' (ed. Scragg 1992: 158-84).

9. ff. 40v/5-45v/23 TEIfric, TECHom I, 8: Dominica .III. post epiphania do- mini. I 'Cum descendiscet [s/c] ie(su)s de monte secute sunt eu(m) tur- be multeA & reliqua. | Matheus se eadiga godspellere. awrät on dys|sere godspellican raedinge'; ends: '7 an god on äne godcund|nysse aefre wu- niende buton anginne 7 ende. AM(EN)' (ed. Clemoes 1997: 241-48).

10. ff. 45v/24-52r/25 /EIfric, zECHom I, 9: In purificatione s(an)c(t)e marie uirginis. I 'God bebead on daere ealdan se; ends: 'Se de leofad 7 rix- ad a buton ende. AMEN' (ed. Clemoes 1997: 249-57).

- 11.ff. 52r/26-58v/2 TEIfric, TECHom II, 9: In natale s(an)c(t)i gregorii pape. || 'Gregorius se haiga papa engliscre [?eode apos|tol'; ends: 'on dam he leo|fad mid gode aelmihtigu(m). ä on ecnysse. AMEN' (ed. Godden 1979: 72-80).
- 12.ff. 58v/3-66v/14zEIfric, AiCHom II, 10: In natale s(an)c(t)i cuthberhti. episcopi. I 'Cudberhtus se haiga bisceop scinende on manegu(m) | ge- earnungum'; ends: 'mid hi(m) libbende. ä on ecnysse ealra worulda. AM(EN)' (ed. Godden 1979: 81-91).
- 13.ff. 66v/15-81r/8 TEIfric, TECHom II, 11: In natale s(an)c(t)i benedicti abbatis. | 'Benedictus se haiga abbud on dysum and|weardum daege gewät'; ends: 'se de ana is ünasecgendlic god. AM(EN)' (ed. Godden 1979: 92-109).
- 14.ff. 81r/9-86v/25 TEIfric, AECHom 1,13: In adnuntiatione s(an)c(t)e marie. I 'Ure se aelmihtiga scyppend se de ealle gesce|afta buton aelcon antimbre J>urh his wis|ddm gesceop'; ends: 'se de gewylt ealra |Mn|ga mid faeder. 7 mid ' da(m)' halgu(m) gaste ä on ecnysse. AM(EN)' (ed. Clemoes 1997: 281-89).
- 15.ff. 86v/26-93v/13 iEIfric, ^CHom II, 5: IN DOMINICA IN .LXX. || 'Simile est regnum celorum homini patrifamilias. | qui exiit primo mane. | Se haelend cwaed p(aet) heofonan rice'; ends: bn dam we him singad ece|lice. alleluian. buton geswince. AMEN' (ed. Godden 1979: 41-51).

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[Note: There is an enlarged 'W' in the margin at f. 92r/24, marking an internal division in the homily.]

- 16.ff. 93v/14-98v/3 ^Ifric, /ECHom II, 6: DOMINICA. IN .LX. | 'Cum turba plurima conuenirent [sic] ad ie(su)m. & de | ciuitatibus proper- arent ad eum. | ON sumere tide]?a da micel menigu samod | comon to dam hsélende'; ends: bn ealra worulda | wuruld a butan ende. AMEN' (ed. Godden 1979: 52-59).
- 17.ff. 98v/4-103v/18 ^Ifric, ^CHom I, 10: DOMINICA. IN QUINQUAGESIMA. | Assumpsit ie(su)s .XII. discipulos suos. | Her is geraed on dysum godspelle p'e' we ge|hyrdon'; ends: 'se de leofad 7 rixad. | a buton ende. AMEN' (ed. Clemoes 1997: 258-65).
- 18.ff. 103v/19-108r/3^1fric, ^CHomII, 7: DOMINICA .1. IN .XL. | 'Men da leofestan eow eallu(m) is cud'; ends: 'on lichaman 7 on sawle on ealra | worulda woruld a buton ende. AMEN' (ed. Godden 1979: 60-66).
- 19.ff. 108r/4-l 12r/18 Vercelli 3 (HomS 11.2 (ScraggVerc 3)): DOMINICA .II. IN .XL. | 'Me da leofestan. ic cyde 'eow' J>(aet)]?réo {ring synt | serest'; ends: '7 mid t>a(m) halgu(m) gaste leofad 7 rixad purh ealra | worulda woruld a buton ende. AMEN' (ed. Scragg 1992: 73-83).
20. ff. 112r/19–115v/l 1 Assmann 11 (HomS 13 (Ass 11)): DOMINICA .III. IN .XL. | 'Gehyrad nu men da leofestan hu]?as halgan béc | eow myne- giad'; ends: 'mid feder 7 mid suna 7 | mid halgu(m) gaste on ealra worulda woruld a bu|ton ende. AMEN' (ed. Assmann 1889: 138-43).
21. ff. 115v/12–1 19r/18 Belfour 6 (HomS 15 (Belf 6)): DOMINICA .1111. IN .XL. | 'Men da leofestan. we willad hér spreca mid [added in mar- gin] | feawu(m) wordu(m)'; ends: 'mid faeder 7 mid suna 7 mid |>a(m) | halgum gaste on ealra worulda woruld. AM(EN)' (ed. Belfour 1909: 50-58).
22. ff. 119r/19–123r/10 Assmann 12 (HomS 16 (Ass 12)): DOMINICA .V. IN .XL. | 'Men da leofestan. ùs is on selene ssél géorn|lice to sméagenne'; ends: 'pe mid feder 7 mid | suna 7 mid pa(m) halgu(m) gaste leofad 7 rixad on ec|nysse ä buton ende. AMEN' (ed. Assmann 1889: 144-50).
23. ff. 123r/l l-128r/19 HomS 18: DOMINICA. IN RAMIS PALMARUM.
| 'Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i secundum matheum. | Men da leofestan [ns is ures drihtnes]>rówung | hselendes cristes aeft(er) matheus gerecednysse'; ends: '{?e nu leofad 7 rixad mid feder 7 mid sunu 7 | mid]>a(m) halgum gaste a in ealra worulda woruld | sodlice buton ende. AMEN' (no published edition).
24. ff. 128r/20-134v/22 Assmann 13 (HomS 22 (CenDom 1)): DE CENA DOMINI. | De huius diei ueneratione & de d(omi)ni misericordia | in memoria sterna iohannes euangelista uenera[bilis]. | 'Saeged hit on ASM 17.4

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öysu(m) bocu(m) be öaere arwurönysse'; ends: 'se öe leofaö 7 rixaö a on ecnysse god. AMEN' (ed. Assmann 1889: 151-63).

25. ff. 134v/23-144r/13 Vercelli 1 (HomS 24.1 (Scragg)): DE PARASCEVE. I 'Hwaet se aelmihtiga driht(en) waes symle gemyn|dig'; ends: '[mrh eal- ra worulda woruld a baton ! ende. AMEN' (ed. Scragg 1992: 7-43).
26. ff. 144r/13-152v/5 HomS 25: DE SABBATO SANCTO. | 'Men da leofes- tan magon we hwylcu(m) hwega | wordu(m) secgan be öaere arwurö- nysse | Jiisse halgan tide; ends: 'in ealra worulda woruld. AMEN' (ed. Evans 1981).

27. ff. 152v/6-157r/19 jElfric, jEChom I, 15: DOMINICA PASCE. | 'Eft ge gehyrdan ymbe Joaes haelendes aerisi'; ends: '7 J>a(m) halgu(m) gaste, nu 7 a on ec/nysse. AMEN' (ed. Clemoes 1997: 299-306).
28. ff. 157r/19-160v/21 ^lfric, ^CHom I, 16: DOMINICA .1. POST PASCE. I Lefter paes haelendes aeriste waeron his discilpuli belocene on anu(m) huse'; ends: 'wunigende on broeori|cre lufe. mid gode ä on ecnysse. AMEN' (ed. Clemoes 1997: 307-12).
29. ff. 160v/22-163r/4 jElfric, TECHom I, 17: DOMINICA .II. POST PASCE. I 'Dis godspel |DC nu geraed waes cyö'; ends: '7 mid J>a(m) halgu(m) gaste, a on ecnysse. AMEN' (ed. Clemoes 1997: 313-16).
30. ff. 163r/5-166r/4 TElfric, TECHom II, 17: k(a)l(endas). MAI. NAT(A)- L(E). APOSTOLORVM. PHILIPPI. ET IACOBI. | 'Philippus se godes apostol [te wé on öisu(m) daege wurþhaö'; ends: 'Se öe | ana rixaö on ecnysse god. AMEN' (ed. Godden 1979: 169-73).
- [Note: A large initial 'W' at f. 164r/25 marks an internal division within the homily (line 61 of edition).]
- 31a. ff. 166r/5-167r/23 TElfric, TECHom II, 18 (first part): V. NONA .MAI. INVENTIO S(AN)C(T)E CRUCIS. | 'Men öa leofestan. nu todaeg we wuröiaö I {>aera halgan róde gemynd'; ends: 'jaes we hi(m) Jaanciaö symle on life' (ed. Godden 1979: 174-76, lines 1-61).
- 31b. ff. 167r/24-169r/25 jElfric, ECHom II, 18 (second part): PASSIO AL- EXANDRIPAPAE. | 'On öysu(m) daege prowode su(m) arwuröe papa alexander gehaten'; ends: 'Sy öa(m) | aelmihtigan lof se öe ana rixaö on ecnysse god. AM(EN)' EXPLICIT HIC LIBER, (ed. Godden 1979: 176-79, lines 62-end).
- f. 169v originally blank, now has numerous pen-trials and scribbles, including a prayer to St Nicholas ('O beate pater Nicolae... pro impietatibus nostris deposce', 3 lines), some Latin verses exhorting to song ('Cordarum modulus pangamus nobile melos... Nunque supremo, alleluia', 8 lines), and lines in Latin and Old Dutch on birds and their nests: ('quid expectamus nu[nc] | Abent omnes uolucres nidos inceptos nisi ego &
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tu I Hebban olla uogala nestas hagunnan hinase hi | Anda thu) (all as ed. Sisam 1953: 196-97). [Fixed in the manuscript and visible on the film are photos of f. 169v (detail), placed against the facing fly leaf, with notes on their versos.]
Bodley 342
- f. iv verso early 14c table of contents 'Sermones anglici | .i. P(ri)mus de initio [cre]ature [added in a later hand: 'siue exaero'] xlii. Eod(em) sic passio s(anct)e Andr(eae)'. 14c pentrials of insular letter forms across top of page.
32. ff. 1 r/l-8v/77Elfric, TECHom 1,1: INCIPIT LIBER CATHOLICORU(M) SERMONV(M) ANGLICE IN ANNO | PRIMO. PRIMUS SERMO DE INITIO CREATURE. | 'AN ANGIN IS | EALRA DINGA D7ET | is god aelmihtig'; ends: 'se de á on écnysse leofad 7 rixad | a buton ende. AMEN' (ed. Clemoes 1997: 178-89).
- [Note: Interlinear glosses in English (16c) on f. lr.]
33. ff. 8v/8-14r/2 citric, yECHom 1,18: IN LETANIA MAIORE. | 'Das dagas synd gehátene letani?'; ends: 'Se de leofad 7 rixad mid | feeder 7 mid halgu(m) gaste a buton ende. AMEN' (ed. Clemoes 1997: 317-24).
34. ff. 14r/3-21 r/10 TElfric, TECHom II, 19: Sermo in letania maiore. F(E)- R(IA) .11. I 'Laewede men behófiad J>(set) hi(m) láreowas secgan; ends: 'Se de á rixad on ecnysse. AMEN' (ed. Godden 1979: 180-89).
35. ff. 21r/II-27v/13 ^lfric, TECHom I, 19: FERIA .III. DE DOMINICA ORATIONE. I 'Se heelend crist sydda'n' he to dysu(m) life com'; ends: 'on ealra | worulda woruld a buton ende on ecnysse. AMEN' (ed. Clemoes 1997: 325-34).
36. ff. 27v/14-34r/3 TElfric, TECHom II, 20: In letania maiore. FERIA .III.
I 'Men da leofestan paulus se apostol ealra | fjeoda lareow awrat'; ends: 'se de is | ealra leoda wéaldend' (ed. Godden 1979: 190-98).
- 37a. ff. 34r/3-37r/12Elfric, ECHom 11,21 (first part): ALIA VISIO. | 'Beda ure láreow awrát on daere bee J?e is gehaten | istoria a' n 'glorum'; ends: 'Sy I wuldor 7 lof Jra(m) wellwillendan gode a on ecnysse. AM(EN)' (ed. Godden 1979: 199-203, lines 1-137).
- 37b. ff. 37r/13-38r/10 TElfric, TECHom II, 21 (second part): hortatorius sermo de efficacia s(an)c(t)e misse. | 'We raedad gehweer on halgu(m) gewritu(m)'; ends: 'se de hi oferraedan wile' (ed. Godden 1979: 204-5, lines 140-end).
38. ff. 38r/l I-45v/10 jElfric, TECHom I, 20: FERIA .1111. de fide catholica.
I TElc cristen man. sceal aefter rihte cun|nan'; ends: 'se de [nirhwunad on drynnyse. an aelmih|tig god. á on ecnysse. AMEN' (ed. Clemoes 1997: 335-44).

39. ff. 45v/I I-50r/23 TEIfric, TECHom II, 22: FERIA .1111. In letania maiore. | 'IOhannes se godspellere awrat on 6isu(m) daegder|licu(m) godspelle'; ends: 'Se de leofad 7 rixad | mid feeder. 7 pam halgu(m) gaste. a on ec- nysse. AM(EN)' (ed. Godden 1979: 206-12).

[Note: Interlinear 14c Latin glosses on ff. 39v-40v.]

40. ff. 50r/24-56v/24 /Elfric, /EChom I, 21: IN ASCENTIONE DOMINI. | 'LVcas se godspellere. us manode on dyssere | pistolraedinge'; ends: 'se de leofad | 7 rixad mid pam aelmihtigan feeder. 7 pam | halgum gaste a on ecnysse. AMEN' (ed. Clemoes 1997: 345-53). [f. 56v/25 blank]

41. ff. 56v/26-64r/2 TEIfric, ^CHom I, 22: IN DIE SANCTO PENTECOS- TEN. 11 'Fram pam halgan easterlican daege'; ends: 'se de leofad | 7 rixad. a buton ende. AMEN' (ed. Clemoes 1997: 354-64).

42. ff. 64r/3-68v/6 /Elfric, TECHom I, 23: DOMINICA .II. POST PENTE- COSTEN. | 'Homo quidam erat diues & induebat(ur) purpura et r(e)- l(iqua)) | Se wealdenda drihten. saede pis bigspell his | gingrurn; ends: 'hi pry on anre godcundnysse wuniende | buton anginne 7 ende a to worulde. AMEN' (ed. Clemoes 1997: 365-70).

[Note: Interlinear 14c Latin glosses on ff. 64r-65r.]

43a. ff. 68v/7-71v/7 TEIfric, TECHom II, 23 (first part): DOMINICA .III. POST PENTECOSTEN. | 'Homo quida(m) fecit cenam magnam. & r(e)l(i)q(ua); | Se haelend saede pis bigspell his leorningcnihtum'; ends: 'se de | purh his tocyme ' us' paer to geladode' (ed. Godden 1979: 213-17, lines 1-125);

43b. ff. 71v/8-73r/20 TEIfric, TECHom II, 23 (second part): ALIA NARRA- TIO DE EVANGELII TEXTV. | 'Mine gebrodra we willad eow gerec- can; ends: 'pam sy wuldor 7 | wurdmynt a to worulde. AMEN' (ed. Godden 1979: 217-20, lines 126-end).

44. ff. 73r/21-79r/4 TEIfric, /EChom I, 24: DOMINICA .1111. POST PENTECOSTEN. | 'Erant adpropinquantes ad ie(su)m. & rel(i)q(ua). | Daet halige godspell us saegd'; ends: 'on ealra worulda woruld | a buton ende. AMEN' (ed. Clemoes 1997: 371-78).

45. ff. 79r/5-85r/17 TEIfric, TECHom I, 25: VIII. k(a)l(endas). iulii. natiui- tas s(an)c(t)i iohannis baptiste. | 'Se godspellere lucas awrat on cistes bee'; ends: 'pam sy wuldor 7 lof mid feeder | 7 halgum gaste a on ec- nysse. AMEN' (ed. Clemoes 1997: 379-87).

46a. ff. 85r/18-86v/8 TEIfric, TECHom II, 24 (first part): III. k(a)l(endas). IN FESTIVITATE S(AN)C(T)I PETRI. | 'LVcas se godspellere us saede on dysse|re pistolraedinge'; ends: 'we hit healdad on daere nihte pe ge hatad | hlafmaesse' (Godden 1979: 221-22, lines 1-52);

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46b. ff. 86v/8-91r/23 ^@lfric, TECHom II, 24 (second part): ITEM DE PETRO. | 'MATHEVS se godspellere awrat on cistes | bee'; ends: 'bn ealra worulda | woruld a to widan feore. AMEN' (ed. Godden 1979: 223-29, lines 53-end).

47a. ff. 91r/24-94r/3 TEIfric, TECHom I, 26 (first part): III. k(a)l(endas). iulii. passio apostoloru(m) petri et pauli. | 'Venit ie(su)s in partes cesare philippi. & reliqua. || Maethus se godspellere. awrat on | J>aera godspellican gesetnysse'; ends: 'ne | infaer Jjaes heofonlican rices' (ed. Clemoes 1997: 388-91, lines 1-96).

[Note: Interlinear 14c Latin glosses on f. 91r. E 91r/25 is blank.]

47b. ff. 94r/4-99v/14 ^Elfric, ^EChom I, 26 (second part): DE PASSIONE APOSTOLORVM. | 'We willaS aefter J>ysu(m) godspelle eow gerec- can'; ends: 'J>am sy wul|dor 7 lof á on eenysse. AMEN' (ed. Clemoes 1997: 391-99, lines 99-295).

48. ff. 99v/15-106v/23 TEIfric, TECHom I, 27: .II. k(a)l(endas). iulii. NATALE S(AN)C(T)I PAULI APOSTOLL | 'Godes gelaoung wúrSaS Jfisne daeg'; ends: 'hi mid hi(m) 7 mid | gode J>(aet) ece lif habban mo- ton. AMEN' (ed. Clemoes 1997: 400-9).

49. ff. 106v/24-110v/12 IEIfric, ^CHom II, 25: DOMINICA .VIII. POST PENTECOSTEN. | 'Cum multa turba esset cum ie(s)u nec haberent | quod manducarent. & reliqua || Marcus se godspellere cwaeS in [corn to bn'] 3isu(m) | daegSerlicu(m) godspelle'; ends: 'Se Se leofaS 7 rixaS on ealra | worulda woruld. AMEN' (ed. Godden 1979: 230-34).

50. ff. 110v/13-114v/15 TEIfric, ^CHom II, 26: DOMINICA .IX. POST PENTECOSTEN. | 'Atdendite a falsis prophetis qui ueniunt ad uos | in uestimentis ouium. & reliqua. | Drihten cwaeS to his leorningcnihtum'; ends: 'bn ealra | worulda woruld. AMEN' (ed. Godden 1979: 235-40).

[Note: Interlinear 14c Latin glosses on ff. 1 IOv-11 Ir.]

51. ff. 114v/16-121v/6 TEIfric, TECHom I, 28: DOMINICA. UNDECIMA. POST PENTECOSTEN. | 'Cum adp(ro)pinquaret ie(su)s hierusa- lem.& reliqu(a). | ON sumere tide waes se haelend faren|de to hierusa- lem'; ends: 'Sy Jie lof 7 wuldor on ealra | worulda woruld. AMEN' (ed. Clemoes 1997:410-17).

52. ff. 121 v/7-127v/37Elfric, 7ECHom II, 27: .VIII. k(a)|<endas). AGUS(TI). NATALE S(AN)C(T)I IACOBI APOSTOLL | 'ON Jijsum deege we wurSiaS on urum lof|sangu(m)'; ends: 'se Se leofaS 7 rixaS | a on eenysse. AMEN' (ed. Godden 1979: 241-48).

[Note: Slightly enlarged black 'W' at 126r/15 marks internal division at line 182.]

53. ff. 127v/4-131v/24 TEIfric, TECHom II, 28: DOMINICA .XII. POST PENTECOSTEN. | 'Dixit ie(su)s ad quosda(m) qui in se confidebant

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tamquam | iusti & ad aspernantur ceteros parabola(m) ista(m). & reliq(ua). | Drihten saede bis bigspell be sumum man|num' ends: 'se 3e ana gewylt ealra gesceafta b^e leofad 7' AMEN' (ed. Godden 1979: 249-54).

[Note: Interlinear 14c Latin glosses on f. 127v.]

54. ff. 131v/25-134v/10 yElfric, ,ECHom II, 31: DOMINICA .XVI. POST PENTECOSTEN. | 'Nemo potest duobus d(omi)nis seruire. & reliqua. || Drihten cwmd on sumne timan to his leor|ningcnihtum'; ends: 'Sy him wuldor 7 wu rd my nt | on ealra worulda woruld. AMEN' (Godden 1979: 268-71).

55. f. 134v/l 1-23 TEIfric, note: DE MARIA. | 'Hwaet wille we secgan ymbe marian gebyrd|tide.. -bi we hit laetad unsaid' (ed. Godden 1979: 271 as TECHom II, 31 (app.)).

[Note: E 134v/24 was blank and has received the note (in an 11c hand): 'ne geberab Sys naht paerto. buton for ydelnesse.']

56. ff. 134v/25-139r/20 yElfric, TECHom I, 33: DOMINICA .XVII. POST PENTECOSTEN. | 'Ibat ie(su)s in ciuitate(m) que uocatur naim. & reliqua. 11 Ure drihten. ferde to sumere byrig'; ends: 'an aelmihtig god untodaeledlic | a on ecnysse rixiende. AMEN' (ed. Clemoes 1997: 459-64).

[Note: In the outer margin of f. 139r a later hand has inserted (with insertion mark at f. 139r/10, 'nasfre') some additional text (trimmed), as also found in CCCC 303 [49], p. 283: 'se 'for'syhS [be nae]]fre nel[e yfe]]les gesw[ican]] ac aef[re] | oS his [lifes] | ende. [on bam] | fulan [ad]]lan. l[iga3] | fule [be]]sylod.' (cf. Clemoes 1997: 464/154, note).]

57. ff. 139r/21-147v/13 ^Ifric, ^CHom I, 35: DOMINICA .XXI. POST PENTECOSTEN. | 'Loquebatur hiesus cum discipulis suis in para|bolis dicens. & reliqua; | Drihten waes sprecende on sumere tide'; ends: 'on | ealra worulda wuruld a on ecnysse. AMEN' (ed. Clemoes 1997: 476-85).

58. ff. 147v/14-148r/10 7«Ifric, note: EXCUSSATIO DICTANTIS. | 'Fela faegere godspel we forlaetad on disu(m) ge|dihte... buton b^{a(m)} anu(m) be augustin(us) widsaecd' (ed. Godden 1979: 297-98, as /ECHom II, 34 (app.)).

59. ff. 148r/l 1 -15lr/22 ^Ifric, /ECHom II, 35: IN NATALE UNIUS APOSTOLL | 'Des apostolica freolsdaeg. manad us to | sprecenne'; ends: 'on ealra worulda woruld. AM(EN)' (ed. Godden 1979: 299-303).

60. ff. 151r/23-154v/19 TEIfric, TECHom II, 36: Designauit d(omi)n(us) et alios .lxx. duos, et reliqua. | 'Se haelend geceas hi(m) to eacan b^{a(m)}

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twelf apostolu(m)'; ends: 'Sy him symle lof 7 wul|dor ealra his weldaeda. AMEN' (ed. Godden 1979: 304-9).

[Note: Interlinear 14c Latin glosses on f. 151rv.]

61. ff. 154v/20-159v/24 TEIfric, ^CHom II, 37: IN NATALE SANCTORUM MARTYRUM. | 'Cu(m) audieritis prelia. & seditones. nolite ter- reri. & r(e)l(i)qua. | Se heelend foreseede his leorningcnihtu(m)'; ends: 'Sy hi(m) wuldor 7 wurdmynt | on ealra worulda woruld. AMEN' (ed. Godden 1979: 310-17).

[Note: Interlinear 14c Latin glosses on f. 154v-155r.]

62. ff. 159v/25-165v/20 citric, /ECHom II, 38: IN NATALE VNIVS CON- FESSORIS. I 'Homo quidam peregre proficiscens uocauit seruos || suos. & tradidit illis bona sua. & reliqua | Ure driht(en) saede pis bigspell his leorning|cnihtu(m)'; ends: 'pe leofad on ecnysse aefre buton anginne | onendeleasu(m) () maegenprymme. AMEN' (ed. Godden 1979: 318-26).

[Note: Interlinear 14c Latin glosses on f. 160rv.]

63. ff. 165v/21-171r/24 ^Ifric, ^CHom II, 39: IN NATALE SANCTARUM VIRGINUM. I 'Simile est regnu(m)

celor(um) dece(m) uirginib(us) ... sponso & spon|se. ET RELIQUA. | Se heelend seede gelomlice bigspel'; ends: '7 pa(m) halgu(m) gaste on ealra w6ruld woruld. AMEN' (ed. Godden 1979: 327-34) [f. 171r/25 blank],

64. ff. 171r/26–179r/16 ^lfric, TECHom II, 40: IN DEDICATIONS AECCLISIAE. || 'Men da leofestan we willad sume tyh|tindlice spreece'; ends: '7 pa(m) | halgan gaste on ealra worulda woruld. AMEN' (ed. Godden 1979: 335-45).

65a. ff. 179r/17- 183r/10 TEIfric, JECHom I, 36 (first part): k(a)l(ende). NOVEMB(RIS). NATALE OMNIV(V) S(AN)C(T)ORVM. | 'Hälige lareowas reeddon p(aet) seo geleaffulle | gelapung'; ends: 'p(eet) we to deere ecan | freolstide becumon. AMEN' (ed. Clemoes 1997: 486-91, lines 1-146).

65b. ff. 183r/11 – 187r/6 TEIfric, TECHom I, 36 (second part): DE. EUUANGELIO. | 'Videns ie(su)s turbas ascendit in montem. & reliqua. I Deet halige godspel pe nu lytle aer eetforan | eow gereed'; ends: '7 mid halgu(m) gaste ä on ecnyse. AM(EN)' (ed. Clemoes 1997: 491-96, lines 147-end).

66. ff. 187r/7-194v/15 jElfric, ^CHom I, 37: VIII. K(A)L(ENDAS). DECEMB(RIS). NATAL(E) S(AN)C(T)I CLEMENTIS MARTYRIS. | 'Men da leofestan. eower geleafa bid pe | tru(m)ra'; ends: 'se de leofad | 7 rixad a buton ende. AMEN' (ed. Clemoes 1997: 497-506).

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67. ff. 194v/16-197v/12 ^lfric, ^CHom I, 39: DOMINICA .1. IN AD- VENTVM D(OMI)NI. | 'Dyses daeges Renting. 7 jyssere tide mserd'; ends: 'pa(m) sy wuldor 7 lof a on ecnyse. AM(EN)' (ed. Clemoes 1997: 520-23).

68. ff. 197v/13-202v/3 yElfric, dECHom I, 40: DOMINICA .II. IN AD- VENTVM D(OMI)NI. | 'Erunt signa in sole & luna & stellis. & reliqua. I Se godspellere lucas awrat on dysu(m) daegderli|can godspelle'; ends: 'se Se leofaS 7 rixaS. on ealra worulda woruld. AM(EN)' (ed. Clemoes 1997: 524-30).

[Note: F. 202v/4-5 originally blank, now with scribble. F. 202v/6 Explicit hie liber.] 69. f. 202v/8-32 Account of Paulinus, bishop of Rochester: 'Se haiga papa gregorius [corr. to 'gregoryus'] äsende 'hider on eard' Jiisne eadi|gan biscop paulinum J?e we todaeg weordiad'; ends imperf.: '7 nis nan (e.g. Sisam 1953: 151-52), after which a line or two has been cut off by the binder. Added to originally blank page in 11c in hand of principal corrector, and subsequently touched up where faded.

Bodley 342, two added quires:

70. ff. 203r/l-204v/14 TEIfric, TECHom II, 7 (lines 123-end): 'Swa hwä swa sylS anum [mrstigum menn | ceald waeter on minum naman; ends: '7 on sawle on eal|ra worulda woruld amen' (ed. Godden 1979: 64-66) [cf. item 18].

71. ff. 204v/16-206r/14 TEIfric, AECHom II, 5 (lines 1-41): '[S]imile est regnum celorum homini pa|tri familias. qui exiit primo mane. | [S]e haelend cweeS]?(set) heofenan rice'; ends abruptly: 'swa swa hlaford his hired on his eal|le' (ed. Godden 1979: 41-42) [cf. item 15].

[Note: Space is left blank at 204v/15 for a rubric and in the margin at 204v/16 and 18 for colored initial letters. Rest of 206r/14 and 206r/15-22 originally blank.]

72. f. 206r/14-21 Latin hymn for Mary Magdalene added in 11c "in an unEnglish-looking hand" (Ker, Cat., p. 366): 'Landes chr(ist)o cu(m) can- ticis. cordis canam(us) modulis ... gl(ori)a laus atq(ue) | honor, amen' (ed. Dreves 1886-1922: 12. 174; cf. Gneuss 1968: 116).

73a. ff. 206v/l-211v/21 TEIfric, TECHom I, 38 (first part): II. k(a)l(endas). DECE(M)BER. NATALE S(AN)C(T)I ANDREE. APOSTOLL | 'Am- bulans ie(su)s iuxta mare galileae. & rel(iqua). | Crist on sumere tide ferde wiö da galileiscan see'; ends: 'ße | leofad 7 rixad a buton sende. AMEN' (ed. Clemoes 1997: 507-13, lines 1-168).

[Note: Interlinear 14c Latin glosses on f. 206v.]

73b. ff. 21 lv/22-218r/21 TEIfric, TECHom I, 38 (second part): EODEM DIE PASSIO S(AN)C(T)I ANDREAE. APOSTOLL || 'Se apostol andreas

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aefter cristes | prowunge'; ends imperf.: 'a to widan feore [. . . .]' (ed. Clemoes 1997: 513-19, lines 169-end).

[Note: Interlinear 14c Latin glosses on ff. 212r-213r. Outer part of f. 218 cut off with partial loss of text from line 338-end. F. 218v originally blank, now contains scribbles in Latin also partially lost (see Sisam 1953: 196)].

PHOTO NOTES: Bodley 342 folios 1-iv recto (fly leaves) and end leaves after f. 206 not photographed. Due

to a production error, ff. 113v-114r are rotated on the fiche.

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Sisam, Kenneth. "MSS. Bodley 340 and 342: Ælfric's Catholic Homilies. *Review of English Studies* 7 (1931): 7-22, 8 (1932): 51-68, 9 (1933): 1-12; repr. in *idem*. *Studies in the History of Old English Literature*. Oxford: Clarendon Press, 1953: 148-98.

359. Oxford, Bodleian Library, Bodley 343 (2406) Ælfric, "Catholic Homilies," other Homilies [Ker 310, Gneuss—]

HISTORY: The manuscript was written by two scribes of the second half of the 12c. It primarily contains an extensive collection of OE homilies, mostly by Ælfric, all derived from OE material despite the late date of copying. The collection of the two main scribes was augmented in any remaining blank space by additions in a later hand, dated by Ker to the turn of the 12c (Cat., p. 375). Irvine suggests a West Midlands origin, perhaps in the vicinity of Worcester, perhaps even with access to the Worcester library, though not Worcester itself (Irvine 1993: xlvi, 1-liv). Kitson (1992: 34) suggests origin at or in the vicinity of Hereford based on close attention to the dialect evidence.

A West Midland provenance is indicated by evidence on the flyleaves. The parchment flyleaves, ff. iii and 173, were once pastedowns in an earlier binding, perhaps replaced already by sometime in the 13c if the drawing on f. 173r dates from then and was not intended to be covered over. F. iii, which was once the parchment endleaf pasted into an earlier binding and which has now been bound rotated and reversed, contains upside down at the foot of the verso, written in a 13c hand (item a), a rhymed antiphon to St. Wulfhad, who was martyred at Stone in Staffordshire and who had a limited cult (see Gerould 1917). The matching endleaf, f. 173, would once have been the opening pastedown in a binding. The pattern of stain and glue shows that the recto would once have been the pasted side and so invisible to view. On this side is a drawing of a bishop with an inscription probably referring to St. Wulfstan, the long-serving 11c bishop of Worcester, who was celebrated soon after his death in 1095 and canonized in 1203. The inscription is in a hand imitating insular minuscule; Ker suggests a date of the 13c (Cat. p. 374).

[Note: Ramsay (2002) has suggested that some of the additions are in the 'Tremulous Hand' of Worcester, but this identification is doubted by Franzen (2006).]

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All parts of the manuscript received the attention of a late medieval glossator who repeatedly pointed to passages with the annotation in bluish ink 'nota bene' or an abbreviation such as no¹ b' or 'no*' in the margin. Both this annotator and an early modern hand note the breakdown in the text at the end of f. vii verso.

Possibly the same annotator with his bluish ink provides a missing phrase (?) at the start of f. viii recto. Perhaps the same hand in the same blue ink linguistically updates god' to 'good' nine times on f. viii recto, once on f. viii verso, and once on f. ix recto and corrects a mistaken god' to 'gold' on f. viii recto/5 and 'godnys' to 'goodnyse' on f. viii verso/28. The same or another annotator has indicated occasional word divisions with a pair of strokes and picked out is with an added stroke in items 1-3 on ff. viii recto-ix verso.

A corrector at f. xrecto/7 has scratched out the text and written '£>urh sode det bote.' in an imitative but clearly distinct script which is very hard to date. A different corrector with bluish ink provides a correction in the margin at f. xii recto a/11. There are other occasional corrections of omission or insertions in faded ink throughout this section, as at f. xviii verso a/31. There is also the occasional additional cross in the margin discreetly calling attention to some passages, as at f. xviii verso a/21. A 15c glossator heavily annotated item 70 on ff. 141v-143v with ME glosses (see Cameron 1974). Hard to date is the attention of a drypoint sketch artist, who drew in the margins of ff. 88v-93r (in section 5).

A table of contents on ff. iv recto-v recto is in an early modern hand and tabulates only those items in the main manuscript, from ff. 1-149, using the ink foliation which was written by the same hand. An early modern annotator records the breakdown of the text at the end of f. vii verso and f. ix verso. The manuscript was donated to the Bodleian by Sir Robert Cotton in 1601 (Ker, Cat., p. 375).

CODICOLOGICAL DESCRIPTION: The bulk of the manuscript was written probably by two main scribes, with additional items by at least one more. Scribe 1 wrote items 1-5, i.e. the original material in sections 1 and 2. Probably one scribe, Scribe 2, wrote the bulk of the rest of the manuscript, though the style and ductus varies considerably over the course of more than 180 folios (see below). A further scribe or scribes of 12/13c wrote the additional material in remaining blank spaces, namely items c-h.

There are multiple foliations in some parts of the manuscript. The opening leaves, Quires I-VI, were paginated in pencil on both recto and verso (in a modern hand), with some errors towards the end, T-59, *58-59, 60-61, 52-54, 65 [corr. from 55], 66.' These same leaves were subsequently

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foliated in pencil on the rectos with lower-case roman numerals, 'vi-xxxix,' with the added designation '(ult.)' marking the last such leaf. The squeezing of the number at 'xxxvi' and 'xxxviif' shows that the foliation postdates the pagination. The foliation in roman numbers will be followed here (as it has been by Ker and others). For the rest of the manuscript, Quires VII-XXX, leaves have been foliated in black ink on the rectos in a hand contemporary with the table of contents on ff. iv recto-v recto running T-167.' Probably a different hand has numbered the final leaves with any text in ink '169-172,' while another hand has continued the numbering into the flyleaves in pencil with T73-4.' There is a single pencilled quire signature, '6,' at the beginning of Quire VII, at the top right of f. 1r.

This manuscript brings together multiple sections, some of which may once have been codicologically distinct, as they appear written in different campaigns. Such sections are defined by slight codicological distinctions and by ending with blank space. Both Irvine (1993) and Clemoes (1997) see seven sections, although they differ slightly in the placing of one transition. They also both demonstrate that the sections have distinctive histories of transmission for their contents. The various sections are united by the identity of the scribe(s) involved (presumably all were written at approximately the same time and place) and by a similar page size (leaves throughout the volume measure approx. 308 x 200 mm.) In view of the distinctions, the codicological features of each section will be described separately, stressing the significant differences between sections.

Section 1 comprises quires I-II, ff. vi-x, items 1-4 and c. The written space is approx. 246 x 144 mm., lined in pencil, with single bounding lines, for 28 lines per page. The parchment was presumably originally arranged HFHF in quires of eights; what remains is HF[F]F, F. The original material is written in probably a single hand, even though the writing is significantly smaller on quire II (f. x recto) than on quire I. Rubrics and the enlarged initial letter of a homily are written in red and capitals and the tironian note are touched in red. The rubric of item 1 and the opening pericope are written on a line above the standard opening line. The format of the two surviving conclusions differs: item 2 ends with an extravagant 'AMEN' stretched across a whole line; item 4, on the other hand, ends with a modest 'AM.'

Added material is written by what Ker calls a single hand of 12/13c, although this is unlikely to be just one hand. Item c (i) is in a single column in a careless script with crude neumes and staves, all in black ink. [Note: This hand also added the "Wulfhad" sequence on f. iii verso and the staved sequence on f. 64v (section 4, item d. (ii)), wrote the note on the Age of the Virgin

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on f. 154v (section 6, item e), and supplied the last two lines of the OE poem on f. 170v (section 7, item f).] Items c (ii) and c (iii), on the other hand, are in a handsome and accomplished script, written in two columns, carefully neumed, and with the use of alternating green and red opening initials, and with red stave lines.

Section 2 comprises quires III–VI, ff. xi–xxxix, items 5(i)–5(lvii). This is written in two columns, each with a written area of approx. 243 x 67 mm., lined in pencil for 34 lines per column. Pricking is visible on the outer edge of the leaves of quire III and on the inner edge of the leaves of quire IV–VI. The parchment was arranged HFHF generally in quires of eight. The short final quire of four with an added leaf and the blank 6 lines at the end of the final item suggest that the quires were prepared for these texts as a unit. Section 2 was once not bound with section 1 as it currently exists. The opening of quire III, f. xi, has pronounced diagonal scoring on the upper outside corner, which continues onto f. xii and faintly on f. xiii and which is the kind of impression left when a leaf sits beside a dog-eared parchment lacking a corner (just such an impression is visible on the lower outside corner of f. 18 and faintly on f. 17 due to just such a faulty parchment leaf on f. 19). F. x, however, does not show such a deformity. Also, f. x, which has lost the rest of its quire, has a wormhole at the top outside that has no corresponding hole in either direction (unlike a later wormhole at the lower inside part of the leaf that carries forward in both directions). The two parts were bound together presumably by the time of the late medieval no* writer, whose annotations appear in both parts; the end of section 1 was only lost after this life together.

Section 2 is written in a different script from section 1, with Caroline rather than insular/, g, and r, reflecting the switch in language to Latin from OE. Ker identifies it as the same scribe (Cat., p. 375). The decorative pattern is quite distinct from the opening section. Initial letters are massively enlarged, drawn in the margin, and often ornately decorated. They are drawn in one or two colors, using red, green, and black. The initial letter after 'In illo tempore' and the initial letter following the pericope are also usually drawn in color. There is no touching of capitals in color, though. Items generally but not invariably end in amen.' Only after the final item is the 'AMEN' written in upper-case characters.

Section 3 comprises quires VII–VIII, ff. 1–11, items 6–10. The distinctiveness of this section is suggested by the short quire with which it ends (quire VIII is a four) and the blank space at the end of item 10 (f. 1 lv/24–28). This section is closely related to the next, which was written after it. Presumably f. 12 was blank when the scribe finished copying out

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section 3; that blank space was then used in a subsequent writing campaign for the beginning of the texts comprising section 4. Clemoes suggests such a division (1997: 2–3); Irvine (1993: xx) sees the division at the end of the next quire, after f. 20, where a new item coincides with a new quire, but this division fails to motivate the short quire and blank space seen as significant here.

The written grid of section 3 is 241 x 150 mm., ruled for 28–31 lines per page (31 lines on ff. 1r–1v, 3v–9r, 10v–11r; 30 lines on ff. 2r–3r; 29 lines on ff. 9v–10r; 28 lines on f. 1 lv) in pencil, with a double bounding line on either side and with the top three and bottom three lines generally extended out into the margin. Pricking is visible on the outer extremity of some leaves. Parchment is arranged HFHF. The text is written by a single hand, scribe 2, the scribe of the second half of the 12c who wrote the bulk of the manuscript. Rubrics and enlarged initial letters are written in red or (at f. 10r/5) in black; capitals are not touched in color. The first rubric is written on two lines ruled above the standard writing grid. Items end in 'amen, except that the last item in the section repeats this end-marker (as does item 12 at f. 20v in the next section). The main hand provides occasional eME glosses, as at f. 10r/22. Otherwise the only annotation is by the late medieval 'no' writer (at f. 8r/6) and a scribble in the blank space of f. 1 lv, with a small illegible scratched gloss above it.

Section 4 comprises quires IX–XV (along with the last leaf of quire VIII), ff. 12–64, items 11–31 and d(i)–(ii). This section is intimately connected with the previous, commencing on the once blank leaf at the end of section 3. The written grid is 235–244 x 145 mm. Parchment is arranged HFHF; the parchment is particularly poor quality in quires XIII–XIV (the text avoids a slit at f. 57r/27–28, for example). Ruling in pencil is for 29–37 lines per page, usually 31–34 lines (31 lines on ff. 12v, 17v–19r, 53r, 60v, 32 lines on ff. 13r–17r, 19v–20r, 45r–52v, 53v–60r, 33 lines on ff. 29r–44v, 61v–62r, 34 lines on ff. 21r–28v, 62v–63v; 29 lines on f. 12r, 35 lines on f. 61r, 37 lines on f. 20v) with a double bounding line on either side and with variation in the extension of written lines into the margin (at f. 13r, for example, the 1st, 2nd, 5th and 6th, 14th and 15th, 18th and 19th, 27th and 28th, and 31st and 32nd are so extended, making for a symmetrical pattern about a central axis of

the page; more usually, the top three and bottom three lines extend out, as on ff. 28v-43v). The extra lines at f. 20v are in order to squeeze the end of item 12 into the quire; the increase in lines from 61r-63v looks like it is another such attempt, for which the scribe started assembling a quire of single leaves (quire XV). Pricking is particularly visible on the outer margin of the leaves in quire XII. The end of the section is defined by

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the anomalous quire XV, incorporating single leaves, and by a page and a half of blank space that would once have occupied f. 64rv.

Section 4 is written by the same single scribe as Section 3. The decorative pattern varies somewhat within the section. In general, rubrics are in red and the opening letter of a homily is enlarged and drawn in red or black (only one color is used for items 11, 12, 16, 23, 25, and 29). Touching of capitals in red occurs sporadically: it is used in part of items 13 (ff. 21v-22r), 15 (f. 26v), 17 (f. 34r), 18 (f. 39v), 19 (ff. 39v-41r), 20 (ff. 41v-42r), 29 (f. 59r-v), 30 (f. 61v-62r), and all of items 16 (ff. 30r-33r) and 31 (ff. 62r-64r). Occasionally the touching picks out openings or endings; i.e. the opening letters of items 17 (f. 33v/13), 18 (f. 35r/18), and the amen of item 23 (f. 50r/6) and 26 (f. 54v/19). The pattern of emphasis seems to be random, though it is used with effect in item 19 to twice pick out the writing on the wall, 'MANE. THECHEL. PHARES. MANE' on f. 41r. (Another mistaken use also occurs in item 19, where the rubricator applies an apparently random dot to the y' of 'sylfne' at f. 40v/13.) Items end with amen', except item 12 ends with a double amen (f. 20v), perhaps marking a more emphatic break.

The scribe has included occasional glosses to his own text, as at f. 15r/25. Another early annotator, with a handsome hand similar to but not identical with the main scribe's, writing in faded red ink, has written in the ruled bounding-line of f. 41r, perpendicular to the text, a gloss on the writing on the wall. A later hand writing large scratchy letters above the line has made corrections at ff. 34v/24-25, 48r/30, 58v/8, and 59r/2. A gloss has been erased at 35r/17. The 'no*' hand marks occasional passages, as at f. 40r/3, and may have made an insertion at ff. 39v/20, 46v/19, and a substitution at f. 54r/22, all written in light blue ink. Of the added items in section 4, d(ii) is identified by Ker as in the same 12/13c hand as items c(i)-(iii) (Cat., p. 375). Item d(i) is written in a considerably smaller handwriting probably also of the 12/13c.

Section 5 comprises quires XVI-XXIII, ff. 65-128, items 32-64. Parchment is arranged HFHF. The parchment of the final quire is particularly poor with significant defects in the outer edges and a repaired deep tear, e. g. ff. 127-128. In this section the written grid is larger than in the previous section, occupying approx. 258 x 165 mm. It is ruled in pencil for 32-36 lines per page, with double bounding lines on either side (32 lines per page on ff. 89r-96v, 105r-l 12v; 33 lines on ff. 97r-104v, 113r-128v; 34 lines on ff. 81r-88v; 36 lines on ff. 65r-80v). Pricking is visible in the outer margin of quires XXII and XXIII. Titles originally written in the margin have been partly lost through cropping in quire XVI. The hand is probably the same as

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in sections 3 and 4, but the writing is strikingly less compressed than before. The scribe is not entirely consistent in his handwriting: on ff. 82r-84r, 85rv, 86rv, 97rv, 89rv he extends his ascenders up into the upper margin on the top line of the rectos; and throughout entire pages, ff. 155v-164v extends this style as regards ascenders, descenders, ovoids, and capitals, in other words, he uses a chancery style. The ink has dried to a browner color than usual on the early leaves: this tendency is particularly acute towards f. 75v, after which the ink starts returning to a blacker shade. The decorative pattern features rubrics at first placed in the outer margin (items 32 and 33) and then returning to the main body of the text, written in red in an enlarged hand taller than that used in the earlier sections. The enlarged opening letter is generally in red decorated with touches of black; green is also used for decoration in this section (namely at ff. 80v/17, 97r/10, 100v/23, 107v/8-9, 110r/29, 116r/20). That the writing in red script came after the black and is probably by the main scribe is well demonstrated at f. 104v/7, where the large initial 'D' of 'DRIHTEN' covers over the 'fe' of 'Heo|fene' in the next line: in compensation, the two missing letters are provided in the bowl of the 'D' in red ink but in the regular script. Touching of red on capital letters occurs more consistently through this section than before, but for sporadic lapses (i.e. ff. 70v-71r, 88v, 90v-96v 103v-104r, 106r-108r, 111v-112r, 113v-114r, 116v-119r, 123r, 126v-128r); on one spread (ff. 115v-116r) that touching is undertaken in green rather than red. Items end with a generally undecorated amen, frequently coupled with a small decorative line-filler, a feature not found in the previous sections.

There are a few layers of light annotation in this section. The main hand provides interlinear glosses, as in all sections, eg. f. 67v/2. There are occasional corrections throughout the section in a hand which may or

may not be the main scribes. These corrections were certainly made at a different time from the main writing campaign: at ff. 70r/26, 70v/27, 74r/4, etc., these insertions are in distinctively darker ink than the main text and at two points (ff. 112r/22, 115r/22) corrections are made in the text in red ink. Some of the corrections are probably a different hand, as at f. 76v/l. The text has also received the attention of the 'nota b' hand, who leaves his distinctive mark at many points (e.g. f. 68r). Some glosses and corrections may be in this hand, as in the margin of f. 71v and f. 73r/9 and the interlinear insertion at f. 88v/7. There is a bold addition in the upper margin of f. 83r. An extravagantly bold hand has inserted the addition 'may may deus | may' at the top of f. 99r; the same hand occurs in the next section at f. 140r. Although not heavily marked up, this section seems to have received fairly extensive attention.

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Further evidence of attention is evident in some drypoint drawings on the margins of quire XIX on ff. 88v-93r (in items 45-47). The outer margin of f. 88v (near to lines 11-15) has a doodle that might be a practice run for the drawing at the foot of f. 91v, as might a number of curved lines in the outer margin of f. 90r and further unclear doodles in the outer margin and lower margin of f. 91r. The designs then become more recognizable. On the outer margin of f. 91v (near lines 8-10) and again of f. 92r (near lines 6-9) is a sketch of a leaf with its stem at the top. At the foot of f. 91v is what might be a heraldic eagle, with face turned to the left, upward and inward curving wing ends, and downward lining for the body of the wings (as of a sail), the central body descending to a circle then petering out. At the foot of f. 92r is a roughly sketched face, with nose and beard, a hint of eyes and a mouth, and a prominent cap. The foot of f. 92v has another leaf, as does the foot of f. 93r. The drawings are probably all in drypoint, although some may be in pale ink.

[Note: These drypoint sketches are not visible on the film.]

Section 6 comprises quires XXIV-XXVII, ff. 129-154, items 65-75 and e. The written grid is approx. 260 x 157 mm., ruled in pencil for 31 -32 lines per page (31 lines on ff. 129r-134v, 32 lines on ff. 135r-154v). The ruling is particularly light in this section. There are double bounding lines on both sides, with variation in which lines extend beyond the grid, if any. Parchment is better prepared than in previous sections, making it harder to tell flesh sides from hair, but the arrangement is probably still HFHF. The hand, probably the same as that for sections 3-5, now reverts to the smaller writing that was being used in sections 3 and 4. Rubrics are written in a larger script in red (except that the rubric to item 71 is written in green on f. 143v/12); the rubric for the first item (item 65 on f. 129r) is written above the top line. The opening letter of a homily is enlarged and decorated and written in color, in this section usually in green, although sometimes in red. Capital letters are touched in red but for some lapses (i.e. ff. 129v-130v, 137v-138r, 141r, 145v-146r, 147v-149r, 152v-154v) and the occasional spread touched in green (ff. 151v-152r for item 74 only). The end of the section is defined by the presence of blank space and the short final quire.

Annotations in section 6 include the usual glosses in the main hand (e.g. f. 135v/16), clarifications by him (e.g. f. 129v/18) and corrections, including one using the red rubricating ink (at f. 137r/19). Presumably the scribe reread his work and felt inclined to improve upon it, even when he had the red ink pen in his hand. Another series of corrections are possibly by a single hand which is probably not the main scribe's, i.e. at ff. 129r/7, 133r/15, 134r/24, 143v/23(?), 143v/32, 144r/9, 11, 12, 31, 145r/18. A consid

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erable portion of item 71 (Wulfstans "Sermo Lupi ad Anglos") has received additional punctuation marks in what looks like the bluish ink of this annotator, apparently marking off rhythmic divisions (ff. 143v/25-144r/18). The preceding Wulfstan homily, item 70, received the special attention of a 15c annotator who provided multiple interlinear glosses in English on ff. 141v- 143v (see Cameron 1974: 225). A similar hand makes marginal annotations earlier, at f. 139r-v (in part of item 68, yElfric's "Second OE Pastoral Letter for Archbishop Wulfstan"). The 'no¹ bene hand marks numerous passages in this section (e.g. at f. 132v/8). Finally, the extravagantly bold hand of f. 99r inserts the word 'MAY' in the top margin of f. 140r. At the end of the section, an insertion is made into what would have been blank space in a hand of 12/13c (item e). Space has been left for an enlarged and colored opening letter, but this was never filled in.

Section 7 comprises quires XXVIII-XXIX, ff. 155-170, items 77-84. Parchment is arranged HFHF and is particularly cockled throughout the section. The written grid of quire XXVIII is approx. 245 x 138 mm., ruled in pencil for 33 lines per page. Pages are ruled with a double bounding line in the margins. Pricking is clearly visible at the upper part of the leaves in the outer margin of both quires. Quire XXIX at first follows the same pattern only with 32 lines per page (ff. 163r-164v), then (ff. 165r-166v) is laid out in double columns, perhaps

motivated by the switch to Latin for item 81. Here each column is some 238 x 62 mm. in written area, with 33 lines per column at f. 165r and 44 lines per column at ff. 165v-166v, and a double bounding line serving both columns in the center. Single-column text resumes from f. 167r with 36 lines in a space measuring 240 x 138 mm. F. 169 is a cut-down leaf (165 mm. in width in place of the more normal 200 mm.), but the written grid remains more or less constant at 242 x 138 mm., ruled for 37 lines.

Writing is probably by the single scribe of sections 3-7, although again with a different aspect from the last section, this time looking more like the less compressed script of section 5. The scribe repeats from section 5 the playful extension of ascenders into the upper margin through much of quire XXVIII. This section has a somewhat different aesthetic from the previous ones in the laying out of the homilies. Almost none of the texts are given rubrics of any kind. Instead they begin with particularly ornate enlarged initial letters, and added part-lines are given decorative boxes at ff. 163r, 164v, 165v, and 167r. In quire XXVIII all such decorative features are in red, sometimes complemented by black. In quire XXIX blue is used for the first time in the manuscript: the initials at ff. 166va/25 and 168v/3 are drawn in blue. Green is used for the initial at f. 165ra/l. A small guide

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for the initials on f. 166v and f. 167v is written in red in the outer margin. Marking in red is used in a different way in this section: red marks Latin quotations in items 77, 78, and 84, and is never used to mark capital letters throughout the section.

There is less annotation in this section than in most. The scribe supplies occasional glosses (e.g. f. 162v/15). A later scratchy pen makes a correction at f. 166va/38, writing over what is there. The drypoint drawing of a leaf is repeated three times in the left-hand and upper margin of f. 163v.

A later hand has added item f into originally blank space at f. 170r/29-43. Most of the piece is in a distinctive hand of the 12/13c, writing a compressed script, apparently without rulings. Errors are erased at f. 170r/29, 32, and 37. The final two lines are written in a yet more compressed shaky hand that is identified by Ker as the hand of the 12/13c who has added several other other items on f. iii verso, f. x recto, f. 64v, f. 154v, and f. 170v.

Item g has been added on f. 170v into presumably blank space in yet another hand. This very small hand writes into a two-columned grid, 261 x 74-86 mm., ruled in pencil for 58 lines per column. The hand uses extensive abbreviations and much underlining. The item is incomplete due to the loss of the following leaf. A different hand has added pater' at the top of the page. Probably the same hand as item g has added items h(i) and h(ii) on the added leaves, ff. 171 and 172. The leaves are ruled in pencil in double columns for a writing grid of 262 x 74-80 mm. for 65-69 lines per column. The small and cramped writing consistently starts on the inside of the double bounding lines. Space has been left for an enlarged illuminated initial at the start of item h(i) (f. 171vb/l), but it was never supplied. Certain capital letters are written prominently in black ink, enlarged but still within the grid. The text begins and ends fragmentarily, but proceeds smoothly across the two leaves (even though they are singletons).

In the Summary Catalogue this manuscript is no. 2406, reflected in a sticker on the inside cover, 'S.C. 2406', and an inked designation on f. v verso. In terms of acquisition it was no. 300. An early Bodleian shelfmark is evident on a leather strip pasted into the inside front cover, apparently off a spine from an earlier binding, which has tooled on the outside, 'NE. F| 4.12', above which is a white stencilled '343' (looking more like '313'). 'NE.F.4. T is also written in ink in the lower margin of f. vi recto. Recent library marks are '(2406) BodL 343' in ink at the head of f. i recto and 'MS Bodl. 343' pencilled on the inside cover. The Bodleian Library stamp is on blank spaces on ff. iii recto, iv recto, vi recto, 14r, 42r, 78r, IOOr, 168v, 172v, and 173v.

The current binding, dated by Ker to the 18c (Cat., p. 374), comprises heavy boards covered in scuffed leather with five ribs on the spine contain

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ing the stitching and 'Bodl. MS. | 343' tooled in gold on the lower spine. The leather spine pasted onto the inside cover gives evidence of another binding that was still in use by the time the manuscript entered the Bodleian's collection and was given its present designation.

COLLATION: v + 205 + ii, foliated i-xxxix, 1-167, 169-174. Ff. i-ii, iv-v, and 174 are paper flyleaves, ff. iii and 173 are parchment flyleaves once used as pastedowns in an earlier binding; I⁶ wants 3 and 4 (inner bifolium) after f. vii, with loss of text (ff. vi-ix); II singleton (f. x, with loss of text before) 11III-V⁸ (ff. xi-xxxiv); VI⁴⁺¹ (ff. xxxv-xxxix; f. xxxix is the added leaf, with a stub visible before f. xxxv) || VII⁸ (ff. 1-8); VIII⁴ (ff. 9-12) || IX- XIV⁸

(ff. 13-60); XV⁴ (ff. 61-64) (the middle leaves, 2 and 3, are singletons, with stubs visible after 63 and 62 respectively) || XVI-XXIII⁸ (ff. 65-128) || XXIV⁸ wants 3 and 6 after f. 130 and f. 132, evident in [unmarked] textual lacunae (ff. 129-134); XXV-XXVI⁸ (ff. 135-150); XXVII⁴ (ff. 151-154) || XXVIII⁸ (ff. 155-162); XXIX⁸ wants 8 after f. 170 (ff. 163-167, 169-170) || XXX² two singletons (ff. 171-172).

[Note: The isolated singleton, f. x, has flesh facing in; given this and the textual evidence (see item 4), it was probably sheet 8 in its quire.]

CONTENTS:

[Note: Major later additions throughout manuscript are labeled a.-h.] f. iii recto blank.

- a. f. iii verso/1-6 (reversed and upside down) Rhymed antiphon for St. Wulfhad: 'Gaude stirpe regia . . . uere dei p(re)ciose.' (pr. Cherry and Cherry 1908: 40); penials in various hands.
- b. ff. iv recto-v recto Post-medieval (17c) table of contents, f. vi verso blank.
1. ff. vi recto/1-vii verso/28 TEIfric, TECHom II, 25. D(o)m(ini)c(a) .viii. p(ost) pentecosten. 'Cum multa t(ur)ba esset cu(m) nec haberent manduca/rent. 7 Rel(iqua). | Marcus se godspellere cwaed on pissu(m) deeg'; ends imperfectly: 'mid godes gewaepnunge ongean' (ed. Godden 1979: 230-34, lines 1-132) [two folios wanting after f. vii].
2. f. viii recto/1-viii verso/11 TEIfric, TECHom II, 26 [openinglost], 'habban god. pu wylthabban haehi.pineslichoman'; ends: 'onealra woruda [sic] woruld. | AMEN' (ed. Godden 1979: 238-40, lines 111-52).
3. ff. viii verso/12-ix verso/28 TEIfric, TECHom I, 17. 'IN illo T(empo)r(e). Dixit ie(su)s discipulis suis. | EGO sum pastor bonus ... Dis godspel pe nu geraed wees'; ends imperfectly: 'ge cariad embe eowerne big[leofan]' (ed. Clemoes 1997: 313-15, lines 1-61).

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4. f. x recto/1-12 Ailfric, ŷECHom II, 31 [opening lost; this item is on an isolated singleton, probably last of its quire]: 'swydor cepaŷ; Ne cwaed he na]?(aet) us beod... wurdmynt on ealra worulda woruld. AM(EN).' (ed. Godden 1979: 270-71, lines 93-107).
- c. f. x recto-x verso b Sequences on four-line staves, all neumed:
 - (i) f. x recto/13-22 (long lines) 'Salve s(an)c(t)arum s(an)c(t)issima' (ed. Dreves 1886-1922: 9.69);
 - (ii) f. x verso a/1-16 (two columns) 'Salve mater saluatoris' (ed. PL 196.1502);
 - (iii) f. x verso b/1-16 'Spes maria peccatoris' (ed. Dreves 1886-1922: 10.13).
5. ff. xi recto/1-xxxix verso "Homiliary of Angers," sixty-seven short Latin homilies on the gospels in the order of the church year from Lent to Quinquagesima (cf. Étaix 1994, Conti 2004):
 - i. f. xi recto a/l-xi recto b/34 'INtelligamus quid paulus ap(osto)l(u) s | commemorauit de caritate'; ends: 'p(rae)state d(omi)no n(ost)ro ie(s)u chr(ist)o';
 - ii. ff. xi verso a/l-xii recto a/15 IN ILLO T(EMPO)R(E). 'Ductus est ie(su)s | in desertu(m)... TRigenta an|nis fr(atre)s dilectissimi. uenit d(omi)- n(u)s | ad baptismu(m)'; ends: '7 ministrabant ei in uitam | et(er)nam. Amen (cf. Conti 2004: 112-39);
 - iii. ff. xii recto a/16-xii recto b/28 AUDISTIS fr(atre)s in lectione beati | pauli ap(osto)li sup(er)i(us) lecta'; ends: 'ad | uitam eternam. Amen (cf. Conti 1994: 139-45);
 - iv. ff. xii recto b/29-xiii recto a/4 IN ILLO T(EMPO)R(E). 'INt(er) rogauer(un)t ie(su)m dis|cip(u)li ei(us) dicentes. Int(er)rogantes disci|p(u)li d(omi)n(u)m fr(atre)s k(arissi)mi q(uo)d scribe diceba(n)t'; ends: '7 p(er)ducat nos ad uita(m) et(er)nam. | AMEN';
 - v. ff. xiii recto a/5-xiii verso b/10 IN ILLO T(EMPO)R(E). 'ERat ie(su)s eiciens demo|niu(m)... Atten|dite fr(atre)s k(arissi)mi q(ua)nta tribu- latio erat'; ends: 'Ipso adiuuante q(ui) c(um) p(atre) 7 sp(iritu)';
 - vi. ff. xiii verso b/11-xiv recto a/31 IN ILLO T(EMPO)R(E). 'CUm subleuasset l oc(u)los ie(su)s ... Oportet nos f(ratre)s k(arissi)mi p(rim)- u(m) audire'; ends: p(er) o(mn)ia s(e)c(u)la s(e)c(u)lo(rum). Amen;
 - vii. ff. xiv recto a/32-xiv verso b/15 IN ILLO T(EMPO)R(E). 'EGress(us) inde l ie(su)s secessit in | partes tyri 7 sidonis. 7 R(E)L(IQUA). Ip(s)e d(omi)n(u)s n(oste)r ie(su)s chr(istu)s de iudea egressus': ends: 'Q(u)i u(i)u(i)t. (et) r(eliqua)';
 - viii. ff. xiv verso b/16-xv verso a/26 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s t(ur)bis iudeor(um) 7 p(ri)nci|pib(us) sacerdotu(m)... D(ominu)s ac

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- ix. ff. xv verso a/27-xvi recto b/5 IN ILLO T(EMPO)R(E). 'CUm app(ro)- pinquasset | ie(su)s ierosolimis ... IN

- lectione | euang(e)lica fr(atre)s k(arissi)mi audiui(mu)s. quia re|demptor n(oste)r misit'; ends: '7 p(er)-ducat nos ad uita(m) | eternam. Amen ;
- x. ff. xvi recto b/6-xvii recto b/18 'HODIE Uolum(us) fr(atre)s k(arissi)- mi adimplere | 7 u(er)bu(m) d(ice)re de passione d(o)m(ini)'; ends: 'et gl(ori)a in s(e)c(u)la s(e)c(u)lo(rum). AMEN' (cf. Conti 2004: 147-212);
- xi. ff. xvii recto b/19-xvii verso b/3 'FR(ATRE)S. Expurgate | uet(us) fermentu(m). ut sitis noua | consp(er)sio si(cu)t estis azimi'; ends: p(er) o(mn)ia s(ecula) s(e)c(u)lo(rum). Amen ;
- xii. ff. xvii verso b/4-xviii recto b/26 IN ILLO T(EMPO)R(E). 'MARIA magdalene | 7 maria iacobi 7 salome ... In hac l(ecti)one euang(e)lica h(oc) p(ri)mu(m) dice(n)du(m) e(st)': ends: Ali(us) euangelista dic(it) q(uo)d ang(e)lis [sic] de celo | descendit';
- xiii. ff. xviii recto b/27-xix recto a/6 IN ILLO T(EMPO)R(E). 'TOMas un(u)s de .xii^{d<m\} n(on) erat | cium) eis q(ua)n(do) uen(it) ie(su)s 7 R(E)L(IQUA). Tomas n(on) erat c(um) eis | illis ap(osto)lis': ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)loru(m). Amen;
- xiv. ff. xix recto a/7-xix recto b/2 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Ego sum pastor bon(us) 7 R(E)L(IQUA). Ille bon(us) pastor semet [?] ip(su)m tr(a)didit. 7 an(im)am'; ends: p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xv. ff. xix recto b/3-xix recto b/35 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Modic(um) 7 ia(m) n(on) uidebitis me. | It(er)um modic(um) 7 ia(m) uidebitis me. H(ic) fr(atre)s d(omi)n(u)s | an(te) passione(m) sua(m) dix(it) discip(u)lis suis': ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en);
- xvi. ff. xix recto b/36-xix verso b/4 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Uado ad eu(m) q(ui) misit me ||... Q(ua)n(do) di(xi)t uado ad eu(m)'; ends: p(er) | o(mn)ia s(e)c(u)las(e)c(u)lo(rum). Am(en)' (ed. Recio 1951);
- xvii. ff. xix verso b/5-xix verso b/33 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. Am(en) | am(en) dico uob(is)... Fr(atre)s k(arissi)mi an(te) ad|uentum d(omi)ni rede(m)ptoris null(us) in no(m)i(n)e | fil- ii petebat'; ends: 'ipso adiuuante. Q(u)i u(iuit) 7 r(egnat) p(er)';
- xviii. ff. xix verso b/34-xx recto a/3 'ISte iacob(us) fili(us) alpei fuit q(ui)a 7 fr(ater) d(omi)ni no(mi)n(a)t(ur) | Tres eni(m) sorores

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- fuer(un)t'; ends: 'felic(it)er (con)su(m)mau(it) martiru(m)' (cf. Conti 1994: 365-68);
- xix. ff. xx recto a/4-xx recto a/36 'Confitemini alteru(trum) | peccata u(est)- ra 7 R(E)L(IQUA). Confitebor eni(m) | est. eq(ui)voca(tu)m nom(en)'; ends: eni(m) coop(er)it multitudi(n)e(m) | peccatorum';
- xx. ff. xx recto a/37-xx verso a/26 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. 11 Q(u)is u(es)t(ru)m habebit amic(us)... Aud- istis fr(atre)s k(arissi)mi | q(ua)lem significatione(m)'; ends: '7 p(er) ducat nos ad uita(m) et(er)na(m). | AMEN' (ed. Étaix 1994: 179-80);
- xxi. ff. xx verso a/38-xxi recto a/20 IN ILLO T(EMPO)R(E). 'Rec(um)- bentib(us) xi. ap(osto)lis | aparuit ill(is) ie(su)s 7 R(E)L(IQUA). D(omi)- n(u)s n(oste)r | ie(su)s chr(istus) fr(atre)s p(ost) resurrectione(m)'; ends: 'Q(u)i c(um) p(atre) 7 (sp)iritu s(ancto) | u(iuit) 7 r(egnat) d(eus) P(er)';
- xxii. ff. xxi recto a/21-xxi recto b/10 IN ILLO T(EMPO)R(E). 'Cum uen- erit paraclit(us) | que(m) ego . . . Ad ha(n)c causam fr(atre)s k(arissi) mi | p(re)dicaui d(omi)n(u)s an(te) passione(m) sua(m)'; ends: 'p(re)-sta(n)te d(omi)no | n(ost)ro ie(s)u chr(ist)o';
- xxiii. ff. xxi recto b/11 -xxi verso a/22 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Si q(ui)s diligit me sermone(m) ... Audistis fr(atre)s | k(arissi)mi in lectione euang(e)lica d(omi)no decen- te'; ends: 'Q(u)i c(um) p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 R(egnat)';
- xxiv. ff. xxi verso a/23-xxi verso b/25 IN ILLO T(EMPO)R(E). 'Erat ho(mo) ex phariseis | nichodem(us) no(m)i(n)e ... Pharisei iudei s(un)t mali'; ends: 'q(u)i c(um) p(atre)';
- xxv. ff. xxi verso b/26-xxii verso a/14 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis para|bolam ista(m). Ho(mo) q(ui)dam erat di- ues . . . Querendu(m) (est) | nob(is) fr(atre)s quaru(m) d(omi)n(u)s nom(en) m(en)dici no(m)i(n)a|uit lazari'; ends: 'Qui | c(um) p(atre) s(p)iritu u(iuit) 7 R(egnat)' (ed. Étaix 1994: 180-82);
- xxvi. ff. xxii verso a/15-xxiii recto a/8 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis parabolam ista(m). Homo q(ui)dam | fe(c)it cena(m) magna(m) . . . Q(ui)s (est) iste ho(mo) fr(atre)s'; ends: 'Q(u)i c(um) p(atre) 7 s(p)iritu s(ancto) u(iuit) 7 R(egnat)';
- xxvii. ff. xxiii recto a/9-xxiii verso a/7 IN ILLO T(EMPO)R(E). 'ERa(n)t app(ro)pin|q(ua)ntes ad ie(su)m publicani . . . Pius & misericors ac | rede(m)ptor n(oste)r fr(atre)s k(arissi)mi. n(on) denegauit | mandu- care c(um) peccatorib(us)'; ends: 'qui c(um) p(atre) 7 s(p)iritu s(ancto) u(iuit) 7 R(egnat)';

- xxviii. ff. xxiii verso a/8-xxiii verso b/2 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. A(me)n dico uob(is) nisi habundauerit | iusti- cia ... Timeam(us) fr(atre)s ista ; ends: 'Q(u)i cium) p(atre) 7 sp(iritu) s(ancto)';
- xxix. ff. xxiii verso b/3-xxiv recto b/17 IN ILLO T(EMPO)R(E). 'VEnit ie(su)s in partes cesaree | philippi... In lectione euangelica au|distis fr(atre)s k(arissi)mi'; ends: 'Ipso | adiuuante. Q(ui) c(um) p^atre/';
- xxx. ff. xxiv recto b/18-xxiv verso a/9 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima e(ss)et | cu(m) ie(s)u nec haberent. . . Pius 7 miseri- cors semp(er) | miserebitur i 11 i<us) t(ur)be'; ends: 'Ipso adiuuante. q(ui) c(um) p(atre)';
- xxxii. ff. xxiv verso a/10-xxiv verso a/37 IN ILLO T(EMPO)R(E). 'Attendite a falsis p(ro)phetis | qui uenient... Multi p(ro)ph(et)e falsatores fr(atre)s'; ends: 'Qui cu(m) | p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 R(egnat)';
- xxxiii. ff. xxiv verso b/l-xxv recto b/16 'FRATRES. Non sim(us) | concupiscentes malor(um). sicut illi | concupierent. Paul(us) ap(osto)l(us) fr(atre)s dilectis|simi doctor gentium'; ends: 'dicam(us) de | s(an)c(t)o euang(e)lio d(omi)no n(ost)ro ie(s)u chr(ist)o';
- xxxiiii. ff. xxv recto b/17-xxv verso b/12 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Homo q(ui)dam erat diue(s) | q(ui) habebat uillicu(m) . . . Quare exemplu(m) dix(it) discip(u)lis suis'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)'(ed. Étaix 1994:183-84);
- xxxv. ff. xxv verso b/13-xxvi recto a/25 IN ILLO T(EMPO)R(E). 'CUm app(ro)p(i)nq(ua)ss(et) ie(su)s ier(usa)l(e)m uidens ciuitate(m) ilio- rum | fleuit... Fr(atre)s k(arissi)mi ad | tendile de fiente d(omi)no'; ends: 'p(er)ma|nent c(um) ilio i(n) s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xxxvi. ff. xxvi recto a/26-xxvi verso a/2 IN ILLO t(em)p(or)e. 'DVo ho(m)- i(n)es ascender(un)t | in te(m)plum ut orarent 7 R(E)L(IQUA). Aud- istis | frQtre)s carissimi de lectione euang(e)lica'; ends: 'Qui uiuis 7 R(egnas) d(eu)s p(er)';
- xxxvii. ff. xxvi verso a/3-xxvi verso b/9 IN ILLO T(EMPO)R(E). 'Exiens | ie(su)s de finib(us) tyri. ... In lectio(n)e euang(e)lica. audiui|n(us) fr(atre)s k(arissi)mi q(ua) exie(n)s'; ends: '7 de potestate diaboli. Q(ui) u(iuit) 7';
- xxxviii. ff. xxvi verso b/10-xxvii verso a/11 IN ILLO T^EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Beati oc(u)li q(ui) uident que nos uide|tis . . . Cupiebat eum | uidet rex d(aui)d'; ends: p(er) eum | qui uiuit i(n) sp(iritu) s(an)c(t)o';
- xxxix. ff. xxvii verso a/12-xxvii verso b/18 IN ILLO T^EMPO)R(E). 'DUm iret ie(su)s i(n) ier(usa)l(e)m | t(ra)nsiebat p(er) mediam samariam

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7 galileam. 7 R(E)L(IQUA). Isti .x. uiri lep(ro)si fr(atre)s | q(ui) in euang(e)l(i)o (com)memor(antu)r'; ends: '7 p(er)ducat nos | in uitam et(er)nam. Q(ui) uiuit 7';

- xxxix. ff. xxvii verso b/19-xxviii recto a/21 IN ILLO T(EMPO)R(E). 'Nemo pot(est) duob(us) | d(omi)nis seruire. 7 cetera. D(omi)n(u)s n(oste)r ammo|net fr(atre)s 7 docet'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)';
- xl. ff. xxviii recto a/22-xxviii recto b/20 IN ILLO T(EMPO)R(E). 'IBat ie(su)s I in ciuitate(m) que uocatur naym ... Multa mirabi|lia atq(ue) mirac(u)la fe(ci)t d(omi)n(u)s fr(atre)s k(arissi)mi'; ends: 'ad vita(m) p(er)petuam c(um) s(an)c(t)is ang(e)lis suis deducere';
- xli. ff. xxviii recto b/21-xxviii verso a/33 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. | Simile (est) regnu(m) celoru(m) thesauro ... Thesaur(us) iste | fr(atre)s k(arissi)mi de quo d(omi)n(u)s ait'; ends: 'rede(m)ptor n(oste)r dig|net(ur) nos collig(er)e in celo(rum)';
- xlii. ff. xxviii verso a/34-xxviii verso b/34 IN ILLO T(EMPO)R(E). 'CU(m) int(ra)sset | ie(su)s (i)n domu(m) cuida(m) p(ri)ncipis phariseor(um) . . . Pi(us) d(omi)n(u)s | ac redemptor n(oste)r n(on) dignabat(ur)'; ends: 'Q(ui) uiuit';
- xliii. ff. xxviii verso b/35-xxix recto b/6 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. | Arborem fici habebat q(ui)da(m) pla(n)[ta]- ta(m) I in uineam. Arbor fici q(ua)m d(omi)n(u)s n(oste)r || ie(su)s chr(istu)s fr(atre)s k(arissi)mi'; ends: 'Q(ui) c(um) p(atre)';
- xliiv. ff. xxix recto b/7-xxix verso b/17 IN ILLO T(EMPO)R(E). 'Accesser(un)t I ad ie(su)m saducei... Audiui(m) fr(atre)s k(arissi)mi i(n) | lectione euang(e)lica q(uo)d legis doctor'; ends: 'Qui c(um) p(at)re' (ed. Étaix 1994: 184-86);
- xlv. ff. xxix verso b/18-xxx recto a/3 IN ILLO T(EMPO)R(E). 'AScendens ie(su)s in nauicula|m...

S(e)c(un)d(u)m ystoriam fr(atre)s d(omi)n(u)s in naue(m) ascendit'; ends: '[q]u(i) regnat cu(m) p(at)re in s(e)c(u)la s(e)c(u)lo(rum). Am(en)';

xlvi. ff. xxx recto a/4-xxx recto b/7 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis I suis. Simile (est) regnu(m) celoru(m) ho(min)i regi qui fec(it) I nuptias . . . Ho(mo) iste fr(atre)s qui | fecit nuptias filio suo'; ends: ualeam(us) uiue|re in s(e)c(u)la s(e)c(u)lo(rum). am(en)';

xlvii. ff. xxx recto b/8-xxx recto b/34 IN ILLO T(EMPO)R(E). 'ERat quidam regulus I cui(u)s fil(iu)s infirmabatur . . . Pius fr(atre)s k(arissi)- mi rogabat cent(ur)io'; ends: 'ad regna celestia. Q(ui) c(um) | p(at)re 7 sp(irit)u s(an)c(t)o' (ed. Recio 1951);

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xlviii. ff. xxx recto b/35-xxx verso b/24 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. Si | mile (est) regnum celoru(m) ho(min)i regi q(ui) uo||luit r(ati)one(m)... 11 Audistis fr(atre)s dilectissimiquom(odo) d(omi)n(u)s | adsimulauit regnu(m) celorum'; ends: '7 p(er)ducat nos ad uita(m) | et(er)nam. Amen (ed. Étaix 1994: 186-87);

xlix. ff. xxx verso b/25-xxxi recto b/2 IN ILLO T(EMPO)R(E). ABeuntes pharisey inier(un)t | ut cap(er)ent ie(su)m in sermone. 7 R(E)L(IQUA). Pessimi I iudei fr(atre)s k(arissi)mi semp(er)'; ends: 'Qui c(um) p(at)re 7 sp(irit)u;

1. ff. xxxi recto b/3-xxxi verso a/15 IN ILLO T(EMPO)R(E). 'Loq(ue)nte | ie(s)u ad t(ur)bas. ecce p(ri)neps... Loq(ue)nte do|(mi)num fr(atre)s'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';

li. ff. xxxi verso a/16-xxxi verso b/18 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Simile e(st) regnu(m) celoru(m) | ho(min)i q(ui) seminauit . . . Audiuim(us) fr(atre)s k(arissi)mi q(uo)d d(omi) n(u)s assimillauit'; ends: '7 (con)g(re)galiti c(um) s(an)c(t)is 7 el(e)ctis d(e)i in horrea domini';

lii. ff. xxxi verso b/19-xxxii recto a/37 IN ILLO T(EMPO)R(E). 'AMbula- bat I ie(su)s iuxta mare galilee ... Domin(us) ac rede(m)ptor n(oste)r I fr(atre)s k(arissi)mi uocauit 7 ait'; ends: '7 deduc(er)e p(er) illo(rum) i(n)t(er)c(es)|sionem ad gl(ori)am ETERNAM';

lii i. ff. xxxii recto b/1 -xxxii verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s I discip(u)lis suis. Er(un)t signa in sole 7 luna | 7 stellis ... D(omi)n(u)s ac I redemptor n(oste)r fr(atre)s k(arissi)mi paratos nos'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';

liv. ff. xxxii verso a/27-xxxii verso b/36 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis parabolam hanc. Ho(mo) | quidam p(er)egre p(ro)ficiscens . . . Ho(mo) iste fr(atre)s k(arissi)mi de quo audistis in lectione euang(e)lica; ends: 'Qvi cum pâtre (ed. Étaix 1994: 187-89);

lv. ff. xxxii verso b/37-xxxiii verso a/18 IN ILLO T(EMPO)R(E). 'CUM aud- isset ioh(ann)es in || uinculis op(er)a chr(ist)i. . . Querendum no |bis fr(atre)s k(arissi)mi cur ioh(ann)es p(ro)pheta'; ends: 'Ipse d(omi)n(us) adiuuiet | nos. Q(ui) c(um) p(at)re';

lvi. ff. xxxiii verso a/19-xxiv recto b/1 IN ILLO T(EMPO)R(E). 'Miserunt iud(e)i ab ierosoli|mis sac(er)dotes 7 leuites. Ex p(re)dicat(i)o|nei [sic] hui(us) lectionis nob(is) u(er)bis ioh(ann)is'; ends: 'nos p(er)ducat ad uita(m) et(er)na(m) i(n) s(e)c(u)lo s(e)c(u)lo(rum). Am(en)';

lvii. ff. xxxiv recto b/2-xxxv recto a/8 IN ILLO T(EMPO)R(E). 'Dixit I ie(su)s discip(u)lis suis. Ecce ego mitto uos | sicut oues in medio

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luporu(m). 7 R(E)L(IQUA). Ecce ego mitto uos in mundum'; ends: '7 ego cognoscam | uos';

lviii. ff. xxxv recto a/9-xxxv recto b/29 'IN principio erat u(er)bum ... In lectione euang(e)lica fr(atre)s k(arissi)mi'; ends: '7 r(egnat) p(er) infinita s(e)c(u)la | s(e)c(u)lo(rum). AMEN' (ed. Étaix 1994: 177-78);

lix. ff. xxxv recto b/30-xxxvi recto b/17 IN ILLO T(EMPO)R(E). 'Postquam (con)summati | sunt dies octo . . . Domin(us) ac redemptor 11 noster fr(atre)s k(arissi)mi n(on) uenit soluere le|ge(m) s(ed) ad implere'; ends: 'Q(ui) c(um) p(at)re 7 f(ilio)';

lx. ff. xxxvi recto b/18-xxxvi verso b/22 IN ILLO T(EMPO)R(E). 'Cum na- tus esset ie(su)s | in bhetleem [sic]... Domin(us) ac redemptor n(oste)r fr(atre)s | dilectissimi q(ua)n(do) nat(us) fuit in iudea'; ends: 'ilio adi- uuante q(ui) cu(m) p(at)re 7';

lxi. ff. xxxvi verso b/23-xxxvii recto a/29 IN ILLO T(EMPO)R(E). 'Cum factus | e(ss)et ie(su)s annorum .xii. ascendentib(us) . . . FR(ATRE)S dilectissimi | domin(us) semp(er) fuit 7 e(st) 7 erit sine | fine'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu)';

lxii. ff. xxxvii recto a/30-xxxvii verso b/9 IN ILLO T(EMPO)R(E). 'NUP- tie facte | sunt i(n) chana galilee . . . Domin(us) ac re||demptor n(oste)r fr(atre)s k(arissi)mi inuitatus | fuit ad nuptias'; ends: 'Q(ui) c(um)

p(atre) 7 s(piritu) s(ancto) u(iuit) 7 r(egnat) p(er)';

lxiii. ff. xxxvii verso b/10-xxxviii recto b/12 IN ILLO T(EMPO)R(E). 'Cum descendisset ih(esu)s | de monte: ecce I£p(ro)s(us)... In dieb(us) ill(is) fr(atre)s k(arissi)mi multa t(ur)ba uenijebat ad d(omi)n(u)m'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 r(egnat)';

lxiv. ff. xxxviii recto b/13-xxxviii verso a/5 IN ILLO T(EMPO)R(E). '[A]Scendente ie(s)u i(n) nauic(u)lam | secuti sunt eum discip(u)li ei(us) 7 R(E)L(IQUA). Quer|(en)dum (est) istoria fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s in nauicula | fuit 7 discip(u)li ei(us)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit)';

lxv. ff. xxxviii verso a/6-xxxix recto a/19 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Simile (est) regnu(m) celorum ho(min)i | pa- trifamilias q(ui) exit. . . Audistis fr(atre)s dilectissimi i(n) lectione | euang(e)lica quali similitudi(ne)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto)';

bevi. ff. xxxix recto a/20-xxxix verso a/13 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima | (con)ueniret. 7 de ciuitatib(us). . . D(omi)n(u)s n(oste)r fr(atre)s k(arissi)mi | dixit p(er) similitudin(em). 7 p(ost)modum'; ends: 'Ipso adiuuante. Qui c(um) p(atre) 7 s(piritu) s(ancto)' (ed. Étaix 1994: 178-79);

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lxvii. ff. xxxix verso a/14-xxxix verso b/30 IN ILLO T(EMPO)R(E). ASSu(m)psit | ie(su)s .xii^{d<m>}. discip(u)los suos. 7 ait illis. Ecce as|cendim(us) iherosolima(m) . . . D(omi)n(u)s n(oste)r fr(atre)s k(arissi)mi (com)memorauit | de passione sua quia ap(pro)pinquabat'; ends: 'qui | nos illuminauit. AMEN' [lines b/31-36 blank].

6. ff. 1 r/1 -4r/31 ꝛElfric, ꝛEHom 1,1: Incipit liber catholicor(um) sermon- um anglice in anno .i. | sermo ad pop(u)l(u)m de inicio creature. AN angin is alrae dingae paet is god almihtig'; ends: 'paet ece lif mid gode pe de a on ecnesse rixaed. | AMEN' (ed. Clemoes 1997: 178-89).

7. ff. 4v/l-6v/2 ꝛElfric, ꝛEHom 13: 'Erat homo ex phariseis nichodemus nomine, princeps iudeo(rum) & R(E)L(IQUA). | Sum phariseisc mon waes ihaten nichodemus'; ends: 'pam halgae gaste on ane godcyndnyse. We cwedaej AMEN' (ed. Pope 1967-68: 479-89, no. 12).

8. ff. 6v/2-8r/26 ꝛElfric, ꝛEHom 8: EWANGELIUM | 'SVME MEN NVTEN iwiss, for heorae nytennyssae'; ends: 'mid Jaaes halgaen gastes gyfe. [ram is aefre an wuldor 7 an wurdment. Amen' (ed. Pope 1967-68: 357-68, no. 8).

9. ff. 8r/27-10r/4 ꝛElfric, "The Healing of the King's Son" (ꝛEHomM 6 (Irv 1)) : 'Erat quidam regulus cuius filius infirmabatur capharnaum & R(E)L(IQUA) | URe haelend com hwilon to chanan; ends: 'dam is anweald 7 wuldor 7 wurdment on ecnyse A to worulde. AMEN' (ed. Irvine 1993: 19-25, no. 1).

10. ff. 10r/5-llv/23 ꝛElfric, "The Servant's Failure to Forgive" (HomM7 (Irv 2)): 'Simile est regnum celorum homini regi & reli(qu)a. | CRlstes iwunae waes daet he wolde oft spaecaen'; ends: 'beo him aa wurdmynt 7 wuldor. AMEN. AMEN' (ed. Irvine 1993: 37-45, no. 2).

[Note: f. llv/24-28 blank, except at the bottom in a later hand 'omelia gregori pape']

11. ff. 12r/l-14v/7 ꝛElfric, ꝛEHom II, 30: De patientia lob 7 Constantia. quom(od)o in dolore firmus in fide p(er)seueravit | 'Mine gebrodrae we raedej) nu set godes penunge be pam eadige weere iob'; ends: 'J>e de ane is god aa | on ecenyse. AMEN' (ed. Godden 1979: 260-67).

12. ff. 14v/8-20v/37 "History of the Holy Rood Tree" (LS 5 (InventCross- Nap)): 'HER ONGINNꝛED to saecgaen be |>am treowe |re deo rode wtes'; ends: 'daer gyt | od pysne andweardan daeg heo ihealdene weron Amen Amen' (ed. Napier 1894: 2-34).

13. ff. 21r/l-23r/34 ꝛElfric, ꝛEHom 1,19: 'D^ haelend crist syddan he to Jaisse Hue com. 7 waes mon iwaexaen'; ends: bn [rare he rixaed mid alle his halgum on alre worulda woruld a butan ende. | on ecenyse. AMEN' (ed. Clemoes 1997: 325-34).

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14. ff. 23v/l-26v/6 Ailfric, AiCHom I, 29: Passio sancti lauren/tii martyr- is .iiiiito. id(us) aug(usti). 'ON DECies daeige paes waelréowan caser- es'; ends: 'he pro|wode mid kene mode monigfealde tintrega mid dam he orsorglice on ecenyse | wuldraeS am(en)' (ed. Clemoes 1997: 418-28).

15. ff. 26v/6-30r/5 Ailfric, AiCHom I, 31: Passio sancti bartholomei ap(osto)li. viii. k(a)l(endas). sept(embris). | 'Wyrdrwiteraes saecgaed pet 3reo leodscipaes beop ihaten india'; ends: 'Sy him wyldor 7 lof. | on aire woruldae woruld. AMEN' (ed. Clemoes 1997: 439-50).

16. ff. 30r/5-33v/12 Homily (LS 18.1 (NatMaryAss ION)): Natiuitas sancte marie. | 'Men Sa leofeste wurSie we mi on andweardnyse pä gebyrdtide paere | eadige femne s(an)c(t)e maria'; ends: 'hé ùs gife sibsum lif. 7 éce éadig|nyssae ä baton ends, god us to pam fylste. Am(en)' (ed. Assmann 1889: 117-37, no. 10).

17. ff. 33v/12-35r/12 Ailfric, AiCHom II, 32: Passio s(an)c(t)i mathei ap(osto)li. x k(a)l(endas) oct(obris). | 'be apostol math(eu)s and god- spellere becóm'; ends: 'Beo paes gode lof à buto(n) | ende on écnese. AMEN' (ed. Godden 1979: 275-79).
18. ff. 35r/12-39v/16 Ailfric, Life of St. Martin (AILS (Martin)) [with omissions]: Incipit ulta s(an)c(t)i Martini episcopi .i.iii. id(us). Novemb(ris). | (preface) 'Sulpicius hatte sum snoter writere . . . buton his agene wundra. | (text) MARTINUS DE MERE BISCOP WAIS IBO- REN ON DAM FAISTENE | sabaria ihaten'; ends: 'pé pé on ecnyse rixaeS almihtig wealdend. AMEN' (ed. Skeat 1881-1900: 218-312).
19. ff. 39v/16-41r/31 Ailfric, AiCHom II, 28: D(o)m(ini)ca x^a. po(st) | pentecost(en). 'DIXIT ie(su)s ad quosdam . . . DRIhten saede pis big- spel bi sumu(m) monnu(m)'; ends: 'pe Se ane waelt alrae isceftae. Amen' (ed. Godden 1979: 249-54).
20. ff. 41r/31-42v/26 Ailfric, AiCHom II, 29: Euuang(e)l(iu)m. | 'Men pa leofeste hwilon aèr wé saeden éow po'ne' pistol'; ends: 'De 3e leofaeS 7 rixaeS on alrae woruldae woruld. Amen' (ed. Godden 1979: 255-59).
21. ff. 42v/26-45r/19 Ailfric, AiCHom I, 8: Dom(ini)ca I iia post I epiphania(m) d(omi)ni. 'Cum autem descendisset ie(su)s de monte ... Mathevs Se godspellere wràt on 3issere godspellice | redinge'; ends: '7 an god on àne | godcundnesse effre wuniende buton anginne 7 énde. Amen' (ed. Clemoes 1997: 241-48).
22. ff. 45r/20-47v/II ^lfric, JELS (Peter's Chair): XXVIIa. ID(US) MAR- TII CATHEDRA S(AN)C(T)I PETRI AP(OSTO>LI. | 'We cwaeSaeS on gerimcraefte cathedra sancti petri'; ends: 'he gewat pa to hefonu(m). ASM 17.5
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to haelende criste. Sam is wuldor 7 wurSment á | on airee woruldae wo- ruld. AMEN' (ed. Skeat 1881-1900: 218-39).
23. ff. 47v/II-50r/6 dElfric, ^CHom I, 13: ANNUNTIATIO S(AN)C(T)E MARIE. I 'VRe almihtig s'c append. Se Se alie isceftae'; ends: 'pe 3e weald alle ping mid faeder 7 mid pa(m) halgae gaste á on ecnesse. AMEN' (ed. Clemoes 1997: 281-89).
24. f. 50r/7-50v/8 /Elfric, part of TECHom II, 5: Dominica in septuagésima. I 'We wyllaeS saecgaen bi pisse andwearde tide; ends: 'we him | singaeö ecelice all(elui)a buten geswinke. Am(en)' (ed. Godden 1979: 49-51, lines 234-287) [this item is a note on Alleluia which generally follows the next homily].
25. ff. 50v/9-52v/23 TElfric, TECHom II, 5: 'Simile est regnum celorum homini patrifamilias & R(E)L(IQUA). | Se hielend cwaeS p(aet) heofene rice wére ilic summen hyredes ealdre'; ends: 'Joe Se leofaeS 7 rixaeS nú 7 symle á on worulde. Amen' (ed. Godden 1979: 41-49, lines 1-233).
26. ff. 52v/24-54v/19 yElfric, TECHom II, 6: D(omi)nica in sextagesima. 'Cum turba plurima convenirent ad ie(su)m & cetera. | Oon sumere tide pa pa mucel meniu samod comen to pam haelende'; ends: 'p(aet) éce lif habben moten on aire woruldae | woruld a buton ende. AMEN' (ed. Godden 1979: 52-59).
27. ff. 54v/19-56v/27 TElfric, TECHom 1, 10: D(OMI)NICA IN QVINQUA- GESSIMA. I 'Assumpsit ie(su)s duodecim discipulos suos secreto & ait illis & cetera. | Her is iréd on pisse godspelle'; ends: 'pe Se leofaeS 7 rixaep | á on alrae woruld« woruld á buton ende AMEN' (ed. Clemoes 1997: 258-65).
28. ff. 56v/27-58v/6 Homily (HomS 11.1 (Belf 5)): D(O)M(IN)IcA .I^a. QUADRAGESSIME. | 'Men pa leofeste íc cySe éow p(aet) Sreo ping'; ends: 'mid faeder 7 mid sune 7 mid pam halge gaste leofaep | 7 rixaeS purh alrae woruldae woruld a on écnese á buton ende AMEN' (ed. Belfour 1909: 40-48, no. 5; Scragg 1992: 73-83, no. 3).
29. ff. 58v/7-60r/17 Homily (HomS 15 (Belf 6)): D(OMI)NICA S(E)- C(UN)DA IN QVADRAGESSIMA. 'Men pa leoféste we wyllaeS hér | spécan feawu(m) wordum'; ends: 'mid faeder. 7 mid sunu. 7 mid pam I halgum gaste á on alrae woruldae woruld á buton ende Am(en)' (ed. Belfour 1909: 50-58, no. 6).
30. ff. 60r/17-62r/10 TElfric, zECHom I, 38 (first part): Nat(a)l(e) s(an)- c(t)i andree ap(osto)li. | 'Ambulans ie(su)s iuxta mare galilee. & R(E)- L(IQUA); I CRist on sume tide ferde wiS pare galileiscen see'; ends: 'beo wuldor I 7 lof haelende criste á on alrae woruldae woruld á buton ende Amen' (ed. Clemoes 1997: 507-13, lines 1-168).

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31. ff. 62r/10-64r/14 Alfric, ALS (Edmund): Nat(a)l(e) s(an)c(t)i eadmu(n)di | regis & martyris. 'SVM swyde ilaéred münuc; final half line erased, now ends a mid his heofenlice faeder 7]?a []' (ed. Skeat 1881-1900, 2: 314-34, no. 32).

d. f. 64r/15-64v/33 once blank; now:

- (i) f. 64r/15-64v/33 Caesarius of Arles, Sermon 179: Dedicacione eccl(esi)e 'Fu(n)dam(en)tu(m) aliud nemo p(otes)t pon(er)e p(re)ter id q(uod) positu(m) (est) q(u)i est ch(ristu)s ie(su)s. In lect(i)one ap(osto)-lica q(ue) nob(is) paulo ante recitata'; ends imperi. 'n(on) p(er) purgatoriu(m) igne(m) tran(s)ire m(er)ebu(n)t(ur) ad uita(m) | S(ed) et(er)no i(n)ce(n)dio' (ed. Morin 1953: 724-29, secs. 1-8; also as attributed doubtfully to Augustine, Sermones suppositi de Scripturis 104, PL 39, 1946-50, chs. 1-8).
- (ii) f. 64v/34-40 Sequence on a four-line stave: 'Specialis graciosa uirgo maria (ed. Dreves 1886-1922: 40.103).
32. ff. 65r/l-66r/2 Alfric, ACHom I, 39: D(omi)nica p[rima] l de adue[ntu] l domini | 'hisses daeges denung 7 dissere tide maerd. specad ymbe godes tócyne'; ends: 'dam beo wuldor 7 lof on ecnesse. AMEN' (ed. Clemoes 1997: 520-23).
33. ff. 66r/l-67v/14 Alfric, ACHom I, 40: D(omi)nica se[cunda] / in aduefntu domini | 'De Godspellere lucas awrat on dissu(m) daegder- lican godspelle'; ends: 'Be de leofad 7 rixad on alra worulda world. AMEN' (ed. Clemoes 1997: 524-30).
34. ff. 67v/14-69v/14 Alfric, ACHom I, 2: IN DIE NATALIS D(OMI)- NI. I 'We willad to trumninge eowre leafa'; ends: 'a on annesse daes halgan gastes on ealra weorulda weorld. Am(en)' (ed. Clemoes 1997: 190-97).
35. ff. 69v/14-72r/4 Alfric, ACHom II, 3: Sermo in epipha/nia domini. 'Des daeg is ihaten on bocu(m). Epihphania [sic]'; ends: 'Jae de leofad and rixad à buten ende. AMEN' (ed. Godden 1979: 19-28).
36. ff. 72r/4-74r/28 Alfric, ACHom I, 9: Purificatio S(an)c(t)e Marie. | 'Postquam impleti sunt dies purgationis marie & RELIQUA. | God bead on daere aide läge'; ends: 'De pe leofad ant | rixad à buton ende. AMEN' (ed. Clemoes 1997: 249-57).
37. f. 74r/28-74v/28 Homily (HomU 45 (Nap 56)): De confessione. | 'Leofa man ic axie pe on drihtnes namen hwyices geleafan du beo to gode'; ends: 'he sylf leofad 7 rixad mid faeder ant | sunae. 7 halig gast, à on ecnesse AMEN' (ed. Napier 1883: 289-91, no. 56).
38. ff. 74v/28-76v/29 Alfric, ACHom I, 14: D(omi)nica in ramis palmar(um). | 'CRITES [sic] drowung waes ired ml beforen us'; ends:

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- '[■]»e de leofad 7 rixad à buton ende Amen (ed. Clemoes 1997: 290-98). At f. 76v/30 is thè note: 'Circlice Jjeawaes forbeodod to secgenne aenig spel on dam drym swygdagas' (see Hill 1985).
39. ff. 76v/31-78v/14 TEIfric, TECHom 1, 15: De resurrectione domini. 'Maria magdalene & maria iacobi & salom§§ & R(E)L(I)QUA. | Oft ge hyr- don embe daes haelendes aerist'; ends: 'nù ant a on ecnesse AMEN' (ed. Clemoes 1997: 299-306).
40. ff. 78v/14-80v/16 TEIfric, TECHom I, 18 presented in two parts: (a), ff. 78v/14-79r/8 In letania maiore. | 'Das dagas beod ihatene letanie . . . £>e her nù ired waes eowre leafan to trymmingge.' (b) ff. 79r/9-80v/16 IN letania maiore. | 'Dixit ie(su)s discip(u)lis suis ... he haelend cwed to his leorningcnihtas'; ends: 'J?e de leofad 7 | rixad mid feeder 7 mid halge gaste a buton ende Amen' (ed. Clemoes 1997: 317-24, lines 1-43 and 44-213).
41. ff. 80v/16-83r/5 TEIfric, TECHom I, 21: Sermo de ascensione | domini 'LVcas J>e godspelle us munode on disse pistolraedinge; ends: 'De pe leofad 7 rixad mid pa(m) almihtiga faeder 7 ^a(m) halga gaste. a on ecnesse. | Amen Amen' (ed. Clemoes 1997: 345-53).
42. ff. 83r/5-85r/24 AEIfric, TECHom I, 22: IN die sancto pentecosten | 'FRAM DAM halgan aesterlican daege Jjeere aesterlican tide'; ends: 'De pe leofad 7 rixad à buton ende AMEN' (ed. Clemoes 1997: 354-64).
43. ff. 85r/25-87r/26 TEIfric, TECHom I, 25: Natiuitas Sancti iohannis Baptist^; Uiii. k(a)l(endas) lvlii; l'Dé GODspellere lucas awràt on cris- tes béc ends: 'Jjam beo wuldor 7 | lof mid faeder 7 halgu(m) gaste à on ecnesse AMEN' (ed. Clemoes 1997: 379-87).
44. ff. 87r/27-88r/17 TEIfric, TECHom I, 26 (first part): Passio sanctor(um) ap(osto)lor(um) petri & pauli. l'Uenit ie(su)s in partes ... MATHEUS de godspellere wràt on daere godspellicen isetnysse'; ends: 'det him ne bid iltydod nador ne synnae forgifenysse. ne infaer daes heofenlican rices' (ed. Clemoes 1997: 388-91, lines 1-96).
45. ff. 88r/17-90r/14 TEIfric, TECHom I, 26 (second part): De passione ap(osto)loru(m) | petri & pauli. 'WE wyllad eafter disse godspelle [sic] eow raecan dara ap(osto)la drohtininga'; ends: 'dam beo wuldor 7 lof a on ecnesse. AMEN' (ed. Clemoes 1997: 391-99, lines 97-295).
46. ff. 90r/15-92v/13 TEIfric, TECHom 1, 27: Natale l s(an)c(t)i pauli. 'Godes ladung wyrdad pisme daeg'; ends: 'héo mid heom 7 mid gode]a(aet) éce lif habben moten. AMEN' (ed. Clemoes 1997: 400-9).
47. ff. 92v/13-95v/2 Ailfric, TECHom 1, 20: De fide / catholica. TEIc cristene man sceal aefter rihte cunnan

aegder ge | his pater noster ge his credan’;

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ends: ‘J?e de Jjurh wunaed on Jjrynnysse an almihtig god. a on écnésse Amen (ed. Clemoes 1997: 335-44).

48. ff. 95v/3-97r/8 /Elfric, TECHom I, 6: Circu(m)sci/sio d(omi)ni. ‘DE GODspellere lucas beleàc pisses daeges godspel’; ends: ‘béo | him wul- dor 7 lof à on ecnysse AMEN’ (ed. Clemoes 1997: 224-31).

49. ff. 97r/8-98v/19 TEIfric, TECHom I, 23: S(e)c(un)d(u)m Lvcam. | ‘Homo quidam erat dines. . . bE waeldendae drihten saede pis bigspel’; ends: ‘héo l?reo on annre godcynd|nysse wuniende butan anginne. 7 end- unge. à on weorlde AMEN’ (ed. Clemoes 1997: 365-70).

50. ff. 98v/20-100v/21 ^lfric, TECHom I, 24: S(E)C<UN)D(U)M Lvcam. ‘Erant adp(ro)pinquantes . . . beet halige godspel us saed p(aet) refan 7 synfulle men neahleacedon’; ends: pe de leofad 7 rixad mid fader on an|nesse £>aes halgan gastes on alrae worulda woruld. AMEN’ (ed. Clemoes 1997: 371-78).

51. ff. 100v/21-103r/2 /Elfric, TECHom I, 28: S(e)c(un)d(u)m Lvcam. | ‘Cum appropinuar(e)t ie(su)s hierusalem ... ON summere tide waes de haelend farende’; ends: ‘Beo de lof 7 wuldor on alrae woruldae woruld. AMEN.’ (ed. Clemoes 1997: 410-17).

52. ff. 103r/3-104v/4 TEIfric, TECHom I, 33: S(e)c(un)d(u)m Lvcam. ‘Ibat ie(su)s in ciuitatem que uocatur naim ... URE drihten ferde tó sumere burig’; ends: ‘Héo dry àn aelmihtigae gód unto daeledlic a on écnysse rixiende. AM(EN)’ (ed. Clemoes 1997: 459-64).

53. ff. 104v/5-107v/7 TEIfric, TECHom I, 35: S(e)c(un)d(u)m Mathevm. ‘Loquebatur ie(su)s... DRIHTEN waes specende on sumere tide’; ends: ‘j?u de leofaest 7 rixost mid dam | ecén feeder 7 halgu(m) gaste on alrae werolda weoruld AMEN’ (ed. Clemoes 1997: 476-85).

54. ff. 107v/7-110r/28 TEIfric, “The Healing of the Blind Man” (/EHomM 2 (Irv 3)) : S(e)c(un)d(u)m loh(anne)m. | ‘Preteriens i(esu)s uidit hominem cecum a natiuitate. & RELIQ(UA) | VRE drihten de mildheortae haelend’; ends: ‘7 we wurdon onlihte durh done lyfigiendan drihten [je leofaed a ón | ecnysse. AMEN’ (ed. Irvine 1993: 61-74, no 3).

55. ff. 110r/28-l 13r/23 TEI trie, TECHom I, 30: assumptio sancte marie. | ‘Hieronimus de haiga sacerð wrat aenne pistol’; ends: ‘De [je leofaed 7 rixaed mid feeder 7 halgae gaste on aire weoruldae weoruld AMEN’ (ed. Clemoes 1997: 429-38).

56. ff. 113r/23-114v/19 TEIfric, TECHom I, 36 (first part): festiuitas omnium sanctor(um). | ‘Halige larweas saedon |>(aet) seo geleaffule ge- ladung’; ends: ‘J>(aet) wé to dare ecan freolstide bécumen’ (ed. Clemoes 1997: 486-91, lines 1-146).

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57. ff. 114v/20-116r/15 TEIfric, zECHom I, 36 (second part): S(E)C(UN)- D(U)M Math(eu)m. ‘Uidens ie(su)s turbas asscendit in montem. Et Reliq(ua). | Daet halige godspel Jae lutle çr aetforan eow iraed’; ends: ‘scyppend. 7 alysend. ealra halgenae mid feeder. 7 mid halgu(m) gaste, à on ecenesse AMEN’ (ed. Clemoes 1997: 491-96, lines 147-291).

58. ff. 116r/16– 117v/31 TEIfric, TECHom II, 24: In octaua ap(osto)lor(um) petri & pauli. | ‘Matheus Jae godspellere awràt on cistes béc ... IVssit ie(su)s discipulos suos ascendere in nauiculam ... De haelend waes ge- bysgod’; ends: ‘Beo hi(m) wuldor 7 lof on al ree weorulda weoruld | à to tidan fore Amen’ (ed. Godden 1979: 223-29).

59. ff. 117v/31-119v/l 1 TEIfric, TECHom II, 27: Iacobi ap(osto)li. | ‘ON dissu(m) daege we wurdiaed on lire lofsange’; ends: ‘pam is wuldor 7 wyrdmend on ealrae weoruldae weoruld | AMEN’ (ed. Godden 1979: 241-48).

60. ff. 119v/l I-121v/4 TEIfric, TECHom II, 37: pl(ur)imor(um) martyrum. I ‘Cum audieritis prelia & seditiones nolite terreri & R(E)L(IQUA). | De [sic] haelend foresaede his leorningcnihtu(m)’; ends: ‘Béo him wul|dor 7 wyrdmynt on alrae weoruldae weoruld. AMEN’ (ed. Godden 1979: 310-17).

61. ff. 121 v/4– 122r/11 dElfric, “The Martyrdom of St. Vincent” (çELS (Vincent)): Uni(us) martiris. | ‘AMEN amen dico uobis nisi granum frumenti . . . Sod sod ic eow secge gif Ja(aet) isawene’; ends: ‘on anre godcundnesse on àne maegendryme on amim | gecynde à on ecnesse. AMEN’ (ed. Irvine 1993: 111-15, no. 4, lines 284-372, also Skeat 1881-1900 2: 425-43).

62. ff. 122r/II-124r/27 TEIfric, /ECHom II, 38: Unius confessoris. | ‘Homo quidam p(er)egre p(ro)ficisscens uocauit seruos suos . . . URE drihten saede Jais bigspel his leorningcnihtaes’; ends: ‘Béo lof Jaam laforde Jae leofaed on ecnesse aeffre buton ànginne on endeleasiim | mae- genjarymme Amen’ (ed.

Godden 1979: 318-26).

63. ff. 124r/27-126r/30 TEIfric, TECHom II, 39: Plurimar(um) uirginum. I 'Simile est regnum celorum decem uirginibus... be haelend saede bigspel ilomlice'; ends: 'be de leofaed 7 rixaed mid his heofenlice feeder I 7 Jaam haiga gaste on ealrae weorlda weorld Amen' (ed. Godden 1979: 327-34).
64. ff. 126r/30-128v/24 Homily (HomU 37 (Nap 46)): De doctrina s(an)-c(t)i Gregorii. | 'MEN da leofeste cwaed sanctus gregori(us). Ic eow halsige on Jaone drihten'; ends: 'God | almihtige lis to Jaam fultumige on ecnesse AMEN' (ed. Napier 1883: 232-42, no. 46) [f. 128v/25-33 blank].
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65. ff. 129r/1-132r/26 ðElfric "On the Old and New Testament" (extract of /ELet 4 (SigewardB)): De ueteri testamento & nouo | 'De aelmihtigae scyppend pa pa he englaes isceop'; ends: '7 bed for pi isette hi sigefesta daeda on | dam bocum on bibliothecan gode to wurdmente' (ed. Crawford 1922: 18-51, lines 51-834; a leaf is missing after f. 130 causing the omission of lines 441-541 of Crawford's text).
66. ff. 132r/26-133r/3 Wulfstan, WHom 8c: Sermo de baptisate. | 'Leofe men ealle cristenu(m) manne is mycel neod p(aet) heo heora fuluhtes scead witan'; ends: 'beolof. 7 | wuldor on ealra weorlda weorld abuton ende AMEN' (ed. Bethurum 1957: 175-84, no. 8c; a leaf is missing after f. 132 causing the omission of lines 63-176 of Bethurum's text).
67. ff. 133r/4-137r/18 AEIfric, "First OE Pastoral Letter for Archbishop Wulfstan" (TELet 2 (Wulfstan 1)): 'TEIfricus abbas Wulfstano uenerabili archiep(iscop)o salutem ... US biscopum dafenad p(aet) we da bocli- can lare'; ends: 'p(aet) ge habban pa maede pe | ure haelend behet pam de him peniaed. Euge serue bone 7 fidelis quia sup(er) pauca fuisti fidelis | supra multa te co[n]stituam intra in gaudiu(m) d(omi)ni tui sequit(ur)' [i.e., sequitur secunda epistola] (ed. Fehr 1914: 69-145 (corrections p. 269), Brief II; Whitelock 1981: 260-302).
68. ff. 137r/18-140v/24 TEIfric, "Second OE Pastoral Letter for Archbishop Wulfstan" (TELet 3 (Wulfstan 2)): De s(e)c(un)da ep(isto)la q(u)an(do) diuidis I c(r)isma. 'EalTae ge maessepreostas mine gebrodre we secgaed eow'; ends: 'heo dreo | an god aefre rixiende AMEN' (ed. Fehr 1914: 147-221, Brief III).
69. ff. 140v/25-141v/3 TEIfric, "De Septiformi Spiritu" (AiSpir): [an indecipherable scribble where the title should be] 'Sp(iritu)s s(an)c(tu)s sep- tenaria op(er)atione . . . (f. 141r/l) sp(iritu)s temeritatis. alter peior. dolus ficte religiositatis. Isayas pe witegae wrat on his witegunge be dam I haiga gaste'; ends: 'Be dissum deawu(m) monn maeg pone mon to- cnawan hwaeder him godes | gast on wunige. odde paes gramlicen deo- fles' (ed. Napier 1883: 50 and 56-60, intro, to no. 7 and no. 8).
70. ff. 141v/3-143v/12 Wulfstan, WHom5 lb and 4 (with 15c English glosses, see Cameron 1974: 225): S(E) C (U) N D (U) M M A R C U M . | 'INter- rogatus ie(su)s a discipulis de consummacione s(e)c(u)li dixit eis . . . LEofa men Vre drihtines ap(osto)li axodon hine sylfne embe pissere weorlde endunge'; ends: 'mid pam de leofaed 7 rixaed | ää buton ende AMEN' (ed. Bethurum 1957: 134-41, 116-18, 128-33, nos. 5 [lines 1-32, 53-119, 33-52], lb, and 4).
71. ff. 143v/12-144v/23 Wulfstan, "Sermo Lupi ad Anglos" (WHom 20.1): SERMO. I 'Leofaen MEN GEcnawaed p(aet) sod is. Deos weorld is on
- ASM 17.5
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- ofste'; ends: 'ba murhöe be gad haf3 | igearowad 3am öe his willan on weorolde wurcaö. God lire halpe AMEN' (ed. Bethurum 1957: 255-60, no. 20 (BH); Whitelock 1963).
72. ff. 144v/24-146v/16 Wulfstan, WHom 6: SERMONES. 'LEOfa MEN. US is deope beboden we geornlice myngian; ends: 'benne earni- ge we lis ece blisse set bam 3e | leofaö 7 rixaeö ä baton ende AMEN' (ed. Bethurum 1957: 142-56, no. 6).
73. ff. 146v/16-149v/4 /Elfric, ^ECHom II, 40: DEDICAT(I)O \$CCL(ESI)E. | 'Mine gebrobra ba leofestan we wylleö sume drihtenlice space'; ends: 'mid his I icorene halgum mid his almihtiga fader. 7 bam halgu(m) gaste on alre weorldae weorld AMEN' (ed. Godden 1979: 335-45).
74. ff. 149v/5-152r/15 AEIfric, /ECHom I, 34: DEDICACIO sancti michae- lis. I 'Monegum is cu3 beo halige steow s(an)c(t)i michaelis'; ends: 'Se 3e leofa3 7 rixa3 ä on ecnesse AMEN' (ed. Clemoes 1997: 465-75).
75. ff. 152r/16-154v/27 TEIfric, TECHom II, 4: 'Nuptie quidem facte sunt in chana galil^ & R(E)L(IQUA). | lohannes be godspellere cwaö on bam godspellige läre'; ends: 'J?e be leofaö ant rixaö mid fader 7 bam haiga gaste I a on ecnesse AMEN' (ed. Godden 1979: 29-40).
- e. f. 154v/28-30 [in space once blank]: Note on the Age of the Virgin (Notes 16.1 (Nap)): '[S]ancta maria wes breo 7 sixti winter... 7 heo wes efter him sixtene gar on öissere worlde' (ed. Napier 1889: 6n; cf. Cross

and Hill 1982: 80-81) [f. 154v/31-32 blank],

77. ff. 155r/l- 158r/15 TElfric, TEHomMI (Bel 9): 'A La gebroöra arare³ eowre heorte to öam heofenlice gode'; ends: 'be 3e mid his ece fader. 7 mid barn haiga gaste leofaö 7 rixaö ä on ecenesse AMEN' (ed. Belfour 1909: 78-96, no. 9; adapted form of TElfric, LS 1 [from f. 156v/15 (Belfour 86/25) it agrees with Skeat 1881-1900: 16-24, lines 84-242]).
78. ff. 158r/16-160r/20 Homily, "The Temptation of Christ" (HomU 5 (Irv 5)): 'MEN]?a leofesta we wullaö eow saggan bi bare haiga tide'; ends: 'ba(m) drihtne fultumiende | be 3e leofa³ 7 rixa³ ää on ecenesse. AMEN' (ed. Irvine 1993: 136-43, no. 5).
79. ff. 160r/21-163r/l2 Homily, "The Transfiguration of Christ" (HomU 2 (Irv 6)): 'MEN ba leofeste s(an)c(tu)s math(eu)s be godspellere be Sis godspel wrät'; ends: 'mid ba(m) heofenlice kyng. be leofeö 7 rixaö on l alra worlda world AMEN' (ed. Irvine 1993: 166-77, no. 6).
80. ff. 163r/13-164v/34 Homily, "The Transience of Earthly Delights" (Hom U 3 (Irv 7)): Tc eow bidde leofemen b(aet) swa ofte swa ge faren bi ricre monn(a) burines'; ends: 'almihtig drihten leofaS ant rixaö mid alle his halgan / ä abuten ende am(en)' (ed. Irvine 1993: 197-202, no. 7);

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last part corresponds to end of Vercelli 10, ed. Scragg 1992: 208-13, lines 200-275).

81. ff. 165ra/l-166va/10 Dialogues in Latin between D(iscipulus) and M(agister) expounding the Lord's Prayer and Apostles' Creed (two columns):
- (a) f. 165ra/l-165vb/24 'Pater N(OSTE)R QVI ES in celis. vt cu(m) deus | filios suos'; ends: s(ed) poti(us) lib(er)et nos ab om(n)i malo amen';
- (b) ff. 165vb/25- 166va/10 'CREDO in deum p(at)rem o(mn)ipotentem | cre- atorem celi'; ends: 'Am(en) uero u(er)bu(m) (est) ebraicu(m) q(uo)que latine | d(icitu)r uere fidel(ite)r siue fiat, am(en)' [f. 166va/ll-24 blank],
82. f. 166va/25-166vb/19 TElfric, TECHom II, 26 (extract): 'AVARUS p(aet) is gytsere on englisc. auaricia | is gytsunge'; ends: 'pet ne forleost | pu naefre unpances.' (ed. Godden 1979: 238-39, lines 108-133).
83. ff. 166vb/20-167v/2 (long lines resume on f. 167r) Homily with extracts from /EHom 6: 'Us saegd peo halige cristes boc. p(aet) ure | hid end c(r)ist arerde preo men of dea|pe'; ends: 'swa swa he dyde aer purh hi(m) sylfu(m) on his andweardnesse.' (ed. Belfour 1909: 136-40, no. 14; partly sections of /EHom 6, ed. Pope 1967-68: 321-25, 326-27, lines 209-283 [= f. 167r/l-36], 318-27 [= f. 167r/36-167v/2]).
- [Note: Foliation skips "168".]
84. ff. 167v/2-36, 169r/l-170r/28 iElfric, TEHomM 11 (Ass 4): De vno (con)fessore. | 'Mathevs pe godspellere üs saede pis godspel'; ends: '7 we sceolon beon gode under deode pe alle ping isceop pe pe äne rixaed l on ecnesse Amen (ed. Assmann 1889: 49-64, no. 4).
- f. f. 170/29-43 Originally blank, OE verse fragment "The Grave": 'de wes bold (..) gebyld. er pu iboren were, de wes molde imynt. er du | of moder come'; ends: 'Naie hit nan | mit fmgres feire stracien.' (ed. Buchholz 1890: 18-19).
- g. f. 170va/l-170vb/58 Glosses on a sequence for the Feast of St. Michael: [A]d celebres rex celice T(n) p(r)imo nota(n)d(um) q(uod) h(oc) n(ome)n ca(n)ticu(m)'; ends imperf.: Tmaginaria (est) ilia (con)te(m)-pl(aci)o' (ed. Poole 1920: 287-91) [folio wanting after f. 170].
- [Note: Poole (1920: 286) prints the sequence itself from a Sarum Missal (Paris, 1555). The sequence has been dubiously attributed to Gerbert of Aurillac (Pope Sylvester II, d. 1003).]
- h. ff. 171r-172v. Two tracts:
- (i) f. 171ra/l-171va/62: (begins imperf.) alit(er) u(er)o faties d(omin)i. sig(nifica)t uisibile(m) e(ss)entia(m) diuinitatis filii d(omin)i'; ends:

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'i(n)imicor(um) se manifestu(m) d(e)mo(n)str(a)re' [f. 171va/63-65 blank].

[Note The imperfect opening resembles Eucherius of Lyons De formulis spiritualis intelligentiae (PL 50. 731B) as edited by I. A. Brassicanus (Basel, 1531). The recent edition of Eucherius by C. Mandolfo (2004) excludes this section; it is found as here in the Pseudo-Augustinian De essentia diuinitatis (PL 42.1201-1206). See CPL: no. 488.]

- (ii) ff. 171vb/l-172vb/65 Hildebert of Le Mans (d. 1133 or 1134) "Sermone de Tempore 4": '[E]Gredemini & uid(e)te filie . . . Sic(ut) nemo teste ap(osto)lo l nouit q(ue) s(un)t ho(min)is'; ends imperfectly: Tbi (con)-te(em)plati(v)a uita uisi[one]' (ed. PL 171.352-362).

f. 173r Crude pen and ink drawing of a bishop, smiling, with eyes lowered, in mitre and bishop's cloak, with the inscription: 'wr biscopen war | wolstane god' (cf. Sisam 1983).

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386. Oxford, Bodleian Library, Hatton 116 (5136) ^Elfric, from "Catholic Homilies" I, other Homilies, "Life of St. Chad"

[Ker 333, Gneuss-]

HISTORY: The single scribe is dated to the first half of the 12c by Ker, who characterizes the hand as "a type found commonly in West of England manuscripts of s. xii" (Cat., p. 403). The contents, predominantly by ðElfric, provide a clue to place of origin. They are, first, a collection of homilies for saints' days from an augmented version of the first series of Catholic Homilies (a similar sequence occurs in Cambridge, Corpus Christi College 188 [37]), then a collection of homilies on general themes (a similar sequence occurs in Cambridge, Corpus Christi College 178 [35], with which Hatton 116 shares a distinctive form of two homilies, items 19 and 20, one of which is also shared by London, Lambeth Palace Library 487 [317]). Pope (1967-68: 68-69) infers that Hatton 116 draws the second part of its text from an ancestor of Cambridge, Corpus Christi College 178, itself a manuscript of unknown place of origin but with a Worcester provenance and concludes cautiously of Hatton 116, "Its relation to R [Cambridge, Corpus Christi College 178] suggests that it was written in the neighbourhood of Worcester, but not necessarily at Worcester itself" (1967-68: 70). Subsequently, Hatton 116 was certainly at Worcester by the 13c, for it received extensive glosses throughout by the "tremulous hand." It was still at Worcester in 1622-23, since it was included in Young's catalogue of the Cathedral manuscripts, no. 320 (Young, ed. Atkins and Ker 1944).

The manuscript belonged to Christopher, Lord Hatton, in 1644 (Ker, Cat., p. 406). The present binding, dated by Ker to the 17/18c (Cat., p. 406), associates the manuscript with Oxford, Bodleian Library Hatton 113+114 [384a/b] (a related pair of manuscripts) and Oxford, Bodleian Library Hatton 115 [385], with which it was acquired by the Bodleian from Sir Christopher Hatton in 1675 (Madan 1922: 968). This association may explain the inscription on p. 1, "Saxon | Homiles | torn 3" in what Ker characterizes as "an uneducated title-writing hand which occurs in other Hatton

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386. OXFORD, BODLEIAN LIBRARY, HATTON 116 (5136) manuscripts" (Cat., p. 406). Page 1 is headed 'D' and the manuscript is referred to by this siglum in 17c cross-references in other Hatton manuscripts (Ker, Cat., pp. 403-4). Occasional early modern annotations within the manuscript also reflect this association: at p. 327/14, there is a note in an early modern hand, with a cross-reference to 'C. 131. b' (= Hatton 115, f. 131v). Another such cross-reference occurs at p. 373, at the beginning of item 22, DE SEPTI.FORMI SPIRITU, where 'A. 23.' is written in the margin, alluding to another copy in Hatton 113, f. 27r, while a note in the margin of p. 374 indicates TElfric's authorship and points to the preface of "On the Old Testament." An annotation at the end, at the foot of p. 395, is by Thomas Barlow.

