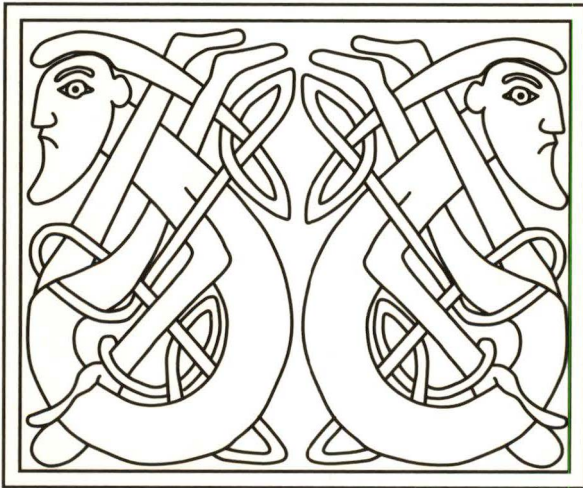


Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 19

*Saints' Lives, Martyrologies, and
Bilingual "Rule of St. Benedict"
in the British Library*



Descriptions

by

A. N. Doane

*Anglo-Saxon
Manuscripts*

IN MICROFICHE FACSIMILE

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MEDIEVAL AND RENAISSANCE
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VOLUME 382



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ACMRS
(Arizona Center for Medieval and Renaissance Studies)
Tempe, Arizona
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Provides descriptions of manuscripts held in various libraries, including the
manuscript's history, codicological features, collation, list of contents, notes on
special features and problems, and selected bibliography.

May be used as a guide to microfiche collection with the same title.

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PREFACE

Anglo-Saxon Manuscripts in Microfiche Facsimile provides students and scholars with a fundamental tool in the field of Anglo-Saxon studies. The project aims to produce 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 interim cumulative index of

volumes 1–10 has been published as a separate volume (2006). An interim cumulative index of volumes 1–25 is planned; a final comprehensive index will follow the completion of the volumes of descriptions, now projected as about 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 are due to the British Library for its generous support of the project, permission to publish relevant manuscripts, and waiving fees. The support of its director and staff is greatly appreciated. The describer wishes to extend special thanks to Dr. Julian Harrison who gave permission to publish enhanced images of B.L. Cotton Vitellius D.xvii and to Michael Boggan, who answered many questions in the course of preparing this volume. All the images in this volume are the property of the British Library, are reproduced by permission, and may not be further reproduced without written permission of the British Library.

The editors are grateful to Prof. Robert Bjork, Director of the Arizona Center for Medieval and Renaissance Studies at Arizona State University, Tempe, for agreeing to publish the project, and to his excellent staff, particularly Roy Rukkila, Todd Halvorsen, Jennifer Michaud, and Leslie MacCoull, who have been of much assistance with this and previous volumes.

MATTHEW T. HUSSEY

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] supplemented by Helmut Gneuss “Addenda and Corrigenda to the *Handlist of Anglo-Saxon Manuscripts*,” *Anglo-Saxon England* 32 (2003), 293–305; (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.

163. London, British Library, Add. 23211
Fragments of Computistica, Saxon Regnal Lists,
and "OE Martyrology"
[Ker 127, Gneuss 282]

HISTORY: Two cut-down leaves (trimmed on bottom and both sides), probably from the same late 9c manuscript, used as binding materials, probably flyleaves, in an octavo printed book and removed about 1859. A note by Sir Frederick Madden in the small portfolio in which it is kept says it was received from the Department of Printed Books on 31 Dec. 1859 and another says it was examined in 1867 by 'W.L.' No other details are recorded. The "Martyrology" is a compilation from many sources of brief notices of saints and feast-days composed in the mid-9c in the Anglian dialect. The genealogy of West Saxon kings is down to Alfred, so presumably the date of writing is 871 × 899. Gneuss gives provenance of "Wessex." All the writing seems to be in the same pointed A-S minuscule hand, which Dumville (1992:92) characterizes as "poor West-Saxon book-hand of Alfred's reign." See description of BL Cotton Julius A. x [200] for further information on the "Martyrology."

[Note: Ker, *Cat.*, says they were "formerly pastedowns," but there is no evidence of paste and the creases that impinge on the text, with sewing holes along them, suggest they were front and back flyleaves in the same small volume.]

CODICOLOGICAL DESCRIPTION: Fol. 1: Cut down, height 151 mm., width 104 mm., membrane crisp and brownish Recto, flesh, 29 lines remaining, containing Latin computistical texts. About 10 mm. in from the right side it was folded in and several very worn holes along the line appear to be from sewing attaching it to the printed book. Another crease is about 30 mm. up from the bottom. Writing is brownish, with titles in darker brown. Verso, 28 lines remaining, Royal Genealogy fragment, ink is dark brown. The titles are in red. Decorated initial 'O' is orange wash, with brown dot in center and around, with black ink letter outline. 'S' is black ink with curves

filled in with orange and brown wash. Tironian notes, abbreviations, and accents and a large 'S' (line 4 up) are touched with reddish brown.

[Note: Kotzor, who gives a detailed description (1981: 1.43*-55*), has calculated that the original pages had 32 lines (1.47*). Therefore this leaf is probably reversed, the verso being the original recto, for as Dumville (1986: 4) observes, there was not sufficient room for the beginning of the West Saxon regnal list on the present recto. The roman numerals at the top of the present verso must therefore be added and not part of the computus texts overleaf and the title at the bottom of the recto must be to verses that were on a subsequent lost leaf. See Sisam 1953: 295-96.]

Fol. 2. Cut down, height 148 mm., width 102 mm., membrane similar in quality to f. 1, but browner and stiffer. Recto is hair, 27 lines remaining, beg. 'mid hiora fiðra flyht'; verso 26 lines remaining. Treatment is similar to f. 1, with an area to left (looking from hair side) of 9/7 mm. which was folded in towards the flesh side. Double sewing holes along the crease are at 5, 20, 65, 100, 125 mm. from the top. The writing is dark brown to black (darker, or more contrastive at any rate, on the verso). On the recto is a decorated initial with orange, green, and red inks. Ker calculated the original written space to have been ca. 160 × 97 mm. (on f. 2v) but what remains is several mm. wider than that on f. 1v.

Kept in a small late 19c purpose-made portfolio with half-calf covers and pasted between heavy paper pages (separated by one paper leaf) by their top edges on to bound-in tags.

CONTENTS:

1. Computus extracts

- a. f. 1r/1-15 Mnemonic computus verses on dating of Easter: **uersus de lun(a)** | '[. . .] [qu]erere si uellis bis quintam cynthiam quan[. . .]'; ends: '[. . .] die phoebi sequenti pascham habeta';
- b. f. 1r/16-28 monthly list, "Argumentum ad inueniendum in quota hora luna accendatur": **de lun(a) accend(enda)** | '[Luna] Ianu(arii) accend(itur) | [Luna] febr(uarii) accend(itur) Inter medium [sic] noctem et gallicinam'; ends: '[Luna] dece(m)b(ris) accend(itur) Inter mediam noctem et uesperam' (cf. Henel 1934: 56-58);
- c. f. 1r/29 Title (the text was on a subsequent lost leaf): **uersus de diebus**: [Note: The beginning of each line is trimmed and the endings of the longer lines are lost in the crease. The folio is reversed.]
- f. 1v/1-2 Added roman numerals 'i . . . xxviii. x[xviii] [. . .]';

2. Regnal Lists

- a. f. 1v/3–15 West Saxon regnal list: (beg. imperf.) ‘rice 7 heold. xxxviii. wint(r)a 7 vii. monað’; ends: ‘lond o[n] | walum geeodon’ (coll. as “N”, Dumville 1986: 24–25; cf. Dumville 1985);
- b. f. 1v/16–21 East Saxon regnal list: **de regibu(s) orientaliu(m) seaxonum**: | ‘OFFa sighering sighere sigberhting . . . geseceg seaxneting’;
- c. f. 1v/22–25 Another: **Item de regibv(s) orientaliu(m) seaxonum**. | ‘Swiðred sigemunding sigemund sigeharding . . . saberht [or ‘faberht’] sledding’;
- d. f. 1v/25–28 Another: ‘**item de regib(us) orientaliu(m) seox(o)[num]**’ | ‘Sigered sigericing . . . sledding ðonan forð’ (items 2a–d. ed. Sweet 1885: 179, items 2b–d ed. Dumville 1986: 31–32).

[Note: A few letters are trimmed from the end (right side) of the lines.]

3. fragments from the “OE Martyrology” (this fragment ed. Sweet 1885: 177–78 and as MS “A” Kotzor 1981: 2.55, 57, 59, 61, coll. Herzfeld 1900: 56–60), items are numbered as in Kotzor:

(64A) f. 2r/1–3 ending of 14 April, Sts. Valerian, Tiburtius, Maximus: ‘[. . .] mid hiora fiðra flyhte . . . noma wæs maximus.’;

(65A) f. 2r/4–27 18 April, St. Eleutherius: ‘ON ðone eahtategðan dæg’; ends imperf: ‘se casere hio heht gemartyria[n] [. . .]’;

[Note: Several lines cut from the bottom edge contain the last line of “Eleutherius” and the beg. of “Aethelwald.”]

(66A) f. 2v/1–8 from 21 April, St. Aethelwald: (beg. imperf.) [. . .] ‘ðon ðe he tuelf gear . . . gehearan | ge her spræcan.’;

(67A) f. 2v/9–26 from 23 April, St. George: ‘ON ðone ðr’i’o 7 twentegðan dæg’; ends imperf: ‘oððe on siðfæte ðonne (g)e(fylg)e (s)e (ðin) |[. . .]’ [right side of line 26 partly trimmed off (lower portions of letters in round brackets trimmed)].

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———. “The West Saxon Genealogical Regnal List and the Chronology of Early Wessex.” *Peritia* 4 (1985): 21–66.

———. “The West Saxon Genealogical Regnal List: Manuscripts and Texts.” *Anglia* 104 (1986): 1–32. [facs. f. 1v]

Hemel, Heinrich. *Studien zum altenglischen Computus*. Beiträge zur englischen Philologie 26. Leipzig: Bernhard Tauchnitz, 1934.

- Herzfeld, George, ed. *An Old English Martyrology*. Early English Text Society o.s. 116. London: Kegan Paul, Trench, Trübner, 1900; repr. Millwood, NY: Kraus, 1981.
- Kotzor, Günter, ed. *Das altenglische Martyrologium*. 2 vols. Abhandlungen der Bayerischen Akademie der Wissenschaften, philosophisch-historische Klasse, N.F. Heft 88 (1981). [facs. of f. 2r, 1.46*]
- Sisam, Kenneth. "Anglo-Saxon Royal Genealogies." *Proceedings of the British Academy* 39 (1953): 287–348.
- Sweet, Henry, ed. *The Oldest English Texts*. Early English Text Society o.s. 83. London: Trübner, 1885.

169. London, British Library, Additional 40165 A
Cyprian, "Epistolae" (fragments);
"OE Martyrology" (fragment) (fragmentary flyleaves
from a monastic miscellany, Add. 40165B)
[Ker 132, Gneuss 297/298, Lowe 2.178]

HISTORY: Add. 40165 A.2 is of A-S provenance (Wessex?), a late 9c or early 10c fragment of the "OE Martyrology" (on date see Kotzor 1981: 1.116*), a cut-down bifolium once serving as flyleaves, along with the remains of a quire from a late 4c copy of Epistles of Cyprian (bishop of Carthage, d. 258), also of A-S provenance (Add. 40165 A.1), in a 12c monastic miscellany (Add. 40165 B). The volume was purchased by the B.M. from Sotheby's, 12 Dec. 1921 (Lot 504) and the older elements removed by B.M. A printed bookplate on a modern flyleaf in Add. 40165 B says it was "bequeathed by the will of [Bernard] Edward [Howard, 12th] Duke of Norfolk (d. 1842) to remain in his family. Henry Howard & the Eyre Esq., Executors." The former flyleaves were bound separately as ff. 1-7 in a modern portfolio in 1947. See the description to B.L. Cotton Julius A. x [200] for the history of the "Martyrology."

[Note: The assemblage was removed from its medieval cover when accessioned to the B.M., allowing the Cyprian to be rearranged as far as possible according to its original disposition. The old leather cover is kept separately (shelfmark SAL Cupd 118 a). It is a thick white leather cover, now brown on outside; total area front and back is 270 × 178 mm., with an inner leather spine reinforcement about 37 mm. wide and 175 mm. high. It was not a binding, but a folder or portfolio to which the flyleaves were sewn, the pattern of sewing holes on front cover matching the pattern of holes on f. 2. The front is 175 × 130, back is smaller, about 120 mm. wide from spine to fore-edge. Inscribed on front cover in black ink, early 13c, 'lib(er) iste | Glos [. . . s]up(er) Cantica | [. . .] 7 alia multis | sententia s(un)t [.] | lib[. . .]:]

CODICOLOGICAL DESCRIPTIONS:

Additional 40165 A.1 (Cyprian, ff. 1–5): five cut-down parchment leaves, comprising the remains of three sheets of a quire of 8, viz: 1/8, 3, 4/5, wants 2, 6, 7 (a collation supplied by Rev. Maurice Bévenot, S.J., pasted on the fly of the portfolio that holds A.1 and A.2). Sheet 1/8, a contiguous bifolium, has been cut down to a height of 172/180 mm. Sheet 1 (f. 1) has width of 90 mm., sheet 8 (f. 5) is 175 mm. wide Sheet 3 (f. 2) is a half-sheet, ca. 235 × 168 mm. (including 10 mm. under guard). Sheets 4/5 (ff. 3–4) are the inside bifolium, sheet 4 (f. 3) 182 mm wide, the height being cut down to 180 mm.; sheet 5 (f. 4) was cut down in width to 85 mm. and in height cut down to 180 mm., same as contiguous sheet. The outer edges of all sheets have been repaired or stabilized by small areas of vellum inlay. Most leaves are covered in whole or part by glue. The leaves were folded to fit as flyleaves in 40165 B, which has a page size of 180 × 112 mm. Sewing holes along the crease are evident on f. 2.

[Note: Thompson et al. 1913–1930, pl. 101, 102, described the positions of the leaves before they were released from the book: “Fragment A [ff. 1, 5, sheets 1–8] bound as the third and last leaf but two of the volume. . . . Fragment B [f.2, sheet 3], bound transversely as the second and last leaves of the volume. . . . Fragment C [ff. 3–4, sheets 4–5] bound as the first and last leaves of the volume.” “The A-S bifolium formed the fourth [leaves] from either end.”]

F. 3r has the table of contents of the medieval volume, black ink, 12/13c, which indicates that the incorporation of these leaves was contemporary with the medieval book. Arrangement seems to be HHHH. Single bounding lines to the columns; f. 2, the largest sheet, has 24 lines of writing remaining (line space ca. 7 mm.); the top margin is very generous, 65/67 mm. Parchment is in bad condition because of glue and wear; the parchment is thin, hair sides tan, flesh sides gray. Lowe calculates the original page size as 365 × 260 mm., written space as 225 × 190 mm., upper margin as ca. 70 mm., in 4 narrow cols. 40 mm. wide (col. width varies 35/40 mm.), containing about 10 letter spaces each, calculated lines of writing 33, ruled on flesh sides two or more leaves at a time. Written in “uncial of the oldest type” (Lowe) in brown ink in three columns, ruled in drypoint with prick marks along left of outside column to guide rules across the page, single bounding lines on columns, mostly very faint. Biblical quotations are indented and in red ink, which is better preserved. Pale brown offsets running crossways visible along top third of f. 2r. On f. 5 a pair of holes in the inner column, lines 5–6 up, has been covered with repair mesh. See also the description in Thompson et al. 1913–1930: no. 101.

[**Note:** The history of these leaves as given by Bévenot (1980) is worth recounting. They are part of a quaternion from one of the oldest uncial books known, written in Africa scarcely a century after Cyprian's martyrdom in Carthage in 258. The four-column format of this well-prepared and -executed book appears to be an archaic leftover from the format of the papyrus roll, and this is the only extant Latin manuscript so arranged. The contents of the quaternion, Epistles 55, 74, 69 in that order, form a specific textual tradition found only in a group of much later English manuscripts, which also share a number of common readings with Add. 40165 A.1. The lack of subscription at the end of Ep. 74 seems to indicate that these letters were compiled and copied in Africa from the original register of his correspondence that Cyprian kept and formed the archetype of a strictly English tradition derived directly or indirectly from this manuscript, which must have come to England early (with Hadrian?). Epistle 74 is Cyprian's attack on Pope Stephen's insistence that heretics and schismatics must not be rebaptized upon readmission to the Church. As Cyprian's position was heterodox, this may account for this quaternion being removed from its codex in the Middle Ages and ending up as binding material. Bévenot suggests tentatively on the basis of certain textual and historical circumstances that the medieval provenance of the African book may have been the Cisterian abbey of Fountains in Yorkshire; the plain style and austere contents of the volume from which the leaves were taken would be consistent with a Cistercian provenance, but it is harder to explain how an OE manuscript (supplying the other flyleaves) would have come to be there.]

Additional 40165 A.2 ("OE Martyrology," ff. 6–7): A cut-down center bifolium, flesh outside, 180/185 × 145 mm. (f. 6), 185 × 120 mm. (f. 7). Membrane is very thick, stiff and dark, especially on the hair sides which are not affected by glue. F. 6r is rubbed but seems free of glue; f. 7, outer lower quadrant is affected by glue; f. 7v is very rubbed and largely effaced, as are the glue-affected parts of f. 7r. Writing area (f. 6) is about 120 mm. wide, trimmed on the outer edge so that some letters are lost. Remaining writing area height is 170 mm. but several lines have been trimmed at the top, ruled with drypoint, 28 lines on f. 6, 29 on f. 7. Writing is pointed insular minuscule; ink is very black on hair sides, brown and fading on flesh sides. Red initials and rope decorations between sections on f. 6r/1 and ff. 6v–7rv. The other initials on f. 6r are in text ink. Detailed description by Kotzor (1981: 1.110*–117*, excellent facsimile of f. 7r, 1.111*).

Additional 40165 B. (12c monastic compilation) Fols. 86, now in a 20c B.L. binding. Membrane smooth, crisp, generally low H/F contrast, arranged HFHFH(F), sizing and quality of membrane in quires VII–VIII poor. Collation: I–II¹² (ff. 1–24), III¹⁰ (ff. 25–34, 3 spine stubs), IV¹⁰ (ff. 35–44), V¹⁰ (ff. 45–54, 3 spine stubs), VI–VII¹² (ff. 55–78), VIII⁸ (ff. 79–86). Page size 180 × 112 mm. Text area 135 × 85/90 mm.

Pricked and ruled with drypoint, single bounding lines, for 28 lines quire I, 33 lines, quires II-VIII, long lines except ff. 26r-34v (most of quire III) prepared for two columns, 33 lines, columns 42 mm. wide. Written by a single small hand in ink that is in various reddish browns. Ff. 61-83, lower portions, have suffered considerably from damp.

CONTENTS:

Add. 40165 A.1 (ff. 1-5) Fragments of Cyprian, Epistles 55, 74, 69:

- f. 1 (parts of two cols. remaining, mostly illegible, cf. Diercks and Clarke 1999: 772-73) fragments from Ep. 55 (chs. 27, 29): (recto, col. a) 'facit daemo|niis <et> idolis | seruit . . .', (col. b) 'ab idol|atri]ae crim|ine] | cvm co|nstat] . . .' (coll. Diercks 1994: 290/491-292/501); (verso, col. a, trimmed on left) '[nostra] duri|[tia et c]rudeli|[tate d]um fruc|[tus pae- ni]ten|[tiae];' (verso, col. b) 'aput infe|ros confes|sio non est . . . in | [ea intus in]uene|[erit iu]dic[abit]' (coll. Diercks 1994: 293/532-294/543);
- f. 2 (three cols., very large top margin, bottom trimmed so that 23 lines remain; cf. Diercks and Clarke 1999: 773-74) from Ep. 74: (ch. 3, recto, col. a) '[re]||tro nusquam | omnino prae|ceptum est ne|que conscrip|tum . . . est quaeue | praesumptio | humana' (coll. Diercks 1994: 567/53-58); (col. b) '[praecep]||ta soluit et | praeterit hu|mana tradi|tio . . . hominum | docentes | item [. . .]' [bottom three lines mostly illegible] (coll. Diercks 1994: 567-68/60-64); (col. c, lines 1-15) '[pau]||lus commonet | ipse quoque | et instruit | dicens . . . ab eius- modi' (the rest of the column appears to be blank); (ch. 4, verso, col. a) 'non baptizent | sed commu|nicent tan|tum (illegible after line 9-10 'here|ticorum exem,' coll. Diercks 1994: 568/73-78, to '[caeci]'), (col. b) 'aput here|ticos ecclesia . . . (mostly illegible after line 8, 'quia,' coll. Diercks 1994: 569/81-84, to '[unitate]'), (ch. 5, col. c.) '[bap]||tizantur in|nouati et sa(n)c|tificati . . . extra eccle|siam natus | templum d(e)i fi- eri' (coll. Diercks 1994: 569/88-93);
- f. 3 (three cols, top margin trimmed somewhat and bottom trimmed so that 21 lines remain; cf. Diercks and Clarke 1999: 774) from Ep. 74: (ch. 5, recto, col. a) 'non [potu]isse | perc[ipere] qua|si . . . hereticos | spiri- taliter | nasci ubi' (coll. Diercks 1994: 570/101-106); (chs. 5-6, col. b) 'baptisma es|se dicunt . . . nasci|tur manifes|[tat]' (coll. Diercks 1994: 570/109-113); (ch. 6, col. c) '[fil]||ios d(e)i heresis | per chr(istu)m potest . . . eam lauacro | aquae' (coll. Diercks 1994: 571/116-120); (ver- so, ch. 7, 8, col. a) 'ualentini et | appelletis . . . sa|cerdotalis lo|[ci]' (coll. Diercks 1994: 572/138-573/143); (ch. 8, col. b) 'et nunc prae|ceptum hoc . . . dat honorem | d(e)o qui marci|[|oni]' (coll. Diercks 1994:

573/146–150); (col. c) ‘fornicari nas|ci d(e)i . . . ecclesiae [uni]tatem tuen[|]tes’ (coll. Diercks 1994: 573/153–157) (cols. b-c of recto and cols a-b of verso transcribed Thompson et al. 1913–1930: facing pl. 101 (a) (b));

[Note: Thompson et al. give colored facsimiles of f. 3r/v, 5r as they were before they were released from the medieval book, only cols. b-c showing on a side. On f. 3v, col. b has been lightly erased and the 12/13c table of contents of the 12c manuscript has been entered : ‘H(ec) in isto volumine <con>tinen(tur) | Cantica Glosata . . . Exp(ositi)o auctoritatu(m) | multar(um)’ (see the “contents” of Add. 40165 B below, where wording of contents is given for each item).]

f. 4 (cut down so only col. a and part of b remains; cf. Diercks and Clarke 1999: 774) from Ep. 74, ch. 8, cont.: (recto, col. a) ‘captiuitatem | tradimus dia|bolo’ (mostly illegible, coll. Diercks 574/160 . . .); col. b beg. ‘excr[escunt]’ (= Diercks 574/167); verso is totally illegible;

f. 5 (three cols., trimmed at bottom so that 21 lines remain; cf. Diercks and Clarke 1999: 774–75), from Ep. 69: (recto, ch. 3, col. a) ‘aepiscopo le|gitima ordi|natione . . . traditione | contempta | nemini’ (coll. Diercks 1994: 474/68–72); (chs. 3–4, col. b) ‘nullo modo | potest foris e|nim . . . scrip|tum est | in domo una’ (coll. Diercks 1994: 474/73–79); (col. 3) ‘[dici]||tur patrem | tuum et ma|trem tuam . . . in eccle|siam uictu|ros et ab inte||ritu’ (coll. Diercks 1994: 474/81–475/85); (ch. 5, verso, col. a) ‘fit et proph|nus domini|cae . . . u|nanimes in | domo’ (coll. Diercks 1994: 476/101–105; a later hand has traced over the letters in lines 1–14); ‘[pa||]nem uocat de | multorum . . . significat co`m`|mixtione ad||unatae’ (coll. Diercks 1994: 476/108–477/112); (ch. 5–6, col. c) ‘[ha||]bere gratiam | posse . . . re|licto [episcop]o | [alium] sibi’ (coll. Diercks 1994: 477/115–119) (f. 5r cols. b-c transcribed by Thompson et al., 1913–1930, facing pl. 101 (c)).

Add 40165 A.2 (ff. 6–7) “OE Martyrology,” 2–10 May (this fragment ed. Sisam 1953 and as MS “E” Kotzor 1981: 2.75–101, odd-numbered pages; items numbered as in Kotzor):

(75E) f. 6r/1–9 2 May, St. Athanasius: (top line trimmed) ‘ON ðone æfter-ran d(a)eg þæs [. . .] | S(AN)C(T)E athanasi he uuæs biscop . . . godes snyttro gefylled’ (Kotzor 75, 77);

(76E) f. 6r/10–21 3 May, Pope Alexander I, Sts. Eventius and Theodulus: ‘On ðone þriddan dæg ðæs monðes . . . alexandre uuæs se fifta papa æfter s(an)c(t)e petre’ (Kotzor 77, 79);

(77E) f. 6r/22–26 3 May, Discovery of the Holy Cross: ‘ON ðone ilcan dæg biþ sio ti(.d . . . uuæs soðlice cr`i`stes [ro]d’ (Kotzor 79, 81);

- (78E) f. 6r/26–6v/12 (top two lines on verso trimmed off) Rogation Days: ‘ymb þas d[agas utan] | hwilum [ær] hwilum æfter bioð’ (f. 6v) ‘[. . .] (agoten) fore allum monnum . . . gief we ure monnum forgifað.’ (Kotzor 81, 83);
- (79E) ff. 6v/13–7r/16 (top two lines on recto trimmed off) 5 May, Ascension Day: ‘ON ðone fiftan dæg þæs monðes’ (f. 7r) ‘[. . .] annes [for heanes] wære oð monnes suioran . . . 7 se forhtlica wind onræsde.’ (Kotzor 85–91 odd-numbered pages);
- [Note: A supplementary fiche shows enhanced images of f. 7rv.]
- (80E) f. 7r/17–7v/5 (top two lines of verso trimmed off) 6 May, St. Eadberht: ‘ON ðone sextan dæg þæs monðes’ [the lower half of this page is blackened and difficult to read and the top extant line of the verso is illegible] (f. 7v/2) ‘[. . .] dryhtan forg(yfe)ð on ðære stowe ræste . . . S(an)c(t)e cuðbrehthe lichoma ær on resteð’ (Kotzor 91, 93, 95);
- (81E) f. 7v/6–9 7 May, St. John of Beverly: ‘[ON ðone s]eofopan dæg þæs monðes . . . [ðæ]re stowe ðe is nemned derewuda’ (Kotzor 95, 97);
- (82E) f. 7v/10–12 [mostly illegible] 8 May, Discovery of St. Michael’s Church: ‘[ON ðone eahtep]an dæg þæs monðes . . . walde þone fear sceotan se stod on þæ` s` cræfes dura’ (Kotzor 97);
- (83E) f. 7v/13–26 8 May, St. Victor Maurus [mostly illegible]: ‘[. . .] biþ S(an)c(t)e uictores þrowung [ðæs] martyres . . .’ [ending illegible] (Kotzor 97, 99, 101);
- (83a/E) f. 7v/27–28 [mostly illegible] 9 May, Beginning of Summer: ‘[. . .] fruma [se] sumor [. . .] | [. . .] 7 on [æ]fen on setl’ (Kotzor 101);
- (84) f. 7v/29 19 May, St. Gordianus (beginning [first half of line illegible]): ‘[. . .] þæs martyres ti[i]d S(an)c(t)i gordi[ani]’ (Kotzor 101).
- Add. 40165 B Monastic Compilation (cf. B.M. Additional Catalogue 1950: 64–66, whence most of the bibliographical comments below; titles as in medieval TOC on f. 3v given after each item) [images are not provided]:
- 1 f. 1r–16v **Cantica Glos(ata)** (title in the hand of the list of contents in A, f. 3r): commentary on the Song of Songs, described on the cover as “Glosu[le] super Cantica.” Pref. beg. f. 1r/1 ‘LIBER iste uocat(ur) canticu(m) canticor(um) . . . d(eu)s ipse sic p(ro)nunciat(ur) p(er) pat(ri)archa(s) 7 p(ro)ph[et]a(s). ipse id(em)’; text f. 1v/13 ‘OSCVLETVR ME. i(d est) delectet [corr. from ‘-at’] me’; ends: ‘ac bone op(er)ationis’ [‘Cantica Glosata’].
 2. ff. 17r–25v Excerpts from St. Gregory’s homilies on Ezechiel: **Sententie S. Gregorii Svp(er) ezechielem** | ‘QVOD MOYSES QVOQ(VE) | p(er) allegorię misterium’; ends: ‘Na(m) cui c(um) paup(er)tate b(e)n(e) c(on)uen(it) n(on) e(st) paup(er)tate’ [‘Except(i)o(n)es G(regorii) Sup(er) ezeci`elem’] (PL 76.796–1007).
 3. ff. 26ra–29rb The alphabetical collection of proverbs from the Sententiae of Publilius Syrus and the “De Moribus” of Pseudo-Seneca: **INCIPIVNT PROVERBIA**

SENECE | P(ER) ORDINE(M) ALPHABETI DISPOSITA | 'ALIENU(M) (est) o(mn)e q(ui)cq(ui)d opta(n)do euen(it)'; ends: 'Zelari aut(em) ho(m)i(ni)b(us) uitiosu(m) est'. ['P(ro)u(er)bia Senece P(er) alfabet(um)'] Printed at Leipzig, 1490, and elsewhere. See Royal MS. 7 A. iii, art. 7.

4. ff. 29va–31vb/10 The paraphrase of the Disticha of Dionysius Cato, in leonine hexameters, known as “Cato Novus.” In four books; INCIPIT LIBER. CATONI [sic] | ‘Lingua pat(er)na sonat q(uod) ei sapie(n)tia donat’; ends: ‘Mens paup(er)tina (con)iu(n)ct(it) carmina bina’ [‘Cato Nou(us)’]. For another copy see Add. MS. 21213, f. 12.
5. ff. 31vb/11–34rb/27 The “Ecloga Theoduli,” a pastoral dialogue composed about the middle of the 9c, possibly by Godescalc [of Orbais]: INCIPIT LIBER THEODORI. | ‘ETHiupu(m) terr(as) ia(m) feruida torruit estas’; ends: ‘De fine q(uod) restat. ne desp(er)atio ledat.’ | Explicit LIBER THEODORI. Rest of 34vb blank. [‘Theodolvs’] (cf. Manitius, *Gesch. der lateinischen Literatur des Mittelalters*, I, pp. 570, 572), and included from the 10c in the school collection of Libri Catoniani, following Cato’s Disticha from the 12c (cf. M. Boas, “De Librorum Catonianorum historia et compositione,” *Mnemosyne*, n.s. 42 [1914]: 17). In Add. 21213 it is found in association with both the “Cato Antiquus” and the “Cato Novus.” In the present text the character Pseustus is called Psex-tis, recalling the form “Sextis” in the “Bataille des Sept Arts” of Henri d’Anderli (13c, cf. G. L. Hamilton, “Theodulus: A Mediaeval Textbook,” *Modern Philology* 7 [1910]: 182).
6. f. 34va/1–16 Two excerpts from St. Gregory, Epistles, xiv, Ep. 17 (PL 77. 1326, 1327): [title trimmed at top edge of page] Rescripta s. G. ad eund(em) felicem ep(iscopu)m | ‘Manifesta peccata n(on) s(un)t occulta correpti(o)n(e) purganda . . . licentia(m) multi p(er)iclitent(ur)’; (line 8) ‘Nec liq(ue)o i(n) hac sollicitudinis parte . . . a fidelib(us) usq(ue) ad satisfactione(m)’ Rest of f. 34v blank.
7. ff. 35r–69r Commentary on the Apocalypse: INCIPIT LIBER APOCALYPSI(S) IOH(ANN)I(S) AP(OSTO)LI | ‘LEGITVR istoriace q(uod) beatus ioh(an)ne)s euang(e)l(ia)m p(re)dicand. vii ec(c)lesi(as) in asia | (con)struxerat’; ends: ‘cum omnibus nobi(s) i(n) indulgentia peccator(um) u(i)ror(um) [?] gratia | uobis tribuatur a d(omi)no. AMEN | uerum (AMEN)’ [‘Apocal(ypsis) Glos(ata)’].
8. ff. 69v–80r/16 The work variously attributed to St. Ambrose (PL 17.1057), St. Augustine (PL 40. 1091), St. Isidore (PL 83. 1131), Leo IX (PL 143. 559), and Ambrose Autpertus: Incipit liber beati Gregorii | De conflictu uitior(um) atq(ue) Virtutum | ‘APOSTOLICA uox clamat’; ends: ‘h(e)c legendu(m) 7 aliis t(ra)d(er)e debes.’ [‘Greg(orius) de (con)fliktu v(ici)or(um) 7 Virtutu(m)’].
9. a. f. 80r/17–80v/19 Excerpt from sermon attributed to St. Augustine: Sermo beati Augustini ep(iscop)i in depositione defuncti | ‘TEMPVS q(uo)d int(er) ho(minis) morte(m) . . . u(er)o illi ali [sic] alio tolerabili(s) p(er)maneb(i)t(ur)’ [‘Sermo S. Avg(ustini) in depo(sitione) defuncti’], cf. PL 157.1059A.
- b. f. 80v/20–81r: Item e[is]de(m) de resurrectione mortem | ‘IAM u(er)o de resurrectione carnis . . . (f. 81r/18) aut ita resurrectura credenda s(un)t. ac non |

- poti(us) correcta emendataq(ue) natura' ['Idem de Resurr(ecti)one'] [16 illegible lines follow]; (cf. PL 40. 272–73).
- c. f. 81v/1–23 Various commonplaces: **Augustinus** | 'Salomon inq(ui)t uir tantę sapientię'; (line 5) '**Hieronimus** Salomon peccauit 7 offendit d(eu)m'; (line 8) **Ambrosius** 'Salomon ille mirabil(is) q(u)i meruit . . . sententia premereri n(on) potuit'.
10. ff. 81v/23–82v/7 Moral verses of the Seven Sages, commonly printed among the works of Ausonius: **VII** | **Septem sapientium sententiis** [sic] 'septenis u(er) sib(us) explicate. | Ipsor(um) (est) obseruatu(m) vt bini ultimi u(er)sus p(er) antiteta finia(n)t(ur) | **B**[. . .] **perigenens** | 'Quena(m) su(m)ma boni est. mens se(m)p(er) conscia recti'; ends: 'nil nimius satis (est). neste n(on) hoc nimiu(s)' ['De vii. sapie(n)ti(bus)']; the heading here agrees with Basle MS. B. x. 35 (cf. E. Woelfflin, *Publii Syri Sententiae*, 1869, p. 149).
11. a. ff. 82v/8–85r/3 Miscellaneous theological extracts, some bearing on canon law: beg. 'Multis mod(is) dimittit(ur) peccatu(m) . . . delectatione pravi op(er)is assidui i(n)iq(ui)tate sermonis' ['Q(u)ot modis remittat(ur) pecc(atu)m | 7 alie s(ente)n(ti)e plures'];
- b. ff. 85r/4–86vQ(UO)DNULL(US)C(UIUS)C(UN)Q(UE)ORDINISCLERIC(US)DEBEAT RESPOND(ER)E LAICO(S) DE C(RI)MINALI | 'Distinguenda s(unt) capitula i(n) causis' [ending is illegible] ['Expo(siti)o auctoritatu(m) | multar(um)'].

PHOTO NOTES: Fol. 7 is damaged, darkened on the recto by paste and worn and rubbed to illegibility on the verso. Enhanced images from the film are included on a supplementary fiche. Also consult the excellent facs. of f. 7r in Kotzor (1981: 1:111*). Images of the now separate 12c volume are not supplied.

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178. London, British Library, Cotton Caligula A. xiv

Troper; Troper/Sequentiary;
OE Lives of Saints (fragmentary)
[Ker 138, Gneuss 309/310]

HISTORY: Compilation of three manuscripts: (1) ff. 1–36, a fragmentary but sumptuously illustrated and decorated A-S troper of the third quarter of the 11c containing feasts of the *proprium de tempore* and the *proprium sanctorum*, from Winchester or Worcester (though Canterbury and Hereford have also been proposed, see Planchart 1977: 1.45–49, Teviotdale 1992: 409–11); as this part shows no occasions for a specific locale, all English saints apparently having been omitted, and liturgical mistakes are not corrected, Planchart suggests it was intended for “a high dignitary,” perhaps Edward the Confessor, and he calls it “not so much a service book as a vast anthology of tropes” (Planchart 1977: 1.55); (2) ff. 37–92, a fragmentary English collection of the second half of the 12c containing sequences prefaced by troped Kyries and Glorias, probably from Worcester; (3) ff. 93–130, a fragmentary collection of saints’ lives in OE of the mid-11c. Fol. 1r shows signs of glue; similar but fewer such signs on the back outside page, f. 92v suggest that the first two parts may have been together before Cotton’s time and in fact were probably joined together some time towards the end of the 12c at Worcester, as is indicated by a series of lead point annotations made in both parts 1 and 2 in the early 13c (Teviotdale 1998: 220). It is not certain when or by whom the entire manuscript was compiled. Part 3 belonged to Thomas Allen (1540–1632); extracts in Bodleian James 6 (3843), pp. 5–10 are said to be from “MS. Th. All.” and the number ‘67’ on f. 93r agrees with “4° MS 67” in the catalogue of Allen’s manuscripts of 1622, now Bodleian Wood F. 26 (8488), at p. 8 (Watson 1978: 285, a facsimile of Wood F. 26, p. 8, showing the entry: ‘67: Quadriloqui(um) Vita S. Thomæ, cf. f. 111). This part was consulted by Brian Twyne (1581–1644) for his Saxon vocabulary. By 1696 the compiled manuscript was in the Cotton library, cf. Thomas Smith’s *Catalogus librorum manusccriptorum bibliothecae Cottonianae*, p. 34 (ed. Tite 1984).

CODICOLOGICAL DESCRIPTION: Three unrelated manuscripts. The volume is very tightly bound and severely trimmed to produce a uniform page height for all three components of 220 mm., the troper pages being 220 × 130 mm., the sequentiary 220 × 132 mm., the OE part 220 × 122 mm. The last trimming is post-Cotton (cf. partially trimmed signature on f. 69r). Edges gilded. Rebound in half-leather and buckram with Cotton arms in November 1962. Foliated in ink in single 17c series, 1–92 (troper) [92* modern? vellum leaf, foliation modern B.L. pencil] + 93–130 (OE), which constitutes the “official” foliation; a cancelled pencil foliation on lower right of versos begins on f. i and runs one ahead of the current official foliation. Detailed descriptions of the first two parts are given by Planchart 1977: 1.43–50, Hartzell 2006: 235–43.

