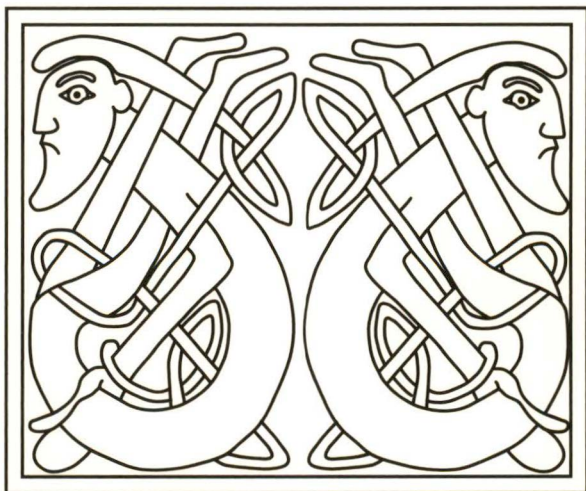


# *Anglo-Saxon Manuscripts*

IN MICROFICHE FACSIMILE

Volume 21

*Saints' Lives and Homilies*



Descriptions

*by*

Rolf H. Bremmer, Jr. and Kees Dekker

*Anglo-Saxon  
Manuscripts*

IN MICROFICHE FACSIMILE

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MEDIEVAL AND RENAISSANCE  
TEXTS AND STUDIES

VOLUME 413

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Manuscripts*  
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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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and printed on acid-free paper to library specifications.  
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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.

Thanks are due to the British Library for its generous support of the project, permission to publish relevant manuscripts, and waiving fees. The continuing support of its Director and staff is greatly appreciated. The images of BL Cotton Faustina A. 9 in this volume are used by permission and may not be reproduced without the written permission of the BL. The following are thanked for their help and permission to use images of manuscripts in their care in this volume: Dr. P. N. R. Zutshi, Keeper of Manuscript and University Archives, Cambridge University Library; Dr. A. M. Th. Leerintveld, Koninklijke Bibliotheek, The Hague; Dr. Birgitte Possing of the Royal Library, Copenhagen; Dr. Nils Barthody, Director of Riksarkivet, Copenhagen; Dr. Nicholas Bennett, Librarian of Lincoln Cathedral; Melanie Barber, former Deputy Librarian and R. J. Palmer, present Librarian and Archivist of Lambeth Palace Library; Mary Clapinson, former Keeper of Western Manuscripts of the Bodleian Library and Chris Fletcher, present Keeper, and Dr. Bruce Barker-Benfield and Dr. Martin Kaufmann, Curators of Western Manuscripts in the Bodleian Library. In addition we should like to thank M. J. Driscoll, curator of the Arnamagnæanske Samling, Copenhagen, for his cooperation and information regarding the Ælfric fragments which moved from the Arnamagnæan to the Royal Library during the course of our interest in them. All manuscript images in this volume are under copyright and may not be reproduced without the written consent of the respective owners.

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 the excellent staff, particularly Roy Rukkila, Todd Halvorsen, and Leslie MacCoull, who have been of much assistance with this and preceding volumes.

A.N.D., M.T.H.

Visit our website at <http://www.english.sfu.ca/asmmf>; there you will find a complete list of published and forthcoming volumes and their contents and an inventory of all the manuscripts included in the project with their index numbers.

## 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. x<sup>1</sup>, s. x med., s. x<sup>2</sup>. 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.

**98. Cambridge University Library Ii. 1.33**  
**Ælfric, from “Catholic Homilies” I & II and “Lives of**  
**Saints,” with other homiletic material**  
[Ker 18, Gneuss –]

**HISTORY:** A collection including homilies, saints’ lives, and devotional material written at intervals during the second half of the 12c (Ker, *Cat.*, p. 23). The manuscript is known as MS “L” in the Ælfrician textual tradition, and has been described by Pope (1967: 35–39), Godden (1979: xliii–xlv), Clemoes (1997: 25–28), Traxel (2004), Da Rold (on-line), and Marsden (2008: li–liv). Most of the material consists of hagiographic texts taken from Ælfric’s *Lives of Saints* and from his First and Second Series of *Catholic Homilies*, from which the expository material was left out. The manuscript is not an organic unity sequentially following the ecclesiastical calendar, but is built up of five sections, each of which seems to have its own rationale. This division, propounded by Godden and Clemoes, is based on Ker’s distinction of two hands in the manuscript (but see the codicological description below). Section a (ff. 2–28), consisting of quires I–IV, contains Ælfric’s preface to Genesis, followed by a translation of the first half of Genesis and an abbreviated version of the “Homily for Passion Sunday.” Crawford (1922: 4–5) refers to this particular text as C, and explains that, whereas most of this Genesis translation corresponds to that of the other manuscripts, chaps. 4, 5, 11, 23, and 24 differ to the extent that they are probably independent translations from the Vulgate. Marsden (2008: xcv–xcvi) disagrees with this conclusion, and suggest a deliberate attempt at revising the Genesis text. Section b (ff. 29–36), quire V, contains “Ælfric’s Homily on the Nativity” and the “Life of St. Ætheldreda.” Section c (ff. 37–52) consists of quires VI and VII, and contains an incomplete version of Ælfric’s “Life of St. Benedict.” Section d (ff. 53–60), quire VIII, contains Ælfric’s homilies “On the Throne of St. Peter” and “On the Conversion of St. Paul.” Section e (ff. 61–227), consisting of quires IX–XXVIII, contains first a series of homilies on the Apostles, followed by other narratives, mostly about saints. Each section starts with a new quire and ends either imperfect, suggesting lost

material, or with blank space, indicating the end of a section; it is therefore a separable unit. The note at the top of f. 29, 'Hoc uolum(en) (con)tinēt multam copiam sermonum in anglico. | n(on) appreciatu(m) p(ro)p(ter) ydioma incognitu(m),' suggests that this was once the beginning of a manuscript (cf. Traxel 2004: 39–41 for a different division). The plethora of distinct parts, coincident with quires, and several, but contemporary, hands of a similar type, added to the way that the parts seem to have been compiled and rearranged (cf. esp. f. 29r inscription), suggest that the quires may have been kept as a loosely associated, unbound bundle for a long time before they were finally bound together. The texts belonging to Ælfric's First Series of *Catholic Homilies* fit in with Clemoes's γ line of transmission (Clemon 1997: 105–9), whereas the homilies from the Second Series originate from various sources (Godden 1979: xlv; Irvine 2000: 54–55).

In its current form, the manuscript is by no means a complete rendering of Ælfric's saints' narratives. Pope (1967: 37) points out that women saints are conspicuous by their all but absence: only St. Ætheldreda is there — but not the Holy Virgin — and her position between St. Benedict and Christ has been seen by Pope as a clue to the origin of the manuscript. Schipper (1983) has suggested Ely, founded by St. Ætheldreda, to be the place of origin of the manuscript on account of the resemblance of his hand C to an Ely titulus of 1122, while Treharne (1998: 243–244), disputing this assumption, thought of the South-East, possibly Christ Church Canterbury or Rochester. On the basis of paleographical and dialectal evidence, Traxel (2004: 159–207) suggests that the manuscript was written by scribes from various places. Three of the scribes were possibly active at St. Augustine's, Canterbury (Traxel 2004: 221).

The manuscript contains corrections, marginalia, and alterations dating from the 13c to the 14c, including running titles. In the 16c, the manuscript belonged to Archbishop Matthew Parker, who may have found it in Ely when he was a canon there from 1541 to 1554 or during his visitation in 1563 (Crankshaw and Gillespie 2004); in Parker's time a table of contents was added to f. 1. The manuscript was given to the University Library by Parker in 1574 (no. 10 in his list of donations to the University Library), although it also occurs in a list of manuscripts bequeathed by Parker to Corpus Christi College (Ker, *Cat.*, p. 27). Schipper (1983) has identified the 17c additions in ink or pencil as being by the Cambridge lecturer in "Antiquitates Britannicae et Saxonicae" and professor of Arabic, Abraham Wheelock.

**CODICOLOGICAL DESCRIPTION:** Membrane, containing iv + 227 + iii fols; foliation: i-iv; 1-227; [228-230]. The folios measure 220 × 159 mm., written space 165-180 × 110 mm., and are ruled with a plummet for 21-26 long lines, and for 29 lines on fols. 26v-28. The text is always written on top-line, and the hair-flesh arrangement of the quires is remarkably regular: all begin with hair side, after which flesh faces flesh and hair faces hair (HFHF). Conversely, the ruling and the pricking are extremely irregular and suggest that this manuscript was not produced as a single book in one go. Quires I to III were ruled mostly for 24 lines, with the first and the last lines functioning as horizontal bounding lines, and with double vertical bounding lines extending into the margins. Prickings are in the fore-edge of the pages for the horizontal lines and in the upper and lower margins for the vertical bounding lines. Of quire IV, ff. 26v-28 are ruled for 29 lines with the first and last lines functioning as single horizontal bounding lines. There are single vertical bounding lines, except for ff. 26r, 27r, and 28v, which have double vertical bounding lines on the left. Pricking for the horizontal lines is in the fore-edge of the folios. Quire V is ruled for 24 (f. 29) and 25 (ff. 30-36) long lines (prickings occur both in the fore-edge and in the inside margins of each leaf), and has single vertical bounding lines. Quire VI is ruled for 22 or 21 long lines; prickings only in the fore-edge. There are double vertical bounding lines on either side on ff. 37-39v, while ff. 40-44 have double vertical bounding lines on the right and single ones on the left. Quire VII was ruled for 21 lines (prickings in the fore-edge only) with double vertical bounding lines on the left and irregularly single and double vertical bounding lines on the right. Quires VIII, ruled for 24 lines, and IX, ruled for 22 lines (prickings in fore-edge only), have mostly double vertical bounding lines (pricking for vertical lines is irregular). Quires X and XI are ruled for 22 lines in plummet over earlier dry point (imprint on the hair sides), with double vertical bounding lines. The number of prickings does not always match the number of bounding lines. Quire XII is ruled for 22 lines and quires XIII-XVI for 24 (pricking in fore-edge only), with double vertical bounding lines (pricking irregular). Quires XVII-XXI are ruled for 23-25 lines (prickings in the fore-edge as well as the inside margin), with single vertical bounding lines. Quires XXII-XXVII are ruled for 24 to 26 long lines (prickings only in fore-edge) with single vertical bounding lines (prickings irregular). Quire XIX is ruled for 24 lines (prickings in fore-edge only) with horizontal and vertical bounding lines varying single and double on the final pages. One of the reasons for the irregularity is that the rulers did not always stick to the number of prickings on a page, but often chose to deviate. Moreover, quire XIX shows clearly that the folios were pricked per

two: in this quire, the imprints are on ff. 143r, 145r, 147r, and 149r. Mistakes led to double rows of prickings in ff. 144–150. Quires II, VIII–XIII, and XV are signed .II., .I.–.VI., .VIII., respectively, at the foot of the last versos; and quires III, XVI, XVIII, XIX, XXV–XVII have catchwords at the end. An old incorrect pagination ‘1–449’ from the days of Archbishop Matthew Parker is written in red on the recto sides of ff. 2–227. For further details on written space and ruling, see Da Rold.

There are various reconstructions of the arrangements of scribal hands, which are related to the history of the compilation of the manuscript, and throughout the manuscript there are interlinear corrections in what appear to be contemporaneous hands.

[Note: Ker (*Cat.*, p. 27) distinguishes two main hands: (1) on ff. 2–36v, 120v–227v; (2) on 37–120v, but sees “changes in the appearance of the script at ff. 29, 53 and about f. 120, and additions in a blank space on f. 60v.” This is corroborated by Treharne (1998: 243), followed by Da Rold, who argues against Schipper’s three-hand division. Schipper (1983) identifies a core-manuscript (ff. 53–120v) written by his Scribe B, to which another part (ff. 37–52) was added, written earlier by his Scribe C; the rest of the manuscript, written by his Scribe B, was then added: the part at the end (ff. 120v–227v) in two stages; and the part at the beginning (2–36v), also in two stages. This process, according to Schipper (291), points to a conscious reshaping of the manuscript “from an Apostolic Passional into a general passional for saints.” Schipper’s findings are disputed by Traxel (2004: 37–59), who describes the insular and caroline features in detail. Traxel identifies four different scribes who wrote the manuscript in ten stages: Scribe 4, of south-eastern origin, wrote ff. 2r–24v/8, 25r/23–28v/8; Scribe 3, of eastern origin, wrote ff. 37r–52v; Scribe 2, from St. Augustine’s Canterbury, wrote ff. 53–120v/6; and Scribe 1, with a Kentish connection, wrote ff. 60v/11–24; 120v/6–227v (see Traxel 2004: 39–41, chart). The corrections have also been studied and surveyed by Traxel (2004: 61–158), who states that his Scribes 2 and 3 were responsible for the corrections in the pieces they copied, but Scribes 1 and 4 left traces throughout the entire manuscript (these marginalia usually will not be listed separately in the list of contents). Marsden (2008: lii) sides with Ker in recognizing only two hands.]

The manuscript is written in brown ink of diverse hues, and contains red initials, listed by Da Rold. Up to f. 53, the initials contain little open white spaces and some decoration. After f. 53, the red initials are generally more austere, with the notable exception of the ‘A’ on f. 61r, which has been executed in red and brown and shows the head of a bird. On f. 217 there is a green initial ‘P’, whilst on f. 227v all illumination is green. Ff. 224v–227r contain minor initials which are mostly red when they are at the beginning of a line and brown, touched with red, when they occur between text. Throughout the manuscript capital letters and first letters of sentences

are mostly touched with red, and there are red titles. Almost invisible running titles are written in plummet in the upper margins of the book, which Traxel (2004: 149) attributes to his Glossator B.

The MS is bound in a dark-brown pasteboard with leather covers. The binding dates presumably from the 16c/17c, and is now (2001) quite dried out and damaged in the spine, on which it reads: 'ÆLFRIC'S HOMILIES | Ii. 1. 33'. On the inside of the board, there is an ex libris: *Academice Cantabrigiensis Liber*, a burgundy-red piece of the spine of an older binding, reading 'TRACTS | M.S.', with a capital 'F' written in pencil, underneath. Ff. i–ii are paper flyleaves (16c/17c). Ff. i and ii are blank, except 'Ii 1 33' | 'Notes by J. M. Kemble' on f. i recto. Next is one unfoliated leaf from a printed book (c 16), used as a flyleaf. In the lower margin of the verso side of this printed leaf, written upside down, are several press marks: '# D–E–4 | 258,' and in ink '350. Ii–1–33 | F'. It seems the leaf was once bound upside-down. Ff. iii and iv are one paper sheet, folded into two flyleaves with notes by J. M. Kemble.

[Note: Kemble gives a detailed description of the contents of the manuscript, which he compares with the 'the copy published at Oxford by Mr. Thwaites (1698)' (f. iii recto/6–7). The comparison with Edward Thwaites, *Heptateuchus, Liber Job et Evangelium Nicodemi Anglo-Saxonice, Historiae Judith fragmentum; Dano-Saxonice* (Oxford, 1698), serves to underline the relatively late character of the language in this manuscript. Kemble valued the manuscript for its evidence of the transition of OE to ME, and placed it between the 'earlier copy of Lajamon. (Cott. MS. Cal. A. ix.) and the later years of the Abingdon Chronicle' (f. iii recto/3–4). He also paid special attention to the presence and possible function of rhythmic prose in some of the homilies.]

The three flyleaves at the end of the book consist of a paper bifolium (16c/17c) bound in with the remnants of a torn page from a printed book pasted on to a supply leaf. The collation of the manuscript is written in pencil on the inside of the back cover.

F. 1 is an added parchment leaf containing the 16c table of contents on the recto; the verso is blank. Apart from the leaves missing after f. 52, a quire missing after f. 184, and a few leaves repaired with stitches, there is little damage to this manuscript. Stubs of parchment and paper between the quires show that the manuscript was rebound in its original binding in 1958, as indicated by a stamp on the inside of the front board, 'Gray Cambridge', and a date, 'July 1958,' the firm and date of rebinding (see Traxel 2004: 33).

**COLLATION:** iv+227+iii. I<sup>8+1</sup> one 16c half sheet before 1; stub after f. 9 (ff. 1–9); II–III<sup>8</sup> (ff. 10–25); IV<sup>2+1</sup> one half sheet after 2 (ff. 26–28); V–VII<sup>8</sup>



(ff. 29–52); [one or more leaves wanting after f. 52]; VIII–IX<sup>8</sup> (ff. 53–68); X<sup>10</sup> 3, 5, 6, 8 are half sheets (ff. 69–78); XI<sup>8</sup> (ff. 79–86); XII<sup>8</sup> 4, 5 are half sheets (ff. 87–94); XIII–XIX<sup>8</sup> (ff. 95–150); XX<sup>12</sup> 2, 3 canceled after f. 151 (ff. 151–160); XXI<sup>8</sup> 3 and 6 are half sheets; stubs after ff. 162, 165 (ff. 161–168); XXII–XXIII<sup>8</sup> (ff. 169–184) [quire wanting after f. 184]; XXIV–XXV<sup>8</sup> (ff. 185–200); XXVI<sup>8</sup> + one half sheet after 3; stub after f. 206 (ff. 201–209); XXVII<sup>8</sup> (ff. 210–217); XXVIII<sup>10</sup> (ff. 218–227).

### CONTENTS:

f. i blank, but for inscription ‘Notes by J. M. Kemble’ on the recto.

f. [ii<sup>bis</sup>] a leaf from an unidentified 16c printed book. There are underlinings and shelfmarks.

ff. iv–v a description of the manuscript by J. M. Kemble: ‘I. I. 33, Bibl. Publ. Cant. | \*A small 4° on vellum; ends: ‘C. XI. v. 9–17.’ Much of f. iv recto/verso is blank.

f. 1r a 16c Parkerian table of contents in two columns: ‘Genesis 24 Cap. in Saxo(nico). 1. pag. . . . Sermo 435.’ A different 16c hand wrote in the upper margin: ‘Homiliaru(m) saxonicarum | The contente of this boke,’ and by way of addition in the lower margin ‘homiliae. 51.’ There are additions in ink, dating from the 17c, constituting references to ‘Serm. Cath,’ and additions in fine pencil, dating from the 19c, which add, e.g. to ‘Homilia de Natiuitate,’ ‘vid. Ælfrici Serm. p. 13,’ a reference to vol. 2 of Thorpe’s edition, with several more of this kind. At the bottom of the page, in yellowish ink (16c?): ‘bon(us) | de quoda(m) [r]apto &c(etera).’

f. 1v blank.

1. f. 2r–4r/24 Ælfric’s preface to Genesis addressed to Æþelweard: ‘Ælfric munuc gret æþelweard ealdorman eadmod||lice. þu bæde me leof þ(æt) ic sceolde þe awænden of læde|ne on ænglis þa boc Genesis . . . gif he nele his wóh gerihtan.’ (coll. Crawford 1922: 76–80, Marsden 2008: 3–7; on text of this and next item, see Marsden lxxiv–lxxxiv; Wilcox 1994: 116–119).

[**Note:** At the head of f. 2r, in the same 16c hand as the one which added the heading to the previous page: ‘Genesis in Englishe’ | ‘Matthæus Cantuar(iensis) dedit. 1574.’; at the bottom of the folio ‘Continet paginas. 450.’ referring to the red page numbering that starts on f. 2r and ends on f. 227r with 449. On f. 3r there is a high-ranking initial ‘I,’ as the beginning of (l. 3) ‘In principio creavit . . .’ Frequently, words and passages are underlined in an early modern hand, with occasional Latin translations in the margin.]

2. ff. 4r/24–24v/8 Ælfric’s translation of Genesis 1–24:26: **INC(IPI)T LIB(ER) GENESIS**. || ‘IN ANGÝnne gescéop god heofonan 7 eorþan’ ; ends: ‘7 gildene biagas god heriende’ (coll. Marsden 2008: 8–53 and Crawford 1922: 81 149; the latter edited from this manuscript the alternative translations of Genesis 4, 5, 10, 11, 23, and 24.

[Note: In the margin Wheelock noted: ‘hic finis cap 24’ Sometimes one or more words are written in the lower margins to end a sentence or phrase.]

3. ff. 24v/9–28v/8 “Dominica .V. quadragesime” (ÆCHom II, 13), abridged: ‘Peos tid fra(m) þisu(m) 7weardu(m) 7dæge oðða halgan eastertide is | gecwēden cristes þrowungtid’; ends: ‘Sy hi(m) lof 7 wuldor | his ormætu(m) eadmodnesse on ealra worulda woruld. am(en)’ (coll. Godden 1979 [no. 13]: 127–36, with omissions indicated in the notes; as Thorpe 2.224 [5th Sunday in Lent] with the omission of 230/8–18, 234/23–236/3, 236/15–20, 236/23–238/2) [rest of f. 38v blank].

[Note: In the margin of f. 24v, in an early modern hand: ‘homilia in d(o)mi(ni)ca passionis’ F. 25r carries in the right-hand margin a quotation from John 8.49–56: ‘Ego d(e)-moniu(m) . . . uidit 7 gauisus’ (ed. Da Rold); part of this text is lost as a result of trimming of the fore-edge.]

4. ff. 29r/1–34v/12 (ÆCHom I, 2): **VIII. k̅l̅ ianuarii. Nativitas D(OMI)NI N(OST)RI IE(S)U CHR(IST)I**. | ‘We willað to trymmincge eowres geleafan’; ends: ‘on ealra worulda woruld. am[en]’ (coll. Clemoes 1997 [no. 2]: 190–97; as Thorpe 1.28).

[Note: On f. 29r in the upper margin, in a 13c/14c hand: ‘Hoc uolum(en) (con)tinet multam copiam sermonum in anglico. | n(on) appreciatu(m) p(ro)p(ter) ydioma incognitu(m)’ (cf. Traxel 2004: 131–34). A longer OE gloss, partly lost through trimming of the fore-edge, occurs on f. 31r: ‘swilche heo oð[er] | ne siððan bere[ð] | ac for ði þe c(ri)st [is] | fru(m)cenned of | manegu(m) gas[tli]cu(m) broð(er) su(m)’ Besides 12c marginal glosses, there are early modern translations and underlinings.]

5. ff. 34v/12–36v/26 (ÆLS [Æthelthryth]): **De S(ancta) Æþeldrype u(ir)-g(ine)**. | ‘We willað nu awriten þeah ðe hit wundorlic sy. | be ðære halgan æþeldryðe þa(m) engliscan mædene’; ends: ‘þa(m) is á wurðmynt. 7 wuldor on ecnysse. | am(en)’ (coll. Skeat 1.432–40 [no. 20]).

[Note: F. 35v: a 17c gloss: ‘vide beda(m) | sax. fol. 130. | in vlt.’; f. 36r (upper margin): 12c correction (by scribe) of eye-skip before ‘eall’; line 1: ‘weall standende, geworht of marnstan[e].’]

6. ff. 37r/1–52v (ÆCHom II, 11): **XII. k̅l̅ ap(ri)l(is). S(an)c(t)i Benedicti Abb(at)is**. | ‘BENEDICTVS se halga abbud on ðisum and|wardan dæge gewat of ðisum deadlican life’; ends imperf.: ‘swa swa he sylf be-bead binnan | iohannes cyrican þæs halgan fulluhteres on [. . .]’ (ed. Godden 1979 [no. 11]: 92–108/572; as Thorpe 2.154, ending 188/7; cf.

Ker [*Cat.*, p. 24] who points to missing leaves; at least one folio is wanting after f. 52).

[**Note:** There are faded interlinear glosses and translations on ff. 37–42. Traxel (2004: 144–49) distinguishes two hands for the glosses, which he classifies as A (6 gl.) and B (12 gl.). In the lower margin of f. 52v, the missing end of the last sentence is supplied in, presumably, a 16c hand: ‘on þam munte cassino. vid. Serm. Cathol. p. 325. l. 17.’ Another reference in pencil (Wheelock) correctly identifies the source as Cambridge University Library MS ‘Gg. 3. 28’ [= ASM 95, f. 171r]. There are paragraph signs in the margins (medieval), as well as, occasionally, early modern marginalia.]

7. ff. 53r–57v/8 (ÆLS [Peter’s Chair]): .VIII. kł. marcii. Cathedra S(an)c(t)i petri apostoli. | ‘We cweþað on gerimcræfte cathedra s(an)c(t)i pet(r)i seofan nih|ton ær ðam monðe þe we martius hatað’; ends: ‘þam is wuldor 7 | wurðmynt on ealra worul(..)da worold. AMEN’ (coll. Skeat 1.218–38 [no. 10]).

[**Note:** A new paragraph on f. 56r/2, beg. ‘Marcellus,’ starts with a high-ranking red initial. Some early modern marginalia, e.g. ‘Petrus | Antiochus | Ep. 7. in.’ On f. 53r there are various erasures in the margin, which are illegible.]

8. ff. 57v/9–60v/10 (ÆCHom I, 27): **Conuersio S(an)c(t)i pauli.** | ‘Godes gelaðung wurðað þysne dæg þam mæran | Paule to wyrðmynte’; ends: ‘mid gecneordnysse gehyrsumað’ (ed. Clemoes 1997 [no. 27]: 400–4/122; as Thorpe 1.384–92/25).

[**Note:** Some pen trials occur at the bottom of f. 58r, in which also a hole was repaired by pasting a piece of parchment on it.]

9. ff. 60v/11–24 additions on an originally blank leaf:

a. lines 11–16 a translation of the section *primus usus psalorum* of Alcuin’s *De psalorum usu liber* (PL 101.465) (Conf 7 [Ker]): ‘Gif ðu wille for þinra synna bereowsunge gedón. . . mid gastlicere blisse onlihted.’ (ed. Ker, *Cat.*, p. 24; cf. Traxel 2004: 27, n. 48);

b. lines 17–21 introduction to “St. Clement” (ÆCHom I, 37): ‘Men þa leofestan . . . cuðe | beoð’ (cf. Clemoes 1997 [no. 37]: 497/4–7; as Thorpe 1.556/27–30);

c. lines 21–24 beginning of “SS. Peter and Paul” (ÆCHom I, 26), serving, probably with 9b, as an *ad hoc* introduction to no. 10: ‘We wyllað eow geréccan . . . þus cweþende’ (cf. Clemoes 1997 [no. 26]: 391/98, and in note; as Thorpe 1.370).

[**Note:** Ker, *Cat.*, p. 24, suggested that this folio was ‘originally blank’; Traxel (2004: 63–64) shows that these additions were carefully planned.]

10. ff. 61r/1–65v/15 (ÆCHom I, 26, *passio* only): **De passione apostolor(um) petri & pauli.** | ‘ÆFTER drihtnes upstige wæs petrus bodigen|de geleafan þam leodscipum þe synd gecwedene. | Galatia’; ends: ‘þam sy

wuldor 7 lóf [sic] a on ecnysse' (coll. Clemoes 1997 [no. 26]: 391/100–399; as Thorpe 1.370).

[Note: This *passio* follows the homily “and is without the introductory lines” (Ker, *Cat.*, p. 24). Interlinear insertion by scribe of haplography on f. 62v/17: ‘eft harwenge. hwiltidu(m) on wimmannes hade’ (cf. Clemoes 1997: 394/173–74).]

11. ff. 65v/16–71r/3 (ÆCHom I, 38, *passio* only): **II kł. decembris passio S(an)c(t)i Andréé ap(osto)li.** | ‘SE apostol andreas æfter cristes þrowunge ferde | to ðam lande þe is gehaten Achaiga’; ends: ‘sy þam metodan drihtne wyrðmynt 7 lof á on | eccnesse. AM(EN)’ (coll. Clemoes 1997 [no. 38]: 513/170–519; as Thorpe 1.586).

[Note: The left-hand margin of f. 70v contains a late 12c gloss: ‘Maximilla | was an læfdie | inne þære burh | ofer þa oðre | hlæfdie. héo | weorðede sai(n)t | andreu 7 com | mid heore cnihte. | 7 na(m) þone halige | licame mid my|cele wyrðmunte. | 7 híne smérede | mid aromate. | Aromat is ge|mácad of gódes | cynnes weorte | ðe wille swóte | stince . hú | hæfde gecore | ænne swiðne | fairne stede | on to licgende. | þær hu(e) léide | sai(n)tes Andreas | lichame mid | weorðmunte’ (ed. Traxel 2004: 68, cf. 68–77). Also on f. 70v, in the same hand, four French verse lines in the lower margins: ‘S cest aiunt en Achaia. dunt plusur unt `oi’ parler. | dedenz la cite de patras que u[o](us) auez oi numer’ (ed. Traxel 2004: 77, cf. 77–79).]

12. ff. 71r/3–79r/3 (ÆCHom I, 4): **VI kł ianuarii. Assumptio | S(ancti) ioh(ann)is ap(osto)li.** ‘IOHANNES se godspellere cristes | dyrling wearð on þysum dæge to heofonan rices myrh|þe þurh godes neosunge genumen’; ends: ‘þam is wuldor 7 wyrðmynt. mid fæder | 7 halgan gaste a butan ende. AM(EN)’ (coll. Clemoes 1997 [no. 4]: 206–16; as Thorpe 1.58).

[Note: On f. 77v, three extra ruled lines in lower margin, containing a Latin gloss of two lines (ed. Da Rold; see also Traxel 2004: 82).]

12a. ff. 79r/3–80v/5 (ÆCHom IIa, 18, Phillip): **Kł mai. | ap(osto)lor(um) philippi et iacobi.** | ‘PHIlippus se godes apostol þe we on þysum dæge | wurðiað’; ends: ‘micele wel|dæda 7 wundra gelome. geleaffullum mannu(m) se þe leo|fað .á. amen’ (coll. Godden 1979 [no. 17]: 169–71/60; as Thorpe 2.294).

[Note: F. 80 has been repaired with stitches.]

12b. ff. 80v/5–82r/19 (ÆCHom IIb, 18, James the Less): **de s(an)c(t)o iacobo apostolo.** | ‘WE wurþiað eac on þissere 7werdan freolstide. | oþerne apostol. iacob’; ends: ‘þ(æt) hí us þingian to urum | scyppende. se þe ana rixað on ecnesse god. AMEN’ (coll. Godden 1979 [no. 17]: 171/61–173; as Thorpe 2.298).

13. ff. 82r/19–91r/4 (ÆCHom I, 31): **VIII. kł. | septe(m)b(ri)s passio S(an)c(t)i Bartholomei apostoli.** | ‘WYrdwriteras secgað þ(æt) þry leodscipas synd geháte|ne India’; ends: ‘sy him wuldor 7 lof on | ealra

worulda worold.’ (coll. Clemoes 1997 [no. 31]: 439–50; as Thorpe 1.454). On f. 82r above the first line of this vita there is, in a smaller hand, the introductory line: ‘godemen gehýrað hér þa mihtan þe ure driht(en) forgeaf s(ancti) bartholomei þa(m) ap(osto)le’; this line was formerly written in the outside margin but was erased there.

[**Note:** On f. 82v/11–14 text was erased and rewritten in another hand (cf. Ker, *Cat.*, p. 24). On f. 86v on the very outer edge, partly trimmed: ‘he is sunu æfre accenned’ with insertion mark after ‘fæder’ (line 14). There is an erasure of one word on f. 87v/17, with a corresponding correction in the margin, ‘hi(m) to cw(æð).’ Occasional early modern pencil marks occur.]

14. ff. 91r/4–95r/10 (from *ÆCHom* II, 31, James the Greater): **VIII. k̅l̅ Au-**  
**gusti passio S(ancti) iacobi | ap(osto)li.** ‘ON þysum dæge we wurþiað  
on urum | lofsangum 7 on freolse þone mæran apostol | iacobum io-  
hannes broðor’; ends: ‘þam | is wuldor 7 wyrðmynt on ealra worulda  
worold. AM(EN)’ (coll. Godden 1979 [no. 27]: 241–47/181; as Thorpe  
2.412–24). The “Sanctorum septem dormientium” is omitted.

[**Note:** On f. 91v/19, in the margin: ‘d(omi)n(u)s ie(su)s chr(istu)s erigis.’]

15. ff. 95r/10–98r/5 (*ÆCHom* II, 37, passio only): **XI. k̅l̅ oc|tob(ri)s passio**  
**s(an)c(t)i mathei ap(osto)li & ęwangeliste.** | ‘SE APOSTOL Matheus  
7 godspellere becóm þurh | godes sande æfter drihtnes upstige to  
heofonu(m) to ethiopian’; ends: ‘Sy þæs gode lof a on ecnesse AM(EN)’  
(coll. Godden 1979 [no. 32]: 275–79; as Thorpe 2.472).

[**Note:** In the lower margin of f. 95v is visible ‘eunuchi’; the rest of the gloss is lost through trimming.]

16. ff. 98r/5–103v/13 (*ÆCHom* II, 38): **V k̅l̅ | noue(m)b(ri)s passio ap(osto)-**  
**lor(um) Simonis et IVDE.** | ‘MEN þa leofostan we wyllað eow secgan  
þæra ap(osto)la þro|wunge’; ends: ‘se þe leo|fað 7 rixað on ealra wor-  
olda worold. AMEN’ (coll. Godden 1979 [no. 33]: 280–87; as Thorpe  
2.480).

[**Note:** On f. 98r, upper margin, in an early modern hand: ‘*Simonis & Iudæ.*’ There are various early modern marginalia and underlinings on ff. 98v–99r.]

17. ff. 103v/13–110r/13 (*ÆLS* [Thomas]): **XII. | k̅l̅ ianuarii passio s(an)c-**  
**(t)i thome apostoli.** | ‘ÆFTER þæs hælendes þrowunge’; ends: ‘Se ðe |  
on ecnesse rixað ríclíce mihtig. AMEN’ (coll. Skeat [no. 36] 2.400/13–  
424). The Latin preface is not included here.

18. ff. 110r/13–114r/6 (*ÆLS* [Mark]): **VII k̅l̅ | Mai passio s(an)c(t)i MARCI**  
**ewangeliste.** | ‘MARCVS se godspellere be godes dihte gefor to | egipta  
lande’; (f. 111v/22) ‘þam sy wuldor 7 lof. a to worulde Am(en). | We  
habbað nu gesæd sceortlice’; ends: ‘We ge|endiað þus þas gesetnysse  
HER’ (coll. Skeat [no. 15] 1.320–36).

[**Note:** ‘W’ in ‘We’ (f. 111v/23) is a red high-ranking initial (this place is titled “Item Alia” in Skeat 1.326). The homily contains frequent interlinear 13c glosses: translations (e.g. godspellere ‘eua(n)gelista’) and later English repetitions of words (e.g. heora ‘here’; adraefde ‘adrefde’) which are not all of the same source (Traxel 2004: 135–37). Besides these, there are interlinear corrections in a vague brown hand, e.g. f. 110v/8: ‘hit gela(m)p æt sume sæle þ(æ)t’; see Traxel (2004: 97–101) for a discussion. At the top of f. 110r, in an early modern imitative A-S hand: ‘Marci Euangelistæ.’]

19. ff. 114r/6–120v/6 (ÆLS [Memory of Saints]): **Incipit sermo de memoria S(an)c(t)or(um)** | ‘EGO sum alfa & .o. initium & finis dicit d(omi)n(u)s qui est. | et qui erat. et qui uenturus est om(ni)p(oten)s. Pæt is on en|glisc. Ic eom anginn 7 ende cw(æð) drihten god’; ends: ‘se ðe leofað | 7 rixað a buton ende. AMEN’ (coll. Skeat [no. 16] 1:336–63).

[**Note:** There are miscellaneous early modern marginalia, esp. on ff. 114–117, many in brown ink, including Hebrew (f. 114v/11) and Greek (f. 116r/2), dating presumably from the 16c/17c. Some marginalia are by Abraham Wheelock. On f. 118r/16–19 some early modern marginalia have been erased. Eight lines of French verse occur on f. 120r, the lower margin, beg.: ‘§ li uilain dit en reppruier . . . Que oil ne ueit a cuer ne duelt’ (ed. Traxel 2004: 105, who identifies them as “proverbial sayings of the peasant”; cf. 105–10).]