The manuscript formerly bore the Bodleian designation Junius 24, as remains in the ink inscription on p. i ('MS Junii | 24' struck through in pencil [not on film]) and in the ink designation, '24', written at the head of p. 1 beside the 'D'. It is number 5136 in Madan 1922, as is noted by a sticker on the inside front cover with the designation 'S.C. 5136'. The current classification, 'MS. Hatton | 116', is also cleanly inked on the inside front

cover. The Bodleian Library's mark of ownership is stamped on the lower margin of pp. 1, 116, 207, 333, and 375, and in the center of pp. 396, 398, 400, and 402.

CODICOLOGICAL DESCRIPTION: Leaves measure 258 x 178 mm. Written space approx. 198-208 x 135 mm. The parchment is good quality, quite smooth, and slightly shiny; medium weight and a bit crinkly. Pages are ruled in drypoint for 20 lines per page for the first part of the manuscript, as far as part-way through quire XIII, part-way through item 16 (pp. 1-252, 279-294, 253-254), and 21 lines per page thereafter (pp. 255-278 and 295-395). The written grid is made with a double bounding line scored on both left and right extending across the full length of the leaf and both the top and bottom and the third from the top and third from the bottom line also extended out across the whole length of the leaf. Pricking is visible in the outer margin of some quires. Quires arranged HFHFHF.

A quire has been dislocated, such that the present quire XII (pp. 253-278) should come after the present quire XIII (pp. 279-294). The dislocation has been remarked by annotators: at the foot of p. 252 an early modern hand has written in ink 'uid: pag: 279. | mancynna', picked up on the top of p. 279 with an added 'deofla' and the note 'uid: pag: 252'. Similarly, at the foot of p. 294 a note reads 'uid: pag: 253. | he underdulfe', corresponding to a pick-up of the relevant text at the head of p. 253, 'hwon. J>(set)'. Page 253 is the first piece of text encountered with the dislocation and there is a longer note at its head remarking the problem and stating that the relevant

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homily, 'natali unius confessoris' can be seen on 'pag: 290 ad 295' [recte 294]. At the end of quire XII, at the foot of p. 278, the early modern hand has written 'uide pag: 295 | ge worhte', picked up by a note at the head of p. 295, 'J>a (ia he uid. pag: 273'. The note at the foot of p. 278 overwrites a pencilled comment, now illegible.

The complete text is written by a single scribe writing a clear hand of the first half of the 12c. Corrections are rare after the first item, but there the main scribe wrote a missing line of text in the lower margin of p. 5 for insertion at line 18, and deleted a word written in error at p. 9/15. Item 27a is written by a later 12c scribe, using an originally blank space at the end of p. 395. Item 28 is part of an entirely different book, presumably used in an earlier binding, written in a hand of the late 12c on 39 lines per page with extensive marginal annotation.

Rubrics are in red written by the main scribe in a slightly distinct display script which often occupies a borderland between upper and lower case. Homilies begin with an enlarged initial letter, written in red and somewhat decorated. Usually a small guide for the enlarged initial letter is visible written in black ink in the margin. The opening word or so of the text is often written in capitals or in the display script. Where a homily begins with a Latin pericope, this is written in black but the first letter is touched with red color, as at pp. 34/13, 136/6, 209/1, 240/1, 290/18. In the case of a lengthy Latin introduction, as at pp. 365 (opening of item 21), or 373-374 (opening of item 22), the first letter of the Latin is enlarged and written in red (pp. 365/9, 373/14), as are the first two letters of the OE (p. 365/15), or the phrase marking the transition to OE and the opening letter (p. 374/9-10). Another exception to the pattern of opening is provided by item 26 (p. 382), where there is no rubric and where the enlarged red initial was never written, although space was left, instead being provided in a disproportionate shape in black ink. Most homilies end with amen in black ink also in display script. Red stain has spilt fairly extensively on the inner gutter of p. 362, although it is not evident on the conjugate p. 355.

The present binding, of 17c/18c, comprises boards covered in leather tooled with a rectangular floral motif, while four ribs down the spine contain the stitching. There are hints of two earlier bindings. The two parchment endleaves, pp. 399-402, a bifolium from a different late 12c manuscript, were presumably used as pastedowns in an early binding. Nevertheless, they had their present position by the time of a subsequent binding that included the use of a nail at the end to hold a strap in position: as Ker points out, the rust-mark from such a nail is visible on pp. 391-402, at first as an

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orange discoloration, and subsequently as a hole increasing in size towards the outside of the book (Cat., p. 406).

The text has been extensively annotated by the "tremulous hand" of Worcester in more than one campaign, the annotations showing that this manuscript was of considerable interest to this Worcester glossator of the first half of the 13c. Franzen (1991) demonstrates that this annotator wrote in a range of

different forms of script, many of which are visible here: some of his annotations are in pencil, some in crayon, some in scratchy ink, some in clearer handwriting in ink. Occasionally the ruling has even been extended into the margin to provide for some of his glosses (e. g. pencil extensions at p. 20) and occasionally he uses the dry-point rulings where they extend to the pages edge. As Franzen suggests, the “tremulous hand” is probably responsible for the pencilled or crayoned numbering of homilies (1991:45): roman numbers are recorded lightly in the center top margin of every page as far as p. 271 (including in the now misplaced quire, pp. 279-294), then in the lower margin on pp. 272-273, whereupon they give out (part-way through item 17). This numbering is replaced by numbering in ink in the center of the top margin of the first page only of each new item. Franzen sees the latter as also the work of the “tremulous hand” (1991:45), although it should be noted that this numbering is in a different sequence (“tremulous” gives out in item 17 numbering it ‘xvii,’ the next item is numbered ‘xx’ in ink on p. 301). The “tremulous hand” also provides numerous marginal notae flagging passages of interest to him and occasionally seems to collate readings from other Worcester manuscripts (see Franzen 1991:47-48).

The manuscript is paginated for the most part in ink on the upper right of each recto in a 16c (?) hand. Some initial errors have been corrected by the original hand, as at pp. 301 (first written 201), 303 (first written 202), 305 (first written 303), 315 (first written 314), 317 (first written 315). A probably later hand includes the versos in the pagination of the first 8 pages. A different later hand has corrected two accidental omissions in the pagination, numbering in blue ink the two pages on a folio between pp. 84 and 85 as ‘84a’ and ‘84b’ and those between pp. 160 and 161 as ‘160a’ and ‘160b.’ A different later hand in pencil continues the numbering through the final leaves and endleaves, writing i, iii, and vi on the relevant opening flyleaves and pp. 396-403, 406-408 on both recto and verso of the closing leaves. Perhaps the same hand notes the total number of leaves in pencil on the final flyleaf, p. 408. The pagination proceeds in smooth progression for the present sequence, ignoring the dislocation of quires XII and XIII. It is this consistent pagination that is used throughout this description.

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COLLATION: iii + 201 + v, paginated i-vi, 1-84, 84a-b, 85-160, 160a-b, 161-408. Opens and closes with three paper flyleaves, the first two of the endleaves (pp. 403-406) uncut at the top. Before the paper endleaves come two parchment leaves (pp. 399-402), probably used as pastedowns in an earlier binding.

i³ (paper flyleaves); I-X¹² (pp. 1-236), XI⁸ (pp. 237-252), XII¹²⁺¹ (pp. 253-278) (first leaf [pp. 253-254] added; whole quire displaced and follows the next quire), XIII⁸ (pp. 279-294), XIV¹⁴ (pp. 295-322), XV-XVI¹² (pp. 323-370), XVII⁸ (pp. 371-386), XVIII¹⁰ wants 7-10 after p. 398 (pp. 387-398); ii² (two parchment flyleaves; pp. 399-402); iii³ (paper flyleaves, pp. 403-406)

[Note: The precise nature of quire XVIII is hard to be certain about: pp. 395/6 and 397/8 appear to be conjugate leaves, suggesting a quire of ten with stitching between these two folios, but stubs are evident between pp. 394 and 395, which would be expected after p. 398 in order to partake of the stitching. (Another possible analysis of quire XVIII is XVIIIa⁸ 1-4 singletons, 5-8 cancelled (pp. 387-394), XVIIIb² singletons (pp. 395-398). Stitching appears after p. 394 between the leaf and the stubs (which are smashed down and wrinkled up) and after p. 396. MTH.)]

CONTENTS:

1. pp. 1/1 -18/15 Life of St. Chad (LS 3 (Chad)) IN NAT(A)L(E) S(AN)C(T)I CEADDE EP(ISCOP)I. 7 C(ON)F(ESSORIS). ‘MEN fra leofestan. ic eow I onginnu secgan’; ends: ‘se leofad 7 rixad mid]>a(m) feder 7 mid J>am I haligan gasta in eallre worulda woruld | AMEN’ (ed. Vleeskruyer 1953: 162-84).
2. pp. 18/15-34/12 Ælfric, ÆCHom I, 25: Natiuitas s(an)c(t)i loh(ann)is Baptistę. I ‘SE GODSPELLERE LUCAS awrat on cristes bée’; ends: ‘]>a(m) sy wuldor 7 | lof mid fæder 7 mid halgu(m) gaste a on ecnes|se. AMEN’ (ed. Clemoes 1997: 379-87).
3. pp. 34/12-41/9 Ælfric, ÆCHom I, 26 (first part): Passio s(an)c(t)or(um) ap(osto)lor(um) petri. 7 pavli. | ‘Venit ie(su)s in partes cęsarere philippi. Et r(e)l(iqua). | MATHEVS. se godspellere awrat on Jtæra god|spellican gesetnesse [gl.: ‘i(n)stitut(i)o(n)e’]; ends: ‘p(æt) hi(m) | ne bid getijtod najaor ne synna forgifenes. | ne infær [gl.: ‘i(n)g(re)ssu(m)’] [tæs heo- fonlican rices’ (ed. Clemoes 1997: 388-91, lines 1-96).
4. pp. 41/9-55/11 Ælfric, ÆCHom I, 26 (second part): De passione | beator(um) ap(osto)lor(um) Petri. 7 pauli. ‘WE willad æft(er) pisu(m) I godspelle eow gereccan [gl.: ‘referre’]; ends: ‘Jaurh pes | hælendes tide.]aa(m) si wuldor 7 lof. a on ecnesse | AMEN’ (ed. Clemoes 1997: 391-99, lines 99-295).

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5. pp. 55/11-73/6 yElfric, TECHom I, 27: Co(m)memoratio s(an)c(t)i pauli ap(osto)li. I 'GODES gelapung wurdap pysne daeg'; ends: 'p(aet) hi mid hi(m) 7 mid gode p(aet) ece lif hab|ban moton. AM(EN)' (ed. Clemoes 1997: 400-9).
6. pp. 73/6-92/12 7Elfric, 7EChom 1, 29: Passio s(an)c(t)i Lavrentii. m(ar)ty- r(is). I 'ON DECIES dagu(m) Jies welhreowan caseres'; ends: 'he pro- wode mid cenu(m) mode | maenifealde tintregu. mid pa(m) he or- sorhlice | on ecnesse wuldrap. AM(EN)' (ed. Clemoes 1997: 418-28).
7. pp. 92/12-112/1 yElfric, AiChom I, 30: Assu(m)ptio s(an)cte marie. v(irginis). I 'Hieronim(us) se haiga sacerd awrat aenne | pistol'; ends: 'Se Joe leofad | 7 rixad mid feeder 7 halgu(m) gasta on ealra 11 worulda woruld. AM(EN)' (ed. Clemoes 1997: 429-38).
8. pp. 112/1-136/5 Ailfric, AiChom I, 31: Passio s(an)cti Bartholomei. ap(osto)li. I 'Wyrddwiteras secgad p(aet) pry leodscipas synd | gehatene india'; ends: 'Sy hi(m) wul|dor 7 lof on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 439-50).
9. pp. 136/6-152/11 Ailfric, AiChom I, 32: Decollatio Sancti | Iohannis Baptiste. I 'Misit herodes & tenuit | iohanne(m). ET RELIQ(VA)| MARCVS se godspellere awrat on cristes | bec'; ends: 'Se pe leofad 7 rixad mid feder | 7 mid halgu(m) gaste àà butan ende. AMEN' (ed. Clemoes 1997: 451-58).
10. pp. 152/12-155/1 Ailfric, AiHomM8 (Ass 3) (part): Natiuitas s(an)cte marie. v(irginis). 'MEN pa leofostan. we | synd gemungode'; ends: '7 hire deopnesse on diglu(m) | andgite underniman willad on incun- dre [gl.: 'i(n)tima'] || heortan' (ed. Assmann 1889: 24-26, no. 3, lines 1-53).
11. pp. 155/1-179/12 Ailfric, AiHomM8 (Ass 3) (part): Incipit de s(an)c(t)a virginitate. | 'SE haiga haelend crist. 7 se heofonlica aepeling.'; ends: 'pa(m) is wuldor 7 wurdmynt a to | worulde. AMEN' (ed. Assmann 1889: 26-48, no. 3, lines 53-597).
12. pp. 179/12-198/18 Ailfric, AiChom I, 34: Dedicatio s(an)cti Michaelis archangl(i). | 'MANEGVM is cud seo hālige stow s(an)c(t)e michae- les'; ends: 'se | pe leofad 7 rixap à on ecnesse. AMEN' (ed. Clemoes 1997: 465-75).
13. pp. 198/18-219/6 Ailfric, AiChom I, 36: In Nat(a)l(e) | Om(n)ium s(an)c(t)oru(m). 'HALIGE lareowas raeddon | p(aet) seo geleaffulle gelapung'; ends: 'mid | faeder. 7 mid halgu(m) gaste, àà on ecnesse. AM(EN)' (ed. Clemoes 1997: 486-96).
14. pp. 219/7-239/20 .Elfric, AiChom I, 37: IN N(A)T(A)L(E) S(AN)CTI CLEMENTIS. M(ARTYRIS). 'MEN DA leofestan. | eower geleafa bip

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pe tru(m)ra [gl.: 'firmu(m)']; ends: 'se pe leofad | 7 rixap a butan ende. AMEN' (ed. Clemoes 1997: 497-506).

15. pp. 239/20-252/20, 279/1-290/17 Elfric, EChom I, 38: In n(a)t(a)- 1(e) s(an)c(t)i | ANDREE. ap(osto)li. || 'Ambulans ie(su)s iuxta mare galile^ . ET R(E)L(I)Q(VA). | Crist on sumere tide ferde wid [gl.: 'iuxta'] prere gali|leiscan see'; ends: 'Sy pa(m) aelmih|tigan drihtne wurdmynt. 7 lof à on ecnesse. AM(EN). we cwepad' (ed. Clemoes 1997: 507-19).

[Note: Quire XII (pp. 253-278) is displaced. At p. 252/2 'SE APOSTOL ANDREAS asfter | cristes prowunge' is picked out in the text with a colored first letter.]

16. pp. 290/17-294/20, 253/1-261/21 Elfric, EHomM 11 (Ass 4): SER- MO IN N(A)T(A)L(E) UNIUS CONFESSORIS. | 'Vigilate ergo. MATHEVS se godspellere | us saede on pysum godspelle.'; ends: 'pe ealle ping gescop. se pe ana rixad | on ecnesse. AM(EN)' (ed. Assmann 1889: 49-64, no. 4).
17. pp. 261/21-278/21, 295/1-300/21 Elfric, "Hexameron" (EHex): DeEx- ameron; p(aet) is. BE GODES SIX DAGA | weorcu(m). 11 'ON sumu(m) odru(m) spelle we saedon hwilon rer'; ends: 'on anre godcundnesse. ana l sod scyppend eallra. 'pinga' AM(EN)' (ed. Crawford 1921: 33-74).
18. pp. 300/21-329/6 Elfric, "Interrogationes Sigewulfi" (ElntSig): INTER- ROGATIONES SIGE||WLPHI PRESBITERI. 'SVM gelungen lareaw waes l on engla lande albinus gehaten'; ends: 'pa(m) is anwurdmynt [szc] mid pa(m) halgan gaste on ealra | worulda woruld. we cwedap AM(EN)' (ed. MacLean 1884: 2-56; last part also ed. Pope 1967-68: 471-72, no. 11a, lines 197-234 [see Pope 1967-68: 456-58]).
19. pp. 329/6-347/11 Elfrician "De duodecim abusiuis" (EAbusMor) DE OCTO UITIIS ET DE XIIci(m). | ABVSIVIS. 'OMNIA nimia nocent & te(m)perantia mat(er) | uirtutu(m) dicit(ur). i>(aet) is on englisc. Ealle oferdone | ping deriad'; ends: 'Si hi(m) & wuldor 7 wurd|mynt. AMEN' (ed. Morris 1867: 296-304, appendix 2)

[Note: While most of the material is by Elfric, he is probably not responsible for its form: see Pope 1967-68:

63-64].

20. pp. 347/11-365/8 Elfric, ELS (Auguries) (augmented): DE AUGUR- IIS. I'SE APOSTOL paulus ealra peoda [gl.: 'Gentiu(m)'] lareow man- ode I pa [gl.: 'illas'] cristenan; ends: 'mid hi(m) aefre to wuni'g'enne on pa(m) | ecum witu(m) a buton ende' (ed. Skeat 1881-1900: 364-82, no. 17, and Pope 1967-68: 790-6, no. 29).

21. pp. 365/8-373/13 Elfric, "De falsis diis" (Pope no. 21; EHom 22): DE FALSI(S) DIIS. | 'O FR(ATR)ES dilectissimi diuina scriptura . . . (line 13) SERMO ANGLICE. | EAla ge gebrodra pa leofestan. p(aet) godcunde gewrit | us taehete'; ends: 'Da(m) si wuldor 7 lof a to worul-

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de. AM(EN)' (ed. Pope 1967-68: 676-85, 711-12, no. 21, lines 1-150, 645-676

[Note: The omission, presumably due to a defective exemplar, occurs in mid-line at p. 372/4.]

22. pp. 373/14-377/18 TElfric, On the sevenfold spirit (JESpir): DE SEPTI. FORMI SPIRITV. 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria | op(er)- atione. ..' || (p. 374/9) Piet ilce on englisc. | TSAIAS se witega awrät on his witegunge. be pa(m) | halgu(m) gaste. 7 be his seofonfealdu(m) [gl.: septiformu(m)] gifu(m)'; ends: 'hi(m) godes gast on wunige o33e [gl.: '(ve)l'] | [lies gramlican deofles' (ed. Napier 1883: 50, 56-60, no. 7 (Latin introduction) and no. 8).

23. pp. 377/18-379/1 JElfric (?) "On blood" (Let 2 (Kluge)): DE SANGUINE. I 'Her geswutelaO on pisu(m) gewrite. hu god ael|mihtig for- beadmancynneaelcescynnes | blodtoetenne; ends: 'hitbi3swa 11 peah to astorfenu(m) [gl.: 'cadau(er)e'] geteald' (ed. Kluge 1885: 62, note 3)

[Note: Pope (1967-68: 56-57) argues in favor of TElfric's authorship, Clemoes (1997: 34) against. The same is true of the next item.]

24. pp. 379/1-380/15 TElfric (?), "On unbaptized children" (HomU 51 (Nap- DeInfant)): DE INFANTIBUS. | 'WE biddap eow men 7 beodap: [gl.: 'p(re)cipim(us)'] on godes naman'; ends: '7 haefS | pon(ne) hellewite gif hit hasten acwylö [gl.: obiit moretur']' (ed. Napier 1888: 154-55).

25. pp. 380/15-381/21 TElfric, "On thought" (HomU 52 (NapDeCogita)): De cogita\ione. | 'SE swicola deofol pe syrwo [gl.: 'i(n)sidiatur'] ymbe mancynn | asent yfele gepohtas'; ends: 'swa | he lufode forpa(m) pe crist agylt [gl.: 'reddit'] aelcu(m) be his daedae (ed. Pope 1967-68: 325, 330-31, augmented part of no. 6).

26. pp. 382/1-395/16 Homily (HomS 33 (Först)): 'MEN pa leofestan pis sin- den [gl.: 'su(n)t'] halige | dagas mid eallu(m) cristenu(m) folce'; ends: 'se pe leofaö 7 rixa3 | mid suna 7 mid pa(m) halgan gaste | ä butan aeghwylcu(m) ende. AMEN' (ed. Bazire and Cross 1982: 47-54, no. 3).

p. 395/17-21 Collect (added in a later 12c hand): 'Deus q(u)i dedisti lege(m) moisi' and antiphon: 'Ecce cruce(m) domi(ni)' for St. Catherine's Day, 25 November;

p. 395/lower margin: note in Thomas Barlows hand identifying the above.

p. 396 blank but for added neumes

Notes added to blank leaves in the "tremulous hand":

p. 397 Latin-English word pairs: 'ceac. vrceus ... ipingpe m(er)itu(m)' (ed. Franzen 1991: 196).

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p. 398 Entry in ME: 'ic am | nout for jaisse jhuge wo'; Latin-English word pairs: 'idaefe aptum ... vn[.]d spece' (ed. Franzen 1991: 196).

pp. 399-401 Summa of Gratians "Decretum" (late 12c fragments with marginal glosses on binding leaves now used as endleaves):

a. pp. 399-400 excerpts of Distinctiones V-X: sine partus causa uiris suis misceri.'; ends: atq(ue) contra prauos' (cf. ed. Friedberg 1879: cols. 7-22);

b. p. 401 excerpts of Distinctiones XXXIII-XXXVIII 'cursibus efferunt u(e)l sacris audeanf ends: 'idcirco ab uniu(er)sis ep(iscop)is subiectis' (cf. ed. Friedberg 1879: cols. 122-144).

p. 402 blank

PHOTO NOTE: The initial paper flyleaves are not photographed; of the paper flyleaves at the end, only the first page (p. 403) is photographed.

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390. Oxford, Bodleian Library, Junius 85 and 86 (5196-97) Homilies, "Visio Pauli" [Ker 336/(337), Gneuss 642/(643)]

HISTORY: This small pair of manuscripts contain what appears to be a fragmentary OE homiletic compilation in the process of creation. The separation into two volumes is post-medieval: the foliation proceeds continuously, with ff. 1-35 bound in Junius 85, ff. 36-81 bound in Junius 86, and the contents proceed across the volumes without a break.

The handwriting is dated by Ker (Cat., p. 409) to the middle of the 11c. The evidence of linguistic forms suggests a Kentish origin (see Healey 1978: 31-40), although, contra Madan et al. (1937: 983), a Kentish provenance is not hinted at by a scribble on f. 43v, 'teobald(us) ade de | richebor', in what Ker considers a hand of 12/13c, since the town of Richborough in Kent was not so named before the 16c (as clarified by Chadbon 1993: 33-34). Healey (1978: 17-18) has suggested a possible provenance of St Augustines, Canterbury, but the evidence for this is very tentative, in the form of two possibly relevant references in a 15c Canterbury catalog. The collection bears other clear signs of use but without clues that localize place. Another name occurs on the inside margin of f. 20v, now unreadable within the binding, but read by Ker (Cat., p. 411) as *bdo de moteroif*, which Chadbon (1993: 34) suggests may be a French place-name. There are further Latin notes, including the incipit for a hymn for St Denis (*gaude prole grecias gloriet(ur) gaullia patre dyonisio exultet'* [s/c]) written upside down in the lower margin of ff. 20v and 21r and in the inner margin of f. 21r, in a hand dated by Ker (Cat., pp. 410-11) to the 12/13c. Probably the same hand occurs in the upper margin of f. 36v, which is now in Junius 86, suggesting that the material was still together in a single manuscript at that time. Other inserted scribbles in Latin occur at ff. 24r, 24v, and 44v.

A misidentifying title, 'Pars psalt(er)ii g(re)ci', is written at the head of f. 1r in Junius 85 in a hand considered by Ker as possibly 13c (Cat., p. 411). Healey (1978: 17-18) assumes the material was once bound with a Greek

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psalter and identifies this with a possible example from St. Augustine, Canterbury. Presumably influenced by this heading is the different erroneous title 'Pars Psalterii Saxonici' at the head of f. 2r in Junius 85 and legible under strike-through at the head of f. 36r at the beginning of Junius 86, both in the same 17c hand (as dated by Ker, Cat., p. 411). The repeated heading demonstrates that the manuscripts were bound separately by this time. Dating the division into two parts is possible on account of Francis Junius's transcript of part of

item 6 preserved in MS Oxford, Bodleian Library, Junius 45, ff. 9r-1 lv. Here Junius transcribes and partly edits much of the first half of item 6 (Fadda 1), taking material from ff. 29v-35v, i.e. only that part of the homily now in Junius 85. Junius's transcript ends with a note that the remainder is lacking. The transcript is titled twice, on ff. 9r and lOr, and in both titles Junius records that he is transcribing from a MS lent to him by Isaac Voss. Presumably, Junius borrowed only Junius 85, not the pair of manuscripts. Voss's pressmark 'C. 29.' is recorded on the top right off. lR in Junius 85 and 'F. 29.' is on the first paper flyleaf of Junius 86. Subsequently the pair of manuscripts passed from Voss to Francis Junius (1591-1677), who was his uncle, whose account of their contents is contained in a sixteen-line note on f. lR, where he corrects the earlier headings by observing that, rather than a psalter, the collection contains homilies which he accurately characterizes as 'materiam | tractans pcententialem'.

The pair of manuscripts went from Junius to the Bodleian Library, which acquired them in 1678 with Junius's other manuscripts. They are described in the Summary Catalogue as 5196 and 5197, as is reflected by the stickers 'S.C. 5196' and 'S.C. 5197' at the top left of each inside cover. The current Bodleian classmarks, 'MS. Junius 85' and 'MS. Junius 86', are written twice on each inside cover in pencil. 'MS. | JUNIUS | 86' is embossed on the spine of the second volume. Later marks include a small pencilled 'JW' (?) at the foot of f. 81v and '[R]H 16.7.55' and 'RH. 14.7.55' at the end of the two volumes, written in black ink at the foot of the inside endboards, presumably reflecting Bodleian inspections.

[Note: At the back of the manuscript Napier (1887) reported seeing a binding leaf that contained parts of chapters 14 and 16 of the OE translation of Boethius, "Consolations of Philosophy"; it was detached from the manuscript about 1886 and was mislaid before the publication of Sedgefields Boethius in 1899. The leaf is reported as missing in Madan's catalogue of 1937 and upon recent inquiry at the Bodleian it was reported as still missing. It is no. 337 in Ker, Cat. and no. 643 in Gneuss's Handlist. Ker dates it "s. x¹" and Gneuss "prob. s. x¹ or xi med." Kiernan (2005) uses new technologies to recreate the format of the leaf that Napier published, showing that it had improbably small script, improbably ragged line lengths, and

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an excess of subscript letters. The improbabilities lead Kiernan to suggest that the fragment may have been a fake.]

CODICOLOGICAL DESCRIPTION: Junius 85: i + 1 + 34 + i, foliated [i], 1-35, [ii]. Ff. [i] and [ii] are unfoliated paper flyleaves of the date of binding, f. 1 is a 12c parchment flyleaf. Junius 86: ff. ii + 46 + i, foliated [iii-iv], 36-81 [v]. Ff. [iii-iv] and [v] are unfoliated paper flyleaves of date of binding (17c).

This is a strikingly small pair of Old English manuscripts. Leaves in Junius 85 measure approx. 155-160 x 105-120 mm. while those in Junius 86 measure approx. 150-155 x 100 mm. The parchment is of distinctly inferior quality, with a sewn-up rip on f. 16, and many holes, as on ff. 17, 24, 34, and with insufficient parchment to make a full rectangular page at a number of places (e.g. ff. 16, 30, 34, 81, which all lack the lower outer corner). In all of these cases there is no text missing but rather the scribes worked around the failings in the parchment, which were presumably there from the start. The parchment is often discolored and now bears some water damage, e.g. at ff. 25-26. So far as can be seen, leaves are generally arranged HFHF.

At the lower right of each recto is an ink foliation that takes account of the opening parchment flyleaf and begins with '2' on the first OE page. This foliation has frequently been touched up, sometimes over an incorrect or unclear number, as at '4' which is apparently written over another number. This is the foliation followed by Ker and Healey and used throughout here. An earlier foliation on the upper right rectos ignores the opening parchment flyleaf and begins 'T' on f. 2r. The numbers 1-3 (on ff. 2r-4r) are in ink in a neat small hand; this foliation is continued very faintly throughout.

The material in this collection was apparently accumulated over time and never standardized into a unified visual look. This is particularly apparent in the varying space of the writing grid and the number of lines per page. Lineation is made throughout by incising with drypoint and there appears to be a double bounding line on both left and right of the writing block whenever this is visible. The number of lines and the space of the writing grid vary considerably throughout and will be described here in detail. To facilitate understanding the assembling of the manuscript, this information will also be related to the quiring (for further details on which see under collation below), to the scribal hands (on which see further below), and to the contents (keyed to the listing below).

Quires I and III (ff. 2, 12-17) contain item 1 (just the ending), item 2a and 2b (with text missing between parts and now adapted to incorporate item 3), and item 4 (partly written over an erasure, fragmentary at

end). F.

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2 is lineated from the recto for 17 lines creating a written grid of 110 x 87 mm., but the writing does not straightforwardly follow this; the 14 lines of text on f. 2r ignore the lineation but occupy the available grid, while the 20 lines of text on f. 2v follow the lineation at first but break the grid by continuing for a further three lines in the lower margin. Ff. 12-16 are ruled for 19 lines per page within a lineated grid of approx. 135 x 80 mm. F. 17 has two sequences of rulings partly visible: pricking is visible (in the outside margins) for 19 lines, matching ff. 12-16, and this lineation is mostly visible, but this format has been superseded by a slightly more spacious lineation of 17 lines occupying the same written grid, on which the text has been written.

[Note: Healey (1978: 8) and Chadbon (1993: 49) consider that Scribe A wrote f. 2v and ff. 12r-16v, although f. 2v is virtually impossible to attribute because it has been so heavily touched up by a reviser. Healey and Ker both see a switch to Scribe B on f. 17rv, apparently for the final lines of item 2b as well as item 4, while Chadbon (1993: 50) is uncertain of the hand. The handwriting is inconsistent enough throughout and obscured enough by the occasional touching-up hand that attribution is uncertain.]

Quire II (ff. 3-11, which was inserted between quires I and III) contains item 3 (fragmentary at beginning, perhaps just for the missing leaf, and fragmentary at end, although now adapted to flow into item 2b); ff. 3-11 are ruled for 16 lines of text per page within a written area of 135 x 85 mm. Text generally follows lineation except that there are remnants of a lower line of text visible on ff. 3r, 4r, 4v, and two such lines at f. 5v (these traces do not now constitute part of the main text as this has been touched up), while at f. Hr the writing misses the lineation, having 15 lines on the page, and f. 1 Iv has 15 lines of writing within the grid of 16 and then a further line inserted at the foot and marked with a decorative insertion mark. [Note: Healey and Chadbon see all the text here as the work of a single scribe, their Scribe B. While it is probably true that it is written by a single scribe, it is difficult to be sure that this is the same hand that writes other parts of the manuscript.]

Quire IV contains item 5: this quire is clearly a distinct unit, different in size from the rest, consisting of ff. 18-24, lacking a final leaf, and containing a single complete text followed by blank space; ff. 18-24 have a written grid for 20 lines (ff. 18r-v, 19r) or 19 lines (ff. 19v, 20r-24r) within a written space of some 145 x 100 mm. The text block was once wider and apparently some outer text was lost from the rectos in an early trimming and so the last letters of each line were erased and written again in the inner margin, apparently by the main hand (as suggested by Ker, Cat. 410, see further, Wilcox 2009).

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[Note: Healey and Chadbon see this as the work of a single scribe, their Scribe B. This indeed seems to be all one scribe, whose work may or may not appear elsewhere in the manuscript.]

Quire V (ff. 25-32) contains the opening of item 6; all ruled for 19 lines with a written grid of approx. 128 x 85 mm., all by Scribe A.

Quire VI (ff. 33-35) contains the continuation of item 6; ff. 33 and 35 are ruled for 19 lines with a written grid of approx. 130 x 85 mm., in harmony with Quire V; f. 34 is ruled for 16 lines, with a written grid of approx. 127 x 78 mm., with 15 lines written on both sides plus an additional half a line entered at the bottom of 34v. There is a clear switch in scribe at f. 35r/4.

Quire VII (in Junius 86, ff. 36-41) contains the continuation and conclusion of item 6 (with no apparent gaps) and opening of item 7; all ruled for 16 lines of text creating a written grid of approx. 122 x 83 mm. On all the pages the text runs over for an extended line at the bottom marked off with a colored decorated line extender (picking up on the idea from f. 34v). Scribes unclear.

Quire VIII (ff. 42-52, which incorporates an added leaf) contains the continuation of item 7 (with no apparent gaps); ff. 42r-48r have 13 lines of ruled text within a written grid of 122 x 80 mm. plus the extended lower line, still with the same line extender, in a somewhat bigger hand; ff. 48v- 51r have 14 lines plus extended line of text within the same space, in slightly smaller script; ff. 51v-52v go back to 13 lines plus extended line within the same space, with the shift in lineation within the quire happening both times between recto and verso.

Quire IX (ff. 53-61, which incorporates an added leaf) contains the continuation of item 7 (no apparent gaps until fragmentary at end, lacking a line or two of the conclusion); all have 14 lines of text (clearly ruled) within a written grid of 128 x 83 mm. and no extended line, except for a short line extender at the foot of f. 58r.

[Note: Healey and Chadbon think quires VIII and IX are all by Scribe B, but this is unclear. There is probably a shift in hand from f. 41v to f. 42r, but it is not certain that this is the earlier scribe.]

Quire X (ff. 62-71) contains the opening of item 8; ff. 62r-63r have 15 lines (clearly ruled) with a writing area of 132 x 83 mm.; ff. 63v-69v have 14 lines within the same space; ff. 70r-71v have 15 lines with the same space.

Quire XI (ff. 72-81, with two leaves added) contains the continuation and conclusion of item 8; ff. 72r-75r have 15 lines within a written area of 132 x 83 mm.; ff. 75v-77r have 14 lines within the same space; ff. 77v-78v have 15 lines with the same space. Ff. 77r-78v have an extended further part line. F. 79r has the same number of lines (15 plus extender) but in a smaller

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area (presumably because the parchment is substantially shorter) i.e. occupying a space of 118 x 85 mm. without the extender line. Ff. 79v-80v have 15 lines but no extender, within a written grid 122 x 80 mm. Lineation is not visible on all of f. 81, which contains the last 11 lines of text on the recto and ends with blank space.

[Note: Healey sees this all as her Scribe B. Ff. 62r-81r is indeed probably the work of a single scribe, who may be the same as the scribe of ff. 42r-61v.]

The different scribes in these manuscripts are difficult to distinguish, in part because the ink has often faded and in many places been touched up, in part because of the different aspect of the hand as the size of the written grid varies, and in part because there seems to be a high toleration for varying appearance even in passages perhaps written by a single scribe. Ker (Cat., 411) observes that "The writing varies in appearance," but goes on to suggest that ff. 2v, 12r-16v, 25r-34r/4 appear to be in a different hand from the rest. Healey (1978: 6-8) suggests that there appear to be two distinct major scribes, while a third hand has retouched in black ink throughout, and especially at f. 2rv. Chadbon (1993: 48) also sees two distinct major hands, with a third hand providing some material in the middle.

Healey suggests that Scribe A wrote ff. 2v/l-20, 12r/l-16v/19, 25r/l- 35r/4, plus, perhaps, the additions on ff. 3r-6r, while Scribe B wrote ff. 17r/l-17v/17, 3r/l-llv/16, 18r/l-24r/12, 42r/l-81r/l, although, she concedes, it is possible that passages here ascribed to Scribe B could be the work of more than one scribe. Healey declines to identify the scribe for f. 2r, f. 35r/4-35v/19 or for ff. 36r/l-41v/17, which probably represent the work of one or two further scribes. Chadbon (1993: 42-50) suggests that Scribe A wrote ff. 2v/l-20, 12r/l-16v/19, 25r/l-33v, that Scribe B wrote ff. 3r/l- llv/16, 18r/l-24r/12, 42r/l-81r/l 1, and probably f. 34rv. He suggests that a further hand, Scribe C, wrote ff. 35r/4-41v/17. He sees f. 2r as possibly Hand B, the reviser of ff. 2v-6r as probably a different hand again, and uncertainty about the hand of f.17r/5-17v/17 (i.e. item 4). Healey's suggestion that some of what she attributes to Scribe B may be written by more scribes seems correct. The number and stint of the scribes matters for understanding how this manuscript was put together. The shift between scribes in item 2 within a quire between ff. 16v and 17r suggests that Scribe B took over the work of Scribe A in some kind of collaboration. The shift in scribes within items 6 and 7 indicates that multiple scribes worked on a single item, and, in the case of item 6, this apparently involved a multiplicity of scribes. Scribe A's corrections and additions to item 3 on ff. 3r-6r (if these are by Scribe A) shows that scribe taking on an editorial and organizing role, which may also be implied by his absorption of Quire II, already written by Scribe B, within

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his Quire I and III. Scribe B was actively involved in reorganizing material for the present form of the collection if he was the one who corrected item 5 in Quire IV by inserting a few syllables at the front of each line on every recto to compensate for the cropping. If Healey's identifications are correct, then Scribe B also wrote out the whole second half of the collection, from f. 42r onwards, although this might be the work of another scribe.

Corrections and touchings-up are in evidence throughout the manuscripts, generally by a distinct hand using a blacker ink. Ogawa (1994) shows that this retouching is not always reliable and suggests that it is the work of a 17c corrector associated with Junius. Ogawa's case for dating this touching-up is not entirely convincing, resting on the presence of mirror writing on part of the paper flyleaf, f. [iii], at the front of Junius 86. Ogawa suggests that this mirror impression of text from part of f. 36r came about somehow when the paper flyleaf was inserted at the time of the 17c binding (although there is now an intervening further paper flyleaf) and that the impression was made because the page was freshly retouched at this time. There are,

though, other reasons which could have created the small patch of mirror impression writing, such as moisture on this part of the page, which might better account for why only one small part of the page received the impression. In such a case, the retouching could have occurred any time from the first organization of the collection in the 11c up until the 17c. It was present by the time of Wanley's description (1705: 44-45), as demonstrated by Ogawa (1994: 9).

There is some use of display capitals and some coloring of initials and the notae but, like most aspects of this collection, there is little uniformity. The only distinct rubric is for item 5 on f. 18r/1, which was probably written in red in rustic capitals, although the colored ink has now faded and been redrawn closely by the retoucher (?) in black. The opening initial is enlarged, slightly decorated, and written in red which has now largely faded. The first line is written in majuscules (for the most part) in regular black ink and then the text resumes in the normal manner. This is a standard opening decorative format common to many 11c TEIfric manuscripts. The opening of items 7 and 8 are somewhat similar in decorative effect, albeit lacking a rubric and with less use of capitals. Each of these items begins at the top of a new page with an enlarged and slightly decorated red-colored initial ('G' at f. 40v/l, 'H' at f. 62r/1) followed by a brief use of majuscules. All three of these openings are considered by Healey to be the work of a single hand, her Scribe B. The opening of items 2 and 6, on f. 2v and f. 25r, are the work of a different scribe (Healey's Scribe A) and have a somewhat different visual effect. Each item again starts at the top of a page with an enlarged and

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decorated initial (here an M and a G) which are more elaborately decorated than the opening of items 5, 7, and 8 and are in a colored ink that has faded to black. The text then continues in a regular script without majuscules. Items 1 and 3 both lack their openings, while item 4 is not presented with any decorative flourish, but simply continues from item 2b.

Other decoration throughout the manuscript consists in providing capital letters and tironian notes with a decorative touch of color. Such decoration has faded to oblivion if it was once present on f. 2r-v, but was apparently lacking from ff. 3r-llv (where a few capitals are somewhat enlarged), is present in black on ff. 12r-17v, present in faded red or black on ff. 18r-24r, present in black or occasionally red on ff. 25r-70r, and appears to have been lacking from ff. 70v-81r. It is hard to be certain whether the variations here may result from different amounts of fading. It is striking that there is some consistency here across the work of multiple scribes, as in ff. 25r-70r, along with some variation during the stint of a single scribe, as between f. 70r and 70v.

An interesting decorative touch comes with the extended lines. On numerous occasions the scribes add an additional half a line or so beneath the standard written grid and in such cases there are decorative brackets in ink marking the added line. F. 1 lv, which has the first such line extender, has a fairly elaborate abstract example in black ink (this is within the stint that Healey attributes to Scribe A). The examples on ff. 18-24 are not the same since these result from the main scribe's providing material that has gone missing from right-hand sides of the rectos presumably due to cropping. The next line extender, on f. 34v, is an elaborate drawing of a bird sprouting decorative leaves from its mouth drawn in black ink (within another stint attributed by Healey to Scribe A). There is then a consistent series of such line extenders throughout ff. 36r-52v where the decorative squiggly pair of black lines have been filled in with red (thus providing a consistent decorative flourish within pages apparently written by multiple scribes, delimited to quires VI and VII). F. 77r provides another example in the form of a bird, clearly matching the one at f. 34v, if slightly less elaborate, even though the writing here is attributed by Healey to Scribe B. A double squiggly line, like those on ff. 36r-52v but without the red color, recurs at ff. 77v-79r (in the stint of Scribe B, according to Healey). The pattern of the line extenders is not consistent, then, like so much else, but it seems to provide a little flourish of decorative interest across various components of the collection.

All in all, the visual pattern of these two manuscripts presents a distinct experience for different sections, often inconsistently miscellaneous (as in the number of lines per page), but with some features that recur across the

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whole collection, as with the recurring line extender brackets and, to a contestable extent, the recurring scribes. Healey (1978: 16) suggests that the collection "represents the formative stages" of an anthology: "Its value lies precisely in its unfinished state; since the editorial touch is conspicuously apparent, it lays bare the process by which finished collections, like the Ver-celli Book, could evolve."

Perhaps the most conspicuous sign of such a process of accumulation lies in the evidence that the manuscripts are made up from a distinct series of booklets, as suggested by Robinson (1978). This is most clear-cut for Quire IV (ff. 18-24), which contains a single homily by TElfric (item 5) that starts with a rubric at the top of the recto of the first folio of the quire and ends with considerable blank space on the last surviving folio, with the likelihood that the following folio was excised because it was blank. The quire has significantly different written dimensions from other material in the manuscripts, as is particularly obvious in the additional width of the writing. Apparently this booklet was cropped down at such an early stage that the original scribe was able to systematically recopy text lost to the cropping from the right-hand side of the rectos in the inner margin. Such early cropping hints that the unit had but a brief independent existence, although a little added discoloration on the outer leaves, ff. 18r and 24v, and damage from fluids not seen for the most part inside this quire, may result from early circulation unbound. The only thing connecting the creation of this quire with the collection in which it now resides is the possible recurrence of this scribe's handwriting elsewhere in the collection. Otherwise this quire is connected only insofar as the contents, a sermon on Lent, fit well with the thematics of the collection and perhaps with its temporal sequence of Lenten homilies.

The first three quires (ff. 2-17) form a unit in a different way and the evidence is more equivocal. The texts here both begin and end imperfectly, demonstrating that this was once part of a larger sequence. An earlier arrangement has been visibly disrupted with the placing of Quire II and its text of the *Visio Sancti Pauli* (item 3) within the context of Quires I and III and the homily on the Address of the Soul to the Body (item 2). The fragmentary nature of item 1 shows that a substantial homily (Napier 49/Blickling 9/Vercelli 10) at the least, and perhaps more, has been lost from the beginning of this sequence. Nevertheless, f. 2 has been heavily soiled, with the text on both f. 2r and 2v only legible because it has been retouched by a later scribe, with the suggestion that this leaf served as the outside wrapper for a unit that at some stage circulated independently without a protecting binding. The fragmentary end of item 1 was perhaps simply sacrificed at

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this stage to serve as the outer wrapper until it was restored by the attention of the retoucher. At the end of the sequence, item 4 is distinct in content as a sequence of charms within a collection otherwise full of homilies and, as such, it may have been added to originally blank space at what would be the end of the sequence. Since the charms end in mid-flow, there is clearly now some loss here and the codicological evidence hints at the loss of just one more folio: while Quire III has now been significantly disrupted, one additional lost leaf at the beginning and end would make this a quire of eight gathered around the stitching between ff. 14 and 15. The fact that these charms were apparently copied over an erased text on f. 17v is more puzzling but might indicate that at this end, too, an item was sacrificed on a page (or on this page and the subsequent lost folio?) that was subsequently reused. Healey considers that her Scribe B wrote both item 3 on the inserted Quire II and item 4, the charms at the end of Quire III, and takes over for the end of item 2 on Quire III otherwise written by Scribe A. This would suggest that the reorganization of material here was the work of Scribe B, who absorbed the *Visio Sancti Pauli* and added the charms. This independent unit is associated with the rest of the collection in view of the recurrence of both scribes, the approximately similar size (although notice the variation in number of lines and written space), and also the somewhat but not very similar line extender on f. 11v and on f. 34v and f. 77r (although notice that the one at f. 11v is fairly different). In other words, while this unit probably had a distinct life as a separate unit, it may also have provided the aesthetic kernel for the collection as it now stands.

Quires V-IX, ff. 25-61, appear to constitute another distinct unit, although here the pattern, which was disrupted by the subsequent division into two books, includes some palaeographical and codicological oddities. The opening of Quire V starts a new homily (item 6 on f. 25r/1) and the contents appear to proceed continuously without any gaps to the end of Quire IX, which ends just shy of the end of a homily (item 7 on f. 61v/14). At least three different hands and perhaps more are in evidence within this sequence, including in Healey's analysis both Scribe A and Scribe B, with no obvious rationale for the alternations. The make-up of Quire VI is quite odd as a gathering of just three leaves incorporating multiple changes in scribes. This is the point where the early modern binder divided the collection, and the short quire would make most sense if material were here missing, but instead item 6 appears to proceed without gaps. After that both Quires VIII and IX incorporate an added leaf. This would make most sense if the organizing scribe wanted to finish copying item 7 at the end of Quire IX. This constraint on copying space might also explain the inclusion of an

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added line at f. 34v, throughout Quires VII and VIII (ff. 36-52), and on f. 58r. Paradoxically, though, although the completion of item 7 was almost certainly within grasp with the addition of just a line or two at f. 61v, the scribe did not finally do so but allowed the last lines to spill over onto a further page or pages now missing (a single folio or a complete quire?). If, then, these quires did circulate as a separate unit, they did so with at least a further leaf and possibly with further items at the end. Signs of wear bear out such a conclusion. At the opening, f. 25r has sustained water damage that stains forward through much of the quire, although it does not have the soiled look of f. 2 and so does not appear to have served as the wrapper for a collection that circulated widely. At the close, f. 61v is as clean as any other page and presumably never circulated as an outside leaf. These quires, then, may have constituted a distinct unit with a lost (and now unrecoverable) conclusion.

Finally, Quires X and XI (ff. 62-81) constitute a distinctive unit to the extent that they completely contain a single homily (item 8 starts on f. 62r/1 and ends at f. 81r/II) and end with considerable blank space (f. 81 r/12-15 and all of f. 81v but for later additions). Quire XI has two added leaves, perhaps inserted to ensure that the homily could be completed within the quire. F. 81v is discolored and shiny in a manner that might suggest it circulated as an outer wrapper. The similarities of format and the recurrence of the scribe suggest, on the other hand, that this unit was created specifically to be associated with Quires IV-VIII and perhaps with the book as a whole.

Each of the now separate manuscripts is contained in a plain 17c binding of a similar style, with the sewing anchors visible through the boards, coated in a thin and dirty cream-color leather. The binding of Junius 85 is slightly different in dimensions from Junius 86: Junius 85 has outer boards of 170 x 113 mm., Junius 86 of 162 x 108 mm., and Junius 85 is also a somewhat thinner book (Junius 85 measures 18 mm. between outer boards, Junius 86 measures up to 28 mm., although its covers are now considerably warped). Junius 85 has three sewing bands visible in the spine, which is showing signs of cracking; Junius 86 has no such raised bands and the spine looks to have been more recently repaired: it alone has the classmark printed on the spine. Junius 85 has the remains of 'a' written in ink on the cover, while Junius 86 has '0.' clearly visible at the equivalent place.

In addition to paper flyleaves from the time of the binding, there is now one medieval parchment flyleaf and was once another. F. 1 of Junius 85 is a fragment from a 12c missal with text visible sideways on the recto containing readings for the masses of Kings and Abbots (according to Hea

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ley 1978: 9). A hint of binding parchment with further text is visible in a narrow strip at the top left of the inside backboard of Junius 85 beneath the paper pastedown and at the mid right of the inside frontboard of Junius 86 beneath the paper pastedown there. The middle right-hand side of the first paper flyleaf of Junius 86 (i. e. f. [iii] verso) contains the inverse impression of writing from f. 36r, which it must once have lain beside without the presence of the next paper flyleaf (f. [iv]) which contains no such impression.

COLLATION: Junius 85 (ff. 2-35) I¹ (f. 2, displaced singleton, original form of quire not now knowable); II¹⁰ wants 1 before f. 3 (ff. 3-11); III⁶, 2, 5, 6 are singletons (ff. 12-17); IV⁸ wants leaf 8, probably blank, after f. 24 (ff. 18-24); V⁸ (ff. 25-32); VI³ 2 is a singleton, 1 and 3 (ff. 33 and 35) may be conjoint or may be singletons || Junius 86 (ff. 36-81) VII⁶ (ff. 36-41); VIII¹⁰⁺¹ 7 (f. 48) added half-sheet (ff. 42-52); IX⁸⁺¹ 8 (f. 60) added half sheet, 2 and 7 singletons (ff. 53-61); X¹⁰ (ff. 62-71); XI¹⁰ 6 and 10 singletons (ff. 72-81).

CONTENTS:

a. f. Irv 12c flyleaf with later additions [not on film],

f. Ir 13c(?) heading: 'Pars psalt(er)ii g(re)ci'; 17c note by Junius on MS contents: Tmperitia(m) possessorum inscriptus . . . pagina | decima(m) octava(m)' [sic] (written over an illegible 12c liturgical text, rotated).

f. Iv continuation of the 12c liturgical text (badly faded and rotated)

1. f. 2r/1 –14 OE Homily "Tuesday in Rogationtide", fragment (HomS 40.1 (Nap 49)) begins imperfectly: 'song 7 godes lof [. . .] | stan cynincg- es'; ends 'soölice butan | aende:– AMEN' (ed. Napier 1883: 265, lines 13-end, no. 49; same as Bückling 9 and Vercelli 10; this version ed. Szarmach 1977).

[Note: Text partly touched up, partly faded to invisibility. Added 17c title above, 'Pars Psalterii Saxonici'.]

2a. f. 2v/l-20 OE Homily, fragment (HomM 14.1 (Healey)), which continues on f. 12r (no. 2b): 'Men da leofestan we 'ge'leornodon on | god- cundum gewritum ... he self | [waes on rode] gefaestnod. his fet 7 his hand|[.] genaeglu(m) 7 durh d[a drowunge he us]' || (continued on f. 3r, lower margin) '[wolde o]f hylle [witum a]llys[an]' (ed. Fadda 1977: 163-65, no. 8, lines 1-13, with readings not legible in manuscript supplied in brackets from her edition).

3. ff. 3r/l-1 lv/16 OE Vision of St. Paul (HomM 1 (Healey)), begins imperi.: '7 ,m(en da leofestan). hit saegd her on disum halgum ge-[write];

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ends imperf. '7 hio hin e' dan(ne) gegrétad | dæs synfullan mannes' (ed. Healey 1978: 63-73).

[Note: The text on ff. 3-6 has been altered a good deal in a contemporary hand, perhaps that of Scribe A. Healey argues that the fragmentary text is brought into deliberate harmony with the item 2b that follows (see Healey 1978: 4-5).]

2b. ff. 12r/l-17r/5 OE Homily, fragment continued from f. 2v (HomM 14.1 (Healey)): 'sawl. 7 dus cwed. gehyrstu héarda | lichoma.'; ends 'mid his gecorenum | ænglum; a in ealra wurulda wu|ruld; a buton rende; amen' (ed. Fadda 1977: 165-73, remainder no. 8, lines 14-127, continued from f. 2v with one or more leaves probably missing between ff. 2 and 12).

4. f. 17r/5-17v/17 Four charms in Latin and OE with OE titles and directions for use, written without break after homily and without marking rubrics:

a. f. 17r/5-17v/5 wid | wif bearneacenu. 'Maria uirgo | peperit... 7 bind under hire | swidran fôt' (ed. Storms 1948: 283, no. 45).

b. f. 17v/5-10 Wid gestice. 'Wrid | cristes mæl. 7 sing drywe dær|an . . . & recessit | dolor' (ed. Storms 1948: 286, no. 49).

c. f. 17v/10-16 Wid uncludum swyle. 'sing | on dine læcefinger . . . Fuge | [...] diabolus;' (ed. Storms 1948: 279, no. 41).

d. f. 17v/16-17 Wid todece. | 'S(an)c(tu)s petrus supra mârmôream'; ends imperfectly (complete sequence of charms, ed. Cockayne 1864-66: 1: 392-94).

[Note: F. 17v is probably a palimpsest.]

5. ff. 18r/l-24r/12 Ælfric, ÆCHom II, 7: DOMINICA I IN QUADRAGES- SIMA. I 'MEN DA LEOFESTAN EOW EALLUM IS CUD. | des gærlica ymbryne us gebringd efne. | nu da clænan tid længtenlices fæstenes'; ends: '.A. in ealra worulda woruld Amen (ed. Godden 1979: 60-66).

[Note: On f. 20v, in lower margin, rotated, in a 12/13c hand is the incipit for a hymn for St. Denis, 'gaude prole grecias gloriet(ur) gaullia patre dyonisio exultet | gaude prole', and in the gutter (barely visible on film) is bdo de moteroil' (see Ker, Cat., 410-11). In the bottom margin of f. 21r, upside-down, in 12c hand is a scribble: 'depromit' and 'depromit d(omi)no sede a' (Ps. 109.1 (?)). F. 24r/13-19 blank except for 'Legem' (12c) written on line 20.]

f. 24v blank but for later additions: 'anim' (12/13c); 'D(omi)ne ne in furore tuo arg[.]'

(Ps. 6.2) (12/13c); and the foot of the page, upside-down in a small script 'decidif.

6. ff. 25r/l-40r/17 Homily (HomM5 (Willard)): 'Geherad nu maen da leofestan hu ùs | godes bée moniegajt. 7 myndigad to | ures lifes clæn-

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nesse 7 lichaman | 7 saule.'; ends 'wuniad 3on(ne) mid criste | dam de nu lyfad. 7 ricsad. mid god | feeder, dam sie wuldor. 7 lof. a in eal|ra. worulda. woruld. a bûten am de' (ed. Fadda 1977: 6-31, no. 1).

7. ff. 40v/l-61v/14 Homily 'GEHÉRAD NU maen da léofestan. hwaet | her saegj> on dissum bócum. be | manna teodungcéapa'; ends imperfectly: 'sie lof 7 wuldor. a on ealra (ed. from the Blickling MS by Morris 1880: 39-53/2, 195, 52/2-end, no. 4 and 16 [in fact all one] but with many verbal differences; the distinct version here partly ed. Willard 1949: 72-78).

[Note: F. 43v has the name 'teobald(us) ade de | richebor' added in a 12/13c script in top margin; f. 44v-45r has several scribbles in the top and left margins (12/ 13c), including 'decid(it) omnia vi(n)cit amor et nos cedam(us) amori' (Vergil, Eclogue X.69) in both the top and left margins.]

8. ff. 62r/l-81r/II Homily (LS17.2 MartinVerc 18) 'HER we magon hwylcum|hwega wórdum sécgan be | daére àrwyrdan gebyrda. 7 be J?am I halgan life 7 fordfore daes éadi|gan weres. s(an)c(tu)s martinus'; ends: 'to dan ùs gefùltumige ure | drihten. se leofad. 7 ricsad. a | butan am de. AMEN' (ed. Scragg 1992: 291-308, no. 18; same as Vercelli 18 and Blickling 17) [F. 81 r/12-15 is blank].

f. 81v blank but for the addition at f. 81v/l-3 of the first words of Psalm 1 in Latin and at f. 81v/4 for scribbles of the alphabet, followed by a repeated ornamental B.

PHOTO NOTES: The paper flyleaves are not photographed; only [i] verso, [ii] recto, [iv] verso, and [v] recto are visible in the film.

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439. Princeton, New Jersey, Princeton University Library, W. H. Scheide Collection, MS 71 "The Bückling Homilies"
[Ker 382, Gneuss 905]
- HISTORY: This collection of anonymous pre-2Elfrician homilies with appended 14c and 15c material from Lincoln is, along with the Vercelli Book [482], one of the earliest OE homily manuscripts. There are three phases to the history of the Bückling Homilies: the Anglo-Saxon period, about which very little is known, a late medieval use in Lincoln, which is abundantly attested, and a well-documented period of modern ownership. All three are outlined here.
- The dialect of the Bückling Homilies hints at a Mercian origin for the manuscript (Hardy 1899 and Menner 1949). The manuscript was written in or sometime after 971 in view of the dating formula included in Homily

11 on f. 72 and this approximate date is confirmed by the characteristics of the handwriting (which Ker ascribes to s. x/xi).

[Note: Kiernan (1996: xix-xxii) has suggested codicological and paleographical similarities to the Beowulf-manuscript (London BL Cotton Vitellius A.xv [251]). Following Försters suggestion that the “hand of the second Beowulf scribe displays in overall appearance a striking resemblance to the first scribe of the Bückling homilies” (Förster 1919: 43, Kiernans translation (1996: xx)), Kiernan notes similarities in the late square minuscule, in the writing grid layout, and in the irregular arrangement of quires (see below) to fit content. Coupled with the long-debated literary relationship between Bückling Homily 16 and the description of Grendels mere in Beowulf, this evidence allows Kiernan (1996: xxi) to suggest “the possibility that the two manuscripts were copied at different times in the same scriptorium.” But for doubts about this theory see Orchard 2003: 21-22.]

Evidence for use of the homilies after their first writing is slight, but some clues do survive. While many corrections to the text are by the main scribes, a few were made by other hands, such as the linguistic preference that led to the insertion of “se” before ‘haelend’ at ff. 14r/10, 14r/16, 15v/16, 16r/16, in the opening of Homily 3. The attention of later users is evident, too, in the insertion of rubrics for Homilies 11-14, probably in the late 11c

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in view of such transitional spelling as ‘dei’ (f. 70v/2, Ker [Cat., p. 453] characterizes this as “a rough hand of s. xi”). A further layer of later use is attested here, since the rubric to Homily 13 at f. 84v/7 has received a later pious addition, ‘N(ost)ri le(s)u Chr(ist)’. Later attention is also seen around the dating formula at f. 72r, where the comment ‘fif elddo sindon ahgan. on jiam syxtan sceal beon dom[.?.] | deih’, written in the upper margin, relates to the discussion of the ages of the world and suggests transitional English in the spelling of deih. Probably the same annotator entered bn jaa(m) six- ta[.] | elddo’ at f. 72r/8 margin, supplying a phrase that makes the text more explicit. While little is known for sure of the early circulation of this manuscript, it clearly received some attention from users of the text, apparently stretching into a transitional period of English.

[Note: A close relationship with part of the He homiletic manuscript CCC 198 [41] has been convincingly demonstrated by Scragg (1985) and Swan (2006), a manuscript at Worcester at one time (Ker, Cat., p. 82). Part of a homily in CCC 198 may have been copied from Blickling Homily 10.]

By 1304 the manuscript was in the possession of Lincoln city corporation. Here it was used as an oath book and as a book of record. The gospel sequentiae, made up of the gospel pericopes for Ascension, Epiphany, Annunciation, and Christmas, constitute a suitable range to serve as an oath book (Ker compares in this regard the Blickling Psalter, New York, Pierpont Morgan Library 776 [333], and MSS London, British Library, Royal 9 A. vii and 9 A. xii). It was probably as a result of considerable handling that followed from use as an oath book that some of the leaves became soiled and many of the bifolia split and disordered (Willard 1960: 18-25). At the same time, the manuscript became a somewhat haphazard ledger for the recording of city affairs and names, written into margins and other blank spaces. The earliest entry lists the roster of members of the Lincoln Common Council for 1304 (on the margin of f. lv). The latest dated entry among the homilies is ‘Martin Mason | belman 1608’ at the foot of f. 119v, while on the calendar there is an entry from 1623 at f. v verso. Municipal records and names abound, along with other more miscellaneous marginalia, especially from the 14c and 15c (all those recoverable are listed by Willard 1960: 47-65). At this time, the OE texts must have had only totemic significance since the language would have been unreadable. The late medieval additions do not relate to the OE texts (with only a couple of possible exceptions, such as the internal gloss at f. 95r). Willard (1960: 48) speculates that the manuscripts “selection for use by the Common Council may have been governed by the fact that it was an ancient book, a religious book, that it is in the vernacular, and that it is both English and pre-Conquest.” Similar use

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was made of a glossed psalter, the Blickling Psalter, although in that case at least the Latin would have remained comprehensible.

The manuscript left the common council of the City of Lincoln in 1724, as made clear by a reference in the Lincoln Corporation Minute Book to the disposal of “two books writ in ancient character,” namely the Blickling Homilies and the Blickling Psalter, to a Mr. Pownall of Lincoln (see Willard 1960: 15-17, from whom the following history is drawn). From him both manuscripts passed to Sir Richard Ellys, of Nocton,

Lincolnshire, on whose death in 1740 they were inherited by Baron Hobart of Blickling Hall, from which these manuscripts take their traditional names. The inheritance passed on to the Marquis of Lothian in 1850, from whose family Richard Morris borrowed the manuscript to make his edition of 1874-80. On the death of the tenth Marquis of Lothian in 1930, both manuscripts were sent to New York for public auction at the American Art Association—Anderson Galleries, Inc. On 27 January 1932 (Willard mistakenly gives 1928), the manuscript of the Blickling Homilies was sold to Cortlandt F. Bishop for \$55,000. After his death, the manuscript was again sold at auction, on 5 April 1938, for \$38,000, to John Hinsdale Scheide (1875-1942), of Titusville, Pennsylvania, who was building on the library of his father, William Taylor Scheide (1847-1907). From him, the collection has passed to his son, William H. Scheide (b. 1914), who allowed extensive use of the manuscript for the making of the facsimile in the 1950s and then lodged it in the care of Princeton University Library from about 1960. It was microfilmed in 1955. In 2008 new online digital photography of the complete manuscript was released.

CODICOLOGICAL DESCRIPTION: Leaves measure approx. 200 x 155 mm., with substantial variation between pages. There are three elements making up the manuscript, the 10c homilies, the 14c gospel sequentiae, and the 15c calendar, and preparation is distinctive for each. The OE homilies (ff. 1-139), which make up the bulk of the codex, are ruled in drypoint for 21 lines within a writing grid of approx. 175 x 110 mm. There are double bounding lines to left and right, with the writing generally starting from the inner, although sometimes from the outer, line. There is considerable variation in the degree of compression or expansiveness of the script (which led Scragg 1985), to speculate about units within the copying). The parchment is generally arranged HHHH in quires of 8, i.e. with hair consistently on the outside; however, there are numerous irregularities: III and XI are quires of 6; V is a bifolium, flesh outside; VII, VIII, and XVI are (or were originally) quires of ten; III, XII, XIII, and XVII, and perhaps XVI and XIX, were ar
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ranged HFHF (Collins 1976: 53); XVIII is FHFH and other quires “exhibit odd mixed arrangements, differing not only from Kers two types but from each other” (Collins 1976: 53). The varying quire sizes and arrangements are perhaps further evidence of copying the texts in units (see Scragg 1985 and Kiernan 1996: xxi). There has been some damage from wear and moisture, and substantial loss from trimming: for example, the top line of text has gone missing throughout Quire XV (ff. 103-110).

The 15c Calendar in the first quire (ff. i-vi) has leaves measuring 206 x 150 mm., pricked and ruled for five columns and 34 lines in ink, creating a ruled frame of 160 x 104 mm. Hairside is outermost in the parchment in an arrangement HHH. The 14c gospel sequentiae (ff. vii-x) has leaves measuring 198 x 145 mm, ruled in pencil for two columns of 25 lines, creating a written grid of 148 x 43 mm. To these pages, an unruled singleton (f. xi) was added in mid-14c.

There are multiple foliations/paginations throughout the manuscript. The present foliation, which dates from 1955, is made in pencil in the righthand margin of the versos, mid-page or towards, but not at, the top of the page. This is the foliation used by Willard (1960) and used throughout this description. It is not, however, in evidence on the 1955 microfilm that accompanies this description. An earlier pagination in ink and pencil is visible at the top outer margin of most pages. This was the pagination used by Morris 1874-80 and by Ker and most visible in the present microfilm. For this reason, the ink pagination is given in brackets alongside the foliations in the Contents section below.

[Note: On the 1955 microfilm/-fiche is visible a foliation on the inside margins of the rectos running from f. ix recto to f. 135 as ff. ‘8-150’. This was the temporary foliation made for the Lothian sale about 1930 by Seymour de Ricci. This system is not visible in Willard’s facsimile published in 1960 because it was erased in preparation for the new photography (see Willard 1960: 21-22 and “Photo Notes” where this previous foliation is collated with the newest one).]

There are two systems of quire signatures in evidence, both medieval. An earlier series covers just the Anglo-Saxon material. From this, ‘.P.’ is visible at the foot of f. 73v on the last verso of quire X, ‘.U.’ is visible on f. 1 IOv at the end of quire XV, and ‘.X.’ is visible on f. 119v at the end of quire XVI. There are traces of four further letters, which were made out by Willard (1960: 25) as ‘E’ at f. 8v, ‘L’ at f. 49v, ‘S’ at f. 94v, and ‘T’ at f. 102v. These signatures demonstrate that four quires of the OE manuscript are missing from the beginning, in addition to one quire after quire IX (i.e. after f. 64). These omissions, along with the loss of folios remarked below, had already occurred by the time of a series of late medieval quire signatures in roman

numerals, which are written in the lower right corner of the first folio of each quire. The first quire lacks a signature, while the second is signed 'iii' (f. 9r) and the third 'ii' (f. 16r), after which the signatures proceed regularly to 'xviii.' The two patterns of quire signatures are conveniently tabulated by Willard (1960: 26).

The OE text is written in two hands. Hand A alone wrote ff. 1r-49v, then the two hands alternate, with Hand B providing the beginning or ending of some homilies, apparently as a controlling guide, and then Hand B alone wrote the final pages, ff. 120r-139v. Willard (1960) provides a detailed examination of both hands and concludes that Hand B wrote ff. 50r/2-3, 65r/5-21, 67r/7-68v/6, 84r/1-84v/6, 86r/1-21, 86v/2-21, 103v/16-104r/21, 109r/6-15, 110v/13-15, 120r/1-139v/21, while Hand A wrote the rest. The main hands made numerous mistakes in copying, some of which they corrected. As Scragg (1985) observes, the pattern of scribal alternation, the pattern of the quires, and the presence of blank space and spacing of the texts all suggest that the OE manuscript was written in blocks, with some homilies already written out before the preceding homily was finished.

Original rubrics in the first half of the manuscript were written in red (Homilies 2-7, ff. 6v, 14r, 22r, 32r, 40r, 50r, and probably Homily 9, on f. 63v, now erased but with some traces, and possibly Homily 10, on f. 65r), while those in the last part were written in black (Homilies 15-17, ff. 104r, 120r, 127r), with Homily 16 (f. 120r) touched in red. Willard (1960: 38-39) thinks the rubrics were written by the two main scribes, the first group by Hand A, the last by Hand B. Added rubrics (Homilies 11-14, ff. 70v, 80v, 84v, 98v) were all written in black. Initial letters for each homily are enlarged and written in decorative form, often making use of color. Colors used are green (f. 6v), and red (ff. 14r, 32r, 40r, 50r, 63v, 65r, 70v, 80v, 84v, 98v, 104r, 120r), while two enlarged initials just use black (ff. 22r, 127r). That the decorated initials were done after the major writing campaign is seen on f. 22r/2, at the opening of Homily 4, where the wrong initial is supplied, with the common 'M' for 'Men]?a leofestan in place of the needed 'G' to make sense before eheraja'. There is one further colored initial: an enlarged and decorated green 'M' in the right-hand margin of f. 17r, untroubled by any relationship with the start of a text or with the expected tag 'Men]?a leofestan. Beneath the initial, in red capitals like those of the first rubricator, are two lines of text, now cropped and unintelligible: possibly 'C EM | SES DIE'. Occasional further hands have made corrections, commented on the age of the world, and provided missing rubrics, as described above under history.

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The calendar (ff. i-vi) is written in a single hand of the 15c, using red and black, and has received many additions in multiple hands. The gospel sequentiae (ff. vii recto-ix recto) are written in a single hand of the late 13c or early 14c (Willard 1960: 42), the ink of which has turned brown. Small initials are touched in red and larger initials are written in red and decorated with blue flourishes. The addition at the foot of f. viii recto is written in the main hand in a single column and similarly decorated. All of the blank space following and surrounding the text is filled with municipal records from Lincoln of events dating from 1263 onwards written in various hands starting from the beginning of the 14c onwards. The marginalia throughout the manuscript is written in multiple hands of the 14c-17c.

The whole manuscript was contained in an elegant 19c binding made at the shop of Charles Lewis, probably between 1843 and 1854, and this may have been the occasion of substantial trimming (see Willard 1960: 20-21). The manuscript was disbound and photographed in 1955, and the leaves were reordered under the direction of Rudolph Willard and the manuscript was rebound by Marguerite Duprez-Lahey of the Pierpont Morgan Library, New York, in December 1956 (Willard 1960: 21). That binding proved to be dangerously tight and so the boards and spine were removed and the text block held safe in a book box until recently. The manuscript was rebound in 2007 by Scott Husby.

COLLATION: The manuscript was rearranged into the following configuration between 1955-60: ii + 6 + 5 + 139 + ii (two paper flyleaves at front, one at end along with a note by Benjamin Thorpe dated 16 March, 1843). Foliated i-xi, 1-139; [Anglo-Saxon section paginated 1-278.] Quire-ing: A⁶ (ff. i-vi) | B⁴⁺¹ f. xi a singleton (ff. vii-xi) 11⁸ (ff. 1-8); II⁸ wants 8 (ff. 9-15); III⁶ (ff. 16-21); IV⁸ (ff. 22-29); V² (ff. 30-31); VI⁸ (ff. 32-39); VII¹⁰ (ff. 40-49); VIII^o wants 10 (ff. 50-58); IX⁸ wants 1 and 8 (ff. 59-64); X⁸⁺¹ (ff. 65-73, f. 70 added singleton); XI⁶ (ff. 74-79); XII⁸ wants 7 (ff. 80-86); XIII- XV⁸ (ff. 87-110); XVI¹⁰ wants 10, probably blank, after f. 119 (ff. 111-119); XVII-XVIII⁸ (ff. 120-135); XIX four, ff. 136-139, wants a folio before 136 and more after 139.

CONTENTS (facsimiles, Willard 1960; online facsimile, see Bibliography, Princeton University library):
Calendar

1. ff. i recto-vi verso 15c Calendar with later additions (described Willard 1960: 43-45): 'K(A)L(ENDAS)

P(ri)ma die me(n)se . . . ' ends 'xii A ii S(an)c(t)i Siluestri ep(iscop)i & (con)f(essor)i(s).'

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[Note: This has received the addition of names associated with the municipal administration of Lincoln both in the calendar and in the margins (23 names listed and identified Willard 1960: 45-47), including some informal comments, such as two facetious appeals to Lincoln worthies to pray for us as if they were saints (Leon f. iii recto "sancte' Joh(an)nes Clark ora pro nobis" and likewise Willelmus Hall), or the addition on f. ii recto following the name 'Thomas Lungwicli 'a lyei fui my l money' (mostly struck out) and to (f. vi verso) 'Sir Amor Waterhowse sariant' (another hand?) 'a | false profit'.]

Sequentiae

2. ff. vii recto a/l-ix recto a/22 (in two columns) 14c sequentiae of the Gospels, suitable for administering oaths, Mark 16:14-20, Matthew 2:1-12, Luke 1:26-38, John 1:1-14, followed by the collects which pertain to these pericopes in the mass.
- f. vii recto a/l-b/12 Mark 16:14-20: In ilio temp(or)e s(e)c(un)d(u)m | marcu(m). 'Recumbentib(us) | undecim discipulis . | apparauit illis ie(su)s'; ends: 'D(omi)no cooperante & | sermonem (con)firma(n)[te sequentib(us) signis';
- f. vii recto b/13-b/20 Collect for Ascension: or(ati)o 'Concede q(uaesumu)s l om(nipoten)s d(eu)s ut qui | unigenitu(m) tuu(m) rede(m)p|torem n(ost)r(u)m ad celos | ascendisse credim(us) ip(s)i quoq(ue) mente i(n) l celestib(us) h(ab)itemus | p(er) eunde(m)' [Gregory, Liber sacramen- torum, "In ascensa domini", cf. PL 78.108];
- ff. vii recto b/20-viii recto a/6 Matthew 2:1-12: S(ecundum) math(eu)m | 'Cum natus esset ie(su)s in bethleem'; ends: p(er) aliam uiam. | reu(er)- si sunt in regione(m) | suam';
- f. viii recto bottom margin Collect for Epiphany: (added with a signe de renvoi following the pericope) 'Deus qui unigenitu(m) tuum gentib(us) stella l duce reuelasti concede p(ro)picius ut qui iam | te ex fide cog- nouimus usq(ue) ad contemplanda(m) | speciem tue celsitudinis p(er)- ducamur per eundem';
- f. viii recto a/6-viii verso a/9 Luke 1:26-38: Tn ilio tempore mis|sus est angelus ga|briel a deo'; ends: 'Dixit aute(m) ma|ria. Ecce ancilla d(omi)ni l fiat m(ihi) s(e)c(un)d(u)m u(er)bum | tuum';
- f. viii verso a/9-a/19 Collect for Annunciation: o(rati)o 'Deus qui de beate l marie uirginis | ut(er)o u(er)bum tuum an|gelo nunciante (carnem) l suscip(er)e uoluisti pr(est)a | suspplicib(us) [sic] tuis. ut | qui uere earn dei geni | tricem credim(us) eius | apud te int(er)cessionib(us) | adiuuem(ur) p(er) eu(m)dem' [Gregory, Liber sacramentorum, "VIII Kal. April., Annuntiatio angeli ad beatam mariam", cf. PL 78.51];

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- ff. viii verso a/19-ix recto a/22 John 1:1-14 S(e)c(un)d(u)m iohannem | 'In principio erat | uerbum'; ends: 'a patre. | Plenum gr(ati)e & ue | ritatis';
- f. ix recto a/15-22 Collect for the Nativity or(ati)o. | 'Concede q(uaesumu)s o(mni)p(otens) | deus ut nos | unigeniti tui noua | per carnem natiuitas | liberet. quos sub pec|cati iugo uetusta ser|uitus tenet (p(er)) eu(m)- de(m/ [Gregory, Liber sacramentorum, "VIII Kal Januarii, In die nata- lis domini", cf. PL 78.31].

Marginal and Added Texts:

3. ff. i recto-139v passim, Municipal Records of Lincoln and other annotations 14c-17c (see Willard 1960: 47-65).

[Note: Memoranda and names related to the city of Lincoln, dated from 1304-1623 (described and partially edited Willard 1960: 47-65, with an index at Willard 1960: 71-72; cf. also J. W. F. Hill, 1929, 1948, 1956, who prints many). The manuscript was used as an oath book and record repository and as such the margins are replete with additions. Willard has the fullest edition of the manifold and varied entries spanning the 14c-17c. The additions, which "do not occur in regular sequence or chronological order" (Willard 1960: 48) include lists of mayors and their officers, diverse municipal records, individual names, prayers and biblical citations, proverbs, poetry, cryptograms and alphabets: all in all, 82 undated entries of various length and 172 dated entries. The entries are in Latin except for a few scribbles in English and a ME lyric of 8 lines: 'Tr[u]st in my luf hy schall be trw . . . The more i luf pc more i may' (f. x recto) (pr. Willard 1960: 65. The late medieval and post-medieval writing on the rectos and versos of ff. ix, x, xi are not legible on the film.]

OE Homiliary

4. ff. 1 -139v [pp. 1 -278] "Bückling Homilies in OE" (ed. Morris 1874-1880; DOE short titles given parenthetically):
 - a. ff. lr/l-6v/12 [pp. 1-12] Homily 1 "Annunciatio S. Mariae" (HomU 18 (BiHom 1)): begins imperf. 'gecynd

onwriġen 7 seo syn adilegod. I ond waes se dom oncyrrred euan ungesae'li'gnesse |]?(aet) hire waes to'ge'cweden; ends: 'ǰ?aer. leofad | 7 rixad ä buton ende on ecnesse. (Am)en' (ed. and tr. Morris 1874-80: 2-13).

b. ff. 6v/13-14r/7 [pp. 12-27] Homily 2 (HomS 8 (BiHom 2)): DOMINICA PRIMA IN QUINQVA|GESIMA | 'GEheraö nu men |>a leofestan hu lucas I se godspellere saegde be ǰaisse yweardan tide'; ends: '|>a ealle motan wunan mid dryhtne | in eallra worlda world. Amen (ed. and tr. Morris 1874-80: 14-25).

c. ff. 14r/8-21v/16 [pp. 27-42] Homily 3 (Hom S 10 (BiHom 3)): DOMINICA PRIMA IN QUADRAfGESIMA] | 'Men pa leofestan her sagap matheus | se godspellere p(aet)te 'se' hailend waere | laeded on westen; ASM 17.8

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ends: 'paer he leofap | 7 rixap a baton ende on ec|nesse. Amen' (ed. and tr. Morris 1874-80: 26-39).

[Note: A folio is missing after f. 15 (at Morris 1874-80: 29/22; cf. Dalbey 1968). F. 21v/17-21 was blank, and is now filled with Lincoln municipal records.]

d. ff. 22r/l-31v/21 [pp. 43-60] Homily 4 (HomS 4 (BiHom 4)): DOMIN TC A TERTIA IN QU'AD'RAGE|SI|MA 'Meherap [sic, recte 'Geherap'] nu men pa leofestan hwaet se tesela | lareow saegde be manna teopungceape'; ends: '7 sibb on éc|nesse in ealra worlda world ä buton | ende. Amen' (ed. and tr. Morris 1874-80: 38-53/2, 195, 53/2-33).

[Note: Old pp. 237-38 is now f. 30rv. Morris printed this displaced leaf as "A Fragment" (his no. xiv) on p. 195.]

e. ff. 32r/l-40r/9 [pp. 61-77] Homily 5 (HomS 17 (BiHom 5)): DOMINICA .V. IN QUADRAGESIMA | 'Her segg hu se aepela lareow waes spre|cende he cwaep. M(en) pa leofestan'; ends: '7 wuldor. 7 weorp|mynd ä buton ende on ecnesse. amen' (ed. and tr. Morris 1874-80: 54-65).

f. ff. 40r/10-49v/17 [pp. 77-96] Homily 6 (HomS 21 (BiHom 6)): DOMINICA .Via. IN QUADRAGESIMA. | 'Her stegg men pa leofestan. be pisse | halgan tide arwyrpnesse'; ends: 'pter he leofap 7 rixap a buton I ende on ecnesse. Amen (ed. and tr. Morris 1874-80: 64-83) [f. 49v/18-21 blank].

g. ff. 50r/l-58v/20 [pp. 97-114] Homily 7 (HomS 26 (BiHom 7)): DOMINICA PASCHA. I 'M(en) pa leofestan pis eastorlice gerino [corr. to geryno] us | aeteowed paes ecean lifes sweetole bysene'; ends: 'peer he I leofap 7 rixap ä buton ende | on ecnesse. Amen' (ed. and tr. Morris 1874-80: 82-97) [f. 58v/21 blank],

[Note: Two folios wanting after f. 58.]

h. ff. 59r/l-63v/16 [pp. 115-124] Homily 8, Rogation Monday "Sauwle pearf," begins imperi. (HomU 19 (BiHom 8)): 'gode 7 his sylfes synna geecep. 7 us is eac mycel | nédpearf p(aet) we gepencean'; ends: 'mid god faeder 7 mid pon halgan gaste | a buton ende. AMEN' (ed. and tr. Morris 1874-80: 96-105).

i. ff. 63v/17-65r/3 [pp. 124-127] Homily 9 Rogation Tuesday (HomS 40.2 (BiHom 9)): [erased rubric to pam operum gangdaege (as read by Willard 1960: 39)] | 'Men pa leofestan we gehyrdon | oft secggan be pam aepelan | tocyme ures drihtnes'; ends: 'mid eallum halgu(m) | sau- lum ää buton ende on ealra worlda | world. Amen.' (ed. and tr. Morris 1874-80: 104-7).

[Note: One folio wanting between ff. 64 and 65. Full text Napier 1883: 250-65, no. 49, also Vercelli X, cf. Willard 39.]

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j. ff. 65r/4-70r/21 [pp. 127-137] Homily 10 Rogation Wednesday "Pisses middangeardes ende neah is" (HomU 20 (BiHom 10)): [erased illegible rubric] | 'Men 3a leofostan hwaet nu anra manna | gehwylcne ic myngie 7 here ge weras ge wif ends: 'be leofad | 7 rixa3 on worlda world ää bu- ton ende | on ecnesse. AMEN' (ed. and tr. Morris 1874-80: 106-15).

k. ff. 70v/2-80v/4 [pp. 138-158] Homily 11 Ascension Day (HomS 46 (BiHom 11)): [added rubric] ON ba haiga bünres dei | 'Men ba leofes- tan magon we nu | hwylcum hwego wordum | secgan'; ends: 'he nu is burh godes fultum | be lyfaS 7 rixad a butan ende' (ed. and tr. Morris 1874-80: 114-31).

[Note: The text includes a dating formula in describing the sixth age of the world at f. 72r/10-11 '7]?isse is bonn(e) se mēsta dēi agangen | efne nigon hund wintra. 7 lxxi. I onbys're' geare' = 971 A.D.]

l. ff. 80v/5-84v/6 [pp. 158-166] Homily 12 Whitsunday (HomS 42 (BiHom 12)): [added rubric] Pentecostent. [sic] Sp(iritu)s d(omi)ni | 'Men ba leofestan weorbodan we 7 brem|don nu unfyrn. for ten nihtum'; ends: 'baem drihtne sy lof 7 wuldor on | worlda world a buton ende on éc- nesse. Amen' (ed. and tr. Morris 1874-80: 130-37).

m. ff. 84v/7-98v/9 [pp. 166-194] Homily 13 Assumption of the Virgin (LS 20 (AssumptMor)): [added rubric] S(an)c(t)a maria mater. D(OMI)- NI I 'MEN DA LEOfestan gehyrab nu | hwaet her se'g'b on bissum

bocum I be baere halgan faemnan S(an)c(t)a marian'; ends: 'heo us sy milde bingere wi3 | urne drihten haelendne crist ondwear|des raedés [sic] 7 eces wuldres to baem us ge|fultumige ure drihten Amen' (ed. and tr. Morris 1874-80: 136-59).

[Note: One folio wanting between ff. 85 and 86. Text also in CCCC 198, cf. Willard 1936: 8-16.]

n. ff. 98v/10-104r/17 [pp. 194-205] Homily 14 Nativity of John the Baptist (LS 12 (NatJnBapt)): [added rubric] S(an)c(t)e IOhANNES bap- tista spel I 'Men ba leofestan her us manab | 7 mynegab on bissum bocum I 7 on bissum halgum gewrite'; ends: 'wuldor 7 weordung on ealra | worlda world à on ecnesse. AMEN' (ed. and tr. Morris 1874-80: 160-69).

o. ff. 104r/18-1 19v/21 [pp. 205-236] Homily 15 (LS 32 (PeterandPaul)): SPEL BE PETRUS 7 PAULUS. | 'Men da leofestan weordian we on 3issu(m) I andweardan dasge S(an)c(t)e petres cristes | apostola eal- dormannes browungtide'; ends: '7 mid | b^m halgan gaste in ealra | worlda world a buton | ende on ecnesse | Amen' (ed. and tr. Morris 1874-80: 170-93).

[Note: A folio, probably blank, is lacking after f. 119.]

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p. ff. 120r/l-127r/12 [pp. 237-253] Homily 16 (LS 25 (MichaelMor)): TO S(AN)C(T)AE MICHAHELES NLESSAN. | 'Men da leofestan mana]? us 7 mynga]) | seo àr 7 seo eadignes]?aes hean 7 paes ha[!])gan | heah- engles tid'; ends: '[>(aet) he ure saula geleede on | gefean J>aer hie motan blissian a buton ende | on ecnesse. AMEN' (ed. and tr. Morris 1874-80: 196-211, his item xvii).

q. ff. 127r/13-135v/21 [pp. 253-270] Homily 17 (LS 17.1 (MartinMor)): TO S(AN)C(T)E MARTINES M7ESSAN. | 'Men da leofestan we magan hwylcum hwega | wordum secggean be die re arwyrdan ge|byrdo'; ends imperfectly: 'Hwaet standest J)u wie I grim' (ed. and tr. Morris 1874-80: 210-27, his item xviii).

[Note: One folio wanting after f. 135. This item is also Vercelli XVIII (Ker, Cat., p. 462) and appears in Junius 86 [390], ff. 62r-81r (Ker, Cat. pp. 410-11), cf. Napier 1903: 303-8.]

r. ff. 136r/1 -139/21 [pp. 271-278] Homily 18 St. Andrew (LS 1.2 (Andrew- Mor)): Begins imperfectly: '[. . .] sendon on carcero 7 hie hine beton J>(aet) attor | etan 7 he hit etan nolde; ends imperfectly: 'hwylcum gemete ge sceolan araefnan [. . .]' (ed. and tr. Morris 1874-80: 228-37, his item xix; the text is completed by Morris from CCCC 198 [41]; the imperfect text as in Bückling is Morris 229/14-237/13).

PHOTO AND FOLIATION NOTES: An online color facsimile is available as of 2008 from Princeton University Library Digital Collection, see Bibliography. The film facsimile, the only one that was made available to the Project, predates Willard's 1960 print facsimile. In the Homiliary section, the several main pagination/foliation systems differ and are of varying legibility. The lighter additions in red ink of the 14c-17c, extremely difficult to read in the original, are occasionally illegible or invisible in the fiche (particularly rectos and versos of ff. ix-xi). The somewhat later inked pagination in upper/outer corners of recto/verso is visible on the film and photographed in the older inked page sequence. The following table coordinates the older ink pagination, visible on the film, with the later pencil foliation

as given below:

New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)

1-8 (Quire I) 9-15 (Quire II)

16-21 (Quire III)

Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])

1-16

17-30

31-42

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439- PRINCETON, W. H. SCHEIDE COLLECTION, MS 71

New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)	Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])
---	--

22-29 (Quire IV) 43-58

30-31 (Quire V) 237-39, 59-60

32-39 (Quire VI)	61-76
40-49 (Quire VII)	77-96
50-58 (Quire VIII)	97-114
59-64 (Quire IX)	115-26
65-73 (Quire X)	127-44
74-79 (Quire XI)	145-56
80-86 (Quire XII)	157-70
97-94 (Quire XIII)	171-86
95- (Quire XIV)	187-202
102	
103- (Quire XV)	203-18
10	
111- (Quire XVI)	219-36
19	
120- (Quire XVII)	239-54
27	
128- (Quire XVIII)	255-70
35	
136-	
39 (Quire XIX)	271-78

Between 1955 (when the film was made) and 1960 (Willard's facsimile) the manuscript was disbound and reordered. The film had been photographed in reverse order, from back to front, which entails the user beginning from the end of fiche 3 and working backward. The initial folios, i-xi, containing the Calendar and Sequences, are disordered on the film, being i, ii, iii, iv, v, vi, viii, ix, xi, vii, x. The temporary auction-house foliation (ca. 1930), erased before 1960, hence not in Willard, is visible on the film/fiche in the left margins of the rectos. The following table gives the order of the leaves. Ker noted the disorder of the manuscript (Cat., p. 452) but his list of the pages' order varies from the one found on the film/ fiche. Ker: 1-16, 31-42, 17-30, 49, 50, 45-48, 43, 44, 57, 58, 53-56, 51, 52, 61-144, 147-150, 237, 238, 145, 146, 155, 156, 59, 60, 151-154, 157-186, 239-246, 187-236, 247-278 (and 237, 238 should follow 58). Ker's last three

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groups, "239-46, 187-236, 247-78," differs from the film, whose pages run: 157-186, 271-278, 187-280.

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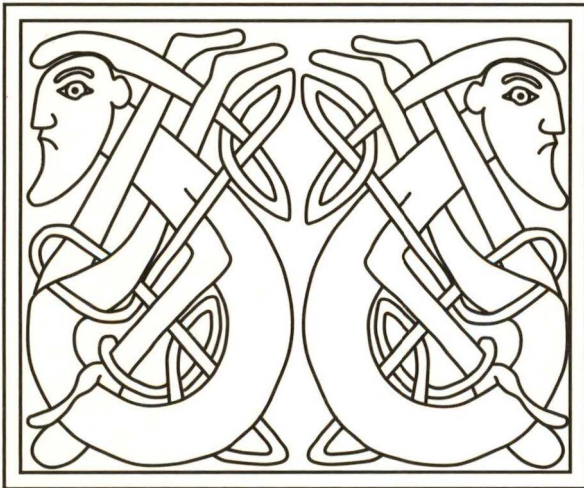


Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 17

Homilies by Ælfric and other Homilies



Descriptions
by
Jonathan Wilcox

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Manuscripts*

IN MICROFICHE FACSIMILE

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*Anglo-Saxon
Manuscripts*

IN MICROFICHE FACSIMILE

Volume 17

Homilies by Ælfric and other Homilies

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Tempe, Arizona
2008

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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. A complete handlist of all manuscripts included in the project has been published in Vol. 15. An in-

terim 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 43 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. Thanks to the British Library for permission to reproduce manuscripts, for waiving reproduction fees, and for the helpful advice of its staff. Images of British Library manuscripts Cotton Vitellius C. v and Royal 7. C. xii are reproduced by permission and may not be further reproduced without written permission of the British Library. We wish to thank the Keeper of Manuscripts of the Cambridge University Library, Dr. P. N. R. Zutshi, for making the manuscripts in his care available to the project: Cambridge University Library MS Gg. 3. 28 is reproduced by permission and may not be further reproduced without written permission of the Keeper of Manuscripts of C.U.L.; we also wish to acknowledge the permission and help of Mary Clapinson, Director of the Bodleian Library and its staff: Bodleian manuscripts Bodley 340/342, 343, Hatton 116, and Junius 85/86 are reproduced by permission and may not be further reproduced without the written permission of the Director of the Bodleian; we also gratefully acknowledge the permission graciously granted by Mr. William H. Scheide to allow the publication of the “Blickling Homilies,” MS 71 in the Scheide Library of Princeton University, and thank Dr. W. P. Stoneman, as Librarian of the Scheide Library at the time, who made the arrangements to make publication possible: Scheide MS 71 remains the property of Mr. William H. Scheide and may not be further reproduced without written permission arranged through the Scheide librarian. The describer wishes to express his thanks to the University of Iowa Arts and Humanities Initiative and to the University of Iowa College of Liberal Arts and Sciences for their support towards research expenses.

Matthew T. Hussey, A. N. Doane

Notes to Users

The header of each fiche includes the following information:

[first line:] (1) assigned number for final index, city, library, and shelf-mark (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 (foliation may occur on first line in some cases for reasons of space).

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
\	indicates run on line, written above
/	indicates run on line, written below
a b, etc.	indicate columns, e.g., f. 154v/13a-6b
“ ”	customary title
↪	incipit, explicit, gloss
∩	interlinear
F./f.	folio
Ff./ff.	folios
r	recto
v	verso
c	century, e.g., 15c, 10/11c
chap(s).	chapter(s)
corr.	corrected
d.	died, e.g., d. 998
fl.	floruit
boldface	used for titles or headings written in MSS
A-S	Anglo-Saxon
OE	Old English
PG	<i>Patrologia Graeca</i>
PL	<i>Patrologia Latina</i>

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

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

95. Cambridge, University Library Gg. 3. 28

Ælfric, "Catholic Homilies" I & II,

"De temporibus anni," etc.

[Ker 15, Gneuss 11]

HISTORY: A complete set of Ælfric's *Catholic Homilies* I followed by *Catholic Homilies* II, each preceded by prefaces, and augmented with a few additional works by Ælfric. The production of this manuscript can be dated and perhaps localized by the handwriting and contents. The main scribe is dated by Ker (*Cat.*, p. 13) to the end of the 10c or beginning of the 11c, while the editor of the second series of Ælfric's *Catholic Homilies* observes of its contents: "limitation to works by Ælfric, all belonging to the same early period in his career, together with [its] remarkable faithfulness to Ælfric in text and arrangement, its inclusion of the prefaces and other personal addresses, such as the *Ammonitio*, the note *De Sancta Maria* and the *Excusatio Dictantis*, and the early date of the script all suggest that [Gg. 3. 28] is either a product of Ælfric's own scriptorium or a remarkably faithful copy of such a manuscript" (Godden 1979: xliii). If a product of Ælfric's own scriptorium, then Gg. 3. 28 was written at Cerne Abbas, Dorset, which is also the presumed place of production of London, BL Royal 7 C. xii [291]. Wherever Gg. 3. 28 was written, it subsequently travelled to Durham. It may have moved there by the 12c in view of a reference to "Omeliaria uetera duo" among the "Libri anglici" listed in a catalogue of Durham Cathedral Priory from the third quarter of the 12c (Durham Cathedral Library 1838: 5). It was certainly there by the time a late-medieval Durham press-mark was added at the head of f. 1r: '1a. 8i. l'. A strip of parchment 120 x 15–20 mm. has been removed from the top of f. 1 and Ker speculates that this is likely to have contained a Durham ex-libris (*Cat.*, p. 21).

In addition to fairly frequent corrections by the main hand, there are scattered further corrections and additions throughout the manuscript which suggest Anglo-Saxon use but are hard to date or localize (Ker, *Cat.*, p. 13, suggests the handwriting is 11c and 12c). Such corrections and additions are more frequent in two pieces: item 62 (*ÆCHom* II, 19, ff. 196r-

199v) and item 82 (*ÆCHom* II, 39, ff. 248v-251r). Some alterations appear to provide evidence for dialectal displacement, such as the corrections on f. 59r of 'abryð' to 'abreoð' (line 5), 'ende' to 'ænde' (line 9), and 'forwyrned' to 'forwerned' (line 15), or the gloss 'gyue' for 'sylene' at f. 201r/12 and 'egean' for 'ögan' at 201v/10. Such changes might reflect the move to Durham.

Evidence of early modern ownership confirms the earlier Durham provenance. The top of f. 1r includes the signature of Leonard Pilkington (written as 'Leo. | pylkyngton'), prebendary of Durham 1567-1599. While his brother, James Pilkington, Bishop of Durham, gave a sequence of manuscripts to Cambridge University Library in 1574, Gg. 3. 28 is not listed among them; instead the book passed by unknown means into the collection of Cambridge University Library sometime between 1593 and 1600 (see Oates 1986: 100-1, who rebuts the speculation of Henel 1942: xxiv-xxix).

Numerous entries show that this manuscript received considerable attention from early modern and modern scholars. A table of contents on two smaller-format paper leaves at the beginning of the manuscript (ff. ii and iii) lists the contents, presented as 109 items, identifying rubrics throughout the manuscript in relation to the old pagination. In this table of contents, cross references have been added in a different hand to homilies that also occur in Cambridge, Trinity College B. 15. 34 [80]; table item 19, 'In Letania Maiore,' is accordingly listed as 'Trin. Col. p. 118.' In addition, a different hand has inserted cross-references to Cambridge, University Library Ii. 4. 6 [101]; in this case item 19, 'In Letania Maiore,' occurs on f. 459. Further listings from CUL Ii. 4. 6 are provided on f. i verso. Other hands provide a heading at f. 2r, 'Sermones Elfrici Saxonice', and add to the existing rubric of PRAEFATIO on f. 1v/10 the additional identification 'De | Aelfrico', beside which another hand adds the neater if redundant 'Præfatio'.

The manuscript was used by William L'Isle (1569?-1637; see Pulsiano 2000: 191) and there is a reference to L'Isle's reprinting of Parker's edition of *ÆCHom* II, 15 at the head of f. 1r. The early modern making good of the manuscript's text is most visible in a major addition by Abraham Whelock (1593-1663), librarian of Cambridge University Library from 1629 and first lecturer of Anglo-Saxon from 1638. He provides the missing beginning of item 32, *ÆCHom* I, 30, from Cambridge, Corpus Christi College 188 [37] on eight paper leaves inserted between ff. 94 and 97. He also provided the extensive subject index on eight paper endleaves (at ff. iv recto-vii verso, part of ix verso, x verso-xi recto) and in the blank space on one of the pastedowns taken from a 13c psalter (f. xiii verso), using the earlier pagination. He is probably also responsible for the transcription of item 1, the

Latin preface to *ÆCHom* I, on f. ix recto/1-ix verso/5 and for many of the annotations and cross-references within the text.

There are further contributions by still later hands. Cross-references in pencil are common (e.g. ff. 24v, 45r, etc), along with pencilled underlining and recording of an unclear reading (e.g. 'his' underlined in text and repeated in margin at f. 77v/11) or pencilled glosses (e.g. f. 36v/17 and 18). A pencilled hand also provides quire signatures and information about missing leaves.

CODICOLOGICAL DESCRIPTION: Ff. vii + 94 + viii + 166 + xiv. Foliated [i-iv], i-iii, 1-94, 1-8, 97-113, 115-132, 134-164, 166-202, 204-266, iv-xiii, [xiv-xvii]. The quality of the parchment is mostly fairly good, although there are a few holes in the parchment (as at f. 29) and a number of tears which have received stitching (as at ff. 7, 48, 50, 79, 86, 90, 134, 145, 188, 216, 220). Parchment is arranged HFHF. Leaves measure 273 × 220 mm. ruled in drypoint for 30 lines per page in a written grid, defined by the inner of two bounding lines on either side, measuring 208 × 158 mm. In two apparently unmotivated variants on the pattern, f. 59 alone is ruled for 29 lines (and, as if half-conscious of the oddity in layout, the scribe has provided a rare extension for a single word below the line at f. 59r); while f. 201v alone has 31 lines of text, with a line added beneath the ruled grid. A few pages, such as f. 25v, have a second lineation, apparently drawn lightly in gold/black metallic ink that appears to define the bottom of descenders.

The leaves have received a considerable amount of wear and are soiled in many places, particularly on the outside of quires. F. 1r is particularly soiled with fading of text. F. 5r is scored with black lines which recur in some other places. Some openings have suffered considerably from liquid damage, such as f. 92v; at ff. 182v-183r and 262v-263r, text that has consequently faded has been retouched; at ff. 264v-265r some of the damaged text has been rewritten interlinearly in a later hand. Something has created a red stain on f. 51r, while some kind of black scuffing of leaves is fairly common, as at f. 76v, without obscuring any text. A localized brown stain damages successive pages from f. 145r, as does a similar one working backwards from f. 182v and another working backwards from f. 194v. In the last case, obscured text has been supplied in the margin at ff. 193v and 194r. F. 83 has lost the outer 28 mm. of the folio, which has come away at the point of the outer scored bounding line with very little loss of text. This is the outer leaf of a quire and so presumably became vulnerable due to overzealous drypoint scoring of the quire. The lost ff. 114, 133, 165, 203 have each been extended with a paper stub but were each excised fully. The lower

outer portion of f. 263 has ripped off with some slight loss of text, which is provided at the foot of f. 263v by an early modern hand.

The text is mostly written by one scribe, characterized by Ker as writing “an unusual forward-sloping hand” (*Cat.*, p. 21), although that hand varies in aspect at places such that it is hard to judge if a different hand has taken over. Ker (*Cat.*, p. 21) suggests that seven short passages are written by a second scribe writing what he characterizes as “an earlier-looking and more ordinary kind of script” — namely, ff. 15v/9–16r/12, 29v/6–30v/5 (which begins on a short erasure), 224v/6–7, 225r/29–225v/1, 225v/12–14, 240v/1–26, 241r/1–241v/30. Rubrics are written in red ink, generally in rustic capitals. The first letter of an item is generally enlarged, drawn in black and red ink, and usually somewhat decorated. The remaining letters of the first word are sometimes capitalized and dabbed with a touch of red color. Capital letters throughout the manuscript are treated in this manner, as generally are proper names and some emphasized words.

The original scribe included many corrections to his work, often inserted above the line and indicated with a caret mark, as in the inserted ‘wæs’ at f. 69v/19. Such inserted words or letters are common. Occasionally what looks like the main hand alters a form through underdotting, as in changing ‘gebiddan’ to ‘gebiddon’ at f. 92r/28, while at f. 99v/24 he apparently strikes through a false start and continues with the correct word. More surprising than such corrections are some Latin and OE glosses also written in the main hand. These include ‘(ve)l uiriliter’ above ‘werlice’ at f. 79r/11, ‘p(er) infusionem’ above ‘þurh ongyte’ at f. 79v/21, ‘(ve)l mærsige’ above ‘wurðige’ at f. 116v/4, ‘(ve)l suspenderis’ above ‘byst astigen’ at f. 128r/17, and ‘(ve)l mannum’ above ‘-cnihtum’ at f. 214v/26. Two fuller notes on the text are also added by the main hand, namely ‘i. in cronica sic habet(ur)’ above the line at f. 88r/8 in item 30, *ÆCHom* I, 28, and ‘Gregorius si[c] tractauit’ added in the margin by means of a *signe de renvoi* at f. 104r/23 in item 34, *ÆCHom* I, 32.

The complete manuscript was paginated in ink on the rectos and this pagination was used in the surrounding matter, such as the table of contents and index. There are mistakes in that pagination which were subsequently rectified: ‘248’ is duplicated on successive leaves (with the second subsequently marked ‘248a’); ‘293’ was given for 294 (recovered through the use of 292a, 292b, 293a, 293b); while ‘301’ is on what should be 302 (recovered through the use of 300b). Such pagination has now been struck through and replaced with foliation in pencil on the recto of all the Anglo-Saxon leaves. This is the foliation followed here. This foliation omits the number for lost leaves and includes a note about such losses at the head of neighbor-

ing pages. As indicated in the foliation, there are two leaves wanting after f. 94, one wanting after each of ff. 113, 132, 165, and 202, and there are also two wanting after f. 266. Four paper flyleaves at either end from the time of the 1967 binding lack foliation. F. i is a further paper flyleaf, ff. ii-iii are smaller paper leaves (225 × 190 mm.) from the 17c. The eight leaves after f. 94 are likewise smaller paper supply leaves (250 × 170 mm.) of the 17c supplied by Whelock. Ff. iv-xi, after f. 266, are also 17c paper supply leaves, of full size. They are followed (ff. xii-xiii) by 13c parchment binding leaves that once served as pastedowns and that were taken “from the litany of a handsome service book, no doubt a psalter” (Ker, *Cat.*, p. 20). A pagination in pencil of roman numerals covers the paper endleaves of note, while an independent series of 1-8 orders the early modern paper supply leaves after f. 94.

[Note: The film does not show the first four nor last four blank paper fly leaves (unfoliated), f. i recto, or the back pastedown.]

The present binding in red leather dates to 1967 according to an embossed stamp on the inside back lower cover. A complete collation is provided in pencil on a pastedown on the inside back cover, corresponding with quire signatures lightly recorded in pencil on the lower right margin of the first page of each quire. When Ker described the manuscript, it was in a binding of the 18c.

COLLATION:

[Note: The arabic foliation takes account of leaves wanting by skipping numbers, except in quire XXXII.]

i⁴ modern paper flyleaves (ff. [i-iv]); ii¹ early modern paper singleton flyleaf (f. i); iii² early modern paper bifolium flyleaves (ff. ii-iii); I⁸ (ff. 1-8); II¹⁰ 2 (f. 10) and 9 (f. 17) half-sheets (ff. 9-18); III-XI⁸ (ff. 19-90); XII¹⁰ wants 5 and 6 (an inner bifolium) after f. 94 (ff. 91-94, 97-100); iv⁶⁺² early modern paper leaves supplied between ff. 94 and 97, a quire of six with larger bifolium inserted between 1 and 2 (ff. 1-8); XIII⁸ (ff. 101-108); XIV⁸ wants 6 after f. 113 (ff. 109-113, 115-116); XV⁸ 2 and 7 are half-sheets (ff. 117-124); XVI⁸ (ff. 125-132); XVII⁸ wants 1 before f. 134 (ff. 134-140); XVIII⁸ (ff. 141-148); XIX⁸ 2 and 7 are half-sheets (ff. 149-156); XX¹⁰ wants 9 after f. 164 (ff. 157-164, 166); XXI-XXIV⁸ (ff. 167-198), XXV⁸ wants 5 after f. 202 (ff. 199-202, 204-206); XXVI⁸ (ff. 207-214), XXVII⁸⁺¹ half-sheet (f. 220) after 5 (ff. 215-223); XXVIII-XXIX⁸ (ff. 224-239); XXX¹⁰ (ff. 240-249); XXXI⁸ (ff. 250-257); XXXII⁸ stub after 5 (ff. 258-264); XXXIII² wants two or more after f. 266 (ff. 265-266); v⁸ added early modern paper leaves (ff. iv-

xi); vi¹⁺¹ two s. xiii parchment singletons, formerly pastedowns in previous binding (ff. xii-xiii); vii⁴ modern paper flyleaves (ff. [xiv-xvii]).

[Note: Ker says quire XXXII is a quire of 6 plus 1 inserted after 2; a stub projects between ff. 262 and 263 and could just as well imply that 6 was cancelled from a quire of 8.]

CONTENTS:

f. i recto [not on film]

f. i verso List of contents in common with CUL li. 4. 6 [101].

ff. ii recto-iii verso Table of contents given with old pagination, with added cross-references to Trinity B. 15. 34 [80] and CUL li. 4. 6 [101].

Ælfric, "Catholic Homilies," First Series:

1. ff. 1r/1-1v/9 Ælfric, ÆCHom I, Latin preface: [rubric badly faded] **INCIPIT PRAEFATIO HUIUS LIBRI IN NOMINE D(OMI)NI. | 'EGO ælfricus alumnus adelwoldi beneuoli et uenerabilis presu||lis'; ends: 'Uale in d(e)o om(n)ipotentis iugiter. Amen'** (ed. Clemons 1997: 173-74).
2. ff. 1v/10-2v/30 Ælfric, ÆCHom I, OE preface: **PRAEFATIO. 'Ic ælfric munuc 7 mæssepreost'; ends: 'gif | hé on godes dome unscyldig beon wile'** (ed. Clemons 1997: 174-77); with Latin note at ff. 2v/30-3r/2: **'Quid necesse est in hoc || codice capitula ordinare . . . æpewerodus dux uellet `h`abere .xl. quattuor in suo libro'** (ed. Clemons, note to line 134).
3. ff. 3r/3-7r/15 Ælfric, ÆCHom I, 1: **INCIPIT LIBER CATHOLICORUM SERMONUM ANGLICAE | IN AECCLISIA PER ANNUM RECITANDI. SERMO DE INI|TIO CREATUREꝰ AD POPULUM QUANDO UOLUERIS; | 'AN angin is ealra ðinga þ(æt) is god ælmihtig'; ends: 'se ðe ána on ecnysse rixað. amen'** (ed. Clemons 1997: 178-89).
4. ff. 7r/15-10r/26 Ælfric, ÆCHom I, 2: **UIII. K(A)L(ENDAS) IAN(VARII). SERMO DE NATALE D(OMI)NI | 'We wyllað to trymminge eowres geleafan'; ends: 'on ealra worulda woruld. amen'** (ed. Clemons 1997: 190-97).
5. ff. 10r/26-13r/23 Ælfric, ÆCHom I, 3: **UIII. K(A)L(ENDAS) IAN(VARII). PASSIO | BEATI STEPHANI PROTOMART(YRIS). 'We rædað on ðære béc þe is geháten | Actus apostolorum'; ends: 'mid þam hé wuldrað 7 blissað á on ecnysse. amen'** (ed. Clemons 1997: 198-205).
6. ff. 13r/24-17r/29 Ælfric, ÆCHom I, 4: **UI. K(A)L(ENDAS) IAN(VARII). ASSU(M)PTIO S(AN)C(T)I IOHANNIS APOSTOLI | 'IOHANNES**

- Se godspellere cristes dyrling; ends: 'mid fæder 7 halgu(m) gaste a buton ende. amen' (ed. Clemoes 1997: 206–16).
7. ff. 17r/30–20r/7 Ælfric, ÆCHom I, 5: U. K(A)L(ENDAS) IAN(VARII). NATALE INNOCENTIUM INFANTIUM || 'NU TODÆG godes ge-laðung'; ends: 'Se þe leofað 7 rixað a butan ende. Amen' (ed. Clemoes 1997: 217–23).
8. ff. 20r/7–22v/26 Ælfric, ÆCHom I, 6: K(A)L(ENDAS) IAN(VARII). OCTABAS ET | CIRCUMCISIO D(OMI)NI N(OST)RI 'Se godspellere lucas beleac þis | dægþericæ godspel'; ends: 'Sy him wuldor 7 lof á on ecnysse. | amen' (ed. Clemoes 1997: 224–31).
9. ff. 22v/26–26v/7 Ælfric, ÆCHom I, 7: UIII. ID(US). IANUARI. EPIPHANIA D(OMI)NI:- | 'Men ða leofostan nu for feawu(m) dagu(m)'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 232–40).
10. ff. 26v/7–29v/4 Ælfric, ÆCHom I, 8: DOM(INICA) .III. | POST EPIPHANIA[M] D(OMI)NI. 'Cu(m) descendisset ie(su)s de monte. | secute sunt eu(m) turbe multe; & RELIQUA; Matheus se eadiga godspellere awrát on þissere godspellican rædinge'; ends: '7 an god on anre godcundnysse | æfre wunigende butan angynne 7 ende. amen' (ed. Clemoes 1997: 241–48).
11. ff. 29v/4–33r/6 Ælfric, ÆCHom I, 9: IIII. NON(AS). FEB(RUARI). IN PURIFICATIONE S(AN)C(T)E MARIE. 'Postq(uam) Impleti sunt dies purificationis mariae. & R(E)L(I)Q(UA). | God bebead on þære ealdan æ'; ends: 'se ðe leofað 7 rixað á butan ende. Amen' (ed. Clemoes 1997: 249–57).
12. ff. 33r/6–36r/1 Ælfric, ÆCHom I, 10: DOMINICA IN | QUINGAGESIMA:-. 'Adsu(m)psit IE(SU)S .XII. discipulos suos. & RELIQUA. | Her is geræd on þissu(m) godspelle'; ends: 'se ðe leofað 7 rixað á butan ende. amen' (ed. Clemoes 1997: 258–65).
13. ff. 36r/1–39r/19 Ælfric, ÆCHom I, 11: DOMINICA PRIMA | IN QUADRAGESIMA:- 'Ductus est IE(SU)S in desertu(m) a sp(irit)u. ET RELIQUA. | Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað. á butan ende on ecnysse. amen' (ed. Clemoes 1997: 266–74).
14. ff. 39r/19–41r/28 Ælfric, ÆCHom I, 12: DOMINICA IN MEDIA QUADRAGES(S)IMA 'Abiit ie(su)s trans mare galileae. & RELIQUA | Se hælend ferde ofer ða galileiscan sæ'; ends: 'mid ðam hé leofað 7 rixað on annysse | ðæs halgan gastes. a butan ende on ecnysse. amen' (ed. Clemoes 1997: 275–80).
15. ff. 41r/28–44r/30 Ælfric, ÆCHom I, 13: UIII. K(A)L(ENDAS). APREL(IS). | ANNUNTIATIO S(AN)CTAE MARIAE. 'Missus (est) gabrihel ang(e)l(us). ET RELIQ(UA); | VRE se ælmihtiga scyppend';

- ends: '7 mid þa(m) halgu(m) gaste á on ecnysse. amen' (ed. Clemoes 1997: 281–89).
16. ff. 44v/1–47v/5 Ælfric, ÆCHom I, 14: IN DOMINICA PALMARUM:, 'Cu(m) adp(ro)pinquasset Ie(su)s hierosolimis. | & uenisset bethfage ad montem oliueti. & RELIQUA. | CRISTES ðrowung wæs gerædd nu beforan ús'; ends: 'Se ðe | leofað 7 rixað a butan ende. on ecnysse. amen' (ed. Clemoes 1997: 290–98); with a note that follows the homily in the same hand at f. 47v/5–6: 'Circlice ðeawas forbeodað | to secgenne ænig spel on þa(m) þrym swig dagu(m)' (ed. Clemoes 1997: 298).
 17. ff. 47v/6–50r/20 Ælfric, ÆCHom I, 15: DOM(INICA). S(AN)C(T)E PASCE. | 'Oft ge gehyrdon embe ðæs hælendes ærist'; ends: 'nu | 7 á on ecnysse. amen' (ed. Clemoes 1997: 299–306).
 18. ff. 50r/20–52r/21 Ælfric, ÆCHom I, 16: DOM(INICA). PRIMA POST PASCA. | 'Cum esset sero die illo una sabbatorum. & RELIQUA. | Æfter ðæs hælendes æriste'; ends: 'wunigende on broðorlicre lufe | mid gode á on ecnysse. amen' (ed. Clemoes 1997: 307–12).
 19. ff. 52r/21–53v/7 Ælfric, ÆCHom I, 17: DOM(INICA) .II. POST PASC' H' A. | 'dixit IE(SU)S discipulis suis. Ego sum. pastor bonus. & RELIQUA. | Þis godspel þe nú geræd wæs'; ends: 'se ðe | leofað 7 rixað mid fæder 7 mid halgu(m) gaste á on ecnysse. amen' (ed. Clemoes 1997: 313–16).
 20. ff. 53v/8–56v/13 Ælfric, ÆCHom I, 18: IN LETANIA MAIORE. 'Ðas dagas synd gehatene Letaniae'; ends: 'Se ðe leofað 7 rixað mid | fæder 7 mid halgu(m) gaste. a butan ende. Amen' (ed. Clemoes 1997: 317–24).
 21. ff. 56v/13–60r/12 Ælfric, ÆCHom I, 19: F(E)R(IA) .III. DE DOMI|NICA ORATIONE. 'Se hælend crist syððan he to ðisu(m) life cóm'; ends: 'on ealra worulda woruld on ecnysse. amen' (ed. Clemoes 1997: 325–34). At 56v/22, the introduction to the Lord's Prayer, Þ(ÆT) IS ON ENGLISH is written as a rubric in red ink and in upper case (line 12 of the edition, Clemoes 1997: 325).
 22. ff. 60r/13–64r/7 Ælfric, ÆCHom I, 20: F(E)R(IA) .IIII. DE FIDE CATHOLICA. 'Ælc cristen man sceal | æft(er) rihte cunnan'; ends: 'se ðe þurh wunað on ðrynnysse. an | ælmihtig god áá on ecnysse. amen' (ed. Clemoes 1997: 335–44).
 23. ff. 64r/7–67v/12 Ælfric, ÆCHom I, 21: SERMO IN ASCENSI|ONE D(OMI)NI. 'PRIMUM QUIDEM SERMONEM FECI. & RELIQUA; | Lucas se godspellere ús manode'; ends: 'Se ðe lyfað 7 rixað mid þa(m) ælmihtigan fæder. 7 þam halgu(m) gaste | á on ecnysse. amen' (ed. Clemoes 1997: 345–53).

24. ff. 67v/12–71r/26 Ælfric, ÆCHom I, 22: **IN DIE S(AN)C(T)O PENTECOSTEN.** | ‘Fram ðam halgan east(er)lican dæge; ends: ‘se ðe leofað | 7 rixað á butan ende. amen’ (ed. Clemoes 1997: 354–64).
25. ff. 71r/26–73v/18 Ælfric, ÆCHom I, 23: **DOMINICA SECUNDA. POST | PENTECOSTEN.** ‘Homo quidam erat diues. & RELIQUA; | Se wealdenda drihten sæde ðis bigspell; ends: ‘hi ðrý on anre | godcundnyse wunigende butan anginne 7 ende á on worulde. amen’ (ed. Clemoes 1997: 365–70).
26. ff. 73v/19–76v/15 Ælfric, ÆCHom I, 24: **DOMIN(ICA) .IIII. POST PENTEC(OSTEN).** ‘Erant adp(ro)pinquantes ad Ie(su)m. Et reliq(u)a; | Þæt hálige godspel us segð; ends: ‘on ealra worulda woruld. amen’ (ed. Clemoes 1997: 371–78).
27. ff. 76v/15–79v/29 Ælfric, ÆCHom I, 25: **UIII. K(A)L(ENDAS). IUL(II). NAT(IVITAS) S(AN)C(T)I | IOHANN(IS) BAPT(ISTAE).** ‘Se godspellere LUCAS awrát on cristes béc; ends: ‘ðam sy wuldor 7 lof mid fæder | 7 halgu(m) gaste á on ecnyse. amen’ (ed. Clemoes 1997: 379–87).
28. ff. 79v/29–84r/8 Ælfric, ÆCHom I, 26: **III. K(A)L(ENDAS). IUL(II). PASSIO | APOSTOLOR(UM) PETRI. ET PAULI.** | ‘Venit IE(SU)S in partes cesáreae Philippi. & RELIQUA; || Matheus se godspellere awrát on ðære godspellican gesetnyse; ends: ‘ðam sy wuldor 7 lóf á on ecnyse. amen’ (ed. Clemoes 1997: 388–99). At f. 81r/19 the rubric **DE PASSIONE APOSTOLOR(UM)** marks a division in the homily (line 97 of the edition, Clemoes 1997: 391).
29. ff. 84r/9–87v/7 Ælfric, ÆCHom I, 27: [faint] **.II. k(a)l(endas). iul(ii). NATALE S(AN)C(T)I PAULI APOSTOLI.** | ‘Godes gelaðung wurðað þisne dæg ðam mæran apostole PAULE; ends: ‘þ(æt) hi mid him 7 mid gode þ(æt) éce lif habban moton. | amen.’ (ed. Clemoes 1997: 400–9). At f. 85v/19 the rubric **EUUANGELIUM.** marks a division in the homily (line 122 of the edition, Clemoes 1997: 404); at this point, the Latin normally found at the beginning of the homily, ‘Dixit Simon petrus ad Ie(su)m’, precedes ‘He forlét ealle woruld ðing.’
30. ff. 87v/7–90v/18 Ælfric, ÆCHom I, 28: **DOMINICA .XI. POST PENTECOSTEN.** | ‘Cum adp(ro)pinquaret IE(SU)S hierusale(m). & RELIQUA. On sumere tide | wæs se hælend fārende to hierusale(m); ends: ‘Sy ðe lóf 7 wuldor. on ea’l’ra worulda woruld. amen’ (ed. Clemoes 1997: 410–17).
31. ff. 90v/18–94v/30 Ælfric, ÆCHom I, 29: **IIII. IDUS. | AUGUSTI. PASSIO BEATI LAURENTII MARTYRIS. | ‘ON DECIES dæge þæs**

wælhreowan Caseres'; ends: 'mid ðam hé orsorghlice on ecnysse wuldrað. amen' (ed. Clemoes 1997: 418–28).

Note: ff. 1–8 are early modern paper supply leaves inserted between original ff. 94 and 97 (93–96 are omitted from the foliation).]

f. 1r blank

ff. 2r (top margin) Whelock's note: 'cwen mid swa micclum. Serm. Cath. p. 189 | Inde hic desunt & MS. col Ben | hom. sax. fol. 3. supplere folia'.

32. ff. 2v/1–8v/18, 97r/1–98v/15 Ælfric, ÆCHom I, 30 Beginning of text inserted by Whelock from CCC 188, p. 318; on paper supply leaves, written on versos, with various marginal notes and cross references by Whelock: *De assumptione Beatæ Mariæ ex Epistola Jeronimi*. | 'I^{ERONIMVS} se halig sæcerd awrat ænne pistol'; OE manuscript resumes at f. 97r/1: 'cwén mid swa micclu(m) wuldre' (line 151 of edition, Clemoes 1997: 434); ends (f. 98v/15): 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 427–38).

33. ff. 98v/15–103v/1 Ælfric, ÆCHom I, 31: UIII. K(A)L(ENDAS). SEPT(EMBRIS). PASSIO | S(AN)C(T)IBARTHOLOMEIAP(OSTO)LI. | 'Wyrdwriteras secgað þ(æt) ðry leodscipas | sind gehátene INDIA'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 439–50).

34. ff. 103v/1–106v/11 Ælfric, ÆCHom I, 32: IIII. K(A)L(ENDAS). SEPT(EMBRIS). DECOLLATIO | S(AN)C(T)I IOHANNIS BAPTISTAE. 'Misit herodes et tenuit Ioh(anne)m. Et reliq(u)a; | MARCUS se godspellere awrát on cristes béc'; ends: 'Se ðe leofað 7 rixað mid fæder 7 mid halgu(m) gaste | a butan ende. amen' (ed. Clemoes 1997: 451–58).

[**Note:** Latin added in margin at f. 104r/23 (line 63n of edition, Clemoes 1997: 453): 'Gregorius si[c] | tractauit']

35. ff. 106v/11–108v/20 Ælfric, ÆCHom I, 33: DOM(INICA). XUII. POST PENTECOSTEN. | 'IBAT IE(SU)S in ciuitate(m) que uocat(ur) NAIM. & RELIQ(U)A; Ure drihten ferde to sumere | byrig'; ends: 'hi ðry án | ælmihtig god untodaedlic á on ecnysse rixigende. amen' (Clemoes 1997: 459–64).

36. ff. 108v/21–112v/9 Ælfric, ÆCHom I, 34: III. K(A)L(ENDAS) OCTOB(RIS). DEDICATIO AECCL(ESI)E S(AN)C(T)I MICHA`H`EL(IS) ARCHANGELI. | 'MANEGUM mannu(m) is cuð Seo halige stów S(an)c(t)e michaheles'; ends: 'Se ðe leofað 7 rixað á on ecnysse. amen' (ed. Clemoes 1997: 465–75). At f. 110v/10 the rubric EUANG(E)L(IUM). marks the Latin text in the homily (line 133 of the edition, Clemoes 1997: 469).