Troper (ff. 1–36 = Hartzell no.128, Gneuss 309) All quires have suffered losses, but are of 8, HFHF. Membrane is stiff, but with suede-like surface, H/F contrast varies; sometimes there is little, sometimes hair is dark and shiny, in contrast to the buff-colored suede-like sides. Page is 220 × 130 mm., pricking has been trimmed, text area is 162 × 84 mm., ruled across sheet on hair sides, double bounding lines, ruled in drypoint for 15 lines, generously spaced ca. 11 mm. apart to accommodate writing and neumes. The troper is an elegant deluxe illustrated volume with elaborate decoration arranged to serve the reading hierarchy. Text is in a small precise Anglo-Caroline minuscule in black ink, above which is a continuous line of upright staffless A-S neumes written by the main scribe, melismata occasionally drawn out into the margins (cf. f. 5r; for description of neumes see Hartzell 2006: 238). One large acanthus decorated initial in gold leaf with colored highlights and ink outlines, f. 2r, **HODIE CANTANDUS EST NOBIS** (Nativity); other major initials are undecorated but in gold leaf: ‘V’, f. 1r, ‘I’ f. 1v, ‘Q’ f. 4r, ‘H’ f. 5v, ‘L’ f. 7v, ‘Q’ f. 9v, ‘A’ f. 10r, ‘S’ f. 11v, ‘S’ f. 12v, ‘Q’ f. 18v, ‘E’ f. 19v, ‘I’ f. 20v, ‘D’ f. 22v, ‘L’ f. 25v, ‘C’ f. 26v, ‘G’ f. 29v, ‘I’ f. 30v, ‘S’ f. 36v; the other initials of same rank are in colored paint or ink. Titles are in orange-red capitals. Internal divisions of hymns are in large and carefully-drawn colored capitals, but smaller than the initials, in a subdued palette of violet, pale green, red, ochre, pale blue. Early 13c lead point annotations run through both parts 1 and 2, e.g. 33v, 67r, mostly introducing additional introit tropes (Teviotdale 1998: 220–21, a list on 226).

Large illuminated illustrations “in a heavy non-English style contemporary with the writing” (Hartzell 2006: 235). They are bordered by non-liturgical verse inscriptions (for which, see “Contents,” below). The preparation of the page is modified to accommodate them, and in some cases they intrude upon the previously-written text while in others the text overlies

the pictures. They are: f. 3v, in a frame 118 × 81 mm., on flesh side, St. Stephen shown as a deacon, holding in right hand book and censer, in left towel and bush or flowers, frame borders in gold leaf, with white and gold shading between, gold for major areas of clothing, attributes and nimbus, face delicately painted in pink and white, purple/white volute to right of saint's head; f. 18r, hair side, frame 165 × 82 mm., the Ascension with Virgin and Apostles below, predominant color red and reddish brown and violet, red floral decorations at corners, with gold bands on clothing, especially of the Virgin; f. 20v, flesh side, frame 92 × 85 mm., with knotwork corners, Elizabeth with the infant John the Baptist, frame is yellow with red shading, lap of mother is ochre, clothing of men is violet, background is green, infant's clothing and bands are chrysoegenous; f. 22r, hair side, frame 181 × 91 mm. Peter delivered from prison, scene in three registers, frame is yellow with brown highlighting, bricks are scarlet and pink, figures of Peter has scarlet tunic, angel in white with pink highlights, figure under shield has bright red tunic, bands and details in gold leaf, the text with neumes intrudes into the picture space; f. 25r, flesh side, frame 162 × 90 mm., St. Lawrence in two registers, frame red with yellow highlights top and bottom, garish colors, the judge in top register has dark violet cloak with yellow around the legs, Lawrence is in various lighter shades of purple and lilac, background is green, the lower register show Lawrence's body in pink and red with black wispy flames, angel is in brown and ochre with gold highlights, background is violent yellow-ochre; (from this point the pictures seem by a different artist with a heavier style) f. 26r, flesh side, unframed at top and bottom, 72 mm. high extending into the bottom margin, the sides of the frames coincide with double bounding lines, Joachim with an angel, the rampant goat and stump extend about an extra 30 mm. into the margin, the drapery is red, the animals are various shades of violet and lilac, the ground and vegetation is darker violet, the background is yellow; f. 26v, hair side, within drawn lines, 100 (to top of arch) × 82 mm., the Holy Family, the clothing is white with violet highlights, the man's cloak is red, faces are purple with incised ink lines, background is yellow; f. 29r, hair side, 80 × 82 mm, framed on two sides, St. Martin, restrained palette, uncolored background, figure on right in red, figure of saint in violet, with red and yellow nimbus (this picture seems to be by a different artist from others); f. 30v, hair side, 105 (to top of arch) × 82 mm., St. Andrew enthroned, figure and frame dominated by shades of violet, background bright red with yellow volutes and highlights, yellow highlights on clothing and columns; f. 31r, hair side, 83 × 61 mm., Pentecost, minimum color, figures drawn in brown inks with wash, side frames violet and white, background green; f. 36r, hair side, ca.

113 × 92 mm., Coronation of Virgin, cloaks and frame in red with brown highlights, light violet underdresses, yellow background.

Sequentiary (ff. 37–92 = Hartzell no. 129) Regular quires of 8, HFHF. Membrane is buff-colored, smooth, suede-like, somewhat limp, with very little H/F contrast. Page size 220 × 132 mm., writing area 172 × 85, with double bounding lines in drypoint. Page is set up with 14 4-line staves for music ruled in pale red ink, in which are entered Anglo-French neumes/notes, with space between for text. Staves are ca. 8 mm. high with 2 mm. between lines, space between staves is ca. 5 mm. high, and in middle of this space, the text is written, not resting on a line (on notation, see Hartzell 2006: 243). Text is in small semi-gothic script in red ink. One hand wrote the text (except for the two Sanctus, f. 42rv) and another the musical notation. In-text capitals are in red, violet, and blue. Larger initials are in various colors and often decorated. The beginning ‘C’ on f. 37r is elegantly done in gold leaf, but the incised designs within the bowl indicate it is not finished, nor is the incised ‘G’ on f. 41r, which has received no color. Hartzell (2006: 238) points out that “whole words, fragments of words, and staves are often missing.”

Lives of Saints (ff. 93–130 = Ker 138, Gneuss 310) Five quires of eight, HFHF, bound out of order, the first quire at the end. Most membranes are stiff, tan-colored, with some hair sides being shiny but otherwise very little H/F contrast, some sides crudely abraded (e.g., f. 121r). Individual pages are marked by water stains, smudges, small cuts, etc. Page size 220 × 122 mm. Writing area 176 × 113 mm. Double bounding lines both margins, ruled in drypoint on hair sides for 21 lines. Written in black ink in a fine small hand, probably all the same hand (Ker) though the ductus is larger on ff. 121/13–124v (Mildred). The acephalous St. Martin has small red or green internal initials and divisions marked by red numerals; the other two texts are headed by red rubrics and decorated large initials drawn in red or, in one case, green (f. 112r), without colored internal initials or marked divisions.

COLLATION: Flyleaves: ii (mod. paper) + i (mod. vellum singleton) + iv (vellum, singletons, last is numbered ‘i’ and has Cotton table of contents) + 1–92, 92*, 93–130 + ii (modern vellum) + iii (modern paper). Cottonian signatures on bottoms of first rectos of present quires. I⁸ wants 1, 2, sheet 7 attached to modern reinforcement (ff. 1–6, ‘A’), II⁸ inner bifolium removed, wants 4 but sheet 5 is f. 35 (ff. 7–12, ‘B’), III⁸ wants 1, 8 (ff. 13–18 ‘C’), IV⁸ wants 1, 7, 8 (ff. 19–23, ‘D’), V⁸ wants 3, 6, 8 (ff. 24–28, ‘E’), VI⁸ wants 4, 8 (ff. 29–34, ‘F’), VII^{8?} f. 36, sheet 1 of 8?, with f. 35 inserted from II (ff. 35–36). || VIII–XIII⁸ (ff. 37–92, ‘G–N’) || f. 92* added singleton || XIV⁸ wants 1, 8,

quire misplaced after XVIII (ff. 125–130, ‘S’), XV⁸ (ff. 93–100, ‘O’), XVI⁸ (ff. 101–108, ‘P’), XVII⁸ (ff. 109–116, ‘Q’), XVIII⁸ (ff. 117–124, ‘R’).

[Note: The collation of ff. 1–36 follows and confirms Hartzell’s (2006: 238). The OE part has an older set of signatures on bottom first rectos, ‘A-E’ written in red, corresponding to ‘O-S’, older foliation has been erased. The number ‘67’ on f. 93r, crossed out, refers to the number of this manuscript in Thomas Allen’s manuscript catalogue (Ker, *Cat.*, 173).]

CONTENTS:

old f.i’ recto Cottonian table of contents, verso blank.

Part 1: ff. 1–34[35]–36 Fragmentary A-S troper, containing feasts of the *proprium de tempore* and the *proprium sanctorum* intermixed. A-S staffless neumes in reserved but unruled spaces accompany the texts (for neumes, see Hartzell 2006: 231; trope incipits, chant cues, and introits ed. Planchart 1977: 2.21–29; full text Frere 1894: 101–23, but with many texts supplied by cross-references to the reconstructed “Winchester Troper” 3–68 and other sources, see Frere xxvii–xxxii; see also Hartzell 2006: 236–37, who gives only the liturgical skeleton):

[2 folios wanting]

- a. f. 1r/1–11 [line counts ignore the lines with neumes] beginning lost:
[first Sunday in Advent: “Incipiunt tropi de Aduentu Domini Nostri Iesu Christi” cf. Frere 1894: §1] ‘[. . .] CLARISONAS CHR(IST)O P(RO)MPSIT HIS VO|cibus odas . . .’;
- b. f. 1r/11–1v/7 TROPI DE | NAT(A)L(E) D(OMI)NI IN GALLICANTU |
‘VENIT DEVS HOMO FACTVS . . .’;
- c. f. 1v/7–15 TROPI IN | NATALE D(OMI)NI IN PRIMA MA(NE) | ‘IAM
FVLGET ORIENS . . .’;
- d. f. 2r/1–3v/4 HI TROPI CHR(IST)I SUNT NATIUITATE CANENDI. |
‘HODIE CANTANDUS EST NOBIS . . . hodierna die uisibilis apparuit
in n(ost)ra. Salutar(e)’;
- f. 3v/5–15 Illustration of St. Stephen, with inscription: ‘FLORIGERA
UITA. STEPHANUS PATET IPSE LEUITA / ALBO UESTITUS.
STOLAQ(UE) RUBENTE UENUSTUS / PALMAM UICTRICE(M)
UEGETANS SESEQ(UE) FELICE(M) / HUIUS NOS PRECIBUS NOS
PROTEGE CHR(IST)E ROGAMUS’ (see Frere 102);

[Note: The illuminator has erased the first line of the next item and painted over it.]

- e. ff. 4r/1–5v/7 beg. imperf. [“Tropi in natale Sancti Stephani.” ‘hodie incli-
tus martyr stephanus parady]sum laureatus ascendit’; ends: ‘spem | uite
manentis letabundus ita dicebat. (chant) D(omi)ne’ (cf. Frere §20);

- f. f. 5v/8–12 TROPI IN VIG(I)L(I)A I(O)H(ANN)IS (chant) ‘Ego aute(m)
| (trope) ‘HOC MIHI donauerat . . .’;
- g. ff. 5v/13–7v/12 IN NAT(A)L(E)EI(US)DE(M) AP(OSTO)LIET EV(AN)
G(E)L(ISTE | ‘HODIE CANDIDATI SACERDOTUM . . .’;
- h. ff. 7v/13–9r/15 TROPIINNAT(A)L(E)S(AN)C(T)ORU(M)INFANTU(M)
| ‘LAVDIBVS ALTERNIS PVEROS . . .’;
- i. f. 9v/1–15 IN DIE CIRC(V)C(ISIONIS. D(OMI)NI. | ‘QVOD PRISCO
[sic] VATES CECINER(UN)T . . .’; ends imperf.: ‘hodie laetemur omnes
eya dic domne eya’;
[1 folio wanting, 4 of quire II; f. 35, displaced, is properly 5 of II]
- j. f. 35rv [“Tropi in Epiphania Domini” (cf. Frere §54)] [‘Eia sion gaude et
letare aspectu dei tui’ (chant) ‘Ecce [aduenit].’ (trope) ‘Cui materies
celi & terre’ ends: ‘querentes natum regem’
[Note: The words ‘& dicentes’ (chant) “Uidemus” are missing at the end of f. 35v,
but only those. The text seems to go without other loss from f. 35v to f. 10r; cf. Frere
§57, Planchart 23.]
- k. ff. 10r/1–11v/7 TROPI IN PURIFICATIO|NE S(AN)C(T)E MARIÆ. |
‘ADEST ALMA UIRGO PARENS ADE(ST) | uerbum caro factum . . .’;
- l. ff. 11v/7–12v/3 TROPI IN ADVNTI|ATIONE S(AN)C(T)E MARIÆ |
‘SPLENDIDVS ADVENTU(M) GABRIEL | denuntiat alnum . . .’;
- m. f. 12v/3–15 TROPI | IN DOMINICA DIE PALMARU(M) | ‘SVSPENS-
VS LIGNO PATRI SIC FILIVS | in fit . . .’; ends imperf. ‘sic quonda(m)
chr(ist)o dauid cantauerat almus.’ (chant) ‘D(omi)ne’ [. . .];
[folio wanting; the missing texts are the end of “Palm Sunday,” presumably
“Angelica de Christi Resurrectione,” and the beginning of “Easter,” cf. Frere
§§ 82–84]
- n. ff. 13r/1–15r/13 [“Dominica Dies Pasche”] beg. imperf.: alleluia. Alleluia.
AD PSALMU(M) | ‘EN ego uerus sol occasum meum noui . . .’;
- o. ff. 15r/14–16r/6 FERIA S(E)C(UN)DA | ‘PROMISSIONIS SVÆ MEMOR
|| filii israel . . .’;
- p. f. 16r/6–16v/8 F(E)R(IA) .III. | ‘S(AN)C(T)ORV(M) populus dominus
baptismate mun|dans . . .’;
- q. ff. 16v/8–17r/11 F(E)R(IA) .IIII. | ‘OMNIBVS ECCE PIIS PIA VOX
SICVT | intonat eya’; ends: ‘populi cum paulo dicite cuncti’ | (chant)
‘Chr(istu)s’;
- r. ff. 17r/11–17v/15 TROPI DE INVENTIONE | S(AN)C(T)E CRVCIS |
‘HIERVSALE(M) SOLIO PRIMO PECCAN|te repulsi in mundo positi
. . .’; ends: ‘Arbore pacifica regnante | credite cuncti.’ (chant) ‘Per quem’
(cf. Jensen 1991);

- f. 18r full-page illustration of the Ascension, serving in lieu of a rubric for the following item, and with the non-liturgical bordering inscription: 'AD CELI SOLIUM SCANDENS SIBI IURE PATERNU(M) / ECCE BIRI [sic] BINI. NIUEO CANDORE DECORI. SECUS DISCIPULOS STANT TRISTI MENTE COACTOS / UOBIS NE MIRUM. UIDEATUR ET ESSE MOLESTU(M) / CHR(IST)I CONSENSUS HOS UOBIS DICO RECENSUS. UT TENDIT CELO. DESCENDET SIC ITERATO' (cf. Frere 110);
- s. f. 18v/1–8 "Ascension Day": 'QVEM CERNITIS ASCEN|disse super astra . . . in paterno solio deo gratias dicite. eya' (cf. Frere 110, §xxxix);
- t. f. 18v/9–15 IN DIE ASCENSIONIS D(OMI)NI | 'HODIE REDEMPTOR MUNDI AS|cendit'; ends imperf.: '[R]editurus | erit unicuique iuxta sua opera tunc. [. . .]' (see Frere §§ 110–119);
[wants 2 folios, 8 of III and 1 of IV]
- u. f. 19r/1–19v/11 ["Dominica die Sancti Pentecostes," beg. with last line of "Dulcia fauorum uerba," cf. Frere §119] '[. . .] prestans ex omni gente notitiam linguarum. | Alleluia.' ITEM | 'DISCIPVLIS flammas . . .';
- v. ff. 19v/12–20r/11 TROPI DE S(AN)C(T)A TRINIT(ATE) | 'EFFEC-TRIX RERV(M) S(AN)C(T)ARV(M) S(AN)C(T)A BE|atrix . . .' [rest of f. 20r blank];
- f. 20v/1–9 Illustration of birth of John the Baptist, with bordering inscription: 'ELISABETH STERILIS MATER DIU FACTA IOHANNIS / PROTULIT INFANTE(M) SUP(ER) OMNIBUS HUNC ELEGANTEM / SIC PUGILLARI. PATER NUNC POSCIT UOCITARI / DUM POSCIT LOQUITUR. D(OMI)N(U)M BENE FANDO PRECATUR' (cf. Frere 112);
- x. ff. 20v/10–22r/2 IN NATIVITATE S(ANCTI) IOH(ANN)IS BAPT(ISTE) | 'IOHANNES EST HIC DOMINI PRE|cursor cui laude chr(ist)e'; ends on top lines of f. 22r, over which the illustration has been made: '[C]ORDA patrum natis socians uirtute fidei eya' | (chant) '[T]u puer proph&a';
- f. 22r full-page illustration of St. Peter being delivered from prison, having the bordering inscription: 'CLAUIGER ECCE PETRUS. OCCULTO CARCERE CLAUSUS. / ANG(E)L(U)S NUNC FRACTIS. SOLUENS AFFAMINE NODIS / HUNC LINQUENS UALLE POTES HUNC ASCENDERE COLLEM / FERREA PORTA QUIB(US) PATULOS DAT APERTA REGRESSUS. UERSUSET IN SESE. PETRUS INQUIT NUNC SCIO UERE'; within the picture, on a banner extending from Peter's right hand is a motto: 'Nunc scio uere quia misit ang(e)l(u)m suum & eripuit me de m(anu) [herodis]' [Acts 12.11], the separate

- words of which make up the chant cues for the following section; the illustration serves in lieu of a rubric for the following section:
- y. ff. 22v/1–23v/15 [“Tropi in Natale Sancti Petri Apostoli”] ‘DU(M) BEATVS PETRVS AB ANGE|lo lucis duceretur’; ends: ‘REX regu(m) dominus sic nos olim pius infit’ (chant) ‘Symon’;
[2 folios wanting, 7 and 8 of IV]
- z. ff. 24r/1–24v/12 beg. imperf. [“Tropi in Natale Sancti Benedicti Abbatis”] ‘[. . .] felix benedictus poscat premium nobis ro|gantibus.’ (chant) ‘Lex d(e)i’; ends ‘QVAM bene letatur. dum premia digna re|cens&’ (chant) ‘Fidelis seruus’ (cf. Frere §§ 67–71);
- f. 25r full-page illustration of St. Lawrence before Decius and his martyrdom, with the bordering inscription: ‘CONSPECTU DECII. LAURENTIUS ADSTAT INQUI / QUEM DECIUS UERBIS NIMIUM CONSTRINXIT ACERBIS. PRECIPIENS FANO GRATES IMPENDERE VANO / QUOD QUIA NEGLEXIT. POENIS FURIENDO REFLEXIT. / LECTO FERRATO. POST IMPOSITUS REPARATO. PISCIS UT ASSATUR LAURENTIUS IGNE CREMATUR’ (cf. Frere 114); serving in lieu of the rubric for the following item:
- aa. ff. 25v/1–15 [“Tropi in Festiuitate Sancti Laurentii Martyris” cf. Frere §150] ‘LAVDEMVS D(OMI)N(U)M CUIVS | repl& ordine mundum . . . sine (*margin.*) fine triumphat.’ | (chant) ‘In s(an)c(t)ificatione. Cantate d(omi)no’; ends imperf. ‘Est odor hic suavis laurentius igne [. . .]’; the next trope, with neumes, has been added in the left margin, opposite lines 1–6, by a different but contemporary hand, written in 9 informal short lines: ‘Adest alma dies . . . superauit a|troces.’ (chant) ‘In sanctifi(catione)’ (cf. Frere §§153–54);
[one folio wanting, 3 of V]
- ab. f. 26r/1–10 beg. imperf. [“Tropi in Assumptione Sanctae Marię Perpetuae Uirginis” cf. Frere §155] ‘[. . .] feliciter migravit ad et̄herea’; ends: ‘In iustos que iustificat iustos coronat.’ (chant) ‘Diffusa’;
- f. 26r/11–15 Unframed illustration of the annunciation of the birth of the Virgin to Joachim, with the inscription running around the sides and bottom: ‘CREDIDIT ANG(E)LICO. IOIACHI(M) P(ER)NUNTIA UERBO / CREDENS FOECUNDAM. CONCEPTU GERMINIS ANNA(M) / (CHR)ISTU(M) GLORIFICAT. INOPI QUI SEMP(ER). HABUNDAT’ (cf. Frere 114);
- f. 26v/1–8 Illustration of the birth of the Virgin, with the inscription running around the sides and beginning at the top: ‘ECCE PATET PARTUS. QUEM ERAT ANNA P(ER) ARTUS / AECCL(ESI)E MATRE(M). GENUIT PREGNANDO SALUTE(M). / QVAM D(OMI)NO UOUIIT.

PATER AD TEMPLUMQ(UE) DICAUIT' (cf. Frere 114), serving as the rubric of the following item:

ac. ff. 26v/9–27v/15 ["Tropi in die Nativitate Sancte Marie," cf. Frere §165] 'CANTEMVS OM(NE)S MELLIFLVV(M) CARMEN | fibrarum ore tonanti'; ends imperf.: 'exemplar uirginitatis eras.' (chant) 'Adducentur' (cf. Frere §168);

[1 folio wanting, 6 of V]

ad. f. 28r/1–28v/15 beg. imperf. ["Tropi in Festiuitate Sancti Michahelis Archangeli," cf. Frere §172] '[. . .] fratres.' (chant) 'Benedicite. Lumine de summo claris|sime lumine celi'; ends imperf.: 'FELICES nimium stabiles uirtute perhenni. [. . .]' (cf. Frere §180);

[1 folio wanting, 8 of V]

ae. f. 29r/1–9 beg. imperf. ["Tropi in Festiuitate Omnium Sanctorum," cf. Frere §193] '[. . .] Sol quos splendificat. claro lustramine summus'; ends: 'DVLICIA perpetuę qui fertis premia. uitę' | (chant) 'Gaud&e' (cf. Frere §§197–99);

af. 29r/10–15 Illustration of the temptation of St. Martin, with bordering inscription, beginning on the right side: 'PODERE [*sic*] UESTITUS. POST CHR(IST)U(M) PULCHRE CHELIDRUS / QUERENS MARTINUM. FALLI UIRTUTE PERITUM. / QUOD QUIA NON POTUIT. QUA(M) CERASUS IGNE LIQUESCANT' (cf. Frere 116); this serves in lieu of the rubric for the following item:

ff. ff. 29v/1–30r/12 ["Tropi in Dedicatione Sancti Martini Episcopi," cf. Frere §200] 'GE(M)MA DEI MARTINUS ADEST | uirtute coruscans . . .' [rest of f. 30r blank];

af. 30v/1–8 Illustration of St. Andrew, with the bordering inscription, beginning along the top: 'HIC PATER ANDREAS. CRUCE QUE(M) CONSTRINX(IT) EGEAS / QUEM POST SE REUOCAT. IE(SU)S DUM LITTORA CALCAT / CLASSIBUS OMISSIS. SEQUITUR CONAMINE CORDIS' (cf. Frere 117); serving in lieu of a rubric for the following item:

ag. ff. 30v/9–31r/10 ["Tropi in Natali Sancti Andreae," cf. Frere §202] 'INTUITU PLACIDO QUI CERNIT. CVN|cta regendo . . .';

f. 31r/11–15 Illustration of the Pentecost, surrounded by bordering inscription: 'BIS SENI P(RO)CERES CHR(IST)I SUB PACE VALENTES / BIS SENAS SEDES. D(OMI)NE DOMINANTUR ET EDES / CUIUS SUFFRAGIIS. D(OMI)NO SOCIEMUR IN ASTRIS' (cf. Frere 117); serving in lieu of a rubric for the following item:

ah. f. 31v/1–15 ["In Natale Plurimorum Apostolorum" (title from Hartzell)] 'HODIE REGI APOSTOLORU(M) LAVDES | promamus cum

psalmista'; ends imperf.: 'Angelici patres clari sup(er) ęthera ciues [. . .]' (cf. Frere §§162, 163, 206, 204);

[1 folio wanting, 4 of VI]

ai. f. 32r/1–32v/15 beg. imperf. ["Tropi in Natale Plurimorum Martyrum," cf. Frere §§182, 211, 212] '[. . .] Effunde iram tuam in gentes que te non nouerunt . . .';

aj. ff. 32v/15–33v/13 DE VNO M(ARTYRE) || 'SIC QVONIA(M) S(AN)C(TU)S FVLSIT VIRTU|tibus eia . . .'; apparently ends: 'HEC meus | accipi& que sunt promissa fidelis'; (chant) 'Quicumque';

[Note: A line is left blank at f. 33v/14. Frere assigns the following material to "De Uno Martyre," above, pointing out verses that match in "In Natali Sancti Iusti Martyris" §§ 185, etc.; Planchart and Hartzell designate the following text as a cycle for "Confessors.":]

ak. ff. 33v/15–34r/13 ["In Natale Plurimorum Confessorum" (title from Hartzell)] 'NOS sinus. REQ(UIRE) RETRO.' [cf. Frere §§157, 196] (chant) 'Gaudeam(us)'. '[I]n quo nos || beatus gaudere mon& . . .';

al. ff. 34r/14–34v/15 TROPI IN N(ATA)L(E) VNIVS CONF(ESSORIS) | 'ECCE dies magni meritis ueneranda patroni'; ends imperf. 'Liberius solidum quo possit [. . .]' [these verses are also used in the cycle for St. Swithun, Frere §§144, 145, and in "Unius Confessoris," §213].

[1 folio is wanting before f. 36, 8 of VI. F. 35 is 5 of II and belongs between ff. 9 and 10.]

f. 36r/1–11 Illustration of Company of Virgins, with bordering inscription: 'VIRGINEUS [sic] COETUS. EN CHR(IST)I LUMINE FROETUS / ARCE DEUM SUMMA. VENERATUR LAUDE CHOREA / IN THALAMIS CęLI. SPONSO UENIENTE FIDELI'; serving in lieu of rubric for next item:

am. f. 36r/12–36v/13 ["Tropi in Natali de Uirginibus," cf. Frere §216] 'SIC REGNI STATUIS LEGES SIC | cuncta coerces . . .';

nn. f. 36r/15 TROPI IN DEDICATIONE ęCCL(ESI)ę [. . .]

[7 folios wanting in the quire, end of Troper].

Part 2: Troper and Sequentiary

[Note: In the line counts below, only the text-lines are counted. The musical stave-lines are ruled in pale red ink; the text is written between the staves on unlined space. On the ruling and the notation, see the "Codicological Description," above. The bibliographical references are as supplied by Hartzell; K[yrie], G[loria], and S[anctus] numbers are as Hiley 1986.]

1. Kyriale (beginning), containing tropes on nine Kyries and two Glorias:

- a. f. 37r/1–11 ‘C[unctipotens genitor] | DEVS omni creatore . . .’ (ed. Planchart 1977: 2.247; K18);
- b. f. 37r/12–37v/14 ‘Regum su(m)me celi . . .’ (coll. Dreves 1886–1922: 47.82; K75);
- c. f. 38r/1–38v/1 ‘KIRRIE omnipotens pat(er) . . .’ (coll. Dreves: 47.200; K67);
- d. f. 38v/2–11 ‘KIRRIE Rex genitor ingenite . . .’ (ed. Planchart: 2.250; K47);
- e. ff. 38v/12–39r/13 ‘KIRRIE fons bonitatis . . .’ (coll. Dreves: 47.53; K48);
- f. f. 39r/14–39v/8 ‘FONS & origo lucis . . .’ (coll. Dreves: 47.70; K39);
- g. ff. 39v/9–40r/4 ‘O REX clemens . . .’ (coll. Dreves: 47.83; K61);
- h. f. 40r/5–12 ‘SVMME d(eu)s q(ui) cuncta creas . . .’ (coll. Dreves: 47.87; K161);
- i. f. 40r/13–40v/7 ‘REX uirginum amator . . . [S]p(iritu)s alme. Eleison.’ (coll. Dreves: 47.60; K18); following is a Kyrie incipit ‘[R]ex o(mn)iu(m) s(an)c(t)or(um) d(eu)s’ (cf. Dreves 47.203) but the rest of the page (and the top of f. 41r) is blank and not prepared for an entry;
- j. f. 41r/1–41v/10 ‘[GLORIA] IN EXCELSIS DEO. | [Q]VI DEVS ET REC-TOR MUN|di . . .’ (ed. Planchart 2.310–11; G11);
- k. ff. 41v/11–42r/9 ‘[G]LORIA IN EXCELSIS D(E)O . . . [O] gloria s(an)c-(tor)um lausq(ue) angelor(um)’; ends: ‘in gloria dei pat(ri)s AMEN.’ (ed. Planchart 2.282–83; G56).
2. Two troped Sanctus added in a contemporary hand, the first unnotated:
- a. 42r/10–42v/3 ‘Mundi regnans ante principium . . .’ [‘(Sanctu)s’ set to the right of the line] (ed. Iversen 1990:135 [no. 77*]);
- b. 42v/4–8 ‘(Sanctu)s. Sit tibi summe deus laus . . .’ (ed. Iversen 1990:185–86 [no. 147*]; S49) [rest of f. 42v blank].
3. Sequentiary, collection of 66 sequences (imperf. at end):
- a. f. 43r/1–11 ‘S(ALUS) ETERNA INDEFICIENS | mundi uita . . .’ (coll. Dreves 53.3);
- b. f. 43v/1–10 ‘REGNANTEM sempiterna . . .’ (coll. Dreves 53.5);
- c. f. 43v/11–14 ‘QVI REGIS scepra forti . . .’ (coll. Dreves 53.8);
- d. f. 44r/1–11 ‘IVBILEMVS omnes una . . .’ (coll. Dreves 53.9);
- e. f. 44r/12–44v/11 ‘NATO CANVNT om(n)ia . . .’ (coll. Dreves 53.41);
- f. ff. 44v/12–45r/24 ‘CELESTE organum . . . inter animalia [. . .]’ (coll. Dreves 7.51, 54.3) [text incomplete and two staves left blank];
- g. ff. 45v/1–46r/7 ‘C[ELICA RESONAT] CLARE CAMENAS AGMINA. NUNC | regis . . .’ (coll. Dreves 53.31);
- h. f. 46r/8–46v/12 ‘MAGNVS DEVS in uniuersa terra . . .’ (coll. Dreves 53.353);
- i. ff. 46v/13–47r//13 ‘ORAMVS TE eterna spes & summa . . .’ (as Dreves 10.208);
- j. ff. 47r/14–48r/4 ‘REX MAGNE deus qui intueris . . .’ (as Dreves 7.151);
- k. ff. 48r/5–49r/2 ‘CELSA PVERI concrepent melodia . . .’ (coll. Dreves 53.264);

- l. f. 49r/3–49v/9 ‘EIA RECOLAMVS laudib(us) . . .’ (coll. Dreves 53.23);
 m. ff. 49v/10–50v/6 ‘E[PIPHANIAM DOMINO] CANAMVS gloriosam . . .’
 (coll. Dreves 53.47);
 n. ff. 50v/7–51r/5 ‘LETABVNDVS exultet fidelis . . .’ (coll. Dreves 54.5);
 o. f. 51r/6–51v/3 ‘GAVDETE uos fideles gentium . . .’ (coll. Dreves 54.8);
 p. ff. 51v/4–52r/9 ‘DIXIT D(OMI)N(U)S ex basan . . .’ (as Dreves 50.348);
 q. f. 52r/10–53r/8 ‘CONCENTV pariri [recte parili] hic te . . .’ (coll. Dreves
 53.171);
 r. ff. 53r/9–54r/14 ‘FVLGENS. P(RE)CLARA. | RVTILAT P(ER) ORBEM
 hodie . . .’ (coll. Dreves 53.62);
 s. f. 54v/1–14 ‘PROME CASTA concio carmina . . .’ (as Dreves 7.61, 53.89);
 t. f. 55r/1–55v/3 ‘CONCINAT orbis cunctus alleluia . . .’ (coll. Dreves 40.39);
 u. ff. 55v/4–56r/9 ‘PSALLE LIRICA carmina . . .’ (coll. Dreves 40.42);
 v. ff. 56r/10–57v/5 ‘LAVDES saluatori uoce . . .’ (coll. Dreves 53.65);
 w. ff. 57v/6–58r/1 ‘UICTIME paschali laudes . . .’ (coll. Dreves 54.12);
 x. f. 58r/2–58v/14 ‘AD Hęc colenda gaudia . . .’ (ed. Dreves 7.100, music
 transcribed Hiley 1994: 37–38);
 y. f. 59r/1–14 ‘CLARE S(AN)C(T)ORVM senatus ap(osto)loru(m) . . .’ (coll.
 Dreves 53.367);
 z. f. 59v/1–60r/5 ‘SALVE CRVX uitale lignu(m) . . .’ (ed. Dreves 10.26);
 aa. ff. 60r/6–60v/14 ‘HODIERNA. Resonent gaudia . . .’ (coll. Dreves 53.237);
 ab. f. 61r/1–61v/13 ‘REX OMNIPOTENS die hodierna . . .’ (coll. Dreves 53.111);
 ac. f. 62r/1–62v/11 ‘S(AN)C(T)I SP(IRITU)S ASSIT NOBIS GRATIA. | Que
 corda n(ost)ra sibi faciat habitacula . . .’ (coll. Dreves 53.119);
 ad. ff. 62v/12–63v/9 ‘RESONET sacrata iam turma diua . . .’ (as Dreves 7.91,
 53.129);
 ae. ff. 63v/10–64v/2 ‘EIA MVSA. Dic queso preclara chorea . . .’ (coll. Dreves
 53.130);
 af. ff. 64v/3–65r/10 ‘ALMIFONA iam gaudia . . .’ (coll. Dreves 53.132);
 ag. f. 65r/11–65v/5 ‘UENI SP(IRITU)S ęternorum alme . . .’ (coll. Dreves
 53.122);
 ah. f. 65v/6–14 ‘LAVDES DEO deuotas . . .’ (coll. Dreves 54.21);
 ai. f. 66r/1–12 ‘ALMA CHORVS d(omi)ni . . .’ (coll. Dreves 53.152);
 aj. ff. 66r/13–67r/5 ‘BENEDICTA sit beata trinitas . . .’ (as Dreves 7.109,
 53.143);
 ak. ff. 67r/6–68r/7 ‘EXVLTA CELVM letare terra . . .’ (as Dreves 9.181);
 al. f. 68r/8–68v/14 ‘LAVDE IOCVNDA melos turma p(er)sona . . .’ (as Dreves
 7.201, 53.339);
 am. f. 69r/1–69v/2 ‘LAVDUM CARMINA | creatori lira . . .’ (as Dreves 7.145,
 53.223);

- an. ff. 60v/3–70r/10 ‘MANE PRIMA sabbati surgens . . .’ (coll. Dreves 54.214);
 ao. ff. 70r/11–71r/11 ‘LAVS TIBI chr(ist)e qui es. creator . . .’ (as Dreves 50.346);
 ap. f. 71r/12–71v/13 ‘ORGANICIS canamus modulis . . .’ (coll. Dreves 53.385);
 aq. ff. 71v/14–72v/8 ‘AD MATRIS anne . . .’ (as Dreves 34.155);
 ar. ff. 72v/9–73v/2 **Ad uinc(u)la S(ancti) Pet(ri)** ‘NVNC LUCE alma splen-
 descit . . .’ (as Dreves 37.240);
 as. ff. 73v/3–74r/8 ‘STOLA iocunditatis alleluia . . .’ (coll. Dreves 54.86);
 at. ff. 74r/9–75r/11 ‘A[V]REA V(IR)GA. | PRIME MATRIS eue . . .’ (as Dre-
 ves 7.122, 53.186);
 au. ff. 75r/11–76v/3 ‘UERBI DEI parens . . .’ (ed. Dreves 10.108, with the
 notation edited, Hiley 1987: 242);
 av. ff. 76v/4–77v/7 ‘AVE preclara maris stella . . .’ (as Dreves 50.313);
 aw. ff. 77v/8–78r/12 ‘ALLE cantabile sonet chorus . . .’ (coll. Dreves 53.220);
 ax. ff. 78r/13–79r/10 ‘IVBILEMVS om(ni)s una . . .’ (ed. Dreves 10.211);
 ay. ff. 79r/11–80r/12 ‘ALLE CELESTE NEC NON & p(er)henne . . .’ (coll.
 Dreves 53.166, also as 7.111);
 az. ff. 80r/13–81r/11 ‘POTESTATE non natura . . .’ (coll. Dreves 54.145);
 ba. f. 81r/12–81v/9 ‘POST PARTVM uirgo MARIA . . .’ (coll. Dreves 53.190);
 bb. ff. 81v/10–82r/12 ‘AVE MARIA gratia plena . . . Quo lux lucet sedula.
 Collo|cet per secula AMEN’ (coll. Dreves 54.337);
 [Note: Added (13c) in margin of f. 82r on staves and notated, ‘Te collaudat celesti[s]
 | curia Tu mat(er) es . . . <con>f(er)tur | gracia’, is the 10th stanza of the hymn as
 edited, and omitted from the main text.]
 bc. ff. 82r/13–83v/1 ‘RECOLAMVS uenerandam MARIE . . .’ (ed. Dreves 8.64);
 bd. ff. 83v/2–84v/1 ‘AD CELEBRES rex çelice . . .’ (coll. Dreves 53.306);
 be. ff. 84v/2–85r/6 ‘LAVDES REGI chr(ist)o iocundas . . .’ (ed. Dreves 10.279);
 bf. f. 85r/7–85v/13 ‘SVP(ER)NE MATRIS gaudia . . .’ (coll. Dreves 55.45);
 bg. ff. 85v/14–86v/6 ‘ECCE pulchra canorum . . .’ (as Dreves 7.130, 53.200);
 bh. ff. 86v/7–87v/6 ‘LAVS HONOR SIT | Eloy cunctipotenti . . .’ (coll. Dreves
 37.287);
 bi. ff. 87v/7–88r/12 ‘OMNIS FIDELIVM eçclesia . . .’ (coll. Dreves 40.170);
 bj. ff. 88r/13–89r/7 ‘SACROS(AN)C(T)A Hodierne festiuitatis . . .’ (coll.
 Dreves 44.42);
 bk. ff. 89r/8–90r/6 ‘CHR(IST)O REGI cantica uocum . . .’ (as Dreves 7.194);
 bl. ff. 90r/7–91v/4 ‘ECCE DIES triumphalis . . .’ (coll. Dreves 55.374);
 bm. ff. 91v/5–92r/11 ‘ALLELVIA. Virgines gaudeant . . .’ (coll. Dreves 40.340);
 bn. f. 92r/12–92v/14 ‘EXVLTEMVS in hac die festiua’; ends imperf.: ‘Vt re-
 cum in aula exultemus [. . .]’ (as Dreves 8.220).
 f. 92* rv blank added singleton.