20. ff. 120v/6–124v/12 (ÆCHom I, 3): **VII. k̅l̅ ian(uarii). passio** | **S(an)c(t)i Stephani p(ro)thoMARTYRIS.** ‘We rádað on þære boc | þe is gehaten act(us) apostolor(um) þ(æt) þa ap(osto)las gehadodon seofon | diacanas’; ends: ‘mid þ(am) he wuldrað 7 blissað á on ecnesse. AM(EN)’ (coll. Clemons 1997 [no. 3]: 198–205; as Thorpe 1.44).

[**Note:** On ff. 120v and 121r are various OE interlinear glosses; at the bottom of f. 123r: ‘Vbi te inuenero. Ibi te iudicabo’ (cf. Dolbeau 2003: 161–62). On f. 124v, at the top, a proverb: ‘an æfe[n] man sceal herian þone dæg.’]

21. ff. 124v/12–128v/4 (ÆCHom I, 5): **V. k̅l̅ ian(uarii) | Natale i(n)nocentiu(m).** ‘NV to dæg godes gelapung geond ealne | ymbhwyrft mærsað þæra eadigra cildra freolstide’; ends: ‘se þe leofað 7 rixað a butan ende. am(en)’ (coll. Clemons 1997 [no. 5]: 217–23; as Thorpe 1.76).

22. ff. 128v/4–132v/19 (ÆLS [Vincent], passio only): **XI k̅l̅ Febr(uarii). | passio S(an)c(t)i uincentii m(artiris).** ‘ON isþánian lánde þære | swéoniscan léode. wæs se halga martir þe hatte | uíncentius’; ends: ‘þa(m) hælende to lofe þe leofað á on ecnesse am(en)’ (ed. Skeat [no. 37] 2.426–42, from this manuscript).

[**Note:** Occasional OE interlinear glosses; see the footnotes to Skeat’s edition.]

23. ff. 132v/19–139r/24 (ÆCHom I, 29): **III. ID(US). | AVG(USTI). passio beati Laurentii martiris.** | ‘ON Decies dæg þæs wælhreowan caseres

- wæs se halga | bisceop sixtus on romana byrig drohtniende'; ends: 'mid þa(m) he orsorlice on ecnesse wuldrað. amen' (coll. Clemoes 1997 [no. 29]: 418–28; as Thorpe 1.416).
24. ff. 139v/1–144r/25 (ÆCHom II, 9): **III. ID(US) martii. S(ancti) Gregorii pape urbis romane | i(n)clitus.** 'GRegorius se halga papa engliscre ðeode apostol i(n)clitus'; ends: 'on þa(m) he leofað mid gode ælmihtigu(m) á on ecnesse. AM(EN)' (ed. Godden 1979 [no. 9]: 72–80; as Thorpe 2.116).
- [Note: F. 142r: Latin back-translation of some words from line 1 in the top right-hand corner: 'Nolo morte[m] p(eccatoris) | s(ed) u(t) mag(is) [convertatur et vivat]'; cf. e.g., *Book of Cerne*, prayer 20, ed. Kuypers 1902: 117, and 248–49.]
25. ff. 144r/25–147r/12 (ÆLS [George]): **VIII kł mai. passio S(ancti) Georgii M(artiris).** 'Gedwolvonn | awriton gedwyld on heora bocu(m) be þa(m) halgan wére || þe is gehaten Georgius'; ends: 'And se halga geórgivs siðode to | criste. mid þa(m) he á wunað on wuldre. AMEN' (coll. Skeat [no. 14] 1.306–18).
- 26a. ff. 147r/12–149v/4 (ÆLS [Alban], *passio*): **X kł iulii passio | S(ancti) Albani martiris.** 'Sum hæþen casere wæs gehaten | dioclician(us);' ends: '7 to fulluhte gebigde þurh his bydelas. AM(EN)' (coll. Skeat [no. 19] 1.414–24).
- 26b. ff. 149v/5–151r/15 untitled, entitled by Skeat *Acitofel et Absalon*; in BL Cotton Julius E. vii [201], f. 93r, this text is headed by ITEM ALIA (ÆLS [Alban], second part): 'IS nu éac to witenne þ(æt) man wít-nað for [space for rubric, omitted] | oft þá arleasan sceaðan'; ends: 'on þa(m) is éce wuldor on ealra worolda worold AM(EN)' (coll. Skeat [no. 19] 1.424–30).
27. ff. 151r/16–155v/23 (ÆLS [Edmund]): **XII. kł Dece(m)b(ri)s. passio S(ancti) eadmundi Reg(is) 7 M(artiris).** | 'EADmund ðe eadiga east-engla á Kyning wæs | snoter 7 wurðfull'; ends: 'Pæs hi(m) sy | wuldor á mid his heofonlice fæder 7 þa(m) halgan gaste AM(EN)' (coll. Skeat [no. 32] 2.314/13–334, Needham 1966: 43–59). An introduction in prose found in other mss is omitted here.
- [Note: On f. 153v, the lower margin, a sketch of two heads is faintly visible. On f. 155v/11 there is an early modern cross reference to "Ely", 'Elig. p. 65 | 20' (i.e. f. 35r/20), with a corresponding cross-reference there to this place.]
- f. 155v/24–25 Job 1:1: 'Vir erat in terra hus. nomine iob. Et erat uir ille sim|plex & rect(us) ac tim(en)s deu(m). & recedens a malo.' (serving as a preface to the next item):
28. ff. 155v/25–161r/15 (ÆCHom II, 35): **bi þa(m) eadige iobe ||** 'Mine gebroðra we rædað nu æt godes þenungu(m) be þa(m) | eadigan were

job'; ends: 'se ðe ána | is god á on écnusse AMEN' (coll. Godden 1979 [no. 30]: 260–67; as Thorpe 2.446).

[Note: Scribbles at bottom of f. 156r. A Latin gloss in margin on f. 159v.]

29. ff. 161r/15–166r/13 (ÆLS [Oswald]): **Non(us) AG(USTI). passio S(an)c-(t)i oswaldi | Regis 7 martiris.** 'Æfter þam þe Agustínus | to engla lande beco(m)'; ends: 'Sy þæs wuldor þa(m) ælmihtigan gode | a to worolde world' (coll. Skeat [no. 26] 2.124–42, Needham 1966: 27–42).

[Note: There are a substantial number of early modern marginalia, in pencil as well as in ink, in the outer margins of ff. 161v, 162, 163, 164, and 165r, in Latin, Greek, and Hebrew. This is the hand of Abraham Wheelock. At the bottom of f. 162r, a remark has been erased.]

30. ff. 166r/13–172r/17 (ÆLS [Denis]): **VII. id(us) octobris. passio S(ancti) dionisii | Socior(um)q(ue) ei(us).** 'PAVLus þeoda lareow þa ða he | geond land ferde'; ends: 'to lofe þa(m) ælmihtigu(m) þe leofað a | on écnusse AM(EN)' (coll. Skeat [no. 29] 2.168–90).

[Note: There are early modern marginalia in Wheelock's hand, in brown ink as well as in pencil, on ff. 164–168; at ff. 168r/15, 168v/4, there are early modern interlinear translations into English.]

31. ff. 172r/17–175r/25 (ÆCHom I, 37, first part): **VIII kl. dece(m)b(ri)s. passio S(ancti) clem(en)tis m(artiris).** | 'Men þa leofostan eower geleafa byð þe trum|ra gif ge gehyrað be godes halgu(m) . . . besmitene wurdon.' [at f. 173r/7 is omitted 'And Dionisius ~ gecyddon' (= Clemoes 498/33–50, as Thorpe 1.558/31–560/15)]; cont.: 'Hwæt ða clemens | romana papa' to (f. 175r/24) '7 swa heora geearnunga ge|swuteliað.'; ends with a doxology: 'Sy hi(m) wuldor 7 wurðmynt a to worolde. AM(EN)' (coll. Clemons 1997 [no. 37]: 497–502/2; as Thorpe 1.556–66/27). The text here, minus the doxology, is the first part of the text as edited by Clemons.

[Note: The mid-12c BL Cotton Vespasian D. xiv [245], ff. 119r–123r (cf. Ker, *Cat.*, no. 209, item 36), contains only the second half of "St. Clement," a general reflection on the O.T., exactly the part omitted here.]

32. ff. 175v/1–184v/26 **De falsis Diis.** (ÆHom 22): 'O fr(atre)s dilectissimi diuina script(ur)a | cultu(m) uni(us) ueri dei nos docuit . . . ipsi gl(ori)a in s(e)c(u)la amen.' | (l. 6) 'Eale ge gebroðra þa leofostan þ(æt) godcunde gewrit | us tæhte þon(ne) bigeng anes soðes godes . . . 7 he is oþon gehaten. oðru(m) mannu(m) [sic] on denisc' [at f. 178r/3–4 is omitted 'Nu secgað ~ swa awriten.' (= Pope 1968 [no. 21]: 684/141–685/149)]; 'Sum wif hatte uen(us)'; ends imperf.: 'þe ealle het tobrecan þa(m) [. . .]' (coll. Pope 1968 [no. 21]: 676–706/544). A quire is wanting after f. 184.



[Note: There are frequent early modern marginalia, interlinear glosses, and translations into English, occurring both in ink and in pencil, most frequently on ff. 177–178. Some are in Wheelock's hand.]

- 33a. ff. 185r/1–193v/9 (ÆLS [Maccabees]): “Passio Machabeorum”: (beg. imperf.) ‘here samod mid swyðlicre bylde’; ends: ‘Sy wuldor 7 lof. | þa(m) welwillendan gode á on ecnyss[e] we cweðað AMEN’ (coll. Skeat [no. 25] 2.86/319–120/811).
- 33b. ff. 193v/10–194v/8 (ÆLS [Maccabees] cont.): “Qui sunt oratores, laboratores, bellatores”: ‘IS swa þeah to witenne þ(æt) on þyssere worolde synd þreo | endebyrdnyssa’; ends: ‘forðan ðe hi(m) furðon noldon | ænne fugol acwellan’ (coll. Skeat [no. 25] 2.120/812–124/62).
34. ff. 194v/8–197v/16 (ÆLS [Abdon & Sennes]): III. **kġ.Augusti passio S(an)c(toru)m | Abdon 7 Senne(n)**. ‘On Decies dagu(m) þæs deoflican | kaseres. wæron twegen cyningas on crist gelyfede. Abdon 7 Sennes’; ends: ‘þa(m) hælende to lofe þe lyfað á on écnysse’ (coll. Skeat [no. 24] 2.54–66).
35. ff. 197v/17–203r/3 “Sermo in Lætania Maiore (De auguriis)” (ÆLS [Auguries]): **Ep(isto)la pauli**. ‘PAVLus ðe apostol ealra þeoda | lareow. manode þa cristenan þe he sylf ær to ge|leafan gebigde’; ends: ‘sy hi(m) wuldor 7 lof a to worulde. AM(EN)’ (coll. Skeat [no. 17] 1.364–82).
36. ff. 203r/3–206v/23 (ÆLS [Exaltation of Cross]): **Exal|tatio S(anct)e CRVCIS**. ‘We wurðiað mid lofsangu(m) | for ures geleafan’; ends: ‘Sy wuldor | 7 lof ðam wellendan gode þe ðe æfre rixað | on ecnysse AMEN’ (ed. Skeat [no. 27] 2.144–58) [lines 24–25 blank].
37. ff. 207r/1–211r/5 anonymous homily, “Address of the Soul to the Body” (HomM 8 [Murfin]): ‘Mage we gyt her gehyran. m(en þa leofosta)n. eowre sawle | þearfe gif ge me hlystan wyllað’; ends: ‘þa(m) sy ár 7 wurðmunt 7 miht 7 wuldor 7 anweald | æfre butan ælcu(m) ende. AMEN’ (ed. Murfin 1971: 26–42, Luiselli Fadda 1977: 144–57; cf. Willard 1935: 963, who prints ff. 208v/14–210/17).

[Note: In the upper margin of f. 207r appears in an early modern hand: ‘Augustini sermo.’ There are also miscellaneous early modern marginalia.]

38. ff. 211r/5–219v/19 anonymous translation of Alcuin “De virtutibus et vitiis” (Alc [Warn 35]), chaps. 1–13 (PL 101.614–23): **De Scientia**. | ‘ÆRest ealra þinga gehwilcu(m) men is to secenne. | hwat is þeo soðe snoternes’; ends: ‘þær he lifað 7 rixað on ealra worul|de woruld á butan ende AMEN’ (ed. Assmann 1889 [no. 2]: 371 [up to f. 219v/13 ‘nan bot alifed’]; same portion ed. Warner 1917 [no. 35]: 91–102/34); f. 219v/14–19, the doxology (pr. Ker, *Cat.*, p. 26).

[Note: There are medieval as well as 16c glosses and underlinings. Traxel (2004: 122–23) describes the small hand giving notes in Latin. The early modern annotations are in pencil as well as in brown ink.]

39. ff. 219v/20–222r/24 untitled anonymous homiletic text “About Penitence” (WCan 1.1.2 [Fowler]): ‘Ne beode we nanum mannum nane niwe bebodu ac do | gehwa `hu´ hi(m) sylfu(m) gebeorhlicost þince’; ends: ‘Sy | hi(m) lof 7 wuldor á on ecnesse. AM(EN)’ (ed. Luiselli Fadda 1977: 176–85; text on ff. 221/23–222/13 as Thorpe 2.282, and Fowler 1965: 29/357–30/380).

[Note: Scragg (1979: 257) observed the overlap with the beginning of Vercelli Homily 19 and, in the final part, with the *Canons of Edgar*.]

40. ff. 222v/1–224v/6 a version of Ælfric’s “Vision of Drihthelm” (ÆCHom II, 23): ‘Her was drihthelm su(m) æþele þegen on norðhumbra | lande on æfnunge of þissu(m) life gelead. 7 his líc leag ealle | þa niht inne besett’; ends: ‘Swa he hit ma|code on his life. 7 manega oðre he gerihtlehte mid worde | ge mid bysnonge to rihtan geleafan. Gerihtlæce us drihten | hælend crist þurh þinran myclan mi´l´dheortnesse swa swa | þin willa sy amen’ (ed. Swan 1993: 309–14; cf. Godden 1979 [no. 21]: 199/3–203/111; as Thorpe 2.348/18). This version differs from the one printed in Godden’s edition, in having a different incipit and omitting ll. 112–180 (the end).

[Note: On f. 223v/lower margin in an early modern hand (Abraham Wheelock): ‘A hæc suppleant | (lector) quæ Sermonibus Catholicis Ælfrici desunt. p. 389. l. 1.’]

41. ff. 224v/7–227v/25 anonymous metrical apophthegms, “Instructions for Christians” (Instr): ‘Syle ece gode æhta þinra. þone teoðan dæl he gecyþað þe. 7 bé | ðe mænigfealdað mycle þá nígone’; ends: ‘God ælmihtig soðlice ne læt his gecorenan | on yfelre frem(m)inge gefaren. ac he gewent heora mod on sa|rignysse forþan ðe hi þ(æt) yfel on weorulda geseceþ þ(æt) hi mid | þæs yfelan undergytenysse magon beon ongean wende to | drihtne gehworfene.’ (ed. Youngs 1995, Rosier 1964: 11–18).

ff. 224v (lower margin) ~ 225r (upper margin) two misogynous sayings from Ælfric’s homily for the Decollation of St. John (ÆCHom I, 32): ‘Se wisa salomon cw(æð). þ(æt) sélre wære to wunienne mid león ` 7 mid draca´ þonne mid yfelu(m) | wife. 7 oferspæcu(m).’ || ‘Se wisa eft cw(æþ). þ(æt) nan wilde deor ne on feower fotu(m). ne on creopendu(m). nis to wið|metenne yfelu(m) wife’ (ed. Clemoes 1997 [no. 32]: 456/175–457/1, 456/172–73; as Thorpe 1.486/28–29, 486/31–33).

ff. [228–230] flyleaves, the second of which consists of a heavily damaged page from a printed book, the same one as on the front flyleaves.

Inside back cover, modern (1958) pencil collation by Harold L. Pink, Senior Librarian, C.U.L., done at the time of the rebinding (see Traxel 2004: 33).

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101. Cambridge University Library Ii. 4. 6.  
Temporale selected from Ælfric,  
“Catholic Homilies” I & II, etc.  
[Ker 21, Gneuss 18]

**HISTORY:** A collection of homilies, mostly by Ælfric, copied in the middle of the 11c at New Minster in Winchester (Bishop 1971: xv). The manuscript, discussed by Pope (1967: 39–48), Godden (1979: xlv–xlvii), Clemoes (1997: 28–30), and Teresi (2007: 291–310), is known as “M” in the classification of Ælfrician manuscripts. At the beginning of the manuscript, “an indeterminable number of leaves” from more than one quire were lost (Pope 1967: 40), which suggests that several more items may once have been there. The homilies are for “Sundays and festivals, other than Saints’ days, from the second Sunday after Epiphany to the first Sunday after Pentecost” (Ker, *Cat.*, p. 31; cf. Godden 1979: xlv), and the manuscript was designed as a Temporale. Except for two homilies, for the Monday and Tuesday in Rogationtide, all contain material by Ælfric, and most belong to the two series of *Catholic Homilies* (Ker, *Cat.*: arts. 1–6, 8–10, 12–14, 16–24, 29–31, 33, 36–37; cf. Clemoes 1997: 30), ten complete homilies and several fragments from the First Series and twelve from the Second Series. The items which are not entirely by Ælfric are two composite homilies, added for the first time to the Ælfrician canon in this manuscript (Godden 1975). The collection in this manuscript is well organized and contains all the homilies from *CHI* and *CHII* relevant to the period, as well as the “Caput ieiunii” and the Prayer of Moses (Skeat 1881–1900: nos. xii and xiii) and additional homilies (Pope 1967–1968: nos. 4, 7–10, 12).

Its organization and comprehensive nature make this manuscript important to the study of Ælfric’s homilies. In the stemma of the First Series, this manuscript (M) forms part of the  $\delta$  line of transmission together with Cotton Faustina A. ix [192] (N) and CCC 302 [48] (O). In the stemma of the Second Series, M belongs to an advanced stage of the first recension (Godden 1979: xlvi), sharing contamination with the earlier south-eastern MS CCC 162 [33] (known as F), which entered both manuscripts from

the immediate exemplar of M (Godden 1979: xlix). M, together with F, N, and O, derives from a separate collection set up as “a series of homilies for occasions other than saints’ days from Christmas to the Sunday after Pentecost,” to which later some other items were added, first in this manuscript (Clemoes 1997: 71–76; Godden 1979: lxiv–lxv). Whereas Clemoes and Godden believe that Ælfric himself may have been the compiler of this collection, Teresi (2007: 291–310) argues against this possibility, suggesting, instead, that it was made independent of Ælfric’s direct influence.

Glosses and additions coeval with the compilation of the MS, on ff. 23v–37r, as well as marginalia of the 13c/14c on ff. 132r and 146v show that the texts were studied through those times. Presumably, the manuscript stayed in Winchester, for in the 15c it belonged to the nearby Abbey of the Blessed Virgin Mary and Saint Rumonus in Tavistock in Devonshire (Ker 1964: no. 1988; Wanley 1705: 160), whence it was taken away according to an inscription on f. 1r: ‘hunc codice(m) cu(m) altero co(n)simili: reperit R. Ferro’ seruus comit(is) Bedfordie | in Domo quonda(m) cenobio de Tavestocke in Devinshire, a(nno) 1566:’. Robert Ferrar (d. 1572) was a member of parliament for Tavistock and a servant of Francis (Russell), second Earl of Bedford (d. 1585), inscription(s) on 7v, ‘1566’, ‘F. Bedford’. In 1567, the Earl gave the manuscript to Archbishop Matthew Parker (see inscription f. 308v), even before the Privy Council authorized Parker to actively ‘collect’ such books in the interest of the nation (Kleist 2007: 467). In 1574, Parker gave 25 manuscripts and many more printed books to Cambridge University Library, and this book is no. 9 in the list (Page 1993: 9; Ker, *Cat.*, p. 35), inscription on f. 9v: ‘Matthæus Cantuar: dedit. 1574’.

**CODICOLOGICAL DESCRIPTION:** Membrane, ii+VI+149+ii+156+I+16+I+ii. Foliation: [i–ii], 1–6, 7–156, [156a+b], 157–241, 241\*, 242–310, 311, 313–328, 312, [329–330]. Apart from the foliation in pencil there is an older pagination in ink, starting on f. 9r (= p. 1), which corresponds to the Parkerian index. The folios measure ca. 261 × 152 mm.; written space 202 × 102 mm. (including the right-hand gutter), and are ruled in dry point for 20 long lines. Writing is on top-line and the average line height is ca. 10 mm. There are single horizontal bounding lines formed by extending lines 1 and 20 into the margins. Double vertical bounding lines on either side of the written space continue into the upper and lower margins in quires I–II, and XXV to the end. In the other quires they stop at the horizontal bounding lines. There are no prickings visible in the manuscript, but the imprint of the ruling is always on the hair side. The quires are regular, in that they



always start with a hair side, after which flesh faces flesh and hair faces hair (HFHF). The parchment is strong, white, and has a slightly velvety texture.

Ff. [i-i] and [329-330] are modern parchment flyleaves, dating presumably from the rebinding in 1928. Parker added supply leaves for three missing folios, ff. 304, 305, and 307, with the missing text supplied from Cambridge, Trinity College B. 15. 34 [80] in imitative A-S minuscule. The other binding leaves and supply leaves were added in the 16c: ff. 1, 2, 3, 6, and 311-312 are leaves from the same document, a will (Ker, *Cat.*, p. 34). Ff. 1 and 2 form a bifolium of which the inside contains the writing of the document. The fold has been reinforced by paper. F. 3 consists of a strip of paper of about half a leaf pasted to f. 6, with which it forms a bifolium. F. 4 is a parchment stub of f. 5. F. 7, a singleton, is the first sheet of the first quire (ff. 7-15). It was formerly pasted to f. 6, and in the process of restoration, when f. 7 was attached to f. 15, the recto and verso sides were reversed. F. 8, a singleton and a 16c insertion, used to be pasted to f. 9, but is now likewise attached to f. 15 (Ker, *Cat.*, p. 34). In the 16c, ff. 8, 10-328 were paginated '1-642', on the recto sides, probably by Parker or a member of his circle. A printed paper leaf from *A Testimonie of Antiquitie* [1567] was inserted after f. 156. Ff. 311 and 312, separated by 313-328, are two parchment flyleaves (one bifolium) originating from the same will as ff. 1, 3, and 6. At the end there are, again, two modern parchment flyleaves, dating from the most recent binding in 1928, when the manuscript was rebound in a new binding consisting of wooden boards with a red leather spine, reading 'ÆLFRIC, li.4.6'. On the board, the leather has been stamped with an interlacing pattern. There are two leather straps. Ker rightly observed marks of nails or corroding iron on ff. 1-7, and 311-312, and "a label with the title 'Homiliae Saxon: 34' pasted to f. 6 suggests that the manuscript once had a Parkerian binding" (Ker, *Cat.*, p. 35).

The manuscript is written in Anglo-Saxon minuscule. Ker distinguishes two "upright black rather ugly hands," the first writing ff. 22-148, and the second ff. 7, 9-21, and 149-end. Initials are in red, green, or blue. From f. 148, the first lines of the homilies are in majuscule letters, alternately in red and green or red and black. The titles are in red rustic capitals. Subdivisions of the text are sometimes marked by 'K' in the margin, e.g. ff. 72r/2; 84r/15.

Except for some mutilated pages the codex is relatively free of damage. F. 7 was reversed and f. 8 inserted. F. 268 is mutilated by the cutting away of a strip of parchment vertically along the page, with substantial loss of text. It now measures 261 × 116 mm. In the last full quire, ff. 306 and 308 had their outside margins cut away in the 16c, after which the loss was remedied by

pasting a parchment strip in the place and adding the lost text on to f. 306. This process may have been part of Parker's attempts to clear the manuscripts of any improper or unwanted additions, or damaged pages. F. 271r shows a bad stain, while on f. 290 there is a crack in the parchment, once repaired with stitches which are now gone.

**COLLATION:** ii+VI+149+ii+156+I+16+I+ii. A<sup>6</sup> 1/2 bifolium, 3 stub/6, 4 stub/5; I<sup>8</sup> plus one 16c half sheet after 1; ff. 7 and 15 are half sheets, and f. 7 is reversed (ff. 7–15); II<sup>8</sup> wants 7, 8; stubs after f. 21 (ff. 16–21); III<sup>10</sup> 4 and 7 are half sheets (ff. 22–31); IV–VI<sup>10</sup> (ff. 32–61); VII–XXXVI<sup>8</sup> in quires XVI, XX, XXIII, XXV, XXVII–XXIII 3 and 6 are half sheets; an intercalated paper leaf after f. 156 (ff. 62–300); XXXVII<sup>8</sup> 2, 3, 6, and 7 are half sheets; stubs visible after 3 and 7; 4, 5, and 7 are 16c supply leaves (ff. 301–308); XXXVIII<sup>2</sup> two half sheets 16c (ff. 309–310); XXXIX<sup>16</sup> extra quire containing glossary, 14 paper folios (7 bifolia) 16c (ff. 313–328) enclosed by one parchment bifolium 16c (ff. 311–312).

[Note: In Quire XVIII, the 16c paper leaf is pasted onto a parchment strip which is in turn pasted on to f. 157r without disturbing the structure of the quire.]

## CONTENTS:

1. ff. 1, 2, 6, 311–312 Leaves from a 16c document, identified by Ker (*Cat.*, p. 34) as “a dispute about the will of William Wilker of Chale (Isle of Wight), of which Richard, abbot of Quarr (Richard of Tottenham, abbot 1508–21), was an executor. Other fragments of the same document are in CCCC, SP. 438.” F. 1r is blank, except for (top) ‘hunc codice(m) cu(m) altero co(n) simili: reperit R. Ferro<sup>r</sup> seruus comit(is) Bedfordie | in Domo quonda(m) cenobio de Tavestocke in Devinsshire, a(nno) 1566:.’ (see “History,” above). F. 2v is blank.

f. 3 blank (paper backing of f. 6); f. 4 blank (stub of f. 5).

f. 5rv blank, except on the verso side the old Cambridge press mark: ‘#.D.Æ.I.’, also ‘Homiliæ quodam Saxonicaæ’, (pencil) ‘242’, ‘Ii–4–6’, and the bookplate of Cambridge University Library.]

f. 6v contains writing of the same document as ff. 1 and 2, but the writing has almost been completely offset to the facing folio (f. 7r). F. 6r is blank but for: ‘Sum Academia Cantabrig(iæ),’ a parchment label pasted to it, reading ‘Homiliæ Saxon: | 34.’ followed by an old press mark 242.

2. ff. 7 (reversed) + 9r/9v end of “Dominica .II. post Aepiphania” (ÆCHom II, 4), beg. imperf. on what is now f. 7v: ‘siððan on þam heofonlican temple . . . sinscipe wuniað || (f. 7r) swiðor for,’ and ending on f. 9r ‘á on éc,’ with the final words of the homily on f. 9v, ‘-nysse. Amen ð,’ erased

in the 16c (coll. Godden 1979: 39/289–40/325; as Thorpe 2.70/7). At the top of f. 7v: 1566 F. Bedford (see “History,” above).

3. f. 8r (inserted leaf, 16c) f.8ra/1–b/17 the Parkerian table of contents, headed **Index sermonu(m)**; beg. ‘d(o)m(ini)ca 3 post Epiphan(iam): 2 . . . De d(o)m(ini)ca oratione 583. | Homiliæ. 34,’ in a 16c hand, with references to the pagination; added 19c references to Thorpe’s edition.  
f. 8v blank

[Note: F. 8v was originally blank but now shows the offset of the writing on the facing folio 9r, probably the result of damp conditions.]

4. ff. 9v–18v/10 (ÆCHom I, 8): (title 16c) **Dominica tertia post | theophaniam. | ‘CUM DESCENDISSET IE(SU)S DE MONTE. | secute . . . Matheus se eadiga godspellere awrát | on pissere godspellican rædinge’;** ends: ‘æfre wunigende buton anginne | 7 énde. AMEN.’ (coll. Clemoes 1997: 241–48 [no. 8]; as Thorpe 1.120).

[Note: The title **Dominica tertia post theophaniam** was added in the 16c on an erasure of the last words of the preceding homily. At the same time the reference to the Gospel, ‘Math: 8,’ and ‘Continet paginas. 609.’ were added in the left and lower margins, respectively, as well as ‘Matthæus Cantuar. dedit 1574,’ at the top of f. 9v. There are miscellaneous glosses from the second half of the 16c on ff. 16v, 17r, and 18r.

5. ff. 18v/12–21v/9 (i.e. ÆCHom II, 23) “Readings from the Gospel for the third Sunday in Pentecost”: ‘MINE GEBROÐRA WE WYLLAÐ EOW | gereccean sume cristes wundra’; ends: ‘Þam sy | wuldor 7 wurðmynt á to worulde’ (coll. Godden 1979: 217–20) [rest of f. 21v blank].

[Note: This translation of Matt. 23:27 and Mark 5:18–20 follows CH II, 23, for the third Sunday after Pentecost in MSS C, D, E, F, as well as Suppl. Hom. 17 (Pope) for the twelfth Sunday after the Octave of Pentecost (cf. Pope 1968 [no. 17]: 575–78, and his discussion on 563–65). 16c glosses occur on ff. 20r, 21r.]

6. ff. 22r/1–32r/15 (ÆCHom II, 5): **DOMINICA IN SEPTUAGESIMA. | ‘Drihten sæde þis bigspell. his leorning|cnihtum þus cweðende. Simile est regnu(m) | caeloru(m) homini patrifamilias’;** ends: ‘on þa(m) we hi(m) singað | ecelice alleluia buton ælcon geswince. | AMEN’ (coll. Godden 1979: 41–51 [no. 5]; cf. Thorpe 2.72).

[Note: There are contemporaneous interlinear OE glosses and additions in a small Anglo-Saxon hand, as well as 16c marginalia. On f. 29v/13 in Greek (16c): ‘πιστις του | δαβιδ | τον θεον | ιδιοποιετα[ς].’]

7. ff. 32r/15–39r/19 (ÆCHom II, 6): **DOMINICA IN SEXAGESIMA. | ‘Cum turba plurima . . . (line 19) On su(m)re | tide þa þa micel me-niu samod cóm to þa(m) || hælende’;** ends: ‘on ealra worulda woruld. | Amen’ (coll. Godden 1979: 52–59 [no. 6]; as Thorpe 2.88).

[Note: Contemporary glosses and additions.]

8. ff. 39r/18 47r/16 (ÆCHom I, 10): **DOMINICA IN QUINQUAGESIMA.** | 'ASumpsit ie(su)s duodecim discipulos suos. | et reliqua. Hær is gerædd on þisum god|spelle'; ends: 'se þe leofað 7 rixað á butan énde. Amen' (coll. Clemoes 1979: 258–65 [no. 10]; as Thorpe 1.152).
9. ff. 47r/18–55v/9 (ÆELS [Ash Wed.]): **FERIA .IIII. IN CAPITE IEIUNII.** | 'On þissere wucan on wodnesdæg swa | swa ge sylfe witon is caput ie-iunii'; ends: '7 eow gebyrað þ(æt) ge beon gescrifene | on þysre wucan. oððe huru on þære oðre' (coll. Skeat 1.260–83).
- [Note: On f. 47v deleted at the top: 'ergo dies nobiscum sit dies refectionis non jejunii, necesse est | notemur, hoc de ritu sabbatum accipere']
10. ff. 55v/10–64v/19 (ÆCHom I, 11): **DOMINICA .I. IN QUADRAGESIMA.** | 'Ductus est ie(su)s in desertu(m) a sp(irit)u. Et reliqua. | Ic wolde eow trahtnian þis godspell'; ends: 'se ðe leofað 7 | rixað á butan ende. on écnysse. we cwe-|ðað. Amen' (coll. Clemoes 1997: 266–74 [no. 11]; as Thorpe 1.166).
11. ff. 64v/20–71r/11 (ÆCHom II, 7): **ALIA PARABOLA IN EADEM DIE.** || 'Men þa leofostan eow eallum is cuð þ(æt) þes | gearlica ymbryne ús gebringð efne | nu þa clánan tíð lengtenlices fæstenes'; ends: 'Mid þa(m) | hi libbað 7 rixiað on lichaman 7 on sawle. | on ealra worulda woruld. AMEN' (coll. Godden 1979: 60–66 [no. 7]; as Thorpe 2.98; see Willard 1950: 10 for a reduced facsimile of part of f. 70r).
12. ff. 71r/12–75v/12 (ÆCHom II, 8): **DOMINICA .II. IN QUADRAGESIMA.** | 'Egressus inde ie(su)s secessit in partes | tyri & sidónis. & reliqua. Drihten hælend | þreade mid wordu(m) þæra iudeiscra þwyr|nysse'; ends: '7 syððan æt hyra halgu(m) | byrgenu(m). þam si wuldor 7 wurðmynt | á on ecnysse. Amen' (coll. Godden 1979: 67–71 [no. 8]; as Thorpe 2.110).
13. ff. 75v/13–83r/19 (ÆHom 4): **DOMINICA .III. IN QUADRAGESIMA.** | 'Erat ie(su)s eiciens demoniu(m). & reliqua | On þære mæran tide þe se mildhe|orta hælend wunode'; ends: 'ðæs ús geunne se ælmihtiga wealdend. | se þe á rixað on ecnysse. Amen' (coll. Pope 1967 [no. 4]: 264–85).
14. ff. 83r/20–89r/11 (ÆCHom I, 12): **DOMINICA .IIII. IN QUADRAGESIMA.** || 'Abiit ie(su)s trans mare galileae. Et reliqua. | Se hælend færde ofer ða galileiscan | sá'; ends: 'mid þa(m) | he leofað 7 rixað on ánnysse þæs halgan | gastes. á butan énde on écnysse. Amen' (coll. Clemoes 1997: 275–80 [no. 12]; as Thorpe 1.180).
15. ff. 89r/12 102r/8 (ÆCHom II, 12.1): **SERMO DE LEGE DEI IN MEDIA QUADRA|GE[S]SIMAE.** | 'Men þa leofostan. we rædað nu æt | godes þenungu(m) embe gesetnysse | þære ealdan . . . á'; ends: '7 þæs ecan

lifes myrhðe. | þa(m) si wuldor. 7 lóf. á to worulde. AMEN' (coll. Godden 1979: 110–20/373 (and see note, 120) [no. 12]; as Thorpe 2.188–212/9; for the ending (f. 102r/3–8) of this sermon in this manuscript, see Ker, *Cat.*, p. 32, item 13).

16. ff. 102r/9–109r/12 (ÆCHom II, 12.2): SECUNDUS SERMO. DE IO-SUE. | ET DE PUGNIS. EIUS. | 'Moyses 7 ááron. 7 þa yldestan ealdras | israhela þeode geendodon heora líf'; ends: 'þe he mannu(m) cydde fra(m) adames anginne. | oð þisne andweardan dæg. sy him wuldor | 7 lóf á to worulde. AMEN' (coll. Godden 1979: 121–26 [no. 12]; as Thorpe 2.212).

[Note: Occasional 16c interlinear glosses.]

17. ff. 109r/13–117v/14 (ÆLS Pr Moses): DE ORATIONE. MOYSI. | 'Æfter þam þe moyses se mæra heretoga | of egipta lánde mid his leode ferdé'; ends: 'þ(æt) he edlean under|fó on þam ecan life. mid þa(m) ælmihtigan | gode þe on ecnysse rixað. AMEN' (coll. Skeat 1.282–306).

18. ff. 117v/15–127v/5 (ÆCHom II, 13): DOMINICA. QUINTA. | 'Deos tld fra(m) þisum andweardum dæge oðða halgan easter tide'; ends: 'Sy him lof 7 wuldor his | ormætan eadmodnysse. on eallra worulda | woruld. AMEN' (coll. Godden 1979: 127–36 [no. 13]; as Thorpe 2.224). On f. 118r/14 after the word 'ealdorbisceopu(m)' (= Godden 127/14) is the title EUANGELIUM; 'Q' in the following word 'Quis' (John 8:46) is green.

[Note: F. 124 has been repaired with a piece of parchment.]