37. ff. 112v/9–116v/2 Ælfric, ÆCHom I, 35: DOM(INICA) .XX.I. POST PENTECOSTEN. | ‘LOquebatur IE(SU)S cu(m) discipulis suis in parabolis dicens. & RELIQUA; Drihten wæs | sprecende on sumere tide’; ends: ‘7 halgu(m) gaste on ealra | worulda woruld. Amen’ (ed. Clemoes 1997: 476–85).
- [Note: One leaf is wanting between ff. 113 and 115 (omits lines 100–174 of the edition, Clemoes 1997: 479–81).]
38. ff. 116v/2–120r/21 Ælfric, ÆCHom I, 36: K(A)L(ENDAS). NOUEMB(RIS). NATALE OMNIUM S(AN)C(T)ORUM. | ‘HALIGE Læreowas ræddon þ(æt) seo geleaffulle gelaðung’; ends: ‘mid fæder | 7 mid halgu(m) gaste. á on ecnysse. amen’ (ed. Clemoes 1997: 486–96). At f. 118r/28 the rubric EUUANGELIUM. marks a division in the homily (line 147 of the edition, Clemoes 1997: 491).
39. ff. 120r/21–124r/13 Ælfric, ÆCHom I, 37: IX. K(A)L(ENDAS). DEC(EMBRIS). NATAL(E)S(AN)C(T)ICLEMENT(IS). MAR(TYRIS). | ‘MENN ÐA LEOFOSTAN eower geleafa bið þe trumra’; ends: ‘se ðe leofað 7 rixað á butan ende. am(en)’ (ed. Clemoes 1997: 497–506).
40. ff. 124r/13–128v/28 Ælfric, ÆCHom I, 38: II. K(A)L(ENDAS). DECEMB(RIS). NATALE S(AN)C(T)I ANDREAE APOSTOLI. ‘Ambulans IE(SU)S iuxta mare galileę. ET RELIQUA; | CRIST ON sumere tide ferde wið þære Galileiscan Sáe’ ends: ‘Sy ðam metodan drihtne wurþmynt 7 lof á on ecnysse. | amen we cweðað’ (ed. Clemoes 1997: 507–19). At f. 126r/30 the rubric PASSIO EIUSDEM. marks an internal division in the homily (line 169 of the edition, Clemoes 1997: 513).
41. ff. 128v/28–130r/29 Ælfric, ÆCHom I, 39: DOMINICA PRIMA IN ADUENTUM D(OMI)NI. | ‘ÞYSES DÆGES þenung 7 ðyssere tide mærb sprecað embe godes tocyme’; ends: ‘Þa(m) sy wuldor 7 lóf á on ecnysse. amen’ (ed. Clemoes 1997: 520–23).
42. ff. 130r/29–132v/30 (plus 3 added lines at top of f. 134r) Ælfric, ÆCHom I, 40: DOMINICA .II. | IN ADUENTU(M) D(OMI)NI. ‘Erunt signa in sole et luna et stellis. Et reliqua; || Se godspellere LUCAS awrát on ðisu(m) dægðerlican godspelle’; ends imperfectly, f. 132v/30: ‘ðone gemænelic an / dom’ (ed. Clemoes 1997: 524–30/185).
- [Note: The OE text ends imperfectly at ‘gemnelican’ (line 185, ed.) with ‘dom’ being Whelock’s catchword referring to top of next folio. A leaf is wanting after f. 132 which must have contained the last three lines (as edited) of the final homily of the first series. The ending of the homily is supplied by Whelock from CCCC 162, p. 563/3, in three lines of writing at the head of f. 134r. Ker speculates that the missing leaf probably also had an *explicit* to the first book.]

Ælfric, "Catholic Homilies," Second Series:

- 43a. f. 134r/1–19 Ælfric, ÆCHom II, Latin preface: **INCIPIT PRAEFATIO HUIUS LIBRI. IN NOMINE CHR(IST)I OM(N)IPOTENTIS.** | 'ÆLFRICUS humilis seruulus chr(ist)i'; ends: 'Uale in chr(ist)o Iugiter. am(en)' (ed. Godden 1979: 1).
- 43b. f. 134r/20–134v/5 Ælfric, ÆCHom II (Pref), OE preface: 'Ic ælfric munuc awende þas bōc of ledenu(m) bocu(m) to engliscum gereorde'; ends: 'gif hé on | godes dome unscyldig beon wile' (ed. Godden 1979: 1–2).
- 43c. f. 134v/5–21 Ælfric, ÆCHom II, Ammonitio: **AMMONITIO.** 'Vnum adhuc uellem prepo|nere huic libello'; ends: 'Iugiter in chr(ist)o. amen' (ed. Godden 1979: 2).
44. ff. 134v/22–138r/21 Ælfric, CHom II, 1: **INCIPIT LIBER SERMONU(M) CATHOLICORUM ANGLICÆ IN ANNO SECUNDO.** | **CATHOLICUS SERMO DE NATALE D(OMI)NI AD POPULUM EXCERPTUS | DE TESTIMONIIS PROPHETARU(M). UIII. K(A)L(ENDAS). IANUAR(II). NATIUIT(AS) D(OMI)NI.** | 'MINE GEBROÐRU ða leofastan [corr. to leofostan] on þisu(m) dæge we wurðiað ures hælendes acen|nednyssē'; ends: 'hí ðrý an god á on ecnyssē. amen' (ed. Godden 1979: 3–11).
45. ff. 138r/22–140v/15 Ælfric, ÆCHom II, 2: **UII. K(A)L(ENDAS). IAN(UARII). NATALE S(AN)C(T)I STEPHANI PROTOMARTYRIS.** | 'AUGUSTIN(US) SE wisa biscop spræc to his folce'; ends: 'Sy him wuldor 7 lóf á | on ecnyssē. Amen' (ed. Godden 1979: 12–18).
46. ff. 140v/15–144r/14 Ælfric, ÆCHom II, 3: **UIII. IDUS. IAN(UARII). SERMO IN AEPIPHANIA D(OMI)NI.** | 'ÐES DÆG IS geháten on bōcu(m) swutelung dæg'; ends: 'Se ðe | leofað 7 rixað á buton ende. Amen' (ed. Godden 1979: 19–28).
47. ff. 144r/14–148r/5 Ælfric, ÆCHom II, 4: **DOMINICA .II. POST AEPIPHANIA D(OMI)NI.** | 'Nuptie facte sunt In chana galileae. ET RELIQUA; Iohannes Se godspellere cwæð | on þære godspellican race'; ends: 'se ðe leofað 7 rixað mid fæder 7 halgu(m) gaste. á on ecnyssē. Amen' (ed. Godden 1979: 29–40).
48. ff. 148r/6–151v/2 Ælfric, ÆCHom II, 5: **DOMINICA. SEPTUAGESIMA.** 'DRIHTEN SÆDE ÞIS BIGSPEL. | his leorningcnihtu(m) ðus cweðende'; ends: 'on ðam we him singað ecelice alleluian. butan geswince. Amen' (ed. Godden 1979: 41–51).
49. ff. 151v/3–153v/29 Ælfric, ÆCHom II, 6: **DOM(INICA) IN SEXAGESIMA.** 'Cum turba plurima conueniret ad Ie(su)m. Et rel(i)q(ua) |

- On sumere tíde ða ða micel menigu samod cóm to ðam hælende'; ends: 'on ealra worulda woruld. AMEN' (ed. Godden 1979: 52–59).
50. ff. 153v/29–156r/9 Ælfric, *ÆCHom* II, 7: **DOM(INICA) .I. IN QUADRAGESIMA.** | 'MEN þa leofostan eow eallu(m) is cuð'; ends: 'on ealra worulda | woruld. amen' (ed. Godden 1979: 60–66).
51. ff. 156r/9–157v/12 Ælfric, *ÆCHom* II, 8: **DOMINICA SECUNDA IN QUADRAGESIMA.** | 'EGressus inde IE(SU)S. Secessit in partes týri et sidonis. ET RELIQUA. | Drihten hælend ðreade mid wordu(m)'; ends: 'þam sy wuldor 7 wurðmynt | A on ecnysse. Amen' (ed. Godden 1979: 67–71).
52. ff. 157v/12–160v/15 Ælfric, *ÆCHom* II, 9: **III. ID(US) MART(II). S(AN)C(T)I GREGORII PAPE. URB(IS) ROMANE INCLITUS.** | 'GREGORIUS Se hálga papa. engliscre ðeode apostol'; ends: 'on ðam he leofað | mid gode ælmihtigu(m) á on ecnesse. Am(en)' (ed. Godden 1979: 72–80).
53. ff. 160v/15–164v/12 Ælfric, *ÆCHom* II, 10: **XIII. K(A)L(ENDAS). AP(RI) L(IS). DEP(OSITIO)S(AN)C(T)ICUTHBERHTIEP(ISCOP)I.** | 'CUTHBERHTUS se halga biscop scinende on manegu(m) geearnungu(m)'; ends: 'á on ecnysse ealra worulda. amen' (ed. Godden 1979: 81–91).
54. ff. 164v/13–171r/28 Ælfric, *ÆCHom* II, 11: **.XII. K(A)L(ENDAS) APREL(IS). S(AN)C(T)I BENEDICTI ABBATIS.** 'BENEDICTVS. | Se halga abbuð'; ends: 'Se ðe ana is unasecgendlic God. Amen' (ed. Godden 1979: 92–109).
- [Note: One leaf is wanting between ff. 164 and 166 (omits lines 24–110 of the edition, Godden 1979: 92–4).]
55. ff. 171r/29–178r/11 Ælfric, *ÆCHom* II, 12: **DOM(INICA). IN MEDIA QUADRAGESIME.** 'MEN ÐA LEOFOSTAN we rædað nu | æt godes ðenungu(m)'; ends: 'Sy him wuldor 7 lóf á to worulde. amen' (ed. Godden 1979: 110–26). At f. 175v/19–20 the rubric **SECUNDA SENTENTIA | DE HOC IPSO.** marks the second part of the homily (line 374 of the edition, Godden 1979: 121).
56. ff. 178r/11–181v/7 Ælfric, *ÆCHom* II, 13: **DOMINICA .Va. QUADRAGESIME.** | 'þeos tíd fra(m) ðisum (and)werdan dæge'; ends: 'on ealra worulda woruld. | amen' (ed. Godden 1979: 127–136).
57. ff. 181v/7–185v/17 Ælfric, *ÆCHom* II, 14: **DOMINICA PALMARUM DE PASSIONE D(OMI)NI.** | 'DRIHTNES ðrowunge we willað gedafenlice eow secgan'; ends: 'on ánre godcundnyse on ecere worulde. amen' (ed. Godden 1979: 137–49); with a note following the homily at f. 185v/17–18, 'NE MOT | NAN MAN SECGAN SPELL. ON ÞA(M) ÐRIM SWIGDAGUM'.

58. ff. 185v/18–189v/22 Ælfric, ÆCHom II, 15: **SERMO DE SACRIFICIO | IN DIE PASCAE.** ‘MEN þa leofostan gelóme eow is gesæd’; ends: ‘on on ealra worulda woruld. amen’ (ed. Godden 1979: 150–60).
59. ff. 189v/23–192v/5 Ælfric, ÆCHom II, 16: **ALIUS SERMO DE DIE PASC’H’AE.** ‘Hit is swiðe gedafenlic’; ends: ‘7 godu(m) geearnungu(m) to ðam ecum | life becumon moton. amen’ (ed. Godden 1979: 161–68).
60. ff. 192v/5–194r/12 Ælfric, ÆCHom II, 17: **K(A)L(ENDAS). MAI. APOSTOLORUM PHILIPPI. ET IACOBI. | ‘PHILIPPUS. se godes apostol ðe we on ðisu(m) dæge wurðiað’;** ends: ‘Se ðe ana rixað on ecnysse god. amen’ (ed. Godden 1979: 169–73). At f. 193r/20 the rubric **DE S(AN)C(T)O IACOBO APOSTOLO.** marks a division of the homily (line 61 of the edition, Godden 1979: 171).
61. ff. 194r/13–196r/5 Ælfric, ÆCHom II, 18: **V. NON(AS). MAI INUENTIO S(AN)C(T)AE CRUCIS.** ‘Men ða leofostan nu todæg we wurðiað | þære halgan rode gemynd’; ends: ‘se ðe ana | ricsað. on ecnysse god. amen’ (ed. Godden 1979: 174–79). At f. 194v/28 the rubric **EODEM DIE S(AN)C(T)OR(UM) ALEXANDRI. EUENTII. ET THEODOLI.** marks a division of the homily (line 62 of the edition, Godden 1979: 176).

[Note: At ff. 193v–94r, a few blotted words from items 60 and 61 supplied in outer margins in later hand.]

62. ff. 196r/5–199v/14 Ælfric, ÆCHom II, 19: **FERIA SECUNDA. LETANIA MAIORE.** | ‘Læwede menn behófiað. þ(æt) him lareowas secgon’; ends: ‘se ðe á rixað on ecnysse. AMEN’ (ed. Godden 1979: 180–89).
63. ff. 199v/14–202v/28 Ælfric, ÆCHom II, 20: **ITEM IN LETANIA | MAIORE. FERIA TERTIA.** ‘Men ða leofostan Paulus se apostol | ealra ðeoda lareow awrat be him sylfu(m)’; ends: ‘se ðe is ealra leoda wealdend. Amen’ (ed. Godden 1979: 190–98).
64. ff. 202v/29–205r/12 Ælfric, ÆCHom II, 21: **ALIA UISIO.** ‘BEDA ure lareow awrát on ðære bec þe is gehátan | historia angloru(m)’; ends: ‘se ðe hí oferrædan wile’ (ed. Godden 1979: 199–205). At f. 204v/12–13 the rubric **HORTATORIUS SERMO DE | EFFICACIA S(AN)C(T)AE MISSAE.** marks a division of the homily (line 140 of the edition, Godden 1979: 204).

[Note: One leaf is wanting between ff. 202 and 204 (omits lines 3–81 of the edition, Godden 1979: 199–202).]

65. ff. 205r/12–207v/12 Ælfric, ÆCHom II, 22: **IN LETAN(IA) MAIORE. F(E)R(IA) .IIIIa.** | ‘IOH(ANNE)S se godspellere awrat’; ends: ‘Se ðe |

- leofað 7 rixað mid fæder 7 ðam halgu(m) gaste. A on ecnysse. amen' (ed. Godden 1979: 206–12).
66. ff. 207v/13–210r/6 Ælfric, ÆCHom II, 23: DOMINICA .III. POST PENTECOSTEN. 'Homo quida(m) fecit cena(m) magna(m) | et uocauit multos. & REL(I)Q(UA). Se hælend sæde þis bigspel his leorningcnihtu(m)'; ends: 'Þa(m) sy wuldor 7 wurðmynt. A to worulde. amen' (ed. Godden 1979: 213–20). At f. 209r/12 the rubric ALIA NARRATIO DE EUANG(E)LII TEXTU. marks a division of the homily (line 126 of the edition, Godden 1979: 217).
67. ff. 210r/7–213r/11 Ælfric, ÆCHom II, 24: IN FESTIUITATES(AN)C(T)I PETRI APOSTOLI. III. K(A)L(ENDAS) IULII. 'LUCAS se godspellere | ús sæde on ðissere pistolrædinge'; ends: 'on ealra worulda woruld. amen' (Godden 1979: 221–29). At f. 210v/15 the rubric ITEM DE S(AN)C(T)O PETRO. marks a division of the homily (line 53 of the edition, Godden 1979: 223).
68. ff. 213r/11–214v/24 Ælfric, ÆCHom II, 25: DOM(INICA) .VIII. [*erased to V*] POST PENTECOSTEN. | 'Cum multa turba esset cu(m) ie(s)u nec haberent quod manducarent. Et reliqua. | Marcus se godspellere cwæð on ðisu(m) dægðerlicu(m) godspelle'; ends: 'Se ðe leofað 7 rixað on ealra worulda woruld. amen' (ed. Godden 1979: 230–34).
69. ff. 214v/24–216v/20 Ælfric, ÆCHom II, 26: DOM(INICA) .NONA. | POST PENTECOSTEN. 'Adtendite a falsis p(ro)phetis qui ueniunt ad uos. Et reliq(ua) | Drihten cwæð to his leorningcnihtu(m) '(ve)l mannum'; ends: 'on ealra worulda woruld. amen' (ed. Godden 1979: 235–40).
70. ff. 216v/20–219v/12 Ælfric, ÆCHom II, 27: IIII. K(A)L(ENDAS) AGUSTI. NATALE S(AN)C(T)I | IACOBI APOSTOLI. 'ON þisu(m) dæge we wurðiað on uru(m) lofsangu(m)'; ends: 'Se ðe leofað 7 rixað á on ecnysse. amen' (ed. Godden 1979: 241–48). At f. 219r/5 the rubric VI. K(A)L(ENDAS) AGUSTI. S(AN)C(T)ORUM SEPTEM DORMIENTIUM. marks a division of the homily (line 182 of the edition, Godden 1979: 274).
71. ff. 219v/12–221v/18 Ælfric, ÆCHom II, 28: DOM(INICA) XII. POST PENTECOST(EN). | 'Dixit ie(su)s ad quosda(m). . . parabolam istam. & RELIQ(UA). Drihten sæde þis bigspel bi sumu(m) mannu(m)'; ends: 'Se ðe ána gewylt ealra gesceafta. amen' (ed. Godden 1979: 249–54).
72. ff. 221v/18–223r/27 Ælfric, ÆCHom II, 29: VIII .X. K(A)L(ENDAS) SEPT(EMBRIS). ASSU(M)PTIO S(AN)C(T)E | MARIE UIRG(INIS). 'Men ða leofostan hwilon ær we rehton eow ðone pistol'; ends: 'Se

- ðe leofað 7 rixað on ealra worulda woruld. amen' (ed. Godden 1979: 255–59).
73. ff. 223r/27–226r/29 Ælfric, *ÆCHom* II, 30: **DOMINICA .I. | IN MENSE SEPTEMBRI. QUANDO LEGITUR IOB.** 'Míne gebroðra. | We rædeð nu æt godes ðenungu(m)'; ends: 'Se ðe ana is god á on ecnysse. amen' (ed. Godden 1979: 260–67).
- 74a. ff. 226r/30–227v/23 Ælfric, *ÆCHom* II, 31: **DOMINICA SEXTA DECIMA. POST PENTECOSTEN:-** || 'Nemo potest duob(us) dominis seruire; Et reliqua; Drihten cwæð on | su(m)ne timan'; ends: 'Sy him wuldor 7 wurðmynt | on ealra worulda woruld. Amen' (ed. Godden 1979: 268–71).
- 74b. ff. 227v/23–228r/2 Ælfric, note: **DE S(AN)C(T)A MARIA.** | 'Hwæt wylle we secgan ymbe Marian gebyrdtide'; ends: 'ði we hit lætað unsæd'; (ed. Godden 1979: 271 as *ÆCHom* II, 31 (app.)).
75. ff. 228r/2–230v/30 Ælfric, *ÆCHom* II, 32: **XI. K(A)L(ENDAS) OCTOBRIS. | NATALE S(AN)C(T)I MATHEI APOSTOLI ET EUANG(E)-L(IST)Æ** 'Se godspellere matheus. | þe we todæg wurðiað'; ends: 'Sy þæs gode lof .á. on ecnysse. Amen:-' (ed. Godden 1979: 272–79). At f. 229r/5 margin the rubric **PASSIO | EIUSDE(M).** marks a division of the homily (line 80 of the edition, Godden 1979: 275).
76. ff. 230v/30–234v/6 Ælfric, *ÆCHom* II, 33: **V. K(A)L(ENDAS) NOUE(M)-B(RIS). PASSIO S(AN)C(T)OR(UM) || APOSTOLOR(UM) SIMONIS. ET IUDE.** 'Men ða leofostan we wyllað eow secgan | þæra apostola ðrowunge'; ends: 'se ðe leofað 7 rixað on ealra worulda world. amen' (ed. Godden 1979: 280–87).
- 77a. ff. 234v/7–238v/25 Ælfric, *ÆCHom* II, 34: **III. ID(US) NOUEMB(RIS). DEPOSITIO S(AN)C(T)I MARTINI EPISCOPI:-** | 'MARTINUS se wuldorfulla godes ande`te`re': ends: 'ðe leofað 7 rixað þurh hine sylfne | god; AMEN' (ed. Godden 1979: 288–97). At f. 238r/4 the rubric **DE EIUS OBITU:.** marks a division of the homily (line 269 in the edition, Godden 1979: 295).
- 77b. ff. 238v/25–239r/9 Ælfric, note: **EXCUSATIO DICTANTIS:-** | 'Fela fægere godspel we forlætað on ðisu(m)gedihte . . . Heo is swa ðeah eall full geleafflic. buton ðam anu(m) þe augustin(us) wiðsæcð' (ed. Godden 1979: 297–98 as *ÆCHom* II, 34 (app.)).
78. ff. 239r/9–240v/19 Ælfric, *ÆCHom* II, 35: **IN NATALE UNIUS APOSTOLI.** | 'Pes apostolica freoldsæg. manað us to sprecenne'; ends: 'ðurh his Suna þe | mid him leofað 7 rixað. á on annysse þæs halgan gastes. on ealra wo|rulda woruld. amen' (ed. Godden 1979: 299–303).

79. ff. 240v/19–242v/10 Ælfric, ÆCHom II, 36: IN NATALE PLURIMORUM APOSTO'lo'RUM. | 'Designauit d(omi)n(u)s et alios septuaginta duos. & RELIQUA; Se hælend geceas | him to eacan þam twelf apostolum'; ends: 'Sy him. á wuldor 7 lof | ealra his weldæda; amen' (ed. Godden 1979: 304–9).
80. ff. 242v/10–245r/24 Ælfric, ÆCHom II, 37: IN NATALE S<AN>C<T>-ORUM MARTIRUM. | 'Cu(m) audieritis p̄r̄lia et seditiones. nolite terreri. Et reliqua; Se hælend | foresæde his leorningcnihtu(m)'; ends: 'Sy him wuldor 7 wurðmynt on ealra worulda | woruld. Amen' (ed. Godden 1979: 310–17).
81. ff. 245r/24–248v/3 Ælfric, ÆCHom II, 38: IN NATALE UNIUS CONFESSORIS. | 'Homo quida(m) peregre p(ro)ficiscens. Et rel(iqua); Vre drihten sæde þis bigspel | his leorningcnihtu(m)'; ends: 'Sy lof ðam hlaforde. ðe leofað on ec|nyssse. æfre buton anginne. on endeleasu(m) mægenðrymme. amen' (ed. Godden 1979: 318–26).
82. ff. 248v/4–251r/21 Ælfric, ÆCHom II, 39: IN NATALE S<AN>C<T>-AR(UM) UIRGINUM. 'Simile est regnu(m) c̄lor(um) dece(m) uirginib(us). Et rel(iqua). | Se hælend sæde gelo(m)lice bigspel'; ends: 'Se ðe leofað 7 rixað mid his heofenlican | fæder 7 þa(m) halgu(m) gaste. on ealra worulda world. Amen' (ed. Godden 1979: 327–34).
- 83a. ff. 251r/21–255r/13 Ælfric, ÆCHom II, 40: IN DEDICATIONE ĒCCL(ESI)AE | 'MINE gebroðra þa leofostan we wyllað sume tihtendlice spræce'; ends: 'hé rixað mid his gecorenum | halgu(m). mid his ælmihtigan fæder. 7 ðam halgan gaste. on ealra worulda woruld; | Amen:-' EXPLICIT LIBER SECUNDUS. CATHOLICOR(UM) SERMONU(M) ANGLICE. D(E)O GRA(TIA)S. amen: (ed. Godden 1979: 335–45).
- [Note: The explicit is written in regular ink and touched throughout in color.]
- 83b. f. 255r/14–21 Ælfric, prayer: ORATIO:- 'Ic ðancigeþa(m) ælmihtigu(m) Scyppende . . . Sy him .á. wuldor on ecnyssse' (ed. Godden 1979: 345 as ÆCHom II, 40 (app)).
84. ff. 255r/21–261v/12 Ælfric, "De Temporibus Anni" (ÆTemp): 'Her æft(er) fyligð án lytel cwyde | be géarlicu(m) tidu(m) þ(æt) nis to spelle geteald. Ac elles to rædenne. þam ðe hit licað; | DE TEMPORIBUS ANNI:- Ic wolde eac gif ic dorste gadrian su(m) gehwæde | andgit of ðære bec þe BEDA se snotera láreow gesette'; ends: 'Sy ðeos | gesetnys ðus her geendod' EXPLICIT HEC BREUITAS DE TEMPORIBUS. (ed. Henel 1942).

[Note: The following rubrics occur within the work: f. 256r/26 De primo die s(æ)-c(u)li. siue de equinoctio uernali.; f. 256v/10 DE NOCTE.; f. 257r/19 DE ANNO.;

f. 258r/26 DE MUNDO.; f. 258v/8 DE EQUINOCTIIS.; f. 259r/26 DE BISSEXTO.; f. 259v/18 DE SALTU LUNE.; f. 260r/18 DE DIUERSIS STELLIS.; f. 260v/12 DE DUODECIM UENTIS.; f. 261r/12 DE PLUUIA.; f. 261r/30 DE GRANDINE.; f. 261v/1 DE NIUE.; f. 261v/3 DE TONITRU.]

85. ff. 261v/13–262v/8 Ælfric, prayers, with general title: **Her is geleafa 7 gebed 7 bletsung læwedu(m) mannu(m) þe þ(æt) leden ne | cunnon.** (Thorpe 1844–46: 596–600):

[Note: Thorpe edits these prayers as separate texts based on the rubrication in the manuscript; for their sources and slightly different textual divisions, see Bzdyl 1977.]

- a. f. 261v/14–18 **Pater noster on englisc.** ‘Ðu ure fæder þe eart on heofenum . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596);
 - b. f. 261v/18–26 **SE LÆSSA CREDĀ.** | ‘Ic gelyfe on god fæder ælmihtigne scyppend heofenan 7 eorðan . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596);
 - c. ff. 261v/27–262r/11 **mæssecreda** ‘Ic gelyfe on ænne god fæder ælmihtigne wycend heofenan 7 eorðan . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596–98);
 - d. f. 262r/12–14 **Gebedu on englisc.** ‘Þu ælmihtiga. 7 ðu eca god . . . genihtsumian | on godu(m) weorcu(m). amen’ (ed. Thorpe 1844–46: 2: 598);
 - e. f. 262r/14–15 **ITEM.** ‘We biddað þe drihten . . . 7 onæl symle þæs halgan gastes leoht on ús. Amen’ (ed. Thorpe 1844–46: 2: 598);
 - f. f. 262r/15–20 **ITEM.** | ‘Drihten god ælmihtig fæder gebletsa ús . . . geond ealra worulda woruld. Amen’ (ed. Thorpe 1844–46: 2: 598);
 - g. f. 262r/21–24 **DE SAPIENTIA.** ‘Eala ðu ælmihtiga god . . . 7 to ðe mid ealre heortan efston. Am(en)’ (ed. Thorpe 1844–46: 2: 598–600);
 - h. f. 262r/24–27 **DE PATIENTIA.** | ‘Eala ðu ælmihtiga god . . . 7 ða gemænnysse his soðan æristes. Am(en)’ (ed. Thorpe 1844–46: 2: 600);
 - i. f. 262r/27–30 **ORATIO.** | ‘Eala ðu ælmihtiga god . . . ða méde þe ðu us behætst. Amen’ (ed. Thorpe 1844–46: 2: 600);
 - j. f. 262v/1–8 **ITEM.** ‘Þu ælmihtiga wealdend alýs ure heortan . . . 7 þ(æt) mine fynd me ne gebysmrion. Amen’ (ed. Thorpe 1844–46: 2: 600).
86. ff. 262v/8–263v/29 Ælfric, “Admonition” (ÆAdmon 2): **IN .XL. DE PENITENT(IA).** | ‘Ælc man bið gefullod on naman þære halgan ðrynnysse’; ends: ‘Rixiað mid him on heofenan | rice on unasecgendlicere blisse. A. on ecnysse. Amen’ (ed. Thorpe 1844–46: 2: 602–8).
87. ff. 263v/30–264r/8 Ælfric, “Admonition” ÆAdmon 3: ‘[Læw]edu(m) mannu(m) is to witenne þ(æt) hí sceolon healdan heora clænnysse on halgu(m) || timan . . . 7 eow gelæde to ðam écan life’ (ed. Thorpe 1844–46: 2: 608).

88. ff. 264r/8–266v/30 Ælfric, “Pastoral Letter for Wulfsgie” (ÆLet1 Wulfsgie Xa): INCIPIT EPISTOLA DE CANONIBUS. | ‘ÆLFRICUS humilis frater uenerabili ep(iscop)o wulfsino salute(m) in d(omi)no . . . (line 18) hoc modo incipiens:- | Ic secge eow preostu(m). þ(æt) ic sylf nelle beran eowre gymeleaste on eowru(m) þeowdome’; ends imperf.: ‘ac þa(m) wære betere þ(æt) hí onheora bedde b[u]gon. ðonn(e) hi gegr[emedon]’ (ed. Fehr 1914: 1–24, pref.–ch. 108; Whitelock 1981: 196–218).

ff. iv–xi paper endleaves containing a subject index by Whelock.

ff. xii–xiii parchment endleaves taken from a 13c psalter.

PHOTO NOTES: Modern paper flyleaves, f. i recto, and pastedowns are not photographed.

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Homilies by Ælfric
[Ker 220, Gneuss 403]

HISTORY: A compilation of Ælfrician homilies dating to the turn of the millennium with 11c additions. This manuscript suffered badly in the 1731 fire at Ashburnham House. Recovered leaves are now mounted individually and have suffered substantial damage with loss of text and of codicological evidence. The undamaged manuscript was described by Wanley (1705: 208–12).

The underlying collection is a sequence of Ælfric's *Catholic Homilies* written by a single scribe at the end of the 10c or beginning of the 11c (this part is called Ha by Clemoes 1997: 19–21). This was augmented by a nearly contemporary hand with further homilies by Ælfric (items 58–61, Clemoes Hb). Further substantial additions were intercalated, at times through erasure and insertion, at times through interleaving, in the first half of the 11c (Clemoes Hc). This interpolated series adds further homilies by Ælfric in the order of the church year using homilies that reflect a late stage of Ælfric's writing (described by Pope 1967–68: 26–33).

There are various contemporary or near-contemporary OE corrections and insertions throughout the text. Subsequent signs of use include two annotations written in a gothic hand identified by Ker as 14c (*Cat.*, 286): 'In Ebdomada . . . | ad Collac(i)o(n)em' at f. 102r/16 beside the title for item 24, and 'In ebdomada s(anc)te trinitatis ad collac(i)o(n)em.' at f. 107r/4 above the title of item 25, ÆCHom I, 20. Further alterations and additions are identified by Ker (*Cat.*, 286) as probably belonging to the 16c, including the insertion of the copy of item 1 as item 1b on ff. 2r–3r and the substitution of vowels, frequently the alteration of 'æ' to 'e', at ff. 177v, 181r, and 234v. Other alterations, such as a slightly decorative blocked 'T' inserted mid-line at f. 43r/19, are hard to date.

There are now no marks of medieval or early modern ownership, presumably due to the loss of endleaves and loss of margins. Wanley speculates that this is the companion piece of MS Cambridge, University Library, li. 4.

6 [101] found at Tavistock Abbey in 1566 (Wanley 1705: 208). This speculation sees some confirmation in the gloss 'etes' added to ÆCHom II, 8, lines 109 in a 14c hand, which Godden suggests "looks as if it could have been taken from [li. 4. 6]'s text" (Godden 1979: 353–54). If the speculation is right, this would be "An old booke in parchment in Saxon tonge fo. black leather clasped" in the inventory of books of the 2nd Duke of Bedford from 1584 (see Ker, *Cat.*, 291).

Following substantial damage in the fire of 1731 and its aftermath, the leaves are now bound mounted on paper, to which they are affixed by sticky tape in what is probably a restoration of 1844 and 1845 (Madden, BL Add. 62576, f. 42; see Butcher 2003: 13). The whole volume is contained in a substantial 19c binding with Robert Cotton's coat of arms embossed on front and back and 'ANGLO-SAXON | HOMILIES | BRIT. MUS. | COTTON | MS. | VITELLIUS C. V.' embossed on the spine. Many leaves are stamped on the foot of the recto with the 'British Museum' small red stamp (e.g. ff. 2r, 3r, etc). The spine bears the sticker identifications '760' and 'b', which is also recorded in pencil on the inside front board, along with a struck-through '27 C.' Rear end leaves record the state of the manuscript in the 19c with the pencilled notes: '254 ff. 8th Jan. 1871. | Ex(amine)d F.W. July 1884', while the rear end board bears the stamp '21 JUN 1962.'

CODICOLOGICAL DESCRIPTION: [ii] + 1 + ii + 251 + [iii]. Leaves measure approx. 240 × 170 mm., but have shrunk considerably at places due to fire and water damage. Written space of the older leaves (Ha) is approx. 220 × 130 mm. until f. 83 and approx. 220 × 145 mm. thereafter, ruled in dry-point for 26 lines per page. The written space of leaves added in the first half of the 11c (Hc) is approx. 230 × 145 mm., ruled for 35–37 lines per page, except that f. 95v has 30 lines to make an exact join with the text on f. 96r. Ker (*Cat.*, 291) reports that in the base manuscript, hair is usually on the outside in all sheets, but the arrangement of some quires (e.g. ff. 35–50 59–68) is the more usual HFHF, which is the arrangement for all the added leaves. The parchment of ff. 186 and 199 suffered mottled spotting as a result of the fire and damage. Almost all folios have suffered losses of varying amounts from their upper, lower, or outer portions.

The text of the original part, Ha, is almost all in one hand, "a graceful late type of square Anglo-Saxon minuscule" belonging to of the turn of the millennium (late 10c/early 11c) according to Ker (*Cat.*, 291). Ker identifies two further hands who work alongside this scribe for brief passages: one wrote a short stint at f. 191r/13–26 (part of item 48), another ff. 191v/1–192v/26 (the end of item 48 and the opening of item 49). Items 58–61 (ff.

236v–end, i.e. Hb) are nearly contemporary additions, made predominantly in a single hand. The additions interpolated throughout the manuscript (i.e. Hc) are in a single distinct hand of the first half of the 11c, identified by Ker as “a round hand . . . which is not influenced by Anglo-Saxon minuscule” (*Cat.*, 291). This part has distinctive punctuation as it contains many hyphens and regularly punctuates with a point at the middle or end of one of Ælfric’s rhythmical lines.

The original part (i.e. Ha) has titles in a red color which have sometimes turned to a metallic dark brown or black color. The same colored ink is also used for enlarged initials, which are sometimes slightly decorated. The near-contemporary additions (Hb) follow the same decorative pattern so far as can be seen where rubrics and enlarged initials survive. The additions of the first half of the 11c (Hc) have a different decorative pattern. Titles are in a brighter red. Opening initials are enlarged and colored blue (ff. 1r, 69r [‘D’], 71v [‘E’], 96r, 132v [‘L’], 139r [‘M’], 172r, 177v) or red (ff. 5v, 33r, 69r [‘S’], 71v [‘D’], 73r [‘E’ and ‘O’]), 131r, 132v [‘E’], 139r [‘C’], 145r, 149r, 150r, 175r, 181r, 229r). Such colored initials appear to have been particularly vulnerable to fire and water damage: the fire destruction of the edge surprisingly encompasses where there should be a colored initial ‘D’ at the head of f. 169r, for example, while the coloration has fallen off the ‘N’ of ‘Nemo’ at f. 175r/18, leaving the parchment intact but with just the shadow of an enlarged initial. Numbers in the interpolator’s table of contents (f. 1v) are in red. Within the text, the interpolator uses enlarged capitals (in black ink) to indicate sense-divisions. He has also inserted these into some parts of the work of Ha.

The whole of the following items, from Ælfric’s “Catholic Homilies” I, are by the original scribe, Ha: 3, 8–12, 18–20, 22–28, 38–41, 50–54, and 56–57, while two further items, primarily by the main scribe, have short stints by two further scribes, namely: 48, 49. Three items are by the nearly contemporary continuator at the end, i.e. Hb: items 58–60, while a fourth, item 61, is mostly by Hb but includes an interpolation by Hc. Eighteen homilies in addition to the table of contents are wholly the work of the interpolator, Hc, namely items 1, 4, 7, 14–16, 30–36, and 42–47. In order to insert these homilies into the sequence of Ha, the interpolator also intervened in a number of homilies primarily produced by Ha. Specifically, the interpolator provided the opening of items 2, 5, 17, 37, and 48, the close of items 6, 13, and 29, while he also interpolated text into the middle of the items 21, 55, and 61. In making these additions, the interpolator interleaved ff. 1, 4, 5, 18–21, 33, 34, 69–75, 95, 131–48, 169–84, 229–31, and 253 into the folios originally organized by Ha and Hb. The interpolator occasionally deleted

Ha's text and replaced it with his own, namely at ff. 17v/17–26, 35v/1–11, 96r/1–3, and 168v/25–26. The interpolator clearly expended considerable effort to transform the collection while keeping some of the underlying work of Ha and Hb. For the sake of clarity, the scribe of each item is noted in the account of contents below.

The interpolator wrote a table of contents that survives on f. 1v-r (which has been reversed), written in two columns extending the length of f. 1v and the opening four lines of f. 1r. Numbers in this table relate to the numbers the same hand provides in the titles to some of the homilies (these differ from the listing here since some two-part homilies are considered by modern editors to constitute a single work). This table provides evidence that two items are missing from the end of the manuscript, namely '[LXVII] F(E)R(IA) .VI. In ebdoma[da Vta Collegerunt] | pontifices (et) pharisei [concilium]' (described at f. 1rb/1–2) for Friday in the fifth week of Lent (Assmann 1889: 65–72, no. 5) and '[LXVIII] Sermo ep(iscop)i [.] | ezechiele propheta' (described at f. 1rb/3–4), now completely missing, which was possibly Wulfstan's homily Bethurum 16b or some similar piece. These two items were missing before the fire by the time of Wanley 1705.

The leaves are now foliated '1–254' in pencil on the top right recto of each of the paper mounts, the foliation followed here. These folio numbers are also written in dark black ink on the recto of the folios wherever sufficient blank parchment survives, sometimes at the head (e.g. f. 6r), sometimes at the mid-left margin (e.g. f. 202r). The top right rectos of many folios have suffered damage and crumbled, leaving little trace of an earlier foliation, although one is occasionally visible (e.g. ff. 6r, 76r, 95r); this older foliation was followed by Wanley. There are traces of multiple further foliations, perhaps reflecting attempts to order the leaves after they were recovered from the damage of the 1731 fire. A thick black pencil has written '9' and '10' on the lower left margin of ff. 22r and 23r. A different set of small numbers in black ink is written on the lower left margin of some rectos, namely '2–7' on ff. 27r–32r, '9–25' on 34r–50r. A very small '50' is written at the bottom left of f. 75r. A different hand has written a very small '156' at the bottom left of f. 157r and '158' at the bottom left of f. 159r, '164' at f. 166r.

COLLATION:

ii + 1 + ii + 251 + iii, foliated [i-ii], 1–254, [255–257]. Ff. [i-ii] and [255–257] are modern paper flyleaves. Ff. 2 and 3 are 16c parchment supply leaves. Ff. 1, 4, 5, 18–21, 33, 34, 69–75, 95, 131–148, 169–184, 229–231, 253 were added in first half of 11c by Hc.

The proper order of the surviving folios can be established from the text as follows: 1 (which is reversed), 4–13, 15, 14, 16–114, 116, 115, 117–235, 237, 238, 236, 239–254. Single leaves are missing after ff. 30, 149, 158 and several leaves at the end. F. 159 is a fragment with the inner portion of the leaf surviving in a tapering strip from 3 mm. in width at the top to 110 mm. at the bottom.

The collation is now unknowable since all leaves are mounted separately following the damage from the fire of 1731. Ker suggests, based on the arrangement of hair and flesh, that ff. 51–58, 76–83, 84–91, 92–94+96–100, 101–108, 109–116, 117–124, 185–192, 200–207, 208–215, 216–223, 239–246 are regular quires of 8 leaves, while ff. 153–159 is a quire of eight wanting 7.

CONTENTS:

[NOTE: Words now illegible in the damaged manuscript have been taken from Wanley's description (1705: 208–11), which predates the damage, or the table of contents, and are included in square brackets. Significant gaps in the text supplied from modern editions.]

f. 1va/1–1rb/4 [leaf is reversed] 11c table of contents in Hand Hc: '[. . .] diuinis'; ends: '[LXVIII] Sermo episcopi [.] | ezechiele propheta' (see Ker, *Cat.*, 285–86).

1a. ff. 1r/5–34, 4r/1–5v/3 Ælfric, ÆHom 12 [Hand Hc]: DE S(AN)C(T)A TRINITATE. ET DEFESTOS DIEBUS [PER ANNUM]. 'SE ÆLMIHTIGA WEALDEND ðE NE ON|gann næfre'; ends: 'mid þam halgan gaste on ealra worulda woruld we | cweðað. AMEN' (ed. Pope 1967–68: 463–72, no. 11a).

[Note: The DOE short title differs from Pope's numbering; the manuscript title is mostly illegible and is confirmed by Wanley (1705: 208). Ff. 4v–5r are repeated on the film as are ff. 2v–3r.]

1b. ff. 2r/1–3r/36 Ælfric, ÆHom 12 in early modern imitative hand: '[S]E ÆLMIHTIGA wealdend. þe ne ongann næfre'; ends imperfectly: '7 sealde heora ælcu(m) s[wa. . .]' (ed. Pope 1967–68: 463–70, no. 11a, lines 1–177; early modern copy of opening of item 1, i.e. ff. 1r/5–34, 4r/1–5r/9, initial letter omitted).

f. 3v blank.

2. ff. 5v/3–12r/10 Ælfric, ÆCHom I, 1 [f. 5v is hand Hc, whereas f. 6r/1 onwards is Ha]: DE INITIO CREATURE ANTE NATALE D(OMI)NI .II. | 'AN ANGINN IS EALRA ðINGA. ðÆT IS GOD ÆLMIHTIG'; ends: 'se ðe á on ecnysse ricxað. AMEN' (ed. Clemoes 1997: 178–89). [Fiche 1, frames 30–58]

3. ff. 12r/11–13v/26, 15r/1–15v/26, 14r/1–14v/26, 16r/1–17v/16 Ælfric, ÆCHom I, 2 [Hand Ha]: **uiiii. k(a)l(endas) ianuarii natiuitas domini.** | ‘We wyllað to tryminge. eowres geleafan’; ends: ‘on `an`nyse þæs halgan | [gastes] on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 190–97). [Fiche 1, frame 58–Fiche 2, frame 8]
4. ff. 17v/17–21v/25 Ælfric, ÆHom 1 [Hand Hc]: [In] **eodem die. Euangelium. In principio erat uerbu(m).** | ‘[We ræda]ð on þisum drihtenlican. symbeldæge’; ends: ‘7 þam halgan gaste. on anre god|[cund]nyse. we cweðað. AMEN’ (ed. Pope 1967–68: 196–216, no. 1). [Frames 8–22]
5. ff. 21v/26–26v/16 Ælfric, ÆCHom I, 3 [f. 21v is all hand Hc, f. 22r/1 onwards is hand Ha]: **PASSIO S(AN)C(T)I STEPHANI P(RO)THOMARTYRIS. V.** | ‘[W]E RÆDAÐ ON ÐÆRE BEC. ÐE IS GEHATEN ACTVS APOSTO-|[lo]rum’; ends: ‘mid | [ðam h]e wuldrað 7 blissað á on ecnyse. AMEN’ (ed. Clemoes 1997: 198–205). [Frames 22–38]
6. ff. 26v/17–33r/7 Ælfric, ÆCHom I, 4 [ff. 26v–32v is hand Ha, f. 33r/1–7 is Hc]: **[VI. k(a)l(endas)] ianuarii assumptio s(an)c(t)i iohannis ap(osto)-li.** | ‘[Iohann]es se godspellere cristes dyrling’; ends: ‘þam is wuldor 7 wyrðmynt | mid fæder 7 halgan gaste á buton ende. AMEN’ (ed. Clemoes 1997: 206–16).
- [Note: One leaf is missing between ff. 30 and 31 (‘7 þa gym . . . mihtigan godes’, lines 162–200).]
7. ff. 33r/8–35r/11 excerpt from Ælfric, Letter to Sigeward, De veteri testamento et novo (ÆLet 4 (SigewardZ)) [Hand Hc]: **ITEM DE EODEM. VII. IERONIMVS SE WYRÐFVLLA. 7 SE WISA BOCERE’;** ends: ‘mid þa(m) leofan hælende. se þe á rixað on ecnyse. | AMEN’ (ed. Crawford 1922: 61–68, lines 1017–1153). [Frames 55–61]
8. ff. 35r/11–40r/3 Ælfric, ÆCHom I, 5 [Hand Ha]: **K(a)l(endas) ianuarii. nat(a)l(e) innocenti[um in]fantu(m).** | ‘Nu todæg godes gelaðung. geond ealre ymb|hwyrf t mærsaþ’; ends: ‘[se þe] leofað 7 rixað a butan ende. AM[EN]’ (ed. Clemoes 1997: 217–23). [Fiche 2, frame 61–Fiche 3, frame 2]
9. ff. 40r/4–45r/19 Ælfric, ÆCHom I,6 [Hand Ha]: **K(a)l(endas). ianuarii circumcisionis [domini].** | ‘Se godspellere lucas beleac þis dægþeric god|spel’; ends: ‘Sy him wuldor 7 lóf á on ecnyse. AM[EN]’ (ed. Clemoes 1997: 224–31). [Frames 2–21]
10. ff. 45r/20–52r/9 Ælfric, ÆCHom I, 7 [Hand Ha]: [‘VIII.’ *apparently erased*] **idus ianuarii epiphania domini.** | ‘Men þa leofostan. nu for feawum dagu(m)’; ends: ‘Se þe leo|faþ 7 rixað mid fæder. 7 halgum

- gaste on ealra | worulda woruld' (ed. Clemoes 1997: 232–40). [Frames 21–39]
11. ff. 52r/9–57v/1 Ælfric, ÆCHom I, 8 [Hand Ha]: **Dom<ini>c(a) .III. post epiphania[m] d<omi>ni.** | 'Cum descendisset ie<su>s de monte secuteꝥ s<un>t eu<m> t<ur>bę multe | Matheus se eadiga godspellere awrat on | ðissere godspellican rædinge'; ends: '7 an g[od] | on anre godcundnyssse afre wuniende [buton] || anginne 7 ende. AMEN' (ed. Clemoes 1997: 241–48). [Frames 39–62]
12. ff. 57v/2–64r/1 Ælfric, ÆCHom I, 9 [Hand Ha]: **III. non<as> februarii purificatio s<an>c(t)e marie uirg[inis].** | 'Postquam impleti sunt dies purificationis marie. et r(e)l(i)qua. | God bebead on þære ealdan æ'; ends: 'se ðe leofað and rixað a butan ende. AMEN' (ed. Clemoes 1997: 249–57). [Fiche 3, frame 62-Fiche 4, frame 10]
13. ff. 64r/2–69r/6 Ælfric, ÆCHom I, 10 [ff. 64r–68v is Hand Ha, f. 69r/1–6 is Hand Hc]: **Dominica in quinquagesima.** | 'Adsumpsit ie<su>s duodecim discipulos suos. Et reliq(u)a. | Her ys geræd on þysum godspelle'; ends: 'se ðe leof 7 rixað á buton | ende. AMEN' (ed. Clemoes 1997: 258–65). [Frames 10–26]
14. ff. 69r/6–71v/22 Ælfric, ÆCHom I, 11 [Hand Hc]: **DOMINICA I<N> .XLa.** | 'Ductus. e(st). IE<SU>S in desertum a sp(irit)u. Se hælend wæs gelædd. fram þam | halgan gaste'; ends: 'se ðe leofað 7 rixað a butan ende. on ecnyssse. AMEN' (ed. Clemoes 1997: 266–74, but lacks lines 3–7). [Frames 26–34]
15. ff. 71v/23–73r/20 Ælfric, ÆCHom II, 8 [Hand Hc]: **DOM<INI>C<A> .II. IN .XLa.** | 'Egressus inde IE<SU>S. secessit in partes tyri & sidonis. Et reliqua:- | Drihten hælend þreadde mid wordum'; ends: 'þam si wuldor 7 wyrðmynt. á on ecnyssse. AMEN' (ed. Godden 1979: 67–71). [Frames 34–36]
16. ff. 73r/21–75v/29 Ælfric, ÆHom 4 [Hand Hc]: **DOM<INI>C<A> .III. IN .XLa.** 'ERAT IE<SU>S eiciens demonium & R(E)L(I)Q(UA) | ON ðære mæran tide. þe se mildheorta hælend wunode mid | mannum'; ends: 'se þe á rixað. on ecnyssse. AMEN' (ed. Pope 1967–68: 264–80, no. 4). [Frames 36–44]
17. ff. 75v/30–79r/19 Ælfric, ÆCHom I, 12 [f. 75v in Hand Hc, f. 76r/1 onwards is Hand Ha]: **DOM<INI>C<A> .IIII. IN .Xla** '[Abii]t IE<SU>S trans mare galileę. ET RELIQUA. | [Se h]ælend ferde ofer þa galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on ánnysse | þæs halgan gaste. á butan ende on ecnyssse. AMEN' (ed. Clemoes 1997: 275–80). [Frames 44–50]

18. ff. 79r/20–84v/4 Ælfric, ÆCHom I, 13 [Hand Ha]: **VIII. k(a)l(endas) aprelis. adnuntiatio s(an)c(t)e marie.** | “MISSUS est gabriel angelus a d(e)o. ET RELIQUA.” [interlined insertion in main hand] Vre se ælmihtiga scyppend. Se þe ealle gesceaf[ta]; ends: ‘7 mid þam halgan gastes. á on ecnysse. AMEN’ (ed. Clemoes 1997: 281–89). [Frames 50–64]
19. ff. 84v/5–88v/20 Ælfric, ÆCHom I, 14 [Hand Ha]: **Dominica palmarum.** | ‘Cristes þrowung wæs geræd nu beforan us; ends: ‘se þe leofað 7 rixað | a butan ende. AMEN’ (ed. Clemoes 1997: 290–98). [Fiche 4, frame 64–Fiche 5, frame 4]
- [Note: The Latin text ‘Cum adpropinquasset ie(su)s hierosolimis. ET RELIQUA.’ comes in the main hand at f. 84v/9, after line 5 in the edited text.]
20. ff. 88v/20–92v/5 Ælfric, ÆCHom I, 15 [Hand Ha]: **Dominica pasche.** | ‘Maria magdalene. et maria. iacobi. ET RELIQUA. | Oft ge gehyrdon embe þæs hælendes æryst; ends: ‘7 rixað mid þam ælmihtigan fæder. 7 | mid þam halgan gaste. nu 7 á on ecnysse. AMEN’ (ed. Clemoes 1997: 299–306). [Frames 4–12]
- [Note: At f. 88v/21, following the title and before the text in smaller script but in the main hand is the following note: ‘[Cy]rlice þeawas forbeodað. to secgenne ænig spel on ðam þrim swigdagum.’]
21. ff. 92v/6–96r/20 Ælfric, ÆCHom I, 16: **Dominica. prima post pascha.** | ‘Cum esset sero die illo una sabbatorum. | [Æ]fter þæs hælendes æryste wæron hys discipuli belocene on a|num huse; ends: ‘wunigende on broþorlicre lufe. mid gode á on ecnysse. AM[EN]’ (ed. Clemoes 1997: 307–12). [Frames 12–20]
- [Note: Expanded by the interpolator at ff. 95r/4–96r/3 with the passage app. B. 2 (ed. Clemoes 1997: 533–35). Mostly Hand Ha, but Hand Hc wrote f. 95r/1–96r/3.]
22. ff. 96r/21–98r/6 Ælfric, ÆCHom I, 17 [f. 96r/21–30 in Hand Hc, f. 96v/1 onwards in Hand Ha]: **Dominica secunda post pascha domini.** | ‘Dixit ie(su)s discipulis suis. Ego sum. pastor bonus. Bonus [pa]|stor animam suam ponet p(ro) ouib(us) suis. Et reliqua. | ÐIS GODSPELL. þe nu geræd wæs; ends: ‘Se þe leofað. 7 rixað. mid | fæder 7 mid þam halgum gaste á on ecnysse. AMEN’ (ed. Clemoes 1997: 313–16). [Frames 20–24]
23. ff. 98r/7–102r/15 Ælfric, ÆCHom I, 18 [Hand Ha]: **IN LETANIA MAIORE.** | ‘Ðas dagas synd gehatene letaniaæ; ends: ‘Se þe leofað. 7 rixað mid fæder. 7 mid | ðam halgan gaste. a butan ende. AMEN’ (ed. Clemoes 1997: 317–24). [Frames 24–35]
24. ff. 102r/16–107r/3 Ælfric, ÆCHom I, 19 [Hand Ha]: **Feria. tertia de dominica oratione** | ‘Se hælend crist syþþan he to þysum life com;’

ends: 'he rixað mid eall[um] | hys halgum. on ealra worulda woruld á butan ende on ec[nysse . . .]' (ed. Clemoes 1997: 325–34). [Frames 35–47]

[Note: At f. 102r/26 PATER N(OSTE)R QUI ES IN CAELIS is written in the colored ink of the rubrication and the following 'D' of the OE "Pater Noster" at 102v/1 is enlarged and colored. At f. 102v/5 'SY HYT SWA' is in capitals with extra spacing. After the title is added a 14c note: 'In Ebdomada | ad Collac(i)on(em).']

25. ff. 107r/4–112v/10 Ælfric, ÆCHom I, 20 [Hand Ha]: **Feria .III. de fide catholica.** | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se þe þurh|[wu]nað on þrynnysse án ælmihtig god on ecnysse. AMEN' (ed. Clemoes 1997: 335–44). [Frames 47–60]

[Note: Over the title is a 14c note: 'In Ebdomada S(an)c(t)e T(r)initatis ad collac(i)-o(n)em'.]

26. ff. 112v/11–114v/26, 116r/1–116v/26, 115r/1–115v/26, 117r/1–117v/14 Ælfric, ÆCHom I, 21 [Hand Ha]: **In ascensione domini.** | '[L]ucas se godspellere us manode'; ends: 'se þe | [le]ofaþ 7 rixaþ mid þam ælmihtigan fæder. 7 þam halgan | [ga]ste. á on ecnysse. AMEN' (ed. Clemoes 1997: 345–53). [Fiche 5, frame 60-Fiche 6, frame 2]

[Note: The text 'euangelium. In illo tempore. Recum[[ben]tibus undecim discipulis. ET RELIQUA' occurs at f. 114v/5–6 and is marked with an inserted dagger.]

27. ff. 117v/15–123r/6 Ælfric, ÆCHom I, 22 [Hand Ha]: **In die sancto pentecosten.** | 'F[r]am þam halgan easterlican dæge synd getealde fiftig | daga'; ends: 'se þe leofað and rixað á butan ende. AME[N]' (ed. Clemoes 1997: 354–64). [Frames 2–12]

28. ff. 123r/7–126v/3 Ælfric, ÆCHom I, 23 [Hand Ha]: **Dominica. secunda post pentecosten.** | 'Homo quidam erat diues et induebatur purpura. Et reliqua. | Se wealdenda drihten sæde þis bigspel'; ends: 'hi þry on anre godcundnys|se wunigende. butan angynne and ende. a on worulde. AMEN' (ed. Clemoes 1997: 365–70). [Frames 12–21]

29. ff. 126v/4–131r/3 Ælfric, ÆCHom I, 24 [Hand Ha to end of f. 130v, then in Hand Hc at 131r/1–3]: **Dominica .III. [alt. to 'III']. post pentecosten** | 'Erant adpropinquantes ad ie(su)m publicani Et peccatorii. Et reliqua. | Ðæt halige godspel us segð'; ends: 'se | þe leofað 7 rixað mid fæder on annysse þæ[s halgan gastes] | on ealra worulda woruld a butan énde AMEN' (ed. Clemoes 1997: 371–78). [Frames 21–32]

30. ff. 131r/3–132v/8 Ælfric, ÆCH II, 23 (first part) [Hand Hc]: **Do[minica] | II. post | pentec[osten].** '[H]omo quidam fecit cęna(m) magna(m) & uocauit multos. ET R{(ELI)Q(UA)}. | SE HÆLEND SÆDE ÐISS BIG-

- SPELL. his leorningcnihtu(m)'; ends: 'se þe þurh his tokyme. us þær to | gelaþode' (ed. Godden 1979: 213–17, lines 1–125). [Frames 32–36]
31. ff. 132v/8–134v/26 Ælfric, ÆHom 14 [Hand Hc]: **DOMINICA .IIIIa. P(OST) OCT(AVAS) PENT(ECOSTEN) .XXXI.** | 'Estote ergo misericordes. ET RELIQUA. | LUCAS SE GODSPELLERE ÐE WÆS LÆCE ON LIFE'; ends: 'þam is wuldor 7 lof. a to worulde. AM(EN)' (ed. Pope 1967–68: 497–507, no. 13). [Frames 36–40]
32. ff. 134v/27–136v/31 Ælfric, ÆHom 15 [Hand Hc]: **DOM(INI)C(A) .V. POST OCT(AVAS) PENTECOST(EN).** | '[Cum] turbe irruerent ad ie(su)m. ET RELIQUA. XXXII. | [ON] ÐÆRE TIDE IŪ. hit getimode swa'; ends: 'þam is wuldor 7 wyrð|[mynt a to woruld]e AMEN' (ed. Pope 1967–68: 515–25, no. 14). [Frames 40–46]
33. ff. 136v/31–139r/5 Ælfric, ÆHom 16 [Hand Hc]: **Dom(ini)c(a).VI. post oct(avas) pentec(osten).** | '[Amen dico uobis.] quia nisi abundauerit. ET RELIQUA. XXXIII. | [MATHEUS SE GODSPE]LLERE. ÐE WÆS MID CRISTE ON life'; ends: 'Ðam is wuldor 7 wyrðmynt. a to worulde AMEN' (ed. Pope 1967–68: 531–41, no. 15). [Frames 46–50]
34. ff. 139r/6–140v/30 Ælfric, ÆCHom II, 25 [Hand Hc]: **Dominica Septima p(ost) octa(vas) pentec(osten).** XXXIIII. | 'Cum multa turba esset cu(m) IE(S)V nec haberent q(uo)d manducarent. Et r[(e)l(iqua)] | MARCVS SE GODSPELLERE CWÆÐ on þisum dægðericu(m) godspelle'; ends: 'Se þe leofað 7 rixað. on ealra worulda | [woruld. amen]' (ed. Godden 1979: 230–34). [Frames 50–54]
35. ff. 140v/30–142v/13 Ælfric, ÆCHom II, 26 [Hand Hc]: **Dom(ini)c(a) VIII. post oct(avas) pentec(osten).** XXXV. | '[A]tendite a falsis prophetis qui ueniunt ad uos in uestimentis ouiu(m). ET R(ELI)Q(UA). | [Drihten cwæð to] his leorningcnihtu(m)'; ends: 'Si him | wuldor 7 lof. mid fæder 7 mid halgum gaste. on ealra worulda wo|ruld. Amen' (ed. Godden 1979: 235–40). [Frames 54–62]
36. ff. 142v/13–145r/26 Ælfric, ÆHom 17 [Hand Hc]: **Dom(ini)c(a) IX. po(st) oct(avas) pent(ecosten).** XXXVI. | '[H]omo quida(m) erat diues qui habebat uilicu(m). ET RELIQUA | [S]e hælend sæde þuss. to his halgum apostolu(m)'; ends: 'þam si á wuldor. 7 wyrð|mynt on ecnysse. AMEN' (ed. Pope 1967–68: 547–59, no. 16). [Frames 62–66]
37. ff. 145r/27–149r/2 Ælfric, ÆCHom I, 25 [Hand Hc]: **IN NATIUITATE S(AN)C(T)I IOH(ANN)IS BAPTISTE.** | 'SE GODSPELLERE LUCAS AW RATON CRISTES BEC BE ACENNED|nysse iohannes'; ends: 'þam sy wuldor 7 lof [mid fæder] | 7 halgum gaste. a on ecnysse. AMEN' (ed. Clemons 1997: 379–87). [Fiche 6, frame 66-Fiche 7, frame 6]

38. ff. 149r/3–154r/23 Ælfric, ÆCHom I, 26 [Hand Ha]: III. k(a)(end^as iu-
lii. passio apostoloru(m) petri et [pauli.] | ‘Venit ie(su)s in partes ce-
saree philippi. ET RELIQ[VA] | Matheus se godspellere awrat on ðære
go[dsPELLi]|can gesetnysse’; ends: ‘þam sy wuldor 7 lof a an ecnysse
[. . .]’ (ed. Clemoes 1997: 388–99). [Frames 7–19]
[Note: A leaf is missing between ff. 149 and 150 (‘7 on manega opre ge . . . unbindan’,
lines 44–89). There is a second heading at f. 150r/9, De passione apostolor[um],
and enlarged colored initial ‘W’ at 150r/10 (line 99).]
39. ff. 154r/24–158v/26 Ælfric, ÆCHom I, 27 (fragment) [Hand Ha]: II. kl.
ivlii. natale s(an)c(t)i pauli apostoli. | ‘GODES gelaðung wurðap þisne
dæg’; ends imperfectly at ‘belæwde. 7 hys’, with leaf missing after f. 158
(ed. Clemoes 1997: 400–7, lines 1–216). [Frames 19–30]
40. ff. 159r/1–163v/2 Ælfric, ÆCHom I, 28 [Hand Ha]: (begins imperf.)
‘G[REGORIUS se trahnerere cwæð ðæt se hælend beweope þære] |
cea[stre toworpennysse. þe gelamp æfter his þrowunge.] | for ð[ære
wraçe heora mândæda. þæt hi þone heofonlice] | æþelni (sic)’; ends:
‘[Sy] ðe lof 7 | [wuldor] on ea[lra wor]ulda wor[u]ld. AMEN’ (ed.
Clemoes 1997: 410–17, lines 17–end). [Frames 30–40]
[Note: F. 159 is a partial leaf, torn diagonally from top to bottom, only a few mm. is
left at top, about a third of the original width of the leaf is left at the bottom.]
41. ff. 163v/3–168v/24 Ælfric, ÆCHom I, 29 [Hand Ha]: [IIII] idus
augusti. passio s(an)c(t)i laurentii mart(yris). | ‘[ON] decies dagum
þæs wælhreowan caseres’; ends: ‘mid þam he orsorghlice on ecnys[se
wuldrað. AM]EN’ (ed. Clemoes 1997: 418–28). [Frames 40–52]
[Note: One leaf is missing between f. 164 and f. 165 (‘þam worde to . . . fage[ttest
pu]’) lines 67–115.]
42. ff. 168v/24–172r/21 Ælfric, ÆCHom II, 28, augmented by “Theodosius
and Ambrose” [Hand Hc]: DOM(INI)C(A) XI. XLIIII. | ‘[Dixit iesus
ad quos]dam qui i(n) se confidebant t(am) qua(m) iusti | [et asperna-
bantur cete]ros parabolam istam. ET RELIQVA || ‘[D]RIHTEN SÆDE
[Ð]ISS BIGSPELL BE SVMVM MANNVM’; ends: ‘se þe ana gewylt
ealra sceaf[ta]. AMEN’ (ed. Godden 1979: 249–54; augmented at ff.
170v/32–172r/14 (line 159 of edition) with addition by Ælfric, ‘Gyt we
wyllað eow secgan . . . Ac seo eadmodnysse him becom to ecere | hæle’
(ed. Pope 1967–68: 762–69, no. 26)). [Frames 52–62]
43. ff. 172r/21–175r/17 Ælfric, ÆHom 18 [Hand Hc]: DOM(INI)C(A)
XII. P(OST) OCT(AVAS) PENT(ECOSTEN). XLV. | ‘ÐÆS HÆLEN-
DES EARD wæs on iudea lande’; ends: ‘þæs we him á secgað. wul-
dor 7 wyrðmynt. mid wordum 7 | dædum. AMEN’ (ed. Pope 1967–68:
567–80, no. 17). [Fiche 7, frame 62–Fiche 8, frame 2]

44. ff. 175r/17–177v/19 Ælfric, *ÆCHom* II, 31, augmented by “Visions of Departing Souls” [Hand Hc]: DOM(INI)C(A) .XV. P(OST) OCT(AVAS) PENT(ECOSTEN). XLVI. | ‘Nemo potest duob(us) d(omi)ni[s] seruire. ET RELIQUA: | Drihten cw(æð) on sumne timan to his leorningcnihtum.’; ends: ‘Si him wuldor 7 wyrðmynt. on ealra worulda woruld. AMEN’ (ed. Godden 1979: 268–71; augmented at ff. 176v/1–177v/17 (line 103 of edition) with addition partly by Ælfric, ‘[pæ(t)] we on worulde | [wið æ]f[t]an us læfað . . . on worulde gebette beon’; ed. Pope 1967–68: 775–79, no. 27). [Frames 2–7]
45. ff. 177v/20–181r/10 Ælfric, *ÆCHom* I, 30 [Hand Hc]: DE ASSUMPTIO(N)E S(AN)C(T)E MARIE. EX EP(ISTO)LA BEATI IERONIMI. xlvii. | ‘*IERONIMVS SE HAL(GA) SACERD AWRAT ÆNNE PISTOL*’; ends: ‘Se þe leofað 7 rix[að] | mid fæder 7 halgu(m) gaste. an ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429–38). [Frames 7–16]

[Note: On f. 177v several words and letters have been crudely retouched with dark ink, including a change of original ‘HALGA’ to ‘HALig’]

46. ff. 181r/10–182v/7 Ælfric, *ÆCHom* II, 29 [Hand Hc]: EODE(M) DIE EU[ANGELIUM EIUSD(EM) DIEI.] | ‘Dis d(a)egðerlice godspell þ(æt) man gewunelice ræt’; ends: ‘Se þe leof-[að 7] rixað a on ecnysse. AMEN’ (ed. Godden 1979: 255–59). [Frames 16–20]

[Note: This version has a recast opening in place of lines 1–7, “clearly not Ælfric’s” according to Pope 1967–68: 29.]

47. ff. 182v/7–184v/33 Ælfric, homily drawn from “Be þære halgan clænnysse” (*ÆLet* 5 (Sigefyrth)) and “Nativitas Sanctae Mariae Virginis” (*ÆHomM* 8 (Ass 3)) [Hand Hc]: De S(an)c(t)a Virginitate. vel de trib(us) ordin[ibus cas]ti[tati]s) [‘ti|ta|ti(s)’ in margin, covered by a small flap] | [UR]E HÆLEND crist cydde þ(æt) he lufode þa halgan clænnysse . . . þa(m) is wuldor 7 wyrðmynt. á to worulde. AM(EN)’ (ed. Assmann 1889: 13–23, no. 2, lines 12–224 and Assmann 1889: 44–48, no. 3, lines 505–97; cf. Wilcox 2002: 289–90). [Frames 20–24]
48. ff. 184v/33–191v/22 Ælfric, *ÆCHom* I, 31: DE S(ANCTO) BARTHOL(OME)O | [‘Wyrðwrit]eras secgað þ(æt) þry leodscipas’; ends: ‘Sy him wuldor 7 lof on ealra wo[rul]da woruld. AMEN’ (ed. Clemoes 1997: 439–50). [Frames 24–40]

[Note: F. 184v/33–36 in Hand Hc, f. 185r/1 onwards Hand Ha except for brief stints by two additional scribes, one just for a short passage in the middle (f. 191r/13–26), the other for the end of this item and the opening of the next (ff. 191v/1–192v/26).]

49. ff. 191v/22–196v/10 Ælfric, *ÆCHom* I, 32: IIII. k(a)l(endas) septembris decolla[tio] | [S(ancti)] iohannis bapt(iste). ‘Misit herodes & te-

nuit iohanne. & r(e)l(iqua) | [M]ARCVS SE GODSPELLERE AWRAT ON CRISTES BEC'; ends: 'se þe leofað 7 rixað mid | [fæ]der. 7 mid þa(m) halgan gaste. á butan ende. AMEN' (ed. Clemoes 1997: 451–58). [Frames 40–52]

[Note: The opening (ff. 191v/22–192v/26) is the additional scribe, f. 193r/1 onwards Hand Ha.]

50. ff. 196v/11–200r/11 Ælfric, ÆCHom I, 33 [Hand Ha]: [D]ominica. XVII. post pentecosten. | 'Ibat ie(su)s in ciuitatem quę uocatur naim. ET RELIQUA. | Ure drihten ferde to sumere byrig'; ends: 'se þe æfre ys of him bam. hi þry an ælmihtig god [unto]dæledlic. á on ecnyse rixiende. AMEN' (ed. Clemoes 1997: 459–64). [Frames 52–62]

[Note: F. 199rv is heavily spotted.]

51. ff. 200r/12–206r/8 Ælfric, ÆCHom I, 34 [Hand Ha]: III. k(a)l(endas). OCT(O)B(RIS). DEDICATIO ECCL(ESI)E S(ANCTI) MICHAELIS [ARCHANGELI] | 'Manegum ys cuþ seo halige stow s(an)c(t) mic[haeles]; ends: 'se þe leofaþ 7 rixa[ð á on ec]nyse. AMEN' (ed. Clemoes 1997: 465–75). [Fiche 8, frame 62–Fiche 9, frame 6]

[Note: At f. 202v/26 is the heading EVVANGELIVM.]

52 ff. 206r/8–212v/7 Ælfric, ÆCHom I, 35 [Hand Ha]: Dominica. XXI. post pentecosten. | 'Loquebatur ie(su)s cum discipulis suis in parabolis dicens. | Drihten wæs sprecende on sumere tide'; ends: 'þu þe leofast 7 rixast mid þam ecan fæder. | [7 halgu]m gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 476–85). [Frames 6–25]

53. ff. 212v/8–219r/5 Ælfric, ÆCHom I, 36: [Kalen]darum noue(m)bris. natale omnium sanctoru(m). | '[Hal]ige lareowas ræddon þæt seo geleaffulle gela[þ]ung'; ends: '7 alyfend ealra halgena. mid [fæder 7 halgum] | gaste. á on ecnyse. AMEN' (ed. Clemoes 1997: 486–96). [Frames 25–40]

[Note: At f. 215v/20 is the title EODEM | DIE EV(AN)G(E)L(IU)M. added by Hand Hc and marking the internal division of the text at ÆCHom I, 36, line 147. Otherwise in Hand Ha.]

54. ff. 219r/6–225r/24 Ælfric, ÆCHom I, 37 [Hand Ha]: UIII. k(a)l(endas). dec(em)b(ri)s pas(sio) s(ancte) clemen(tis. M(artiris).] | 'Men þa leofostan eower geleafa by[ð ðe trumra] | gif ge gehyraþ'; ends: 'se þe leofaþ 7 rixaþ á butan END[E. AMEN]' (ed. Clemoes 1997: 497–506). [Frames 40–58]

55. ff. 225r/25–232r/8 Ælfric, ÆCHom I, 38: .II. idus. decembris. pas(sio) s(ancti) and[ree. Apostoli.] | 'Ambulans ie(su)s iuxta mare gali[lee. et reliqua.] || [Crist on sumere tide ferde wið þære galileiscan sæ. 7 ges]eah tw[egen gebroþru symonem. se wæs geciged petrus] 7 hys broþor |

[andream. wurpende heo]ra net on s(a)e'; ends: 'Sy þam æl[mihtigan driht]]ne wurþmynt and lof a on ecnysse. AM[EN] (ed. Clemoes 1997: 507–19). [Fiche 9, frame 58–Fiche 10, frame 4]

[Note: At f. 229r/9 is the rubric 'ITEM PASSIO EIVSDEM APOSTOLI. LX'; followed at f. 229r/10 with an enlarged colored S, marking the internal division at line 169. In Hand Ha for ff. 225r/25–228v, Hand Hc for ff. 229r–231v; Hand Ha resumes for f. 232r-end.]

56. ff. 232r/9–234v/7 Ælfric, ÆCHom I, 39 [Hand Ha]: **Dominica .I. in aduentu dom[ini].** | 'Ðyses dæges þenung 7 þysre tide mæ[rð sprecað] | embe godes tocyme'; ends: 'þam sy | [wuldor 7 lof á o]n ecnysse. AMEN' (ed. Clemoes 1997: 520–23). [Frames 4–10]

57. ff. 234v/7–235v/26, 237r/1–238v/26, 236r/1–26 Ælfric, ÆCHom I, 40 [Hand Ha]: **Dom[ini]c[a] .II. in aduentu[m] d[omi]ni.** | '[Erunt signa] in sole et luna et stellis. ET RELIQUA. | [Se godspelle]re lucas awrat on þysum dægþericum godspelle'; ends: 'Se þe leofaþ 7 rixaþ on e[alra worulda woruld. AMEN]' (ed. Clemoes 1997: 524–30). [Frames 10–20]

58. ff. 236v/1?–26, 239r/1–242v/22 Ælfric, ÆHom 2 [Hand Hb]: **[FERIA .VI. IN .I. EBDOMADA QVADRAGESIMAE.** 'Ðis Spel gebyrað on frige-dæg on þære forman Lencten wucan. Erat dies festus Iudæorum. et reliqua. Men þa leofostan. us lyst] nu eow secgan be þam halg[an] godspelle'; ends: 'þam sy wuldor on ecnysse mid | [his ælmihtigan f]æder. 7 þam halgan gaste. on anre god|[cundnysse. AME]N' (ed. Pope 1967–68: 230–42, no. 2). [Frames 16, 21–30]

[Note: The top three lines are missing through damage at the top of f. 236r; text supplied but original layout not represented.]

59. ff. 242v/22–245v/10 Ælfric, ÆHom 3 [Hand Hb]: **F(E)R(IA) .VI. EMDOMADA [sic] .II.** | '[Ðis Spel gebyrað on] þone frigedæg on þære oþre [Lencten wucan]. EVVANGELIVM. | [Homo erat pater]familias qui plantauit uinea[m]. Et rel[iqua]. | [Ure Drihten sæde of]t swiðe digle bigspel'; ends: 'þam sy wuldor | [7 lof o]n ecere worulde. AMEN' (ed. Pope 1967–68: 248–56, no. 3). [Frames 30–36]

60. ff. 245v/10–249v/25 Ælfric, ÆHom 5 [Hand Hb]: **F(E)R(IA) .VI. IN. EBD(OMADA) .III.** | '[Ðis Spe]l sceal on frigedæg on þære þriddan lencten wucan. | [Venit] IE(SU)S in ciuitate[m] samarię que d[ic]itu[r] sichar. EV(AN)G(ELIVM). | [Se] godspellere iohannes sæde on þisum godspelle'; ends: 'Sy him wuldor 7 lof a to worulde' (ed. Pope 1967–68: 288–300, no. 5). [Frame 36–46]

[Note: Homily may conclude with 'AMEN' on f. 250r, but there is no trace of this on the damaged leaf.]

61. ff. 250r/1–254v/26 Ælfric, ÆHom 6 (fragment) [Hand Hb except f. 253 (lines 209–91) in Hand Hc.]: [F(E)R(IA) .VI. EBD(OMADA) QVARTA.] ‘Þis spe[l gebyrað on þone feorþan fringedæg on Lencten. EV(AN)G(ELIVM).] Erat quid[am languens Lazarus. et reliqua.] On þam halgan god[spelle þe ge gehyrdon]’; ends imperfectly: ‘þeah þe he dead sy he leofaþ’ (ed. Pope 1967–68: 311–28, no. 6, lines 1–357). [Frames 47–55]

PHOTO NOTES: Many leaves throughout the film are presented twice, with lighter and darker exposures. Of the concluding three paper flyleaves, only f. [255r] (following the medieval f. 254v) is photographed.

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291. London, British Library, Royal 7. C. xii

Canon Tables; Ælfric, "Catholic Homilies" I;

"Gospel of Nicodemus"

[Ker 257, Gneuss 471/472]

HISTORY: This codex comprises three distinct manuscripts, described here as three parts. The second is an important early copy of Ælfric's first series of *Catholic Homilies* that includes corrections in Ælfric's own handwriting.

The three parts of this manuscript were probably first brought together in the 17c. Part 1 (ff. 2–3) comprises canon tables identified by Lowe (1935: 28, no. 217) as English of the 8c, probably from Northumbria. He associates this fragment with a dismembered manuscript that survives in two other codices: Cambridge, Corpus Christi College 197B, pp. 245–316, and the now partly destroyed London, BL Cotton Otho C. v. Part 1 bears the mark of ownership of Cardinal Wolsey (c. 1473–1530) at the top of f. 2r: 'T. Car(dina)lis ebor'.

The central manuscript, part 2, containing Ælfric's First Series of *Catholic Homilies* (ff. 4–218), was written in OE at Cerne Abbas, Dorset, and its production overseen by Ælfric himself, whose hand is seen at ff. 64r, 76r, 105r, and elsewhere (see Sisam 1953: 173–75, Godden 2002, and under contents below). The script is dated by Ker to the end of the 10c (*Cat.*, 324), and the content of the manuscript confirms that it was produced early in the last decade of the 10c. Clemons dates the production to the first half of 990 and revision to the immediately succeeding months (Eliason and Clemons 1966: 35). The glosses and annotations, described below, suggest that the manuscript continued in use through the 12c in a southwestern locality.

Part 3 (ff. 219–32), consisting mainly of the apocryphal Gospel of Nicodemus, was written in Latin in the 12c. This is a later version of a text that circulated in A-S England and was translated into OE (see Cross 1996).

There are only equivocal hints as to when the three current parts of the codex came together. As Ker observes (*Cat.*, 329), part 1 may have been used as binding leaves, but the pattern of wormholes on f. 3 is different

from those on f. 4, suggesting that part 1 spent significant time apart from the rest of the manuscript. Part 3 was not contiguous with Part 2 in medieval times as the nail mark at the center outer edge of ff. 215–218 does not reappear on f. 219. There are distinct marks of ownership on the different parts. Traces of a name at the top of f. 4r have been read under ultraviolet light by Eliason and Clemoes as “Robert Beale,” whom they identify as a member of the Elizabethan Society for Antiquaries and a recognized collector of old manuscripts, living 1541–1601 (1966: 19, 36). That Beale’s signature occurs only on f. 4r and that the ink foliation associated with this signature is confined to and extends through part 2 leads them to conclude that the Ælfric part of the codex was still distinct in the 16c at the time of Beale’s ownership. Additional evidence for the independent circulation of the OE part lies in the soiled nature of f. 4r, suggesting that it once functioned as an outer leaf.

F. 1v bears the press-mark ‘[Scrin. XIV. 1]’. This identifies the manuscript as the first item in the fourteenth *scrinium* (a book-cupboard of some kind) as recorded in the 1666 catalogue of St James’s Palace, “Catalogus librorum MSS Bibliothecae Regiae,” B.L. MS Royal App. 71, f. 16v (Eliason and Clemoes 1966: 36). Since this catalogue identifies the contents of parts 2 and 3, those parts and the existing flyleaf must have been bound together by 1666. All three parts are described in Humphrey Wanley’s catalogue account of 1705 (p. 174), by which time the manuscript was approximately as at present. Wanley describes the homilies in part 2 with reference to Beale’s foliation. As Eliason and Clemoes observe (1966: 37), it seems most likely that part 1 became part of the codex in the 17c binding, which occurred after Beale’s foliation and before the 1666 catalogue entry.

The complete manuscript passed in 1757 with the rest of the Royal collection identified in the 1666 catalogue into the British Museum and then the British Library. There are numerous marks of ownership by these institutions. The head of f. 2r bears the current classmark and description in black ink ‘7. C. xii. p. 128’, which is repeated in identical form at the head of f. 4r. The foot of 2r bears the 18c British Museum red ownership stamp: ‘MVSEVM | BRITAN|NICVM’, which is repeated at the end of the codex at the foot of f. 231vb and in mid-codex at the foot of f. 109v. The smaller red 19c ‘British Museum’ stamp with a crown is at the foot of f. 219r and occurs repeatedly at the foot of versos throughout the whole manuscript (e.g. ff. 11v, 16v, 22v, etc.). Modern hands have recorded two missing leaves in pencil: ‘A leaf wanting. W. W.’ is at the foot of f. 5v and ‘A leaf wanting | F. H.’ at the foot of f. 117v.

CODICOLOGICAL DESCRIPTION: Parchment i+2+213+14+i. The three parts and the parchment binding leaves are all codicologically distinct and so will be described separately below.

The manuscript as a whole is foliated in pencil at the top rectos and this is the foliation followed here. After the end of the written text a pencil hand has written '231 folios' at the top of f. 232r, which has been struck through in pencil, while 'ff. 231' written in pencil at mid-page has been allowed to stand. Pencilled initials at the top left of f. 232r ('E.F.D'?) presumably identifies the manuscript keeper who wrote the foliation. Part 2 alone has an earlier foliation in black ink. The first number, on f. 4r, has been altered in ink from '1' to '4'. After that the black ink foliation stands uncorrected above the ink foliation. F. 10 was omitted in the earlier foliation, presumably by mistake, which proceeds from '6' on f. 9 to '7' on f. 11. Both of the added slips (at ff. 164, 169) were also omitted. Eliason and Clemoes demonstrate that this ink foliation belongs to the 16c and associate it with the ownership of Beale (1966: 36).

The manuscript has a 20c binding in black leather with a gold royal crest of 'G II R' embossed on front and back along with the date 1757, which is the date the Royal collection was transferred to the British Museum. The two paper flyleaves at either end and marbled paper pastedowns presumably date from this relatively recent binding.

Parchment binding leaves (ff. 1 and 233)

F. 1 is a binding leaf to be associated with f. 233, although now bound in with part 1. The leaf is 303 × 205 mm. ruled in drypoint for 42 lines (although the lineation may continue upwards), with a double bounding line and pricking partly visible on the outer margin for a surviving written area of 258 × 160 mm. F. 1r, which is blank but for the foliation, is discolored as if used as a paste-down. F. 1v is clean parchment, blank but for the later ownership mark. A substantial parchment tab, 121 × 115 mm., has been pasted to the top left of f. 1v and then folded back into the structure of the book. This bears an account on the recto of the contents of parts 2 and 3; Eliason and Clemoes (1966: 36, n. 11) identify it as probably a 17c spine from a binding. The strip is some 42 mm. in width, after which is a now non-functional crease followed by blank space. F. 233 (not included on the film) is a binding leaf matching f. 1, measuring 312 × 205 mm, with similar drypoint lineation and with the recto soiled as if it had served as a paste-down. There is no evidence that it was once contiguous with the OE part: the nail mark from ff. 215–18 is not visible here and the pattern of worm-holes do not align.

Part 1 (ff. 2–3)

Ff. 2–3 measure 300 × 205 mm. ruled in drypoint for 29 lines in six columns for the format of a canon table within a grid 226 × 192 mm. Ff. 2 and 3 are singletons but have long been associated together without f. 1, as is evident from the continuity of wormholes extending through ff. 2–3 but absent from ff. 1 or 4. The canon tables on ff. 2r-3v have text written in a metallic red ink in a large half uncial hand of the 8c, probably from Northumbria according to Lowe (1935: 28, no. 217), with numbers written in black ink in a smaller script.

[Note: The leaves are associated with CCCC 197B and BL Cotton Otho C. v, Gospels, Northumbrian (probably Lindisfarne) (s. viii²/ix in) according to Gneuss, *Handlist*, no. 63; for a description of CCCC 197B see Budny 1997: 1.55–73 and 2.plts 8, 9.]

Part 2 (ff. 4–218)

Leaves measure 310 × 205 mm., ruled in drypoint for 25 lines in a written space c. 237 × 145 mm. The last folio of this part, f. 218, is a smaller sheet, measuring approx. 310 × 180 mm., while the lower 30 mm. or so is missing from f. 14. As observed by Eliason and Clemoes, the first scribe ruled a quire at a time, the second ruled a pair of sheets (1966: 18). In quires ruled by hand 1 there is a double bounding line, in those by hand 2 there is a single bounding line on each side. Parchment is arranged HFHF. A tear in the parchment is sewn at the lower part of f. 136. Quire 18 was out of place at the end of the 11c in view of a note in the lower margin of f. 124v 'sēc hēr æfter ofer þar[e] | feorðan cýna.'

Part 2 was written principally by two scribes writing late Anglo-Saxon square minuscule. Ff. 4r/1–25r/25 and 46r/2–90v/24 are written by hand 1 (which Ker characterizes as "a beautiful fluent hand"); ff. 25v/1–46r/1, 91r/1–197r//25, 197v/6–218r/9 are written by hand 2, characterized by Ker as a stiffer, squarer hand. A distinct third hand writes f. 197v/1–5 (= ÆCHom I, 37, lines 38–43). Headings and Latin gospel texts at the beginnings of homilies are written throughout by hand 2, often added after the rest of the text was written in the not always sufficient space left by the scribes. Hand 2 also provided many corrections and wrote all headings and incipits, leading Eliason and Clemoes to comment that scribe 2 appeared to have major responsibility for the manuscript. The initial letter of each homily is enlarged and written in metallic colored ink, which occasionally keeps its red color, but which has more often dulled to dark brown or black, while headings were added in rustic capitals in the same ink and have similarly dulled.

There is ample evidence of corrections and revisions. Eliason and Clemoes detect four distinct hands in the near-contemporary corrections

and alterations (1966: 19). One sequence of alterations is of a nature that was characterized by Sisam as of particular significance: “we have to do not with a scribe but with a fastidious reviser” (1953: 172). The handwriting of these additions was identified by Pope and confirmed by Sisam to be that of Ælfric (Sisam 1953: 173, n. 1, citing a paper by John C. Pope). The nature of the note cancelling text in the margin of f. 64r, in particular, suggests that this is the hand of Ælfric himself. The other substantial notes written by the same hand occur at the foot of f. 76r and at the foot of f. 105r. Possibly written by Ælfric is the addition on the slip at f. 164v. Numerous shorter insertions and alterations are certainly or possibly by Ælfric (as listed by Eliason and Clemoes 1966: 19, n. 8). The method of the revisions and their significance, particularly those by Ælfric, are discussed at length by Eliason and Clemoes (1966: 28–35), where they are exploited as evidence of Ælfric’s working methods.

In addition to contemporary corrections, there are alterations and glosses on ff. 80v–82r (the beginning of art. 16) in a hand identified by Ker (*Cat.*, 325) as of the 11/12c. A scribe identified by Ker as late 12c altered arts. 10, 11, 14, 16, and 19. Eliason and Clemoes analyse the language of these additions and conclude: “The treatment of *eo*, combined with grammatical conservatism, indicates that the language is south-western” (1966: 25). Other additions include the name ‘ælfstan’, intriguingly written in the margin of f. 190r in an 11c hand, in line with the end of item 35, the significance of which is unclear. There are drawings in black ink of unknown date on ff. 191r and 193v: a bird in the central upper margin of f. 191r and an abstract design beside the text in the outer margin at f. 191r/1–2, a more elaborate extended beast with wings in the upper margin of f. 193v. There are two pen trials identified by Eliason and Clemoes (1966: 19) as 16c writing exercises at f. 9r lower margin and f. 143r lower margin. There are a few stray ghost illuminated initials which don’t appear to be part of the main program. Three occur on f. 160r: ‘D’ in faded red ink occurs in the inner margin at about line 13, an enlarged ‘D’ in the same color is cropped from the top margin, and an apparent ‘p’ appears mid-page just below line 6. A handsome, decorated, enlarged, red ‘P’ occurs in faint ink at the upper left margin of f. 218r.

Part 3 (ff. 219–232)

Ff. 219–232 are 12c leaves measuring approx. 300–310 × 200 mm. lineated in black ink for two columns of text each of 43 lines, with a writing grid for each column of approx. 256 × 84 mm. There is a double bounding line at the inner margin, while the outer grid has been cropped off, with text now very close to the outer edge and occasionally cropped. Parchment appears to be arranged

HFHF. Parchment tabs are glued to the lower right rectos of ff. 219 and 227, folded back to avoid extending beyond the size of the book. At f. 219r, there are two such tabs, measuring approx. 55 × 15 mm. and 60 × 18 mm., marking the contents of these pages with the headings 'Turo-|nensis' and 'Christi | gesta' respectively in what is identified by Eliason and Clemoes as a 17c hand. The foot of f. 227r bears one such tab, 55 × 16 mm., slightly displaced from the bottom, and bearing the contents 'Cassi|odor(us)' in the same hand. These signal new items in the manuscript and are presumably associated with the tab on the binding leaf, f. 1v, described above, perhaps constituting the reuse of a parchment spine label.

Part 3 is written in a 12c hand in black ink, with rubrics and psalter passages in the final item in red ink. Major initial letters are enlarged and handsomely decorated using orange, red, green, and blue on f. 219ra and f. 219rb. Space for a further decorated initial at f. 227r has been left blank. There are occasional erasures but no additions that survive, although a red *signe de renvoi* at f. 219va/17 relates to a marginal note now lost but for three cropped letters. Further marginal notes may have been completely lost: there is, for example, a red mark at the outer margin at f. 225v.

COLLATION: 233 folios; foliated 1–231. Ff. 1 and 233 are singleton parchment binding leaves. There are two further paper flyleaves of the 20c at either end. **Part 1** (ff. 2–3): I² (ff. 2–3, both singletons, now bound with f. 1). **Part 2** (ff. 4–218): 213 folios + 2 parchment slips (ff. 164 and 169, attached to ff. 165r and 168v), foliated 4–218; I⁸ wants 1 before f. 4, probably blank, wants 4 and 5 between ff. 5 and 6 (ff. 4–8); II⁸ (ff. 9–16); III⁴⁺² ff. 17 and 18 are half-sheets added before 3 (f. 19), stubs visible after 6 (f. 22) (ff. 17–22); IV⁴ (ff. 23–26); V–VI⁸ (ff. 27–42), VII²⁺¹ f. 43 is a half-sheet added before 1 (f. 44), stub visible after f. 45 (ff. 43–45); VIII⁸ (ff. 46–53); IX⁸ 3 (f. 56) and 6 (f. 59) are half-sheets (ff. 54–61); X–XVI⁸ (ff. 62–117); XVII⁸ wants 1 (ff. 118–24); XVIII–XXI⁸ (ff. 125–156); XXII⁸⁺¹ f. 164 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 165r, with 6 lines of writing on the verso (ff. 156–165); XXIII⁸⁺¹ f. 169 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 169v, with 9 lines of writing on the recto (ff. 166–174); XXIV–XXVIII⁸ (ff. 175–214); XXIX⁴ (ff. 215–218). **Part 3** (ff. 219–232): I⁸ (ff. 219–26); II⁶ (ff. 227–232).

[Note: Two further slips are missing from ff. 78 and 99, as is indicated by stitching visible on the lower inner margin of f. 78 (extending over approx. 55 mm.), where the addition is to be associated with an insertion mark at f. 78r/21, and by holes for stitching at the lower inner margin of f. 99 (extending over approx. 100 mm.), where

the slip is to be associated with an insertion mark at f. 99r/18. The missing text is present in other copies: see the account of contents below.]

CONTENTS:

f. 1rv blank, with pasted membrane slip showing contents of parts 2 and 3.

Part 1:

ff. 2r/1–3v/21e (in 5 columns) 8c canon tables from a Gospel book: **Incip(it) canon <christ>us in quo lucas propriae**; ends imperfectly: **EXPLICIT. CA|NON CHR<IST>US IN | Q(U)O MAR<CUS> P<RO>PRI||[AE]** (see Lowe 1935: 28, no. 217).

Part 2:

A complete set of Ælfric's first series of *Catholic Homilies* (facsimile ed. Eliaison and Clemoes 1966):

1. ff. 4r/1–9r/24 Ælfric, ÆCHom I, 1: **Incip(it) lib(er) catholicor(um) Sermonu(m) anglice i(n) Anno p(r)imo; P(r)im(us) sermo de initio | creaturae.** | 'AN angin is ealra þinga'; ends: 'se ðe | á on ecnysse rixað. amen' (ed. Clemoes 1997: 178–89).

[Note: Two leaves are missing between ff. 5 and 6, lines 79–159 missing.]

2. ff. 9r/25–14v/18 Ælfric, ÆCHom I, 2: **VIIIa [altered to 'VIIIa'] k(a)-l(endas) IANVARII NATIVITAS D(OMI)NI.** | 'We wyllað to trymninge eowres geleafan'; ends: 'on annysse þæs halgan gastes. on ealra woruld|a woruld. AMENN [sic, et pass.]' (ed. Clemoes 1997: 190–97).

3. ff. 14v/19–19v/9 Ælfric, ÆCHom I, 3: **VIIa. k(a)l(endas) IANVARII PASSIO BEATI STEPHANI P(RO)TOMARTIRIS.** | 'We rædað on ðære béc þe is gehaten actus apostoloru(m)'; ends: 'mid ða(m) | he wuldrað 7 blissað. á on ecnysse. AMENN' (ed. Clemoes 1997: 198–205).

4. ff. 19v/10–26r/13 Ælfric, ÆCHom I, 4: **VIa. k(a)l(endas) IANVARII ASSVMPTIO S(AN)C(T)I IOHANNIS AP(OSTO)LI.** | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is wurð|mynt 7 wuldor. mid fæder `and´ halgum gaste. á butan ende. AM(EN)' (ed. Clemoes 1997: 206–16).

5. ff. 26r/14–30v/4 Ælfric, ÆCHom I, 5: **Va. k(a)l(endas) IANVARII NATALE INNOCENTIV(M) INFANTVM.** | 'Nu todæig godes gelapung geond ealre ymbhwyrf | mærsað'; ends: 'se þe leo|fað 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 217–23).

6. ff. 30v/5–35r/11 Ælfric, ÆCHom I, 6: **k(a)l(endas). IANVARII OCTABAS ET CIRCVMCISIO D(OMI)NI.** | 'SE godspellere lucas beleac þis dæg'; ends: 'sy him wuldor & lof á on ecnysse. AMEN' (ed. Clemoes 1997: 224–31).

7. ff. 35r/12–41r/5 Ælfric, ÆCHom I, 7: VIIIa. 'id(us)' IANVARII EPIPHANIA D(OMI)NI. | 'Men ða leofostan nu for feawum dagum we ofer|ræddon þis godspel'; ends: 'se þe leofað 7 rixað. mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232–40).
8. ff. 41r/6–45v/21 Ælfric, ÆCHom I, 8: DOM(INI)C(A) .IIIa. POST EPIPHANIA[M] DOMINI. | 'Cum descendisset ie(su)s de monte. se-cute sunt eu(m) turbe \ multe. et r(e)l(i)qua. | Matheus se eadiga godspellere awrat on þissere | godspellican rædinge'; ends: 'þæt hi sind þry on hadum. 7 on namum | 7 an god on anre godcundnyse æfre wun-iende buton | anginne. 7 ende. AMEN' (ed. Clemoes 1997: 241–48) [f.45v/22–24 blank].
9. ff. 45v/25–51v/23 Ælfric, ÆCHom I, 9: IIIIa NON(AS) FEBRVARII [IN] PVRIFICATIONE S(AN)C(T)AE MARIAE. || 'Postqua(m) impleti sunt dies purgationi S MARIAE. & R(e)l(i)qua | God bebead on ðære ealdan æ . . .'; ends: 'Se ð` e` lyfað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 249–57).

[Note: At f. 46r/1, hand 2 supplies Latin text over an erasure, with 'S MARIAE' in rustic capitals from original title.]

10. ff. 51v/23–56v/20 Ælfric, ÆCHom I, 10: DOM(INI)C(A) IN QVINQ(UA)GESSIMA. | 'Her is geræd on ðissum godspelle þe we nu gehierdon'; ends: 'se ðe leofað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 258–65)

[Note: 'Adsumpsit ie(su)s | duodecim discipulos suos. & r(e)l(i)qua; is added in hand 2 in the margin of f. 51v, with an insertion mark at the beginning of f. 51v/24.]

11. ff. 56v/21–62r/11 Ælfric, ÆCHom I, 11: DOM(INI)C(A) IN QVADRA-GESSIMA. | 'Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað a butan | ende. AMEN' (ed. Clemoes 1997: 266–74).

[Note: Hand 2 supplies 'duct(us) e(st) ie(su)s in de|sertu(m) ab spir(itu) & | reliqua' in the margin of f. 56v with an insertion mark at f. 56v/21.]

12. ff. 62r/11–66r/11 Ælfric, ÆCHom I, 12: DOM(INI)C(A) IN MEDIA QVADRAGESIMA. | 'Se hælend ferde ofer þære galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on annysse þæs halgan | gastes: a butan ende ` on ecnyse'; AMEN.' (ed. Clemoes 1997: 275–80).

[Note: Hand 2 supplies 'Abiit ie(su)s trans | mare galilee. | & r(e)l(i)qua' in the margin of f. 62r with an insertion mark at f. 62r/12. A passage on f. 64r/4–64v/4 (app. A. 1, ed. Clemoes 1997: 531) has been lined off for omission, with a note in the margin of f. 64r: 'ðeos racu [is] | fulllicor on ð[ære] | oðre bec. 7 w[e hi] | forbudon on [ðys]sere þy læs þe h[it æ]||þryt þince gif [heo] | on ægðre bec b[eo]' in writing that has been identified as Ælfric's own (see Clemoes 1997: 65). The allusion is to ÆCHom II, 12.]

13. ff. 66r/11–71r/22 Ælfric, ÆCHom I, 13: **VIIIa k(a)l(endas). APR(I)-L(IS). ADNUNTI|ATIO S(AN)C(T)Ē MARIÆ.** ‘Missus est gabriel angelus a deo. & r(e)l(iqu)a | Ure se ælmihtiga scyppend’; ends: ‘se ðe gewylt ealra þinga mid fæder. 7 mid þa(m) | halgum gaste á on ecnysse. AMENN’ (ed. Clemoes 1997: 281–89).

[Note: Latin text supplied in hand 2.]

14. ff. 71r/23–76r/24 Ælfric, ÆCHom I, 14: **DOMINICA PALMARUM.** | ‘Cristes ðrowung wæs gerædd nu beforan ús’; ends: ‘Se ðe leofað | 7 rixað á butan ende; AMENN’ (ed. Clemoes 1997: 290–98).

[Note: ‘Cum adpropinquasset ie(su)s iherosolimis [sic]. & reliqu(a)’ is added in hand 2 on f. 71v/3. After this homily, a note is added in Ælfric’s hand at f. 76r/25: ‘Circlice þeawas forbeodað to secgenne ænig spell on ða(m) ðri(m) swigdagu(m).’]

15. ff. 76v/1–80v/12 Ælfric, ÆCHom I, 15: **DOM(INI)C(A) PASÇE.** ‘Maria magdalene et maria iacobi. & reliqua. | Oft ge gehyrdon ymbe ðæs hælendes ærist’; ends: ‘7 rixað mid ðam ælmihtigu(m) fæder. 7 þam halgum gaste. | Nú 7 á on ecnysse. AMENN’ (ed. Clemoes 1997: 299–306).

[Note: The Latin text is supplied on f. 76v/1 in hand 2. F. 76v/5 is blank. Lines 85–89 of the ed. text were omitted at f. 78r/21 (insertion mark) and supplied on a sewn-in supplementary slip now lost (see collation above).]

16. ff. 80v/12–83v/21 Ælfric, ÆCHom I, 16: **DOM(INI)C(A) .I. POST PASC`A`** [*corr. from PASÇE*]. | ‘Cum esset sero die illo una sabbatum. & r(e)l(iqu)a; | Æfter þæs hælendes æriste wæron his discipuli belocene | on anu(m) huse’; ends: ‘wuniende on broðerlicere lufe mid | gode á on ecnysse. AMENN’ (ed. Clemoes 1997: 307–12).

[Note: The Latin text is supplied in hand 2.]

17. ff. 83v/21–85v/20 Ælfric, ÆCHom I, 17: **DOM(INI)C(A) S(E)C(UN)-DA POST PASCA.** | ‘Ego sum pastor bonus. & reliqua. | Þis godspel þe nu geræd wæs’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á on ecnysse. AMENN’ (ed. Clemoes 1997: 313–16).

[Note: The Latin text is supplied in hand 2.]

18. ff. 85v/21–90v/24 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORE.** | ‘Þas dagas sind gehatene letanię’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á butan ende. | AMENN’ (ed. Clemoes 1997: 317–24).

[Note: On f. 86v/23, hand 2 supple the Latin text ‘Quis uestrum abebit amicu(m) ad illu(m) (...) media nocte & r(e)l(iqu)a’. F. 90v/25 is blank.]

19. ff. 91r/1–96v/19 Ælfric, ÆCHom I, 19: **F(E)R(IA) .IIIa. DE DOMINICA ORATIONE.** | ‘Se hælend crist syððan he to (.) þis life (..) com’; ends: ‘on þære he rixað | mid eallum his halgum. on eallra worulda wo-

ruld' [an overrun at the end of f. 96v/20 has been erased] (ed. Clemoes 1997: 325–34).

[Note: Rubricated PATER NOSTER QVI ES IN CELIS at f. 91r/12.]

20. ff. 96v/20–103r/17 Ælfric, ÆCHom I, 20: F(E)R(IA) .IIIIa. DE FIDE CATHOLICA. | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se ðe þurhwunað on | þrynnysse. an ælmihtig god. á. on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

[Note: Lines 100–111 were omitted at f. 99r/18, 'ne lufast' and supplied on a sewn-in supplementary slip now lost (see collation above).]

21. ff. 103r/18–108v/18 Ælfric, ÆCHom I, 21: IN ASCENSIONE DOMINI. | 'LVCAS SE GODSPELLERE Us manode on þiss(e)re pistoll[ræd(.-)inge'; ends: 'se þe leofað 7 rixað mid þam ælmihtigan fæder 7 þam | halgum gaste. á on ecnysse AMEN' (ed. Clemoes 1997: 345–53).

[Note: Lines 90–93 were omitted and have been added on f. 105r in Ælfric's own hand, in four lines ruled in drypoint at the foot of the page.]

22. ff. 108v/19–114v/8 Ælfric, ÆCHom I, 22: IN DIE S(AN)C(T)O PENTECOSTEN. | 'Fram þam halgan easterlican dæge sind getealde | fiftig daga'; ends: 'se þe leofað 7 rixað á buton ende AM(EN)' (ed. Clemoes 1997: 354–64).

23. ff. 114v/8–117v/25 Ælfric, ÆCHom I, 23: DOM(INI)C(A) SECVNDA POST PENTECOSTEN; | 'Homo quidam erat diues et induebatur purpura et r(e)l(iqua). | Se wealdenda drihten sæde þis bigspel'; ends imperfectly: 'þa wand se of his swuran þe wæs [...] (ed. Clemoes 1997: 365–70, lines 1–145).

[Note: Loss of a leaf following f. 117.]

24. ff. 118r/1–122r/18 Ælfric, ÆCHom I, 24: begins imperf. '[. . .] 7 gif he forlyst an þæra sceapa'; ends: 'on a `n `nysse | þæs halgan gastes. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 371–78, lines 23–end).

25. ff. 122r/19–127v/7 Ælfric, ÆCHom I, 25: VIIIIa. k(a)l(endas). IULII. NATIVITAS S(AN)C(T)I IOHANNIS BAPTISTAE; | 'SE GODSPELLERE. lucas awrat on cristes béc.'; ends: 'þa(m) | sy wuldor 7 lof mid fæder 7 halgung gaste. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 379–87).

26. ff. 127v/8–134r/15 Ælfric, ÆCHom I, 26: IIIa. k(a)l(endas) IVLII. PASSIO APOSTOLORUM PETRI ET PAVLI. | 'Uenit ie(su)s in partes caesareae philippi. et r(e)l(iqua). | Matheus se godspellere awrat on þære godspellican gesetnysse'; ends: "þa(m) | sy wuldor. 7 lof a on ecnysse. AMEN' (ed. Clemoes 1997: 388–99).

[Note: The interlinear additions at f. 131v/4 of '7 eft þarrihte on cniht hade;' and at f. 131v/5 of 'petrus cwæð þ(æt) he godes wiðersaca wære' are in Ælfric's hand,

as are the shorter insertions ‘on eorðan’ at f. 132v/16, ‘forði’ at f. 133v/2, ‘æfter’ at f. 133v/25, and ‘apostola’ at f. 134r/14 (see Eliason and Clemoes 1966: 19, n. 8).]

27. ff. 134r/16–139v/23 Ælfric, ÆCHom I, 27: PRIDI[E] k(a)l(endas) IULII NATALE S(AN)C(T)I PAVLI AP(OSTO)LI. | ‘Dix(it) simon petrus ad ie(su)m ecce nos reliq(u)im(us) omnia & r(e)l(iqu)a; | Godes gelaðung wurpað þysne dæg; ends: ‘þæt hi mid him 7 mid gode þæt ece | lif habban moton. AMEN’ (ed. Clemoes 1997: 400–9).

[Note: The Latin text is supplied in the linear space and margin by hand 2.]

28. ff. 139v/24–145r/16 Ælfric, ÆCHom I, 28: DOMINICA UNDECIMA POST PENTECOSTEN. | ‘Cum adp(ro)pinquaret ie(su)s hierusalem videns ciuitate(m). || On sumere tide wæs se hælend farende [*corr. from* ‘ferende’] to hierusale(m); ends: ‘Sy þe lof 7 wuldor | on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 410–17).

29. ff. 145r/17–152r/12 Ælfric, ÆCHom I, 29: IIIa. IDVS AVGVSTI PASSIO S(AN)C(T)I LAVRENTII. | ‘ON DECIES DÆGE þæs wælhreowan caseres; ends: ‘he orsorghlice on ecnysse wuldrað. AMEN’ (ed. Clemoes 1997: 418–28).

30. ff. 152r/13–158r/25 Ælfric, ÆCHom I, 30: XVIIIa. k(a)l(endas) SEPTEMBRIS ASSVMPTIO S(AN)C(T)E MARIÆ VIRGINIS. | ‘HIERONIMVS se halga sacerð awrat ænne pistol be | forðsiðe; ends: ‘se þe leofað 7 rixað mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429–38).

31. ff. 158v/1–167r/15 Ælfric, ÆCHom I, 31: VIIIa. k(a)l(endas) SEPTEMBRIS. PASSIO S(AN)C(T)I BARTHOLOMEI AP(OSTO)LI; | ‘Wyrðwriteras secgað þæt þry leodscipas sin gehatene | india; ends: ‘Sy him wuldor | 7 lóf on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).

[Note: Lines 255–59 were omitted at f. 164v/21 and inserted after f. 163 on a supplementary slip, written perhaps in Ælfric’s hand (see Eliason and Clemoes 1966: 19, n. 8).]

32. ff. 167r/16–173r/24 Ælfric, ÆCHom I, 32: IIIIa. k(a)l(endas) SEPTE(M)BRIS DECOLLATIO S(AN)C(T)I IOHANNIS BAPTISTE; | ‘Marcus se godspellere awrit on cristes béc; ends: ‘se ðe leofað 7 rixað | mid fæder 7 `mid` halgum gaste. á buton ende. AMEN’ (ed. Clemoes 1997: 451–58).

[Note: The Latin text ‘Misit herodes | & tenuit iohanne(m). | ET R(E)L(IQUA);’ is added in the margin of f. 167r/16 in hand 2. Lines 68–79 were omitted at f. 168v/19 and supplied on a supplementary slip inserted after f. 168, with the following clause in the main text struck through at f. 168v/19–20: ‘hælend þa mid diglu(m) | wordum onwreah!.]

33. ff. 173r/25–177r/15 Ælfric, *ÆCHom* I, 33: **DOM(INI)C(A). XVIIa. POST PENTECOSTEN.** || ‘Ibat ie(su)s in ciuitate(m) que uocatur naim. & r(e)l(i)q(ua). | URE DRIHTEN ferde to sumere byrig seo is gelhaten naim’; ends: ‘se þe æfre is of him bām. | hi ðry. án ælmihtig god untodæledlic. á on ecnysse | rixiende. AMEN’ (ed. Clemoes 1997: 459–64).
34. ff. 177r/16–183v/16 Ælfric, *ÆCHom* I, 34: **IIIa. k(a)l(endas) OCTOBRIS ‘dedicatio’ ECCLESIE S(AN)C(T)I MICHAHELIS ARCHANGELI.** | ‘MANEGVM IS CVÐ seo halige stow s(an)c(t)e michaeles | on þære dune þe is gehaten garganus’; ends: ‘se þe leofað 7 rixað á on ecnysse AM(EN)’ (ed. Clemoes 1997: 465–75).
- [Note: At f. 180r/21 ‘EVANGEL(IVM);’ is rubricated (line 132 of text) and ‘Accesser(unt) ad ie(su)m discipuli dicentes. quis | putas maior est in | regn`o` caelor(um) & r(e)l(iqu)a;’ added in the margin.]
35. ff. 183v/17–190r/15 Ælfric, *ÆCHom* I, 35: **DOMINICA XXI. POST PENTECOSTEN.** | ‘loqueba(..)t(ur) ie(su)s cu(m) discipulis suis in parabolis dicens. | DRIHTEN wæs sprecende on sumere tide to his apos|tolum’; ends: ‘þu ðe leofast | 7 rixast mid þa(m) ecan fæder 7 halgu(m) gaste on ealra | worulda woruld. AMEN’ (ed. Clemoes 1997: 476–85).
36. ff. 190r/17–196v/10 Ælfric, *ÆCHom* I, 36: **KALENDE NOVE(M)BRIS NATALE OMNIV(M) S(AN)C(T)OR(UM).** | ‘HALIGE lareowas ræddon þæt seo geleaffulle gelalpung’; ends: ‘se þe is angin 7 ende. scyppend | 7 alysend ealra halgena mid fæder 7 mid halgu(m) gaste | á on ecnysse. AM(EN)’ (ed. Clemoes 1997: 486–96).
- [Note: Rubricated **DE EVVANGELIO** at f. 193r/25 and ‘videns ie(su)s turbas ascendit in | montem & r(e)l(iqu)a’ added.]
37. ff. 196v/10–203r/5 Ælfric, *ÆCHom* I, 37: **VIIIa. k(a)l(endas) dece(m)-bris natale s(an)c(t)i clementis martiris.** | ‘Men þa leofostan eower geleafa bið þe tru(m)ra’; ends: ‘se þe leofað 7 rixað | á buton ende. AMEN’ (ed. Clemoes 1997: 497–506).
38. ff. 203r/6–211r/3 Ælfric, *ÆCHom* I, 38: **Ila k(a)l(endas) DECE(M)BRIS NATALE S(AN)C(T)I ANDREE APOSTOLI.** | ‘CRIST ON sumere tide ferde wið þære galileiscan sæ’; ends: ‘Sy þa(m) metod and drihtne wurpmynt 7 lof á on | ecnysse AMEN. we cwepað’ (ed. Clemoes 1997: 507–19).

[Note: The Latin text ‘Ambulans ie(su)s iuxta | mare galileę. & r(e)l(iqua)’ has been added in the margin at f. 203r/6 and is indicated by an insertion mark. A passage at the end, f. 211r/3–12 has been cancelled after line 351: ‘Hit wære gelimplic. . . á | on ecnysse. AM(EN)’ (ed. Clemoes 1997: 531–32, appendix A. 2).]

39. ff. 211r/12–213v/18 Ælfric, ÆCHom I, 39: DOM<INI>C<A> .Ia. IN AD-VENTV [alt. from ‘ADVENTVM’] DOMINI. | ‘Þises dæges þenung 7 þissere tide mærdþ; ends: ‘þam sy wuldor 7 lof á on ecnysse. AMEN’ (ed. Clemoes 1997: 520–23).
40. ff. 213v/19–218r/8 Ælfric, ÆCHom I, 40: DOMINICA .II. IN AD-VENTVM DOMINI. | ‘Se godspellere lucas awrát on þysu(m) dægipærlicu(m) godspelle; ends: ‘se þe leofað 7 rixað on ealra worulda | woruld. AMEN.’ | EXPLICIT HIC LIBER (ed. Clemoes 1997: 524–30).

[Note: The Latin text ‘Erunt signa in sole & | luna & stellis &’ has been added in the margin at f. 213v/19. F. 218r/10–25 blank (with two erasures on blank space of f. 218r).]

f. 218v blank.

PART 3:

“Gospel of Nicodemus” and accompanying texts (12c):

41. f. 219ra/1–38a Gregory of Tours, excerpt from “Gesta Francorum”: GREGORIVS TVRONENSIS IN GESTIS FRAN|COR(UM) DE PASSIONE ET RESURRECTIONE D<OMI>NI | REFERT HĒC. | ‘APPREHENSVS AVTEM ET | ioseph . . . p(ro) eo q(uo)d non ad eum primit(us) aduenisset’ (ed. Fowler 1988: 79–81, i.20–23; see Izydorczyk 1997: 67).
42. f. 219ra/39–219rb/25 from Eusebius ‘Gallicanus’, Sermo 12, “De Pascha 1”, an excerpt traditionally attributed to Augustine: AVGVSTINVS QVOQ<UE> S<AN>C<TU>S IN SERMONIBVS DE | SABBATO PASCHĒ. REFERT ET HĒC. | ‘ATTONITĒ mentes obstupuere tortoru(m). . . p(er) lignum ditati sum(us). | p(er) lignum euertimur’ (ed. Glorie 1970: 141–42, also PL 47.1153D–1154A; see Izydorczyk 1997: 67–68 and *CPL* 966).

[Note: Two parchment index tabs are pasted to the lower outer edge of f. 219r, the upper has the note ‘Turo|nensis’ and the lower has ‘Christi | gesta’ (i.e., “Gospel of Nicodemus”).]

43. f. 219rb/25–226vb/35 “Gospel of Nicodemus” In nomine s(an)c(t)ę Trini|tatis incipiunt gesta saluatoris d(omi)ni n(ost)ri | ie(s)u chr(ist)i. quę inuenit theodosius magn(us) | imp(er)ator in ier(usa) l(e)m in pretorio pontii pila|ti in codicibus publicis. | ‘FACTVM est in anno uicesimo | tercio imp(er)ii tyberii cesaris; ends: ‘direxiq(ue) pote|stati u(est)rę omnia quę gesta sunt de ie(s)u in | pretorium meum’ (ed. Kim 1973).

[Note: F. 226v/36–42 is blank. Items 41–43 make up a suite of texts relating to the Harrowing of Hell in a number of English manuscripts of the late 12c and 13c and

later. See Izydorczyk 1997: 68, n. 78 and Izydorczyk 1993, his manuscripts nos. 44, CCCC 288 (s. xii/xiii, Christ Church), 46, CCCC 441 (s. xiii, Christ Church), 72, Edinburgh, Nat. Lib. Scotl. Adv. 18.5.18 (s. xiii, prov. Rochester), 143, BL Add. 17003 (s. xv, England), 228, Oxford, Bodleian Bodley 556 (s. xiii in., England), and where order differs 146, BL Arundel 52 (s. xiii or xiv, England), and lacking Ps.-Augustine 50 Cambridge Pembroke Coll. 256 (s. xii ex, England), 219 Oxford, Bodleian Add. A. 44 (s. xiii in, England); this manuscript is his no. 159. The following piece by Cassiodorus is not part of this suite in any other manuscript.]

44. f. 227ra/1–231vb/36 from Cassiodorus, “Expositio psalmi,” no. 50: CASSIODORVS. AURELIUS MAGNVS | SENATOR SUP(ER) QVINQVAGESIMV(M) | PSALMVM. DE PEÑITENTIA. Misere[re mei d(eu)s s(e)c(un)d(u)m magna(m) mis(eri)c(or)dia(m) tua(m). | ‘[R]EX ille potentissimus & multa|rum gentium uictor egregius’; ends: ‘q(uo)s chr(ist)ia|nę religioni nouerat conuenire’ (ed. Adriaen 1958: 454–69, lines 74–665, also PL 70.359C–371B).

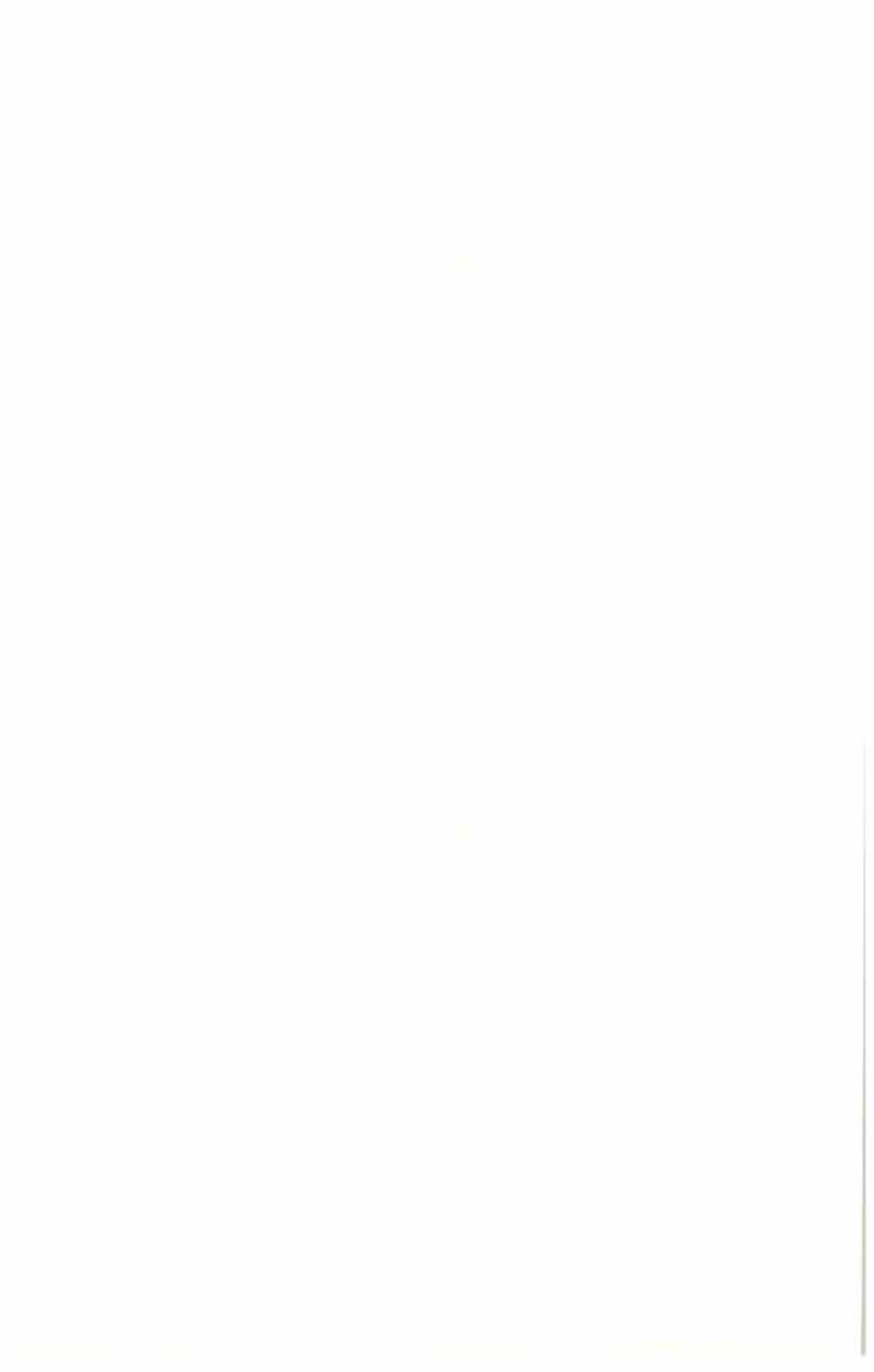
[Note: A parchment index tab is pasted to the lower outer edge of f. 227r, labeled ‘Cassi|odor(us)’: F. 231vb/37–42 and all of f. 232rv blank, as well as 233rv.]

PHOTO NOTE: Ff. 232v and 233 rv not on film.

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358. Oxford, Bodleian Library Bodley 340 (2404) and
342 (2405)

Homilies by Ælfric and others

[Ker 309, Gneuss 569]

HISTORY: A large, handsome pair of manuscripts containing Ælfric's two series of *Catholic Homilies* organized in a single sequence through the liturgical year, with some additional matter. This two-volume set is mostly written in a single hand dated by Ker to the beginning of the 11c (*Cat.*, p. 361). They may have been produced at either Rochester or Canterbury, but were certainly in Rochester by the middle of the 11c, when item 69 was added to Bodley 342, in a hand that provides corrections throughout both manuscripts. This item describes Paulinus from a Rochester point of view (f. 202v/28–31): '7 he . . . undorfeng þisne biscopstol | 7 her on þurhwunode oð his liues ende; wearð | þa her bebyrged 7 her gyt aligð' ("and he received this bishopric and remained here until the end of his life. He was then buried here and still lies here"). These two volumes are probably the "Sermotalia anglica in .ii. voluminibus" in a Rochester catalogue of 1122/23 (ed. Sharpe et al. 1996: 490, no. 83), now found in Rochester, Cathedral Library "Textus Roffensis" [441], and the "Omeliaria anglica. ii^o" of a Rochester catalogue of 1202 (ed. Sharpe et al. 1996: 511, no. 112).

Signs of use are considerable. There are extensive corrections, including numerous erasures. The Rochester corrector of the mid-11c provides alterations and additions both above the line and in the margin throughout both volumes. This also includes the extensive introduction of different kinds of accents throughout. The Rochester corrector added item 69, already mentioned, while another 11c user altered the end of Bodley 342 by taking over items 70 and 71 and adding item 73, which contains south-eastern linguistic forms. These added items are themselves subject to some alterations, which may have continued into the 12c (according to Ker, *Cat.*, 361). The originally blank f. 169v of Bodley 340 attracted a series of Latin pen trials and verses, presumably at different times, along with the line of Old Dutch (ed. Sisam 1953: 196–97, and dated to the second half the 11c

by Ker, *Cat.*, p. 363). An ultraviolet photo of this passage taken in November 1948 is preserved attached to the inside backboard and reveals about as much as the original. Ker observes: "One of the hands on this page does not look English" (*Cat.*, p. 363).

The pair of manuscripts continued to be read into the 14c and beyond. There are interlinear Latin glosses to Bodley 340, f. 1r and 1v, and to the biblical passages in Bodley 342 at ff. 45v/19–46r/15, 64r/6–65r/15, 91v/1–21, 110v/17–111r/5, 127v/7–25, 148v/3–15, 151r/25–151v/13, 154v/25–155r/19, 160r/3–160v/4, 183r/23–183v/12, 195v/1–9, 197v/19–198r/10, 206v3–13, 212r/10–213r/5 in a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361). While the table of contents in Bodley 340 is original, that in Bodley 342 on a medieval flyleaf (f. iv verso) is added by a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361), and a scribe has practiced distinctive insular minuscule letter forms at the head of this table. The 14c hand added the homily numbers in the upper margins of rectos in Bodley 342, many of which have been cropped away, but which become clearly visible with 'vii.' on f. 38r and 'viii.' on f. 46r. Many words at the beginning of f. 1r of Bodley 342 were glossed in English in the 16c. A late hand has added a colophon at the foot of Bodley 342, f. 217v. There are also some more frivolous interventions in the manuscripts which are hard to date. A human head has been drawn – sideways on, with cartoonish features and a headband – in light ink on the lower left margin of Bodley 340, f. 73r, and a small animal head is inserted in light ink at the lower left margin of Bodley 340, f. 91r.