Part 3 five quires remaining (bound out-of-order): of a volume containing OE Lives of Saints:

1. ff. 125r/1–130v/21, 93r/1–111v/13 Ælfric, “Life of St. Martin” (ÆLS [Martin] Skeat XXXI), divided into 55 numbered chapters: beg. imperf. in ch. 8: ‘[. . .] 7 þa bærmēn sona stedefæste stodon. swylce | hi astifode wæron . . . (ch. 21) He sa(.)t to þa(m) casere. 7 hi swyðe blyðe wæron [. . .]’ [breaks off at end of f. 130v, one leaf wanting from end of this quire, resumes in ch. 22] f. 93r/1: ‘for his ingange. 7 nolde hine wylcumian. ac ðær | wearð godes miht’; ends: ‘mid wundrum. se ðe on ecnysse | rixað. ælmihtig wealdend AMEN’ (coll. Skeat 1881–1900 (2.242/374–258/629, 262/671–312/1495; lacks the Prayer to St. Martin found at the end of this piece in Cotton Julius E. vii [201], f. 203r).
2. ff. 111v/14–121v/12 Ælfric, “Life of St. Thomas, Apostle” (ÆLS [Thomas] Skeat XXXVI): XX. KLĪANUAR(ĪAS)PASSIOS(AN)C(T)ITHOMEAP(OSTO)LI | ‘DUBITABAMDIUTRANSFERREANGLICEPASSIONE(M)|S(an)c-(t)i thome ap(osto)li ex quibusdam . . . dux obnixe nos praelcatus est. | (f. 112r/11) ÆFTER ÐÆS HÆLENDES ÐROWUNGE. 7 ÆRIST | of deaðe’; ends: ‘ælmihtigan to lofe reðe on ecnysse rixað | riclice mihtig. AMEN’ (coll. Skeat 2.398–424).
3. ff. 121v/13–124v/21 (Anonymous) “Life of St. Mildred” (Cameron LS 26): III. ID(US) IULII. NAT(A)L(E) S(AN)C(T)AE MILDRYÐE UIRG(INIS) | ‘ON drihtnes naman S(AN)C(TU)S augustinus | gefulwihte æþelbryht cantwara cyning’; ends imperf. ‘7 ða sona æfter | þyssu(m) wordum se eorðe tohlád [. . .]’ (ed. Cockayne 1865–1866: 3.422–28; cf. Rollason 1982: 29–31; the “Life” incorporates information from the “Resting Places of the Kentish Kings and Saints” [see Cotton Vitellius D. xvii [256], item (55)] and this copy has been coll. as “Cal.” by Liebermann 1889: 1–9).

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183. London, British Library, Cotton Claudius D iii
Martyrology, bilingual “Regula S. Benedicti,” Calendar
[(Ker p. xix, Gneuss –)]

HISTORY: An early 13c copy of the bilingual “Regula S. Benedicti” with chapters of the Latin alternating with the chapters of the OE translation of RSB by Bishop Æthelwold (ca. 970), bracketed by the “Martyrology of Usuard” and a Calendar with obits. The manuscript was owned by the Cistercian nunnery of Wintney in Hampshire throughout the Middle Ages. Wintney (or Winteneý) was said to be founded by Richard Holte and his wife before 1200 and was always small and poor (and this is its only known book), so it is unlikely that this well-produced and rather deluxe volume was made there (see Knowles and Hadcock 1977: 277). An entry added in a hand later than the main one on the Calendar for 18 Oct. (f. 156v) ‘Anno ab incarnatione d(omi)ni millesimo Duce(n)tesimo | Tricesimo quarto. Dedicata est eccl(es)ia de Wi(n)teneia,’ a reference to the stone church founded at Wintney in 1234, indicates the *terminus ante quem* for the presence of the book there. As the English is Kentish or Southeastern, Gretsich supposes that the book (and its exemplar) could have been produced at the Cistercian house of Waverley in Surrey or the Benedictine monastery of Reading: members of both houses are mentioned as benefactors in the obits in this manuscript (Gretsich 1978: 346–47) and a French poem on f. 3v, contemporary with the main script, asks for Christ’s blessing on Wintney and Waverley (see item 1b), while the Symon mentioned there may be the Simon, abbot of Reading, whose obit is 12 Feb. (f. 143r) (other Simons: on 143v [18 Feb.] ‘Simon sac(er)dos’, on 149r [14 May] “Simon sac(er)dos hui(us) ecc(lesi)e”). The OE language has been slightly modernized but is very conservative for the date of the manuscript and retains the essential syntactical, grammatical, and lexical character of Æthelwold’s text, even in passages that have been revised or retranslated, of which there are several (cf. Gretsich’s examples of revision, 1978: 314–21, discussion of language 338–46). Many of the retranslations stem from the “Cistercian”-type Latin text that accompanies this English version (Gretsich 1978: 332–38). The texts, both Latin and OE,

have been integrally altered (through the change of pronouns, etc., and the complete rewriting of ch. 62) in the planning of the text for the use of nuns, unlike the text of RSB in Cotton Faustina A. x [193], which was a male text modified for female use by replacements over erasures (on language and revisions see Jayatilaka 2003: 158–66). It is not known how or when the book got from Wintney (dissolved in 1536) into the Cotton collection though the signature ‘Ro.: Cotton Bruceus’ bottom of f. 3r (old ‘1’) is the form used from 1603 when he was knighted. Siglum “W”.

CODICOLOGICAL DESCRIPTION: 19c leather B.M. binding with Cotton arms stamped on cover. Three heavy paper front flyleaves, 19c. Two parchment (prob. vellum) flyleaves 17c, bifolium, hair outside [ff. 1–2]; similar 17c vellum bifolium forming two back flyleaves [ff. 163–64], plus three heavy paper 19c back flyleaves. The first and last 19c flyleaves have black backing on the outsides to match inner sides of the covers, which are framed in overlapped gold-tooled leather. ‘Ro.: Cotton Bruceus’ signature at bottom of f. 3r. Current ff. ‘1–2’ are not counted in an older arabic foliation that beg. ‘1’ on current f. ‘3’. Official foliation (1868) ‘1–164’ is written in pencil in upper and lower right corners of each recto (the lower is more conspicuous on the film) and includes the 17c vellum flyleaves. Older foliation (arabic, ink) begins on f. 3 and runs two behind official foliation. The “Regula Sancti Benedicti” and Calendar sections were paginated on rectos in pencil (pp. 1–221/[222]) but these numerals have been cancelled, presumably by the official foliator.

Quires are arranged HFHF(H). Membrane is smooth, matte, and limp, yellowish with low contrast between H/F, especially so in the Calendar section, ff. 140–162. The book has a similar overall layout but sections differ in detail. Page size 338 × 238 mm.

Ff. 3r, 4rv seems to contain a false start to the martyrology, after which it was done according to a different plan. On these pages the writing area is pricked on outside and inside of page and ruled in drypoint (f. 3), plummet (f. 4) for 25 lines in two columns, double bounding lines outside of each column, triple bounding in between, writing grid 232 × 163 mm., column width 65 mm. The vertical bounding lines are also pricked, 2/3/2 at top and bottom. The column area extends vertically 310 mm. but the ruled and written portions are 232 mm. F. 4 was unevenly torn away with loss of text in top half of outer edges both sides, the greatest extent of loss being at the top, about 80 mm., about 75 mm. at bottom; this was subsequently repaired with a parchment inlay, which does not share the wormholes of ff. 2 and 4. The repair apparently postdates the earlier foliation where the old cancelled

'2' is written well into the page on the original membrane. These texts are written in a black ink probably by the same hand as the main martyrology. F. 3v was left blank and a French poem was written into the prepared spaces in a contemporary hand. Column b is 15 lines of 14/15c writing, 2 lines to the rule. Fol. 5 is pricked for 25 lines, same as f. 3–4, but it has been ruled (or blindruled) for 35 lines of smaller writing in plummet probably having been left blank and then at a slightly later time French calendarial notes having been added. Text area 230 × 165 mm., columns 71/72 mm. wide, columns extend vertically 290 mm. but written just to 230 mm. The French texts r/v are written in dark brown ink with red initials and numerals.

The Martyrology pages (ff. 6–51) are in ruled frames about 307 high and 210 wide; written area within this area is pricked and ruled by plummet for 25 long lines, with rulings extended across to edges at lines 1–3, 12–14, 23–25, but the actual writing area is 235 × 162 mm. with double bounding lines. The calendarial lines are extended irregularly beyond the writing area and subdivided by ink rules into separate 2-line areas. Writing is black *textualis quadrata* with numerals in red, and initials alternating blue and red.

The "Regula" (ff. 52r–140r) has been prepared for writing in a way similar to that of the first attempt at the "Martyrology", that is, a large frame is drawn, 300 × 215 mm., and this is divided into columns with vertical lines 2/3/2 demarcated by prickings top and bottom. The writing in two-column format occupies the upper three-fourths of the page, writing area 235 × 155 mm., columns ca. 70 mm. wide, but with a more generous allocation of space, 23 lines against 25, all ruled in plummet. This seems to be the same hand continuing, the ink slightly browner, and writing both the Latin and OE, the latter being stylized into a slightly narrower, taller and more relaxed ductus to give a different effect, but not an "insular" one (the minimum essential insular letters are of course used).

The set-up for the Calendar (f. 140v–162v) is similar in dimensions to the preceding parts of the book, but without the overall frame. Pricks at top and bottom guide a structure that provides a left margin on each page, then two double bounded columns to the right and one to the left, that is, seven verticals in all. Pricked and ruled in plummet for 31 lines. Overall writing area size is 230 × 215 mm. The main ink is black, the 'KL' heading each month is blue, the month name and day-numbers red. Obits, mostly by the original calendar hand, with a few additions.

COLLATION: iii (paper 19c), ii (membrane bifolium 17c) + 1–164 + ii (membrane bifolium), iii (paper). I⁸ wants 1 (ff. 3–9), II–V⁸ (ff. 10–41), VI¹⁰

(ff. 42–51), VII–XVII⁸ (ff. 52–139), XVIII–XIX¹⁰ (ff. 140–159), XX⁶ 4–6 cancelled (ff. 160–162).

Signature 'i' (with catchword 'mauri') on f. 9v, catchwords 'ap corinthū' on f. 17v, 'cū digna et eum' on f. 33v, 'nicasii epi' on f. 41v, on 59v erroneous catchword 'huilc sceal' correspondent of which is on same page, 'onlociað' (trimmed) on f. 75v, trace of trimmed catchword on f. 83v, 'creditis' (trimmed) on f. 91v, 'p qm̄' (trimmed trace) on f. 123v.

CONTENTS:

[**Note:** The old foliation, which is in ink and more conspicuous, is two behind the "official" B.L. pencil foliation. A description of the contents is given by Gretsch 1978: 313–14.]

f. 1r blank

f. 1v–2v, 163r–164r 17c alphabetical index ('A-H'/'G-V') of contents on added bifolia.

f. 2r, top, 17c Cotton library list of contents.

1. ff. 3r–51v Martyrology section:

a. f. 3r, 4rv (double columns) from the "Martyrology of Usuard" (Usuard of St. Germain-des-Pres, d. ca. 875) for 8–23 Jan.: f. 3r '[N]eapoli campanie. | natale s(an)c(t)i seuerini | ep(iscop)i . . . s(an)c(t)oru(m) | confessoru(m) petri. seueri. lucii [. . .]'; f. 4r (16 Jan., Marcellus) '[illu]stris fuit . . . (breaks off at 23 Jan, Severianus) . . . lapi|data est. Geneocesarea. [. . .]' (as Dubois 1965: 156–67, PL 123.627–84).

[**Note:** The initial preparation (pricking) is the same for the two-column leaves as for the rest of the (single-column) martyrology, and the hand is the same as begins the "Martyrology" on f. 6r. Initials were not filled in. Since the quire seems to be intact (less sheet 1) and the layout is consistent with the rest of the book, this group would seem to have been a false or experimental start that was not excised, the martyrology beginning again and sustained from f. 6r on.]

b. f. 3va/1–24 in French, a poem mentioning Winteneý and Waverley: 'Uus ke lisez cest escrit. | Oez que frere Symon dit. | Je(s)u crist que unc ne menti | Gard le Cuuent de Winteni. | 7 le Cuuent de Wawerle'; ends: 'Kar en uus ai grant affiance.' (ed. Kölbing 1892: 152–53; cf. Gretsch 1978: 313).

[**Note:** The hand seems to be contemporary with that of the "Martyrology," the side having been erased and rewritten; several Simons are mentioned in the Calendar (see "History").]

c. f. 3vb/1–15 inventorial notes for the refectory by the celleraria 'Alic(e) Preston' 1420 (cf. Gretsch 1978: 313).

- d. f. 5r/1a–5v/32a French calendar treatise (two columns, in a hand different from but contemporary with the hand of the “Martyrology”): ‘Sachez uus ke lire deuez en capit(u)le | ke ausi cum la lune curt . . . Ex tricesima xxx. trente.’ | **Issi deuez p(ro)nuncier la | lune el martir(o)loge.**
- e. ff. 6r–51v “Martyrology of Usuard,” lacking the prologue addressed to Charles the Bald and the second prologue “Festivitates sanctorum,” each entry headed by a calendarial notation extending across the line: LVNA [etc.] | KL IANV(ARII) ‘Circumcisio domini nostri ie(s)u ch(rist)i. Rome natale s(an)c(t)i almachii martiris’; ends: ‘Ite(m) | ierosolimis. s(an)c(t)e melanie deo sacrate.’ III KL. IAN. L(VNA). (as Dubois 1965: 152–364, 145–50, PL 123. 599–992, 124. 9–860; cf. Quentin 1908: 676).

[Note: On f. 51v, the date for St. Thomas Becket has been cancelled, but not the entry itself; on this entry see PL 124. 850.]

2. ff. 52r–140r “Regula St. Benedicti” in Latin and Old English: (Latin beg.) [I]N nomine s(an)c(t)e t(ri)nitatis incipi(t)|unt regule prologus sancti|monialium eximii pat(ri)s be|atissimi benedicti abb(at)is | ‘Asculta o filia pre|cepta magistri. & | inclina aurem cordis tui’; (OE beg., f. 54r/11a) Her onsynð ures halies | fæder regolan s(an)c(tu)s Benedict(us) [sic] | ‘Se hur ðu min bearn | beboda þines lareowes | 7 onhyld þinre hurte eare’; Latin ends (f.139v/11a): ‘& | tunc demum ad maiora | que supra co(m)memorauimus doct(ri)ne (added: ‘uirtutu(m) q(ue)’) cul|mina d(e)o p(ro)tegente p(re)ueni|es’; OE ends (f. 140r/18a): ‘Ece lif | to leane. 7 wunu(n)g mid go|de. ealle þam þe þisse rego|le blyðelice fyliað’ (Latin and OE ed. Schröer 1888; standard ed. of RSB Hanslik 1960) [f. 140r, rest of col. a and col. b, blank].

[Note: Ch. 62, on priests entering a monastery, has been entirely rewritten in the Latin to apply to a nunnery, and this is the Latin that is translated. The source of the Latin ch. is a rule for canonesses, *Institutio sanctimonialium Aquis granensis*, ch. 27 (by Amalarius of Metz?), ed. Werminghoff 1906: 421–56, no. 39B; see Jayatilaka 2003: 164–66.]

3. ff. 140v–162v Calendar, each month occupying four pages: KL Ian(uarii) ‘CircumcisioD(o)m(ini) | O(biunt) Matheus sac(er)doshui(us) ecc(lesi)e. 7 Philipp(us) de Wintonia; ends imperf. (8 Dec.): ‘O(biit) d(omi)ne ioh(anni)s p(ri)or de nouo loco. b(e)n(e)f(iciu)m’ (ed. Hearne 1729: 384–93).

[Note: The calendar was written with one or two obits on a single line by the hand of the calendar. Very few additions have been subsequently made, but see f. 157r where additions in at least four hands are evident.]

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200. London, British Library, Cotton Julius A. x
Life of St. Oswin;
(substantially complete) "OE Martyrology"
[Ker 161, Gneuss 338]

HISTORY: A two-part compilation, presumably Cotton's work, of a late 12c or early 13c copy, apparently unique, of a Latin "Life of St. Oswin" (ff. 1–43) composed in the 12c, and the "OE Martyrology" (ff. 44–175), missing a few portions, copied in the late 10c or early 11c. The "Martyrology" was composed from diverse sources, originally in the Anglian dialect in the mid-9c. The genre of the "narrative" martyrology arranged according to the Sanctorale was apparently devised by Bede, and imitated, with differing saints, narrative styles, and scope in the martyrologies of Usuard of St. Germain, Ado of Vienne, Florus of Lyons, Hrabanus Maurus, and others. The "OE Martyrology" corresponds to none of these closely enough that any may be considered a direct source (see Kotzor 1986). Numerous sources in Latin homilies have been pointed out (Rauer 2003: 103–9 lists over 200 works that might have been drawn upon) and the composer was certainly a competent Latinist who had wide knowledge of hagiographical sources and a flair for selection, combination, and condensation of the materials (cf. Cross 1985, 1986, Rauer 2003).

CODICOLOGICAL DESCRIPTION: Compilation of two small-format fragmentary books, a life of St. Oswin of late 12c or early 13c and substantial parts of the "OE Martyrology" of late 10c or early 11c. Rebound in 1962, reusing four old paper flyleaves, two vellum flies, a bifolium, the second foliated '1' and bearing the Cottonian table of contents on the recto. In back are two vellum flyleaves (bifolium) with a pencil note of 1867. Four old paper flyleaves after that. The manuscript is foliated straight through in ink. Modern (unnumbered) vellum sheets have been inserted to indicate missing leaves. On the third front fly recto is a note by Sir Frederick Madden indicating that he has rearranged the leaves of the Martyrology into their correct order and supplied a list of missing portions, '25 Jan–3 March

| 13th–19th March | 24th June–4th July | 11th Nov.–31 Dec.’ The rearrangement is evident by the cancelled and rewritten (in ink) folio numbers.

St. Oswin (ff. 2–43) Page size 175 × 115 mm. very roughly trimmed with a knife. Membrane is darkish, stiff and shiny, with no touch contrast but great color contrast between hair and flesh. Arranged HFHF. Pricked crudely with an awl on the outside margins and ruled with drypoint for 29 lines; writing area, 150 × 110 mm., double bounding lines, the outer one of which is irregularly cut away by the close trimming, though the pricks are between the bounding lines. Although the preparation and/or later treatment is crude, the late proto-gothic script, in a dark brown ink, is very regular and good. Titles and rubrics are by same hand in dark red or brownish ink. Capitals are drawn in brown and green ink, with occasional red, the same red as the rubrics.

Martyrology (ff. 44–175) Page size 179 × ca. 120 mm. Membrane crisp and medium-thin and becoming thinner from quire XVII on, smooth shiny surfaces, dark brownish-buff color, lighter on flesh sides. Quires of 8, mostly arranged HFHF but quires XVIII, XIX, and XXII arranged HHHH. Writing area 135 × 72 mm. with double bounding lines, pricked and ruled in drypoint for 17 lines, usually two sheets at a time. Written by four cooperating scribes in black ink but in differing styles suggesting greatly varying training and/or age: scribe 1, ff. 44r–129v; scribe 2, ff. 130r/1–134r/17, 138v/1–145r/9, 146r/1–153v/9; scribe 3, ff. 134v/1–138r/17, 145r/9–145v/17, 153v/10–156/11; scribe 4, ff. 156r/12–175v; see Kotzor (1981: 58*–74*) for a detailed discussion, with convenient side-by-side facsimiles (of ff. 44v, 131v, 135r, 170v) illustrating the several hands. The only decoration is simple capitals alternating black and vermilion (always as it happens ‘O’, except ‘P’ [vermilion] on f. 87v).

The Martyrology received a 12c Latin note f. 135v and a 12c English one in red, apparently cancelled, f. 160v, and was later (16c, Ker, *Cat.*) annotated with indexical pictures and words (brown ink) of more or less obvious signification, ff. 50v, 51r, 61r, 63v, 78r, 80r, 81v, 94v, 101rv, 105v, 111v, 112r, 131v, 134r, 146v, 164r. On ff. 74r, 75r, 76r, 77r are marginal drawings in red, on f. 74r of part of a winepress? [main text is of Harrowing] inscription above, ‘Accipe (...)es uinas eadam Boni uini’, on f. 75r [description of Christ’s tomb] is something in a pot which seems to have a fire beneath, inscription above ‘assvmiso aquae uiureu simpollusi post’; on f. 76r, an urn, [text is Sts. Agape, Chonie, and Hirena], ‘Circiter decimo quento dyem mazen’; on 77r a cylinder or urn with some tool being put into it(?) [text is St. Ambrose], inscription above ‘accipe uncfo[?] uncias purisimi mollissimiq(ue) plomb’ (all texts *sic*).

Rebound in standard B.L. half-leather buckram covers, July 1962.

COLLATION: I⁸ (ff. 2–9), II⁸ (ff. 10–17), III⁸ (ff. 18–25), IV⁸ (ff. 26–33), V⁸ (ff. 34–41), VI² (ff. 42–43) || modern vellum bifolium (unnumbered), VII⁸ (ff. 44–51), VIII⁸ (ff. 52–59), IX⁸ wants 1, 8 (ff. 60–65, a modern vellum bifolium [unnumbered] inserted before f. 60 and a modern singleton [unnumbered] after f. 65), X⁸ (ff. 66–73), XI⁸ (ff. 74–81), XII⁸ (ff. 82–89), XIII⁸ (ff. 90–97), XIV⁸ (ff. 98–105), XV⁸ (ff. 106–113, modern vellum bifolium [unnumbered] inserted after f. 113), XVI⁸ (ff. 114–121, all sheets have been split), XVII⁸ (ff. 122–129), XVIII⁸ (ff. 130–137), XIX⁸ (ff. 138–145), XX⁸ (ff. 146–153), XXI⁸ (ff. 154–161), XXII⁸ (ff. 162–169), XXIII⁸ wants 7, 8 (ff. 170–175).

[**Note:** In the first part, at end of quire I, f. 9v is added ‘*’ and at end of quire II, f. 17v, a mark like a ‘3’; but this is just the peculiar flourish the scribe gives to ‘p’s’ when they occur on the bottom line anywhere (as on f. 18r); in the second part a small flower-like symbol on f. 51v, repeated on f. 52r separates quires; a sign ‘#’ bottom of f. 59v marks end of quire.]

CONTENTS:

f. 1r Cottonian table of contents.

f. 1v blank.

1. ff. 2r–43r “Life of St. Oswin” (20 August, martyred 651; BHL 6382):

Incipit prologus in uita[m] S(an)c(t)issimi & Glorio[ssimi] Regis Deirorum oswini & quom(od)o sub | rege oswi martyrio coronat(us) est | ‘Antiquor(um) incuria. modernor(um) diligentiam i(n) | multis conatib(us) cogit deficere . . . fidei ma[lgis] accedentia intefero.’ Explicite p(ro)logus.; (f. 2v/9) beg. [ch. 1]: **Incipit quom(odo) | beat(us) oswin(us) ab atau(i)s regib(us) ducens originem. post mor|tem p(at)ris sui cu(m) suis honeste exulauerit. & post decenniu(m) | hereditari(us) rex Deyror(um) ad uotu(m) genti(s) illi(us) effect(us) sit. | ‘GLORIOSUS igitur deoq(ue) dilect(us) VIR | venerandus oswinus. claris ort(us) | natalib(us)’;** f. 42v/9 [ch. 45] **De quoda(m) latrone | ‘Tempore quo p(re)fuit eccl(es)ie de thinem(mudtha) p(ri)or Achari(us)’;** ends: ‘7 exinde stu|duit in theca martyris op(er)ari subtili(us) 7 in ei(us) obsequio deuotior | inueniri’ (ed. Raine 1838: 1–59).

[**Note:** According to internal evidence adduced by Raine (1838: vi–vii), the Life was composed by a monk of St. Albans who was resident in its dependent cell of Tynemouth from the year 1111; the work was completed no earlier than 1135, as it mentions King Stephen.]

f. 43v blank.

2. "OE Martyrology" (this MS ed. as "B" Kotzor 1981, Herzfeld 1900):

[Note: 25 Dec.-31 Dec. (Pope Sylvester), Kotzor's nos. 1-7, preserved as added marginalia in Cambridge, Corpus Christi College 41 [25], pp. 122-132, are missing from the beginning of Julius A. x. A modern unnumbered bifolium (inner opening not shown on film) indicates this loss. Items 8-43 are unique to this manuscript. The items below are numbered, in brackets, as in Kotzor's edition.]

- (8) f. 44r/1-17 31 Dec., St. Columba: beg. imperf. '[. . .] þa he ða in eode on þ(æt) carcern . . . oþer butan þa(m)';
- (8a) f. 44v/1-7 The Beginning of January: 'On ðone eahteþan geohhel dæg . . . an 7 þritig daga';
- (9) ff. 44v/7-45r/13 1 Jan., The Circumcision: 'On ðone ærestan | dæg . . .';
- (10) f. 45r/14-45v/6 3 Jan., Pope Anteros: 'On ðone þridan dæg . . .';
- (11) f. 45v/7-17 5 Jan., St. Emiliana: 'On ðone fiftan dæg . . .';
- (12) ff. 46r/1-47r/1 6 Jan., Epiphany, etc: 'On ðone sextan dæg . . .';
- (13) f. 47r/1-47v/7 6 Jan., Sts. Julian and Basilissa: 'On ðone ylcan | dæg bið þæs æpelan weres þrowung . . .';
- (14) ff. 47v/8-48r/4 6 Jan., Pope Telesphorus: 'On ðone ilcan dæg bið þæs papan | tid . . .';
- (15) f. 48r/5-12 9 Jan., St. Pega: 'On ðone nygeðan dæg . . .';
- (16) ff. 48r/13-49r/1 10 Jan., St. Paul the Hermit: 'On ðone teoþan dæg . . .';
- (17) f. 49r/2-49v/8 12 Jan., St. Benedict Biscop: 'On twelftan dæg [sic] . . .';
- (18) f. 49v/9-14 13 Jan., St. Hilary of Poitiers: 'On ðone ðreottegan dæg . . .';
- (19) ff. 49v/15-50r/10 14 Jan., St. Felix: 'On ðone feowerteogðan dæg . . .';
- (20) f. 50r/10-50v/8 16 Jan., Pope Marcellus: 'On ðone sexteodan dæg . . .';
- (21) ff. 50v/9-51v/7 16 Jan., St. Fursa: 'On ðone ilcan dæg . . .';
- (22) ff. 51v/8-52v/16 17 Jan., St. Antony, Hermit: 'On ðone seofenteoþan dæg . . .';
- (23) ff. 52v/17-54r/3 17 Jan., Sts. Speusippus, Eleusippus, Meleusippus: 'On ðone ilcan dæg . . .';
- (24) f. 54r/4-8 18 Jan., St. Prisca: 'On ðone eahtateoþan dæg . . .';
- (25) f. 54r/8-10 18 Jan., Consecration of St. Peter's Church: 'On ðy ilcan dæge . . .';
- (26) ff. 54r/11-55r/12 19 Jan., Sts. Ananias, Petrus, etc.: 'On ðone nigon-teoþan dæg . . .';
- (27) f. 55r/13-55v/7 20 Jan., St. Sebastian: 'On ðone twentigþan dæg . . .';
- (28) ff. 55v/8-56r/3 20 Jan., Pope Fabian: 'On ðone ilcan dæg bið s(an)c(t)e fabilanes tid . . .';
- (29) f. 56r/4-12 20 Jan., Sts. Marius, Martha, Audifax, Abacuc: 'On ðone ilcan dæg bið þara | haligra gesinhina tid . . .';
- (30) ff. 56r/13-57r/9 21 Jan., St. Agnes: 'On ðone an 7 twentigðan dæg . . .';

- (31) ff. 57r/10–58r/5 22 Jan., St. Vincent: ‘On ðone twa 7 twentigðan dæg . . .’;
- (32) f. 58r/6–58v/4 22 Jan., St. Anastasius: ‘On ðone ilcan dæg . . .’;
- (33) ff. 58v/5–59r/1 23 Jan., St. Emerentiana: ‘On ðone ðreo 7 twentigðan dæg . . .’;
- (34) f. 59r/2–59v/2 24 Jan., St. Babylas: ‘On ðone feower 7 twentigðan | dæg . . .’;
- (35) f. 59v/3–17 25 Jan., Conversion of St. Paul: ‘On ðone fif 7 twentigðan dæg’; ends, prob. imperf. ‘oðre se æpele ðeoda lareow’.
- [Note: Leaves are missing after f. 59, representing 25 Jan.–27 Feb. A modern bifolium is inserted after f. 59 (inner opening not shown on film). The old foliation resumes at ‘66’ and was corrected to ‘60’ after the 19c rearrangement.]
- (36) f. 60r/1–8 27? Feb., Discovery of the Head of St. John the Baptist: (beg. imperf.) ‘[. . .] s(an)c(tu)s iohannes hine þæm men | on niht . . . mid godcundum wundru(m)’;
- (36a) f. 60r/8–11 End of February: ‘ðonne | se solmonað bið geended . . . 7 se dæg tyn tida’;
- (36b) f. 60r/12–15 Beginning of March: ‘On ðæm þridan monðe on geære . . .’;
- (37) ff. 60r/16–61r/1 2 March, St. Chad: ‘On þone [sic] æfteran dæg þæs monðes . . .’;
- (38) ff. 61r/2–62v/9 4 March, Sts. Adrian, Natalia: ‘On ðone feorðan dæg . . .’;
- (39) ff. 62v/10–63r/17 7 March, Sts. Perpetua, Felicity: ‘On ðone seofodan dæg . . .’;
- (40) ff. 63v/1–64r/8 7 March, St. Eastorwine: ‘On ðone ilcan dæg . . .’;
- (41) ff. 64r/9–65r/12 9 March, Forty Soldiers of Sebastea: ‘On ðone nygeðan dæg . . .’;
- (42) ff. f. 65r/13–65v/12 12 March, Pope Gregory the Great: ‘On ðone twelftan dæg . . .’;
- (43) f. 65v/12–17 13 March, Sts. Macedonius, Patricia, Modesta: ‘On ðone þreotegðan dæg’; ends imper: ‘ðære nama wæs modestę [. . .]’;
- [Note: A loss of a leaf after f. 65, marked by a modern vellum singleton inserted at this place; Kotzor (1981:33) notes that the entry for 17 March, St. Patrick (Kotzor 44), is preserved in a 16c transcript inserted in B. L. Cotton Vitellius D. vii, ff. 131v–132r, copied from the the now missing first quire of Cambridge, Corpus Christi College 196 [40].]
- (45) f. 66r/1 18 March, First day of Creation (the final line): ‘[. . .] 7 toseced on twa dæg 7 niht’.
- (46) f. 66r/2–15 19 March, Second day of Creation: ‘On ðone nygonteogðan dæg . . .’;

[Note: The copy of the “OE Martyrology” in CCCC 196 begins midway in this entry (corresponding to ‘sæ is | to þæm geseted’, line 8) and runs continuously until 21 December.]

- (47) f. 66r/16–66v/10 19 March, St. Gregory Nazianzen: ‘On ðone ilcan dæg . . .’;
- (48) ff. 66v/11–67r/10 20 March, Third day of Creation: ‘On ðone twentegðan dæg . . .’;
- (49) ff. 67r/11–68r/9 20 March, St. Cuthbert: ‘On ðone ilcan dæg . . .’;
- (50) ff. 68r/10–69r/7 21 March, Fourth day of Creation: ‘On ðone an 7 twentegðan dæg . . .’ [the 16c note ‘S(an)c(t)e Couthbert’ erroneously placed in margin at beginning of this item];
- (51) ff. 69r/8–70r/11 21 March, St. Benedict of Nursia: ‘On ðone ilcan dæg . . .’;
- (52) f. 70r/12–70v/17 22 March, Fifth day of Creation: ‘On ðone twa 7 twentegðan dæg . . .’;
- (53) f. 71r/1–71v/6 23 March, Sixth day of Creation, Adam and Eve: ‘On ðone ðreo 7 twentegðan dæg . . .’;
- (54) ff. 71v/7–72r/2 23 March, St. Theodoret: ‘On ðone ylcan dæg . . .’;
- (55) f. 72r/3–7 24 March, Seventh day of Creation: ‘On ðone feower 7 twentegðan | dæg . . .’;
- (56/56a) ff. 72r/8–73v/3 25 March, Annunciation, Crucifixion: ‘On ðone fif 7 twentegðan dæg . . .’;
- (57) ff. 73v/4–74v/5 26 March, Harrowing of Hell: ‘On ðone syx 7 twentegðan dæg . . .’;
- (58/58a) ff. 74v/6–75r/17 27 March, Resurrection; End of March: ‘On ðonne seofon 7 twentegðan dæg . . .’;
- (58b) f. 75v/1–4 Beginning of April: ‘On ðæm feorðan monðe . . .’;
- (59) ff. 75v/5–76v/4 3 April, Sts. Agape, Chionia, [Irene]: ‘On ðone þriddan dæg . . .’;
- [Note: Irene is mentioned in the opening, but her entry is at 5 April (61).]
- (60) ff. 76v/5–77r/16 5 April, St. Ambrose: ‘On ðone fiftan dæg . . .’;
- (61) f. 77r/17–77v/14 5 April, St. Irene: ‘On ðone ylcan dæg . . .’;
- (62) ff. 77v/15–78r/3 9 April, Seven Women at Sirmium: ‘On ðone nigeðan dæg . . .’;
- (63) f. 78r/4–78v/3 11 April, St. Guthlac: ‘On ðone ændleftan dæg . . .’;
- (64) ff. 78v/4–79r/4 14 April, Sts. Valerianus, Tiburtius, and Maximus: ‘On ðone feorwerteo(.)ðan dæg . . .’;
- [Note: Parts of 14–23 April (Kotzor 64–67) are preserved in the fragmentary B.L. Add. 23211 [163].]
- (65) ff. 79r/5–80r/6 18 April, Sts. Eleutherius, Antia: ‘On ðone eahtateogðan dæg . . .’;
- (66) f. 80r/7–80v/6 21 April, St. Aethelwald: ‘On ðone an 7 twentegðan dæg . . .’;
- (67) ff. 80v/7–81v/11 23 April, St. George: ‘On ðone ðreo 7 twentegðan dæg . . .’;
- (68) ff. 81v/12–82r/15 24 April, St. Wilfred: ‘On ðone feower 7 twentegðan | dæg . . .’;

- (69) f. 82r/16–82v/11 25 April, Rogation Day: ‘On ðone fif 7 twentegðan dæg . . .’;
- (70) ff. 82v/12–84r/5 25 April, St. Mark: ‘On ðone ilcan dæg . . .’;
- (71) ff. 84r/6–85r/1 27 April, St. Alexandr(e)a: ‘On ðone seofon 7 twentegðan dæg . . .’;
- (72) f. 85r/2–85v/2 28 April, St. Vitalis: ‘On ðone eahta 7 twentegðan dæg . . .’;
- (73/73a) ff. 85v/3–87v/1 28 April, St. Christopher; End of April: ‘On ðone ylcan dæg . . .’; (f. 87r/15) ‘þonne se monað bið ge|endad . . .’;
- (73b) f. 87v/2–11 Beginning of May: ‘þonne on þone fiftan monað | on geare . . .’;
- (74) ff. 87v/12–88r/17 1 May, St. Philip: ‘On ðone ærestan dæg . . .’;
- (75) ff. 88v/1–89r/3 2 May, St. Athanasius: ‘On ðone æfteran dæg . . .’;
- [Note: The items from 2 May to 10 May (Kotzor 75–84) are preserved imperfectly in the fragment B.L. Add.40165A.2 (ff. 6 and 7) [169].]
- (76) f. 89r/4–89v/16 3 May, Pope Alexander I, Sts. Eventius, Theodulus: ‘On ðone ðriddan dæg . . .’;
- (77) ff. 89v/17–90r/12 3 May, Discovery of the Cross: ‘On ðone ilcan dæg . . . soðlice cristes | rod.’;
- (78) ff. 90r/12–91r/15 Rogation Days: ‘ymb þas dagas utan . . . gif | we ure monnum forgeofað.’ [in margin at f. 91r/3 is written ‘clænsung’ in a crude imitative (12c?) hand];
- (79) ff. 91r/16–93v/3 3 May, Ascension Day: ‘On ðone fiftan dæg . . .’;
- (80) ff. 93v/4–94v/14 6 May, St. Eadberht: ‘On ðone sextan dæg . . .’;
- (81) ff. 94v/15–95r/6 7 May, St. John of Beverley: ‘On ðone seofodan dæg . . .’;
- (82) f. 95r/7–13 8 May, Discovery of St. Michael’s Church: ‘On ðone eahteþan dæg . . .’;
- (83) ff. 95r/14–96r/9 8 May, St. Victor Maurus: ‘On ðone ylcan dæg . . .’;
- (83a) f. 96r/10–14 9 May, Beginning of Summer: ‘On ðone nygeþan dæg . . .’;
- (84/85) f. 96r/15–96v/5 10 May, Sts. Gordianus, Calepodius: ‘On ðone teogþan dæg . . .’;
- (86) ff. 96v/6–97r/8 12 May, St. Pancras: ‘On ðone twelftan dæg . . .’;
- (87) f. 97r/9–97v/16 14 May, Sts. Victor, Corona: ‘On ðone feowerteogðan dæg . . .’;
- (88) ff. 97v/17–98v/16 15 May, Pentecost: ‘On ðone fifteogðan dæg . . .’;
- (89) ff. 98v/17–100r/2 18 May, Pope John I: ‘On ðone eahtateogðan dæg . . .’;
- (90) f. 100r/3–100v/15 20 May, St. Basilla: ‘On ðone twentegðan dæg . . .’;
- (91) ff. 100v/16–101r/8 25 May, Pope Urban I: ‘On ðone fif 7 twentegðan dæg . . .’;
- (92) f. 101r/9–101v/4 26 May, St. Augustine of Canterbury: ‘On ðone sex 7 twentegðan dæg . . .’;