19. ff. 127v/6–139v/5 (ÆCHom II, 14): DOMINICA. DE PASSIONE. DOMINI. | 'Drihtnes þrowunge we wyllað gedafen|lice eow secgan'; ends: 'sy him á wuldor mid his | heofenlican fæder. 7 þam halgan gáste | on anre gedcundnysse. on ecere worulde. | AMEN' (coll. Godden 1979: 137–49 [no. 14]; as Thorpe 2.240); after the end of the homily there is an additional sentence (f. 139v/7–8): 'Ne mót nán mann secgan spell on þam | þrim swigdagum.'

[Note: On f. 132r there is a marginal notation from 13c/14c: 'No(ta) de n(eg)a[tione] | saluatoris:']

20. ff. 139v–148r/1 (ÆCHom I, 14): EUANGELIUM. | IN DIE. RAMIS . PALMARUM. | 'Cum adpropinquass& ie(su)s ierosolimis . . . (line 12) Cristes þrowung wæs gerædd nú beforan | ús'; ends: 'Se ðe leofað 7 rixað á butan ende on écnysse. Am(en).' (coll. Clemoes 1997: 290–98 [no. 14]; as Thorpe 1.206).

[Note: On f. 146rv there are marginalia from the 13c/14c and 16c. The hand and style of rubrication changes at f. 148r/1.]

21. ff. 148r/1–156v/16 (ÆCHom I, 15): **DIE DOM(INI)C(A) PASCHAE.** | ‘OFT GE GEHYRDON | EMBE ÐÆS HÆLENDES | æriste’; ends: ‘7 rix-að mid þam | ælmihtigan fæder. 7 þam halgan | gaste. nú 7 on ecnysse. AMEN’ (coll. Clemoes 1997: 299–306 [no. 15]; as Thorpe 1.220).

[Note: On f. 148v/6 there is the title and tag EUUANGELIUM. | ‘MARIAM MAGDALENE | ET MARIA IACOBI’ (cf. Mark 16:1) with the initial ‘M’ in red, and the rest of the word in red and brown alternately. On ff. 148 149r, capitals have been incidentally touched with red.]

22. ff. 156v/17 170v/20 (ÆCHom II, 15): **SERMO DE SACRIFICIO IN DIE PASCHAE.** | ‘MEN ÞA LEOFOSTAN | gelome eow is gesæd. embe | ures hælendes æriste’; ends: ‘Sy him wuldor | 7 lof þære weldæde. on ealra worulda | woruld. AMEN’ (coll. Godden 1979: 150–60 [no. 15]; as Thorpe 2.262).

[Note: On f. 156v ‘IX.’ is written in an early hand (Ker, *Cat.*, p. 33). In the upper margin of f. 156v, in a 16c hand: ‘Hæc homilia sic inserta in medio libri impressa est in qua ~ | Videre licet Saxones palam docuisse nec naturalé presentia Corporis | Cristi in cena, nec aliquá esse transubstantiationé cu(m) aliis | quibusda(m) rebus notandis.’ and in another hand ‘vide Serm. Cathol. p. 354. Fox vol. 2. p. 450.’ After f. 156, one unnumbered paper leaf is inserted, an open printed sheet showing four pages of Matthew Parker’s *A Testimonie of Antiquitie*: ff. C.iii verso, A.v recto, C.vi verso, A.iii recto, containing part of ÆCHom II, 15, = f. 156v/17–157r/10, 157v/16–158r/10. The difference in spelling, notably þ/ð and u/v, in quire numbers and in the distribution of text together with the absence of page numbers and headers on these pages as compared to the corresponding pages in the copy in King’s College, Cambridge (shelfmark C.66.46) suggest that these pages represent an earlier state of printing. At the bottom of f. 165r, a 16c hand wrote ‘vide. pag: 296. | Inc. 20. leofan .x | dere worþe.’]

23. ff. 171r/1–175r/9 (ÆCHom II, 16): **Alius sermo die pasce** | ‘HIT IS SWIÐE GE|dafenlic þæt ge on þysum | drihtenlicum æriste’; ends: ‘Sy lof 7 wuldor á þam wel|willendum hælende. AMEN’ (coll. Godden 1979: 161–64/97 [no. 16]; as Thorpe 2.282).

[Note: In the margin of f. 171r, the homily is numbered ‘XII’ in an early hand (Ker, *Cat.*, p. 33).]

24. ff. 175r/10–180v/2 (ÆCHom II, 16): **Feria 4<sup>o</sup> in hebdomada pasce.** | ‘GELÓME.ÆTEOWDE | ure drihten hine sylfne his | leorningcnihtu(m) æft(er) his æriste’; ends: ‘7 góðum geearnungu(m) || to þam écan life becuman moton. | AMEN’ (coll. Godden 1979: 164/98–168 [no. 16]; as Thorpe 2.288).

[Note: In the margin of f. 175r the homily is numbered ‘XIII’ in an early hand.]

25. ff. 180v/3–187r/1 (ÆCHom I, 16): **Do(m)i(n)ca (prim)a post pasca.** | ‘CUM ESSET SERO | die illo una sabbatoru(m). Et rel(i)q(ua).

- | Æfter þæs hælendes | áriste wæron his discipuli belo|cene on anum huse'; ends: 'wunigende | on broðorlicre lufe. mid gode || á on écnysse. AMEN' (coll. Clemoes 1997: 307–12 [no. 16]; as Thorpe 1.230).
26. ff. 187r/2–202r/10 (ÆCHom I, 17; ÆCHom I, 17 [App.]): DOM(INI)C(A) .II. POST OCT(ABAS) PASCHAE. | 'EGO SUM PASTOR | bonus . . . (line 6) Ðis godspell þe nú geræd wæs. cwyð | þ(æt) se hælend cwæde be him sylfum. | ic eom gód hyrde'; ends: 'Ðam sý wuldor 7 lof on ealra wo|rulda woruld a butan ende. AMEN' (coll. Clemoes 1997: 313–16 [no. 17]; 535–42 [App. B3]).
- [Note: The text from f. 190r/10 'Ge magon gehyran | on þære halgan láré' to the end does not occur in the majority of manuscripts, but is to be found in MSS N (BL Cotton Faustina A. ix [192]), O (CCCC 188 [37]), Q (CCCC 302 [48]), U (Cambridge, Trinity College B. 15.34 [80]).]
27. ff. 202r/11–207v/5 (ÆHom 7): DOMINICA III. P(OST) OCT(ABAS) PASCHAE. | 'Uado ad eum qui me misit. | MANEGA GODSPEL | syndon gesette to mæssan | of ðære langsum anspræce'; ends: 'of ðam fæder. 7 of ðam suna | him symle gemáne on ánre | mægen þrymnysse. á to worulde. | AMEN' (ed. Pope 1967 [no. 7]: 333–52).
28. ff. 207v/6–215v/5 (ÆHom 8): DOM(INI)C(A) .U. P(OST) OCTAB(AS) PASCHAE. | 'SUME MENN NYTON GEWISS | for heora nytenysse hwi | godspell is gecweden'; ends: 'þam is áfre | an wuldor. 7 án wurðmynt. AM(EN)' (ed. Pope 1967 [no. 8]: 353–71).
- [Note: On f. 208r/20 after 'þus tó' (= Pope 1967: 358/25) is the title EUUANGELIUM. The high-ranking initial 'A' (f. 208v/1) in the word immediately following (on the verso) is red.]
29. ff. 215v/6–228r/9 composite homily: SERMO IN LETANIA MAIORE. F(E)R(IA) .IIª. | 'LÆWEDE MEN BEHÓFIAÐ ÞÆT HIM | láréowas secgon þa godspellican láré'; ends: 'mid eallu(m) his halgum | wulderfullice leofað 7 rixað. | á butan ende. AMEN' (ed. Bazire and Cross 1982: 83–89).
- [Note: Godden (1975: 58–59) identifies the following components: f. 215v/6 LÆWEDE MEN ~ 18 'ealle béc' (as Godden 1979: 180 [no. 19], 2. 1–7); f. 216r/14 'on ðysu(m) þrym'~19 'myrhþe' (as Clemoes 1997: 317 [no. 18], ll. 1–5); 217r/9 'On ðysum ðrym'~15 'oð nón' (as Kotzor 1981: 2.80/12–82/1); 217v/8–227v10 (as Pope 1967 [no. 11]: 1:421/139–40/454).]
30. ff. 228r/9–238r/15 composite homily: F(E)R(IA) .IIIª. IN LETANIA MAIORE. | 'SE ÉADIGA APOSTOL IACOBUS | ús mánode on þam pistole'; ends: 'Se þe on écnysse | rixað on ealra worulda woruld | a butan ende. AMEN' (ed. Bazire and Cross 1982: 95–100).
- [Note: Godden (1975: 59–64) identifies the following: ff. 228r/11–229r/1 'SE ÉADIGA ~ 7 his gesið(a) u'm,' as an adapted translation from Alcuin's *Liber de*

*virtutibus et vitiis*, chap. 12 (PL 101.621); f. 229r/1 ‘Nis us’ ~ f. 231r/18 ‘drihtene sylfum’ (as Napier 1883: 149/14–31, 150/9–12, 150/21–152/6 [part of no. 30]); f. 231r/18 ‘Ne sceal’ ~ f. 231v/1 ‘gehyre seggan’ (as Napier 1883: 306/15–17); f. 233r/3 ‘Ac uton’ ~ 8 ‘bið gehealden’ (as Godden 1979: 188/268–70 [no. 19]); f. 233r/8 ‘Nu byð’ ~ 19 ‘selost mage’ (as Skeat 1.270/122–27, 135–37); f. 233v/1 ‘Eft he cwyð’ ~ 236r/16 ‘unrihtwisnyse’ (as Clemoes 1997: 203/136–205, 191); f. 235v/8 ‘þeah se mann ~ 15 ‘for gode’ (as Clemoes 1997: 481/158–62 [no. 35]); f. 236r/16 ‘Se mildheorta’ ~ 236v/12 ‘her onliffe’ (as Skeat [no. 12] 1.272/145–48, 152–53; 280/268–72); f. 236v/12 ‘Ne sceal’ ~ 17 ‘dædu(m)’ (as Skeat [no. 13] 1.290/116–19); f. 236v/20 ‘Drihten cw(æð)’ ~ f. 237r/16 ‘to helle’ (as Godden 1979 [no. 19]: 186/189–91, 204–11); f. 237r/16 ‘Hit is gerædd’ ~ 18 ‘farað’ (as Godden 1979 [no. 19]: 187/244–45); f. 237v/8 ‘Eaduig byð’ ~ 11 ‘on yfele’ (as Clemoes 1997 no. 37): 414/129–30); f. 237v/15 ‘forðam þe’ ~ f. 238r/13 ‘Amen’ (as Godden 1979 [no. 39]: 333/207–334/219).]

31a. f. 238r/16–238v/14 (ÆCHom I, 18, partial): **FERIA. QUARTA.** | **ÞAS DAGAS. SYND GEHATENE LAETA**|niae. þæt synd gebeddagas . . . gehwær | on geleaffulre gelapunge’ (coll. Clemoes 1997: 317/1–11 [no. 18]; as Thorpe 1.244/1–22). This homily is continued on f. 290r.

32. ff. 238v/15–246r/11 (ÆCHom II, 22): **EUUANG(E)L(IUM) IN UIGILIA. ASCENS(IONIS) D(OMI)N(I).** | **IOHANNES SE GODSPELLERE AWRÁT** | on þisum dægðerlicum godspelle | hu se hælend fúndiende of ðissere | worulde’; ends: ‘Se þe leofað 7 rixað | mid fæder 7 þam halgan gáste. | á on écnysse. AMEN’ (coll. Godden 1979: 206–12 [no. 22]; as Thorpe 2.360).

33. ff. 246r/12–257v/2 (ÆCHom I, 21): **IN ASCENSIONE DOMINI.** | **PRimum quidem sermonem | feci. Et reliqua.** | **LUCAS SE GODSPELLERE ÚS** | manode on þisse pistol rædinge’; ends: ‘Se ðe leofað 7 rixað mid þam || ælmihtigan fæder. 7 þam halgan | gáste. á on écnysse. Amen’ (coll. Clemoes 1997: 345–53 [no. 21]; as Thorpe 1.294).

34. ff. 257v/3–264r/20 (ÆHom 9): **DOMINICA. P(OST) ASCENSIONE(M) D(OMI)NI.** | ‘Cum aute(m) uenerit paraclit(us). Et rel(i)qua. | **SE HÆLEND HÉR ON LIFE MID** | his halgum apostolum’; ends: ‘Se ðe á rixað | on écnysse. AMEN’ (coll. Pope 1967 [no. 9]: 372–92).

[Note: A 16c gloss on f. 259r: ‘Vide Sax. hom: | Trin. col. pag. | 201. lin. 12’ = TCC B. 15. 34 [80].]

35. ff. 264v/1–276r/9 (ÆCHom II, 22): **IN DIE S(AN)C(T)O PENTECOSTEN.** | **FRAM ÞAM** | halgan easterlican dæge synd | getealde fiftig daga to þysum dæge’; ends: ‘Se þe leofað 7 rixað. á butan ende. | AMEN’ (coll. Clemoes 1997: 354–64 [no. 22]; as Thorpe 1.310).

[Note: A 16c gloss, ‘Act. 3. 41’; on f. 275r.]

36. ff. 276r/10–282v/7 (ÆHom 10): **DOMINICA. PENTECOSTEN.** | ‘Si quis diligit me. et reliqua. | **IOHANNES SE GODSPELLERE. ÞE ÐIS**



| godspell awrát ræde þæt se hælend | hér on þisum life on sumne sál  
| spræce; ends: 'þam sy | á wuldor mid þam halgan gáste. on | ecnysse.  
AMEN' (ed. Pope 1967 [no. 10]: 393–406).

37. ff. 282v/8–289v/20 (ÆHom 12): DOMINICA .Iª. POST PENTECOS-  
TEN. | 'Erat homo ex phariseis eis. Et reliq(ua). | SUM PHARISEISC  
MANN WÆS GE|háten nichodémus'; ends: '7 þam halgan gáste on  
ánre | godcundnysse. we cweðað. AMEN' (coll. Pope 1967 [no. 12]:  
476–91).

31b. ff. 290r/1–299r/4 (ÆCHom I, 18, partial): Ðis godspell gebyrað on  
þære gang|wucan. FERIA .IIª. ET .IIIª. | 'GOD SPRÆC TO ANUM  
WITEGAN | se wæs ionas geháten'; ends: 'Se þe | leofað 7 rixað mid  
fæder. 7 mid | halgum gáste. á buton ende. AM(EN)' (coll. Clemoes  
1997: 317/14–318/39, 318/42–324 [no. 18]; as Thorpe 1.244/25–  
246/26, 246/29–258). The beginning of this homily, here omitted, ap-  
pears on f. 238r.

[Note: On f. 291r/14 is the title EUUANGEL(IU)M; the initial 'Q' in the following  
word 'Quis' (= Clemoes 1997: 318/44) is red.]

38. ff. 299r/5–303v/20, (304r–305v), 306rv, (307rv), 308rv, [309r–310r]  
(ÆCHom I, 19): DE DOMINICA ORATIONE. | 'SE HÆLEND CRIST  
SYÞPAN HE TO | þisum life cóm'; on f. 303v the original text ends:  
'Syle ús to dæg úrne' (= Clemoes 1997: 329/107); ff. 304–305 are 16c  
supply leaves, beg. and ending with catchwords: 'urne dæghwamlican  
hlaf ~ we ne abreoðon on ðære' (= Clemoes 1997: 329/107–330/151); f.  
306rv, original text continues, with trimmed outer letters supplied on a  
16c extension-slip: 'on þære fándunge ~ [but]on ælcere ládunge swiðe  
rihtlice' (= Clemoes 1997: 330/151–331/172); f. 307rv is a 16c supply  
leaf, with catchwords: 'rihtlice to deofles handa ~ belimpað to ðysum'  
(= Clemoes 1997: 331/172–332/194); f. 308rv, original text continues:  
'to þisum life. 7 mid þisum life'; ends imperf.: 'mannu(m) gelice (ne)  
[last word 16c]' (= Clemoes 332/194–333/215); f. 309rv+310r/1–9  
are 16c supply leaves, continuing homily to end: 'Ne cwyð na on ðam  
gebede ~ wo|ruld on ecnese. Amen' (as Clemoes 1997: 333/215–34 [no.  
19]; original OE text collated as shown above) [the rest of f. 310r and  
the verso are blank].

[Note: The original folios 304, 305, and 307 are wanting. At the end of f. 308v/20,  
a 16c hand added 'ne' (catchword), and, in the lower margin: 'dedit Mattheo  
Cantuar(ensis) 29º | decemb(ris) An(no) 1567º in camera stellata'; 'Fraunseus  
Comes Bedfordie | 1566'. The missing parts were supplied, in an imitation insular  
hand, on ff. 304–305; 307; 309–310r/9, presumably by someone from the circle of  
Archbishop Parker.]

- f. 311rv Leaf belonging to the same will as ff. 1, 3, and 6. + F. 312 (pp. 609–10 in the older pagination) has been displaced from after f. 311 to the end of the manuscript. The text of the document is foliated as ff. 311r and 312v. F. 311v is blank, but for ‘Hunc codicem cu(m) altero consimili reperit R. Ferrar | seruus Comitis Bedfordie in domo quondam cenobio | monachor(u)m de Tauestocke in Devonshire. A(nno) 1566.’ in a 16c hand. F. 312r contains part of the glossary on ff. 313–328, but this is not visible on the fiche.
- ff. 313–323r (added paper leaves) A 17c glossarial index to the contents of this manuscript, mostly in the hand of the Cambridge lecturer in “Antiquitates Britannicae et Saxonicae” and professor of Arabic, Abraham Wheelock: ‘Acetu(m) fuit vinu(m) Iudæorum; hinc acetu(m) τῶ Iesu exporriget: 257.’ Most of the lemmata are Latin words, followed by descriptions in Latin, and occasionally Greek, and a reference to the old page numbering in the manuscript. A minority of the lemmata are OE words, and there are also occasional references in modern English.
- ff. 323v–328v (added paper leaves) Second index, very sparsely filled with Latin and OE lemmata, for the letters A/B (f. 323v), C/D (f. 324r), E/F (f. 324v), G/H (f. 325r), I/L (f. 325v), M/N (f. 326r), O/P (f. 326v), Q/R (f. 327r), S/T (f. 324v). F. 328 is blank.
- f. 312 is displaced; see f. 311 above.

**PHOTO NOTES:** F. 4, a stub, not shown. F. 22r is darkened and not legible in either of two shots on the fiche; a supplementary fiche with enhanced images of this side is supplied. A stain has blurred some text on the opening ff. 270v–271r. Two images of openings ff. 29v–30r, 101v–102r, 127v–128r; paper leaf dorse + f. 157r, 236v–237r, 245v–246r, 249v–250r.

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136. The Hague, Koninklijke Bibliotheek 133 D 22  
Ælfric, "Catholic Homilies" I (fragments from three homilies)  
with 150. Copenhagen, Kongelige Biblioteket Acc. 1996/12  
152a. Copenhagen, Rigsarkivet Middelaldersamlingen  
Aftagne Frag. Nr. 637–698  
[Ker 118, Gneuss 830]

**HISTORY:** Nine strips of parchment cut from the leaves of an A-S manuscript dating from the first half of the 11c, containing Ælfric's "Catholic Homilies." The strips derive from three homilies which "only occur together elsewhere in the four complete copies of the first series" (Ker, *Cat.*, p. 155; cf. Ker nos. 15, 43, 220, 257). This copy is Clemoes' "f." On a paper wrapping it is written that Ph. L. van den Bergh, Archivist-General of the Netherlands, donated the strips to the Royal Library on 24 October 1861. Paleographical and codicological evidence has strongly favored the claim that a collection of 62 similar fragments from the Copenhagen State Archive, plus seven more recently noticed fragments from a single leaf now in the Royal Library, Copenhagen (Copenhagen, Rigsarkivet binding fragments 637–698 [152a], + Copenhagen, Kongelige Biblioteket Acc. 1996/12 [150], edited and published by Fausbøll 1986 + 1995), are from the same manuscript (Dumville 1989: 132–34). The Copenhagen Rigsarkiv fragments were taken from bindings of the collected papers of Peder Charisius, Danish resident minister in The Hague from 1651 to 1669. It is very likely that the Hague fragments were used by the same binder who bound the papers of Peder Charisius, presumably in 1657. The manuscript would therefore have been in The Hague in the 1650s. A few marginalia in the Copenhagen fragments, most likely dating from the 17c, indicate that before they were made into binding strips they had been in the possession of an antiquarian. For further information on these fragments and their context consult the descriptions of 150 and 152a.

**CODICOLOGICAL DESCRIPTION:** The nine strips have presumably been cut from a quire of eight leaves, or four conjugate pairs: strips 1: 133 × 26 mm. and 2: 133 × 25 mm., cut horizontally from leaf I; strips 3: 125 × 27 mm., 4: 127 × 28 mm., and 5: 119 × 25 mm., cut vertically from leaf II; strips 6: 117 × 20 mm., 7: 119 × 23 mm., and 8: 103 × 24 mm., cut vertically from leaf VII, and strip 9: 126 × 26 mm, cut vertically from leaf VIII. Leaf I formed one conjugate pair with leaf VIII; leaf II formed one conjugate pair with leaf VII (reconstructions based on Clemoes [1997: 57]). The upper margin of the quire measures 20 mm. and the lower margin 35 mm. The left margin, visible on strips 1v, and 2v, measures 23 mm., and the right margin, visible on strips 1r, and 2r, 25–30 mm. The written space measured approximately 215 × 145 mm., so that the height of the leaves was about 270 mm. The leaves contained 29 lines. Ruling is visible on leaf II verso and leaf VII recto, from which it can be inferred that the order of the two outer sheets was HF (Clemoes 1997: 57). Ff. 1v and 2v have glue stains and are slightly damaged. Strips 1 and 2, 6 and 7 are now joined, and all are sealed in melinex wrappers.

#### CONTENTS:

Leaf I (strips 1–2). The greater part of 8 lines remains on each side:

Recto: from Homily 27 on the Nativity of St. Paul (*ÆCHom* I, 27): ‘[witeg] an cnapa giezi mid gytsunge undercropsen . . . Se witega hine befran’ (coll. Clemoes 1997: 408/236–42, as Thorpe 1.400/16–23);

Verso: from Homily 28, the Gospel text for the eleventh Sunday after Pentecost (*ÆCHom* I, 28: ‘healf genyrwiað 7 to eorðan ‘ð[e]’ astreccað . . . sc`e`aðan (..) scræfe. Ð[a]’) (coll. Clemoes 1997: 410/9–15 [this section is not in Thorpe]).

Leaf II (strips 3–5) from Homily 28, “Dominica undecima post pentecosten” (*ÆCHom* I, 28); about half of each of 14 lines remains on each side:

Recto: (top half of first line trimmed) ‘cwearter[ne] 7 hi wurd[on þa u]tan | ybmse[ttē mid ro]maniscum [here sw]a lange . . . we on þy[sum halga]n godspelle [ealle þa] scam’ (coll. Clemoes 1997: 411/41–50; as Thorpe 1.402/33–404/8);

Verso: (from the second line) ‘[for]þan þe þu ne o[ncneowe] . . . [on] woruld’ (coll. Clemoes 1997: 412/60–70; as Thorpe 1.404/19–30) [see “Photo Notes,” below].

Leaf VII (strips 6–8). From Homily 29, “IIII Idus Augusti Passio Sancti Laurentii” (*ÆCHom* I, 29); a few letters remaining in each of 28 lines on both sides:

Recto (strips 6 and 7 which are adjacent, left edge of text): ‘ure fæde[r] . . . martis’ (coll. Clemoes 1997: 418/10–419/20; as Thorpe 1.416/11–24); strip 8, ‘[mar]tig. . . gode’ (coll. Clemoes 1997: 419/21–30; as Thorpe 1.416/22–418/2);

Verso (strips 6 and 7, right edge of text): ‘[fæde]r on me? . . . [er]ce diacon’ (coll. Clemoes 1997: 419/31–42; as Thorpe 1.418/3–16); strip 8, ‘man[num] . . . geax[ode]’ (coll. Clemoes 1997: 419/41–420/50; as Thorpe 1.418/14–25) ~

Leaf VIII (strip 9) from the homily on St. Laurence, the greater part of a line remains on each side of this leaf, which follows continuously from leaf VII verso:

Recto: ‘[. . .] þrowunge, mid gastlicre sibbe 7 mid fot[[ðweale]’ (coll. Clemoes 1997: 420/51; as Thorpe 1.418/26);

Verso: ‘Sixtus þa soðlice underhnað swurdes e[cge . . .]’ (coll. Clemoes 1997: 420/72; as Thorpe 1.420/17).

**PHOTO NOTES:** The strips were kept loose in a folder. For the photograph, the nine strips were temporarily arranged on a single leaf: in the first shot (2×) appear all the rectos, in the second shot (2×) all the versos. The rectos are correctly aligned, but the verso of leaf II (strips 3–5) is misarranged in the photo and has been mislabeled by a library hand; 3v, 4v, 5v (as labeled), should be in the order 4, 3, 5, and 5 is set two lines too low; as it is confusing, a transcription of this part is given [entirely missing letters in italics], cf. Clemoes 1997: 412/60–70:

4	3	5
[top of line cut off]	‘. . .gelumpe.	ða ða he cwæð
forþan þe þu ne oncneowe	þone timan	þinre <i>geneo</i>
sunge. He geneosode þa	burhware.	ðurh <i>his</i>
mennisnyse. ac hi	næron his ge	myndige
naþor ne þurh lufe ne	þurh ege.	Be ðære
gymeleaste spræc <i>se witig[-]</i>	a mid ceo	rigend <i>re</i>
stemne þus cwepende.	storc 7 swea	lewe heol
don þone tyman heora	tocymes.	7 þis folc
ne oncneow godes dom.	Drihten cwæð	to ðære byr
ig gif ðu wistest hwæt	þe toward	is þonne
weope þu mid me. witod	lice on þysse	dæge þu
wunast on sybbe ac þa	towardan	wrace
sind nu bedyglod fram	þinu(m) eagum.	Seo burh
waru wære wuniende	on woruld	[rest of line blank].

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150. Copenhagen, Kongelige Biblioteket Acc. 1996/12  
Ælfric, "Catholic Homilies" (binding fragments)  
with 136. The Hague, Koninklijke Bibliotheek 133 D 22 and  
152a. Copenhagen, Rigsarkivet, Middelaldersamlingen  
Aftagne Frag. Nr. 637–698  
[Ker –, Gneuss 811.5]

**HISTORY:** Parts of seven binding strips from an A-S manuscript of the early 11c, containing small fragments of two homilies by Ælfric from the enlarged first series of "Catholic homilies" (the order is the same as in Cambridge, Corpus Christi College 188 [37], pp. 211–233). They were found in the Arnagnaean Institute by Morten Grønbech in the 1950s or 1960s, adhering to a discarded leather binding and restored and mounted by him (see The Arnagnaean Institute and Dictionary, *Bulletin* 20 [1996]: 14). This old binding of the 19c is a typical Kongelige Bibliotek binding of its time and bears its stamps. The book from which it came contained letters to the Danish diplomat Jonas Charisius (1571–1619). The significance of these fragments was realized when, in the 1980s, staff of the Rigsarkiv discovered fifty-six binding strips containing fragments of an Ælfric homiliary (now 152a as above) in the 17c bindings of numerous volumes of the collected diplomatic papers of Peder Charisius, Danish resident minister at The Hague, 1651–1659, and the son of the aforementioned Jonas; along with 136, similar fragments at The Hague, they are most likely from the same original A-S manuscript (Dumville 1989; Godden in Clemoes 1997: 59). The bits of the A-S manuscript received similar treatment in all three ensembles, reduced to oblong strips as spine-reinforcements, and all must have been utilized by the same Hague binder at about the same time (late 1650s). The Arnagnaean Institute returned the fragments to the Kongelige Bibliotek in 1996. It is not known exactly how the binding and fragments that belonged to the Kongelige Bibliotek in the 19c came to be in the Arnagnaean, but the volume was likely sent there for restoration in the mid-20c, as the rebound letters of J. Charisius are now in the KB.

**CODICOLOGICAL DESCRIPTION:** The seven fragments are small and irregularly shaped, with some tears, simply the adhering tag ends of four larger strips that once ran across the spine of the bound volume and which were left inside the end papers of the discarded volume. Six of the fragments contain writing in black ink; the recto (H) is clearer than the verso. The fragments were cut from one leaf; there were apparently 29 lines to the page, as in 152a.

The fragments are kept in a mylar case, sewn to paper guards about 164 mm. × 50 mm. They are listed here as they occur in the images and as numbered below in the “Contents”:

Fragment 7, a blank fragment, cut from an inner lateral margin, hair recto, ca. 42 mm. × 17/23 mm., showing part of the central crease and seven prickmarks 6 mm. apart.

Fragment 6, hair recto, 10 mm. × 35 mm., six lines of writing in black ink, 6 mm. between lines.

Fragment 1, an irregular piece, hair recto, 32/25/14 × 35/38, top line blank, five lines of writing, the third containing a title in faded red, text in black ink. Writing on the verso is faint.

Fragment 2, the outer edge of fragment 1, 10 mm. × 30 mm., containing part of the top line on each side.

Fragments 3/4/5, constituting contiguous pieces that show most of three long lines, the three fragments together about 93 mm. wide, and 3/4/5 about 12 mm., 14 mm., 20 mm. high, respectively.

[Note: The original disposition of the strips is illustrated by a diagram at the end of the film.]

**CONTENTS:** Fragments of two sermons by Ælfric (fragments transcribed by Fausbøll 1995):

Recto (hair):

Fragments 1/2, parts of five lines: “In die sancto Pentecosten” (= conclusion of ÆCHom I, 22) ‘[æ]lmihtiga we(a)lde(n)d hym s[ende ða seofonfe]aldan gif[e his gastes.] se ðe leofað [7 rixað a butan ende. Amen.]’ (as Clemons 1997: no. 22, 364/254–56); followed immediately by “Sermo ad populum in octauis Pentecosten dicendus” (ÆHom 11) : [Sermo ad p]opulu(m) i(n) [octauis pentecosten dicendus] ‘[We wyllað e]ow secga[n sume swutelunge nu be þam halgum tidum ðe we h]ealdað’ (as Pope 1967 [no. 11]: 415, heading and lines 1–2)

Fragments 3/4/5, continuing, after a gap of five lines, most of three lines: ‘[of þam halgan mædene maria gehaten seo ðe ana is ægþer ge mæden

ge] modor. On ða twelftan dæge þ[ære] . . . þe criste lac brohton' (as Pope 1967: 416/10–14)

Fragment 6, continuing, after a gap of one line, parts of five lines: '[iordane] o[n ðam ylcan dæge] . . . [halige mæden his modor m]aria' (as Pope 1967: 416/16–22)

Verso (flesh):

Fragments 2/1, *ÆHom* 11 continuing, parts of 5 lines, after a gap of eight lines: 'lengtene o[n halgum rædingum þæs hæl]wendes þrowu[nge] . . . [on þam] e[asterdæge]' (as Pope 1967: 416/34–417/40)

[Note: Fausbøll 1995 reports that the "g" of 'lengtene' is illegible, but its top is clearly visible, next to the similarly shaped "t."]

Fragments 5/4/3 continuing, after a gap of five lines, most of three lines: '[ylcan lichaman ðe he of deaðe arærde ætforan] . . . [d]on on life. 7 we eac wurðiað wurð[lice] . . . [agen]u(m) upstige [. . .]' (as Pope 1967: 417/48–53)

Fragment 6, continuing, after a gap of one line, parts of 6 lines: [mid mæ]r-[licum] . . . [t]o ðær[e godspellican bodunge]' (as Pope 1967: 417/55–62).

PHOTO NOTES: The images show (1) front cover and spine of old binding; (2) inside of cover and spine; (3) back cover; (4) sketch of disposition of the fragments in the old binding; (5) general impression of fragments in situ as permanently mounted; (6) dismounted, from top, blank, 6 recto, 1 and 2 recto; (7) the same, verso; (8) 3/4/5 recto; (9) the same, verso.

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152a. Copenhagen, Rigsarkivet,  
Middelaldersamlingen Aftagne Frag. Nr. 637–698  
Ælfric, “Catholic Homilies” (binding fragments)  
with 135. The Hague, Koninklijke Bibliotheek 133 D 22 and  
150. Copenhagen, Kongelige Biblioteket Acc. 1996/12  
[Ker –, Gneuss 816.6; Blockley 424]

**HISTORY:** Binding strips cut from an early 11c OE homiliary, consisting of fragments from three separate quires of a manuscript containing homilies from Ælfric’s first series of “Catholic Homilies”. Item 4 is textually close to Oxford, Bodleian, Hatton 116 [386], s. xii<sup>1</sup>, prov. Worcester (Godden 1988: 530). The total of 62 fragments are neatly-cut oblong strips, some cut horizontally across the page, some cut vertically, used to reinforce the spines of volumes of papers of Peder Charisius, Danish resident minister at The Hague 1651–1659; these volumes “are believed to have been bound at The Hague (in about 1657)” (Fausbøll 1986: 9, but the latest papers are dated 1659) and therefore, despite Fausbøll’s doubts that they were from the same original manuscript, they are generally connected with the Hague Ælfric fragments [135]. Occasional marginal additions and corrections in an early modern hand, sometimes imitating insular letter-forms, suggest that the manuscript was in use by an antiquarian as late as the 17c; several fragments have 17c Dutch writing in blank spaces. The strips were discovered in 1980 by Michael H. Gelting of the Rigsarkiv staff (Keeper of Manuscripts 1981–1990) and published with facsimiles by Else Fausbøll in 1986. They are now boxed as a set of thirteen folders, corresponding to the volumes of Charisius’ papers from which they were abstracted, and arranged in slip-holders in each folder according to their former positions on the respective spines. These fragments are undoubtedly from the same original manuscript as scraps from a Hague binding subsequently found in the Arnamagnæan Institute (now Copenhagen, Kongelige Biblioteket Acc 1996/12 [150]).

**CODICOLOGICAL DESCRIPTION:** Fifty-four of the binding strips contain fragments of texts of Ælfric's first series of "Catholic Homilies." An additional strip contains letter fragments and another contains marginal prickings; there are traces in the bindings of three additional strips, now lost. The 56 strips (Aftagne Fragmenter Nr. 637-698) form part of twelve leaves, some almost complete as reconstructed, from three quires of eight (see "Collation"). Leaves ruled on hair side for 29 lines; f. 1 may have been ruled for 26. Prickings at outer edges, with two pairs of pricks in the upper and lower margins, providing double bounding lines. Arranged HFHF. Leaves originally measured (estimated) 233/246 × 167 mm. (see the note on Folder 13 below, concerning the virtually complete leaf f. 12 with fragment of the originally conjugate leaf f. 6). Written space measures ca. 188/193 × 116/119 mm. Leaves and their corresponding pressmarks are as follows: f. 1: 661, 662, 660, 663; f. 2: 645; f. 3: 637, 642, 641, 638, 640; f. 4: 646, 643, 647; f. 5: 639; f. 6: 664, 670, 658, 669a, 669b, 659, 657; f. 7: 692, 690, 697, 680, 685, 653, 695, 696; f. 8: 684, 656, 679, 652, 682; f. 9: 688, 687, 681, 655, 651, 683; f. 10: 686, 654, 648, 649, 676; f. 11: 675, 678, 677; f. 12: 691, 694, 698, 689, 693, 674. The additional two strips are numbered 644 and 671. Fausbøll (1986: 33) identifies three hands among the fragments, which she dates to the early (or at least first half of) 11c. Scribe 1 wrote f. 1, scribe 2 f. 8v/1-2 and 11-24, and scribe 3 ff. 2-12. She notes further that f. 1 differs both in overall size and measurement of writing grid in addition to displaying differences in script and punctuation, and so suggests that it is "likely that it belongs to a different manuscript" (12-13). Godden (in introduction to Clemoes 1997: 59), however, maintains that, despite the differences exhibited by f. 1, "it seems sensible to treat it as part of the same manuscript" and Dumville (1989: 133-34, a review of Fausbøll 1986) decides that the Rigsarkiv and Hague fragments at least come from the same scriptorium and "in the circumstances it would be very surprising if they did not all come from the same copy of Ælfric's work." For photos of the reconstructed leaves (the fragments presented fitted together like a jigsaw puzzle) and transcriptions, see Fausbøll 1986.