The pair of manuscripts was given to the Bodleian Library by Sir Walter Cope in 1602 (as reported by Madan et al., 352). Cope appears to have reversed the order of the pair, a confusion which is understandable in view of the rubric to *ÆCHom* I, 1 at the beginning of Bodley 342 and that is continued by some of the later notes in the two volumes. Cope's '90' is at the top of the flyleaf f. ii recto of Bodley 340 and his '89' is on f. ii recto of Bodley 342, while a modern pencilled note at the top of f. ii verso in Bodley 340 reports: '[The first part of this work is Bodl. 342.]'. A pencilled note on the inside front cover of Bodley 342 begins to call it the second part, but this has been struck through and replaced with the note: 'This volume is part i | and Bodl. 340 part ii of the same work'. Earlier Bodleian classmarks are written in ink on f. iii recto of Bodley 340, namely 'TE | S 123' (written twice), and 'NE | F 4.10'. Bodley 342, f. iii recto has the equivalent 'S 124' and 'NE. F. 4. 11'. Madan S.C. numbers "2404" and "2405" on printed stickers on the front boards of the respective volumes. A modern hand has added the number of each item in faint ink next to the rubrics throughout Bodley 340.

CODICOLOGICAL DESCRIPTION: A high-quality and well preserved two-volume set. The physical structure of the two volumes is described separately; the writing and decoration are described as a whole.

Bodley 340: Ff. ii + 170 + ii, foliated ii-iv, 1–171. Ff. ii-iii, 170–171 are parchment endleaves. Ff. i and 172 are a short binding strip, cut the length of the manuscript and some 50 mm. in width. Leaves of Bodley 340 measure 315 × 220 mm., ruled in drypoint for 26 lines per page with double bounding lines to either side, creating a written space of c. 258 × 170 mm. (with the writing often extending from inner of the double bounding lines on the left to the outer one on the right). Writing on some pages (e.g. f. 160) is between double ruled lines, with a second guide-line in drypoint some 3 mm. above the first as a guide for the top of lower-case letters. Parchment is generally of high quality though there are some repairs at ff. 43 and 45. Parchment is arranged HFHF. There is now brown staining at the inside lower part of f. 25r, extending for a few leaves into the quire, and a little water damage at ff. 80v and 81r without loss of text. Bodley 340 is foliated in ink on the top right rectos, starting with '1' on the first folio of the homilies (even though this is the second Anglo-Saxon leaf, since f. iv with the table of contents is an original part of Quire I) and this foliation is followed here. A previous pagination is evident above this on some rectos in a hand identified by Ker as [possibly] 16c (*Cat.*, p. 367) and this earlier pagination was repeated on many pages by a more modern hand.

Bodley 342: Ff. iv + 218 + iv, foliated i-iv, 1–222. Ff. i and 221–222 are paper flyleaves of the date of binding. Ff. ii-iii, 219–220 are parchment endleaves. F. iv is a medieval flyleaf, blank on the recto and with the 14c table of contents on the verso. Leaves of Bodley 342 measure 315 × 215 mm., ruled in drypoint for 26 lines, with the second guide-line provided throughout, giving a written space of c. 258 × 153 mm. (similar to Bodley 340 except that the writing usually runs from inner bounding line on left to the first bounding line on right) as far as f. 202. The pattern alters for the additions after f. 202 (see below). Parchment is generally of high quality, although there are some repairs at ff. 19 (ringed with an ink circle), 20, 46, 62, 67, 87, 139 (where the tear stretches almost the whole length of the page, stitched back together), and 188 and a few holes (e.g. ff. 54, 114, 115, 119). Parchment is arranged HFHF. A little water damage at ff. 62v and 63r, without loss of text. There is considerable damage from soiling on the upper outer pages at the end of Bodley 342. Evidence of substantial cropping in the loss of an early pagination from the top of many pages and the loss of text from a marginal addition at f. 139r. Foliated in ink on upper right versos, where the first folio of the homilies, '1', is also the opening of the

Anglo-Saxon leaves (the foliation followed here). Traces of an older pagination are visible.

Bodley 342 has been augmented in some anomalous ways. A short quire (Quire XXVI, ff. 201–202) once rounded out the collection and would have ended with considerable blank space on f. 202v. This has been filled in by the hand of the mid-11c Rochester corrector, who ignores the existing grid to add item 69. Two quires (Quires XXVII–XXVIII) were then added, which were apparently taken over with a different format and containing texts that were already present in the collection (items 70 and 71, cf. items 18 and 15). The codicological format here is different: ff. 203–206 are ruled and written on 22 lines within a grid of some 245 × 175 mm. in a large hand dated by Ker to the first half of the 11c (*Cat.*, p. 367). There is no decorative pattern, with blank space for a rubrication and initial letters to OE and Latin texts at f. 204v/15, 16, and 18. Ff. 206–210 were first ruled with single writing lines in the same way as ff. 203–206 but then a second ruling line was added, bringing the format closer to the main manuscript, albeit with only 22 lines per page, and the final quire (i.e. ff. 211–218) is prepared in the same way. A scribe wrote on these final leaves item 73 in a hand which Ker dates to the first half of the eleventh century and characterizes as “clumsily imitative of the main hand” (*Cat.*, p. 367). The added items are duly included in 342’s 14c table of contents. The decorative pattern for this item matches that of the main manuscript in the rubrics and colored initial letters (see below).

Writing and Decoration of 340 and 342: The main text of Bodley 340 and most of Bodley 342 is written in a single hand in insular minuscule dated by Ker to the beginning of the 11c. Both manuscripts open with a visually arresting display. At the opening of item 1 on Bodley 340, f. 1r, the rubric is written in red, washed in color, and the first line of text is written in fancy enlarged display capitals in black ink, while the large initial ‘h’ of the text is decorated with a magnificent design including abstract beast heads drawn in black and decorated in blue and purple washes. At the opening of item 32, Bodley 342, f. 1r, one rubric is written in purple (f. 1r/1), the next in metallic ink washed in color (f. 1r/2), the first line of text is in enlarged capitals in purple (f. 1r/3), the next line in slightly smaller enlarged capitals in blue (f. 1r/4), while the initial ‘A’ of the text is considerably enlarged with a magnificent decorated design including bird heads and leaves, drawn in black and decorated in blue and purple. The page is headed with an ‘A’ in purple ink, now partly cropped, which appears to be the work of the original decorator. Subsequent rubrics in both volumes are written in red (or in a colored ink that has faded to a metallic black, as at Bodley 340, f. 10v/4).

Where there is a Latin pericope text, as at Bodley 340, ff. 40v/6, 87r/1–2, 93v/15–16, 98v/4, 123r/12, 128/21–22, and Bodley 342, ff. 64r/4, 68v/8, 73r/22, 91r/26, 106v/25–26, 110v/14–15, 114v/17, 127v/5–6, 131v/26, 134v/26, 139r/22–23, 154v/21, 159v/26–160r/1, 165v/22–24, 183r/12, 197v/14, 206v/2, this is written in a distinct caroline minuscule and picked out with a somewhat enlarged initial in red. For each item, the opening initial of the OE text is enlarged and decorated. There is some variation as to the color of this initial letter: in Bodley 340 it is generally drawn in black, except that it is green at f. 45v/25, purple at ff. 58v/4, 81r/10, 93v/17, 98v/6, 108r/5, 115v/13, 128r/23, 144r/14, 157r/20, 163r/6, blue at ff. 66v/16, 87r/3, 103v/21, 112r/20, 119r/20, 123r/13, 134v/24, 152v/7, 160v/23, blue decorated with red at f. 166r/6, and red at f. 167r/25. In Bodley 342, the enlarged initial letter is generally red (which sometimes inclines to orange) except that the initial 'S' at f. 21r/11 is drawn in black ink as a pair of curved bird figures, and the initial 'F' at f. 57r/1 is an elaborately-drawn pair of biting winged beasts in black ink with a hint of red coloring. A few of the red initials in Bodley 342 use black ink to define elaborate vegetable forms (i.e. 'M' at f. 107r/1) or beast forms (i.e. the 'd' at ff. 110v/16 and 127/7, and the 'U' at f. 135r/1). Items end with an AMEN written in display majuscules, sometimes using pseudo-Greek forms of the letters. The colophon to Bodley 340 at f. 169r/26 is written in purple ink. That at Bodley 342, f. 202v/6, is simply written in black. The table of contents at f. iv recto–iv verso of Bodley 340 is written by the main scribe and lists the rubrics of the full contents of Bodley 340 numbered in a colored ink which has turned shiny and been touched in black (without marking internal divisions, such as in item 31). F. iv recto of Bodley 340 is now headed 'B.' while f. 1r is now headed 'A' in what look like later hands. Bodley 342 has a two-column table of contents in a 14c hand on f. iv verso, titled 'Sermones anglici .A.'

Bindings: Bodley 340 is now contained within a heavy binding, with seven end-band ribs visible along the spine, coated with brown leather with hints of a gold tooled frame surviving on front and back and stamped on the spine. '340', blocked in white, is fading from the upper spine. The binding is dated by Ker as 16/17c (*Cat.*, p. 367). Bodley 342 has a matching if slightly distinct heavy binding, also with seven end-band ribs visible along the spine, with a dark brown mottled leather cover slightly lighter than that of Bodley 340. '342' is blocked in white on the spine, and the older classmark 'NE. F. | 4. 11' is embossed beneath it. Both have front boards measuring 333 × 220 mm. The binding of Bodley 342 is dated by Ker to the 17/18c (*Cat.*, p. 367).

COLLATION:

Bodley 340: 14c binding strip (f. i); i² (ff. ii-iii); I⁸ (ff. iv, 1-7); II-XX⁸ (ff. 8-159); XXI⁸ 2 and 7 half-sheets (ff. 160-167); XXII² singletons (ff. 168-169); ii² (ff. 170-171); 14c binding strip (f. 172).

Bodley 342: i¹ 17/18c paper flyleaf (f. i); ii² parchment flyleaves (ff. ii-iii); iii¹ medieval flyleaf (f. iv); I-XIX⁸ (ff. 1-152); XX⁸ 3 and 5 half-sheets (ff. 153-160); XXI-XXV⁸ (ff. 161-200); XXVI² (ff. 201-202); XXVII-XXVIII⁸ (ff. 203-218); iv² parchment flyleaves (ff. 219-220); v² 17/18c paper flyleaves (ff. 221-22).

CONTENTS:

Bodley 340

- f. i recto-verso, binding strip 14c fragment of the Miracles of St. Augustine (Ker, *Cat.*, p. 367)
- ff. ii recto-iii verso blank flyleaves but for the pasted in notices slip and shelfmarks
- f. iv recto/1-iv verso/5 table of contents in main hand 'i. Sermo in natale d(omi)ni . . . xxxi. V<(ta) non(a) mai inuentio s(an)c(t)e crucis' [f. iv verso/6-26 blank].
1. ff. 1r/1-5v/14 Vercelli 5 (HomS 1 (ScraggVerc5)): **Sermo In natale domini.** | 'HER SÆGÐ ÐIS HALIGE | godspell'; ends: 'se ðe leofað 7 rixað a buton ende. AMEN' (ed. Scragg 1992: 111-21).
 2. ff. 5v/15-10v/3 Ælfric, ÆCHom I, 3: **In natale s(an)c(t)i stephani protomartyr.** | 'Wé rædað on ðære bec þe is gehaten actus apostolor(um)'; ends: 'mid þa(m) he wuldrað 7 blissað. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 198-205).
 3. ff. 10v/4-17r/26 Ælfric, ÆCHom I, 4: **In assumtione s(an)c(t)e Iohannis.** | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is | wurðmynt 7 wuldor mid fæder 7 mid þam halgu(m) | gaste a buton ende. AMEN' (ed. Clemoes 1997: 206-16).
 4. ff. 17v/1-22r/3 Ælfric, ÆCHom I, 5: **IN NATALE INNOCENT[I]UM.** | 'NV todæg godes gelaðung geond ealne ymbhwyrft | mærsiað'; ends: 'se ðe leofað 7 rixað a buton ende. AM[EN]' (ed. Clemoes 1997: 217-23).
 5. ff. 22r/4-26v/17 Ælfric, ÆCHom I, 6: **IN OCTAUAS DOMINI.** | 'Se godspellere lucas beleac þis dægðerlice godspel'; ends: 'sý him wuldor 7 lof a on ecnysse. AM(EN)' (ed. Clemoes 1997: 224-31).
 6. ff. 26v/18-33r/7 Ælfric, ÆCHom I, 7: **IN EPIPHANIA DOMINI.** | 'Men ða leofestan nu for feawum dagum we | oferræddon þis godspell'; ends: 'on | ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232-40).

7. ff. 33r/8–35v/8 Vercelli 8 (HomS 3 (ScraggVerc 8)): **DOMINICA .I. POST THEOPHANIA** et quando uolueris. | ‘Manað us [‘7’ *erased*] mynegað on ðysum bocum’; ends: ‘þam godes sunu sy lof þe a leo|fað 7 rixað mid fæder 7 mid halgu(m) gaste a buton ende; AM⟨EN⟩’ (ed. Scragg 1992: 143–48).
8. ff. 35v/9–40v/4 Vercelli 9 (HomS 4 (ScraggVerc 9)): **DOMINICA .II. post theophania** et quando uolueris. | ‘Men ða leofestan ‘us’ manað (us) [*erased*] 7 mynegað þeos | halige bōc’; ends: ‘wunian in ealra worulda woruld a bu|ton ende on ecnysse. AMEN’ (ed. Scragg 1992: 158–84).
9. ff. 40v/5–45v/23 Ælfric, ÆCHom I, 8: **Dominica .III. post epiphania domini**. | ‘Cum descendiscet [*sic*] ie(su)s de monte secute sunt eu(m) turbe multe. \ & reliqua. | Matheus se eadiga godspellere. awrát on ðys|sere godspellican rædinge’; ends: ‘7 án god on áne godcund|nysse æfre wunniende buton anginne 7 ende. AM⟨EN⟩’ (ed. Clemoes 1997: 241–48).
10. ff. 45v/24–52r/25 Ælfric, ÆCHom I, 9: **In purificatione s(an)c(t)e marie uirginis**. | ‘God bebead on ðære ealdan á’; ends: ‘Se ðe leofað 7 rixað a buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
11. ff. 52r/26–58v/2 Ælfric, ÆCHom II, 9: **In natale s(an)c(t)i gregorii pape**. || ‘Gregorius se halga papa engliscre þeode apos|tol’; ends: ‘on ðam he leo|fað mid gode ælmihtigu(m). á on ecnysse. AMEN’ (ed. Godden 1979: 72–80).
12. ff. 58v/3–66v/14 Ælfric, ÆCHom II, 10: **In natale s(an)c(t)i cuthberhti. episcopi**. | ‘Cuðberhtus se halga bisceop scinende on manegu(m) | gearnungum’; ends: ‘mid hi(m) libbende. á on ecnysse ealra worulda. AM⟨EN⟩’ (ed. Godden 1979: 81–91).
13. ff. 66v/15–81r/8 Ælfric, ÆCHom II, 11: **In natale s(an)c(t)i benedicti abbatis**. | ‘Benedictus se halga abbud on ðysum and|weardum dæge gewát’; ends: ‘se ðe ána is únasecgendlic god. AM⟨EN⟩’ (ed. Godden 1979: 92–109).
14. ff. 81r/9–86v/25 Ælfric, ÆCHom I, 13: **In adnuntiatione s(an)c(t)e marie**. | ‘Ure se ælmihtiga scyppend se ðe ealle gesce|afta buton ælcon antimbre þurh his wis|dóm gesceop’; ends: ‘se ðe gewylt ealra þin|ga mid fæder. 7 mid ‘ða(m)’ halgu(m) gaste á on ecnysse. AM⟨EN⟩’ (ed. Clemoes 1997: 281–89).
15. ff. 86v/26–93v/13 Ælfric, ÆCHom II, 5: **IN DOMINICA IN .LXX.** || ‘Simile est regnum celorum homini patrifamilias. | qui exiit primo mane. | Se hælend cwæð þ(æt) heofonan rice’; ends: ‘on ðam we him singað ece|lice. alleluian. buton geswince. AMEN’ (ed. Godden 1979: 41–51).

[Note: There is an enlarged 'W' in the margin at f. 92r/24, marking an internal division in the homily.]

16. ff. 93v/14–98v/3 Ælfric, ÆCHom II, 6: DOMINICA. IN .LX. | 'Cum turba plurima conuenirent [*sic*] ad ie(su)m. & de | ciuitatibus properarent ad eum. | ON sumere tîde þa ða micel menigu samod | comon to ðam hælende'; ends: 'on ealra worulda | wuruld a butan ende. AMEN' (ed. Godden 1979: 52–59).
17. ff. 98v/4–103v/18 Ælfric, ÆCHom I, 10: DOMINICA. IN QUINQUAGESIMA. | 'Assumpsit ie(su)s .XII. discipulos suos. | Her is geræd on ðysum godspelle þ' e' we ge|hyrdon'; ends: 'se ðe leofað 7 rixað. | a buton ende. AMEN' (ed. Clemoes 1997: 258–65).
18. ff. 103v/19–108r/3 Ælfric, ÆCHom II, 7: DOMINICA .I. IN .XL. | 'Men ða leofestan eow eallu(m) is cuð'; ends: 'on lichaman 7 on sawle on ealra | worulda woruld a buton ende. AMEN' (ed. Godden 1979: 60–66).
19. ff. 108r/4–112r/18 Vercelli 3 (HomS 11.2 (ScraggVerc 3)): DOMINICA .II. IN .XL. | 'Me ða leofestan. ic cýðe `eow' þ(æt) þreo þing synt | érest'; ends: '7 mid þa(m) halgu(m) gaste leofað 7 rixað þurh ealra | worulda woruld a buton ende. AMEN' (ed. Scragg 1992: 73–83).
20. ff. 112r/19–115v/11 Assmann 11 (HomS 13 (Ass 11)): DOMINICA .III. IN .XL. | 'Gehyrað nu men ða leofestan hu þas halgan béc | eow mynegiað'; ends: 'mid fæder 7 mid suna 7 | mid halgu(m) gaste on ealra worulda woruld a buton ende. AMEN' (ed. Assmann 1889: 138–43).
21. ff. 115v/12–119r/18 Belfour 6 (HomS 15 (Belf 6)): DOMINICA .IIII. IN .XL. | 'Men ða leofestan. we willað hér sprecan mid [*added in margin*] | feawu(m) wordu(m)'; ends: 'mid fæder 7 mid suna 7 mid þa(m) | halgum gaste on ealra worulda woruld. AM(EN)' (ed. Belfour 1909: 50–58).
22. ff. 119r/19–123r/10 Assmann 12 (HomS 16 (Ass 12)): DOMINICA .V. IN .XL. | 'Men ða leofestan. ús is on ælcne sæl géorn|lice to sméagenne'; ends: 'þe mid fæder 7 mid | suna 7 mid þa(m) halgu(m) gaste leofað 7 rixað on ec|nyssse á buton ende. AMEN' (ed. Assmann 1889: 144–50).
23. ff. 123r/11–128r/19 HomS 18: DOMINICA. IN RAMIS PALMARUM. | 'Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i secundum matheum. | Men ða leofestan þis is ures drihtnes þrówung | hælendes cristes æft(er) matheus gerecednyssse'; ends: 'þe nu leofað 7 rixað mid fæder 7 mid sunu 7 | mid þa(m) halgum gaste a in ealra worulda woruld | soðlice buton ende. AMEN' (no published edition).
24. ff. 128r/20–134v/22 Assmann 13 (HomS 22 (CenDom 1)): DE CENA DOMINI. | De huius diei ueneratione & de d(omi)ni misericordia | in memoria æterne iohannes euangelista uenera[bilis]. | 'Sægeð hit on

- ðysu(m) bocu(m) be ðære arwurðnysse'; ends: 'se ðe leofað 7 rixað a on ecnysse god. AMEN' (ed. Assmann 1889: 151–63).
25. ff. 134v/23–144r/13 Vercelli 1 (HomS 24.1 (Scragg)): DE PARASCEVE. | 'Hwæt se ælmihtiga driht(en) wæs symle gemyn|dig'; ends: 'þurh ealra wurulda woruld a buton / ende. AMEN' (ed. Scragg 1992: 7–43).
26. ff. 144r/13–152v/5 HomS 25: DE SABBATO SANCTO. | 'Men ða leofestan magon we hwylcu(m) hwega | wordu(m) secgan be ðære arwurðnysse | þisse halgan tide'; ends: 'in ealra worulda woruld. AMEN' (ed. Evans 1981).
27. ff. 152v/6–157r/19 Ælfric, ÆCHom I, 15: DOMINICA PASCE. | 'Eft ge gehyrdan ymbe þæs hælendes ærist'; ends: '7 þa(m) halgu(m) gaste. nu 7 a on ec/nysse. AMEN' (ed. Clemoes 1997: 299–306).
28. ff. 157r/19–160v/21 Ælfric, ÆCHom I, 16: DOMINICA .I. POST PASCE. | 'Æfter þæs hælendes æriste wæron his discipuli belocene on ánu(m) huse'; ends: 'wunigende on broðerli|cre lufe. mid gode á on ecnysse. AMEN' (ed. Clemoes 1997: 307–12).
29. ff. 160v/22–163r/4 Ælfric, ÆCHom I, 17: DOMINICA .II. POST PASCE. | 'Ðis godspel þe nu geræd wæs cyð'; ends: '7 mid þa(m) halgu(m) gaste. a on ecnysse. AMEN' (ed. Clemoes 1997: 313–16).
30. ff. 163r/5–166r/4 Ælfric, ÆCHom II, 17: k(a)(endas). MAI. NAT(A)-L(E). APOSTOLORVM. PHILIPPI. ET IACOBI. | 'Philippus se godes apostol þe wé on ðisu(m) dæge wur|þiað'; ends: 'Se ðe | ana rixað on ecnysse god. AMEN' (ed. Godden 1979: 169–73).
- [Note: A large initial 'W' at f. 164r/25 marks an internal division within the homily (line 61 of edition).]
- 31a. ff. 166r/5–167r/23 Ælfric, ÆCHom II, 18 (first part): V. NONA .MAI. INVENTIO S(AN)C(T)E CRUCIS. | 'Men ða leofestan. nu todæg we wurðiað | þæra halgan róde gemynd'; ends: 'þæs we hi(m) þanciað symle on life' (ed. Godden 1979: 174–76, lines 1–61).
- 31b. ff. 167r/24–169r/25 Ælfric, ÆCHom II, 18 (second part): PASSIO ALEXANDRI PAPAE. | 'On ðysu(m) dæge þrowode su(m) arwurðe papa alexander gehaten'; ends: 'Sy ða(m) | ælmihtigan lof se ðe ana rixað on ecnysse god. AM(EN) EXPLICIT HIC LIBER. (ed. Godden 1979: 176–79, lines 62–end).
- f. 169v originally blank, now has numerous pen-trials and scribbles, including a prayer to St Nicholas ('O beate pater Nicolæ . . . pro impietatibus nostris deposce', 3 lines), some Latin verses exhorting to song ('Cordarum modulus pangamus nobile melos . . . Nunque supremo. alleluia', 8 lines), and lines in Latin and Old Dutch on birds and their nests: ('quid expectamus nu[nc] | Abent omnes uolucres nidos inceptos nisi ego &

tu | Hebban olla uogala nestas hagunnan hinase hi | Anda thu') (all as ed. Sisam 1953: 196–97). [Fixed in the manuscript and visible on the film are photos of f. 169v (detail), placed against the facing fly leaf, with notes on their versos.]

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f. iv verso early 14c table of contents 'Sermones anglici | .i. P(ri)mus de initio [cre]ature [added in a later hand: 'siue examero'] . . . xlii. Eod(em) sic passio s(anct)e Andr(eae)'. 14c pentrials of insular letter forms across top of page.

32. ff. 1r/1–8v/7 Ælfric, ÆCHom I, 1: **INCIPIT LIBER CATHOLICORU(M) SERMONV(M) ANGLICE IN ANNO | PRIMO. PRIMUS SERMO DE INITIO CREATURE.** | 'AN ANGIN IS | EALRA ÐINGA ÐÆT | is god ælmihtig'; ends: 'se ðe á on ecnysse leofað 7 rixað | a buton ende. AMEN' (ed. Clemoes 1997: 178–89).

[Note: Interlinear glosses in English (16c) on f. 1r.]

33. ff. 8v/8–14r/2 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORE.** | 'Ðas dagas synd gehátene letanię'; ends: 'Se ðe leofað 7 rixað mid | fæder 7 mid halgu(m) gaste a buton ende. AMEN' (ed. Clemoes 1997: 317–24).

34. ff. 14r/3–21r/10 Ælfric, ÆCHom II, 19: **Sermo in letania maiore. F(E)-R(IA) .II.** | 'Læwede men behófiað þ(æt) hi(m) láreowas secgan'; ends: 'Se ðe á rixað on ecnysse. AMEN' (ed. Godden 1979: 180–89).

35. ff. 21r/11–27v/13 Ælfric, ÆCHom I, 19: **FERIA .III. DE DOMINICA ORATIONE.** | 'Se hælend crist syðða`n` he to ðysu(m) life cóm'; ends: 'on ealra | worulda woruld a buton ende on ecnysse. AMEN' (ed. Clemoes 1997: 325–34).

36. ff. 27v/14–34r/3 Ælfric, ÆCHom II, 20: **In letania maiore. FERIA .III.** | 'Men ða leofestan paulus se apostol ealra | þeoda lareow awrat'; ends: 'se ðe is | ealra leoda wéaldend' (ed. Godden 1979: 190–98).

37a. ff. 34r/3–37r/12 Ælfric, ÆCHom II, 21 (first part): **ALIA VISIO.** | 'Beda ure láreow awrát on ðære bec þe is gehaten | istoria a`n` glorum'; ends: 'Sý | wuldor 7 lof þa(m) wellwillendan gode a on ecnysse. AM(EN)' (ed. Godden 1979: 199–203, lines 1–137).

37b. ff. 37r/13–38r/10 Ælfric, ÆCHom II, 21 (second part): **hortatorius sermo de efficacia s(an)c(t)e misse.** | 'We rædað gehwær on halgu(m) gewritu(m)'; ends: 'se ðe hi oferrædan wile' (ed. Godden 1979: 204–5, lines 140–end).

38. ff. 38r/11–45v/10 Ælfric, ÆCHom I, 20: **FERIA .IIII. de fide catholica.** | 'Ælc cristen man. sceal æfter rihte cun|nan'; ends: 'se ðe þurhwunað on ðrynnysse. an ælmih|tig god. á on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

39. ff. 45v/11–50r/23 Ælfric, *ÆCHom* II, 22: **FERIA .IIII. In letania maiore.** | ‘Iohannes se godspellere awrat on ðisu(m) dægðer|licu(m) godspelle’; ends: ‘Se ðe leofað 7 rixað | mid fæder. 7 þam halgu(m) gaste. a on ecnysse. AM(EN)’ (ed. Godden 1979: 206–12).
- [Note: Interlinear 14c Latin glosses on ff. 39v–40v.]
40. ff. 50r/24–56v/24 Ælfric, *ÆCHom* I, 21: **IN ASCENTIONE DOMINI.** | ‘LVcas se godspellere. us manode on ðyssere | pistolrædinge’; ends: ‘se ðe leofað | 7 rixað mid þam ælmihtigan fæder. 7 þam | halgum gaste a on ecnysse. AMEN’ (ed. Clemoes 1997: 345–53). [f. 56v/25 blank]
41. ff. 56v/26–64r/2 Ælfric, *ÆCHom* I, 22: **IN DIE SANCTO PENTECOSTEN.** || ‘Fram þam halgan easterlican dæge’; ends: ‘se ðe leofað | 7 rixað. á buton ende. AMEN’ (ed. Clemoes 1997: 354–64).
42. ff. 64r/3–68v/6 Ælfric, *ÆCHom* I, 23: **DOMINICA .II. POST PENTECOSTEN.** | ‘Homo quidam erat diues & induebat(ur) purpura et r(e)-l(iqua)) | Se wéaldenda drihten. sæde þis bigspell his | gingrum’; ends: ‘hi þry on anre godcundnysse wuniende | buton anginne 7 ende á to worulde. AMEN’ (ed. Clemoes 1997: 365–70).
- [Note: Interlinear 14c Latin glosses on ff. 64r–65r.]
- 43a. ff. 68v/7–71v/7 Ælfric, *ÆCHom* II, 23 (first part): **DOMINICA .IIII. POST PENTECOSTEN.** | ‘Homo quida(m) fecit cenam magnam. & r(e)l(i)q(ua); | Se hælend sæde þis bigspell his leorningcnihtum’; ends: ‘se ðe | þurh his tocyme `ús´ þær to gelaðode’ (ed. Godden 1979: 213–17, lines 1–125);
- 43b. ff. 71v/8–73r/20 Ælfric, *ÆCHom* II, 23 (second part): **ALIA NARRATIO DE EVANGELII TEXTV.** | ‘Mine gebroðra we willað eow gereccan’; ends: ‘þam sy wuldor 7 | wurðmynt a to worulde. AMEN’ (ed. Godden 1979: 217–20, lines 126–end).
44. ff. 73r/21–79r/4 Ælfric, *ÆCHom* I, 24: **DOMINICA .IIII. POST PENTECOSTEN.** | ‘Erant adpropinquantes ad ie(su)m. & rel(i)q(ua). | Dæt halige godspell us sægð’; ends: ‘on ealra worulda woruld | a buton ende. AMEN’ (ed. Clemoes 1997: 371–78).
45. ff. 79r/5–85r/17 Ælfric, *ÆCHom* I, 25: **VIII. k(a)l(endas). iulii. natiuitas s(an)c(t)i iohannis baptiste.** | ‘Se godspellere lucas awrat on cristes béc’; ends: ‘þam sy wuldor 7 lof mid fæder | 7 halgum gaste a on ecnysse. AMEN’ (ed. Clemoes 1997: 379–87).
- 46a. ff. 85r/18–86v/8 Ælfric, *ÆCHom* II, 24 (first part): **III. k(a)l(endas). IN FESTIVITATE S(AN)C(T)I PETRI.** | ‘LVcas se godspellere us sæde on ðysselre pistolrædinge’; ends: ‘we hit healdað on ðære nihte þe ge hatað | hlafmæsse’ (Godden 1979: 221–22, lines 1–52);

- 46b. ff. 86v/8–91r/23 Ælfric, *ÆCHom* II, 24 (second part): **ITEM DE PETRO**. | ‘MATHEVS se godspellere awrát on cristes | béc’; ends: ‘on ealra worulda | woruld a to widan feore. AMEN’ (ed. Godden 1979: 223–29, lines 53–end).
- 47a. ff. 91r/24–94r/3 Ælfric, *ÆCHom* I, 26 (first part): **III. k(a)l(endas). iulii. passio apostoloru(m) petri et pauli**. | ‘Venit ie(su)s in partes cesare philippi. & reliqua. || Mætheus se godspellere. awrát on | þæra godspellican gesetnysse’; ends: ‘ne | infær þæs heofonlican rices’ (ed. Clemoes 1997: 388–91, lines 1–96).
- [Note: Interlinear 14c Latin glosses on f. 91r. F. 91r/25 is blank.]
- 47b. ff. 94r/4–99v/14 Ælfric, *ÆCHom* I, 26 (second part): **DE PASSIONE APOSTOLORVM**. | ‘We willað æfter þysu(m) godspelle eow gereccan’; ends: ‘þam sy wulldor 7 lof á on ecnysse. AMEN’ (ed. Clemoes 1997: 391–99, lines 99–295).
48. ff. 99v/15–106v/23 Ælfric, *ÆCHom* I, 27: **.II. k(a)l(endas). iulii. NATALE S(AN)C(T)I PAULI APOSTOLI**. | ‘Godes gelaðung wúrðað þisne dæg’; ends: ‘hi mid hi(m) 7 mid | gode þ(æt) ece lif habban moton. AMEN’ (ed. Clemoes 1997: 400–9).
49. ff. 106v/24–110v/12 Ælfric, *ÆCHom* II, 25: **DOMINICA .VIII. POST PENTECOSTEN**. | ‘Cum multa turba esset cum ie(s)u nec haberent | quod manducarent. & reliqua || Marcus se godspellere cwæð in [*corr. to* ‘on’] ðisu(m) | dægðerlicu(m) godspelle’; ends: ‘Se ðe leofað 7 rixað on ealra | worulda woruld. AMEN’ (ed. Godden 1979: 230–34).
50. ff. 110v/13–114v/15 Ælfric, *ÆCHom* II, 26: **DOMINICA .IX. POST PENTECOSTEN**. | ‘Adtendite a falsis prophetis qui ueniunt ad uos | in uestimentis ouium. & reliqua. | Drihten cwæð to his leorningcnihtum’; ends: ‘on ealra | worulda woruld. AMEN’ (ed. Godden 1979: 235–40).
- [Note: Interlinear 14c Latin glosses on ff. 110v–111r.]
51. ff. 114v/16–121v/6 Ælfric, *ÆCHom* I, 28: **DOMINICA. UNDECIMA. POST PENTECOSTEN**. | ‘Cum adp(ro)pinquaret ie(su)s hierusalem. & reliqu(a). | ON sumere tîde wæs se hælend faren|de to hierusalem’; ends: ‘Sy þe lof 7 wuldor on ealra | worulda woruld. AMEN’ (ed. Clemoes 1997: 410–17).
52. ff. 121v/7–127v/3 Ælfric, *ÆCHom* II, 27: **.VIII. k(a)l(endas). AGUS(TI). NATALE S(AN)C(T)I IACOBI APOSTOLI**. | ‘ON þysum dæge we wurðiað on urum lof|sangu(m)’; ends: ‘se ðe leofað 7 rixað | a on ecnysse. AMEN’ (ed. Godden 1979: 241–48).
- [Note: Slightly enlarged black ‘W’ at 126r/15 marks internal division at line 182.]
53. ff. 127v/4–131v/24 Ælfric, *ÆCHom* II, 28: **DOMINICA .XII. POST PENTECOSTEN**. | ‘Dixit ie(su)s ad quosda(m) qui in se confidebant

tamquam | iusti & ad aspernantur ceteros parabola(m) ista(m). & reliq(ua). | Drihten sæde þis bigspell be sumum man|num' ends: 'se ðe ána gewylt ealra gesceafta `þe leofað 7' AMEN' (ed. Godden 1979: 249–54).

[Note: Interlinear 14c Latin glosses on f. 127v.]

54. ff. 131v/25–134v/10 Ælfric, ÆCHom II, 31: **DOMINICA .XVI. POST PENTECOSTEN.** | 'Nemo potest duobus d(omi)nis seruire. & reliqua. || Drihten cwæð on sumne timan to his leor|ningcnihtum'; ends: 'Sy him wuldor 7 wurðmynt | on ealra worulda woruld. AMEN' (Godden 1979: 268–71).

55. f. 134v/11–23 Ælfric, note: **DE MARIA.** | 'Hwæt wille we secgan ymbe marian gebyrd|tide. . . þi we hit lætað unsæd' (ed. Godden 1979: 271 as ÆCHom II, 31 (app.)).

[Note: F. 134v/24 was blank and has received the note (in an 11c hand): 'ne geberaþ ðys naht þærto. buton for ydelnesse.']

56. ff. 134v/25–139r/20 Ælfric, ÆCHom I, 33: **DOMINICA .XVII. POST PENTECOSTEN.** | 'Ibat ie(su)s in ciuitate(m) que uocatur naim. & reliqua. || Ure drihten. fêrde to sumere byrig'; ends: 'an ælmihtig god untodædlic | á on ecnysse rixiende. AMEN' (ed. Clemoes 1997: 459–64).

[Note: In the outer margin of f. 139r a later hand has inserted (with insertion mark at f. 139r/10, 'næfre') some additional text (trimmed), as also found in CCCC 303 [49], p. 283: 'se `for `syhð [þe næ]]fre nel[e yfe]]les gesw[ican]] ac æf[re] | oð his [lifes] | ende. [on þam] | fulan [ad]]lan. l[igað] | fúle [be]]syloed.' (cf. Clemoes 1997: 464/154, note).]

57. ff. 139r/21–147v/13 Ælfric, ÆCHom I, 35: **DOMINICA .XXI. POST PENTECOSTEN.** | 'Loquebatur hiesus cum discipulis suis in para|bolis dicens. & reliqua; | Drihten wæs sprecende on sumere tide'; ends: 'on | ealra worulda wuruld a on ecnysse. AMEN' (ed. Clemoes 1997: 476–85).

58. ff. 147v/14–148r/10 Ælfric, note: **EXCUSSATIO DICTANTIS.** | 'Fela fægere godspel we forlætað on ðisu(m) ge|dihte . . . buton þa(m) anu(m) þe augustin(us) wiðsæcð' (ed. Godden 1979: 297–98, as ÆCHom II, 34 (app.)).

59. ff. 148r/11–151r/22 Ælfric, ÆCHom II, 35: **IN NATALE UNIUS APOSTOLI.** | 'Ðes apostolica freolsdæg. manað us to | sprecenne'; ends: 'on ealra worulda woruld. AM(EN)' (ed. Godden 1979: 299–303).

60. ff. 151r/23–154v/19 Ælfric, ÆCHom II, 36: **Designauit d(omi)n(u)s et alios .lxx. duos. et reliqua.** | 'Se hælend geceas hi(m) to eacan þa(m)

twelf apostolu(m); ends: 'Sy him symle lof 7 wul|dor ealra his weldæda. AMEN' (ed. Godden 1979: 304–9).

[Note: Interlinear 14c Latin glosses on f. 151rv.]

61. ff. 154v/20–159v/24 Ælfric, ÆCHom II, 37: IN NATALE SANCTORUM MARTYRUM. | 'Cu(m) audieritis prelia. & seditones. nolite terri. & r(e)l(iqua). | Se hælend foresæde his leorningcnihtu(m); ends: 'Sy hi(m) wuldor 7 wurðmynt | on ealra worulda woruld. AMEN' (ed. Godden 1979: 310–17).

[Note: Interlinear 14c Latin glosses on f. 154v–155r.]

62. ff. 159v/25–165v/20 Ælfric, ÆCHom II, 38: IN NATALE VNIVS CONFESSORIS. | 'Homo quidam peregre proficiscens uocauit seruos || suos. & tradidit illis bona sua. & reliqua | Ure driht(en) sæde þis bigspell his leorningcnihtu(m); ends: 'þe leofað on ecnysse æfre buton anginne | onendeleasu(m) (.) mægenþrymme. AMEN' (ed. Godden 1979: 318–26).

[Note: Interlinear 14c Latin glosses on f. 160rv.]

63. ff. 165v/21–171r/24 Ælfric, ÆCHom II, 39: IN NATALE SANCTARUM VIRGINUM. | 'Simile est regnu(m) celoru(m) dece(m) uirginib(us) . . . sponso & spon|se. ET RELIQUA. | Se hælend sæde gelomlice bigspel'; ends: '7 þa(m) halgu(m) gaste on éalra wóru|l|da woruld. AMEN' (ed. Godden 1979: 327–34) [f. 171r/25 blank].

64. ff. 171r/26–179r/16 Ælfric, ÆCHom II, 40: IN DEDICATIONE AECCLISIAE. || 'Men ða leofestan we willað sume tyh|tindlice spræce'; ends: '7 þa(m) | halgan gaste on ealra worulda woruld. AMEN' (ed. Godden 1979: 335–45).

65a. ff. 179r/17–183r/10 Ælfric, ÆCHom I, 36 (first part): k(a)l(ende). NOVEMB(RIS). NATALE OMNIV(V) S(AN)C(T)ORVM. | 'Hálige lareowas ræddon þ(æt) seo geleaffulle | gelapung'; ends: 'þ(æt) we to ðære ecan | freolstide becumon. AMEN' (ed. Clemoes 1997: 486–91, lines 1–146).

65b. ff. 183r/11–187r/6 Ælfric, ÆCHom I, 36 (second part): DE. EUUANGELIO. | 'Videns ie(su)s turbas ascendit in montem. & reliqua. | Ðæt halige godspel þe nu lytle ær ætforan | eow geræd'; ends: '7 mid halgu(m) gaste á on ecnysse. AM(EN)' (ed. Clemoes 1997: 491–96, lines 147–end).

66. ff. 187r/7–194v/15 Ælfric, ÆCHom I, 37: VIII. K(A)L(ENDAS). DECEMB(RIS). NATAL(E) S(AN)C(T)I CLEMENTIS MARTYRIS. | 'Men ða leofestan. eower geleafa bið þe | tru(m)ra'; ends: 'se ðe leofað | 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 497–506).

67. ff. 194v/16–197v/12 Ælfric, ÆCHom I, 39: DOMINICA .I. IN ADVENTVM D(OMI)NI. | ‘Ðyses dægæs þenung. 7 þyssere tide mærd’; ends: ‘þa(m) sý wuldor 7 lof a on ecnyse. AM(EN)’ (ed. Clemoes 1997: 520–23).
68. ff. 197v/13–202v/3 Ælfric, ÆCHom I, 40: DOMINICA .II. IN ADVENTVM D(OMI)NI. | ‘Erunt signa in sole & luna & stellis. & reliqua. | Se godspellere lucas awrat on ðysu(m) dægðerliþcan godspelle’; ends: ‘se ðe leofað 7 rixað. on ealra worulda woruld. AM(EN)’ (ed. Clemoes 1997: 524–30).
- [Note: F. 202v/4–5 originally blank, now with scribble. F. 202v/6 Explicit hic liber.]
69. f. 202v/8–32 Account of Paulinus, bishop of Rochester: ‘Se halga papa gregorius [corr. to ‘gregoryus’] asende ‘hider on eard’ þisne eadiþgan biscop paulinum þe we todæg weorðiað’; ends imperf.: ‘7 nis nan’ (e.g. Sisam 1953: 151–52), after which a line or two has been cut off by the binder. Added to originally blank page in 11c in hand of principal corrector, and subsequently touched up where faded.
- Bodley 342, two added quires:
70. ff. 203r/1–204v/14 Ælfric, ÆCHom II, 7 (lines 123–end): ‘Swa hwá swa sylð anum þurstigum menn | ceald wæter on minum naman’; ends: ‘7 on sawle on ealþra worulda woruld ameN’ (ed. Godden 1979: 64–66) [cf. item 18].
71. ff. 204v/16–206r/14 Ælfric, ÆCHom II, 5 (lines 1–41): ‘[S]imile est regnum celorum homini paþtri familias. qui exiit primo mane. | [S]e hælend cwæð þ(æt) heofenan rice’; ends abruptly: ‘swa swa hlaford his hired on his ealþle’ (ed. Godden 1979: 41–42) [cf. item 15].
- [Note: Space is left blank at 204v/15 for a rubric and in the margin at 204v/16 and 18 for colored initial letters. Rest of 206r/14 and 206r/15–22 originally blank.]
72. f. 206r/14–21 Latin hymn for Mary Magdalene added in 11c “in an un-English-looking hand” (Ker, *Cat.*, p. 366): ‘Laudes chr(ist)o cu(m) canticis. cordis canam(us) modulus . . . gl(ori)a laus atq(ue) | honor. amen’ (ed. Dreves 1886–1922: 12. 174; cf. Gneuss 1968: 116).
- 73a. ff. 206v/1–211v/21 Ælfric, ÆCHom I, 38 (first part): II. k(a)l(endas). DECE(M)BER. NATALE S(AN)C(T)I ANDREE. APOSTOLI. | ‘Ambulans ie(su)s iuxta mare galileae. & rel(iqua). | Crist on sumere tide fêrde wið ða galileiscan sæ’; ends: ‘þe | leofað 7 rixað a buton ænde. AMEN’ (ed. Clemoes 1997: 507–13, lines 1–168).
- [Note: Interlinear 14c Latin glosses on f. 206v.]
- 73b. ff. 211v/22–218r/21 Ælfric, ÆCHom I, 38 (second part): EODEM DIE PASSIO S(AN)C(T)I. ANDREA. APOSTOLI. || ‘Se apostol andreas

æfter cristes | þrówunge'; ends imperf.: 'a to widan feore [. . .]'. (ed. Clemoes 1997: 513–19, lines 169–end).

[Note: Interlinear 14c Latin glosses on ff. 212r–213r. Outer part of f. 218 cut off with partial loss of text from line 338–end. F. 218v originally blank, now contains scribbles in Latin also partially lost (see Sisam 1953: 196)].

PHOTO NOTES: Bodley 342 folios 1–iv recto (fly leaves) and end leaves after f. 206 not photographed. Due to a production error, ff. 113v–114r are rotated on the fiche.

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359. Oxford, Bodleian Library, Bodley 343 (2406)

Ælfric, "Catholic Homilies," other Homilies

[Ker 310, Gneuss—]

HISTORY: The manuscript was written by two scribes of the second half of the 12c. It primarily contains an extensive collection of OE homilies, mostly by Ælfric, all derived from OE material despite the late date of copying. The collection of the two main scribes was augmented in any remaining blank space by additions in a later hand, dated by Ker to the turn of the 12c (*Cat.*, p. 375). Irvine suggests a West Midlands origin, perhaps in the vicinity of Worcester, perhaps even with access to the Worcester library, though not Worcester itself (Irvine 1993: xlviii, l-liv). Kitson (1992: 34) suggests origin at or in the vicinity of Hereford based on close attention to the dialect evidence.

A West Midland provenance is indicated by evidence on the flyleaves. The parchment flyleaves, ff. iii and 173, were once pastedowns in an earlier binding, perhaps replaced already by sometime in the 13c if the drawing on f. 173r dates from then and was not intended to be covered over. F. iii, which was once the parchment endleaf pasted into an earlier binding and which has now been bound rotated and reversed, contains upside down at the foot of the verso, written in a 13c hand (item a), a rhymed antiphon to St. Wulfhad, who was martyred at Stone in Staffordshire and who had a limited cult (see Gerould 1917). The matching endleaf, f. 173, would once have been the opening pastedown in a binding. The pattern of stain and glue shows that the recto would once have been the pasted side and so invisible to view. On this side is a drawing of a bishop with an inscription probably referring to St. Wulfstan, the long-serving 11c bishop of Worcester, who was celebrated soon after his death in 1095 and canonized in 1203. The inscription is in a hand imitating insular minuscule; Ker suggests a date of the 13c (*Cat.* p. 374).

[Note: Ramsay (2002) has suggested that some of the additions are in the 'Tremulous Hand' of Worcester, but this identification is doubted by Franzen (2006).]

All parts of the manuscript received the attention of a late medieval glossator who repeatedly pointed to passages with the annotation in bluish ink 'nota bene' or an abbreviation such as 'no' b' or 'no' in the margin. Both this annotator and an early modern hand note the breakdown in the text at the end of f. vii verso. Possibly the same annotator with his bluish ink provides a missing phrase (?) at the start of f. viii recto. Perhaps the same hand in the same blue ink linguistically updates 'gód' to 'good' nine times on f. viii recto, once on f. viii verso, and once on f. ix recto and corrects a mistaken 'god' to 'gold' on f. viii recto/5 and 'godnys' to 'goodnyse' on f. viii verso/28. The same or another annotator has indicated occasional word divisions with a pair of strokes and picked out *is* with an added stroke in items 1–3 on ff. vi recto–ix verso.

A corrector at f. x recto/7 has scratched out the text and written 'þurh soðe det bote.' in an imitative but clearly distinct script which is very hard to date. A different corrector with bluish ink provides a correction in the margin at f. xii recto a/11. There are other occasional corrections of omission or insertions in faded ink throughout this section, as at f. xviii verso a/31. There is also the occasional additional cross in the margin discreetly calling attention to some passages, as at f. xviii verso a/21. A 15c glossator heavily annotated item 70 on ff. 141v–143v with ME glosses (see Cameron 1974). Hard to date is the attention of a drypoint sketch artist, who drew in the margins of ff. 88v–93r (in section 5).

A table of contents on ff. iv recto–v recto is in an early modern hand and tabulates only those items in the main manuscript, from ff. 1–149, using the ink foliation which was written by the same hand. An early modern annotator records the breakdown of the text at the end of f. vii verso and f. ix verso. The manuscript was donated to the Bodleian by Sir Robert Cotton in 1601 (Ker, *Cat.*, p. 375).

CODICOLOGICAL DESCRIPTION: The bulk of the manuscript was written probably by two main scribes, with additional items by at least one more. Scribe 1 wrote items 1–5, i.e. the original material in sections 1 and 2. Probably one scribe, Scribe 2, wrote the bulk of the rest of the manuscript, though the style and ductus varies considerably over the course of more than 180 folios (see below). A further scribe or scribes of 12/13c wrote the additional material in remaining blank spaces, namely items c–h.

There are multiple foliations in some parts of the manuscript. The opening leaves, Quires I–VI, were paginated in pencil on both recto and verso (in a modern hand), with some errors towards the end, '1–59, *58–*59, 60–61, 52–54, 65 [corr. from 55], 66.' These same leaves were subsequently

foliated in pencil on the rectos with lower-case roman numerals, 'vi-xxxix,' with the added designation '(ult.)' marking the last such leaf. The squeezing of the number at 'xxxvi' and 'xxxviii' shows that the foliation postdates the pagination. The foliation in roman numbers will be followed here (as it has been by Ker and others). For the rest of the manuscript, Quires VII-XXX, leaves have been foliated in black ink on the rectos in a hand contemporary with the table of contents on ff. iv recto-v recto running '1-167.' Probably a different hand has numbered the final leaves with any text in ink '169-172,' while another hand has continued the numbering into the flyleaves in pencil with '173-4.' There is a single pencilled quire signature, '6,' at the beginning of Quire VII, at the top right of f. 1r.

This manuscript brings together multiple sections, some of which may once have been codicologically distinct, as they appear written in different campaigns. Such sections are defined by slight codicological distinctions and by ending with blank space. Both Irvine (1993) and Clemoes (1997) see seven sections, although they differ slightly in the placing of one transition. They also both demonstrate that the sections have distinctive histories of transmission for their contents. The various sections are united by the identity of the scribe(s) involved (presumably all were written at approximately the same time and place) and by a similar page size (leaves throughout the volume measure approx. 308 × 200 mm.) In view of the distinctions, the codicological features of each section will be described separately, stressing the significant differences between sections.

Section 1 comprises quires I-II, ff. vi-x, items 1-4 and c. The written space is approx. 246 × 144 mm., lined in pencil, with single bounding lines, for 28 lines per page. The parchment was presumably originally arranged HFHF in quires of eights; what remains is HF[F]F, F. The original material is written in probably a single hand, even though the writing is significantly smaller on quire II (f. x recto) than on quire I. Rubrics and the enlarged initial letter of a homily are written in red and capitals and the tironian note are touched in red. The rubric of item 1 and the opening pericope are written on a line above the standard opening line. The format of the two surviving conclusions differs: item 2 ends with an extravagant 'AMEN' stretched across a whole line; item 4, on the other hand, ends with a modest 'AM.'

Added material is written by what Ker calls a single hand of 12/13c, although this is unlikely to be just one hand. Item c (i) is in a single column in a careless script with crude neumes and staves, all in black ink.

[Note: This hand also added the "Wulfhad" sequence on f. iii verso and the staved sequence on f. 64v (section 4, item d. (ii)), wrote the note on the Age of the Virgin

on f. 154v (section 6, item e), and supplied the last two lines of the OE poem on f. 170v (section 7, item f).]

Items c (ii) and c (iii), on the other hand, are in a handsome and accomplished script, written in two columns, carefully neumed, and with the use of alternating green and red opening initials, and with red stave lines.

Section 2 comprises quires III–VI, ff. xi–xxxix, items 5(i)–5(lvii). This is written in two columns, each with a written area of approx. 243 × 67 mm., lined in pencil for 34 lines per column. Pricking is visible on the outer edge of the leaves of quire III and on the inner edge of the leaves of quire IV–VI. The parchment was arranged HFHF generally in quires of eight. The short final quire of four with an added leaf and the blank 6 lines at the end of the final item suggest that the quires were prepared for these texts as a unit. Section 2 was once not bound with section 1 as it currently exists. The opening of quire III, f. xi, has pronounced diagonal scoring on the upper outside corner, which continues onto f. xii and faintly on f. xiii and which is the kind of impression left when a leaf sits beside a dog-eared parchment lacking a corner (just such an impression is visible on the lower outside corner of f. 18 and faintly on f. 17 due to just such a faulty parchment leaf on f. 19). F. x, however, does not show such a deformity. Also, f. x, which has lost the rest of its quire, has a wormhole at the top outside that has no corresponding hole in either direction (unlike a later wormhole at the lower inside part of the leaf that carries forward in both directions). The two parts were bound together presumably by the time of the late medieval ‘no’ writer, whose annotations appear in both parts; the end of section 1 was only lost after this life together.

Section 2 is written in a different script from section 1, with caroline rather than insular *f*, *g*, and *r*, reflecting the switch in language to Latin from OE. Ker identifies it as the same scribe (*Cat.*, p. 375). The decorative pattern is quite distinct from the opening section. Initial letters are massively enlarged, drawn in the margin, and often ornately decorated. They are drawn in one or two colors, using red, green, and black. The initial letter after ‘In illo tempore’ and the initial letter following the pericope are also usually drawn in color. There is no touching of capitals in color, though. Items generally but not invariably end in ‘amen.’ Only after the final item is the ‘AMEN’ written in upper-case characters.

Section 3 comprises quires VII–VIII, ff. 1–11, items 6–10. The distinctiveness of this section is suggested by the short quire with which it ends (quire VIII is a four) and the blank space at the end of item 10 (f. 11v/24–28). This section is closely related to the next, which was written after it. Presumably f. 12 was blank when the scribe finished copying out

section 3; that blank space was then used in a subsequent writing campaign for the beginning of the texts comprising section 4. Clemoes suggests such a division (1997: 2–3); Irvine (1993: xx) sees the division at the end of the next quire, after f. 20, where a new item coincides with a new quire, but this division fails to motivate the short quire and blank space seen as significant here.

The written grid of section 3 is 241 × 150 mm., ruled for 28–31 lines per page (31 lines on ff. 1r–1v, 3v–9r, 10v–11r; 30 lines on ff. 2r–3r; 29 lines on ff. 9v–10r; 28 lines on f. 11v) in pencil, with a double bounding line on either side and with the top three and bottom three lines generally extended out into the margin. Pricking is visible on the outer extremity of some leaves. Parchment is arranged HFHF. The text is written by a single hand, scribe 2, the scribe of the second half of the 12c who wrote the bulk of the manuscript. Rubrics and enlarged initial letters are written in red or (at f. 10r/5) in black; capitals are not touched in color. The first rubric is written on two lines ruled above the standard writing grid. Items end in ‘amen’, except that the last item in the section repeats this end-marker (as does item 12 at f. 20v in the next section). The main hand provides occasional eME glosses, as at f. 10r/22. Otherwise the only annotation is by the late medieval ‘no’ writer (at f. 8r/6) and a scribble in the blank space of f. 11v, with a small illegible scratched gloss above it.

Section 4 comprises quires IX–XV (along with the last leaf of quire VIII), ff. 12–64, items 11–31 and d(i)–(ii). This section is intimately connected with the previous, commencing on the once blank leaf at the end of section 3. The written grid is 235–244 × 145 mm. Parchment is arranged HFHF; the parchment is particularly poor quality in quires XIII–XIV (the text avoids a slit at f. 57r/27–28, for example). Ruling in pencil is for 29–37 lines per page, usually 31–34 lines (31 lines on ff. 12v, 17v–19r, 53r, 60v, 32 lines on ff. 13r–17r, 19v–20r, 45r–52v, 53v–60r, 33 lines on ff. 29r–44v, 61v–62r, 34 lines on ff. 21r–28v, 62v–63v; 29 lines on f. 12r, 35 lines on f. 61r, 37 lines on f. 20v) with a double bounding line on either side and with variation in the extension of written lines into the margin (at f. 13r, for example, the 1st, 2nd, 5th and 6th, 14th and 15th, 18th and 19th, 27th and 28th, and 31st and 32nd are so extended, making for a symmetrical pattern about a central axis of the page; more usually, the top three and bottom three lines extend out, as on ff. 28v–43v). The extra lines at f. 20v are in order to squeeze the end of item 12 into the quire; the increase in lines from 61r–63v looks like it is another such attempt, for which the scribe started assembling a quire of single leaves (quire XV). Pricking is particularly visible on the outer margin of the leaves in quire XII. The end of the section is defined by

the anomalous quire XV, incorporating single leaves, and by a page and a half of blank space that would once have occupied f. 64rv.

Section 4 is written by the same single scribe as Section 3. The decorative pattern varies somewhat within the section. In general, rubrics are in red and the opening letter of a homily is enlarged and drawn in red or black (only one color is used for items 11, 12, 16, 23, 25, and 29). Touching of capitals in red occurs sporadically: it is used in part of items 13 (ff. 21v-22r), 15 (f. 26v), 17 (f. 34r), 18 (f. 39v), 19 (ff. 39v-41r), 20 (ff. 41v-42r), 29 (f. 59r-v), 30 (f. 61v-62r), and all of items 16 (ff. 30r-33r) and 31 (ff. 62r-64r). Occasionally the touching picks out openings or endings; i.e. the opening letters of items 17 (f. 33v/13), 18 (f. 35r/18), and the 'amen' of item 23 (f. 50r/6) and 26 (f. 54v/19). The pattern of emphasis seems to be random, though it is used with effect in item 19 to twice pick out the writing on the wall, 'MANE. THECHEL. PHARES. MANE' on f. 41r. (Another mistaken use also occurs in item 19, where the rubricator applies an apparently random dot to the 'y' of 'sýlfne' at f. 40v/13.) Items end with 'amen', except item 12 ends with a double 'amen' (f. 20v), perhaps marking a more emphatic break.

The scribe has included occasional glosses to his own text, as at f. 15r/25. Another early annotator, with a handsome hand similar to but not identical with the main scribe's, writing in faded red ink, has written in the ruled bounding-line of f. 41r, perpendicular to the text, a gloss on the writing on the wall. A later hand writing large scratchy letters above the line has made corrections at ff. 34v/24-25, 48r/30, 58v/8, and 59r/2. A gloss has been erased at 35r/17. The 'no' hand marks occasional passages, as at f. 40r/3, and may have made an insertion at ff. 39v/20, 46v/19, and a substitution at f. 54r/22, all written in light blue ink. Of the added items in section 4, d(ii) is identified by Ker as in the same 12/13c hand as items c(i)-(iii) (*Cat.*, p. 375). Item d(i) is written in a considerably smaller handwriting probably also of the 12/13c.

Section 5 comprises quires XVI-XXIII, ff. 65-128, items 32-64. Parchment is arranged HFHF. The parchment of the final quire is particularly poor with significant defects in the outer edges and a repaired deep tear, e.g. ff. 127-128. In this section the written grid is larger than in the previous section, occupying approx. 258 × 165 mm. It is ruled in pencil for 32-36 lines per page, with double bounding lines on either side (32 lines per page on ff. 89r-96v, 105r-112v; 33 lines on ff. 97r-104v, 113r-128v; 34 lines on ff. 81r-88v; 36 lines on ff. 65r-80v). Pricking is visible in the outer margin of quires XXII and XXIII. Titles originally written in the margin have been partly lost through cropping in quire XVI. The hand is probably the same as

in sections 3 and 4, but the writing is strikingly less compressed than before. The scribe is not entirely consistent in his handwriting: on ff. 82r-84r, 85rv, 86rv, 97rv, 89rv he extends his ascenders up into the upper margin on the top line of the rectos; and throughout entire pages, ff. 155v-164v extends this style as regards ascenders, descenders, ovoids, and capitals, in other words, he uses a chancery style. The ink has dried to a browner color than usual on the early leaves: this tendency is particularly acute towards f. 75v, after which the ink starts returning to a blacker shade. The decorative pattern features rubrics at first placed in the outer margin (items 32 and 33) and then returning to the main body of the text, written in red in an enlarged hand taller than that used in the earlier sections. The enlarged opening letter is generally in red decorated with touches of black; green is also used for decoration in this section (namely at ff. 80v/17, 97r/10, 100v/23, 107v/8-9, 110r/29, 116r/20). That the writing in red script came after the black and is probably by the main scribe is well demonstrated at f. 104v/7, where the large initial 'D' of 'DRIHTEN' covers over the 'fe' of 'Héo|fene' in the next line: in compensation, the two missing letters are provided in the bowl of the 'D' in red ink but in the regular script. Touching of red on capital letters occurs more consistently through this section than before, but for sporadic lapses (i.e. ff. 70v-71r, 88v, 90v-96v 103v-104r, 106r-108r, 111v-112r, 113v-114r, 116v-119r, 123r, 126v-128r); on one spread (ff. 115v-116r) that touching is undertaken in green rather than red. Items end with a generally undecorated 'amen', frequently coupled with a small decorative line-filler, a feature not found in the previous sections.

There are a few layers of light annotation in this section. The main hand provides interlinear glosses, as in all sections, eg. f. 67v/2. There are occasional corrections throughout the section in a hand which may or may not be the main scribe's. These corrections were certainly made at a different time from the main writing campaign: at ff. 70r/26, 70v/27, 74r/4, etc., these insertions are in distinctively darker ink than the main text and at two points (ff. 112r/22, 115r/22) corrections are made in the text in red ink. Some of the corrections are probably a different hand, as at f. 76v/1. The text has also received the attention of the 'nota b' hand, who leaves his distinctive mark at many points (e.g. f. 68r). Some glosses and corrections may be in this hand, as in the margin of f. 71v and f. 73r/9 and the interlinear insertion at f. 88v/7. There is a bold addition in the upper margin of f. 83r. An extravagantly bold hand has inserted the addition 'may may deus | may' at the top of f. 99r; the same hand occurs in the next section at f. 140r. Although not heavily marked up, this section seems to have received fairly extensive attention.

Further evidence of attention is evident in some drypoint drawings on the margins of quire XIX on ff. 88v-93r (in items 45-47). The outer margin of f. 88v (near to lines 11-15) has a doodle that might be a practice run for the drawing at the foot of f. 91v, as might a number of curved lines in the outer margin of f. 90r and further unclear doodles in the outer margin and lower margin of f. 91r. The designs then become more recognizable. On the outer margin of f. 91v (near lines 8-10) and again of f. 92r (near lines 6-9) is a sketch of a leaf with its stem at the top. At the foot of f. 91v is what might be a heraldic eagle, with face turned to the left, upward and inward curving wing ends, and downward lining for the body of the wings (as of a sail), the central body descending to a circle then petering out. At the foot of f. 92r is a roughly sketched face, with nose and beard, a hint of eyes and a mouth, and a prominent cap. The foot of f. 92v has another leaf, as does the foot of f. 93r. The drawings are probably all in drypoint, although some may be in pale ink.

[Note: These drypoint sketches are not visible on the film.]

Section 6 comprises quires XXIV-XXVII, ff. 129-154, items 65-75 and e. The written grid is approx. 260 × 157 mm., ruled in pencil for 31-32 lines per page (31 lines on ff. 129r-134v, 32 lines on ff. 135r-154v). The ruling is particularly light in this section. There are double bounding lines on both sides, with variation in which lines extend beyond the grid, if any. Parchment is better prepared than in previous sections, making it harder to tell flesh sides from hair, but the arrangement is probably still HFHF. The hand, probably the same as that for sections 3-5, now reverts to the smaller writing that was being used in sections 3 and 4. Rubrics are written in a larger script in red (except that the rubric to item 71 is written in green on f. 143v/12); the rubric for the first item (item 65 on f. 129r) is written above the top line. The opening letter of a homily is enlarged and decorated and written in color, in this section usually in green, although sometimes in red. Capital letters are touched in red but for some lapses (i.e. ff. 129v-130v, 137v-138r, 141r, 145v-146r, 147v-149r, 152v-154v) and the occasional spread touched in green (ff. 151v-152r for item 74 only). The end of the section is defined by the presence of blank space and the short final quire.

Annotations in section 6 include the usual glosses in the main hand (e.g. f. 135v/16), clarifications by him (e.g. f. 129v/18) and corrections, including one using the red rubricating ink (at f. 137r/19). Presumably the scribe reread his work and felt inclined to improve upon it, even when he had the red ink pen in his hand. Another series of corrections are possibly by a single hand which is probably not the main scribe's, i.e. at ff. 129r/7, 133r/15, 134r/24, 143v/23(?), 143v/32, 144r/9, 11, 12, 31, 145r/18. A consid-

erable portion of item 71 (Wulfstan's "Sermo Lupi ad Anglos") has received additional punctuation marks in what looks like the bluish ink of this annotator, apparently marking off rhythmic divisions (ff. 143v/25–144r/18). The preceding Wulfstan homily, item 70, received the special attention of a 15c annotator who provided multiple interlinear glosses in English on ff. 141v–143v (see Cameron 1974: 225). A similar hand makes marginal annotations earlier, at f. 139r-v (in part of item 68, Ælfric's "Second OE Pastoral Letter for Archbishop Wulfstan"). The 'no' bene' hand marks numerous passages in this section (e.g. at f. 132v/8). Finally, the extravagantly bold hand of f. 99r inserts the word 'MAY' in the top margin of f. 140r. At the end of the section, an insertion is made into what would have been blank space in a hand of 12/13c (item e). Space has been left for an enlarged and colored opening letter, but this was never filled in.

Section 7 comprises quires XXVIII–XXIX, ff. 155–170, items 77–84. Parchment is arranged HFHF and is particularly cockled throughout the section. The written grid of quire XXVIII is approx. 245 × 138 mm., ruled in pencil for 33 lines per page. Pages are ruled with a double bounding line in the margins. Pricking is clearly visible at the upper part of the leaves in the outer margin of both quires. Quire XXIX at first follows the same pattern only with 32 lines per page (ff. 163r–164v), then (ff. 165r–166v) is laid out in double columns, perhaps motivated by the switch to Latin for item 81. Here each column is some 238 × 62 mm. in written area, with 33 lines per column at f. 165r and 44 lines per column at ff. 165v–166v, and a double bounding line serving both columns in the center. Single-column text resumes from f. 167r with 36 lines in a space measuring 240 × 138 mm. F. 169 is a cut-down leaf (165 mm. in width in place of the more normal 200 mm.), but the written grid remains more or less constant at 242 × 138 mm., ruled for 37 lines.

Writing is probably by the single scribe of sections 3–7, although again with a different aspect from the last section, this time looking more like the less compressed script of section 5. The scribe repeats from section 5 the playful extension of ascenders into the upper margin through much of quire XXVIII. This section has a somewhat different aesthetic from the previous ones in the laying out of the homilies. Almost none of the texts are given rubrics of any kind. Instead they begin with particularly ornate enlarged initial letters, and added part-lines are given decorative boxes at ff. 163r, 164v, 165v, and 167r. In quire XXVIII all such decorative features are in red, sometimes complemented by black. In quire XXIX blue is used for the first time in the manuscript: the initials at ff. 166va/25 and 168v/3 are drawn in blue. Green is used for the initial at f. 165ra/1. A small guide

for the initials on f. 166v and f. 167v is written in red in the outer margin. Marking in red is used in a different way in this section: red marks Latin quotations in items 77, 78, and 84, and is never used to mark capital letters throughout the section.

There is less annotation in this section than in most. The scribe supplies occasional glosses (e.g. f. 162v/15). A later scratchy pen makes a correction at f. 166va/38, writing over what is there. The drypoint drawing of a leaf is repeated three times in the left-hand and upper margin of f. 163v.

A later hand has added item f into originally blank space at f. 170r/29–43. Most of the piece is in a distinctive hand of the 12/13c, writing a compressed script, apparently without rulings. Errors are erased at f. 170r/29, 32, and 37. The final two lines are written in a yet more compressed shaky hand that is identified by Ker as the hand of the 12/13c who has added several other items on f. iii verso, f. x recto, f. 64v, f. 154v, and f. 170v.

Item g has been added on f. 170v into presumably blank space in yet another hand. This very small hand writes into a two-columned grid, 261 × 74–86 mm., ruled in pencil for 58 lines per column. The hand uses extensive abbreviations and much underlining. The item is incomplete due to the loss of the following leaf. A different hand has added 'pater' at the top of the page. Probably the same hand as item g has added items h(i) and h(ii) on the added leaves, ff. 171 and 172. The leaves are ruled in pencil in double columns for a writing grid of 262 × 74–80 mm. for 65–69 lines per column. The small and cramped writing consistently starts on the inside of the double bounding lines. Space has been left for an enlarged illuminated initial at the start of item h(i) (f. 171vb/1), but it was never supplied. Certain capital letters are written prominently in black ink, enlarged but still within the grid. The text begins and ends fragmentarily, but proceeds smoothly across the two leaves (even though they are singletons).

In the Summary Catalogue this manuscript is no. 2406, reflected in a sticker on the inside cover, 'S.C. 2406', and an inked designation on f. v verso. In terms of acquisition it was no. 300. An early Bodleian shelfmark is evident on a leather strip pasted into the inside front cover, apparently off a spine from an earlier binding, which has tooled on the outside, 'NE. F| 4.12', above which is a white stencilled '343' (looking more like '313'). 'NE.F.4. 1' is also written in ink in the lower margin of f. vi recto. Recent library marks are '(2406) Bodl. 343' in ink at the head of f. i recto and 'MS Bodl. 343' pencilled on the inside cover. The Bodleian Library stamp is on blank spaces on ff. iii recto, iv recto, vi recto, 14r, 42r, 78r, 100r, 168v, 172v, and 173v.

The current binding, dated by Ker to the 18c (*Cat.*, p. 374), comprises heavy boards covered in scuffed leather with five ribs on the spine contain-

ing the stitching and 'Bodl. MS. | 343' tooled in gold on the lower spine. The leather spine pasted onto the inside cover gives evidence of another binding that was still in use by the time the manuscript entered the Bodleian's collection and was given its present designation.

COLLATION: v + 205 + ii, foliated i–xxxix, 1–167, 169–174. Ff. i–ii, iv–v, and 174 are paper flyleaves, ff. iii and 173 are parchment flyleaves once used as pastedowns in an earlier binding; I⁶ wants 3 and 4 (inner bifolium) after f. vii, with loss of text (ff. vi–ix); II singleton (f. x, with loss of text before) || III–V⁸ (ff. xi–xxxiv); VI⁴⁺¹ (ff. xxxv–xxxix; f. xxxix is the added leaf, with a stub visible before f. xxxv) || VII⁸ (ff. 1–8); VIII⁴ (ff. 9–12) || IX–XIV⁸ (ff. 13–60); XV⁴ (ff. 61–64) (the middle leaves, 2 and 3, are singletons, with stubs visible after 63 and 62 respectively) || XVI–XXIII⁸ (ff. 65–128) || XXIV⁸ wants 3 and 6 after f. 130 and f. 132, evident in [unmarked] textual lacunae (ff. 129–134); XXV–XXVI⁸ (ff. 135–150); XXVII⁴ (ff. 151–154) || XXVIII⁸ (ff. 155–162); XXIX⁸ wants 8 after f. 170 (ff. 163–167, 169–170) || XXX² two singletons (ff. 171–172).

[**Note:** The isolated singleton, f. x, has flesh facing in; given this and the textual evidence (see item 4), it was probably sheet 8 in its quire.]

CONTENTS:

[**Note:** Major later additions throughout manuscript are labeled a.–h.]

f. iii recto blank.

a. f. iii verso/1–6 (reversed and upside down) Rhymed antiphon for St. Wulfhad: 'Gaude stirpe regia . . . uere dei p(re)ciose.' (pr. Cherry and Cherry 1908: 40); pentrials in various hands.

b. ff. iv recto–v recto Post-medieval (17c) table of contents.

f. vi verso blank.

1. ff. vi recto/1–vii verso/28 Ælfric, ÆCHom II, 25. D(o)m(ini)c(a) .viii. p(ost) pentecosten. 'Cum multa t(ur)ba esset cu(m) nec haberent manduca/rent. 7 Rel(iqua). | Marcus se godspellere cwæð on þissu(m) dæg'; ends imperfectly: 'mid godes gewæpnunge ongean' (ed. Godden 1979: 230–34, lines 1–132) [two folios wanting after f. vii].

2. f. viii recto/1–viii verso/11 Ælfric, ÆCHom II, 26 [opening lost]. 'habban gôd. þu wylt habban hælu. þines lichoman'; ends: 'on ealra woruda [sic] woruld. | AMEN' (ed. Godden 1979: 238–40, lines 111–52).

3. ff. viii verso/12–ix verso/28 Ælfric, ÆCHom I, 17. 'IN illo T(empo)r(e). Dixit ie(su)s discipulis suis. | EGO sum pastor bonus . . . Ðis godspel þe nu geræd wæs'; ends imperfectly: 'ge cariað embe eowerne big[leofan]' (ed. Clemoes 1997: 313–15, lines 1–61).

4. f. x recto/1–12 Ælfric, ÆCHom II, 31 [opening lost; this item is on an isolated singleton, probably last of its quire]: ‘swyðor cepað; Ne cwæð he na þ(æt) us beoð . . . wurðmynt on ealra worulda woruld. AM(EN).’ (ed. Godden 1979: 270–71, lines 93–107).
- c. f. x recto-x verso b Sequences on four-line staves, all neumed:
- (i) f. x recto/13–22 (long lines) ‘Salue s(an)c(t)arum s(an)c(t)issima’ (ed. Drevés 1886–1922: 9.69);
- (ii) f. x verso a/1–16 (two columns) ‘Salue mater saluatoris’ (ed. PL 196.1502);
- (iii) f. x verso b/1–16 ‘Spes maria peccatoris’ (ed. Drevés 1886–1922: 10.13).
5. ff. xi recto/1–xxxix verso “Homiliary of Angers,” sixty-seven short Latin homilies on the gospels in the order of the church year from Lent to Quinquagesima (cf. Étaix 1994, Conti 2004):
- i. f. xi recto a/1–xi recto b/34 ‘INtelligamus quid paulus ap(osto)l(u)s | commemorauit de caritate’; ends: ‘p(rae)state d(omi)no n(ost)ro ie(s)u chr(ist)o’;
- ii. ff. xi verso a/1–xii recto a/15 IN ILLO T(EMPO)R(E). ‘Ductus est ie(su)s | in desertu(m). . . TRigenta an|nis fr(atre)s dilectissimi. uenit d(omi)n(u)s | ad baptismu(m)’; ends: ‘7 ministrabant ei in uitam | et(er)nam. Amen’ (cf. Conti 2004: 112–39);
- iii. ff. xii recto a/16–xii recto b/28 ‘AUDISTIS fr(atre)s in lectione beati | pauli ap(osto)li sup(er)i(us) lecta’; ends: ‘ad | uitam eternam. Amen’ (cf. Conti 1994: 139–45);
- iv. ff. xii recto b/29–xiii recto a/4 IN ILLO T(EMPO)R(E). ‘INt(er)rogauer(un)t ie(su)m discip(u)li ei(us) dicentes. Int(er)rogantes discip(u)li d(omi)n(u)m fr(atre)s k(arissi)mi q(uo)d scribe diceba(n)t’; ends: ‘7 p(er)ducat nos ad uita(m) et(er)nam. | AMEN’;
- v. ff. xiii recto a/5–xiii verso b/10 IN ILLO T(EMPO)R(E). ‘ERat ie(su)s eiciens demo|niu(m). . . Atten|dite fr(atre)s k(arissi)mi q(ua)nta tribulatio erat’; ends: ‘Ipso adiuuante q(ui) c(um) p(atre) 7 sp(iritu)’;
- vi. ff. xiii verso b/11–xiv recto a/31 IN ILLO T(EMPO)R(E). ‘Cum subleuasset | oc(u)los ie(su)s . . . Oportet nos f(ratre)s k(arissi)mi p(rim)u(m) audire’; ends: ‘p(er) o(mn)ia s(e)c(u)la s(e)c(u)lo(rum). Amen’;
- vii. ff. xiv recto a/32–xiv verso b/15 IN ILLO T(EMPO)R(E). ‘EGress(us) inde | ie(su)s secessit in | partes tyri 7 sidonis. 7 R(E)L(IQUA). Ip(s)e d(omi)n(u)s n(oste)r ie(su)s chr(istu)s de iudea egressus’; ends: ‘Q(ui) u(uit. (et) r(eliqua)’;
- viii. ff. xiv verso b/16–xv verso a/26 IN ILLO T(EMPO)R(E). ‘Dix(it) ie(su)s t(ur)bis iudeor(um) 7 p(ri)ncipi(b)us sacerdotu(m) . . . D(ominu)s ac

- redemptor | n(oste)r nulla(m) mac(u)lam h(ab)uit': ends: 'in uita(m) et(er)nam. Amen';
- ix. ff. xv verso a/27-xvi recto b/5 **IN ILLO T(EMPO)R(E)**. 'CUM app(ro)-pinquasset | ie(su)s ierosolimis . . . IN lectione | euang(e)lica fr(atre)s k(arissi)mi audiui(m)s. quia re|demptor n(oste)r misit'; ends: '7 p(er)-ducat nos ad uita(m) | eternam. Amen';
- x. ff. xvi recto b/6-xvii recto b/18 'HODIE Uolum(us) fr(atre)s k(arissi)-mi adimplere | 7 u(er)bu(m) d(ice)re de passione d(o)m(ini)'; ends: 'et gl(ori)a in s(e)c(u)la s(e)c(u)lo(rum). AMEN' (cf. Conti 2004: 147–212);
- xi. ff. xvii recto b/19-xvii verso b/3 'FR(ATRE)S. Expurgate | uet(us) fermentu(m). ut sitis noua | consp(er)sio si(cu)t estis azimi'; ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)lo(rum). Amen';
- xii. ff. xvii verso b/4-xviii recto b/26 **IN ILLO T(EMPO)R(E)**. 'MARIA magdalene | 7 maria iacobi 7 salome . . . In hac l(ecti)one euang(e)lica h(oc) p(ri)mu(m) dice(n)du(m) e(st)': ends: 'Ali(us) euangelista dic(it) q(uo)d ang(e)lis [sic] de celo | descendit';
- xiii. ff. xviii recto b/27-xix recto a/6 **IN ILLO T(EMPO)R(E)**. 'Tomas un(us) de .xii^{ci(m)}. n(on) erat | c(um) eis q(ua)n(do) uen(it) ie(su)s 7 R(E)L(IQUA). Tomas n(on) erat c(um) eis | illis ap(osto)lis': ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)loru(m). Amen';
- xiv. ff. xix recto a/7-xix recto b/2 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Ego sum pastor bon(us) 7 R(E)L(IQUA). Ille bon(us) pastor semet [?] ipsu(m) tr(a)didit. 7 an(im)am'; ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xv. ff. xix recto b/3-xix recto b/35 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Modic(um) 7 ia(m) n(on) uidebitis me. | It(er)um modic(um) 7 ia(m) uidebitis me. H(ic) fr(atre)s d(omi)n(us) | an(te) passione(m) sua(m) dix(it) discip(u)lis suis': ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xvi. ff. xix recto b/36-xix verso b/4 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Uado ad eu(m) q(ui) misit me || . . . Q(ua)n(do) di(xi)t uado ad eu(m)'; ends: 'p(er) o(mn)ia s(e)c(u)las(e)c(u)lo(rum). Am(en)' (ed. Recio 1951);
- xvii. ff. xix verso b/5-xix verso b/33 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s discip(u)lis suis. Am(en) | am(en) dico uob(is) . . . Fr(atre)s k(arissi)mi an(te) ad|uentum d(o)m(in)i rede(m)ptoris null(us) in no(m)i(n)e | fil-ii petebat'; ends: 'ipso adiuuante. Q(u)i u(iuit) 7 r(egnat) p(er)';
- xviii. ff. xix verso b/34-xx recto a/3 'Iste Iacob(us) fili(us) alpei fuit q(ui)a 7 fr(ater) d(o)m(ini) no(mi)n(a)t(ur) | Tres eni(m) sorores

- fuer(ūn)t'; ends: 'felicit(er) <con>su(m)mau(it) martiru(m)' (cf. Conti 1994: 365–68);
- xix. ff. xx recto a/4-xx recto a/36 'Confitemini alteru(trum) | peccata u(est)-ra 7 R(E)LIQUA. Confitebor eni(m) | est. eq(ui)voca(tu)m nom(en)'; ends: 'eni(m) coop(er)it multitudine(m) | peccatorum';
- xx. ff. xx recto a/37-xx verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. || Q(u)is u(es)t(ru)m habebit amic(us) . . . Audistis fr(atre)s k(arissi)mi | q(ua)lem significatione(m)'; ends: '7 p(er) ducat nos ad uita(m) et(er)na(m). | AMEN' (ed. Étaix 1994: 179–80);
- xxi. ff. xx verso a/38-xxi recto a/20 IN ILLO T(EMPO)R(E). 'Rec(um)-bentib(us) xi. ap(osto)lis | aparuit ill(is) ie(su)s 7 R(E)L(IQUA). D(omi)n(u)s n(oste)r | ie(su)s chr(istus) fr(atre)s p(ost) resurrectione(m)'; ends: 'Q(u)i c(um) p(atre) 7 <spiritu> s(ancto) | u(iuit) 7 r(egnat) d(eus) p(er)';
- xxii. ff. xxi recto a/21-xxi recto b/10 IN ILLO T(EMPO)R(E). 'Cum uen-erit paraclit(us) | que(m) ego . . . Ad ha(n)c causam fr(atre)s k(arissi)mi | p(re)dicauit d(omi)n(u)s an(te) passione(m) sua(m)'; ends: 'p(re)-sta(n)te d(omi)no | n(ost)ro ie(s)u chr(ist)o';
- xxiii. ff. xxi recto b/11-xxi verso a/22 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Si q(ui)s diligit me sermone(m) . . . Audistis fr(atre)s | k(arissi)mi in lectione euang(e)lica d(omi)no di|cente'; ends: 'Q(u)i c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxiv. ff. xxi verso a/23-xxi verso b/25 IN ILLO T(EMPO)R(E). 'Erat ho(mo) ex phariseis | nichodem(us) no(m)i(n)e . . . Pharisei iudei s(un)t mali'; ends: 'q(u)i c(um) p(atre)';
- xxv. ff. xxi verso b/26-xxii verso a/14 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis para|bolam ista(m). Ho(mo) q(ui)dam erat di-ues . . . Querendu(m) <est> | nob(is) fr(atre)s quaru(m) d(omi)n(u)s nom(en) m(en)dici no(m)i(n)a|uit lazari'; ends: 'Qui | c(um) p(atre) s(piritu) u(iuit) 7 R(egnat)' (ed. Étaix 1994: 180–82);
- xxvi. ff. xxii verso a/15-xxiii recto a/8 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis parabolam ista(m). Homo q(ui)dam | fe(ci)t cena(m) magna(m) . . . Q(ui)s <est> iste ho(mo) fr(atre)s'; ends: 'Q(u)i c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';
- xxvii. ff. xxiii recto a/9-xxiii verso a/7 IN ILLO T(EMPO)R(E). 'ERa(n)t app(ro)pin|q(ua)ntes ad ie(su)m publicani . . . Pius & misericors ac | rede(m)ptor n(oste)r fr(atre)s k(arissi)mi. n(on) denegauit | mandu-care c(um) peccatorib(us)'; ends: 'qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';

- xxviii. ff. xxiii verso a/8-xxiii verso b/2 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. A(me)n dico uob(is) nisi habundauerit | iusticia . . . Timeam(us) fr(atre)s ista'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxix. ff. xxiii verso b/3-xxiv recto b/17 IN ILLO T(EMPO)R(E). 'Venit ie(su)s in partes cesaree | philippi . . . In lectione euangelica au|distis fr(atre)s k(arissi)mi'; ends: 'Ipso | adiuuante. Q(ui) c(um) p(atre)';
- xxx. ff. xxiv recto b/18-xxiv verso a/9 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima e(ss)et | cu(m) ie(s)u nec haberent . . . Pius 7 misericors semp(er) | miserebitur illi(us) t(ur)be'; ends: 'Ipso adiuuante. q(ui) c(um) p(atre)';
- xxxii. ff. xxiv verso a/10-xxiv verso a/37 IN ILLO T(EMPO)R(E). 'Attendite a falsis p(ro)phetis | qui uenient . . . Multi p(ro)ph(et)e falsatores fr(atre)s'; ends: 'Qui cu(m) | p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 R(egnat)';
- xxxiii. ff. xxiv verso b/1-xxv recto b/16 'FRATRES. Non sim(us) | concupiscentes malor(um). sicut illi | concupierent. Paul(us) ap(osto)l(us) fr(atre)s dilectis|simi doctor gentium'; ends: 'dicam(us) de | s(an)c(t)o euang(e)lio d(omi)no n(ost)ro ie(s)u chr(ist)o';
- xxxiiii. ff. xxv recto b/17-xxv verso b/12 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Homo q(ui)dam erat diue(s) | q(ui) habebat uillicu(m) . . . Quare exemplu(m) dix(it) discip(u)lis suis'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)'(ed. Étaix 1994:183–84);
- xxxv. ff. xxv verso b/13-xxvi recto a/25 IN ILLO T(EMPO)R(E). 'CUM app(ro)p(i)nq(ua)ss(et) ie(su)s ier(usa)l(e)m uidens ciuitate(m) illorum | fleuit . . . Fr(atre)s k(arissi)mi ad|tendite de flente d(omi)no'; ends: 'p(er)ma|nent c(um) illo i(n) s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xxxvi. ff. xxvi recto a/26-xxvi verso a/2 IN ILLO t(em)p(or)e). 'DVo ho(m)-i(n)es ascender(un)t | in te(m)plum ut orarent 7 R(E)L(I)QUA). Audistis | fr(atre)s carissimi de lectione euang(e)lica'; ends: 'Qui uiuis 7 R(egnas) d(eu)s p(er)';
- xxxvii. ff. xxvi verso a/3-xxvi verso b/9 IN ILLO T(EMPO)R(E). 'Exiens | ie(su)s de finib(us) tyri. . . . In lectio(n)e euang(e)lica. audiui|m(us) fr(atre)s k(arissi)mi q(ua) exie(n)s'; ends: '7 de potestate diaboli. Q(ui) u(iuit) 7';
- xxxviii. ff. xxvi verso b/10-xxvii verso a/11 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Beati oc(u)li q(ui) uident que nos uide|tis . . . Cupiebat eum | uidet rex d(aui)d'; ends: 'p(er) eum | qui uiuit i(n) sp(iritu) s(an)c(t)o';
- xxxix. ff. xxvii verso a/12-xxvii verso b/18 IN ILLO T(EMPO)R(E). 'DUM iret ie(su)s i(n) ier(usa)l(e)m | t(ra)nsiebat p(er) mediam samariam

- 7 ga|lileam. 7 R(E)L(IQUA). Isti .x. uiri lep(ro)si fr(atre)s | q(ui) in euang(e)l(i)o (com)memor(antu)r'; ends: '7 p(er)ducat nos | in uitam et(er)nam. Q(ui) uiuit 7';
- xxxix. ff. xxvii verso b/19-xxviii recto a/21 IN ILLO T(EMPO)R(E). 'Nemo pot(est) duob(us) | d(omi)n(is) seruire. 7 cetera. D(omi)n(u)s n(oste)r ammo|net fr(atre)s 7 docet'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)';
- xl. ff. xxviii recto a/22-xxviii recto b/20 IN ILLO T(EMPO)R(E). 'IBat ie(su)s | in ciuitate(m) que uocatur naym . . . Multa mirabi|lia atq(ue) mirac(u)la fe(ci)t d(omi)n(u)s fr(atre)s k(arissi)mi'; ends: 'ad vita(m) p(er)petuam c(um) s(an)c(t)is ang(e)lis suis deducere';
- xli. ff. xxviii recto b/21-xxviii verso a/33 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. | Simile (est) regnu(m) celoru(m) thesauro . . . Thesaur(us) iste | fr(atre)s k(arissi)mi de quo d(omi)n(u)s ait'; ends: 'rede(m)ptor n(oste)r dig|net(ur) nos collig(er)e in celo(rum)';
- xlii. ff. xxviii verso a/34-xxviii verso b/34 IN ILLO T(EMPO)R(E). 'CU(m) int(ra)ssit | ie(su)s (i)n domu(m) cuida(m) p(ri)ncipis phariseor(um) . . . Pi(us) d(omi)n(u)s | ac redemptor n(oste)r n(on) dignabat(ur)'; ends: 'Q(ui) uiuit';
- xliii. ff. xxviii verso b/35-xxix recto b/6 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. | Arborem fic(i) habebat q(ui)da(m) pla(n)[ta]-ta(m) | in uineam. Arbor fic(i) q(ua)m d(omi)n(u)s n(oste)r || ie(su)s chr(istu)s fr(atre)s k(arissi)mi'; ends: 'Q(ui) c(um) p(atre)';
- xliv. ff. xxix recto b/7-xxix verso b/17 IN ILLO T(EMPO)R(E). 'Accesser(un)t | ad ie(su)m saducei . . . Audiui(us) fr(atre)s k(arissi)mi i(n) | lectione euang(e)lica q(uo)d legis doctor'; ends: 'Qui c(um) p(at)re' (ed. Êtaix 1994: 184–86);
- xlv. ff. xxix verso b/18-xxx recto a/3 IN ILLO T(EMPO)R(E). 'Ascendens ie(su)s in nauicula(m) . . . S(e)c(un)d(u)m ystoriã fr(atre)s d(omi)n(u)s in naue(m) ascendit'; ends: '[q]u(i) regnat cu(m) p(at)re in s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xlvi. ff. xxx recto a/4-xxx recto b/7 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Simile (est) regnu(m) celoru(m) ho(min)i regi qui fec(it) | nuptias . . . Ho(mo) iste fr(atre)s qui | fecit nuptias filio suo'; ends: 'ualeam(us) uiue|re in s(e)c(u)la s(e)c(u)lo(rum). am(en)';
- xlvii. ff. xxx recto b/8-xxx recto b/34 IN ILLO T(EMPO)R(E). 'ERat quidã regulus | cui(us) fil(iu)s infirmabatur . . . Pius fr(atre)s k(arissi)-mi rogabat cent(ur)io'; ends: 'ad regna celestia. Q(ui) c(um) | p(at)re 7 sp(irit)u s(an)c(t)o' (ed. Recio 1951);

- xlvi. ff. xxx recto b/35-xxx verso b/24 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. Si|mile (est) regnum celoru(m) ho(min)i regi q(ui)uo|luit r(ati)one(m) . . . || Audistis fr(atre)s dilectissimi quom(odo) d(omi)n(u)s | adsimulauit regnu(m) celorum'; ends: '7 p(er)ducat nos ad uita(m) | et(er)nam. Amen' (ed. Étaix 1994: 186–87);
- xlix. ff. xxx verso b/25-xxxi recto b/2 IN ILLO T(EMPO)R(E). 'ABeuntes pharisey inier(un)t | ut cap(er)ent ie(su)m in sermone. 7 R(E)L(IQUA). Pessimi | iudei fr(atre)s k(arissi)mi semp(er)'; ends: 'Qui c(um) p(at)re 7 sp(irit)u';
- l. ff. xxxi recto b/3-xxxii verso a/15 IN ILLO T(EMPO)R(E). 'Loq(ue)nte | ie(s)u ad t(ur)bas. ecce p(ri)nceps . . . Loq(ue)nte do|(mi)num fr(atre)s'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- li. ff. xxxi verso a/16-xxxii verso b/18 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Simile e(st) regnu(m) celoru(m) | ho(min)i q(ui) seminauit . . . Audiuim(us) fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s assimi|lauit'; ends: '7 (con)g(re)ga|ti c(um) s(an)c(t)is 7 el(e)ctis d(e)i in horrea domini';
- lii. ff. xxxii verso b/19-xxxiii recto a/37 IN ILLO T(EMPO)R(E). 'AMbula-bat | ie(su)s iuxta mare galilee . . . Domin(us) ac rede(m)ptor n(oste)r | fr(atre)s k(arissi)mi uocauit 7 ait'; ends: '7 deduc(er)e p(er) illo(rum) i(n)t(er)c(es)|sionem ad gl(ori)am ETERNAM';
- liii. ff. xxxiii recto b/1-xxxiii verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s | discip(u)lis suis. Er(un)t signa in sole 7 luna | 7 stellis . . . D(omi)n(u)s ac | redemptor n(oste)r fr(atre)s k(arissi)mi paratos nos'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- liiii. ff. xxxiii verso a/27-xxxiii verso b/36 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis parabolam hanc. Ho(mo) | quidam p(er)egre p(ro)ficiscens . . . Ho(mo) iste fr(atre)s k(arissi)mi de quo audistis in lectione euang(e)lica'; ends: 'Qvi cum patre' (ed. Étaix 1994: 187–89);
- lv. ff. xxxiii verso b/37-xxxiiii verso a/18 IN ILLO T(EMPO)R(E). 'Cum audisset ioh(ann)es in || uinculis op(er)a chr(ist)i . . . Querendum no|bis fr(atre)s k(arissi)mi cur ioh(ann)es p(ro)pheta'; ends: 'Ipse d(omi)n(u)s adiuuuit | nos. Q(ui) c(um) p(at)re';
- lvi. ff. xxxiiii verso a/19-xxiv recto b/1 IN ILLO T(EMPO)R(E). 'Miserunt iud(e)i ab ierosoli|mis sac(er)dotes 7 leuites. Ex p(re)dicati|(o)nei [sic] hui(us) lectionis nob(is) u(er)bis ioh(ann)is'; ends: 'nos p(er)ducat ad uita(m) et(er)na(m) i(n) s(e)c(u)lo s(e)c(u)lo(rum). Am(en)';
- lvii. ff. xxxiv recto b/2-xxxv recto a/8 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Ecce ego mitto uos | sicut oues in medio

- luporu(m). 7 R(E)L(IQUA). Ecce ego mitto uos in mundum; ends: '7 ego cognoscam | uos';
- lviii. ff. xxxv recto a/9-xxxv recto b/29 'IN principio erat u(er)bum . . . In lectione euan|gelica fr(atre)s k(arissi)mi'; ends: '7 r(egnat) p(er) infinita s(e)c(u)la | s(e)c(u)lorum. AMEN' (ed. Étaix 1994: 177–78);
- lix. ff. xxxv recto b/30-xxxvi recto b/17 IN ILLO T(EMPO)R(E). 'Postquam <con>summati | sunt dies octo . . . Domin(us) ac redemptor || noster fr(atre)s k(arissi)mi n(on) uenit soluere le|ge(m) s(ed) ad implere'; ends: 'Q(ui) c(um) p(atre) 7 f(ilio)';
- lx. ff. xxxvi recto b/18-xxxvi verso b/22 IN ILLO T(EMPO)R(E). 'Cum natus esset ie(su)s | in bhetleem [sic] . . . Domin(us) ac redemptor n(oste)r fr(atre)s | dilectissimi q(ua)n(do) nat(us) fuit in iudea'; ends: 'illo adiuuante q(ui) cu(m) p(at)re 7';
- lxi. ff. xxxvi verso b/23-xxxvii recto a/29 IN ILLO T(EMPO)R(E). 'Cum factus | e(ss)et ie(su)s annorum .xii. ascendentib(us) . . . FR(ATRE)S dilectissimi | domin(us) semp(er) fuit 7 e(st) 7 erit sine | fine'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu)';
- lxii. ff. xxxvii recto a/30-xxxvii verso b/9 IN ILLO T(EMPO)R(E). 'NUptie facte | sunt i(n) chana galilee . . . Domin(us) ac re||demptor n(oste)r fr(atre)s k(arissi)mi inuitatus | fuit ad nuptias'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 r(egnat) p(er)';
- lxiii. ff. xxxvii verso b/10-xxxviii recto b/12 IN ILLO T(EMPO)R(E). 'Cum descendisset ih(esu)s | de monte: ecce lep(ro)s(us) . . . In dieb(us) ill(is) fr(atre)s k(arissi)mi multa t(ur)ba ueni|ebat ad d(omi)n(u)m'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 r(egnat)';
- lxiv. ff. xxxviii recto b/13-xxxviii verso a/5 IN ILLO T(EMPO)R(E). '[A]scendente ie(s)u i(n) nauic(u)lam | secuti sunt eum discip(u)li ei(us) 7 R(E)L(IQUA). Quer|en)dum <est> istoria fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s in nauicula | fuit 7 discip(u)li ei(us)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit)';
- lxv. ff. xxxviii verso a/6-xxxix recto a/19 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Simile <est> regnu(m) celorum ho(min)i | patrifamilias q(ui) exiit . . . Audistis fr(atre)s dilectissimi i(n) lectione | euang(e)lica quali similitudi(ne)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto)';
- lxvi. ff. xxxix recto a/20-xxxix verso a/13 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima | <con>ueniret. 7 de ciuitatib(us) . . . D(omi)n(u)s n(oste)r fr(atre)s k(arissi)mi | dixit p(er) similitudin(em). 7 p(ost)modum'; ends: 'Ipso adiuuante. Qui c(um) p(atre) 7 s(piritu) s(ancto)' (ed. Étaix 1994: 178–79);

- lxvii. ff. xxxix verso a/14-xxxix verso b/30 IN ILLO T(EMPO)R(E).
 'ASSu(m)psit | ie(su)s .xii^{ct(m)}. discip(u)los suos. 7 ait illis. Ecce
 as(cendim(us) iherosolima(m) . . . D(omi)n(u)s n(oste)r fr(atre)s
 k(arissi)mi <com>memorauit | de passione sua quia ap(rop)inquabat';
 ends: 'qui | nos illuminauit. AMEN' [lines b/31–36 blank].
6. ff. 1r/1–4r/31 Ælfric, ÆCHom I, 1: **Incipit liber catholicor(um) sermon-
 um anglice in anno .i. | sermo ad pop(u)l(u)m de inicio creature.** 'AN
 angin is alræ ðingæ þæt is god almihtig'; ends: 'þæt ece lif mid gode þe
 ðe á on ecnesse rixæd. | AMEN' (ed. Clemoes 1997: 178–89).
7. ff. 4v/1–6v/2 Ælfric, ÆHom 13: 'Erat homo ex phariseis nichodemus
 nomine. princeps iudeo(rum) & R(E)L(IQUA). | Sum phariseisc món
 wæs íhaten nichodemus'; ends: 'þam halgæ gaste on ane godcynndysse.
 We cweðæþ AMEN' (ed. Pope 1967–68: 479–89, no. 12).
8. ff. 6v/2–8r/26 Ælfric, ÆHom 8: EWANGELIUM | 'SVME MEN NVTEN
 íwiss, for heoræ nyttenyssæ'; ends: 'mid þæs halgæn gastes gyfe. þam
 is æfre án wuldor 7 an wurðment. Amen' (ed. Pope 1967–68: 357–68,
 no. 8).
9. ff. 8r/27–10r/4 Ælfric, "The Healing of the King's Son" (ÆHomM 6
 (Irv 1)) : 'Erat quidam regulus cuius filius infirmabatur capharnaum
 & R(E)L(IQUA) | URe hælend cóm hwilon tó chánan'; ends: 'ðam is
 anweald 7 wuldor 7 wurðment on ecnysse Á to worulde. AMEN' (ed.
 Irvine 1993: 19–25, no. 1).
10. ff. 10r/5–11v/23 Ælfric, "The Servant's Failure to Forgive" (HomM7
 (Irv 2)): 'Simile est regnum celorum homini regi & reli(qu)a. | CRÍstes
 íwunæ wæs ðæt he wolde oft spæcæn'; ends: 'beo him áá wurðmynt 7
 wuldor. AMEN. AMEN' (ed. Irvine 1993: 37–45, no. 2).
- [Note: f. 11v/24–28 blank, except at the bottom in a later hand 'omelia gregori
 pape']
11. ff. 12r/1–14v/7 Ælfric, ÆCHom II, 30: De patientia Iob 7 Constantia.
 quom(od)o in dolore firmus in fide p(er)seuerauit | 'Míne gebroðræ
 we rædeþ nu æt godes þenunge be þam eadige wære iob'; ends: 'þe ðe
 ane is god áá | on ecnysse. AMEN' (ed. Godden 1979: 260–67).
12. ff. 14v/8–20v/37 "History of the Holy Rood Tree" (LS 5 (InventCross-
 Nap)): 'HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo rode
 wæs'; ends: 'ðær gyt | oð þysne andweardan dæg heo íhealdene weron
 Amen Amen' (ed. Napier 1894: 2–34).
13. ff. 21r/1–23r/34 Ælfric, ÆCHom I, 19: 'Ðę hælend crist syððan he to
 þisse líue com. 7 wæs món íwæxæn'; ends: 'on þare he rixæð mid
 alle his halgum on alre worulda woruld á butan ende. | on ecnysse.
 AMEN' (ed. Clemoes 1997: 325–34).

14. ff. 23v/1–26v/6 Ælfric, ÆCHom I, 29: **Passio sancti lauren/tii martyr-
is .iiiiito. id(us) aug(usti)**. ‘ON DECies dæige þæs wælréowan caser-
es; ends: ‘he þro[wode mid kene mode monigfealde tintrega mid
ðam he orsorglice on ecenyse | wuldræð am(en)’ (ed. Clemoes 1997:
418–28).
15. ff. 26v/6–30r/5 Ælfric, ÆCHom I, 31: **Passio sancti bartholomei
ap(osto)li. viii. k(a)l(endas). sept(embris)**. | ‘Wyrdwriteræs sæcgæð
þet ðreo leodscipæs beop ihaten india; ends: ‘Sy him wyldor 7 lof. | on
alre woruldæ woruld. AMEN’ (ed. Clemoes 1997: 439–50).
16. ff. 30r/5–33v/12 Homily (LS 18.1 (NatMaryAss 10N)): **Natiuitas sancte
marie**. | ‘Men ða leofeste wurðie we nú on andweardnyse þá gebyrdtide
þære | eadige femne s(an)c(t)e maria; ends: ‘he ús gife sibsum lif. 7 ece
éadignyssæ á buton ends. god us to þam fylste. Am(en)’ (ed. Assmann
1889: 117–37, no. 10).
17. ff. 33v/12–35r/12 Ælfric, ÆCHom II, 32: **Passio s(an)c(t)i mathei
ap(osto)li. x k(a)l(endas) oct(obris)**. | ‘Þe apostol math(eu)s and god-
spellere becóm; ends: ‘Beo þæs gode lof á buto(n) | ende on écnesse.
AMEN’ (ed. Godden 1979: 275–79).
18. ff. 35r/12–39v/16 Ælfric, Life of St. Martin (ÆLS (Martin)) [with
omissions]: **Incipit uita s(an)c(t)i Martini episcopi .iiii. id(us).
Novemb(ris)**. | (preface) ‘Sulpicius hatte sum snoter writere . . . buton
his agene wundra. | (text) MARTINUS ðE MERE BISCOP WÆS IBO-
REN ON ðAM FÆSTENE | sabaria iháten; ends: ‘þe þe on ecnyse
rixæð almihtig wealdend. AMEN’ (ed. Skeat 1881–1900: 218–312).
19. ff. 39v/16–41r/31 Ælfric, ÆCHom II, 28: **D(o)m(ini)ca x^a. po(st) |
pentecost(en)**. ‘DIXIT ie(su)s ad quosdam . . . DRIhten sæde þis big-
spel bi sumu(m) monnu(m); ends: ‘þe ðe ane wælt alræ isceaftæ.
Amen’ (ed. Godden 1979: 249–54).
20. ff. 41r/31–42v/26 Ælfric, ÆCHom II, 29: **Euuang(e)l(iu)m**. | ‘Men þa
leofeste hwilon ær wé sæden éow þo‘ne’ pistol; ends: ‘Ðe ðe leofæð 7
rixæð on alræ woruldæ woruld. Amen’ (ed. Godden 1979: 255–59).
21. ff. 42v/26–45r/19 Ælfric, ÆCHom I, 8: **Dom(ini)ca / iiiia post /
epiphania(m) d(omi)ni**. ‘Cum autem descendisset ie(su)s de monte
. . . Mathevs ðe godspellere wrát on ðissere godspellice | redinge; ends:
‘7 án god on áne | godcundnesse effre wuniende buton anginne 7 énde.
Amen’ (ed. Clemoes 1997: 241–48).
22. ff. 45r/20–47v/11 Ælfric, ÆLS (Peter’s Chair): **XXVIIa. ID(US) MAR-
TII CATHEDRA S(AN)C(T)I PETRI AP(OSTO)LI**. | ‘We cwæðæð on
gerímcraefte cathedra sancti petri; ends: ‘he gewat þa to heofonu(m).

- to hælende criste. ðam is wuldor 7 wurðment á | on alræ woruldæ woruld. AMEN' (ed. Skeat 1881–1900: 218–39).
23. ff. 47v/11–50r/6 Ælfric, ÆCHom I, 13: ANNUNTIATIO S(AN)C(T)E MARIE. | 'VRe almihtig s' c' uppend. ðe ðe alle isceaftæ'; ends: 'þe ðe weald alle þing mid fæder 7 mid þa(m) halgæ gaste á on ecnesse. AMEN' (ed. Clemoes 1997: 281–89).
24. f. 50r/7–50v/8 Ælfric, part of ÆCHom II, 5: *Dominica in septuagesima*. | 'We wyllæð sæcgæn bi þisse andwearde tide'; ends: 'we him | singæð ecelice all(elui)a buten geswinke. Am(en)' (ed. Godden 1979: 49–51, lines 234–287) [this item is a note on Alleluia which generally follows the next homily].
25. ff. 50v/9–52v/23 Ælfric, ÆCHom II, 5: 'Simile est regnum celorum homini patrifamilias & R(E)L(IQUA). | Se hælend cwæð þ(æt) heofene ríce wére ilic summen hyredes ealdre'; ends: 'þe ðe leofæð 7 rixæð nú 7 symle á on worulde. Amen' (ed. Godden 1979: 41–49, lines 1–233).
26. ff. 52v/24–54v/19 Ælfric, ÆCHom II, 6: *D(omi)nica in sextagesima*. 'Cum turba plurima convenirent ad ie(su)m & cetera. | Oon sumere tide þa þa mucel meniu samod comen to þam hælende'; ends: 'þ(æt) éce lif habben moten on alre woruldæ | woruld a buton ende. AMEN' (ed. Godden 1979: 52–59).
27. ff. 54v/19–56v/27 Ælfric, ÆCHom I, 10: *D(OMI)NICA IN QVINQUAGESSIMA*. | 'Assumpsit ie(su)s duodecim discipulos suos secreto & ait illis & cetera. | Her is iréd on þisse godspelle'; ends: 'þe ðe leofæð 7 rixæþ | á on alræ woruldæ woruld á buton ende AMEN' (ed. Clemoes 1997: 258–65).
28. ff. 56v/27–58v/6 Homily (HomS 11.1 (Belf 5)): *D(O)M(IN)ICA .I^a. QUADRAGESIMA*. | 'Men þa leofeste ic cyðe eow þ(æt) ðreo þing'; ends: 'mid fæder 7 mid sune 7 mid þam halge gaste leofæþ | 7 rixæð þurh alræ woruldæ woruld a on écnesse á buton ende AMEN' (ed. Belfour 1909: 40–48, no. 5; Scragg 1992: 73–83, no. 3).
29. ff. 58v/7–60r/17 Homily (HomS 15 (Belf 6)): *D(OMI)NICA S(E)-C(UN)DA IN QVADRAGESIMA*. 'Men þa leofeste we wyllæð hér | spécan feawu(m) wordum'; ends: 'mid fæder. 7 mid sunu. 7 mid þam | halgum gaste á on alræ woruldæ woruld á buton ende Am(en)' (ed. Belfour 1909: 50–58, no. 6).
30. ff. 60r/17–62r/10 Ælfric, ÆCHom I, 38 (first part): *Nat(a)l(e) s(an)-c(t)i andree ap(osto)li*. | 'Ambulans ie(su)s iuxta mare galilee. & R(E)-L(IQUA); | CRist on sume tide ferde wið þare galileiscen sæ'; ends: 'beo wuldor | 7 lof hælende criste á on alræ woruldæ woruld á buton ende Amen' (ed. Clemoes 1997: 507–13, lines 1–168).

31. ff. 62r/10–64r/14 Ælfric, ÆLS (Edmund): Nat(a)(e) s(an)c(t)i eadmu(n)di | regis & martyris. ‘SVM swyðe ilæred múnuc’; final half line erased, now ends ‘á mid his heofenlice fæder 7 þa [.]’ (ed. Skeat 1881–1900, 2: 314–34, no. 32).
- d. f. 64r/15–64v/33 once blank; now:
- (i) f. 64r/15–64v/33 Caesarius of Arles, Sermon 179: **Dedicacione eccl(esi)e** ‘Fu(n)dam(en)tu(m) aliud nemo p(otes)t pon(er)e p(re)trid ie q(uod) positu(m) (est) q(u)i est ch(ristu)s ie(su)s. In lect(i)one ap(osto)lica q(ue) nob(is) paulo ante recitata’; ends imperf. ‘n(on) p(er) purgatoriu(m) igne(m) tran(s)ire m(er)ebu(n)t(ur) ad uita(m) | S(ed) et(er)no i(n)ce(n)dio’ (ed. Morin 1953: 724–29, secs. 1–8; also as attributed doubtfully to Augustine, *Sermones suppositii de Scripturis* 104, PL 39, 1946–50, chs. 1–8).
- (ii) f. 64v/34–40 Sequence on a four-line stave: ‘Specialis graciosa uirgo maria’ (ed. Dreves 1886–1922: 40.103).
32. ff. 65r/1–66r/2 Ælfric, ÆCHom I, 39: **D(omi)nica p[rima] / de adue[ntu] / domini** | ‘Þisses dæges ðenung 7 ðissere tide mærd. specað ymbe godes tócyne’; ends: ‘ðam beo wuldor 7 lof on ecnesse. AMEN’ (ed. Clemoes 1997: 520–23).
33. ff. 66r/1–67v/14 Ælfric, ÆCHom I, 40: **D(omi)nica se[cunda] / in adue[ntu] domini** | ‘Ðe Godspellere lucas awrat on ðissu(m) dægðerlican godspelle’; ends: ‘þe ðe leofað 7 rixað on alra worulda world. AMEN’ (ed. Clemoes 1997: 524–30).
34. ff. 67v/14–69v/14 Ælfric, ÆCHom I, 2: **IN DIE NATALIS D(OMI)NI**. | ‘We willað to trumninge eowre leafa’; ends: ‘á on annesse ðæs halgan gastes on ealra weorulda weorld. Am(en)’ (ed. Clemoes 1997: 190–97).
35. ff. 69v/14–72r/4 Ælfric, ÆCHom II, 3: **Sermo in epiphania domini**. ‘Ðes dæg is ihaten on bocu(m). Epiphania [*sic*]’; ends: ‘þe ðe leofað and rixað á buten ende. AMEN’ (ed. Godden 1979: 19–28).
36. ff. 72r/4–74r/28 Ælfric, ÆCHom I, 9: **Purificatio S(an)c(t)e Marie**. | ‘Postquam impleti sunt dies purgationis marie & RELIQUA. | God bead on ðære alde lage’; ends: ‘Ðe þe leofað ant | rixað á buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
37. f. 74r/28–74v/28 Homily (HomU 45 (Nap 56)): **De confessione**. | ‘Leofa man ic axie þe on drihtnes namen hwylces geleafan ðu beo to gode’; ends: ‘he sylf leofað 7 rixað mid fæder ant | sunæ. 7 halig gast. á on ecnesse AMEN’ (ed. Napier 1883: 289–91, no. 56).
38. ff. 74v/28–76v/29 Ælfric, ÆCHom I, 14: **D(omi)nica in ramis palmar(um)**. | ‘CRITES [*sic*] ðrowung wæs íred nú beforen us’; ends:

- 'þe ðe leofað 7 rixað á buton ende Amen' (ed. Clemoes 1997: 290–98). At f. 76v/30 is the note: 'Cirlice þeawæs forbeodoð to secgenne ænig spel on ðam ðrym swýgdagas' (see Hill 1985).
39. ff. 76v/31–78v/14 Ælfric, *ÆCHom* I, 15: **De resurrectione domini**. 'Maria magdalene & maria iacobi & salomeę & R(E)L(IQUA). | Oft ge hyrdon embe ðæs hælandes ærist'; ends: 'nú ant á on ecnesse AMEN' (ed. Clemoes 1997: 299–306).
40. ff. 78v/14–80v/16 Ælfric, *ÆCHom* I, 18 presented in two parts: (a). ff. 78v/14–79r/8 **In letania maiore**. | 'Ðas dagas beoð íhatene letanie . . . þe her nú ired wæs eowre leafan to trymninge.' (b) ff. 79r/9–80v/16 **IN letania maiore**. | 'Dixit ie(su)s discip(u)lis suis . . . Þe hælend cwedð to his leorningnihtas'; ends: 'þe ðe leofað 7 | rixað mid fæder 7 mid halge gaste á buton ende Amen' (ed. Clemoes 1997: 317–24, lines 1–43 and 44–213).
41. ff. 80v/16–83r/5 Ælfric, *ÆCHom* I, 21: **Sermo de ascensione | domini** 'LVcas þe godspelle us munode on ðisse pistolrædinge'; ends: 'Ðe þe leofað 7 rixað mid þa(m) almihtiga fæder 7 þa(m) halga gaste. á on ecnesse. | Amen Amen' (ed. Clemoes 1997: 345–53).
42. ff. 83r/5–85r/24 Ælfric, *ÆCHom* I, 22: **IN die sancto pentecosten |** 'FRAM ÐAM halgan æsterlican dæge þære æsterlican tide'; ends: 'Ðe þe leofað 7 rixað á buton ende AMEN' (ed. Clemoes 1997: 354–64).
43. ff. 85r/25–87r/26 Ælfric, *ÆCHom* I, 25: **Natiuitas Sancti iohannis Baptiste; Uiii. k(a)l(endas) Ivlii**; | 'Ðé GODspellere lucas awrát on cristes béc ends: 'þam beo wuldor 7 | lof mid fæder 7 halgu(m) gaste á on ecnesse AMEN' (ed. Clemoes 1997: 379–87).
44. ff. 87r/27–88r/17 Ælfric, *ÆCHom* I, 26 (first part): **Passio sanctor(um) ap(osto)lor(um) petri & pauli**. | 'Uenit ie(su)s in partes . . . MATHEUS ðe godspellere wrát on ðære godspellicen ísetnyssse'; ends: 'ðet him ne bið i|tyðoð naðor ne synnæ forgifenyssse. ne infær ðæs heofenlican rices' (ed. Clemoes 1997: 388–91, lines 1–96).
45. ff. 88r/17–90r/14 Ælfric, *ÆCHom* I, 26 (second part): **De passione ap(osto)loru(m) | petri & pauli**. 'WE wyllað eafter ðisse godspille [sic] eow ræccan ðara ap(osto)la drohtininga'; ends: 'Ðam beo wuldor 7 lof á on ecnesse. AMEN' (ed. Clemoes 1997: 391–99, lines 97–295).
46. ff. 90r/15–92v/13 Ælfric, *ÆCHom* I, 27: **Natale / s(an)c(t)i pauli**. 'Godes laðung wyrðað þisne dæg'; ends: 'héo mid heom 7 mid gode þ(æt) éce lif habben moten. AMEN' (ed. Clemoes 1997: 400–9).
47. ff. 92v/13–95v/2 Ælfric, *ÆCHom* I, 20: **De fide / catholica**. 'Ælc cristene man sceal æfter rihte cunnan ægðer ge | his pater noster ge his credan';

- ends: 'þe ðe þurh wunæð on þrynnysse án almihtig god. á on écnésse Amen' (ed. Clemoes 1997: 335–44).
48. ff. 95v/3–97r/8 Ælfric, ÆCHom I, 6: **Circu(m)sci/sio d(omi)ni**. 'ÐE GODspellere lucas beleác þisses dægges godspel'; ends: 'béo | him wuldor 7 lof á on ecnysse AMEN' (ed. Clemoes 1997: 224–31).
49. ff. 97r/8–98v/19 Ælfric, ÆCHom I, 23: **S(e)c(un)d(u)m Lvcam**. | 'Homo quidam erat diues. . . ÐE wældendæ drihten sæde þis bigspel'; ends: 'héo þreo on annre godcynd|nysse wuniende butan anginne. 7 endunge. á on weorlde AMEN' (ed. Clemoes 1997: 365–70).
50. ff. 98v/20–100v/21 Ælfric, ÆCHom I, 24: **S(E)C(UN)D(U)M Lvcam**. 'Erant adp(ro)pinquantes . . . Þæt halige godspel us sæð þ(æt) refan 7 synfulle men neahleacedon'; ends: 'þe ðe leofað 7 rixað mid fader on án|nesse þæs halgan gastes on alræ worulda woruld. AMEN' (ed. Clemoes 1997: 371–78).
51. ff. 100v/21–103r/2 Ælfric, ÆCHom I, 28: **S(e)c(un)d(u)m Lvcam**. | 'Cum appropinqua(r)e)t ie(su)s hierusalem . . . ON summere tide wæs ðe hælend farende'; ends: 'Beo ðe lof 7 wuldor on alræ woruldæ woruld. AMEN.' (ed. Clemoes 1997: 410–17).
52. ff. 103r/3–104v/4 Ælfric, ÆCHom I, 33: **S(e)c(un)d(u)m Lvcam**. 'Ibat ie(su)s in ciuitatem que uocatur naim . . . URE drihten ferde tó sumere burig'; ends: 'Héo ðrý án ælmihtigæ gód unto dæledlic á on écnysse rixiende. AM(EN)' (ed. Clemoes 1997: 459–64).
53. ff. 104v/5–107v/7 Ælfric, ÆCHom I, 35: **S(e)c(un)d(u)m Mathevm**. 'Loquebatur ie(su)s. . . DRIHTEN wæs specende on sumere tide'; ends: 'þú ðe leofæst 7 rixost mid ðam | ecén fæder 7 halgu(m) gaste on alræ werolda weoruld AMEN' (ed. Clemoes 1997: 476–85).
54. ff. 107v/7–110r/28 Ælfric, "The Healing of the Blind Man" (ÆHomM 2 (Irv 3)) : **S(e)c(un)d(u)m Ioh(anne)m**. | 'Preteriens i(esu)s uidit hominem cecum a natiuitate. & RELIQ(UA) | VRE drihten ðe mildheortæ hælend'; ends: '7 we wurdon onlihte ðurh ðone lyfigiendan drihten þe leofæð á ón | ecnysse. AMEN' (ed. Irvine 1993: 61–74, no 3).
55. ff. 110r/28–113r/23 Ælfric, ÆCHom I, 30: **assumptio sancte marie**. | 'Hieronimus ðe halga sacerð wrat ænne pistol'; ends: 'Ðe þe leofæð 7 rixað mid fæder 7 halgæ gaste on alre weoruldæ weoruld AMEN' (ed. Clemoes 1997: 429–38).
56. ff. 113r/23–114v/19 Ælfric, ÆCHom I, 36 (first part): **festiuitas om(n)-ium sanctor(um)**. | 'Halige larweas sædon þ(æt) seo geleaffulle ge-laðung'; ends: 'þ(æt) wé to ðare ecan freolstide bécumen' (ed. Clemoes 1997: 486–91, lines 1–146).

57. ff. 114v/20–116r/15 Ælfric, *ÆCHom* I, 36 (second part): **S(E)C(UN)-D(U)M Math(eu)m**. ‘Uidens ie(su)s turbas ascendit in montem. Et Reliq(ua). | Ðæt halige godspel þe lutle ær ætforan eow íræd’; ends: ‘scyppend. 7 alysend. ealra halgenæ mid fæder. 7 mid halgu(m) gaste. á on ecenesse AMEN’ (ed. Clemons 1997: 491–96, lines 147–291).
58. ff. 116r/16–117v/31 Ælfric, *ÆCHom* II, 24: **In octaua ap(osto)lor(um) petri & pauli**. | ‘Matheus þe godspellere awrát on cristes béc . . . IVssit ie(su)s discipulos suos ascendere in nauiculam . . . Ðe hælend wæs gebysgod’; ends: ‘Béo hi(m) wuldor 7 lof on alræ weorulda weoruld | á to tidan fore Amen’ (ed. Godden 1979: 223–29).
59. ff. 117v/31–119v/11 Ælfric, *ÆCHom* II, 27: **Iacobi ap(osto)li**. | ‘ON ðissu(m) dæge we wurðiað on úre lofsange’; ends: ‘þam is wuldor 7 wyrðmend on ealræ weoruldæ weorld | AMEN’ (ed. Godden 1979: 241–48).
60. ff. 119v/11–121v/4 Ælfric, *ÆCHom* II, 37: **pl(ur)imor(um) martyrurum**. | ‘Cum audieritis prelia & seditiones nolite terreri & R(E)L(I)QUA. | De [sic] hælend foresæde his leorningcnihtu(m)’; ends: ‘Béo him wulldor 7 wyrðmynt on alræ weoruldæ weoruld. AMEN’ (ed. Godden 1979: 310–17).
61. ff. 121v/4–122r/11 Ælfric, “The Martyrdom of St. Vincent” (*ÆLS* (Vincent)): **Uni(us) martiris**. | ‘AMEN amen dico uobis nisi granum frumenti . . . Soð soð ic eow secge gif þ(æt) isawene’; ends: ‘on anre godcundnesse on áne mægenðryme on anúm | gecynde á on ecnesse. AMEN’ (ed. Irvine 1993: 111–15, no. 4, lines 284–372, also Skeat 1881–1900 2: 425–43).
62. ff. 122r/11–124r/27 Ælfric, *ÆCHom* II, 38: **Unius confessoris**. | ‘Homo quidam p(er)egre p(ro)ficisscens uocauit seruos suos . . . URE drihten sæde þis bigspel his leorningcnihtæs’; ends: ‘Béo lof þam laforde þe leofæð on ecnesse æffre buton ánginne on endealasúm | mægenþrymme Amen’ (ed. Godden 1979: 318–26).
63. ff. 124r/27–126r/30 Ælfric, *ÆCHom* II, 39: **Plurimar(um) uirginum**. | ‘Simile est regnum celor(um) decem uirginibus . . . Þe hælend sæde bigspel ilomlice’; ends: ‘Þe ðe leofæð 7 rixæð mid his heofenlice fæder | 7 þam halga gaste on ealræ weorlda weorld Amen’ (ed. Godden 1979: 327–34).
64. ff. 126r/30–128v/24 Homily (*HomU* 37 (Nap 46)): **De doctrina s(an)-c(t)i Gregorii**. | ‘MEN ða leofeste cwæð sanctus gregori(us). Ic eow halsige on þone drihten’; ends: ‘God | almihtige ús to þam fultúmige ón ecnesse AMEN’ (ed. Napier 1883: 232–42, no. 46) [f. 128v/25–33 blank].