- (93) f. 101v/5–10 29 May, Sts. Sisinnius, Martyrius, Alexander: ‘On ðone nygan 7 twentegðan dæg . . .’;
- (94/94a) ff. 101v/11–102v/2 31 May, St. Petronilla; End of May: ‘On ðone an 7 þritegðan dæg . . .’; (f. 102r/16) ‘þonne þrymelces | monað bið geendod . . .’;
- (94b) f. 102v/3–10 Beginning of June: ‘On ðæm syxtan monðe . . .’;
- (95/96) ff. 102v/11–103r/2 1 June, Sts. Priscus, Nicomedes: ‘On ðone ærestan dæg . . .’;
- (97) ff. 103r/3–104r/16 2 June, St. Erasmus: ‘On ðone æfteran dæg . . .’ [line 17 blank];
- (98) ff. 104v/1–105r/10 2 June, Sts. Marcellinus, Peter: ‘On ðone ilcan dæg . . .’;
- (99) f. 105r/11–105v/8 2 June, Sts. Artemius, Candida, Paulina: ‘On ðone ylcan dæg . . .’;
- (100) ff. 105v/9–106v/10 9 June, St. Columba of Iona: ‘On ðone nygeþan dæg . . .’;
- (101) ff. 106v/11–107r/9 10 June, St. Barnabas: ‘On ðone teogepan dæg . . .’;
- (102) ff. 107r/10–108r/17 15 June, Sts. Vitus, Modestus: ‘On þone [sic] fif-teogþan dæg . . .’;
- (103) ff. 108v/1–109r/2 16 June, Sts. Ferreolus, Ferrucio: ‘On ðone sextegðan dæg . . .’;
- (104/105) f. 109r/3–13 17 June, Sts. Nicander, Blastus: ‘On ðone seofontegðan dæg . . .’;
- (106) ff. 109r/14–110r/3 18 June, Sts. Mark, Marcellian: ‘On ðone eahtategþan dæg . . .’;
- (107) f. 110r/4–110v/7 19 June, Sts. Gervasius and Protasius: ‘On ðone nýgentegðan dæg . . .’;
- (108) ff. 110v/8–111v/2 22 June, St. James the Less: ‘On ðone tu 7 twentegðan dæg . . .’;
- (109) ff. 111v/3–112r/11 22 June, St. Alban: ‘On ðone ilcan dæg . . .’;
- (110) ff. 112r/12–113v/2 23 June, St. Aethelthryth: ‘On ðone ðreo 7 twentegþan dæg . . .’;
- (111) f. 113v/3–17 24 June, Nativity of St. John the Baptist: ‘On ðone feower 7 twentegðan dæg . . .’; ends imperf.: ‘beforan criste on middan [. . .]’; [Note: Leaves missing after f. 113, indicated in manuscript by an inserted modern bifolium (inner opening not shown on film). The entries from 24 June up to 2 July are wanting.]
- (117) f. 114r/1–7 2 July, Sts. Processus, Martinianus: (beg. imperf.) ‘[. . .] sece wit þe on domes dæge . . . swa cuplicra geháta.’
- (118) f. 114r/8–17 4 July, St. Zoe: ‘On ðone feorðan dæg . . .’;
- (119) f. 114v/1–5 6 July, Octave of Peter and Paul: ‘On ðone sextan dæg . . .’;

- (120) ff. 114v/6–115r/3 6 July, St. Tranquillinus: ‘On ðone ilcan dæg . . .’;
- (121) f. 115r/4–115v/8 7 July, St. Procopius: ‘On ðone seofodan dæg . . .’;
- (122) ff. 115r/9–117v/12 7 July, St. Marina: ‘On ðone ilcan dæg . . .’;
- (123) ff. 117v/13–118r/12 10 July, The Seven Brothers: ‘On ðone teogepan dæg . . .’;
- (124) ff. 118r/13–119r/3 10 July, Sts. Anatolia, Audax: ‘On ðone ilcan dæg. bið þære | fæmnan tid . . .’;
- (125) f. 119r/4–16 10 July, Sts. Rufina, Secunda: ‘On ðone ilcan dæg bið þara | haligra gesweostra ðrowung . . .’;
- (126) ff. 119r/17–120r/5 14 July, St. Phocas: ‘On ðone feowertegðan dæg . . .’;
- (127) ff. 120r/6–121v/17 15 July, Sts. Cyricus, Julitta: ‘On ðone fiftetegðan dæg . . .’;
- (128) f. 122r/1–7 17 July, St. Speratus and the Scillitan Martyrs: ‘On ðone seofontegðan dæg . . .’;
- (129) f. 122r/8–17 18 July, St. Symphorosa and her Seven Sons: ‘On þone [sic] eahtategeþan dæg . . .’;
- (130) ff. 122v/1–123v/10 19 July, St. Christina: ‘On ðone nigetegðan dæg . . .’;
- (131) ff. 123v/11–124r/8 19 Jul, St. Arsenius: ‘On þone [sic] ilcan dæg . . . beforan þinum eagum.’;
- (132) f. 124r/9–124v/2 21 July, St. Victor of Marseilles and fellow Martyrs: ‘[O]n þone [sic] an 7 twentegþan dæg . . .’;
- (133) ff. 124v/3–125v/16 22 July, St. Mary Magdalen: ‘On ðone tu 7 twentegðan | dæg . . .’;
- (134) ff. 125v/17–126r/15 22 July, St. Apollinaris: ‘On ðone ilcan dæg . . .’;
- (135) ff. 126r/16–127r/5 25 July, St. James the Greater: ‘On ðone fif 7 twentegðan dæg . . .’;
- (136) ff. 127r/6–128r/16 27 July, St. Simeon Stylites: ‘On ðone seofon 7 twentegþan | dæg . . .’;
- (137) f. 128r/17–128v/10 28 July, St. Nazarius, Celsus: ‘On ðone eahta 7 twentigðan || dæg . . .’;
- (138) ff. 128v/11–129r/15 29 July, St. Lupus: ‘On ðone nigen 7 twentegðan | dæg . . .’;
- (139/139a) ff. 129r/16–130r/3 30 July, St. Abdo, Sennes; End of July: ‘On ðone ðritegðan dæg . . .’; (f129v/17) ‘ðonne se monað || biþ geendon . . .’;
- (139b) f. 130r/4–15 Beginning of August: ‘ON ðam eahtoþan mónþe . . . monþe mæst | geweaxaþ’;
- (140) ff. 130r/15–131v/10 1 August, the Maccabees: ‘On þone ærestan | dæg . . .’;
- (141) ff. 131v/11–132r/1 1 August, St. Germanus: ‘ON ðone ylcan dæg biþ s(an)c(t)e ger|manus . . .’;

- (142) f. 132r/2–15 1 August, St. Eusebius of Vercelli: ‘ON þam ylcan dæge byð þæs bisc(op) . . .’;
- (143) f. 132r/16–132v/8 2 August, Pope Stephen I: ‘ON þone æfteran ðæs mon|þes . . .’;
- (144) ff. 132v/9–133r/7 2 August, St. Theodota and her Three Sons: ‘ON ðone ylcan dæg . . .’;
- (145) f. 133r/8–133v/17 3 August, Discovery of the Body of St. Stephen: ‘ON ðone þryddan dæg . . .’;
- (146) f. 134r/1–134v/3 5 August, St. Oswald: ‘ON ðone .v. `an` dæg . . .’;
- (147) f. 134v/4–16 6 August, Pope Sixtus II: ‘On þone .vi. `an` dæg . . .’;
- (148) ff. 134v/17–135r/13 7 August, Sts. Donatus, Hilarinus: ‘ON ðone .vii. dæg . . .’;
- (149) ff. 135r/14–136/7 8 August, St. Afra and her Companions: ‘ON þone .viii. `an` dæg . . .’ (on f. 135v, margin, 12c note, partly trimmed);
- (150) f. 136r/8–136v/1 9 August, St. Romanus: ‘ON ðone .viii. `an` dæg . . .’;
- (151) ff. 136v/2–137r/10 10 August, St. Lawrence: ‘ON ðone .x. `an` dæg . . .’;
- (152) f. 137r/11–137v/11 11 August, St. Tiburtius: ‘ON ðone .xi. `an` dæg . . .’;
- (153) ff. 137v/12–138r/9 12 August, St. Eupl(i)us: ‘ON ðone .xii. `an` dæg . . .’;
- (154) f. 138r/10–138v/12 13 August, St. Hippolytus: ‘ON ðone .xiii. `an` dæg . . .’;
- (155) ff. 138v/13–139r/4 13 August, St. Cassian: ‘ON ðone ylcan dæg . . . to acwellanne.’;
- (156) f. 139r/5–139v/3 15 August, Assumption of the Virgin: ‘ON þone .xv. `an` dæg þæs monþys biþ seo \ tid þ(æt) is | s(an)c(t)a marian tid . . .’;
- (157) ff. 139v/4–140r/17 17 August, St. Mamas: ‘ON ðone .xvii. `an` dæg þæs monðes biþ þæs \ halgan cnihtes | tid s(an)c(t)i mommos . . .’;
- (158) f. 140v/1–5 18 August, St. Agapitus: ‘ON ðone .xviii. dæg . . .’;
- (159) f. 140v/6–8 19 August, St. Magnus: ‘ON ðone .xviii. `an` dæg þæs monðes biþ þæs \ martyres | tid s(an)c(t)i magni . . .’;
- (160) ff. 140v/9–141r/17 22 August, St. Symphorian: ‘ON þone .xxii. `an` dæg . . .’;
- (161) f. 141v/1–11 22 August, St. Timothy: ‘ON ðone ylcan dæg . . .’;
- (162) ff. 141v/12–142v/17 25 August, St. Bartholomew: ‘ON ðone .xxv. `an` dæg . . .’;
- (163) f. 143r/1–15 25 August, St. Genesis: ‘ON ðone ylcan dæg . . .’;
- (164) f. 143r/16–143v/6 26 August, Sts. Irenaeus, Abundius: ‘ON ðone .xxvi. `an` dæg ðæs monþes biþ \ þara martyra tid | þe seondon nemned s(an)c(tu)s heremus . . .’;
- (165) f. 143v/7–10 27 August, St. Rufus: ‘ON ðone .xxvii. `an` dæg þæs monðes. \ biþ ðæs | martyres tid . . .’;

- (166) ff. 143v/11–144r/17 28 August, St. Hermes: ‘ON ðone .xxviii`an´. dæg þæs monþes biþ \ miclan weres tid s(an)c(t)i hermes | se wæs rome-burge gerefa . . .’;
- (167) f. 144v/1–12 28 August, St. Augustine of Hippo: ‘ON ðone ylcan dæg . . .’;
- (168) ff. 144v/13–145v/7 29 August, Death of St. John the Baptist: ‘ON ðone .xxviii`an´. dæg . . .’;
- (169) f. 145v/8–10 29 August, St. Sabina: ‘ON þone ilcan dæg . . .’;
- (170) ff. 145v/11–146v/3 30 August, St. Felix of Thibiuca and Companions: ‘ON þone xxx.`an´ dæg . . .’;
- (171/171a) f. 146v/4–17 31 August, St. Aidan; End of August: ‘ON ðone .xxxi. dæg þæs monðes biþ s(an)c(t)e \ aidanis | geleornis . . .’; (line 14) ‘ðonne se monaþ bið | geendod . . .’;
- (171b) f. 147r/1–6 Beginning of September: ‘ON ðæm nigoba monþe . . .’;
- (172) f. 147r/7–10 1 Sept., St. Priscus: ‘ON ðone ærestan dæg . . .’;
- (173) f. 147r/11–147v/17 1 Sept., St. Antoninus: ‘ON ðone æfteran dæg þæs monþes \ biþ þæs halgan weres | gemynd . . .’;
- (174/175) f. 148r/1–4 3 Sept., St. Aristion; Sts. Paternianus and Felicianus: ‘ON ðone þryddan dæg . . .’;
- (176) f. 148r/5–148v/7 4 Sept., St. Marcellus: ‘ON ðone .iiii. dæg þæs monþes biþ \ þæs martyres tid | s(an)c(t)i marcelli . . .’;
- (177) f. 148v/8–10 5 Sept., St. Quintus: ‘[O]N ðone .v`an´. dæg þæs monðes biþ ðæs \ godes andetteres | tid. s(an)c(t)i quinti . . .’;
- (178) ff. 148v/11–149r/14 5 Sept., St. Bertinus: ‘ON ðone ylcan dæg . . .’;
- (179) f. 149r/15–17 7 Sept., St. Sinotus: ‘ON ðone .vii. dæg . . .’;
- (180) f. 149v/1–150r/8 8 Sept., Nativity of the Virgin: ‘ON ðone .viii`an´. dæg . . .’;
- (181) f. 150r/9–150v/17 8 Sept., St. Audomarus: ‘ON ðone ylcan dæg . . .’;
- (182) f. 151r/1–14 11 Sept., Sts. Protus and Hyacinth: ‘ON ðone .xi. dæg . . .’;
- (183) f. 151r/15–151v/9 14 Sept., Pope Cornelius and Companions: ‘ON ðone .xiii. dæg þæs monþes biþ \ ðæs biscoopes ðrowung | s(an)c(t)i corneli . . .’;
- (184) ff. 151v/10–152v/3 14 Sept., St. Cyprian: ‘ON ðone ylcan dæg . . .’;
- (185) f. 152v/4–13 15 Sept., St. Valerian: ‘ON ðone .xv. dæg þæs monþes bið \ s(an)c(t)i ualerianys | þrowung . . .’;
- (186) ff. 152v/5–154r/6 15 Sept., St. Mamilian: ‘ON ðone ylcan dæg . . .’;
- (187) ff. 154r/7–155r/5 16 Sept., St. Euphemia: ‘ON ðone xvi`an´. dæg . . .’;
- (188) f. 155r/6–12 19 Sept., St. Januarius and Companions: ‘ON ðone .xviii.`an´ dæg . . .’;
- (189) f. 155r/13–155v/4 20 Sept., Sts. Fausta, Evilasius: ‘ON þone .xx. dæg . . .’;
- (190) ff. 155v/5–156v/14 21 Sept., St. Matthew: ‘ON ðone .xxi. dæg . . .’;

- (191) ff. 156v/15–157r/16 22 Sept., St. Mauritius and the Theban Legion: ‘On ðone .xxii. dæg . . .’;
- (192) f. 157r/17–157v/11 23 Sept., St. Sosius: ‘ON ðone .xxiii. dæg . . .’;
- (193) ff. 157v/12–158r/17 + 1 23 Sept., St. Thecla: ‘ON ðone ilcan dæg . . . hwylce hwegu ræste in ðære / æcan worulde’;
- (194) f. 158v/1–14 24 Sept., Conception of St. John the Baptist: ‘ON ðone .xxiiii. dæg . . .’;
- (195) ff. 158v/15–159r/14 24 Sept., Sts. Andochius, Thyrsus, Felix: ‘ON ðone ilcan dæg . . .’;
- (196) ff. 159r/15–160r/9 25 Sept., St. Ceolfrith: ‘ON ðone .xxv. dæg þæs monðes bið ðæs | hal’ gan weres gemind’ se wæs on ðisse brytene. 7 he | wæs nemned ceolfrið . . .’;
- (197) f. 160r/10–160v/9 26 Sept., Sts. Justina, Cyprian: ‘[O]N ðone .xxvi. dæg . . .’;
- (198) ff. 160v/10–162r/2 27 Sept., Sts. Cosmas and Damian: ‘ON ðone .xxvii. dæg . . .’;
- [Note: An added (and cancelled?) English note (12c) written at the bottom of f. 160v in a fine hand retaining elements of insular forms: ‘þis sindon for ællu(m) ifelu(m) unkirstu(m) þingu(m) am(en).’]
- (199) f. 162r/3–162v/3 29 Sept., Consecration of St. Michael’s Church: ‘ON ðone .xxviii. dæg . . .’;
- (200/200a) f. 162v/4–14 30 Sept., St. Jerome; End of September: ‘ON ðone .xxx. dæg’; (line 12) ‘ðonne se mona bið geendud [sic]. . .’;
- (200b) f. 162v/15–17 Beginning of October: ‘ON ðam teoðan monðe on geare . . .’;
- (201) f. 163r/1–12 3 Oct., Black Heawold and White Heawold: ‘ON ðone ðriddan dæg . . .’;
- (202) f. 163r/13–163v/1 7 Oct., Pope Mark: ‘ON ðone .vii. dæg . . .’;
- (203) ff. 163v/2–164r/7 8 Oct., Sts. Dionysius, Rusticus, and Eleutherius: ‘ON ðone .viii. dæg . . .’;
- (204) f. 164r/8–164v/4 11 Oct., St. Aethelburh: ‘ON ðone endlyftan dæg . . .’;
- (205) f. 164v/5–16 14 Oct., Pope Callistus I: ‘ON ðone .xiii. dæg . . .’;
- (206) ff. 164v/17–165r/3 15 Oct., St. Lupulus: ‘ON ðone .xv. dæg . . .’;
- (207) f. 165r/4–165v/3 18 Oct., St. Luke: ‘ON ðone .xviii. dæg . . .’;
- (208) f. 165v/4–13 18 Oct., St. Tryphonia: ‘ON ðone ilcan dæg bið þære halgan | cwene gemynd . . .’;
- (209) ff. 165v/14–166v/17 18 Oct., St. Justus: ‘ON ðone ilcan dæg bið þæs halgan | cnihtes þrowung . . .’;
- (210) ff. 167r/1–168v/1 19 Oct., St. Pelagia: ‘ON ðone .xviii. dæg . . .’;
- (211) ff. 168v/1–170r/2 21 Oct., St. Hilarion: ‘ON ðone .xxi. dæg . . .’;

- (212) f. 170r/3–14 24 Oct., St. Genesis: ‘ON ðone .xxiiii. dæg . . .’;
- (213) f. 170r/15–170v/6 24 Oct., Sixteen Soldiers: ‘ON ðone ilcan dæg . . .’;
- (214) f. 170v/7–16 26 Oct., St. Cedd: ‘ON ðone .xxvi. dæg . . .’;
- (215) ff. 170v/17–171r/15 28 Oct., Sts. Simon, Thaddeus: ‘ON ðone xxviii
(written and rewritten around a hole) dæg . . .’;
- (216) f. 171r/16–171v/8 28 Oct., St. Cyrilla: ‘ON ðone ilcan dæg . . .’;
- (217/217a) ff. 171v/9–172r/16 31 Oct., St. Quentin; End of October: ‘ON
ðone .xxxi. `an` dæg . . .’; (f. 172r/14) ‘þon(ne) se mona bið geendod . . .’;
- (217b) f. 172r/17–172v/7 Beginning of November: ‘ON ðam endlyf t`an
monðe on gear . . .’;
- (218) ff. 172v/8–173r/5 1 Nov., All Saints: ‘ON ðone ærystan dæg . . .’;
- (219) f. 173r/6–15 1 Nov., St. Caesarius: ‘ON ðon. [sic] ilcan dæg bið þæs
diacones tíð | s(an)c(t)i cesari . . .’;
- (220) ff. 173r/16–174r/2 1 Nov., St. Benignus: ‘ON ðone ilcan dæg bið þæs
mæssepreostes | ðrowung . . .’;
- (221) f. 174r/3–174v/15 6 Nov., St. Winnoc: ‘ON ðone .vi. dæg . . .’;
- (221a) ff. 174v/16–175r/2 7 Nov., Beginning of Winter: ‘ON ðone .vii. dæg . . .’;
- (222) f. 175r/3–175v/16 8 Nov., Quattuor Coronatorum: ‘ON ðone eah-
toðan dæg . . .’;
- (223) f. 175v/17 11 Nov., St. Martin of Tours (beginning): ‘ON ðone .xi. `n`
dæg þæs monðes bið [. . .].’

[Note: F. 175 is followed by a modern vellum bifolium; only the first recto is shown on the film. The rest of the manuscript is wanting. CCCC 196 runs to 21 Dec. (Kotzor’s items 224–238), but ends imperfectly.]

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Ælfric's "Lives of Saints"

[Ker 162, Gneuss 339]

HISTORY: Early 11c. From Bury St. Edmunds, 'Liber S(an)c(t)i Edmundi Regis & M(a)r(ty)ris' (ex libris, f. 3r, 13c). This is the only more or less complete copy of Ælfric's "Third Series" of homilies (composed ca. 992–1002, Clemoes 1959: 244), consisting of 29 Saints' lives by Ælfric plus several by other hands, as well as additional edifying pieces arranged (with a few deviations) according to the *Sanctorale* or fixed dates of the liturgical year. In his English preface (ff. 3v–4r) Ælfric directed that copies should be accurately made and that no material be added. This manuscript does not represent the original scope or order of Ælfric's project as the non-Ælfrician "Seven Sleepers," "Eustace," and "Eufrasia" (nos. 30, 41, 44) are part of the original plan of the manuscript to judge by the "Capitula," while the "Mary of Egypt" (no. 31), not mentioned in the capitula, suggests augmentation as the manuscript was in progress (cf. Hill 1996: 235–36). Torkar (1971) detects minor linguistic differences between nos. 30, 41, 44, the well-integrated non-Ælfrician pieces, and the main series, suggesting that all three came from the same distinctive manuscript source ("Mary of Egypt," more awkwardly interpolated, does not share these features and would presumably be from some other exemplar). On the non-Ælfrician nature of these four items see Magennis 1986 with full reference to earlier work. Belonged to Sir Robert Cotton by 1621 (Harley 6018, no. 179); 'Thomas Cotton' at bottom of f. 3. [Note: The proximate source of Ælfric's series of saints' lives, in both the list of saints and the details of the texts, is the so-called Cotton-Corpus legendary, compiled in the north of France sometime after 877 and preserved in a number of English manuscripts (see Zettel 1982: 17–22; on the manuscript tradition and contents see Jackson and Lapidge 1996). Ker (*Cat.*, 210) suggests that Cotton Julius E. vii was "possibly once bound with Cotton Tiberius B. ii, ff. 2–85 [Gneuss 371, Abbo of Fleury, *Vita S. Eadmundi*; [ff. 2–69r] Hermannus Archidiaconus (attrib.) *Miracula S. Eadmundi* (long version incomplete [ff. ff. 70r–82v]), s. xi/xii (prov. Bury St. Edmunds), which is inscribed 'Liber feretrariorum sancti edmundi in quo continentur uita passio et miracula sancti edmundi. Item Vite et passiones xxxiii

sanctorum in anglico. S. 155' (s. xiv). The manuscripts are of the same size, but the table of contents of Julius lists 39, not 33 lives." Tiberius page size is actually 280 × 180 mm. (vs. Julius 272 × 185 mm.). At end (f. 85r bottom) is medieval (14c?) inscription in two stints 'deficiu(n)t hic vi miracula / q(ue) sunt i(n) li(br)o d(o)m(ini) ioh(annis) de [c p(ri)orus?]:

CODICOLOGICAL DESCRIPTION: 19c binding, half-leather, stamped with Cotton arms. Ker says "Binding of s. xx" but there is no sign of this, it is a typical (and heavily worn) B.M. binding of the mid-19c. Folios were examined '1871' (back flyleaf). Foliated in pencil 'i, 1–241' in pencil, written at upper and lower left corners of the rectos. A cancelled earlier ink foliation begins on f. 3 and runs two behind (f. 240v, 'Cons fol 239 232'). Medieval flyleaf (f. i) at 256 × 178 mm. is smaller than other leaves and shows by its glue marks around the edges of the recto that it once formed a paste-down in some other volume. F. 1 is first leaf of a 17c bifolium, on the recto is the Cottonian table of contents, and a rectangular parchment scrap, 70 × 150 mm., is pasted flat on the recto; f. 2 is the other leaf of this bifolium, a printed Cottonian paper frontispiece pasted on the recto (the center area of the paper has been cut out, presumably the manuscript title was to be written in the space directly on to the parchment thus exposed). Signature of Thomas Cotton on f. 3r. Medieval parchment back flyleaf has a 14c? nonsensical inscription in red ink along the gutter, 'A a. am(en) d(ic)o uobis sup(er) omnia bona sua (Matt. 24:47). Mordio cedo cado curo cum pendos pondio parco alno parites nun tondo pressto stopallop'.

Page size 272 × 185 mm., the trimming often being well outside the prickings. Parchment is thick to medium, smooth, crisp, bright buff-colored, with little hair/flesh contrast; most quires arranged HFHF. Writing area 230 × 112 mm., but the scribe runs over this area on the right. Double bounding lines both margins, ruled from the top sheet with drypoint for 32 lines, occasionally reruled on inner sheets. Quire III (ff. 13–20) is blind ruled, with the main rules 9 mm. apart as in other quires, plus a secondary line 2 mm. above the main line which contains the body of the letters. F. 205, bottom outer corner is reinforced with a small parchment patch, to repair the scoring which has cut through the membrane. The manuscript has a quire missing at the end, the rest of "De falsis diis" (ff. 238r–240v) and all of "De XII Abusivis", as indicated by the table of contents.

Written mostly by one hand in black ink, except that Ker thinks another hand writes f. 107v/16–116v; character of ductus changes on f. 45v/13–16 and f. 88r/14–17, but it seems to be the same hand. Decoration: Latin preface (f. 3r) has title in oxidized and faded red, internal capitals highlighted in

oxidized ink, some of which have eaten through the membrane; OE preface (f. 3v) has large red capital 'Æ', 'LFRIC' being in text ink highlighted with oxidized red, on f. 4r one internal capital 'H' line 5 is highlighted as is the valediction. In table of contents (f. 4v) the title and numerals are in metallic red, the capital "D's of the entries in oxidized ink. In main series of texts the large decorated monochrome initials are in red/magenta, often metallic, and the titles, as well as other large capitals ("Item," "Amen," etc.), are usually in oxidized or faded red, or, in one case, in black text ink (f. 32v). "Vita Martini" (ff. 179v–203r) is divided into numbered sections with oxidized red numerals. Internal small capitals have similar highlights on f. 221r. 16c English annotations and glosses, ff. 153r–155r.

More than 300 contemporary alterations and corrections have been added by another hand; an alteration on f. 206v/21, bringing information about St. Edmund's cult up to date, pointed out by Needham (1958:161), may suggest that the manuscript was at Bury St. Edmunds from the beginning.

COLLATION: Quires have Cottonian signatures on first rectos; 'i-ii' (modern paper flyleaves) + i (f. i) medieval parchment flyleaf + ii 17c bifolium (ff. 1–2) + 238 (ff. 3–240) + i (medieval parchment flyleaf, f. 241) + ii (modern paper flyleaves). I² two singletons (ff. 3–4, 'B'), II⁸ (ff. 5–12, 'C'), III⁸ (ff. 13–20, 'D'), IV⁸ (ff. 21–28, 'E'), V⁸ (ff. 29–36, 'F'), VI⁸ (ff. 37–44, 'G'), VII⁸ (ff. 45–52, 'H'), VIII⁸ (ff. 53–60, 'J'), IX⁸ (ff. 61–68, 'K'), X⁸ (ff. 69–76, 'L'), XI⁸ (ff. 77–84, 'M'), XII⁸ (ff. 85–92, 'N'), XIII⁸ (ff. 93–100, 'O'), XIV⁸ (ff. 101–108, 'P'), XV⁸ (ff. 109–116, 'Q'), XVI⁸ (ff. 117–124, 'R'), XVII⁸ (ff. 125–132, 'S'), XVIII⁴ (ff. 133–136, 'T'), XIX⁸ (ff. 137–144, 'V'), XX⁸ (ff. 145–152, 'VV'), XXI⁸ (ff. 153–160, 'X'), XXII⁸ (161–168, 'Y'), XXIII⁸ (ff. 169–176, 'Z'), XXIV⁸ (ff. 177–184, 'A.A.'), XXV⁸ (ff. 185–192, 'BB'), XXVI⁸ (ff. 193–200, 'C.C'), XXVII⁸ (ff. 201–208, 'D.D'), XXVIII⁸ (ff. 209–216, 'E.E.'), XXIX⁸ (ff. 217–224, 'F.F'), XXX⁸ (ff. 225–232, 'G.G.'), XXXI⁸ (ff. 233–240, 'H.H.'). Leaves (probably a quire) missing at end.

[**Note:** There is considerable evidence of the editing and rearranging of Ælfric's original collection. Clemoes (1959: 222) suggested that no. 21 "Memoria Sanctorum" may have originally opened the collection. There is a break between quires XVIII and XIX, the former being of 4, with a page and a half blank at the end, the quire containing the conclusion of the non-Ælfrician "Death of St. Mary of Egypt," which is not mentioned in the "Capitula." The hand of the preceding item, "Seven Sleepers," also not by Ælfric, is probably other than the main one. Scragg (1996: 217) thinks the copying was over a long period of time, and that quires II-XIV and XIX-XXXI were the original blocks, into which were inserted quires XV-XVIII, with quire I (of 2) supplying the introductory material.]

CONTENTS:

- f. i recto/verso, medieval flyleaf, once a pastedown, blank both sides.
 f. 1r Cottonian note of contents, parchment scrap pasted flat, with 16c notes.
 f. 1v blank.
 f. 2r Cottonian printed frontispiece on paper, pasted to parchment folio, and center cut out, but inscription never entered on underlying membrane.
 f. 2v blank.

[Note: The items are numbered as in Ker, *Cat.* In brackets following the foliation are given the numbered items and titles of the “Capitula” as on f. 4v (see the note to item 3), followed by Skeat’s item numbers; unnumbered items are subsumed by Skeat into the previous item. On the incorrect and missing liturgical dates of some of the items see Lapidge 1996: 118–19.]

Ælfric, “Homilies,” Third Series (“Lives of Saints”) (ed. from this MS, Skeat 1881, 1900, OE on even-numbered pages with facing translation; on sources and backgrounds of the individual lives see Whatley 2001, ad loc.):

1. f. 3r/1–3v/5 (old fol. ‘1’) Latin Preface: INCIPIT PRAEFATIO HUIUS LIBRI. | ‘HUNC QUOQ(UE) CODICEM TRANSTULIMUS DE LATINITATE AD | usitate(m) Anglicam sermocinatione(m)’; ends: ‘ne sup(er)fluus | iudicer’ (Skeat 1.2–4); the Bury St. Edmunds *ex libris* at top of f. 3r, Thomas Cotton’s signature at bottom;
2. ff. 3v/6–4r/12 English Preface: ÆLFRIC GRET EADMODLICE ÆÐELWERD EALDORMAN | 7 ic secge þe leof’; ends: ‘ne sette | þonne we awendon. UALE IN D(OMI)NO’ (Skeat 1.4–6) [rest of f. 4r blank].
3. f. 4v/1 + (in two cols.) 2a–19a and 2b–21b INCIPUUNT CAPITULA | ‘I DE NATIUITATE CHR(IST)I . . . XXXVII ‘I ‘I DE .XII. ABUSIUIS’ (Skeat 1.8–10).

[Note: The scribe’s numbering skips from ‘XVII’ to ‘XIX’. The old folio numbers have been supplied against each item by a modern hand. Skeat’s item numbers do not correspond exactly with those of the capitula. Hill (2006: 33) notes: “[T]he scribe does not acknowledge all the divisions in the manuscript: instead, he assigns one item number to each day, and with one exception, lists only one item per day. . . . What the scribe chooses to list are not textual units as such, but items that have a *specific* (Hill’s emphasis) title; usually their rubrics also incorporate a date. What he ignores are companion pieces. . . .” Hill (2006: 32) gives a facsimile of f. 4v.]

- f. 5r blank.
 4. ff. 5v/1–9v/30 [‘I DE NATIUITATE CHR(IST)I’; I] 25 Dec., “Nativity of Christ”: UIII KL IAN(UARII). NATIUITAS D(OMI)NI N(OST)RI IE(S)U CHR(IST)I. | ‘M[E]N ÐA LEOFESTAN HWILON ÆR WE

SÆDON EOW HY URE | hælend'; ends: 'á on ecnysse leofað. AMEN'
(Skeat 1.10–24).

5. ff. 9v/31–15v/27 ['II De s(an)c(t)a Eugenia'; II] 25 Dec., "Nativity of St. Eugenia, Virgin": EODEM DIE NAT(A)L(E) S(AN)C(T)E EUGENIE UIRGIN(IS). | 'MÆG GEHYRAN SE ðE WYLE BE þAM HALGAN || mædene. eugenian'; ends: 'on ealra worulda woruld. eallra his wel dæda AMEN' (Skeat 1.24–50).
6. ff. 15v/28–26r/13 ['III De S(AN)C(T)O Basilio'; III] 1 Jan., "Deposition of St. Basilius, Bishop": KĒ IANUAR(II) DEPOSITIO S(AN)C(T)I BASILII EPISCOPI. | 'BASILIUS WES GEHATEN SUM HALIG BIS-COP. | se wæs fram cyldhadē'; ends: 'forði he wuldrað nú. á. to worulde mid gode. AMEN' (Skeat 1.50–90).
7. ff. 15v/28–32r/31 ['IIII DE S(AN)C(T)O Iuliano & basilissa'; IV] 9 Jan., "Passion of Sts. Julian and Basilissa": IDUS IANUAR(II) PASSIO S(AN)C(T)I IULIANI. ET SPONSEIUS BASILLISSE. | 'IVLIANUS WÆS GEHATEN. SVM ÆÐELE 'GODES' ðEGN. ON | egypta lande'; ends: 'Sy him á wuldor on ecere worulde. we cwepað. AMEN' (Skeat 1.90–114).
8. ff. 32r/32–39r/17 ['V DE S(AN)C(T)O Sebastiano'; V] 20 Jan., "Passion of St. Sebastian, Martyr": XIII. KĒ FEBR(UARII) PASSIO S(AN)C(T)I SEBASTIANIM(ARTY)R(IS) || 'SEBASTIANUS HATTE SUM HALIG GODES ðEGN. | se wæs lange on lare'; ends: 'rixierende á on ecnysse. eces | wuldres cyning' (Skeat 1.116–46).
9. ff. 39r/17–44r/20 ['VI DE S(AN)C(T)O MAuro'; VI] 15 Jan., "St. Maurus, Abbot": XUIII. KĒ FEBR(UARII) NAT(A)L(E) S(AN)C(T)I | MAURI ABBATIS. | 'MAURUS WÆS GEHATEN SUM SWYÞE HALIG | ab-bod.'; ends: 'se ðe wurðað | his halgan mid wuldre on ecnysse AMEN' (Skeat 1. 148–68).
10. ff. 44r/20–48r/17 ['VII DE S(AN)C(T)A Agnete'; VII] 21 Jan., "St. Agnes, Virgin": XIII. | KĒ FEBR(UARII) NAT(A)L(E) S(AN)C(T)E AGNETIS UIRGINIS. | 'AMBROSIVS BISCEOP. BINNAN MEDIOLANA | afunde on ealdum bocum'; ends: 'æfter agnes gelbysnunga þe þær be-byrged is' [the date in the rubric should be "xii KĒ"] (Skeat 1.170–86).
11. ff. 48r/17–50r/7 "Another Story; Written by Terentianus": ALIA SENTENTIA | QUAM SCRIPSIT TERRENTIANUS. | 'ON ðAM DAGUM WÆS SUM HERETOGA GEHATEN GALlicanus'; ends: 'þam hælende to lofe. þe leofað á on ecnysse. | AMEN' (Skeat 1.186–94).
12. ff. 50r/7–53r/12 ['VIII DE S(AN)C(T)A Agatha'; VIII] 5 Feb., "St. Agatha, Virgin": NON(IS) FEB(RUARII) NAT(A)L(E) S(AN)C(T)E

- AGATHE VIRGIN(IS) | 'AGATHES WÆS GECIGED SUM GESÆLIG MÆDEN ON ÐÆ]ræ scyre sicilia'; ends: 'þæs him sy á wuldor on ecere | worulde. AMEN' (Skeat 1.194–208).
13. ff. 53r/12–55r/22 ['Et s(ancta) lucia'; IX] [13 Dec.] "St. Lucia, Virgin": DE S(AN)C(T)A LUCIA UIRGO. [sic] | 'ÐA ASPRANG AGATHEN HLISA OFER LAND. 7 SÆ. SWÁ | þ(æt) fram siracusa sohte mycel meniu'; ends: 'se ðe æfre rixað on ecnysse god. | AMEN' (Skeat 1.210–18).
14. ff. 55r/22–59r/15 ['UIIII Cathedri s(an)c(t)i petri'; X] 22 Feb., "Chair of St. Peter": UIII. KĒ MAR(TII) CATHEDRA S(AN)C(T)I PETRI. | 'WE CWEDAÞ ON GERIMCRÆFTE CATHEDRA S(AN)C(T)I PETRI. | seofon nihton ær þam monðe'; ends: 'þam is wuldor | 7 wurðmynt. on ealra woruldu woruld. AMEN' (Skeat 1.218–38).
15. ff. 59r/16–63v/28 ['X DE xl. militibus'; XI] 9 March, "The Forty Soldiers, Martyrs": UII. ID(US) M(A)R(TII) NAT(A)L(E) S(AN)C(T)OR(UM) QUADRAGINTA / MILITUM | 'WE WYLLAÐ EOW GERECCAN ÞÆRA MILITUM | feorwertigra cempena ðrowunge'; ends: 'se þe æfre rixað on ec|nysse. AMEN' (Skeat 1.238–60).
16. ff. 63v/28–67v/27 ['XI DE capite Ieuiunii'; XII] "Ash Wednesday": Þis spel gebyrað seofon niht ær lenc|tene. IN CAPUT IEIUNII. [corr. from – IUM] | 'ON ÐYSSE WUCAN ON WODNES DÆG SWA SWA GESYLF E WITON. | is caput ieuiunii. þ(æt) is on ænglisc. heafod lenc-tenes fæste|nes.'; ends: 'Sy him á wuldor ðe leofað. 7 rixað on ecnys`se. ece drihten. AM(EN)'' (Skeat 1.260–82); continues, lines 27–30 (on erasure): 'We sæ|don nu. þis spel. forðan þe her bið læs manna on wod|nes dæg. `ðonne nu todæg beoð` 7 eow gebyrað þ(æt) ge beon ge scrifene. on ðissere | wucan. oððe huru on ðære oðre.'
17. ff. 67v/30–72r/12 ['XII DE Oratione moysi'; XIII] "Mid-Lent: Prayer of Moses": DE ORATIONE | MOYSI. IN MEDIO QUADRAGESIME. | 'ÆFTER ÐAM ÐE MOYSES SE MÆRE HERETOGA OF Æ||gyfta [sic] lande mid his leode ferde'; ends: 'mid ðam ælmihtigan | gode. þe on ecnysse rixað. AMEN' (Skeat 1.282–306).
18. ff. 72r/12–74r/27 ['XIII DE S(AN)C(T)O Georgio'; XIV] 23 April, "St. George, Martyr": UIIII. KĒ MAI. | NAT(A)L(E) S(AN)C(T)I GEORGII MARTYRIS. | 'GEDWOLMEN AWRITON GEDWYLD ON HEORA BOCVM. BE ÐA(M) | halgan were ðe is gehaten georius [sic]'; ends: 'mid ðam he | awunað on wuldre. Amen' (Skeat 1.306–18).
19. ff. 74r/27–75v/12 ['XII' I' I DE S(AN)C(T)O MArco euangelista'; XV] 25 April, "St. Mark, Evangelist": UII. KĒ MAÍ. PASSIO | S(AN)C(T)I MARCIEUANGELISTE. | M[A]RCVSSE GODSPELLERE BE GODES

- DIHTE GEFOR TO AEGIP-|ta lande'; ends: 'Þam sy wuldor 7 lof á to worulde AMEN' (Skeat 1.320–26);
20. ff. 75v/12–77r/16 "Other items: the Four Evangelists": ITEM ALIA | 'We habbaþ nu gesæd sceortlice on ðysum gewryte'; ends: 'We geendiað þus ðas gesetnysse her' (Skeat 1.326–36).
21. ff. 77r/17–82r/7 ['XU DE Memoria s(an)c(t)oru(m)'; XVI] "Memory of the Saints": SERMO DE MEMORIA. SANCTORUM. | Spel loca **hwænne mann wille.** | 'EGO SUM ALFA ET Ω. INITIUM ET FINIS DICIT D(OMI)N(U)S D(EU)S. | qui est & qui erat & qui uenturus est om(n)ip(oten)s. Dæt is | on englisc. Ic eom angin 7 ende'; homily beg: 'An ælmihtig god is on | þrym hadum'; ends: 'á mid gode sylfum gif we swincað nu | her' (interlined in another hand) 'Ða(m) to wuldre ðe on ecnysse rixað ece driht(en). þa(m) sy wuldor 7 lof. ðe á leofað. mid fæder. 7 mid suna. on ecnysse \ 7 mid ða(m) halgan g[aste] / Am(en)' (Skeat 1.336–62).
22. ff. 82r/7–85v/13 ['XUI DE Auguri`i`s'; XVII] "De Auguriis": SERMO IN LAETANIA MAIORE. | 'SE APOSTOL PAVLUS EALRA ÐEO-DA LAREOW MANODE ÐA | cristenan'; ends: 'Sy him wuldor 7 lof á to worulde. AMEN' (Skeat 1.364–82; on title see Hill 1996: 237; on sources see Meaney 1985).
23. ff. 85v/14–91v/3 ['XU`I`I De libro regum'; XVIII] "From the Book of Kings": SERMO EXCERPTUS DE LIBRO REGUM. | 'SAUL HATTE SE FORMA CYNING ÞE OFER GODES FOLC RIXO|de'; ends: 'Þam sy wuldor | on ealra worulda woruld. AMEN' (Skeat 1.384–412).
24. ff. 91v/4–93r/31 ['XIX De s(an)c(t)o Albano'; XIX] [22 June] "Passion of St. Alban, Martyr": PASSIO S(AN)C(T)I ALBANI MARTYRIS. | 'SUM HÆÐEN CASERE WÆS GEHATEN DIOCLITIANUS | se wæs to casere gecoren'; ends: '7 to fulluhte gelbigde þurh his bydelas. AMEN' (Skeat 1.414–24).
25. ff. 93r/31–94v/23 "Achitophel and Absalom": ITE(M) ALIA. | 'IS NU EAC to witenne. þ(æt) man witnað for oft': ends: 'on ðam is ece wuldor on eallra worulda | woruld. AMEN' (Skeat 1.424–30) [not noted as a separate item in the capitula].
26. ff. 94v/23–96v/15 ['XX DE S(AN)C(T)O [sic] æðeldryða'; XX] 23 June, "St. Aethelthryth, Virgin": UIIII. KLIUL(II)NAT(A)L(E)|S(AN)C(T)E ÆÐELDRYÐE UIRGINIS. | 'WE WYLLAÐ NU AWRITAN ÞEAH ÐE HIT WUNDORLIC SY | be ðære halgan `s(an)c(t)e` æðeldryðe': ends: 'þam is á wurðmynt. 7 wuldor onecnysse | AMEN' (Skeat 1.432–40; cf. Gretsche 2005: 195–226).