[Note: The film/fiche images show the fragments as they are kept in folders in a box marked "Middelaldersamlingen Aftagne Fragmenter NR. 637-698." The individual items in each folder were taken from the spine of the volume as indicated below and given individual shelf-numbers (the accompanying diagrams [on the film] show the spine-positions). Photos of most of the old bindings before they were dismantled are kept in the box with the fragments and that of vol. 249 is reproduced as the frontispiece of Fausbøll's study. Given below for each item is the (manuscript) folio number of which it is a part as reconstructed by Fausbøll (blanks are indicated by a

dash), its shelf-number noting which side of the reconstructed leaf the shelf-number is on, its dimensions, and general comments. Height is given first, then width.]

**Folder 1** (= Charisius vol. 195, "Holland / P. Charisius / M. Raschs Relationer" 1651–1652):

f. 3rv	637(v)	31 mm. × 60/42 mm.	H recto, brown, stiff from glue, verso shiny, distance between lines 8 mm.; no signs of scoring; outer third of lines 1–5; a note in 16c hand beg. 'Hoc [...]' in margin of verso.
	642(v)	37 mm. × 78 mm.	lines 6–11, outer half;
	641(v)	20 mm. × 78 mm.	(rotated in photo) lines 12–14, outer half;
	638(v)	17/14 mm. × 84 mm.	lines 15–16, outer half;
	640 (r)	33 mm. × 70.81 mm.	lines 17–21, outer half.
f. 5rv	639 (r)	21 mm. × 79 mm.	H recto? (rotated in photo), inner third of 4 lines.

**Folder 2** (= Charisius vol. 196, "Holland / P. Charisius / M. Raschs Relationer" 1653–1654):

f. 2rv	645(v)	25/28 mm. × 105 mm.	F recto; stiff, both sides scraped, recto is lighter and shinier; most of 5 lines, outer edge gone.
f. 4rv	646(v)	96 mm. × 27 mm.	F recto; follicles visible on verso, no signs of scoring, inner edge of lines 1–12;
	643(r)	96 mm. × 30/27 mm.	lines 1–12, adjacent to 646;
	647(v)	21 mm. × 98 mm.	outer part of top line (rotated in photo).
—	644	93 mm. × 13/8 mm.	blank from a margin, shows similar follicles to those on f. 4v.

**Folder 3** (= Charisius vol. 204, "P. Charisius Acta Publica / Berdninger Ara Haag" Sept. 1652–1659):

f. 10rv	648(r)	36/32 mm. × 150 mm.	F recto, low H/F contrast, prickings on outer margin, no visible ruling;
	649(r)	34 mm. × 149 mm.	648, 649 (rotated) = lines 9–18 of leaf; see Folders 4, 7, 12.
f. 8rv	650(v)	39/35 mm. × 150 mm.	F recto; lines 28–29 and outer margin; see Folders 4, 10, 11.
f. 9rv	651(r)	40 mm. × 142 mm.	F recto, scoring visible; lines 21–26; see Folders 4, 10, 11.

**Folder 4** (= Charisius vol. 225, "P. Charisius Acta Publica / Hollandiske Relationer" 1654-1656, "fra Sverige" July 1654-1655, "fra Danmark" Sept. 1654-56):

- f. 8rv 652(v) 155 mm. × 140 mm. F recto, outer edge, lines 1-20, pricking visible; 16c/17c marginal notation 'Dionisius' on recto;
- 656(v) 151 mm. × 40 mm. inner-center part of lines 1-20; see Folders 3, 10, 11.
- f. 7rv 653(v) 120 mm. × 33 mm. inner-center, lines 17-29; bottom margin is 34 mm.; low H/F contrast; see Folders 10, 11, 12, 13.
- f. 10rv 654(v) 32 mm. × 150/144 mm. F recto; lines 3-7; 'ymbryn(e)' in 16c/17c hand added in margin of recto; see Folders 3, 9, 11.
- f. 9rv 655(r) 151 mm. × 39 mm. F recto; outer margin w/text of lines 1-20; pricking visible; top margin 22 mm.; see Folders 10, 11.

**Folder 5** (= Charisius vol. 228, "Holland"):

- f. 6rv 657(r) 33/35 mm. × 112 mm. H recto; stiff, veiny; outer three-quarters of lines 28-29; this leaf was contiguous with f. 12 (see note to Folder 13);
- 658(v) 37 mm. × 116 mm. (verso rotated in photo) lines 12-16, less inner edge; OE interlinear gloss 'halegan' on recto;
- 659(r) 36 mm. × 110 mm. outer three-quarters of lines 23-27; see Folders 6, 7, 8.

**Folder 6** (= Charisius vol. 229, "Holland"):

- f. 1rv 661(r) 24 mm. × 163 mm. (recto rotated in photo) F recto; low H/F contrast; line 1 of text, top margin 20 mm.; strips almost full width of page, pricking visible; this folio has a different hand from rest (Fausbøll 1986: 11); lines of writing 112 mm. across, 6 mm. between lines, letters about 2 mm. high;
- 662(v) 22 mm. × 166 mm. lines 2-4;
- 660(r) 42 mm. × 166 mm. lines 5-11; interl. corr. on recto: 'mid miclu(m) ofste'; on verso: 'ær þam';
- 663(v) 37 mm. × 163 mm. (rotated in photo) lines 12-17; interl. corr. on verso: 'min heafod adune 7 astreccað'.

**Folder 7** (= Charisius vol. 235, "P. Charisius Acta Publica / Engliske" 1654 [Aug.–Dec.])

f. 6rv 664(v) 41 mm. × 152 mm. H recto; lines 1–4; burn damage at top;

f. 6rv 669a/b(v) 65/78 mm. × 39 mm.

60 mm. × 39 mm.

Lines 17–22; item 669 is burnt in the middle and is now two pieces (recto fragments are placed head-to-tail in photo). The fire damage to 664 and 669 occurred to the bound book, as the fragments of this folio from other Charisius volumes are unburnt; see Folders 5 and 8.

——— 665–668

Strips of similar size and membrane but blank, with 17c Dutch writing on both sides.

**Folder 8** (= Charisius vol. 236, "P. Charisius Acta Publica / Engliske" Dec. 1654 [–1659?])

f. 6rv 670(r) 35/37 mm. × 150 mm. H recto; lines 5–10; see Folders 5 and 7.

——— 671 30 mm. × 145 mm.

Blank except for descenders of bottom line; bottom margin 28 mm.

——— 672–673

Strips of similar size and membrane but blank, with 17c Dutch writing on both sides.

f. 12rv 674(r) 157mm. × 45 mm.

Shows outer margin (about 36 mm., 10 from pricks), lines 12–29 of text; see Folders 12 and 13.

**Folder 9** (= Charisius vol. 243, "P. Charisius Acta Publica / Polske, Danzig-ske, Brandenburgske" 1654–1656)

f. 11rv 675(r) 40 mm. × 159 mm.

(rotated in photo) Thin and crisp, no H/F contrast, glue at outer edge; lines 1–3;

678(r) 40 mm. × 157 mm.

lines 4–10; H recto? early modern writing in greasy pencil, both margins, probably added after manuscript was cut down;

677(r) 45 mm. × 155 mm.

lines 17–24.

f. 10rv 676(v) 37 mm. × 151 mm.

Thick and stiff; lines 19–24; see Folders 3, 4, 11.



**Folder 10** (= Charisius vol. 246, "P. Charisius Acta Publica / Berdninger fra div. hollandske / Agenter" 1654-1655 [Feb.])

- f. 8rv 679(r) 37/38 mm. × 145 mm. H recto; lines 1-20, center-outer part of text block, less edge;  
682(r) 148 mm. × 40/43 mm. (rotated in photo) lines 21-27; see Folders 3, 4, 11.
- f. 7rv 680(r) 121 mm. × 34 mm. Thin membrane, low H/F contrast; outer edge and margin with text of lines 1-16; marginal Latin gloss on recto, 'ego au(tem) i(n) iustitia t[. . .]'; of late 12c; see Folders 4, 11, 12, 13.
- f. 9rv 681(v) 144 mm. × 38 mm. F recto, verso rubbed; lines 1-20, center-outer part of text block;  
683(v) 39 mm. × 145 mm. lines 27-29, across page, text area width 112 mm., scoring visible; small burn on bottom margin; see Folders 3, 4, 11.

**Folder 11** (= Charisius vol. 247, "P. Charisius Acta Publica / Berdninger fra div. hollandske / Agenter" 1655 [Jan.-Dec.])

- f. 8rv 684(r) 148 mm. × 37/41 mm. H recto; lines 1-20 inner portion of text block; skinning on lower margin of recto; see Folders 3, 4, 10.
- f. 7rv 685(r) 118 mm. × 34/35 mm. low H/F contrast; lines 17-29, inner portion of text block; see Folders 4, 12, 13.
- f. 10rv 686(r) 30 mm. × 150 mm. H recto; lines 1-2; see Folders 3, 4, 9.
- f. 9rv 687(v) 152 mm. × 40 mm. F recto; lines 1-20, inner-center part of text block;  
688(v) 149 mm. × 41/37 mm. lines 1-20, inner portion of text block; see Folders 3, 4, 10.

**Folder 12** (= Charisius vol. 248, "P. Charisius Acta Publica / Berdninger fra div. hollandske / Agenter" 1655 [Dec.]-1656)

- f. 7rv 690(v) 112 mm. × 40 mm. low H/F contrast; lines 1-16, inner-center of text block;  
692(v) 120 mm. × 46 mm. lines 1-16, inner edge of text block; original sewing-holes visible in crease; see Folders 11 and 13.
- f. 12rv 691(v) 39/44 × 132 mm. Conjugate to f. 6; F recto; lines 1-4, across text except outer edge;  
689(v) 47 mm. × 132 mm. lines 20-27 across text except outer edge;  
693(v) 50/54mm. × 126/132mm. lines 27-29 across text except outer edge; see Folders 8 and 13.

**Folder 13** (= Charisius vol. 249 “P. Charisius Acta Publica / Berdninger fra div. hollandiske / Agenter” 1656 [April–Oct.]

- |         |        |                     |                                                                     |
|---------|--------|---------------------|---------------------------------------------------------------------|
| f. 7rv  | 697(v) | 122 mm. × 40/42 mm. | low H/F contrast; lines 1–16, central-outer part of text block;     |
|         | 695(v) | 122 mm. × 39/40 mm. | lines 17–29, central-outer part of text block;                      |
|         | 696(r) | 121 mm. × 43 mm.    | lines 17–29 of outer edge of text block; see Folders 4, 10, 11, 12. |
| f. 12rv | 694(v) | 46 mm. × 127 mm.    | F recto; lines 6–12 across text except outer edge;                  |
|         | 698(v) | 46/47 mm. × 133 mm. | lines 13–19 across text except outer edge;                          |

F. 12 (see also Folders 8 and 12) is a virtually complete folio, showing the original central crease of the bifolium and bits of words from the contiguous leaf, which is f. 6 (text on offside of crease at f. 12r/18 [item 698] is as Clemoes 1967: 493/4 ‘7 gede’[‘fe,’ cf. 6v/18 ‘7 gede’; at f. 12r/24 [item 689] it is as Clemoes 493/203–4 ‘rest 7 lif gecore’[‘nra,’ cf. 6v/24 ‘rest. 7’; at f. 12r/27 [item 693] it is as Clemoes 493/207 ‘beoð eadige. þe heor’[‘a,’ cf. 6v/24 ‘beoð eadi’); f. 12 shows the top and bottom margins and all of lines 1–29 less the outer edges, consisting, from top, of horizontal strips 691, 694, 698, 689, 693, the outer edges of lines 12–29 being preserved on the vertical strip 674, page size 240 mm. × 160, text area 190 × 105/110.

**COLLATION:** I four strips comprising one leaf, flesh recto (f. 1); II ten strips comprising parts of four leaves (ff. 2–5) probably sheets 2, 4, 6, and 8; III<sup>8</sup> 40 strips comprising seven leaves of a quire wanting sheet 3 (ff. 6–12); 1 and 8 (ff. 6/12) were conjugate, perhaps also 2 and 7; arranged HFHF, but f. 9 appears to have F recto suggesting it was a reversed half-sheet. Two other strips are blank or nearly so.

**CONTENTS** (transcription with facing facsimile Fausbøll 1986; coll. as “f” Clemoes 1997):

Ælfric: from “Catholic Homilies” (First Series):

- f. 1 fragment of “Passio apostolorum Petri et Pauli” (ÆCHom I, 26) [items 661, 662, 660, 663]: [‘Se casere] wearð ða ablycged mid þysu(m) wordu(m) . . . þ(æt) ic swa hangie swa mi’ n’ drihten. He astah [. . .]’ (Clemones no. 26: 396/226–39; 397/245–59).

2. ff. 2-3 fragments of "Dominica XXI post Pentecosten" (*ÆCHom I*, 35): [f. 2, item 645] 'Nero se wælhreowa ca]sere het aho[n] petrum . . . 7 swa gehwilce man[. . .]'; [f. 3, items 637, 642, 641, 638, 640] '[f]or swiðlicu(m) smice tyrað . . . He þa færlice hrymde þus cweðe[nde . . .]' (Clemoes no. 35: 479/100-4, 480/125-29 [f. 2]; 482/193-483/212, 483/219-36 [f. 3]).
3. ff. 4-7 fragments of "Natale omnium sanctorum" (*ÆCHom I*, 36): [f. 4, items 646, 643, 647] 'se godspellere on his gastlicu(m) gesihðe awrat . . . endlicre gyddunge bodedo[n . . .]'; [f. 5, item 639] '[. . .] haten uita patru(m) . . . þ(æt) we þurh þingrædene [. . .]'; [f. 6, items 664, 670, 658, 669, 659, 657] 'Eadige beoð þa þe sind ofhingro[de] . . . forgyfennesse ealra synna se is geha[ten]' || [f. 7, items 692, 690, 697, 680, 685, 653, 695, 696] 'paraclitus. þ(æt) is frefriend . . . 7 ælc yfel ongean eow sprecð. leogende for [. . .]' (Clemoes no. 36: 486/7-17, 487/34-44 [f. 4]; 489/111-13, 490/137-40 [f. 5]; 491/158-493/258 [ff. 6-7]).
4. ff. 8-12 more-or-less continuous fragments of "Natale Sancti Clementis Martiris" (*ÆCHom I*, 37) [f. 8, items 684, 656, 679, 652, 682, 650] '[. . .] mid hospe heora godas ne gebysmerode . . . þe mid langsumere geniðerunge to marnan [*recte* marman]' || [f. 9, items 688, 687, 681, 655, 651, 683] 'stán gedelfe gesette wæron þe his to cymes . . . 7 gemetto`n` niwe þruh of marman' || [f. 10, items 686, 654, 648, 649, 676] 'stane on circan wisan gesceapene . . . 7 swa wolde eac þone gelyfedan [. . .]'; [f. 11, items 675, 678, 677] 'ne mihton hi gescildan wið minne þrym . . . 7 neadunga þone witegan'; [f. 12, items 691, 694, 698, 689, 693, 674] 'þa co(m) hi(m) to godes engel . . . On twa wisan alyst god his gecorenan' (Clemoes no. 37: 497/17-502/155 [ff. 8-10], 502/162-200, 503/175-80, 503/185-94, 503/199-504/205 [f. 11], 504/211-505/261 [f. 12]).

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†P.P./ A.N.D.

## 160. Lincoln Cathedral Library MS 182

Bede, "Homilies on the Gospels"

[Ker 124, Gneuss 274]

**HISTORY:** A late 10c or early 11c English manuscript. Its origin is disputed: Gneuss (no. 274), following Bishop (1967: 73–74), believes that it was written at Abingdon, a claim which is disputed by Dumville (1993: 58, n. 259; 1994: 185–86), while Marsden (1995: 381) mentions Canterbury as a place of origin. It contains Bede's homilies on the Gospels, written between 730 and 735, towards the end of his life, but before the "Historia ecclesiastica gentis Anglorum," since he writes in *HE* 5.24 that his two books of Homilies have already been completed. The manuscript was listed as "Bendam xlix omeliarum" in the 12c catalogue of the manuscripts of Lincoln Cathedral Library, and also occurs in a 15c catalogue of the same library (Ker, *Cat.*, p. 158; 1964: 115; cf. Woolley 1927: v–xiv). The warrant for including this manuscript in the series is that on f. 27v there is an OE scribble, 'geþafa nu', glossing 'Sine modo', perhaps because of the potential ambiguity of the Latin phrase. At least two folios have been removed from the front of the book: the first folio of quire I and a 13c table of contents which is now f. 1 of Lincoln Cathedral Library 184. According to Thomson (1989: 147–48), the table of contents was still part of this manuscript in the 17c, but had been removed by ca. 1833, as indicated by Richard Garvey's manuscript catalogue.

**CODICOLOGICAL DESCRIPTION:** Membrane. ii + 197 + i ([i–ii], 1–196, [iii]). The folios measure 324 × 241 mm., written space 235 × 158 mm., ruled for 28 long lines, written slightly above top-line. The written space is set off by double horizontal bounding lines formed by extending ll. 1, 2; 27, 28 into the margins. There are double vertical bounding lines, continuing into the upper margin and into the lower margin as far as the prickings. The gutters between the vertical bounding lines have been used on the right-hand side only for capital letters; on the left-hand side they regularly contain the ends of lines. Prickings are visible throughout; for the vertical

bounding lines they are always in the lower margins. The quires are regular (HFHF) (Bishop 1967:74). The imprint of the ruling is consistently on the hair side; for the prickings this is impossible to say.

The manuscript is written in English caroline minuscule (Ker, *Cat.*, p. 158). It has been designed as in two parts or “Books”, ff. 1–76r and ff. 76v–196r (see below). Bishop (1967: 75) distinguished the hands of ten different scribes, each of whom copied one or two portions of the manuscript. Bishop’s scribal division is as follows: his scribe i wrote quires I and II; ii wrote quires III–V, as well as XXVI; iii wrote VI–VII; iv wrote VIII–X; v and vi wrote XI–XIII; vii wrote XIV and XV; viii wrote XVI–XVIII as well as XXII–XXIV; ix wrote XIX–XXI; x wrote XXV. Thomson (1989: 147) distinguishes six hands: “(1) ff. 1–76v, 161–181v; (2) ff. 77–97v; (3) ff. 98–117v; (4) ff. 118–138v; (5) 139–160v; (6) ff. 182–189v.” It appears that the original, a manuscript presumably made in quinos, was shared out in portions to the scribes to be copied. The need to make the text end on the final folios of the quires explains the irregularity of the quires and the strung-out final lines on, e.g., ff. 56v and 97v, as well as the two extra lines on f. 117v. There are various hands making corrections and additions throughout the manuscript, including in what appears to be the hand of the main scribe. For example, f. 1r in upper margin: ‘ubi sollester [sic; *recte* sollerter] intuenda distinctio.’ One fairly large hand, e.g. on f. 6v/8 ‘exponit’ > ‘exposuit’; 16r/25 ‘multitudo’ > ‘multitudine’ occurs throughout the manuscript. In addition, there are smaller hands, e.g. on f. 10v/14 ‘quorum’ > ‘quarum’; 11r/17 ‘seruitutis tue’; 11r/20 ‘s(iue) alacriter’; 11v/2 ‘cogitationes’ > ‘cognitiones.’ From f. 39r/14 ‘ceteri’ onward there are corrections in a small hand showing an insular ‘r.’ Furthermore, there are a substantial number of miscellaneous additions of various length in the hand of the scribe of the main text: e.g. f. 74v/21 ‘hic deest’; f. 80v/20 ‘in celebratione.’ Here and there erasure has been used to make corrections.

The decoration differs markedly between Books 1 and 2. Book 1 contains simple initials in red, varying in height up to five lines. Headings are also in red. Lower-ranking capitals are simple, in the same ink as the main text, and have no coloring. Book 1 finishes on f. 76r with the text arranged in an inverted pyramid, followed by six lines of capital letters. F. 76v has ‘EXPLICIT | LIBER PRIMVS’ in a different style of monumental capitals. Book 2, starting from f. 77r, starts with an initial ‘I’ which is almost as high as the written space and is in red, yellow, and brown. The yellow is now faded. Similar-style initials, sometimes with foliage and vine scrolls, occur on f. 77v (red and brown), f. 100v, and, especially, f. 115r. Embellishments in the same style start to occur at the bottom of the pages from f. 99r

onward. The straightforward red initials also continue to occur, although they are sometimes less austere than the ones in Book 1 (cf. ff. 96v, 109r). Occasionally, lower-ranking capitals are touched with red, or yellow, e.g. on ff. 115v, 116v. The titles are in red, similar to the ones in Book 1. Thomson (1989: 147) states that none of the ornament is insular; instead, there is a Tours influence.

Throughout the manuscript there are *nota* signs in the margins (cf. f. 3v/19), sometimes to make cross-references. The margins also show a fair number of scratches, often just lines or crosses (ff. 13r, 15v, 16r, 23v, 24r; cf. f. 5v/6–15 the form of a star), but sometimes figurative. Thomson (1989: 146) notes divisions into lessons in various places.

Besides the two leaves removed from the front of the book, further physical damage to this manuscript has mainly occurred because the ruler pressed his stylus so hard that in a number of folios, e.g. ff. 1 and 64, cutting damage has come about because of the ruling. This has been repaired with the help of stitches in ff. 1, 9, 18, 28, 57, 64, 77, 108, 115, 163, 173, 177, 182, 183, 184, 188, and 189. In ff. 34, 42, 182, and 196 cuttings have been repaired by pasting pieces of paper on to the pages. The beginning of the manuscript, mainly ff. 1–10, shows stains by damp or water; the beginning also shows a considerable number of worm holes. On f. 157 there are a number of cuts resulting from vandalism.

The manuscript is kept in a scarlet morocco modern binding, in a very good state, reading on the spine: 'HOMILIES | BEDE | MS 182.' There is one old paper flyleaf ([i]) tipped in inside the front cover (Thomson 1989: 146). The age of this leaf shows from the brown rim and from four worm holes which do not match with the much larger number of worm holes in the first quire. There are traces of dry point ruling on this flyleaf, and on the verso side it reads in ink, 'Bedæ Homiliæ | Numero XLIX'; the hand is, presumably, 18c. Underneath there are two (19c) remarks in pencil: 'Mr H. Bradshaw the librarian of the University of Cambridge | considers this MS. to have been written early in the 11<sup>th</sup> (eleventh) | century | W'; 'H. Coxe, the librarian of the University of Oxford considers this MS. to have been written late in the 10th (tenth) | century | [.];' indicating that the manuscript was dated by both Henry Bradshaw (1831–1886) and Henry Coxe (1811–1881). The next flyleaf seems to be coeval with the binding. There is a similar flyleaf at the end. Between the board and the first flyleaf there is an envelope containing a small fragment of a manuscript. On the envelope is written: 'Ms/182/2; 'Portion of parchment covering blow-fly hole on f. 29.' The piece of parchment within, not much larger than a stamp, derives from a completely different manuscript (12/13c).

**COLLATION:** ii + 197 + i. I<sup>8</sup> wants 1, f. 7 bound in without the stub being visible (ff. 1–7); II<sup>12</sup> 2 canceled, stub visible after f. 8 (ff. 8–15, 15b–17); III–IV<sup>8</sup> (ff. 18–33); V<sup>6</sup> (ff. 34–39); VI<sup>8</sup> (ff. 40–47); VII<sup>10</sup> 6 canceled, stub visible before f. 53 (ff. 48–56); VIII–IX<sup>8</sup> (ff. 57–72); X<sup>4</sup> (ff. 73–76); XI–XII<sup>8</sup> (ff. 77–92); XIII<sup>6</sup> 2 canceled, stub after f. 93 (ff. 93–97); XIV–XV<sup>10</sup> (ff. 98–117); XVI–XVII<sup>8</sup> (ff. 118–133); XVIII<sup>6</sup> 2 canceled, stub after f. 134 (ff. 134–138); XIX–XX<sup>8</sup> (ff. 139–154); XXI<sup>6</sup> (ff. 155–180); XXII–XXIII<sup>8</sup> (ff. 161–176); XXIV<sup>6</sup> 2 canceled, stub after f. 177 (ff. 177–181); XXV<sup>8</sup> plus 1 after 8 (ff. 182–189); XXVI<sup>6</sup> (ff. 190–196).

## CONTENTS:

Bede's Homilies on the Gospels:

Book 1

[Note: This particular manuscript has been classified by Hurst (1955: XVIII) as one of the two *codices meliores* of classis II. It is MS L in the tradition of manuscripts of Bede's homilies, and closely related to MS M, Oxford, Merton College 177, dating from the end of the 12c, because both manuscripts lack Homilies I.17, 22, and 24. The old (13c) table of contents was abstracted sometime between the 17c and early 19c and is now f. 1 in Lincoln Cathedral MS 184 (see "Photo Notes").]

1. ff. 1r/1–4r/2 Homily I.1 "In adventu domini" (Mark 1:4–8), beg. imperfectly: '[. . .] in remissione(m) peccatoru(m). Ubi sollerter intuenda distinctio | uerboru(m)'; ends: 'Q(ui) uiuit & regnat cu(m) | patre i(n) unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(ni)a sec(u)la sec(u)l(or)-u(m) Amen' (coll. Hurst 1955: 1/4–6; PL 94.22–26).

[Note: On f. 1r/upper margin, a repetition of the text in line 1: 'ubi sollester [sic] intuenda distinctio.' Bottom right corner, in pencil: 'C 2.8.']

2. ff. 4r/3–7r/27 Homily I.2 "In adventu domini": LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) SEC(UN)D(UM) IOHANNE(M). | In ill(o)t(empore). (John 1:15–18) 'Iohannes testimoniu(m) . . . ipse narrauit.' | (beg.) 'REDEMPTORIS N(OST)RI P(RE)CURSOR TESTIMONIUM DE IPSO P(ER)|hibens'; ends: 'Cui(us) beneficiis & munerib(us) &(er)nis laus & gra(tia)ru(m) actio | in om(ni)a s(e)c(u)la s(e)c(u)lor(um) am(en)' (coll. Hurst 1955: 7–13; PL 94.26–31).

[Note: The hand of a corrector is visible on f. 6v/8 'expo' su 'it'; 16r/25 'multitud' 'ine'; 20r/21 'usq(ue)'. In the margin of f. 5v/6–15, a scratched star.]

3. ff. 7r/27–10r/16 Homily I.5 "In vigilia nativitatis domini": LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) SEC(UN)D(UM) MATHEU(M) || In illo temp(or)e). (Matt. 1:18–19) 'Cu(m) e(ss)& desponsata . . . uoluit occulte dimit(tere) ea(m) &c&(era)'. | (beg.) 'NATIUITATEM D(OMI)NI ET SALUATORIS N(OST)RI IE(S)U CHR(IST)I | qua &(er)n(us)



ante s(e)c(u)la d(e)i filius'; ends: 'Ie(su)s chr(istu)s d(omi)n(u)s n(oste)r q(ui) cu(m) patre & sp(iritu)u | s(an)c(t)o uiuit & regnat d(eu)s p(er)' (coll. Hurst 1955: 32–36; PL 94.31–34).

4. ff. 10r/16–12v/24 Homily I.7 "In nativitate domini": LEC(TIO) S(AN)C(T)I EUA(N)G(ELII) SEC(UNDUM) LUCAM. | In ill(o) t(em)p(o)r(e). (Luke 2:15) 'Pastores loquebant(ur) . . . ostendit nobis &c&(er)a' | OM(ELIA) EIU(S)D(EM) LEC(TIONIS) DICENDA IN NAT(IUI)T(ATE) D(OMI)NI | 'NATO IN BETHLEEM D(OMI)NO SALUATORE. SIC(UT) SACRA EUUAN|gelii'; ends: 'q(ui) uiuit & regnat cu(m) patre i(n) unitate | sp(iritu)s s(an)c(t)i p(er) om(ni)a s(e)c(u)la s(e)c(u)lor(um) Am(en)' (coll. Hurst 1955: 46–51; PL 94.34–38).

[Note: A smaller hand making a fair number of corrections can be seen on ff. 11–13: e.g. f. 10r/14 'qu' a 'rum'; 11r/17 'seruitutis sue'; 11r/20 'alacriter'; etc. On ff. 10v, 11v there are outlines of faces drawn in the margin (not visible on film or fiche).]

5. ff. 12v/24–16r/6 Homily I.8 "In die nativitate domini": LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) SEC(UN)D(UM) IOHANNE(M) | (John 1:1–3) 'IN PRINCIPIO erat uerbu(m) . . . factu(m) est nihil. & reliqua' || (beg.) 'QUIA TEMPORALE(M) MEDIATORIS DEI'; ends: 'In qua uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s | p(er) om(ni)a s(e)c(u)la s(e)c(u)lor(um) Am(en)' (coll. Hurst 1955: 52–59; PL 94.38–44).

[Note: There are scratch marks in the margins of ff. 13r, 15v, 16r, 23v, 24r.]

6. ff. 16r/7–20r/17 Homily I.9 "Sancti Iohannis Evangelistae": LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) SEC(UN)D(UM) IOHANNE(M) | IN illo t(empore). (John 21:19–20) 'Dix(it) ie(su)s p&ro . . . qui tradet te. & reliqua' | OMELIA BEATI BEDE SACERDOTIS. IN NATALE S(AN)C(T)I IOH(ANN)IS. | 'LECTIO S(AN)C(T)I EUUANGELII QUÆ NOBIS MODO LECTA EST | fr(atre)s mei'; ends: 'q(ui) uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i | p(er) om(ni)a s(e)c(u)la s(e)c(u)lorum am(en)' (coll. Hurst 1955: 60–67; PL 94.44–49).

[Note: Vague lines of a sketch can be seen on f. 16r (not visible on film/fiche).]

7. ff. 20r/17–23r/3 Homily I.10 "SS. Innocentium": INCIPIT LECTIO | S(AN)C(T)I EUANGELII S(E)C(UN)D(UM) MATHEUM | (Matt. 2:13) IN illo temp(o)r(e). 'Ecce ang(e)l(us) d(omi)ni . . . ad | p(er)-dendu(m) eum. & rel(i)q(ua)'. OMEL(IA) EIUSDEM DICENDA. | IN NATALE INNOCENTUM. | 'DE Morte p(re)tiosa martyru(m) chr(ist)i innocentiu(m)'; ends: 'q(ui) ui|uit & regnat cu(m) patre in unitate | sp(iritu)s s(an)c(t)i d(eu)s. p(er) om(ni)a s(e)c(u)la s(e)c(u)lor(um) am(en)' (coll. Hurst 1955: 68–72; PL 94.50–53).

[Note: Ff. 20–21 are marked for lessons 'IX'–'XII'.]

8. ff. 23r/4–26v/5 Homily I.11 “In Octava Nativitatis Domini”: **LECTIO S(AN)C(T)I EUANG(E)LII S(E)C(UN)D(UM) LUCAM.** | **IN illo te(m)p(o)r(e).** (Luke 2.21) ‘Postqua(m) consummati sunt dies octo . . . c(on)ciper&ur.’ **INCIPIT OMELIA EIUSDE(M) | DICENDA IN OCTAUAS D(OMI)NI.** | ‘S(an)c(t)am uenerabile(m)q(ue) pr(e)sentis festi memoria(m)’; ends: ‘q(ui) cu(m) patre & sp(iritu)s s(an)c(t)o uiuit & regnat d(eu)s in om(ni)a | s(e)c(u)la s(e)c(u)lorum. am(en)’ (coll. Hurst 1955: 73–79; PL 94.52–58).
9. ff. 26v/5–30v/19 Homily I.12 “In Theophania seu Epiphania Domini”: **LECT(IO) S(AN)C(T)I EUANG(E)LII S(E)C(UN)D(UM) MATHEUM.** | **IN illo temp(o)r(e).** (Matt. 3:13) ‘Uenit ie(su)s a galilea . . . ab eo. & r(e)l(i)q(ua).’ **INCIPIT OMELIA | EIUSDEM DICENDA.** | ‘Lectios(an)c(t)i euang(e)lii qua(m) m(odo) fr(atre)s’; ends: ‘q(ui) cu(m) d(e)o patre omnipotente | in unitate eiusde(m) sp(iritu)s s(an)c(t)i uiuit & regnat d(eu)s p(er) om(ni)a s(e)c(u)la s(e)c(u)loru(m). am(en)’ (coll. Hurst 1955: 80–87; PL 94.58–63).

OE Content: On f. 27v in top marg., an OE gloss, ‘geþafa nu’ above ‘Sine m(odo),’ which it glosses. Ker dates it “s. xi”.

10. ff. 30v/20–35v/22 Homily I.14 “Post Epiphaniam”: **LECTIO S(AN)C(T)I EUANG(E)LII S(E)C(UN)D(UM) IOHANNEM.** | **IN illo te(m)p(o)r(e).** (John 2:1–2) ‘Nuptiæ facte sunt in chana galilee . . . ad nuptias. & r(e)l(i)q(ua).’ | **INCIPIT OMEL(IA) EIUSDEM DICENDA.** | ‘Quod d(omi)n(u)s n(oste)r atq(ue) saluator ad nuptias uocatu(s)’; ends: ‘In qua uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s. p(er) om(ni)a | s(e)c(u)la s(e)c(u)lorum am(en)’ (coll. Hurst 1955: 95–104; PL 94.68–74).

[Note: In the bottom-right corner of f. 33v there is an ink drawing of a lion looking upward.]

11. ff. 35v/22–39r/6 Homily I.19 “Post Epiphaniam”: **LECTIO S(AN)C(T)I EUANG(E)LII S(E)C(UN)D(UM) LUCAM.** | **IN illo temp(o)r(e).** (Luke 2:41–42) ‘Ibant parentes ie(su) . . . diei festi. & r(e)l(i)q(ua).’ | **OMELIA EIUSDEM DICENDA.** | ‘**APERTA nob(is) (est) fr(atre)s k(arissi)mi**’; ends: ‘Cuius beneficiis & muneribus a&er|nis. laus & gratiaru(m) actio. in om(ni)a s(e)c(u)la s(e)c(u)lorum. amen’ (coll. Hurst 1955: 134–40; PL 94.63–68).
12. “S. Benedicti Biscopi” and an anonymous sermon on Benedict of Nursia:
- a. ff. 39r/7–40v/16 part of Homily I.13 “S. Benedicti Episcopi”: **LECTIO S(AN)C(T)I EUANG(E)LII S(E)C(UN)D(UM) MATHEUM.** | **IN illo temp(o)r(e).** (Matt. 19:27) ‘Dix(it) p&rus ad ie(su)m . . . Quid ergo

erit nobis. & r(e)l(i)q(ua)' | OMEL(IA) EIUSDE(M) DICENDA IN NAT(A)L(E) S(AN)C(T)I BENEDICTI. | 'Audiens a d(omi)no p&rus quia diues difficile intrar& ('ret' *written above*); ends abruptly: 'die(m) debita sollempnitate recolim(us)' (coll. Hurst 1955: 88–91/99; PL 94.224–26B).

[Note: On ff. 39rv and 40rv, the homily on St. Benedict is corrected in a very small A-S hand. These annotations stop at f. 40v/22, at the beginning of the next homily. Many of these annotations are of an orthographic nature in that they disambiguate letters and abbreviations, such as the '&' ligatures in the middle of words. A marginal note 'DE S(AN)C(T)O BENEDICTO,' with 'f(i)ne' above it seems to indicate the scribe's awareness of the text change.]

b. ff. 40v/17–41v/28 from Prolegomena to Gregory's Life of St. Benedict of Nursia (beg. with slight exdentation): 'Qui iuxta q(uod) reuerentissim(us) de eo papa GREGORIUS'; ends: 'Nunc usq(ue) si p&entiu(m) fides exigat. miraculis cho|ruscat. Prestante d(omi)no n(ost)ro ie(s)u chr(ist)o. cui honor & gloria. | in secula seculorum amen' (PL 66. 125–202).