65. ff. 129r/1–132r/26 Ælfric “On the Old and New Testament” (extract of *ÆLet* 4 (SigewardB)): **De ueteri testamento & nouo** | ‘*De ælmihtigæ scyppend þa þa hæ englæs isceóp*’; ends: ‘7 beð for þi isette hi sigefesta dæda on | ðam bocum on bibliothecan gode to wurðmente’ (ed. Crawford 1922: 18–51, lines 51–834; a leaf is missing after f. 130 causing the omission of lines 441–541 of Crawford’s text).
66. ff. 132r/26–133r/3 Wulfstan, WHom 8c: **Sermo de baptisate**. | ‘*Leofe men ealle cristenu(m) manne is mycel neod þ(æt) heo heora fuluhtes scéad witan*’; ends: ‘*beo lof. 7 | wuldor on ealra weorlða weorlð á buton ende AMEN*’ (ed. Bethurum 1957: 175–84, no. 8c; a leaf is missing after f. 132 causing the omission of lines 63–176 of Bethurum’s text).
67. ff. 133r/4–137r/18 Ælfric, “First OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 2 (Wulfstan 1)): ‘*Ælfricus abbas Wulfstano uenerabili archiep(iscop)o salutem . . . US biscopum dafenað þ(æt) we ða boclican lare*’; ends: ‘*þ(æt) ge habban þa mæde þe | ure hælend behét þam ðe him þeniæð. Euge serue bone 7 fidelis quia sup(er) pauca fuisti fidelis | supra multa te co[n]stituiam intra in gaudiu(m) d(omi)ni tui sequit(ur)*’ [i.e., sequitur secunda epistola] (ed. Fehr 1914: 69–145 (corrections p. 269), Brief II; Whitelock 1981: 260–302).
68. ff. 137r/18–140v/24 Ælfric, “Second OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 3 (Wulfstan 2)): **De s(e)c(un)da ep(isto)la q(u)an(do) diuidis | c(r)isma**. ‘*Eal l’æ ge mæssepreostas mine gebroðre we secgæð eow*’; ends: ‘*heo ðreo | án god æfre rixiende AMEN*’ (ed. Fehr 1914: 147–221, Brief III).
69. ff. 140v/25–141v/3 Ælfric, “De Septiformi Spiritu” (*ÆSpir*): [an indecipherable scribble where the title should be] ‘*Sp(iritu)s s(an)c(tu)s septenaria op(er)atione . . . (f. 141r/1) sp(iritu)s temeritatis. alter peior. dolus ficte religiositatis. Isayás þe witegæ wrat on his witegunge be ðam | halga gaste*’; ends: ‘*Be ðissum ðeawu(m) monn mæg þone mon tocnawan hwæðer him godes | gast on wunige. oððe þæs gramlicen deofles*’ (ed. Napier 1883: 50 and 56–60, intro. to no. 7 and no. 8).
70. ff. 141v/3–143v/12 Wulfstan, WHom 5 1b and 4 (with 15c English glosses, see Cameron 1974: 225): **S(E)C(UN)D(U)M MARCUM**. | ‘*INterrogatus ie(su)s a discipulis de consummacione s(e)c(u)li dixit eis . . . LEofa men Vre drihtines ap(osto)li axodon hine sylfne embe þissere weorlde endunge*’; ends: ‘*mid þam ðe leofæð 7 rixæð | áá buton ende AMEN*’ (ed. Bethurum 1957: 134–41, 116–18, 128–33, nos. 5 [lines 1–32, 53–119, 33–52], 1b, and 4).
71. ff. 143v/12–144v/23 Wulfstan, “Sermo Lupi ad Anglos” (WHom 20.1): **SERMO**. | ‘*Leofæn MEN GEcnawæð þ(æt) soð is. Deos weorlð is on*

- ofste'; ends: 'þa murhðe þe gad hæfð | ígearowæd ðam ðe his willan on weorolde wurcæð. God úre hælpe AMEN' (ed. Bethurum 1957: 255–60, no. 20 (BH); Whitelock 1963).
72. ff. 144v/24–146v/16 Wulfstan, WHom 6: **SERMONES**. 'LEOfæ MEN. US is deope beboden þ(æt) we geornlice myngian'; ends: 'þenne earnige we ús ece blisse æt þam ðe | leofæð 7 rixæð á buton ende AMEN' (ed. Bethurum 1957: 142–56, no. 6).
73. ff. 146v/16–149v/4 Ælfric, ÆCHom II, 40: **DEDICAT(I)O F̆CCL(ESI)E**. | 'Mine gebroþræ þa leofestan we wylleð sume drihtenlice spæce'; ends: 'mid his | icorene halgum mid his almihtigæ fæder. 7 þam halgu(m) gaste on alre weorlðæ weorlð AMEN' (ed. Godden 1979: 335–45).
74. ff. 149v/5–152r/15 Ælfric, ÆCHom I, 34: **DEDICACIO sancti michaelis**. | 'Monegum is cuð þeo halige steow s(an)c(t)i michaelis'; ends: 'ðe ðe leofað 7 rixað á on ecnesse AMEN' (ed. Clemons 1997: 465–75).
75. ff. 152r/16–154v/27 Ælfric, ÆCHom II, 4: 'Nuptie quidem facte sunt in chana galilæe & R(E)L(IQUA). | Iohannes þe godspellere cwæð on þam godspellice lare'; ends: 'þe þe leofæð ant rixað mid fæder 7 þam halga gaste | á on ecnesse AMEN' (ed. Godden 1979: 29–40).
- e. f. 154v/28–30 [in space once blank]: Note on the Age of the Virgin (Notes 16.1 (Nap)): '[S]ancta maria wes þreo 7 sixti winter . . . 7 heo wes efter him sixtene gær on ðissere worlde' (ed. Napier 1889: 6n; cf. Cross and Hill 1982: 80–81) [f. 154v/31–32 blank].
77. ff. 155r/1–158r/15 Ælfric, ÆHomM1 (Bel 9): 'A La gebroðræ aræreð eowre heorte to ðam heofenlice gode'; ends: 'þe ðe mid his éce fæder. 7 mid þam halgæ gaste leofæð 7 rixæð á on ecnesse AMEN' (ed. Belfour 1909: 78–96, no. 9; adapted form of Ælfric, LS 1 [from f. 156v/15 (Belfour 86/25) it agrees with Skeat 1881–1900: 16–24, lines 84–242]).
78. ff. 158r/16–160r/20 Homily, "The Temptation of Christ" (HomU 5 (Irv 5)): 'MEN þa leofestæ we wullæð eow sæggæn bi þare halgæ tide'; ends: 'þa(m) drihtne fultumiende | þe ðe leofæð 7 rixæð áá on ecnesse. AMEN' (ed. Irvine 1993: 136–43, no. 5).
79. ff. 160r/21–163r/12 Homily, "The Transfiguration of Christ" (HomU 2 (Irv 6)): 'MEN þa leofeste s(an)c(tu)s math(eu)s þe godspellere þe ðis godspel wrát'; ends: 'mid þa(m) heofenlice kyng. þe leofeð 7 rixæð on | alræ worlðæ world AMEN' (ed. Irvine 1993: 166–77, no. 6).
80. ff. 163r/13–164v/34 Homily, "The Transience of Earthly Delights" (HomU 3 (Irv 7)): 'Ic eow bidde leofemen þ(æt) swa ofte swa ge faren bi ricre monn(æ) burines'; ends: 'almihtig drihten leofæð ant rixæð mid alle his halgæn / á abuten ende am(en)' (ed. Irvine 1993: 197–202, no. 7;

last part corresponds to end of Vercelli 10, ed. Scragg 1992: 208–13, lines 200–275).

81. ff. 165ra/1–166va/10 Dialogues in Latin between D(iscipulus) and M(agister) expounding the Lord's Prayer and Apostles' Creed (two columns):

(a) f. 165ra/1–165vb/24 'Pater N(OSTE)R QVI ES in celis. vt cu(m) deus | filios suos'; ends: 's(ed) poti(us) lib(er)et nos ab om(n)i malo amen';

(b) ff. 165vb/25–166va/10 'CREDO in deum p(at)rem o(mn)ipotentem | creatorem celi'; ends: 'Am(en) uero u(er)bu(m) (est) ebraicu(m) q(uo)que latine | d(icitu)r uere fidel(ite)r siue fiat. am(en)' [f. 166va/11–24 blank].

82. f. 166va/25–166vb/19 Ælfric, ÆCHom II, 26 (extract): 'AVARUS þ(æt) is gytsere on englisc. auaricia | is gytsunge'; ends: 'þet ne forleost | þu næfre unþances.' (ed. Godden 1979: 238–39, lines 108–133).

83. ff. 166vb/20–167v/2 (long lines resume on f. 167r) Homily with extracts from ÆHom 6: 'Us sægð þeo halige cristes boc. þ(æt) ure | hælend c(r)ist arerde þreo men of dealþe'; ends: 'swa swa he dyde ær þurh hi(m) sylfu(m) on his andweardnesse.' (ed. Belfour 1909: 136–40, no. 14; partly sections of ÆHom 6, ed. Pope 1967–68: 321–25, 326–27, lines 209–283 [= f. 167r/1–36], 318–27 [= f. 167r/36–167v/2]).

[Note: Foliation skips "168".]

84. ff. 167v/2–36, 169r/1–170r/28 Ælfric, ÆHomM 11 (Ass 4): **De vno (con)fessore.** | 'Mathevs þe godspellere ús sæde þis godspel'; ends: '7 we sceolon beon gode under ðeode þe alle þing iscéop þe þe áne rixæð | on ecnesse Amen' (ed. Assmann 1889: 49–64, no. 4).

f. f. 170/29–43 Originally blank, OE verse fragment "The Grave": 'ðe wes bold (..) gebyld. er þu iboren were. ðe wes molde imynt. er ðu | of moder come'; ends: 'Næle hit nan | mit fingres feire stracien.' (ed. Buchholz 1890: 18–19).

g. f. 170va/1–170vb/58 Glosses on a sequence for the Feast of St. Michael: **[A]d celebres rex celice** 'I(n) p(r)imo nota(n)d(um) q(uod) h(oc) n(ome)n ca(n)ticu(m)'; ends imperf.: 'Imaginaria (est) illa (con)te(m)-pl(aci)o' (ed. Poole 1920: 287–91) [folio wanting after f. 170].

[Note: Poole (1920: 286) prints the sequence itself from a Sarum Missal (Paris, 1555). The sequence has been dubiously attributed to Gerbert of Aurillac (Pope Sylvester II, d. 1003).]

h. ff. 171r–172v. Two tracts:

(i) f. 171ra/1–171va/62: (begins imperf.) 'alit(er) u(er)o faties d(omin)i. sig(nifica)t uisibile(m) e(ss)entia(m) diuinitatis filii d(omin)i'; ends:

'i⟨n⟩imicor⟨um⟩ se manifestu⟨m⟩ d⟨e⟩mo⟨n⟩str⟨a⟩re' [f. 171va/63–65 blank].

[Note The imperfect opening resembles Eucherius of Lyons *De formulis spiritualis intelligentiae* (PL 50. 731B) as edited by I. A. Brassicanus (Basel, 1531). The recent edition of Eucherius by C. Mandolfo (2004) excludes this section; it is found as here in the Pseudo-Augustinian *De essentia divinitatis* (PL 42.1201–1206). See CPL: no. 488.]

(ii) ff. 171vb/1–172vb/65 Hildebert of Le Mans (d. 1133 or 1134) "Sermone de Tempore 4": '[E]Gredemini & uid⟨e⟩te filie . . . Sic⟨ut⟩ nemo teste ap⟨osto⟩lo | nouit q⟨ue⟩ s⟨un⟩t ho⟨min⟩is'; ends imperfectly: 'Ibi ⟨con⟩-te⟨em⟩plati⟨v⟩a uita uisi[one]'

f. 173r Crude pen and ink drawing of a bishop, smiling, with eyes lowered, in mitre and bishop's cloak, with the inscription: 'wr biscopen war | wolstane god' (cf. Sisam 1983).

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“Life of St. Chad”

[Ker 333, Gneuss—]

HISTORY: The single scribe is dated to the first half of the 12c by Ker, who characterizes the hand as “a type found commonly in West of England manuscripts of s. xii” (*Cat.*, p. 403). The contents, predominantly by Ælfric, provide a clue to place of origin. They are, first, a collection of homilies for saints’ days from an augmented version of the first series of *Catholic Homilies* (a similar sequence occurs in Cambridge, Corpus Christi College 188 [37]), then a collection of homilies on general themes (a similar sequence occurs in Cambridge, Corpus Christi College 178 [35], with which Hatton 116 shares a distinctive form of two homilies, items 19 and 20, one of which is also shared by London, Lambeth Palace Library 487 [317]). Pope (1967–68: 68–69) infers that Hatton 116 draws the second part of its text from an ancestor of Cambridge, Corpus Christi College 178, itself a manuscript of unknown place of origin but with a Worcester provenance and concludes cautiously of Hatton 116, “Its relation to R [Cambridge, Corpus Christi College 178] suggests that it was written in the neighbourhood of Worcester, but not necessarily at Worcester itself” (1967–68: 70). Subsequently, Hatton 116 was certainly at Worcester by the 13c, for it received extensive glosses throughout by the “tremulous hand.” It was still at Worcester in 1622–23, since it was included in Young’s catalogue of the Cathedral manuscripts, no. 320 (Young, ed. Atkins and Ker 1944).

The manuscript belonged to Christopher, Lord Hatton, in 1644 (Ker, *Cat.*, p. 406). The present binding, dated by Ker to the 17/18c (*Cat.*, p. 406), associates the manuscript with Oxford, Bodleian Library Hatton 113+114 [384a/b] (a related pair of manuscripts) and Oxford, Bodleian Library Hatton 115 [385], with which it was acquired by the Bodleian from Sir Christopher Hatton in 1675 (Madan 1922: 968). This association may explain the inscription on p. 1, “Saxon | Homiles | tōm 3” in what Ker characterizes as “an uneducated title-writing hand which occurs in other Hatton

manuscripts" (*Cat.*, p. 406). Page 1 is headed 'D' and the manuscript is referred to by this siglum in 17c cross-references in other Hatton manuscripts (Ker, *Cat.*, pp. 403–4). Occasional early modern annotations within the manuscript also reflect this association: at p. 327/14, there is a note in an early modern hand, with a cross-reference to 'C. 131. b' (= Hatton 115, f. 131v). Another such cross-reference occurs at p. 373, at the beginning of item 22, *DE SEPTI.FORMI SPIRITU*, where 'A. 23.' is written in the margin, alluding to another copy in Hatton 113, f. 27r, while a note in the margin of p. 374 indicates Ælfric's authorship and points to the preface of "On the Old Testament." An annotation at the end, at the foot of p. 395, is by Thomas Barlow.

The manuscript formerly bore the Bodleian designation Junius 24, as remains in the ink inscription on p. i ('MS Junii | 24' struck through in pencil [not on film]) and in the ink designation, '24', written at the head of p. 1 beside the 'D'. It is number 5136 in Madan 1922, as is noted by a sticker on the inside front cover with the designation 'S.C. 5136'. The current classification, 'MS. Hatton | 116', is also cleanly inked on the inside front cover. The Bodleian Library's mark of ownership is stamped on the lower margin of pp. 1, 116, 207, 333, and 375, and in the center of pp. 396, 398, 400, and 402.

CODICOLOGICAL DESCRIPTION: Leaves measure 258 × 178 mm. Written space approx. 198–208 × 135 mm. The parchment is good quality, quite smooth, and slightly shiny; medium weight and a bit crinkly. Pages are ruled in drypoint for 20 lines per page for the first part of the manuscript, as far as part-way through quire XIII, part-way through item 16 (pp. 1–252, 279–294, 253–254), and 21 lines per page thereafter (pp. 255–278 and 295–395). The written grid is made with a double bounding line scored on both left and right extending across the full length of the leaf and both the top and bottom and the third from the top and third from the bottom line also extended out across the whole length of the leaf. Pricking is visible in the outer margin of some quires. Quires arranged HFHFHF.

A quire has been dislocated, such that the present quire XII (pp. 253–278) should come after the present quire XIII (pp. 279–294). The dislocation has been remarked by annotators: at the foot of p. 252 an early modern hand has written in ink 'uid: pag: 279. | mancynna', picked up on the top of p. 279 with an added 'deofla' and the note 'uid: pag: 252'. Similarly, at the foot of p. 294 a note reads 'uid: pag: 253. | he underdulfē', corresponding to a pick-up of the relevant text at the head of p. 253, 'hwon. þ(æt)'. Page 253 is the first piece of text encountered with the dislocation and there is a longer note at its head remarking the problem and stating that the relevant

homily, 'natali unius confessoris' can be seen on 'pag: 290 ad 295' [*recte* 294]. At the end of quire XII, at the foot of p. 278, the early modern hand has written 'uide pag: 295 | ge worhte', picked up by a note at the head of p. 295, 'þa þa he uid. pag: 273'. The note at the foot of p. 278 overwrites a pencilled comment, now illegible.

The complete text is written by a single scribe writing a clear hand of the first half of the 12c. Corrections are rare after the first item, but there the main scribe wrote a missing line of text in the lower margin of p. 5 for insertion at line 18, and deleted a word written in error at p. 9/15. Item 27a is written by a later 12c scribe, using an originally blank space at the end of p. 395. Item 28 is part of an entirely different book, presumably used in an earlier binding, written in a hand of the late 12c on 39 lines per page with extensive marginal annotation.

Rubrics are in red written by the main scribe in a slightly distinct display script which often occupies a borderland between upper and lower case. Homilies begin with an enlarged initial letter, written in red and somewhat decorated. Usually a small guide for the enlarged initial letter is visible written in black ink in the margin. The opening word or so of the text is often written in capitals or in the display script. Where a homily begins with a Latin pericope, this is written in black but the first letter is touched with red color, as at pp. 34/13, 136/6, 209/1, 240/1, 290/18. In the case of a lengthy Latin introduction, as at pp. 365 (opening of item 21), or 373–374 (opening of item 22), the first letter of the Latin is enlarged and written in red (pp. 365/9, 373/14), as are the first two letters of the OE (p. 365/15), or the phrase marking the transition to OE and the opening letter (p. 374/9–10). Another exception to the pattern of opening is provided by item 26 (p. 382), where there is no rubric and where the enlarged red initial was never written, although space was left, instead being provided in a disproportionate shape in black ink. Most homilies end with *amen* in black ink also in display script. Red stain has spilt fairly extensively on the inner gutter of p. 362, although it is not evident on the conjugate p. 355.

The present binding, of 17c/18c, comprises boards covered in leather tooled with a rectangular floral motif, while four ribs down the spine contain the stitching. There are hints of two earlier bindings. The two parchment endleaves, pp. 399–402, a bifolium from a different late 12c manuscript, were presumably used as pastedowns in an early binding. Nevertheless, they had their present position by the time of a subsequent binding that included the use of a nail at the end to hold a strap in position: as Ker points out, the rust-mark from such a nail is visible on pp. 391–402, at first as an

orange discoloration, and subsequently as a hole increasing in size towards the outside of the book (*Cat.*, p. 406).

The text has been extensively annotated by the “tremulous hand” of Worcester in more than one campaign, the annotations showing that this manuscript was of considerable interest to this Worcester glossator of the first half of the 13c. Franzen (1991) demonstrates that this annotator wrote in a range of different forms of script, many of which are visible here: some of his annotations are in pencil, some in crayon, some in scratchy ink, some in clearer handwriting in ink. Occasionally the ruling has even been extended into the margin to provide for some of his glosses (e. g. pencil extensions at p. 20) and occasionally he uses the dry-point rulings where they extend to the page’s edge. As Franzen suggests, the “tremulous hand” is probably responsible for the pencilled or crayoned numbering of homilies (1991: 45): roman numbers are recorded lightly in the center top margin of every page as far as p. 271 (including in the now misplaced quire, pp. 279–294), then in the lower margin on pp. 272–273, whereupon they give out (part-way through item 17). This numbering is replaced by numbering in ink in the center of the top margin of the first page only of each new item. Franzen sees the latter as also the work of the “tremulous hand” (1991: 45), although it should be noted that this numbering is in a different sequence (“tremulous” gives out in item 17 numbering it ‘xvii,’ the next item is numbered ‘xx’ in ink on p. 301). The “tremulous hand” also provides numerous marginal *notae* flagging passages of interest to him and occasionally seems to collate readings from other Worcester manuscripts (see Franzen 1991: 47–48).

The manuscript is paginated for the most part in ink on the upper right of each recto in a 16c (?) hand. Some initial errors have been corrected by the original hand, as at pp. 301 (first written 201), 303 (first written 202), 305 (first written 303), 315 (first written 314), 317 (first written 315). A probably later hand includes the versos in the pagination of the first 8 pages. A different later hand has corrected two accidental omissions in the pagination, numbering in blue ink the two pages on a folio between pp. 84 and 85 as ‘84a’ and ‘84b’ and those between pp. 160 and 161 as ‘160a’ and ‘160b.’ A different later hand in pencil continues the numbering through the final leaves and endleaves, writing i, iii, and vi on the relevant opening flyleaves and pp. 396–403, 406–408 on both recto and verso of the closing leaves. Perhaps the same hand notes the total number of leaves in pencil on the final flyleaf, p. 408. The pagination proceeds in smooth progression for the present sequence, ignoring the dislocation of quires XII and XIII. It is this consistent pagination that is used throughout this description.

COLLATION: iii + 201 + v, paginated i-vi, 1–84, 84a-b, 85–160, 160a-b, 161–408. Opens and closes with three paper flyleaves, the first two of the endleaves (pp. 403–406) uncut at the top. Before the paper endleaves come two parchment leaves (pp. 399–402), probably used as pastedowns in an earlier binding.

i³ (paper flyleaves); I-X¹² (pp. 1–236), XI⁸ (pp. 237–252), XII¹²⁺¹ (pp. 253–278) (first leaf [pp. 253–254] added; whole quire displaced and follows the next quire), XIII⁸ (pp. 279–294), XIV¹⁴ (pp. 295–322), XV–XVI¹² (pp. 323–370), XVII⁸ (pp. 371–386), XVIII¹⁰ wants 7–10 after p. 398 (pp. 387–398); ii² (two parchment flyleaves; pp. 399–402); iii³ (paper flyleaves, pp. 403–406)

[**Note:** The precise nature of quire XVIII is hard to be certain about: pp. 395/6 and 397/8 appear to be conjugate leaves, suggesting a quire of ten with stitching between these two folios, but stubs are evident between pp. 394 and 395, which would be expected after p. 398 in order to partake of the stitching. (Another possible analysis of quire XVIII is XVIIIa⁸ 1–4 singletons, 5–8 cancelled (pp. 387–394), XVIIIb² singletons (pp. 395–398). Stitching appears after p. 394 between the leaf and the stubs (which are smashed down and wrinkled up) and after p. 396. MTH.)]

CONTENTS:

1. pp. 1/1–18/15 Life of St. Chad (LS 3 (Chad)) IN NAT(A)L(E)S(AN)C(T)I CEADDE EP(ISCOP)I. 7 C(ON)F(ESSORIS). ‘MEN þa leofestan. ic eow | onginnu secgan; ends: ‘se leofað 7 rixað mid þa(m) feder 7 mid þam | haligan gasta in eallre worulda woruld | AMEN’ (ed. Vleeskruyer 1953: 162–84).
2. pp. 18/15–34/12 Ælfric, ÆCHom I, 25: Natiuitas s(an)c(ti) Ioh(ann)is Baptistę. | ‘SE GODSPELLERE LUCAS awrat on cristes béc; ends: ‘þa(m) sy wuldor 7 | lof mid fæder 7 mid halgu(m) gaste a on ecnes|se. AMEN’ (ed. Clemoes 1997: 379–87).
3. pp. 34/12–41/9 Ælfric, ÆCHom I, 26 (first part): Passio s(an)c(t)or(um) ap(osto)lor(um) petri. 7 pavli. | ‘Venit ie(su)s in partes cęsarere philippi. Et r(e)l(i)qua. | MATHEVS. se godspellere awrat on þæra god|spellican gesetnesse [gl.: ‘i(n)stitut(i)o(n)e’]; ends: ‘þ(æt) hi(m) | ne bið getiþod naþor ne synna forgifenes. | ne infær [gl.: ‘i(n)g(re)ssu(m)’] þæs heofonlican rices’ (ed. Clemoes 1997: 388–91, lines 1–96).
4. pp. 41/9–55/11 Ælfric, ÆCHom I, 26 (second part): De passione | beator(um) ap(osto)lor(um) Petri. 7 pauli. ‘WE willað æft(er) þisu(m) | godspelle eow gereccan [gl.: ‘referre’]; ends: ‘purh þes | hælendes tiðe. þa(m) si wuldor 7 lof. a on ecnesse | AMEN’ (ed. Clemoes 1997: 391–99, lines 99–295).

5. pp. 55/11–73/6 Ælfric, ÆCHom I, 27: **Co(m)memoratio s(an)c(t)i pauli ap(osto)li.** | ‘GODES gelapung wurðap þysne dæg’; ends: ‘þ(æt) hi mid hi(m) 7 mid gode þ(æt) ece lif hab|ban moton. AM(EN)’ (ed. Clemoes 1997: 400–9).
6. pp. 73/6–92/12 Ælfric, ÆCHom I, 29: **Passio s(an)c(t)i Lavrentii. m(arty)r(is).** | ‘ON DECIES dagu(m) þes welhreowan caseres’; ends: ‘he þrowode mid cenu(m) mode | mænifealde tintregu. mid þa(m) he orsorghlice | on ecnesse wuldraþ. AM(EN)’ (ed. Clemoes 1997: 418–28).
7. pp. 92/12–112/1 Ælfric, ÆCHom I, 30: **Assu(m)ptio s(ancte) marie. v(irginis).** | ‘Hieronim(us) se halga sacerð awrat ænne | pistol’; ends: ‘Se þe leofað | 7 rixað mid fæder 7 halgu(m) gasta on ealra || worulda woruld. AM(EN)’ (ed. Clemoes 1997: 429–38).
8. pp. 112/1–136/5 Ælfric, ÆCHom I, 31: **Passio s(ancti) Bartholomei. ap(osto)li.** | ‘Wyrðwriteras secgað þ(æt) þry leodscipas synd | gehatene india’; ends: ‘Sy hi(m) wuldor 7 lof on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).
9. pp. 136/6–152/11 Ælfric, ÆCHom I, 32: **Decollatio Sancti | Iohannis Baptiste.** | ‘Misit herodes & tenuit | iohanne(m). ET RELIQ(VA).| MARCVS se godspellere awrat on cristes | béc’; ends: ‘Se þe leofað 7 rixað mid feder | 7 mid halgu(m) gaste áá butan ende. AMEN’ (ed. Clemoes 1997: 451–58).
10. pp. 152/12–155/1 Ælfric, ÆHomM8 (Ass 3) (part): **Natiuitas s(ancte) marie. v(irginis).** ‘MEN þa leofostan. we | synd gemungode’; ends: ‘7 hire deopnesse on diglu(m) | andgite underniman willað on incundre [gl.: ‘i(n)tima’] || heortan’ (ed. Assmann 1889: 24–26, no. 3, lines 1–53).
11. pp. 155/1–179/12 Ælfric, ÆHomM8 (Ass 3) (part): **Incipit de s(an)c(t)a virginitate.** | ‘SE halga hælend crist. 7 se heofonlica æþeling.’; ends: ‘þa(m) is wuldor 7 wurðmynt a to | worulde. AMEN’ (ed. Assmann 1889: 26–48, no. 3, lines 53–597).
12. pp. 179/12–198/18 Ælfric, ÆCHom I, 34: **Dedicatio s(ancti) Michaelis archangl(i).** | ‘MANEGVM is cūð seo hálige stow s(an)c(t)e michaels’; ends: ‘se | þe leofað 7 rixaþ á on ecnesse. AMEN’ (ed. Clemoes 1997: 465–75).
13. pp. 198/18–219/6 Ælfric, ÆCHom I, 36: **In Nat(a)l(e) | Om(n)ium s(an)c(t)oru(m).** ‘HALIGE lareowas ræddon | þ(æt) seo geleaffulle gelapung’; ends: ‘mid | fæder. 7 mid halgu(m) gaste. áá on ecnesse. AM(EN)’ (ed. Clemoes 1997: 486–96).
14. pp. 219/7–239/20 Ælfric, ÆCHom I, 37: **IN N(A)T(A)L(E) S(ANCTI) CLEMENTIS. M(ARTYRIS).** ‘MEN ÐA leofestan. | eower geleafa biþ

þe tru(m)ra [gl.: ‘firnu(m)’]; ends: ‘se þe leofað | 7 rixaþ a butan ende. AMEN’ (ed. Clemons 1997: 497–506).

15. pp. 239/20–252/20, 279/1–290/17 Ælfric, *ÆCHom* I, 38: **In n(a)t(a)-l(e) s(an)c(t)i | ANDREE. ap(osto)li.** || ‘Ambulans ie(su)s iuxta mare galileę. ET R(E)L(I)Q(VA). | Crist on sumere tide ferde wið [gl.: ‘iuxta’] þære gali|leiscan sæ’; ends: ‘Sy þa(m) ælmih|tigan drihtne wurðmynt. 7 lof á on ecnesse. AM(EN). we cweþað’ (ed. Clemons 1997: 507–19).

[Note: Quire XII (pp. 253–278) is displaced. At p. 252/2 ‘SE APOSTOL ANDREAS æfter | cristes þrowunge’ is picked out in the text with a colored first letter.]

16. pp. 290/17–294/20, 253/1–261/21 Ælfric. *ÆHomM* 11 (Ass 4): **SERMO IN N(A)T(A)L(E) UNIUS CONFESSORIS.** | ‘Vigilate ergo. MATHEVS se godspellere | us sæde on þysum godspelle’; ends: ‘þe ealle þing gescop. se þe ana rixað | on ecnesse. AM(EN)’ (ed. Assmann 1889: 49–64, no. 4).

17. pp. 261/21–278/21, 295/1–300/21 Ælfric, “Hexameron” (*ÆHex*): **De Exameron; þ(æt) is. BE GODES SIX DAGA | weorcu(m).** || ‘ON sumu(m) oðru(m) spelle we sædon hwilon ær’; ends: ‘on anre godcundnesse. ána | soð scyppend eallra. ‘þinga’ AM(EN)’ (ed. Crawford 1921: 33–74).

18. pp. 300/21–329/6 Ælfric, “Interrogationes Sigewulfi” (*ÆIntSig*): **INTERROGATIONES SIGE||WLPHI PRESBITERI.** ‘SVM geþungen lareaw wæs | on engla lande albinus gehaten’; ends: ‘þa(m) is anwurðmynt [sic] mid þa(m) halgan gaste on ealra | worulda woruld. we cweðað AM(EN)’ (ed. MacLean 1884: 2–56; last part also ed. Pope 1967–68: 471–72, no. 11a, lines 197–234 [see Pope 1967–68: 456–58]).

19. pp. 329/6–347/11 Ælfrician “De duodecim abusiuis” (*ÆAbusMor*) **DE OCTO UITIIS ET DE XIIci(m).** | **ABVSIVIS.** ‘OMNIA nimia nocent & te(m)perantia mat(er) | uirtutu(m) dicit(ur). Þ(æt) is on englisc. Ealle oferdone | þing deriað’; ends: ‘Si hi(m) æ wuldor 7 wurð|mynt. AMEN’ (ed. Morris 1867: 296–304, appendix 2)

[Note: While most of the material is by Ælfric, he is probably not responsible for its form: see Pope 1967–68: 63–64].

20. pp. 347/11–365/8 Ælfric, *ÆLS* (Auguries) (augmented): **DE AUGURIIS.** | ‘SE APOSTOL paulus ealra þeoda [gl.: ‘Gentiu(m)’] lareow manode | þa [gl.: ‘illas’] cristenan’; ends: ‘mid hi(m) æfre to wuni’g’enne on þa(m) | ecum witu(m) a buton ende’ (ed. Skeat 1881–1900: 364–82, no. 17, and Pope 1967–68: 790–6, no. 29).

21. pp. 365/8–373/13 Ælfric, “De falsis diis” (Pope no. 21; *ÆHom* 22): **DE FALSI(S) DIIS.** | ‘O FR(ATR)ES dilectissimi diuina scriptura . . . (line 13) **SERMO ANGLICE.** | **EAla ge gebroðra þa leofestan. þ(æt) godcunde gewrit | us tæhte’;** ends: ‘Ða(m) si wuldor 7 lof a to worul-

de. AM(EN)' (ed. Pope 1967–68: 676–85, 711–12, no. 21, lines 1–150, 645–676

[Note: The omission, presumably due to a defective exemplar, occurs in mid-line at p. 372/4.]

22. pp. 373/14–377/18 Ælfric, On the sevenfold spirit (ÆSpir): **DE SEPTI. FORMI SPIRITV.** 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria | op(er)-atione. . . |' (p. 374/9) **Þæt ilce on englisc.** | 'ISAIAS se witega awrát on his witegunge. be þa(m) | halgu(m) gaste. 7 be his seofonfealdu(m) [gl.: 'septiformu(m)'] gifu(m)'; ends: 'hi(m) godes gast on wunige oððe [gl.: 've'l'] | þæs gramlican deofles' (ed. Napier 1883: 50, 56–60, no. 7 (Latin introduction) and no. 8).

23. pp. 377/18–379/1 Ælfric (?) "On blood" (Let 2 (Kluge)): **DE SANGUINE.** | 'Her geswutelad on þisu(m) gewrite. hu god ælmihtig forbead mancynne ælces cynnes | blod to etenne'; ends: 'hit bið swa || þeah to astorfenu(m) [gl.: 'cadau(er)e'] geteald' (ed. Kluge 1885: 62, note 3)

[Note: Pope (1967–68: 56–57) argues in favor of Ælfric's authorship, Clemoes (1997: 34) against. The same is true of the next item.]

24. pp. 379/1–380/15 Ælfric (?), "On unbaptized children" (HomU 51 (NapDeInfant)): **DE INFANTIBUS.** | 'WE biddaþ eow men 7 beodaþ: [gl.: 'p(re)cipim(us)'] on godes naman'; ends: '7 hæfð | þon(ne) hellewite gif hit hæþen acwylð [gl.: 'obiit moretur']' (ed. Napier 1888: 154–55).

25. pp. 380/15–381/21 Ælfric, "On thought" (HomU 52 (NapDeCogita)): **De cogitaþione.** | 'SE swicola deofol þe syrwoð [gl.: 'i(n)sidiatur'] ymbe mancynn | asent yfele geþohtas'; ends: 'swa | he lufode forþa(m) þe crist agylt [gl.: 'reddit'] ælcu(m) be his dædæ' (ed. Pope 1967–68: 325, 330–31, augmented part of no. 6).

26. pp. 382/1–395/16 Homily (HomS 33 (Först)): 'MEN þa leofestan þis sinden [gl.: 'su(n)t'] halige | dagas mid eallu(m) cristenu(m) folce'; ends: 'se þe leofað 7 rixað | mid suna 7 mid þa(m) halgan gaste | á butan æghwylcu(m) ende. AMEN' (ed. Bazire and Cross 1982: 47–54, no. 3).

p. 395/17–21 Collect (added in a later 12c hand): 'Deus q(u)i dedisti lege(m) moisi' and antiphon: 'Ecce cruce(m) domi(ni)' for St. Catherine's Day, 25 November;

p. 395/lower margin: note in Thomas Barlow's hand identifying the above.

p. 396 blank but for added neumes

Notes added to blank leaves in the "tremulous hand":

p. 397 Latin-English word pairs: 'ceac. vrceus . . . iþingþe m(er)itu(m)' (ed. Franzen 1991: 196).

- p. 398 Entry in ME: 'ic am | nout for þisse þingc wo'; Latin-English word pairs: 'idæfe aptum . . . vn[.]d spece' (ed. Franzen 1991: 196).
- pp. 399–401 Summa of Gratian's "Decretum" (late 12c fragments with marginal glosses on binding leaves now used as endleaves):
- a. pp. 399–400 excerpts of *Distinctiones* V–X: '& sine partus causa uiris suis misceri.'; ends: 'atq(ue) contra prauos' (cf. ed. Friedberg 1879: cols. 7–22);
 - b. p. 401 excerpts of *Distinctiones* XXXIII–XXXVIII 'cursibus efferunt u(e)l sacris audeant' ends: 'idcirco ab uniu(er)sis ep(iscop)is subiectis' (cf. ed. Friedberg 1879: cols. 122–144).
- p. 402 blank

PHOTO NOTE: The initial paper flyleaves are not photographed; of the paper flyleaves at the end, only the first page (p. 403) is photographed.

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390. Oxford, Bodleian Library,
Junius 85 and 86 (5196–97)
Homilies, “Visio Pauli”
[Ker 336/[337], Gneuss 642/[643]]

HISTORY: This small pair of manuscripts contain what appears to be a fragmentary OE homiletic compilation in the process of creation. The separation into two volumes is post-medieval: the foliation proceeds continuously, with ff. 1–35 bound in Junius 85, ff. 36–81 bound in Junius 86, and the contents proceed across the volumes without a break.

The handwriting is dated by Ker (*Cat.*, p. 409) to the middle of the 11c. The evidence of linguistic forms suggests a Kentish origin (see Healey 1978: 31–40), although, contra Madan et al. (1937: 983), a Kentish provenance is not hinted at by a scribble on f. 43v, ‘teobald(us) ade de | richebor’, in what Ker considers a hand of 12/13c, since the town of Richborough in Kent was not so named before the 16c (as clarified by Chadbon 1993: 33–34). Healey (1978: 17–18) has suggested a possible provenance of St Augustine’s, Canterbury, but the evidence for this is very tentative, in the form of two possibly relevant references in a 15c Canterbury catalog. The collection bears other clear signs of use but without clues that localize place. Another name occurs on the inside margin of f. 20v, now unreadable within the binding, but read by Ker (*Cat.*, p. 411) as ‘odo de moteroil’, which Chadbon (1993: 34) suggests may be a French place-name. There are further Latin notes, including the incipit for a hymn for St Denis (‘gaude prole grecias gloriēt(ur) gaulia patre dyonisio exultet’ [*sic*]) written upside down in the lower margin of ff. 20v and 21r and in the inner margin of f. 21r, in a hand dated by Ker (*Cat.*, pp. 410–11) to the 12/13c. Probably the same hand occurs in the upper margin of f. 36v, which is now in Junius 86, suggesting that the material was still together in a single manuscript at that time. Other inserted scribbles in Latin occur at ff. 24r, 24v, and 44v.

A misidentifying title, ‘Pars psalt(er)ii g(re)ci’, is written at the head of f. 1r in Junius 85 in a hand considered by Ker as possibly 13c (*Cat.*, p. 411). Healey (1978: 17–18) assumes the material was once bound with a Greek

psalter and identifies this with a possible example from St. Augustine, Canterbury. Presumably influenced by this heading is the different erroneous title ‘Pars Psalterii Saxonici’ at the head of f. 2r in Junius 85 and legible under strike-through at the head of f. 36r at the beginning of Junius 86, both in the same 17c hand (as dated by Ker, *Cat.*, p. 411). The repeated heading demonstrates that the manuscripts were bound separately by this time. Dating the division into two parts is possible on account of Francis Junius’s transcript of part of item 6 preserved in MS Oxford, Bodleian Library, Junius 45, ff. 9r–11v. Here Junius transcribes and partly edits much of the first half of item 6 (Fadda 1), taking material from ff. 29v–35v, i.e. only that part of the homily now in Junius 85. Junius’s transcript ends with a note that the remainder is lacking. The transcript is titled twice, on ff. 9r and 10r, and in both titles Junius records that he is transcribing from a MS lent to him by Isaac Voss. Presumably, Junius borrowed only Junius 85, not the pair of manuscripts. Voss’s pressmark ‘C. 29.’ is recorded on the top right of f. 1r in Junius 85 and ‘F. 29.’ is on the first paper flyleaf of Junius 86. Subsequently the pair of manuscripts passed from Voss to Francis Junius (1591–1677), who was his uncle, whose account of their contents is contained in a sixteen-line note on f. 1r, where he corrects the earlier headings by observing that, rather than a psalter, the collection contains homilies which he accurately characterizes as ‘materiam | tractans pœnitentialem’.

The pair of manuscripts went from Junius to the Bodleian Library, which acquired them in 1678 with Junius’s other manuscripts. They are described in the Summary Catalogue as 5196 and 5197, as is reflected by the stickers ‘S.C. 5196’ and ‘S.C. 5197’ at the top left of each inside cover. The current Bodleian classmarks, ‘MS. Junius 85’ and ‘MS. Junius 86’, are written twice on each inside cover in pencil. ‘MS. | JUNIUS | 86’ is embossed on the spine of the second volume. Later marks include a small pencilled ‘JW’(?) at the foot of f. 81v and ‘[R]H 16.7.55’ and ‘RH. 14.7.55’ at the end of the two volumes, written in black ink at the foot of the inside endboards, presumably reflecting Bodleian inspections.

[Note: At the back of the manuscript Napier (1887) reported seeing a binding leaf that contained parts of chapters 14 and 16 of the OE translation of Boethius, “Consolations of Philosophy”; it was detached from the manuscript about 1886 and was mislaid before the publication of Sedgfield’s *Boethius* in 1899. The leaf is reported as missing in Madan’s catalogue of 1937 and upon recent inquiry at the Bodleian it was reported as still missing. It is no. 337 in Ker, *Cat.* and no. 643 in Gneuss’s *Handlist*. Ker dates it “s. x¹” and Gneuss “prob. s. x¹ or xi med.” Kiernan (2005) uses new technologies to recreate the format of the leaf that Napier published, showing that it had improbably small script, improbably ragged line lengths, and

an excess of subscript letters. The improbabilities lead Kiernan to suggest that the fragment may have been a fake.]

CODICOLOGICAL DESCRIPTION: Junius 85: i + 1 + 34 + i, foliated [i], 1–35, [ii]. Ff. [i] and [ii] are unfoliated paper flyleaves of the date of binding, f. 1 is a 12c parchment flyleaf. Junius 86: ff. ii + 46 + i, foliated [iii-iv], 36–81 [v]. Ff. [iii-iv] and [v] are unfoliated paper flyleaves of date of binding (17c).

This is a strikingly small pair of Old English manuscripts. Leaves in Junius 85 measure approx. 155–160 × 105–120 mm. while those in Junius 86 measure approx. 150–155 × 100 mm. The parchment is of distinctly inferior quality, with a sewn-up rip on f. 16, and many holes, as on ff. 17, 24, 34, and with insufficient parchment to make a full rectangular page at a number of places (e.g. ff. 16, 30, 34, 81, which all lack the lower outer corner). In all of these cases there is no text missing but rather the scribes worked around the failings in the parchment, which were presumably there from the start. The parchment is often discolored and now bears some water damage, e.g. at ff. 25–26. So far as can be seen, leaves are generally arranged HFHF.

At the lower right of each recto is an ink foliation that takes account of the opening parchment flyleaf and begins with '2' on the first OE page. This foliation has frequently been touched up, sometimes over an incorrect or unclear number, as at '4' which is apparently written over another number. This is the foliation followed by Ker and Healey and used throughout here. An earlier foliation on the upper right rectos ignores the opening parchment flyleaf and begins '1' on f. 2r. The numbers 1–3 (on ff. 2r–4r) are in ink in a neat small hand; this foliation is continued very faintly throughout.

The material in this collection was apparently accumulated over time and never standardized into a unified visual look. This is particularly apparent in the varying space of the writing grid and the number of lines per page. Lineation is made throughout by incising with drypoint and there appears to be a double bounding line on both left and right of the writing block whenever this is visible. The number of lines and the space of the writing grid vary considerably throughout and will be described here in detail. To facilitate understanding the assembling of the manuscript, this information will also be related to the quiring (for further details on which see under collation below), to the scribal hands (on which see further below), and to the contents (keyed to the listing below).

Quires I and III (ff. 2, 12–17) contain item 1 (just the ending), item 2a and 2b (with text missing between parts and now adapted to incorporate item 3), and item 4 (partly written over an erasure, fragmentary at end). F.

2 is lineated from the recto for 17 lines creating a written grid of 110 × 87 mm., but the writing does not straightforwardly follow this; the 14 lines of text on f. 2r ignore the lineation but occupy the available grid, while the 20 lines of text on f. 2v follow the lineation at first but break the grid by continuing for a further three lines in the lower margin. Ff. 12–16 are ruled for 19 lines per page within a lineated grid of approx. 135 × 80 mm. F. 17 has two sequences of rulings partly visible: pricking is visible (in the outside margins) for 19 lines, matching ff. 12–16, and this lineation is mostly visible, but this format has been superseded by a slightly more spacious lineation of 17 lines occupying the same written grid, on which the text has been written.

[Note: Healey (1978: 8) and Chadbon (1993: 49) consider that Scribe A wrote f. 2v and ff. 12r–16v, although f. 2v is virtually impossible to attribute because it has been so heavily touched up by a reviser. Healey and Ker both see a switch to Scribe B on f. 17rv, apparently for the final lines of item 2b as well as item 4, while Chadbon (1993: 50) is uncertain of the hand. The handwriting is inconsistent enough throughout and obscured enough by the occasional touching-up hand that attribution is uncertain.]

Quire II (ff. 3–11, which was inserted between quires I and III) contains item 3 (fragmentary at beginning, perhaps just for the missing leaf, and fragmentary at end, although now adapted to flow into item 2b); ff. 3–11 are ruled for 16 lines of text per page within a written area of 135 × 85 mm. Text generally follows lineation except that there are remnants of a lower line of text visible on ff. 3r, 4r, 4v, and two such lines at f. 5v (these traces do not now constitute part of the main text as this has been touched up), while at f. 11r the writing misses the lineation, having 15 lines on the page, and f. 11v has 15 lines of writing within the grid of 16 and then a further line inserted at the foot and marked with a decorative insertion mark.

[Note: Healey and Chadbon see all the text here as the work of a single scribe, their Scribe B. While it is probably true that it is written by a single scribe, it is difficult to be sure that this is the same hand that writes other parts of the manuscript.]

Quire IV contains item 5: this quire is clearly a distinct unit, different in size from the rest, consisting of ff. 18–24, lacking a final leaf, and containing a single complete text followed by blank space; ff. 18–24 have a written grid for 20 lines (ff. 18r–v, 19r) or 19 lines (ff. 19v, 20r–24r) within a written space of some 145 × 100 mm. The text block was once wider and apparently some outer text was lost from the rectos in an early trimming and so the last letters of each line were erased and written again in the inner margin, apparently by the main hand (as suggested by Ker, *Cat.* 410, see further, Wilcox 2009).

[**Note:** Healey and Chadbon see this as the work of a single scribe, their Scribe B. This indeed seems to be all one scribe, whose work may or may not appear elsewhere in the manuscript.]

Quire V (ff. 25–32) contains the opening of item 6; all ruled for 19 lines with a written grid of approx. 128 × 85 mm., all by Scribe A.

Quire VI (ff. 33–35) contains the continuation of item 6; ff. 33 and 35 are ruled for 19 lines with a written grid of approx. 130 × 85 mm., in harmony with Quire V; f. 34 is ruled for 16 lines, with a written grid of approx. 127 × 78 mm., with 15 lines written on both sides plus an additional half a line entered at the bottom of 34v. There is a clear switch in scribe at f. 35r/4.

Quire VII (in Junius 86, ff. 36–41) contains the continuation and conclusion of item 6 (with no apparent gaps) and opening of item 7; all ruled for 16 lines of text creating a written grid of approx. 122 × 83 mm. On all the pages the text runs over for an extended line at the bottom marked off with a colored decorated line extender (picking up on the idea from f. 34v). Scribes unclear.

Quire VIII (ff. 42–52, which incorporates an added leaf) contains the continuation of item 7 (with no apparent gaps); ff. 42r–48r have 13 lines of ruled text within a written grid of 122 × 80 mm. plus the extended lower line, still with the same line extender, in a somewhat bigger hand; ff. 48v–51r have 14 lines plus extended line of text within the same space, in slightly smaller script; ff. 51v–52v go back to 13 lines plus extended line within the same space, with the shift in lineation within the quire happening both times between recto and verso.

Quire IX (ff. 53–61, which incorporates an added leaf) contains the continuation of item 7 (no apparent gaps until fragmentary at end, lacking a line or two of the conclusion); all have 14 lines of text (clearly ruled) within a written grid of 128 × 83 mm. and no extended line, except for a short line extender at the foot of f. 58r.

[**Note:** Healey and Chadbon think quires VIII and IX are all by Scribe B, but this is unclear. There is probably a shift in hand from f. 41v to f. 42r, but it is not certain that this is the earlier scribe.]

Quire X (ff. 62–71) contains the opening of item 8; ff. 62r–63r have 15 lines (clearly ruled) with a writing area of 132 × 83 mm.; ff. 63v–69v have 14 lines within the same space; ff. 70r–71v have 15 lines with the same space.

Quire XI (ff. 72–81, with two leaves added) contains the continuation and conclusion of item 8; ff. 72r–75r have 15 lines within a written area of 132 × 83 mm.; ff. 75v–77r have 14 lines within the same space; ff. 77v–78v have 15 lines with the same space. Ff. 77r–78v have an extended further part line. F. 79r has the same number of lines (15 plus extender) but in a smaller

area (presumably because the parchment is substantially shorter) i.e. occupying a space of 118 × 85 mm. without the extender line. Ff. 79v–80v have 15 lines but no extender, within a written grid 122 × 80 mm. Lineation is not visible on all of f. 81, which contains the last 11 lines of text on the recto and ends with blank space.

[Note: Healey sees this all as her Scribe B. Ff. 62r–81r is indeed probably the work of a single scribe, who may be the same as the scribe of ff. 42r–61v.]

The different scribes in these manuscripts are difficult to distinguish, in part because the ink has often faded and in many places been touched up, in part because of the different aspect of the hand as the size of the written grid varies, and in part because there seems to be a high toleration for varying appearance even in passages perhaps written by a single scribe. Ker (*Cat.*, 411) observes that “The writing varies in appearance,” but goes on to suggest that ff. 2v, 12r–16v, 25r–34r/4 appear to be in a different hand from the rest. Healey (1978: 6–8) suggests that there appear to be two distinct major scribes, while a third hand has retouched in black ink throughout, and especially at f. 2rv. Chadbon (1993: 48) also sees two distinct major hands, with a third hand providing some material in the middle.

Healey suggests that Scribe A wrote ff. 2v/1–20, 12r/1–16v/19, 25r/1–35r/4, plus, perhaps, the additions on ff. 3r–6r, while Scribe B wrote ff. 17r/1–17v/17, 3r/1–11v/16, 18r/1–24r/12, 42r/1–81r/11, although, she concedes, it is possible that passages here ascribed to Scribe B could be the work of more than one scribe. Healey declines to identify the scribe for f. 2r, f. 35r/4–35v/19 or for ff. 36r/1–41v/17, which probably represent the work of one or two further scribes. Chadbon (1993: 42–50) suggests that Scribe A wrote ff. 2v/1–20, 12r/1–16v/19, 25r/1–33v, that Scribe B wrote ff. 3r/1–11v/16, 18r/1–24r/12, 42r/1–81r/11, and probably f. 34rv. He suggests that a further hand, Scribe C, wrote ff. 35r/4–41v/17. He sees f. 2r as possibly Hand B, the reviser of ff. 2v–6r as probably a different hand again, and uncertainty about the hand of f. 17r/5–17v/17 (i.e. item 4). Healey’s suggestion that some of what she attributes to Scribe B may be written by more scribes seems correct. The number and stint of the scribes matters for understanding how this manuscript was put together. The shift between scribes in item 2 within a quire between ff. 16v and 17r suggests that Scribe B took over the work of Scribe A in some kind of collaboration. The shift in scribes within items 6 and 7 indicates that multiple scribes worked on a single item, and, in the case of item 6, this apparently involved a multiplicity of scribes. Scribe A’s corrections and additions to item 3 on ff. 3r–6r (if these are by Scribe A) shows that scribe taking on an editorial and organizing role, which may also be implied by his absorption of Quire II, already written by Scribe B, within

his Quire I and III. Scribe B was actively involved in reorganizing material for the present form of the collection if he was the one who corrected item 5 in Quire IV by inserting a few syllables at the front of each line on every recto to compensate for the cropping. If Healey's identifications are correct, then Scribe B also wrote out the whole second half of the collection, from f. 42r onwards, although this might be the work of another scribe.

Corrections and touchings-up are in evidence throughout the manuscripts, generally by a distinct hand using a blacker ink. Ogawa (1994) shows that this retouching is not always reliable and suggests that it is the work of a 17c corrector associated with Junius. Ogawa's case for dating this touching-up is not entirely convincing, resting on the presence of mirror writing on part of the paper flyleaf, f. [iii], at the front of Junius 86. Ogawa suggests that this mirror impression of text from part of f. 36r came about somehow when the paper flyleaf was inserted at the time of the 17c binding (although there is now an intervening further paper flyleaf) and that the impression was made because the page was freshly retouched at this time. There are, though, other reasons which could have created the small patch of mirror impression writing, such as moisture on this part of the page, which might better account for why only one small part of the page received the impression. In such a case, the retouching could have occurred any time from the first organization of the collection in the 11c up until the 17c. It was present by the time of Wanley's description (1705: 44–45), as demonstrated by Ogawa (1994: 9).

There is some use of display capitals and some coloring of initials and the notae but, like most aspects of this collection, there is little uniformity. The only distinct rubric is for item 5 on f. 18r/1, which was probably written in red in rustic capitals, although the colored ink has now faded and been redrawn closely by the retoucher (?) in black. The opening initial is enlarged, slightly decorated, and written in red which has now largely faded. The first line is written in majuscules (for the most part) in regular black ink and then the text resumes in the normal manner. This is a standard opening decorative format common to many 11c Ælfric manuscripts. The opening of items 7 and 8 are somewhat similar in decorative effect, albeit lacking a rubric and with less use of capitals. Each of these items begins at the top of a new page with an enlarged and slightly decorated red-colored initial ('G' at f. 40v/1, 'H' at f. 62r/1) followed by a brief use of majuscules. All three of these openings are considered by Healey to be the work of a single hand, her Scribe B. The opening of items 2 and 6, on f. 2v and f. 25r, are the work of a different scribe (Healey's Scribe A) and have a somewhat different visual effect. Each item again starts at the top of a page with an enlarged and

decorated initial (here an M and a G) which are more elaborately decorated than the opening of items 5, 7, and 8 and are in a colored ink that has faded to black. The text then continues in a regular script without majuscules. Items 1 and 3 both lack their openings, while item 4 is not presented with any decorative flourish, but simply continues from item 2b.

Other decoration throughout the manuscript consists in providing capital letters and tironian notes with a decorative touch of color. Such decoration has faded to oblivion if it was once present on f. 2r-v, but was apparently lacking from ff. 3r-11v (where a few capitals are somewhat enlarged), is present in black on ff. 12r-17v, present in faded red or black on ff. 18r-24r, present in black or occasionally red on ff. 25r-70r, and appears to have been lacking from ff. 70v-81r. It is hard to be certain whether the variations here may result from different amounts of fading. It is striking that there is some consistency here across the work of multiple scribes, as in ff. 25r-70r, along with some variation during the stint of a single scribe, as between f. 70r and 70v.

An interesting decorative touch comes with the extended lines. On numerous occasions the scribes add an additional half a line or so beneath the standard written grid and in such cases there are decorative brackets in ink marking the added line. F. 11v, which has the first such line extender, has a fairly elaborate abstract example in black ink (this is within the stint that Healey attributes to Scribe A). The examples on ff. 18-24 are not the same since these result from the main scribe's providing material that has gone missing from right-hand sides of the rectos presumably due to cropping. The next line extender, on f. 34v, is an elaborate drawing of a bird sprouting decorative leaves from its mouth drawn in black ink (within another stint attributed by Healey to Scribe A). There is then a consistent series of such line extenders throughout ff. 36r-52v where the decorative squiggly pair of black lines have been filled in with red (thus providing a consistent decorative flourish within pages apparently written by multiple scribes, delimited to quires VI and VII). F. 77r provides another example in the form of a bird, clearly matching the one at f. 34v, if slightly less elaborate, even though the writing here is attributed by Healey to Scribe B. A double squiggly line, like those on ff. 36r-52v but without the red color, recurs at ff. 77v-79r (in the stint of Scribe B, according to Healey). The pattern of the line extenders is not consistent, then, like so much else, but it seems to provide a little flourish of decorative interest across various components of the collection.

All in all, the visual pattern of these two manuscripts presents a distinct experience for different sections, often inconsistently miscellaneous (as in the number of lines per page), but with some features that recur across the

whole collection, as with the recurring line extender brackets and, to a contestable extent, the recurring scribes. Healey (1978: 16) suggests that the collection “represents the formative stages” of an anthology: “Its value lies precisely in its unfinished state; since the editorial touch is conspicuously apparent, it lays bare the process by which finished collections, like the Vercelli Book, could evolve.”

Perhaps the most conspicuous sign of such a process of accumulation lies in the evidence that the manuscripts are made up from a distinct series of booklets, as suggested by Robinson (1978). This is most clear-cut for Quire IV (ff. 18–24), which contains a single homily by Ælfric (item 5) that starts with a rubric at the top of the recto of the first folio of the quire and ends with considerable blank space on the last surviving folio, with the likelihood that the following folio was excised because it was blank. The quire has significantly different written dimensions from other material in the manuscripts, as is particularly obvious in the additional width of the writing. Apparently this booklet was cropped down at such an early stage that the original scribe was able to systematically recopy text lost to the cropping from the right-hand side of the rectos in the inner margin. Such early cropping hints that the unit had but a brief independent existence, although a little added discoloration on the outer leaves, ff. 18r and 24v, and damage from fluids not seen for the most part inside this quire, may result from early circulation unbound. The only thing connecting the creation of this quire with the collection in which it now resides is the possible recurrence of this scribe’s handwriting elsewhere in the collection. Otherwise this quire is connected only insofar as the contents, a sermon on Lent, fit well with the thematics of the collection and perhaps with its temporal sequence of Lenten homilies.

The first three quires (ff. 2–17) form a unit in a different way and the evidence is more equivocal. The texts here both begin and end imperfectly, demonstrating that this was once part of a larger sequence. An earlier arrangement has been visibly disrupted with the placing of Quire II and its text of the *Visio Sancti Pauli* (item 3) within the context of Quires I and III and the homily on the Address of the Soul to the Body (item 2). The fragmentary nature of item 1 shows that a substantial homily (Napier 49/Blickling 9/Vercelli 10) at the least, and perhaps more, has been lost from the beginning of this sequence. Nevertheless, f. 2 has been heavily soiled, with the text on both f. 2r and 2v only legible because it has been retouched by a later scribe, with the suggestion that this leaf served as the outside wrapper for a unit that at some stage circulated independently without a protecting binding. The fragmentary end of item 1 was perhaps simply sacrificed at

this stage to serve as the outer wrapper until it was restored by the attention of the retoucher. At the end of the sequence, item 4 is distinct in content as a sequence of charms within a collection otherwise full of homilies and, as such, it may have been added to originally blank space at what would be the end of the sequence. Since the charms end in mid-flow, there is clearly now some loss here and the codicological evidence hints at the loss of just one more folio: while Quire III has now been significantly disrupted, one additional lost leaf at the beginning and end would make this a quire of eight gathered around the stitching between ff. 14 and 15. The fact that these charms were apparently copied over an erased text on f. 17v is more puzzling but might indicate that at this end, too, an item was sacrificed on a page (or on this page and the subsequent lost folio?) that was subsequently reused. Healey considers that her Scribe B wrote both item 3 on the inserted Quire II and item 4, the charms at the end of Quire III, and takes over for the end of item 2 on Quire III otherwise written by Scribe A. This would suggest that the reorganization of material here was the work of Scribe B, who absorbed the *Visio Sancti Pauli* and added the charms. This independent unit is associated with the rest of the collection in view of the recurrence of both scribes, the approximately similar size (although notice the variation in number of lines and written space), and also the somewhat but not very similar line extender on f. 11v and on f. 34v and f. 77r (although notice that the one at f. 11v is fairly different). In other words, while this unit probably had a distinct life as a separate unit, it may also have provided the aesthetic kernel for the collection as it now stands.

Quires V–IX, ff. 25–61, appear to constitute another distinct unit, although here the pattern, which was disrupted by the subsequent division into two books, includes some palaeographical and codicological oddities. The opening of Quire V starts a new homily (item 6 on f. 25r/1) and the contents appear to proceed continuously without any gaps to the end of Quire IX, which ends just shy of the end of a homily (item 7 on f. 61v/14). At least three different hands and perhaps more are in evidence within this sequence, including in Healey's analysis both Scribe A and Scribe B, with no obvious rationale for the alternations. The make-up of Quire VI is quite odd as a gathering of just three leaves incorporating multiple changes in scribes. This is the point where the early modern binder divided the collection, and the short quire would make most sense if material were here missing, but instead item 6 appears to proceed without gaps. After that both Quires VIII and IX incorporate an added leaf. This would make most sense if the organizing scribe wanted to finish copying item 7 at the end of Quire IX. This constraint on copying space might also explain the inclusion of an

added line at f. 34v, throughout Quires VII and VIII (ff. 36–52), and on f. 58r. Paradoxically, though, although the completion of item 7 was almost certainly within grasp with the addition of just a line or two at f. 61v, the scribe did not finally do so but allowed the last lines to spill over onto a further page or pages now missing (a single folio or a complete quire?). If, then, these quires did circulate as a separate unit, they did so with at least a further leaf and possibly with further items at the end. Signs of wear bear out such a conclusion. At the opening, f. 25r has sustained water damage that stains forward through much of the quire, although it does not have the soiled look of f. 2 and so does not appear to have served as the wrapper for a collection that circulated widely. At the close, f. 61v is as clean as any other page and presumably never circulated as an outside leaf. These quires, then, may have constituted a distinct unit with a lost (and now unrecoverable) conclusion.

Finally, Quires X and XI (ff. 62–81) constitute a distinctive unit to the extent that they completely contain a single homily (item 8 starts on f. 62r/1 and ends at f. 81r/11) and end with considerable blank space (f. 81r/12–15 and all of f. 81v but for later additions). Quire XI has two added leaves, perhaps inserted to ensure that the homily could be completed within the quire. F. 81v is discolored and shiny in a manner that might suggest it circulated as an outer wrapper. The similarities of format and the recurrence of the scribe suggest, on the other hand, that this unit was created specifically to be associated with Quires IV–VIII and perhaps with the book as a whole.

Each of the now separate manuscripts is contained in a plain 17c binding of a similar style, with the sewing anchors visible through the boards, coated in a thin and dirty cream-color leather. The binding of Junius 85 is slightly different in dimensions from Junius 86: Junius 85 has outer boards of 170 × 113 mm., Junius 86 of 162 × 108 mm., and Junius 85 is also a somewhat thinner book (Junius 85 measures 18 mm. between outer boards, Junius 86 measures up to 28 mm., although its covers are now considerably warped). Junius 85 has three sewing bands visible in the spine, which is showing signs of cracking; Junius 86 has no such raised bands and the spine looks to have been more recently repaired: it alone has the classmark printed on the spine. Junius 85 has the remains of ‘*α*’ written in ink on the cover, while Junius 86 has ‘*β*.’ clearly visible at the equivalent place.

In addition to paper flyleaves from the time of the binding, there is now one medieval parchment flyleaf and was once another. F. 1 of Junius 85 is a fragment from a 12c missal with text visible sideways on the recto containing readings for the masses of Kings and Abbots (according to Hea-

ley 1978: 9). A hint of binding parchment with further text is visible in a narrow strip at the top left of the inside backboard of Junius 85 beneath the paper pastedown and at the mid right of the inside frontboard of Junius 86 beneath the paper pastedown there. The middle right-hand side of the first paper flyleaf of Junius 86 (i. e. f. [iii] verso) contains the inverse impression of writing from f. 36r, which it must once have lain beside without the presence of the next paper flyleaf (f. [iv]) which contains no such impression.

COLLATION: Junius 85 (ff. 2–35) I¹ (f. 2, displaced singleton, original form of quire not now knowable); II¹⁰ wants 1 before f. 3 (ff. 3–11); III⁶ 1, 2, 5, 6 are singletons (ff. 12–17); IV⁸ wants leaf 8, probably blank, after f. 24 (ff. 18–24); V⁸ (ff. 25–32); VI³ 2 is a singleton, 1 and 3 (ff. 33 and 35) may be conjoint or may be singletons || Junius 86 (ff. 36–81) VII⁶ (ff. 36–41); VIII¹⁰⁺¹ 7 (f. 48) added half-sheet (ff. 42–52); IX⁸⁺¹ 8 (f. 60) added half sheet, 2 and 7 singletons (ff. 53–61); X¹⁰ (ff. 62–71); XI¹⁰ 6 and 10 singletons (ff. 72–81).

CONTENTS:

- a. f. 1rv 12c flyleaf with later additions [not on film].
- f. 1r 13c(?) heading: ‘Pars psalt(er)ii g(re)ci’; 17c note by Junius on MS contents: ‘Imperitia(m) possessorum inscriptus . . . pagina | decima(m) octava(m)’ [*sic*] (written over an illegible 12c liturgical text, rotated).
- f. 1v continuation of the 12c liturgical text (badly faded and rotated)
1. f. 2r/1–14 OE Homily “Tuesday in Rogationtide”, fragment (HomS 40.1 (Nap 49)) begins imperfectly: ‘song 7 godes lof [. . .] | stan cynincges’; ends ‘soðlice butan | ænde: — AMEN’ (ed. Napier 1883: 265, lines 13-end, no. 49; same as Blickling 9 and Vercelli 10; this version ed. Szarmach 1977).
- [Note: Text partly touched up, partly faded to invisibility. Added 17c title above, ‘Pars Psalterii Saxonici’.]
- 2a. f. 2v/1–20 OE Homily, fragment (HomM 14.1 (Healey)), which continues on f. 12r (no. 2b): ‘Men ða leofestan we `ge`leornodon on | godcundum gewritum . . . he self | [wæs on rode] gefæstnod. his fet 7 his hand[.] genæglu(m) 7 ðurh ð[a ðrowunge he us]’ || (continued on f. 3r, lower margin) ‘[wolde o]f hylle [witum a]ly[s]an’ (ed. Fadda 1977: 163–65, no. 8, lines 1–13, with readings not legible in manuscript supplied in brackets from her edition).
 3. ff. 3r/1–11v/16 OE Vision of St. Paul (HomM 1 (Healey)), begins imperfectly: ‘7 .m(en ða leofestan). hit sægð her on ðisum halgum ge-|write’;

ends imperf. ‘7 hio hin’e’ ðan(ne) gegrétað | ðæs synfullan mannes’ (ed. Healey 1978: 63–73).

[Note: The text on ff. 3–6 has been altered a good deal in a contemporary hand, perhaps that of Scribe A. Healey argues that the fragmentary text is brought into deliberate harmony with the item 2b that follows (see Healey 1978: 4–5).]

2b. ff. 12r/1–17r/5 OE Homily, fragment continued from f. 2v (HomM 14.1 (Healey)): ‘sawl. 7 ðus cweð. gehyrstu héarda | lichoma.’; ends ‘mid his gecorenun | ænglum; a in ealra wurulda wu|ruld; a buton ænde; amen’ (ed. Fadda 1977: 165–73, remainder no. 8, lines 14–127, continued from f. 2v with one or more leaves probably missing between ff. 2 and 12).

4. f. 17r/5–17v/17 Four charms in Latin and OE with OE titles and directions for use, written without break after homily and without marking rubrics:

a. f. 17r/5–17v/5 **wið | wif bearneacenu.** ‘Maria uirgo | peperit . . . 7 bind under hire | swiðran fót’ (ed. Storms 1948: 283, no. 45).

b. f. 17v/5–10 **Wið gestice.** ‘Wrið | cristes mæl. 7 sing ðrywe ðær|an . . . & recessit | dolor’ (ed. Storms 1948: 286, no. 49).

c. f. 17v/10–16 **Wið uncuðum swyle.** ‘sing | on ðine læcefinger . . . Fuge | [. . .] diabolus;’ (ed. Storms 1948: 279, no. 41).

d. f. 17v/16–17 **Wið toðeace.** | ‘S(an)c(tu)s petrus supra mármóream;’ ends imperfectly (complete sequence of charms, ed. Cockayne 1864–66: 1: 392–94).

[Note: F. 17v is probably a palimpsest.]

5. ff. 18r/1–24r/12 Ælfric, ÆCHom II, 7: **DOMINICA I IN QUADRAGESIMA.** | ‘MEN ÐA LEOFESTAN EOW EALLUM IS CUÐ. | ðes gærlica ymbryne us gebringð efne. | nu ða clænan tíð længtenlices fæstenes;’ ends: ‘.Á. in ealra worulda woruld Amen’ (ed. Godden 1979: 60–66).

[Note: On f. 20v, in lower margin, rotated, in a 12/13c hand is the incipit for a hymn for St. Denis, ‘gaude prole grecias gloriét(ur) gaullia patre dyonisio exultet | gaude prole’, and in the gutter (barely visible on film) is ‘odo de moteroil’ (see Ker, *Cat.*, 410–11). In the bottom margin of f. 21r, upside-down, in 12c hand is a scribble: ‘depromit’ and ‘depromit d(omi)no sede a’ (Ps. 109.1 (?)). F. 24r/13–19 blank except for ‘Legem’ (12c) written on line 20.]

f. 24v blank but for later additions: ‘anim’ (12/13c); ‘D(omi)ne ne in furore tuo arg[.]’

(Ps. 6.2) (12/13c); and the foot of the page, upside-down in a small script ‘decidit’.

6. ff. 25r/1–40r/17 Homily (HomM5 (Willard)): ‘Geherað nu mæn ða leofestan hu ús | godes béc moniegaþ. 7 myndigað to | ures lifes clæn-

nesse 7 licháman | 7 saule.; ends ‘wuniað ðon(ne) mid criste | ðam ðe nu lyfað. 7 ricsað. mid god | fæder. ðam sie wuldor. 7 lof. a in ea|ra. worulda. woruld. a búten áende’ (ed. Fadda 1977: 6–31, no. 1).

7. ff. 40v/1–61v/14 Homily ‘GEHÉRAÐ NU mæn ða léofestan. hwæt | her sægþ on ðissum bócum. be | manna teoðungcéapa’; ends imperfectly: ‘sie lof 7 wuldor. á on ea|ra’ (ed. from the Blickling MS by Morris 1880: 39–53/2, 195, 52/2-end, no. 4 and 16 [in fact all one] but with many verbal differences; the distinct version here partly ed. Willard 1949: 72–78).

[Note: F. 43v has the name ‘teobald(us) ade de | richebor’ added in a 12/13c script in top margin; f. 44v–45r has several scribbles in the top and left margins (12/13c), including ‘decid(it) omnia vi(n)cit amor et nos cedam(us) amori’ (Vergil, Eclogue X.69) in both the top and left margins.]

8. ff. 62r/1–81r/11 Homily (LS17.2 MartinVerc 18) ‘HER we magon hwylcum|hwega wórdum sécgan be | ðære árwyrdan gebýrda. 7 be þam | halgan lífe 7 forðfore ðæs éadi|gan weres. s(an)c(tu)s martinus’; ends: ‘to ðan ús gefúltumige ure | drihten. se leofað. 7 ricsað. a | butan áende. AMEN’ (ed. Scragg 1992: 291–308, no. 18; same as Vercelli 18 and Blickling 17) [F. 81r/12–15 is blank].

- f. 81v blank but for the addition at f. 81v/1–3 of the first words of Psalm 1 in Latin and at f. 81v/4 for scribbles of the alphabet, followed by a repeated ornamental B.

PHOTO NOTES: The paper flyleaves are not photographed; only [i] verso, [ii] recto, [iv] verso, and [v] recto are visible in the film.

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439. Princeton, New Jersey, Princeton University
Library, W. H. Scheide Collection, MS 71
“The Blickling Homilies”
[Ker 382, Gneuss 905]

HISTORY: This collection of anonymous pre-Ælfrician homilies with appended 14c and 15c material from Lincoln is, along with the Vercelli Book [482], one of the earliest OE homily manuscripts. There are three phases to the history of the Blickling Homilies: the Anglo-Saxon period, about which very little is known, a late medieval use in Lincoln, which is abundantly attested, and a well-documented period of modern ownership. All three are outlined here.

The dialect of the Blickling Homilies hints at a Mercian origin for the manuscript (Hardy 1899 and Menner 1949). The manuscript was written in or sometime after 971 in view of the dating formula included in Homily 11 on f. 72 and this approximate date is confirmed by the characteristics of the handwriting (which Ker ascribes to s. x/xi).

[Note: Kiernan (1996: xix–xxii) has suggested codicological and paleographical similarities to the *Beowulf*-manuscript (London BL Cotton Vitellius A.xv [251]). Following Förster’s suggestion that the “hand of the second *Beowulf* scribe displays in overall appearance a striking resemblance to the first scribe of the Blickling homilies” (Förster 1919: 43, Kiernan’s translation (1996: xx)), Kiernan notes similarities in the late square minuscule, in the writing grid layout, and in the irregular arrangement of quires (see below) to fit content. Coupled with the long-debated literary relationship between Blickling Homily 16 and the description of Grendel’s mere in *Beowulf*, this evidence allows Kiernan (1996: xxi) to suggest “the possibility that the two manuscripts were copied at different times in the same scriptorium.” But for doubts about this theory see Orchard 2003: 21–22.]

Evidence for use of the homilies after their first writing is slight, but some clues do survive. While many corrections to the text are by the main scribes, a few were made by other hands, such as the linguistic preference that led to the insertion of “se” before ‘hælend’ at ff. 14r/10, 14r/16, 15v/16, 16r/16, in the opening of Homily 3. The attention of later users is evident, too, in the insertion of rubrics for Homilies 11–14, probably in the late 11c

in view of such transitional spelling as 'dei' (f. 70v/2, Ker [*Cat.*, p. 453] characterizes this as "a rough hand of s. xi"). A further layer of later use is attested here, since the rubric to Homily 13 at f. 84v/7 has received a later pious addition, 'N(ost)ri Ie(s)u Chr(ist)i'. Later attention is also seen around the dating formula at f. 72r, where the comment 'fif elddo sindon ahgan. on þam syxtan sceal beon dom[...?] | deih', written in the upper margin, relates to the discussion of the ages of the world and suggests transitional English in the spelling of *deih*. Probably the same annotator entered 'on þa(m) sixta[.] | elddo' at f. 72r/8 margin, supplying a phrase that makes the text more explicit. While little is known for sure of the early circulation of this manuscript, it clearly received some attention from users of the text, apparently stretching into a transitional period of English.

[Note: A close relationship with part of the 11c homiletic manuscript CCCC 198 [41] has been convincingly demonstrated by Scragg (1985) and Swan (2006), a manuscript at Worcester at one time (Ker, *Cat.*, p. 82). Part of a homily in CCCC 198 may have been copied from Blickling Homily 10.]

By 1304 the manuscript was in the possession of Lincoln city corporation. Here it was used as an oath book and as a book of record. The gospel sequentiae, made up of the gospel pericopes for Ascension, Epiphany, Annunciation, and Christmas, constitute a suitable range to serve as an oath book (Ker compares in this regard the Blickling Psalter, New York, Pierpont Morgan Library 776 [333], and MSS London, British Library, Royal 9 A. vii and 9 A. xii). It was probably as a result of considerable handling that followed from use as an oath book that some of the leaves became soiled and many of the bifolia split and disordered (Willard 1960: 18–25). At the same time, the manuscript became a somewhat haphazard ledger for the recording of city affairs and names, written into margins and other blank spaces. The earliest entry lists the roster of members of the Lincoln Common Council for 1304 (on the margin of f. 1v). The latest dated entry among the homilies is 'Martin Mason | belman 1608' at the foot of f. 119v, while on the calendar there is an entry from 1623 at f. v verso. Municipal records and names abound, along with other more miscellaneous marginalia, especially from the 14c and 15c (all those recoverable are listed by Willard 1960: 47–65). At this time, the OE texts must have had only totemic significance since the language would have been unreadable. The late medieval additions do not relate to the OE texts (with only a couple of possible exceptions, such as the internal gloss at f. 95r). Willard (1960: 48) speculates that the manuscript's "selection for use by the Common Council may have been governed by the fact that it was an ancient book, a religious book, that it is in the vernacular, and that it is both English and pre-Conquest." Similar use

was made of a glossed psalter, the Blickling Psalter, although in that case at least the Latin would have remained comprehensible.

The manuscript left the common council of the City of Lincoln in 1724, as made clear by a reference in the Lincoln Corporation Minute Book to the disposal of “two books writ in ancient character,” namely the Blickling Homilies and the Blickling Psalter, to a Mr. Pownall of Lincoln (see Willard 1960: 15–17, from whom the following history is drawn). From him both manuscripts passed to Sir Richard Ellys, of Nocton, Lincolnshire, on whose death in 1740 they were inherited by Baron Hobart of Blickling Hall, from which these manuscripts take their traditional names. The inheritance passed on to the Marquis of Lothian in 1850, from whose family Richard Morris borrowed the manuscript to make his edition of 1874–80. On the death of the tenth Marquis of Lothian in 1930, both manuscripts were sent to New York for public auction at the American Art Association — Anderson Galleries, Inc. On 27 January 1932 (Willard mistakenly gives 1928), the manuscript of the Blickling Homilies was sold to Cortlandt F. Bishop for \$55,000. After his death, the manuscript was again sold at auction, on 5 April 1938, for \$38,000, to John Hinsdale Scheide (1875–1942), of Titusville, Pennsylvania, who was building on the library of his father, William Taylor Scheide (1847–1907). From him, the collection has passed to his son, William H. Scheide (b. 1914), who allowed extensive use of the manuscript for the making of the facsimile in the 1950s and then lodged it in the care of Princeton University Library from about 1960. It was microfilmed in 1955. In 2008 new online digital photography of the complete manuscript was released.

CODICOLOGICAL DESCRIPTION: Leaves measure approx. 200 × 155 mm., with substantial variation between pages. There are three elements making up the manuscript, the 10c homilies, the 14c gospel sequentiae, and the 15c calendar, and preparation is distinctive for each. The OE homilies (ff. 1–139), which make up the bulk of the codex, are ruled in drypoint for 21 lines within a writing grid of approx. 175 × 110 mm. There are double bounding lines to left and right, with the writing generally starting from the inner, although sometimes from the outer, line. There is considerable variation in the degree of compression or expansiveness of the script (which led Scragg 1985), to speculate about units within the copying). The parchment is generally arranged HHHH in quires of 8, i.e. with hair consistently on the outside; however, there are numerous irregularities: III and XI are quires of 6; V is a bifolium, flesh outside; VII, VIII, and XVI are (or were originally) quires of ten; III, XII, XIII, and XVII, and perhaps XVI and XIX, were ar-

ranged HFHF (Collins 1976: 53); XVIII is FHFH and other quires “exhibit odd mixed arrangements, differing not only from Ker’s two types but from each other” (Collins 1976: 53). The varying quire sizes and arrangements are perhaps further evidence of copying the texts in units (see Scragg 1985 and Kiernan 1996: xxi). There has been some damage from wear and moisture, and substantial loss from trimming: for example, the top line of text has gone missing throughout Quire XV (ff. 103–110).

The 15c Calendar in the first quire (ff. i–vi) has leaves measuring 206 × 150 mm., pricked and ruled for five columns and 34 lines in ink, creating a ruled frame of 160 × 104 mm. Hairside is outermost in the parchment in an arrangement HHH. The 14c gospel sequentiae (ff. vii–x) has leaves measuring 198 × 145 mm, ruled in pencil for two columns of 25 lines, creating a written grid of 148 × 43 mm. To these pages, an unruled singleton (f. xi) was added in mid-14c.

There are multiple foliations/paginations throughout the manuscript. The present foliation, which dates from 1955, is made in pencil in the right-hand margin of the versos, mid-page or towards, but not at, the top of the page. This is the foliation used by Willard (1960) and used throughout this description. It is not, however, in evidence on the 1955 microfilm that accompanies this description. An earlier pagination in ink and pencil is visible at the top outer margin of most pages. This was the pagination used by Morris 1874–80 and by Ker and most visible in the present microfilm. For this reason, the ink pagination is given in brackets alongside the foliations in the Contents section below.

[Note: On the 1955 microfilm/-fiche is visible a foliation on the *inside margins* of the rectos running from f. ix recto to f. 135 as ff. ‘8–150’. This was the temporary foliation made for the Lothian sale about 1930 by Seymour de Ricci. This system is not visible in Willard’s facsimile published in 1960 because it was erased in preparation for the new photography (see Willard 1960: 21–22 and “Photo Notes” where this previous foliation is collated with the newest one).]

There are two systems of quire signatures in evidence, both medieval. An earlier series covers just the Anglo-Saxon material. From this, ‘P’ is visible at the foot of f. 73v on the last verso of quire X, ‘U’ is visible on f. 110v at the end of quire XV, and ‘X’ is visible on f. 119v at the end of quire XVI. There are traces of four further letters, which were made out by Willard (1960: 25) as ‘E’ at f. 8v, ‘L’ at f. 49v, ‘S’ at f. 94v, and ‘T’ at f. 102v. These signatures demonstrate that four quires of the OE manuscript are missing from the beginning, in addition to one quire after quire IX (i.e. after f. 64). These omissions, along with the loss of folios remarked below, had already occurred by the time of a series of late medieval quire signatures in roman

numerals, which are written in the lower right corner of the first folio of each quire. The first quire lacks a signature, while the second is signed 'iii' (f. 9r) and the third 'ii' (f. 16r), after which the signatures proceed regularly to 'xviii.' The two patterns of quire signatures are conveniently tabulated by Willard (1960: 26).

The OE text is written in two hands. Hand A alone wrote ff. 1r-49v, then the two hands alternate, with Hand B providing the beginning or ending of some homilies, apparently as a controlling guide, and then Hand B alone wrote the final pages, ff. 120r-139v. Willard (1960) provides a detailed examination of both hands and concludes that Hand B wrote ff. 50r/2-3, 65r/5-21, 67r/7-68v/6, 84r/1-84v/6, 86r/1-21, 86v/2-21, 103v/16-104r/21, 109r/6-15, 110v/13-15, 120r/1-139v/21, while Hand A wrote the rest. The main hands made numerous mistakes in copying, some of which they corrected. As Scragg (1985) observes, the pattern of scribal alternation, the pattern of the quires, and the presence of blank space and spacing of the texts all suggest that the OE manuscript was written in blocks, with some homilies already written out before the preceding homily was finished.

Original rubrics in the first half of the manuscript were written in red (Homilies 2-7, ff. 6v, 14r, 22r, 32r, 40r, 50r, and probably Homily 9, on f. 63v, now erased but with some traces, and possibly Homily 10, on f. 65r), while those in the last part were written in black (Homilies 15-17, ff. 104r, 120r, 127r), with Homily 16 (f. 120r) touched in red. Willard (1960: 38-39) thinks the rubrics were written by the two main scribes, the first group by Hand A, the last by Hand B. Added rubrics (Homilies 11-14, ff. 70v, 80v, 84v, 98v) were all written in black. Initial letters for each homily are enlarged and written in decorative form, often making use of color. Colors used are green (f. 6v), and red (ff. 14r, 32r, 40r, 50r, 63v, 65r, 70v, 80v, 84v, 98v, 104r, 120r), while two enlarged initials just use black (ff. 22r, 127r). That the decorated initials were done after the major writing campaign is seen on f. 22r/2, at the opening of Homily 4, where the wrong initial is supplied, with the common 'M' for 'Men þa leofestan' in place of the needed 'G' to make sense before 'eheraþ'. There is one further colored initial: an enlarged and decorated green 'M' in the right-hand margin of f. 17r, untroubled by any relationship with the start of a text or with the expected tag 'Men þa leofestan.' Beneath the initial, in red capitals like those of the first rubricator, are two lines of text, now cropped and unintelligible: possibly 'C EM| SES DIE'. Occasional further hands have made corrections, commented on the age of the world, and provided missing rubrics, as described above under history.

The calendar (ff. i-vi) is written in a single hand of the 15c, using red and black, and has received many additions in multiple hands. The gospel sequentiae (ff. vii recto–ix recto) are written in a single hand of the late 13c or early 14c (Willard 1960: 42), the ink of which has turned brown. Small initials are touched in red and larger initials are written in red and decorated with blue flourishes. The addition at the foot of f. viii recto is written in the main hand in a single column and similarly decorated. All of the blank space following and surrounding the text is filled with municipal records from Lincoln of events dating from 1263 onwards written in various hands starting from the beginning of the 14c onwards. The marginalia throughout the manuscript is written in multiple hands of the 14c–17c.

The whole manuscript was contained in an elegant 19c binding made at the shop of Charles Lewis, probably between 1843 and 1854, and this may have been the occasion of substantial trimming (see Willard 1960: 20–21). The manuscript was disbound and photographed in 1955, and the leaves were reordered under the direction of Rudolph Willard and the manuscript was rebound by Marguerite Duprez-Lahey of the Pierpont Morgan Library, New York, in December 1956 (Willard 1960: 21). That binding proved to be dangerously tight and so the boards and spine were removed and the text block held safe in a book box until recently. The manuscript was rebound in 2007 by Scott Husby.

COLLATION: The manuscript was rearranged into the following configuration between 1955–60: ii + 6 + 5 + 139 + ii (two paper flyleaves at front, one at end along with a note by Benjamin Thorpe dated 16 March, 1843). Foliated i–xi, 1–139; [Anglo-Saxon section paginated 1–278.] Quiring: A⁶ (ff. i–vi) | B⁴⁺¹ f. xi a singleton (ff. vii–xi) | I⁸ (ff. 1–8); II⁸ wants 8 (ff. 9–15); III⁶ (ff. 16–21); IV⁸ (ff. 22–29); V² (ff. 30–31); VI⁸ (ff. 32–39); VII¹⁰ (ff. 40–49); VIII¹⁰ wants 10 (ff. 50–58); IX⁸ wants 1 and 8 (ff. 59–64); X⁸⁺¹ (ff. 65–73, f. 70 added singleton); XI⁶ (ff. 74–79); XII⁸ wants 7 (ff. 80–86); XIII–XV⁸ (ff. 87–110); XVI¹⁰ wants 10, probably blank, after f. 119 (ff. 111–119); XVII–XVIII⁸ (ff. 120–135); XIX four, ff. 136–139, wants a folio before 136 and more after 139.

CONTENTS (facsimiles, Willard 1960; online facsimile, see Bibliography, Princeton University library):

Calendar

1. ff. i recto–vi verso 15c Calendar with later additions (described Willard 1960: 43–45): ‘K(A)L(ENDAS) P(ri)ma die me(n)se . . .’ ends ‘xii A ii S(an)c(t)i Siluestri ep(iscop)i & (con)f(essor)i(s).’

[Note: This has received the addition of names associated with the municipal administration of Lincoln both in the calendar and in the margins (23 names listed and identified Willard 1960: 45–47), including some informal comments, such as two facetious appeals to Lincoln worthies to pray for us as if they were saints (i.e. on f. iii recto “sancte’ Joh(an)nes Clark `ora pro nobis” and likewise Willelmus Hall), or the addition on f. ii recto following the name “Thomas Longwiche’ a tyer for my | money’ (mostly struck out) and to (f. vi verso) ‘Sir Amor Waterhowse sariant’ (another hand?) ‘a | false profit’.]

Sequentiae

2. ff. vii recto a/1-ix recto a/22 (in two columns) 14c sequentiae of the Gospels, suitable for administering oaths, Mark 16:14–20, Matthew 2:1–12, Luke 1:26–38, John 1:1–14, followed by the collects which pertain to these pericopes in the mass.
- f. vii recto a/1-b/12 Mark 16:14–20: **In illo temp(or)e s(e)c(un)d(u)m | marcu(m)**. ‘Recumbentib(us) | undecim discipulis . | apparuit illis ie(su)s’; ends: ‘D(omi)no cooperante & | sermonem (con)firma(n)|te sequentib(us) signis’;
- f. vii recto b/13-b/20 Collect for Ascension: **or(ati)o ‘Concede q(uaesumu)s | om(nipoten)s d(eu)s ut qui | unigenitu(m) tuu(m) rede(m)p|torem n(ost)r(u)m ad celos | ascendisse credim(us) ip(s)i quoq(ue) mente i(n) | celestib(us) h(ab)itemus | p(er) eunde(m)’** [Gregory, *Liber sacramentorum*, “In ascensa domini”, cf. PL 78.108];
- ff. vii recto b/20-viii recto a/6 Matthew 2:1–12: **S(ecundum) math(eu)m | ‘Cum natus esset ie(su)s in bethleem’**; ends: ‘p(er) aliam uiam. | reu(er)-si sunt in regione(m) | suam’;
- f. viii recto bottom margin Collect for Epiphany: (added with a *signe de renvoi* following the pericope) ‘Deus qui unigenitu(m) tuum gentib(us) stella | duce reuelasti concede p(ro)picius ut qui iam | te ex fide cognouimus usq(ue) ad contemplanda(m) | speciem tue celsitudinis p(er)-ducamur per eumdem’;
- f. viii recto a/6-viii verso a/9 Luke 1:26–38: ‘In illo tempore mis|sus est angelus gal|briel a deo’; ends: ‘Dixit aute(m) ma|ria. Ecce ancilla d(omi)ni | fiat m(ihi) s(e)c(un)d(u)m u(er)bum | tuum’;
- f. viii verso a/9-a/19 Collect for Annunciation: **o(rati)o ‘Deus qui de beate | marie uirginis | ut(er)o u(er)bum tuum an|gelo nunciante (carnem) | suscip(er)e uoluisti pr(esta) | susplicib(us) [sic] tuis. ut | qui uere eam dei geni|tricem credim(us) eius | apud te int(er)cessionib(us) | adiuuem(ur) p(er) eu(m)dem’** [Gregory, *Liber sacramentorum*, “VIII Kal. April., Annuntiatio angeli ad beatam mariam”, cf. PL 78.51];

- ff. viii verso a/19-ix recto a/22 John 1:1-14 S(e)c(un)d(u)m iohannem | 'In principio erat | uerbum'; ends: 'a patre. | Plenum gr(ati)e & ue | ritatis';
 f. ix recto a/15-22 Collect for the Nativity or(ati)o. | 'Concede q(uaesumu)s
 o(mni)p(otens) | deus ut nos | unigeniti tui noua | per carnem natiuitas
 | liberet. quos sub pec(cati) iugo uetusta ser(u)uitus tenet (p(er)) eu(m)-
 de(m)' [Gregory, *Liber sacramentorum*, "VIII Kal Januarii, In die nata-
 lis domini", cf. PL 78.31].

Marginal and Added Texts:

3. ff. i recto-139v passim, Municipal Records of Lincoln and other annotations 14c-17c (see Willard 1960: 47-65).

[Note: Memoranda and names related to the city of Lincoln, dated from 1304-1623 (described and partially edited Willard 1960: 47-65, with an index at Willard 1960: 71-72; cf. also J. W. F. Hill, 1929, 1948, 1956, who prints many). The manuscript was used as an oath book and record repository and as such the margins are replete with additions. Willard has the fullest edition of the manifold and varied entries spanning the 14c-17c. The additions, which "do not occur in regular sequence or chronological order" (Willard 1960: 48) include lists of mayors and their officers, diverse municipal records, individual names, prayers and biblical citations, proverbs, poetry, cryptograms and alphabets: all in all, 82 undated entries of various length and 172 dated entries. The entries are in Latin except for a few scribbles in English and a ME lyric of 8 lines: 'Tr[ui]st in my luf hy schall be trw . . . The more i luf þe more i may' (f. x recto) (pr. Willard 1960: 65. The late medieval and post-medieval writing on the rectos and versos of ff. ix, x, xi are not legible on the film.)

OE Homiliary

4. ff. 1-139v [pp. 1-278] "Blickling Homilies in OE" (ed. Morris 1874-1880; DOE short titles given parenthetically):
 a. ff. 1r/1-6v/12 [pp. 1-12] Homily 1 "Annunciatio S. Mariae" (HomU 18 (BIHom 1)): begins imperf. 'gecynd onwriġen 7 seo syn adilegod. | ond wæs se dóm oncyrrred euan ungesæ'li'ġnesse | þ(æt) hire wæs to'ge'cweden'; ends: 'þær. leofað | 7 rixað á buton ende on ecnesse. (Am)en' (ed. and tr. Morris 1874-80: 2-13).
 b. ff. 6v/13-14r/7 [pp. 12-27] Homily 2 (HomS 8 (BIHom 2)): DOMINICA PRIMA IN QUINQVA|GESIMA | 'GEherað nu men þa leofestan hu lucas | se godspellere sægde be þisse 7weardan tīde'; ends: 'þa ealle motan wunan mid dryhtne | in eallra worlða world. Amen' (ed. and tr. Morris 1874-80: 14-25).
 c. ff. 14r/8-21v/16 [pp. 27-42] Homily 3 (Hom S 10 (BIHom 3)): DOMINICA PRIMA IN QUADRA|GESIMA | 'Men þa leofestan her sagap matheus | se godspellere þ(æt)te `se` hælend wære | læded on westen';

ends: ‘þær he leofaþ | 7 rixaþ a buton ende on ec|nesse. Amen’ (ed. and tr. Morris 1874–80: 26–39).

[Note: A folio is missing after f. 15 (at Morris 1874–80: 29/22; cf. Dalbey 1968). F. 21v/17–21 was blank, and is now filled with Lincoln municipal records.]

d. ff. 22r/1–31v/21 [pp. 43–60] Homily 4 (HomS 4 (BIHom 4)): DOMIN’IC’A TERTIA IN QU’AD’RAGE|SI|MA ‘Meheraþ [sic, recte ‘Geheraþ’] nu men þa leofestan hwæt se æþela | lareow sægde be manna teoþungceape’; ends: ‘7 sibb on éc|nesse in ealra worlða world á buton | ende. Amen’ (ed. and tr. Morris 1874–80: 38–53/2, 195, 53/2–33).

[Note: Old pp. 237–38 is now f. 30rv. Morris printed this displaced leaf as “A Fragment” (his no. xiv) on p. 195.]

e. ff. 32r/1–40r/9 [pp. 61–77] Homily 5 (HomS 17 (BIHom 5)): DOMINICA .V. IN QUADRAGESIMA | ‘Her seǵþ hu se æþela lareow wæs spre|cende he cwæþ. M(en)þa leofestan’; ends: ‘7 wuldor. 7 weorþ|mynd á buton ende on ecnesse. amen’ (ed. and tr. Morris 1874–80: 54–65).

f. ff. 40r/10–49v/17 [pp. 77–96] Homily 6 (HomS 21 (BIHom 6)): DOMINICA .VIa. IN QUADRAGESIMA. | ‘Her sæǵþ men þa leofestan. be þisse | halgan tíde arwyrþnesse’; ends: ‘þær he leofaþ 7 rixaþ a buton | ende on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 64–83) [f. 49v/18–21 blank].

g. ff. 50r/1–58v/20 [pp. 97–114] Homily 7 (HomS 26 (BIHom 7)): DOMINICA PASCHA. | ‘M(en) þa leofestan þis eastorlice gerino [corr. to geryno] us | æteoweð þæs ecean lifes sweotole bysene’; ends: ‘þær he | leofaþ 7 rixaþ á buton ende | on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 82–97) [f. 58v/21 blank].

[Note: Two folios wanting after f. 58.]

h. ff. 59r/1–63v/16 [pp. 115–124] Homily 8, Rogation Monday “Sawwle þearf,” begins imperf. (HomU 19 (BIHom 8)): ‘gode 7 his sylfes synna geeceþ. 7 us is eac mycel | nédþearf þ(æt) we geþencean’; ends: ‘mid god fæder 7 mid þon halgan gaste | a buton ende. AMEN’ (ed. and tr. Morris 1874–80: 96–105).

i. ff. 63v/17–65r/3 [pp. 124–127] Homily 9 Rogation Tuesday (HomS 40.2 (BIHom 9)): [erased rubric to þam oþerum gangdæge (as read by Willard 1960: 39)] | ‘Men þa leofestan we gehyrdon | oft secggan be þam æþelan | tocyme ures drihtnes’; ends: ‘mid eallum halgu(m) | saulum áá buton ende on ealra worlða | world. Amen.’ (ed. and tr. Morris 1874–80: 104–7).

[Note: One folio wanting between ff. 64 and 65. Full text Napier 1883: 250–65, no. 49, also Vercelli X, cf. Willard 39.]

- j. ff. 65r/4–70r/21 [pp. 127–137] Homily 10 Rogation Wednesday “Pisses middangeardes ende neah is” (HomU 20 (BlHom 10)): [erased illegible rubric] | ‘Men ða leofostan hwæt nú anra manna | gehwylcne ic myngie 7 lære ge weras ge wif’; ends: ‘þe leofað | 7 rixað on worlða world áa buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 106–15).
- k. ff. 70v/2–80v/4 [pp. 138–158] Homily 11 Ascension Day (HomS 46 (BlHom 11)): [added rubric] ON þa halga þúnres dei | ‘Men þa leofestan magon we nu | hwylcum hwego wordum | secgan’; ends: ‘he nu is þurh godes fultum | þe lyfað 7 rixað a butan ende’ (ed. and tr. Morris 1874–80: 114–31).
- [Note: The text includes a dating formula in describing the sixth age of the world at f. 72r/10–11 ‘7 þisse is þonn(e) se mæsta dæl agangen | efne nigon hund wintra. 7 lxxi. | on þys`re` gear’ = 971 A.D.]
- l. ff. 80v/5–84v/6 [pp. 158–166] Homily 12 Whitsunday (HomS 42 (BlHom 12)): [added rubric] Pentecostent. [sic] Sp(iritu)s d(omi)ni | ‘Men þa leofestan weorþodan we 7 brem|don nu únfyryn. for ten nihtum’; ends: ‘þæm drihtne sy lof 7 wuldor on | worlða world á buton ende on ecnesse. Amen’ (ed. and tr. Morris 1874–80: 130–37).
- m. ff. 84v/7–98v/9 [pp. 166–194] Homily 13 Assumption of the Virgin (LS 20 (AssumptMor)): [added rubric] S(an)c(t)a maria mater. D(OMI)NI | ‘MEN ÐA LEOfestan gehyraþ nu | hwæt her se`g` þ on þissum bocum | be þære halgan fæmnan S(an)c(t)a marian’; ends: ‘heo us sy milde þingere wið | urne drihten hælendne crist ondwear|des rædés [sic] 7 eces wuldres to þæm us ge|fultumige ure drihten Amen’ (ed. and tr. Morris 1874–80: 136–59).
- [Note: One folio wanting between ff. 85 and 86. Text also in CCCC 198, cf. Willard 1936: 8–16.]
- n. ff. 98v/10–104r/17 [pp. 194–205] Homily 14 Nativity of John the Baptist (LS 12 (NatJnBapt)): [added rubric] S(an)c(t)e IOhANNES baptista spel | ‘Men þa leofestan her us manaþ | 7 mynegaþ on þissum bocum | 7 on þissum halgum gewrite’; ends: ‘wuldor 7 weorðung on ealra | worlða world á on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 160–69).
- o. ff. 104r/18–119v/21 [pp. 205–236] Homily 15 (LS 32 (PeterandPaul)): SPEL BE PETRUS 7 PAULUS. | ‘Men ða leofestan weorðian we on ðissu(m) | andweardan dæge S(an)c(t)e petres cristes | apostola ealdormannes þrowungtide’; ends: ‘7 mid | þæm halgan gaste in ealra | worlða world a buton | ende on ecnesse | Amen’ (ed. and tr. Morris 1874–80: 170–93).

[Note: A folio, probably blank, is lacking after f. 119.]

- p. ff. 120r/1–127r/12 [pp. 237–253] Homily 16 (LS 25 (MichaelMor)): **TO S(AN)C(T)AE MICHAHELES MÆSSAN.** | ‘Men ða leofestan manap us 7 myngap | seo ár 7 seo eadignes þæs hean 7 þæs ha[l]gan | heah-engles tid’; ends: ‘þ(æt) he ure saula gelæde on | gefean þær hie motan blissian a buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 196–211, his item xvii).
- q. ff. 127r/13–135v/21 [pp. 253–270] Homily 17 (LS 17.1 (MartinMor)): **TO S(AN)C(T)E MARTINES MÆSSAN.** | ‘Men ða leofestan we magan hwylcum hwega | wordum secggean be ðære árwyrdan ge|byrdo’; ends imperfectly: ‘Hwæt standest þu wælgrim’ (ed. and tr. Morris 1874–80: 210–27, his item xviii).
- [**Note:** One folio wanting after f. 135. This item is also Vercelli XVIII (Ker, *Cat.*, p. 462) and appears in Junius 86 [390], ff. 62r-81r (Ker, *Cat.* pp. 410–11), cf. Napier 1903: 303–8.]
- r. ff. 136r/1–139/21 [pp. 271–278] Homily 18 St. Andrew (LS 1.2 (AndrewMor)): Begins imperfectly: ‘[. . .] sendon on carcern 7 hie hine heton þ(æt) attor | etan 7 he hit etan nolde’; ends imperfectly: ‘hwylcum gemete ge sceolan aræfnan [. . .]’ (ed. and tr. Morris 1874–80: 228–37, his item xix; the text is completed by Morris from CCCC 198 [41]; the imperfect text as in Blickling is Morris 229/14–237/13).

PHOTO AND FOLIATION NOTES: An online color facsimile is available as of 2008 from Princeton University Library Digital Collection, see Bibliography. The film facsimile, the only one that was made available to the Project, predates Willard’s 1960 print facsimile. In the Homiliary section, the several main pagination/foliation systems differ and are of varying legibility. The lighter additions in red ink of the 14c-17c, extremely difficult to read in the original, are occasionally illegible or invisible in the fiche (particularly rectos and versos of ff. ix-xi). The somewhat later inked pagination in upper/outer corners of recto/verso is visible on the film and photographed in the older inked page sequence. The following table coordinates the older ink pagination, visible on the film, with the later pencil foliation as given below:

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
1–8 (Quire I)	1–16
9–15 (Quire II)	17–30
16–21 (Quire III)	31–42

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
22-29 (Quire IV)	43-58
30-31 (Quire V)	237-39, 59-60
32-39 (Quire VI)	61-76
40-49 (Quire VII)	77-96
50-58 (Quire VIII)	97-114
59-64 (Quire IX)	115-26
65-73 (Quire X)	127-44
74-79 (Quire XI)	145-56
80-86 (Quire XII)	157-70
97-94 (Quire XIII)	171-86
95-102 (Quire XIV)	187-202
103-10 (Quire XV)	203-18
111-19 (Quire XVI)	219-36
120-27 (Quire XVII)	239-54
128-35 (Quire XVIII)	255-70
136-39 (Quire XIX)	271-78

Between 1955 (when the film was made) and 1960 (Willard's facsimile) the manuscript was disbound and reordered. The film had been photographed in reverse order, from back to front, which entails the user beginning from the end of fiche 3 and working backward. The initial folios, i-xi, containing the Calendar and Sequences, are disordered on the film, being i, ii, iii, iv, v, vi, viii, ix, xi, vii, x. The temporary auction-house foliation (ca. 1930), erased before 1960, hence not in Willard, is visible on the film/fiche in the left margins of the rectos. The following table gives the order of the leaves. Ker noted the disorder of the manuscript (*Cat.*, p. 452) but his list of the pages' order varies from the one found on the film/fiche. Ker: 1-16, 31-42, 17-30, 49, 50, 45-48, 43, 44, 57, 58, 53-56, 51, 52, 61-144, 147-150, 237, 238, 145, 146, 155, 156, 59, 60, 151-154, 157-186, 239-246, 187-236, 247-278 (and 237, 238 should follow 58). Ker's last three

groups, “239–46, 187–236, 247–78,” differs from the film, whose pages run: 157–186, 271–278, 187–280.

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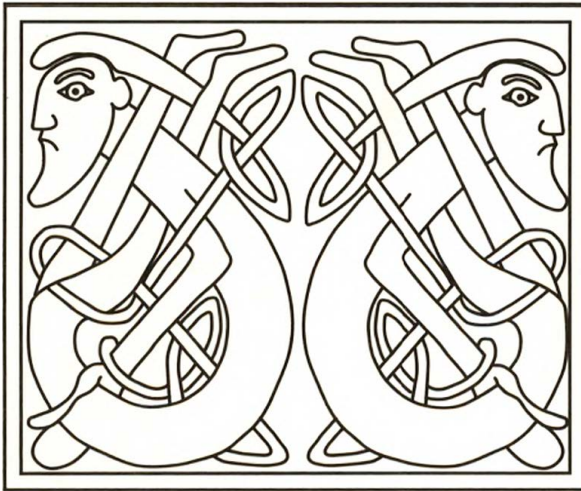


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PREFACE

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. A complete handlist of all manuscripts included in the project has been published in Vol. 15. An in-

terim 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 43 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. Thanks to the British Library for permission to reproduce manuscripts, for waiving reproduction fees, and for the helpful advice of its staff. Images of British Library manuscripts Cotton Vitellius C. v and Royal 7. C. xii are reproduced by permission and may not be further reproduced without written permission of the British Library. We wish to thank the Keeper of Manuscripts of the Cambridge University Library, Dr. P. N. R. Zutshi, for making the manuscripts in his care available to the project: Cambridge University Library MS Gg. 3. 28 is reproduced by permission and may not be further reproduced without written permission of the Keeper of Manuscripts of C.U.L.; we also wish to acknowledge the permission and help of Mary Clapinson, Director of the Bodleian Library and its staff: Bodleian manuscripts Bodley 340/342, 343, Hatton 116, and Junius 85/86 are reproduced by permission and may not be further reproduced without the written permission of the Director of the Bodleian; we also gratefully acknowledge the permission graciously granted by Mr. William H. Scheide to allow the publication of the “Blickling Homilies,” MS 71 in the Scheide Library of Princeton University, and thank Dr. W. P. Stoneman, as Librarian of the Scheide Library at the time, who made the arrangements to make publication possible: Scheide MS 71 remains the property of Mr. William H. Scheide and may not be further reproduced without written permission arranged through the Scheide librarian. The describer wishes to express his thanks to the University of Iowa Arts and Humanities Initiative and to the University of Iowa College of Liberal Arts and Sciences for their support towards research expenses.

Matthew T. Hussey, A. N. Doane

Notes to Users

The header of each fiche includes the following information:

[first line:] (1) assigned number for final index, city, library, and shelf-mark (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 (foliation may occur on first line in some cases for reasons of space).

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
\	indicates run on line, written above
/	indicates run on line, written below
a b, etc.	indicate columns, e.g., f. 154v/13a-6b
“ ”	customary title
↪	incipit, explicit, gloss
**	interlinear
F./f.	folio
Ff./ff.	folios
r	recto
v	verso
c	century, e.g., 15c, 10/11c
chap(s).	chapter(s)
corr.	corrected
d.	died, e.g., d. 998
fl.	floruit
boldface	used for titles or headings written in MSS
A-S	Anglo-Saxon
●E	●ld English
PG	<i>Patrologia Graeca</i>
PL	<i>Patrologia Latina</i>

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

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

95. Cambridge, University Library Gg. 3. 28

Ælfric, "Catholic Homilies" I & II,

"De temporibus anni," etc.

[Ker 15, Gneuss 11]

HISTORY: A complete set of Ælfric's *Catholic Homilies* I followed by *Catholic Homilies* II, each preceded by prefaces, and augmented with a few additional works by Ælfric. The production of this manuscript can be dated and perhaps localized by the handwriting and contents. The main scribe is dated by Ker (*Cat.*, p. 13) to the end of the 10c or beginning of the 11c, while the editor of the second series of Ælfric's *Catholic Homilies* observes of its contents: "limitation to works by Ælfric, all belonging to the same early period in his career, together with [its] remarkable faithfulness to Ælfric in text and arrangement, its inclusion of the prefaces and other personal addresses, such as the *Ammonitio*, the note *De Sancta Maria* and the *Excusatio Dictantis*, and the early date of the script all suggest that [Gg. 3. 28] is either a product of Ælfric's own scriptorium or a remarkably faithful copy of such a manuscript" (Gödden 1979: xliv). If a product of Ælfric's own scriptorium, then Gg. 3. 28 was written at Cerne Abbas, Dorset, which is also the presumed place of production of London, BL Royal 7 C. xii [291]. Wherever Gg. 3. 28 was written, it subsequently travelled to Durham. It may have moved there by the 12c in view of a reference to "Omeliaria uetera duo" among the "Libri anglici" listed in a catalogue of Durham Cathedral Priory from the third quarter of the 12c (Durham Cathedral Library 1838: 5). It was certainly there by the time a late-medieval Durham press-mark was added at the head of f. 1r: '1a. 8i. l'. A strip of parchment 120 x 15–20 mm. has been removed from the top of f. 1 and Ker speculates that this is likely to have contained a Durham ex-libris (*Cat.*, p. 21).

In addition to fairly frequent corrections by the main hand, there are scattered further corrections and additions throughout the manuscript which suggest Anglo-Saxon use but are hard to date or localize (Ker, *Cat.*, p. 13, suggests the handwriting is 11c and 12c). Such corrections and additions are more frequent in two places: item 62 (*ÆCHom* II, 19, ff. 196r-

199v) and item 82 (*ÆCHom* II, 39, ff. 248v-251r). Some alterations appear to provide evidence for dialectal displacement, such as the corrections on f. 59r of 'abryð' to 'abreoð' (line 5), 'ende' to 'ænde' (line 9), and 'forwyrned' to 'forwerned' (line 15), or the gloss 'gyue' for 'sylene' at f. 201r/12 and 'egean' for 'ógan' at 201v/10. Such changes might reflect the move to Durham.

Evidence of early modern ownership confirms the earlier Durham provenance. The top of f. 1r includes the signature of Leonard Pilkington (written as 'Leo. | pylkyngton'), prebendary of Durham 1567–1599. While his brother, James Pilkington, Bishop of Durham, gave a sequence of manuscripts to Cambridge University Library in 1574, Gg. 3. 28 is not listed among them; instead the book passed by unknown means into the collection of Cambridge University Library sometime between 1593 and 1600 (see Oates 1986: 100–1, who rebuts the speculation of Henel 1942: xxiv–xxix).

Numerous entries show that this manuscript received considerable attention from early modern and modern scholars. A table of contents on two smaller-format paper leaves at the beginning of the manuscript (ff. ii and iii) lists the contents, presented as 109 items, identifying rubrics throughout the manuscript in relation to the old pagination. In this table of contents, cross references have been added in a different hand to homilies that also occur in Cambridge, Trinity College B. 15. 34 [80]; table item 19, 'In Letania Maiore,' is accordingly listed as 'Trin. Col. p. 118.' In addition, a different hand has inserted cross-references to Cambridge, University Library Ii. 4. 6 [101]; in this case item 19, 'In Letania Maiore,' occurs on f. 459. Further listings from CUL Ii. 4. 6 are provided on f. i verso. Other hands provide a heading at f. 2r, 'Sermones Elfrici Saxonice', and add to the existing rubric of PRAEFATIO on f. 1v/10 the additional identification 'De | Aelfrico', beside which another hand adds the neater if redundant 'Præfatio'.

The manuscript was used by William L'Isle (1569?–1637; see Pulsiano 2000: 191) and there is a reference to L'Isle's reprinting of Parker's edition of *ÆCHom* II, 15 at the head of f. 1r. The early modern making good of the manuscript's text is most visible in a major addition by Abraham Whelock (1593–1663), librarian of Cambridge University Library from 1629 and first lecturer of Anglo-Saxon from 1638. He provides the missing beginning of item 32, *ÆCHom* I, 30, from Cambridge, Corpus Christi College 188 [37] on eight paper leaves inserted between ff. 94 and 97. He also provided the extensive subject index on eight paper endleaves (at ff. iv recto-vii verso, part of ix verso, x verso-xi recto) and in the blank space on one of the pastedowns taken from a 13c psalter (f. xiii verso), using the earlier pagination. He is probably also responsible for the transcription of item 1, the

Latin preface to *ÆCHom* I, on f. ix recto/1-ix verso/5 and for many of the annotations and cross-references within the text.

There are further contributions by still later hands. Cross-references in pencil are common (e.g. ff. 24v, 45r, etc), along with pencilled underlining and recording of an unclear reading (e.g. 'his' underlined in text and repeated in margin at f. 77v/11) or pencilled glosses (e.g. f. 36v/17 and 18). A pencilled hand also provides quire signatures and information about missing leaves.

CODICOLOGICAL DESCRIPTION: Ff. vii + 94 + viii + 166 + xiv. Foliated [i-iv], i-iii, 1-94, 1-8, 97-113, 115-132, 134-164, 166-202, 204-266, iv-xiii, [xiv-xvii]. The quality of the parchment is mostly fairly good, although there are a few holes in the parchment (as at f. 29) and a number of tears which have received stitching (as at ff. 7, 48, 50, 79, 86, 90, 134, 145, 188, 216, 220). Parchment is arranged HFHF. Leaves measure 273 × 220 mm. ruled in drypoint for 30 lines per page in a written grid, defined by the inner of two bounding lines on either side, measuring 208 × 158 mm. In two apparently unmotivated variants on the pattern, f. 59 alone is ruled for 29 lines (and, as if half-conscious of the oddity in layout, the scribe has provided a rare extension for a single word below the line at f. 59r); while f. 201v alone has 31 lines of text, with a line added beneath the ruled grid. A few pages, such as f. 25v, have a second lineation, apparently drawn lightly in gold/black metallic ink that appears to define the bottom of descenders.

The leaves have received a considerable amount of wear and are soiled in many places, particularly on the outside of quires. F. 1r is particularly soiled with fading of text. F. 5r is scored with black lines which recur in some other places. Some openings have suffered considerably from liquid damage, such as f. 92v; at ff. 182v-183r and 262v-263r, text that has consequently faded has been retouched; at ff. 264v-265r some of the damaged text has been rewritten interlinearly in a later hand. Something has created a red stain on f. 51r, while some kind of black scuffing of leaves is fairly common, as at f. 76v, without obscuring any text. A localized brown stain damages successive pages from f. 145r, as does a similar one working backwards from f. 182v and another working backwards from f. 194v. In the last case, obscured text has been supplied in the margin at ff. 193v and 194r. F. 83 has lost the outer 28 mm. of the folio, which has come away at the point of the outer scored bounding line with very little loss of text. This is the outer leaf of a quire and so presumably became vulnerable due to overzealous drypoint scoring of the quire. The lost ff. 114, 133, 165, 203 have each been extended with a paper stub but were each excised fully. The lower

outer portion of f. 263 has ripped off with some slight loss of text, which is provided at the foot of f. 263v by an early modern hand.

The text is mostly written by one scribe, characterized by Ker as writing "an unusual forward-sloping hand" (*Cat.*, p. 21), although that hand varies in aspect at places such that it is hard to judge if a different hand has taken over. Ker (*Cat.*, p. 21) suggests that seven short passages are written by a second scribe writing what he characterizes as "an earlier-looking and more ordinary kind of script" — namely, ff. 15v/9–16r/12, 29v/6–30v/5 (which begins on a short erasure), 224v/6–7, 225r/29–225v/1, 225v/12–14, 240v/1–26, 241r/1–241v/30. Rubrics are written in red ink, generally in rustic capitals. The first letter of an item is generally enlarged, drawn in black and red ink, and usually somewhat decorated. The remaining letters of the first word are sometimes capitalized and dabbed with a touch of red color. Capital letters throughout the manuscript are treated in this manner, as generally are proper names and some emphasized words.

The original scribe included many corrections to his work, often inserted above the line and indicated with a caret mark, as in the inserted 'wæs' at f. 69v/19. Such inserted words or letters are common. Occasionally what looks like the main hand alters a form through underdotting, as in changing 'gebiddan' to 'gebiddon' at f. 92r/28, while at f. 99v/24 he apparently strikes through a false start and continues with the correct word. More surprising than such corrections are some Latin and OE glosses also written in the main hand. These include '<ve>l uiriliter' above 'werlice' at f. 79r/11, 'p(er) infusione[m]' above 'þurh ongyte' at f. 79v/21, '<ve>l mærsige' above 'wurðige' at f. 116v/4, '<ve>l suspenderis' above 'byst astigen' at f. 128r/17, and '<ve>l mannum' above '-cnihtum' at f. 214v/26. Two fuller notes on the text are also added by the main hand, namely 'i. in cronica sic habet(ur)' above the line at f. 88r/8 in item 30, *ÆCHom* I, 28, and 'Gregorius si[c] tractauit' added in the margin by means of a *signe de renvoi* at f. 104r/23 in item 34, *ÆCHom* I, 32.

The complete manuscript was paginated in ink on the rectos and this pagination was used in the surrounding matter, such as the table of contents and index. There are mistakes in that pagination which were subsequently rectified: '248' is duplicated on successive leaves (with the second subsequently marked '248a'); '293' was given for 294 (recovered through the use of 292a, 292b, 293a, 293b); while '301' is on what should be 302 (recovered through the use of 300b). Such pagination has now been struck through and replaced with foliation in pencil on the recto of all the Anglo-Saxon leaves. This is the foliation followed here. This foliation omits the number for lost leaves and includes a note about such losses at the head of neighbor-

ing pages. As indicated in the foliation, there are two leaves wanting after f. 94, one wanting after each of ff. 113, 132, 165, and 202, and there are also two wanting after f. 266. Four paper flyleaves at either end from the time of the 1967 binding lack foliation. F. i is a further paper flyleaf, ff. ii-iii are smaller paper leaves (225 × 190 mm.) from the 17c. The eight leaves after f. 94 are likewise smaller paper supply leaves (250 × 170 mm.) of the 17c supplied by Whelock. Ff. iv-xi, after f. 266, are also 17c paper supply leaves, of full size. They are followed (ff. xii-xiii) by 13c parchment binding leaves that once served as pastedowns and that were taken "from the litany of a handsome service book, no doubt a psalter" (Ker, *Cat.*, p. 20). A pagination in pencil of roman numerals covers the paper endleaves of note, while an independent series of 1-8 orders the early modern paper supply leaves after f. 94.

[Note: The film does not show the first four nor last four blank paper fly leaves (unfoliated), f. i recto, or the back pastedown.]

The present binding in red leather dates to 1967 according to an embossed stamp on the inside back lower cover. A complete collation is provided in pencil on a pastedown on the inside back cover, corresponding with quire signatures lightly recorded in pencil on the lower right margin of the first page of each quire. When Ker described the manuscript, it was in a binding of the 18c.

COLLATION:

[Note: The arabic foliation takes account of leaves wanting by skipping numbers, except in quire XXXII.]

i¹ modern paper flyleaves (ff. [i-iv]); ii¹ early modern paper singleton flyleaf (f. i); iii² early modern paper bifolium flyleaves (ff. ii-iii); I⁸ (ff. 1-8); II¹⁰ 2 (f. 10) and 9 (f. 17) half-sheets (ff. 9-18); III-XI⁸ (ff. 19-90); XII¹⁰ wants 5 and 6 (an inner bifolium) after f. 94 (ff. 91-94, 97-100); iv⁶⁺² early modern paper leaves supplied between ff. 94 and 97, a quire of six with larger bifolium inserted between 1 and 2 (ff. 1-8); XIII⁸ (ff. 101-108); XIV⁸ wants 6 after f. 113 (ff. 109-113, 115-116); XV⁸ 2 and 7 are half-sheets (ff. 117-124); XVI⁸ (ff. 125-132); XVII⁸ wants 1 before f. 134 (ff. 134-140); XVIII⁸ (ff. 141-148); XIX⁸ 2 and 7 are half-sheets (ff. 149-156); XX¹⁰ wants 9 after f. 164 (ff. 157-164, 166); XXI-XXIV⁸ (ff. 167-198), XXV⁸ wants 5 after f. 202 (ff. 199-202, 204-206); XXVI⁸ (ff. 207-214), XXVII⁸⁺¹ half-sheet (f. 220) after 5 (ff. 215-223); XXVIII-XXIX⁸ (ff. 224-239); XXX¹⁰ (ff. 240-249); XXXI⁸ (ff. 250-257); XXXII⁸ stub after 5 (ff. 258-264); XXXIII² wants two or more after f. 266 (ff. 265-266); v⁸ added early modern paper leaves (ff. iv-

xi); vi¹⁺¹ two s. xiii parchment singletons, formerly pastedowns in previous binding (ff. xii-xiii); vii⁴ modern paper flyleaves (ff. [xiv-xvii]).

[Note: Ker says quire XXXII is a quire of 6 plus 1 inserted after 2; a stub projects between ff. 262 and 263 and could just as well imply that 6 was cancelled from a quire of 8.]

CONTENTS:

f. i recto [not on film]

f. i verso List of contents in common with CUI. li. 4. 6 [101].

ff. ii recto-iii verso Table of contents given with old pagination, with added cross-references to Trinity B. 15. 34 [80] and CUL li. 4. 6 [101].