27. ff. 96v/15–103r/24 [‘XXI DE S(AN)C(T)O swyðuno’; XXI] 2 July, “St Swithun, Bishop”: UI. NON(AS) IULII. NAT(A)L(E) S(AN)C(T)I Swyðuni (.) ep(iscop)i | ‘ON EADGARES DAGUM ÐÆS ÆÐELAN CYNINCGES. ÞA ÐA | se cristendom wæs wel ðeonde þurh god’; the ending is ambiguous: (lines 21–24): ‘þ(æt) geswute|liað þa wundra þe god wyrçð þurh hi.’ ~ ‘Sy wul|dor 7 lof þam welwillendan scyppende. þe his| halgan mærsað mihtiglice mid wundrum. | se ðe á rixað on ecnysse. AMEN’ (Skeat 1.440–70; also ed. and tr. Lapidge 2003: 590–609, Needham 1966: 60–81; cf. Gretsche 2005: 172–94);

[Note: At ‘hi / Sy’ is a *signe-de-renvoi* ‘h’ referring to f. 103v/22, the end of the next item, where there is the note in a different hand: ‘^hSy wuldor vt sup(ra)’; apparently the “Swithun” doxology was appropriated for “Macarius” as it lacked one; Skeat incorrectly interprets this intervention as a cancellation of the final sentence of “Swithun” and as supplying the genuine ending of item 28 (“Macarius”), thus omitting the words ‘Sy wuldor,’ etc. from the ending of “Swithun.” For the correct text, see Lapidge 2003: 608–9, and Needham 1966: 81.]

28. f. 103r/24–103v/22 [15 Jan.] “St. Macarius”: ITE(M) ALIA. | ‘Mannu(m) is eac to wítenne’; ends: ‘Swyl|ce synd þa dydrunga þære dyrmanna’ [on the ending see note to item 27] (Skeat 1.470–72).

29. ff. 103v/23–107v/15 [‘XXII DE S(AN)C(T)O Appolonare’; XXII] 23 July, “St. Apollinaris, Martyr”: X KĒ AG(USTI) NAT(A)L(E) S(AN)C(T)I APOLLONARIS MARTYRIS. | ‘ON ÐÆS CASERES DAGUM ÐE CLAUDIUS WÆS GEHATEN. | com se eadiga petrus’; ends: ‘mid þam ælmihtigan go|de. þe on ecnysse rixað. AMEN’ (Skeat 1.472–86).

30. ff. 107v/16–122v/27 (+ 1 inserted line) [‘XXI II’ DE .uii`tem` Dormientium’; XXIII] (Anonymous, cf. BHL 2316) 27 July, “The Seven Sleepers”: DE SEPTEM DORMIENTIBUS. \ ‘M(EN ÞA LEOFESTAN) | Her efne onginð þære eadriga [*sic*] seofon slæpera | ðrowung’; ends imperf.: ‘ge on þyson life ge on þæm towardan.’ Added doxology crowded in, probably by main scribe, beg. line 27 and interlined and into (trimmed) left margin: ‘Hi(m) to wuldre | ðe on ecnysse leofað. 7 rixað mid fæder. 7 mid suna. 7 mid ðam halgan | [gast]e on ealra worlda | [wor]uld a buton ende. a[men]’ (Skeat 1.488–540; also ed. Magennis 1994: 33–57).

[Note: The ending was apparently missing from the scribe’s copy. The defective copy in the badly burnt Cotton Otho B. x [216], ff. 95v–116v, shows that material equal to about 100 lines in Skeat’s text is lost from Julius, but it cannot be recovered from Otho. Wanley prints the Otho explicit, cf. Ker, *Cat.*, no. 177, item 13.]

31. ff. 122v/28–136r/19 [Skeat XXIII B] (Anonymous, cf. BHL 5415) 2 April, “Death of St. Mary of Egypt”: DE TRANSITU MARIAE AEGYPTIACE.

| (preface) ‘DAS HERIGENDLICESTAN GEHWYRFEDNYS|se ægðer ge dæda ge þeawa . . .’; f. 123r/20 (text) ITEM RATIO DE EADEM. ‘SVM WER WÆS ON ANUM MYNSTRE ON PALESTINA ÐÆRE | mægþe’; ends: ‘wuldor sy urum drihtne hællendum criste. þe leofað. 7 rixað a on worulda woruld | AMEN’ (Skeat 2.2–52, also ed. and tr. Magennis 2002) [rest of f. 136r blank].

[Note: The two long non-Ælfrician pieces, 30 and 31, occupy the last two leaves of quire XIV, quires XV–XVII (quires of 8), item 31 concluding on quire XVIII (quire of 4) with the last leaf and a half blank, the only considerable blank space in the manuscript (except f. 5r, after the capitula). Ker thinks, probably rightly, that item 30 is by a different scribe than the rest, and “Mary of Egypt” is not included in the “Capitula.” This all suggests that the inclusion of these two items was perhaps a late-developing plan of intervention in the Ælfrician series. See Magennis 2002: 16–17.] f. 136v blank.

32. ff. 137r/1–138r/10 [‘XXII’ I’ I DE Abdone & senne’; XXIV] 20 July, “Abdon and Sennen, Kings”: III. KĒ AGUST(I) NAT(A)L(IS) S(AN)C(T)OR(UM) ABDON. ET SENNES. | ‘ON DECIES DAGUM ÐÆS DEOFLICAN CASERES. | wæron twegen kyningas’; ends: ‘for ænigre | earfoðnyse. þ(æt) ge þ(æt) ece lif habbon [sic]’ (Skeat 2.54–58);
33. ff. 138r/10–139v/24 “The Letter of Christ to Abgarus”: ITEM ALIA. | ‘Nu we spræcon be cynegum we wyllað þysne | cwyde gelencgan’; ends: ‘þam hælende to lofe. þe leofað | á on ecnyse. AMEN’ (Skeat 2.58–66).
34. ff. 139v/24–142v/30 [‘XXU DE Machabeis’; XXV] 1 August, “The Maccabees” (cf. 1 Macc. 1.1–64, 2 Macc. 6.18–7.42) KĒ AGUSTUS PASSIO | S(AN)C(T)OR(UM) MACHABEORUM. | ‘ÆFTER ÐAM ÐE ALEXANDER SE EGEFULLA CYNING | todælde his rice’; continues to: ‘butan þyssera (corr. from -e) | gebroðra þe swa bealdlice ðrowodon’ (Skeat 2.66–80);
35. ff. 142v/30–152r/23 Continuation of “Maccabees” (cf. 1 Macc. 2.-5, 2 Macc. 12.39–45, 2 Macc. 10.24–38, 1 Macc. 6.1–7, 2 Macc. 9.1–11, 1 Macc. 7.5–8.17, 1 Macc. 9.28–16.24, 2 Macc. 3.1–40): ITEM. | ‘We wyllað eac awritan `ue)l asecgan´ hu þ(æt) gewinn geendode’; ends: ‘á on ecnyse we cwæpað. AMEN’ (Skeat 2.80–120);
36. ff. 152r/23–153r/14 “Qui sunt oratores, laboratores, bellatores”: ITEM ALIA. | ‘Is swa ðeah to witenne þ(æt) on þysre worulde’; ends: ‘forðan þe hi furþon noldon. ænne fugel acwellan.’ (Skeat 2.120–24).
37. ff. 153r/14–157v/2 [‘XXUI DE S(AN)C(T)O Oswoldo’; XXVI] 5 August, “St. Oswald, King and Martyr”: NON(IS) AG(USTI) NAT(A) L(E) | S(AN)C(T)I OSWALDI REGIS ET MARTYRIS. | ‘ÆFTER

- ÐAN ðE AUGUSTINUS TO ENGLA LANDE BE|com'; ends: 'Sy | þæs wuldor. þam ælmihtigan `gode. ðe on ecnysse rixað ` á to worulde. AMEN' (Skeat 2. 124–42, also ed. Needham 1966: 27–42) [ff. 153r–155r glossed and annotated by a 16c hand].
38. ff. 157v/3–160v/22 ['XXU' I' I DE S(AN)C(T)A cruce'; XXVII] 14 Sept., "Exaltation of the Holy Cross": XUIII KĒ OCTOBR(IS) EXALTATIO S(AN)C(T)E CRUCIS. | 'WE WURÐIAÐ MID LOFSANGUM FOR URES GELEA|fan trymminge'; ends: 'se ðe æfre rixað on | ecnsse. AMEN' (Skeat 2.144–58).
39. ff. 160v/22–163v/20 22 ['XXUIII DE legione thebeorum'; XXVIII] 22 Sept., "St. Maurice and his Companions": X. KĒ OCTOBRIS PASSIO S(AN)C(T)I | MAURICII ET SOCIORUM EIUS | 'MAXIMIANUS HATTE SUM HÆÐEN CASERE SE | ferde to franclande'; ends: 'þam is wuldor 7 wurðmynt á to worulde | AMEN' (Skeat 2.158–68).
40. ff. 163v/20–169v/5 ['XXIX DE S(AN)C(T)O Dionisio'; XXIX] [9 Oct.] "Passion of St. Denis and his Companions": .IIII. IDUS. OCTOBR(IS) PASSIO S(AN)C(T)I DIONISII / ET SOCIOR(UM) EIUS. | 'PAULUS ðEODA LAREOW | þa ða he geond land ferde bodigende'; ends: 'to lofe þam æl|mihtigan þe leofað á on ecnysse. AMEN' [the date in the rubric should be "vii. id. Oct."] (Skeat 2. 168–90).
41. ff. 169v/6–179v/29 ['XXX DE S(AN)C(T)O Eustachio'; XXX] (Anonymous, cf. BHL 2760) 2 Nov., "Passion of St. Eustace and his Companions": .IIII NON(IS) NOVEMBR(IS) PASSIO S(AN)C(T)I EUSTACHII / M(A)R(TYRIS) SOCIORUM(QUE) EIUS. | 'ON TRAIANES DAGUM | ðæs caseres rixiendu(m) deofolgilda biggen|ga'; ends: 'Ða(m) sy wuldor 7 miht | on worulda woruld á on ecnysse. AMEN' (Skeat 2. 190–218).
- 42a. 179v/30–202v/32 ['XXXI DE S(AN)C(T)O MArtino'; XXXI] [11 Nov.,] St. Martin, Bishop and Confessor: INCIPIT VITA S(AN)C(T)I MARTINI EP(ISCOP)I ET CONFES|SORIS. ANGLICAE. | (preface) 'SULPICIVS HATTE SUM WRITERE. ðE WOLDE AWRI||tan þa wundra 7 mihta . . .'; (text, in 55 numbered chs.) 'MARTINUS SE MÆRA BISCEOP WÆS GEBOREN | on þa(m) fæstene sabaria gehaten'; ends: 'se þe | on ecnysse rixaþ ælmihtig wealdend AMEN'(Skeat 2.218–312).
- 42b. f. 203r/1–5 Latin prayer to St. Martin: 'Olim haec trastuli. sicuti ualui . . . Nactus iam ueniam' (Skeat 1.312).
43. ff. 203r/5–207r/11 ['XXXII DE S(AN)C(T)O Eadmundo'; XXXII] 20 Nov., "Passion of St. Edmund, King and Martyr": XII. KĒ | DECE(M)-BR(IS) PASSIO S(AN)C(T)I EADMUNDI REGIS / ET MARTYRIS.

- [(preface) 'SVM SWYÐE GELÆRED MUNUC | co(m) suþan ofer sæ'; (text) 'EADMUND SE EADIGA EASTENGLA CYNINCG | wæs snotor 7 wurðful'; ends: 'á mid his heofonlican fæ|der. 7 þam halgan gaste `a butan ende' .AMEN' (Skeat 2.314–34, also ed. Needham 1966: 43–59) [the opening lines are glossed by the 16c hand also seen in item 37].
44. ff. 207r/11–213v/17 ['XXXI' II' DE S(AN)C(T)A eufrosia'; XXXIII] (Anonymous = BHL 2723) 11 Feb., "St. Euphrasia, Virgin": III. ID(US) FEBRUARII. | NAT(A)L(E) S(AN)C(T)E EUFRASIE UIRGINIS. | 'SVM WER WÆS ON ALEXANDRIA MÆGÐE PAFNUNTIUS [sic] | genemned'; ends: 'þa(m) sy wuldor 7 wurðmynt on eallra worul|da woruld. AMEN' (Skeat 2. 334–54).
45. ff. 213v/17–219r/3 ['XXXIII DE S(AN)C(T)A cecilia'; XXXIV] 22 Nov., "Passion of St. Cecilia, Virgin": X. KĒ DECEMBR(IS) | PASSIO S(AN)C(T)AE CECILIE VIRGINIS. | 'IV ON EALDVM DAGUM WÆS SUM AÐELE MÆDEN | cecilia gehaten'; ends: 'to wuldre þam ælmihtigan þe on ecnysse rixað. | AMEN' (Skeat 2.356–76).
46. ff. 219r/3–224r/14 ['XXXV DE Crisanto et daria'; XXXV] 29 Nov., "Passion of Chrysanthus and Daria his wife": III KĒ DECE(M)BR(IS) PASSIO CHRISANTI | ET DARIĘ SPONSE EIUS. | 'ON ÐAM TIMAN ÐE NUMERIANUS CASERE RIXODE | þa ferde sum æðelboren man'; ends: 'þam sy wuldor 7 lof | á to worulde. AMEN' (Skeat 2. 378–98).
47. ff. 224r/15–230r/14 ['XXXVI DE S(AN)C(T)O THoma Ap(osto)-lo'; XXXVI] 21 Dec., "Passion of St. Thomas the Apostle": XII. KĒ IAN(UARII) PASSIO S(AN)C(T)I THOME AP(OSTO)LI. | (Latin preface) 'DUBITABAM DIU TRANSFERRE ANGLICE PASSIO|nem s(an)c(t)i thome ap(osto)li ex quibusdam causis . . .'; f. 224v/1 (OE text) 'Æfter þæs hælendes þrowunge'; ends: 'se þe on ecnysse rixað riclice | mihtig. AMEN' (Skeat 2.398–424).
48. ff. 230r/15–238r/27 ['XXXVII DE Int(er)rogationib(us) sigewulfi pr(es)-b(yter)[I]'; "Interrogationes Sigewulfi": INTERROGATIONES SIGEWULFI PRESBITERI. | 'SUM GEÞUNGEN `LAREOW' WÆS ON ENGLALANDE ALBIN | gehaten'; ends imperf.: 'forþan þe we habbað þa nyd behefestan | axunga nu awritene' (ed. MacLean 1884: 2–54, even-numbered pages, commentary 1883, also ed. Stoneman 1983) [the opening lines are glossed by the 16c hand also seen in items 37 and 43].
49. ff. 238r/27–240v/32 ['XXXVIII DE Falsis diis'] DE FALSIS DIIS. | (Latin preface) 'O FR(ATR)ES DILECTISSIMI. DIUINA SCRIPTURA. CULTUM UNIUS | ueri dei nos docuit . . .'; f. 238v/1 (OE text) 'Eala GE GEBROÐRA ÐA LEOF`E`STAN Þ(ÆT) GODCUNDE GEWRIT

| us tæhte þone biggeng; ends imperf.: 'þa(m) arwurðu(m) godu(m).
sume ofsmætu(m) [. . .]' [at bottom of f. 240v insular letters in a late (?)
hand: 'We ler ser[. . .]'] (ed. Pope, 2. 676–687/190).

[Note: Following this, according to the "Capitula" was 'XXXVII' I'IDE .xii. Abusiuis';
ed. from Cotton Vespasian D. xiv [245] (mid-12c) by Warner 1917: 11–16.]

PHOTO NOTES: Images of ff. 43v–44r to 47v–48r are rotated (upside down) on the fiche (the rotated section is followed by a duplicate, right side up, of ff. 47v–48r).

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235. London, British Library, Cotton Titus A. iv
Bilingual “Regula S. Benedicti”
[Ker 200, Gneuss 379]

HISTORY: A mid-11c “textus receptus” version of the Latin Rule with the OE translation by Æthelwold (bishop of Winchester 963–984), made 965 × 975 (Gneuss in Schröder/Gneuss 1964: 272–73) under the patronage of King Edgar, for the instruction of the king and for the use of males uninstructed in Latin, both lay and monastic (cf. Gretsch 1992: 146). The OE version is intercalated into the Latin chapter by chapter (on the introduction and development of the RSB in A-S England see Gretsch 1999: 226–60). This copy, of those extant, is probably closest in form to that produced by Æthelwold (see Jayatilaka 2003: 150–51, 185). Gretsch (1974: 134) noted textual affinities between the Latin text and manuscripts of the “Winchester-Worcester” tradition as well as with that of B.M. Harley 5431, a St. Augustine’s production (on this manuscript’s extensive connections with the latter manuscript, see note below). Owned by Thomas Allen of Oxford (1540–1632).

CODICOLOGICAL DESCRIPTION: 19c leather binding, stamped with Cotton arms; f. ii with Latin inscription and Cottonian table of contents; on 1r; ‘34’ above refers to Thomas Allen’s ownership, this being no. 34 in his catalogue (Bodleian MS Wood F. 26 [8488], f. 2r, no ‘34’), his signature on f. 2r.

[iii] (19c paper flyleaves) + [ii] (medieval parchment bifolium, [iii], ‘1’) + 121 (ff. 2–123) + (medieval parchment bifolium) + [ii] (19c paper flyleaves). Parchment is thick, not stiff, buff-color, mostly smooth surfaces, with low H/F contrast, arranged in quires of 8, HFHF. Page size 191 × 120 mm., trimmed along the prick lines; ff. 2–117 writing area ca. 145 × 78 mm., very lightly ruled in drypoint with double bounding lines for 28 lines; ff. 118r–120r, writing area 150 × 80 mm., ruled in plummet with double bounding lines for 15 lines; ff. 121r–123v, writing area 150 × 80 mm., ruled in drypoint with double bounding lines for 14 lines (f. 118, 15 lines written). On ff. 2–117 two scribes of the mid-11c write a similar, round

hand in black ink, each writing both the Latin in anglo-caroline minuscule and the OE in insular minuscule; Ker says the change of hand happens at the top of f. 51v at 'firmet(ur) in éo caritas' but it is difficult to see a difference until f. 52r. Red titles and chapter numbers; sections are introduced by large initials in various contrasting colors, usually red and aquamarine, but additional colors are used on pages where more than two initials occur. Ker notes that the titles are written in a darker red in the stint of the second scribe. Ff. 118r–120r (Latin) are written in quadrata textualis of the late 12c, and ff. 121r–123v (French) are in a similar script but slightly later hand. Apart from these added leaves, medieval arabic numbering of the chapter list, and some medieval notes on ff. 1r, 1v, 3r there are no signs of subsequent use.

COLLATION: i + 1 medieval flyleaves; I⁸ (ff. 2–9), II⁸ (ff. 10–17), III⁸ (ff. 18–25), IV⁸ (ff. 26–33), V⁸ (ff. 34–41), VI⁸ (ff. 42–49), VII⁸ (ff. 50–57), VIII⁸ (ff. 58–65), IX⁸ (ff. 66–73), X⁸ (ff. 74–81), XI⁸ (ff. 82–89), XII⁸ (90–97), XIII⁸ (ff. 98–105), XIV⁸ (ff. 106–113), XV⁸ 2, 3 half-sheets, 6, 7 cancelled, 5, 8 blank (ff. 114–117 + 2 unnumbered blanks) || XVI⁴⁺⁴ two split bifolia (ff. 121–[124]) inserted after 3, stubs projecting before f.119 (ff. 118–[125]).

CONTENTS:

[**Note:** Ker noticed the coincidence of contents with Harley 5431 (Gneuss 440), which is a tall, narrow so-called “pocket book” 228 × 84 mm., 270 ff., a compilation of monastic texts in two parts, the first of the late 10c/early 11c (St. Augustine’s; cf. Emms 1999: 180) containing computus material (ff. 4r–5v), Latin “Regula S. Benedicti” (ff. 6v–106v), 20 long lines, in an elegant insular hand (decorated with style II zoomorphic initials, cf. Gameson 1992: 127 and pl. XIVc), “Capitula of Aachen” (ff. 107r–114r) in a similar contemporary but tighter ductus, probably the same hand, in same layout and similar decoration, **MEMORIALE QVALITER | IN MONASTERIO CON|VERSARE DEBEMVS** (ff. 114r–126v) in hand and ductus of RSB, same layout and decoration; **LVDOVVICVS IMPERA[TOR DE FESTIVITATIBVS ANNI]** (f. 117v), in same style but the text (less first part of title) has been erased to end of page (in Titus the text runs **LUDOUVICUS IMPERA DE FESTIUI|TATIBUS ANNI**). The second component, ff. 127–270, comprises an early 13c compilation of mostly 12c monastic texts.]

f. i blank except for “Titus. A. 4” | ‘VII A’ in early modern hands on the verso;

f. 1r notes (15c) and below, the Cottonian notation of the contents;

f. 1v notes in same 15c hand as on recto.

1. ff. 2r–107r “Regula S. Benedicti” in Latin with the OE translation of Æthelwold intercalated after each chapter (Latin ed. Hanslik 1960, this

manuscript collated as “j”; OE ed. Schröer/ Gneuss 1964, this manuscript collated as “T”):

ff. 2r–3r *Capitula* to RSB: **INCIPIUNT. CAPITULA.** | ‘DE GENERIBVS MONACHORV(M) V(e)l uita. | Qualis debeat esse abba. . . . De eo quod non omnis iustitiae obserua|tio in hác. sit regula constituta.’ [chapters have been numbered in arabic in a 14c/15c hand; titles to chs. 63–65 were skipped and are added at the bottom of f. 3r in a later hand];

ff. 3v/1–5v/21 Prologue (Latin): **IN NOMINE SANCTAE TRINITATIS | INCIPIT REGULĚ PROLOGUS MONA|CHORUM. EXIMII PATRIS BEATIS|SIMI BENEDICTI. ABBATIS.** | ‘A/US/CULTA \O FILI PRECEPTA MAGISTRI ET INCLINA | aure(m) cordis tui’; ends: ‘& regni eius | mereamur esse consortes. amen.’ ff. 5v/23–8v/21 Prologue (OE): ‘Gehyr þu min bearn beboda þines | lareowes. 7 anhyld þinre heorta | eare’; ends: ‘7 gefean mid him ágan moten’;

ff. 8v/22–107r/2 “Reguli S. Benedicti” in 73 chs.: (Latin, ch. 1 beg.) **DE GENERIBUS MONACHORU(M) UEL VITA.** | ‘MONACHORUM QVATTVOR ESSE GE|nera manifestu(m) est’; f. 9v/7 (OE, ch. 1 beg.): ‘Feower synd munuca cynn’ [chapters are normally numbered by the scribe; titles precede the Latin, no titles to OE; within ch. 7, the OE alternates with the Latin in listing the “Twelve Steps of Humility”]; ends with ch. 73: (Latin, no title, ff. 105v/17–106r/17): ‘REGULAM AUTEM HANC DESCRIPSIM(US) | ut hanc obseruantes . . . culmina deo protegente | peruenies. amen.’; (OE, f. 106r/18–107r/1 ‘Þisne regul þ(æt) is lyfes rihtunge we | awritan . . . 7 mid | wunung mid gode eallum þam þe | ðysum regule fyliað.’ || **EXPLICIT REGULA S(AN)C(T) I BENEDICTI | Δ CŪ Γ PA Θ IAC AMEN**

2. ff. 107r/3–111r/16 [Louis the Pious], *Capitula* of Aachen (817), chapters on the regulation of monastic life, often appended to RSB: **ANNO AB INCARNATIONE D(OMI)NI | n(ost)ri ie(s)u chr(ist)i nongentesimo septimo | decimo. imp(er)ii uero gloriosissimi lodo|uici quarto [anno]. sexta id(us) iulii. Cum i(n) domo | a(.)quisgr[a]ni palatii . . .’;** (cap. 1) ‘VT ABBATES MOX UT AD MONASTERIA | sua remeauerint . . .’; ends (cap. 78): ‘Vt uolatilia i(n) nat(a)l(e) d(omini) & in pasche . . . si aute(m) | abbas aut monachi uoluerint abstinere. | in ipsoru(m) maneat arbitrio’ (coll. Boretius 1883: 1.344–48).

3. ff. 111r/17–117v/1 “Memoriale Qualiter”: **MEMORIALE QUALITER IN MONA|STERIO CONUERSARE DEBEMUS.** | ‘NOCTURNISHORIS CU(M) AD OPUS DI|uinu(m) de lectulo surrexerit [corr. to surrexit] fr(ater)’; ends: ‘sic req(ui)escens rog& | ponere ori suo custodia(m).’ Hi

affect(us) in || unu(m) collecti. `citiu(s)' ad memoria(m) reducuntur [*corr. from* – cantur]. (coll. Morgand and Wandrille 1963: 229–61; cf. Mattingly 2009, who also provides a translation).

[*Note:* According to Mattingly (2009: 62–66), “Memoriale Qualiter” is not by Benedict of Aniane, as commonly thought, but is Gallican, end of 8c, providing a customary for the ritual details of the monastic day.]

4. ff. 117v/2–19 “Ansegisi Capitularium,” Bk. 2, ch. 33 (Ansegisus, Abbot of Fontenelle, d. ca. 834): LUDOUUICUS IMPERA[TOR] DE FESTIUI|TATIBUS ANNI. | ‘FESTOS DIES IN ANNO CAELEBRARE | sanxim(us). hoc est die(m) d(omin)icu(m) pasche. cu(m) | omni honore & sobrietate uenerari . . . quaque parrochia s(an)c-(t)a corpora | requiescunt’ (as Boretius 1883: 422; cf. Cross 1992) [rest of f. 117v blank].

Two blank leaves (unnumbered).

5. (on leaves of later 12c) fragments of a bilingual Latin/French verse RSB:

- a. ff. 118r/1–120r/13 rejected leaves from a Latin copy of “Regula S. Benedicti”: ch. 49: ‘[L]icet omni tempore uita . . . deputabitur & uana || gl(ori)a non mercedi.’ Followed at f. 119r/1 by the title to ch. 50: **Ergo cum uolun|tate abbatis. omnia agenda su(n)t** and then immediately on line 3, the second half of ch. 48, ‘In quadragesime uero diebus’ (Hanslik 117 §14); ending with the chapter (§ 25) ‘Quoru(m) imbecillitas ab abbate consideran|da est’ (as Hanslik 1960: 119–22, 117–19) [rest of f. 120r and all of f. 120v blank].

[*Note:* The Latin text is on two bifolia = ff. 118, 119 / 120 [125]; the French is on two split bifolia inserted after 120, stubs projecting before f. 119 = ff. 121, 122, 123, [124]. The writing of the Latin and French is by different hands but the style and layout is the same.]

- b. ff. 121r/1–123v/11 an Anglo-Norman version of the same as 5a, from chs. 49, 48: ‘Ja seit iceo ke vie de moine | en tuz tens deüe auer obser|vance de g(ua)ralme . . . la uo|lente del abbe.’ (ch. 48= §14) ‘As iurs de | q(ua)resme del matin iesq(ue) hau|te tierce’; ends: ‘La ma|ladie des quels. del abbe est | agarder’ (for a cognate Norman version, see Dean and Legge 1964: 67–70, cf. 102) [rest of f. 123v blank].

ff. [124–125] blank.

PHOTO NOTE: Enhanced images of ff. i verso 1r, 1v–2r, 42rv, 83rv are presented on a supplementary fiche.

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**256. London, British Library,
Cotton Vitellius D. xvii**

Osbern, "Vita" and "Translatio" of St. Ælþege, etc.;
Homilies for Saints' Days, mostly by Ælfric
[Ker 222, Gneuss 406]

HISTORY: A composite manuscript formerly of at least 232 folios that contained a 11/126c copy of Osbern's "Vita" and "Translatio" of St. Ælþege (and a "Passio S. Paterni" [BHL 6480] now wanting), combined with an extensive mid-11c compilation of Saints' Lives from all three series of Ælfric's homilies (plus a few other Ælfric items) as well as the unique extant copy of the anonymous OE "Life of St. Pantaleon," and a copy of "The Resting Place of the Saints," the last now entirely lost (special features of OE contents discussed by Scragg 1996: 222); they are not arranged according to the *Sanctorale*.

[Note: The first part, 22 folios before the fire of 1731, now ff. 1–3, was extracted from a Jumièges manuscript of saints' lives, the rest of which is now Bodleian Library 852 (2611), v + 84 fols., 11/12c, which has notes relating to Malmesbury on f. 1r (see Watson/Ker 1987: 48). According to a 15c list of contents on f. v verso in Bodl. 852, passions of Sts. Paternus and Ælþege came after present f. 67, so the extraction of these leaves and combination with the OE saints' lives is post-medieval.]

The manuscript was owned by Sir Robert Cotton by 1621 (B.L. Harley 6018, no. 140). The manuscript was extensively damaged in the Cotton library fire of 1731, ultimately losing 141 leaves, but its contents and order can be reconstructed because Humphrey Wanley had published a detailed description in 1705 including an accurate account of the foliation. The volume remained unprotected in its burnt state for more than a century and losses must have occurred in this interval. In the 1820s and 30s Josiah Forshall, Keeper of Western Manuscripts at the B.M., attempted to flatten some of the least-damaged leaves by wetting them and making horizontal slashes at the edges to relax them. In the 1840s, under the supervision of Sir Frederick Madden, Forshall's successor, the damaged leaves of many burnt Cottonians, including this one, were permanently stabilized by Henry Gough,

who devised a method of inlaying the separate leaves in paper mounts, in which they are preserved to the present day (Prescott 1997: 405–7, 415–16). The mounted leaves of Cotton Vitellius D. xvii were bound in incorrect order and with many leaves reversed. The mounts protect the burnt edges, but the worst-damaged leaves remained fragile, with various holes and tears in the middle of the sheets. This ensemble was rebound and repaired in 1964 (the incorrect order of the leaves was kept, except for a few minor adjustments); the 1964 work also involved covering many of the worst leaves, or parts of leaves, with fine steel conservation mesh, which renders many pages even more difficult to decipher than they already are and which makes photography very difficult, as the mesh diffuses the light away from the surface of the membrane. This description depends heavily on the previous descriptions of Wanley 1705: 206–8 and Ker, *Cat.* The Catholic Homily items have the siglum “f^k” in the editions of Clemons and Godden.

CODICOLOGICAL DESCRIPTION: Fol. 92 ff., really 91, as ff. 90 and 91 are fragments from the same leaf. The A-S part is ff. 4–92. According to Wanley there were 232 folios before the fire. Ker reported that the A-S part was foliated 4–31, 33, 32, 34–92, but that was corrected in the 1964 rebounding and the order of ff. 12 and 13 is reversed, which is probably a 1964 correction (see note to item 26, below); many of the folios have their rectos and versos reversed as bound (details are noted in “Contents”). Original written space was ca. 130 × 80 mm., pricked and ruled and written for 29 lines, with double bounding lines. Ink black, titles and initials in red. Ker distinguishes two hands, one writing items 7–15 and part of 16 and another finishing 16 and writing items 17–31; another hand distinguished by a very tall s may have written items 35–45. Shrinking of the membrane has distorted the script on many of the most damaged leaves. The flesh-hair contrast is good, the hair being darker and tan, the flesh lighter and gray, though with a few of the most damaged pages it is difficult to tell.

The fire damage caused more or less extensive loss of text on most of the pages which survive, some of which are extremely fragmentary. Damage is most severe at the back of the book, which has lost three entire quires, and the three 11c/12c quires which were at the front are gone except for three relatively well-preserved leaves. The middle quires “VII-XIV” (= original folios ‘47–110’) have survived with a few losses, and these leaves are legible in large part; various outlying folios remain, though many are in very fragmentary and charred condition. Most pages have lost lines from the top and typically from the inner edge, as the fire seems to have worked from top down and from the spine inwards. Additional text was lost at the burnt

edges by subsequent crumbling, and the paper mounts, which stabilized the burnt edges, also obscure about 2 mm. of remaining text on the rectos, usually at the top and outer edge. All the surviving leaves are to various degrees shrunken and distorted by the effects of fire, water, and restorations. Notes on the condition of each leaf are given in the "Contents" section below. In order to gauge comparative size, it is necessary to bear in mind that the 19c ink-drawn rectangular borders on the rectos that surround each preserved leaf are ca. 150 × 120 mm. Measurements of leaves are of the greatest extensions high and wide, unless otherwise noted, and measured from the exposed (taped) side, normally the verso. Some leaves had been flattened by cutting slits into the sides in an early attempt at restoration by Forshall. Subsequently they were mounted on modern paper supports by Henry Gough: for each leaf he drew an ink frame on a piece of heavy paper and traced the approximate shape of the burnt leaf within that frame, usually on the verso, and then a slightly smaller (2 mm.) corresponding area was cut out to form a not quite exactly correspondingly shaped "window" on the mount. The leaf was then placed recto side face down on the verso side of the paper and fastened with transparent paper tape and glue to the verso. From the verso, therefore, the entire fragment can be seen, but from the recto a small line of about 2 mm. extent is obscured all around. Some especially fragile pages have had transparent paper glued over slits and holes from the verso, sometimes reinforced from the recto. More recently (1964), many leaves were further protected with steel conservation mesh; usually this is put on both sides when it is done, sometimes in patches, rendering many pages even more illegible than they would be otherwise, particularly in the photographs. Most letters obscured by the paper mount can be seen by using backlighting through the membrane with a fiber optic light source, but the following description does not attempt to restore readings that are not more or less apparent in normal reflected light.

[Reconstructed Collation: Despite the fact that the the manuscript described by Wanley in 1705 consists now of separately bound and disarranged sheets, and that 141 leaves have been lost from Wanley's original 232, enough information exists to reconstruct a probable collation if we assume that the disposition of the manuscript was usual for its time, quires of 8 with hair outside, like sides facing like, and that Wanley's fol. '23' was indeed the first of its quire in the A-S part. The H/F dispositions of the extant folios usually can be easily told, despite the extensive damage, because of the high contrast of color and texture on each side. In the following, the H/F (recto/verso) of extant folios is given, italicized for sheets reversed as bound; lost sheets in each quire are in square brackets numbered from "1" to "8" and within the series extant sheets are represented by their present B.L. folio number in their

place in the series. The Wanley folio numbers are given in round brackets enclosed in single quotation marks.]