[Note: Since Benedict Biscop, the subject of Homily I.13, was little known outside England, or even Northumbria, the last part of this homily was replaced by one on Benedict of Nursia in the chain of transmission (including Oxford, Merton College 177 & 176, and Oxford, Lincoln College, Lat. 30), most likely on the continent. The doxology, from 'Prestante,' is substantially that of Bede, Hom. I.13.]

13. ff. 42r–45r/4 Homily I.15 "Post Epiphaniam": LECT(IO) S(AN)C(T)I EUANGELII SEC(UN)D(U)M IOHANNEM. | IN ILLO TEMPORE. (John 1.29) 'Vidit iohannes ie(su)m ueniente . . . tollit peccatu(m) mundi & reliqua.' | (beg.) 'Iohannes baptista & p(re)cursor d(omi)ni saluatoris'; ends: 'cum quo uiuit & regnat d(eu)s in unitate sp(iritu)s s(an)c(t)i p(er) | om(ni)a s(e)c(u)la s(e)c(u)loru(m)' (coll. Hurst 1955: 105–10; PL 94.74–79).

14. ff. 45r/4–48r/3 Homily I.18 "In Purificatione S. Mariae": LEC(TIO) S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M LUCAM. | IN ILLO TE(M)P(O)R(E). (Luke 2:22–23) 'Postqua(m) impl&i s(unt) dies purgationis marie . . . in lege d(omi)ni. & reliqua.' OMELIA EIUSDEM. | 'Sollempnitate(m) nob(is) hodiernę celebritatis'; ends: 'q(ui) uiuit & regnat cu(m) ('dō' *added above*) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(ni)a s(e)c(u)la s(e)c(u)loru(m) Am(en)' (coll. Hurst 1955: 128–33; PL 94.79–83).

[Note: F. 45 marked for lessons 'I' –'III.' In the lower margin of f. 47r there is a gloss, now almost completely deleted.]

15. ff. 48r/4–51r/4 Homily I.25 "In Quadragesima": LECT(IO) S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M IOHANNEM | IN ILLO TE(M)P(O)R(E). (John 8:1–2) 'Perrex(it) ie(su)s in monte(m) oliu&i . . . docebat

- eos. & r(e)l(iqua).’ | (beg.) ‘Presente(m) s(an)c(t)i euangelii lectione(m) tanto intentius c(on)siderare’; ends: ‘qui uiuit | & regnat cum patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(ni)a secula seculoru(m). Am(en)’ (coll. Hurst 1955: 178–83; PL 94.106–10); f. 48r/3 in marg.: ‘hic iij. omelie deficiunt’ (12c).
16. ff. 51r/5–53v/10 Homily II.6 “Sabbato Sancto”: LEC(TIO) S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M MARCUM. | IN ILLO T(E)MP(O)-R(E). (Mark 7:31–32) ‘Exiens ie(su)s de finib(us) tyri . . . fines decapoleos. & c&era.’ OMELIA. | ‘Surdus ille et mut(us) que(m) mirabilit(er) curatu(m)’; ends: ‘Ie(su)s ch(ristus) d(eus) n(oste)r q(ui) c(um) eo uiuit & regn(at) per | s(e)c(u)la s(e)c(u)lor(um)’ (coll. Hurst 1955: 220–24; PL 94.234–37).
17. ff. 53v/10–57r/21 Homily II.1 “In Quadragesimae”: LEC(TIO) S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M IOHANNEM[.] | IN illo te(m)-p(o)r(e). (John 2:12) ‘Descend(it) ie(su)s capharnau(m) . . . et discipuli [eius.]’ | (beg.) ‘Sol& mouere quosda(m) q(uod) in exordio lectionis’; ends: ‘Qui cum pa|tre & sp(irit)u s(an)c(t)o uiuit d(eu)s ante omnia s(e)-c(u)la seculorum. Amen’ (coll. Hurst 1955: 184–92; PL 94.114–20).
18. ff. 57r/22–62r/28 Homily I.23 “In Quadragesima”: LECTIO S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M IOHANNEM. | IN illo te(m)p(o)r(e). (John 5:1–4) ‘Erat dies festus iudeorum . . . & mouebat aqua.’ || HOMILIA EIUSDEM DICENDA IN QUADRAGESIMA. | ‘DUO PARITER MIRACULA HUMANE SANATIONIS HODIER|na nobis’; ends: ‘Qui nos in uidenda(m) p(er)p&uo | gl(ori)am suae maiestatis introducere dign&ur. Amen’ (Hurst 1955: 161–69; PL 94.83–89).
19. ff. 62v/1–66r/23 Homily II.2 “In Quadragesima”: LECTIO S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M IOHANNEM. | IN illo te(m)p(o)r(e). (John 6:1–2) ‘Abiit ie(su)s trans mare galileae . . . infirmabantur. & reliqua.’ | HOMELIA EIUSDEM DICENDA. | ‘QUI SIGNA ET MIRACULA D(OMI)NI AC SALUATORIS N(OSTR)I | recte’; ends: ‘In qua uiuit & regnat cum patre | in unitate sp(irit)u s(an)c(t)i d(eu)s per omnia s(ecu)la seculorum amen’ (coll. Hurst 1955: 193–99; PL 94.110–14).
20. ff. 66r/24–69v/15 Homily II.4 “Maioris Hebdomadae”: LECTIO S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M IOHANNEM. | IN illo temp(o)-r(e). (John 11:55) ‘Proximum erat pascha . . . sanc|tificarent se ipsos. &c&(er)a.’ HOMELIA EIUSDEM DICENDA. | (beg. f. 66r/28) ‘MORIS ESSE PRUDENTIUM SOLET NON SOLUM EX EIS || quae recte’; ends imperf.: ‘Seruemusq(ue) op(er)a[ndo] | quae credimus ut credentes uita(m) &erna(m) habeamus’ (coll. Hurst 1955: 207–13; PL 94.125–29). The doxology is omitted.

21. ff. 69v/16–73r/16 Homily II.3 “Dominica ante Pascha”: LECTIO S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M MATHEUM. | IN illo temp(o)r(e). (Matt. 21:1) ‘Cum appropinquassent hierosolimis . . . ad montem oliu&i. & reliq(ua).’ HOMELIA | EIUSDEM DICENDA IN QUADRAGESIMAM. | ‘MEDIATOR D(E)I ET HOMINU(M) HOMO CHR(ISTU)S IES(US) QUI PRO HU|mani generis salute’; ends: ‘qui uiuit & regnat cum patre | & sp(irit)u s(an)c(t)o d(eu)s p(er) infinita s(e)c(u)la s(e)c(u)loru(m) am(en)’ (coll. Hurst 1955: 200–6; PL 94.121–25).

[Note: On f. 70r/7–8, there is a now very faded correction in the margin.]

22. ff. 73r/16–76r/19 Homily II.5. “In Caena Domini”: LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) S(E)C(UN)D(U)M IOH(ANNE)M. | IN illo temp(o)r(e). (John 13:1) ‘Ante diem festum pasche . . . ad patrem. & reliqua.’ | OMELIA EIUSDE(M) DICENDA IN CENA D(OMI)NI. | ‘SCRIPTURUS EUANGELISTA IOHANNES MEMORABILE | illud d(omi)ni mysteriu(m)’; ends: ‘QUI | UIUIT ET REGNAT CUM PATRE IN | UNITATE SPIRITUS SANCTI. | PER OMNIA SECLA | SECULORUM | AMEN.’ (coll. Hurst 1955: 214–19; PL 94.130–33); f. 76r/20–28 blank.

[Note: Book 1 of Bede’s “Homiliae” ends on f. 76. The scribe marked the end of Book 1 by artfully writing two sequences of increasingly short lines on ff. 75v and 76r. F. 74v/7–13: the figure of a man scratched in the margin (not visible on film/fiche). F. 74v/21, in margin: ‘hic deest.’ (but nothing is missing from the text at this point).]

- f. 76v/1–11 In monumental capitals decreasing in size per line: EXPLICIT | LIBER PRIMVS | OMELIARUM | BEATI BEDAE | PRESBITERI. [the rest of the page is blank].

#### Book 2

23. f. 77r1–25 Table of contents to the second Book: INCIPIUNT CAPITULA LECTIONUM | SANCTI EUANGELII. NUMERO xxv. | OMELIA. S. EUG. S. MATH(EUS). In illo tempore. ‘Uespere aute(m) sabbati . . . SQ. S. E. S. LUC(AM). In ill(o) t(empore). Exiit edictu(m) a cesare augusto ut’ | EXPLICIT CAPITULATIO.

[Note: The scribe wrote only 24 titles; a 25th has been added after line 16: ‘S(e)c(un)d(u)m Math(eu)m In il(lo) t(empore): Venit ie(su)s in partes cesaree philippi’ (= no. 38 below).]

24. ff. 77r/26–82r/5 Homily II.7. “In Vigilia Paschae”: INCIPIUNT LECTIONES S(AN)C(T)I EUAN|GELII. SECUNDU(M) MATHEUM.|| IN ILLO TEMPORE. ‘Vesp(er)e sabbati que lucescit . . . ibi me uidebunt.’ OMELIA DICENDA | IN DIE RESURRECTIONIS D(OMI)-

- NI. | 'VIGILIAS NOBIS HUIUS SACRATISSIME | noctis. sicut ex lectione euang(e)lica'; ends: 'Qui uiuit & r(e)g(nat) | cu(m) | patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(n)ia s(e)c(u)la s(e)c(u)lor(um) Amen.' | EXPL(ICIT) .xxvii. (coll. Hurst 1955: 225–32; PL 94.133–39).
25. ff. 82r/5–86r/5 Homily II.10 "Post Pascha": L(ECTIO) S(ANCTI) E(UANGELII) S(E)C(UN)D(U)M (*erasure*) | IN illo te(m)p(o)r(e). (Luke 24:1) 'Una sabbati ualde . . . co'r'pus d(omi)ni ie(s)u: & r(e)l(i)q(ua)'. OMELIA. | 'Aperta nobis (est) fr(atre)s de resurrectione d(omi)ni'; ends: 'q(ui) uiuit & regnat cu(m) patre in unitate | sp(iritu)s s(an)c(t)i p(er) om(n)ia s(e)c(u)la s(e)c(u)lor(um). amen' EXPL(ICIT) OMEL(IA) .xx. (coll. Hurst 1955: 246–52; PL 94.149–54).
- [Note: On f. 84v/16–20 there is the figure of a bird scratched in the margin (not visible on film/fiche). At top of f. 85r is written 'anima mea' (12c).]
26. ff. 86r/6–90r/3 Homily II.9 "Post Pascha": LECTIO SANCTI EUUANGELII S(E)C(UN)D(U)M LUCAM | IN illo temp(o)r(e). (Luke 24:36) 'St&it IE(SU)S in medio discipuloru(m) | . . . nolite timere. & cet(er)a'. | HOMELIA DICENDA IN PASCA FERIA .III. | 'Gl(ori)am suæ resurrectionis d(omi)n(u)s & redemptor n(oste)r'; ends: 'qui | uiuit & regnat cu(m) patre in unitate sp(iritu)s s(anc)t(i) d(eu)s per om(n)ia sec(u)la sec(u)lor(um). AM(EN)' (coll. Hurst 1955: 239–45; PL 94.139–44).
- [Note: F. 89r/11–16: sketch of a bearded man. (not visible on film/fiche).]
27. ff. 90r/4–93v/10 Homily II.8 "Dominica Resurrectionis": LECTIO S(AN)C(T)I EUU(AN)GE(LII) SECUNDUM MATHEU(M). | IN illo temp(o)r(e). (Matt. 28:16–17) 'Undecim discipuli abierunt . . . aut(em) dubitauer(unt). & reliqua'. OMELIA. | 'Euuangelica lectio fr(atre) s k(arissi)mi qua(m) m(odo) audiuius'; ends: 'in qua uiuit | & regnat cu(m) patre d(eu)s in unitate sp(iritu)s s(an)c(t)i p(er) om(n)ia s(e)c(u)la s(e)c(u)lor(um) AM(EN)' (coll. Hurst 1955: 233–38; PL 94.144–49).
28. ff. 93v/11–96v/24 Homily II.13 "Post Pascha": LECTIO S(AN)C(T)I EUU(AN)G(E)LII S(E)C(UN)D(U)M IOH(ANNE)M | In illo temp(o)r(e) (John 16:16) 'dix(it) IE(SU)S discip(ulis) suis . . . ad patre(m). & rel(iqua)'. | OMELIA DICENDA IN DOMINICA .III. P(ost) pasca. | 'La&a d(omi)ni & saluatoris n(ost)ri promissa'; ends: 'qui uiuit & regnat cum patre | in unitate sp(iritu)s s(an)c(t)i d(eu)s. per omnia sec(u)la sec(u)lor(um) AM(EN)'; 'explicit' written in margin at line 22 (coll. Hurst 1955: 267–71; PL 94.154–58).
29. ff. 96v/25–100v/19 Homily II.18 "Octava Pentecostes": LECTIO S(AN)C(T)I EUU(AN)G(E)LII. S(E)C(UN)D(U)M IOHANN(EM).

| In illo temp(or)e) (John 16:5) 'dix(it) IE(SU)S discip(ulis) suis . . . interrogat me quo uad[is.]' | OMELIA DICENDA IN D(OMI)NICA .iiii. P(ost) Pasca. || 'Sicut ex lectione euangelica fr(atre)s k(arissi)mi audiuim(us)'; ends: 'q(ui) uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(n)ia | s(e)c(u)la s(e)c(u)loru(m). Am(en)' EXPLICIT OMELIA .x(x)xii. (coll. Hurst 1955: 311–17; PL 94.197–202).

[Note: Occasional embellishments in the lower margin start here: ff. 99r, 100r, 101r, 103rv, 107rv, 108r, 110v, 111v. At f. 99v/20 is an erasure over which 'fili(us)' was added.]

30. ff. 100v/20–104v/2 Homily II.12 "Post Pascha": LECTIO S(AN)C(T)I EUUANGELII S(E)C(UN)D(U)M IOH(ANNE)M. | IN ILLO TEMP(O)R(E). (John 16:23–24) 'DIXIT IE(SU)S DISCIP(U)L(IS) SUIS . . . in nom(in)e meo. & reliqua.' | (beg.) 'POTEST MOUERE INFIRMOS AUDITORES. QUO|modo in capite lectionis hui(us)'; ends: 'nob(is) d(omi)n(us) sed pala(m) de pa/tre || adnunti& nob(is). cu(m) quo uiuit et regnat d(eu)s. in unitate sp(iritu)s s(an)c(t)i | p(er) omnia s(e)c(u)la seculoru(m).' EXPLICIT HOMELIA .xxxii. (coll. Hurst 1955: 260–66; PL 94.163–68).

[Note: On f. 101v a gloss: 'Ordo q(ui)ppe sensu e(st) Petite | ut gaudiu(m) u(est)r(u)m sit plenu(m) ⁊ acci|pietis.]

31. ff. 104v/3–108v/28 Homily II.14 "In Litanis Maioribus": LECTIO S(AN)C(T)I EUUANGELII S(E)C(UN)D(U)M LUCAM. | IN ILLO TE(M)P(O)R(E). (Luke 11:9) 'Dix(it) ie(su)s discipul(is) suis . . . aperi&ur uob(is). & c&(er)a.' | (beg.) 'D(OMI)N(U)S ET SALUATOR N(OSTE)R AD CAELESTIS | REGNI GAUDIA'; ends: 'qui cum eo uiuit & regnat d(eu)s in unitate sp(iritu)s s(an)c(t)i. PER OM(NI)A S(E)C(U)LA S(E)C(U)LOR(UM)' | EXPLICIT OMELIA .xxviii.' (coll. Hurst 1955: 272–79; PL 94.168–74).

[Note: In the margin of f. 104v there is a biblical text (Matt 8:21) which was omitted in the homily. On f. 105r there are three erasures.]

32. ff. 109r/1–115r/10 Homily II.15 "In Ascensione Domini": LECTIO S(AN)C(T)I EUU(AN)G(E)L(II) S(E)C(UN)D(U)M LUCAM. | IN ILLO TEMPORE. (Luke 24:44) 'DIXIT IE(SU)S DISCIPULIS SUIS . . . & psalmis de me. & reliqua.' | (beg.) 'ASCENSURUS IN CELUM D(OMI)N(U)S P(RI)MO DISCIPULOS | de mysterio'; ends: 'qui uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i. p(er) | om(n)ia s(e)-c(u)la s(e)c(u)lor(um). AM(EN)' EXPLICIT OMELIA .xxviii.' (coll. Hurst 1955: 280–89; PL 94.174–81).

[Note: In the lower margin of f. 111v: an embellishment with a bird's head, running into the gutter.]

33. ff. 115r/11–121r/2 Homily II.16 “Post Ascensionem”: **LECTIO S(AN)C(T)I EUU(AN)G(E)LII. SECUNDU(M) IOHANNE(M). | IN ILLO TEMPORE.** (John 15:26) ‘Dixit ie(su)s discipulis suis . . . p(er)hibebit de me. & r(e)l(i)q(ua).’ (beg.) ‘EX MULTIS S(AN)C(T)I EUU(AN)G(E)LII. LOCIS INUENI|mus. quia discipuli min(us) (*underlined*) ante aduentu(m)’; ends: ‘q(ui) uiu(it) & regn(at) cu(m) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(ni)a s(ecula)s(eculorum). a(men)’ (coll. Hurst 1955: 290–300; PL 94.181–89).

[Note: f. 116r and 116v contain four marginal insertions with *signes-de-renvoi*: text skipped at f. 116r/25 with *signe* “+” ‘Vn(de) be(ne) salomon . . . fuisse p(ræ)monuit.’ = Hurst 292/78–82; at 116v/3, with *signe* “#” ‘Et de ipso loq(ui)tur . . . peccatum’ = Hurst 292/89–293/100; at 116v/13 with *signe* √ ‘qui confitet(ur) . . . filiu(m) 7 patre(m) h(abe)t’ at Hurst 293/111 (see note); at 116v/25 with *signe* ∩ ‘Quia eni(m) hic hora(m) . . . est regnu(m) cęlor(um)’ = Hurst 293/125–31. Some scribbles at the bottom.]

34. ff. 121r/3–127r/13 Homily II.17 “Dominica Pentecostes”: **LECTIO S(AN)C(T)I EUU(AN)G(ELII) SECUNDUM IOHANNEM. | IN ILLO TEMP(O)R(E).** (John 14:15–17) ‘Dix(it) ie(su)s discipul(is) suis . . . nec scit eu(m). Et reliqua. | **SERMO BEATI BEDAE PRESBITERI. SUP(ER) P(RE)SENTE(M) EUU(AN)G(E)L(IU)M.** | ‘Quia s(an)c(t)i sp(iritu)s hodie fr(atre)s c(arissi)mi celebram(us) aduentu(m)’; ends: ‘Cum quo uiuit & regnat d(eu)s in unita|te sp(iritu)s s(an)c(t)i p(er) om(ni)a s(ecula). s(eculorum). a(men).’ **EXPLICIT OMELIA .xxx.** | [u]i. (coll. Hurst 1955: 301–10; PL 94.189–97).

35. ff. 127r/14–132v/3 Homily II.18 “Octava Pentecostes”: **INCIPIT OMELIA .xxxiii.** | **LECTIOS(AN)C(T)IEUANG(ELII)S(E)C(UN)D(U)M IOHANNE(M) | IN ILLO TEMPORE.** (John 3:1–2) ‘Erat homo ex phariseis nicho|demus . . . quia a d(e)o uenisti | magister. **ET CETERA’ | IN OCTAB(AS) PENTECOSTEN OMEL(IA) S(AN)C(T)I EU(AN)G(ELII) | ‘Sicut ex lectione s(an)c(t)i euangeli`i` fr(atre)s k(arissi)mi’; ends: ‘Cui est gl(ori)a imp(er)iu(m). & potestas. ante om(ni)a s(e)c(u)la s(e)c(u)lor(um). Amen’ (coll. Hurst 1955: 311–17; PL 94.197–202).**

36. ff. 132v/4–138v/28 Homily II.19 “In Vigilia Natiuitatis S. Iohannis Baptistae”: **LECTIO S(AN)C(T)I EUUANGELII S(E)C(UN)D(U)M LUCAM | (Luke 1:5) ‘Fuit in diebus herodis . . . elisab&. & c&(er)a’ | INCIPIT OMELIA BEDE SACERDOTIS SUP(ER) P(RE)SENTE(M) LECTI[ON] [EM] | ‘Venturus in carne d(omi)n(u)s & redemptor n(oste)r multos dispensationis’; ends: ‘qui uiuit | & regnat cum patre in unitate sp(iritu)s s(an)c(t)i d(eu)s. | per omnia secula seculorum amen. amen. amen’ (coll. Hurst 1955: 318–27; PL 94.202–10).**



[Note: A scribal omission was added at 133r/6, 'claresceret' = Hurst 319/22. The first part of this homily (until f. 135r) is divided into lessons 'I'–'IX:']

37. ff. 139r/1–143r/7 Homily II.20 "In nativitate Sancti Iohannis Baptistae": LECTIO S(AN)C(T)I EU(AN)G(ELII) S(E)C(UN)D(U)M LUCAM | IN ILLO TEMPORE. (Luke 1:57–68) 'Elisab&h impl&um . . . redemptione(m) plebi suę.' EXPLIC(IT) LEC(TIO) S(AN)C(T)I EU(AN)G(ELII). INCIP(IT) | HOMEL(IA) xxxviii. Lec(tionis) EU(S) DE(M) DICENDA IN NAT(ALE) S(ANCTI) IOH(ANNIS). | 'PRECURSORIS D(OMI)NI NATIUITAS SICUT SACRA|tissima lectionis euangelicę p(ro)dit'; ends: 'q(ui) | uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i p(er) om(ni)a s(e)c(u)la s(e)c(u)lor(um) A(men)'. | EXPLICIT OMEL(IA) xxxix. (coll. Hurst 1955: 328–34; PL 94.210–14).
38. ff. 143r/8–146v/23 Homily I.20 "In Cathedra S. Petri": INCIP(IT) .xl. LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) S(E)C(UN)D(U)M MATHEU(M) | IN ILLO TEMP(O)R(E). (Matt. 16:13) 'Uenit IE(SU)S in partes cesarę philippi . . . filium hominis. & c(er)a.' OMEL(IA) DICENDA IN NAT(ALE) AP(OSTO)LOR(UM) | 'Lectio s(an)c(t)i euangelii qua(m) modo fr(atre)s audistis'; ends: 'Qui uiuit & regnat d(eu)s cu(m) patre in unitate sp(iritu)s s(an)c(t)i per om(ni)a | secula seculorum. AMEN.' EXPLIC(IT) OMEL(IA) .xl. (coll. Hurst 1955: 141–47; PL 94.219–26).

[Note: The first part of this homily (ff. 144–146) is divided into nine lessons: 'I'–'Finis:']

39. ff. 146v/24–150v/1 Homily II.22 "SS. Petri et Pauli": INCIP(IT) xli NA|TALE S(AN)C(T)I PETRI AP(OSTO)LI. LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) S(E)C(UN)D(U)M IOHANNE(M) | IN ILLO TEMP(O)R(E). (John 21:15–16) 'Dicit symoni p(ro) IE(SU)S . . . quia amo te: & c(etera)' | (beg.) 'Uirtute(m) nob(is) p(er)fecte dilectionis. p(re)sens s(an)c(t)i euang(e)lii lectio | co(m)m(en)dat'; ends: 'q(ui) uiuit & regnat cu(m) patre d(eu)s. in unitate sp(iritu)s s(an)c(t)i p(er) om(ni)a || secula s(e)c(u)lor(um). Am(en)'. EXPLIC(IT) HOMEL(IA) .xli. (coll. Hurst 1955: 342–48; PL 94.214–19).
40. ff. 150v/1–154r/19 Homily II.21 "SS. Iohannis et Pauli": INCIP(IT) .xlii. LEC(TIO) S(ANCTI) EU(AN)G(ELII) S(ECUN)DU(M) / MATH(EUM). | IN illo te(m)p(o)r(e). (Matt. 20:20) 'Accessit ad IE(SU)M mat(er) . . . aliq(ui)d ab eo. & c(er)a. OME(LIA) D(ICE)N(D)A | 'D(omi)n(u)s c(on)ditior ac rede(m)ptor n(oste)r uulnera sup(er) bię n(ost)re sanare | desiderans'; ends: 'Qui uiuit | & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(ni)a s(e)c(u)la s(e)c(u)-

lor(um) Am(en).’ EXPLIC(IT) HOMEL(IA) .xlii. (coll. Hurst 1955: 335–41; PL 94.228–33).

[Note: F. 150v is marked for lessons ‘X’–‘XII’. F. 151v/28 in margin: ‘Digna quidem laudee(st) fr(atre)s k(arissi)mi pia simplicitas filior(um) Zebedei q(ui)’ (possibly 13c). F. 154r/18 in marg.: ‘hic deest omelia | misit herodes | ac tenuit Ioh(anne)m. . .’]

41. ff. 154r/19–159v/8 Homily II.23 “In Decollatione Sancti Iohannis Baptistae”: INCIP(IT) .xliiii. LEC(TIO) S(AN)C(T)I EU(AN)G(ELII) S(E)C(UN)D(U)M MATHEV(M). | IN ILLO TEMP(O)R(E). (Matt. 14:1–2) ‘Audiuit herodes tetrarcha . . . op(er)ant(ur) in eo. & reliq(ua).’ HOMEL(IA) DICENDA IN NAT(ALE) S(ANCTI) IOH(ANNIS) | ‘Natalis fr(atre)s c(arissi)mi beati ioh(ann)is die(m) celebrantes. oport(et);’ ends: ‘qui uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i p(er) om(ni)a s(e)c(u)la s(e)c(u)lor(um) Amen.’ | EXPLIC(IT) HOMEL(IA) xliiii. (coll. Hurst 1955: 349–57; PL 94.237–43).

[Note: Ff. 154v–155 are marked for lessons ‘X’–‘XII’; ff. 159–160 for lessons ‘I’–‘V’. F. 159r/18, in marg. marked by a barred ‘h’: ‘Qui ideo donum | esse dic(it) chr(ist)i ut p(ro) illo | patiamini,’ with insertion marked in the text by a barred ‘d’; meaning “h(aec)” and “d(eorsum)”, see Lowe 1946: 76–37.]

42. ff. 159v/8–164v/20 Homily II.24 “De Dedicatione Ecclesiae”: LEC(TIO) S(AN)C(T)I EU(AN)G(ELI) S(E)C(UN)D(U)M IOHANNEM | IN ILLO TEMP(O)R(E). (John 10:22) ‘Facta sunt encenia . . . hiemps erat.’ INCIP(IT) OMEL(IA) .xlu. DICENDA P(ER) ENCENIA | ‘Audiuimus ex lectione euangelica fr(atre)s c(arissi)mi’; ends: ‘qui uiuit & regnat cu(m) patre d(eu)s in unitate sp(iritu)s s(an)c(t)i p(er) om(ni)a | s(e)-c(u)la s(e)c(u)lorum.’ EXPLICIT HOMELIA PER QUADRAGESIMA iiiii<sup>a</sup> [sic] (coll. Hurst 1955: 358–67; PL 94.243–50).

[Note: F. 161v/24 in marg.: ‘IN DEDICAT(IONE) EꝀCCLESIE. | F(rat)res k(arissi)mi In primis | notandum est,’ cf. Hurst 363/177. 162v/7 in marg.: ‘V. (ve)l Judas aute(m) | machabe(u)s,’ cf. Hurst 364/218. Part of this homily is divided into nine lessons ‘I’–‘VIII’ (ff. 154–155), while there is also a division in lessons ‘I’–‘V’ (ff. 158–159).]

43. ff. 164v/21–170v/12 Homily II.25 “In Dedicatione Ecclesiae”: INCIPIT LECTIO SANCTI EU(AN)G(ELII) S(E)C(UN)D(U)M LUCAM. | IN illo temp(or)e (Luke 6:43–44) ‘dix(it) ie(su)s discipul(is) suis . . . de fructu suo cognoscit(ur). & reliqua.’ | IT(EM) HOMELIA EIUSDE(M) LECT(IONIS) DICENDA PER ENCENIA. | ‘QUIA p(ro)pitia diuinitate fr(atre)s k(arissi)mi solle(m)nia dedicatio[n]is aecl(esi)æ’; ends: ‘qui uiuit & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i p(er) om(ni)a | s(e)c(u)la s(e)c(u)lorum.’ | EXPLICIT HOMELIA QUADRAGESIMA QUINTA. (coll. Hurst 1955: 368–78; PL 94.433–39).

[Note: f. 165r is marked for lessons 'X'–'XII.' Divisions for lessons 'I'–'VI' (12c) occur on ff. 167–170r. F. 167r in the lower margin: 'manifeste ostendens q(uod) locutio bona . absq(ue) adtestatione . nil om(n)ino p(ro)sit,' which is a line missing from f. 165r/10, indicated by a *signe-de-renvoi*: barred 'd' (Hurst 371/135–37; Lowe 1946).]

44. ff. 170v/13–175r/2 Homily I.21 "In Quadragesima": INCIPIT LECTIO S(AN)C(T)I EU(AN)G(E)L(II) S(E)C(UN)D(U)M MATHEUM | IN ILLO TE(M)PORE. (Matt. 9:9) 'Udidit ie(su)s homine(m) sedente(m) . . . secutus (est) eum. | & c&(e)r(a):' ITE(M) HOMELIA EIUSDE(M) LECT(IONIS) DICENDA IN NAT(A)L(E) S(AN)C(T)I MATHEI. | 'Legimus ap(osto)lo dicente. q(ui)a om(ne)s peccauer(unt) & egent gl(ori)a d(e)i | iustificati gratis p(er) gr(ati)am ipsius'; ends: 'qui sedens in throno patris una cu(m) sp(irit)u s(an)c(t)o uiuit & regn(at) | d(eu)s in om(ni)a s(e)c(u)la s(e)c(u)lor(um). am(en)'. EXPLICIT HOMELIA QUADRAGESIMA . VI. (coll. Hurst 1955: 148–55; PL 94.250–56).

[Note: Parts of this homily are divided into lessons: 'I'–'IV' (ff. 170v–171) (12c); 'I'–'VIII' (ff. 173–175). On f. 173v in the upper margin: 'N(on) e(nim) in quid d(omi)n(u)s Ie(su)s ueni uocare iustos sed peccatores.' In line 9 the rubricator marked the spot where a shorter version of this line begins.]

45. ff. 175r/3–179r/3 Homily I.16 "Post Epiphaniam": INCIPIT LECTIO S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M IOHANNEM. | IN ILLO TEMP(O)R(E). (John 1:35–37) 'Stabat iohannes & ex discipul(is) eius duo . . . & secuti sunt ie(s)u(m). & reliq(ua)'. | ITE(M) HOMELIA | EIUSDE(M) LECT(IONIS) DICENDA ANTE NATALE S(AN)C(T)I ANDREAE. | 'Tanta ac talis (est) scripturae diuine sublimitas'; ends: 'qui uiuit & regnat cum | patre in unitate sp(irit)u s(an)c(t)i p(er) om(ni)a s(e)c(u)la s(e)c(u)lor(um). amen.' | EXPLICIT HOMELIA QUADRAGESIMA SEPTIMA. (coll. Hurst 1955: 111–18; PL 94.256–61).

46. ff. 179r/3–183r/7 Homily I.3 "In Adventu": INCI|PIT LECTIO S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M LUCAM. | IN ILLO TEMP(O)R(E). (Luke 1:26–28) 'Missus (est) angelus gabriel . . . benedicta tu in mulierib(us). &c&era.' IT(EM) HOMELIA | EIUSDEM LECT(IONIS) DICENDA DE ADUENTU | DOMINI. | 'Exordiu(m) n(ost)re redemptionis hodierna nob(is) s(an)c(t)i eu(ang)g(e)lii | lectio com(m)endat'; ends: 'q(ui) uiuit | & regnat cu(m) patre in unitate sp(iritu)s s(an)c(t)i d(eu)s p(er) om(n)ia s(e)c(u)la s(e)c(u)lor(um). am(en)'. | EXPLIC(IT) OMEL(IA) .xl. viii. (coll. Hurst 1955: 14–20; PL 94.9–14).

[Note: Divisions for lessons 'II'–'III' (12c) occur on f. 180r.]

47. ff. 183r/7–189v/24 Homily I.4 “In Adventu”: LECTIO S(ANCTI) E(UANGELII) S(ECUNDUM) LUCAM. | IN ILLO TEMP(O)RE. (Luke 1:39–40) ‘Exsurgens maria abiit . . . & salutauit elisab&h.’ | INCIPIT OMELIA DICENDA DE ADVENTU D(OMI)N(I). | ‘LECTIO qua(m) audistis s(an)c(t)i euuangelii. & redemptionis n(ost)rae’; ends: ‘cu(m) q(uo) uiuit & regnat d(eu)s i(n) unitate sp(iritu)s s(an)c(t)i p(er) om(n)ia s(e)c(u)la s(e)c(u)lor(um). | amen’ EXPLICIT OMELIA .xl. viiii. (coll. Hurst 1955: 21–31; PL 94. 15–22).

[Note: Divisions for lessons ‘II’–‘III’ (12c) occur on f. 183.]

48. ff. 189v/25–196r/14 Homily I.6 “In Nativitate Domini”: LECTIO S(AN)C(T)I EUU(AN)G(E)LII S(E)C(UN)D(U)M LUCAM. | IN ILLO TEMP(O)RE. (Luke 2:1) ‘Exiit edictum ab cesare augusto . . . & uniuersus orbis. & reliq(ua)’ | OMELIA DICENDA DE NATALE D(OMI)NI. || ‘AUDIUIMUS EX LECTIONE | euangelica fr(atre)s k(arissi)mi’; ends: ‘qui uiuit & regnat cum patre in unitate sp(iritu)s s(an)c(t)i d(eu)s | p(er) om(n)ia s(e)c(u)la s(e)c(u)lorum am(en).’ D(E)O GRATIAS. (coll. Hurst 1955: 37–45; PL 94.334–39). The rest of f. 196r is blank.

f. 196v blank [not shown on film/fiche].

**PHOTO NOTE:** The detached table of contents, now f. 1 of Lincoln Cathedral MS 184, is shown on a supplementary fiche, taken from the microfilm published in *Lincoln Cathedral Library, The Mediaeval Manuscripts*, World Microfilms Publications: London, 1976–1977: Section 6, Reel 9, used by permission.

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161. Lincoln Cathedral Library 298, no. 2  
OE "Heptateuch" (fragment)  
[Ker 125, Gneuss 276]

**HISTORY:** A fragment consisting of the remains of one bifolium (two once-conjugate leaves) containing part of the text of Numbers from what was probably a manuscript from the OE Heptateuch; it dates from the second half of the 11c. Wanley (1705: 305) mentioned that it was used as the cover of another manuscript. According to Crawford (1920: 1), the fragment was considered lost in the 19c, only to be rediscovered by R. M. Woolley in the process of his cataloguing the manuscripts of Lincoln Cathedral Chapter Library. It has the siglum "Ln" in Marsden's edition (2008), who gives a description (lxiii–lxv), and discusses its textual tradition (clvii–clx). The fragment is now kept as item 'B' (no. 2) in an album containing a collection of fragments from the Library of Lincoln Cathedral.

**CODICOLOGICAL DESCRIPTION:** Membrane. The central bifolium in a quire, measuring 298 × 210 mm.; written space 273 × 191 mm. The average line height is 7.2 mm. Although ruling is extremely difficult to see, the bifolium was ruled in dry point for 37 long lines, with single vertical bounding lines extending into the margin [see f. ii verso top right]. The horizontal ruling is irregular, as appears from the variation in line height. Lines 3, 9, 16, and 17 are visibly higher than the rest. Since the fore-edge of the bifolium is trimmed, no prickings can be seen. Nothing can be said about the hair or flesh side. The leaves are slightly curved and the parchment wrinkled. Wanley's remark (1705: 305) may suggest that they were once used as flyleaves.