Ælfric, "Catholic Homilies," First Series:

1. ff. 1r/1-1v/9 Ælfric, ÆCHom I, Latin preface: [rubric badly faded] **INCIPIIT PRAEFATIO HUIUS LIBRI IN NOMINE D(OMI)NI.** | 'EGO ælfricus alumnus adelwoldi beneuoli et uenerabilis presu[ll]is'; ends: 'Uale in d(e)o om(n)ipotentii iugiter. Amen' (ed. Clemoes 1997: 173-74).
2. ff. 1v/10-2v/30 Ælfric, ÆCHom I, OE preface: **PRAEFATIO.** 'Ic ælfric munuc 7 mæssepreost'; ends: 'gif | hé on godes dome unscyldig beon wile' (ed. Clemoes 1997: 174-77); with Latin note at ff. 2v/30-3r/2: 'Quid necesse est in hoc || codice capitula ordinare . . . æþelwerdus dux uellet `h`abere .xl. quattuor in suo libro' (ed. Clemoes, note to line 134).
3. ff. 3r/3-7r/15 Ælfric, ÆCHom I, 1: **INCIPIIT LIBER CATHOLICORUM SERMONUM ANGLICAE | IN AECCLISIA PER ANNUM RECITANDI. SERMO DE INI|TIO CREATUREꝰ AD POPULUM QUANDO UOLUERIS;** | 'AN angin is ealra ðinga þ(æt) is god ælmihtig'; ends: 'se ðe ana on ecnyse rixað. amen' (ed. Clemoes 1997: 178-89).
4. ff. 7r/15-10r/26 Ælfric, ÆCHom I, 2: **UIII. K(A)L(ENDAS) IAN(VARII). SERMO DE NATALE D(OMI)NI** | 'We wyllað to trymminge eowres geleafan'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 190-97).
5. ff. 10r/26-13r/23 Ælfric, ÆCHom I, 3: **UII. K(A)L(ENDAS) IAN(VARII). PASSIO | BEATI STEPHANI P̅ROTOMART(YRIS).** 'We rædað on ðære béc þe is geháten | Actus apostolorum'; ends: 'mid þam hé wuldrað 7 blissað á on ecnyse. amen' (ed. Clemoes 1997: 198-205).
6. ff. 13r/24-17r/29 Ælfric, ÆCHom I, 4: **UI. K(A)L(ENDAS) IAN(VARII). ASSU(M)PTIO S(AN)C(T)I IOHANNIS APOSTOLI | IOHANNES**

- Se godspellere cristes dyrling'; ends: 'mid fæder 7 halgu(m) gaste a buton ende. amen' (ed. Clemoes 1997: 206–16).
7. ff. 17r/30–20r/7 Ælfric, ÆCHom I, 5: U. K(A)L(ENDAS) IAN(VARII). NATALE INNOCENTIIUM INFANTIUM || 'NU TODÆG godes ge-laðung'; ends: 'Se þe leofað 7 rixað a butan ende. Amen' (ed. Clemoes 1997: 217–23).
8. ff. 20r/7–22v/26 Ælfric, ÆCHom I, 6: K(A)L(ENDAS) IAN(VARII). OCTABAS ET | CIRCUMCISIO D(OMI)NI N(OST)RI 'Se godspellere iucas beleac þis | dægþerlicæ godspel'; ends: 'Sy him wuldor 7 lof á on ecnysse. | amen' (ed. Clemoes 1997: 224–31).
9. ff. 22v/26–26v/7 Ælfric, ÆCHom I, 7: UIII. ID(US). IANUARI. EPIPHANIA D(OMI)NI:- | 'Men ða leofostan nu for feawu(m) dagu(m)'; ends: 'on calra worulda woruld. amen' (ed. Clemoes 1997: 232–40).
10. ff. 26v/7–29v/4 Ælfric, ÆCHom I, 8: DOM(INICA) .III. | POST EPIPHANIA|M D(OMI)NI. 'Cu(m) descendisset ie(su)s de monte. | secute sunt eu(m) turbe multe; & RELIQUA; Matheus se eadiga godspellere awrát on þissere godspellican rædinge'; ends: '7 an god on anre godcundnysse | æfre wunigende butan angynne 7 ende. amen' (ed. Clemoes 1997: 241–48).
11. ff. 29v/4–33r/6 Ælfric, ÆCHom I, 9: IIII. NON(AS). FEB(RUARI). IN PURIFICATIONE S(AN)C(T)E MARIE. 'Postq(uam) Impleti sunt dies purificationis mariae. & R(E)L(I)Q(UA). | God bebead on þære ealdan æ'; ends: 'se ðe leofað 7 rixað á butan ende. Amen' (ed. Clemoes 1997: 249–57).
12. ff. 33r/6–36r/1 Ælfric, ÆCHom I, 10: DOMINICA IN | QUINQUAGESIMA:-. 'Adsu(m)psit IE(SU)S .XII. discipulos suos. & RELIQUA. | Her is geræd on þissu(m) godspelle'; ends: 'se ðe leofað 7 rixað á butan ende. amen' (ed. Clemoes 1997: 258–65).
13. ff. 36r/1–39r/19 Ælfric, ÆCHom I, 11: DOMINICA PRIMA | IN QUADRAGESIMA:- 'Ductus est IE(SU)S in desertu(m) a sp(irit)u. ET RELIQUA. | Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað. á butan ende on ecnysse. amen' (ed. Clemoes 1997: 266–74).
14. ff. 39r/19–41r/28 Ælfric, ÆCHom I, 12: DOMINICA IN MEDIA QUADRAGESI(S)IMA 'Abiit ie(su)s trans mare galileae. & RELIQUA | Se hælend ferde ofer ða galileiscan sæ'; ends: 'mid ðam hé leofað 7 rixað on annysse | ðæs halgan gastes. a butan ende on ecnysse. amen' (ed. Clemoes 1997: 275–80).
15. ff. 41r/28–44r/30 Ælfric, ÆCHom I, 13: UIII. K(A)L(ENDAS). APREL(IS). | ANNUNTIATIO S(AN)CTAE MARIAE. 'Missus (est) gabriel ang(e)l(us). ET RELIQUA; | VRE se ælmihtiga scyppend';

- ends: '7 mid þa(m) halgu(m) gaste á on ecnysse. amen' (ed. Clemoes 1997: 281–89).
16. ff. 44v/1–47v/5 Ælfric, *ÆCHom* I, 14: **IN DOMINICA PALMARUM**; 'Cu(m) adp(ro)pinquasset Ie(su)s hierosolimis. | & uenisset bethfage ad montem oliueti. & RELIQUA. | CRISTES ðrowung wæs gerædd nu beforan ùs'; ends: 'Se ðe | leofað 7 rixað a butan ende. on ecnysse. amen' (ed. Clemoes 1997: 290–98); with a note that follows the homily in the same hand at f. 47v/5–6: 'Cirlice ðeawas forbeodað | to secgenne ænig spel on þa(m) þrym swig dagu(m)' (ed. Clemoes 1997: 298).
17. ff. 47v/6–50r/20 Ælfric, *ÆCHom* I, 15: **DOM(INICA). S(AN)C(T)E PASCE**. | 'Oft ge gehyrdon embe ðæs hælendes ærist'; ends: 'nu | 7 á on ecnysse. amen' (ed. Clemoes 1997: 299–306).
18. ff. 50r/20–52r/21 Ælfric, *ÆCHom* I, 16: **DOM(INICA). PRIMA POST PASCA**. | 'Cum esset sero die illo una sabbatorum. & RELIQUA. | Æfter ðæs hælendes æriste'; ends: 'wunigende on broðorlicre lufe | mid gode á on ecnysse. amen' (ed. Clemoes 1997: 307–12).
19. ff. 52r/21–53v/7 Ælfric, *ÆCHom* I, 17: **DOM(INICA) .II. POST PASC' H' A**. | 'dixit Ie(SU)s discipulis suis. Ego sum. pastor honus. & RELIQUA. | Þis godspel þe nú geræd wæs'; ends: 'se ðe | leofað 7 rixað mid fæder 7 mid halgu(m) gaste á on ecnysse. amen' (ed. Clemoes 1997: 313–16).
20. ff. 53v/8–56v/13 Ælfric, *ÆCHom* I, 18: **IN LETANIA MAIORE**. 'Ðas dagas synd gehatene Letaniae'; ends: 'Se ðe leofað 7 rixað mid | fæder 7 mid halgu(m) gaste. a butan ende. Amen' (ed. Clemoes 1997: 317–24).
21. ff. 56v/13–60r/12 Ælfric, *ÆCHom* I, 19: **F(E)R(IA) .III. DE D(OMI)NICA ORATIONE**. 'Se hælend crist syððan he to ðisu(m) life cōm'; ends: 'on ealra worulda woruld on ecnysse. amen' (ed. Clemoes 1997: 325–34). At 56v/22, the introduction to the Lord's Prayer, **Þ(ÆT) IS ON ENGLISC** is written as a rubric in red ink and in upper case (line 12 of the edition, Clemoes 1997: 325).
22. ff. 60r/13–64r/7 Ælfric, *ÆCHom* I, 20: **F(E)R(IA) .III. DE FIDE CATHOLICA**. 'Ælc cristen man sceal | æft(er) rihte cunnan'; ends: 'se ðe þurh wunað on ðrynnysse. an | ælmihtig god áá on ecnysse. amen' (ed. Clemoes 1997: 335–44).
23. ff. 64r/7–67v/12 Ælfric, *ÆCHom* I, 21: **SERMO IN ASCENSI(ONE) D(OMI)NI**. 'PRIMUM QUIDEM SERMONEM FECL. & RELIQUA; | Lucas se godspellere ùs manode'; ends: 'Se ðe lyfað 7 rixað mid þa(m) ælmihtigan fæder. 7 þam halgu(m) gaste | á on ecnysse. amen' (ed. Clemoes 1997: 345–53).

24. ff. 67v/12–71r/26 Ælfric, *ÆCHom* I, 22: **IN DIE S(AN)C(T)O PENTECOSTEN.** | ‘Fram ðam halgan east(er)lican dæge; ends: ‘sc ðe leofað | 7 rixað á butan ende. amen’ (ed. Clemoes 1997: 354–64).
25. ff. 71r/26–73v/18 Ælfric, *ÆCHom* I, 23: **DOMINICA SECUNDA. POST | PENTECOSTEN.** ‘Homo quidam erat diues. & RELIQUA; | Se wealdenda drihten sæde ðis hígspell; ends: ‘hi ðrý on anre | godcundnyse wunigende butan anginne 7 ende á on worulde. amen’ (ed. Clemoes 1997: 365–70).
26. ff. 73v/19–76v/15 Ælfric, *ÆCHom* I, 24: **DOMIN(ICA) .IIII. POST PENTEC(OSTEN).** ‘Erant adp(ro)pinquantes ad Ie(su)m. Et reliq(u)a; | Þæt hálige godspel us seǵð; ends: ‘on ealra worulda woruld. amen’ (ed. Clemoes 1997: 371–78).
27. ff. 76v/15–79v/29 Ælfric, *ÆCHom* I, 25: **UIII. K(A)L(ENDAS). IUL(II). NAT(IVITAS) S(AN)C(T)I | IOHANN(IS) BAP(T)ISTAE.** ‘Se godspellere LUCAS awrát on cristes béc; ends: ‘ðam sy wuldor 7 lof mid fæder | 7 halgu(m) gaste á on ecnyse. amen’ (ed. Clemoes 1997: 379–87).
28. ff. 79v/29–84r/8 Ælfric, *ÆCHom* I, 26: **III. K(A)L(ENDAS). IUL(II). PASSIO | APOSTOLOR(UM) PETRI. ET PAULI.** | ‘Venit IE(SU)S in partes cesáreae Philippi. & RELIQUA; || Matheus se godspellere awrát ●n ðære godspellican gesetnyse; ends: ‘ðam sy wuldor 7 lof á on ecnyse. amen’ (ed. Clemoes 1997: 388–99). At f. 81r/19 the rubric **DE PASSIONE APOSTOLOR(UM)** marks a division in the homily (line 97 of the edition, Clemoes 1997: 391).
29. ff. 84r/9–87v/7 Ælfric, *ÆCHom* I, 27: [faint] **.II. k(a)l(endas). iul(ii). NATALE S(AN)C(T)I PAULI APOSTOLI.** | ‘Godes gelaðung wurðað þisne dæg ðam mæran apostole PAULI; ends: ‘þ(æt) hi mid him 7 mid gode þ(æt) éce lif habban moton. | amen.’ (ed. Clemoes 1997: 400–9). At f. 85v/19 the rubric **EUUANGELIUM.** marks a division in the homily (line 122 of the edition, Clemoes 1997: 404); at this point, the Latin normally found at the beginning of the homily, ‘Dixit Simon petrus ad Ie(su)m’, precedes ‘He forlét ealle woruld ðing.’
30. ff. 87v/7–90v/18 Ælfric, *ÆCHom* I, 28: **DOMINICA .XII. POST PENTECOSTEN.** | ‘Cum adp(ro)pinquaret IE(SU)S hierusale(m). & RELIQUA. ●n sumere tíde | wæs se hælend farende to hierusale(m); ends: ‘Sy ðe lóf 7 wuldor. on ea`l`ra worulda woruld. amen’ (ed. Clemoes 1997: 410–17).
31. ff. 90v/18–94v/30 Ælfric, *ÆCHom* I, 29: **IIII. IDUS. | AUGUSTI. PASSIO ● BEATI LAURENTII MARTYRIS. | ‘ON DECIES dæge þæs**

wælhreowan Caseres'; ends: 'mid ðam hé orsorghlice on ecnysse wuldrað. amen' (ed. Clemoes 1997: 418–28).

Note: ff. 1–8 are early modern paper supply leaves inserted between original ff. 94 and 97 (93–96 are omitted from the foliation).]

f. 1rv blank

ff. 2r (top margin) Whelock's note: 'cwen mid swa micclum. Serm. Cath. p. 189 | Inde hic desunt & MS. col Ben | hom. sax. fol. 3. supplere folia.'

32. ff. 2v/1–8v/18, 97r/1–98v/15 Ælfric, ÆCHom I, 30 Beginning of text inserted by Whelock from CCCC 188, p. 318; on paper supply leaves, written on versos, with various marginal notes and cross references by Whelock: *De assumptione Beatæ Mariæ ex Epistola Jeronimi*. | 'IERONIMVS se halig sæcerd awrat ænne pistol'; OE manuscript resumes at f. 97r/1: 'cwén mid swa micclu(m) wuldre' (line 151 of edition, Clemoes 1997: 434); ends (f. 98v/15): 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 427–38).

33. ff. 98v/15–103v/1 Ælfric, ÆCHom I, 31: UIII. K(A)L(ENDAS). SEPT(EMBRIS). PASSIO | S(AN)C(T)IBARTHOLOMEIAP(OSTO)LI. | 'Wyrdrwiteras secgað þ(æt) ðry leodscipas | sind gehátene INDIA'; ends: 'on ealra worulda woruld. amen' (ed. Clemoes 1997: 439–50).

34. ff. 103v/1–106v/11 Ælfric, ÆCHom I, 32: IIII. K(A)L(ENDAS). SEPT(EMBRIS). DECOLLATIO | S(AN)C(T)I IOHANNIS BAPTISTAE. 'Misit herodes et tenuit Ioh(anne)m. Et reliq(u)a; | MARCUS se godspellere awrát on cristes béc'; ends: 'Se ðe leofað 7 rixað mid fæder 7 mid halgu(m) gaste | a butan ende. amen' (ed. Clemoes 1997: 451–58).

[Note: Latin added in margin at f. 104r/23 (line 63n of edition, Clemoes 1997: 453): 'Gregorius si[c] | tractauit.']

35. ff. 106v/11–108v/20 Ælfric, ÆCHom I, 33: DOM(INICA). XVII. POST PENTECOSTEN. | 'BAT IE(SU)S in ciuitate(m) que uocat(ur) NAIM. & RELIQ(U)A; Ure drihten ferde to sumere | byrig'; ends: 'hi ðry an | ælmihtig god untodædlic á on ecnysse rixigende. amen' (Clemoes 1997: 459–64).

36. ff. 108v/21–112v/9 Ælfric, ÆCHom I, 34: III. K(A)L(ENDAS) OCTOB(RIS). DEDICATIO AECCL(ESI)E S(AN)C(T)I MICHA`H`EL(IS) ARCHANGELI. | 'MANEGUM mannu(m) is cuð Seo halige stów S(an)c(t)e michaheles'; ends: 'Se ðe leofað 7 rixað á on ec|nysse. amen' (ed. Clemoes 1997: 465–75). At f. 110v/10 the rubric EUANG(E)L(IUM). marks the Latin text in the homily (line 133 of the edition, Clemoes 1997: 469).

37. ff. 112v/9–116v/2 Ælfric, ÆCHom I, 35: DOM(INICA) .XX.I. POST PENTECOSTEN. | ‘LOquebatur IE(SU)S cu(m) discipulis suis In parabolis dicens. & RELIQUA; Drihten wæs | sprecende on sumere tide; ends: ‘7 halgu(m) gaste on ealra | worulda woruld. Amen’ (ed. Clemoes 1997: 476–85).

[Note: One leaf is wanting between ff. 113 and 115 (omits lines 100–174 of the edition, Clemoes 1997: 479–81).]

38. ff. 116v/2–120r/21 Ælfric, ÆCHom I, 36: K(A)L(ENDAS). NOUEMB(RIS). NATALE OMNIUM S(AN)C(T)ORUM. | ‘HALIGE Læreowas ræddon þ(æt) seo geleaffulle gelaðung; ends: ‘mid fæder | 7 mid halgu(m) gaste. á on ecnysse. amen’ (ed. Clemoes 1997: 486–96). At f. 118r/28 the rubric EUUANGELIUM. marks a division in the homily (line 147 of the edition, Clemoes 1997: 491).

39. ff. 120r/21–124r/13 Ælfric, ÆCHom I, 37: IX. K(A)L(ENDAS). DEC(EMBRIS). NATALE S(AN)C(T)ICLEMENT(IS). MAR(TYRIS). | ‘MENN ÐA LEOFOSTAN eower geleafa bið þe trumra; ends: ‘se ðe leofað 7 rixað á butan ende. am(en)’ (ed. Clemoes 1997: 497–506).

40. ff. 124r/13–128v/28 Ælfric, ÆCHom I, 38: II. K(A)L(ENDAS). DECEMB(RIS). NATALE S(AN)C(T)I ANDREAE APOSTOLI. ‘Ambulans IE(SU)S iuxta mare galileę. ET RELIQUA; | CRIST ON sumere tide ferde wið þære Galileiscan Sæ’ ends: ‘Sy ðam metodan drihtne wurþmynt 7 lof á on ecnysse. | amen we cweðað’ (ed. Clemoes 1997: 507–19). At f. 126r/30 the rubric PASSIO EIUSDEM. marks an internal division in the homily (line 169 of the edition, Clemoes 1997: 513).

41. ff. 128v/28–130r/29 Ælfric, ÆCHom I, 39: DOMINICA PRIMA IN ADUENTUM D(OMI)NI. | ‘BYSES DÆGES þenung 7 þyssere tide mærd sprecað embe godes tocyme; ends: ‘þa(m) sy wuldor 7 lóf á on ecnysse. amen’ (ed. Clemoes 1997: 520–23).

42. ff. 130r/29–132v/30 (plus 3 added lines at top of f. 134r) Ælfric, ÆCHom I, 40: DOMINICA .II. | IN ADUENTU(M) D(OMI)NI ‘Erunt signa in sole et luna et stellis. Et reliqua; || Se godspellere LUCAS awrát on ðisu(m) dægðerlican godspelle; ends imperfectly, f. 132v/30: ‘ðone gemænelic an / dom’ (ed. Clemoes 1997: 524–30/185).

[Note: The OE text ends imperfectly at ‘gemnelican’ (line 185, ed.) with ‘dom’ being Whelock’s catchword referring to top of next folio. A leaf is wanting after f. 132 which must have contained the last three lines (as edited) of the final homily of the first series. The ending of the homily is supplied by Whelock from CCC 162, p. 563/3, in three lines of writing at the head of f. 134r. Ker speculates that the missing leaf probably also had an *explicit* to the first book.]

Ælfric, "Catholic Homilies," Second Series:

- 43a. f. 134r/1–19 Ælfric, ÆCHom II, Latin preface: **INCIPIT PRAEFATIO HUIUS LIBRI. IN NOMINE CHR(IST)I OM(N)IPO(TENTIS. |** 'ÆLFRICUS humilis seruulus chr(ist)i'; ends: 'Uale in chr(ist)o Iugiter. am(en)' (ed. Godden 1979: 1).
- 43b. f. 134r/20–134v/5 Ælfric, ÆCHom II (Pref), OE preface: 'Ic ælfric munuc awende þas bōc of ledenu(m) bocu(m) to englisum gereorde'; ends: 'gif hé on | godes dome unscyldig beon wile' (ed. Godden 1979: 1–2).
- 43c. f. 134v/5–21 Ælfric, ÆCHom II, Ammonitio: **AMMONITIO. 'Vnum adhuc uellem prepōnere huic libello';** ends: 'Iugiter in chr(ist)o. amen' (ed. Godden 1979: 2).
44. ff. 134v/22–138r/21 Ælfric, CHom II, 1: **INCIPIT LIBER SERMONU(M) CATHOLICORUM ANGLICÆ IN ANNO SECUNDO. | CATHOLICUS SERMO DE NATALE D(OMI)NI AD POPULUM EXCERPTUS | DE TESTIMONIIS PROPHETARU(M). UIII. K(A)L(ENDAS). IANUAR(II). NATIUI(T)AS D(OMI)NI. | 'MINE GEBROÐRU ða leofastan [corr. to leofostan] on þisu(m) dæge we wurðiað ures hælendes acen|nednysse';** ends: 'hí ðrý an god á on ecnysse. amen' (ed. Godden 1979: 3–11).
45. ff. 138r/22–140v/15 Ælfric, ÆCHom II, 2: **UII. K(A)L(ENDAS). IAN(UARII). NATALE S(AN)C(T)I STEPHANI PROTOMARTYRIS. | 'AUGUSTIN(US) SE wisa biscop spræc to his folce';** ends: 'Sy him wuldor 7 lóf á | on ecnysse. Amen' (ed. Godden 1979: 12–18).
46. ff. 140v/15–144r/14 Ælfric, ÆCHom II, 3: **UIII. IDUS. IAN(UARII). SERMO IN AEPIPHANIA D(OMI)NI. | 'ÐES DÆG IS geháten on bōcu(m) swutelung dæg';** ends: 'Se ðe | leofað 7 rixað á buton ende. Amen' (ed. Godden 1979: 19–28).
47. ff. 144r/14–148r/5 Ælfric, ÆCHom II, 4: **DOMINICA .II. POST AEPIPHANIA D(OMI)NI. | 'Nuptie facte sunt In chana galileae. ET RELIQUA; Iohannes Se godspellere cwæð | on þære godspellican race';** ends: 'se ðe leofað 7 rixað mid fæder 7 halgu(m) gaste. á on ecnysse. Amen' (ed. Godden 1979: 29–40).
48. ff. 148r/6–151v/2 Ælfric, ÆCHom II, 5: **DOMINICA. SEPTUAGESIMA. 'DRIHTEN SÆDE ÞIS BIGSPEL. | his leorningcnihtu(m) ðus cweðende';** ends: 'on ðam we him singað ecelice alleluian. butan geswince. Amen' (ed. Godden 1979: 41–51).
49. ff. 151v/3–153v/29 Ælfric, ÆCHom II, 6: **DOM(INICA) IN SEXAGESIMA. 'Cum turba plurima conueniret ad Ie(su)m. Et rel(i)q(ua) |**

- On sumere tide ða ða micel menigu samod cōm to ðam hælende'; ends: 'on ealra worulda woruld. AMEN' (ed. Godden 1979: 52–59).
50. ff. 153v/29–156r/9 Ælfric, *ÆCHom* II, 7: **DOM(INICA)** .I. **IN QUADRAGESIMA**. | 'MEN þa leofostan eow eallu(m) is cuð'; ends: 'on ealra worulda | woruld. amen' (ed. Godden 1979: 60–66).
51. ff. 156r/9–157v/12 Ælfric, *ÆCHom* II, 8: **DOMINICA SECUNDA IN QUADRAGESIMA**. | 'EGressus inde IE(SU)S. Secessit in partes tȳri et sidonis. ET RELIQUA. | Drihten hælend ðreade mid wordu(m)'; ends: 'þam sy wuldor 7 wurðmynt | A on ecnysse. Amen' (ed. Godden 1979: 67–71).
52. ff. 157v/12–160v/15 Ælfric, *ÆCHom* II, 9: **III. ID(US) MART(II). S(AN)C(T)I GREGORII PAPE. URB(IS) ROMANE INCLITUS**. | 'GREGORIUS Se halga papa. engliscre ðeode apostol'; ends: 'on ðam he leofað | mid gode ælmihtigu(m) á on ecnesse. Am(en)' (ed. Godden 1979: 72–80).
53. ff. 160v/15–164v/12 Ælfric, *ÆCHom* II, 10: **XIII. K(A)L(ENDAS). AP(RI) L(IS). DEP(OSITIO)S(AN)C(T)I CUTHBERHTI EP(ISCOP)I**. | 'CUTHBERHTUS se halga biscop scinende on manegu(m) gcearnungu(m)'; ends: 'á on ecnysse ealra worulda. amen' (ed. Godden 1979: 81–91).
54. ff. 164v/13–171r/28 Ælfric, *ÆCHom* II, 11: **.XII. K(A)L(ENDAS) APREL(IS). S(AN)C(T)I BENEDICTI ABBATIS. 'BENEDICTVS**. | 'Se halga abbud'; ends: 'Se ðe ana is unasecgendlic God. Amen' (ed. Godden 1979: 92–109).
- [Note: One leaf is wanting between ff. 164 and 166 (●omits lines 24–110 of the edition, Godden 1979: 92–4).]
55. ff. 171r/29–178r/11 Ælfric, *ÆCHom* II, 12: **DOM(INICA). IN MEDIA QUADRAGESIME**. 'MEN ÐA LEOFOSTAN we rædað nu | æt godes ðenungu(m)'; ends: 'Sy him wuldor 7 lóf á to worulde. amen' (ed. Godden 1979: 110–26). At f. 175v/19–20 the rubric **SECUNDA SENTENTIA | DE HOC IPSO** marks the second part of the homily (line 374 of the edition, Godden 1979: 121).
56. ff. 178r/11–181v/7 Ælfric, *ÆCHom* II, 13: **DOMINICA .Va. QUADRAGESIME**. | 'þeos tid fra(m) ðisum (and)werdan dæge'; ends: 'on ealra worulda woruld. | amen' (ed. Godden 1979: 127–136).
57. ff. 181v/7–185v/17 Ælfric, *ÆCHom* II, 14: **D(OMINICA) PALMARUM DE PASSIONE D(OMI)NI**. | 'DRIHTNES ðrowunge we willað gedafenlice eow secgan'; ends: 'on ánre godcundnysse on ecere worulde. amen' (ed. Godden 1979: 137–49); with a note following the homily at f. 185v/17–18, 'NE MOT | NAN MAN SECGAN SPELL. ON ÞA(M) ÐRIM SWIGDAGUM'.

58. ff. 185v/18–189v/22 Ælfric, ÆCHom II, 15: **SERMO DE SACRIFICIO | IN DIE PASCAE**. ‘MĒN þa leofostan gelōme eow is gesæd’; ends: ‘on on ealra worulda woruld. amen’ (ed. Godden 1979: 150–60).
59. ff. 189v/23–192v/5 Ælfric, ÆCHom II, 16: **ALIUS SERMO DE DIE PASC’ H’AE**. ‘Hit is swiðe gedafenlic’; ends: ‘7 godu(m) geearnungu(m) to ðam ecum | life becumon moton. amen’ (ed. Godden 1979: 161–68).
60. ff. 192v/5–194r/12 Ælfric, ÆCHom II, 17: **K(A)L(EN)DAS. MAI. APOSTOLORUM PHILIPPI. ET IACOBI. | ‘PHILIPPUS. se godes apostol ðe we on ðisu(m) dæge wurðiað’**; ends: ‘Se ðe ana rixað on ecnysse god. amen’ (ed. Godden 1979: 169–73). At f. 193r/20 the rubric **DE S(AN)C(T)O IACOBO APOSTOLO**. marks a division of the homily (line 61 of the edition, Godden 1979: 171).
61. ff. 194r/13–196r/5 Ælfric, ÆCHom II, 18: **V. NON(AS). MAI INUENTIO S(AN)C(T)AE CRUCIS**. ‘Men ða leofostan nu todæg we wurðiað | þære halgan rode gemynd’; ends: ‘se ðe ana | ricsað. on ecnysse god. amen’ (ed. Godden 1979: 174–79). At f. 194v/28 the rubric **EODEM DIE S(AN)C(T)OR(UM) ALEXANDRI. EUENTII. ET THEODOLI**. marks a division of the homily (line 62 of the edition, Godden 1979: 176).

[Note: At ff. 193v–94r, a few blotted words from items 60 and 61 supplied in outer margins in later hand.]

62. ff. 196r/5–199v/14 Ælfric, ÆCHom II, 19: **FERIA SECUNDA. LETANIA MAIORE. | ‘Læwede menn behófiað. þ(æt) him lareowas secgon’**; ends: ‘se ðe á rixað on ecnysse. AMEN’ (ed. Godden 1979: 180–89).
63. ff. 199v/14–202v/28 Ælfric, ÆCHom II, 20: **ITEM IN LETANIA | MAIORE. FERIA TERTIA**. ‘Men ða leofostan Paulus se apostol | ealra ðeoda lareow awrat be him sylfu(m)’; ends: ‘se ðe is ealra leoda wealdend. Amen’ (ed. Godden 1979: 190–98).
64. ff. 202v/29–205r/12 Ælfric, ÆCHom II, 21: **ALIA UISIO. ‘BEDA ure lareow awrát on ðære bec þe is geháten | historia angloru(m)’**; ends: ‘se ðe hí oferrædan wile’ (ed. Godden 1979: 199–205). At f. 204v/12–13 the rubric **HORTATORIUS SERMO DE | EFFICACIA S(AN)C(T)AE MISSAE**. marks a division of the homily (line 140 of the edition, Godden 1979: 204).

[Note: ●ne leaf is wanting between ff. 202 and 204 (omits lines 3–81 of the edition, Godden 1979: 199–202).]

65. ff. 205r/12–207v/12 Ælfric, ÆCHom II, 22: **IN LETAN(IA) MAIORE. F(E)R(IA). IIIIa. | ‘I●H(ANNE)S se godspellere awrat’**; ends: ‘Se ðe |

- leofað 7 rixað mid fæder 7 ðam halgu(m) gaste. A on ecnysse. amen^o (ed. Godden 1979: 206–12).
66. ff. 207v/13–210r/6 Ælfric, ÆCHom II, 23: DOMINICA .III. POST PENTECOSTEN. ‘Homo quida(m) fecit cena(m) magna(m) | et uocauit multos. & REL(I)Q(UA). Se hælend sæde þis bigspel his leorningcnihtu(m)’; ends: ‘þa(m) sy wuldor 7 wurðmynt. A to worulde. amen’ (ed. Godden 1979: 213–20). At f. 209r/12 the rubric ALIA NARRATIO DE EUANG(E)LII TEXTU. marks a division of the homily (line 126 of the edition, Godden 1979: 217).
67. ff. 210r/7–213r/11 Ælfric, ÆCHom II, 24: IN FESTIUITATE S(AN)C(T)I PETRI APOSTOLI .III. K(A)L(ENDAS) IULII. ‘LUCAS se godspellere | ús sæde on ðissere pistolrædinge’; ends: ‘on ealra worulda woruld. amen’ (Godden 1979: 221–29). At f. 210v/15 the rubric ITEM DE S(AN)C(T)O PETRO. marks a division of the homily (line 53 of the edition, Godden 1979: 223).
68. ff. 213r/11–214v/24 Ælfric, ÆCHom II, 25: DOM(INICA) .VIII. [*erased to V*] POST PENTECOSTEN. | ‘Cum multa turba esset cu(m) ie(s)u nec haberent quod manducarent. Et reliqua. | Marcus se godspellere cwæð on ðisu(m) dægðerlicu(m) godspelle’; ends: ‘Se ðe leofað 7 rixað on ealra worulda woruld. amen’ (ed. Godden 1979: 230–34).
69. ff. 214v/24–216v/20 Ælfric, ÆCHom II, 26: DOM(INICA) .NONA. | POST PENTECOSTEN. ‘Adtendite a falsis p(ro)phetis qui ueniunt ad uos. Et reliq(ua) | Drihten cwæð to his leorningcnihtu(m) ‘(ve)l mannum’; ends: ‘on ealra worulda woruld. amen’ (ed. Godden 1979: 235–40).
70. ff. 216v/20–219v/12 Ælfric, ÆCHom II, 27: IIII. K(A)L(ENDAS) AGUSTI. NATALE S(AN)C(T)I | IACOBI APOSTOLI. ‘●N þisu(m) dæge we wurðiað on uru(m) lofsangu(m)’; ends: ‘Se ðe leofað 7 rixað á on ecnysse. amen’ (ed. Godden 1979: 241–48). At f. 219r/5 the rubric VI. K(A)L(ENDAS) AGUSTI. S(AN)C(T)ORUM SEPTEM DORMIENTIUM. marks a division of the homily (line 182 of the edition, Godden 1979: 274).
71. ff. 219v/12–221v/18 Ælfric, ÆCHom II, 28: DOM(INICA) XII. POST PENTECOST(EN). | ‘Dixit ie(s)us ad quosda(m) . . . parabolam istam. & RELI(Q)UA. Drihten sæde þis bigspel bi sumu(m) mannu(m)’; ends: ‘Se ðe āna gewylt ealra gesceafta. amen’ (ed. Godden 1979: 249–54).
72. ff. 221v/18–223r/27 Ælfric, ÆCHom II, 29: VIII .X. K(A)L(ENDAS) SEPT(EMBRIS). ASSU(M)PTIO S(AN)C(T)E | MARIE UIRG(INIS). ‘Men ða leofostan hwilon ær we rehton eow ðone pistol’; ends: ‘Se

- ðe leofað 7 rixað on ealra worulda woruld. amen' (ed. Godden 1979: 255–59).
73. ff. 223r/27–226r/29 Ælfric, *ÆCHom* II, 30: **DOMINICA .I. | IN MENSE SEPTEMBRI. QUANDO LEGITUR IOB.** 'Míne gebrōðra. | We rædeð nu æt godes ðenungu(m)'; ends: 'Se ðe ana is god á on ecnysse. amen' (ed. Godden 1979: 260–67).
- 74a. ff. 226r/30–227v/23 Ælfric, *ÆCHom* II, 31: **DOMINICA SEXTA DECIMA. POST PENTECOSTEN:-** || 'Nemo potest duob(us) dominis seruire; Et reliqua; Drihten cwæð on | su(m)ne timan'; ends: 'Sy him wuldor 7 wurðmynt | on ealra worulda woruld. Amen' (ed. Godden 1979: 268–71).
- 74b. ff. 227v/23–228r/2 Ælfric, note: **DE S(AN)C(T)A MARIA.** | 'Hwæt wylle we secgan ymbe Marian gebyrdtide'; ends: 'ði we hit lætað unsæd;' (ed. Godden 1979: 271 as *ÆCHom* II, 31 (app.)).
75. ff. 228r/2–230v/30 Ælfric, *ÆCHom* II, 32: **XI. K(A)L(ENDAS) OCTOBRIS. | NATALE S(AN)C(T)I MATHEI APOSTOLI ET EUANG(E)-L(IST)Æ** 'Se godspellere matheus. | þe we todæg wurðiað'; ends: 'Sy þæs gode lof .á. on ecnysse. Amen:-' (ed. Godden 1979: 272–79). At f. 229r/5 margin the rubric **PASSIO | EIUSDE(M).** marks a division of the homily (line 80 of the edition, Godden 1979: 275).
76. ff. 230v/30–234v/6 Ælfric, *ÆCHom* II, 33: **V. K(A)L(ENDAS) NOUE(M)-B(RIS). PASSIO S(AN)C(T)OR(UM) || APOSTOLOR(UM) SIMONIS. ET IUDE.** 'Men ða leofostan we wyllað eow secgan | þæra apostola ðrowunge'; ends: 'se ðe leofað 7 rixað on ealra worulda world. amen' (ed. Godden 1979: 280–87).
- 77a. ff. 234v/7–238v/25 Ælfric, *ÆCHom* II, 34: **III. ID(US) NOUEMB(RIS). DEPOSITIO S(AN)C(T)I MARTINI EPISCOPI:-** | 'MARTINUS se wuldorfulla godes ande te 're': ends: 'ðe leofað 7 rixað þurh hine sylfne | god; AMEN' (ed. Godden 1979: 288–97). At f. 238r/4 the rubric **DE EIUS OBITU:** marks a division of the homily (line 269 in the edition, Godden 1979: 295).
- 77b. ff. 238v/25–239r/9 Ælfric, note: **EXCUSATIO DICTANTIS:-** | 'Fela fægere godspel we forlætað on ðisu(m) gedihte . . . Heo is swa ðeah eall full geleaflic. buton ðam anu(m) þe augustin(us) wiðsæcð' (ed. Godden 1979: 297–98 as *ÆCHom* II, 34 (app.)).
78. ff. 239r/9–240v/19 Ælfric, *ÆCHom* II, 35: **IN NATALE UNIUS APOSTOLI.** | 'Þes apostolica freolsdæg. manað us to sprecenne'; ends: 'ðurh his Suna þe | mid him leofað 7 rixað. á on annysse þæs halgan gastes. on ealra wo|rulda woruld. amen' (ed. Godden 1979: 299–303).

79. ff. 240v/19–242v/10 Ælfric, ÆCHom II, 36: **IN NATALE PLURIMORUM APOSTO'lo'RUM.** | 'Designauit d(omi)n(u)s et alios septuaginta duos. & RELIQUA; Se hælend geceas | him to eacan þam twelf apostolum'; ends: 'Sy him. á wuldor 7 lof | ealra his weldæda; amen' (ed. Godden 1979: 304–9).
80. ff. 242v/10–245r/24 Ælfric, ÆCHom II, 37: **IN NATALE S(AN)C(T)-ORUM MARTIRUM.** | 'Cu(m) audieritis p̄l̄ia et seditiōnes. nolite terreri. Et reliqua; Se hælend | foresæde his leorningcnihtu(m)'; ends: 'Sy him wuldor 7 wurðmynt on ealra worulda | woruld. Amen' (ed. Godden 1979: 310–17).
81. ff. 245r/24–248v/3 Ælfric, ÆCHom II, 38: **IN NATALE UNIUS CONFESSORIS.** | 'Homo quida(m) peregre p(ro)ficiscens. Et rel(i)qua; Vre drihten sæde þis bigspel | his leorningcnihtu(m)'; ends: 'Sy lof ðam hlaforde. ðe leofað on ec|nyse. æfre buton anginne. on endeleasu(m) mægenðrymme. amen' (ed. Godden 1979: 318–26).
82. ff. 248v/4–251r/21 Ælfric, ÆCHom II, 39: **IN NATALE S(AN)C(T)-AR(UM) UIRGINUM.** 'Simile est regnu(m) c̄l̄or(um) dece(m) uirginib(us). Et rel(i)qua. | Se hælend sæde gelo(m)lice bigspel'; ends: 'Se ðe leofað 7 rixað mid his heofenlican | fæder 7 þa(m) halgu(m) gaste. on ealra worulda world. Amen' (ed. Godden 1979: 327–34).
- 83a. ff. 251r/21–255r/13 Ælfric, ÆCHom II, 40: **IN DEDICATIONE ĒCCL(ESI)AE** | 'MINE gebroðra þa leofostan we wyllað sume tihtendlice spræcē'; ends: 'hē rixað mid his gecorenū | halgu(m). mid his ælmihtigan fæder. 7 ðam halgan gaste. on ealra worulda woruld; | Amen:-' **EXPLICIT LIBER SECUNDUS. CATHOLICOR(UM) SERMONU(M) ANGLICE. D(E)O GRA(TIA)S. amen:** (ed. Godden 1979: 335–45).
- [Note: The explicit is written in regular ink and touched throughout in color.]
- 83b. f. 255r/14–21 Ælfric, prayer: **ORATIO:-** 'Ic ðancige þa(m) ælmihtigu(m) Scyppende . . . Sy him .á. wuldor on ecnyse' (ed. Godden 1979: 345 as ÆCHom II, 40 (app.)).
84. ff. 255r/21–261v/12 Ælfric, "De Temporibus Anni" (ÆTemp): 'Her æft(er) fyligð án lytel cwyde | be gearlicu(m) tidu(m) þ(æt) nis to spelle geteald. Ac elles to rædenne. þam ðe hit licað; | **DE TEMPORIBUS ANNI:-** Ic wolde eac gif ic dorste gadrian su(m) gehwæde | andgit of ðære bec þe BEDA se snotera lāreow gesette'; ends: 'Sy ðeos | gesetnys ðus her geendod' **EXPLICIT HEC BREUITAS DE TEMPORIBUS.** (ed. Henel 1942).

[Note: The following rubrics occur within the work: f. 256r/26 De prim● die s(æ)-c(u)li. siue de equinoctio uernali.; f. 256v/10 DE N●CTE.; f. 257r/19 DE ANN●.;

f. 258r/26 DE MUNDO.; f. 258v/8 DE EQUINOCTIIS.; f. 259r/26 DE BISSEXT●.; f. 259v/18 DE SALTU LUNE.; f. 260r/18 DE DIUERSIS STELLIS.; f. 260v/12 DE DUODECIM UENTIS.; f. 261r/12 DE PLUUIA.; f. 261r/30 DE GRANDINE.; f. 261v/1 DE NIUE.; f. 261v/3 DE TONITRU.]

85. ff. 261v/13–262v/8 Ælfric, prayers, with general title: **Her is geleafa 7 gebed 7 bletsung læwedu(m) mannu(m) þe þ(æt) leden ne | cunnon.** (Thorpe 1844–46: 596–600):

[Note: Thorpe edits these prayers as separate texts based on the rubrication in the manuscript; for their sources and slightly different textual divisions, see Bzdył 1977.]

- a. f. 261v/14–18 **Pater noster on englisc.** ‘Ðu ure fæder þe eart on heofenum . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596);
 - b. f. 261v/18–26 **SE LÆSSA CREDA.** | ‘Ic gelyfe on god fæder ælmihtigne scyppend heofenan 7 eorðan . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596);
 - c. ff. 261v/27–262r/11 **mæssecreda** ‘Ic gelyfe on ænne god fæder ælmihtigne wycend heofenan 7 eorðan . . . Sy hit swa’ (ed. Thorpe 1844–46: 2: 596–98);
 - d. f. 262r/12–14 **Gebedu on englisc.** ‘Þu ælmihtiga. 7 ðu eca god . . . genihtsumian | on godu(m) weorcu(m). amen’ (ed. Thorpe 1844–46: 2: 598);
 - e. f. 262r/14–15 **ITEM.** ‘We biddað þe drihten . . . 7 onæl symle þæs halgan gastes leoht on ús. Amen’ (ed. Thorpe 1844–46: 2: 598);
 - f. f. 262r/15–20 **ITEM.** | ‘Drihten god ælmihtig fæder gebletsa ús . . . geond ealra worulda woruld. Amen’ (ed. Thorpe 1844–46: 2: 598);
 - g. f. 262r/21–24 **DE SAPIENTIA.** ‘Eala ðu ælmihtiga god . . . 7 to ðe mid ealre heortan efston. Am(en)’ (ed. Thorpe 1844–46: 2: 598–600);
 - h. f. 262r/24–27 **DE PATIENTIA.** | ‘Eala ðu ælmihtiga god . . . 7 ða gemænnysse his soðan æristes. Am(en)’ (ed. Thorpe 1844–46: 2: 600);
 - i. f. 262r/27–30 **ORATIO.** | ‘Eala ðu ælmihtiga god . . . ða méde þe ðu us behætst. Amen’ (ed. Thorpe 1844–46: 2: 600);
 - j. f. 262v/1–8 **ITEM.** ‘Þu ælmihtiga wealdend alýs ure heortan . . . 7 þ(æt) mine fynd me ne gebysmion. Amen’ (ed. Thorpe 1844–46: 2: 600).
86. ff. 262v/8–263v/29 Ælfric, “Admonition” (ÆAdmon 2): **IN .XL. DE PENITENT(IA).** | ‘Ælc man bið gefullod on naman þære halgan ðrynnysse’; ends: ‘Rixiað mid him on heofenan | rice on unasecgendlicere blisse. A. on ecnysse. Amen’ (ed. Thorpe 1844–46: 2: 602–8).
87. ff. 263v/30–264r/8 Ælfric, “Admonition” ÆAdmon 3: [‘Læw)edu(m) mannu(m) is to witenne þ(æt) hí sceolon healdan heora clænnysse on halgu(m) || timan . . . 7 eow gelæde to ðam écan life’ (ed. Thorpe 1844–46: 2: 608).

88. ff. 264r/8–266v/30 Ælfric, “Pastoral Letter for Wulfsgie” (ÆLet1 Wulfsgie Xa): **INCIPIT EPISTOLA DE CANONIBUS.** | ÆLFRICUS humilis frater uenerabili ep(iscop)o wulf(sino salute(m) in d(omi)no . . . (line 18) hoc modo incipiens:- | Ic secge eow preostu(m). þ(æt) ic sylf nelle beran eowre gymeleaste on eowru(m) þeowdome; ends imperf.: ‘ac þa(m) wære betere þ(æt) hī onheora bedde b[u]gon. ðonn(e) hi gegr[emedon]’ (ed. Fehr 1914: 1–24, pref.–ch. 108; Whitelock 1981: 196–218).

ff. iv–xi paper endleaves containing a subject index by Whelock.

ff. xii–xiii parchment endleaves taken from a 13c psalter.

PHOTO NOTES: Modern paper flyleaves, f. i recto, and pastedowns are not photographed.

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254. London, British Library, Cotton Vitellius C. v

Homilies by Ælfric
[Ker 220, Gneuss 403]

HISTORY: A compilation of Ælfrician homilies dating to the turn of the millennium with 11c additions. This manuscript suffered badly in the 1731 fire at Ashburnham House. Recovered leaves are now mounted individually and have suffered substantial damage with loss of text and of codicological evidence. The undamaged manuscript was described by Wanley (1705: 208–12).

The underlying collection is a sequence of Ælfric's *Catholic Homilies* written by a single scribe at the end of the 10c or beginning of the 11c (this part is called Ha by Clemoes 1997: 19–21). This was augmented by a nearly contemporary hand with further homilies by Ælfric (items 58–61, Clemoes Hb). Further substantial additions were intercalated, at times through erasure and insertion, at times through interleaving, in the first half of the 11c (Clemoes Hc). This interpolated series adds further homilies by Ælfric in the order of the church year using homilies that reflect a late stage of Ælfric's writing (described by Pope 1967–68: 26–33).

There are various contemporary or near-contemporary OE corrections and insertions throughout the text. Subsequent signs of use include two annotations written in a gothic hand identified by Ker as 14c (*Cat.*, 286): 'In Ebdomada . . . | ad Collac(i)o(n)em' at f. 102r/16 beside the title for item 24, and 'In ebdomada s(anc)te trinitatis ad collac(i)o(n)em.' at f. 107r/4 above the title of item 25, ÆCHom 1, 20. Further alterations and additions are identified by Ker (*Cat.*, 286) as probably belonging to the 16c, including the insertion of the copy of item 1 as item 1b on ff. 2r–3r and the substitution of vowels, frequently the alteration of 'æ' to 'é', at ff. 177v, 181r, and 234v. Other alterations, such as a slightly decorative blocked 'T' inserted mid-line at f. 43r/19, are hard to date.

There are now no marks of medieval or early modern ownership, presumably due to the loss of endleaves and loss of margins. Wanley speculates that this is the companion piece of MS Cambridge, University Library, li. 4.

6 [101] found at Tavistock Abbey in 1566 (Wanley 1705: 208). This speculation sees some confirmation in the gloss 'etes' added to ÆCHom II, 8, lines 109 in a 14c hand, which Godden suggests "looks as if it could have been taken from [li. 4. 6]'s text" (Godden 1979: 353–54). If the speculation is right, this would be "An old booke in parchment in Saxon tonge fo. black leather clasped" in the inventory of books of the 2nd Duke of Bedford from 1584 (see Ker, *Cat.*, 291).

Following substantial damage in the fire of 1731 and its aftermath, the leaves are now bound mounted on paper, to which they are affixed by sticky tape in what is probably a restoration of 1844 and 1845 (Madden, BL Add. 62576, f. 42; see Butcher 2003: 13). The whole volume is contained in a substantial 19c binding with Robert Cotton's coat of arms embossed on front and back and 'ANGLO-SAXON | HOMILIES | BRIT. MUS. | COTTON | MS. | VITELLIUS C. V' embossed on the spine. Many leaves are stamped on the foot of the recto with the 'British Museum' small red stamp (e.g. ff. 2r, 3r, etc). The spine bears the sticker identifications '760' and 'b', which is also recorded in pencil on the inside front board, along with a struck-through '27 C.' Rear end leaves record the state of the manuscript in the 19c with the pencilled notes: '254 ff. 8th Jan. 1871. | Ex(amine)d F.W. July 1884', while the rear end board bears the stamp '21 JUN 1962'.

CODICOLOGICAL DESCRIPTION: [ii] + 1 + ii + 251 + [iii]. Leaves measure approx. 240 × 170 mm., but have shrunk considerably at places due to fire and water damage. Written space of the older leaves (Ha) is approx. 220 × 130 mm. until f. 83 and approx. 220 × 145 mm. thereafter, ruled in dry-point for 26 lines per page. The written space of leaves added in the first half of the 11c (Hc) is approx. 230 × 145 mm., ruled for 35–37 lines per page, except that f. 95v has 30 lines to make an exact join with the text on f. 96r. Ker (*Cat.*, 291) reports that in the base manuscript, hair is usually on the outside in all sheets, but the arrangement of some quires (e.g. ff. 35–50 59–68) is the more usual HFHF, which is the arrangement for all the added leaves. The parchment of ff. 186 and 199 suffered mottled spotting as a result of the fire and damage. Almost all folios have suffered losses of varying amounts from their upper, lower, or outer portions.

The text of the original part, Ha, is almost all in one hand, "a graceful late type of square Anglo-Saxon minuscule" belonging to of the turn of the millennium (late 10c/early 11c) according to Ker (*Cat.*, 291). Ker identifies two further hands who work alongside this scribe for brief passages: one wrote a short stint at f. 191r/13–26 (part of item 48), another ff. 191v/1–192v/26 (the end of item 48 and the opening of item 49). Items 58–61 (ff.

236v–end, i.e. Hb) are nearly contemporary additions, made predominantly in a single hand. The additions interpolated throughout the manuscript (i.e. Hc) are in a single distinct hand of the first half of the 11c, identified by Ker as “a round hand . . . which is **not** influenced by Anglo-Saxon minuscule” (*Cat.*, 291). This part has distinctive punctuation as it contains many hyphens and regularly punctuates with a point at the middle or end of one of Ælfric’s rhythmical lines.

The original part (i.e. Ha) has titles in a red color which have sometimes turned to a metallic dark brown or black color. The same colored ink is also used for enlarged initials, which are sometimes slightly decorated. The near-contemporary additions (Hb) follow the same decorative pattern so far as can be seen where rubrics and enlarged initials survive. The additions of the first half of the 11c (Hc) have a different decorative pattern. Titles are in a brighter red. Opening initials are enlarged and colored blue (ff. 1r, 69r [‘D’], 71v [‘E’], 96r, 132v [‘L’], 139r [‘M’], 172r, 177v) or red (ff. 5v, 33r, 69r [‘S’], 71v [‘D’], 73r [‘E’ and ‘O’]), 131r, 132v [‘E’], 139r [‘C’], 145r, 149r, 150r, 175r, 181r, 229r). Such colored initials appear to have been particularly vulnerable to fire and water damage: the fire destruction of the edge surprisingly encompasses where there should be a colored initial ‘D’ at the head of f. 169r, for example, while the coloration has fallen off the ‘N’ of ‘Nemo’ at f. 175r/18, leaving the parchment intact but with just the shadow of an enlarged initial. Numbers in the interpolator’s table of contents (f. 1v) are in red. Within the text, the interpolator uses enlarged capitals (in black ink) to indicate sense-divisions. He has also inserted these into some parts of the work of Ha.

The whole of the following items, from Ælfric’s “Catholic Homilies” I, are by the original scribe, Ha: 3, 8–12, 18–20, 22–28, 38–41, 50–54, and 56–57, while two further items, primarily by the main scribe, have short stints by two further scribes, namely: 48, 49. Three items are by the nearly contemporary continuator at the end, i.e. Hb: items 58–60, while a fourth, item 61, is mostly by Hb but includes an interpolation by Hc. Eighteen homilies in addition to the table of contents are wholly the work of the interpolator, Hc, namely items 1, 4, 7, 14–16, 30–36, and 42–47. In order to insert these homilies into the sequence of Ha, the interpolator also intervened in a number of homilies primarily produced by Ha. Specifically, the interpolator provided the opening of items 2, 5, 17, 37, and 48, the close of items 6, 13, and 29, while he also interpolated text into the middle of the items 21, 55, and 61. In making these additions, the interpolator interleaved ff. 1, 4, 5, 18–21, 33, 34, 69–75, 95, 131–48, 169–84, 229–31, and 253 into the folios originally organized by Ha and Hb. The interpolator occasionally deleted

Ha's text and replaced it with his own, namely at ff. 17v/17-26, 35v/1-11, 96r/1-3, and 168v/25-26. The interpolator clearly expended considerable effort to transform the collection while keeping some of the underlying work of Ha and Hb. For the sake of clarity, the scribe of each item is noted in the account of contents below.

The interpolator wrote a table of contents that survives on f. 1v-r (which has been reversed), written in two columns extending the length of f. 1v and the opening four lines of f. 1r. Numbers in this table relate to the numbers the same hand provides in the titles to some of the homilies (these differ from the listing here since some two-part homilies are considered by modern editors to constitute a single work). This table provides evidence that two items are missing from the end of the manuscript, namely '[LXVII] F(E)R(IA).VI. In ebdoma[da Vta Collegerunt] | pontifices (et) pharisei [concilium]' (described at f. 1rb/1-2) for Friday in the fifth week of Lent (Assmann 1889: 65-72, no. 5) and '[LXVIII] Sermo ep(iscop)i [.....] | ezechiele propheta' (described at f. 1rb/3-4), now completely missing, which was possibly Wulfstan's homily Bethurum 16b or some similar piece. These two items were missing before the fire by the time of Wanley 1705.

The leaves are now foliated '1-254' in pencil on the top right recto of each of the paper mounts, the foliation followed here. These folio numbers are also written in dark black ink on the recto of the folios wherever sufficient blank parchment survives, sometimes at the head (e.g. f. 6r), sometimes at the mid-left margin (e.g. f. 202r). The top right rectos of many folios have suffered damage and crumbled, leaving little trace of an earlier foliation, although one is occasionally visible (e.g. ff. 6r, 76r, 95r); this older foliation was followed by Wanley. There are traces of multiple further foliations, perhaps reflecting attempts to order the leaves after they were recovered from the damage of the 1731 fire. A thick black pencil has written '9' and '10' on the lower left margin of ff. 22r and 23r. A different set of small numbers in black ink is written on the lower left margin of some rectos, namely '2-7' on ff. 27r-32r, '9-25' on 34r-50r. A very small '50' is written at the bottom left of f. 75r. A different hand has written a very small '156' at the bottom left of f. 157r and '158' at the bottom left of f. 159r, '164' at f. 166r.

COLLATION:

ii + 1 + ii + 251 + iii, foliated [i-ii], 1-254, [255-257]. Ff. [i-ii] and [255-257] are modern paper flyleaves. Ff. 2 and 3 are 16c parchment supply leaves. Ff. 1, 4, 5, 18-21, 33, 34, 69-75, 95, 131-148, 169-184, 229-231, 253 were added in first half of 11c by Hc.

The proper order of the surviving folios can be established from the text as follows: 1 (which is reversed), 4–13, 15, 14, 16–114, 116, 115, 117–235, 237, 238, 236, 239–254. Single leaves are missing after ff. 30, 149, 158 and several leaves at the end. F. 159 is a fragment with the inner portion of the leaf surviving in a tapering strip from 3 mm. in width at the top to 110 mm. at the bottom.

The collation is now unknowable since all leaves are mounted separately following the damage from the fire of 1731. Ker suggests, based on the arrangement of hair and flesh, that ff. 51–58, 76–83, 84–91, 92–94+96–100, 101–108, 109–116, 117–124, 185–192, 200–207, 208–215, 216–223, 239–246 are regular quires of 8 leaves, while ff. 153–159 is a quire of eight wanting 7.

CONTENTS:

[NOTE: Words now illegible in the damaged manuscript have been taken from Wanley's description (1705: 208–11), which predates the damage, or the table of contents, and are included in square brackets. Significant gaps in the text supplied from modern editions.]

f. 1va/1–1rb/4 [leaf is reversed] 11c table of contents in Hand Hc: '[...] diuinis'; ends: '[LXVIII] Sermo episcopi [.] | ezechiele propheta' (see Ker, *Cat.*, 285–86).

1a. ff. 1r/5–34, 4r/1–5v/3 Ælfric, ÆHom 12 [Hand Hc]: **DE S(AN)C(T)A TRINITATE. ET DEFESTOS DIEBUS [PERANNVM]. 'SE ÆLMIHTIGA WEALDEND ðE NE ON|gann næfre'; ends: 'mid þam halgan gaste on ealra worulda woruld we | cweðað. AMEN'** (ed. Pope 1967–68: 463–72, no. 11a).

[NOTE: The DOE short title differs from Pope's numbering; the manuscript title is mostly illegible and is confirmed by Wanley (1705: 208). Ff. 4v–5r are repeated on the film as are ff. 2v–3r.]

1b. ff. 2r/1–3r/36 Ælfric, ÆHom 12 in early modern imitative hand: '[S]E ÆLMIHTIGA wealdend. þe ne ongann næfre'; ends imperfectly: '7 sealde heora ælcu(m) s[wa. . .]' (ed. Pope 1967–68: 463–70, no. 11a, lines 1–177; early modern copy of opening of item 1, i.e. ff. 1r/5–34, 4r/1–5r/9, initial letter omitted).

f. 3v blank.

2. ff. 5v/3–12r/10 Ælfric, ÆCHom 1, 1 [f. 5v is hand Hc, whereas f. 6r/1 onwards is Ha]: **DE INITIO CREATURE ANTE NATALE D(OMI)NI .II. | 'AN ANGINN IS EALRA ÐINGA. ÐÆT IS GOD ÆLMIHTIG'; ends: 'se ðe á on ecnyse ricxað. AMEN'** (ed. Clemoes 1997: 178–89). [Fiche 1, frames 30–58]

3. ff. 12r/11–13v/26, 15r/1–15v/26, 14r/1–14v/26, 16r/1–17v/16 Ælfric, ÆCHom I, 2 [Hand Ha]: **uiiii. k(a)l(endas) ianuarii natiuitas domini.** | ‘We wyllað to tryminge. cowres geleafan; ends: on ‘an nysse þæs halgan | [gastes] on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 190–97). [Fiche 1, frame 58–Fiche 2, frame 8]
4. ff. 17v/17–21v/25 Ælfric, ÆHom 1 [Hand Hc]: [In] **eodem die. Euangelium. In principio erat uerbu(m).** | ‘[We ræda]ð on þisum drihtenlican. symbeldæge; ends: 7 þam halgan gaste. on anre god|[cund]nysse. we cwedað. AMEN’ (ed. Pope 1967–68: 196–216, no. 1). [Frames 8–22]
5. ff. 21v/26–26v/16 Ælfric, ÆCHom I, 3 [f. 21v is all hand Hc, f. 22r/1 onwards is hand Ha]: **PASSIO S(AN)C(T)I STEPHANI P(RO)THOMARTYRIS. V.** | ‘[W]E RÆDAÐ ON DÆRE BEC. ÐE IS GEHATEN ACTVS APOS’O-[|lo]rum; ends: ‘mid | [ðam h]e wuldrað 7 blissað á on ecnysse. AMEN’ (ed. Clemoes 1997: 198–205). [Frames 22–38]
6. ff. 26v/17–33r/7 Ælfric, ÆCHom I, 4 [ff. 26v–32v is hand Ha, f. 33r/1–7 is Hc]: **[VI. k(a)l(endas) ianuarii assumptio s(an)c(t)i iohannis ap(osto)li.** | ‘[Iohann]es se godspellere cristes dyrling; ends: ‘þam is wuldor 7 wyrðmynt | mid fæder 7 halgan gaste á buton ende. AMEN’ (ed. Clemoes 1997: 206–16).
- [Note: One leaf is missing between ff. 30 and 31 (‘7 þa gym . . . mihtigan godes’, lines 162–200).]
7. ff. 33r/8–35r/11 excerpt from Ælfric, Letter to Sigeward, De veteri testamento et nouo (ÆLet 4 (SigewardZ)) [Hand Hc]: **ITEM DE EODEM. VII. IERONIMVS SE WYRÐFVLLA. 7 SE WISA BOCERE;** ends: ‘mid þa(m) leofan hælende. se þe á rixað on ecnysse. | AMEN’ (ed. Crawford 1922: 61–68, lines 1017–1153). [Frames 55–61]
8. ff. 35r/11–40r/3 Ælfric, ÆCHom I, 5 [Hand Ha]: **K(a)l(endas) ianuarii. nat(a)l(e) innocenti(um in)fantu(m).** | ‘Nu todæg godes geaðung. geond ealre ymb|hwyrft mærsap; ends: ‘[se þe] leofað 7 rixað a butan ende. AM[EN]’ (ed. Clemoes 1997: 217–23). [Fiche 2, frame 61–Fiche 3, frame 2]
9. ff. 40r/4–45r/19 Ælfric, ÆCHom I, 6 [Hand Ha]: **K(a)l(endas). ianuarii circumcissionis [domini].** | ‘Se godspellere lucas beleac þis dægþeric god|spel; ends: ‘Sy him wuldor 7 lof á on ecnysse. AM[EN]’ (ed. Clemoes 1997: 224–31). [Frames 2–21]
10. ff. 45r/20–52r/9 Ælfric, ÆCHom I, 7 [Hand Ha]: **[‘VIII.’ apparently erased] idus ianuarii epiphania domini.** | ‘Men þa leofostan. nu for feawum dagu(m); ends: ‘Se þe leo|faþ 7 rixað mid fæder. 7 halgum

- gaste on ealra | worulda woruld' (ed. Clemoes 1997: 232–40). [Frames 21–39]
11. ff. 52r/9–57v/1 Ælfric, ÆCHom I, 8 [Hand Ha]: **Dom**(ini)c(a) .III. **post epiphania**[m] d(omi)ni. | 'Cum descendisset ie(su)s de monte secuteꝥ s(un)t eu(m) t(ur)beꝥ multe | Matheus se eadiga godspellere awrat on | ðissere godspellican rædinge'; ends: '7 an g[lo]d | on anre godcundnyssse afre wuniende [buton] || anginne 7 ende. AMEN' (ed. Clemoes 1997: 241–48). [Frames 39–62]
12. ff. 57v/2–64r/1 Ælfric, ÆCHom I, 9 [Hand Ha]: **III. non**(as) februaryii purificatio s(an)c(t)e marie uirg[inis]. | 'Postquam impleti sunt dies purificationis marie. et r(e)l(iqua). | God bebead on þære ealdan æ'; ends: 'se ðe leofað and rixað a butan ende. AMEN' (ed. Clemoes 1997: 249–57). [Fiche 3, frame 62–Fiche 4, frame 10]
13. ff. 64r/2–69r/6 Ælfric, ÆCHom I, 10 [ff. 64r–68v is Hand Ha, f. 69r/1–6 is Hand Hc]: **Dominica in quinquagesima**. | 'Adsumpsit ie(su)s duodecim discipulos suos. Et reliq(u)a. | Her ys geræd on þysum godspelle'; ends: 'se ðe leof 7 rixað á buton | endc. AMEN' (ed. Clemoes 1997: 258–65). [Frames 10–26]
14. ff. 69r/6–71v/22 Ælfric, ÆCHom I, 11 [Hand Hc]: **DOMINICA I**(N) .XLa. | 'Ductus. e(st). IE(SU)S in desertum a sp(irit)u. Se hælend wæs gelædd. fram þam | halgan gaste'; ends: 'se ðe leofað 7 rixað a butan ende. on ecnyssse. AMEN' (ed. Clemoes 1997: 266–74, but lacks lines 3–7). [Frames 26–34]
15. ff. 71v/23–73r/20 Ælfric, ÆCHom II, 8 [Hand Hc]: **DOM**(INI)C(A) .II. **IN** .XLa. | 'Egressus inde IE(SU)S. secessit in partes tyri & sidonis. Et reliqua:- | Drihten hælend þreadde mid wordum'; ends: 'þam si wuldor 7 wyrðmynt. á on ecnyssse. AMEN' (ed. Godden 1979: 67–71). [Frames 34–36]
16. ff. 73r/21–75v/29 Ælfric, ÆHom 4 [Hand Hc]: **DOM**(INI)C(A) .III. **IN** .XLa. | 'FRAT IE(SU)S eiciens demonium & R(E)L(I)Q(UA) | ON ðære mæran tide. þe se mildheorta hælend wunode mid | mannum'; ends: 'se þe á rixað. on ecnyssse. AMEN' (ed. Pope 1967–68: 264–80, no. 4). [Frames 36–44]
17. ff. 75v/30–79r/19 Ælfric, ÆCHom I, 12 [f. 75v in Hand Hc, f. 76r/1 onwards is Hand Ha]: **DOM**(INI)C(A) .IIII. **IN** .XLa. | '[Abii]t IE(SU)S trans mare galileę. ET RELIQUA. | [Se h]ælend ferde ofer þa galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on ánnysse | þæs halgan gaste. á butan ende on ecnyssse. AMEN' (ed. Clemoes 1997: 275–80). [Frames 44–50]

18. ff. 79r/20–84v/4 Ælfric, ÆCHom I, 13 [Hand Ha]: VIII. k(a)l(endas) aprelis. **adnuntiatio s(an)c(t)e marie.** | ‘MISSUS est gabriel angelus a d(e)o. ET RELIQUA.’ [interlined insertion in main hand] Vre se ælmihtiga scyppend. Se þe ealle gesceaf[ta]; ends: ‘7 mid þam halgan gastes. a on ecnysse. AMEN’ (ed. Clemoes 1997: 281–89). [Frames 50–64]
19. ff. 84v/5–88v/20 Ælfric, ÆCHom I, 14 [Hand Ha]: **Dominica palmarum.** | ‘Cristes þrowung wæs geræd nu beforan us; ends: ‘se þe leofað 7 rixað | a butan ende. AMEN’ (ed. Clemoes 1997: 290–98). [Fiche 4, frame 64–Fiche 5, frame 4]
- [Note: The Latin text ‘Cum adpropinquasset ie(su)s hierosolimis. ET RELIQUA.’ comes in the main hand at f. 84v/9, after line 5 in the edited text.]
20. ff. 88v/20–92v/5 Ælfric, ÆCHom I, 15 [Hand Ha]: **Dominica pasche.** | ‘Maria magdalene. et maria. iacobi. ET RELIQUA. | Oft ge gehyrdon embe þæs hælendes æryst; ends: ‘7 rixað mid þam ælmihtigan fæder. 7 | mid þam halgan gaste. nu 7 a on ecnysse. AMEN’ (ed. Clemoes 1997: 299–306). [Frames 4–12]
- [Note: At f. 88v/21, following the title and before the text in smaller script but in the main hand is the following note: ‘[Cy]rclice þeawas forbeodað. to secgenne ænig spel on ðam þrim swigdagum.’]
21. ff. 92v/6–96r/20 Ælfric, ÆCHom I, 16: **Dominica. prima post pascha.** | ‘Cum esset sero die illo una sabbatorum. | [Æ]fter þæs hælendes æryste wæron hys discipuli belocene on a|num huse; ends: ‘wunigende on broþorlicre lufe. mid gode a on ecnysse. AM[EN]’ (ed. Clemoes 1997: 307–12). [Frames 12–20]
- [Note: Expanded by the interpolator at ff. 95r/4–96r/3 with the passage app. B. 2 (ed. Clemoes 1997: 533–35). Mostly Hand Ha, but Hand Hc wrote f. 95r/1–96r/3.]
22. ff. 96r/21–98r/6 Ælfric, ÆCHom I, 17 [f. 96r/21–30 in Hand Hc, f. 96v/1 onwards in Hand Ha]: **Dominica secunda post pascha domini.** | ‘Dixit ie(su)s discipulis suis. Ego sum. pastor bonus. Bonus [pa]stor animam suam ponet p(ro) ouib(us) suis. Et reliqua. | ÐIS GODSPELL. þe nu geræd wæs; ends: ‘Se þe leofað. 7 rixað. mid | fæder 7 mid þam halgum gaste a on ecnysse. AMEN’ (ed. Clemoes 1997: 313–16). [Frames 20–24]
23. ff. 98r/7–102r/15 Ælfric, ÆCHom I, 18 [Hand Ha]: **IN LETANIA MAIORE.** | ‘Ðas dagas synd gehatene letaniæ; ends: ‘Se þe leofað. 7 rixað mid fæder. 7 mid | ðam halgan gaste. a butan ende. AMEN’ (ed. Clemoes 1997: 317–24). [Frames 24–35]
24. ff. 102r/16–107r/3 Ælfric, ÆCHom I, 19 [Hand Ha]: **Feria. tertia de dominica oratione** | ‘Se hælend crist syþþan he to þysum life com;’

ends: 'he rixað mid eall[um] | hys halgum. on ealra worulda woruld á butan ende on ec[nysse . . .]' (ed. Clemoes 1997: 325–34). [Frames 35–47]

[Note: At f. 102r/26 PATER N(OSTE)R QUI ES IN CAELIS is written in the colored ink of the rubrication and the following 'D' of the OF "Pater Noster" at 102v/1 is enlarged and colored. At f. 102v/5 'SY HYT SWA.' is in capitals with extra spacing. After the title is added a 14c note: 'In Ebdomada | ad Collac(i)on(em):']

25. ff. 107r/4–112v/10 Ælfric, ÆCHom I, 20 [Hand Ha]: **Feria .IIII. de fide catholica.** | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se þe þurh|[wu]nað on þrynnysse an ælmihtig god on ecnysse. AMEN' (ed. Clemoes 1997: 335–44). [Frames 47–60]

[Note: Over the title is a 14c note: 'In Ebdomada S(an)c(t)e T(r)initatis ad collac(i)-o(n)em:']

26. ff. 112v/11–114v/26, 116r/1–116v/26, 115r/1–115v/26, 117r/1–117v/14 Ælfric, ÆCHom I, 21 [Hand Ha]: **In ascensione domini.** | '[L]ucas se godspellere us manode'; ends: 'se þe | [le]ofaþ 7 rixaþ mid þam ælmihtigan fæder. 7 þam halgan | [ga]ste. á on ecnysse. AMEN' (ed. Clemoes 1997: 345–53). [Fiche 5, frame 60-Fiche 6, frame 2]

[Note: The text 'euangeliu(m). In illo tempore. Recum|[ben]tibus undecim discipulis. ET RELIQUA.' occurs at f. 114v/5–6 and is marked with an inserted dagger.]

27. ff. 117v/15–123r/6 Ælfric, ÆCHom I, 22 [Hand Ha]: **In die sancto pentecosten.** | 'F[r]am þam halgan easterlican dæge synd getealde fiftig | daga'; ends: 'se þe leofað and rixað á butan ende. AME[N]' (ed. Clemoes 1997: 354–64). [Frames 2–12]

28. ff. 123r/7–126v/3 Ælfric, ÆCHom I, 23 [IHand IIa]: **Dominica. secunda post pentecosten.** | 'Homo quidam erat diues et induebatur purpura. Et reliqua. | Se wealenda drihten sæde þis bigspel'; ends: 'hi þry on anre godcundnys|se wunigende. butan angynne and ende. a on worulde. AMEN' (ed. Clemoes 1997: 365–70). [Frames 12–21]

29. ff. 126v/4–131r/3 Ælfric, ÆCHom I, 24 [Hand Ha to end of f. 130v, then in Hand Hc at 131r/1–3]: **Dominica .IIII [alt. to 'III']. post pentecosten** | 'Erant adpropinquantes ad ie(su)m publicani Et peccatorii. Et reliqua. | Ðæt halige godspel us segð'; ends: 'se | þe leofað 7 rixað mid fæder on annysse þæ[s halgan gastes] | on ealra worulda woruld a butan énde AMEN' (ed. Clemoes 1997: 371–78). [Frames 21–32]

30. ff. 131r/3–132v/8 Ælfric, ÆCH II, 23 (first part) [Hand Hc]: **Do[minica] | II. post | pentec[osten].** '[H]omo quidam fecit cęna(m) magna(m) & uocauit multos. ET R{(ELI)Q(UA)}. | SE HÆLEND SÆDE ÐISS BIG-

- SPELL. his leorningcnihtu(m)'; ends: 'se þe þurh his tokyme. us þær to | gelaþode' (ed. Godden 1979: 213–17, lines 1–125). [Frames 32–36]
31. ff. 132v/8–134v/26 Ælfric, ÆHom 14 [Hand Hc]: **DOMINICA .IIIIa. P(OST) OCT(AVAS) PENT(ECOSTEN) .XXXI.** | 'Estote ergo misericordes. ET RELIQUA. | LUCAS SE GODSPELLERE ÐE WÆS LÆCE ON LIFE'; ends: 'þam is wuldor 7 lof. a to worulde. AM(EN)'. (ed. Pope 1967–68: 497–507, no. 13). [Frames 36–40]
32. ff. 134v/27–136v/31 Ælfric, ÆHom 15 [Hand Hc]: **DOM(INI)C(A) .V. POST OCT(AVAS) PENTECOST(EN).** | '[Cum] turbe irruerent ad ie(su)m. ET RELIQUA. XXXII. | [ON] ÐÆRE TIDE IV. hit getimode swa'; ends: 'þam is wuldor 7 wyrð|[mynt a to woruld]e AMEN' (ed. Pope 1967–68: 515–25, no. 14). [Frames 40–46]
33. ff. 136v/31–139r/5 Ælfric, ÆHom 16 [Hand Hc]: **Dom(ini)c(a).VI. post oct(avas) pentec(osten).** | '[Amen dico uobis.] quia nisi abundauerit. ET RELIQUA. XXXIII. | [MATHEUS SE GODSPE]LLERE. ÐE WÆS MID CRISTE ●N life'; ends: 'Ðam is wuldor 7 wyrðmynt. a to worulde AMEN' (ed. Pope 1967–68: 531–41, no. 15). [Frames 46–50]
34. ff. 139r/6–140v/30 Ælfric, ÆCHom II, 25 [Hand Hc]: **Dominica Septima p(ost) octa(vas) pentec(osten).** XXXIIII. | 'Cum multa turba esset cu(m) IE(S)V nec haberent q(uo)d manducarent. Et r(e)liqua] | MARCVS SE GODSPELLERE CWÆÐ on þisum dægðerlicu(m) godspelle'; ends: 'Se þe leofað 7 rixað. on ealra worulda | [woruld. amen]' (ed. Godden 1979: 230–34). [Frames 50–54]
35. ff. 140v/30–142v/13 Ælfric, ÆCHom II, 26 [Hand Hc]: **Dom(ini)c(a) VIII. post oct(avas) pentec(osten).** XXXV. | '[Adtendite a falsis prophetis qui ueniunt ad uos in uestimentis ouiu(m). ET R(ELI)Q(UA). | [Drihten cwæð to] his leorningcnihtu(m)'; ends: 'Si him | wuldor 7 lof. mid fæder 7 mid halgum gaste. on ealra worulda wo|ruld. Amen' (ed. Godden 1979: 235–40). [Frames 54–62]
36. ff. 142v/13–145r/26 Ælfric, ÆHom 17 [Hand Hc]: **Dom(ini)c(a) IX. po(st) oct(avas) pent(ecosten).** XXXVI. | '[H]omō quida(m) erat diues qui habebat uilicu(m). ET RELIQUA | [S]e hælend sæde þuss. to his halgum apostolu(m)'; ends: 'þam si a wuldor. 7 wyrð|[mynt on ecnysse. AMEN' (ed. Pope 1967–68: 547–59, no. 16). [Frames 62–66]
37. ff. 145r/27–149r/2 Ælfric, ÆCHom I, 25 [Hand Hc]: **IN NATIUITATE S(AN)C(T)I IOH(ANN)IS BAPTISTE.** | 'SE GODSPELLERE LUCAS AW RAT ON CRISTES BEC BEACENNED|nysse iohannes'; ends: 'þam sy wuldor 7 lof [mid fæder] | 7 halgum gaste. a on ecnysse. AMEN' (ed. Clemons 1997: 379–87). [Fiche 6, frame 66-Fiche 7, frame 6]

38. ff. 149r/3–154r/23 Ælfric, ÆCHom I, 26 [Hand Ha]: III. k(a)⟨endas iu-
lii. passio apostoloru(m) petri et [pauli.] | ‘Venit ie(su)s in partes ce-
saree philippi. ET RELIQ[VA] | Matheus se godspellere awrat on ðære
go[dsPELLI][can gesetnyse’; ends: ‘þam sy wuldor 7 lof a an ecnyse
[. . .]’ (ed. Clemoes 1997: 388–99). [Frames 7–19]
[Note: A leaf is missing between ff. 149 and 150 (‘7 on manega opre ge . . . unbindan;
lines 44–89). There is a second heading at f. 150r/9, De passione apostolor[um],
and enlarged colored initial ‘W’ at 150r/10 (line 99).]
39. ff. 154r/24–158v/26 Ælfric, ÆCHom I, 27 (fragment) [Hand Ha]: II. kl.
ivlii. natale s(an)c(t)i pauli apostoli. | ‘GODES gelaðung wurðap þisne
dæg’; ends imperfectly at ‘belæwde. 7 hys’, with leaf missing after f. 158
(ed. Clemoes 1997: 400–7, lines 1–216). [Frames 19–30]
40. ff. 159r/1–163v/2 Ælfric, ÆCHom I, 28 [Hand Ha]: (begins imperf.)
‘G[REGORIUS se trahnera cwæð ðæt se hælend beweoþe þære] |
cea[stre toworpenysse. þe gelamp æfter his þrowunge.] | for ð[ære
wraçe heora mândæda. þæt hi þone heofonlice] | æþelni (sic)’; ends:
‘[Sy] ðe lof 7 | [wuldor] on ea[þra wor]ulda wor[u]ld. AMEN’ (ed.
Clemoes 1997: 410–17, lines 17–end). [Frames 30–40]
[Note: F. 159 is a partial leaf, torn diagonally from top to bottom, only a few mm. is
left at top, about a third of the original width of the leaf is left at the bottom.]
41. ff. 163v/3–168v/24 Ælfric, ÆCHom I, 29 [Hand Ha]: [IIII] idus
augusti. passio s(an)c(t)i laurentii mart(yris). | ‘[ON] decies dagum
þæs wælhreowan caseres’; ends: ‘mid þam he orsorghlice on ecny[s]e
wuldrað. AM]EN’ (ed. Clemoes 1997: 418–28). [Frames 40–52]
[Note: One leaf is missing between f. 164 and f. 165 (‘þam worde to . . . fage[ttest
þu]’) lines 67–115.]
42. ff. 168v/24–172r/21 Ælfric, ÆCHom II, 28, augmented by “Theodosius
and Ambrose” [Hand Hc]: DOM(INI)C(A) XI. XLIIII. | ‘[Dixit iesus
ad quos]dam qui i(n) se confidebant t(am) qua(m) iusti | [et asperna-
buntur cete]ros parabolam istam. ET RELIQVA || ‘[D]RIHTEN SÆDE
[Ð]ISS BIGPELL BE SVMVM MANNVM’; ends: ‘se þe ana gewylt
ealra sceaf[fta. AMEN’ (ed. Godden 1979: 249–54; augmented at ff.
170v/32–172r/14 (line 159 of edition) with addition by Ælfric, ‘Gyt we
wyllað eow secgan . . . Ac seo eadmodnyse him becom to ecere | hæle’
(ed. Pope 1967–68: 762–69, no. 26)). [Frames 52–62]
43. ff. 172r/21–175r/17 Ælfric, ÆHom 18 [Hand Hc]: DOM(INI)C(A)
XII. P(OST) OCT(AVAS) PENT(ECOSTEN). XLV. | ‘ÐÆS HÆLEN-
DES EARD wæs on iudea lande’; ends: ‘þæs we him á secgað. wul-
dor 7 wyrðmynt. mid wordum 7 | dædum. AMEN’ (ed. Pope 1967–68:
567–80, no. 17). [Fiche 7, frame 62–Fiche 8, frame 2]

44. ff. 175r/17–177v/19 Ælfric, ÆCHom II, 31, augmented by “Visions of Departing Souls” [Hand Hc]: DOM(INI)C(A) .XV. P(O)ST OCT(AVAS) PENT(ECOSTEN). XLVI. | ‘Nemo potest duob(us) d(omi)ni[s] seruire. ET RELIQUA: | Drihten cw(æ)ð on sumne timan to his leorningcnihlum.’; ends: ‘Si him wuldor 7 wyrðmynt. on ealra worulda woruld. AMEN’ (ed. Godden 1979: 268–71; augmented at ff. 176v/1–177v/17 (line 103 of edition) with addition partly by Ælfric, ‘[pæ(t)] we on worulde | [wið æ]f[t]an us læfað . . . on worulde gebette beon’; ed. Pope 1967–68: 775–79, no. 27). [Frames 2–7]
45. ff. 177v/20–181r/10 Ælfric, ÆCHom I, 30 [Hand Hc]: DE ASSUMPTIO(N)E S(AN)C(T)E MARIE. EX EP(ISTO)LA BEATI IERONIMI. xlvii. | ‘IERONIMVS SE HAL(GA) SACERD AWRAT ÆNNE PISTOL’; ends: ‘Se þe leofað 7 rix[ad] | mid fæder 7 halgu(m) gaste. an ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 429–38). [Frames 7–16]

[Note: On f. 177v several words and letters have been crudely retouched with dark ink, including a change of original ‘HALGA’ to ‘HALig’]

46. ff. 181r/10–182v/7 Ælfric, ÆCHom II, 29 [Hand Hc]: EODE(M) DIE EU[ANGELIUM EIUSDEM DIEI.] | ‘Dis d(a)egðerlice godspell þ(æt) man gewunelice ræt’; ends: ‘Se þe leof-[ad 7] rixað a on ecnysse. AMEN’ (ed. Godden 1979: 255–59). [Frames 16–20]

[Note: This version has a recast opening in place of lines 1–7, “clearly not Ælfric’s” according to Pope 1967–68: 29.]

47. ff. 182v/7–184v/33 Ælfric, homily drawn from “Be þære halgan clænnyse” (ÆI. et 5 (Sigefyrth)) and “Nativitas Sanctae Mariae Virginis” (ÆHomM 8 (Ass 3)) [Hand Hc]: De S(an)c(t)a Virginitate. vel de trib(us) ordin[ibus cas]ti[tatis] [‘ti|ta|ti(s)’ in margin, covered by a small flap] | [UR]E HÆLEND crist cydde þ(æt) he lufode þa halgan clænnyse . . . þa(m) is wuldor 7 wyrðmynt. á to worulde. AM(EN)’ (ed. Assmann 1889: 13–23, no. 2, lines 12–224 and Assmann 1889: 44–48, no. 3, lines 505–97; cf. Wilcox 2002: 289–90). [Frames 20–24]
48. ff. 184v/33–191v/22 Ælfric, ÆCHom I, 31: DE S(ANCTO) BARTHOL[OMEO] | [Wyrðwrit]eras secgað þ(æt) þry leodscipas’; ends: ‘Sy him wuldor 7 lof on ealra wo[rul]da woruld. AMEN’ (ed. Clemoes 1997: 439–50). [Frames 24–40]

[Note: F. 184v/33–36 in Hand Hc, f. 185r/1 onwards Hand Ha except for brief stints by two additional scribes, one just for a short passage in the middle (f. 191r/13–26), the other for the end of this item and the opening of the next (ff. 191v/1–192v/26).]

49. ff. 191v/22–196v/10 Ælfric, ÆCHom I, 32: IIII. k(a)l(endas) septembris decolla[tio] | [S(ancti)] iohannis bapt(iste). ‘Misit herodes & te-

nuit iohanne. & r(e)(i)qua | [M]ARCVS SE GODSPELLERE AWRAT
ON CRISTES BEC'; ends: 'se þe leofað 7 rixað mid | [fæ]der. 7 mid
þa(m) halgan gaste. á butan ende. AMEN' (ed. Clemoes 1997: 451–58).
[Frames 40–52]

[Note: The opening (ff. 191v/22–192v/26) is the additional scribe, f. 193r/1 onwards
Hand Ha.]

50. ff. 196v/11–200r/11 Ælfric, ÆCHom I, 33 [Hand Ha]: [D]ominica.
XVII. post pentecosten. | 'Ibat ie(su)s in ciuitatem quę uocatur naim.
ET RELIQUA. | Ure drihten ferde to sumere byrig'; ends: 'se þe æfre ys
of him bam. hi þry an ælmihtig god [unto]dædlic. á on ecnysse rix-
iende. AMEN' (ed. Clemoes 1997: 459–64). [Frames 52–62]

[Note: F. 199rv is heavily spotted.]

51. ff. 200r/12–206r/8 Ælfric, ÆCHom I, 34 [Hand Ha]: III. k(a)l(endas).
OCT(O)B(RIS). DEDICATIO ECCL(ESI)E S(ANCTI) MICHAELIS
[ARCHANGELI] | 'Manegum ys cuþ seo halige stow s(an)c(t)e
mic[haeles]'; ends: 'se þe leofaþ 7 rixað á on ec|nysse. AMEN' (ed.
Clemoes 1997: 465–75). [Fiche 8, frame 62–Fiche 9, frame 6]

[Note: At f. 202v/26 is the heading EVVANGELIUM.]

52 ff. 206r/8–212v/7 Ælfric, ÆCHom I, 35 [Hand Ha]: Dominica. XXI.
post pentecosten. | 'Loquebatur ie(su)s cum discipulis suis in parabolis
dicens. | Drihten wæs sprecende on sumere tide'; ends: 'þu þe leof-
ast 7 rixast mid þam ecan fæder. | [7 halgum] gaste. on ealra worulda
woruld. AMEN' (ed. Clemoes 1997: 476–85). [Frames 6–25]

53. ff. 212v/8–219r/5 Ælfric, ÆCHom I, 36: [Kalen]darum noue(m)bris.
natale omnium sanctoru(m). | '[Hal]ige lareowas ræddon þæt seo
geleaffulle gela[[þ]ung'; ends: '7 alyfend ealra halgena. mid [fæder 7
halgum] | gaste. á on ecnysse. AMEN' (ed. Clemoes 1997: 486–96).
[Frames 25–40]

[Note: At f. 215v/20 is the title EODEM | DIE EV(AN)G(E)L(IU)M. added by
Hand Hc and marking the internal division of the text at ÆCHom I, 36, line 147.
Otherwise in Hand Ha.]

54. ff. 219r/6–225r/24 Ælfric, ÆCHom I, 37 [Hand Ha]: UIII. k(a)l(endas).
dec(em)b(ri)s pas(sio) s(ancte) clemen(tis). M(artiris). | 'Men þa leo-
fostan eower geleafa by[ð ðe trumra] | gif ge gehyraþ'; ends: 'se þe leo-
faþ 7 rixaþ á butan END[E. AMEN]' (ed. Clemoes 1997: 497–506).
[Frames 40–58]

55. ff. 225r/25–232r/8 Ælfric, ÆCHom I, 38: .II. idus. decembris. pas(sio)
s(ancti) and[ree. Apostoli.] | 'Ambulans ie(su)s iuxta mare gali[lee. et
reliqua.] || [Crist on sumere tide ferde wið þære galileiscan sæ. 7 ges]eah
tw[egen gebroþru symonem. se wæs geciged petrus] 7 hys broþor |

[andream. wurpende heo]ra net on s(a)e'; ends: 'Sy þam æl[mihtigan driht] | ne wurþmynt and lof a on ecnysse. AM[EN] (ed. Clemoes 1997: 507–19). [Fiche 9, frame 58–Fiche 10, frame 4]

[Note: At f. 229r/9 is the rubric 'ITEM PASSIO EIVSDEM APOSTOLI. LX', followed at f. 229r/10 with an enlarged colored S, marking the internal division at line 169. In Hand Ha for ff. 225r/25–228v, Hand Hc for ff. 229r–231v; Hand Ha resumes for f. 232r–end.]

56. ff. 232r/9–234v/7 Ælfric, ÆCHom I, 39 [Hand Ha]: **D**ominica .I. in aduentu dom[ini]. | 'Dyses dæges þenung 7 þysre tide mæ[rð sprecað] | embe godes tocyme'; ends: 'þam sy | [wuldor 7 lof ā o]n ecnysse. AMEN' (ed. Clemoes 1997: 520–23). [Frames 4–10]

57. ff. 234v/7–235v/26, 237r/1–238v/26, 236r/1–26 Ælfric, ÆCHom I, 40 [Hand Ha]: **D**om(ini)c(a) .II. in aduentu(m) d(omi)ni. | '[Erunt signa] in sole et luna et stellis. ET RELIQUA. | [Se godspelle]re lucas awrat on þysum dægþericum godspelle'; ends: 'Se þe leofaþ 7 rixaþ on e[alra worulda woruld. AMEN]' (ed. Clemoes 1997: 524–30). [Frames 10–20]

58. ff. 236v/1?–26, 239r/1–242v/22 Ælfric, ÆHom 2 [Hand Hb]: [FERIA .VI. IN .I. EBDOMADA QVADRAGESIMAE. 'Dis Spel gebyrað on frige-dæg on þære forman Lencten wucan. Erat dies festus ludæorum. et reliqua. Men þa leofostan. us lyst] nu eow secgan be þam halg[an] godspelle'; ends: 'þam sy wuldor on ecnysse mid | [his ælmihtigan f]æder. 7 þam halgan gaste. on anre god|[cundnysse. AME]N' (ed. Pope 1967–68: 230–42, no. 2). [Frames 16, 21–30]

[Note: The top three lines are missing through damage at the top of f. 236r; text supplied but original layout not represented.]

59. ff. 242v/22–245v/10 Ælfric, ÆHom 3 [Hand Hb]: F(E)R(IA) .VI. EBDOMADA [sic] .II. | '[Dis Spel gebyrað on] þone frigedæg on þære opre [Lencten wucan]. EVVANGELIVM. | [Homo erat pater]familias qui plantauit uinea(m). Et rel(iqua). | [Ure Drihten sæde of]t swiðe digle bigspel'; ends: 'þam sy wuldor | [7 lof o]n ecere worulde. AMEN' (ed. Pope 1967–68: 248–56, no. 3). [Frames 30–36]

60. ff. 245v/10–249v/25 Ælfric, ÆHom 5 [Hand Hb]: F(E)R(IA) .VI. IN. EBD(OMADA) .III. | '[Dis Spe]l sceal on frigedæg on þære þridðan lencten wucan. | [Venit] IE(SU)S in ciuitate(m) samarię que d(icitu)r sichar. EV(AN)G(ELIVM). | [Se] godspellere iohannes sæde on þisum godspelle'; ends: 'Sy him wuldor 7 lof a to worulde' (ed. Pope 1967–68: 288–300, no. 5). [Frame 36–46]

[Note: Homily may conclude with 'AMEN' on f. 250r, but there is no trace of this on the damaged leaf.]

61. ff. 250r/1–254v/26 Ælfric, ÆHom 6 (fragment) [Hand Hb except f. 253 (lines 209–91) in Hand Hc.]: [F(E)R(IA) .VI. EBD(OMADA) QVARTA.] ‘þis spe[!] gebyrað on þone feorþan frigedæg on Lencten. EV(AN)G(ELIVM).] Erat quid[am languens Lazarus. et reliqua.] On þam halgan god[spelle þe ge gehyrdon]’; ends imperfectly: ‘þeah þe he dead sy he leofaþ’ (ed. Pope 1967–68: 311–28, no. 6, lines 1–357). [Frames 47–55]

PHOTO NOTES: Many leaves throughout the film are presented twice, with lighter and darker exposures. Of the concluding three paper flyleaves, only f. [255r] (following the medieval f. 254v) is photographed.

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291. London, British Library, Royal 7. C. xii

Canon Tables; Ælfric, "Catholic Homilies" I;

"Gospel of Nicodemus"

[Ker 257, Gneuss 471/472]

HISTORY: This codex comprises three distinct manuscripts, described here as three parts. The second is an important early copy of Ælfric's first series of *Catholic Homilies* that includes corrections in Ælfric's own handwriting.

The three parts of this manuscript were probably first brought together in the 17c. Part 1 (ff. 2–3) comprises canon tables identified by Lowe (1935: 28, no. 217) as English of the 8c, probably from Northumbria. He associates this fragment with a dismembered manuscript that survives in two other codices: Cambridge, Corpus Christi College 197B, pp. 245–316, and the now partly destroyed London, BL Cotton Otho C. v. Part 1 bears the mark of ownership of Cardinal Wolsey (c. 1473–1530) at the top of f. 2r: 'T. Car(dina)lis ebor'.

The central manuscript, part 2, containing Ælfric's First Series of *Catholic Homilies* (ff. 4–218), was written in OE at Cerne Abbas, Dorset, and its production overseen by Ælfric himself, whose hand is seen at ff. 64r, 76r, 105r, and elsewhere (see Sisam 1953: 173–75, Godden 2002, and under contents below). The script is dated by Ker to the end of the 10c (*Cat.*, 324), and the content of the manuscript confirms that it was produced early in the last decade of the 10c. Clemoes dates the production to the first half of 990 and revision to the immediately succeeding months (Eliason and Clemoes 1966: 35). The glosses and annotations, described below, suggest that the manuscript continued in use through the 12c in a southwestern locality.

Part 3 (ff. 219–32), consisting mainly of the apocryphal Gospel of Nicodemus, was written in Latin in the 12c. This is a later version of a text that circulated in A-S England and was translated into OE (see Cross 1996).

There are only equivocal hints as to when the three current parts of the codex came together. As Ker observes (*Cat.*, 329), part 1 may have been used as binding leaves, but the pattern of wormholes on f. 3 is different

from those on f. 4, suggesting that part 1 spent significant time apart from the rest of the manuscript. Part 3 was not contiguous with Part 2 in medieval times as the nail mark at the center outer edge of ff. 215–218 does not reappear on f. 219. There are distinct marks of ownership on the different parts. Traces of a name at the top of f. 4r have been read under ultraviolet light by Eliason and Clemoes as “Robert Beale,” whom they identify as a member of the Elizabethan Society for Antiquaries and a recognized collector of old manuscripts, living 1541–1601 (1966: 19, 36). That Beale’s signature occurs only on f. 4r and that the ink foliation associated with this signature is confined to and extends through part 2 leads them to conclude that the Ælfric part of the codex was still distinct in the 16c at the time of Beale’s ownership. Additional evidence for the independent circulation of the OE part lies in the soiled nature of f. 4r, suggesting that it once functioned as an outer leaf.

F. 1v bears the press-mark ‘[Scrin. XIV. 1]’: This identifies the manuscript as the first item in the fourteenth *scrinium* (a book-cupboard of some kind) as recorded in the 1666 catalogue of St James’s Palace, “Catalogus librorum MSS Bibliothecae Regiae,” B.L. MS Royal App. 71, f. 16v (Eliason and Clemoes 1966: 36). Since this catalogue identifies the contents of parts 2 and 3, those parts and the existing flyleaf must have been bound together by 1666. All three parts are described in Humphrey Wanley’s catalogue account of 1705 (p. 174), by which time the manuscript was approximately as at present. Wanley describes the homilies in part 2 with reference to Beale’s foliation. As Eliason and Clemoes observe (1966: 37), it seems most likely that part 1 became part of the codex in the 17c binding, which occurred after Beale’s foliation and before the 1666 catalogue entry.

The complete manuscript passed in 1757 with the rest of the Royal collection identified in the 1666 catalogue into the British Museum and then the British Library. There are numerous marks of ownership by these institutions. The head of f. 2r bears the current classmark and description in black ink ‘7. C. xii. p. 128’, which is repeated in identical form at the head of f. 4r. The foot of 2r bears the 18c British Museum red ownership stamp: ‘MVSEVM | BRITAN|NICVM’, which is repeated at the end of the codex at the foot of f. 231vb and in mid-codex at the foot of f. 109v. The smaller red 19c ‘British Museum’ stamp with a crown is at the foot of f. 219r and occurs repeatedly at the foot of versos throughout the whole manuscript (e.g. ff. 11v, 16v, 22v, etc.). Modern hands have recorded two missing leaves in pencil: ‘A leaf wanting. W. W.’ is at the foot of f. 5v and ‘A leaf wanting | F. H.’ at the foot of f. 117v.

CODICOLOGICAL DESCRIPTION: Parchment i+2+213+14+i. The three parts and the parchment binding leaves are all codicologically distinct and so will be described separately below.

The manuscript as a whole is foliated in pencil at the top rectos and this is the foliation followed here. After the end of the written text a pencil hand has written '231 folios' at the top of f. 232r, which has been struck through in pencil, while 'ff. 231' written in pencil at mid-page has been allowed to stand. Pencilled initials at the top left of f. 232r ('E.F.D'?) presumably identifies the manuscript keeper who wrote the foliation. Part 2 alone has an earlier foliation in black ink. The first number, on f. 4r, has been altered in ink from '1' to '4'. After that the black ink foliation stands uncorrected above the ink foliation. F. 10 was omitted in the earlier foliation, presumably by mistake, which proceeds from '6' on f. 9 to '7' on f. 11. Both of the added slips (at ff. 164, 169) were also omitted. Eliason and Clemoes demonstrate that this ink foliation belongs to the 16c and associate it with the ownership of Beale (1966: 36).

The manuscript has a 20c binding in black leather with a gold royal crest of 'G II R' embossed on front and back along with the date 1757, which is the date the Royal collection was transferred to the British Museum. The two paper flyleaves at either end and marbled paper pastedowns presumably date from this relatively recent binding.

Parchment binding leaves (ff. 1 and 233)

F. 1 is a binding leaf to be associated with f. 233, although now bound in with part 1. The leaf is 303 × 205 mm. ruled in drypoint for 42 lines (although the lincation may continue upwards), with a double bounding line and pricking partly visible on the outer margin for a surviving written area of 258 × 160 mm. F. 1r, which is blank but for the foliation, is discolored as if used as a paste-down. F. 1v is clean parchment, blank but for the later ownership mark. A substantial parchment tab, 121 × 115 mm., has been pasted to the top left of f. 1v and then folded back into the structure of the book. This bears an account on the recto of the contents of parts 2 and 3; Eliason and Clemoes (1966: 36, n. 11) identify it as probably a 17c spine from a binding. The strip is some 42 mm. in width, after which is a now non-functional crease followed by blank space. F. 233 (not included on the film) is a binding leaf matching f. 1, measuring 312 × 205 mm, with similar drypoint lincation and with the recto soiled as if it had served as a paste-down. There is no evidence that it was once contiguous with the OE part: the nail mark from ff. 215–18 is not visible here and the pattern of worm-holes do not align.

Part 1 (ff. 2–3)

Ff. 2–3 measure 300 × 205 mm. ruled in drypoint for 29 lines in six columns for the format of a canon table within a grid 226 × 192 mm. Ff. 2 and 3 are singletons but have long been associated together without f. 1, as is evident from the continuity of wormholes extending through ff. 2–3 but absent from ff. 1 or 4. The canon tables on ff. 2r–3v have text written in a metallic red ink in a large half uncial hand of the 8c, probably from Northumbria according to Lowe (1935: 28, no. 217), with numbers written in black ink in a smaller script.

[Note: The leaves are associated with CCCC 197B and Bl. Cotton Otho C. v, Gospels, Northumbrian (probably Lindisfarne) (s. viii²/ix in) according to Gneuss, *Handlist*, no. 63; for a description of CCCC 197B see Budny 1997: 1.55–73 and 2.plts 8, 9.]

Part 2 (ff. 4–218)

Leaves measure 310 × 205 mm., ruled in drypoint for 25 lines in a written space c. 237 × 145 mm. The last folio of this part, f. 218, is a smaller sheet, measuring approx. 310 × 180 mm., while the lower 30 mm. or so is missing from f. 14. As observed by Eliason and Clemoes, the first scribe ruled a quire at a time, the second ruled a pair of sheets (1966: 18). In quires ruled by hand 1 there is a double bounding line, in those by hand 2 there is a single bounding line on each side. Parchment is arranged HFHF. A tear in the parchment is sewn at the lower part of f. 136. Quire 18 was out of place at the end of the 11c in view of a note in the lower margin of f. 124v 'sēc hēr æfter ofer þar[e] | feorðan cýna.'

Part 2 was written principally by two scribes writing late Anglo-Saxon square minuscule. Ff. 4r/1–25r/25 and 46r/2–90v/24 are written by hand 1 (which Ker characterizes as "a beautiful fluent hand"); ff. 25v/1–46r/1, 91r/1–197r//25, 197v/6–218r/9 are written by hand 2, characterized by Ker as a stiffer, squarer hand. A distinct third hand writes f. 197v/1–5 (= ÆCHom I, 37, lines 38–43). Headings and Latin gospel texts at the beginnings of homilies are written throughout by hand 2, often added after the rest of the text was written in the not always sufficient space left by the scribes. Hand 2 also provided many corrections and wrote all headings and incipits, leading Eliason and Clemoes to comment that scribe 2 appeared to have major responsibility for the manuscript. The initial letter of each homily is enlarged and written in metallic colored ink, which occasionally keeps its red color, but which has more often dulled to dark brown or black, while headings were added in rustic capitals in the same ink and have similarly dulled.

There is ample evidence of corrections and revisions. Eliason and Clemoes detect four distinct hands in the near-contemporary corrections

and alterations (1966: 19). One sequence of alterations is of a nature that was characterized by Sisam as of particular significance: “we have to do not with a scribe but with a fastidious reviser” (1953: 172). The handwriting of these additions was identified by Pope and confirmed by Sisam to be that of Ælfric (Sisam 1953: 173, n. 1, citing a paper by John C. Pope). The nature of the note cancelling text in the margin of f. 64r, in particular, suggests that this is the hand of Ælfric himself. The other substantial notes written by the same hand occur at the foot of f. 76r and at the foot of f. 105r. Possibly written by Ælfric is the addition on the slip at f. 164v. Numerous shorter insertions and alterations are certainly or possibly by Ælfric (as listed by Eliason and Clemons 1966: 19, n. 8). The method of the revisions and their significance, particularly those by Ælfric, are discussed at length by Eliason and Clemons (1966: 28–35), where they are exploited as evidence of Ælfric’s working methods.

In addition to contemporary corrections, there are alterations and glosses on ff. 80v–82r (the beginning of art. 16) in a hand identified by Ker (*Cat.*, 325) as of the 11/12c. A scribe identified by Ker as late 12c altered arts. 10, 11, 14, 16, and 19. Eliason and Clemons analyse the language of these additions and conclude: “The treatment of *eo*, combined with grammatical conservatism, indicates that the language is south-western” (1966: 25). Other additions include the name ‘ælfstan’, intriguingly written in the margin of f. 190r in an 11c hand, in line with the end of item 35, the significance of which is unclear. There are drawings in black ink of unknown date on ff. 191r and 193v: a bird in the central upper margin of f. 191r and an abstract design beside the text in the outer margin at f. 191r/1–2, a more elaborate extended beast with wings in the upper margin of f. 193v. There are two pen trials identified by Eliason and Clemons (1966: 19) as 16c writing exercises at f. 9r lower margin and f. 143r lower margin. There are a few stray ghost illuminated initials which don’t appear to be part of the main program. Three occur on f. 160r: ‘D’ in faded red ink occurs in the inner margin at about line 13, an enlarged ‘D’ in the same color is cropped from the top margin, and an apparent ‘p’ appears mid-page just below line 6. A handsome, decorated, enlarged, red ‘P’ occurs in faint ink at the upper left margin of f. 218r.

Part 3 (ff. 219–232)

Ff. 219–232 are 12c leaves measuring approx. 300–310 × 200 mm. lined in black ink for two columns of text each of 43 lines, with a writing grid for each column of approx. 256 × 84 mm. There is a double bounding line at the inner margin, while the outer grid has been cropped off, with text now very close to the outer edge and occasionally cropped. Parchment appears to be arranged

HFHF. Parchment tabs are glued to the lower right rectos of ff. 219 and 227, folded back to avoid extending beyond the size of the book. At f. 219r, there are two such tabs, measuring approx. 55 × 15 mm. and 60 × 18 mm., marking the contents of these pages with the headings 'Turo-|nensis' and 'Christi | gesta' respectively in what is identified by Eliason and Clemoes as a 17c hand. The foot of f. 227r bears one such tab, 55 × 16 mm., slightly displaced from the bottom, and bearing the contents 'Cassiodor(us)' in the same hand. These signal new items in the manuscript and are presumably associated with the tab on the binding leaf, f. 1v, described above, perhaps constituting the re-use of a parchment spine label.

Part 3 is written in a 12c hand in black ink, with rubrics and psalter passages in the final item in red ink. Major initial letters are enlarged and handsomely decorated using orange, red, green, and blue on f. 219ra and f. 219rb. Space for a further decorated initial at f. 227r has been left blank. There are occasional erasures but no additions that survive, although a red *signe de renvoi* at f. 219va/17 relates to a marginal note now lost but for three cropped letters. Further marginal notes may have been completely lost: there is, for example, a red mark at the outer margin at f. 225v.

COLLATION: 233 folios; foliated 1–231. Ff. 1 and 233 are singleton parchment binding leaves. There are two further paper flyleaves of the 20c at either end. **Part 1** (ff. 2–3): I² (ff. 2–3, both singletons, now bound with f. 1). **Part 2** (ff. 4–218): 213 folios + 2 parchment slips (ff. 164 and 169, attached to ff. 165r and 168v), foliated 4–218; I⁸ wants 1 before f. 4, probably blank, wants 4 and 5 between ff. 5 and 6 (ff. 4–8); II⁸ (ff. 9–16); III⁴⁺² ff. 17 and 18 are half-sheets added before 3 (f. 19), stubs visible after 6 (f. 22) (ff. 17–22); IV⁴ (ff. 23–26); V–VI⁸ (ff. 27–42), VII²⁺¹ f. 43 is a half-sheet added before 1 (f. 44), stub visible after f. 45 (ff. 43–45); VIII⁸ (ff. 46–53); IX⁸ 3 (f. 56) and 6 (f. 59) are half-sheets (ff. 54–61); X–XVI⁸ (ff. 62–117); XVII⁸ wants 1 (ff. 118–24); XVIII–XXI⁸ (ff. 125–156); XXII⁸⁺¹ f. 164 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 165r, with 6 lines of writing on the verso (ff. 156–165); XXIII⁸⁺¹ f. 169 is a slip, 70 × 160 mm., attached to the lower inside margin of f. 169v, with 9 lines of writing on the recto (ff. 166–174); XXIV–XXVIII⁸ (ff. 175–214); XXIX⁴ (ff. 215–218). **Part 3** (ff. 219–232): I⁸ (ff. 219–26); II⁸ (ff. 227–232).

(Note: Two further slips are missing from ff. 78 and 99, as is indicated by stitching visible on the lower inner margin of f. 78 (extending over approx. 55 mm.), where the addition is to be associated with an insertion mark at f. 78r/21, and by holes for stitching at the lower inner margin of f. 99 (extending over approx. 100 mm.), where

the slip is to be associated with an insertion mark at f. 99r/18. The missing text is present in other copies: see the account of contents below.]

CONTENTS:

f. 1rv blank, with pasted membrane slip showing contents of parts 2 and 3.

Part 1:

ff. 2r/1–3v/21e (in 5 columns) 8c canon tables from a Gospel book: Incip(it) canon <christ>us in quo lucas propriae; ends imperfectly: EXPLICIT. CA|NON CHR<IST>US IN | Q(U)O MAR<CUS> P<RO>PRI||[AE] (see Lowe 1935: 28, no. 217).

Part 2:

A complete set of Ælfric's first series of *Catholic Homilies* (facsimile ed. Eliason and Clemoes 1966):

1. ff. 4r/1–9r/24 Ælfric, ÆCHom I, 1: Incip(it) lib(er) catholicor(um) Sermonu(m) anglice i(n) Anno p(r)imo; P(r)im(us) sermo de initio | creaturae. | 'AN angin is ealra þinga'; ends: 'se ðe | á on ecnysse rixað. amen' (ed. Clemoes 1997: 178–89).

[Note: Two leaves are missing between ff. 5 and 6, lines 79–159 missing.]

2. ff. 9r/25–14v/18 Ælfric, ÆCHom I, 2: VIIIa [altered to 'VIIIa'] k(a)-l(endas) IANVARII NATIVITAS D(OMI)NI. | 'We wyllað to trymninge eowres geleafan'; ends: 'on annysse þæs halgan gastes. on ealra woruld|a woruld. AMENN [sic, et pass.]' (ed. Clemoes 1997: 190–97).

3. ff. 14v/19–19v/9 Ælfric, ÆCHom I, 3: VIIa. k(a)l(endas) IANVARII PASSIO BEATI STEPHANI P(RO)TOMARTIRIS. | 'We rædað on ðære béc þe is gehaten actus apostoloru(m)'; ends: 'mid ða(m) | he wuldrað 7 blissað. á on ecnysse. AMENN' (ed. Clemoes 1997: 198–205).

4. ff. 19v/10–26r/13 Ælfric, ÆCHom I, 4: VIa. k(a)l(endas) IANVARII ASSVMPTIO S(AN)C(T)I IOHANNIS AP(OSTO)LLI. | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is wurð|mynt 7 wuldor. mid fæder 'and' halgum gaste. á butan ende. AM(EN)' (ed. Clemoes 1997: 206–16).

5. ff. 26r/14–30v/4 Ælfric, ÆCHom I, 5: Va. k(a)l(endas) IANVARII NATALE INNOCENTIV(M) INFANTVM. | 'Nu to dæig godes gelaþung geond ealre ymbhwyrft | mærsað'; ends: 'se þe leo|fað 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 217–23).

6. ff. 30v/5–35r/11 Ælfric, ÆCHom I, 6: k(a)l(endas). IANVARII OCTABAS ET CIRCVMCISIO D(OMI)NI. | 'SE godspellere lucas beleac þis dæg'; ends: 'sy him wuldor & lof á on ecnysse. AMEN' (ed. Clemoes 1997: 224–31).

7. ff. 35r/12–41r/5 Ælfric, *ÆCHom* I, 7: VIIa. 'id(us)' IANVARII EPIPHANIA D(OMI)NI. | 'Men ða leofostan nu for feawum dagum we ofer|ræddon þis godspel'; ends: 'se þe leofað 7 rixað. mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232–40).
8. ff. 41r/6–45v/21 Ælfric, *ÆCHom* I, 8: DOM(INI)C(A) .IIIa. POST EPIPHANIA[M] DOMINI. | 'Cum descendisset ie(su)s de monte. secute sunt eu(m) turbe \ multe. et r(e)l(i)qua. | Matheus se eadiga godspellere awrat on þissere | godspellican rædinge'; ends: 'þæt hi sind þry on hadum. 7 on namum | 7 an god on anre godcundnyse æfre wunniende buton | anginne. 7 ende. AMEN' (ed. Clemoes 1997: 241–48) [f.45v/22–24 blank].
9. ff. 45v/25–51v/23 Ælfric, *ÆCHom* I, 9: IIIa NON(AS) FEBRVARI [IN] PURIFICATIONE S(AN)C(T)AE MARIAE. || 'Postqua(m) impleti sunt dies purgationi S MARIAE. & R(e)l(i)qua | God bebead on ðære ealdan æ . . .'; ends: 'Se ð' e' lyfað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 249–57).

[Note: At f. 46r/1, hand 2 supplies Latin text over an erasure, with 'S MARIAE' in rustic capitals from original title.]

10. ff. 51v/23–56v/20 Ælfric, *ÆCHom* I, 10: DOM(INI)C(A) IN QVINQ(UA)GESSIMA. | 'Her is geræd on ðissum godspelle þe we nu gehierdon'; ends: 'se ðe leofað 7 rixað | a butan ende. AMEN' (ed. Clemoes 1997: 258–65)

[Note: 'Adsumpsit ie(su)s | duodecim discipulos suos. & r(e)l(i)qua'; is added in hand 2 in the margin of f. 51v, with an insertion mark at the beginning of f. 51v/24.]

11. ff. 56v/21–62r/11 Ælfric, *ÆCHom* I, 11: DOM(INI)C(A) IN QVADRAGESSIMA. | 'Ic wolde eow trahtnian þis godspel'; ends: 'se ðe leofað 7 rixað a butan | ende. AMEN' (ed. Clemoes 1997: 266–74).

[Note: Hand 2 supplies 'duct(us) e(st) ie(su)s in de|sertu(m) ab spir(itu) & | reliqua' in the margin of f. 56v with an insertion mark at f. 56v/21.]

12. ff. 62r/11–66r/11 Ælfric, *ÆCHom* I, 12: DOM(INI)C(A) IN MEDIA QVADRAGESSIMA. | 'Se hælend ferde ofer þære galileiscan sæ'; ends: 'mid þam he leofað 7 rixað on annysse þæs halgan | gastes: a butan ende 'on ecnyse'; AMEN' (ed. Clemoes 1997: 275–80).

[Note: Hand 2 supplies 'Abiit ie(su)s trans | mare galilee. | & r(e)l(i)qua' in the margin of f. 62r with an insertion mark at f. 62r/12. A passage on f. 64r/4–64v/4 (app. A. 1, ed. Clemoes 1997: 531) has been lined off for omission, with a note in the margin of f. 64r: 'ðeos racu [is] | fulllicor on ð[ære] | oðre bec. 7 w[e hi] | forbudon on [ðys]sere þy læs þe h[it a:]|þryt þince gif [heo] | on ægðre bec b[eo]' in writing that has been identified as Ælfric's own (see Clemoes 1997: 65). The allusion is to *ÆCHom* II, 12.]

13. ff. 66r/11–71r/22 Ælfric, ÆCHom I, 13: VIIIa k(a)l(endas). APR(I)-L(IS). ADNUNTI|ATIO S(AN)C(T)Ē MARLÆ. ‘Missus est gabrihel angelus a deo. & r(e)l(i)qu(a) | Ure se ælmihtiga scyppend’; ends: ‘se ðe gewylt ealra þinga mid fæder. 7 mid þa(m) | halgum gaste á on ecnysse. AMENN’ (ed. Clemoes 1997: 281–89).

[Note: Latin text supplied in hand 2.]

14. ff. 71r/23–76r/24 Ælfric, ÆCHom I, 14: DOMINICA PALMARUM. | ‘Cristes ðrowung wæs gerædd nu beforan ús’; ends: ‘Se ðe leofað | 7 rixað á butan ende; AMENN’ (ed. Clemoes 1997: 290–98).

[Note: ‘Cum adpropinquasset ie(su)s iherosolimis [sic]. & reliqu(a)’ is added in hand 2 on f. 71v/3. After this homily, a note is added in Ælfric’s hand at f. 76r/25: ‘Circlice þeawas forbeodað to secgenne ænig spell on ða(m) ðri(m) swigdagu(m)’.]

15. ff. 76v/1–80v/12 Ælfric, ÆCHom I, 15: DOM(INI)C(A) PASCĒ. ‘Maria magdalene et maria iacobi. & reliqua. | Oft ge gehyrdon ymbe ðæs hælendes ærist’; ends: ‘7 rixað mid ðam ælmihtigu(m) fæder. 7 þam halgum gaste. | Nú 7 á on ecnysse. AMENN’ (ed. Clemoes 1997: 299–306).

[Note: The Latin text is supplied on f. 76v/1 in hand 2. F. 76v/5 is blank. Lines 85–89 of the ed. text were omitted at f. 78r/21 (insertion mark) and supplied on a sewn-in supplementary slip now lost (see collation above).]

16. ff. 80v/12–83v/21 Ælfric, ÆCHom I, 16: DOM(INI)C(A) .I. POST PASCĀ ‘[corr. from PASCĒ]. | ‘Cum esset sero die illo una sabbatum. & r(e)l(i)qu(a); | Æfter þæs hælendes æriste wæron his discipuli belocene | on anu(m) huse’; ends: ‘wuniende on broðerlicere lufe mid | gode á on ecnysse. AMENN’ (ed. Clemoes 1997: 307–12).

[Note: The Latin text is supplied in hand 2.]

17. ff. 83v/21–85v/20 Ælfric, ÆCHom I, 17: DOM(INI)C(A) S(E)C(UN)-DA POST PASCA. | ‘Ego sum pastor bonus. & reliqua. | Þis godspel þe nu geræd wæs’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á on ecnysse. AMENN’ (ed. Clemoes 1997: 313–16).

[Note: The Latin text is supplied in hand 2.]

18. ff. 85v/21–90v/24 Ælfric, ÆCHom I, 18: IN LETANIA MAIORE. | ‘Þas dagas sind gēhatene letanię’; ends: ‘Se ðe leofað 7 rixað mid fæder | 7 mid halgum gaste. á butan ende. | AMENN’ (ed. Clemoes 1997: 317–24).

[Note: On f. 86v/23, hand 2 supple the Latin text ‘Quis uestrum abebit amicu(m) ad illu(m) (..) media nocte & r(e)l(i)qu(a)’. F. 90v/25 is blank.]

19. ff. 91r/1–96v/19 Ælfric, ÆCHom I, 19: F(E)R(IA) .IIIIa. DE DOMINICA ORATIONE. | ‘Se hælend crist syððan he to (.) þis life (..) com’; ends: ‘on þære he rixað | mid eallum his halgum. on eallra worulda wo-

ruld' [an overrun at the end of f. 96v/20 has been erased] (ed. Clemoes 1997: 325–34).

[Note: Rubricated PATER NOSTER QVI ES IN CELIS at f. 91r/12.]

20. ff. 96v/20–103r/17 Ælfric, ÆCHom I, 20: F(E)R(IA). IIIIa. DE FIDE CATHOLICA. | 'Ælc cristen man sceal æfter rihte cunnan'; ends: 'se ðe þurhwunað on | þrynnysse. an ælmihtig god. á. on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

[Note: Lines 100–111 were omitted at f. 99r/18. 'ne lufast' and supplied on a sewn-in supplementary slip now lost (see collation above).]

21. ff. 103r/18–108v/18 Ælfric, ÆCHom I, 21: IN ASCENSIONE DOMINI. | 'LVCAS SE GODSPELLERE Us manode on þiss(e)re pistol|ræd(.-)ingē'; ends: 'se þe leofað 7 rixað mid þam ælmihtigan fæder 7 þam | halgum gaste. á on ecnysse AMEN' (ed. Clemoes 1997: 345–53).

[Note: Lines 90–93 were omitted and have been added on f. 105r in Ælfric's own hand, in four lines ruled in drypoint at the foot of the page.]

22. ff. 108v/19–114v/8 Ælfric, ÆCHom I, 22: IN DIE S(AN)C(T)O PENTECOSTEN. | 'Fram þam halgan easterlican dæge sind getealde | fiftig daga'; ends: 'se þe leofað 7 rixað á buton ende AM(EN)' (ed. Clemoes 1997: 354–64).

23. ff. 114v/8–117v/25 Ælfric, ÆCHom I, 23: DOM(INI)C(A) SECVNDA POST PENTECOSTEN; | 'HOmo quidam erat diues et induebatur purpura et r(e)l(iqua). | Se wealdenda drihten sæde þis bigspel'; ends imperfectly: 'þa wand se of his swuran þe wæs [. . .]' (ed. Clemoes 1997: 365–70, lines 1–145).

[Note: Loss of a leaf following f. 117.]

24. ff. 118r/1–122r/18 Ælfric, ÆCHom I, 24: begins imperf. '[. . .] 7 gif he forlyst an þæra sceapa'; ends: 'on a n nysse | þæs halgan gastes. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 371–78, lines 23–end).

25. ff. 122r/19–127v/7 Ælfric, ÆCHom I, 25: VIIIA. k(a)l(endas). IULII. NATIVITAS S(AN)C(T)I IOHANNIS BAPTISTAE; | 'SE GODSPELLERE. lucas awrat on cristes béc.'; ends: 'þa(m) | sy wuldor 7 lof mid fæder 7 halgung gaste. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 379–87).

26. ff. 127v/8–134r/15 Ælfric, ÆCHom I, 26: IIIA. k(a)l(endas) IVLII. PASSIO APOSTOLORUM PETRI ET PAVLI. | 'Uenit ie(su)s in partes caesareae philippi. et r(e)l(iqua). | Matheus se godspellere awrat on þære godspelllican gesetnysse'; ends: "þa(m) | sy wuldor. 7 lof a on ecnysse. AMEN' (ed. Clemoes 1997: 388–99).

[Note: The interlinear additions at f. 131v/4 of '7 eft þarrihte on cniht hade;' and at f. 131v/5 of 'petrus cwæð þ(æt) he godes wiðersaca wære' are in Ælfric's hand,

as are the shorter insertions 'on eorðan' at f. 132v/16, 'forði' at f. 133v/2, 'æfter' at f. 133v/25, and 'apostola' at f. 134r/14 (see Eliason and Clemoes 1966: 19, n. 8).]

27. ff. 134r/16–139v/23 Ælfric, ÆCHom I, 27: PRIDI[E] k(a)l(endas) IULII NATALE S(AN)C(T)I PAVLI AP(OSTO)LI. | 'Dix(it) simon petrus ad ie(su)m ecce nos reliq(u)im(us) omnia & r(e)l(iqu)a; | Godes gelaðung wurpað þysne dæg'; ends: 'þæt hi mid him 7 mid gode þæt ece | lif habban moton. AMEN' (ed. Clemoes 1997: 400–9).

[Note: The Latin text is supplied in the linear space and margin by hand 2.]

28. ff. 139v/24–145r/16 Ælfric, ÆCHom I, 28: DOMINICA UNDECIMA POST PENTECOSTEN. | 'Cum adp(ro)pinquaret ie(su)s hierusalem videns ciuitate(m). || On sumere tide wæs se hælend farende [*corr. from* 'ferende'] to hierusale(m)'; ends: 'Sy þe lof 7 wuldor | on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 410–17).

29. ff. 145r/17–152r/12 Ælfric, ÆCHom I, 29: IIIa. IDVS AVGVSTI PASSIO S(AN)C(T)I LAVRENTII. | 'ON DECIES DÆGE þæs wælhreowan caseres'; ends: 'he orsorghlice on ecnysse wuldrað. AMEN' (ed. Clemoes 1997: 418–28).

30. ff. 152r/13–158r/25 Ælfric, ÆCHom I, 30: XVIIIa. k(a)l(endas) SEPTEMBRIS ASSVMPTIO S(AN)C(T)E MARIE VIRGINIS. | 'HIERONIMVS se halga sacerð awrat ænne pistol be | forðsiðe'; ends: 'se þe leofað 7 rixað mid fæder | 7 halgum gaste. on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 429–38).

31. ff. 158v/1–167r/15 Ælfric, ÆCHom I, 31: VIIa. k(a)l(endas) SEPTEBRIS. PASSIO S(AN)C(T)I BARTHOLOMEI AP(OSTO)LI; | 'Wyrð-writeras secgað þæt þry leodscipas sin gehatene | india'; ends: 'Sy him wuldor | 7 lóf on ealra worulda woruld. AMEN' (ed. Clemoes 1997: 439–50).