Part I (Osbern, 11/12c): [I⁸ ('1-8')], II⁸ ff. 1-3 [4-8] ('9-16'), [III⁶ ('17-22')].

Part II (OE Saints' Lives, 11c): IV⁸ [1] f. 17 F/H [3-5] f. 73 F/H [7-8] ('23-30'); V⁸ [1-5] f. 18 F/H [7] f. 20 F/H ('31-38'); VI⁸ [1-3] f. 21 F/H [5-7] f. 5 H/F? ('39-46'), see note to item 7; VII⁸ [1] f. 22 F/H, f. 23 H/E, f. 24 F/H, f. 25 H/E, f. 26 F/H [7] f. 15 F/H ('47-54'); VIII⁸ f. 16 H/E, f. 27 F/H, f. 28 H/E, f. 29 F/H, f. 30 H/E, f. 31 F/H, f. 32 H/F [8] ('55-62'); IX⁸ f. 33 H/E, f. 34 F/H, f. 35 H/E, f. 36 F/H, f. 37 H/E, f. 38 F/H, f. 39 H/F, f. 40 F/H ('63-70'); X⁸ [1] f. 41 F/H [3] f. 46 F/H, f. 45 H/E, f. 47 F/H? f. 49 H/E, f. 48 F/H ('71-78'); XI⁸ f. 44 H/E, f. 42 F/H, f. 43 H/E, f. 50 F/H, f. 51 H/E, f. 52 F/H, f. 53 H/E, f. 54 F/H ('79-86'); XII⁸ f. 7 H/F, f. 57 F/H, f. 55 H/F [4-5] f. 64 F/H [7-8] ('87-94'); XIII⁸ f. 56 H/E, f. 58 F/H, f. 59 H/E, f. 60 F/H, f. 62 H/F, f. 61 F/H, f. 63 H/F [8] ('95-102'); XIV⁸ [1-2] f. 65 H/F [4-5] f. 8 F/H, f. 66 H/E, f. 67 F/H ('103-110'); XV⁸ [1-5] f. 69 F/H [7] f. 70 F/H ('111-118'); XVI⁸ f. 68 H/E, f. 71 F/H [3] f. 9 F/H [5-7] f. 11 F/H ('119-126'); XVII⁸ [1] f. 13 F/H [3] f. 12 F/H [5-8] ('127-134'); XVIII⁸ [1] f. 72 F/H [3] f. 92 F/H [5-8] ('135-42'); XIX⁸ [1-4] f. 10 H/F [6-8] ('143-150'); [XX⁸ 1-8 ('151-158')]; XXI⁸ [1-2] f. 6 H/F [4] f. 14 H/F [6-8] ('159-166'); XXII⁸ [1-2] f. 74 F/H? f. 75 H/E, f. 77 F/H [6] f. 90/91 H/E, f. 76 F/H ('167-174'), see note to item 38; XXIII⁸ [1-3] f. 4 F/H, f. 88 H/E, f. 78 F/H, f. 89 H/F [8] ('175-182'); XXIV⁸ [1-6] f. 79 H/E, f. 80 F/H ('183-190'); XXV⁸ f. 81 H/E, f. 82 F/H [3-6] f. 83 H/E, f. 85 F/H ('191-198'); XXVI⁸ f. 84 H/E, f. 87 F/H, f. 86 H/F [4-8] ('199-206'); [XXVII⁸ ('207-214')]; [XXVIII⁸ ('215-222')], see note to item 48; [XXIX^{8 + 2 or 10} ('223-232')].]

CONTENTS:

[Note: Wanley's contents and foliation (in single quotation marks) are given within and between extant items; his incipits are given only for items and/or incipits entirely lost. The OE items, Part 2, are numbered as in Ker. Descriptions of the individual leaves and other physical information are given as most convenient in notes to the separate items. All leaves are irregular in shape because of fire and restoration damage and have shrunk from their original size: measurements are of the largest present dimensions vertically and horizontally, and are approximate. Fragments are mounted on heavy paper supports, attached, normally, to the verso of these supports by pasted transparent paper strips, the recto showing through a "window" cut in the paper to mirror the shape of the fragment, with an overlap of the paper about 2 mm. all around, obscuring some letters towards the edges on most rectos. In the transcriptions * denotes that the exact location of the line-break was not determined and ~ denotes that text continues more or less unbroken over sides or leaves to the next citation.]

PART 1:

Wanley '1-10': I. *Vita & Passio S. Ælfege Archiep. Cantuar. & Martyris. per Osbernium:*

ff. 1r–2r/14 [‘9–10’] fragment of Osbern “Vita & Passio Ælfegei”: (f. 1r/1–11 indecipherable, at f. 1r/12 may be made out:) ‘[. . .] presente(m) d(e)i [uirtutem]’ (last decipherable words on f. 1r are at line 29) ‘[. . .] m(en)-te sp(r)ueritis peiori pro[fecti . . .]’; (f. 1v/1) ‘[accurrens autem quidam quem & ipsum de sacro] fonte susceperat cum uideret . . .’; (on f. 1v, 3 up, is last that can be deciphered on that side) ‘at ubi rumor parare [. . .]’; f. 2r/1 ‘[patriarchus] fuit quam uiuens se(m)p(er) amore coluerat [uirtute] corroborauerat . . .’; (f. 2r/14) ‘solu` s’ & uer(us) d(eu)s p(er) infinita s(e)c(u)la s(e)c(u)lor(um) [amen.]’ [e]xplic(it) uita & | passio S(an)c(t)i Ælfegei archiepiscopi & martyris. (as Wharton 1691: 2.140–42);

[Note: There are 32 lines remaining on f. 1; several lines more have been lost from the bottom. Below f. 2r/14 is the notation ‘10’ presumably indicating Wanley’s tenth folio. F. 1 H/F, f. 2 F/H, f. 3 H/F; sheets 1–3 of their quire. A quire preceded.]

Wanley ‘10–22’ : II. *Incipit translatio Scī Ælfegei Archiepiscopi Et Mvrtyris [sic], per eodem; III. Incipit Passio Scī Paterni Epī, alia manu:*

ff. 2r/15–3v/31 [= Wanley ‘10–11’] fragment of Osbern, “Translatio S. Ælfegei”: **Incip(it) translatio S(an)c(t)i Ælfegei archiepiscopi & martyr[is] |** ‘[Q]VIA VENERANDAM BEATI MARTYRIS ÆLPHEGI PASHIONEM [litera]lib(us) q(uo)nda(m) monum(en)tis applicauim(us). P(re)sbiteru(m) collaria(m) martyr[. . .] cruc(em) |’ (f. 2v/1) ‘[. . .] Remansit tamen’; (f. 2v/31) ‘[di]xit. Non t(ibi) imputet om(ni)p(oten)s d(eu)s d(omi)ne rex [. . .]’; (f. 3r/1) ‘[. . .] ego ualuaru(m) ianuis ostiarius incum[bam] | [Itaque petita atque accepta benedictione] pontificis monaci’; (f. 3r/30) ‘[il]los rege & archiepiscopo. utroq(ue) illor(um) tota animi uigilantia ad [. . .] | [. . .]p(er)unt cu(m) [ecce] regia nauis [. . .] | [. . .] p(ri)m(us) [de] nauis rex egred[itur . . .]’; f. 3v/30 is the last legible line, near the end of the text: ‘Atq(ue) ut aliqu(am) filiis ide(m) s(an)c(t)issim(us) pat(er) gr(ati)e sue mica(m) [. . .]’ (breaks off near the end of the text, 12 additional lines plus explicit in Wharton’s text) (coll. and tr. Rumble and Morris 1994: 294–315, as Wharton 143–47; the “Passio S. Paterni” must have occupied ‘12–22’).

[Note: There are 31 lines of writing remaining on f. 2 and f. 3; 11 lines of Wharton’s printed text intervene between what remains at the bottom of f. 2r and the top of 2v, 12 lines between the bottom of 2v and the top of 3r, 9 lines between the bottom of 3r and the top of 3v. A considerable amount of text has been lost from the outside edges.]

PART 2 (on sources of the individual items see Whatley 2001, ad loc.):

Wanley ‘23–27’: IV. *De Passione Apostolorum Petri et Pauli:*

1. f. 17 ['24'; F/H, 132 × 94 mm.] fragment of "III Kalendas Ivlīi Passio Apostolorum Petri et Pauli" (ÆCHom I, 26): '[ætby]rst þam hunde. 7 to langu fyrste . . . nu sende he hundas to me forðon ðe he næ[fō]' (coll. Clemoes 1997: 393/144–395/194).
- Wanley '27–30': V. viii. *KŁ Augusti. Natale Scī Iacobi Fratris Iohan.*:
2. f. 73 [= Wanley '28'; F/H, 125 × 87 mm.] fragment of (ÆCHom II, 27): '7 unaberendlice fornumene . . . þur[h] | iacobes lare on crist gelyfdon. Namon þa [. . .]' (coll. Godden 1979 243/58–245/111).
- [Ker 3. Wanley '30–35': VI. vi *KŁ Ianuar. Natl. Scī Iohannis Aplī. Et Euaŋgel.* "Iohannes se Godspellere Cristes dyrling wearð on ðisum dæge" (ÆCHom I, 4): text lost (cf. Clemoes 206–16).
- Wanley '37b–37': VI[I]. *KŁ. Mai. Natll. Scorū Aplorū Philippi Et Iacobi*:
4. ff. 18r/1–19r/6 ['36–37'] almost complete copy of (ÆCHom II, 18): beg. imperf.: 'geara fæ[ce] æfter cristes ðrowunga'; ends: 'geleafullu(m) mannu(m). ðam si wuldor 7 lof a to worulde. amen' (coll. Godden 169/3–171/60).
- [Note: F. 18 F/H, 142 × 98 mm., f. 19 H/F, 135 × 92 mm., f. 20 F/H 141 × 94 mm.]
- Wanley '37–38': VIII. *De Iacobo Apostolo*:
5. f. 19r/6–20r/26 ['37–38'] fragment of (ÆCHom II, 18): DE IACOBO AP(OSTO)LO | 'We wurðiað eac on ðissere freolstida'; ends: 'se ðe ana rixað on ecnysse | [god] amen' (coll. as part of the preceding item by Godden 171/61–173/135).
- Wanley '38–42': IX. viii. *KŁ. Sept. Natl. Scī Bartholomei Aplī.*:
6. ff. 20r/26–20v/29 + 21r/1–21v/29 ['38', '42'] fragments of (ÆCHom I, 31); VIII K'Ī' SEPT(EMBRIS) N(ATA)LE S(AN)C(T)I BARTHOLOMEI. AP(OSTO)LI | '[Wyr]dwriteras secgað þ(æt) ðry beodscipas sind gehatene india . . . þ(æt) he aidlige ealle ða hæðen[gyld . . .]'; f. 21rv ['42', following a loss of three leaves]: '7 agrof mid his fingre rodetacn . . . [mid his folce 7 ðone halgan] lichaman. mid wulderfull lofs[angum . . .]' (coll. Clemoes 438/1–440/31, 445/179–447/227).
- [Note: Latin glosses on f. 21 rv. F. 20, F/H 141 × 94 mm.; f. 21 F/H 12' × 87 mm.]
- Wanley '43–48': X. v. *Kā. Novemb. Passio Aplorū Symonis Et Iudæ*:
7. ff. 5 (reversed) + 22r/1–27 ['46', '48'] fragments of (ÆCHom II, 38): (recto, verso on film, lower fragment) 'babilonia wyrce[n][de] . . . Hwæt þ(æt) cil[d ða getingelice spræc . . .]; (upper fragment): '[. . .] hi ut adyde Swa hraðe swa . . . swa getemedon þ(æt) hi him folg[edon . . .] | 7 mid him unscæð[ðige] . . .'; (verso is illegible); (f. 22r/1–26) '[hæðengil]dan heora æhta . . . on ealra worulda woruld amen.' (Godden 284/154–65, 284/173–285/180; 287/261–82).

[Note: Ker says f. 5 = Wanley '46'; it is reversed and the lower fragment goes first; the original recto is darker and tan but still difficult to tell the sides. The upper fragment is ca. 40 × 86 mm., lower is ca. 68 × 90 mm. Repaired from verso with transparent paper tape and steel conservation mesh covering completely each item separately on recto and verso; the fragments, especially the original verso, are mostly illegible; f. 22 ('48') F/H 142 × 96 mm.]

8. ff. 22r/28–24r/7 ['48–50; Wanley's item XI (misprinted as "XV")] complete (Skeat XV): VII k MAI. NAT(A)L(E) S(AN)C(T)I MARCI. EV(AN)G(E)LISTA. | '[Marc]us se godspellere be godes dihte gefor to || egipta lande'; ends: 'ðam sy wuldor. 7 lof a to worulde. | amen.' (coll. Skeat 1881, 1900: 2.320–26).

[Note: F. 23 (= '49') H/F 140 × 93 mm.; f. 24 (= '50') F/H 140 × 93 mm.]

9. ff. 24r/7–26r/12 ['50–52; Wanley's item XII] complete "Item Alia" (continuation of Skeat XV): DE QVATVOR EV(AN)G(E)LISTAR(UM) [sic] | '[W]e habbað nu gesæd sceortlice on ðysu(m) gewrite'; ends: '[We] geendiað þus ðas gesetnysse her.' (coll. Skeat 2.326–36).

[Note: F. 25 ('51') H/F 145 × 93 mm.; f. 26 ('52') F/H 134 × 91 mm., the outer lower half burnt away, and a large patch of conservation mesh over the upper central section.]

10. f. 26r/12–26v/29 + f. 15r[1]2–16v/29 + f. 27r/1–27v/19 ['52; '54–56; Wanley's item XIII] "UII. Kalendas. Ianuarii. Natale Sancti Stephani protomartyris" (ÆCHom II, 2): (f. 26rv) vii. k ian[uarrii] | N(ata)l(e) S(an)c(t)i stephani p(ro)tomartyr[is]. | '[Augustinus se wisa] biscop spræc to his folce . . . andwyrdon his frynd [7 cwædon * þ(æt)] he on neawiste nære. He þa [eft . . .] [leaf '53' is wanting]; (ff. 15/[1]2) [a line of text is lost from the top of f. 15] 'ða geseah heo licgan þone hringe on þam | [w]ege'; ends: (f. 27v/19) 'Sy him wuldor. 7 lof a on ecnys|se. amen.' (coll. Godden 12/1–13/38; 14/87–18/217).

[Note: '[Augustinus se wisa] biscop', the title and opening words, are obscured by the mesh but the title can be read with backlighting through the membrane, as is frequently the case on many leaves obscure in the photos. F. 15 ('54') F/H 140 × 97 mm. f' 16 ('55') H/F 140 × 90 mm., f. 27 ('56') F/H 140 × 90 mm.]

11. f. 27v/19–32r/27 ['56–61; Wanley's item XIV] complete (ÆCHom I, 3): ITEM DE S(AN)C(T)O STEPHANO | 'We rædað on þære bec þe is gehaten act(us) ap(osto)lor(um) | þ(æt) ða ap(osto)las gehadedon seofon diaconas'; ends: 'mid þa(m) he wuldrað. 7 blissað | [a o]n ecnysse. amen.' (coll. Clemoes 198–205).

[Note: F. 28 ('57') H/F 138 × 93 mm., f. 29 ('58') F/H 140 × 90 mm., f. 30 ('59') H/F 135 × 88 mm. with conservation mesh over several holes, from verso, f. 31 ('60') F/H 140 × 90 mm., f. 32 ('61') H/F 140 × 90 mm.]

12. f. 32r/27–32v/30 + ff. 33r/1–35v/15 [‘61’, ‘63–65’, Wanley’s item XV] “V Kalendas Ianuarii Natale Innocentium Infantum” (ÆCHom I, 5): (f. 32rv) IN N(ATA)L(E) INNOCENTIIUM. | [‘Nu to] dæg godes ge-
laþung geond ealne ymbhwyrf[t] . . . oð þ(æt) he gestod ofer hæ[...];
[leaf ‘62’ is wanting] (f. 33r/1) [‘æ]rest þone 7 steorran ge[s]awon’;
ends: ‘se ðe leofað 7 rixað á butan ende | AMEN’ (coll. Clemoes 217/1–
26; 219/70–223/189).

[Note: f. 33 (‘63’) H/F 138 × 93 mm., conservation mesh both sides upper, inner quarter of page, f. 34 (‘64’) F/H 140 × 90 mm., f. 35 (‘65’) H/F ca. 142 × ca. 90 mm. (leaf stretched out along cut).]

13. ff. 35v/15–40v/29, f. 41r/1–12 (reversed) [‘65–70’, ‘72’, Wanley’s item XVI] (Skeat V): (ff. 35r–40v) xiiii. [*recte* “xiii”] k FEBR(UARII) N(ATA)L(E) S(AN)C(T)I SEBASTIANI | ‘Sebastianus hatte su(m) halig godes þegen . . . fare nu se ðe wille forð mid [chro]lmatie 7 wuni-
ge se ðe wille mid me on þ[yssere]’ [leaf ‘71’ is wanting] (f. 41r, the top line is obscured under the paper mount) [‘adels]eaðe secgende him be-
tweonan þ(æt) huru þa cristen[nan] | becomon his lice . . . se ðe gewylt ealle þing rix[i]ende a on ecnysse eces wuldres [cyning]’ (coll. Skeat 1.116/1–138/334; 144/458–74).

[Note: F. 36 (‘66’) F/H 142 × 95 mm. (leaf stretched), f. 37 (‘67’) H/F 145 × 92 mm. (leaf stretched), f. 38 (‘68’) F/H 140 × 90 mm., f. 39 (‘69’) H/F 140 × 90 mm., f. 40 (‘70’) F/H 150 × 100 mm. (leaf stretched), f. 41 (‘72’) H/F (reversed, so originally F/H) 140 × 100 mm.]

14. f. 41r/13–41v/29, ff. 46, 45, 47, 49, 48, 44, 42, 43, 50r/19 [‘72’, ‘74–82’, Wanley’s item XVII] (Anonymous) “Passo Sancti Pantaleonis” (BHL 6437, LS 30; cf. Whatley 2001: 372–74): (f. 41rv) v. kġ AVGVST(I) PAS-
SIO S(AN)C(T)I PAN[TALEONIS] | [‘In]cipit passio s(an)c(t)i panta-
leonis qui passus est in ciuitate n[icomedia * sub] maximiano impen-
tore [*sic*]. | Geherað nu men þa leofestan hwæt her segð on þysu(m)
b[ocum] . . . Ða dydon þa cwelleras | [. . .]ne het. 7 on nyht behyddon
his halgan lichaman on anu(m)’ [leaf ‘73’ is wanting] (f. 46r/1) [‘. . .n]
7 he gefeol to þæs mæssepreostes fotan’; ends (f. 50r/19) ‘7 þonne mid |
[. . . wu]rðed worold a butan ende. AMEN’ (ed. Matthews 1965–1966
[not seen]; cf. Proud 1997).

[Note: This appears to be the only extant copy of this text. Ker notes that the St. Pantaleon leaves are all here but one and belong in the order 41, 46, 45, 47, 49, 48, 44, 42, 43, 50, leaf ‘73’ wanting after f. 41. F. 46 (‘74’) F/H 135 × 93 mm., conservation mesh both sides over two small holes in middle and in upper inner area over lines 1–5; f. 45 (‘75’) H/F 127 × 90 mm., surface darkened, conservation mesh on recto and verso over lower three lines; f. 47 (‘76’) F/H? hard to tell because of the conservation mesh over all of both sides, 140 × 90 mm.; f. 49 (‘77’) H/F 140

× 97 mm., two areas of conservation mesh, both sides, over center of lines 16–20 and lower inner area of 23–27, to repair small tears; f. 48 ('78') F/H 120 × 90 mm., shrunk by fire; f. 44 ('79') H/F 136 × 95 mm.; f. 42 ('80') F/H 132 × 97 mm.; f. 43 ('81') H/F 140 × 100 mm.]

15a. ff. 50r/20–51v/19 ['82–83b', Wanley's item XVIII] complete (ÆCHom II, 37): [xi. Kł Octobris] N(ATA)L(E) S(AN)C(T)I MATHEI. AP(OSTO)LI | '[Se] godspellere matheus þe we todæg wurðiað'; ends: 'sy him þæs | wuldor á on ecnysse amen' (coll. Godden 272–74);

15b. ff. 51v/20–54r/19 ['83b–86', Wanley's item XIX] complete "Passio Eiusdem" (space for title left on line 19 but not filled in): 'Ðes ylca apostol 7 godspellere beco(m) þurh godes | sande'; ends complete: 'Sy þæs gode lof á on ecnysse. AMEN.' (coll. Godden 275–79).

[Note: F. 50 ('82') F/H 145 × 91 mm., three areas of conservation mesh, both sides, a small patch in upper outer area from center to edge over lines 1–3, and two small circular patches near inner edge over lines 11–15 and 20–25; f. 51 ('83') H/F 145 × 96 mm.; f. 52 ('84') F/H 135/145 × 87/97 inner edge shrunk, outer stretched, small area of conservation mesh both sides in center of lines 8–12; f. 53 ('85') H/F 133 × 94 mm, small conservation mesh patch on inner bottom edge over bottom two lines, both sides; f. 54 ('86') F/H 130 × 91 mm.]

16. f. 54r/20–54v/29 + f. 7 (reversed) + f. 57 + f. 55 + f. 64 + f. 56 + f. 58r/1–19[20] ['86–89', 92', '95–96', Wanley's item XX] (ÆCHom II, 11): xii. Kł APRIL(IS) DEPOSITIO S(AN)C(T)I BENEDICTI. ABB(A)T(IS). | '[B]enedictus se halga abbud on þisu(m) andwerdu(m) dæge . . . Ac se ædela mun[uc] (~ f. 7v) [ne ge]swac na þe hraðor þa(m) oðru(m) . . . 7 heora abbod wæs þa niwan forðfaren (f. 7r) [þ]a comon hi ealle . . . getimbrode on þære stowe þurh drihtnes f[ultum] (~ f. 57r, top line almost completely covered) [twelf mynstru, on ðam ænliþium he gesett twelf munecas. and ane] | [fe]awa he geheold mid him . . . (f. 57v/29) his hæsu(m) and [sic] mid þa(m) hlafe (~ f. 55r, top line almost completely covered) [to wuda tengde 7 syððan ymbe þreora tida fæce fette his bigle]ofan swa his gewuna wæs . . . (f. 55v/29) Eft sume dæg stod se eadig benedictus' ['90–91' wanting] (f. 64r, top line almost completely covered, line 2 beg. :) 'andaga on mergen wæs . . . (f. 64v/29) com ydægges swa gewat he of he of [ðisum]' ['93–94' wanting] (f. 56r, top line is lost from the leaf) '[heo] his andsæc gehyrde. beclypte . . . (~ f. 56v/28[29]) wæs mid pællu(m) gebricgod. [7 mid] . . . (~ f. 58r, top line is lost and present top line is illegible, at line 2:) [. . .] Ðis is se weg þe godes dyrling'; ends (f. 58r/19[20]): 'Sy him wuldor 7 lof á on | [ec]nysse mid eallu(m) his halgu(m) se þe ana is unascegendlic god. AM(EN)' (coll. Godden 92–98/205; 101/312–102/366; 106/500–109/588; cf. Gretsche 2005: 127–56).

[Note: F. 7 ('87') F/H (reversed so H/F) 135 × 92 mm., transparent tape both sides; f. 57 ('88') F/H 132 × 90 mm.; f. 55 ('89') H/F 136 × 91 mm.; f. 64 ('92') F/H 129 × 85 mm.; both sides entirely covered with conservation mesh, the verso dark and almost illegible; f. 56 ('95') H/F 136 × 91 mm.; f. 58 ('96') F/H 130 × 83, both sides entirely covered by conservation mesh.]

17. ff. 58r/19[20] + 59–60 + 62 (reversed) + 61 + 63v/9[10] ['96–101b', Wanley's item XXI] *iv. Idus Novembris. Natale Sancti Martini Episcopi* complete (ÆCHom II, 39.1): f. 58r/19[20] [Ker reports title as Wanley, above, but no more than traces of this are visible; the top lines of the folios are covered (on rectos) or burnt away] '[M]ARTINUS se wuldorfulla godes andetere . . . (f. 60v/28[29]) þider þe he bigde mid healicu(m) bo[gum] (~ f. 62v/1[2]) [. . . | Hwæt] þa þa h[æ]þenan aheowon þ(æt) treow . . . [bottom outer quarter of leaf is lost] (f. 62r/1[2]) [f]or þa(m) halgan. 7 se þeowa . . .' (last fragment of text visible on f. 62v, line 2 up): 'on anre dygelnysse' (Godden 294/229); (~ f. 61r/1[2]) 'þa beseah martin(us) wið ðæs sceocan leoht . . .'; ends f. 63v/9[10] 'Sy ða(m) a wuldor on ecere worulde. þe leofað 7 rixa[ð] | þurh hine sylfne god. AMEN.' (coll. Godden 288–97; the text is complete except for the closing "Excusatio Dictantis" which was not included in this copy).

[Note: Title given is from Wanley; date should be 'III Idus.' At f. 61v/6[7] 'hu se soðfæsta gewat' there is no break in the text, but a slightly larger colored initial for 'Martin(us)'; in the standard text is the title "De Eius Obitu" (as Godden 295/269); many minor losses occur due to missing top lines and deterioration of edges and many sides are hardly legible due to darkening and the presence of the conservation mesh. F. 59 ('97') H/F 143 × 87 mm., conservation mesh, both sides at inner upper lines 1–6, inner edge round patch at lines 18–22, small round patch near outer edge at lines 21–24, top line is mostly burned away; f. 60 ('98') F/H 122 × 82 mm.; conservation mesh over all of both sides; f. 62 ('99') (reversed so H/F) 112/80 × 85 mm; bottom outer quarter is mutilated and conservation mesh over all of both sides; f. 61 ('100') F/H 142 × 87 mm.; conservation mesh on inner edge as narrow patch into "gutter" both sides, lines 13–19; f. 63 ('101') H/F 136 × 90 mm., large area of conservation mesh, both sides, almost from center to outer edge, lines 15–28.]

Wanley '101b-105b': item XXII:

18. f. 63v/10[11]–28[29] + f. 65r/1[2]–65v/10 ['101b', '105'] fragment of "III. Idus Martii. Sancti Gregorii Pape. Urbis Romane Inclitus" (ÆCHom II, 9): **DES(AN)C(T)O GREGOR[IO]** | 'Gregorius se halga papa englisca | þeoden apostol . . . þearfa hogode 7 him l[ifas]'; (f. 65r) '[gene]adian. forðan þe he ofaxode' ['102–104' wanting]; ends: 'on ða(m) he leofað mid gode ælmihtigum | á on ecnysse. AMEN' (coll. Godden 72/1–21; 79/221–80/260; cf. Gretsche 2005: 21–64).

[Note: F. 63 is '101'; f. 65 ('105') H/F 135 × 87 mm., three small areas of conservation mesh, upper inner corner lines 1–6, upper outer corner, lines 1–5, lower inner corner from center to edge, for 3 lines up.]

Wanley '105b-107b': item XXIII:

19. f. 65v/10–29 ('105b') fragment from the beg. of "III Kalendas Octobris Dedicatio Ecclesie Sancti Michaelis Archangeli" (ÆCHom I, 34): DE S(AN)C(T)O MICHAHELE ARCHANG(E)L(O) | 'Manegu(m) is cuð seo halige stowe s(an)c(t)e michaheles . . . 7 heora nan ne dorste þa(m) fearre genealæcan. Hi [. . .]' (coll. Clemoes 465/1–466/20).

[Note: Ker, *Cat.*, notes that Wanley's explicit indicates that this copy did not include the "Evangelium" section (cf. Clemoes 469–75).]

20. f. 8rv + f. 66r/1–4 ['108-109'; Wanley's item XXIV] "V. Non(as) Mai. Inventio Sanctae Crucis" (ÆCHom II, 19): [the title and first words of text were at the bottom of the lost '107b', otherwise essentially complete] '[. . .] we wurðiað þære halgan rode gemynd'; ends on the badly damaged f. 66r: '[We h]i wurðiað á for wurð|mynte cristes. se [. . .] life. AM(EN)' (coll. Godden 174–76).

[Note: F. 8 ('108') F/H 142 × ca. 90 mm.; f. 66 ('109') H/F 135 × 85 mm., the top of the leaf is mostly gone. This and the next item are treated as one in Godden's edition.]

21. f. 66r/4–67v/7 ['109-110'; Wanley's item XXV] "Eodem Die Sanctorum Alexandri. Eventii. et Theodoli" (ÆCHom II, 20): PASSIO S(AN)C(T)OR(UM) | 'On þisu(m) dæg[e þrowode sum a]rwurðe papa alexander geh[a]ten mid tw[am] mæssepreostu(m)'; ends: 'oð þisne andweardan dæg sy þa(m) ælmihtigan lof. se ðe ana ricsiað | on ecnysse god. AMEN.' (coll. Godden 176–79, complete).

[F. 67 ('110') F/H 140 × 85 mm.; two large areas of conservation mesh, on both sides, one about 27 mm. wide running diagonally from upper outer edge to inner edge, through all or some of lines 1–11, the other a circular patch in outer center, through lines 20–27.]

Wanley '110b-114': item XXVI:

22. f. 67v/7–29 ['110b'] beg. of "Passio Sancti Andreę" (ÆCHom I, 38): DE S(AN)C(T)O [AN]DREA A[POSTOLO] | 'SE APOSTOL ANDREAS æfter cristes þrowung . . . þa gefæstnodon iudei [. . .]' (coll. Clemoes 513/170–187; edited as the second part of "Natale Sancti Andrei").

Wanley '114-120': XXVII. *iv. Id. August. Natal. Scī Laurentii*:

23. f. 69 (reversed) + f. 70rv + f. 68 + f. 71r/1–9 ['116', '118', '119', '120'] fragments of (ÆCHom I, 29): [wants 2 folios at beg., f. 69v/1–29, top line partially covered] '[ypolitus mid] geþylde heora wordu(m) heorcnode. [Se gesæli]gæ laurentius tæhte þa(m) blindan . . . Se gerefa cw(æð).

Hwæt fagettest || (f. 69r/1–29, top line under mesh) [þu mid wordum. geoffra þine lac] uru(m) godu(m) 7 forlæt þone [dry]|cræft . . . Ða cw(æð) se halga martyr' [wanting 1 folio] (f. 70r/1, top burnt and obscured by mesh) '[Laurent]ius cw(æð). Ne [wep þu. a]c swiðor [s]wa. 7 bli[sse for þan | [þe ic] fare . . . (f. 70v/1) [for]]|cum hine þydon. ða [cwæð] laurentius . . . (f. 68r/1) [swa] stunt geworden þ(æt) furðon þe ne sceamiað . . . (f. 68v/1, top line covered, see note) [þor]nas 7 brem[e] las. 7 he þa mid þa(m) tige . . .'; ends: 'mid cenu(m) mode mænigfealde tintregu mid þa(m) he | orsorchlice on ecnysse wuldrað. [amen]'] (coll. Clemoes 421/89–423/138; 425/2–428/296).

[Note: F. 69 ('116'), reversed, so F/H, pencil note on paper mount of recto 'folio 116 verso', 130 × 90 mm., conservation mesh diagonally across inner corner (as mounted) cutting across lines 1–9; f. 70 ('118') F/H 120 × 85 mm. Conservation mesh over entire of both sides, leaf is fragmentary, retaining parts of 27 lines; f. 68 ('119') H/F 110 × 84 mm., taped from recto, there is a pencil note ('folio 119') at bottom of mount), a semi-circular patch in bottom-central edge runs through lines 22–29; f. 71 ('120') F/H 136 × 88 mm. verso darkened, leaf fragmentary, conservation mesh over all of both sides.]

Wanley '120–123': item XXVIII:

24. f. 71r/10–71v/29 + f. 9 (reversed) ['120, 122'] fragments of (ÆCH I, 37):
 ix kġ DECE(M)BR(IS). NAT(A)L(E)S(AN)C(T)I CLEMENTIS. | 'Men þa leof[osto]n eower geleafa bið trumra . . . (f. 71v/1) '[droht]]|nunge 7 geendunge mid swutelu(m) seðungu(m) g[ewissode] | cw(æð) þ(æt) hi sylfe . . . (f. 71v/29) [. . .] wundrum [. . .]'; (f. 9v/2, top line partly covered and illegible) '[. . .] eall [endem]es astyred [wære] 7 eallunga fra(m) his biggeng[um] . . .' (f. 9r/2) 'þ(æt) hi ne moston his lic þanon styrgan 7 þ(æt) [he æt] gode abæd[e . . .] (f. 92/28) ðære ylca[n freolstide . . .]' (coll. Clemoes 497/1–498/43; 500/90–501/134).

[Note: F. 9 ('122') H/F (reversed, so F/H) 124 × 85 mm.; fragmentary and conservation mesh over all of each side.]

Wanley '123–127': XXIX. x. Kġ. Decemb. Natġ. Scæ Cecilie Virg.:

25. f. 11rv ['126'] fragment of (Skeat XXXIV): [top line is gone, beg. line 2] '[. . .] swy[lce to] gebeors[cipe . . .] | [. . . no]ldan we efstan to deape . . .' (f. 11v/28[29]) 'oð þ(æt) hi ealle cwædon mid [anre stemne] þus. We gel[|]yfað . . .]' (coll. Skeat 2.368/230–372/302).

[Note: f. 11 ('126') F/H 137 × 87 mm. irregular fragmentary shape; conservation mesh over all of recto and verso.]

Wanley '127b–131': XXX. x. Kġ. Aug. Natġ. Scġ. Apollonaris [sic]:

26. f. 12r/v + f. 13rv (reversed, foliated '11' [cancelled] on the present recto and '13' on the verso, with pencil note on paper mount, 'this leaf to be reversed & to follow the | next') [f. 12 = '128'; f. 13 = '130']

fragments of (Skeat XXII): (f. 12r/2 [top line gone]) ‘m]id petre su(m) arwurðe gode[s man a]ppolin[aris | ge]haten þæs halgan apostoles . . . (12r/28[29]) [a]pollinaris þa 7swyrde 7 cw(æð) || (f. 12v) [. . .] | þon[ne ge gleseoð his wundra . . . of bisse byrig 7 se bisce[op]’; f. “13”/2 [top line gone]) ‘[hæð]enan gebundon þone bisceop [. . .] (line 4) hine se bisceop bealdlice . . .’ || (f. “11”/28[27]) . . . ‘ne beo þu’ (coll. Skeat 472/13–476/80; 482/154–484/188).

[Note: This section is confusing in the flesh and in the images, as actual f. 13 is not only reversed and conspicuously labeled on the recto (as bound) ‘11’ and on the verso ‘13’; but the leaf precedes f. 12 in the images as it does in the volume; Ker reports f. 12 as reversed, and does not mention as reversed or out of place f. 13; now f. 13 precedes f. 12 and the latter is reversed, an alteration that must have taken place during the 1964 repairs. F. 12 (‘128’) F/H 145 × 85 mm., conservation mesh over all of both sides; f. 13 (‘130’ old foliation ‘11’ is cancelled on recto as bound); F/H (reversed, so H/F), 135 × 82 mm. (irregular fragmentary shape, width extrapolated to 90 mm.), conservation mesh over all of both sides.]

[Ker 27. Wanley ‘131’: XXXI. *iiii. Kl. August. Natl. Scōrum Abdon et Sennes.* “On Decies dagum þæs deoflican Casere”) (Skeat XXIV) text lost (cf. Skeat 2.54–58).

[Ker 28. Wanley ‘132–133’: XXXII. *Alia Narratio* (sc. de Abgaro Rege.) “Nu we spræcon be cynegum. we willað þysne cwide gelencgan”) (Skeat XXIV): text lost (cf. Skeat 2.58–66).

Wanley ‘133b-142’: XXXIII. *iv. Non. Novb. Natl. Scī Eustachii Cum Sociis:* 29. f. 72rv + f. 92rv [‘136’, ‘138’] fragments of anonymous “III. Non. Novembr. Passio Sancti Eustachii Martyris Sociorumque eius” (Skeat XXX): f. 72r/[1]-72v/[22] (22 lines remain plus traces of another at top and bottom, about 9 printed lines are lost between recto and verso): ‘wuldre. ac eall swa þu gewilnodest þ(æt) þu mannu(m) . . . þa nolde he hi alætan [. . .]’ (coll. Skeat 198/121–200/163).

[Note: f. 72 (‘136’) F/H 112 × 75 mm., shrunken and darkened, considerable text is lost from all the edges; f. 92 (‘138’), 133 × 92 mm., badly charred and almost completely illegible, the present verso being the worst; impossible to tell which side is hair, but the arrangement series implies F/H. Ker reports that the text corresponds to Skeat 2.204/226–206/273.]

[Ker 30. Wanley ‘142b-144’: XXXIV. *ix. Kl. Mai. Natl. Scī. Georgii.* “Gewdol men awriton gedwyld on heora bocum”) (Skeat XIV): text lost (cf. Skeat 1.306–18).