The hand, an A-S minuscule, was characterized by Ker (*Cat.*, p. 159) as ill-formed, a view which is corroborated by Marsden (2008: lxiv–lxv). Capital letters are red-touched; other initials do not occur. There are no underlinings and no glosses, except for 'ic' on f. 1r/26.

The trimming of the fore-edge, mentioned above, has resulted in some loss of letters. The lower-outside corners are badly damaged because a piece

of parchment, measuring ca. 90 mm. on the right hand side of the page, was torn out, as a result of which much of the lower ten lines on the two sheets is missing. The trimming and the damage is identical on both half sheets, and it is clear that the bifolium was trimmed and torn while in a folded position. The front page, f. 1r, is dirtier than the rest. Towards the fore-edge in the center of the page, the parchment becomes a yellowish hue, and is almost transparent, perhaps from grease.

**COLLATION:** One central bifolium of a quire.

**CONTENTS:**

ff. 1–2 a fragment of the OE “Heptateuch,” Numbers 10:28–16:3: ‘Ða hi þa ut foran of egipta lande’; runs more-or-less continuously to Numbers 16:3: ‘[. . .]ligrá bearn. 7 god wunað on him’ (ed. Crawford 1920: 2; coll. Crawford 1922: 208 and Marsden 2008: 140–47)

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**192. London, British Library, Cotton Faustina A. ix**  
Ælfric, from Catholic Homilies I & II and other OE Homilies  
[Ker 153, Gneuss --]

**HISTORY:** A collection of homilies written in the first half of the 12c. The manuscript is dated by Ker to the first half of the 12c, which is further narrowed down by Treharne (2000: 21) to “the end of the first quarter of the century.” Nothing is known about the origin and provenance of the manuscript. Treharne (2000: 23) sees a slight correspondence with a St. Albans manuscript on account of a “flourished initial *M*,” but makes no claim.

The cycle of homilies was intended for Sundays and festivals other than saints’ days, and runs from the second Sunday after Epiphany (the first homily beginning imperfectly) to Pentecost. A missing quire at the beginning would, in all likelihood, have contained an additional homily, and one missing quire after f. 50 presumably contained the homily for Ash Wednesday (Ker, *Cat.*). No other items are thought to have followed at the end (Clemoes 1997: 31). All except five of the homilies in this manuscript derive from Ælfric’s “*Sermones Catholici*”: eleven from the First Series and ten from the Second. The five items from another source are the homilies for the fifth, sixth, and seventh Sundays after Epiphany (the seventh Sunday does not actually exist in the calendar), and those for the Tuesday (or Monday) and Thursday in Holy Week.

[**Note:** The manuscript has been described by Pope (1967: 48–51), Godden (1979: xlvii–l), Clemoes (1997: 30–32), and Teresi (2007: 285–310). Faustina A. ix is known as MS N in the Ælfrician tradition, related closely to M (Cambridge University Library Ii.4.6 [101]) and O (Cambridge, Corpus Christi College 302 [48]), both because they share many items by Ælfric and because they all contain (parts of) items not by Ælfric. Clemoes (1997: 32) and Teresi (2007: 291–97) provide item-by-item comparisons of MSS M, N, and O. The homilies of the First Series belong to the  $\delta$  line of transmission, together with MSS CUL Ii.4.6. and CCCC 302 (Clemoes 1997: 109, 112–13). The homilies of the Second Series belong to an advanced stage of the first recension, although the exact relation between manuscripts M and N is difficult to ascertain: Godden (1979: xlix) believes that “[o]ne can only assume that M and N go back independently to a source within Ælfric’s scriptorium and that the

shared readings, including the errors, arose there.” The verdict by Clemons (1997: 71–76) and Godden (1979: lxiv–lxv) on the entire collection in this manuscript is that it derives from a separate collection set up by Ælfric himself as a series of homilies for occasions other than saints’ days from Christmas to the Sunday after Pentecost, to which later some other items were added first in this manuscript. Teresi (2007: 309–10), on the other hand, argues that the manuscript is too far removed from Ælfric, and that therefore this collection was probably made by others, away from Ælfric’s scriptorium.]

From the erased title on f. 2 it appears that, in 1565, the manuscript belonged to William Bowyer (d. 1670) of Wimbledon, Surrey, bailiff of Westminster and keeper of the records in the Tower, whence it came in the possession of Henry Elyng (1577–1635), also keeper of the records in the Tower and Clerk of the Parliament. In 1597 Sir Robert Bruce Cotton (1571–1631) acquired the manuscript from Elyng (Kleist 2007: 475, 478). It was used by John Joscelyn for his collation of Ælfric’s letter to Sigeferth, and mentioned by him in a prefatory note, which was subsequently transcribed and printed by Wanley in the latter’s *Catalogue* (1705: 199; cf. Ker, *Cat.*, p. 193). Before Robert Cotton became the owner the manuscript had been rebound and supply leaves added, in line with the policy of Parker’s library. There is an owner’s mark of (Sir) Thomas Cotton (1594–1662) on f. 2r (bottom).

**CODICOLOGICAL DESCRIPTION:** Membrane, containing iii + i + 196 + i + iii folios. The 16c or 17c foliation starts with ‘Fol. 1’ and continues with f. 1+, .2., .3., .4., .5., etc. However, there is a mistake in this foliation in that ff. 157–171 are foliated 165–171, 157–164, resulting from misbinding quire XXIII before XXII in the late 17c (the quires are now in the correct order). Modern folio numbers in pencil were added in the bottom right-hand corner and at the top; both are continued throughout the manuscript but, since they are difficult to see on the fiche, the old foliation is also given. The original old foliation (those numbers between dots) stops at ‘138.’ (= f. 139) and resumes at ‘142.’ (= f. 141). A slightly later hand in ink supplies ‘139–141’ (= ff. 140–42) and continues to the end. From ‘142.’ (= f. 141) there are two old foliations continuing, one off from each other, the older one being canceled by the younger. From f. 142 the original old foliation and the “official” one coincide.

The folios measure 232 × 152 mm. (written space ca. 192 × 112 mm.), ruled for 24 long lines in dry point and pencil (quires I–IV). There are single vertical bounding lines extending into the upper and lower margins, although at times almost invisible. Lines 1 and 24 function as horizontal

bounding lines, and were continued into the margins up to the prickings. Here and there the ruling is irregular, e.g. ff. 123v, and 124v. Prickings for the horizontal lines are visible occasionally (f. 89 shows a double row of prickings), as are the prickings for the vertical bounding lines, although the quires display a remarkable diversity in this respect. Quires I, VI–XIII, XIX, XXII, XXII, and XXIV–XXV show prickings at the bottom of the page for a single vertical bounding line in the outer margin. In quire XXIV the line was moved 3 mm. to the right. Quires II–V show prickings at the bottom of the page for double vertical bounding lines in the outer margin, even though only one was drawn. Quire XIV shows prickings at the top of the page for a single vertical bounding line in the outer margins. Quires XV and XVII show prickings at the top of the page for single vertical bounding lines on either side of the text. Quires XVI, XVIII, and XXI show no prickings whatsoever, in all likelihood the result of trimming. Quire XXIII shows prickings at the bottom of the page for single vertical bounding lines on either side of the text. Quire XXVI, finally, shows a mixture of types. It seems, therefore, that the leaves for this manuscript have come from different batches of leaves ruled slightly differently in the scriptorium. The organization of the quires is regular, though. The first page of a quire is a hair side, and, subsequently, flesh faces flesh, and hair faces hair (HFHF). The imprint of the ruling is always on the hair sides.

Ff. [i–iii, 198–200] are modern paper flyleaves [only f. iii verso is included on the film/fiche]. There is a slip pasted on to the recto side of the second flyleaf, for recording ‘printed text or notices of this MS.’ Next is a parchment leaf, blank except for the top right-hand corner of the recto side where it reads: ‘Faustina A. 9.’ It forms one bifolium with f. 1, another parchment leaf, numbered on the recto side as ‘Fol. 1,’ and showing a capital ‘C’ at the top of the page and the stamp of the British Museum, besides the 16c description of its contents. The verso side was used to supply text from an original leaf now missing. Both leaves date from the 16c. F. 1r does not show any signs of ruling; f. 1v was ruled in pencil or light brown ink for 23 lines, with single horizontal and vertical bounding lines extending into the upper margin. The ascenders of the top line cross a horizontal bounding line, which is only 3 or 4 mm. above line one. In line two the ruling seems to have been corrected. The written space measures 190 × 114 mm. and average line height is 8.3 mm. The hand is a 16c imitation of the hand of the manuscript. At the end of the book, before the paper flyleaves, there is a modern vellum supply leaf, with a note in pencil on the recto side: ‘196 folios. 19 April 1877. | Ex. b.b. | 196 ff. lnB 23/1/70.’ In the upper margin of f. 196v, an early note reads: ‘Cons. fol. 196. fol. 1. 1+. double.’

Ker (*Cat.*, p. 193) distinguishes only one hand which he classifies as ‘untidy and lacking character.’ It seems remarkably trembling on f. 5r, but this may also be the effect of the rough quality of the parchment, or of the flow of the ink. The hand has been discussed in detail by Treharne (2000: 20–24), who characterizes it as “distinctive” and “somewhat similar to that of CCCC 302’s scribe.” Treharne notices the use of caroline *h* up to f. 66, and in the following part, until f. 92r, caroline *a*, *g*, and high *s*, together with insular *d*, *h*, *r*, low *s*, and *f*, the last of which is so unusual that it allowed the identification of one single scribe for the entire manuscript, even though the script changes in appearance after f. 92, when it becomes more angular. Punctuation also changes after f. 92, where the scribe started to use more frequently *punctus versus*, *elevatus*, and *interrogativus*, instead of simple *punctus* (Treharne 2000: 22). The color of the ink varies from light to dark brown. There are three ranks of initials and capitals in oxidized red and green, sometimes combinations (ff. 27v, 31v), or with simple penwork (cf. f. 11r), although not all initials were filled in, see e.g. f. 2r/18–19. The most elaborate initials have some decoration bordering the text, e.g. ‘M’ on f. 82v, which has a flourish mirrored by a foliate design (Treharne 2000: 23), visible also in the ‘P’ on f. 175v. Smaller colored capitals occur in red and green. In the text, capitals were sometimes added on top of lower-case letters already present. Smaller capitals at the beginnings of sentences are often touched with red, as are sometimes the first words of new sections, e.g. f. 11r/9 ‘MATHEVS’. In addition, there are rubricated titles (see e.g. f. 10r). The manuscript was extensively corrected, frequently by erasing; see e.g. f. 45v/10 ‘gestrangian’; f. 47v/1 ‘hwæt is’; f. 47v/11 ‘þe he is’; f. 56v/17 ‘gyme least todælenne’; f. 67v/12 ‘ac he me fint’; etc.

[Note: For a reduced facsimile of f. 136v, see Willard (1935: 10); of f. 234, see Wright (1951: 234); and of ff. 65v, 66r, 82v, 92r, see Treharne (2000: [plates]).]

The different widths of the margins show that the leaves of this manuscript have been trimmed, quire by quire, perhaps to remove what damage there was from the Ashburnham House fire in 1731. Ff. 16, 42, 96, 103, 104, 105, 106, 107, 118, 119, 122, 123, and 179 have been reinforced with vellum strips on the outside margins. Other slighter damage, e.g. on ff. 27, 29, 33, 49, 59, 63, 70, 86, 91, 110, 150, 153, 154, 160, 182, and 193, has been repaired by pasting pieces of vellum in the holes. Leaves wanting from quires VIII and XXII have been replaced by blank parchment leaves. After f. 50 one quire is wanting.

The manuscript is bound in a standard 19c British Museum binding, red-brown, with gold and black on the spine, where it reads: ‘AELFRIC. HOMILIES / BRIT. MUS. | COTTON | MS. | FAUSTINA A. IX.’ The

manuscript was rebound in the 19c, as the modern supply leaf shows, and again in 1966, as appears from a notice written on the first paper flyleaf at the end of the book. The quires are now mounted on guards which are themselves attached to the binding; this intervention facilitates collating the manuscript.

**COLLATION:** I<sup>2</sup> (ff. 1–1); II<sup>8+1</sup> a half sheet before 1, stub visible after f. 10 (ff. 2–10); III–VII<sup>8</sup> (ff. 11–50); VIII<sup>8</sup> 1 canceled, stub visible before f. 51; a blank leaf supplied before f. 51 (ff. 51–57); a quire missing after VIII (cf. Ker, *Cat.*, p. 193); IX–XII<sup>8</sup> (ff. 58–89); XIII<sup>4+1</sup> one unnumbered blank leaf before 1 (ff. 90–93); XIV<sup>8</sup> (ff. 94–101); XV<sup>8</sup> 2 wanting, stub visible on f. 103 (ff. 102–108); XVI<sup>8</sup> (ff. 109–116); XVII<sup>8</sup> 1 and 8 are half sheets (ff. 117–124); XVIII–XXI<sup>8</sup> (ff. 125–156); XXII<sup>8</sup> 4 wanting, an unnumbered blank leaf inserted after f. 160 (ff. 157–163); XXIII<sup>8</sup> (ff. 164–171); XXIV<sup>8</sup> 4 and 5 are half sheets (ff. 172–179); XXV<sup>8</sup> (ff. 180–187); XXVI<sup>12</sup> 10–12 canceled, stubs visible at the end (ff. 188–196).

[**Note:** In quire XXII the missing leaf and f. 160 once formed the central bifolium; in the restoration, f. 160 became the first leaf of the central bifolium, while the blank leaf became the second.]

**CONTENTS** (items are by Ælfric unless otherwise noted):

f. 1r 16c title: ‘Sermones anglicæ | Siue Saxonice .36. | Primus sermo de 2<sup>a</sup> d(omi)nica | post theophaniam d(omi)ni. | Nuptiæ factæ sunt in chana | Galileæ. et erat m(ate)r Iesu ibi. Ioh. 2.’

f. 1v in a 16c hand, a supply of the missing beginning of the homily continued on f. 2r: ‘Iohannes se godspellere cwæð on ðære gods-|pellican race . . . þa þurh his mihte þ(æt) wæter’ (as Godden 1979 [no. 4]: 29/1–16) [note slight overlap with the beg. of the following]~

1. ff. 2r–11r/6 [‘1+–10’] the homily for the second Sunday after Epiphany (ÆCHom II, 4), beginning imperfectly: ~‘þurh his mihte þ(æt) wæter to wine awænde’; ends: ‘7 mid halgum | gaste a on ecnysse amen’ (coll. Godden 1979 [no. 4]: 29/16–40; as Thorpe 2.4–72).

[**Note:** Owners’ marks on f. 2r: ‘Sum Guiliel. Bowyer 1565,’ erased and now completely invisible (Ker, *Cat.*, p. 193), bottom right ‘Thomas Cotton.’ In the top right-hand corner, in John Joscelyn’s hand: ‘Dom(inic)a 2<sup>a</sup> p(ost) epiphan.’ On f. 4r, the left-over space before ‘abraham’ results from a change of ‘oþþe’ to ‘oþ.’ The initial ‘h’ in ‘[H]ierusalem’ on f. 7v, ll. 3, 5, 6, 11, 14, 18, 22 was in almost all cases removed by erasure. A correction on f. 9r/17 ‘hi tæceð’ has a penciled underlining. On f. 3/18–19 a hole in the parchment was repaired, leaving a blank space of about 10 mm.]

2. ff. 11r/6–17v/7 [10–16] (ÆCHom I, 8): D(omi)nica .iii<sup>a</sup>. p(ost) Epiphania. D(omini). | ‘Cum aut(em) descendisset ie(su)s de monte. . . . (f. 11r/9) MaTHEVS se eadiga godspellere awrát | on þyssere godspelli-can rædinge’; ends: ‘æfre wuniende | butan ælcan anginne 7 ende amen’ (coll. Clemoes 1997 [no. 8]: 141–248; as Thorpe 1.120–34).

[Note: On ff. 15r/20 and 15v/21 a blank space indicates a repaired hole in the parchment.]

3. ff. 17v7–21v/6 [16–20] “Be þære halgan clænnysse” (ÆLet 5 [Sigefyrth]): D(o)m(ini)c(a) | .iiii. Be þære halgaN clæNNESE. | ‘URe hælend crist cydde þ(æt) he lufode | þa halgan clænnysse on his þeowu(m) | swutelice’; ends: ‘þam si a wuldor to worulde’ (cf. Assmann 1889 [no. 2]: 13/13–23/225).

[Note: Beg. in the left-hand margin and going to the lower margin of f. 17v, John Joscelyn added a note: ‘hæc co(ℓlo)cio desumpta est ex epistola Ælfrici abb(at)is qua(m) scripsit ad que(n)da(m) sigefir[ð] | embe clænnysse . . .’ followed immediately by the preface from Ælfric’s letter to Sigefyrth copied (cf. Ker, *Cat.*, p. 190) from London, British Library, Cotton Vespasian D. xiv [245], f. 6v/14–22: ‘Ælfric abb(od) gret Sigefyrð freondlice . . . Seo lare mæg eaðe unc emlice semen.’, then the incipit ‘Ure hælend,’ etc., as here (cf. Assmann 1889 [no. 2]: 13/1–12).]

4. ff. 21v/6–23v/4 [20–22] Anonymous, Apocrypha (HomS 5 [Willard]) as part of a homily for the fifth Sunday after Epiphany (HomS 7): D(O)-M(INI)C(A) .V<sup>a</sup>. ET Q(UA)NDO UOLUE|RIS be heofonwaru(m) 7 beo helwarum. | ‘MEN ÐA leofestan ute gehyran hér godes | word’; ends: ‘hé ús syllað éce lif on heofonu(m) a | butan ende amen’ (ff. 21v/16–22v/7 ‘7 eac we sculan gebencan . . . weallas’ (ed., as “C”, Willard 1935: 38–44, 24, 48, 56; rest is apparently unpublished).

5. ff. 23v/4–27v/4 [22–26] Anonymous, “Über das jüngste Gericht” (HomS 6 [Assm. 14]): D(O)M(INI)C(A) .VI. ET Q(UA)NDO UOLUER(IS). | Larspel be urum drihtne. | ‘MEN þa leofestan ure driht(en) ælmihtig | god ús singalice menegað’; ends: ‘7 rixað a woruld | a woruld [sic] a butan ende amen’ (cf. Assmann 1889 [no. 14]: 164–69).

6. ff. 27v/4–31v/19 [26–30] Anonymous, Tuesday in Rogationtide (HomS 40.1 [Nap. 49]): DOM(INI)C(A) .VII. AUD[IERIS] QU(AN)DO UOLUERIS DE UERBIS DOMINI. | ‘MEN þa leofestan utan geþencan geor|ne 7 on úre geþance þ(æt) fæste healdan’; ends: ‘mid eallu(m) halgu(m) sawlu(m) á butan ende on ec|nesse. AMEN’ (cf. Napier 1883 [no. 49]: 257/9–265/20 with many variations).

7. Septuagesima (ÆCHom II, 5):

- a. ff. 31v/19–37v/22 [30–36] DOM(INI)C(A) IN SEPTUGESIMA. | ‘DRIHTEN sǣde þis bīspel his leorning|cnihtu(m) þus cweðende.

Simile est reg|nu(m) celoru(m) homini patrifamiliás'; after the lectio, the homily starts on f. 32r/1 with a new initial: 'Ðe hælend cwæð þ(æt) heofonan rice wæs | gelic sumu(m) híredes ealdre'; ends: 'se ðe leofað 7 rixað nú 7 symle on worulde. | AMEN' (coll. Godden 1979 [no. 5]: 41–49/233; as Thorpe 2.72–84);

- b. ff. 37v/22–39r/17 [36–38] **DE ALLELUIA**. | 'We willað eow secgan be ðissere 7weardan | tide'; ends: 'we him singað écelice alleluia bútan geswínce. | AMEN' (coll. Godden 1979 [no. 5]: 49/234–51; as Thorpe 2.84–88).

[Note: After the rubric, in a small early modern hand: 'a non e omittit(ur).']

8. ff. 39r/17–44v/15 [38–43] (**ÆCHom II**, 6): **DOM(INI)C(A) IN SEXAGESIMA**. | 'CVM turba plurima conueniret . . . (line 21) ON sumere tide þa þa micel | mænigu samod cóm'; ends: 'on ealra woruld|a woruld. AMEN' (coll. Godden 1979 [no. 6]: 52–59; as Thorpe 2.88–98).
9. ff. 44v/15–50v/24 [43–49] (**ÆCHom I**, 10): **D(O)M(INI)C(A) IN QUINGAGESIMA**. | 'ASSumsit ie(su)s duodeci(m) discipulos . . . (line 18) Hér is geræd on þysu(m) godspelle'; ends imperf.: 'þ(æt) eal folc cweðe be ús [. . .]' (coll. Clemoes 1979 [no. 10]: 258–65/201; as Thorpe 1.152–64/29) [a folio wanting after f. 50, replaced with a blank].
10. ff. 51r/1–55r/10 [50–54] Homily on first Sunday in Lent (**ÆCHom II**, 11), beg. imperf.: '[. . .] ne scéotan. forþan þe hé ascunode þone gylp'; ends: 'se ðe leofað 7 rixað a buton ende on | ecnesse. AMEN' (coll. Clemoes 1997 [no. 11]: 169/80–274; as Thorpe 1.170/25–180).
11. ff. 55r/10–59v/19 [54–58] Homily on second Sunday in Lent (**ÆCHom II**, 7): **FERIA SECUNDA**. | 'MEN þa leofestan eow eallu(m) is cuð þæt | þes géarlica ymbryne ús gebringð | éfne nu þa clánan tid'; ends: 'on ealra worulda woruld. | AMEN' (coll. Godden 1979 [no. 7]: 60–66; as Thorpe 2.98–108); f. 58v/5–10 **EUUANGELIUM**. | 'Cum uenerit filius hominis in magestate | sua. et omnes ang(e)li cum eo. tunc sedebit | sup(er) sede(m) magestatis sue. & congregabuntur | omnes gentes; ET RELIQUA. Ðæt is on engliscre spræce'; this passage occurs in Thorpe (1.106/23) and is recorded by Godden in a note (p. 64).
12. ff. 59v/19–63r/10 [58–62] (**ÆCHom II**, 8): **DOM(INI)C(A) .II. IN QUADRAGESIMA**. | 'Egressus inde ie(su)s. secessit in partes | tyri & sidónis; ET RELIQUA; | Drihten hælend þréade mid wordum'; ends: 'þa(m) si wuldor 7 wurðmint á on ecnesse. | AMEN' (coll. Godden 1979 [no. 8]: 67–71; as Thorpe 2.110–16).
13. ff. 63r/10–69r/5 [62–68] (**ÆCHom 4**): **DOM(INI)C(A) .III. IN QUADRAGESIMA**. | 'Erat ie(su)s eiciens demoniu(m) & illud erat | mutum. ET RELIQUA. | On þære mæran tide þe se mildheorta |

- hælend wunode'; ends: 'se ðe árixað on ecnesse. | AMEN' (coll. Pope 1967 [no. 4]: 264–80).
14. ff. 69r/5–73r/16 [68–72] (ÆCHom I, 12): DOM(INI)C(A) .IIII. IN QUADRAGESIMA. | 'Abíit ie(su)s trans mare galilee q(uo)d est | tiberiadis. ET RELIQUA. | SE hælend ferde ofer þa galileiscan | sá'; ends: '7 rixað | on annesse þæs halgan gastes á butan ende | on écnesse. AMEN' (coll. Clemoes 1997 [no. 12]: 275–80; as Thorpe 1.180–92).
15. "Dominica in media Quadragesime":
- a. ff. 73r/16–82v/6 [72–81] (ÆCHom II, 12.1): SERMO DE LEGE DEI IN MEDIA | QVADRAGESIMAE; | 'MEN ÐA leofestan. we rædað nu æt godes | ðenungu(m) embe gesetnesse þære ealdan | æ'; ends: 'for þa(m) þe he lufað | þone glæðdan syllend' (coll. Godden 1979 [no. 12]: 110–20; as Thorpe 2.188–212);
- b. ff. 82v/6–85v/8 [81–84] (ÆCHom II, 12.2): SECVNDVS SERMO DE | IOSVĒ ET DE PVNGNIS EIVS. | 'MOYSES 7 ÁÁRON 7 þa yldestan eal|dras israhela þéode'; (at f. 85v/4 omits 'Gifernys . . . ecan life' = Godden 124/49–26/579); ends: 'sy | him wuldor 7 lof. a to worulde. AMEN' (coll. Godden 1979 [no. 12]: 121/375–124/492, 126/580–82; as Thorpe 2.212–24, with the exception of 218/29 'Gifernys bið'–224/12 'on ðan ecan life').
16. ff. 85v/8–91v/23 [84–90] (ÆLS [Pr Moses]): DE ORATI|ONE MOY-SI IN MEDIA QVADRAGESIMA. | 'ÆFTER þa(m) þe moyses se mæra heretoga | of egipta lande mid his léode ferde'; ends: 'mid þa(m) ælmihti|gan gode þe on ecnysse rixað; AMEN' (coll. Skeat 1.549; cf. Skeat [no. 13] 1.282–306).
17. ff. 91v/24–99r/23 [90–98] (ÆCHom II, 13): DOM(INI)C(A) .V. IN QVADREGESIMA || 'ÐEOS tíð fram þisum 7weardum dæge oðða | halgan eastertíðe'; ends: 'Sy him lóf 7 wuldor his órmáttan | eadmodnysse. on ealra worulda woruld; AMEN' (coll. Godden 1979 [no. 13]: 127–36; as Thorpe 2.224–40).
18. ff. 99r/24–102v/21 [98–101] (ÆHomM 4 [Ass 5]): F(E)R(IA) .VI. ANTERAMOS PALMARUM. || 'Collegerunt pontifices & pharisei . . . (l. 4) ÞÆT halige godspel þe ge gehyrdon nú | rædon'; ends: 'on ealra woruldá [sic] woruld écelice | AMEN' (coll. as "S<sup>2</sup>" Assmann 1889 [no. 5]: 65–72).
19. ff. 102v/21–108r/4 [101–107] (ÆCHom I, 14.1): DOMINIC(A) IN DIE RAMIS PALMARVM. | 'CRI[S]TES þrowung wæs geræd nu beforan | us'; ends: 'se þe | leofað 7 rixað a butan ende. AMEN' (coll. Clemoes 1997 [no. 14]: 290–98; as Thorpe 1.206–18).



[Note: Between f. 102, ending 'his agenu(m)', and f. 103, beginning 'rihtan geleafan', a leaf is wanting (cf. Clemons 1997: 290/3–291/38, and his notes). On ff. 103v–106r there are 13c Latin translations of parts of the OE text which have been partly lost due to the trimming, e.g. f. 103r/10–11 'un(us)q(ui)sq(ue) <con>stri(n)g(itur) | funib(us) pecc(atorum) | suor(um)'.]

20. ff. 108r/4–116v/8 [107–115] Homily on Monday in Holy Week (ÆCHom II, 14.1): F(E)R(IA) .II. DE PAS-[S]IONE D(OMI)NI. | 'DRIHTNES þrówunge we | willað éow gedáfenlice secgan on engliscum | geréorde'; ends: '7 þam halgan gaste on ánre godcund | nesse. á on écere worulde. AMEN' (coll. Godden 1979 [no. 14]: 137–49; as Thorpe 2.240–62).

[Note: There are some faded marginal notes on f. 108, e.g. marg. at line 9, '7 d(o)-lor(um)', and at bottom.]

21. ff. 116v/8–119r/8 [115–118] Anonymous, parts of Blickling Homily 6 for Palm Sunday (HomS 21 [BlHom 6]): F(E)R(IA) .III. (altered to II by erasure of the third I) EV(AN)G(E)LIV(M). | 'Ante sex dies pasce. uenit ie(su)s beðania(m). ET RELIQUA. | GE magon gehýran secgan be ðære árwyrðnyse | þysse halgan tíde'; ends: 'þær he leofað 7 rixað á butan énde on | écnesse AMEN' (cf. Morris 1880: 65–69/18 [ff. 116v/8–118r/6], 73/20–30 [f. 118r/7–18], 73/35–75/11 [f. 118r/18–118v/7], 77/33–79/10 [f. 118v/8–22], 79/27 [f. 118v/22–23], 81/33–83/4 [ff. 118v/23–119r/8]; there are considerable differences between this text and Morris's edition of Blickling Homily 6).

22. ff. 119r/8–126r/5 [118–125] Anonymous, homily on John 13:1–30 (HomS 22 [CenDom 1]): F(E)R(IA) .V. IN CENA D(OMI)NI. | 'SEGEÐ on þisum bocum be þære árwurðnesse | þises halgan dæges'; ends: 'se þe leofað 7 rixað on écnesse god. | AMEN' (coll. as "S" Assmann 1889 [no. 13]: 163).

[Note: Corrections, identified by Ker as originating from the 12c, are: f. 119v/8 'and ongyunnan þa oþre'; f. 119v/10 'achenne'; f. 120r, upper margin, 'achen'; f. 120v/2 'na swa'; f. 120f/16 'þenode'; f. 122r/20 'ic'; f. 123r/9 'gylt'; f. 123v/16 'sylue swa'.]

23. ff. 126r/5–131r/4 [125–130] (ÆCHom I, 15): DIE DOM(INI)C(A) PASCHĒ RESVRRECTION(IS). D(OMI)NI DE EV(AN)G(ELIO). | 'O[FT] GE GEhyrdon ymbe þæs hælendes ærist | hu he on þysum dæge of deaðe aras'; ends: 'nú 7 á. on | ecnesse. AMEN' (coll. Clemons 1997 [no. 15]: 299–306; as Thorpe 1.220–28).

[Note: Corrections, identified by Ker as originating from the 12c, are: f. 129r/16 'ac'; f. 129r/17 'gyf'; f. 130r/16 'forgetacnuge'; f. 130v/10 'head' (*recte* 'heard'); f. 130v/13 'þe.' There is a very faded inscription on f. 126v, at the top of the page.]

24. ff. 131r/4–139r/20 [130–138] (ÆCHom II, 15): SERMO DE SACRIFICIO I(N) DIE PASCHĒ. | 'MEN þa leofestan. gelóme éow is gesæd | embe úres hælendes æriste'; ends: 'Sy him wuldor and lóf. þære weldæ-

da on | ealra worulda woruld. AMEN' (coll. Godden 1979 [no. 15]: 150–60; as Thorpe 2.262–82).

[Note: From f. 131r, the page numbers of Matthew Parker's *A Testimonie of Antiquitie* were added in the margins by John Joscelyn, who also inserted into the text, besides many underlinings, the following collations: f. 131r/7 'andweardan'; f. 131v/23 'halgan'; f. 134r/4 'ðæron to cnawað ðonne'; f. 134v/2 'þ(æ)t'; f. 134v/7 's' after 'to dæled'; f. 134v/20 'ac'; f. 135r/11 'æt gode'; f. 136v/15 margin 'understandað | 7 blissiað fela sin anlaf | an lichoma'; f. 137r/8 'unwurð'; f. 137r/11 'win'; f. 138r/ margin 'hwæt'; f. 138r/15 'sceoldon.' On f. 131v some pen trials in the left-hand margin. On ff. 132v and 133r, vertically in the margins, there are pen trials from 15c or 16c. On f. 139r/12–13, s.v. 'staðel fæstan,' '(ue)l æ' was added in the margin, in pencil.]

25. "Alius sermo de die Paschæ" (Godden [no. 16]):

- a. ff. 139r/20–141v/22 [138–140] (ÆCHom II, 16): ALI(US) SERMO DE DIE PASCHE. | 'HIT is swiðe gedafenlic þ(æt) ge on þysum drihten-| licum æriste sume lárlice word æt eowrum | lareowum gehýran'; ends: 'Sy | lóf 7 wuldor. á þam welwillendum hælende. | AMEN' (coll. Godden 1979 [no. 16]: 161–64/97; as Thorpe 2.282–86);
- b. ff. 141v/22–145r/10 [140–~~145~~/144] (ÆCHom II, 17): F(E)R(IA) .IIII. IN PASCHA EBDOMADA. | 'GELÓME ætéowde ure driht(en) hine sylf- ne his | leorningcnihtum'; ends: '7 godum geearnungum to þam | écan lífe becuman moton; AMEN' (coll. Godden 1979 [no. 16]: 164/98–168; as Thorpe 2.288–94).
26. ff. 145r/11–150v/13 [~~145~~/144–~~150~~/149] (ÆCHom I, 16): DOM(INI)-C(A). in octava / pasche. 'CVM esset sero die illa una | sator(um). ET RELIQUA; | ÆFTER þæs hælendes æriste wæron his | discipuli belócene on ánum huse'; ends: 'wæron wuni-|ende on broðorlicre lufe mid gode á on éc-|nesse. AMEN' (coll. Clemoes 1997 [no. 16]: 307–12); ff. 148v/12–150r/12, in rhythmic prose, 'Hwar beoþ wyrta blós- man . . . endlican færeldes' (separately coll. by Clemoes as App. B.2: 533–35 = ÆCHom I, 16 [App.]; as Thorpe 1.230–38).
27. ff. 150v/13–159v/24 [~~150~~/149–~~167~~/~~166~~] (ÆCHom I, 17): DOM(INI)-C(A) .II. POST PASCHA. | 'DIXIT ies(u)s discipulis suis; Ego sum pastor | bonus . . . (l. 17) ÞIS GODSPEL þe nú geræd wæs. cwæð þ(æ)t se | hælend cwæde be him sylfum; Ic eom gód | hýrde'; ends imperf.: '7 réaflac. 7 forlíger. swícdomas 7 syrwn- [. . .]' (ed. Clemoes 1997 [no. 17]: 313–16/87); ff. 152v/21–159v/24 'Ge magon gehýran' to the imperf. end 'swícdomas 7 syrwn-', beg. after 'ecan life,' at the point just before the doxology of the homily (as ed. by Clemoes [316/87], sepa-

rately coll. by Clemoes as App.B.3: 535–42/47 = ÆCHom I, 17 [App.]; as Thorpe 1.238–44).

[Note: After f. 159 a leaf is wanting, and a blank has been added after f. 160. Seven lines of text, as printed by Clemoes, and the doxology are missing from the end. At the bottom of f. 152v there is in pencil, in a 19c hand: ‘\* This Homily ends here in Thorpe’s edition T. p 244.’ There are various *nota* signs in the margins.]

28. ff. 160r/1–162v/6 [~~168~~/~~169~~/159–~~170~~/~~169~~/161] (ÆSpir + ÆHom 20) A composite homily, “De septiformi Spiritu” + excerpt from “De doctrina apostolica” (Godden 1979: xlviij), beg. imperf.: ‘[. . .] útan bið geséwen 7 can him scéad betwux soð 7 léas’; ends: ‘7 halgum gaste. a butan énde wé cweþaþ. | AMEN’ (ff. 160r/1–60v/24 [to ‘deofles’] as Napier 1883 [no. 8]: 58/1–60/4; ff. 160v/24–162v/2 [‘Be þam . . . gódnysse’] coll. Pope 1967–1968 [no. 19]: 629/6–634/245; cf. Godden 1979: xlviij).

[Note: After f. 160v/24 ‘grámlican deofles’ (the end of Napier’s homily 8), the text continues with a section beginning ‘Be þam we mágon sécgan sume soðe bysne. | swa swa béda awrát’; ending f. 162r/18 ‘on þam énde nextan dæge.’ This passage was identified by Ker (*Cat.*, pp. 192–93) as part of the homily on *De doctrina apostolica* in Oxford, Bodleian Library, MS Hatton 115 [385], ff. 38v/8–39v/20.]

29. ff. 162v/6–165v/7 [~~170~~/~~169~~/161–~~158~~/~~157~~/164] (ÆHom 7): DOM(INICA) .IIII. POST PASCHA. | ‘Uado ad eu(m) qui me misit. ET RELIQVA; | Manega godspell syndon gesette to mæssan | of þære lángsuman spræce’; ends: ‘him symle (‘æfre’) gemáne on ánre mægen | þrymnysse á to worulde. AMEN’ (coll. Pope 1967 [no. 7]: 340–50).