[Note: Lines 255–59 were omitted at f. 164v/21 and inserted after f. 163 on a supplementary slip, written perhaps in Ælfric's hand (see Eliason and Clemoes 1966: 19, n. 8).]

32. ff. 167r/16–173r/24 Ælfric, ÆCHom I, 32: IIIa. k(a)l(endas) SEPTE(M)-BRIS DECOLLATIO S(AN)C(T)I IOHANNIS BAPTISTE; | 'Marcus se godspellere awrit on cristes béc'; ends: 'se ðe leofað 7 rixað | mid fæder 7 'mid' halgum gaste. á buton ende. AMEN' (ed. Clemoes 1997: 451–58).

[Note: The Latin text 'Misit herodes | & tenuit iohanne(m). | ET R(E)L(IQUA)'; is added in the margin of f. 167r/16 in hand 2. Lines 68–79 were omitted at f. 168v/19 and supplied on a supplementary slip inserted after f. 168, with the following clause in the main text struck through at f. 168v/19–20: 'hælend þa mid diglu(m) | wordum onwreah.]]

33. ff. 173r/25–177r/15 Ælfric, ÆCHom I, 33: **DOM(ANI)C(A)**. XVIIa. **POST PENTECOSTEN**. || 'Ibat ie(su)s in ciuitate(m) que uocatur naim. & r(e)l(i)q(ua). | URF DRIHTEN ferde to sumere byrig seo is gelhaten naim'; ends: 'se þe æfre is of him bām. | hi ðry. an ælmihtig god untodælclic. á on ecnysse | rixiende. AMEN' (ed. Clemoes 1997: 459–64).
34. ff. 177r/16–183v/16 Ælfric, ÆCHom I, 34: IIIa. **k(a)l(endas) OCTOBRIS 'dedicatio' ECCLESIE S(AN)C(T)I MICHAELIS ARCHANGELI**. | 'MANFGVM IS CVÐ seo halige stow s(an)c(t)e michaelis | on þære dune þe is gehaten garganus'; ends: 'se þe leofað 7 rixað á on ecnysse AM(EN)' (ed. Clemoes 1997: 465–75).
- [Note: At f. 180r/21 'EVANGEL(IVM)'; is rubricated (line 132 of text) and 'Accesser(unt) ad ie(su)m discipuli dicentes. quis | putas maior est in | regn'o' caelor(um) & r(e)l(iqu)a'; added in the margin.]
35. ff. 183v/17–190r/15 Ælfric, ÆCHom I, 35: **DOMINICA XXI. POST PENTECOSTEN**. | 'loqueba(..)t(ur) ie(su)s cu(m) discipulis suis in parabolis dicens. | DRIHTEN wæs sprecende on sumere tide to his apos|tolum'; ends: 'þu ðe leofast | 7 rixast mid þa(m) ecan fæder 7 halgu(m) gaste on ealra | worulda woruld. AMEN' (ed. Clemoes 1997: 476–85).
36. ff. 190r/17–196v/10 Ælfric, ÆCHom I, 36: **KALENDE NOVE(M)BRIS NATALE OMNIV(M) S(AN)C(T)OR(UM)**. | 'HALIGE lareowas ræddon þæt seo geleaffulle gelaþung'; ends: 'se þe is angin 7 ende. scyppend | 7 alysend ealra halgena mid fæder 7 mid halgu(m) gaste | á on ecnysse. AM(EN)' (ed. Clemoes 1997: 486–96).
- [Note: Rubricated **DE EVVANGELI** at f. 193r/25 and 'videns ie(su)s turbas ascendit in | montem & r(e)l(iqu)a' added.]
37. ff. 196v/10–203r/5 Ælfric, ÆCHom I, 37: VIIIa. **k(a)l(endas) dece(m)-bris natale s(an)c(t)i clementis martiris**. | 'Men þa leofostan eower geleafa bið þe tru(m)ra'; ends: 'se þe leofað 7 rixað | á buton ende. AMEN' (ed. Clemoes 1997: 497–506).
38. ff. 203r/6–211r/3 Ælfric, ÆCHom I, 38: IIa **k(a)l(endas) DECE(M)BRIS NATALE S(AN)C(T)I ANDREE APOSTOLL**. | 'CRIST ON sumere tide ferde wið þære galileiscan sæ'; ends: 'Sy þa(m) metod and drihtne wurþmynt 7 lof á on | ecnysse AMEN. we cwepað' (ed. Clemoes 1997: 507–19).

[Note: The Latin text 'Ambulans ie(su)s iuxta | mare galileę. & r(e)l(iqua)' has been added in the margin at f. 203r/6 and is indicated by an insertion mark. A passage at the end, f. 211r/3–12 has been cancelled after line 351: 'Hit wære gelimplic . . . á | on ecnysse. AM(EN)' (ed. Clemoes 1997: 531–32, appendix A. 2).]

39. ff. 211r/12–213v/18 Ælfric, *ÆCHom* 1, 39: **DOM(INI)C(A) .Ia. IN AD-VENTV** {alt. from ‘ADVENTVM’} **DOMINI**. | ‘Pises dægese þenung 7 þissere tide mærd’; ends: ‘þam sy wuldor 7 lof a on ecnysse. AMEN’ (ed. Clemons 1997: 520–23).
40. ff. 213v/19–218r/8 Ælfric, *ÆCHom* 1, 40: **DOMINICA .II. IN AD-VENTVM DOMINI**. | ‘Se godspellere lucas awrát on þysu(m) dægiperlicu(m) godspelle’; ends: ‘se þe leofað 7 rixað on ealra worulda | woruld. AMEN.’ | **EXPLICIT HIC LIBER** (ed. Clemons 1997: 524–30).

[Note: The Latin text ‘Erunt signa in sole & | luna & stellis &’ has been added in the margin at f. 213v/19. F. 218r/10–25 blank (with two erasures on blank space of f. 218r).]

f. 218v blank,

PART 3:

“Gospel of Nicodemus” and accompanying texts (12c):

41. f. 219ra/1–38a Gregory of Tours, excerpt from “Gesta Francorum”: **GREGORIUS TVRONENSIS IN GESTIS FRAN|COR(UM) DE PASSIONE ET RESURRECTIONE D(OMI)NI | REFERT Hęc.** | ‘APPREHENSVS AVTEM ET | ioseph . . . p(ro) eo q(uo)d non ad eum primit(us) aduenisset’ (ed. Fowler 1988: 79–81, i.20–23; see Izydorczyk 1997: 67).
42. f. 219ra/39–219rb/25 from Eusebius ‘Gallicanus’, Sermo 12, “De Pascha 1”, an excerpt traditionally attributed to Augustine: **AVGUSTINVS QVOQ(UE) S(AN)C(TU)S IN SERMONIBVS DE | SABBATO PASCHę. REFERT ET Hęc.** | ‘ATTONITę mentes obstupuere tortoru(m). . . p(er) lignum ditati sum(us). | p(er) lignum euertimur’ (ed. Glorie 1970: 141–42, also PL 47.1153D–1154A; see Izydorczyk 1997: 67–68 and *CPL* 966).

[Note: Two parchment index tabs are pasted to the lower outer edge of f. 219r, the upper has the note ‘Turo|nensis’ and the lower has ‘Christi | gesta’ (i.e., “Gospel of Nicodemus”).]

43. f. 219rb/25–226vb/35 “Gospel of Nicodemus” **In nomine s(an)c(t)ę Trinitatis incipiunt gesta saluatoris d(omi)ni n(ost)ri | ie(s)u chr(ist)i. qę inuenit theodosius magn(us) | imp(er)ator in ier(usa) ke)m in pretorio pontii pila|ti in codicibus publicis.** | ‘FACTVM est in anno uicesimo | tercio imp(er)ii tyberii cesaris’; ends: ‘direxiq(ue) pote|stati u(est)re omnia qę gesta sunt de ie(s)u in | pretorium meum’ (ed. Kim 1973).

[Note: f. 226v/36–42 is blank. Items 41–43 make up a suite of texts relating to the Harrowing of Hell in a number of English manuscripts of the late 12c and 13c and

later. See Izydorczyk 1997: 68, n. 78 and Izydorczyk 1993, his manuscripts nos. 44, CCCC 288 (s. xii/xiii, Christ Church), 46, CCCC 441 (s. xiii, Christ Church), 72, Edinburgh, Nat. Lib. Scotl. Adv. 18.5.18 (s. xiii, prov. Rochester), 143, BL Add. 17003 (s. xv, England), 228, Oxford, Bodleian Bodley 556 (s. xiii in., England), and where order differs 146, BL Arundel 52 (s. xiii or xiv, England), and lacking Ps.-Augustine 50 Cambridge Pembroke Coll. 256 (s. xii ex, England), 219 Oxford, Bodleian Add. A. 44 (s. xiii in, England); this manuscript is his no. 159. The following piece by Cassiodorus is not part of this suite in any other manuscript.]

44. f. 227ra/1-231vb/36 from Cassiodorus, "Expositio psalmi," no. 50: CASSIODORVS. AURELIUS MAGNVS | SENATOR SUP(ER) QVINQVAGESIMV(M) | PSALMV. DE PĒNITENTIA. Misere|re mei d(eu)s s(e)c(un)d(u)m magna(m) mis(eri)c(or)dia(m) tua(m). | '[R]EX ille potentissimus & multa|rum gentium uictor egregius'; ends: 'q(uo)s chr(ist)ia|nē religioni nouerat conuenire' (ed. Adriaen 1958: 454-69, lines 74-665, also PL 70.359C-371B).

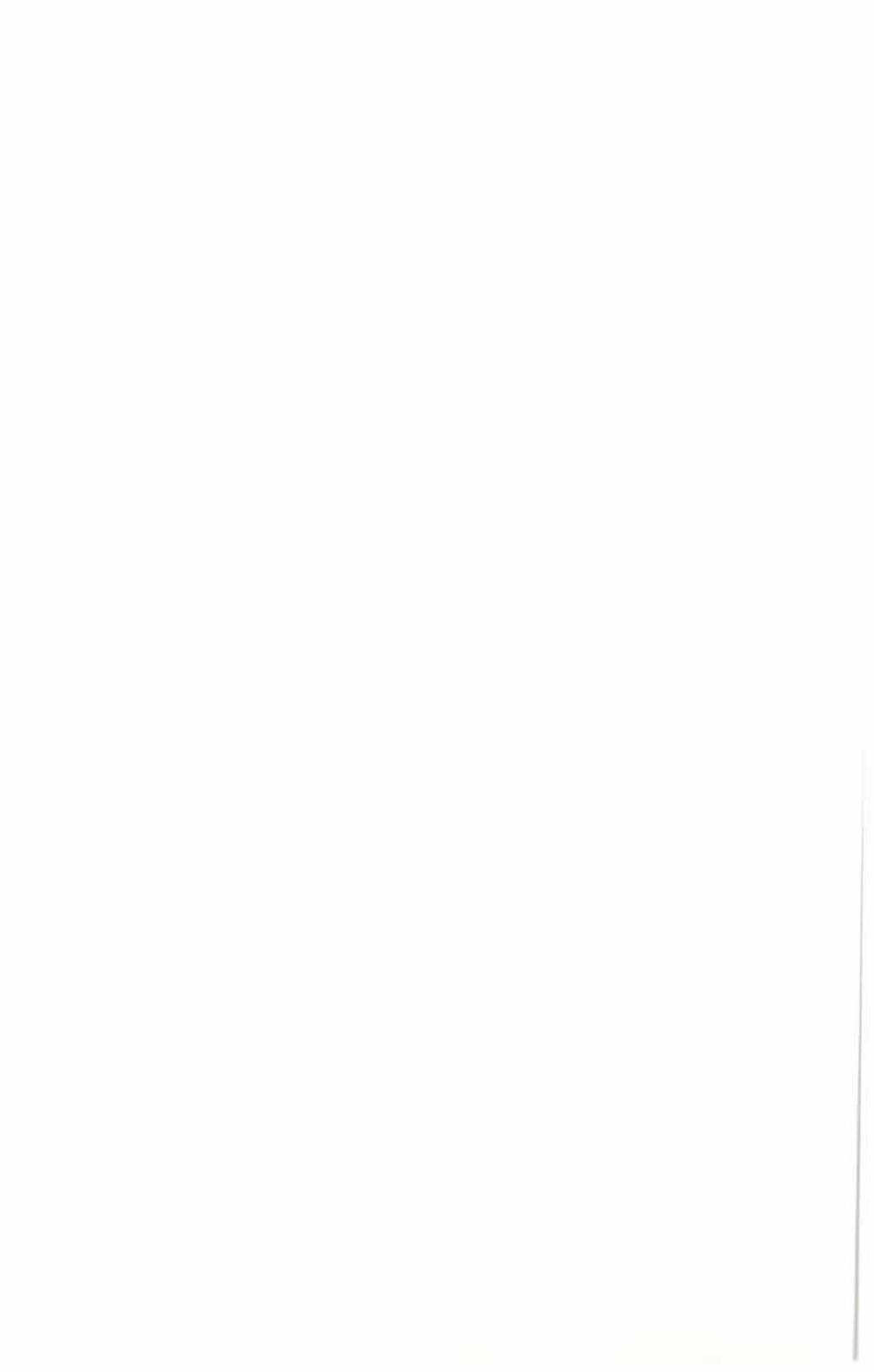
[Note: A parchment index tab is pasted to the lower outer edge of f. 227r, labeled 'Cassi|dor(us)'. F. 231vb/37-42 and all of f. 232rv blank, as well as 233rv.]

PHOTO NOTE: Ff. 232v and 233 rv not on film.

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358. Oxford, Bodleian Library Bodley 340 (2404) and
342 (2405)

Homilies by Ælfric and others
[Ker 309, Gneuss 569]

HISTORY: A large, handsome pair of manuscripts containing Ælfric's two series of *Catholic Homilies* organized in a single sequence through the liturgical year, with some additional matter. This two-volume set is mostly written in a single hand dated by Ker to the beginning of the 11c (*Cat.*, p. 361). They may have been produced at either Rochester or Canterbury, but were certainly in Rochester by the middle of the 11c, when item 69 was added to Bodley 342, in a hand that provides corrections throughout both manuscripts. This item describes Paulinus from a Rochester point of view (f. 202v/28-31): '7 he . . . undorfeng þisne biscopstol | 7 her on þurhwunode oð his liues ende; wearð | þa her bebyrged 7 her gyt aligð' ("and he received this bishopric and remained here until the end of his life. He was then buried here and still lies here"). These two volumes are probably the "Sermonalia anglica in .ii. voluminibus" in a Rochester catalogue of 1122/23 (ed. Sharpe et al. 1996: 490, no. 83), now found in Rochester, Cathedral Library "Textus Roffensis" [441], and the "Omeliaria anglica. ii" of a Rochester catalogue of 1202 (ed. Sharpe et al. 1996: 511, no. 112).

Signs of use are considerable. There are extensive corrections, including numerous erasures. The Rochester corrector of the mid-11c provides alterations and additions both above the line and in the margin throughout both volumes. This also includes the extensive introduction of different kinds of accents throughout. The Rochester corrector added item 69, already mentioned, while another 11c user altered the end of Bodley 342 by taking over items 70 and 71 and adding item 73, which contains south-eastern linguistic forms. These added items are themselves subject to some alterations, which may have continued into the 12c (according to Ker, *Cat.*, 361). The originally blank f. 169v of Bodley 340 attracted a series of Latin pen trials and verses, presumably at different times, along with the line of Old Dutch (ed. Sisam 1953: 196-97, and dated to the second half the 11c

by Ker, *Cat.*, p. 363). An ultraviolet photo of this passage taken in November 1948 is preserved attached to the inside backboard and reveals about as much as the original. Ker observes: "One of the hands on this page does not look English" (*Cat.*, p. 363).

The pair of manuscripts continued to be read into the 14c and beyond. There are interlinear Latin glosses to Bodley 340, f. 1r and 1v, and to the biblical passages in Bodley 342 at ff. 45v/19–46r/15, 64r/6–65r/15, 91v/1–21, 110v/17–111r/5, 127v/7–25, 148v/3–15, 151r/25–151v/13, 154v/25–155r/19, 160r/3–160v/4, 183r/23–183v/12, 195v/1–9, 197v/19–198r/10, 206v/3–13, 212r/10–213r/5 in a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361). While the table of contents in Bodley 340 is original, that in Bodley 342 on a medieval flyleaf (f. iv verso) is added by a hand of the beginning of the 14c (dated by Ker, *Cat.*, p. 361), and a scribe has practiced distinctive insular minuscule letter forms at the head of this table. The 14c hand added the homily numbers in the upper margins of rectos in Bodley 342, many of which have been cropped away, but which become clearly visible with 'vii.' on f. 38r and 'viii.' on f. 46r. Many words at the beginning of f. 1r of Bodley 342 were glossed in English in the 16c. A late hand has added a colophon at the foot of Bodley 342, f. 217v. There are also some more frivolous interventions in the manuscripts which are hard to date. A human head has been drawn – sideways on, with cartoonish features and a headband – in light ink on the lower left margin of Bodley 340, f. 73r, and a small animal head is inserted in light ink at the lower left margin of Bodley 340, f. 91r.

The pair of manuscripts was given to the Bodleian Library by Sir Walter Cope in 1602 (as reported by Madan et al., 352). Cope appears to have reversed the order of the pair, a confusion which is understandable in view of the rubric to *ÆCHom* I, 1 at the beginning of Bodley 342 and that is continued by some of the later notes in the two volumes. Cope's '90' is at the top of the flyleaf f. ii recto of Bodley 340 and his '89' is on f. ii recto of Bodley 342, while a modern pencilled note at the top of f. ii verso in Bodley 340 reports: '[The first part of this work is Bodl. 342.]'. A pencilled note on the inside front cover of Bodley 342 begins to call it the second part, but this has been struck through and replaced with the note: 'This volume is part i | and Bodl. 340 part ii of the same work'. Earlier Bodleian classmarks are written in ink on f. iii recto of Bodley 340, namely 'TE | S 123' (written twice), and 'NE | F 4.10'. Bodley 342, f. iii recto has the equivalent 'S 124' and 'NE. F. 4. 11'. Madan S.C. numbers "2404" and "2405" on printed stickers on the front boards of the respective volumes. A modern hand has added the number of each item in faint ink next to the rubrics throughout Bodley 340.

CODICOLOGICAL DESCRIPTION: A high-quality and well preserved two-volume set. The physical structure of the two volumes is described separately; the writing and decoration are described as a whole.

Bodley 340: Ff. ii + 170 + ii, foliated ii-iv, 1-171. Ff. ii-iii, 170-171 are parchment endleaves. Ff. i and 172 are a short binding strip, cut the length of the manuscript and some 50 mm. in width. Leaves of Bodley 340 measure 315 × 220 mm., ruled in drypoint for 26 lines per page with double bounding lines to either side, creating a written space of c. 258 × 170 mm. (with the writing often extending from inner of the double bounding lines on the left to the outer one on the right). Writing on some pages (e.g. f. 160) is between double ruled lines, with a second guide-line in drypoint some 3 mm. above the first as a guide for the top of lower-case letters. Parchment is generally of high quality though there are some repairs at ff. 43 and 45. Parchment is arranged HFHF. There is now brown staining at the inside lower part of f. 25r, extending for a few leaves into the quire, and a little water damage at ff. 80v and 81r without loss of text. Bodley 340 is foliated in ink on the top right rectos, starting with '1' on the first folio of the homilies (even though this is the second Anglo-Saxon leaf, since f. iv with the table of contents is an original part of Quire I) and this foliation is followed here. A previous pagination is evident above this on some rectos in a hand identified by Ker as [possibly] 16c (*Cat.*, p. 367) and this earlier pagination was repeated on many pages by a more modern hand.

Bodley 342: Ff. iv + 218 + iv, foliated i-iv, 1-222. Ff. i and 221-222 are paper flyleaves of the date of binding. Ff. ii-iii, 219-220 are parchment endleaves. F. iv is a medieval flyleaf, blank on the recto and with the 14c table of contents on the verso. Leaves of Bodley 342 measure 315 × 215 mm., ruled in drypoint for 26 lines, with the second guide-line provided throughout, giving a written space of c. 258 × 153 mm. (similar to Bodley 340 except that the writing usually runs from inner bounding line on left to the first bounding line on right) as far as f. 202. The pattern alters for the additions after f. 202 (see below). Parchment is generally of high quality, although there are some repairs at ff. 19 (ringed with an ink circle), 20, 46, 62, 67, 87, 139 (where the tear stretches almost the whole length of the page, stitched back together), and 188 and a few holes (e.g. ff. 54, 114, 115, 119). Parchment is arranged HFHF. A little water damage at ff. 62v and 63r, without loss of text. There is considerable damage from soiling on the upper outer pages at the end of Bodley 342. Evidence of substantial cropping in the loss of an early pagination from the top of many pages and the loss of text from a marginal addition at f. 139r. Foliated in ink on upper right versos, where the first folio of the homilies, '1', is also the opening of the

Anglo-Saxon leaves (the foliation followed here). Traces of an older pagination are visible.

Bodley 342 has been augmented in some anomalous ways. A short quire (Quire XXVI, ff. 201–202) once rounded out the collection and would have ended with considerable blank space on f. 202v. This has been filled in by the hand of the mid-11c Rochester corrector, who ignores the existing grid to add item 69. Two quires (Quires XXVII–XXVIII) were then added, which were apparently taken over with a different format and containing texts that were already present in the collection (items 70 and 71, cf. items 18 and 15). The codicological format here is different: ff. 203–206 are ruled and written on 22 lines within a grid of some 245 × 175 mm. in a large hand dated by Ker to the first half of the 11c (*Cat.*, p. 367). There is no decorative pattern, with blank space for a rubrication and initial letters to OE and Latin texts at f. 204v/15, 16, and 18. Ff. 206–210 were first ruled with single writing lines in the same way as ff. 203–206 but then a second ruling line was added, bringing the format closer to the main manuscript, albeit with only 22 lines per page, and the final quire (i.e. ff. 211–218) is prepared in the same way. A scribe wrote on these final leaves item 73 in a hand which Ker dates to the first half of the eleventh century and characterizes as “clumsily imitative of the main hand” (*Cat.*, p. 367). The added items are duly included in 342’s 14c table of contents. The decorative pattern for this item matches that of the main manuscript in the rubrics and colored initial letters (see below).

Writing and Decoration of 340 and 342: The main text of Bodley 340 and most of Bodley 342 is written in a single hand in insular minuscule dated by Ker to the beginning of the 11c. Both manuscripts open with a visually arresting display. At the opening of item 1 on Bodley 340, f. 1r, the rubric is written in red, washed in color, and the first line of text is written in fancy enlarged display capitals in black ink, while the large initial ‘h’ of the text is decorated with a magnificent design including abstract beast heads drawn in black and decorated in blue and purple washes. At the opening of item 32, Bodley 342, f. 1r, one rubric is written in purple (f. 1r/1), the next in metallic ink washed in color (f. 1r/2), the first line of text is in enlarged capitals in purple (f. 1r/3), the next line in slightly smaller enlarged capitals in blue (f. 1r/4), while the initial ‘A’ of the text is considerably enlarged with a magnificent decorated design including bird heads and leaves, drawn in black and decorated in blue and purple. The page is headed with an ‘A’ in purple ink, now partly cropped, which appears to be the work of the original decorator. Subsequent rubrics in both volumes are written in red (or in a colored ink that has faded to a metallic black, as at Bodley 340, f. 10v/4).

Where there is a Latin pericope text, as at Bodley 340, ff. 40v/6, 87r/1-2, 93v/15-16, 98v/4, 123r/12, 128/21-22, and Bodley 342, ff. 64r/4, 68v/8, 73r/22, 91r/26, 106v/25-26, 110v/14-15, 114v/17, 127v/5-6, 131v/26, 134v/26, 139r/22-23, 154v/21, 159v/26-160r/1, 165v/22-24, 183r/12, 197v/14, 206v/2, this is written in a distinct caroline minuscule and picked out with a somewhat enlarged initial in red. For each item, the opening initial of the OE text is enlarged and decorated. There is some variation as to the color of this initial letter: in Bodley 340 it is generally drawn in black, except that it is green at f. 45v/25, purple at ff. 58v/4, 81r/10, 93v/17, 98v/6, 108r/5, 115v/13, 128r/23, 144r/14, 157r/20, 163r/6, blue at ff. 66v/16, 87r/3, 103v/21, 112r/20, 119r/20, 123r/13, 134v/24, 152v/7, 160v/23, blue decorated with red at f. 166r/6, and red at f. 167r/25. In Bodley 342, the enlarged initial letter is generally red (which sometimes inclines to orange) except that the initial 'S' at f. 21r/11 is drawn in black ink as a pair of curved bird figures, and the initial 'F' at f. 57r/1 is an elaborately-drawn pair of biting winged beasts in black ink with a hint of red coloring. A few of the red initials in Bodley 342 use black ink to define elaborate vegetable forms (i.e. 'M' at f. 107r/1) or beast forms (i.e. the 'd' at ff. 110v/16 and 127/7, and the 'U' at f. 135r/1). Items end with an AMEN written in display majuscules, sometimes using pseudo-Greek forms of the letters. The colophon to Bodley 340 at f. 169r/26 is written in purple ink. That at Bodley 342, f. 202v/6, is simply written in black. The table of contents at f. iv recto-iv verso of Bodley 340 is written by the main scribe and lists the rubrics of the full contents of Bodley 340 numbered in a colored ink which has turned shiny and been touched in black (without marking internal divisions, such as in item 31). F. iv recto of Bodley 340 is now headed 'B.' while f. 1r is now headed 'A' in what look like later hands. Bodley 342 has a two-column table of contents in a 14c hand on f. iv verso, titled 'Sermones anglici .A.'

Bindings: Bodley 340 is now contained within a heavy binding, with seven end-band ribs visible along the spine, coated with brown leather with hints of a gold tooled frame surviving on front and back and stamped on the spine. '340' blocked in white, is fading from the upper spine. The binding is dated by Ker as 16/17c (*Cat.*, p. 367). Bodley 342 has a matching if slightly distinct heavy binding, also with seven end-band ribs visible along the spine, with a dark brown mottled leather cover slightly lighter than that of Bodley 340. '342' is blocked in white on the spine, and the older class-mark 'NE. F. | 4. 11' is embossed beneath it. Both have front boards measuring 333 × 220 mm. The binding of Bodley 342 is dated by Ker to the 17/18c (*Cat.*, p. 367).

COLLATION:

Bodley 340: 14c binding strip (f. i); i² (ff. ii-iii); I⁸ (ff. iv, 1-7); II-XX⁸ (ff. 8-159); XXI⁸ 2 and 7 half-sheets (ff. 160-167); XXII² singletons (ff. 168-169); ii² (ff. 170-171); 14c binding strip (f. 172).

Bodley 342: i¹ 17/18c paper flyleaf (f. i); ii² parchment flyleaves (ff. ii-iii); iii¹ medieval flyleaf (f. iv); I-XIX⁸ (ff. 1-152); XX⁸ 3 and 5 half-sheets (ff. 153-160); XXI-XXV⁸ (ff. 161-200); XXVI² (ff. 201-202); XXVII-XXVIII⁸ (ff. 203-218); iv² parchment flyleaves (ff. 219-220); v² 17/18c paper flyleaves (ff. 221-22).

CONTENTS:

Bodley 340

- f. i recto-verso, binding strip 14c fragment of the Miracles of St. Augustine (Ker, *Cat.*, p. 367)
- ff. ii recto-iii verso blank flyleaves but for the pasted in notices slip and shelfmarks
- f. iv recto/1-iv verso/5 table of contents in main hand 'i. Sermo in natale d(omi)ni . . . xxxi. V<ta> non<a> mai inuentio s<an>c(t)e crucis' [f. iv verso/6-26 blank].
1. ff. 1r/1-5v/14 Vercelli 5 (HomS 1 (ScraggVerc5)): **Sermo In natale domini.** | 'HER SÆGÐ ÐIS HALIGE | godspell'; ends: 'se ðe leofað 7 rixað a buton ende. AMEN' (ed. Scragg 1992: 111-21).
 2. ff. 5v/15-10v/3 Ælfric, ÆCHom I, 3: **In natale s<an>c(t)i stephani protomartyr.** | 'Wé rædað on ðære bec þe is gehaten actus apostolor(um)'; ends: 'mid þa(m) he wuldrað 7 blissað. á on ecnysse. AM(EN)' (ed. Clemoes 1997: 198-205).
 3. ff. 10v/4-17r/26 Ælfric, ÆCHom I, 4: **In assumtione s<an>c(t)e Iohannis.** | 'Iohannes se godspellere cristes dyrling'; ends: 'þam is | wurðmynt 7 wuldor mid fæder 7 mid þam halgu(m) | gaste a buton ende. AMEN' (ed. Clemoes 1997: 206-16).
 4. ff. 17v/1-22r/3 Ælfric, ÆCHom I, 5: **IN NATALE INNOCENT[I]UM.** | 'NV todæg godes gelaðung geond ealne ymbhwyrft | mærsiað'; ends: 'se ðe leofað 7 rixað a buton ende. AM[EN]' (ed. Clemoes 1997: 217-23).
 5. ff. 22r/4-26v/17 Ælfric, ÆCHom I, 6: **IN OCTAUAS DOMINI.** | 'Se godspellere lucas beleac þis dægðerlice godspel'; ends: 'sý him wuldor 7 lof a on ecnysse. AM(EN)' (ed. Clemoes 1997: 224-31).
 6. ff. 26v/18-33r/7 Ælfric, ÆCHom I, 7: **IN EPIPHANIA DOMINI.** | 'Men ða leofestan nu for feawum dagum we | oferræddon þis godspell'; ends: 'on | ealra worulda woruld. AMEN' (ed. Clemoes 1997: 232-40).

7. ff. 33r/8–35v/8 Vercelli 8 (HomS 3 (ScraggVerc 8)): **DOMINICA .I. POST THEOPHANIA** et quando uolueris. | ‘Manað us [‘7’ *erased*] mynegað on ðysum bocum; ends: ‘þam godes sunu sy lof þe a leo|fað 7 rixað mid fæder 7 mid halgu(m) gaste a buton ende; AM(EN)’ (ed. Scragg 1992: 143–48).
8. ff. 35v/9–40v/4 Vercelli 9 (HomS 4 (ScraggVerc 9)): **DOMINICA .II. post theophania** et quando uolueris. | ‘Men ða leofestan ‘us’ manað (us) [*erased*] 7 mynegað þeos | halige bōc; ends: ‘wunian in ealra worulda woruld a buton ende on ecnysse. AMEN’ (ed. Scragg 1992: 158–84).
9. ff. 40v/5–45v/23 Ælfric, ÆCHom I, 8: **Dominica .III. post epiphania domini.** | ‘Cum descendiscet [*sic*] ie(su)s de monte secute sunt eu(m) turbe multe. & reliqua. | Matheus se eadiga godspellere. awrát on ðys|sere godspellican rædinge; ends: ‘7 án god on átre godcund|nysse æfre wunniende buton anginne 7 ende. AM(EN)’ (ed. Clemoes 1997: 241–48).
10. ff. 45v/24–52r/25 Ælfric, ÆCHom I, 9: **In purificatione s(an)c(t)e marie uirginis.** | ‘God behead on ðære ealdan æ; ends: ‘Se ðe leofað 7 rixað a buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
11. ff. 52r/26–58v/2 Ælfric, ÆCHom II, 9: **In natale s(an)c(t)i gregorii pape.** | ‘Gregorius se halga papa engliscre þeode apos|tol; ends: ‘on ðam he leo|fað mid gode ælmihtigu(m). á on ecnysse. AMEN’ (ed. Godden 1979: 72–80).
12. ff. 58v/3–66v/14 Ælfric, ÆCHom II, 10: **In natale s(an)c(t)i cuthberhti. episcopi.** | ‘Cuðberhtus se halga bisceop scinende on manegu(m) | geearnungum; ends: ‘mid hi(m) libbende. á on ecnysse ealra worulda. AM(EN)’ (ed. Godden 1979: 81–91).
13. ff. 66v/15–81r/8 Ælfric, ÆCHom II, 11: **In natale s(an)c(t)i benedicti abbatis.** | ‘Benedictus se halga abbud on ðysum and|weardum dæge gewát; ends: ‘se ðe ána is únasecgendlic god. AM(EN)’ (ed. Godden 1979: 92–109).
14. ff. 81r/9–86v/25 Ælfric, ÆCHom I, 13: **In adnuntiatione s(an)c(t)e marie.** | ‘Ure se ælmihtiga scyppend se ðe ealle gesce|afta buton ælcon antimbre þurh his wis|dóm gesceop; ends: ‘se ðe gewylt ealra þin|ga mid fæder. 7 mid ‘ða(m)’ halgu(m) gaste á on ecnysse. AM(EN)’ (ed. Clemoes 1997: 281–89).
15. ff. 86v/26–93v/13 Ælfric, ÆCHom II, 5: **IN DOMINICA IN .LXX.** | ‘Simile est regnum celorum homini patrifamilias. | qui exiit primo mane. | Se hælend cwæð þ(æt) heofonan rice; ends: ‘on ðam we him singað ece|lice. alleluian. buton geswince. AMEN’ (ed. Godden 1979: 41–51).

[Note: There is an enlarged 'W' in the margin at f. 92r/24, marking an internal division in the homily.]

16. ff. 93v/14–98v/3 Ælfric, ÆCHom II, 6: DOMINICA. IN .LX. | 'Cum turba plurima conuenirent [sic] ad ie(su)m. & de | ciuitatibus properarent ad eum. | ON sumere tíde þa ða micel menigu samod | comon to ðam hælende'; ends: 'on ealra worulda | wuruld a butan ende. AMEN' (ed. Godden 1979: 52–59).
17. ff. 98v/4–103v/18 Ælfric, ÆCHom I, 10: DOMINICA. IN QUINGAGESIMA. | 'Assumpsit ie(su)s .XII. discipulos suos. | Her is geræd on ðysum godspelle þ' e' we ge|hyrdon'; ends: 'se ðe leofað 7 rixað. | a buton ende. AMEN' (ed. Clemoes 1997: 258–65).
18. ff. 103v/19–108r/3 Ælfric, ÆCHom II, 7: DOMINICA .I. IN .XL. | 'Men ða leofestan eow eallu(m) is cuð'; ends: 'on lichaman 7 on sawle on ealra | worulda woruld a buton ende. AMEN' (ed. Godden 1979: 60–66).
19. ff. 108r/4–112r/18 Vercelli 3 (HomS 11.2 (ScraggVerc 3)): DOMINICA .II. IN .XL. | 'Me ða leofestan. ic cýðe 'eow' þ(æt) þreo þing synt | ærest'; ends: '7 mid þa(m) halgu(m) gaste leofað 7 rixað þurh ealra | worulda woruld a buton ende. AMEN' (ed. Scragg 1992: 73–83).
20. ff. 112r/19–115v/11 Assmann 11 (HomS 13 (Ass 11)): DOMINICA .III. IN .XL. | 'Gehyrað nu men ða leofestan hu þas halgan béc | eow mynegiað'; ends: 'mid fæder 7 mid suna 7 | mid halgu(m) gaste on ealra worulda woruld a buton ende. AMEN' (ed. Assmann 1889: 138–43).
21. ff. 115v/12–119r/18 Belfour 6 (HomS 15 (Belf 6)): DOMINICA .III. IN .XL. | 'Men ða leofestan. we willað hér sprecan mid [added in margin] | feawu(m) wordu(m)'; ends: 'mid fæder 7 mid suna 7 mid þa(m) | halgum gaste on ealra worulda woruld. AM(EN)' (ed. Belfour 1909: 50–58).
22. ff. 119r/19–123r/10 Assmann 12 (HomS 16 (Ass 12)): DOMINICA .V. IN .XL. | 'Men ða leofestan. ús is on ælcne sæl géorn|lice to sméagenne'; ends: 'þe mid fæder 7 mid | suna 7 mid þa(m) halgu(m) gaste leofað 7 rixað on ec|nyssse á buton ende. AMEN' (ed. Assmann 1889: 144–50).
23. ff. 123r/11–128r/19 HomS 18: DOMINICA. IN RAMIS PALMARUM. | 'Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i secundum matheum. | Men ða leofestan þis is ures drihtnes þrówung | hælendes cristes æft(er) matheus gerecednyssse'; ends: 'þe nu leofað 7 rixað mid fæder 7 mid sunu 7 | mid þa(m) halgum gaste a in ealra worulda woruld | soðlice buton ende. AMEN' (no published edition).
24. ff. 128r/20–134v/22 Assmann 13 (HomS 22 (CenDom 1)): DE CENA DOMINI. | De huius diei ueneratione & de d(omi)ni misericordia | in memoria æternę iohannes euangelista uenera[bilis]. | 'Sægeð hit on

- ðysu(m) bocu(m) be ðære arwurðnysse'; ends: 'se ðe leofað 7 rixað a on ecnysse god. AMEN' (ed. Assmann 1889: 151–63).
25. ff. 134v/23–144r/13 Vercelli 1 (HomS 24.1 (Scragg)): **DE PARASCEVE**. | 'Hwæt se ælmihtiga driht(en) wæs symle gemyndig'; ends: 'þurh ealra wurulda woruld a buton / ende. AMEN' (ed. Scragg 1992: 7–43).
26. ff. 144r/13–152v/5 HomS 25: **DE SABBATO SANCTO**. | 'Men ða leofestan magon we hwyicu(m) hwegga | wordu(m) secgan be ðære arwurðnysse | þisse halgan tîde'; ends: 'in ealra worulda woruld. AMEN' (ed. Evans 1981).
27. ff. 152v/6–157r/19 Ælfric, ÆCHom I, 15: **DOMINICA PASCE**. | 'Eft ge gehyrdan ymbe þæs hælendes ærist'; ends: '7 þa(m) halgu(m) gaste, nu 7 a on ecnysse. AMEN' (ed. Clemoes 1997: 299–306).
28. ff. 157r/19–160v/21 Ælfric, ÆCHom I, 16: **DOMINICA .I. POST PASCE**. | 'Æfter þæs hælendes æriste wæron his discipuli belocene on ánu(m) huse'; ends: 'wunigende on broðerlicre lufe. mid gode á on ecnysse. AMEN' (ed. Clemoes 1997: 307–12).
29. ff. 160v/22–163r/4 Ælfric, ÆCHom I, 17: **DOMINICA .II. POST PASCE**. | 'Ðis godspel þe nu geræd wæs cyð'; ends: '7 mid þa(m) halgu(m) gaste. a on ecnysse. AMEN' (ed. Clemoes 1997: 313–16).
30. ff. 163r/5–166r/4 Ælfric, ÆCHom II, 17: **k(a)(endas). MAI. NAT(A)-L(E). APOSTOLORVM. PHILIPPI. ET IACOBI**. | 'Philippus se godes apostol þe wé on ðisu(m) dæge wurþiað'; ends: 'Se ðe | ana rixað on ecnysse god. AMEN' (ed. Godden 1979: 169–73).
- [Note: A large initial 'W' at f. 164r/25 marks an internal division within the homily (line 61 of edition).]
- 31a. ff. 166r/5–167r/23 Ælfric, ÆCHom II, 18 (first part): **V. NONA .MAI. INVENTIO S(AN)C(T)E CRUCIS**. | 'Men ða leofestan. nu todæg we wurðiað | þæra halgan røde gemynd'; ends: 'þæs we hi(m) þanciað symle on life' (ed. Godden 1979: 174–76, lines 1–61).
- 31b. ff. 167r/24–169r/25 Ælfric, ÆCHom II, 18 (second part): **PASSIO ALEXANDRI PAPAE**. | 'On ðysu(m) dæge þrowode su(m) arwurðe papa alexander gehaten'; ends: 'Sy ða(m) | ælmihtigan lof se ðe ana rixað on ecnysse god. AM(EN)' **EXPLICIT HIC LIBER**. (ed. Godden 1979: 176–79, lines 62–end).
- f. 169v originally blank, now has numerous pen-trials and scribbles, including a prayer to St Nicholas ('O beate pater Nicolæ . . . pro impietatibus nostris deposce', 3 lines), some Latin verses exhorting to song ('Cordarum modulos pangamus nobile melos . . . Nunque supremo. alleluia', 8 lines), and lines in Latin and Old Dutch on birds and their nests: ('quid expectamus nu[nc] | Abent omnes uolucres nidos inceptos nisi ego &

tu | Hebban olla uogala nestas hagunnan hinase hi | Anda thu') (all as ed. Sisam 1953: 196–97). [Fixed in the manuscript and visible on the film are photos of f. 169v (detail), placed against the facing fly leaf, with notes on their versos.]

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- f. iv verso early 14c table of contents 'Sermones anglici | .i. P(ri)mus de initio [cre]ature [added in a later hand: 'siue examero'] . . . xlii. Fod(em) sic passio s(an)ct)e Andr(æae): 14c pentrials of insular letter forms across top of page.
32. ff. 1r/1–8v/7 Ælfric, ÆCHom I, 1: **INCIPIT LIBER CATHOLICORU(M) SERMONU(M) ANGLICE IN ANNO | PRIMO. PRIMUS SERMO DE INITIO CREATURE. | AN ANGIN IS | EALRA ÐINGA ÐÆT | is god ælmihtig**; ends: 'se ðe á ●n ecnysse leofað 7 rixað | a buton ende. AMEN' (ed. Clemoes 1997: 178–89).
- [Note: Interlinear glosses in English (16c) on f. 1r.]
33. ff. 8v/8–14r/2 Ælfric, ÆCHom I, 18: **IN LETANIA MAIORE. | 'Ðas dagas synd gehátene letanię**; ends: 'Se ðe leofað 7 rixað mid | fæder 7 mid halgu(m) gaste a buton ende. AMEN' (ed. Clemoes 1997: 317–24).
34. ff. 14r/3–21r/10 Ælfric, ÆCHom II, 19: **Sermo in letania maiore. F(E)-R(IA) .II. | 'Læwede men behófiað þ(æt) hi(m) láreowas secgan**; ends: 'Se ðe á rixað on ecnysse. AMEN' (ed. Godden 1979: 180–89).
35. ff. 21r/11–27v/13 Ælfric, ÆCHom I, 19: **FERIA .III. DE DOMINICA ORATIONE. | 'Se hælend crist syðða'n' he to ðysu(m) life cóm**; ends: 'on ealra | worulda woruld a buton ende on ecnysse. AMEN' (ed. Clemoes 1997: 325–34).
36. ff. 27v/14–34r/3 Ælfric, ÆCHom II, 20: **In letania maiore. FERIA .III. | 'Men ða leofestan paulus se apostol ealra | þeoda lareow awrat**; ends: 'se ðe is | ealra leoda wéaldend' (ed. Godden 1979: 190–98).
- 37a. ff. 34r/3–37r/12 Ælfric, ÆCHom II, 21 (first part): **ALIA VISIO. | 'Beda ure láreow awrát on ðære bec þe is gehaten | istoria a'n' glorum**; ends: 'Sý | wuldor 7 lof þa(m) wellwillendan gode a on ecnysse. AM(EN)' (ed. Godden 1979: 199–203, lines 1–137).
- 37b. ff. 37r/13–38r/10 Ælfric, ÆCHom II, 21 (second part): **hortatorius sermo de efficacia s(an)c(t)e misse. | 'We rædað gehwær on halgu(m) gewritu(m)**; ends: 'se ðe hi oferrædan wile' (ed. Godden 1979: 204–5, lines 140–end).
38. ff. 38r/11–45v/10 Ælfric, ÆCHom I, 20: **FERIA .III. de fide catholica. | 'Ælc cristen man. sceal æfter rihte cun|nan**; ends: 'se ðe þurhwunað on ðrynnysse. an ælmih|tig god. á on ecnysse. AMEN' (ed. Clemoes 1997: 335–44).

39. ff. 45v/11–50r/23 Ælfric, ÆCHom II, 22: **FERIA .IIII. In letania maiore.** | 'Iohannes se godspellere awrat on ðisu(m) (dægðer)licu(m) godspelle'; ends: 'Se ðe leofað 7 rixað | mid fæder. 7 þam halgu(m) gaste. a on ecnysse. AM(FN)' (ed. Godden 1979: 206–12).
- [Note: Interlinear 14c Latin glosses on ff. 39v–40v.]
40. ff. 50r/24–56v/24 Ælfric, ÆCHom I, 21: **IN ASCENTIONE DOMINI.** | 'LVCas se godspellere. us manode on ðyssere | pistolrædinge'; ends: 'se ðe leofað | 7 rixað mid þam ælmihtigan fæder. 7 þam | halgum gaste a on ecnysse. AMEN' (ed. Clemoes 1997: 345–53). [f. 56v/25 blank]
41. ff. 56v/26–64r/2 Ælfric, ÆCHom I, 22: **IN DIE SANCTO PENTECOSTEN.** | 'Fram þam halgan easterlican dæge'; ends: 'se ðe leofað | 7 rixað. á buton ende. AMEN' (ed. Clemoes 1997: 354–64).
42. ff. 64r/3–68v/6 Ælfric, ÆCHom I, 23: **DOMINICA .II. POST PENTECOSTEN.** | 'Homo quidam erat diues & induebat(ur) purpura et r(e)l(i)qua)) | Se wældenda drihten. sæde þis bigspell his | gingrum'; ends: 'hi þry on anre godcundnysse wuniende | buton anginne 7 ende á to worulde. AMEN' (ed. Clemoes 1997: 365–70).
- [Note: Interlinear 14c Latin glosses on ff. 64r–65r.]
- 43a. ff. 68v/7–71v/7 Ælfric, ÆCHom II, 23 (first part): **DOMINICA .IIII. POST PENTECOSTEN.** | 'Homo quida(m) fecit cenam magnam. & r(e)l(i)q(ua); | Se hælend sæde þis bigspell his leorningcnihtum'; ends: 'se ðe | þurh his tocyme `ús' þær to gelaðode' (ed. Godden 1979: 213–17, lines 1–125);
- 43b. ff. 71v/8–73r/20 Ælfric, ÆCHom II, 23 (second part): **ALIA NARRATIO DE EVANGELII TEXTV.** | 'Mine gebroðra we willað eow gereccan'; ends: 'þam sy wuldor 7 | wurðmynt a to worulde. AMEN' (ed. Godden 1979: 217–20, lines 126–end).
44. ff. 73r/21–79r/4 Ælfric, ÆCHom I, 24: **DOMINICA .IIII. POST PENTECOSTEN.** | 'Erant adpropinquantes ad ie(su)m. & rel(i)q(ua). | Ðæt halige godspell us sægð'; ends: 'on ealra worulða woruld | a buton ende. AMEN' (ed. Clemoes 1997: 371–78).
45. ff. 79r/5–85r/17 Ælfric, ÆCHom I, 25: **VIII. k(a)l(endas). iulii. natiuitas s(an)c(t)i iohannis baptiste.** | 'Se godspellere lucas awrat on cristes bēc'; ends: 'þam sy wuldor 7 lof mid fæder | 7 halgum gaste a on ecnysse. AMEN' (ed. Clemoes 1997: 379–87).
- 46a. ff. 85r/18–86v/8 Ælfric, ÆCHom II, 24 (first part): **III. k(a)l(endas). IN FESTIVITATE S(AN)C(T)I PETRI.** | 'LVCas se godspellere us sæde on ðysselre pistolrædinge'; ends: 'we hit healdað on ðære nihte þe ge hatað | hlafmæsse' (Godden 1979: 221–22, lines 1–52);

- 46b. ff. 86v/8–91r/23 Ælfric, ÆCHom II, 24 (second part): **ITEM DE PETRO.** | ‘MATHEVS se godspellere awrát on cristes | béc’; ends: ‘on ealra worulda | woruld a to widan feore. AMEN’ (ed. Godden 1979: 223–29, lines 53–end).
- 47a. ff. 91r/24–94r/3 Ælfric, ÆCHom I, 26 (first part): **III. k(a)l(endas). iulii. passio apostoloru(m) petri et pauli.** | ‘Venit ie(su)s in partes cesare philippi. & reliqua. || Mætheus se godspellere. awrát on | þæra godspellican gesetnyssse’; ends: ‘ne | infær þæs heofonlican rices’ (ed. Clemons 1997: 388–91, lines 1–96).
- [Note: Interlinear 14c Latin glosses on f. 91r. F. 91r/25 is blank.]
- 47b. ff. 94r/4–99v/14 Ælfric, ÆCHom I, 26 (second part): **DE PASSIONE APOSTOLORVM.** | ‘We willað æfter þysu(m) godspelle eow gereccan’; ends: ‘þam sy wuldor 7 lof á on ecnyssse. AMEN’ (ed. Clemons 1997: 391–99, lines 99–295).
48. ff. 99v/15–106v/23 Ælfric, ÆCHom I, 27: **.II. k(a)l(endas). iulii. NATALE S(AN)C(T)I PAULI APOSTOLI.** | ‘Godes geladung wúrðað þisne dæg’; ends: ‘hi mid hi(m) 7 mid | gode þ(æt) ece lif habban moton. AMEN’ (ed. Clemons 1997: 400–9).
49. ff. 106v/24–110v/12 Ælfric, ÆCHom II, 25: **DOMINICA .VIII. POST PENTECOSTEN.** | ‘Cum multa turba esset cum ie(su) nec haberent | quod manducarent. & reliqua || Marcus se godspellere cwæð in [corr. to ‘on’] ðisu(m) | dægðerlicu(m) godspelle’; ends: ‘Se ðe leofað 7 rixað on ealra | worulda woruld. AMEN’ (ed. Godden 1979: 230–34).
50. ff. 110v/13–114v/15 Ælfric, ÆCHom II, 26: **DOMINICA .IX. POST PENTECOSTEN.** | ‘Adtendite a falsis prophetis qui ueniunt ad uos | in uestimentis ouium. & reliqua. | Drihten cwæð to his leorningnihtum’; ends: ‘on ealra | worulda woruld. AMEN’ (ed. Godden 1979: 235–40).
- [Note: Interlinear 14c Latin glosses on ff. 110v–111r.]
51. ff. 114v/16–121v/6 Ælfric, ÆCHom I, 28: **DOMINICA. UNDECIMA. POST PENTECOSTEN.** | ‘Cum adp(ro)pinquaret ie(su)s hierusalem. & reliqu(a). | ON sumere tide wæs se hælend faren|de to hierusalem’; ends: ‘Sy þe lof 7 wuldor on ealra | worulda woruld. AMEN’ (ed. Clemons 1997: 410–17).
52. ff. 121v/7–127v/3 Ælfric, ÆCHom II, 27: **.VIII. k(a)l(endas). AGUS(TI). NATALE S(AN)C(T)I IACOBI APOSTOLI.** | ‘ON þysum dæge we wúrðiað on urum lofsangu(m)’; ends: ‘se ðe leofað 7 rixað | a on ecnyssse. AMEN’ (ed. Godden 1979: 241–48).
- [Note: Slightly enlarged black ‘W’ at 126r/15 marks internal division at line 182.]
53. ff. 127v/4–131v/24 Ælfric, ÆCHom II, 28: **DOMINICA .XII. POST PENTECOSTEN.** | ‘Dixit ie(su)s ad quosda(m) qui in se confidebant

tamquam | iusti & ad aspernabantur ceteros parabola(m) ista(m). & reliq(ua). | Drihten sæde þis bigspell be sumum man|num' ends: 'se ðe ana gewylt ealra gesceafta 'þe leofað 7' AMEN' (ed. Godden 1979: 249–54).

[Note: Interlinear 14c Latin glosses on f. 127v.]

54. ff. 131v/25–134v/10 Ælfric, ÆCHom II, 31: DOMINICA .XVI. POST PENTECOSTEN. | 'Nemo potest duobus d(omi)nis seruire. & reliqua. || Drihten cwæð on sumne timan to his leor|ningcnihtum'; ends: 'Sy him wuldor 7 wurðmynt | on ealra worulda woruld. AMEN' (Godden 1979: 268–71).

55. f. 134v/11–23 Ælfric, note: DE MARIA. | 'Hwæt wille we secgan ymbe marian gebyrd|tide. . . þi we hit lætað unsæd' (ed. Godden 1979: 271 as ÆCHom II, 31 (app.)).

[Note: F. 134v/24 was blank and has received the note (in an 11c hand): 'ne geberaþ ðys naht þærto. buton for ydelnesse.']

56. ff. 134v/25–139r/20 Ælfric, ÆCHom I, 33: DOMINICA .XVII. POST PENTECOSTEN. | 'Ibat ie(su)s in ciuitate(m) que uocatur naim. & reliqua. || Ure drihten. fêrde to sumere byrig'; ends: 'an ælmihtig god untodæledlic | ā on ecnyse rixiende. AMEN' (ed. Clemoes 1997: 459–64).

[Note: In the outer margin of f. 139r a later hand has inserted (with insertion mark at f. 139r/10, 'næfre') some additional text (trimmed), as also found in CCCC 303 [49], p. 283: 'se 'for 'syhð [þe næ]fre nel[e yfe]|les gesw[ican]| ac æf[re] | oð his [lifes] | ende. [●n þam] | fulan [ad]|lan. l[igæð] | fule [be]syloð.' (cf. Clemoes 1997: 464/154, note.)]

57. ff. 139r/21–147v/13 Ælfric, ÆCHom I, 35: DOMINICA .XXI. POST PENTECOSTEN. | 'Loquebatur hiesus cum discipulis suis in para|bolicis dicens. & reliqua; | Drihten wæs sprecende on sumere tide'; ends: 'on | ealra worulda wuruld a on ecnyse. AMEN' (ed. Clemoes 1997: 476–85).

58. ff. 147v/14–148r/10 Ælfric, note: EXCUSSATIO DICTANTIS. | 'Fela fægere godspel we forlætað on ðisu(m) ge|dihte . . . buton þa(m) anu(m) þe augustin(us) wiðsæcð' (ed. Godden 1979: 297–98, as ÆCHom II, 34 (app.)).

59. ff. 148r/11–151r/22 Ælfric, ÆCHom II, 35: IN NATALE UNIUS APOSTOLI. | 'Des apostolica freolsdæg. manað us to | sprecenne'; ends: 'on ealra worulda woruld. AM(EN)' (ed. Godden 1979: 299–303).

60. ff. 151r/23–154v/19 Ælfric, ÆCHom II, 36: Designauit d(omi)n(u)s et alios .lxx. duos. et reliqua. | 'Se hælend geceas hi(m) to eacan þa(m)

twelf apostolu(m); ends: 'Sy him symle lof 7 wul|dor ealra his weldæda. AMEN' (ed. Godden 1979: 304–9).

[Note: Interlinear 14c Latin glosses on f. 151rv.]

61. ff. 154v/20–159v/24 Ælfric, ÆCHom II, 37: IN NATALE SANCTORUM MARTYRUM. | 'Cu(m) audieritis prelia. & seditiones. nolite terri. & r(e)liqua). | Se hælend foresæde his leorningcnihtu(m); ends: 'Sy hi(m) wuldor 7 wurðmynt | on ealra worulda woruld. AMEN' (ed. Godden 1979: 310–17).

[Note: Interlinear 14c Latin glosses on f. 154v–155r.]

62. ff. 159v/25–165v/20 Ælfric, ÆCHom II, 38: IN NATALE VNIVS CONFESSORIS. | 'Homo quidam peregre proficiscens uocauit seruos || suos. & tradidit illis bona sua. & reliqua | Ure driht(en) sæde þis bigspell his leorningcnihtu(m); ends: 'þe leofað on ecnysse æfre buton anginne | nendeleasu(m) (. . . .) mægenþrymme. AMEN' (ed. Godden 1979: 318–26).

[Note: Interlinear 14c Latin glosses on f. 160rv.]

63. ff. 165v/21–171r/24 Ælfric, ÆCHom II, 39: IN NATALE SANCTARUM VIRGINUM. | 'Simile est regnu(m) celoru(m) dece(m) uirginib(us) . . . sponso & spon|se. ET RELIQUA. | Se hælend sæde gelomlice bigspel; ends: '7 þa(m) halgu(m) gaste on ealra wóru|lða woruld. AMEN' (ed. Godden 1979: 327–34) [f. 171r/25 blank].

64. ff. 171r/26–179r/16 Ælfric, ÆCHom II, 40: IN DEDICATIONE AECCLIESIAE. || 'Men ða leofestan we willað sume tyh|tindlice spræce; ends: '7 þa(m) | halgan gaste on ealra worulda woruld. AMEN' (ed. Godden 1979: 335–45).

65a. ff. 179r/17–183r/10 Ælfric, ÆCHom I, 36 (first part): k(a)l(ende). NOVEMB(RIS). NATALE OMNIV(S) S(AN)C(T)ORVM. | 'Hálige lareowas ræddon þ(æt) seo geleaffulle | gelabung; ends: 'þ(æt) we to ðære ecan | freolstide becumon. AMEN' (ed. Clemoes 1997: 486–91, lines 1–146).

65b. ff. 183r/11–187r/6 Ælfric, ÆCHom I, 36 (second part): DE EUUANGELIO. | 'Videns ie(su)s turbas ascendit in montem. & reliqua. | Ðæt halige godspel þe nu lytle ær ætforan | eow geræd; ends: '7 mid halgu(m) gaste a on ecnysse. AM(EN)' (ed. Clemoes 1997: 491–96, lines 147–end).

66. ff. 187r/7–194v/15 Ælfric, ÆCHom I, 37: VIII. K(A)L(ENDAS). DECEMB(RIS). NATAL(E) S(AN)C(T)I CLEMENTIS MARTYRIS. | 'Men ða leofestan. eower geleafa bið þe | tru(m)ra; ends: 'se ðe leofað | 7 rixað a buton ende. AMEN' (ed. Clemoes 1997: 497–506).

67. ff. 194v/16–197v/12 Ælfric, *ÆCHom* I, 39: DOMINICA .I. IN ADVENTVM D(●OMI)NI. | ‘Ðyses dægēs þenung. 7 þyssere tide mærd’; ends: ‘þa(m) sý wuldor 7 lof a on ecnysse. AM(EN)’ (ed. Clemoes 1997: 520–23).
68. ff. 197v/13–202v/3 Ælfric, *ÆCHom* I, 40: DOMINICA .II. IN ADVENTVM D(OMI)NI. | ‘Erunt signa in sole & luna & stellis. & reliqua. | Se godspellere lucas awrat on ðysu(m) dægðerli|can godspelle’; ends: ‘se ðe leofað 7 rixað. on ealra worulda woruld. AM(EN)’ (ed. Clemoes 1997: 524–30).

[Note: F. 202v/4–5 originally blank, now with scribble. F. 202v/6 Explicit hic liber.]

69. f. 202v/8–32 Account of Paulinus, bishop of Rochester: ‘Se halga papa gregorius [corr. to ‘gregoryus’] asende ‘hider on eard’ þisne eadilgan biscop paulinum þe we todæg weorðiað’; ends imperf.: ‘7 nis nan’ (e.g. Sisam 1953: 151–52), after which a line or two has been cut off by the binder. Added to originally blank page in 11c in hand of principal corrector, and subsequently touched up where faded.

Bodley 342, two added quires:

70. ff. 203r/1–204v/14 Ælfric, *ÆCHom* II, 7 (lines 123–end): ‘Swa hwa swa sylð anum þurstigum menn | ceald wæter on minum naman’; ends: ‘7 ●on sawle on eal|ra worulda woruld ameN’ (ed. Godden 1979: 64–66) [cf. item 18].
71. ff. 204v/16–206r/14 Ælfric, *ÆCHom* II, 5 (lines 1–41): ‘[S]imile est regnum celorum homini paltri familias. qui exiit primo mane. | [S]e hælend cwæð þ(æt) heofenan rice’; ends abruptly: ‘swa swa hlaford his hired on his callle’ (ed. Godden 1979: 41–42) [cf. item 15].

[Note: Space is left blank at 204v/15 for a rubric and in the margin at 204v/16 and 18 for colored initial letters. Rest of 206r/14 and 206r/15–22 originally blank.]

72. f. 206r/14–21 Latin hymn for Mary Magdalene added in 11c “in an un-English-looking hand” (*Ker, Cat.*, p. 366): ‘Laudes chr(ist)oc(u)m canticis. cordis canam(us) modulis . . . gl(ori)a laus atq(ue) | honor. amen’ (ed. Drevés 1886–1922: 12. 174; cf. Gneuss 1968: 116).
- 73a. ff. 206v/1–211v/21 Ælfric, *ÆCHom* I, 38 (first part): II. k(a)(endas). DECE(M)BER. NATALE S(AN)C(T)I ANDREE. APOS(T)OLI. | ‘Ambulans ie(su)s iuxta mare galileae. & reliqua. | Crist on sumere tide fërde wið ða galileiscan sæ’; ends: ‘þe | leofað 7 rixað a buton ænde. AMEN’ (ed. Clemoes 1997: 507–13, lines 1–168).

[Note: Interlinear 14c Latin glosses on f. 206v.]

- 73b. ff. 211v/22–218r/21 Ælfric, *ÆCHom* I, 38 (second part): EODEM DIE PASSIO S(AN)C(T)I. ANDREAE. APOSTOLI. || ‘Se apostol andreas

æfter cristes | þrówunge'; ends imperf.: 'a to widan feore [. . . .]' (ed. Clemoes 1997: 513-19, lines 169-end).

[Note: Interlinear 14c Latin glosses on ff. 212r-213r. Outer part of f. 218 cut off with partial loss of text from line 338-end. F. 218v originally blank, now contains scribbles in Latin also partially lost (see Sisam 1953: 196)].

PHOTO NOTES: Bodley 342 folios 1-iv recto (fly leaves) and end leaves after f. 206 not photographed. Due to a production error, ff. 113v-114r are rotated on the fiche.

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359. Oxford, Bodleian Library, Bodley 343 (2406)

Ælfric, "Catholic Homilies," other Homilies

[Ker 310, Gneuss—]

HISTORY: The manuscript was written by two scribes of the second half of the 12c. It primarily contains an extensive collection of OE homilies, mostly by Ælfric, all derived from OE material despite the late date of copying. The collection of the two main scribes was augmented in any remaining blank space by additions in a later hand, dated by Ker to the turn of the 12c (*Cat.*, p. 375). Irvine suggests a West Midlands origin, perhaps in the vicinity of Worcester, perhaps even with access to the Worcester library, though not Worcester itself (Irvine 1993: xlvi, l-liv). Kitson (1992: 34) suggests origin at or in the vicinity of Hereford based on close attention to the dialect evidence.

A West Midland provenance is indicated by evidence on the flyleaves. The parchment flyleaves, ff. iii and 173, were once pastedowns in an earlier binding, perhaps replaced already by sometime in the 13c if the drawing on f. 173r dates from then and was not intended to be covered over. F. iii, which was once the parchment endleaf pasted into an earlier binding and which has now been bound rotated and reversed, contains upside down at the foot of the verso, written in a 13c hand (item a), a rhymed antiphon to St. Wulfhad, who was martyred at Stone in Staffordshire and who had a limited cult (see Gerould 1917). The matching endleaf, f. 173, would once have been the opening pastedown in a binding. The pattern of stain and glue shows that the recto would once have been the pasted side and so invisible to view. On this side is a drawing of a bishop with an inscription probably referring to St. Wulfstan, the long-serving 11c bishop of Worcester, who was celebrated soon after his death in 1095 and canonized in 1203. The inscription is in a hand imitating insular minuscule; Ker suggests a date of the 13c (*Cat.* p. 374).

[Note: Ramsay (2002) has suggested that some of the additions are in the 'Tremulous Hand' of Worcester, but this identification is doubted by Franzen (2006).]

All parts of the manuscript received the attention of a late medieval glossator who repeatedly pointed to passages with the annotation in bluish ink 'nota bene' or an abbreviation such as 'no' b' or 'no' in the margin. Both this annotator and an early modern hand note the breakdown in the text at the end of f. vii verso. Possibly the same annotator with his bluish ink provides a missing phrase (?) at the start of f. viii recto. Perhaps the same hand in the same blue ink linguistically updates 'göd' to 'good' nine times on f. viii recto, once on f. viii verso, and once on f. ix recto and corrects a mistaken 'god' to 'gold' on f. viii recto/5 and 'godnys' to 'goodnyse' on f. viii verso/28. The same or another annotator has indicated occasional word divisions with a pair of strokes and picked out *is* with an added stroke in items 1-3 on ff. vi recto-ix verso.

A corrector at f. x recto/7 has scratched out the text and written 'purh soðe det bote.' in an imitative but clearly distinct script which is very hard to date. A different corrector with bluish ink provides a correction in the margin at f. xii recto a/11. There are other occasional corrections of omission or insertions in faded ink throughout this section, as at f. xviii verso a/31. There is also the occasional additional cross in the margin discreetly calling attention to some passages, as at f. xviii verso a/21. A 15c glossator heavily annotated item 70 on ff. 141v-143v with ME glosses (see Cameron 1974). Hard to date is the attention of a drypoint sketch artist, who drew in the margins of ff. 88v-93r (in section 5).

A table of contents on ff. iv recto-v recto is in an early modern hand and tabulates only those items in the main manuscript, from ff. 1-149, using the ink foliation which was written by the same hand. An early modern annotator records the breakdown of the text at the end of f. vii verso and f. ix verso. The manuscript was donated to the Bodleian by Sir Robert Cotton in 1601 (Ker, *Cat.*, p. 375).

CODICOLOGICAL DESCRIPTION: The bulk of the manuscript was written probably by two main scribes, with additional items by at least one more. Scribe 1 wrote items 1-5, i.e. the original material in sections 1 and 2. Probably one scribe, Scribe 2, wrote the bulk of the rest of the manuscript, though the style and ductus varies considerably over the course of more than 180 folios (see below). A further scribe or scribes of 12/13c wrote the additional material in remaining blank spaces, namely items c-h.

There are multiple foliations in some parts of the manuscript. The opening leaves, Quires I-VI, were paginated in pencil on both recto and verso (in a modern hand), with some errors towards the end, '1-59, *58-*59, 60-61, 52-54, 65 [corr. from 55], 66.' These same leaves were subsequently

foliated in pencil on the rectos with lower-case roman numerals, 'vi-xxxix,' with the added designation '(ult.)' marking the last such leaf. The squeezing of the number at 'xxvi' and 'xxxviii' shows that the foliation postdates the pagination. The foliation in roman numbers will be followed here (as it has been by Ker and others). For the rest of the manuscript, Quires VII-XXX, leaves have been foliated in black ink on the rectos in a hand contemporary with the table of contents on ff. iv recto-v recto running '1-167.' Probably a different hand has numbered the final leaves with any text in ink '169-172,' while another hand has continued the numbering into the flyleaves in pencil with '173-4.' There is a single pencilled quire signature, '6,' at the beginning of Quire VII, at the top right of f. 1r.

This manuscript brings together multiple sections, some of which may once have been codicologically distinct, as they appear written in different campaigns. Such sections are defined by slight codicological distinctions and by ending with blank space. Both Irvine (1993) and Clemoes (1997) see seven sections, although they differ slightly in the placing of one transition. They also both demonstrate that the sections have distinctive histories of transmission for their contents. The various sections are united by the identity of the scribe(s) involved (presumably all were written at approximately the same time and place) and by a similar page size (leaves throughout the volume measure approx. 308 × 200 mm.) In view of the distinctions, the codicological features of each section will be described separately, stressing the significant differences between sections.

Section 1 comprises quires I-II, ff. vi-x, items 1-4 and c. The written space is approx. 246 × 144 mm., lined in pencil, with single bounding lines, for 28 lines per page. The parchment was presumably originally arranged HFHF in quires of eights; what remains is HF[F]F, F. The original material is written in probably a single hand, even though the writing is significantly smaller on quire II (f. x recto) than on quire I. Rubrics and the enlarged initial letter of a homily are written in red and capitals and the tironian note are touched in red. The rubric of item 1 and the opening pericope are written on a line above the standard opening line. The format of the two surviving conclusions differs: item 2 ends with an extravagant 'AMEN' stretched across a whole line; item 4, on the other hand, ends with a modest 'AM.'

Added material is written by what Ker calls a single hand of 12/13c, although this is unlikely to be just one hand. Item c (i) is in a single column in a careless script with crude neumes and staves, all in black ink.

[Note: This hand also added the "Wulfhad" sequence on f. iii verso and the staved sequence on f. 64v (section 4, item d. (ii)), wrote the note on the Age of the Virgin

on f. 154v (section 6, item e), and supplied the last two lines of the OE poem on f. 170v (section 7, item f).]

Items c (ii) and c (iii), on the other hand, are in a handsome and accomplished script, written in two columns, carefully neumed, and with the use of alternating green and red opening initials, and with red stave lines.

Section 2 comprises quires III–VI, ff. xi–xxxix, items 5(i)–5(lvii). This is written in two columns, each with a written area of approx. 243 × 67 mm., lined in pencil for 34 lines per column. Pricking is visible on the outer edge of the leaves of quire III and on the inner edge of the leaves of quire IV–VI. The parchment was arranged HFHF generally in quires of eight. The short final quire of four with an added leaf and the blank 6 lines at the end of the final item suggest that the quires were prepared for these texts as a unit. Section 2 was once not bound with section 1 as it currently exists. The opening of quire III, f. xi, has pronounced diagonal scoring on the upper outside corner, which continues onto f. xii and faintly on f. xiii and which is the kind of impression left when a leaf sits beside a dog-eared parchment lacking a corner (just such an impression is visible on the lower outside corner of f. 18 and faintly on f. 17 due to just such a faulty parchment leaf on f. 19). F. x, however, does not show such a deformity. Also, f. x, which has lost the rest of its quire, has a wormhole at the top outside that has no corresponding hole in either direction (unlike a later wormhole at the lower inside part of the leaf that carries forward in both directions). The two parts were bound together presumably by the time of the late medieval 'no' writer, whose annotations appear in both parts; the end of section 1 was only lost after this life together.

Section 2 is written in a different script from section 1, with caroline rather than insular *f*, *g*, and *r*, reflecting the switch in language to Latin from OE. Ker identifies it as the same scribe (*Cat.*, p. 375). The decorative pattern is quite distinct from the opening section. Initial letters are massively enlarged, drawn in the margin, and often ornately decorated. They are drawn in one or two colors, using red, green, and black. The initial letter after 'In illo tempore' and the initial letter following the pericope are also usually drawn in color. There is no touching of capitals in color, though. Items generally but not invariably end in 'amen.' Only after the final item is the 'AMEN' written in upper-case characters.

Section 3 comprises quires VII–VIII, ff. 1–11, items 6–10. The distinctiveness of this section is suggested by the short quire with which it ends (quire VIII is a four) and the blank space at the end of item 10 (f. 11v/24–28). This section is closely related to the next, which was written after it. Presumably f. 12 was blank when the scribe finished copying out

section 3; that blank space was then used in a subsequent writing campaign for the beginning of the texts comprising section 4. Clemoes suggests such a division (1997: 2–3); Irvine (1993: xx) sees the division at the end of the next quire, after f. 20, where a new item coincides with a new quire, but this division fails to motivate the short quire and blank space seen as significant here.

The written grid of section 3 is 241 × 150 mm., ruled for 28–31 lines per page (31 lines on ff. 1r–1v, 3v–9r, 10v–11r; 30 lines on ff. 2r–3r; 29 lines on ff. 9v–10r; 28 lines on f. 11v) in pencil, with a double bounding line on either side and with the top three and bottom three lines generally extended out into the margin. Pricking is visible on the outer extremity of some leaves. Parchment is arranged HFHF. The text is written by a single hand, scribe 2, the scribe of the second half of the 12c who wrote the bulk of the manuscript. Rubrics and enlarged initial letters are written in red or (at f. 10r/5) in black; capitals are not touched in color. The first rubric is written on two lines ruled above the standard writing grid. Items end in 'amen', except that the last item in the section repeats this end-marker (as does item 12 at f. 20v in the next section). The main hand provides occasional eME glosses, as at f. 10r/22. Otherwise the only annotation is by the late medieval 'no' writer (at f. 8r/6) and a scribble in the blank space of f. 11v, with a small illegible scratched gloss above it.

Section 4 comprises quires IX–XV (along with the last leaf of quire VIII), ff. 12–64, items 11–31 and d(i)-(ii). This section is intimately connected with the previous, commencing on the once blank leaf at the end of section 3. The written grid is 235–244 × 145 mm. Parchment is arranged HFHF; the parchment is particularly poor quality in quires XIII–XIV (the text avoids a slit at f. 57r/27–28, for example). Ruling in pencil is for 29–37 lines per page, usually 31–34 lines (31 lines on ff. 12v, 17v–19r, 53r, 60v, 32 lines on ff. 13r–17r, 19v–20r, 45r–52v, 53v–60r, 33 lines on ff. 29r–44v, 61v–62r, 34 lines on ff. 21r–28v, 62v–63v; 29 lines on f. 12r, 35 lines on f. 61r, 37 lines on f. 20v) with a double bounding line on either side and with variation in the extension of written lines into the margin (at f. 13r, for example, the 1st, 2nd, 5th and 6th, 14th and 15th, 18th and 19th, 27th and 28th, and 31st and 32nd are so extended, making for a symmetrical pattern about a central axis of the page; more usually, the top three and bottom three lines extend out, as on ff. 28v–43v). The extra lines at f. 20v are in order to squeeze the end of item 12 into the quire; the increase in lines from 61r–63v looks like it is another such attempt, for which the scribe started assembling a quire of single leaves (quire XV). Pricking is particularly visible on the outer margin of the leaves in quire XII. The end of the section is defined by

the anomalous quire XV, incorporating single leaves, and by a page and a half of blank space that would once have occupied f. 64rv.

Section 4 is written by the same single scribe as Section 3. The decorative pattern varies somewhat within the section. In general, rubrics are in red and the opening letter of a homily is enlarged and drawn in red or black (only one color is used for items 11, 12, 16, 23, 25, and 29). Touching of capitals in red occurs sporadically; it is used in part of items 13 (ff. 21v-22r), 15 (f. 26v), 17 (f. 34r), 18 (f. 39v), 19 (ff. 39v-41r), 20 (ff. 41v-42r), 29 (f. 59r-v), 30 (f. 61v-62r), and all of items 16 (ff. 30r-33r) and 31 (ff. 62r-64r). Occasionally the touching picks out openings or endings; i.e. the opening letters of items 17 (f. 33v/13), 18 (f. 35r/18), and the 'amen' of item 23 (f. 50r/6) and 26 (f. 54v/19). The pattern of emphasis seems to be random, though it is used with effect in item 19 to twice pick out the writing on the wall, 'MANE. THECHEL. PHARES. MANE' on f. 41r. (Another mistaken use also occurs in item 19, where the rubricator applies an apparently random dot to the 'y' of 'sylfne' at f. 40v/13.) Items end with 'amen', except item 12 ends with a double 'amen' (f. 20v), perhaps marking a more emphatic break.

The scribe has included occasional glosses to his own text, as at f. 15r/25. Another early annotator, with a handsome hand similar to but not identical with the main scribe's, writing in faded red ink, has written in the ruled bounding-line of f. 41r, perpendicular to the text, a gloss on the writing on the wall. A later hand writing large scratchy letters above the line has made corrections at ff. 34v/24-25, 48r/30, 58v/8, and 59r/2. A gloss has been erased at 35r/17. The 'no' hand marks occasional passages, as at f. 40r/3, and may have made an insertion at ff. 39v/20, 46v/19, and a substitution at f. 54r/22, all written in light blue ink. Of the added items in section 4, d(ii) is identified by Ker as in the same 12/13c hand as items c(i)-(iii) (*Cat.*, p. 375). Item d(i) is written in a considerably smaller handwriting probably also of the 12/13c.

Section 5 comprises quires XVI-XXIII, ff. 65-128, items 32-64. Parchment is arranged HFHF. The parchment of the final quire is particularly poor with significant defects in the outer edges and a repaired deep tear, e.g. ff. 127-128. In this section the written grid is larger than in the previous section, occupying approx. 258 × 165 mm. It is ruled in pencil for 32-36 lines per page, with double bounding lines on either side (32 lines per page on ff. 89r-96v, 105r-112v; 33 lines on ff. 97r-104v, 113r-128v; 34 lines on ff. 81r-88v; 36 lines on ff. 65r-80v). Pricking is visible in the outer margin of quires XXII and XXIII. Titles originally written in the margin have been partly lost through cropping in quire XVI. The hand is probably the same as

in sections 3 and 4, but the writing is strikingly less compressed than before. The scribe is not entirely consistent in his handwriting: on ff. 82r-84r, 85rv, 86rv, 97rv, 89rv he extends his ascenders up into the upper margin on the top line of the rectos; and throughout entire pages, ff. 155v-164v extends this style as regards ascenders, descenders, ovoids, and capitals, in other words, he uses a chancery style. The ink has dried to a browner color than usual on the early leaves: this tendency is particularly acute towards f. 75v, after which the ink starts returning to a blacker shade. The decorative pattern features rubrics at first placed in the outer margin (items 32 and 33) and then returning to the main body of the text, written in red in an enlarged hand taller than that used in the earlier sections. The enlarged opening letter is generally in red decorated with touches of black; green is also used for decoration in this section (namely at ff. 80v/17, 97r/10, 100v/23, 107v/8-9, 110r/29, 116r/20). That the writing in red script came after the black and is probably by the main scribe is well demonstrated at f. 104v/7, where the large initial 'D' of 'DRIHTEN' covers over the 'fe' of 'Héolfene' in the next line: in compensation, the two missing letters are provided in the bowl of the 'D' in red ink but in the regular script. Touching of red on capital letters occurs more consistently through this section than before, but for sporadic lapses (i.e. ff. 70v-71r, 88v, 90v-96v 103v-104r, 106r-108r, 111v-112r, 113v-114r, 116v-119r, 123r, 126v-128r); on one spread (ff. 115v-116r) that touching is undertaken in green rather than red. Items end with a generally undecorated 'amen', frequently coupled with a small decorative line-filler, a feature not found in the previous sections.

There are a few layers of light annotation in this section. The main hand provides interlinear glosses, as in all sections, e.g. f. 67v/2. There are occasional corrections throughout the section in a hand which may or may not be the main scribe's. These corrections were certainly made at a different time from the main writing campaign: at ff. 70r/26, 70v/27, 74r/4, etc., these insertions are in distinctively darker ink than the main text and at two points (ff. 112r/22, 115r/22) corrections are made in the text in red ink. Some of the corrections are probably a different hand, as at f. 76v/1. The text has also received the attention of the 'nota b' hand, who leaves his distinctive mark at many points (e.g. f. 68r). Some glosses and corrections may be in this hand, as in the margin of f. 71v and f. 73r/9 and the interlinear insertion at f. 88v/7. There is a bold addition in the upper margin of f. 83r. An extravagantly bold hand has inserted the addition 'may may deus | may' at the top of f. 99r; the same hand occurs in the next section at f. 140r. Although not heavily marked up, this section seems to have received fairly extensive attention.

Further evidence of attention is evident in some drypoint drawings on the margins of quire XIX on ff. 88v-93r (in items 45-47). The outer margin of f. 88v (near to lines 11-15) has a doodle that might be a practice run for the drawing at the foot of f. 91v, as might a number of curved lines in the outer margin of f. 90r and further unclear doodles in the outer margin and lower margin of f. 91r. The designs then become more recognizable. On the outer margin of f. 91v (near lines 8-10) and again on f. 92r (near lines 6-9) is a sketch of a leaf with its stem at the top. At the foot of f. 91v is what might be a heraldic eagle, with face turned to the left, upward and inward curving wing ends, and downward lining for the body of the wings (as of a sail), the central body descending to a circle then petering out. At the foot of f. 92r is a roughly sketched face, with nose and beard, a hint of eyes and a mouth, and a prominent cap. The foot of f. 92v has another leaf, as does the foot of f. 93r. The drawings are probably all in drypoint, although some may be in pale ink.

[Note: These drypoint sketches are not visible on the film.]

Section 6 comprises quires XXIV-XXVII, ff. 129-154, items 65-75 and e. The written grid is approx. 260 × 157 mm., ruled in pencil for 31-32 lines per page (31 lines on ff. 129r-134v, 32 lines on ff. 135r-154v). The ruling is particularly light in this section. There are double bounding lines on both sides, with variation in which lines extend beyond the grid, if any. Parchment is better prepared than in previous sections, making it harder to tell flesh sides from hair, but the arrangement is probably still HFHF. The hand, probably the same as that for sections 3-5, now reverts to the smaller writing that was being used in sections 3 and 4. Rubrics are written in a larger script in red (except that the rubric to item 71 is written in green on f. 143v/12); the rubric for the first item (item 65 on f. 129r) is written above the top line. The opening letter of a homily is enlarged and decorated and written in color, in this section usually in green, although sometimes in red. Capital letters are touched in red but for some lapses (i.e. ff. 129v-130v, 137v-138r, 141r, 145v-146r, 147v-149r, 152v-154v) and the occasional spread touched in green (ff. 151v-152r for item 74 only). The end of the section is defined by the presence of blank space and the short final quire.

Annotations in section 6 include the usual glosses in the main hand (e.g. f. 135v/16), clarifications by him (e.g. f. 129v/18) and corrections, including one using the red rubricating ink (at f. 137r/19). Presumably the scribe reread his work and felt inclined to improve upon it, even when he had the red ink pen in his hand. Another series of corrections are possibly by a single hand which is probably not the main scribe's, i.e. at ff. 129r/7, 133r/15, 134r/24, 143v/23(?), 143v/32, 144r/9, 11, 12, 31, 145r/18. A consid-

erable portion of item 71 (Wulfstan's "Sermo Lupi ad Anglos") has received additional punctuation marks in what looks like the bluish ink of this annotator, apparently marking off rhythmic divisions (ff. 143v/25–144r/18). The preceding Wulfstan homily, item 70, received the special attention of a 15c annotator who provided multiple interlinear glosses in English on ff. 141v–143v (see Cameron 1974: 225). A similar hand makes marginal annotations earlier, at f. 139r-v (in part of item 68, Ælfric's "Second OE Pastoral Letter for Archbishop Wulfstan"). The 'no' bene' hand marks numerous passages in this section (e.g. at f. 132v/8). Finally, the extravagantly bold hand of f. 99r inserts the word 'MAY' in the top margin of f. 140r. At the end of the section, an insertion is made into what would have been blank space in a hand of 12/13c (item e). Space has been left for an enlarged and colored opening letter, but this was never filled in.

Section 7 comprises quires XXVIII–XXIX, ff. 155–170, items 77–84. Parchment is arranged HHHF and is particularly cockled throughout the section. The written grid of quire XXVIII is approx. 245 × 138 mm., ruled in pencil for 33 lines per page. Pages are ruled with a double bounding line in the margins. Pricking is clearly visible at the upper part of the leaves in the outer margin of both quires. Quire XXIX at first follows the same pattern only with 32 lines per page (ff. 163r–164v), then (ff. 165r–166v) is laid out in double columns, perhaps motivated by the switch to Latin for item 81. Here each column is some 238 × 62 mm. in written area, with 33 lines per column at f. 165r and 44 lines per column at ff. 165v–166v, and a double bounding line serving both columns in the center. Single-column text resumes from f. 167r with 36 lines in a space measuring 240 × 138 mm. F. 169 is a cut-down leaf (165 mm. in width in place of the more normal 200 mm.), but the written grid remains more or less constant at 242 × 138 mm., ruled for 37 lines.

Writing is probably by the single scribe of sections 3–7, although again with a different aspect from the last section, this time looking more like the less compressed script of section 5. The scribe repeats from section 5 the playful extension of ascenders into the upper margin through much of quire XXVIII. This section has a somewhat different aesthetic from the previous ones in the laying out of the homilies. Almost none of the texts are given rubrics of any kind. Instead they begin with particularly ornate enlarged initial letters, and added part-lines are given decorative boxes at ff. 163r, 164v, 165v, and 167r. In quire XXVIII all such decorative features are in red, sometimes complemented by black. In quire XXIX blue is used for the first time in the manuscript: the initials at ff. 166va/25 and 168v/3 are drawn in blue. Green is used for the initial at f. 165ra/1. A small guide

for the initials on f. 166v and f. 167v is written in red in the outer margin. Marking in red is used in a different way in this section: red marks Latin quotations in items 77, 78, and 84, and is never used to mark capital letters throughout the section.

There is less annotation in this section than in most. The scribe supplies occasional glosses (e.g. f. 162v/15). A later scratchy pen makes a correction at f. 166va/38, writing over what is there. The drypoint drawing of a leaf is repeated three times in the left-hand and upper margin of f. 163v.

A later hand has added item f into originally blank space at f. 170r/29–43. Most of the piece is in a distinctive hand of the 12/13c, writing a compressed script, apparently without rulings. Errors are erased at f. 170r/29, 32, and 37. The final two lines are written in a yet more compressed shaky hand that is identified by Ker as the hand of the 12/13c who has added several other items on f. iii verso, f. x recto, f. 64v, f. 154v, and f. 170v.

Item g has been added on f. 170v into presumably blank space in yet another hand. This very small hand writes into a two-columned grid, 261 × 74–86 mm., ruled in pencil for 58 lines per column. The hand uses extensive abbreviations and much underlining. The item is incomplete due to the loss of the following leaf. A different hand has added 'pater' at the top of the page. Probably the same hand as item g has added items h(i) and h(ii) on the added leaves, ff. 171 and 172. The leaves are ruled in pencil in double columns for a writing grid of 262 × 74–80 mm. for 65–69 lines per column. The small and cramped writing consistently starts on the inside of the double bounding lines. Space has been left for an enlarged illuminated initial at the start of item h(i) (f. 171vb/1), but it was never supplied. Certain capital letters are written prominently in black ink, enlarged but still within the grid. The text begins and ends fragmentarily, but proceeds smoothly across the two leaves (even though they are singletons).

In the Summary Catalogue this manuscript is no. 2406, reflected in a sticker on the inside cover, 'S.C. 2406', and an inked designation on f. v verso. In terms of acquisition it was no. 300. An early Bodleian shelfmark is evident on a leather strip pasted into the inside front cover, apparently off a spine from an earlier binding, which has tooled on the outside, 'NE. F.] 4.12', above which is a white stencilled '343' (looking more like '313'). 'NE.F.4. 1' is also written in ink in the lower margin of f. vi recto. Recent library marks are '(2406) Bodl. 343' in ink at the head of f. i recto and 'MS Bodl. 343' pencilled on the inside cover. The Bodleian Library stamp is on blank spaces on ff. iii recto, iv recto, vi recto, 14r, 42r, 78r, 100r, 168v, 172v, and 173v.

The current binding, dated by Ker to the 18c (*Cat.*, p. 374), comprises heavy boards covered in scuffed leather with five ribs on the spine contain-

ing the stitching and 'Bodl. MS. | 343' tooled in gold on the lower spine. The leather spine pasted onto the inside cover gives evidence of another binding that was still in use by the time the manuscript entered the Bodleian's collection and was given its present designation.

COLLATION: v + 205 + ii, foliated i–xxxix, 1–167, 169–174. Ff. i–ii, iv–v, and 174 are paper flyleaves, ff. iii and 173 are parchment flyleaves once used as pastedowns in an earlier binding; I^a wants 3 and 4 (inner bifolium) after f. vii, with loss of text (ff. vi–ix); II singleton (f. x, with loss of text before) || III–V^a (ff. xi–xxxiv); VI⁴⁺¹ (ff. xxxv–xxxix; f. xxxix is the added leaf, with a stub visible before f. xxxv) || VII^a (ff. 1–8); VIII⁴ (ff. 9–12) || IX–XIV^a (ff. 13–60); XV^a (ff. 61–64) (the middle leaves, 2 and 3, are singletons, with stubs visible after 63 and 62 respectively) || XVI–XXIII^a (ff. 65–128) || XXIV^a wants 3 and 6 after f. 130 and f. 132, evident in [unmarked] textual lacunae (ff. 129–134); XXV–XXVI^a (ff. 135–150); XXVII^a (ff. 151–154) || XXVIII^a (ff. 155–162); XXIX^a wants 8 after f. 170 (ff. 163–167, 169–170) || XXX² two singletons (ff. 171–172).

[Note: The isolated singleton, f. x, has flesh facing in; given this and the textual evidence (see item 4), it was probably sheet 8 in its quire.]

CONTENTS:

[Note: Major later additions throughout manuscript are labeled a.–h.]

f. iii recto blank.

a. f. iii verso/1–6 (reversed and upside down) Rhymed antiphon for St. Wulfhad: 'Gaude stirpe regia . . . uere dei p(re)ciose' (pr. Cherry and Cherry 1908: 40); penitentials in various hands.

b. ff. iv recto–v recto Post-medieval (17c) table of contents.

f. vi verso blank.

- ff. vi recto/1–vii verso/28 Ælfric, ÆCHom II, 25. D(o)m(ini)c(a) .viii. p(ost) pentecosten. 'Cum multa t(ur)ba esset cu(m) nec haberent manduca/rent. 7 Rel(iqua). | Marcus se godspellere cwæð on þissu(m) dæg'; ends imperfectly: 'mid godes gewæpnunge ongear' (ed. Godden 1979: 230–34, lines 1–132) [two folios wanting after f. vii].
- f. viii recto/1–viii verso/11 Ælfric, ÆCHom II, 26 [opening lost]. 'habban gôd. þu wylt habban hælu. þines lichoman'; ends: 'on ealra woruda [sic] woruld. | AMEN' (ed. Godden 1979: 238–40, lines 111–52).
- ff. viii verso/12–ix verso/28 Ælfric, ÆCHom I, 17. 'IN illo T(empo)r(e). Dixit ie(su)s discipulis suis. | EGO sum pastor bonus . . . Ðis godspel þe nu geræd wæs'; ends imperfectly: 'ge cariað embe eowerne big[leofan]' (ed. Clemoes 1997: 313–15, lines 1–61).

4. f. x recto/1–12 Ælfric, *ÆCHom* II, 31 [opening lost; this item is on an isolated singleton, probably last of its quire]: ‘swyðor cepað; Ne cwæð he na þ(æt) us beoð . . . wurðmynt on ealra worulda woruld. AM(EN)’ (ed. Godden 1979: 270–71, lines 93–107).
- c. f. x recto-x verso b Sequences on four-line staves, all neumed:
- (i) f. x recto/13–22 (long lines) ‘Salve s(an)c(t)arum s(an)c(t)issima’ (ed. Drevés 1886–1922: 9.69);
- (ii) f. x verso a/1–16 (two columns) ‘Salve mater saluatoris’ (ed. PL 196.1502);
- (iii) f. x verso b/1–16 ‘Spes maria peccatoris’ (ed. Drevés 1886–1922: 10.13).
5. ff. xi recto/1–xxxix verso “Homiliary of Angers,” sixty-seven short Latin homilies on the gospels in the order of the church year from Lent to Quinquagesima (cf. Étaix 1994, Conti 2004):
- i. f. xi recto a/1–xi recto b/34 ‘Intelligamus quid paulus ap(osto)l(u)s | commemoravit de caritate’; ends: ‘p(rae)state d(omi)no n(ost)ro ie(s)u chr(ist)o’;
- ii. ff. xi verso a/1–xii recto a/15 IN ILLO T(EMPO)R(E). ‘Ductus est ie(su)s | in desertu(m) . . . TRigenta an|nis fr(atre)s dilectissimi. uenit d(omi)-n(u)s | ad baptismu(m)’; ends: ‘7 ministrabant ei in uitam | et(er)nam. Amen’ (cf. Conti 2004: 112–39);
- iii. ff. xii recto a/16–xii recto b/28 ‘AUDISTIS fr(atre)s in lectione beati | pauli ap(osto)li sup(er)i(us) lecta’; ends: ‘ad | uitam eternam. Amen’ (cf. Conti 1994: 139–45);
- iv. ff. xii recto b/29–xiii recto a/4 IN ILLO T(EMPO)R(E). ‘Int(er)rogauer(un)t ie(su)m discip(u)li ei(us) dicentes. Int(er)rogantes discip(u)li d(omi)n(u)m fr(atre)s k(arissi)mi q(uo)d scribe diceba(n)t’; ends: ‘7 p(er)ducat nos ad uita(m) et(er)nam. | AMEN’;
- v. ff. xiii recto a/5–xiii verso b/10 IN ILLO T(EMPO)R(E). ‘ERat ie(su)s eiciens demo(ni)u(m) . . . Atten|dite fr(atre)s k(arissi)mi q(ua)nta tribu-latio erat’; ends: ‘Ipso adiuuante q(ui) c(um) p(atre) 7 sp(iritu)’;
- vi. ff. xiii verso b/11–xiv recto a/31 IN ILLO T(EMPO)R(E). ‘CUm sub-leuasset | oc(cu)los ie(su)s . . . Oportet nos f(ratre)s k(arissi)mi p(rim)-u(m) audire’; ends: ‘p(er) o(mn)ia s(e)c(u)la s(e)c(u)lo(rum). Amen’;
- vii. ff. xiv recto a/32–xiv verso b/15 IN ILLO T(EMPO)R(E). ‘EGress(us) inde | ie(su)s secessit in | partes tyri 7 sidonis. 7 R(E)I(IQUA). Ip(s)e d(omi)n(u)s n(oste)r ie(su)s chr(istu)s de iudea egressus’; ends: ‘Q(u)i v(iuit. (et) r(eliqua)’;
- viii. ff. xiv verso b/16–xv verso a/26 IN ILLO T(EMPO)R(E). ‘Dix(it) ie(su)s t(ur)bis iudeor(um) 7 p(ri)ncipib(us) sacerdotu(m) . . . D(ominu)s ac

redemptor | n(oste)r nulla(m) mac(u)lam h(ab)uit': ends: 'in uita(m) et(er)nam. Amen';

- ix. ff. xv verso a/27-xvi recto b/5 **IN ILLO T(EMPO)R(E)**. 'Cum app(ro)-pinquasset | ie(su)s ierosolimis . . . IN lectione | euang(e)lica fr(atre)s k(arissi)mi audiimu(s). quia redemptor n(oste)r misit'; ends: '7 p(er)-ducat nos ad uita(m) | eternam. Amen';
- x. ff. xvi recto b/6-xvii recto b/18 'HODIE Uolum(us) fr(atre)s k(arissi)-mi adimplere | 7 u(er)bu(m) d(ice)re de passione d(o)m(ini)'; ends: 'et gl(ori)a in s(e)c(u)la s(e)c(u)lorum). AMEN' (cf. Conti 2004: 147-212);
- xi. ff. xvii recto b/19-xvii verso b/3 'FR(ATRE)S. Expurgate | uet(us) fermentu(m). ut sitis noua | consp(er)sio si(cu)t estis azimi'; ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)lorum). Amen';
- xii. ff. xvii verso b/4-xviii recto b/26 **IN ILLO T(EMPO)R(E)**. 'MARIA magdalene | 7 maria iacobi 7 salome . . . In hac l(ecti)one euang(e)lica h(oc) p(ri)mu(m) dice(n)du(m) e(st)': ends: 'Ali(us) euangelista dic(it) q(uo)d ang(e)lis [sic] de celo | descendit';
- xiii. ff. xviii recto b/27-xix recto a/6 **IN ILLO T(EMPO)R(E)**. 'TOmas un(us) de .xii^{ci(m)}. n(on) erat | c(um) eis q(ua)n(do) uen(it) ie(su)s 7 R(E)I(IQUA). Tomas n(on) erat c(um) eis | illis ap(osto)lis': ends: 'p(er) o(mn)ia s(ecula) s(e)c(u)loru(m). Amen';
- xiv. ff. xix recto a/7-xix recto b/2 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Ego sum pastor bon(us) 7 R(E)I(IQUA). Ille bon(us) pastor semet [?] ipsu(m) tr(a)didit. 7 an(im)am'; ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xv. ff. xix recto b/3-xix recto b/35 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Modic(um) 7 ia(m) n(on) uidebitis me. | It(er)um modic(um) 7 ia(m) uidebitis me. H(ic) fr(atre)s d(omi)n(us) | an(te) passione(m) sua(m) dix(it) discip(u)lis suis'; ends: 'p(er) o(mn)ia s(ecula) s(eculorum). Am(en)';
- xvi. ff. xix recto b/36-xix verso b/4 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s | discip(u)lis suis. Uado ad eu(m) q(ui) misit me || . . . Q(ua)n(do) di(xi)t uado ad eu(m)'; ends: 'p(er) | o(mn)ia s(e)c(u)la s(e)c(u)lorum). Am(en)' (ed. Recio 1951);
- xvii. ff. xix verso b/5-xix verso b/33 **IN ILLO T(EMPO)R(E)**. 'Dix(it) ie(su)s discip(u)lis suis. Am(en) | am(en) dico uob(is) . . . Fr(atre)s k(arissi)mi an(te) aduentum d(o)m(in)i rede(m)ptoris null(us) in no(m)i(n)e | filii petebat'; ends: 'ipso adiuuante. Q(u)i u(iuit) 7 r(egnat) p(er)';
- xviii. ff. xix verso b/34-xx recto a/3 'Iste Iacob(us) fili(us) alpei fuit q(ui)a 7 fr(ater) d(o)m(ini) no(mi)n(a)t(ur) | Tres eni(m) sorores

- fuer(un)t'; ends: 'felicit(er) <con>su(m)mau(it) martiru(m)' (cf. Conti 1994: 365–68);
- xx. ff. xx recto a/4-xx recto a/36 'Confitemini alteru(trum) | peccata u(est)-ra 7 R(E)LIQUA. Confitebor eni(m) | est. eq(ui)voca(tu)m nom(en)'; ends: 'eni(m) coop(er)it multitudine(m) | peccatorum';
- xx. ff. xx recto a/37-xx verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. || Q(u)is u(es)t(ru)m habebit amic(us) . . . Audistis fr(atre)s k(arissi)mi | q(ua)lem significatione(m)'; ends: '7 p(er) ducat nos ad uita(m) et(er)na(m). | AMEN' (ed. Étaix 1994: 179–80);
- xxi. ff. xx verso a/38-xxi recto a/20 IN ILLO T(EMPO)R(E). 'Rec(um)-bentib(us) xi. ap(osto)lis | aparuit ill(is) ie(su)s 7 R(E)L(IQUA). D(omi)n(u)s n(oste)r | ie(su)s chr(istus) fr(atre)s p(ost) resurrectione(m)'; ends: 'Q(u)i c(um) p(atre) 7 <spiritu> s(ancto) | u(iuit) 7 r(egnat) d(eus) p(er)';
- xxii. ff. xxi recto a/21-xxi recto b/10 IN ILLO T(EMPO)R(E). 'Cum uen-erit paraclit(us) | que(m) ego . . . Ad ha(n)c causam fr(atre)s k(arissi)mi | p(re)dicauit d(omi)n(u)s an(te) passione(m) sua(m)'; ends: 'p(re)-sta(n)te d(omi)no | n(ost)ro ie(s)u chr(ist)o';
- xxiii. ff. xxi recto b/11-xxi verso a/22 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Si q(ui)s diligit me sermone(m) . . . Audistis fr(atre)s | k(arissi)mi in lectione euang(e)lica d(omi)no di|cente'; ends: 'Q(u)i c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxiv. ff. xxi verso a/23-xxi verso b/25 IN ILLO T(EMPO)R(E). 'Erat ho(mo) ex phariseis | nichodem(us) no(m)i(n)e . . . Pharisei iudei s(un)t mali'; ends: 'q(u)i c(um) p(atre)';
- xxv. ff. xxi verso b/26-xxii verso a/14 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis parabolam ista(m). Ho(mo) q(ui)dam erat di-ues . . . Querendu(m) <est> | nob(is) fr(atre)s quaru(m) d(omi)n(u)s no(m)en) m(en)dici no(m)i(n)a|uit lazari'; ends: 'Qui | c(um) p(atre) s(piritu) u(iuit) 7 R(egnat)' (ed. Étaix 1994: 180–82);
- xxvi. ff. xxii verso a/15-xxiii recto a/8 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis parabolam ista(m). Homo q(ui)dam | fe(cit) cena(m) magna(m) . . . Q(ui)s <est> iste ho(mo) fr(atre)s'; ends: 'Q(u)i c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';
- xxvii. ff. xxiii recto a/9-xxiii verso a/7 IN ILLO T(EMPO)R(E). 'ERa(n)t app(ro)pin|q(ua)ntes ad ie(su)m publicani . . . Pius & misericors ac | rede(m)ptor n(oste)r fr(atre)s k(arissi)mi. n(on) denegauit | manducare c(um) peccat(ri)b(us)'; ends: 'qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 R(egnat)';

- xxviii. ff. xxiii verso a/8-xxiii verso b/2 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. A(me)n dico uob(is) nisi habundauerit | iusticia . . . Timeam(us) fr(atre)s ista'; ends: 'Q(ui) c(um) p(atre) 7 sp(iritu) s(ancto)';
- xxix. ff. xxiii verso b/3-xxiv recto b/17 IN ILLO T(EMPO)R(E). 'VEnit ie(su)s in partes cesaree | philippi . . . In lectione euangelica au|distis fr(atre)s k(arissi)mi'; ends: 'Ipso | adiuuante. Q(ui) c(um) p(atre)';
- xxx. ff. xxiv recto b/18-xxiv verso a/9 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima e(ss)et | cu(m) ie(s)u nec haberent . . . Pius 7 misericors semp(er) | miserebitur illi(us) t(ur)be'; ends: 'Ipso adiuuante. q(ui) c(um) p(atre)';
- xxxi. ff. xxiv verso a/10-xxiv verso a/37 IN ILLO T(EMPO)R(E). 'Atendite a falsis p(ro)phetis | qui uenient . . . Multi p(ro)ph(et)e falsatores fr(atre)s'; ends: 'Qui cu(m) | p(atre) 7 sp(iritu) s(ancto) u(iuit) 7 R(egnat)';
- xxxii. ff. xxiv verso b/1-xxv recto b/16 'FRATRES. Non sim(us) | concupiscentes malor(um). sicut illi | concupierent. Paul(us) ap(osto)l(us) fr(atre)s dilectis|simi doctor gentium'; ends: 'dicam(us) de | s(an)c(t)o euang(e)li● d(omi)no n(ost)ro ie(s)u chr(ist)o';
- xxxiii. ff. xxv recto b/17-xxv verso b/12 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s | discip(u)lis suis. Homo q(ui)dam erat diue(s) | q(ui) habebat uillicu(m) . . . Quare exemplu(m) dix(it) discip(u)lis suis'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)'(ed. Étaix 1994:183–84);
- xxxiv. ff. xxv verso b/13-xxvi recto a/25 IN ILLO T(EMPO)R(E). 'CUm app(ro)p(i)n|q(ua)ss(et) ie(su)s ier(usa)l(e)m uidens ciuitate(m) illorum | fleuit . . . Fr(atre)s k(arissi)mi ad|tendite de flente d(omi)no'; ends: 'p(er)ma|nent c(um) illo i(n) s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xxxv. ff. xxvi recto a/26-xxvi verso a/2 IN ILLO t(em)p(o)r(e). 'DVo ho(m)-i(n)es ascender(un)t | in te(m)plum ut orarent 7 R(E)L(IQUA). Audistis | fr(atre)s carissimi de lectio●ne euang(e)lica'; ends: 'Qui uiuis 7 R(egnas) d(eu)s p(er)';
- xxxvi. ff. xxvi verso a/3-xxvi verso b/9 IN ILLO T(EMPO)R(E). 'Exiens | ie(su)s de finib(us) tyri. . . In lectio(n)e euang(e)lica. audiui|m(us) fr(atre)s k(arissi)mi q(ua) exie(n)s'; ends: '7 de potestate diaboli. Q(ui) u(iuit) 7';
- xxxvii. ff. xxvi verso b/10-xxvii verso a/11 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Beati oc(u)li q(ui) uident que nos uide|tis . . . Cupiebat eum | uidet rex d(au)id'; ends: 'p(er) eum | qui uiuit i(n) sp(iritu) s(an)c(t)o';
- xxxviii. ff. xxvii verso a/12-xxvii verso b/18 IN ILLO T(EMPO)R(E). 'DUm iret ie(su)s i(n) ier(usa)l(e)m | t(ra)nsiebat p(er) mediam samariam

- 7 galileam. 7 R(E)L(IQUA). Isti .x. uiri lep(ro)si fr(atre)s | q(ui) in euang(e)l(i)o <com>memor(antu)r'; ends: '7 p(er)ducat nos | in uitam et(er)nam. Q(ui) uiuit 7';
- xxxix. ff. xxvii verso b/19-xxviii recto a/21 IN ILLO T(EMPO)R(E). 'Nemo pot(est) duob(us) | d(omi)n(is) seruire. 7 cetera. D(omi)n(u)s n(oste)r animo|net fr(atre)s 7 docet'; ends: 'Ipso adiuuante. Q(ui) c(um) p(atre)';
- xl. ff. xxviii recto a/22-xxviii recto b/20 IN ILLO T(EMPO)R(E). 'IBat ie(su)s | in ciuitate(m) que uocatur naym . . . Multa mirabilia atq(ue) mirac(u)la fe(cit) d(omi)n(u)s fr(atre)s k(arissi)mi'; ends: 'ad vita(m) p(er)petuam c(um) s(an)c(t)is ang(e)lis suis deducere';
- xli. ff. xxviii recto b/21-xxviii verso a/33 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis suis. | Simile (est) regnu(m) celoru(m) thesauro . . . Thesaur(us) iste | fr(atre)s k(arissi)mi de quo d(omi)n(u)s ait'; ends: 'rede(m)ptor n(oste)r dig|net(ur) nos collig(er)e in celo(rum)';
- xlii. ff. xxviii verso a/34-xxviii verso b/34 IN ILLO T(EMPO)R(E). 'CU(m) int(ra)ssit | ie(su)s <i>n domu(m) cuida(m) p(ri)ncipis phariseor(um) . . . Pi(us) d(omi)n(u)s | ac redemptor n(oste)r n(on) dignabat(ur)'; ends: 'Q(ui) uiuit';
- xliii. ff. xxviii verso b/35-xxix recto b/6 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. | Arborem fici habebat q(ui)da(m) pla(n)[ta]-ta(m) | in uineam. Arbor fici q(ua)m d(omi)n(u)s n(oste)r || ie(su)s chr(istu)s fr(atre)s k(arissi)mi'; ends: 'Q(ui) c(um) p(atre)';
- xliv. ff. xxix recto b/7-xxix verso b/17 IN ILLO T(EMPO)R(E). 'Accesser(un)t | ad ie(su)m saducei . . . Audiuim(us) fr(atre)s k(arissi)mi i(n) | lectione euang(e)lica q(uo)d legis doctor'; ends: 'Qui c(um) p(at)re' (ed. Étaix 1994: 184-86);
- xlv. ff. xxix verso b/18-xxx recto a/3 IN ILLO T(EMPO)R(E). 'AScendens ie(su)s in nauicula|m . . . S(e)c(un)d(u)m ystoriam fr(atre)s d(omi)n(u)s in naue(m) ascendit'; ends: '[q]u(i) regnat cu(m) p(at)re in s(e)c(u)la s(e)c(u)lo(rum). Am(en)';
- xlvi. ff. xxx recto a/4-xxx recto b/7 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis | suis. Simile (est) regnu(m) celoru(m) ho(min)i regi qui fec(it) | nuptias . . . Ho(mo) iste fr(atre)s qui | fecit nuptias filio suo'; ends: 'ualeam(us) uiue|re in s(e)c(u)la s(e)c(u)lo(rum). am(en)';
- xlvii. ff. xxx recto b/8-xxx recto b/34 IN ILLO T(EMPO)R(E). 'ERat qui-dam regulus | cui(us) fil(iu)s infirmabatur . . . Pius fr(atre)s k(arissi)-mi rogabat cent(ur)io'; ends: 'ad regna celestia. Q(ui) c(um) | p(at)re 7 sp(irit)u s(an)c(t)o' (ed. Recio 1951);

- xlvi. ff. xxx recto b/35-xxx verso b/24 IN ILLO T(EMPO)R(E). 'Dix(it) ie(su)s discip(u)lis suis. Si|mile (est) regnum celoru(m) ho(min)i regi q(ui)uo|luit r(ati)one(m) . . . || Audistis fr(atre)s dilectissimi quom(odo) d(omi)n(u)s | adsimulauit regnu(m) celorum'; ends: '7 p(er)ducat nos ad uita(m) | et(er)nam. Amen' (ed. Étaix 1994: 186-87);
- xlix. ff. xxx verso b/25-xxxi recto b/2 IN ILLO T(EMPO)R(E). 'ABeuntes pharisey inier(un)t | ut cap(er)ent ie(su)m in sermone. 7 R(E)L(IQUA). Pessim(i) | iudei fr(atre)s k(arissi)mi semp(er)'; ends: 'Qui c(um) p(at)re 7 sp(irit)u';
- l. ff. xxxi recto b/3-xxxii verso a/15 IN ILLO T(EMPO)R(E). 'Loq(ue)nte | ie(s)u ad t(ur)bas. ecce p(ri)nceps . . . Loq(ue)nte do(mi)num fr(atre)s'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- li. ff. xxxi verso a/16-xxxii verso b/18 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis. Simile e(st) regnu(m) celoru(m) | ho(min)i q(ui) seminauit . . . Audiui(m)us fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s assimilauit'; ends: '7 (con)g(re)gati c(um) s(an)c(t)is 7 el(e)ctis d(e)i in horrea domini';
- lii. ff. xxxii verso b/19-xxxiii recto a/37 IN ILLO T(EMPO)R(E). 'Ambula- bat | ie(su)s iuxta mare galilee . . . Domin(us) ac rede(m)ptor n(oste)r | fr(atre)s k(arissi)mi uocauit 7 ait'; ends: '7 deduc(er)e p(er) illo(rum) i(n)t(er)c(es)sionem ad gl(ori)am ETERNAM';
- liii. ff. xxxiii recto b/1-xxxiii verso a/26 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s | discip(u)lis suis. Er(un)t signa in sole 7 luna | 7 stellis . . . D(omi)n(u)s ac | redemptor n(oste)r fr(atre)s k(arissi)mi paratos nos'; ends: 'Q(ui) c(um) p(at)re 7 s(piritu) s(ancto)';
- liiii. ff. xxxiii verso a/27-xxxiii verso b/36 IN ILLO T(EMPO)R(E). 'Dixit | ie(su)s discip(u)lis suis parabolam hanc. Ho(mo) | quidam p(er)egre p(ro)ficiscens . . . Ho(mo) iste fr(atre)s k(arissi)mi de quo audistis in lectione euang(e)lica'; ends: 'Qvi cum patre' (ed. Étaix 1994: 187-89);
- lv. ff. xxxiii verso b/37-xxxiiii verso a/18 IN ILLO T(EMPO)R(E). 'Cum aud- isset ioh(ann)es in || uinculis op(er)a chr(ist)i . . . Querendum no|bis fr(atre)s k(arissi)mi cur ioh(ann)es p(ro)pheta'; ends: 'Ipse d(omi)n(u)s adiuuuit | nos. Q(ui) c(um) p(at)re';
- lvi. ff. xxxiiii verso a/19-xxiv recto b/1 IN ILLO T(EMPO)R(E). 'Miserunt iud(e)i ab ierosolimis sac(er)dotes 7 leuites. Ex p(re)dicati|o(ne) hui(us) lectionis nob(is) u(er)bis ioh(ann)is'; ends: 'nos p(er)ducat ad uita(m) et(er)na(m) i(n) s(e)c(u)lo s(e)c(u)lorum). Am(en)';
- lvii. ff. xxxiv recto b/2-xxxv recto a/8 IN ILLO T(EMPO)R(E). 'Dix- it | ie(su)s discip(u)lis suis. Ecce ego mitto uos | sicut oues in medio

- luporu(m). 7 R(E)L(IQUA). Ecce ego mitto uos in mundum'; ends: '7 ego cognoscam | uos';
- lviii. ff. xxxv recto a/9-xxxv recto b/29 IN PRINCIPIO ERAT U(ER)BUM . . . IN LECTIOE EUANGELICA FR(ATRE)S K(ARISSI)MI'; ends: '7 r(egnat) p(er) infinita s(e)c(u)la | s(e)c(u)lorum. AMEN' (ed. Étaix 1994: 177-78);
- lix. ff. xxxv recto b/30-xxxvi recto b/17 IN ILLO T(EMPO)R(E). 'Postquam (con)summati | sunt dies octo . . . Domin(us) ac redemptor || noster fr(atre)s k(arissi)mi n(on) uenit soluere le(gem) s(ed) ad implere'; ends: 'Q(ui) c(um) p(atre) 7 f(ilio)';
- lx. ff. xxxvi recto b/18-xxxvi verso b/22 IN ILLO T(EMPO)R(E). 'Cum natus esset ie(su)s | in bethleem [sic] . . . Domin(us) ac redemptor n(oste)r fr(atre)s | dilectissimi q(ua)n(do) nat(us) fuit in iudea'; ends: 'illo adiuuante q(ui) cu(m) p(at)re 7';
- lxi. ff. xxxvi verso b/23-xxxvii recto a/29 IN ILLO T(EMPO)R(E). 'Cum factus | e(ss)et ie(su)s annorum .xii. ascenditib(us) . . . FR(ATRE)S dilectissimi | domin(us) semp(er) fuit 7 e(st) 7 erit sine | fine'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu)';
- lxii. ff. xxxvii recto a/30-xxxvii verso b/9 IN ILLO T(EMPO)R(E). 'Nuptie facte | sunt i(n) chana galilee . . . Domin(us) ac redemptor n(oste)r fr(atre)s k(arissi)mi inuitatus | fuit ad nuptias'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 r(egnat) p(er)';
- lxiii. ff. xxxvii verso b/10-xxxviii recto b/12 IN ILLO T(EMPO)R(E). 'Cum descendisset ih(esu)s | de monte: ecce lep(ro)s(us) . . . In dieb(us) ill(is) fr(atre)s k(arissi)mi multa t(ur)ba uenirebat ad d(omi)n(u)m'; ends: 'Q(ui) c(um) p(atre) 7 s(piritu) s(ancto) u(iuit) 7 r(egnat)';
- lxiv. ff. xxxviii recto b/13-xxxviii verso a/5 IN ILLO T(EMPO)R(E). '[A]scendente ie(su) i(n) nauic(u)lam | secuti sunt eum discip(u)li ei(us) 7 R(E)L(IQUA). Quer(en)dum (est) istoria fr(atre)s k(arissi)mi q(uo)d d(omi)n(u)s in nauicula | fuit 7 discip(u)li ei(us)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto) u(iuit)';
- lxv. ff. xxxviii verso a/6-xxxix recto a/19 IN ILLO T(EMPO)R(E). 'Dixit ie(su)s discip(u)lis | suis. Simile (est) regnu(m) celorum ho(min)i | patrifamilias q(ui) exiit . . . Audistis fr(atre)s dilectissimi i(n) lectione | euang(e)lica quali similitudi(ne)'; ends: 'Qui c(um) p(atre) 7 s(piritu) s(ancto)';
- lxvi. ff. xxxix recto a/20-xxxix verso a/13 IN ILLO T(EMPO)R(E). 'Cum t(ur)ba plurima | (con)ueniret. 7 de ciuitatib(us) . . . D(omi)n(u)s n(oste)r fr(atre)s k(arissi)mi | dixit p(er) similitudin(em). 7 p(ost)modum'; ends: 'Ipso adiuuante. Qui c(um) p(atre) 7 s(piritu) s(ancto)' (ed. Étaix 1994: 178-79);

- lxvii. ff. xxxix verso a/14-xxxix verso b/30 IN ILLO T(EMPO)R(E).
 'ASSU(m)psit | ie(su)s .xii^{ci(m)}. discip(u)los suos. 7 ait illis. Ecce
 as|cendim(us) iherosolima(m) . . . D(omi)n(u)s n(oste)r fr(atre)s
 k(arissi)mi <◉>memorauit | de passione sua quia ap<pro>pinquabat';
 ends: 'qui | nos illuminauit. AMEN' [lines b/31–36 blank].
6. ff. 1r/1–4r/31 Ælfric, ÆCHom I, 1: **Incipit liber catholicor(um) sermon-
 um anglice in anno .i. | sermo ad pop(u)l(u)m de inicio creature.** 'AN
 angin is alræ ðingæ þæt is god almihtig'; ends: 'þæt ece lif mid gode þe
 ðe á on ecnesse rixæd. | AMEN' (ed. Clemons 1997: 178–89).
7. ff. 4v/1–6v/2 Ælfric, ÆHom 13: 'Erat homo ex phariseis nichodemus
 nomine. princeps iudeo(rum) & R(E)L(IQUA). | Sum phariseisc món
 wæs ihaten nichodemus'; ends: 'þam halgæ gaste on ane godcynnyssse.
 We cweðæþ AMEN' (ed. Pope 1967–68: 479–89, no. 12).
8. ff. 6v/2–8r/26 Ælfric, ÆHom 8: EWANGELIUM | 'SVME MEN NVTEN
 iwiss, for heoræ nyttenyssæ'; ends: 'mid þæs halgæn gastes gyfe. þam
 is æfre án wuldor 7 an wurðment. Amen' (ed. Pope 1967–68: 357–68,
 no. 8).
9. ff. 8r/27–10r/4 Ælfric, "The Healing of the King's Son" (ÆHomM 6
 (Irv 1)): 'Erat quidam regulus cuius filius infirmabatur capharnaum
 & R(E)L(IQUA) | URE hælend cóm hwilon tó chánan'; ends: 'ðam is
 anweald 7 wuldor 7 wurðment on ecnyssse Á to worulde. AMEN' (ed.
 Irvine 1993: 19–25, no. 1).
10. ff. 10r/5–11v/23 Ælfric, "The Servant's Failure to Forgive" (HomM7
 (Irv 2)): 'Simile est regnum celorum homini regi & reli(qua). | CRISTes
 iwunæ wæs ðæt he wolde oft spæcæn'; ends: 'beo him áá wurðmynt 7
 wuldor. AMEN. AMEN' (ed. Irvine 1993: 37–45, no. 2).
- [Note: f. 11v/24–28 blank, except at the bottom in a later hand 'omelia gregori
 papē']
11. ff. 12r/1–14v/7 Ælfric, ÆCHom II, 30: **De patientia iob 7 Constantia.**
quom(od)o in dolore firmus in fide p(er)seuerauit | 'Míne gebroðræ
 we rædeþ nu æt godes þenunge be þam eadige wære iob'; ends: 'þe ðe
 ane is god áá | on ecnyssse. AMEN' (ed. Godden 1979: 260–67).
12. ff. 14v/8–20v/37 "History of the Holy Rood Tree" (LS 5 (InventCross-
 Nap)): 'HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo rode
 wæs'; ends: 'ðær gyt | oð þysne andweardan dæg heo ihealdene weron
 Amen Amen' (ed. Napier 1894: 2–34).
13. ff. 21r/1–23r/34 Ælfric, ÆCHom I, 19: 'Ðe hælend crist syððan he to
 þisse liue com. 7 wæs món iwæxæn'; ends: 'on þare he rixæð mid
 alle his halgum on alre worulda woruld á butan ende. | on ecnyssse.
 AMEN' (ed. Clemons 1997: 325–34).

14. ff. 23v/1–26v/6 Ælfric, ÆCHom I, 29: **Passio sancti lauren/tii martyr-
is .iiiiito. id(us) aug(usti)**. ‘ON DECies dæige þæs wælréowan caser-
es’; ends: ‘he þro|wode mid kene mode monigfealde tintrega mid
ðam he orsorglice on ecenyse | wuldræð am(en)’ (ed. Clemoes 1997:
418–28).
15. ff. 26v/6–30r/5 Ælfric, ÆCHom I, 31: **Passio sancti bartholomei
ap(osto)li. viii. k(a)l(endas). sept(enbris)**. | ‘Wyrdwiteræs sæcgæð
þet ðreo leodscipæs beoþ ihaten india’; ends: ‘Sy him wyldor 7 lof. | on
alre woruldæ woruld. AMEN’ (ed. Clemoes 1997: 439–50).
16. ff. 30r/5–33v/12 Homily (LS 18.1 (NatMaryAss 10N)): **Natiuitas sancte
marie**. | ‘Men ða leofeste wurðie we nú on andweardnyse þá gebyrdtide
þære | eadige femne s(an)c(t)e maria’; ends: ‘hé ús gife sibsum lif. 7 éce
éadignyssæ á buton ends. god us to þam fylste. Am(en)’ (ed. Assmann
1889: 117–37, no. 10).
17. ff. 33v/12–35r/12 Ælfric, ÆCHom II, 32: **Passio s(an)c(t)i mathei
ap(osto)li. x k(a)l(endas) oct(obris)**. | ‘Þe apostol math(eu)s and god-
spellere becóm’; ends: ‘Beo þæs gode lof á buto(n) | ende on écnese.
AMEN’ (ed. Godden 1979: 275–79).
18. ff. 35r/12–39v/16 Ælfric, Life of St. Martin (ÆLS (Martin)) [with
omissions]: **Incipit uita s(an)c(t)i Martini episcopi .iiii. id(us).
Novemb(ris)**. | (preface) ‘Sulpicius hatte sum snoter writere . . . buton
his agene wundra. | (text) MARTINUS ðE MERE BISCOÞ WÆS IB-
REN ON ðAM FÆSTENE | sabaria iháten’; ends: ‘þe þe on ecnyse
rixæð almihtig wealdend. AMEN’ (ed. Skeat 1881–1900: 218–312).
19. ff. 39v/16–41r/31 Ælfric, ÆCHom II, 28: **D(●)m(ini)ca x. po(st) |
pentecost(en)**. ‘DIXIT ie(su)s ad quosdam . . . DRihten sæde þis big-
spel bi sumu(m) monnu(m)’; ends: ‘þe ðe ane wælt alræ isceaftæ.
Amen’ (ed. Godden 1979: 249–54).
20. ff. 41r/31–42v/26 Ælfric, ÆCHom II, 29: **Euuang(e)l(iu)m**. | ‘Men þa
leofeste hwilon ær wé sæden éow þo’ne’ pistol’; ends: ‘Ðe ðe leofæð 7
rixæð on alræ woruldæ woruld. Amen’ (ed. Godden 1979: 255–59).
21. ff. 42v/26–45r/19 Ælfric, ÆCHom I, 8: **Dom(ini)ca / iiiia post /
epiphania(m) d(omi)ni**. ‘Cum autem descendisset ie(su)s de monte
. . . Mathevs ðe godspellere wrát on ðissere godspellice | redinge’; ends:
‘7 án god on áne | godcundnesse effre wuniende buton anginne 7 énde.
Amen’ (ed. Clemoes 1997: 241–48).
22. ff. 45r/20–47v/11 Ælfric, ÆLS (Peter’s Chair): **XXVIIa. ID(US) MAR-
THI CATHEDRA S(AN)C(T)I PETRI AP(OSTO)LI**. | ‘We cwæðæð on
gerímcraefte cathedra sancti petri’; ends: ‘he gewat þa to heofonu(m).