Wanley ‘144b-148’: XXXV. *Non. August. Natał. Scī Osuualdi Regis:*

31. f. 10 [‘147’] fragment of (Skeat XXVI): (top line gone, second line covered on recto): ‘[. . . geneahlæh]tan to þam halg[an os]wolde. Þa geseah

- . . . (f. 20v/[28]) þ(æt) þ(æt) fyr ne mihte þa moldon [sic]' (coll. Skeat 2.134/155–140/236; also coll. Needham 1966: 36/130–40/195, see 2–4).
 [Note: F. 10 ('147') H/F 132 × 91 mm. darkened but legible, conservation mesh over lower hole on recto, and on upper middle portion on verso.]
- [Ker 32. Wanley '148b–153': XXXVI. xii. *Kl. Ianuar. Natl. Scī Thomas Aplī. Dubitam diu transferre, &c.* "Æfter þæs hælendes ðrowunge 7 æriste of deaðe"] (Skeat XXXVI): text lost (cf. Skeat 2.398–424).
- [Ker 33. Wanley '153–155': XXXVII. x. *Kl Octob. Natl. Scī Mauricii. Cum Sociis Suis.* "Maximianus hatte sum hæþen Casere"] (Skeat XXVIII): text lost (cf. Skeat 2.158–68).
- [Ker 34. Wanley '156–159': XXXVIII. vii. *Id. Octobr. Natl. Scī Dionisi Cum Sociis Suis.* "Paulus þeoda lareow þa þa he geond land sende"] (Skeat XXIX): text lost (cf. Skeat 2.168–90).
- Wanley '159b–163': XXXIX. *De Assumptione Scæ. Mariae:*
35. f. 6 + f. 14 (reversed) ('161', '163') "XVIII Kalendas Septembris Assumptio Sanctę Marię Virginis" (*ÆCHom I*, 30): f. 6r/1 '[. . . 7 þær] uppon on hire wurþ[mynte] . . . (f. 6v/29) ofer[stream]licum' (as Clemoes 431/69–433/126, readings reported by Ker; the recto is intermittently legible, the verso entirely illegible; Clemoes does not collate this leaf; f. 14v/1[4] (top three lines gone) '[Sum man] wæs mid drycraft . . . (f. 14r/26[29] mid blode begleddod. þa' (coll. Clemoes 435/190–437/245).
- [Note: F. 6 ('161') H/F 130 × 88 mm., fragmentary leaf, with conservation mesh over all of both sides; f. 14 ('163') reversed so F/H, 130 × 92, darkened both sides, more so on present verso, transparent tape both sides and conservation mesh entire surface both sides. A pencil note on paper mount 'This leaf should come at the end'. Pencil note on paper mount correctly indicates f. 14 is reversed, which Ker does not note.]
- [Ker 36. Wanley '164–167': XL. *Natl. Annuntiatio Scæ Marię Dī Genetricis.* Omelia. Missus est Gabrihel Angelus & rel. "Ure se ælmihtiga scippend se ðe ealle gesceafta butan ælcum antimbre"] (*ÆCHom I*, 13): text lost (cf. Clemoes 281–89).
- Wanley '168–170': XLI. xviii. *Kl. Octob. Exaltatio Scæ Crucis:*
37. f. 74rv–75rv ['169–170'] missing beg, most of (Skeat XXVII): (f. 75r/2[6], parts of 25 lines remain) '[. . .] forþan ðe he wæs 7s[æte] ealle . . . (f. 75r/25[29]) 7 godes lof geedniwode. Ferde þa to' [rest of line illegible] || (f. 75r/2[6], parts of 25 lines remain) [. . .] 'unbrosigendlic . . . (75v/2[6]) '[. . .] stanas toburston . . . [the text continues approximately to the ending, but the lower ten lines are illegible] (coll. Skeat 148/66–158/219?).

[Note: F. 74 ('169') F/H? (difficult to tell) 132 × 97 mm., fragmentary and darkened both sides; f. 75 ('170') H/F 122 × 87 mm., taped from recto, darkened and mostly illegible both sides, with conservation mesh over all of both sides.]

Wanley '171–174': XLII. *De Uno Confessore*:

38. f. 77 (reversed) + f. 90/91 (reversed) + f. 76 ['171', '173', '174'] fragments of "Sermo in Natale Unius Confessoris" (ÆhomM 11 (Ass 4): f. 77v/1[4] (25 lines remaining) has the beg. of the homily, the title at the top burnt off, and the rest of the side is illegible for 6 or 7 lines: Assmann reports at line 7: 'ge nyten on hwilcere tide'; at line 16[20] 'wurðmynte' then rubric OMELIA, followed on next line by 'U[re hæl]end þa cwæð to his halegu(m) discipu[lum] . . . (f. 77v/25[29]) swa geheold. God is þæs || (f. 77r/1[4]) [. . .] 7 soðlice wacað . . . (f. 77r/25[29]) Ure drihten wolde þ(æt) us wære bediglod se endenexta dæg' (Assmann 50/14–53/85); [1 leaf wanting, then two fragments of '173' separately mounted] f. 90v (= middle of recto, from line 5) '[mil]dheortan god þe mæg [ealle þ(æt) he wile] Ozias se cyning' . . . 91v (= bottom of recto) beg. illegible, last line reads '7 ne mihte þ(æt) bæþ þ(æt) fyr ad[wæscan]' || [. . .] f. 90r (= upper verso)/2–15 'þritig geara. 7 adam wearð . . . þeah feortig geara ~ 91r (= bottom of verso)/2–11[19–29] heora synna sceoldon behreow[sian] . . . his forsewenisse swa swa we sædon ær. Hw||[ilon]' (Assmann, ca. 58/176 to ca. 59/190, and ca. 59/195 to 60/211 || . . . 60/219–61/241 ~ 61/242–62/257); f. 76r/2[3]–20 '[. . . unri]htlice. 7 on þam langan fyrst[e]'; ends: 'se ana rixað on ecnysse Amen.' (Assmann 63/266–64/294) (as Assmann 1889: 49–64, he does not collate, cf. 252).

[Note: F. 77 ('171') F/H (reversed so H/F) 123 × 96 mm. (note on mount, 19c, 'Wanley f. 176 b'), entirely covered with conservation mesh both sides; f. 90 ('173') is a fragment of the upper portion of the leaf, ca. 70 × 70 at greatest extent, f. 91 is the bottom of this same leaf, 60 × 87 mm.; both fragments are covered both sides with conservation mesh and are barely legible; both fragments are mounted reversed, so H/F. F. 76 ('174') F/H 111 × 90 mm.]

Wanley '174–176': XLIII, lacking rubric, Wanley supplies "In Natale Plurimorum Apostolorum":

39. f. 76r/22[26]–76v/25[29] ['174'] beg. of (ÆCHom II, 41): [rubric not filled in] 'Designauit d(omi)n(u)s & alios septuaginta duos. & reliqua. | Se hælend geceas hi(m) to eacan þam twelf ap(osto)las'; ends imperf.: 'þ(æt) he asende wyrhtan to his geripe' (coll. Godden 304/1–305/37).

Wanley '176b–180b': XLVI. *In Natl. Unius Confessoris*:

40. f. 4 (reversed) + f. 88 + f. 78r/1–78v/7 ['178', '179', '180'] fragments of the latter part of (ÆCHom II, 43): the text begins on the very fragmentary

leaf f. 4v, and continues to the end with many breaks and illegible places, 6 lines lost from tops of f. 88 and f. 78: f. 4v/1[6]–23[29]: '[. . .] witega [. . .] | [. . .]wyr[an. 7 hi soðlice ne c[un]nan naht to gode gewyr[can . . . un]gecnyrdnysse þisum þeow[an . . .] ~ (f. 4r/23[29]) . . . [h]lafor[de getw]yfyld[. . .]'; (f. 88r/3[8]–23[29]) '[. . .] 7 þonne geþeoð . . . Sum ne under[feng] | naðor ne þ[æt] gastlice [7git ne þa eorðlice] speda leornode swa ðeah || (f. 88v/23[29]) . . . 7 hi wurdon þurh þa andetnysse gemar[tirode. Nu sin]d || f. 78r/3[8] . . . [. . . man]na herunge. 7 fela oðre'; ends (f. 78v/7[12]) ': . . . Sy lof [þam hlaforde] | [. . .] anginne. on [. . .] | amen' [the ending is obscured by a hole and mesh] (coll. Godden 321/84–334/219).

[Note: F. 4 ('178') H/F (reversed so F/H) an irregular scrap, very dark on recto and outer edge shrunken, 122 × 82 mm.; f. 88 ('179') H/F 112 × 82 mm., an old tape repair on recto over lines 6–10 and two areas of conservation mesh, outer central over parts of lines 9–13, bottom central over parts of 1–5 up; f. 78 ('180') F/H 120 × 89 mm., taped from recto, large area of two conservation mesh patches covers most of lines 1–10, another at bottom covers most of lines 1–4 up.]

Wanley '180b-186': item XLVI:

41. f. 78v/7[14]–22[29] + 89 (reversed) ['180b-181'] "In Dedicatione Eclesiae" (ÆCHom II, 45): IN DEDICATION[E TEMPLI] | [the incipit "Mine gebroðra," etc. reported by Wanley and Godden is present but not all is legible under the mesh] ': . . . we wyllað sume ti[h]tendlice] . . . Daid þa rixode on iudea lande feowertig geara' || (f. 89v [23 lines remain, leaf very fragmentary]) ~ f. 89r/2[9], etc. '[aræren]ne wilc hus swa nan oðer . . .' [becomes illegible about half-way down, Godden reports only odd words] (coll. Godden 335/1–337/74).

[Note: For f. 78, see preceding note. F. 89 ('181') F/H (reversed so H/F, incorrect 19c note in recto of paper mount 'f. 180 b') 110 × 66 mm. very fragmentary, conservation mesh over all of both sides; taped from original verso.]

Wanley '186–189': XLVII. xii. *Kl. Decebr. Passio Scī Eadmundi Regis*:

42. f. 79r/1[5]–25[29] ('189') (end of Skeat XXXII): (top four lines gone, fragmentary) '[ges]wican ða | [oðre to sceawigen]ne ðone martyr mid menniscu(m). | [Fela wundr]a we gehyrdon'; ends: 'á mid his heofonlican fæder 7 þa(m) | [hal]gan gaste. AM(EN)'. (coll. Skeat 2.332/245–334/276, also Needham 1966: 57–58).

[Note: F. 79 ('189') H/F 120/110 × 81 mm., stretched vertically, entirely covered both sides with conservation mesh.]

Wanley '189b-197': XLVIII. *Kl. Ian. Depositio Scī Basilii Episcopi*:

43. ff. 79v–82 + 83 ['189b, 190–192, 197'] a long continuous section plus the ending of (Skeat III): (4 or 5 lines lost from top of all folios; title and first lines lost with top lines of f. 79, beg. f. 79v/1[5]) '[. . .] teah

nan æþelborennysse nænne [man to wurðscype butan he wisdom] | ær ðam lange leornode æt gelæredu⟨⟩ . . . (text runs more or less continuously except for loss of top lines to f. 82v/25[29]) . . . ða wearð his agen sunu geuntrumed. 7 orwena lifes [. . .]; [4 folios wanting] (f. 83r/1[4]–21[25] ‘[. . .] synne ðe on | [þyssere ymlan stent þurh þine gebe]du adilige swa swa he’; ends: ‘to woruld mid gode. Amen.’ (ff. 79v–82 coll. Skeat 1.50/6–68/301, f. 83 as Skeat 1.89/642–90/670, not collated).

[Note: F. 80 (‘190’) F/H 110 × 78 mm., conservation mesh in upper outer corner covers parts of lines 1–8; f. 81 (‘191’) H/F 110 × 80 mm.; conservation mesh upper outer corner covers parts of lines 1–9, on lower outer edge parts of lines 1–6 up; f. 82 (‘192’) F/H 120 × 79 mm., conservation mesh covers all of both sides; f. 83 (‘197’) H/F 130 × 82 mm., conservation mesh covers entire both sides, title in red, Latin glosses on verso.]

‘197–201’, Wanley’s item XLVIII:

44. f. 83r/21–25–83v + f. 85 + f. 84 + f. 87 + f. 86r-v/6[10] parts of all folios remain, but fragmentary, with loss of top four lines and inner edges (ÆCHom I, 27): beg. f. 83r/21[25] [ii.] kġ. IUL⟨II⟩ N⟨ATA⟩LE S⟨AN⟩ C⟨T⟩I PAVLI AP⟨OSTO⟩LI. | ‘Godes ge[laðung wu]rðað ðysne dæg. þa(m) mæran ap[ostole paule]’: runs more or less continuously to end, at f. 86v/6[11]: ‘þ(æt) him mid him 7 mid gode [þ(æt) ece lif habban moton. Amen.]’ (coll. Godden 400–09).

[Note: Latin glosses on f. 83v. F. 85 (‘198’) F/H 135 × 75 mm., conservation mesh over all of both sides; f. 84 (‘199’) H/F 128 × 72 mm.; f. 87 (‘200’) F/H 130 × 70 mm., 19c note ‘[folio 200]’; f. 86 (‘201’) 120 × 78 mm., conservation mesh over entire both sides, darkening and mesh make it impossible to tell H/F directly.]

Wanley ‘201b–203’: item L:

45. f. 86v/7[11]–25[29] [‘201b’] fragment from the beg. of (Skeat XXV §I): (what remains of title is faint and partly burnt off) Kġ. AUGUSTI. PASSIO [S⟨AN⟩C⟨T⟩OR⟨UM⟩ MACABEORUM |] ‘[Æ]fter ðan ðe alexander se e[gesfulla cyning]’; ends imperf.: ‘ðæs cyningas [sic] hæsu(m) 7 woldon heora’ (coll. Skeat 1.66/1–68/29).

[Ker 46. Wanley ‘204–211’: LI. *De Pungna Machabeorum* “We wyllað eac awritan hu þgewinn geendod”) (Skeat XXV §II, etc.): text lost; there were not enough folios to include all of the Maccabees material in Skeat’s base text, B.L. Cotton Julius E. vii [202], ff. 142v–152r (cf. Skeat 1.80–124).

[Ker 47. Wanley ‘211b–212’: LII. xii. Kġ. *Febr. Scæ Agnetis Passio* “Ambrosius Biscop binnan Mediolana afunde on ealdum bocum”) (Skeat VII): text lost (cf. Skeat 1.170–86).

- [Ker 48. Wanley '213–216': LIII. *Alia Sententia Quam Scripsit Terrentianus* "On ðam dagum wæs sum Heretoga gehaten Gallicanus"] (Skeat VII, addendum to "St. Agnes"): text lost (cf. Skeat 1.186–94).
- [Note: Wanley's reported folios do not match the proportions of items 47 and 48 as in Julius E. vii. Item 47 is 9 pages of OE in Skeat's edition and item 48 is 4 pages, while the proportions of the folios as given by Wanley are reversed. Probably several leaves were displaced in the manuscript when Wanley saw it.]
- [Ker 49. Wanley '217–220' LIV. *Non. Febr. Passio Scæ Agathe Virg.* "Agathes wæs geciged sum gesælig mæden on ðære scire Sicilia"] (Skeat VIII): text lost (cf. Skeat 1.194–208).
- [Ker 50. Wanley '220b–222' LV. *De Scā Lucia Virg.* "Ða asprang Agathen hlisa ofer land 7 sæ"] (Skeat IX): text lost (cf. Skeat 1.210–218).
- [Ker 51. Wanley '222b–226' LVI. *viii. Kl. Mart. Cathedra Scī Petri Apli.* "We cwæðað on Gerim-cræfte Cathedra scī Petri"] (Skeat X): text lost (cf. Skeat 1.218–38).
- [Ker 52. Wanley '226b–228': LVII. *Passio Scī Albani Martyris.* "Sum hæðen Casere wæs gehaten Dioclitianus"] (Skeat XIX): text lost (cf. Skeat 1.414–30).
- [Ker 53. Wanley '228b–229': LVIII. *De Iniustis.* "Is nu eac to witan þman witnað for off"] (Skeat XIX, addenda to "St. Alban"): text lost (cf. Skeat 1.424–30).
- [Ker 54. Wanley '230–231': "LIX. ix. Kl. Iul. Nataf. Scæ Ædeldrydæ Virg. "We wyllað nu awritan ðeah þe hit wundorlic sy. be þære halgan ÆDELDRYDE"] (Skeat XX): text lost (cf. Skeat 1.432–40).
- [Ker 55. Wanley '232': LX. *Her Onginð Secgean Be Ðam Godes Scm Ðe On Englalan[de] Ærest Reston.* "Scs Albanus Martyr in Breotene. se resteð neah Wætlinga ceastre be þære ea ðe is genemned Wearlame." *Expl.* "Ðonne resteð scs Cuðman æt Stænige on Supsexum neah þær ea Bremre"] (Anonymous) "Resting Places of the Saints" (KSB.8.2): text lost (cf. Liebermann 1889: xiv–xv, 9–19).

PHOTO NOTE: Digitally enhanced images of the entire manuscript are presented on a set of supplementary fiche.

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294. London, British Library, Royal 8 C. vii
Composite Miscellany of theological and devotional
works, bound with Ælfric, "Lives of Saints" fragments
[Ker 260, Gneuss 476]

HISTORY: A miscellaneous compilation of leaves and quires from at least six manuscripts of widely differing dates and apparently unrelated components, but the core is a 15c collection of theological and devotional texts of 122 leaves (ff. 21–123), mostly written by one scribe (the latest text by this scribe being Thomas à Kempis, "De imitatione Christi," ca. 1418). The third part is a 13c Calendar from Tewkesbury, but this does not determine the provenance of the other parts. Two leaves used as flyleaves are from a volume containing Saints' Lives by Ælfric of the early 11c. Owned (and given its present shape?) by the manuscript collector John Theyer (1597–1673), signature on f. 9r. Leaves and gatherings were thrown out on guards in the B.L. rebinding of 1984. The film predates this treatment.

CODICOLOGICAL DESCRIPTION AND COLLATIONS:

1. ff. 1–2. A-S fragments of Ælfric's lives of St. Agnes and St. Agatha. Ker calculates from the amount of missing text that the two now separate leaves were probably the outside bifolium of a quire. The quality of the membrane of the two leaves matches exactly. Fol. 1 F/H, f. 2 H/F. Fol. 2 goes first. Probably they formed front and back pastedowns in the same volume; glue marks on upper remaining third (75 mm.) of f. 1r and 75 mm. along top and 50 mm. along inner edge of verso. Fol. 2 has remains of glue along inner edge to about 55 mm., most heavily on recto. Parchment is flexible but crisp, flesh sides light tan, hair sides darker. Width of pages: f. 1 ca. 167 mm., f. 2 ca. 162 mm. (including 5 mm. under guard in each case). Height of f. 2 is 227 mm., with some text trimmed off. Fol. 1 is torn off along bottom, height 172 mm. at greatest extent. Ker calculates an original writing space of 228 × 132 mm., on f. 2, 25 lines remaining of 27 calculated. On f. 1 there are 17 more or less complete lines and parts of the 18th and 19th remaining. On f. 1 there is an old (pre-glue) inlaid repair on the upper inner

corner impinging on lines 1–4 (about 40 × 20 mm. at greatest extent of each dimension), while the torn-off bottom portion of the page is restored by a vellum inlay that postdates the release of the page from the binding. Ink appears dark brown on hair, lighter brown on flesh sides.

2. ff. 3–4 Two 14c singletons from the “Nova Poetria” of Geoffrey of Vinsauf; they were once used as flyleaves in a volume smaller than this one, as shown by creases and sewing holes along inner edges which imply the accommodation of a page size of ca. 210 × 137. F/H, H/F (a bifolium? but the quality of the parchment does not match); f. 3 is 225 × 160 mm. (including 17 mm. under guard), f. 4 is 220 × 160 (including 15 mm. under guard). Written in 31 lines in brown ink.

[Note: The treatment and page size of groups 1 and 2 suggest that group 1 formed the pastedowns and group 2 the flyleaves of the manuscript of which groups 3–6 were comprised, whether compiled by John Theyer or at an earlier time.]

3. ff. 5–8 a 12c quire of 4 singletons, with a leaf wanting before 8, arranged HF. Crisp and yellow membrane, probably used as a flyleaf set. Page size 227 × 162 mm. Text on f. 5 is added hexameters on kings of England, f. 5v is 15c liturgical notes, ff. 6–8 a calendar of before 1254 (missing May–August) with additions to 1442.

4. ff. 9–20 a single quire of 12 arranged FHFHFH (script early gothic, early 13c) containing work by Hildegard of Bingen. Page 227 × 163, writing area 170 × 94 mm., ruled in lead with double bounding lines for 24 lines, top and bottom two lines drawn into gutter, black ink, scarlet titles.

5. ff. 21–160 (15c) Page size 230 × 165 mm., writing area 155 × 108 mm. Pricked and ruled for 31 lines in lead with single bounding lines, top two and last lines extended to gutters and into margins. Two (ff. 21–22) singletons, prepared as the following leaves but blank and filled in later with several unrelated texts. Ff. 124r–125v are ruled for 30 lines and the ductus is larger on these pages, also first half of f. 126r, which is ruled for 31 lines and the main writing resumes at f. 126r/13. However on ff. 124–128, which does not coincide with beginning of quire XIV, the writing space is wider than elsewhere, 132 mm. as opposed to 110. More or less the regular writing space is resumed on f. 129, beginning of quire XV. Ff. 157–158 are abbreviated sheets due to natural shape of membrane; no text is affected. Quires arranged HFHF. Parchment varies but is mostly thick, very rough sandpappy surfaces both sides, buff color with little H/F contrast. Main hand a neat small pointed gothic, brownish-black ink, red rubrics, large caps in blue with red penwork; internal capitals, when they occur, are alternating red and blue. The scribe tires and some pages are careless, and ink is brown in some quires (e.g., from brown to black ‘V’, f. 80, a singleton, continuing into

the next regular quire at f. 83) but all probably by the same hand. The text “Meditation of St. Bernard” (ff. 86v–95v) is supplied with planned notes in sidebars in red with blue brackets, as is the next item, Tract on Beatitudes, ff. 115v–118v without the color. The regular style resumes after this segment. Another, cursive contemporary hand on f. 123v/2–27, and still another on ff. 124v/34–126r/12, after which the hand of ff. 12–123r resumes.

Collation of 5: 2 singletons (ff. 21–22), I⁸ wants 1 (ff. 23–30, catchword ‘au’), II⁸ (ff. 31–38, catchword ‘quando’), III⁸ (ff. 39–46, catchword ‘uultus’), IV⁸ (ff. 47–54) V⁸⁺¹ singleton before 1 (ff. 55–63), VI⁸ (ff. 64–71), VII⁸ 1/8 split (ff. 72–79), VIII³ 3 singletons (f. 80–82, catchword ‘iniquor(um)’), IX⁸ (ff. 83–90, catchword ‘co(m)mune’), X⁸ (ff. 91–98, catchword ‘contra’), XI⁸ 17 mm. under guard (ff. 99–106, catchword ‘huc’) XII⁸ (ff. 107–114, catchword ‘et(er)ne’ which does not match first word on f. 115r, ‘gl(or)iam’), XIII⁸ (ff. 115–122), XIV 1, 2 half-sheets, 7, 8 cancelled (ff. 123–128, catchword ‘delicto’), XV⁸ (ff. 129–136, catchword ‘pecunia’), XVI⁸ (ff. 137–144, catchword ‘sordet’), XVII⁸ (ff. 145–152, catchword ‘moleste’), XVIII⁸ (ff. 153–160) [several quires are lost after this].

6. ff. 161–172, a quire of 12. FFFHFH. Membrane crisp, greasy feeling, grey on flesh sides, tan on hairs. Page size 230 x 164 mm., trimmed along the pricks. Writing area 184 x 132 mm., prepared for double columns, column width 60 mm., columns ruled in plummet with single bounding lines inside and out each column, ruled variously for 54 lines (f. 161), 51 lines (f. 162), 48 lines (f. 163), 49 lines (f. 164), 51 lines (f. 165), 48 lines (f. 166) | 47 lines (f. 167), 45 lines (f. 168), 47 lines (f. 169), 50 lines (f. 170), 44 lines (171), 47 lines (f. 172). A small current hand using a more or less uniform reddish brown ink for text and titles throughout. The versos of ff. 161, 162, 163 show signs of paste; on f. 163v the paste is still encrusted vertically down the middle of the page, the inner half having been pasted down; several old membrane inlaid repairs on the edges of ff. 161, 162, the largest on f. 162 being laid over and obscuring the text.

CONTENTS:

1. ff. 1–2 fragments of Ælfric’s “Lives of Saints” (cf. Hill 1996: 243–48):
- a. f. 2 from “St. Agnes, Virgin” (ÆLS [Agnes], Skeat VII): (recto) ‘[. . .]neb] wlite beseon. for mines cristes lufe . . . þine godas synd agotene [. . .]’ (Skeat 1.176/104–32); (verso) ‘Nis na godes wunung on þam grægum stanum . . . mannum to gebedhuse. 7 ælc se þe inneode [arwurðode . . .]’ (Skeat 1.178/135–61; the last six words on verso are partially trimmed from bottom; the textual gap between recto and verso is equivalent to two lines of printed text in Skeat);

- b. f. 1 from “St. Agatha, Virgin” (ÆLS [Agatha], Skeat VIII): (recto) ‘[na-man.] Gif þu me fyr gearcast . . . ydelnesse. | mid cristes andetnysse. wipsac þinne crist. 7 * [clypa to þam go]dum. þe læs þe þu þin lif f[or]læte . . .’ (Skeat 200/86–202/107; * the place for the line-break is ambiguous and there does not seem to be enough text, as given by Skeat, to fill the available space; probably 8 lines trimmed from bottom); (verso) ‘þære hencgene. þus. Swa ic lustfullige . . . hæfde | [leohtf]æt on handa. wolde þa halg[a]n gelacnian[.] | [Seo eadige ag]athes cwæþ to þam læ[ce . . .]’ (Skeat 1.202/115–34).
2. ff. 3–4 extracts of verses on rhetoric (late 14c):
- a. 3r/1–3v/5 unidentified: ‘Non unus laqueus nectit non una cathena . . . Principio triplici triplici compagine pacta’; followed without a break (in another hand or stint) by:
- b. 3v/6–4v/31 Geoffrey of Vinsauf, “Poetria Nova” 204–92: ‘Te uocat ult(er)ior progressus dirige gressu(m) . . . Si que(m) iactatrix p(re)sumpt(i)o durius inflet [. . .]’ (some lines skipped and last line on f. 2v cancelled; as Faral 1962: 203–6).
3. ff. 5–8 Kalendar (before 1254):
- a. f. 5r originally blank, added (15c), verses on kings of England to Henry VI: ‘Will. `con)q(u)estor` Con. Will. Ruph(us). Hen. `ii`. Stephan(us) . . .’
- b. f. 5v prepared and partly written for liturgical texts in same 13c hand as item 3c. Above this in blank space are added later “liturgical memoranda” (Warner and Gilson).
- c. ff. 6r–8v A Kalendar Jan–April, Sept–Dec. with Tewkesbury obits, probably before 1254 with additions to 1442 (Warner and Gilson).
4. ff. 9–20 from Hildegard of Bingen (1098–1179), “Scivias” (early 13c):
- a. f. 9r/1–18 from the end of the general preface “Protestificatio veracium uisionum a deo fluentum”: beg. imperf. ‘. . . S(ic)ut ea in celestibus uidi . . . et ea in <con>sci(enti)a a(nim)i | sui conscribat’ (cf. Führkötter and Carlevaris 1978: 3–6, PL 197.708B–C, text differs considerably from that of both editions);
- b. ff. 9r/19–20v/24 **Incipit p(ro)ph(et)ia s(an)c(t)e heldegardis uirg(in)is de qu(in)|q(ue) futuris temporib(us) que cep(er)unt anno d(o)m(ini) | m^o C^o in libro sciuias. liber au(tem) iste uocat(ur) | Pentacronon. siue spec(u)l(u)m futuro(rum) tem(por)um** | ‘[V]idi ad aquilone(m). Et ecce | ibi qu(in)que bestie stabant’; ends imperf. in ch. 27 [‘XXIX’]: **De potestate & miraculis q(ue) faciat anti(christu)s** | ‘Ip(s)e e(n)i(m) est bestia pessi(m)a . . . uidetur e(n)i(m) sanis im(mi)tte(re) [. . .]’ (as Führkötter and Carlevaris 1978: 576–91, also PL 197.709–17).

5. ff. 21–160 Devotional and Theological Miscellany, mostly unidentified and unpublished (see description of contents in Warner and Gilson):

a. ff. 21r/1–22r/13 **De salut(at)ione ang(e)lica. Nota c(aus)as q(ua)re q(uod)libet u(er)bu(m) i(n) ista salutatione. Aue maria / displacet diabolo.** | ‘Recoligamus ergo sepe dicta quod salutanda est uirgo benedictis|sima . . . Hec sup(er)dicta d(omi)n(u)s archiep(iscopu)s in quad(am) collacione Ad hoc p(ossu)nt adduci | Aliqua exempla.’ (added) **sci(licet) Henricus Chycheley.** [archbishop of Canterbury 1414–1443] (text unidentified).

b. f. 22r/15–22v/7 Notes on distances from England to Rome, Jerusalem, and Sinai, and holy places in Jerusalem, etc.: ‘Notandu(m) quod ab anglia in Roma(m). su(n)t m^e miliaria . . . ubi chr(istu)s in celu(m) asce(n)dit uide(n)tib(us) ap(osto)lis’ [lines 8–31 blank].

[Note: Items 5a and 5b are added on folios mostly blank in hands later than that of the main scribe (items c, etc.); the title of the first formal work is entered at the bottom of f. 22v.]

c. ff. 22v/32–36r/5 Stephen Langton (archb. of Canterbury 1207–1228), commentary on hymn “Ave maris stella” (with indexical notes in margins by main scribe): **In hoc uersu ostendit quod quadrapartit(o) debemus laudare beata(m) | uirginem mariam uidelicet. quia est utilis nobilis. mirabilis. | amabilis. 7 quod p(ri)ma laus inuitat nos ad eius honorem. S(e)c(un)da | ad eius timorem. Tertia ad laborem. Quarta ad amorem. || Capitulum Primum.** | ‘Aue maris stella 7c(etera). In h(oc) u(er)su continet(ur) laus b(eat)e uirginis q(ua)drip(ar)tita’; ends: ‘una deitas. | eadem q(ue) bonitas. equalis maiestas. in secula seculorum’ (unpublished).

d. ff. 36r/5–44r/3 formulas of confession: **Co(n)fessio bon(a) | ‘Confiteor tibi pat(er) celi 7 t(er)re. tibi qui bone. 7 benignissime’;** ends: ‘Qui trinus in unitate 7 in trinitate p(er)f(ec)ta uiuit 7 regnat in secula seculorum Amen’.

e. ff. 44r/3–55v/20 Alanus de Insulis (d. 1202), “Liber poenitentialis” (short form, lacking the prologue, and only a selection of chapters from the complete work): **Liber p(ro)phessie Jeremie prophete de sacerdotibus. Cap. I** | ‘A. A. a. d(omi)ne deus qu(on)i(am) puer ego su(m) 7 nescio loqui. Si ieremias ab utero | s(an)c(t)ificatus. a d(omi)no’; ends: ‘7 modo sp(irit)ualit(er) accepto. u(e)l recipiendi d(ic)ta | sufficient’ (as PL 210.281A–304D; long version ed. Longère 1965, this copy as Bk. 1, chs. 1, 2; Bk. 2, chs 1, 5, 13; Bk. 3, chs. 4, 38; Bk. 4, ch. 1, 2; cf. Longère 1.89).

- f. f. 55v/20–30 in two informal columns added in a contemporary hand, notes about penance attributed to St. Augustine, Jerome, et al., written over the rubric of the next item.
- g. ff. 55v/32–60r/14 unidentified tract: **Incipit liber `de contempl(ione 7 quomodo oportet h(om)o intrare eccl(es)iam ad adorandu(m) | deu(m) 7 ad confitendu(m) deo.** || ‘In oracione que semp(er) confessionem sequi debet si potest fieri’; ends: ‘tumulu(m) d(omi)ni ut cu(m) surrexerit occurras statim 7 teneas | pedes d(omi)ni’.
- h. ff. 60r/14–61v/5 Hugh of St. Victor, “De quinque septenis,” chs. 1–4 (abridged): **De septem petitionibus 7 septem uiciis 7 vii be(ati)-tudinib(us) | ‘Quinq(ue) septena in sacra scriptura inueniuntur’**; ends: ‘totu(m) int(us) possidet in | quo delectatur’ (as PL 175.405B-410B).
- i. ff. 61v/5–62r/16 Hugh of St. Victor, “Allegoriae in Evangelia” from Bk. 2, ch. 2 (abridged): **Or(ati)o d(o)m(ini)ca quam d(omi)n(u)s docuit apostolos | ‘Pater noster 7c(etera). Sancti `fi`c(e)tur nomen tuu(m).** In cordibus palganoru(m)’; ends: ‘uere fiant omnia 7 in nobis 7 in aliis que sup(ra) postula[vi]mus’ (as PL 175. 768B-773D).
- j. ff. 62r/17–63v/29 a tract (unidentified) on the Lord’s Prayer, as if continuing the preceding: ‘Uerbu(m) abbreviatu(m) fecit d(omi)n(u)s’; ends: ‘ut ubi nos habemus in fine fallax. fiat fiat hebreus | dicit Amen.’
- k. ff. 63v/30–66r/33 tract on the Apostles’ Creed, assigning clauses to different authorities: ‘Apostoli accepto sp(irit)u s(an)c(t)o p(ro)fecturi in orbem’; ends: ‘Amen in fine positu(m) fig(ura)t(um) indubitabile e(ss)e 7 ueru(m) | quod predictu(m) est’ (see Warner and Gilson, item 12).
- l. ff. 66r/33–67r/34 commentary on the “Ave Maria” [from f. 67r/14 the text follows Bernard of Clairvaux, “De laudibus virginis matris,” 2.17 (PL 183.70–71)]: **Salutatio Angelica scilicet aue maria.** | ‘Aue maria gr(ati)a plena d(omi)n(u)s 7c(etera). Duo su(n)t hom(in)i iusto n(ec)c(essa)ria’; ends: ‘Ip(s)a duce non fatigaris. ip(s)a p(ro)pitia p(er)uenit. 7c(etera).’
- m. ff. 67r/35–68r/18 brief commentary on the first part of the office of the mass: **De missa / catecumenor(um) | ‘Missa catecuminor(um) a p(ri)ncipio usq(ue) ad offertoriu(m)’**; ends: ‘7 aute(m) | tempus discere discipli`nam.’
- n. ff. 68r/18–69r/6 “Questions on the seven sins,” attributed to Robert Grosseteste (d. 1253): **Incipiu(n)t int(er)rogationes uii c(ri)minaliu(m) | Hic incipiu(n)t interrogationes septe(m) criminaliu(m) s(e)c(un)-d(u)m mag(ist)r(e)m Rob(ertum) | ep(iscopu)m lincolinensem. ¶ Si scient(er) deu(m) offenderit’**; ends: ‘Si hystrionib(us) exhibuerit’ (not found among his genuine works).

- o. ff. 69r/6–71v/18 Suite of items on the seven sins and their mitigation, with indexical notes in the margin: **Iniu(n)ctiones (contra) uicia p(re)-dicta.** | ‘¶ Contra sup(er)biam d(ebe)nt iniu(n)gi op(er)a humilitatis . . . (f. 69r/17) ¶ Cont(ra) gulam. 7 luxuriam. ut tangit p(er) hos uersus. u(ersus) | Potus a que redimant excessus ebrietatis . . . post h(oc) penitencia danda; (f. 69r/23) ‘¶ Recordare. ¶ | De in p(ec)c(a)to concip(er)-is’. . . ; ends: ‘Baptismus. signu(m) culpam celu(m) bo(na) planctu(m)’.
- p. ff. 71v/18–77v/11 forms of confession (cf. item 5d): **Co(n)fessio optima** | ‘Confiteor deo 7 b(eat)e marie 7 o(mn)ib(us) s(an)c(t)is’; ends: ‘Deinde si | prescripta non placent. querat que placeant’.
- q. ff. 77v/11–79r/35 formulas for priests: **De ordine 7 missa.** | ‘De ordine 7 missa attendendu(m) est. qu(an)ta sint p(ec)c(a)ta delinqu(en)cium | in sac(ra)mentis’; ends: ‘u(e)l uanas uaga/tiones’.
- r. ff. 79v/1–81v/34 Bernard of Clairvaux? “Lamentatio in passionem Christi”: **Incipit p(ro)logus b(eat)i bernardi i(n) libru(m) sequ(en)ciu(m) de planctu b(eat)e uirginis** | ‘Quis me consolabitur d(omi)ne ie(s)u chr(ist)e q(ui) te uidi’; ends: ‘passio tua s(an)cta 7 dura a(n)i(m)am tam dilectam t(ibi) | liberet a morte eterna. AMEN’ (as PL 184.769–72); at f. 81r/9 a long prayer: ‘Ecce aduocatus meus apud te deu(m) p(re)se(n)te m . . . p(er) i(n) finita s(e)c(u)lor(um) s(e)c(u)la Ame(n)’. **Explicit p(ro)logus.**
- s. ff. 81v/34–86v/28 a tract incorporating Bernard of Clairvaux? “Liber de passione Christi et doloribus et planctibus matris ejus”: **incipit | tractatus b(eat)i bernardi abbatis de planctu b(eat)e uirginis marie.** || ‘Quis capiti meo aqua(m) dabit 7 oc(u)lis meis i(m)brem lacri|maru(m) ut possim flere’; ends: ‘7 ang(e)lis regina o(m)n(i)u(m) p(er) infinita s(e)c(u)lor(um) s(e)c(u)la ame(n)’ (text from f. 81v/34 to f. 86r/15 as PL 182. 1133A-1140D, but long passages at the beg. and end are absent in the PL text).
- t. ff. 86v/29–98r/6 Bernard of Clairvaux? “Meditationes de humana conditione,” divided into 17 chs., with subdivisions within chapters and indexical notes in sidebars: **Meditationes beati bernardi de claris uallibus.** | ‘Multi multa sciunt. 7 semetip(s)os nesciunt’; ends: ‘qui uiuat 7 regnat in secula seculorum Amen’ | **Require capitulu(m) xviii p(ost) synonoma(m)** (as PL 184.485–508; also sometimes attributed to Hugh of St. Victor). [The final rubric refers to item v. below.]
- u. ff. 98r–115r Isidore of Seville, “Synonyma de lamentatione animae peccatricis” (as PL 83.826–68) :
- f. 98r/6–20 “Prologus prior”: **Incipi(it) p(ro)log(us) i(n) libr(um) q(ui) uocat(us) synonyma.** | ‘In subsequenti hoc op(er)e q(uo)d nuncupatur

- synonima. id est multa uerba in | una(m) significationem coeuntia . . .
7 regnat d(eu)s i(n) s(e)c(u)la s(e)c(u)lor(um) amen’;
- f. 98r/21–28 “Prologus alter”: **ysidor(us) ad / lect(or)**. | ‘Unenit nup(er) ad manus meas . . . 7 ad monentis rationis’;
- ff. 98r/28–106r/3 Bk. 1: **Incipit synonyma ysidori**. | ‘A(n)i(m)a mea in angustiis posita est. | sp(iritu)s m(eu)s estuat’; ends: ‘Qui e(ni)m p(er)seuerauerit | usq(ue) i(n) fine(m) h(ic) saluus erit’;
- ff. 106r/3–115r/27 Bk. 2: **Incipit liber secundus**. | ‘Queso te A(N)I(M)A. deprecor te. inploro te’; ends: ‘nichil michi te dulcius. sine fine | s(an)c(t)i(u)s mee placeas Amen.’
- v. f. 115r/27–115v/26 supplemental chapter to item t. above, taken from “Liber de salutaribus,” chs. 1–4: **Hoc cap(itulum) est de meditacionib(us) b(eat)i bernardi**. | ‘Perfectissima atq(ue) plenissima iusticia est . . . coram deo 7 om(n)i | p(o)p(u)lo amabilis appareas’
- [Note: See the end of item t. above, which has a cross-reference to this item. Warner and Gilson note that it is an extract from *Liber de Salutaribus Documentis* in the app. to St. Augustine, PL 40.1047 and attributed there to Paulinus Foro Juliensis (Fréjus), Patriarch of Aquileia (d. 802).]
- w. ff. 115v/26–119r/4 attrib. to Eadmer of Canterbury, “De S. Anselmi similitudinibus,” chs. 47–71 (abridged): **Incipiu(n)t tractat(us) de q(ua)tuordecim be(ati)tudinib(us) corp(or)is | 7 a(n)i(m)e qu[e] h(ab)ebu(n)t iusti post iudiciu(m) Et de q(ua)tuordecim miseriis qu[e] h(ab)ebu(n)t rep(ro)bi** | ‘Quatuordecim b(eat)itudinis su(n)t p(ar)tes totidem miserie’; ends: ‘Malus u(er)o e cont(ra) tristicia replebit(ur) | summa 7c(etera)’ (cf. PL 159. 625–643).
- x. f. 119r/4–119v/10 **De falsitate huius uite**. | ‘O uita hui(us) s(e)c(u)li tantos decepisti. tantos seduxisti. tantos exterasti’; ends: ‘p(ro)ducat te ad uitam eternam Amen.’
- y. ff. 119v/11–121v/4 “Visio Pauli”: **Paulus de dominica. Et de penis inferni**. | ‘Dies d(o)m(ini)cus dies est electus in quo gaudent ang(e)li letantur | archang(e)li’; ends: ‘Ergo qui custodier(n)t die(m) d(o)m(ini)cu(m) habebu(n)t parte(m) cu(m) | deo 7 ang(e)lis ei(us) 7 o(mn)ib(us) s(an)c(t)is i(n) s(e)c(u)la s(e)c(u)lor(um) ame(n)’ (ed. Jiroušková 2006: 904–8, siglum “L⁶”).
- z. (i) ff. 121v/4–123v/2 sentences attributed to various patristic authorities: **De co(n)templatione / uite humane** | ‘Tria su(n)t genera sanctitatis. Abstinencia | in habundancia. largitas. in paup(er)tate castitas. i(n) iuuen|tute’; ends: ‘regnat deus p(er) infinita atq(ue) terminata s(e)c(u)la s(e)c(u)loru(m) | Amen.’ [Warner and Gilson misplace the desinit].