[Note: There are some alterations, presumably dating from the 12c: f. 162v/12 ‘se,’ –/16 ‘asceþ,’ –/21 ‘teþ,’ –/24 ‘þrea`te`ð,’ f. 163r/1 ‘þrea`te`ð,’ –/9 ‘hereþ,’ –/12 ‘faran,’ –/13 ‘ascianne,’ –/14 ‘seghen,’ –/18 ‘h`eo`m,’ –/24 ‘swyþe,’ f. 163v/4 ‘fare,’ f. 164r/1 ‘þrea`teþ`ð,’ /3 ‘þrea`te`de,’ –/9 ‘þrea`te`de,’ –/11 ‘þrea`tede`ð, negelyf`dan`,’ –/20 ‘þrea`tede`ð,’ –/24 ‘seghon,’ f. 164v/12 ‘þar,’ –/20 ‘þolanne,’ f. 165r/20 ‘wæren,’ –/22 ‘þe wæren to cumene,’ f. 165v/2 ‘hereþ,’ –/6 ‘æfre.’]

30. ff. 165v/7–169v/23 [~~158~~/~~157~~/164–~~163~~/~~162~~/168] (ÆHom 8): DOM(INI)C(A) .V. P(OST) OCTAV(AS). | ‘SVME men nyton gewis for heora nyten|nysse’; (f. 166r/5) ‘Amen amen dico . . .’ EVV(AN)G(E)L(IVM). | ‘Soð soð ic eow secge . . .’; ends: ‘þa(m) is æfre án wuldor. 7 án | wyrðmynt. AMEN’ (ed. Pope 1967 [no. 8]: 357–68).

31. ff. 169v/24–176v/11 [~~161~~/~~162~~/168–~~176~~/175] (ÆCHom I, 20): DE FIDE CATHOLICA. || ‘ÆLC cristen man sceal æft(er) rihte cunnan | ægðer ge his pat(er) n(oste)r ge his credan’; ends: ‘se ðe þurhwunað on þrynnysse. án ælmihtig | god á on ecnysse. AMEN’ (ed. Clemoes 1997 [no. 20]: 335–44; as Thorpe 1.274–94).

32. ff. 176v/11–182v/14 [~~176~~/175–~~182~~/181] (ÆCHom I, 21): IN DIE S(AN)C(T)O ASCENSIONIS / D(OMI)NI. | ‘PRIMVM quide(m)

- sermone(m) feci | de omnib(us). o theophile. & rel(i)qua. Lucas se god[spellere ús mánode on þyssere pistol rædinge'; ends: '7 þa(m) halgan | gaste á on écnysse. AMEN' (ed. Clemoes 1997 [no. 21]: 345–53; as Thorpe 1.294–310).
33. ff. 182v/14–186r/18 [+82/181–+86/185] (ÆHom 9): DOM(INI)C(A). P(OST). ASCENSIONE(M) / D(OMI)NI. | 'CVM aute(m) uenerit paraclitus . . . (l. 17) SE hælend hér on life mid his halgu(m) apostolum'; ends: 'Se ðe á rixað | on ecnysse. AMEN' (ed. Pope 1967 [no. 9]: 378–89).
34. ff. 186r/18–192v/7 [+86/185–+92/191] (ÆCHom I, 22): IN DIE S(AN)C(TI) PENTECOSTEN; | 'FRAM þam halgan easterlican dæge. synd ge|tealde fiftig daga to þysum dæge'; ends: 'Se ðe leofað 7 rixað á butan ende AMEN' (ed. Clemoes 1997 [no. 22]: 354–64; as Thorpe 1.310–28).
35. ff. 192v/8–196v/4 [+92/191–+96/195] (ÆCHom I, 10): EODEM DIE DE / EVANG(ELIO). | 'SI QVIS diligit me mandata mea | seruabit. & RELIQUA. | Ioh(anne)s se godspellere þe þis godspel awrát. sáde þ(æt) se há-|lend hér on þisum life on sumne sæl spræce to his |apostolu(m) þus'; ends: 'þa(m) si á wuldor | mid þam halgan gaste on ecnysse. AMEN' (ed. Pope 1967 [no. 10]: 396–405) [f. 196v/5–24 blank].

[Note: In the upper margin of f. 196v, an early note reads: 'Cons. fol. 196. fol. 1. 1+. double.']

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### 312. London, Lambeth Palace Library MS 173

Ps.-Hegesippus, "Historiae"; Saints' Lives and Visions; Homilies  
[Ker 276, Gneuss 507/508/508.5]

**HISTORY:** Lambeth 173 is a composite manuscript consisting of three parts. All parts date from the 11c/12c, and all three probably originate from the Augustinian priory of Lanthony Secunda in Gloucester. OE glosses have been added on ff. 212v and 214r.

Part 1 (Gneuss, no. 507, s. xi/xii; Gameson 1999: no. 588, s. xii<sup>n-1</sup>) contains the "Historiae," attributed in the Middle Ages to Hegesippus, which is a Latin adaptation of Titus Flavius Josephus's *De bello Judaico et excidio urbis Hierosolymitanae*. Several manuscripts, however, mention St. Ambrose as the translator of the "Historiae," while Cassiodorus stated in his *De institutione diuinarum literarum* 1.17 that some hold Jerome to be the translator, others Ambrose, and yet others Rufinus (Mras in Ussani 1960: 2.xxv). The Lambeth manuscript, which is not among the witnesses used by Ussani for his edition, provides no incipit stating the translator. It originates presumably from Lanthony as is shown by entry 131 in their catalogue from 1355–1360, now London, British Library, MS Harley 460 (James and Jenkins 1932: 272). After the dissolution of the monasteries the books from Lanthony presumably remained with Richard Hart, the last prior of Lanthony, from whose collection Archbishop Richard Bancroft (1544–1610) acquired a substantial number of books (Webber and Watson 1998: 34, 51). The name 'Eu(er)ard' on f. 1 is presumably an early owner's mark.

Part 2 (Gneuss, no. 508, s. xi/xii; Gameson 1999: no. 589, s. xii<sup>1</sup>) contains a collection of lives and visions of saints, starting with the Lives of St. Abraham the Hermit and his niece Maria by Ephraem the Syrian, the earliest evidence of this work in England (Whatley 2001: 41). It is followed by two other saints' lives: pseudo-James the Deacon's Life of St. Pelagia, the penitent prostitute from Jerusalem (Whatley 2001: 382–83), and the Life of the Irish St. Furseus (Whatley 2001: 222), which is accompanied by a scribal comment referring to Bede's extract of Furseus's life in the *Historia ecclesiastica* 3.19. Subsequently, there are the visions of Fulrad (anonymous),

and of Barontus and Wetti (ascribed to Heito of Reichenau [d. 836]), which are followed by the vision of Drihthelm, from Bede's *Hist. eccl.* 5.12, which includes two OE glosses. The series of visions and saints' lives concludes with two visions of anonymous characters, from Bede's *Hist. eccl.* 5.13–14, and the anonymous Life of St. Euphraxia (Whatley 2001: 200–1). This volume also originates from Lanthony and was already together with Part 1 in the Middle Ages (Ganz et al. 2007: 50).

Part 3 (Gneuss, no. 508.5, s. xi ex; Gameson 1999: no. 590, s. xi/xii) contains two homilies on All Saints' Day belonging to a group of homilies wrongly attributed to Bede. The first of the two, "Legimus in ecclesiasticis historiis," was one of the sources for Ælfric's sermon on All Saints' Day, and was therefore edited in 1977 by James Cross, who did not include this manuscript among his witnesses. This volume is probably also from Lanthony (Ganz et al. 2007: 50).

At the beginning of the 17c, Lambeth 173 belonged to Archbishop Richard Bancroft (1544–1610), the founder of the archiepiscopal library, as is shown by the catalogue of his manuscripts, compiled in 1612 (Ker, *Cat.*, p. 341). Originally distinct volumes, Parts 1 and 2 were "probably bound together in the Middle Ages" (Ker, *Cat.*, p. 341). Part 3 must also have been added at an early date, for Lambeth 173 is not one of the manuscripts rearranged by Archbishop William Sancroft (1617–1693, elected 1677, deprived 1690) in his extensive reorganization of the Library in 1664. In 1647 the Lambeth Palace Library manuscripts had been transferred by Parliament to the University Library of Cambridge, where they were given Cambridge shelfmarks (Ker 1972: 1–3). The Cambridge shelfmark of this manuscript was #. G. μ. 10., visible on f. IIr. The pre-1647 Lambeth press mark 'N. 8,' written in the bottom right corner of f. iii recto, marks the original place of the book in the Lambeth Palace library before the Civil War, as can be seen in a catalogue made up after Archbishop George Abbot's death in 1633 (Ker 1972: 2). In 1664 the collection was returned to Lambeth Palace and reorganized by Archbishop Sancroft, who reduced 203 of the old volumes to 93 new ones (Ker 1972: 4–5).

**CODICOLOGICAL DESCRIPTION:** Membrane, i + II + 233 + ii folios, measuring 295–300 × 179 mm. The foliation of the leaf after f. 113 was skipped, so foliation runs only to '232'. The manuscript consists of three combined parts, which will be described individually.

Part 1 (ff. I–II + 1–156) consists of 159 folios (the leaf after f. 113 being skipped by the foliator [foliation very faint and invisible on film/fiche]), measuring 295–300 × 179 mm., written space 233 × 120 mm. The pages

were ruled in dry point for 33 long lines. Writing is slightly above top-line; the average line height is 7.2 mm. There are double vertical bounding lines on either side of the written space, continuing into the upper and lower margins. They are separated by a gutter of 6–7 mm., of which the one on the left-hand side was not used for writing, except for initials and capitals; the one on the right-hand side occasionally contains the ends of lines. There are double horizontal bounding lines, continuing into the margins; they were formed by extending lines 1, 2, 32, and 33. No prickings are visible; all must have been lost due to trimming, which is evident from incomplete marginalia. The quires were marked twice, first in the 17c (or 18c), in ink, by a capital letter 'A' to 'S' at the center of the lower margin of the first leaf of each quire; and in a modern hand, in pencil, by arabic numerals '1'–'18,' at the right of the lower margin of the first leaf of each quire. The organization of the quires is very regular: they all start with a hair side, and subsequently flesh faces flesh, and hair faces hair (HFHF). The imprint of the ruling is always on the hair sides, and was therefore completed before the quires were organized. James and Jenkins (1932: 272) distinguished "two good round hands" in the first volume, being caroline minuscules. The transition from hand 1 to 2 is clearly visible from f. 74v to f. 75r. There is not much embellishment. Simple initials occur in green and red; even though most were violently excised, the one on f. 71v shows what the others might have looked like. The rubrics are also in red. Apart from the damage to the first folio of quire I, the main damage to this part occurs in the places where the initials were cut out, ff. 1, 50, and 57, which have left gaps in the pages, resulting in loss of text on the other side.

Part 2 consists of 65 folios (ff. 157–222) measuring 295–300 × 179 mm., written space 237 × 118 mm. The folios are ruled in dry point for 33 long lines; the writing is on top-line, average line height 7.3 mm. There are double vertical bounding lines on either side of the written space, continuing into the upper and lower margins. They are separated by a gutter of 6–7 mm., of which the ones on the left-hand side were only for initials and capitals; the ones on the right-hand side occasionally contain the end of a line. Double horizontal bounding lines continuing into the margins were formed by extending lines 1, 2, 32, and 33. Prickings are visible throughout, between 1 and 5 mm. from the outer edges of the folios. Prickings for the vertical bounding lines show about 1–2 mm. from the upper margin; at the bottom, they are not to be seen. The quires in this volume were marked in the same way as the ones in Part 1. However, the 17c hand numbered the quires in Part 2 with lower-case letters 'a' to 'i,' while the modern numbering is consecutive to Vol. 1, '19'–'27.' The organization of the quires is exactly



the same as those in Part 1, and the same holds for the imprint of the ruling. The main damage to Part 2 comes from a cut-out initial on f. 180, which has left a gap of 19 lines deep, and a long cut in the following folio. This has motivated a keeper of the Library to add a note asking for caution. F. 167 shows damage at the right-hand top.

James and Jenkins (1932: 272) refer to the caroline minuscule hand as "large and round." It is different from the one in Part 1. Ker (*Cat.*, p. 341) refers to the hand of the OE glosses as "contemporary with the Latin, having caroline *a* and *s*, and caroline beside insular *r*." There are initials and capitals of various kinds. The huge and rather awkward decorated initial 'F' in red and black on f. 157v is regarded as a later addition by James and Jenkins (1932: 273). Since it does not interfere with the text, it is likely that the place of the initials was left open, and the manuscript, therefore, left unfinished in the first instance. Similarly big and ugly initials, this time only in red, occur on ff. 192 and 211v; on 216v, the initial has left a stain on the facing page. On f. 219r there is a big initial in the same style, in green and red. Smaller capitals occur also in green and red.

Part 3 consists of ten folios, measuring 295–300 × 179 mm.; written space 244–247 × 120 mm. The folios are ruled for 23 long lines; writing is on top-line, with an average line height of 11 mm. There are double vertical bounding lines on either side of the written space, continuing into the upper and lower margins. They are separated by a gutter of 10 mm., of which the one on the left-hand side was used only for initials and capitals; the one on the right-hand side occasionally contains the end of a line. There are single horizontal bounding lines continuing into the margins, formed by extending lines 1 and 23. Prickings for the horizontal lines show here and there in f. 230, but not in the other folios. There are no prickings visible for the vertical lines. The quires are numbered in the same way as in Parts 1 and 2, as 'k'–'l,' and '27'–'28,' respectively, consecutive to the numbering for Part 2. The organization of the quires seems regular, in so far as it can be seen; so does the imprint of the ruling, being on the hair sides. Part 3 is generally of a thinner parchment than Parts 1 and 2. F. 232 is badly damaged in the top outer corner, and this part shows a greater number of worm holes. The caroline minuscule hand of Part 3 has been described by James and Jenkins (1932: 272) as "lighter and delicate," but it is bigger in size than those of Parts 1 and 2. The first page of this text shows a large decoration outlined in red, which was presumably left unfinished, and the other initials added to fill the page. In the text proper, there is a fair scattering of green and red initials in Part 3; none are very elaborate, and in some cases the red has oxidized to silver.

The manuscript is preserved in a so-called Sancroft binding (17c), a lightish brown calf leather binding, “plain except for a double fillet round the edges, and two double fillets vertically down each cover” (Ker 1972: 7). On either side is Sancroft’s archiepiscopal coat of arms. The binding was furnished with a new spine on which it reads: ‘EGESIPPUS—VISIONES ET VITAE SS. ETC.’ and ‘COD. LAMBETH. 173.’ The manuscript is very tightly bound. There are three paper flyleaves, one at the beginning and two at the end of the book, dating presumably from the 17c, when the books were inserted in their present binding. They are blank, but for a stamp ‘137’ on f. i recto. Two parchment leaves preceding the text of the first volume belong to that volume, in the sense that they are the first two folios of the first quire. From the first of these early leaves, more than half has been torn out, leaving only a vertical strip the size of a half page. The violent removal of half of this leaf has left the rest of it in a bad state.

**COLLATION:** i + II + 233 + ii, foliation skips one after f. 113; I<sup>12</sup> 4 and 9 half sheets, stubs visible before ff. 3 and 8 (ff. I, II, 1–10); II–X<sup>8</sup> (ff. 11–82); XI–XII<sup>10</sup> (ff. 83–102); XIII<sup>8</sup> 8 canceled; 2 and 7 half sheets, stubs visible after ff. 103, 108, 109 (ff. 103–109) XIV<sup>10</sup> (ff. 110–[one folio unnumbered after f. 113]–118); XV<sup>8</sup> (ff. 119–126); XVI–XVIII<sup>10</sup> (ff. 127–156) || XIX<sup>8</sup> 3 and 6 half sheets, stubs visible after ff. 159, 162 (ff. 157–164); XX<sup>8</sup> 8 wanting, stub after f. 171 (ff. 165–171); XXI–XXII<sup>8</sup> (ff. 172–186); XXIII<sup>8</sup> 8 half-sheets, f. 187 a blank, added later (ff. 187–194); XXIV–XXVI<sup>8</sup> (ff. 195–218); XXVII<sup>8</sup> 3, 5, 7, 8 canceled, stubs visible after f. 220 and f. 222 (ff. 219–222) || XXVIII<sup>8</sup> (ff. 223–230); XXIX<sup>2</sup> (ff. 231–232).

[Note: Thanks to Ms. Rachel Cosgrave and the staff of Lambeth Palace Library for confirming details of the foliation, which before ‘157’ is entirely invisible on film and fiche. The 17c quire signatures are visible at the bottoms of the first recto of each quire: f. 1r sig. ‘A,’ f. 11r sig. ‘B,’ f. 19r sig. ‘C,’ f. 27r ‘D,’ f. 35r sig. ‘E,’ f. 43r sig. ‘F,’ f. 51r sig. ‘G,’ f. 59r sig. ‘H,’ f. 67r sig. ‘J,’ f. 75r sig. ‘K,’ f. 83r sig. ‘L,’ f. 93r sig. ‘M,’ f. 103r sig. ‘N,’ f. 110r sig. ‘O’ [unnumbered f. \*113bis beg. ‘Sed ubi’], f. 120r sig. ‘P,’ f. 128r sig. ‘Q,’ f. 138r sig. ‘R,’ f. 148r sig. ‘S’ || f. 157 sig. ‘a,’ f. 165r sig. ‘b,’ f. 172r sig. ‘c,’ f. 180r sig. ‘d,’ f. 187 blank, f. 188r sig. ‘e.2,’ f. 195r sig. ‘f,’ f. 203r sig. ‘g,’ f. 211r sig. ‘h,’ f. 219r sig. ‘i,’ f. 223r sig. ‘k,’ f. 231r sig. ‘l.’]

## CONTENTS:

### Part I:

f. i blank except for a stamp ‘173’ on the recto side [not shown on film/fiche].

- f. I recto old press marks: ‘#. G. μ. 10.’ and ‘fol. vol. 125’ [f. I is torn vertically, less than half the page width remaining].
- f. I verso ‘antipatris idumei’; followed by the remains of some 15c verses.
- f. II recto In the upper margin (faint): ‘pat(er) nost(er) qui es in celis sanctificet(ur),’ followed by seven lines of erased text (ll. 1–7), and a list of contents, presumably from the 17c: ‘In hoc libro continentur hae | Egesippi histor. lib. 5. | Nunni Abrahami vita. | B. Fursei visio | Barontis Visio. | Fr(atr)is Wettini visio. | Miraculu(m) in Britannia in | region(e) Northanhumbro(r)u(m), in aliis visionib(us) | Sermo in die omnium Sanctor(um).’ Near the inner margin: ‘+ De Antigone & Euphrasiâ.’ The additions (‘B. Fursei visio,’ etc.) are in the hand of Sancroft. On ll. 9, 11, 12 some pen trials, stained with ink.
- f. II verso inscriptions: (16c) ‘Master dan Thomas Nobyll ys a gud master of myn I praye,’ and (13c) ‘Req(ui)re in martirologio. vii. Id(us) aprilis istius egisippi memo|riam.’
1. Pseudo-Hegesippus, “Historiae libri V”:
- a. f. 1r/3–1v/8 Prologue: [H]OC CORPORE CONTINENTUR EGISSIPPI HIS|TORIÆ LIBRI NUMERO Q(UI)NQ(U)E. CU(M) D(E)I ADIU|TORIO. INCIPIT PROLOGUS. | ‘[Q]UATTUOR LIBROS REGNORUM QUOS | [sc]riptura complexa est sacra . . . ipse erat spes gentiu(m) [hinc igitur sumam] | exordiu(m) (as Ussani 1932: 1.3–4);
- [Note: The inner top part of f. 1 is cut away so that part of f. 2r/1–7 can be seen on the image of f. 1r: ‘sue suc/. . . /doris existimat.’ At the bottom of f. 1r in large letters the name ‘Eu(er)ard.’]
- b. ff. 1v/10–50v/13 Book 1: ‘BELLO PARTICO QUOD INTER MACHABEOS | duces gente(s)q(ue)’; ends: ‘Metus enim officiu(m) n(on) uotu(m) extorserat. dolor intra se salte(m) | lib(er)am habebat sententia(m). Hunc fine(m) habuit herodes.’ | EXPLICIT LIBER PRIMUS: (as Ussani 1932: 1.4–128);
- c. ff. 50v/14–71v/5 Book 2: [IN]CIPIT LIBRIS SECUNDUS: | ‘[SEPULTO] | HERODE LIBERA VT IN DEFUNCTOS | [solent i]udicia pop(u)li dep(ro)mebant(ur). graue(m) fuisse | [illum &] intolerabile(m). sibi. Iniusta imp(er)ia in ciues | [exercuisse ty]rannum n(on) rege(m) suor(um). parricida(m) domesticu(m). | [e]xpilatore(m) publicu(m).’; ends: ‘sed quia fide(m) alienigenis | poti(us) qua(m) suis detulit tali dign(us) exitu fuit.’ | EXPL(ICIT) LIBER S(E)C(UN)D(U)S. (as Ussani 1932: 1.128–81);

[Note: The initial 'I' plus 'n' have been torn away from folio 50/13–18, and, as a result, the image on the fiche shows the text of the underlying f. 49v: 'cefar iubet/ . . . /ut eo pomu(m)/pa.']

- d. ff. 71v/6–91r/18 Book 3: **INCIPIT LIBER TERTIUS.** | 'EA POSTQUAM NERONI NVNCIATA SVNT IN | achaię partib(us) sito'; ends: 'iustas & debitas p(ro) flagitior(um) meritis | penas dedere.' **EXPL(ICIT) LIB(ER) TERTIUS.** (as Ussani 1932: 1.181–238);
- e. ff. 91r/19–110r/7 Book 4: **INCIPIT LIB(ER) QUARTUS.** | 'EXTINCTIS TARICHEIS MAXIMA EX PARTE ROMANI | galileis urbib(us)'; ends: 'congregare | quoque militu(m) manu(m). quę adhuc in hibernis agebat. & ia(m) | hiemis asp(er)itas deficiebat.' **EXPL(ICIT) LIBER QUARTUS.** (as Ussani 1932: 1.238–292) [leaf canceled after f. 109, no text missing];
- f. ff. 110r/8–156r/25 Book 5: **INCIPIT LIBER QUINTUS.** | 'ANNO PRIMODELATI IMPERII UESPASIANO. BELLIS | asperis iudea'; [f. 148v is blank, no text missing] ends: 'Opes aute(m) eorum | appositus ab ip(s)is p(ri)us ignis CONSUMPSIT' (as Ussani 1932: 1.293–417).

[Note: The rest of f. 156r is blank, as is f. 156v. The marginalia can be divided into two basic categories. One hand, smaller than the main text, added corrections regularly, e.g. f. 2v/22 'fratri' for 'patri.' This hand also added the inscription at the top of f. 39v. Secondly, there are occasional marginalia and interlinear additions in a smaller hand, e.g. f. 3r/16–17 'Ioha(nnes),' marginal additions, partly trimmed, on ff. 5r and 7r. *Nota* signs appear, e.g. in ff. 79r and 93r. The erased text on f. 156r seems a Latin gloss; it is difficult to read, even under ultraviolet light. Several sketches occur, e.g. f. 28v, a rudimentary sketch with a swastika; f. 74r, an animal resembling a dog or dragon (both are faint).]

Part 2:

f. 157r blank

2. attributed to Ephraem the Syrian, "Lives of Sts. Abraham and Maria" (cf. Whatley 2001: 40–42):

- a. f. 157v/5–30 Prologue to "Life of St. Abraham": 'FRATRES | mei cupio obis enarra|re conuersatione(m) . . . ut eu(m) habitatore(m) in | m(en)-tis suę haberet hospitio' (PL 73.281–283; cf. *BHL* 12);
- b. ff. 157v/30–166r/12 text of "Life of St. Abraham": 'Hic itaq(ue) beatus. | habuit parentes ualde l'o'cupletes [corr. from 'luc-'] . . . n(on) mutauit. nec uetu|state attrita' (PL 73.281–92C; cf. *BHL* [Supp.] 12a) ('Roberd Jhonson' at bottom of f. 163v; see f. 219v, note);
- c. ff. 166r/12–171v/32 the second part, "Vita S. Mariae meretricis," continuing with no title: (prologue) 'Volo aute(m) dilectissim(i) unanimitate(m) u(est)ram . . .'; (vita, beg. line 19) 'HABUIT uir beat(us) abraha(m) car-

nis p(ro)|pinquitate germanu(m)'; ends imperf. in chap. 10: 'Habeo hic mo|dicu(m) auri. & aliq(ui)d uestim(en)tor(um). q(ui)d [. . .]' (PL 73.651D–658A; cf. *BHL* [Supp.] 12b).

[Note: A leaf is wanting after f. 171. This part shows very few glosses and corrections. There are some instances of erasure on ff. 156. The erased text on f. 156 seems a Latin gloss, but is difficult to read even under ultraviolet light.]

3. ff. 172r/1–179v "Pseudo-James the Deacon's Life of St. Pelagia, Penitent of Jerusalem": (beg. imperf.) '[. . .]tis. & animab(us) u(est)ris maximu(m) consola|tionis auxiliu(m) adquiretis'; ends: 'in illa die d(omi)ni. q(ua)m ipsi(us) est honor | & gl(ori)a in s(e)c(u)la s(e)c(u)lor(um) AMEN' (as Levy et al. 1981: 1.231/9–249; cf. Whatley 2001: 382–83); this is the B recension of the *Vita Pelagiae* [*BHL* 6609], this manuscript not being consulted; cf. Levy et al.: 1.229–30).

[Note: There are short scribbles from the 14c or 15c on ff. 176v (upside-down), 179r.]

#### 4. St. Furseus:

- a. ff. 180r/5–190r/13 Anonymous, "Life of St. Furseus": (initial torn away) '[FU]IT VIR VITĒ | VENERABILIS | [F]URSEUS NOMINE. NOBI|lis quide(m) scottus genere'; ends: 'q(ui) cu(m) patre a sp(irit)u s(an)c(t)o uiuit & regnat in | s(e)c(u)l(a) s(e)c(u)lor(um). AMEN' (cf. Krusch 1902: 434–39, who does not include readings from this manuscript in his edition; see Whatley 2001: 222, Ciccicarese 1984–1985, *BHL* 3209);

[Note: F. 187 is an inserted blank leaf for one lost: the preceding folio, 186v, ends: 'ita hilaris ei restitue. Nullam,' and f. 188 begins: 's(an)c(t)e exhortationis sermonib(us) instruct(us)'. Sketches occur on ff. 183–187, where there are some vague crosses and stripes.]

- b. f. 190r/14–29 Comment on Bede's rendering of the Life of St. Furseus: 'Venerabilis beda pr(es)b(yte)r huius beati fur|sei uite & uisionis in hystoria . . . quasi | in media [aestatis] caumate SUDAUERIT' (from 'Ordine(m)', line 16 = Bede, *Hist. eccl.* 1.19).

5. ff. 190r/32–192r/24 Heito (abbot of Reichenau 806–823, d. 836), "Visio Fulradi in Purgatorio": 'UENERANDO AC SEMP(ER) IN | d(omi)no plus omnib(us) diligendo pa(tri) || heidoni'; ends: 'sed tam(en) hos obliuisci NON POTUI;' (ed. Hampe 1896: 628–31). On f. 190v five different heads are drawn in the margin (not visible on film/fiche).

6. ff. 192r/25–202r/32 "Vision of St. Barontus": VISIO BA|RONTIS. | 'MEMORARE | UOBIS VOLO FR(ATRE)S | KARISSIMI PER ORDI|nem q(ui)d moderno | te(m)pore contigit in || monasterio s(an)c-(t)i PETRI'; ends: 'angelos s(an)c(to)s duces | ad cęleste regnu(m) habere meream(ur). | Q(uo)d ipse prestare dignet(ur) q(ui) cu(m) pa-

tre | & sp(irit)u s(an)c(t)o uiuit & regnat in s(e)c(u)la se|coloru(m).  
AMEN' (coll. Levison 1910: 377–94; *BHL* 997).

[**Note:** The sketch in the margin of f. 197v depicts one of the keys of St. Peter; Levison (1910: 387) depicts four different shapes of the key, including the one from this manuscript (fig. 1b). F. 201r contains a number of pen trials in black ink, some of which have to be read upside-down: 'habere, habere, habere,' 'Ego habeo bon(us) pater.']

7. ff. 202v–211v/15r Heito, "Visio Wettini": VISIO QUE | FR(ATR)I  
N(OST)RO WETTIN'O' | OSTENSA FUERAT | p(ri)die ante  
transitu(m)ei(us) | 'Du(m) predictus f(rate)r die sab|bati cu(m) aliq(ui)  
b(us)'; ends: 'su(m)ptoq(ue) uiatico ultima(m) hui(us) instabilis | uite  
clausit horam' (as Dümmler 1884: 267–75, Knittel 2004: 37–63, with  
German tr.).

8. Three chapters from Bede's *Historia ecclesiastica*:

a. ff. 211v/19–216v/9 "Vision of Drihthelm," *Hist. eccl.* 5.12: 'MIRACVLV(M)  
| MEMORABILE ET | antiq(uo)ru(m) simile in | britania factu(m)  
e(st)'; ends: '& uerbo & conuersatione | saluti FVIT' (ed. Colgrave &  
Mynors 1969: 488–98; PL 95.247B–252B);

**OE Content:** There are marginal OE glosses to item 8: f. 212v/3–6 (text)  
'contra ortu(m) solis solstitiale(m),' (gloss) '[o]ngean norðeſt roder swa |  
sunnan upgang bið to mid|dan sumera'; f. 214r/2–4 (text) 'contra ortu(m)  
solis brumale(m),' (gloss) 'suðeast swa sunne | on winter upgæð' (ed. Meritt  
1945: no. 5).

b. ff. 216v/13–218r/32 "Vision of the Unredeemed Sinner," *Hist. eccl.*  
5.13: 'AT CONTRA FUIT QUIDA(M) | in p(ro)uincia mercioru(m) |  
uisiones ac uerba'; ends: 'si|ue audientiu(m) narrandam e(ss)e pu|TAUI'  
(ed. Colgrave & Mynors 1969: 498–502; PL 95.252B–54A);

c. f. 218r/33–218v/33(34) "Vision of Hell," *Hist. eccl.* 5.14: 'NOUI AUTEM  
ipse fr(atr)em que(m) || utina(m) non nossem'; ends abruptly: 'adhuc  
in corpore penitentia(m) age/ret [. . .]' (ed. Colgrave & Mynors 1969:  
502–4; PL 95.254B–D).

[**Note:** There is a 15c? note at the bottom of f. 218v.]

9. ff. 219r–221v/27 "Life of St. Eufraxia": 'IN DIEBVSTHEODOSII PIIS|simi  
imp(er)atoris. fuit uir q(ui)da(m) senator | in regia ciuitate antigon(us)  
nomine'; ends imperf., writing ceasing at line 27: 'Et | du(m) aliqua  
earu(m) aliq(ua)ndo c(on)tingeret in|firmari. nullu(m) ei' (PL 73.623–  
642; cf. *BHL* 2718; see Whatley 2001: 200–1) [rest of f. 221v blank].

[**Note:** On f. 219v are some EModE scribbles: (sideways in left margin) 'Roberd  
boryn. b kyng Henry the viij<sup>th</sup> god Saue hym. | To my lord Cardenall thys byll be  
deyuered In hast m<sup>CCCC</sup>.ii. | To my lord scardeall thys. anno domini. m<sup>CCCC</sup>.xxii.' /

(upside down in bottom margin) 'Item that Wyll(ia)m Chamberlyn hows to Roberd f̄ Jhonson a m<sup>h</sup>. | In clene gold 'to be paeÿde' at Crystynmas nexte come y<sup>e</sup> paeÿn of dushyng;']

f. 222r blank

f. 222v some scribbles: 'Struma,' 'Edwardus dei gratia,' 'd(omi)n(o) d(omi)-n(o) nost(ro),' etc.

Part 3:

f. 223r blank, but for a small faint sketch, near the top, of two angels kneeling face to face [not visible on film/fiche].

10. ff. 223v/3–231r/2 Homily on All Saints' Day formerly attributed to Bede ("Homilia subdititia lxxi") "Legimus in ecclesiasticis historiis": (added title in red, very faint) SERMO: IN DIE: OMNIUM: SANCTOR(UM) | (beg. l. 10) 'LEGIMUS | IN | AECCLSIATICIS | HYSTORIIS. QUOD S(AN)C(TU)S | BONEFACIUS QUI QUARTUS | a beato gregorio romanę urbis episco|patu(m) tenebat'; ends: 'ut cum ipsis | postmodum in aeterna s(e)c(u)la gaude(re) meream(ur)' (ed. Cross 1977: 105–21; PL 94.452–455) [lacks doxology].

11. ff. 231r/3–232v another Homily on All Saints' Day (cf. *BHL* 6332d), formerly attributed to Bede ("Homilia subdititia lxx"): (title faint) OMELIA xii. LECTIO. | 'HODIE DILECTISSIMI OMNIUM S(AN)C(T)ORV(M) | sub una solempnitate letitię çelebramus'; ends imperf.: 'in uiru(m) p(er)-fectu(m). in mensura(m) çtatis plenu(dinis)' (PL 94.450B–451B).

Last flyleaf blank.

**PHOTO NOTES:** The foliation up to f. 157 is entirely invisible on film and fiche, and intermittently visible thereafter. Signatures are given with the "Collation" to assist the user. There are two shots of ff. 25v–26r.

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### 313. London, Lambeth Palace Library MS 204

Gregory the Great, “Dialogues”,  
Ephraem the Syrian, “Sermo asceticus”  
[Ker 277, Gneuss 510]

**HISTORY:** An early-11c manuscript containing the *Dialogues* of Pope Gregory the Great, followed by a text identified by the scribe as the ‘Liber beati Efre[m] diaconi qui primus sedit in libro gerenticon.’ This text, attributed to Ephraem the Syrian, is known as the *Sermo asceticus*, a Latin translation of Λόγος Ἀσκητικός, the title of its Greek original in Assemanus (1732: 1.40–70). This is an incomplete version of a text known variously as the *Ammonitio*, *Monita*, *Institutio ad Monachos*, or *De compunctione cordis*, based on hymns by Ephraem the Syrian, besides two Syriac sermons and spurious material. The popularity of this text in the Middle Ages is borne out by translations into Coptic, Arabic, Ethiopic, Armenian, Georgian, Slavonic, and Latin, the last as early as the 6c (Sims-Williams 1985: 206; Stevenson 1998: 7; Bischoff and Lapidge 1994: 237–39; Ganz 1999). This homily, which the scribe claimed to have found in the *Liber geronticon de octo principalibus vitiis* (by the 6c monk Paschasius), is not the same as what Allen and Calder (1976: 86–93) translated as part of the sources for *Christ III*. It is, however, the only text attributed to Ephraem the Syrian appearing in an A-S manuscript from before the Conquest (Stevenson 1998: 7). The last recto in the manuscript contains a so-called *rota*, a wheel with eight spokes containing verse lines running through the center and in the circle. The “Dialogues” and the homily by Ephraem contain scattered OE glosses and a line of text, which were already noticed by Wanley and mentioned in his catalogue (1705: 269).

Also distinctly A-S is one of the various scratched drawings. It depicts, in the lower margin of f. 74v, an A-S warrior inscribed as ‘Engle’ holding a spear and shield, called ‘rex’ and a viking ‘Dene,’ holding an axe and shield, and named ‘Magnus’. The most likely figures to have been thus depicted are King Harthacnut or Edward the Confessor and the Norwegian pretender Magnus of Norway, the son of St. Olaf, but another possibility is Magnus,

the son of Harald Hardrada. Whichever of the two it may be, it suggests a date of 1040–1060 for the manuscript, since the sketch was presumably there before the text.