- to hælende criste. ðam is wuldor 7 wurðment á | on alræ woruldæ woruld. AMEN' (ed. Skeat 1881–1900: 218–39).
23. ff. 47v/11–50r/6 Ælfric, ÆCHom I, 13: ANNUNTIATIO S(AN)C(T)E MARIE. | 'VRe almihtig s' c' uppend. ðe ðe alle isceaftæ'; ends: 'þe ðe weald alleþing mid fæder 7 mid þa(m) halgæ gaste á on ecnesse. AMEN' (ed. Clemoes 1997: 281–89).
24. f. 50r/7–50v/8 Ælfric, part of ÆCHom II, 5: **Dominica in septuagesima.** | 'We wyllæð sæcgæn bi þisse andwearde tide'; ends: 'we him | singæð ecelice all(elui)a buten geswinke. Am(en)' (ed. Godden 1979: 49–51, lines 234–287) [this item is a note on Alleluia which generally follows the next homily].
25. ff. 50v/9–52v/23 Ælfric, ÆCHom II, 5: 'Simile est regnum celorum homini patrifamilias & R(E)L(IQUA). | Se hælend cwæð þ(æt) heofene rice wére ilíc summen hyredes ealdre'; ends: 'þe ðe leofæð 7 rixæð nú 7 symle á on worulde. Amen' (ed. Godden 1979: 41–49, lines 1–233).
26. ff. 52v/24–54v/19 Ælfric, ÆCHom II, 6: **D(omi)nica in sextagesima.** 'Cum turba plurima convenirent ad ie(su)m & cetera. | Oon sumere tide þa þa mucel meniu samod comen to þam hælende'; ends: 'þ(æt) éce lif habben moten on alre woruldæ | woruld a buton ende. AMFN' (ed. Godden 1979: 52–59).
27. ff. 54v/19–56v/27 Ælfric, ÆCHom I, 10: **D(OMI)NICA IN QVINQUAGESSIMA.** | 'Assumpsit ie(su)s duodecim discipulos suos secreto & ait illis & cetera. | Her is iréd on þisse godspelle'; ends: 'þe ðe leofæð 7 rixæþ | á on alræ woruldæ woruld á buton ende AMEN' (ed. Clemoes 1997: 258–65).
28. ff. 56v/27–58v/6 Homily (HomS 11.1 (Belf 5)): **D(O)M(IN)ICA .I^a. QUADRAGESIME.** | 'Men þa leofeste ic cyðe eow þ(æt) ðreo þing'; ends: 'mid fæder 7 mid sune 7 mid þam halge gaste leofæþ | 7 rixæð þurh alræ woruldæ woruld a on écnesse á buton ende AMEN' (ed. Belfour 1909: 40–48, no. 5; Scragg 1992: 73–83, no. 3).
29. ff. 58v/7–60r/17 Homily (HomS 15 (Belf 6)): **D(OMI)NICA S(E)-C(UN)DA IN QVADRAGESIMA.** 'Men þa leofeste we wyllæð hér | spēcan feawu(m) wordum'; ends: 'mid fæder. 7 mid sunu. 7 mid þam | halgum gaste á on alræ woruldæ woruld á buton ende Am(en)' (ed. Belfour 1909: 50–58, no. 6).
30. ff. 60r/17–62r/10 Ælfric, ÆCHom I, 38 (first part): **Nat(a)l(e) s(an)-c(t)i andrec ap(osto)li.** | 'Ambulans ie(su)s iuxta mare galilee. & R(E)-L(IQUA); | CRist on sume tide ferde wið þare galileiscen sæ'; ends: 'beo wuldor | 7 lof hælende criste á on alræ woruldæ woruld á buton ende Amen' (ed. Clemoes 1997: 507–13, lines 1–168).

31. ff. 62r/10–64r/14 Ælfric, ÆLS (Edmund): *Nat(a)l(e) s(an)c(t)i eadmu(n)di | regis & martyris*. ‘SVM swyðe ilæred múnuc’; final half line erased, now ends ‘á mid his heofenlice fæder 7 þa [.]’ (ed. Skeat 1881–1900, 2: 314–34, no. 32).
- d. f. 64r/15–64v/33 once blank; now:
- (i) f. 64r/15–64v/33 Caesarius of Arles, Sermon 179: *Dedicacione eccl(esi)e* ‘Fu(n)dam(en)tu(m) aliud nem● p(otes)t pon(er)e p(re)te(r) id q(uod) positu(m) (est) q(u)i est ch(ristu)s ie(su)s. In lect(i)one ap(osto)lica q(ue) nob(is) paulo ante recitata’; ends imperf. ‘n(on) p(er) purgatoriu(m) igne(m) tran(s)ire m(er)ebu(n)t(ur) ad uita(m) | S(ed) et(er)no i(n)ce(n)dio’ (ed. Morin 1953: 724–29, secs. 1–8; also as attributed doubtfully to Augustine, *Sermones suppositii de Scripturis* 104, PL 39, 1946–50, chs. 1–8).
- (ii) f. 64v/34–40 Sequence on a four-line stave: ‘Specialis graciosa uirgo maria’ (ed. Dreves 1886–1922: 40.103).
32. ff. 65r/1–66r/2 Ælfric, ÆCHom I, 39: *D(omi)nica p[rima] / de adue[ntu] / domini* | ‘Þisses dægges ðenung 7 ðissere tide mærd. specað ymbe godes tócyne’; ends: ‘ðam beo wuldor 7 lof on ecnesse. AMEN’ (ed. Clemoes 1997: 520–23).
33. ff. 66r/1–67v/14 Ælfric, ÆCHom I, 40: *D(omi)nica se[cunda] / in adue[ntu] domini* | ‘Ðe Godspellere lucas awrat on ðissu(m) dægðerlican godspelle’; ends: ‘þe ðe leofað 7 rixað on alra worulda world. AMEN’ (ed. Clemoes 1997: 524–30).
34. ff. 67v/14–69v/14 Ælfric, ÆCHom I, 2: *IN DIE NATALIS D(OMI)-NI*. | ‘We willað to trumninge eowre leafa’; ends: ‘á on annesse ðæs halgan gastes on ealra weorulda weorld. Am(en)’ (ed. Clemoes 1997: 190–97).
35. ff. 69v/14–72r/4 Ælfric, ÆCHom II, 3: *Sermo in epiphania domini*. ‘Ðes dæg is íhaten on bocu(m). Epiphania [sic]’; ends: ‘þe ðe leofað and rixað á buten ende. AMEN’ (ed. Godden 1979: 19–28).
36. ff. 72r/4–74r/28 Ælfric, ÆCHom I, 9: *Purificatio S(an)c(t)e Marie*. | ‘Postquam impleti sunt dies purgationis marie & RELIQUA. | God bead on ðære alde lage’; ends: ‘Ðe þe leofað ant | rixað á buton ende. AMEN’ (ed. Clemoes 1997: 249–57).
37. f. 74r/28–74v/28 Homily (HomU 45 (Nap 56)): *De confessione*. | ‘Leofa man ic axie þe on drihtnes namen hwylces geleafan ðu beo to gode’; ends: ‘he sylf leofað 7 rixað mid fæder ant | sunæ. 7 halig gast. á on ecnesse AMEN’ (ed. Napier 1883: 289–91, no. 56).
38. ff. 74v/28–76v/29 Ælfric, ÆCHom I, 14: *D(omi)nica in ramis palmar(um)*. | ‘CRITES [sic] ðrowung wæs íred nú beforen us’; ends:

- 'þe ðe leofað 7 rixað á buton ende Amen' (ed. Clemoes 1997: 290–98). At f. 76v/30 is the note: 'Cirlice þeawæs forbeodoð to secgenne ænig spel on ðam ðrym swýgdagas' (see Hill 1985).
39. ff. 76v/31–78v/14 Ælfric, *ÆCHom* I, 15: *De resurrectione domini*. 'Maria magdalene & maria iacobi & salomeg & R(E)L(IQUA). | Oft ge hyrdon embe ðæs hælendes ærist'; ends: 'nú ant á on ecnesse AMEN' (ed. Clemoes 1997: 299–306).
40. ff. 78v/14–80v/16 Ælfric, *ÆCHom* I, 18 presented in two parts: (a). ff. 78v/14–79r/8 *In letania maiore*. | 'Ðas dagas beoð íhatene letanie . . . þe her nú ired wæs eowre leafan to trymningge: (b) ff. 79r/9–80v/16 *IN letania maiore*. | 'Dixit ie(su)s discip(u)lis suis . . . Þe hælend cwæð to his leorningnihtas'; ends: 'þe ðe leofað 7 | rixað mid fæder 7 mid halge gaste á buton ende Amen' (ed. Clemoes 1997: 317–24, lines 1–43 and 44–213).
41. ff. 80v/16–83r/5 Ælfric, *ÆCHom* I, 21: *Sermo de ascensione | domini* 'LVcas þe godspelle us munode on ðisse pistolrædinge'; ends: 'Ðe þe leofað 7 rixað mid þa(m) almihtiga fæder 7 þa(m) halga gaste. á on ecnesse. | Amen Amen' (ed. Clemoes 1997: 345–53).
42. ff. 83r/5–85r/24 Ælfric, *ÆCHom* I, 22: *IN die sancto pentecosten | FRAM ÐAM halgan æsterlican dæge þære æsterlican tide*; ends: 'Ðe þe leofað 7 rixað á buton ende AMEN' (ed. Clemoes 1997: 354–64).
43. ff. 85r/25–87r/26 Ælfric, *ÆCHom* I, 25: *Natiuitas Sancti iohannis Baptiste; Uiii. k(a)l(endas) Ivlii*; | 'Ðé GODspellere lucas awrát on cristes béc ends: 'þam beo wuldor 7 | lof mid fæder 7 halgu(m) gaste á on ecnesse AMEN' (ed. Clemoes 1997: 379–87).
44. ff. 87r/27–88r/17 Ælfric, *ÆCHom* I, 26 (first part): *Passio sanctor(um) ap(osto)lor(um) petri & pauli*. | 'Uenit ie(su)s in partes . . . MATHEUS ðe godspellere wrát on ðære godspellicen ísetnysse'; ends: 'ðet him ne bið i|tyðod naðor ne synnæ forgifenysse. ne infær ðæs heofenlican rices' (ed. Clemoes 1997: 388–91, lines 1–96).
45. ff. 88r/17–90r/14 Ælfric, *ÆCHom* I, 26 (second part): *De passione ap(osto)lor(um) | petri & pauli*. 'WE wyllað eafter ðisse godspile [sic] eow ræccan ðara ap(osto)la drohtininga'; ends: 'ðam beo wuldor 7 lof á on ecnesse. AMEN' (ed. Clemoes 1997: 391–99, lines 97–295).
46. ff. 90r/15–92v/13 Ælfric, *ÆCHom* I, 27: *Natale / s(an)c(t)i pauli*. 'Godes laðung wyrðað þisne dæg'; ends: 'héo mid heom 7 mid gode þ(æt) éce lif habben moten. AMEN' (ed. Clemoes 1997: 400–9).
47. ff. 92v/13–95v/2 Ælfric, *ÆCHom* I, 20: *De fide / catholica*. 'Elc cristene man sceal æfter rihte cunnan ægðer ge | his pater noster ge his credan';

- ends: 'þe ðe þurh wunæð on þrynnysse an almihtig god. á on écnésse Amen' (ed. Clemoes 1997: 335–44).
48. ff. 95v/3–97r/8 Ælfric, ÆCHom I, 6: *Circu(m)sci/sio d(omi)ni*. 'ÐE GODspellere lucas beleác þisses dægæs godspel'; ends: 'béo | him wuldor 7 lof á on ecnysse AMEN' (ed. Clemoes 1997: 224–31).
49. ff. 97r/8–98v/19 Ælfric, ÆCHom I, 23: *S(e)c(un)d(u)m Lvcam*. | 'Homo quidam erat diues. . . þE wældendæ drihten sæde þis bigspel'; ends: 'héo þreo on annre godcynd|nysse wuniende butan anginne. 7 endunge. á on weorlde AMEN' (ed. Clemoes 1997: 365–70).
50. ff. 98v/20–100v/21 Ælfric, ÆCHom I, 24: *S(E)C(UN)D(U)M Lvcam*. 'Erant adp(ro)pinquantes . . . þæt halige godspel us sæð þ(æt) refan 7 synfulle men neahleacdon'; ends: 'þe ðe leofað 7 rixað mid fader on an|nesse þæs halgan gastes on alræ worulda woruld. AMEN' (ed. Clemoes 1997: 371–78).
51. ff. 100v/21–103r/2 Ælfric, ÆCHom I, 28: *S(e)c(un)d(u)m Lvcam*. | 'Cum appropinqua(e)t ie(su)s hierusalem . . . ON summere tide wæs ðe hælend farende'; ends: 'Beo ðe lof 7 wuldor on alræ woruldæ woruld. AMEN' (ed. Clemoes 1997: 410–17).
52. ff. 103r/3–104v/4 Ælfric, ÆCHom I, 33: *S(e)c(un)d(u)m Lvcam*. 'Ibat ie(su)s in ciuitatem que uocatur naim . . . URE drihten ferde tó sumere burig'; ends: 'HéO ðry an ælmihtigæ gód unto dæledlic á on écnysse rixiende. AM(EN)' (ed. Clemoes 1997: 459–64).
53. ff. 104v/5–107v/7 Ælfric, ÆCHom I, 35: *S(e)c(un)d(u)m Mathevm*. 'Loquebatur ie(su)s . . . DRHTEN wæs specende on sumere tíde'; ends: 'þú ðe leofæst 7 rixost mid ðam | ecén fæder 7 halgu(m) gaste on alræ werolda weoruld AMEN' (ed. Clemoes 1997: 476–85).
54. ff. 107v/7–110r/28 Ælfric, "The Healing of the Blind Man" (ÆHomM 2 (Irv 3)): *S(e)c(un)d(u)m Ioh(anne)m*. | 'Preteriens i(esu)s uidit hominem cecum a natiuitate. & REI.L(UA) | VRE drihten ðe mildheortæ hælend'; ends: '7 we wurdon onlihte ðurh ðone lyfigiendan drihten þe leofæð á ón | ecnysse. AMEN' (ed. Irvine 1993: 61–74, no 3).
55. ff. 110r/28–113r/23 Ælfric, ÆCHom I, 30: *assumptio sancte marie*. | 'Hieronimus ðe halga sacerð wrat ænne pistol'; ends: 'Ðe þe leofæð 7 rixað mid fæder 7 halgæ gaste on alre weoruldæ weoruld AMEN' (ed. Clemoes 1997: 429–38).
56. ff. 113r/23–114v/19 Ælfric, ÆCHom I, 36 (first part): *festiuitas om(n)-ium sanctor(um)*. | 'Halige larweas sædon þ(æt) seo geleaffulle ge-laðung'; ends: 'þ(æt) wé to ðære ecan freolstide bécumen' (ed. Clemoes 1997: 486–91, lines 1–146).

57. ff. 114v/20–116r/15 Ælfric, *ÆCHom* I, 36 (second part): S(E)C(UN)-D(U)M Math(eu)m. ‘Uidens ie(su)s turbas asscendit in montem. Et Reliq(ua). | Ðæt halige godspel þe lutle ær ætforan eow iræd’; ends: ‘scyppend. 7 alysend. ealra halgenæ mid fæder. 7 mid halgu(m) gaste. á on ecnesse AMEN’ (ed. Clemoes 1997: 491–96, lines 147–291).
58. ff. 116r/16–117v/31 Ælfric, *ÆCHom* II, 24: In octaua ap(osto)lor(um) petri & pauli. | ‘Matheus þe godspellere awrát on cristes béc . . . IVssit ie(su)s discipulos suos ascendere in nauiculam . . . Ðe hælend wæs gebysgod’; ends: ‘Bē hi(m) wuldor 7 lof on alræ weorulda weoruld | á to tidan fore Amen’ (ed. Godden 1979: 223–29).
59. ff. 117v/31–119v/11 Ælfric, *ÆCHom* II, 27: Iacobi ap(osto)li. | ‘ON ðissu(m) dæge we wurðiæð on ðre lofsange’; ends: ‘þam is wuldor 7 wyrðmend on ealræ weoruldæ weorld | AMEN’ (ed. Godden 1979: 241–48).
60. ff. 119v/11–121v/4 Ælfric, *ÆCHom* II, 37: pl(ur)imor(um) martyrum. | ‘Cum audieritis prelia & seditiones nolite terri & R(E)L(I)QUA. | De [sic] hælend foresæde his leorningcnihtu(m)’; ends: ‘Béo him wulldor 7 wyrðmynt on alræ weoruldæ weoruld. AMEN’ (ed. Godden 1979: 310–17).
61. ff. 121v/4–122r/11 Ælfric, “The Martyrdom of St. Vincent” (*ÆLS* (Vincent)): Uni(us) martiris. | ‘AMEN amen dico uobis nisi granum frumenti . . . Soð soð ic eow secge gif þ(æt) isawenē’; ends: ‘on anre godcundnesse on áne mægenðryme on anúm | gecynde á on ecnesse. AMEN’ (ed. Irvine 1993: 111–15, no. 4, lines 284–372, also Skeat 1881–1900 2: 425–43).
62. ff. 122r/11–124r/27 Ælfric, *ÆCHom* II, 38: Unius confessoris. | ‘Homo quidam p(er)egre p(ro)ficisscens uocauit seruos suos . . . URE drihten sæde þis bigspel his leorningcnihtæs’; ends: ‘Béo lof þam laforde þe leofæð on ecnesse æffre buton ánginne on endeleasúm | mægenþrymme Amen’ (ed. Godden 1979: 318–26).
63. ff. 124r/27–126r/30 Ælfric, *ÆCHom* II, 39: Plurimar(um) uirginum. | ‘Simile est regnum celor(um) decem uirginibus . . . Þe hælend sæde bigspel ilomlice’; ends: ‘þe ðe leofæð 7 rixæð mid his heofenlice fæder | 7 þam halga gaste on ealræ weorlða weorld Amen’ (ed. Godden 1979: 327–34).
64. ff. 126r/30–128v/24 Homily (HomU 37 (Nap 46)): De doctrina s(an)-c(t)i Gregorii. | ‘MEN ða leofeste cwæð sanctus gregori(us). Ic eow halsige on þone drihten’; ends: ‘God | almihtige ús to þam fultúmige ón ecnesse AMEN’ (ed. Napier 1883: 232–42, no. 46) [f. 128v/25–33 blank].

65. ff. 129r/1–132r/26 Ælfric “On the Old and New Testament” (extract of *ÆLet* 4 (SigewardB)): **De ueteri testamento & nouo** | ‘De ælmihtigæ scyppend þa þa hē englæs isceop’; ends: ‘7 beð for þi isette hi sigefesta dæda on | ðam bocum on bibliothecan gode to wurðmente’ (ed. Crawford 1922: 18–51, lines 51–834; a leaf is missing after f. 130 causing the omission of lines 441–541 of Crawford’s text).
66. ff. 132r/26–133r/3 Wulfstan, WHom 8c: **Sermo de baptisate**. | ‘Leof men ealle cristenu(m) manne is mycel neod þ(æt) heo heora fuluhtes scéad witan’; ends: ‘beo lof. 7 | wuldor on ealra weorlða weorlð á buton ende AMEN’ (ed. Bethurum 1957: 175–84, no. 8c; a leaf is missing after f. 132 causing the omission of lines 63–176 of Bethurum’s text).
67. ff. 133r/4–137r/18 Ælfric, “First OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 2 (Wulfstan 1)): **Ælfricus abbas Wulfstano uenerabili archiep(iscop)ō salutem . . . US biscopum dafenað þ(æt) we ða boclican lare**; ends: ‘þ(æt)ge habban þa mæde þe | ure hælend behét þam ðe him þeniæð. Euge serue bone 7 fidelis quia sup(er) pauca fuisti fidelis | supra multa te co[n]stituum intra in gaudiu(m) d(omi)ni tui sequit(ur)’ [i.e., sequitur secunda epistola] (ed. Fehr 1914: 69–145 (corrections p. 269), Brief II; Whitelock 1981: 260–302).
68. ff. 137r/18–140v/24 Ælfric, “Second OE Pastoral Letter for Archbishop Wulfstan” (*ÆLet* 3 (Wulfstan 2)): **De s(e)c(un)da ep(isto)la q(u)an(do) diuidis | c(r)isma**. ‘Eal’l æ ge mæssepreostas mine gebroðre we secgæð eow’; ends: ‘heo ðreo | án god æfre rixiende AMEN’ (ed. Fehr 1914: 147–221, Brief III).
69. ff. 140v/25–141v/3 Ælfric, “De Septiformi Spiritu” (*ÆSpir*): [an indecipherable scribble where the title should be] ‘Sp(iritu)s s(an)c(tu)s septenaria op(er)atione . . . (f. 141r/1) sp(iritu)s temeritatis. alter peior. d(ol)us ficte religiositatis. Isayás þe witegæ wrat on his witegunge be ðam | halga gaste’; ends: ‘Be ðissum ðeawu(m) monn mæg þone mon tocnawan hwæðer him godes | gast ●n wunige. oððe þæs gramlicen deofles’ (ed. Napier 1883: 50 and 56–60, intro. to no. 7 and no. 8).
70. ff. 141v/3–143v/12 Wulfstan, WHom5 1b and 4 (with 15c English glosses, see Cameron 1974: 225): **S(E)C(UN)D(U)M MARCUM**. | ‘INterrogatus ie(su)s a discipulis de consummacione s(e)c(u)li dixit eis . . . LEofa men Vre drihtines ap(osto)li axodon hine sylfne embe þissere weorlde endunge’; ends: ‘mid þam ðe leofæð 7 rixæð | áá buton ende AMEN’ (ed. Bethurum 1957: 134–41, 116–18, 128–33, nos. 5 [lines 1–32, 53–119, 33–52], 1b, and 4).
71. ff. 143v/12–144v/23 Wulfstan, “Sermo Lupi ad Anglos” (WHom 20.1): **SERMO**. | ‘Leofæn MEN GEcnawæð þ(æt) soð is. Deos weorlð is on

- ofste'; ends: 'þa murhðe þe gad hæfð | ígearowæd ðam ðe his willan on weorolde wurcæð. God úre hælpe AMEN' (ed. Bethurum 1957: 255–60, no. 20 (BH); Whitelock 1963).
72. ff. 144v/24–146v/16 Wulfstan, WHom 6: SERMONES. 'LEOFæ MEN. US is deope beboden þ(æt) we geornlice myngian'; ends: 'þenne earnige we ús ece blisse æt þam ðe | leofæð 7 rixæð á buton ende AMEN' (ed. Bethurum 1957: 142–56, no. 6).
73. ff. 146v/16–149v/4 Ælfric, ÆCHom II, 40: DEDICAT(I)O ƆCC(L)ESI)E. | 'Mine gebroþræ þa leofestan we wylled sume drihtenlice spæce'; ends: 'mid his | icorene halgum mid his almihtigæ fæder. 7 þam halgu(m) gaste on alre weorldæ weorld AMEN' (ed. Godden 1979: 335–45).
74. ff. 149v/5–152r/15 Ælfric, ÆCHom I, 34: DEDICATIO sancti michaelis. | 'Monegum is cuð þeo halige steow s(an)c(t)i michaelis'; ends: 'ðe ðe leofað 7 rixað á on ecnesse AMEN' (ed. Clemoes 1997: 465–75).
75. ff. 152r/16–154v/27 Ælfric, ÆCHom II, 4: 'Nuptie quidem facte sunt in chana galilæe & R(E)L(IQUA). | Iohannes þe godspellere cwæð on þam godspellice lare'; ends: 'þe þe leofæð ant rixað mid fæder 7 þam halga gaste | á on ecnesse AMEN' (ed. Godden 1979: 29–40).
- e. f. 154v/28–30 [in space once blank]: Note on the Age of the Virgin (Notes 16.1 (Nap)): '[S]ancta maria wes þreo 7 sexti winter . . . 7 heo wes efter hím sixtene gær on ðissere worlde' (ed. Napier 1889: 6n; cf. Cross and Hill 1982: 80–81) [f. 154v/31–32 blank].
77. ff. 155r/1–158r/15 Ælfric, ÆHomM1 (Bel 9): 'A La gebroðræ aræreð eowre heorte to ðam heofenlice gode'; ends: 'þe ðe mid his ece fæder. 7 mid þam halgæ gaste leofæð 7 rixæð á on ecnesse AMEN' (ed. Belfour 1909: 78–96, no. 9; adapted form of Ælfric, LS 1 [from f. 156v/15 (Belfour 86/25) it agrees with Skeat 1881–1900: 16–24, lines 84–242]).
78. ff. 158r/16–160r/20 Homily, "The Temptation of Christ" (HomU 5 (Irv 5)): 'MEN þa leofestæ we wullæð eow sæggæn bi þare halgæ tíde'; ends: 'þa(m) drihtne fultumiende | þe ðe leofæð 7 rixæð áá on ecnesse. AMEN' (ed. Irvine 1993: 136–43, no. 5).
79. ff. 160r/21–163r/12 Homily, "The Transfiguration of Christ" (HomU 2 (Irv 6)): 'MEN þa leofeste s(an)c(tu)s math(eu)s þe godspellere þe ðis godspel wrát'; ends: 'mid þa(m) heofenlice kyng. þe leofed 7 rixæð on | alræ weorldæ weorld AMEN' (ed. Irvine 1993: 166–77, no. 6).
80. ff. 163r/13–164v/34 Homily, "The Transience of Earthly Delights" (HomU 3 (Irv 7)): 'Ic eow bidde leofemen þ(æt) swa ofte swa ge faren bi ricre monn(æ) burines'; ends: 'almihtig drihten leofæð ant rixæð mid alle his halgæn / á abuten ende am(en)' (ed. Irvine 1993: 197–202, no. 7;

last part corresponds to end of Vercelli 10, ed. Scragg 1992: 208–13, lines 200–275).

81. ff. 165ra/1–166va/10 Dialogues in Latin between D(iscipulus) and M(agister) expounding the Lord's Prayer and Apostles' Creed (two columns):

(a) f. 165ra/1–165vb/24 'Pater N(OSTE)R ●VI ES in celis. vt cu(m) deus | filios suos'; ends: 's(ed) poti(us) lib(er)et nos ab om(n)i malo amen';

(b) ff. 165vb/25–166va/10 'CREDO in deum p(at)rem o(mn)ipotentem | creatorem celi'; ends: 'Am(en) uero u(er)bu(m) (est) ebraicu(m) q(uo)que latine | d(icitu)r uere fidel(ite)r siue fiat. am(en)' [f. 166va/11–24 blank].

82. f. 166va/25–166vb/19 Ælfric, ÆCHom II, 26 (extract): 'AVARUS þ(æt) is gytsere on englisc. auaricia | is gytsunge'; ends: 'þet ne forleost | þu næfre unþances.' (ed. Godden 1979: 238–39, lines 108–133).

83. ff. 166vb/20–167v/2 (long lines resume on f. 167r) Homily with extracts from ÆHom 6: 'Us sægð þeo halige cristes boc. þ(æt) ure | hælend c(r)ist arerde þreo men of deaþe'; ends: 'swa swa he dyde ær þurh hi(m) sylfu(m) on his andweardnesse.' (ed. Belfour 1909: 136–40, no. 14; partly sections of ÆHom 6, ed. Pope 1967–68: 321–25, 326–27, lines 209–283 [= f. 167r/1–36], 318–27 [= f. 167r/36–167v/2]).

[Note: Foliation skips "168".]

84. ff. 167v/2–36, 169r/1–170r/28 Ælfric, ÆHomM 11 (Ass 4): De vno (con)fessore. | 'Mathevs þe godspellere ús sæde þis godspel'; ends: 'we sceolon beon gode under ðeode þe alle þing isceop þe þe áne rixæð | on ecnesse Amen' (ed. Assmann 1889: 49–64, no. 4).

f. f. 170/29–43 Originally blank, OE verse fragment "The Grave": 'ðe wes bold (..) gebyld. er þu iboren were. ðe wes molde imynt. er ðu | of mōder come'; ends: 'Næle hit nan | mit fingres feire stracien.' (ed. Buchholz 1890: 18–19).

g. f. 170va/1–170vb/58 Glosses on a sequence for the Feast of St. Michael: [A]d celebres rex celice 'I(n) p(r)imo nota(n)d(um) q(uo)d h(oc) n(ome)n ca(n)ticu(m)'; ends imperf.: 'Imaginaria (est) illa (con)te(m)pl(aci)o' (ed. Poole 1920: 287–91) [folio wanting after f. 170].

[Note: Poole (1920: 286) prints the sequence itself from a Sarum Missal (Paris, 1555). The sequence has been dubiously attributed to Gerbert of Aurillac (Pope Sylvester II, d. 1003).]

h. ff. 171r–172v. Two tracts:

(i) f. 171ra/1–171va/62: (begins imperf.) 'alit(er) u(er)o faties d(omin)i. sig(nifica)t uisibile(m) e(ss)entia(m) diuinitatis filii d(omin)i'; ends:

'i⟨n⟩imicor⟨um⟩ se manifestu⟨m⟩ d⟨e⟩m●⟨n⟩str⟨a⟩re' [f. 171va/63–65 blank].

[Note The imperfect opening resembles Eucherius of Lyons *De formulis spiritualis intelligentiae* (PL 50. 731B) as edited by I. A. Brassicanus (Basel, 1531). The recent edition of Eucherius by C. Mandolfo (2004) excludes this section; it is found as here in the Pseudo-Augustinian *De essentia divinitatis* (PL 42.1201–1206). See *CPL*: no. 488.]

(ii) ff. 171vb/1–172vb/65 Hildebert of Le Mans (d. 1133 or 1134) "Sermone de Tempore 4": '[E]Gredemini & uid⟨e⟩te filie . . . Sic⟨ut⟩ nemo teste ap⟨osto⟩lo | nouit q⟨ue⟩ s⟨un⟩t ho⟨min⟩is'; ends imperfectly: 'lbi ⟨con⟩-te⟨m⟩plati⟨v⟩a uita uisi[one]'

f. 173r Crude pen and ink drawing of a bishop, smiling, with eyes lowered, in mitre and bishop's cloak, with the inscription: 'wr biscopen war | wolstane god' (cf. Sisam 1983).

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386. Oxford, Bodleian Library, Hatton 116 (5136)

Ælfric, from "Catholic Homilies" I, other Homilies,

"Life of St. Chad"

[Ker 333, Gneuss—]

HISTORY: The single scribe is dated to the first half of the 12c by Ker, who characterizes the hand as "a type found commonly in West of England manuscripts of s. xii" (*Cat.*, p. 403). The contents, predominantly by Ælfric, provide a clue to place of origin. They are, first, a collection of homilies for saints' days from an augmented version of the first series of *Catholic Homilies* (a similar sequence occurs in Cambridge, Corpus Christi College 188 [37]), then a collection of homilies on general themes (a similar sequence occurs in Cambridge, Corpus Christi College 178 [35], with which Hatton 116 shares a distinctive form of two homilies, items 19 and 20, one of which is also shared by London, Lambeth Palace Library 487 [317]). Pope (1967-68: 68-69) infers that Hatton 116 draws the second part of its text from an ancestor of Cambridge, Corpus Christi College 178, itself a manuscript of unknown place of origin but with a Worcester provenance and concludes cautiously of Hatton 116, "Its relation to R [Cambridge, Corpus Christi College 178] suggests that it was written in the neighbourhood of Worcester, but not necessarily at Worcester itself" (1967-68: 70). Subsequently, Hatton 116 was certainly at Worcester by the 13c, for it received extensive glosses throughout by the "tremulous hand." It was still at Worcester in 1622-23, since it was included in Young's catalogue of the Cathedral manuscripts, no. 320 (Young, ed. Atkins and Ker 1944).

The manuscript belonged to Christopher, Lord Hatton, in 1644 (Ker, *Cat.*, p. 406). The present binding, dated by Ker to the 17/18c (*Cat.*, p. 406), associates the manuscript with Oxford, Bodleian Library Hatton 113+114 [384a/b] (a related pair of manuscripts) and Oxford, Bodleian Library Hatton 115 [385], with which it was acquired by the Bodleian from Sir Christopher Hatton in 1675 (Madan 1922: 968). This association may explain the inscription on p. 1, "Saxon | Homiles | tōm 3" in what Ker characterizes as "an uneducated title-writing hand which occurs in other Hatton

manuscripts" (*Cat.*, p. 406). Page 1 is headed 'D' and the manuscript is referred to by this siglum in 17c cross-references in other Hatton manuscripts (Ker, *Cat.*, pp. 403–4). Occasional early modern annotations within the manuscript also reflect this association: at p. 327/14, there is a note in an early modern hand, with a cross-reference to 'C. 131. b' (= Hatton 115, f. 131v). Another such cross-reference occurs at p. 373, at the beginning of item 22, *DE SEPTI.FORMI SPIRITU*, where 'A. 23.' is written in the margin, alluding to another copy in Hatton 113, f. 27r, while a note in the margin of p. 374 indicates Ælfric's authorship and points to the preface of "On the Old Testament." An annotation at the end, at the foot of p. 395, is by Thomas Barlow.

The manuscript formerly bore the Bodleian designation Junius 24, as remains in the ink inscription on p. i ('MS Junii | 24' struck through in pencil [not on film]) and in the ink designation, '24', written at the head of p. 1 beside the 'D'. It is number 5136 in Madan 1922, as is noted by a sticker on the inside front cover with the designation 'S.C. 5136'. The current classification, 'MS. Hatton | 116', is also cleanly inked on the inside front cover. The Bodleian Library's mark of ownership is stamped on the lower margin of pp. 1, 116, 207, 333, and 375, and in the center of pp. 396, 398, 400, and 402.

CODICOLOGICAL DESCRIPTION: Leaves measure 258 × 178 mm. Written space approx. 198–208 × 135 mm. The parchment is good quality, quite smooth, and slightly shiny; medium weight and a bit crinkly. Pages are ruled in drypoint for 20 lines per page for the first part of the manuscript, as far as part-way through quire XIII, part-way through item 16 (pp. 1–252, 279–294, 253–254), and 21 lines per page thereafter (pp. 255–278 and 295–395). The written grid is made with a double bounding line scored on both left and right extending across the full length of the leaf and both the top and bottom and the third from the top and third from the bottom line also extended out across the whole length of the leaf. Pricking is visible in the outer margin of some quires. Quires arranged HFFHFF.

A quire has been dislocated, such that the present quire XII (pp. 253–278) should come after the present quire XIII (pp. 279–294). The dislocation has been remarked by annotators: at the foot of p. 252 an early modern hand has written in ink 'uid: pag: 279. | mancynna', picked up on the top of p. 279 with an added 'deofla' and the note 'uid: pag: 252'. Similarly, at the foot of p. 294 a note reads 'uid: pag: 253. | he underdulfē', corresponding to a pick-up of the relevant text at the head of p. 253, 'hwon. þ(æt)'. Page 253 is the first piece of text encountered with the dislocation and there is a longer note at its head remarking the problem and stating that the relevant

homily, 'natali unius confessoris' can be seen on 'pag: 290 ad 295' [recte 294]. At the end of quire XII, at the foot of p. 278, the early modern hand has written 'uide pag: 295 | ge worhte', picked up by a note at the head of p. 295, 'þa þa he uid. pag: 273'. The note at the foot of p. 278 overwrites a pencilled comment, now illegible.

The complete text is written by a single scribe writing a clear hand of the first half of the 12c. Corrections are rare after the first item, but there the main scribe wrote a missing line of text in the lower margin of p. 5 for insertion at line 18, and deleted a word written in error at p. 9/15. Item 27a is written by a later 12c scribe, using an originally blank space at the end of p. 395. Item 28 is part of an entirely different book, presumably used in an earlier binding, written in a hand of the late 12c on 39 lines per page with extensive marginal annotation.

Rubrics are in red written by the main scribe in a slightly distinct display script which often occupies a borderland between upper and lower case. Homilies begin with an enlarged initial letter, written in red and somewhat decorated. Usually a small guide for the enlarged initial letter is visible written in black ink in the margin. The opening word or so of the text is often written in capitals or in the display script. Where a homily begins with a Latin pericope, this is written in black but the first letter is touched with red color, as at pp. 34/13, 136/6, 209/1, 240/1, 290/18. In the case of a lengthy Latin introduction, as at pp. 365 (opening of item 21), or 373–374 (opening of item 22), the first letter of the Latin is enlarged and written in red (pp. 365/9, 373/14), as are the first two letters of the OE (p. 365/15), or the phrase marking the transition to OE and the opening letter (p. 374/9–10). Another exception to the pattern of opening is provided by item 26 (p. 382), where there is no rubric and where the enlarged red initial was never written, although space was left, instead being provided in a disproportionate shape in black ink. Most homilies end with *amen* in black ink also in display script. Red stain has spilt fairly extensively on the inner gutter of p. 362, although it is not evident on the conjugate p. 355.

The present binding, of 17c/18c, comprises boards covered in leather tooled with a rectangular floral motif, while four ribs down the spine contain the stitching. There are hints of two earlier bindings. The two parchment endleaves, pp. 399–402, a bifolium from a different late 12c manuscript, were presumably used as pastedowns in an early binding. Nevertheless, they had their present position by the time of a subsequent binding that included the use of a nail at the end to hold a strap in position: as Ker points out, the rust-mark from such a nail is visible on pp. 391–402, at first as an

orange discoloration, and subsequently as a hole increasing in size towards the outside of the book (*Cat.*, p. 406).

The text has been extensively annotated by the "tremulous hand" of Worcester in more than one campaign, the annotations showing that this manuscript was of considerable interest to this Worcester glossator of the first half of the 13c. Franzen (1991) demonstrates that this annotator wrote in a range of different forms of script, many of which are visible here: some of his annotations are in pencil, some in crayon, some in scratchy ink, some in clearer handwriting in ink. Occasionally the ruling has even been extended into the margin to provide for some of his glosses (e. g. pencil extensions at p. 20) and occasionally he uses the dry-point rulings where they extend to the page's edge. As Franzen suggests, the "tremulous hand" is probably responsible for the pencilled or crayoned numbering of homilies (1991: 45): roman numbers are recorded lightly in the center top margin of every page as far as p. 271 (including in the now misplaced quire, pp. 279–294), then in the lower margin on pp. 272–273, whereupon they give out (part-way through item 17). This numbering is replaced by numbering in ink in the center of the top margin of the first page only of each new item. Franzen sees the latter as also the work of the "tremulous hand" (1991: 45), although it should be noted that this numbering is in a different sequence ("tremulous" gives out in item 17 numbering it 'xvii,' the next item is numbered 'xx' in ink on p. 301). The "tremulous hand" also provides numerous marginal *notae* flagging passages of interest to him and occasionally seems to collate readings from other Worcester manuscripts (see Franzen 1991: 47–48).

The manuscript is paginated for the most part in ink on the upper right of each recto in a 16c (?) hand. Some initial errors have been corrected by the original hand, as at pp. 301 (first written 201), 303 (first written 202), 305 (first written 303), 315 (first written 314), 317 (first written 315). A probably later hand includes the versos in the pagination of the first 8 pages. A different later hand has corrected two accidental omissions in the pagination, numbering in blue ink the two pages on a folio between pp. 84 and 85 as '84a' and '84b' and those between pp. 160 and 161 as '160a' and '160b.' A different later hand in pencil continues the numbering through the final leaves and endleaves, writing i, iii, and vi on the relevant opening flyleaves and pp. 396–403, 406–408 on both recto and verso of the closing leaves. Perhaps the same hand notes the total number of leaves in pencil on the final flyleaf, p. 408. The pagination proceeds in smooth progression for the present sequence, ignoring the dislocation of quires XII and XIII. It is this consistent pagination that is used throughout this description.

COLLATION: iii + 201 + v, paginated i-vi, 1–84, 84a-b, 85–160, 160a-b, 161–408. Opens and closes with three paper flyleaves, the first two of the endleaves (pp. 403–406) uncut at the top. Before the paper endleaves come two parchment leaves (pp. 399–402), probably used as pastedowns in an earlier binding.

i³ (paper flyleaves); I–X¹² (pp. 1–236), XI⁸ (pp. 237–252), XII¹²⁺¹ (pp. 253–278) (first leaf [pp. 253–254] added; whole quire displaced and follows the next quire), XIII⁸ (pp. 279–294), XIV¹⁴ (pp. 295–322), XV–XVI¹² (pp. 323–370), XVII⁸ (pp. 371–386), XVIII¹⁰ wants 7–10 after p. 398 (pp. 387–398); ii² (two parchment flyleaves; pp. 399–402); iii³ (paper flyleaves, pp. 403–406)

[Note: The precise nature of quire XVIII is hard to be certain about: pp. 395/6 and 397/8 appear to be conjugate leaves, suggesting a quire of ten with stitching between these two folios, but stubs are evident between pp. 394 and 395, which would be expected after p. 398 in order to partake of the stitching. (Another possible analysis of quire XVIII is XVIIIa⁸ 1–4 singletons, 5–8 cancelled (pp. 387–394), XVIIIB¹ singletons (pp. 395–398). Stitching appears after p. 394 between the leaf and the stubs (which are smashed down and wrinkled up) and after p. 396. MTH.]

CONTENTS:

- pp. 1/1–18/15 Life of St. Chad (LS 3 (Chad)) IN NAT⟨A⟩L⟨E⟩ S⟨AN⟩C⟨T⟩I CEADDE EP⟨ISCOP⟩I. 7 C⟨ON⟩F⟨ESSORIS⟩. ‘MEN þa leofestan. ic eow | onginnu secgan’; ends: ‘se leofað 7 rixað mid þa(m) feder 7 mid þam | haligan gasta in eallre worulda woruld | AMEN’ (ed. Vleeskruyer 1953: 162–84).
- pp. 18/15–34/12 Ælfric, ÆCHom I, 25: Natiuitas s⟨an⟩c⟨t⟩i loh⟨ann⟩is Baptiste. | ‘SE GODSPELLERE LUCAS awrat on cristes béc’; ends: ‘þa(m) sy wuldor 7 | lof mid fæder 7 mid halgu(m) gaste a on ecnes|se. AMEN’ (ed. Clemoes 1997: 379–87).
- pp. 34/12–41/9 Ælfric, ÆCHom I, 26 (first part): Passio s⟨an⟩c⟨t⟩or⟨um⟩ ap⟨osto⟩lor⟨um⟩ petri. 7 pavli. | ‘Venit ie(su)s in partes cęsarere philippi. Et r(e)l(iqua). | MATHEVS. se godspellere awrat on þæra god|spellican gesetnesse [gl.: ‘i(n)stitut(i)o(n)e’]’; ends: ‘þ(æt) hi(m) | ne bið getiþod naþor ne synna forgifenes. | ne infær [gl.: ‘i(n)g(re)ssu(m)’] þæs heo-fonlican rices’ (ed. Clemoes 1997: 388–91, lines 1–96).
- pp. 41/9–55/11 Ælfric, ÆCHom I, 26 (second part): De passione | beator⟨um⟩ ap⟨osto⟩lor⟨um⟩ Petri. 7 pauli. ‘WE willað æft(er) þisu(m) | godspelle eow gereccan [gl.: ‘referre’]’; ends: ‘þurh þes | hælendes tiðe. þa(n) si wuldor 7 lof. a on ecnesse | AMEN’ (ed. Clemoes 1997: 391–99, lines 99–295).

5. pp. 55/11–73/6 Ælfric, ÆCHom I, 27: **Co(m)memoratio s(an)c(t)i pauli ap(osto)li.** | ‘GODES gelapung wurðap þysne dæg’; ends: ‘þ(æt) hi mid hi(m) 7 mid gode þ(æt) ece lif hab|ban moton. AM(EN)’ (ed. Clemoes 1997: 400–9).
6. pp. 73/6–92/12 Ælfric, ÆCHom I, 29: **Passio s(an)c(t)i Lavrentii. m(arty)-r(is).** | ‘ON DECIES dagu(m) þes welhreowan caseres’; ends: ‘he þrowode mid cenu(m) mode | mænifealde tintregu. mid þa(m) he orsorghlice | on ecnesse wuldrap. AM(EN)’ (ed. Clemoes 1997: 418–28).
7. pp. 92/12–112/1 Ælfric, ÆCHom I, 30: **Assu(m)ptio s(ancte) marie. v(irginis).** | ‘Hieronim(us) se halga sacerð awrat ænne | pistol’; ends: ‘Se þe leofað | 7 rixað mid fæder 7 halgu(m) gasta on ealra || worulda woruld. AM(EN)’ (ed. Clemoes 1997: 429–38).
8. pp. 112/1–136/5 Ælfric, ÆCHom I, 31: **Passio s(ancti) Bartholomei. ap(osto)li.** | ‘Wyrðwriteras secgað þ(æt) þry leodscipas synd | gehatene india’; ends: ‘Sy hi(m) wul|dor 7 lof on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).
9. pp. 136/6–152/11 Ælfric, ÆCHom I, 32: **Decollatio Sancti | Iohannis Baptiste.** | ‘Misit herodes & tenuit | iohanne(m). ET RELIQ(VA).| MARCVS se godspellere awrat on cristes | béc’; ends: ‘Se þe leofað 7 rixað mid feder | 7 mid halgu(m) gaste áá butan ende. AMEN’ (ed. Clemoes 1997: 451–58).
10. pp. 152/12–155/1 Ælfric, ÆHomM8 (Ass 3) (part): **Natiuitas s(ancte) marie. v(irginis).** ‘MEN þa leofostan. we | synd gemungode’; ends: ‘7 hire deopnesse on diglu(m) | andgite underniman willað on incundre [gl.: ‘i(n)tima’] || heortan’ (ed. Assmann 1889: 24–26, no. 3, lines 1–53).
11. pp. 155/1–179/12 Ælfric, ÆHomM8 (Ass 3) (part): **Incipit de s(an)c(t)a virginitate.** | ‘SE halga hælend crist. 7 se heofonlica æþeling.’; ends: ‘þa(m) is wuldor 7 wurðmynt a to | worulde. AMEN’ (ed. Assmann 1889: 26–48, no. 3, lines 53–597).
12. pp. 179/12–198/18 Ælfric, ÆCHom I, 34: **Dedicatio s(ancti) Michaelis archangl(i).** | ‘MANEGVM is cūð seo hálige stow s(an)c(t)e michaels’; ends: ‘se | þe leofað 7 rixaþ á on ecnesse. AMEN’ (ed. Clemoes 1997: 465–75).
13. pp. 198/18–219/6 Ælfric, ÆCHom I, 36: **In Nat(a)l(e) | Om(n)ium s(an)c(t)oru(m).** ‘HALIGE lareowas ræddon | þ(æt) seo geleaffulle gelapung’; ends: ‘mid | fæder. 7 mid halgu(m) gaste. áá on ecnesse. AM(EN)’ (ed. Clemoes 1997: 486–96).
14. pp. 219/7–239/20 Ælfric, ÆCHom I, 37: **IN N(A)T(A)L(E) S(ANCTI) CLEMENTIS. M(ARTYRIS).** ‘MEN ÐA leofestan. | eower geleafa biþ

þe tru(m)ra [gl.: ‘firmu(m)’]; ends: ‘se þe leofað | 7 rixaþ a butan ende. AMEN’ (ed. Clemoes 1997: 497–506).

15. pp. 239/20–252/20, 279/1–290/17 Ælfric, *ÆCHom* I, 38: In n(a)t(a)-l(e) s(an)c(t)i | ANDREE. ap(osto)li. || ‘Ambulans ie(su)s iuxta mare galileę. ET R(E)L(I)Q(VA). | Crist on sumere tide ferde wið [gl.: ‘iuxta’] þære gali|leiscan sæ; ends: ‘Sy þa(m) ælmih|tigan drihtne wurðmynt. 7 lof á on ecnesse. AM(EN). we cwepað’ (ed. Clemoes 1997: 507–19).
 [Note: Quire XII (pp. 253–278) is displaced. At p. 252/2 ‘SE APOSTOL ANDREAS æfter | cristes þrowunge’ is picked out in the text with a colored first letter.]
16. pp. 290/17–294/20, 253/1–261/21 Ælfric, *ÆHomM* 11 (Ass 4): SERMO IN N(A)T(A)L(E) UNIUS CONFESSORIS. | ‘Vigilate ergo. MATHEVS se godspellere | us sæde on þysum godspelle; ends: ‘þe ealle þing gescop. se þe ana rixað | on ecnesse. AM(EN)’ (ed. Assmann 1889: 49–64, no. 4).
17. pp. 261/21–278/21, 295/1–300/21 Ælfric, “Hexameron” (*ÆHex*): De Exameron; þ(æt) is. BE GODES SIX DAGA | weorcum). || ‘ON sumu(m) oðru(m) spelle we sædon hwilon ær; ends: ‘on anre godcundnesse. ána | soð scyppend eallra. ‘þinga’ AM(EN)’ (ed. Crawford 1921: 33–74).
18. pp. 300/21–329/6 Ælfric, “Interrogationes Sigewulfi” (*ÆIntSig*): INTERROGATIONES SIGE||WLPHI PRESBITERI. ‘SVM gebungen lareaw wæs | on engla lande albinus gehaten; ends: ‘þa(m) is anwurðmynt [sic] mid þa(m) halgan gaste on ealra | worulda woruld. we cwedaþ AM(EN)’ (ed. MacLean 1884: 2–56; last part also ed. Pope 1967–68: 471–72, no. 11a, lines 197–234 [see Pope 1967–68: 456–58]).
19. pp. 329/6–347/11 Ælfrician “De duodecim abusiuis” (*ÆAbusMor*) DE OCTO UIITIIS ET DE XIIci(m). | ABVSIVIS. ‘OMNIA nimia nocent & te(m)perantia mat(er) | uirtutu(m) dicit(ur). Þ(æt) is on englisc. Ealle oferdone | þing deriað; ends: ‘Si hi(m) æ wuldor 7 wurð|mynt. AMEN’ (ed. Morris 1867: 296–304, appendix 2)

[Note: While most of the material is by Ælfric, he is probably not responsible for its form: see Pope 1967–68: 63–64].

20. pp. 347/11–365/8 Ælfric, *ÆLS* (Auguries) (augmented): DE AUGURIIS. | ‘SE APOSTOL paulus ealra þeoda [gl.: ‘Gentiu(m)’] lareow manode | þa [gl.: ‘illas’] cristenan; ends: ‘mid hi(m) æfre to wuni’ g’enne on þa(m) | ecum witu(m) a buton ende’ (ed. Skeat 1881–1900: 364–82, no. 17, and Pope 1967–68: 790–6, no. 29).
21. pp. 365/8–373/13 Ælfric, “De falsis diis” (Pope no. 21; *ÆHom* 22): DE FALSI(S) DIIS. | ‘O FR(ATR)ES dilectissimi diuina scriptura . . . (line 13) SERMO ANGLICE. | EAla ge gebroðra þa leofestan. þ(æt) godcunde gewrit | us tæhte; ends: ‘Ða(m) si wuldor 7 lof a to worul-

de. AM(EN)' (ed. Pope 1967-68: 676-85, 711-12, no. 21, lines 1-150, 645-676)

[Note: The omission, presumably due to a defective exemplar, occurs in mid-line at p. 372/4.]

22. pp. 373/14-377/18 Ælfric, On the sevenfold spirit (ÆSpir): **DE SEPTI. FORMI SPIRITV.** 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria | op(er)-atione. . . ' || (p. 374/9) **Þæt ilce on englisc.** | 'ISAIAS se witega awrát on his witegunge. be þa(m) | halgu(m) gaste. 7 be his scofonfealdu(m) [gl.: 'septiformu(m)'] gifu(m)'; ends: 'hi(m) godes gast on wunige oððe [gl.: 've]!' | þæs gramlican deofles' (ed. Napier 1883: 50, 56-60, no. 7 (Latin introduction) and no. 8).

23. pp. 377/18-379/1 Ælfric (?) "On blood" (Let 2 (Kluge)): **DE SANGUINE.** | 'Her geswutelad on þisu(m) gewrite. hu god ælmihtig forbead mancynne ælces cynnes | blod to etenne'; ends: 'hit bið swa || þeah to astorfenu(m) [gl.: 'cadau(er)e'] geteald' (ed. Kluge 1885: 62, note 3)

[Note: Pope (1967-68: 56-57) argues in favor of Ælfric's authorship, Clemoes (1997: 34) against. The same is true of the next item.]

24. pp. 379/1-380/15 Ælfric (?), "On unbaptized children" (HomU 51 (NapDeInfant)): **DE INFANTIBUS.** | 'WE bidðað eow men 7 beoðað: [gl.: 'p(re)cipim(us)'] on godes naman'; ends: '7 hæfð | þon(ne) hellewite gif hit hæpen acwylð [gl.: 'obiit moretur']' (ed. Napier 1888: 154-55).

25. pp. 380/15-381/21 Ælfric, "On thought" (HomU 52 (NapDeCogita)): **De cogitatione.** | 'SE swicola deofol þe syrwoð [gl.: 'i(n)sidiatur'] ymbe mancynn | asent yfele gepohtas'; ends: 'swa | he lufode forþa(m) þe crist agylt [gl.: 'reddit'] ælcu(m) be his dædæ' (ed. Pope 1967-68: 325, 330-31, augmented part of no. 6).

26. pp. 382/1-395/16 Homily (HomS 33 (Först)): 'MEN þa leofestan þis sinden [gl.: 'su(n)t'] halige | dagas mid eallu(m) cristenu(m) folce'; ends: 'se þe leofað 7 rixað | mid suna 7 mid þa(m) halgan gaste | á butan æghwylcu(m) ende. AMEN' (ed. Bazire and Cross 1982: 47-54, no. 3).

p. 395/17-21 Collect (added in a later 12c hand): 'Deus q(u)i dedisti lege(m) moisi' and antiphon: 'Ecce cruce(m) domi(ni)' for St. Catherine's Day, 25 November;

p. 395/lower margin: note in Thomas Barlow's hand identifying the above.

p. 396 blank but for added neumes

Notes added to blank leaves in the "tremulous hand":

p. 397 Latin-English word pairs: 'ceac. vrceus . . . iþingþe m(er)itu(m)' (ed. Franzen 1991: 196).

- p. 398 Entry in ME: 'ic am | nout for þisse þingc wo'; Latin-English word pairs: 'idæfe aptum . . . vn[.]d spece' (ed. Franzen 1991: 196).
- pp. 399–401 Summa of Gratian's "Decretum" (late 12c fragments with marginal glosses on binding leaves now used as endleaves):
- pp. 399–400 excerpts of *Distinctiones V–X*: '& sine partus causa uiris suis misceri'; ends: 'atq(ue) contra prauos' (cf. ed. Friedberg 1879: cols. 7–22);
 - p. 401 excerpts of *Distinctiones XXXIII–XXXVIII* 'cursibus efferunt u(e)l sacris audeant' ends: 'idcirco ab uniu(er)sis ep(iscop)is subiectis' (cf. ed. Friedberg 1879: cols. 122–144).
- p. 402 blank

PHOTO NOTE: The initial paper flyleaves are not photographed; of the paper flyleaves at the end, only the first page (p. 403) is photographed.

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390. Oxford, Bodleian Library,
Junius 85 and 86 (5196–97)
Homilies, “Visi● Pauli”
[Ker 336/[337], Gneuss 642/[643]]

HISTORY: This small pair of manuscripts contain what appears to be a fragmentary OE homiletic compilation in the process of creation. The separation into two volumes is post-medieval: the foliation proceeds continuously, with ff. 1–35 bound in Junius 85, ff. 36–81 bound in Junius 86, and the contents proceed across the volumes without a break.

The handwriting is dated by Ker (*Cat.*, p. 409) to the middle of the 11c. The evidence of linguistic forms suggests a Kentish origin (see Healey 1978: 31–40), although, contra Madan et al. (1937: 983), a Kentish provenance is not hinted at by a scribble on f. 43v, ‘teobald(us) ade de | richebor’, in what Ker considers a hand of 12/13c, since the town of Richborough in Kent was not so named before the 16c (as clarified by Chadb●n 1993: 33–34). Healey (1978: 17–18) has suggested a possible provenance of St Augustine’s, Canterbury, but the evidence for this is very tentative, in the form of two possibly relevant references in a 15c Canterbury catalog. The collection bears other clear signs of use but without clues that localize place. Another name occurs on the inside margin of f. 20v, now unreadable within the binding, but read by Ker (*Cat.*, p. 411) as ‘odo de moteroil’, which Chadb●n (1993: 34) suggests may be a French place-name. There are further Latin notes, including the incipit for a hymn for St Denis (‘gaude prole grecias gloriēt(ur) gaullia patre dyonisio exultet’ [sic]) written upside down in the lower margin of ff. 20v and 21r and in the inner margin of f. 21r, in a hand dated by Ker (*Cat.*, pp. 410–11) to the 12/13c. Probably the same hand occurs in the upper margin of f. 36v, which is now in Junius 86, suggesting that the material was still together in a single manuscript at that time. Other inserted scribbles in Latin occur at ff. 24r, 24v, and 44v.

A misidentifying title, ‘Pars psalt(er)ii g(re)ci’, is written at the head of f. 1r in Junius 85 in a hand considered by Ker as possibly 13c (*Cat.*, p. 411). Healey (1978: 17–18) assumes the material was once bound with a Greek

psalter and identifies this with a possible example from St. Augustine, Canterbury. Presumably influenced by this heading is the different erroneous title 'Pars Psalterii Saxonici' at the head of f. 2r in Junius 85 and legible under strike-through at the head of f. 36r at the beginning of Junius 86, both in the same 17c hand (as dated by Ker, *Cat.*, p. 411). The repeated heading demonstrates that the manuscripts were bound separately by this time. Dating the division into two parts is possible on account of Francis Junius's transcript of part of item 6 preserved in MS Oxford, Bodleian Library, Junius 45, ff. 9r–11v. Here Junius transcribes and partly edits much of the first half of item 6 (Fadda 1), taking material from ff. 29v–35v, i.e. only that part of the homily now in Junius 85. Junius's transcript ends with a note that the remainder is lacking. The transcript is titled twice, on ff. 9r and 10r, and in both titles Junius records that he is transcribing from a MS lent to him by Isaac Voss. Presumably, Junius borrowed only Junius 85, not the pair of manuscripts. Voss's pressmark 'C. 29.' is recorded on the top right of f. 1r in Junius 85 and 'F. 29.' is on the first paper flyleaf of Junius 86. Subsequently the pair of manuscripts passed from Voss to Francis Junius (1591–1677), who was his uncle, whose account of their contents is contained in a sixteen-line note on f. 1r, where he corrects the earlier headings by observing that, rather than a psalter, the collection contains homilies which he accurately characterizes as 'materiam | tractans poenitentialem'.

The pair of manuscripts went from Junius to the Bodleian Library, which acquired them in 1678 with Junius's other manuscripts. They are described in the Summary Catalogue as 5196 and 5197, as is reflected by the stickers 'S.C. 5196' and 'S.C. 5197' at the top left of each inside cover. The current Bodleian classmarks, 'MS. Junius 85' and 'MS. Junius 86', are written twice on each inside cover in pencil. 'MS. | JUNIUS | 86' is embossed on the spine of the second volume. Later marks include a small pencilled 'JW' (?) at the foot of f. 81v and '[R]H 16.7.55' and 'RH. 14.7.55' at the end of the two volumes, written in black ink at the foot of the inside endboards, presumably reflecting Bodleian inspections.

[Note: At the back of the manuscript Napier (1887) reported seeing a binding leaf that contained parts of chapters 14 and 16 of the OE translation of Boethius, "Consolations of Philosophy"; it was detached from the manuscript about 1886 and was mislaid before the publication of Sedgefield's *Boethius* in 1899. The leaf is reported as missing in Madan's catalogue of 1937 and upon recent inquiry at the Bodleian it was reported as still missing. It is no. 337 in Ker, *Cat.* and no. 643 in Gneuss's *Handlist*. Ker dates it "s. x¹" and Gneuss "prob. s. x¹ or xi med." Kiernan (2005) uses new technologies to recreate the format of the leaf that Napier published, showing that it had improbably small script, improbably ragged line lengths, and

an excess of subscript letters. The improbabilities lead Kiernan to suggest that the fragment may have been a fake.]

CODICOLOGICAL DESCRIPTION: Junius 85: i + 1 + 34 + i, foliated [i], 1–35, [ii]. Ff. [i] and [ii] are unfoliated paper flyleaves of the date of binding, f. 1 is a 12c parchment flyleaf. Junius 86: ff. ii + 46 + i, foliated [iii–iv], 36–81 [v]. Ff. [iii–iv] and [v] are unfoliated paper flyleaves of date of binding (17c).

This is a strikingly small pair of Old English manuscripts. Leaves in Junius 85 measure approx. 155–160 × 105–120 mm. while those in Junius 86 measure approx. 150–155 × 100 mm. The parchment is of distinctly inferior quality, with a sewn-up rip on f. 16, and many holes, as on ff. 17, 24, 34, and with insufficient parchment to make a full rectangular page at a number of places (e.g. ff. 16, 30, 34, 81, which all lack the lower outer corner). In all of these cases there is no text missing but rather the scribes worked around the failings in the parchment, which were presumably there from the start. The parchment is often discolored and now bears some water damage, e.g. at ff. 25–26. So far as can be seen, leaves are generally arranged HFHF.

At the lower right of each recto is an ink foliation that takes account of the opening parchment flyleaf and begins with '2' on the first OE page. This foliation has frequently been touched up, sometimes over an incorrect or unclear number, as at '4' which is apparently written over another number. This is the foliation followed by Ker and Healey and used throughout here. An earlier foliation on the upper right recto ignores the opening parchment flyleaf and begins '1' on f. 2r. The numbers 1–3 (on ff. 2r–4r) are in ink in a neat small hand; this foliation is continued very faintly throughout.

The material in this collection was apparently accumulated over time and never standardized into a unified visual look. This is particularly apparent in the varying space of the writing grid and the number of lines per page. Lineation is made throughout by incising with drypoint and there appears to be a double bounding line on both left and right of the writing block whenever this is visible. The number of lines and the space of the writing grid vary considerably throughout and will be described here in detail. To facilitate understanding the assembling of the manuscript, this information will also be related to the quiring (for further details on which see under collation below), to the scribal hands (on which see further below), and to the contents (keyed to the listing below).

Quires I and III (ff. 2, 12–17) contain item 1 (just the ending), item 2a and 2b (with text missing between parts and now adapted to incorporate item 3), and item 4 (partly written over an erasure, fragmentary at end). F.

2 is lineated from the recto for 17 lines creating a written grid of 110 × 87 mm., but the writing does not straightforwardly follow this; the 14 lines of text on f. 2r ignore the lineation but occupy the available grid, while the 20 lines of text on f. 2v follow the lineation at first but break the grid by continuing for a further three lines in the lower margin. Ff. 12-16 are ruled for 19 lines per page within a lineated grid of approx. 135 × 80 mm. F. 17 has two sequences of rulings partly visible: pricking is visible (in the outside margins) for 19 lines, matching ff. 12-16, and this lineation is mostly visible, but this format has been superseded by a slightly more spacious lineation of 17 lines occupying the same written grid, on which the text has been written.

[Note: Healey (1978: 8) and Chadbon (1993: 49) consider that Scribe A wrote f. 2v and ff. 12r-16v, although f. 2v is virtually impossible to attribute because it has been so heavily touched up by a reviser. Healey and Ker both see a switch to Scribe B on f. 17rv, apparently for the final lines of item 2b as well as item 4, while Chadbon (1993: 50) is uncertain of the hand. The handwriting is inconsistent enough throughout and obscured enough by the occasional touching-up hand that attribution is uncertain.]

Quire II (ff. 3-11, which was inserted between quires I and III) contains item 3 (fragmentary at beginning, perhaps just for the missing leaf, and fragmentary at end, although now adapted to flow into item 2b); ff. 3-11 are ruled for 16 lines of text per page within a written area of 135 × 85 mm. Text generally follows lineation except that there are remnants of a lower line of text visible on ff. 3r, 4r, 4v, and two such lines at f. 5v (these traces do not now constitute part of the main text as this has been touched up), while at f. 11r the writing misses the lineation, having 15 lines on the page, and f. 11v has 15 lines of writing within the grid of 16 and then a further line inserted at the foot and marked with a decorative insertion mark.

[Note: Healey and Chadbon see all the text here as the work of a single scribe, their Scribe B. While it is probably true that it is written by a single scribe, it is difficult to be sure that this is the same hand that writes other parts of the manuscript.]

Quire IV contains item 5: this quire is clearly a distinct unit, different in size from the rest, consisting of ff. 18-24, lacking a final leaf, and containing a single complete text followed by blank space; ff. 18-24 have a written grid for 20 lines (ff. 18r-v, 19r) or 19 lines (ff. 19v, 20r-24r) within a written space of some 145 × 100 mm. The text block was once wider and apparently some outer text was lost from the rectos in an early trimming and so the last letters of each line were erased and written again in the inner margin, apparently by the main hand (as suggested by Ker, *Cat.* 410, see further, Wilcox 2009).

[Note: Healey and Chadbon see this as the work of a single scribe, their Scribe B. This indeed seems to be all one scribe, whose work may or may not appear elsewhere in the manuscript.]

Quire V (ff. 25–32) contains the opening of item 6; all ruled for 19 lines with a written grid of approx. 128 × 85 mm., all by Scribe A.

Quire VI (ff. 33–35) contains the continuation of item 6; ff. 33 and 35 are ruled for 19 lines with a written grid of approx. 130 × 85 mm., in harmony with Quire V; f. 34 is ruled for 16 lines, with a written grid of approx. 127 × 78 mm., with 15 lines written on both sides plus an additional half a line entered at the bottom of 34v. There is a clear switch in scribe at f. 35r/4.

Quire VII (in Junius 86, ff. 36–41) contains the continuation and conclusion of item 6 (with no apparent gaps) and opening of item 7; all ruled for 16 lines of text creating a written grid of approx. 122 × 83 mm. On all the pages the text runs over for an extended line at the bottom marked off with a colored decorated line extender (picking up on the idea from f. 34v). Scribes unclear.

Quire VIII (ff. 42–52, which incorporates an added leaf) contains the continuation of item 7 (with no apparent gaps); ff. 42r–48r have 13 lines of ruled text within a written grid of 122 × 80 mm. plus the extended lower line, still with the same line extender, in a somewhat bigger hand; ff. 48v–51r have 14 lines plus extended line of text within the same space, in slightly smaller script; ff. 51v–52v go back to 13 lines plus extended line within the same space, with the shift in lineation within the quire happening both times between recto and verso.

Quire IX (ff. 53–61, which incorporates an added leaf) contains the continuation of item 7 (no apparent gaps until fragmentary at end, lacking a line or two of the conclusion); all have 14 lines of text (clearly ruled) within a written grid of 128 × 83 mm. and no extended line, except for a short line extender at the foot of f. 58r.

[Note: Healey and Chadbon think quires VIII and IX are all by Scribe B, but this is unclear. There is probably a shift in hand from f. 41v to f. 42r, but it is not certain that this is the earlier scribe.]

Quire X (ff. 62–71) contains the opening of item 8; ff. 62r–63r have 15 lines (clearly ruled) with a writing area of 132 × 83 mm.; ff. 63v–69v have 14 lines within the same space; ff. 70r–71v have 15 lines with the same space.

Quire XI (ff. 72–81, with two leaves added) contains the continuation and conclusion of item 8; ff. 72r–75r have 15 lines within a written area of 132 × 83 mm.; ff. 75v–77r have 14 lines within the same space; ff. 77v–78v have 15 lines with the same space. Ff. 77r–78v have an extended further part line. F. 79r has the same number of lines (15 plus extender) but in a smaller

area (presumably because the parchment is substantially shorter) i.e. occupying a space of 118 × 85 mm. without the extender line. Ff. 79v-80v have 15 lines but no extender, within a written grid 122 × 80 mm. Lineation is not visible on all of f. 81, which contains the last 11 lines of text on the recto and ends with blank space.

[Note: Healey sees this all as her Scribe B. Ff. 62r-81r is indeed probably the work of a single scribe, who may be the same as the scribe of ff. 42r-61v.]

The different scribes in these manuscripts are difficult to distinguish, in part because the ink has often faded and in many places been touched up, in part because of the different aspect of the hand as the size of the written grid varies, and in part because there seems to be a high toleration for varying appearance even in passages perhaps written by a single scribe. Ker (*Cat.*, 411) observes that "The writing varies in appearance," but goes on to suggest that ff. 2v, 12r-16v, 25r-34r/4 appear to be in a different hand from the rest. Healey (1978: 6-8) suggests that there appear to be two distinct major scribes, while a third hand has retouched in black ink throughout, and especially at f. 2rv. Chadbon (1993: 48) also sees two distinct major hands, with a third hand providing some material in the middle.

Healey suggests that Scribe A wrote ff. 2v/1-20, 12r/1-16v/19, 25r/1-35r/4, plus, perhaps, the additions on ff. 3r-6r, while Scribe B wrote ff. 17r/1-17v/17, 3r/1-11v/16, 18r/1-24r/12, 42r/1-81r/11, although, she concedes, it is possible that passages here ascribed to Scribe B could be the work of more than one scribe. Healey declines to identify the scribe for f. 2r, f. 35r/4-35v/19 or for ff. 36r/1-41v/17, which probably represent the work of one or two further scribes. Chadbon (1993: 42-50) suggests that Scribe A wrote ff. 2v/1-20, 12r/1-16v/19, 25r/1-33v, that Scribe B wrote ff. 3r/1-11v/16, 18r/1-24r/12, 42r/1-81r/11, and probably f. 34rv. He suggests that a further hand, Scribe C, wrote ff. 35r/4-41v/17. He sees f. 2r as possibly Hand B, the reviser of ff. 2v-6r as probably a different hand again, and uncertainty about the hand of f. 17r/5-17v/17 (i.e. item 4). Healey's suggestion that some of what she attributes to Scribe B may be written by more scribes seems correct. The number and stint of the scribes matters for understanding how this manuscript was put together. The shift between scribes in item 2 within a quire between ff. 16v and 17r suggests that Scribe B took over the work of Scribe A in some kind of collaboration. The shift in scribes within items 6 and 7 indicates that multiple scribes worked on a single item, and, in the case of item 6, this apparently involved a multiplicity of scribes. Scribe A's corrections and additions to item 3 on ff. 3r-6r (if these are by Scribe A) shows that scribe taking on an editorial and organizing role, which may also be implied by his absorption of Quire II, already written by Scribe B, within

his Quire I and III. Scribe B was actively involved in reorganizing material for the present form of the collection if he was the one who corrected item 5 in Quire IV by inserting a few syllables at the front of each line on every recto to compensate for the cropping. If Healey's identifications are correct, then Scribe B also wrote out the whole second half of the collection, from f. 42r onwards, although this might be the work of another scribe.

Corrections and touchings-up are in evidence throughout the manuscripts, generally by a distinct hand using a blacker ink. Ogawa (1994) shows that this retouching is not always reliable and suggests that it is the work of a 17c corrector associated with Junius. Ogawa's case for dating this touching-up is not entirely convincing, resting on the presence of mirror writing on part of the paper flyleaf, f. [iii], at the front of Junius 86. Ogawa suggests that this mirror impression of text from part of f. 36r came about somehow when the paper flyleaf was inserted at the time of the 17c binding (although there is now an intervening further paper flyleaf) and that the impression was made because the page was freshly retouched at this time. There are, though, other reasons which could have created the small patch of mirror impression writing, such as moisture on this part of the page, which might better account for why only one small part of the page received the impression. In such a case, the retouching could have occurred any time from the first organization of the collection in the 11c up until the 17c. It was present by the time of Wanley's description (1705: 44–45), as demonstrated by Ogawa (1994: 9).

There is some use of display capitals and some coloring of initials and the notae but, like most aspects of this collection, there is little uniformity. The only distinct rubric is for item 5 on f. 18r/1, which was probably written in red in rustic capitals, although the colored ink has now faded and been redrawn closely by the retoucher (?) in black. The opening initial is enlarged, slightly decorated, and written in red which has now largely faded. The first line is written in majuscules (for the most part) in regular black ink and then the text resumes in the normal manner. This is a standard opening decorative format common to many 11c Ælfric manuscripts. The opening of items 7 and 8 are somewhat similar in decorative effect, albeit lacking a rubric and with less use of capitals. Each of these items begins at the top of a new page with an enlarged and slightly decorated red-colored initial ('G' at f. 40v/1, 'H' at f. 62r/1) followed by a brief use of majuscules. All three of these openings are considered by Healey to be the work of a single hand, her Scribe B. The opening of items 2 and 6, on f. 2v and f. 25r, are the work of a different scribe (Healey's Scribe A) and have a somewhat different visual effect. Each item again starts at the top of a page with an enlarged and

decorated initial (here an M and a G) which are more elaborately decorated than the opening of items 5, 7, and 8 and are in a colored ink that has faded to black. The text then continues in a regular script without majuscules. Items 1 and 3 both lack their openings, while item 4 is not presented with any decorative flourish, but simply continues from item 2b.

Other decoration throughout the manuscript consists in providing capital letters and tironian notes with a decorative touch of color. Such decoration has faded to oblivion if it was once present on f. 2r-v, but was apparently lacking from ff. 3r-11v (where a few capitals are somewhat enlarged), is present in black on ff. 12r-17v, present in faded red or black on ff. 18r-24r, present in black or occasionally red on ff. 25r-70r, and appears to have been lacking from ff. 70v-81r. It is hard to be certain whether the variations here may result from different amounts of fading. It is striking that there is some consistency here across the work of multiple scribes, as in ff. 25r-70r, along with some variation during the stint of a single scribe, as between f. 70r and 70v.

An interesting decorative touch comes with the extended lines. On numerous occasions the scribes add an additional half a line or so beneath the standard written grid and in such cases there are decorative brackets in ink marking the added line. F. 11v, which has the first such line extender, has a fairly elaborate abstract example in black ink (this is within the stint that Healey attributes to Scribe A). The examples on ff. 18-24 are not the same since these result from the main scribe's providing material that has gone missing from right-hand sides of the rectos presumably due to cropping. The next line extender, on f. 34v, is an elaborate drawing of a bird sprouting decorative leaves from its mouth drawn in black ink (within another stint attributed by Healey to Scribe A). There is then a consistent series of such line extenders throughout ff. 36r-52v where the decorative squiggly pair of black lines have been filled in with red (thus providing a consistent decorative flourish within pages apparently written by multiple scribes, delimited to quires VI and VII). F. 77r provides another example in the form of a bird, clearly matching the one at f. 34v, if slightly less elaborate, even though the writing here is attributed by Healey to Scribe B. A double squiggly line, like those on ff. 36r-52v but without the red color, recurs at ff. 77v-79r (in the stint of Scribe B, according to Healey). The pattern of the line extenders is not consistent, then, like so much else, but it seems to provide a little flourish of decorative interest across various components of the collection.

All in all, the visual pattern of these two manuscripts presents a distinct experience for different sections, often inconsistently miscellaneous (as in the number of lines per page), but with some features that recur across the

whole collection, as with the recurring line extender brackets and, to a contestable extent, the recurring scribes. Healey (1978: 16) suggests that the collection “represents the formative stages” of an anthology: “Its value lies precisely in its unfinished state; since the editorial touch is conspicuously apparent, it lays bare the process by which finished collections, like the *Vercelli Book*, could evolve.”

Perhaps the most conspicuous sign of such a process of accumulation lies in the evidence that the manuscripts are made up from a distinct series of booklets, as suggested by Robinson (1978). This is most clear-cut for Quire IV (ff. 18–24), which contains a single homily by Ælfric (item 5) that starts with a rubric at the top of the recto of the first folio of the quire and ends with considerable blank space on the last surviving folio, with the likelihood that the following folio was excised because it was blank. The quire has significantly different written dimensions from other material in the manuscripts, as is particularly obvious in the additional width of the writing. Apparently this booklet was cropped down at such an early stage that the original scribe was able to systematically recopy text lost to the cropping from the right-hand side of the rectos in the inner margin. Such early cropping hints that the unit had but a brief independent existence, although a little added discoloration on the outer leaves, ff. 18r and 24v, and damage from fluids not seen for the most part inside this quire, may result from early circulation unbound. The only thing connecting the creation of this quire with the collection in which it now resides is the possible recurrence of this scribe’s handwriting elsewhere in the collection. Otherwise this quire is connected only insofar as the contents, a sermon on Lent, fit well with the thematics of the collection and perhaps with its temporal sequence of Lenten homilies.

The first three quires (ff. 2–17) form a unit in a different way and the evidence is more equivocal. The texts here both begin and end imperfectly, demonstrating that this was once part of a larger sequence. An earlier arrangement has been visibly disrupted with the placing of Quire II and its text of the *Visio Sancti Pauli* (item 3) within the context of Quires I and III and the homily on the Address of the Soul to the Body (item 2). The fragmentary nature of item 1 shows that a substantial homily (Napier 49/Blickling 9/Vercelli 10) at the least, and perhaps more, has been lost from the beginning of this sequence. Nevertheless, f. 2 has been heavily soiled, with the text on both f. 2r and 2v only legible because it has been retouched by a later scribe, with the suggestion that this leaf served as the outside wrapper for a unit that at some stage circulated independently without a protecting binding. The fragmentary end of item 1 was perhaps simply sacrificed at

this stage to serve as the outer wrapper until it was restored by the attention of the retoucher. At the end of the sequence, item 4 is distinct in content as a sequence of charms within a collection otherwise full of homilies and, as such, it may have been added to originally blank space at what would be the end of the sequence. Since the charms end in mid-flow, there is clearly now some loss here and the codicological evidence hints at the loss of just one more folio: while Quire III has now been significantly disrupted, one additional lost leaf at the beginning and end would make this a quire of eight gathered around the stitching between ff. 14 and 15. The fact that these charms were apparently copied over an erased text on f. 17v is more puzzling but might indicate that at this end, too, an item was sacrificed on a page (or on this page and the subsequent lost folio?) that was subsequently reused. Healey considers that her Scribe B wrote both item 3 on the inserted Quire II and item 4, the charms at the end of Quire III, and takes over for the end of item 2 on Quire III otherwise written by Scribe A. This would suggest that the reorganization of material here was the work of Scribe B, who absorbed the *Visio Sancti Pauli* and added the charms. This independent unit is associated with the rest of the collection in view of the recurrence of both scribes, the approximately similar size (although notice the variation in number of lines and written space), and also the somewhat but not very similar line extender on f. 11v and on f. 34v and f. 77r (although notice that the one at f. 11v is fairly different). In other words, while this unit probably had a distinct life as a separate unit, it may also have provided the aesthetic kernel for the collection as it now stands.

Quires V-IX, ff. 25-61, appear to constitute another distinct unit, although here the pattern, which was disrupted by the subsequent division into two books, includes some palaeographical and codicological oddities. The opening of Quire V starts a new homily (item 6 on f. 25r/1) and the contents appear to proceed continuously without any gaps to the end of Quire IX, which ends just shy of the end of a homily (item 7 on f. 61v/14). At least three different hands and perhaps more are in evidence within this sequence, including in Healey's analysis both Scribe A and Scribe B, with no obvious rationale for the alternations. The make-up of Quire VI is quite odd as a gathering of just three leaves incorporating multiple changes in scribes. This is the point where the early modern binder divided the collection, and the short quire would make most sense if material were here missing, but instead item 6 appears to proceed without gaps. After that both Quires VIII and IX incorporate an added leaf. This would make most sense if the organizing scribe wanted to finish copying item 7 at the end of Quire IX. This constraint on copying space might also explain the inclusion of an

added line at f. 34v, throughout Quires VII and VIII (ff. 36–52), and on f. 58r. Paradoxically, though, although the completion of item 7 was almost certainly within grasp with the addition of just a line or two at f. 61v, the scribe did not finally do so but allowed the last lines to spill over onto a further page or pages now missing (a single folio or a complete quire?). If, then, these quires did circulate as a separate unit, they did so with at least a further leaf and possibly with further items at the end. Signs of wear bear out such a conclusion. At the opening, f. 25r has sustained water damage that stains forward through much of the quire, although it does not have the soiled look of f. 2 and so does not appear to have served as the wrapper for a collection that circulated widely. At the close, f. 61v is as clean as any other page and presumably never circulated as an outside leaf. These quires, then, may have constituted a distinct unit with a lost (and now unrecoverable) conclusion.

Finally, Quires X and XI (ff. 62–81) constitute a distinctive unit to the extent that they completely contain a single homily (item 8 starts on f. 62r/1 and ends at f. 81r/11) and end with considerable blank space (f. 81r/12–15 and all of f. 81v but for later additions). Quire XI has two added leaves, perhaps inserted to ensure that the homily could be completed within the quire. F. 81v is discolored and shiny in a manner that might suggest it circulated as an outer wrapper. The similarities of format and the recurrence of the scribe suggest, on the other hand, that this unit was created specifically to be associated with Quires IV–VIII and perhaps with the book as a whole.

Each of the now separate manuscripts is contained in a plain 17c binding of a similar style, with the sewing anchors visible through the boards, coated in a thin and dirty cream-color leather. The binding of Junius 85 is slightly different in dimensions from Junius 86: Junius 85 has outer boards of 170 × 113 mm., Junius 86 of 162 × 108 mm., and Junius 85 is also a somewhat thinner book (Junius 85 measures 18 mm. between outer boards, Junius 86 measures up to 28 mm., although its covers are now considerably warped). Junius 85 has three sewing bands visible in the spine, which is showing signs of cracking; Junius 86 has no such raised bands and the spine looks to have been more recently repaired: it alone has the classmark printed on the spine. Junius 85 has the remains of 'α' written in ink on the cover, while Junius 86 has 'β.' clearly visible at the equivalent place.

In addition to paper flyleaves from the time of the binding, there is now one medieval parchment flyleaf and was once another. F. 1 of Junius 85 is a fragment from a 12c missal with text visible sideways on the recto containing readings for the masses of Kings and Abbots (according to Hea-

ley 1978: 9). A hint of binding parchment with further text is visible in a narrow strip at the top left of the inside backboard of Junius 85 beneath the paper pastedown and at the mid right of the inside frontboard of Junius 86 beneath the paper pastedown there. The middle right-hand side of the first paper flyleaf of Junius 86 (i. e. f. [iii] verso) contains the inverse impression of writing from f. 36r, which it must once have lain beside without the presence of the next paper flyleaf (f. [iv]) which contains no such impression.

COLLATION: Junius 85 (ff. 2-35) I¹ (f. 2, displaced singleton, original form of quire not now knowable); II¹⁰ wants 1 before f. 3 (ff. 3-11); III⁶ 1, 2, 5, 6 are singletons (ff. 12-17); IV⁸ wants leaf 8, probably blank, after f. 24 (ff. 18-24); V⁸ (ff. 25-32); VI³ 2 is a singleton, 1 and 3 (ff. 33 and 35) may be conjoint or may be singletons || Junius 86 (ff. 36-81) VII⁶ (ff. 36-41); VIII¹⁰⁺¹ 7 (f. 48) added half-sheet (ff. 42-52); IX⁸⁺¹ 8 (f. 60) added half sheet, 2 and 7 singletons (ff. 53-61); X¹⁰ (ff. 62-71); XI¹⁰ 6 and 10 singletons (ff. 72-81).

CONTENTS:

a. f. 1rv 12c flyleaf with later additions [not on film].

f. 1r 13c(?) heading: 'Pars psalt(er)ii g(re)ci'; 17c note by Junius on MS contents: 'Imperitia(m) possessorum inscriptus . . . pagina | decima(m) octava(m)' [sic] (written over an illegible 12c liturgical text, rotated).

f. 1v continuation of the 12c liturgical text (badly faded and rotated)

1. f. 2r/1-14 OE Homily "Tuesday in Rogationtide", fragment (HomS 40.1 (Nap 49)) begins imperfectly: 'song 7 godes lof [. . .] | stan cynincges'; ends 'soðlice butan | ænde: — AMEN' (ed. Napier 1883: 265, lines 13-end, no. 49; same as Blickling 9 and Vercelli 10; this version ed. Szarmach 1977).

[Note: Text partly touched up, partly faded to invisibility. Added 17c title above, 'Pars Psalterii Saxonici']

2a. f. 2v/1-20 OE Homily, fragment (HomM 14.1 (Healey)), which continues on f. 12r (no. 2b): 'Men ða leofestan we `geleornodon on | godcundum gewritum . . . he self | [wæs on rode] gefæstnod. his fet 7 his hand[.] genæglu(m) 7 ðurh ð[a ðrowunge he us]' || (continued on f. 3r, lower margin) '[wolde o]f hylle [witum a]l[ys]an]' (ed. Fadda 1977: 163-65, no. 8, lines 1-13, with readings not legible in manuscript supplied in brackets from her edition).

3. ff. 3r/1-11v/16 OE Vision of St. Paul (HomM 1 (Healey)), begins imperf.: '7 .m(en ða leofestan). hit sægð her on ðisum halgum ge-|write';

ends imperf. '7 hio hin'e' ðan(ne) gegrétað | ðæs synfullan mannes' (ed. Healey 1978: 63–73).

[Note: The text on ff. 3–6 has been altered a good deal in a contemporary hand, perhaps that of Scribe A. Healey argues that the fragmentary text is brought into deliberate harmony with the item 2b that follows (see Healey 1978: 4–5).]

2b. ff. 12r/1–17r/5 OE Homily, fragment continued from f. 2v (HomM 14.1 (Healey)): 'saw! 7 ðus cwæð. gehyrstu héarda | lichoma.'; ends 'mid his gecorenun | ænglum; a in ealra wurulda wu|ruld; a buton ænde; amen' (ed. Fadda 1977: 165–73, remainder no. 8, lines 14–127, continued from f. 2v with one or more leaves probably missing between ff. 2 and 12).

4. f. 17r/5–17v/17 Four charms in Latin and OE with OE titles and directions for use, written without break after homily and without marking rubrics:

a. f. 17r/5–17v/5 **wið | wif bearnecenu**. 'Maria uirgo | peperit . . . 7 bind under hire | swiðran fôt' (ed. Storms 1948: 283, no. 45).

b. f. 17v/5–10 **Wið gestice**. 'Wrið | cristes mæl. 7 sing ðrywe ðær|an . . . & recessit | dolor' (ed. Storms 1948: 286, no. 49).

c. f. 17v/10–16 **Wið uncuðum swyle**. 'sing | on ðine læcefinger . . . Fuge | [. . .] diabolus;' (ed. Storms 1948: 279, no. 41).

d. f. 17v/16–17 **Wið toðece**. | 'S(an)c(tu)s petrus supra mármóream'; ends imperfectly (complete sequence of charms, ed. Cockayne 1864–66: 1: 392–94).

[Note: F. 17v is probably a palimpsest.]

5. ff. 18r/1–24r/12 **Ælfric, ÆCHom 11, 7: DOMINICA I IN QUADRAGESIMA**. | 'MEN ÐA LEOFESTAN EOW EALLUM IS CUÐ. | ðes gærlica ymbryne us gebringð efne. | nu ða clænan tid længtenlices fæstenes'; ends: 'Á. in ealra worulda woruld Amen' (ed. Godden 1979: 60–66).

[Note: On f. 20v, in lower margin, rotated, in a 12/13c hand is the incipit for a hymn for St. Denis, 'gaude prole grecias gloriet(ur) gaullia patre dyonisio exultet | gaude prole'; and in the gutter (barely visible on film) is 'odo de moteroil' (see Ker, *Cat.*, 410–11). In the bottom margin of f. 21r, upside-down, in 12c hand is a scribble: 'depromit' and 'depromit d(omi)no sede a' (Ps. 109.1 (?)). F. 24r/13–19 blank except for 'Legem' (12c) written on line 20.]

f. 24v blank but for later additions: 'anim' (12/13c); 'D(omi)ne ne in furore tuo arg[.]'

(Ps. 6.2) (12/13c); and the foot of the page, upside-down in a small script 'decidit'.

6. ff. 25r/1–40r/17 Homily (HomM5 (Willard)): 'Geherað nu mæn ða leofestan hu ús | godes béc moniegap. 7 myndigað to | ures lifes clæn-

nesse 7 licháman | 7 saule; ends 'wuniað ðon(ne) mid criste | ðam ðe nu lyfað. 7 ricsað. mid god | fæder. ðam sie wuldor. 7 lof. a in eallra. worulda. woruld. a búten ænde' (ed. Fadda 1977: 6-31, no. 1).

7. ff. 40v/1-61v/14 Homily 'GEHĒRAÐ NU mæn ða léofestan. hwæt | her sægþ on ðissum bócum. be | manna teoðungcéapa; ends imperfectly: 'sie lof 7 wuldor. á on ealra' (ed. from the Blickling MS by Morris 1880: 39-53/2, 195, 52/2-end, no. 4 and 16 [in fact all one] but with many verbal differences; the distinct version here partly ed. Willard 1949: 72-78).

[Note: F. 43v has the name 'teobald(us) ade de | richebor' added in a 12/13c script in top margin; f. 44v-45r has several scribbles in the top and left margins (12/13c), including 'decid(it) omnia vi(n)cit amor et nos cedam(us) amor' (Vergil, Eclogue X.69) in both the top and left margins.]

8. ff. 62r/1-81r/11 Homily (LS17.2 MartinVerc 18) 'HER we magon hwylcum|hwega wórdum sécgan be | ðære árwyrdan gebýrda. 7 be þam | halgan life 7 forðfore ðæs éadi|gan weres. s(an)c(tu)s martinus; ends: 'to ðan ús gefúltumige ure | drihten. se leofað. 7 ricsað. a | butan ænde. AMEN' (ed. Scragg 1992: 291-308, no. 18; same as Vercelli 18 and Blickling 17) [F. 81r/12-15 is blank].

- f. 81v blank but for the addition at f. 81v/1-3 of the first words of Psalm 1 in Latin and at f. 81v/4 for scribbles of the alphabet, followed by a repeated ornamental B.

PHOTO NOTES: The paper flyleaves are not photographed; only [i] verso, [ii] recto, [iv] verso, and [v] recto are visible in the film.

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439. Princeton, New Jersey, Princeton University
Library, W. H. Scheide Collection, MS 71
"The Blickling Homilies"
[Ker 382, Gneuss 905]

HISTORY: This collection of anonymous pre-Ælfrician homilies with appended 14c and 15c material from Lincoln is, along with the Vercelli Book [482], one of the earliest OE homily manuscripts. There are three phases to the history of the Blickling Homilies: the Anglo-Saxon period, about which very little is known, a late medieval use in Lincoln, which is abundantly attested, and a well-documented period of modern ownership. All three are outlined here.

The dialect of the Blickling Homilies hints at a Mercian origin for the manuscript (Hardy 1899 and Menner 1949). The manuscript was written in or sometime after 971 in view of the dating formula included in Homily 11 on f. 72 and this approximate date is confirmed by the characteristics of the handwriting (which Ker ascribes to s. x/xi).

[Note: Kiernan (1996: xix–xxii) has suggested codicological and paleographical similarities to the *Beowulf* manuscript (London BL Cotton Vitellius A.xv [251]). Following Förster's suggestion that the "hand of the second *Beowulf* scribe displays in overall appearance a striking resemblance to the first scribe of the Blickling homilies" (Förster 1919: 43, Kiernan's translation (1996: xx)), Kiernan notes similarities in the late square minuscule, in the writing grid layout, and in the irregular arrangement of quires (see below) to fit content. Coupled with the long-debated literary relationship between Blickling Homily 16 and the description of Grendel's mere in *Beowulf*, this evidence allows Kiernan (1996: xxi) to suggest "the possibility that the two manuscripts were copied at different times in the same scriptorium." But for doubts about this theory see Orchard 2003: 21–22.]

Evidence for use of the homilies after their first writing is slight, but some clues do survive. While many corrections to the text are by the main scribes, a few were made by other hands, such as the linguistic preference that led to the insertion of "se" before 'hælend' at ff. 14r/10, 14r/16, 15v/16, 16r/16, in the opening of Homily 3. The attention of later users is evident, too, in the insertion of rubrics for Homilies 11–14, probably in the late 11c

in view of such transitional spelling as 'dei' (f. 70v/2, Ker [*Cat.*, p. 453] characterizes this as "a rough hand of s. xi"). A further layer of later use is attested here, since the rubric to Homily 13 at f. 84v/7 has received a later pious addition, 'N(ost)ri Ie(s)u Chr(ist)i'. Later attention is also seen around the dating formula at f. 72r, where the comment 'fif elddo sindon ahgan. on þam syxtan sceal beon dom[...?] | deih', written in the upper margin, relates to the discussion of the ages of the world and suggests transitional English in the spelling of *deih*. Probably the same annotator entered 'on þa(m) sixta[.] | elddo' at f. 72r/8 margin, supplying a phrase that makes the text more explicit. While little is known for sure of the early circulation of this manuscript, it clearly received some attention from users of the text, apparently stretching into a transitional period of English.

[Note: A close relationship with part of the 11c homiletic manuscript CCC 198 [41] has been convincingly demonstrated by Scragg (1985) and Swan (2006), a manuscript at Worcester at one time (Ker, *Cat.*, p. 82). Part of a homily in CCC 198 may have been copied from Blickling Homily 10.]

By 1304 the manuscript was in the possession of Lincoln city corporation. Here it was used as an oath book and as a book of record. The gospel sequentiae, made up of the gospel pericopes for Ascension, Epiphany, Annunciation, and Christmas, constitute a suitable range to serve as an oath book (Ker compares in this regard the Blickling Psalter, New York, Pierpont Morgan Library 776 [333], and MSS London, British Library, Royal 9 A. vii and 9 A. xii). It was probably as a result of considerable handling that followed from use as an oath book that some of the leaves became soiled and many of the bifolia split and disordered (Willard 1960: 18–25). At the same time, the manuscript became a somewhat haphazard ledger for the recording of city affairs and names, written into margins and other blank spaces. The earliest entry lists the roster of members of the Lincoln Common Council for 1304 (on the margin of f. 1v). The latest dated entry among the homilies is 'Martin Mason | belman 1608' at the foot of f. 119v, while on the calendar there is an entry from 1623 at f. v verso. Municipal records and names abound, along with other more miscellaneous marginalia, especially from the 14c and 15c (all those recoverable are listed by Willard 1960: 47–65). At this time, the OE texts must have had only totemic significance since the language would have been unreadable. The late medieval additions do not relate to the OE texts (with only a couple of possible exceptions, such as the internal gloss at f. 95r). Willard (1960: 48) speculates that the manuscript's "selection for use by the Common Council may have been governed by the fact that it was an ancient book, a religious book, that it is in the vernacular, and that it is both English and pre-Conquest." Similar use

was made of a glossed psalter, the Blickling Psalter, although in that case at least the Latin would have remained comprehensible.

The manuscript left the common council of the City of Lincoln in 1724, as made clear by a reference in the Lincoln Corporation Minute Book to the disposal of “two books writ in ancient character,” namely the Blickling Homilies and the Blickling Psalter, to a Mr. Pownall of Lincoln (see Willard 1960: 15–17, from whom the following history is drawn). From him both manuscripts passed to Sir Richard Ellys, of Nocton, Lincolnshire, on whose death in 1740 they were inherited by Baron Hobart of Blickling Hall, from which these manuscripts take their traditional names. The inheritance passed on to the Marquis of Lothian in 1850, from whose family Richard Morris borrowed the manuscript to make his edition of 1874–80. On the death of the tenth Marquis of Lothian in 1930, both manuscripts were sent to New York for public auction at the American Art Association—Anderson Galleries, Inc. On 27 January 1932 (Willard mistakenly gives 1928), the manuscript of the Blickling Homilies was sold to Cortlandt F. Bishop for \$55,000. After his death, the manuscript was again sold at auction, on 5 April 1938, for \$38,000, to John Hinsdale Scheide (1875–1942), of Titusville, Pennsylvania, who was building on the library of his father, William Taylor Scheide (1847–1907). From him, the collection has passed to his son, William H. Scheide (b. 1914), who allowed extensive use of the manuscript for the making of the facsimile in the 1950s and then lodged it in the care of Princeton University Library from about 1960. It was microfilmed in 1955. In 2008 new online digital photography of the complete manuscript was released.

CODICOLOGICAL DESCRIPTION: Leaves measure approx. 200 × 155 mm., with substantial variation between pages. There are three elements making up the manuscript, the 10c homilies, the 14c gospel sequentiae, and the 15c calendar, and preparation is distinctive for each. The OE homilies (ff. 1–139), which make up the bulk of the codex, are ruled in drypoint for 21 lines within a writing grid of approx. 175 × 110 mm. There are double bounding lines to left and right, with the writing generally starting from the inner, although sometimes from the outer, line. There is considerable variation in the degree of compression or expansiveness of the script (which led Scragg 1985), to speculate about units within the copying). The parchment is generally arranged HHHH in quires of 8, i.e. with hair consistently on the outside; however, there are numerous irregularities: III and XI are quires of 6; V is a bifolium, flesh outside; VII, VIII, and XVI are (or were originally) quires of ten; III, XII, XIII, and XVII, and perhaps XVI and XIX, were ar-

ranged HFHF (Collins 1976: 53); XVIII is FHFH and other quires “exhibit odd mixed arrangements, differing not only from Ker’s two types but from each other” (Collins 1976: 53). The varying quire sizes and arrangements are perhaps further evidence of copying the texts in units (see Scragg 1985 and Kiernan 1996: xxi). There has been some damage from wear and moisture, and substantial loss from trimming: for example, the top line of text has gone missing throughout Quire XV (ff. 103–110).

The 15c Calendar in the first quire (ff. i–vi) has leaves measuring 206 × 150 mm., pricked and ruled for five columns and 34 lines in ink, creating a ruled frame of 160 × 104 mm. Hairside is outermost in the parchment in an arrangement HHH. The 14c gospel sequentiae (ff. vii–x) has leaves measuring 198 × 145 mm., ruled in pencil for two columns of 25 lines, creating a written grid of 148 × 43 mm. To these pages, an unruled singleton (f. xi) was added in mid-14c.

There are multiple foliations/paginations throughout the manuscript. The present foliation, which dates from 1955, is made in pencil in the right-hand margin of the versos, mid-page or towards, but not at, the top of the page. This is the foliation used by Willard (1960) and used throughout this description. It is not, however, in evidence on the 1955 microfilm that accompanies this description. An earlier pagination in ink and pencil is visible at the top outer margin of most pages. This was the pagination used by Morris 1874–80 and by Ker and most visible in the present microfilm. For this reason, the ink pagination is given in brackets alongside the foliations in the Contents section below.

[Note: On the 1955 microfilm/-fiche is visible a foliation on the *inside margins* of the rectos running from f. ix recto to f. 135 as ff. ‘8–150’. This was the temporary foliation made for the Lothian sale about 1930 by Seymour de Ricci. This system is not visible in Willard’s facsimile published in 1960 because it was erased in preparation for the new photography (see Willard 1960: 21–22 and “Photo Notes” where this previous foliation is collated with the newest one).]

There are two systems of quire signatures in evidence, both medieval. An earlier series covers just the Anglo-Saxon material. From this, ‘P’ is visible at the foot of f. 73v on the last verso of quire X, ‘U’ is visible on f. 110v at the end of quire XV, and ‘X.’ is visible on f. 119v at the end of quire XVI. There are traces of four further letters, which were made out by Willard (1960: 25) as ‘E’ at f. 8v, ‘L’ at f. 49v, ‘S’ at f. 94v, and ‘T’ at f. 102v. These signatures demonstrate that four quires of the OE manuscript are missing from the beginning, in addition to one quire after quire IX (i.e. after f. 64). These omissions, along with the loss of folios remarked below, had already occurred by the time of a series of late medieval quire signatures in roman

numerals, which are written in the lower right corner of the first folio of each quire. The first quire lacks a signature, while the second is signed 'iii' (f. 9r) and the third 'ii' (f. 16r), after which the signatures proceed regularly to 'xviii'. The two patterns of quire signatures are conveniently tabulated by Willard (1960: 26).

The OE text is written in two hands. Hand A alone wrote ff. 1r-49v, then the two hands alternate, with Hand B providing the beginning or ending of some homilies, apparently as a controlling guide, and then Hand B alone wrote the final pages, ff. 120r-139v. Willard (1960) provides a detailed examination of both hands and concludes that Hand B wrote ff. 50r/2-3, 65r/5-21, 67r/7-68v/6, 84r/1-84v/6, 86r/1-21, 86v/2-21, 103v/16-104r/21, 109r/6-15, 110v/13-15, 120r/1-139v/21, while Hand A wrote the rest. The main hands made numerous mistakes in copying, some of which they corrected. As Scragg (1985) observes, the pattern of scribal alternation, the pattern of the quires, and the presence of blank space and spacing of the texts all suggest that the OE manuscript was written in blocks, with some homilies already written out before the preceding homily was finished.

Original rubrics in the first half of the manuscript were written in red (Homilies 2-7, ff. 6v, 14r, 22r, 32r, 40r, 50r, and probably Homily 9, on f. 63v, now erased but with some traces, and possibly Homily 10, on f. 65r), while those in the last part were written in black (Homilies 15-17, ff. 104r, 120r, 127r), with Homily 16 (f. 120r) touched in red. Willard (1960: 38-39) thinks the rubrics were written by the two main scribes, the first group by Hand A, the last by Hand B. Added rubrics (Homilies 11-14, ff. 70v, 80v, 84v, 98v) were all written in black. Initial letters for each homily are enlarged and written in decorative form, often making use of color. Colors used are green (f. 6v), and red (ff. 14r, 32r, 40r, 50r, 63v, 65r, 70v, 80v, 84v, 98v, 104r, 120r), while two enlarged initials just use black (ff. 22r, 127r). That the decorated initials were done after the major writing campaign is seen on f. 22r/2, at the opening of Homily 4, where the wrong initial is supplied, with the common 'M' for 'Men þa leofestan' in place of the needed 'G' to make sense before 'eheraþ'. There is one further colored initial: an enlarged and decorated green 'M' in the right-hand margin of f. 17r, untroubled by any relationship with the start of a text or with the expected tag 'Men þa leofestan'. Beneath the initial, in red capitals like those of the first rubricator, are two lines of text, now cropped and unintelligible: possibly 'C EM| SES DŪE'. Occasional further hands have made corrections, commented on the age of the world, and provided missing rubrics, as described above under history.

The calendar (ff. i-vi) is written in a single hand of the 15c, using red and black, and has received many additions in multiple hands. The gospel sequentiae (ff. vii recto-ix recto) are written in a single hand of the late 13c or early 14c (Willard 1960: 42), the ink of which has turned brown. Small initials are touched in red and larger initials are written in red and decorated with blue flourishes. The addition at the foot of f. viii recto is written in the main hand in a single column and similarly decorated. All of the blank space following and surrounding the text is filled with municipal records from Lincoln of events dating from 1263 onwards written in various hands starting from the beginning of the 14c onwards. The marginalia throughout the manuscript is written in multiple hands of the 14c-17c.

The whole manuscript was contained in an elegant 19c binding made at the shop of Charles Lewis, probably between 1843 and 1854, and this may have been the occasion of substantial trimming (see Willard 1960: 20-21). The manuscript was disbound and photographed in 1955, and the leaves were reordered under the direction of Rudolph Willard and the manuscript was rebound by Marguerite Duprez-Lahey of the Pierpont Morgan Library, New York, in December 1956 (Willard 1960: 21). That binding proved to be dangerously tight and so the boards and spine were removed and the text block held safe in a book box until recently. The manuscript was rebound in 2007 by Scott Husby.

COLLATION: The manuscript was rearranged into the following configuration between 1955-60: ii + 6 + 5 + 139 + ii (two paper flyleaves at front, one at end along with a note by Benjamin Thorpe dated 16 March, 1843). Foliated i-xi, 1-139; [Anglo-Saxon section paginated 1-278.] Quiring: A⁶ (ff. i-vi) | B⁴⁺¹ f. xi a singleton (ff. vii-xi) | I⁸ (ff. 1-8); II⁸ wants 8 (ff. 9-15); III⁶ (ff. 16-21); IV⁸ (ff. 22-29); V² (ff. 30-31); VI⁸ (ff. 32-39); VII¹⁰ (ff. 40-49); VIII¹⁰ wants 10 (ff. 50-58); IX⁸ wants 1 and 8 (ff. 59-64); X⁸⁺¹ (ff. 65-73, f. 70 added singleton); XI⁶ (ff. 74-79); XII⁸ wants 7 (ff. 80-86); XIII-XV⁸ (ff. 87-110); XVI¹⁰ wants 10, probably blank, after f. 119 (ff. 111-119); XVII-XVIII⁸ (ff. 120-135); XIX four, ff. 136-139, wants a folio before 136 and more after 139.

CONTENTS (facsimiles, Willard 1960; online facsimile, see Bibliography, Princeton University library):

Calendar

1. ff. i recto-vi verso 15c Calendar with later additions (described Willard 1960: 43-45): 'K(A)L(ENDAS) P(ri)ma die me(n)se . . .' ends 'xii A ii S(an)c(t)i Siluestri ep(iscop)i & (con)f(essor)i(s)'

[Note: This has received the addition of names associated with the municipal administration of Lincoln both in the calendar and in the margins (23 names listed and identified Willard 1960: 45–47), including some informal comments, such as two facetious appeals to Lincoln worthies to pray for us as if they were saints (i.e. on f. iii recto ‘sancte’ Joh(an)nes Clark ‘ora pro nobis’ and likewise Willelmus Hall), or the addition on f. ii recto following the name ‘Thomas Longwicht’ a tyer for my | money’ (mostly struck out) and to (f. vi verso) ‘Sir Amor Waterhowse sariant’ (another hand?) ‘a | false profit.’]

Sequentiae

2. ff. vii recto a/1-ix recto a/22 (in two columns) 14c sequentiae of the Gospels, suitable for administering oaths, Mark 16:14–20, Matthew 2:1–12, Luke 1:26–38, John 1:1–14, followed by the collects which pertain to these pericopes in the mass.
- f. vii recto a/1-b/12 Mark 16:14–20: **In illo temp(or)e s(e)c(un)d(u)m | marcu(m)**. ‘Recumbentib(us) | undecim discipulis . | apparuit illis ie(su)s’; ends: ‘D(omi)no cooperante & | sermonem (con)firma(n)|te sequentib(us) signis’;
- f. vii recto b/13-b/20 Collect for Ascension: **or(ati)o ‘Concede q(uaesumu)s | om(nipoten)s d(eu)s ut qui | unigenitu(m) tuu(m) rede(m)ptorem n(ost)r(u)m ad celos | ascendisse credim(us) ip(s)i quoq(ue) mente i(n) | celestib(us) h(ab)itemus | p(er) eunde(m)’** [Gregory, *Liber sacramentorum*, “In ascensa domini”, cf. PL 78.108];
- ff. vii recto b/20-viii recto a/6 Matthew 2:1–12: **S(ecundum) math(eu)m | ‘Cum natus esset ie(su)s in bethleem’**; ends: ‘p(er) aliam uiam. | reu(er)-si sunt in regione(m) | suam’;
- f. viii recto bottom margin Collect for Epiphany: (added with a *signe de renvoi* following the pericope) ‘Deus qui unigenitu(m) tuum genitib(us) stella | duce reuelasti concede p(ro)picuus ut qui iam | te ex fide cognouimus usq(ue) ad contemplanda(m) | speciem tue celsitudinis p(er)-ducamur per eumdem’;
- f. viii recto a/6-viii verso a/9 Luke 1:26–38: ‘In illo tempore mis(sus est angelus ga|briel a deo’; ends: ‘Dixit aute(m) maria. Ecce ancilla d(omi)ni | fiat m(ihi) s(e)c(un)d(u)m u(er)bum | tuum’;
- f. viii verso a/9-a/19 Collect for Annunciation: **o(rati)o ‘Deus qui de beate | marie uirginis | ut(er)o u(er)bum tuum an|gelo nunciante (carnem) | suscip(er)e uoluisti pr(est)a | suspplicib(us) [sic] tuis. ut | qui uere eam dei geni|tricem credim(us) eius | apud te int(er)cessionib(us) | adiuuem(ur) p(er) eu(m)dem’** [Gregory, *Liber sacramentorum*, “VIII Kal. April., Annuntiatio angeli ad beatam mariam”, cf. PL 78.51];

- ff. viii verso a/19-ix recto a/22 John 1:1-14 S(e)c(un)d(u)m iohannem | 'In principio erat | uerbum'; ends: 'a patre. | Plenum gr(ati)e & ue | ritatis';
 f. ix recto a/15-22 Collect for the Nativity or(ati)o. | 'Concede q(uaesumu)s o(mni)p(otens) | deus ut nos | unigeniti tui noua | per carnem natiuitas | liberet. quos sub pec(cati) iugo uetusta ser(uitus) tenet (p(cr)) eu(m)-de(m)' [Gregory, *Liber sacramentorum*, "VIII Kal Januarii, In die natalis domini"; cf. PL 78.31].

Marginal and Added Texts:

3. ff. i recto-139v passim, Municipal Records of Lincoln and other annotations 14c-17c (see Willard 1960: 47-65).

[Note: Memoranda and names related to the city of Lincoln, dated from 1304-1623 (described and partially edited Willard 1960: 47-65, with an index at Willard 1960: 71-72; cf. also J. W. F. Hill, 1929, 1948, 1956, who prints many). The manuscript was used as an oath book and record repository and as such the margins are replete with additions. Willard has the fullest edition of the manifold and varied entries spanning the 14c-17c. The additions, which "do not occur in regular sequence or chronological order" (Willard 1960: 48) include lists of mayors and their officers, diverse municipal records, individual names, prayers and biblical citations, proverbs, poetry, cryptograms and alphabets: all in all, 82 undated entries of various length and 172 dated entries. The entries are in Latin except for a few scribbles in English and a ME lyric of 8 lines: 'Tr[ui]st in my luf hy schall be trw . . . The more i luf þe more i may' (f. x recto) (pr. Willard 1960: 65. The late medieval and post-medieval writing on the rectos and versos of ff. ix, x, xi are not legible on the film.)

OE Homiliary

4. ff. 1-139v [pp. 1-278] "Blickling Homilies in OE" (ed. Morris 1874-1880; DOE short titles given parenthetically):
 a. ff. 1r/1-6v/12 [pp. 1-12] Homily 1 "Annunciatio S. Mariae" (HomU 18 (BIHom 1)): begins imperf. 'gecynd onwripen 7 seo syn adilegod. | ond wæs se dóm oncyrrred euan ungesæ`li`gnesse | þ(æt) hire wæs to`ge`cweden'; ends: 'þær. leofað | 7 rixað á buton ende on ecnesse. (Amen)' (ed. and tr. Morris 1874-80: 2-13).
 b. ff. 6v/13-14r/7 [pp. 12-27] Homily 2 (HomS 8 (BIHom 2)): DOMINICA PRIMA IN QUINQVA|GESIMA | 'GEherað nu men þa leofestan hu lucas | se godspellere sægde be þisse 7 weardan tide'; ends: 'þa ealle motan wunan mid dryhtne | in eallra worlða world. Amen' (ed. and tr. Morris 1874-80: 14-25).
 c. ff. 14r/8-21v/16 [pp. 27-42] Homily 3 (Hom S 10 (BIHom 3)): DOMINICA PRIMA IN QUADRA|GESIMA | 'Men þa leofestan her sagaþ matheus | se godspellere þ(æt)te `se` hælend wære | læded on westen';

ends: 'þær he leofaþ | 7 rixaþ a buton ende on ec|nesse. Amen' (ed. and tr. Morris 1874–80: 26–39).

[Note: A folio is missing after f. 15 (at Morris 1874–80: 29/22; cf. Dalbey 1968). F. 21v/17–21 was blank, and is now filled with Lincoln municipal records.]

d. ff. 22r/1–31v/21 [pp. 43–60] Homily 4 (HomS 4 (BlHom 4)): DOMIN' IC' A TERTIA IN QU'AD'RAGE|SI|MA 'Meheraþ [*sic, recte* 'Geheraþ'] nu men þa leofestan hwæt se æpela | lareow sægde be manna teopungceape'; ends: '7 sibb on ec|nesse in ealra worlða world á buton | ende. Amen' (ed. and tr. Morris 1874–80: 38–53/2, 195, 53/2–33).

[Note: Old pp. 237–38 is now f. 30rv. Morris printed this displaced leaf as "A Fragment" (his no. xiv) on p. 195.]

e. ff. 32r/1–40r/9 [pp. 61–77] Homily 5 (HomS 17 (BlHom 5)): DOMINICA .V. IN QUADRAGESIMA | 'Her se gþ hu se æpela lareow wæs spre|cende he cwæþ. M(en) þa leofestan'; ends: '7 wuldor. 7 weorþ|mynd á buton ende on ecnesse. amen' (ed. and tr. Morris 1874–80: 54–65).

f. ff. 40r/10–49v/17 [pp. 77–96] Homily 6 (HomS 21 (BlHom 6)): DOMINICA .VI. IN QUADRAGESIMA. | 'Her sægþ men þa leofestan. be þisse | halgan tide arwyrþnesse'; ends: 'þær he leofaþ 7 rixaþ a buton | ende on ecnesse. Amen' (ed. and tr. Morris 1874–80: 64–83) [f. 49v/18–21 blank].

g. ff. 50r/1–58v/20 [pp. 97–114] Homily 7 (HomS 26 (BlHom 7)): DOMINICA PASCHA. | 'M(en) þa leofestan þis eastorlice gerino [*corr. to geryno*] us | æteoweð þæs ecean lifes sweetole bysene'; ends: 'þær he | leofaþ 7 rixaþ á buton ende | on ecnesse. Amen' (ed. and tr. Morris 1874–80: 82–97) [f. 58v/21 blank].

[Note: Two folios wanting after f. 58.]

h. ff. 59r/1–63v/16 [pp. 115–124] Homily 8, Rogation Monday "Sauwle þearf," begins imperf. (HomU 19 (BlHom 8)): 'gode 7 his sylfes synna geeceþ. 7 us is eac mycel | nédþearf þ(æt) we geþencean'; ends: 'mid god fæder 7 mid þon halgan gaste | a buton ende. AMEN' (ed. and tr. Morris 1874–80: 96–105).

i. ff. 63v/17–65r/3 [pp. 124–127] Homily 9 Rogation Tuesday (HomS 40.2 (BlHom 9)): [erased rubric to þam oþerum gangdæge (as read by Willard 1960: 39)] | 'Men þa leofestan we gehyrdon | oft secggan be þam æpelan | tocyme ures drihtnes'; ends: 'mid eallum halgu(m) | saulum áá buton ende on ealra worlða | world. Amen.' (ed. and tr. Morris 1874–80: 104–7).

[Note: One folio wanting between ff. 64 and 65. Full text Napier 1883: 250–65, no. 49, also Vercelli X, cf. Willard 39.]

- j. ff. 65r/4–70r/21 [pp. 127–137] Homily 10 Rogation Wednesday “Þisses middangeardes ende neah is” (HomU 20 (BIHom 10)): [erased illegible rubric] | ‘Men ða leofostan hwæt nū anra manna | gehwylcne ic myngie 7 lære ge weras ge wif’; ends: ‘þe leofað | 7 rixað on worlða world áá buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 106–15).
- k. ff. 70v/2–80v/4 [pp. 138–158] Homily 11 Ascension Day (HomS 46 (BIHom 11)): [added rubric] ON þa halga þúnres dei | ‘Men þa leofestān magon we nu | hwylcum hwego wordum | secgan’; ends: ‘he nu is þurh godes fultum | þe lyfað 7 rixað a butan ende’ (ed. and tr. Morris 1874–80: 114–31).
- [Note: The text includes a dating formula in describing the sixth age of the world at f. 72r/10–11 ‘7 þisse is þonn(e) se mæsta dæl agangen | efne nigon hund wintra. 7 lxxi. | on þys`rc` gear’ = 971 A.D.]
- l. ff. 80v/5–84v/6 [pp. 158–166] Homily 12 Whitsunday (HomS 42 (BIHom 12)): [added rubric] Pentecostent. [sic] Sp(iritu)s d(omi)ni | ‘Men þa leofestān weorþodan we 7 brem|don nu únfyrn. for ten nihtum’; ends: ‘þæm drihtne sy lof 7 wuldor on | worlða world á buton ende on écnesse. Amen’ (ed. and tr. Morris 1874–80: 130–37).
- m. ff. 84v/7–98v/9 [pp. 166–194] Homily 13 Assumption of the Virgin (LS 20 (AssumptMor)): [added rubric] S(an)c(t)a maria mater. Ð(OMI)-NI | ‘MEN ÐA LEOfestān gehyraþ nu | hwæt her se`g`þ on þissum bocum | be þære halgan fæmnan S(an)c(t)a marian’; ends: ‘heo us sy milde þingere wið | urne drihten hælendne crist ondwear|des rædés [sic] 7 eces wuldres to þæm us ge|fultumige ure drihten Amen’ (ed. and tr. Morris 1874–80: 136–59).
- [Note: One folio wanting between ff. 85 and 86. Text also in CCCC 198, cf. Willard 1936: 8–16.]
- n. ff. 98v/10–104r/17 [pp. 194–205] Homily 14 Nativity of John the Baptist (LS 12 (Nat|nBapt)): [added rubric] S(an)c(t)e IOhANNES baptista spel | ‘Men þa leofestān her us manað | 7 mynegaþ on þissum bocum | 7 ●n þissum halgum gewrite’; ends: ‘wuldor 7 weorðung on ealra | worlða world á on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 160–69).
- o. ff. 104r/18–119v/21 [pp. 205–236] Homily 15 (LS 32 (PeterandPaul)): SPEL BE PETRUS 7 PAULUS. | ‘Men ða leofestān weorðian we on ðissu(m) | andweardan dæge S(an)c(t)e petres cristes | apostola ealdormannes þrowungtide’; ends: ‘7 mid | þæm halgan gaste in ealra | worlða world a buton | ende on ecnesse | Amen’ (ed. and tr. Morris 1874–80: 170–93).

[Note: A folio, probably blank, is lacking after f. 119.]

p. ff. 120r/1–127r/12 [pp. 237–253] Homily 16 (LS 25 (MichaelMor)): TO S(AN)C(T)AE MICHAHELES MÆSSAN. | ‘Men ða leofestan manap us 7 myngap | seo ar 7 seo eadignes þæs hean 7 þæs ha[ll]gan | heah-engles tid’; ends: ‘þ(æt) he ure saula gelæde on | gefean þær hie motan blissian a buton ende | on ecnesse. AMEN’ (ed. and tr. Morris 1874–80: 196–211, his item xvii).

q. ff. 127r/13–135v/21 [pp. 253–270] Homily 17 (LS 17.1 (MartinMor)): TO S(AN)C(T)E MARTINES MÆSSAN. | ‘Men ða leofestan we magan hwylcum hwega | wordum secggean be ðære arwyrðan ge|byrdo’; ends imperfectly: ‘Hwæt standest þu wælgrim’ (ed. and tr. Morris 1874–80: 210–27, his item xviii).

[Note: One folio wanting after f. 135. This item is also Vercelli XVIII (Ker, *Cat.*, p. 462) and appears in Junius 86 [390], ff. 62r–81r (Ker, *Cat.* pp. 410–11), cf. Napier 1903: 303–8.]

r. ff. 136r/1–139/21 [pp. 271–278] Homily 18 St. Andrew (LS 1.2 (AndrewMor)): Begins imperfectly: ‘[. . .] sendon on carcern 7 hie hine heton þ(æt) attor | etan 7 he hit etan nolde’; ends imperfectly: ‘hwylcum gemete ge sceolan aræfnan [. . .]’ (ed. and tr. Morris 1874–80: 228–37, his item xix; the text is completed by Morris from CCC 198 [41]; the imperfect text as in Blickling is Morris 229/14–237/13).

PHOTO AND FOLIATION NOTES: An online color facsimile is available as of 2008 from Princeton University Library Digital Collection, see Bibliography. The film facsimile, the only one that was made available to the Project, predates Willard’s 1960 print facsimile. In the Homiliary section, the several main pagination/foliation systems differ and are of varying legibility. The lighter additions in red ink of the 14c–17c, extremely difficult to read in the original, are occasionally illegible or invisible in the fiche (particularly rectos and versos of ff. ix–xi). The somewhat later inked pagination in upper/outer corners of recto/verso is visible on the film and photographed in the older inked page sequence. The following table coordinates the older ink pagination, visible on the film, with the later pencil foliation as given below:

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
1–8 (Quire I)	1–16
9–15 (Quire II)	17–30
16–21 (Quire III)	31–42

<i>New Foliation (1960), pencil, right margins (visible in MS and Willard, used by Willard, Scragg, and here)</i>	<i>Old Pagination, ink, (visible on microfiche, used by Morris and Ker and here [brackets])</i>
22-29 (Quire IV)	43-58
30-31 (Quire V)	237-39, 59-60
32-39 (Quire VI)	61-76
40-49 (Quire VII)	77-96
50-58 (Quire VIII)	97-114
59-64 (Quire IX)	115-26
65-73 (Quire X)	127-44
74-79 (Quire XI)	145-56
80-86 (Quire XII)	157-70
97-94 (Quire XIII)	171-86
95-102 (Quire XIV)	187-202
103-10 (Quire XV)	203-18
111-19 (Quire XVI)	219-36
120-27 (Quire XVII)	239-54
128-35 (Quire XVIII)	255-70
136-39 (Quire XIX)	271-78

Between 1955 (when the film was made) and 1960 (Willard's facsimile) the manuscript was disbound and reordered. The film had been photographed in reverse order, from back to front, which entails the user beginning from the end of fiche 3 and working backward. The initial folios, i-xi, containing the Calendar and Sequences, are disordered on the film, being i, ii, iii, iv, v, vi, viii, ix, xi, vii, x. The temporary auction-house foliation (ca. 1930), erased before 1960, hence not in Willard, is visible on the film/fiche in the left margins of the rectos. The following table gives the order of the leaves. Ker noted the disorder of the manuscript (*Cat.*, p. 452) but his list of the pages' order varies from the one found on the film/fiche. Ker: 1-16, 31-42, 17-30, 49, 50, 45-48, 43, 44, 57, 58, 53-56, 51, 52, 61-144, 147-150, 237, 238, 145, 146, 155, 156, 59, 60, 151-154, 157-186, 239-246, 187-236, 247-278 (and 237, 238 should follow 58). Ker's last three

groups, "239-46, 187-236, 247-78," differs from the film, whose pages run: 157-186, 271-278, 187-280.

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