- (ii) f. 123v/2–27 continuing in the same vein, but in a different, contemporary hand lines 2–17, the original hands writing 17–27 and the title to the following item: ‘¶ Anselm(us). Quinq(ue) boni in discret(i)one ferens int(us) est’ ending apparently imperf.: ‘quia hoc peccare est in spi(rit)u s(an)c(t)o ¶’.
- aa. ff. 124v/34–126r/12 (written in another 15c hand) William de Montibus (chancellor of Lincoln, d. 1213), “De penitentia religiosorum,” a treatise on the confessing of monks: **Incipit sc(ri)ptu(m) magist(ri) Will(el)mi De montib(us) de penite(n)tia. R(eligiosorum) ||** ‘Petisti amice ut tibi scribendo aliquod doctri(i)ne tradere(m) <com>pendi|um’; ends: ‘forma(m) imponendi pe(n)i(i)tenti|am 7 p(ro) aliis p(e)cc(at)or(um) | g(e)n(er)ib(us)’ **Explicit sc(ri)pt(um) Magi(st)ri W. de montib(us) de peni(te)n(t)i(a). R(eligiosorum).** (ed. from this manuscript Goering 1992: 216–21).
- ab. ff. 126r/13–127v/15 (returning to the hands of ff. 21–123r) several canons regarding accidents while handling the Host: **De negligencia que acciderit circa diuinu(m) sac(ram)entu(m) s(ancti) corp(or)is 7 sangu(i)nis d(omi)ni.** | ‘Cum de cor(por)e uel sanguine d(omi)ni tanta negligencia aliquo casu accidit’; ends: ‘modus sup(er)script(us) de sangu(i)ne d(omin)e te|nendus est.’
- ac. ff. 127v–149r Lothar of Segni (later Pope Innocent III, d. 1216), “De contemptu mundi” (“De miseria humane conditionis”) (coll. Maccarrone 1955, siglum “Br12”; as PL 217.701–46):
- f. 127v/15–24 (prologue) **Incipit tractatus d(omi)ni pape Innocenti t(er)cii de (con)tentu [sic] mu(n)di.** | ‘Domino p(at)ri k(arissi)mo petro dei gr(ati)a portuensi e(pisco)po lotharius . . . illud humilis ex|altetur’;
- ff. 127v/24–149r/6 (text, unnumbered chapters with titles) Bk. 1 beg.: **De miseria h(omin)is Jerem(ias)** | ‘Quare de uulua matris mee egressus su(m)’; f. 135v/9 Bk. 2 beg.: **S(e)c(u)nda pars** | ‘TRia maxime ho(m)-i(n)es solent affectare . . .’; f. 144r/12 Bk. 3 beg. (chs. 2, 3, 8 omitted): **De labe interiori** | ‘Non est qui de cordis munditia ualeat . . .’; ends: ‘fames. 7 sitis. frigus 7 cauma sulphur | 7 ignis ardens in s(e)c(u)la s(e)-c(u)lor(um) amen.’
- ad. ff. 149r/6–160v/33 part of Thomas à Kempis (d. 1471), “Imitatio Christi” (divided into numbered chapters with titles): **De imitatione chr(ist)i 7 uanitate 7 | contemptu mundi. Liber Primus 7 capitulu(m) primu(m).** ‘Qui sequitur me non ambulat in tenebris <sed> h(ab)ebit | lumen uite dicit d(omi)n(u)s. Hec su(n)t uerba n(ost)ri saluatoris | quib(us)’ [the hand changes at f. 154v/11 ‘Oportet / te stultum’ and the main one

resumes at f. 156r /9] text breaks off abruptly near end of Bk. 1: 'Religiosus qui se [. . .]'

6. ff. 161r/1–172v (two columns in a later hand) Lectionary for saints' days: '[F]ranciscus seruus & amic(us) altissimi ord(in)is | Minor(um) fratr(u)m institutor'; The lectionary mentions Thomas bishop of Hereford, canonized 1320 (see Warner and Gilson).

PHOTO NOTE: The photos show a blank unnumbered leaf between ff. 4 and 5, removed in 1984.

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300. London, British Library, Royal 13 A. xv

Felix's "Life of St. Guthlac"

[Ker 266, Gneuss 484]

HISTORY: A volume of the Latin life of St. Guthlac (673–714) written by Felix, an East Anglian monk, before 749. Gneuss says the manuscript is mid-10c, probably from Worcester. Ker says the A-S minuscule is of 's. x¹' and the caroline minuscule of 's. x²' which probably means that the scribes were contemporaries of different age and training. The quires (I, V) containing the A-S minuscule may be replacements of lost or damaged quires in the original manuscript (see below). A late 11c hand has systematically revised the text, and this revised version forms the basis of the texts in Dublin, Trinity College B.1.6 (13c) and Gotha, Herzogliche Bibliothek 1.81 (early 14c) (cf. Colgrave 1956: 30, 43–44). A-S glosses (inked and scratched) of the first half of the 11c. Lumley's signature erased at bottom of f. 1r; the mark at top of f. 1r (like the symbol for "Jupiter") perhaps indicates ownership by John Dee (1527–1608) (see Ker, *Cat.*, citing James 1926: 8, though the latter says that Dee marked his books with this sign "thrice repeated").

CODICOLOGICAL DESCRIPTION: i + 45 + i, flyleaves are modern paper.

A small, worn book, containing only the "Life of St. Guthlac." Membrane is medium thick, somewhat limp, tan on hair sides and lighter on flesh, arranged HFHF. The front outside leaf is dirty and probably was uncovered for some time; it also has glue marks, perhaps indicating that it was once glued to some sort of cover; the last quire is damaged, lacking its edges, and the last two leaves are quite reduced, as much as 55 mm. on the fore-edge (quire VI has been repaired with vellum inlays). Rust marks on last leaf may be of a clasp (Colgrave 1956: 29). Original signature on last verso of quire 3.

Page size ca. 240 × 165 mm. Writing area 185 × 110/112 mm. Pricked and ruled rather unevenly for 20 lines, with double bounding lines. One hand writes A-S minuscule on quire I and a slightly different A-S minuscule appears in most of the small quire V (ff. 36r–38v); the A-S script of ff. 7v–8v

resembles that of quire V and all the A-S minuscule script may be by the same hand; it is in various shades of brown, from very dark to reddish; the remaining pages and quires are written in a single anglo-caroline hand using darker ink. Colgrave (1956: 29) plausibly suggests that quires I and V are replacement quires to a damaged manuscript. In quire I, ff. 1r–4r, the large and small initials have oxidized from red and from f. 4v they are in text ink, also in the A-S script on ff. 36r–38v. Large initials and some in-text capitals by the anglo-caroline hand are oxidized from red to gray, other in-text capitals are in the text ink. Binding is of the 20c.

COLLATION: I⁸ 3 and 5 half-sheets (ff. 1–8), II⁸ (ff. 9–16), III⁸ (ff. 17–24, sig. 'iii'), IV⁸ (ff. 25–34), V⁴ 1 & 4 half-sheets (ff. 35–38), VI¹⁰ 8, 9, 10 cancelled (ff. 39–45).

CONTENTS:

ff. 1r–45r/2 Felix, "Life of St. Guthlac" (lacking the prologue and capitula), chapters indicated by a colored initial (no indentation), no ch. titles; on f. 1r added titles: (13c) 'Vita S(an)c(t)i Gvhtlaci Confessoris', (17c) 'Vita S(an)c(t)i Guthlaci Confessoris': (ch. 1) 'Fuit itaque in dieb(us) æpelredi inlustris anglo|rum regis'; ends (ch. 53): 'grates d(e)o soluen[s dignas] | quas nullus reddere nescit'; rest of f. 45r blank (ed. and tr. Colgrave 1956: 72–170, even-numbered pages).

f. 45v Various 12c ecclesiological scribbles; a late-medieval cursive library note, partly cancelled 'Guthlac(us) (con)fessoris 7 anachorita . . .'; a 17c historical note on contents.

OE Glosses (19) pr. Napier 1900, no. 36; additional (19) scratched glosses pr. Meritt 1945, no. 16.

[**Note:** Correction to Napier, 'levar': 'he' is on 16v; f. 33v/17 text has 'þ' with Latin gloss above 'uelu' and in right margin '7 swa'. Scratch Glosses, comments on Meritt: f. 13r/2 'comis': 'loc' scratched in right margin and 'loch' scratched above 'comis'; f. 27r/20 'remeabili': 'hwyrf' in right margin; f. 30v 'presage': 'gewittigre' is in the left margin between lines 2 and 3; f. 30v 'prouidentia': 'forescea' is in the left margin between lines 3 and 4; f. 34v 'con|tigerunt': 'curon' is in left margin between lines 7 and 8.]

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301. London, British Library, Royal 15. A xvi
Juvencus, "Historia Evangelica," Aldhelm, "Aenigmata";
"Scholica graecarum glossarum"
[Ker 267, Gneuss 489]

HISTORY: A late 9c continental manuscript of Juvencus and Aldhelm, missing at least a leaf at the end, combined with two 10c quires of a Greek-Latin glossary (ff. 74–83) written in anglo-caroline script. Earlier commentators thought that the entire manuscript was continental, but the hands of the glossary (there are two) are A-S (so Ker, *Cat.*). There are two A-S supply leaves in the continental part, a single OE gloss word to the Aldhelm and another to the "Scholica" as well as a few added Latin glosses in an A-S script. Bishop (1957: 329) sees the hand of the supply leaf f. 7 as the same as that of scribe D of Bodleian Library Auct. D. Inf. 2. 9 i, ff. 17–23, a Cassian with Exeter provenance. Presumably the glossary was added to the continental manuscript to make it more useful as a class-book; the first part already had considerable glossing in continental hands. By the late 10c provenance was St. Augustine's, Canterbury (Rella 1980: 112, no. 20; O'Keefe 1985: 67 shows textual connections with other probably early St. Augustine's manuscripts) and in the 13c it was provided with a St. Augustine's *ex libris* (f. 1r, 'lib(er) s(an)c(t)i aug(ustini) cant(uarensis)'), and shelfmark (f. 1r above), 'Di(stinctionem) XI. g(rad)u(m) II.' A three-item table of contents is mixed up with this: 'Iuencus. c(um) a.' (same hand as *ex libris* and shelfmark) followed by '7 enigmata Aldelm.' 'Scholica glosar(um)'; in two other hands separated by about a century. It appears in the late 15c catalogue of St. Augustine's (in Trinity College Dublin MS 360 [Bernard 285], f. 106rb) "Iuencus cum A. et in eodem Enigmata aldelmi Scolica-glosarum, 2° fo. *istius*, D. xi. G. 2" (James 1903:364, no. 1438). The Aldhelm has been annotated by Patrick Young, James's librarian (f. 59v, f. 60r, f. 63r). It was 'No. 413' in the Old Royal Library (f. 2r).

CODICOLOGICAL DESCRIPTION: 19c binding. The foliation is in various types of pencil, apparently not done "officially" by the B.M.; note the

eccentric size and greasy quality of '74', which has the same form of "7" and "4" as elsewhere in the foliation. There are ancient single parchment flyleaves front and back (f. 1 and f. 84); f. 84 is original as it has continental minuscule letters on the verso, as well as a 10/11c A-S drawing on the recto, and the front fly has writing of at least as early as the 13c and is probably also original; it has a pattern of wormholes that matches the following leaves. There is a possible nail mark in the middle of f. 1; the blotchy area on f. 83v is a red circle and ray design with a smudgy red wash around it. A red wax seal on f. 1r.

Page size 210 × 145 mm., with the height varying a few millimeters from quire to quire. The vellum of the continental part is crisp, smooth, and tan, the hair sides darker; the A-S supply leaves (ff. 7 and 67) are darker, limper, and rough to the touch; the A-S quires are similar in quality to the supply leaves, but vary, some being fairly smooth to the touch. Quires III–VIII, X are of 8, arranged HFHF. Quire I (arranged HH) and IX (arranged HF) are of four, the latter consisting of much thicker parchment than that of the other continental quires. Quire II consists of 2 singletons, arranged H & F, the second leaf (f. 7) being one of the A-S supply leaves. Quire XI, of 6, has a crescent-shaped section, ca. 20 × 32 mm., cut out on the fore-edge of all leaves. In the continental part the writing areas are rather informally drawn, the vertical boundings not always being parallel in some quires, but they are generally ca. 170 × 100 mm., with double bounding lines, ruled in drypoint for 28 lines on outside sheets. The two A-S supply leaves are lightly ruled for 28 lines in writing areas of 172 × 90 mm. (f. 7), 180 × 100 mm. (f. 67). The prickings have been cut off in quires I–III; in quires III–VIII the pricks are made with an awl on the outsides of sheets 1 and 8, right in on the boundary lines; in quire IX, a quire of 4, these pricks are in the same position on the inside sheet; in quire X, coinciding with the beginning of the Aldhelm, the pricks were apparently trimmed, and in the position where the pricks are in the preceding quires the scribe has drawn little lines and dots (like a ÷ sign), to indicate the level of each line of writing, the A-S supply leaf in this quire having simple dots in this position; quire XI shows none of this, the pricks presumably having been trimmed. In the A-S quires (XII, XIII) the writing area is 175 × 100/110 mm., pricked and lightly ruled with drypoint on hair sides for 30 lines; ff. 82v–83v are ruled for 30 but written with 28 lines.

In the continental part all the writing, crudely-drawn decorated initials, titles, in-text initials, and initials of poetic lines are in the same reddish-brown ink. The capitals heading each poetic line are placed between the left bounding lines. One hand writes the Juvencus and first side of the Ald-

helm, and several others complete the Aldhelm. The A-S quires are written in black ink by two scribes (change at f. 82v/1, similar anglo-caroline style, but insular ‘g’), with in-text initials being in text ink; the title and opening initial is in an oxidized metallic ink, probably originally red (f. 74v); a touch of violet infill on the capital ‘Y’ f. 83v/20. The A-S supply leaf (f. 7) is in black ink and offers a much tidier appearance. The other supply leaf (f. 67) is in brown ink and the scribe has in all respects, including the proportions of the writing area, tried to make it harmonize with the appearance of the original text. The supply leaves are in two distinct anglo-caroline hands, different from those of the “Scholica.”

On f. 84r (flyleaf) is a full-page upside-down drawing of a church or abbey in typical late 10c/early 11c “Winchester” style. On the verso are numerous interlace designs in Franco-Saxon style, crude human figures, the sunburst figure mentioned already, and several pen trials in the form of prayers and individual letters that have continental forms, all of which suggests that this was an original flyleaf with the first part of the volume.

COLLATION: ii (modern paper) + i (original? parchment) + 82 (ff. 2–83) + i (original? parchment): I⁴ (ff. 2–5) II² singletons, 2 an A-S supply leaf (ff. 6–7), III⁸ (8–15), IV⁸ (ff. 16–23), V⁸ (ff. 24–31), VI⁸ (ff. 32–39), VII⁸ (ff. 40–47), VIII⁸ (ff. 48–55), IX⁴ (ff. 56–59), X⁸ 1 & 8 half-sheets, 8 an A-S supply leaf (ff. 60–67), XI⁶ (ff. 68–73) [a leaf or more missing after XI] || XII⁶ (ff. 74–79), XIII⁴ (ff. 80–83).

[Note: Quire I is arranged HH; quire II has an A-S supply leaf of 11c, (f. 7), as does quire X (f. 67). Of the A-S quires, XII is arranged HHE, XIII is arranged HE.]

CONTENTS:

Part 1:

- f. 1r (old flyleaf) St. Augustine’s *ex libris*, shelfmark, and a table of contents in three hands of 13c and later (see above). What appears to be an aborted 12c table of contents below this ‘Juen.’ Verso blank.
1. ff. 2r–59r Juvencus, “Evangeliorum libri quattuor” (coll. Huemer 1891; as PL 19.54–346):
- a. f. 2r/1–28 Preface: **INCIPIT PREFATIO IUUENCI PR(E)S(BY)TERI** | ‘IN mortale (gl: immutabile) nihil mundi conpage tenetur . . . Dulcis iordanis ut chr(ist)o digna loquamur.’ **EXPL(ICIT) P(RAE)FATIO.**
- b. ff. 2v/1–16r/23 Bk. 1: **IUUENCUS NOBILISSIMI GENERIS HISPANUS PR(E)S(BY)T(ER) | IIII^{or} EUANGELIA EXAMETRIS UERSIBUS PENE | AD UERB(UM) TRANSFERENS IIIIOR LIBROS**

CONPOSUIT | ET NONNULLA EODEM METRO AD SACRAMENTORUM || ORDINEM PERTINENTIA FLORUIT SUB CONSTANTINO | PRINCIPE UT HIERONIMUS PR(E)S(B)I(T)ER) DÉ EO SCRIPSIT. | 'Rex fuit herodes iudex in gente cruentus' [f. 7 A-S supply leaf = 1.247–302]; ends: 'Sana ministerium praebebat femina m(en)sis.' | EXPLICIT LIBER. I

[Note: The first word of f. 3r (original 2r) is 'Istius' as in the St. Augustine's Catalogue entry (James 1903: 364, no. 1438).]

c. ff. 16r/23–31r/14 INCIPIT SECUNDUS | 'Iamque dies pronò decedens lumine pontum'; ends: 'Inde domum repetit serus turba's' q(ue) reliquit.' | EXPLICIT LIBER SECUNDUS.

d. ff. 31r/14–45r/3 INC(I)P(I)T TERTIUS | 'Fuderat in terras roseum iubar ignicom(us) sol'; ends: 'Paucorum felix hominum selectio fi&.' | EXPLICIT LIB(ER) III.

e. ff. 45r/3–59r/17 INCIPIT QUARTUS | 'Talia dicentem confestim factio frendens'; ends defective, at 4.810: 'Inponi pondus quo iustis dignior actis'; [the final two poetic lines are erased, and the following text has been overwritten in 10c anglo-caroline script by prayers for a king (heading in marg.: 'Be'ne' dictio | regal(is)'): 'Chr(istu)s rex regu(m) ex e(u)o qui regnat in e(u)o | Istu(m) confort& rege(m) sua iura tuente(m). Am(en). Quiq(ue) illu(m) co(m)psit | trita(u)or(um) stemmate regni Presidiu(m) tribuat reuerent(er) hoc | retinendi. Am(en). Inuictus q(u)o hic cuncta agat isq(ue) suiq(ue) fideles. | Ut parit(er) capiant palmas in fine p(er)ennes. Am(en). Q(u)o ipse p(re)stare'] | EXPLICIVNT LIBRI IIII EVAN|GELIORUM: VERSIBVS | GAL. VET. TI. AQUILINI | IUUENCI PRESBITERI

2. ff. 59v–73v Aldhelm "Aenigmata" (coll. Glorie 1968: 376–540):

a. f. 59v/1–28 Part of acrostic "Praefatio": 'Arbiter caethereo [sic] iugiter qui regmine sceptrA'; ends imperf.: 'Seduxit uana specie [molimina me]ntiS';

[Note: F. 59 was the last of its quire: perhaps a singleton went missing which contained the lines 29–36 as well as one of the longer incipits to the "Aenigmata" as recorded by Glorie; however, the last three written lines are crowded, and perhaps there was never space. The bottom of f. 59v is covered with a reagent that obscures line 28 of the poem. In the upper corner is a note by Patrick Young (acc. to Warner and Gilson 1921: 2.146) indicating that the text was collated with a manuscript belonging to the Earl of Arundel (also on f. 63v), "apparently" Royal 12. C. xxiii [297] (English, Christ Church [?], 10c/11c), which contains 75 OE glosses to the "Aenigmata." Ker (*Cat.*, p. 332) takes these notes as evidence that [297] was indeed owned by Arundel; cf. O'Keefe 1985: 65.]

b. ff. 60r/1–73v/13 Text: INCIPIVNT ENIGMATA ALTHELMI GRA(M)-MATI[CI] | ‘Altra cunctorum quos mundus gestat in orbe’ [f. 67 is A-S supply leaf, Aenig. 66.2–73.6] ; ends (Aenig. 100) ‘sciscitor inflatos fungor quo nomine sophos’ | EXPLICIVNT AENIGMAT[A] | ALTHELMI AEGREGII | GRAMMATICI. [the last line of Aenig. 100 is repeated after the explicit by a different hand ‘Suscitor in flatus [sic] fungor quo nomine sophos,’ and 8 lines are left blank before the next item].

[Note: As is usual with this text, the riddles are numbered (here sporadically) and the solutions are given in the margins. Before ‘XX’ is the rubric (f. 61r/25): HAEC ENIGMATA .U. UERSIBUS DECURRENT, before [XXIX] ITEM SENIS UERSIBUS (VE)L SEPTENIS (VE)L PLURIB(US) (cf. Glorie 1968: 403, 411).]

3f. 73v/22–27 fragment of Bede: INCIPIT DE POEMATIBUS. | ‘Poematos autem genera sunt tria . . . quo apud nos genera cantica can[torum . . .]’ (epitomized from Bede, “De arte metrica” 1.25, cf. Jones 1975 [123A]: 139–40).

[Note: A leaf or more is missing from Part I after f. 73.]

Part 2:

f. 74r blank.

4. ff. 74v–83v SCHOLICA GLOSARVM. | ‘APOCRIPHUS. G(RAECE) LATINAE D(ICITU)R SECRETALIS. Quo nomine censet(ur) | liber aliquid secreti in se continens’; ends abruptly: ‘Ypopostomos. i(d est) eq(ui)s’ (coll. Laistner 1922–1923 with Vatican Reg. 215; cf. Lendinara 1993: 175–76).

[Note: Really an alphabetically (a-order) arranged series of notes rather than a glossary. Leaves by the first scribe are marked ‘xb’ (f. 75v, 77v, 78v), probably indicating the beginning of stints. The first scribe ends his work (on f. 82r) by tapering his column of writing, as if approaching the end of a major text, but the entry continues on the next page, with the second scribe taking up the work.]

Old English Content: f. 73r/20 ‘hondwyrn’ *margin*. (‘uermes’) (ed. Napier 1900: 193, no. 25); f. 76v/16 ‘meles’ (‘anaphos’) “cup, bowl, basin” (so Lendinara 1993: 176–80; Laistner read the gloss as ‘moles,’ taking it as Latin).

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304. London, British Library, Royal 15 C. vii

“Libellus S. Swithuni”

[Ker 270, Gneuss 496]

HISTORY: A beautifully-written volume composed entirely of works concerning St. Swithun (d. 863). The *terminus post quem* of the copy is the date referred to in Lantfred's "Translatio," twenty-five years after that event in 971 or 995/996, and Lapidge thinks it likely that the book was written in that year, which coincided with the translation of St. Aethelwold, the founder of the cult of Swithun (Lapidge 2003: 740); at any rate it is dated on paleographic grounds to ca. 1000; from the Old Minster, Winchester. Shortly after it was written it was marked by another hand into lections for the night office. This copy was probably used by the compiler of the "Liber monasterii Hyda" (15c), who cited ch. 10 of the "Translatio" verbatim (in ch. 12, ed. Edwards 1866: 23–25, cf. Lapidge 2003: 242). Belonged in 1566 to the priest Thomas Dackomb, a canon of Winchester cathedral in the early 1540s, and before and after this rector of St. Mary Colebrook, Winchester (name on f 1*r, f. 2r, f. 95r); other names appearing are John Stephynson, who may have owned it before Dackomb (mid-16c hand, perhaps the same as the one who received his Oxford M.A. in 1515) (f. 2r), Humphrey Lloyd (d. 1568), brother-in-law of Lumley, who may have acquired it in the short time between Dackomb's signature and his death (f. 2*v); subsequently owned by Lord Lumley (d. 1609) (f. 2r) from whose collection came many Royal manuscripts (on ownership see Watson 1963). Notes on slip on back fly that f. 1 was re-attached to the volume and that the endpapers were re-attached at back of volume (both items dated 11 Nov. 2006).

CODICOLOGICAL DESCRIPTION: B.M. binding of 19c. paper flyleaf (19c), vellum bifolium for flyleaves (ff. 1*-2*, Dackomb's signature on f. 1*r), medieval vellum flyleaf (f. 1) + 126 (ff. 2–127) + ii (old vellum bifolium as flyleaves) + i (19c paper flyleaf). Book is in pristine condition.

Page size 285 × 213 mm. Parchment very bright, light buff color, thick and stiff, somewhat rough or suede-like to touch, very little H/F contrast.

Arranged HFHF, f. 48, an added singleton has hair recto. Writing area 197 × 127 mm. Pricked and ruled across open sheets before folding with drypoint from top and bottom hair sides for 24 lines. Written almost entirely in a single good anglo-caroline hand in black ink; another later hand finishes f. 82/15. The text on f. 124v is by another, black ink, bright red and green initials, in a late 11c mannered anglo-caroline script; on f. 135rv by another of late 11c, black ink, red title, initials oxidized to gray; and on ff. 125v–126v by yet another, of early 12c, dark brown ink, green major initial (Gneuss says s. xi^{ex}). Title on f. 2r in alternating green and red letters (now oxidized to silver); the large initial 'D' is green. Similar treatment on other pages with titles, the large opening lines of the text being in black. A few notes of various dates (11c, 13c, 16c), notae on f. 26r in the form of a bleeding heart and weeping eyes. A few OE glosses, as well as a few Latin glosses by the same gloss hand. Notes in sidebars on f. 50r have red titles. Initials of poetic lines are in alternating green and red.

COLLATION: bifolium (ff. 1*-2*), flyleaf (f. 1), I⁸ wants 1 (ff. 2–8), II⁸ (ff. 9–16, 'a'), III⁸ (ff. 17–24, 'b'), IV⁸ (ff. 25–32, 'c'), V⁸ (ff. 33–40, 'd'), VI⁸ (ff. 41–48, 'e'), VII⁸⁺¹ added singleton after 1 (ff. 49–57, 'f'), VIII⁸ (ff. 58–65 'h' [sic]), IX⁸ (ff. 66–73, 'i'), X⁸ (ff. 74–81, 'k'), XI⁸ (ff. 82–89, 'l'), XII⁸ (ff. 90–97, 'm'), XIII⁸ (ff. 98–105, 'n'), XIV⁸ (ff. 106–113, 'o'), XV⁸ (ff. 114–121, 'p'), XVI⁸ wants 6, 7 (ff. 122–127, 'q').

[Note: The signatures are later than the writing and in greasy gray crayon; they appear on the first four rectos of each quire as 'a i, a ii, a iii, a iiiii', etc. There is no signature on the added leaf in quire VII. The scribe was apparently working on the Lantfred and Wulfstan texts simultaneously and had to add a folio to quire VII to accommodate the end of the Lantfred (see Lapidge 2003: 240, n. 147).]

CONTENTS:

f. 1*r 'Dakcomb' signature, verso blank.

f. 2*r blank, verso, 'Humfredus Lloyd' signature.

f. 1, original flyleaf, recto blank, verso used for accounts (16c?).

1. ff. 2r–49v Lantfred, "Translatio et Miracula S. Swithuni" (= BHL 7944; ed. and tr. Lapidge 2003: 252–333; cf. Gretsche 2005: 174–92):

a. ff. 2r/1–3r/15 Epistle: INCIPIT EPISTOLA DOCTORIS EXIMII | LANTFREDI UENERANDE S(ANCT)ITATIS | PRESBITERI ET MONACHI. DE MIRA|CULIS S(AN)C(T)I SUUIÐHUNI EPISCOPI. | 'DILECTISSIMIS | FRATRIBUS. UUINTONIEꝛ COMMO|rantibus. in s(an)c(t)i PE-TRI coenobio . . . (prose ends) magistram uirtutum. | (dedicatory poem beg.): PANDIT HIC EX MULTIS . . . CORPORE SACRO';

[Note: Ownership marks on f. 2r: (top) ‘Liber d(omi)ni Thomas dakomb 1566’; (top margin) ‘John Stephy(n)so(n)’; (bottom) ‘Lumley’.]

- b. ff. 3r/16–6r/10 Preface: ‘NOTUM EST FR<ATRIBU>S | FIDELIBUS UBIQ<UE> GENTIUM | degentibus . . . uspiam utriusq(ue) sospitatis uite dinoscitur reddidisse.’ | **EXPLICIT PRĚFATIO.** [mark for night office, ‘Tu autem’ in marg. f. 6r];
- c. ff. 6r/10–49v/7 Text: (ch. 1) **INCIPIT NAR|RATIO DE UISISIONE** [*sic*] **FABRI.** | ‘TRIENNIO IGITVR | antequam s(an)c(t)ae egregii ac uenerabiles | presulis exuuiae’ [chs. 2–39 have titles as in the ed.]; ends (ch. 40, or conclusion, no title): ‘qui nos purg& ab omni | crimine. & perducatur ad cęlica tempe.’ **FINIT LIBELLUS DE MIRACULIS S(AN)C(T)I | SUUITHUNI EP(ISCOP)I.**
2. ff. 49v/8–50v/24 “An Epanaleptic Hymn for St. Swithun’s Deposition”: **INCIPIT HYMNUS | IN HONORE IPSIUS P(ER) ALPHABETU(M) CO(M)POSITUS | AUREA LUX PĀTRIE . UUENTĀNA SPLENDET IN URBE . | Suuithun s(an)c(tu)s adest . Aurea lux patriae . . . Stént & in angélico . Nómina nostra chóro.’ | **FINIT HYMNUS IN HONORE S(AN)C(T)I ET | BEATI PATRIS SUUITHUNI . . . SOLLEMPNITER RECITATUS.** (ed. Lapidge 2003: 784–86).**
3. Wulfstan, Precentor of Winchester (fl. 900 × 1000), “Narratio Metrica de S. Swithuno” (= BHL 7947; ed. and tr. Lapidge 2003: 373–551, also ed. Campbell 1950: 66–177):
- a. ff. 51r/1–58r/1 Dedicatory letter to Archbishop Ælfheah: **INCIPIT AD DOMNUM SPECIALIS | EPISTOLA PATREM ÆLFEGUM . . . QUI LĪMEN OLIMPI.** | ‘Domno pontifici. uuentānam príncipe chr(ist)o’ [divided into sections by marginal titles: (f. 52r) **De dedicatione | magnę eccl(esi)ę** ‘Sic constructa micat . . .’; (f. 53r) **De orientali | porticu** ‘His super antistes . . .’; (f. 53v) **De criptis.** ‘U(es)tra cui statim . . .’; (54r/2, in text) **De organis.** | ‘Talia & auxistis . . .’; (54v) **De turris | aedificio.** ‘Insuper excelsum . . .’; (f. 55r) **De eius | dedicatione** ‘Cuius nuper erant . . .’; ends: ‘Unus ubique potens In trinitate d(eu)s. AMEN’ | **EXPLICIT AD DOMNUM. SPECIALIS | EPISTOLA PATREM. ÆLFEGUM || UUENTAM QUI REGIT ECCLESIAM.**
- b. ff. 58r/2–59r/19 “General Dedicatory Letter to the Monks of the Old Minster” [versified version of Lantfred, “Epistola” as in 1a above]: **INCIPIT AD CUNCTOS GENERALIS | EPISTOLA FRATRES. QUI BAIOLANT | INIBI. SUAUE IUGUM D(OMI)NI.** | ‘Fratribus aeternae crescant augmenta salutis’; ends: ‘sôl& altum scândere caelum.’ | **EXPLICIT AD CUNCTOS GENERALIS | EPISTOLA FRATRES. QUI D(OMI)NO UUENTA | FAMULANTUR IN URBE UENUSTA.**

- c. ff. 59r/20–63r/23 “Preface” [versified version of Lantfred, “Preface,” as in 1b above]: INCIPIT EXIGUI PRAEFATIO | STRICTA LIBELLI. PARUA CANENS . . . ET EUM. FUT UNDE EXPULSUS IN ORTUM. | ‘Omnibus est notum quadri per climata mundi’; ends: ‘Reddere corpóream. totiens animêq(ue) salutem.’ | EXPLICIT EXIGUI PRAEFATIO . . . QUI SANGUINE MUNDUM.
- d. ff. 63r/23–64r/2 Bk. 1, Capitula: INCIPIUNT | TITULI. DE SIGNIS PRESULIS ALMI. || INCIPIUNT CAPITULA DE MIRACULIS | S(AN)C(T)I SUUIÐHUNI EP(ISCOP)I ET CONFESSORIS. | ‘I De uisione fabri . . . xxii De quattuor aegris utriusque sexus.’ | EXPLICIUNT CAPITULA PRIORIS | LIBELLI.
- e. ff. 64r/2–98v/22 Bk. 1 of “Translatio et Miracula” [versified version of Lantfred, chs. 1–19; Wulfstan’s chs. 4–6 are not in Lantfred], 19 chs., with titles; INCIPIT UERA NARRATIO. | QUOMODO S(AN)C(TU)S ANTIISTES SUUIITHUNUS. | ANTEQUAM S(AN)C(T)AE RELIQUIAE ILLIUS | SUBLATAE ESSENT DE MONUMENTO. | CUIDAM FABRO PER UISUM APPARUIT. | ET EUM UT SUAM LEGATIONEM CUIDA(M) | EADZINO [*sic*] CANONICO MANDARET AMMONUIT. | ‘PRIMA D(E)I NVTV | PATUIT HAEC UISIO. TERNIS | Solibus. ante sâcri quam cum caelestibus hymnis’; ends: ‘Cui man& imperium. nunc & sine fine per euum. | EXPLICIT EXICUI. PRIOR | AEGRA CAMENA LIBELLI.
- f. f. 98V/23–99v/1 Bk. 2, INCIPIT EIUSDEM. PERUILE | POEMA SECUNDUM. Capitula: INCIPIUNT CAPITULA SEQUENTIS | LIBELLI DE MIRACULIS S(AN)C(T)I SWIÐH(UNI) EP(ISCOP)I | ‘I De fabrica arcae. & de eius translatione . . . xxii De seruo compedibus uincto.’ | EXPLICIUNT CAPITULA.
- g. ff. 99v/1–124v/10 Bk. 2 of “Translatio et Miracula” [= Lantfred, chs. 20–40, but Wulfstan’s first ch., describing the shrine, is not in Lantfred]: INCIPIT | DE FABRICA ARCAE ET DE S(ECUN)DA | S(AN)C(T)I UIRI TRANSLATIONE. QUÊ | FACTA EST DIE. UIII. IDUS OCTOBR(IS) | REGE EADGARO IMPERANTE. | ‘HAS INTER VIRTVTIS | OPES. REX INCLITUS EADGAR. | Promissum complêuit opus’; ends: (ch. 40, untitled, f. 124v/4) ‘Qua propter fratres . . . Cúm(ue) suis s(an)c(t)is sublim& in arce polorum. AM(EN).’
4. f. 124v/12–22 (in a different hand of late 11c) “Titulus on a Bridge built by St. Swithun”: ‘Hanc porta(m) presens cernis q(ui)cum(ue) uiator . . . Tunc erat & uertens indictio septima cursu(m)’ (ed. and tr. Lapidge 2003: 782).
5. ff. 125r/1–125v/13 (in yet another late 11c hand) “A Rhythmical Poem on St. Swithun’s Miracle with the Eggs”: VNV(M) BEATI SVVITHVNI

MIRACVLVM | 'INTER SIGNA GLORIOSI SVVITHUNI ANTISTITIS. | Quę per eum rex cęlestis . . . Et ad sui cultum corda excitant fidelia' (ed. and tr. Lapidge 2003: 795).

6. f. 125v/15–126v/6 (added in an early 12c hand): "Breviate 'Vita et Miracula Swithuni'" (Royal-Digby Epitome): 'Anno igitur centesimo decimo post t(r)ansitu(m) beatis|simi antistitis SWITHVNI . . . honor & gl(ori)a in s(e)c(u)la s(e)c(u)lor(um). AMEN.' (ed. Lapidge 2003: 700)

OE Content: Glosses to item 3e above, f. 109r/1 'heapslege' ('plectro'), f. 111r/13 all on one line, in red ink 'kyrpte' ('Plecter&'), 'sweordes' ('gladii'), 'mid ecge' ('mucrone'), 'abrodenes' ('recti') (ed. Meritt 1945: 42, no. 32; the same glosses, less 'sweordes', occur in the copy of Wulfstan's poem in Bodleian Auct. 5. 2. 14 (2657) [344], f. 39r, 40v). The same gloss hand enters some Latin glosses in Royal, e.g., f. 106r to line 6.

PHOTO NOTES: Ink foliation runs only to f. 3. The subsequent B.L. pencil foliation is not visible on the fiche, but the signatures, which count up the four on-folios, are (cf. "Collation").]

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