On the basis of palaeographical as well as circumstantial evidence, Ker (*Cat.*, p. 341; 1964: 78) regards the texts as constituting one manuscript, originating probably from Ely. Bishop (1971: xvi) suggested that the manuscript might have been written at Christ Church, Canterbury, but that it was later in Ely appears on f. 129v from the coat of arms of Robert Steward (d. 1557), the last prior of Ely Monastery as well as first dean of Ely Cathedral after the Reformation. Steward was eager to claim his ancestry from a Sir John Steward, related to the royal house of Scotland (Heal 2004), and a description of the coat of arms in French was added right beside it. Gneuss (no. 510) also postulates that the manuscript originates from Christ Church, Canterbury, but that its provenance is Ely. Later the manuscript belonged to Richard Bancroft (1544–1610), the founder of Lambeth Palace Library, as appears from the catalogue of his manuscripts (Ker, *Cat.*, p. 341). There is an old press mark ‘T5’ at the right side of the lower margin of f. 1r, which is the press mark of the pre-1647 Library. Upon its arrival in Cambridge in 1647, it was given the press mark ‘I. η. 12,’ and after its return to Lambeth in 1664, Archbishop William Sancroft (1677, deprived 1690) had the manuscript rebound and added a list of contents on f. ii recto (see above, the “History” of Lambeth Palace Library 173 [312], p. 90).

**CODICOLOGICAL DESCRIPTION:** Membrane; ii+132+ii. The leaves measure 280 × 188 mm. (ff. 129 and 130 are smaller, 274 × 184 mm.). They contain a written space of 220 × 127–130 mm., and are ruled in dry point for 28 long lines. Quires XV–XVII (ff. 113–130) have a written space of 203 × 127 mm., and are ruled for 27 long lines. Writing is on top-line; sometimes letters cross the ruling. All quires have single vertical bounding lines continuing into both margins, except for quire IX, which has double vertical bounding lines in the outer margin; the double prickings are visible about 6 mm. from the bottom of the page. F. 105r has an extra incidental vertical bounding line in the outside margin. The toughness of the parchment, which is quite strong, makes the ruling in places almost invisible. Prickings for the horizontal lines are visible on some of the folios; in others they are lost as a result of trimming. Prickings for the vertical bounding lines are visible about 5 mm. from the lower margins, which makes it likely that the manuscript was never trimmed there. The foliation of the manuscript in pencil is modern; after f. 41 there is one unnumbered folio, referred to here as [f. 41\*]. The quires were arranged regularly: all begin with

a hair side after which flesh faces flesh and hair faces hair (HFHF), with the exception of quire II, where hair faces flesh and vice versa (HFFH). The quires were numbered three times in the history of the manuscript. The oldest (probably medieval) signatures are in Roman numerals, in ink at the bottom of the verso side of the last leaf of a quire 'I'–'XVI.' In the 17c, the quires were signed again in ink by capital letters, 'A' – 'R,' at the center of the lower margins of the first leaf of each quire. The third set of signatures is also 17c, in arabic numerals, '1–17,' in pencil, at the right side of the lower margin of the first leaf of each quire.

There are two hands: both are English caroline minuscule (James and Jenkins 1932: 325; Ker, *Cat.*, p. 341), besides the hand of the glosses which is caroline, but A-S minuscule for the OE. Initials are either in red or in black touched with red. The only elaborate initial is the one on f. 2r, which is in brown and red, and which contains zoomorphic interlace, the lines broken at the intersections: the inner lines, ears, etc. are drawn red; the rest is black (Gameson 1995: 223). Rubrics occur throughout the manuscript; some are quite clear, in other instances the red lead pigment has oxidized to silver. In Gregory's "Dialogues", the names of Gregory and Peter are in red. OE notes, inscriptions, and glosses of various dates have been inserted on ff. 25v, 38v, 70v, 74v, 119v, 128v, and 129v. A coat of arms in yellow and black, with French and Latin inscriptions added, on f. 129v in 16c.

The manuscript is bound in a so-called Sancroft binding, "a lightish calf, plain except for a double fillet round the edges, and two double fillets vertically down each cover, a bit out from the spine" (Ker 1972: 7). Sancroft's archiepiscopal coat of arms is on the front and back covers. On the spine, which has been refurbished, it reads in gold lettering: 'Gregorii Dialogi | Ephrem,' and 'COD. LAMBETH. 204.' There are two paper flyleaves at the beginning and two at the end, all from the 17c; f. ii verso contains a 17c list of contents in the hand of Archbishop William Sancroft.

Damage is scarce: f. 28 is torn from the top down, and has been repaired with a few stitches, as has f. 101. There are a few worm holes and a few small holes in the last leaf through wear.

**COLLATION:** ii + 132 + ii. I<sup>8</sup> (ff. 1–8); II<sup>8</sup> 2 and 7 half-sheets, stubs visible after ff. 10 and 15 (ff. 9–16); III–V<sup>8</sup> (ff. 17–40); VI<sup>8</sup> one unnumbered folio after f. 41 (ff. 41–47); VII–IX<sup>8</sup> (ff. 48–71); X<sup>10</sup> 3 and 8 half-sheets, stubs visible after ff. 74 and 79 (ff. 72–81); XI<sup>8</sup> (ff. 82–89); XII<sup>8</sup> 2 canceled, stub visible after f. 90 (ff. 90–96); XIII–XVI<sup>8</sup> (ff. 97–128); XVII<sup>2</sup> (ff. 129–131).

## CONTENTS:

f. ii verso A list of contents in the hand of Archbishop William Sancroft, beg. 'S. Gregorij P(apa)e Dialogor(um) ll. IV'

1. Gregory the Great, "Dialogues" (as de Vogüé and Antin 1978–1980, Moricca 1924, PL 77.149–430):

f. 1rv Table of contents to Book 1: INN(O)M(I)NE D(OMI)NI INCIPIVNT | DE LIBRO PRIMO. PPAE GREGORII DIALO(GOR)U(M). | 'I S(an)c(tu)s honoratus dum in prima aetate a carnibus abstinet | piscis ei a d(omi)no p̄paratur . . . xxxv Multi signa n(on) faciunt. sed tam(en) s(an)c(t)i sunt' EXPLICIUNT / CAPITULA .

[Note: The chapters correspond neither in number nor wording to those in de Vogüé and Antin (1978–1980: 1.188–89; 2.[8]); in the text of Bk. 1 they are marked in the left margins, but in the photos the numbers on the rectos are lost in the tightly-bound gutter.]

ff. 1v (lower margin)–3r/19 Preface to Gregory's "Dialogues": INCIPIT PRAEFATIO LIBRI DIALOGORV(M) GREGORII PPAE ROMANAE | URBIS DE VITA S(AN)C(T)OR(UM). || 'QUADAM die nimiis quorundam s(e)c(u)larium | tumultibus depressus'; ends: 'Senior(um) ualde uenerabiliu(m) didici relatione | quod narro;' EXPLIC(IT) P(RE)-FATIO (as de Vogüé and Antin 1978–1980: 2.10–18);

ff. 3r/19–21r/25 Book 1 of Gregory's "Dialogues": 'I. Uenantii quonda(m) patricii in samni | partib(us)'; ends: 'liberius itaq(ue) haec loquimur. si aliud exordium | sumamus.' EXPLICIT LIBER PRIMUS. (as de Vogüé and Antin 1978–1980: 2.18–118);

[Note: There are occasional marginal and interlinear glosses in the *Dialogues*. The hand of a corrector is visible on f. 3r/5 'accedunt' > 'sucedunt'; f. 3r/11 'scripserunt' > 'descripserunt'. Such corrections occur throughout the manuscript. A smaller hand, adding explanatory glosses and, presumably, also the OE, can be identified on, for instance, f. 4r/9 'Quę 'i. uirtutes'; f. 4r/20 'illius 'i. honorati'; f. 8v/8 'adolando 'i. fraudulent(er)'; 'quęsti 'i. accusatores'; f. 8v/10 'sibim& 'i. p(er) semetipsu(m)'; 'usurpare 'i. c(on)taminare'; f. 26r/17 'adunati' '(ve)l c(on)gregati' shows an insular and a caroline *g*. In the upper margin of f. 8r there is an additional line in what seems to be the hand of the original scribe, which is to be inserted into line 6. Later marginal glosses in different hands occur on ff. 30r and 31r; on f. 32r/19–20 there is a later gloss in the margin with added pencil ruling, now partly lost through trimming.]

ff. 21r/26–23v/16 Table of contents to Book 2: INCIPIT CAPITULATIO LIBRI SECUNDI. 'I Seruus d(e)i nomine benedictus quod nutrix eius casu | fregerat oratione integrum reddidit . . . xlv Quod plerumq(ue). ad reliquia s(an)c(to)r(um) maiora miracula fiunt quam | ubi eorum

corpora requiescunt' EXPLICIUNT CAPIT(U)L(A) [see note to table of contents to Bk. 1];

ff. 22v/17–42r/27 Book II of Gregory's "Dialogues" (Life and Miracles of St. Benedict): INCIPIT LIBER SECUNDUS. | 'Fuit uir uitę uenerabilis gratia. benedictus et nomine'; ends: 'loquen|di uires interim per silentium reparemus.' | EXPLICIT LIBER SECUNDUS. (as de Vogüé and Antin 1978–1980: 2.126–248);

OE Content: On f. 25v/20 'i. hula' (in left margin), glossing 'siliquas'; f. 38v/1 & upper margin, 'hrunc rap. | i. ligam(en)tu(m) <ve>l fune(m)' glossing 'tripedica(m)' (ed. Meritt 1945: 23, no. 17).

ff. 42v/1–44r/28 Table of contents of Book 3: INCIPIUNT CAPITULA DE LIBRO TERTIO. | 'I S(an)c(tu)s paulinus Nolanus ep(iscopu)s dum om(ni)a que abuit p(ro) captiuis dedisset seipsu(m) pro filiu(m) mulieris uidue recipiendu(m) dedit. cuius meritis | om(ne)s qui captiui fuerant relaxati sunt . . . Liii Uenerabili redempto ep(iscop)o a sancto euticio martyre de fine | mundi p(re)dicatur.' EXPLICIUNT CAPITULA | DE LIBRO TERTIO. [see note to table of contents to Bk. 1];

ff. 44v/1–78v/6 Book 3 of Gregory's "Dialogues": INCIPIT LIBER TERTIUS. | 'DUM UICINIS UALDE PATRIBUS INTENDO. | maioru(m) facta reliquera(m)'; ends: 'subsequenti | hoc quarto uolumine demonstrabo.' EXPLICIT | LIBER TERTIUS. (as de Vogüé and Antin 1978–1980: 2.256–432);

[Note: In the lower margin of f. 44v there is an insertion to be added to line 27 according to the *signes de renvoi*.]

OE Content: On f. 70v/4, 'baratrum `i. dolh.´'; f. 74v/4 (left margin) 'byt' glossing 'oretis' (line 5) (ed. Meritt 1945: 23, no. 17; with correction by Ker, *Cat.*, p. 341).

ff. 78v/7–81r/3 Table of contents to Book 4: INCIPIUNT CAPITULA LIBRI QUARTI; | 'I Quia oportet inuisibilia credere p(er) similitudine(m) pueri in carcere nati | atq(ue) nutriti . . . Lxxii Tunc munera bene d(e)o offerunt(ur) du(m) peccati fratri ex | corde dimittitur.' EXPLICIUNT | CAPITULA LIBRI QUARTI. FELICITER. [see note to table of contents to Bk. 1];

ff. 81r/4 119v/11 Book 4 of Gregory's "Dialogues": IN NOMINE D(OMI)NI N(OST)RI IE(S)U CHR(IST)I. INCIPI(T) | LIBER QUARTUS. | 'Postquam de paradysi gaudiis culpa exigente. | pulsus est primus humani generis parens' ; ends: 'si ante morte(m) d(e)o hostia ipsi | fuerimus.' EXPLICIT LIBER DIALO|GORUM GREGORII D(E)O GRATIAS. AM(EN). (as de Vogüé and Antin 1978–1980: 3.18–207).

2. ff. 119v/12 129v/19 attributed to Ephraem Syrus (or Latinus), “Sermo asceticus”: IN NOMINE D(OMI)NI. INCIPIT LIBER BEATI EFREM | DIACONI QUI PRIMUS SEDIT IN LIBRO | GERENTICON. | ‘Dolor me compellit dicere, et iniquitas mea minat(ur) | mihi ut sileam. Dolor me proloqui uehementer’ with interlinear gloss of these lines only: ‘min sar me benet to segen 7 min unrihtwisnesse. me ðræð | þæt ic swige sar me for’; the Latin text ends: ‘& in inferno sortem ex eis pro suis | meritis susceperunt. GLORIA SOLI SAPIENTI | D(E)O. AMEN.’ EXPLICIT D(E)O GRA|TIAS AMEN. PAX IN TERRA | OMNIBUS BONE UOLUNTATIS. (cf. Assemanus 1732–1746: 1.40–70; OE ed. Logeman 1889: 110).

[Note: Some *nota* hands occur, e.g. ff. 121v/18, 121r/9, 123v/4.]

OE Content: On f. 128v/1 OE gloss to ‘Beatus ergo qui sibi : ædi soðlice ðe hi(m) silue’ (pr. Ker, *Cat.*, p. 341); on f. 129v, below the conclusion of Ephraem’s homily, there is a line of OE: ‘Da æfter æadgares cininges forðsiðe on ðam gewalce’ (ed. Förster 1937–1938: 10).

- f. 129v/20–27 sketch of coat of arms of Robert Steward, last prior of Ely (d. 1557).

[Note: A description in French on the left, ‘Il port in vn eschocheon | da`r`gent sur vn feße chekey | dargent et dasure aus | Champe dore vn lion ruge | ramp debruse dun baston | nove dore’, and on the right ‘Hec sunt arma domini | Robarti stewardei | Prioris monaster(ii) elien(sis).’ At the bottom of the page: ‘francor(um) carolus sic vult hec stem(m)ata ferri | Singula cum valeant sunt meliora simul.’ (James and Jenkins 1932: 598).]

- f. 130r A large wheel (*rota*) in black and yellow. The eight spokes and the rim contain verses, starting and ending with O, besides having an O in the middle, the Os being formed by the ends of the spokes and by the hub: beg. on left ‘Omnibus in terris egO sum notissima mundO . . .’ (Schaller and Könsgen 1977: 11297). The Os contain sketches of faces (ed. with a reproduction by Zangemeister 1877: 538).

[Note: James (1912: 140) mentions in his *Catalogue* of the manuscripts in Lambeth Palace Library (326–327) that a similar *rota* with the same text occurs in CCCC 326 [53], f. 140v, and provides an edition of the verse lines. There is an erased note above the wheel, which could not be further investigated due to restrictions on the use of infra-red light in the library.]

- f. 130v Scribbles and other marks: Two vertical lines which James and Jenkins (1932: 327) suggested to be part of a press mark, and scribbles. At the top of the page, in five lines, in a 15c hand (James and Jenkins 1932: 327), a prayer from the Roman Missal, of unknown authorship and date, beg. ‘Anima chr(ist)i’ (ed. Christopher et al. 1957: 79–80). A little below, centered on the page, in a 12c hand: ‘No(n) ego titides a quo tua

saucia mater | i(n) liquidu(m) rediit ethera martis equis | ruffe doles 7  
flere soles' (James and Jenkins 1932: 327). 'Non ego . . . equis' is from  
Ovid, *Remedia amoris*, 5–6; 'flere soles' is a phrase from Propertius,  
*Elegiae*, 3.25.6; some further pen trials.

[Note: Special marginalia: the manuscript contains some fading and partly erased sketches and scratched depictions. At the top of f. 1r, there is a scratched inscription, visible to the naked eye, reading: IN N[O]M[I]NE D[E]I; in the lower margin of f. 73r a scratched list of the first six letters of the alphabet in capitals. On f. 72v the figure of a man is vaguely visible. In the lower margin of f. 74v there are two figures, facing each other; see above, History. There are unrecognizable scratched drawings on ff. 78v and 79r. On f. 100v there is a faded sketch of a male figure.]

PHOTO NOTES: Two shots of fly verso + f. 1r and of ff. 4v–5r.

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314. London, Lambeth Palace Library MS 237  
Augustine, "De Genesi contra Manichaeos,"  
Gregory of Nyssa, "De creatione hominis Liber,"  
Bede, "Expositio in Canticum Habacuc," etc.;  
Augustine, "In Epistolam Joannis ad Parthos tractatus  
X"; Augustine, "Enchiridion," etc.  
[Ker 278, Gneuss 512]

**HISTORY:** A composite manuscript consisting of three parts. Part 1, dating from the 12c, contains a collection of patristic texts: Augustine's "De Genesi contra Manichaeos," one of the rarer treatises by Augustine on Genesis, followed by a short excerpt from Gregory of Nazianzus; subsequently there is the "Opificium humanae conditionis," also known as the "Liber de creatione hominis", by the Cappadocian father Gregory of Nyssa (ca. 335–394), in the Latin translation by the Roman abbot Dionysius Exiguus (fl. early 6c), and a final quire containing Bede's exposition on the Song of Habakkuk. Part 2 dates from the 14c and contains Augustine's "In epistolam Joannis ad Parthos tractatus decem," presumably written around 407, followed by a list of works from the "Retractationes." Part 3, dating from the mid-9c (Ganz 2007: 30), contains Augustine's "Enchiridion, sive de fide et spe et caritate," followed by the "Sentences of Sextus," a collection of ethical and religious aphorisms from the 2c, translated from Greek into Latin by Tyrannius Rufinus of Aquileia in the 4c (Chadwick 1959: ix). In this last part, an OE gloss is found on f. 162v. Nothing definite is known about the provenance of this manuscript. According to Gneuss (no. 512), the last part is continental, and Bischoff locates its origin in Arras (as cited by Römer 1972: 210). James and Jenkins (1932: 383) "think it likely" that this part came from Lanthony; Ganz (2007: 30) suggests "England (? Glastonbury) by the early tenth century," and subsequently Lanthony. One of the hands glossing Augustine's "Enchiridion" has been identified as 'Hand D,' believed to be the hand of St. Dunstan (Budny 1992: 138, plate 8e; Bishop 1964–1968; Hunt 1961: xiv). Dunstan's hand would point to a Glastonbury provenance.

In the 17c, the manuscripts, then still separate, belonged to Archbishop Richard Bancroft, the founder of Lambeth Palace Library, as is shown by the catalogue of his manuscripts compiled in 1612. When the manuscripts were moved to Cambridge in 1647, they were still separate parts and received different press marks according to the Cambridge system: vol. 1 was marked 'L.η. 13'; vol. 2, 'no. 4 of bundle 2'; vol. 3, 'L. η.6.' After their return to Lambeth Palace in 1664, Archbishop William Sancroft had the three parts bound together as a collection of mainly Augustinian texts; f. iii verso contains the list of contents in his hand (see the "History" of Lambeth Palace Library 173 [312], p. 90, above).

**CODICOLOGICAL DESCRIPTION:** The complete manuscript has membrane measuring 259 × 177 mm., except for some folios in Part 2, which were trimmed at the bottom. Folios in Parts 1 and 2 were trimmed at the edges to fit the size of the book. F. 209 is an old parchment flyleaf. Some worm holes particular to this folio indicate that this leaf once belonged to another manuscript before it became attached to this one. The paper flyleaves are of the same age as the binding (late 17c). In rebinding, the boards were attached to a new spine. The manuscript is bound in a so-called Sancroft binding, "a lightish calf, plain except for a double fillet round the edges, and two double fillets vertically down each cover, a bit out from the spine" (Ker 1972: 6–7). On the spine in gold lettering: 'AUGUSTINUS CONTRA MANICHEOS ETC.', and 'COD. LAMBETH. 237'. Sancroft's archiepiscopal coat of arms is on the front and back covers.

The manuscript consists of three distinct parts. The quires of all parts are collated and signed: once at the center of the lower margins of the first page of each quire with a capital letter, and once in pencil at the right of the lower margins of the first folios of each quire. Since the first, earlier hand started again with 'A' when he numbered Part 3, it may be assumed that at that time this part did not yet belong to this manuscript or was not regarded as such (see history, above). The foliation is faint.

Part 1 (ff. 1–106), membrane, is ruled for 29 lines in dry point; writing is slightly above top-line. There are double bounding lines, both vertically and horizontally, which continue into the margins. The horizontal bounding lines are a continuation of ll. 1, 3, 27, 29. The folios measure 259 × 177 mm., written space 191 × 158 mm.; writing continues into the 5-mm.-wide gutter created by the right vertical bounding lines. The average line height is 6.8 mm. Very clear prickings are visible in both of the margins. The imprint of the stylus shows that pricking and ruling were not done at the same time: all the recto sides show a hollow puncture and were facing up when

the folios were pricked. The ruling follows the hair-flesh arrangement: the hair sides show the gutter, the flesh sides the ridge. The folios must have been first cut; second, pricked; third, arranged in quires HFHF, and then ruled. Damage is only slight, ff. 1–4 showing worm holes. F. 21 was repaired by inlaying a piece of parchment into the bottom right corner. This part is completely regular.

Part 1 is written in a 12c hand (James and Jenkins 1932: 383). There are simple initials of various sizes in green, red, black, and, occasionally, blue (f. 35v, 'inc'); furthermore, there is rubrication. In ff. 1–34 (Augustine), inter-linear rubrication is absent, but rubrics were added in the margins, cross-referenced to places in the text by a paragraph sign. The places where the paragraphs begin have also been marked red, either by touching the first letter or by adding a paragraph sign. It seems that this marginal rubrication was added after the text had been completed, and that it had not been intended originally. Such marginal rubrics do not occur in the rest of the manuscript. There are occasional interlinear corrections (e.g. f. 13v/21) and marginal glosses, written in a very small hand with a thin pen; this hand also added frequent *nota* marks in the margins. Some of these have been partly cut away by trimming.

Part 2 (ff. 107–145), membrane, HFHF (quire XII FHFH), is ruled in plummet for 32 lines, in two columns. Writing is below top-line. The average height of the lines is 5.8 mm. There are four vertical bounding lines, marking the columns, and two horizontal bounding lines, extensions of the top and bottom lines, all continuing into the margins. The folios measure 259 × 177 mm., written space 186 × 116 mm.; the width of the columns is 53 mm.; the width of the gutter is 10 mm. There are no prickings visible on any of the leaves. The outer margin of f. 133 has been almost completely cut away, without any damage to the text.

Part 2 is written in a 14c "Gothic" hand (James and Jenkins 1932: 383). Initials are in red and blue and are nicely decorated with pen-work, sometimes with zoomorphic images (see the bird in 'Q' on f. 107r/b). Rubrication is in the same hand as the main text. Occasionally there are marginal additions in the forms of glosses, nota hands, nota signs in the form of a stylized N, and a drawing of a bird (f. 122r), in a very light brown pen.

Part 3 (ff. 146–208 + flyleaf f. 209), membrane, HFHF, but much browner than that in vols. 1 and 2, is ruled in drypoint for 25 long lines. Writing is on top-line; the average height of the lines is 9 mm. There are two vertical bounding lines extending into the margins, and two horizontal bounding lines ending at the prickings. Prickings are visible throughout, but nothing can be said about their imprint. The imprint of the ruling is

visible as a gutter on the recto sides of the first half of a quire, and on the verso sides in the second half of the quire. The quires were ruled after their hair-flesh arrangement. F. 186, an inserted supply leaf, was also ruled in dry point for 25 lines; writing is on top-line. There are double vertical bounding lines extending into the margins, and, faintly visible, single horizontal bounding lines, extending to the left of a double row of prickings, visible in the outer margins. The leaf measures 257 × 179 mm., written space 175 × 124 mm., which includes the right-hand gutter between the vertical bounding lines. The average line height is 7 mm. F. 186 is written in a different hand. Ff. 146–148 have partly trimmed lower margins: the height of f. 146 is now 226 mm. The height of ff. 147–148 is 220 mm. F. 161 has been repaired by stitches.

Part 3 is written in a 10c caroline minuscule (James and Jenkins 1932: 383). On the first folio there is an initial in green and rubrication in uncials; and on ff. 151r and 203v a simple initial in red, and rubrication in capitals and uncials, respectively, which is only very faintly visible. Further capitals are simple and in brown ink. Many of these capitals as well as other letters have been redrawn in a much darker brown ink, which gives this part an uneven impression.

**COLLATION:** iii + 210 + iii. Part 1: I–II<sup>12</sup> (ff. 1–24); III–IV<sup>10</sup> (ff. 25–44); V–VI<sup>12</sup> (ff. 45–68); VII–IX<sup>8</sup> (ff. 69–92); X<sup>12</sup> + 2 after 11, ff. 104 and 105 are half sheets, stub visible after f. 93 (ff. 93–106). || Part 2: XI–XII<sup>12</sup> (ff. 107–130); XIII<sup>8</sup> (ff. 131–138); XIV<sup>8</sup> 8 canceled, stub is visible after f. 145 (ff. 139–145). || Part 3: XV–XVIII<sup>8</sup> (ff. 146–177); XIX<sup>8</sup> + one after 8, stub visible before f. 178 (ff. 178–186); XX<sup>8</sup> 1 canceled, stub visible before f. 187 (ff. 187–191, 191bis, 192); XXI–XXII<sup>8</sup> (ff. 193–208); 1 flyleaf (f. 209).

[Note: Folio '192' is repeated. There are two sets of signatures: quires of Part 1 marked A–K, and 1–10, respectively; quires of Part 2, marked L–O, and 11–14, respectively; quires of Part 3, marked A–H, and 15–22, respectively. The roman signature numerals are 17c, the arabic seem to be 19c.]

## CONTENTS:

f. iii verso List of contents (17c) by Archbishop William Sancroft from the time that the various components were joined together: 'S. Augustini contra Manicheor(um) ex Genesi quaestiones ll. 2. 64 . . . Sixti, philosophi pythagoræi, Sententiæ: p(er) Rufinu(m) p(re)sbyterum . . .'

Part 1:

f. 1r blank, except for the old pressmark 'G.4.' at the bottom right.

1. Augustine, “De Genesi contra Manichaeos” (as Weber 1998: 67–172, PL 34.173–220):

ff. 1v–16v/20 Book 1: **Incipit exameron Aurelii augustini yppon'i'ensis | ep(iscop)i contra manicheor(um) questiones ex libro Genesis | 'SILIGERENT MANICHEI QVOS DECI|p(er)ent'**; ends: 'imp(er)abat p(er)mittit ut uacent. & iocundo | otio p(er)fruantur.' **Explicit lib(er) i.**

[**Note:** Textual affiliations of this manuscript are discussed by Weber 1998: 43–52, but she does not collate the manuscript. At the top of f. 1v, the title has partly been trimmed away, 'incipit exameron aurelii augustini ypponiensis ep(isco)pi c(on)tra manicheor(um) questio(n)es ex libro genesis.' in a small hand of about the same time as the text.]

ff. 16v/20–34r/27 Book 2: **Incipit lib(er) s(e)c(un)d(u)s. | 'POST enumeratione(m) & expositione(m) dieru(m) septe(m); | int(er)posita (est) q(ua)si quęda(m) conclusio'**; ends: '& sine aliquo p(re)iudicio diligentioris | tractationis que m(ihi) uidebantur exposui. | **EXPLICIT LIBER EXAMERON BEATI AUGUSTINI CON|TRA IMPIOS MANICHEOS.** The rest of f. 34r is blank.

2. f. 34v/1–18 extract from Rufinus's translation of Gregorius Nazianzenus, *Orationes*, “De epiphaniis siue de natali Domini” (2.7): (in margin) **GREG(OR)IUS NAZ(I)AN(ZENUS)** ‘Esse d(e)i totu(m) (est) & semp(er) est; . . . etia(m) in | colloquiis & sermone participes’ (as Engelbrecht 1910: 92/8–93/7). The rest of f. 34v is blank.

f. 35r blank.

3. Dionysius Exiguus's Latin translation of Gregory of Nyssa, “De creatione hominis liber”: **Incipit liber S(an)c(t)i Gregorii Niseni ep(iscop)i. que(m) misit ad | fr(atr)em suu(m) petru(m) pr(es)b(ite)ru(m) de ymagine. id est de hominis | conditione. quę a fr(atr)e eor(um) S(an)c(t)o Basilio ep(iscop)o in exameron | est ommissa.**

a. ff. 35v/5–36r/23 Dionysius's letter to Egiptius: **Ep(isto)la dionisii ad egiptium presbiteru(m).** | 'D(OMI)NO s(an)c(t)issimo & a me plurimu(m) uenerando sacro | egiptio pr(es)b(ite)ro . . . si se(m)p(er) patri|am desid(er)io consequatur.' **Explicit ep(isto)la dionisii ad | egiptium p(re)sbiteru(m).** (as PL 67.345–346);

b. ff. 36r/23–37v/5 Dionysius Exiguus's Latin translation of Gregorius of Nyssa, “De creatione hominis liber”, Preface: **Incipit p(re)facio libri s(an)c(t)i Grego|rii Niseni ep(iscop)i. que(m) misit ad fr(atr)em suu(m) petru(m) p(re)sbite|rum de hominis conditione. Quę a fr(atr)e eor(um) s(an)c(t)o Ba|silio ep(iscop)o in exameron est ommissa. | 'Si pecuniaru(m) pretiis eos oporteret honorare . . . q(uo) | possis in breui**

- toti(us) op(er)is effectu(m) p(er) sing(u)la ceptor(um) n(ost)ror(um) | argum(en)ta cognoscere.' **Explicit p(re)facio.** (as PL 67.347);
- c. ff. 37v/5–89v/17 Dionysius Exiguus's Latin translation of Gregory of Nyssa, "De creatione hominis liber": **Incipit. par[ticularis queda(m) racio tinatio de mundo. naturalis|q(ue) disputatio. & clarior expositio de his que p(ri)us | in hominis formatione p(er)acta monstrantur. | 'HIC LIBER ait scriptura generationis celi & terre'; ends: 'Faciám(us) homine(m) ad imagine(m) & simi|litudine(m) n(ost)r(a)m. cui gl(ori)a in s(e)c(u)la s(e)c(u)lorum. AMEN'** (as PL 67.347–408). The rest of f. 89v is blank.
- ff. 90–92 blank
4. ff. 93r–106r/5 **EXPOSITIO BEDEꝰ PRESBITERI SUP(ER) | CANTICUM ABBACUC PROPH(ET)Eꝰ | 'CANTICVM PROPHETEꝰ ABBACUC QUOD TIBI | exponi petisti dilectissima in chr(ist)o soror';** breaks off abruptly: 'Subt(us) me quide(m) turbata (est) uirtus mea | id est du(m) humane fragilitatis' (coll. Hudson 1983: 381–407/732, this MS noted as L<sup>2</sup>; as PL 91.1235–1253a). The rest of f. 106r is blank.
- f. 106v blank
- [**Note:** Some faint glosses in the top-outer margin of f. 3r. The faded rubric suggests that somebody tried to clean that margin. Marginal glosses in a very small brown hand are mostly references to the contents of the text, and sometimes corrections (cf. f. 6r/10 'eluxisse'; f. 30v/10 'ex cauent'). In presumably the same hand as that of the rubricator, places in the text considered important were marked with a nota sign consisting of two vertical ascenders and one or two horizontal cross bars. Many refer to commonplaces, indicated by e.g. 'Omnia qui.' Similar signs are found in Part 2 (e.g. f. 104r) and in Part 3 (e.g. 167r). Marginalia written along the outer margins of the folios have been partly lost as a result of trimming, e.g. on ff. 49r and 66r. On f. 51v there is one still intact: 'XIII. Conte(m)platio queda(m) naturalis de materia 7 m(en)tis inspectione.')
- Part 2 (in two columns):
- 5a. f. 107ra–107rb/21 Augustine, "In epistolam Joannis ad Parthos tractatus decem": **Incipit Aurelii Aug(us)tini ep(iscop)i | in ep(isto)la(m) s(an)c(t)i Joh(ann)is s(er)mo prim(us). | Liber Aurelii Aug(us)tini ep(iscop)i De | caritate incipit. | 'Meminit s(an)c(t)itas u(est)ra | euangelii(m) s(e)c(undu)m | Joh(ann)em ex ordine | lectionu(m) . . . intelligigatis loquam(ur). Explicit p(ro)logus.** (as PL 35.1975–1978);
- 5b. ff. 107rb/21–143vb/27 **Incipit s(er)mo primus | ab eo q(uod) scriptum est . . . (beg. line 27) 'QUOD erat ab inicio | quod audiui(m)us'; ends: 'qua(m) tu credis chr(ist)o pre|dicanti.' | Explicit sermo .x. 'decim(us) Aurelii | Agustini de caritate. uel i(n) | Ep(isto)la(m) s(an)c(t)i. Jo-**



**hannis ap(osto)li | & euangeliste.** (as PL 35.1978–2062). Rest of b-column blank.

6. ff. 144ra/1–145rb/1 A list of St. Augustine’s works taken from the capitula to the “Retractationes”: ‘Libros quos beat(us) Aug(us)ti|nus edidit. hic breuit(er) | enumerare u(e)| annotare n(on) | omisi . . . alios a me || dic-tos retractare cepissem.’ (ed. Knöll 1902: 1–6).

[Note: The rest of f. 145rb is blank, except for a series of 15c notes: the first is a quotation from the Vulgate, Micah 7:5 ‘ab ea quae dormit in sinu tuo custodi claustra oris tui’; the second beg. ‘Vitam’ is a variation on Seneca, *Epistolae morales ad Lucilium* 2.1.4; there are occasional marginalia in a very light ink, used mostly as reference words to the contents of the text.]

f. 145v blank

Part 3:

7. Augustine, “Enchiridion ad Laurentium de fide et spe et charitate” (head-ed by a later 14c title ‘Encheridion’):

- a. ff. 146–151r/5 table of contents of “Enchiridion,” capitula numbered in the margins: (title faint) **IN NOMINE D(OMI)NI HAEC SUNT | CA-PITULA ENCHERIDION, CAPITULA CXXXV.** | ‘[L]AURENTIO. SCRIBENS. EIUS ERUDITIONE. | delectatur. cupiens illum esse sapi-entem se|cundum scripturas sacras’; ends: ‘cxxxv. | De caritate d(e)i & proximi ad quam omnia praecepta | referuntur & de qualitate eius in hoc saeculo uel | in futuro’ (as Evans 1969: 39–46);

[Note: Evans (1969) provides the capitula of the main manuscripts used for his edition. The capitulation in this manuscript resembles that of Munich, Bayerische Staatsbibliothek, Clm 14487, and divides the text into 125 chapters, whereas our manuscript has 135. This enlarged enumeration is the result of numerous additions and corrections in a hand that has been attributed to St. Dunstan (Budny 1992: 138, Pl. 8e), which inserted additional capitula, e.g. on f. 146r: ‘XI’ q(uod) suassit om(n) i chr(ist)iano credere / s(an)c(t)am trinitate(m).’]

- b. ff. 151r/6–203r/20 Augustine, “Enchiridion,” text (beg. faint): ‘DICI NON POTEST DILECTISSIME | fili laurenti quantum tua eruditione delecter’; ends: ‘E(e)go tamen cum spernenda tua | in chr(ist)o ie(s)u studia non putare(m) bona de te credens. in | adiutoriu(m) [sic] n(ost)ri redemptoris confidens ac sperans. | teque in eius membris plurimum diligens. libru(m) | ad te sicut ualui. utinam tam commodum. | quam prolixum. De fide. & spe. & caritate. | conscripsi.’ | **FINIT ENCHIRIDION AUGUSTINI.** (as Evans 1969: 49–114). The rest of f. 203r is blank.

[Note: F. 186 is an inserted supply leaf in a different hand. At the top of f. 151r, in a small hand: ‘Incipit liber enchiridion S(an)c(t)i Augustini ep(iscop)i.’ There are occasional interlinear corrections in various hands (see e.g. f. 202r/18: ‘omnino’ and ‘seruire’) as well as sparse marginalia. Occasionally, letters and words have been

re-inked; in other places the original ink has become very vague. On ff. 151 and following, vertical lines are visible in the text separating the individual words where a space was omitted, most probably the visible remains of study. Between ff. 173v and 174r, a small strip of parchment has been pasted in, with, on the recto side, 'Gr(adus) i(n) expositio(n)e (eu)ang(e)lii. Ho(mo) q(ui)da(m) erat diues. q(u)i creatoris sui cla(ri)ta(m) uide(re)nt. nichil i(dem) creata agit. q(uod) uid(er)e non possint.' There are various sketches: f. 192r contains a sketch of a horse (unfinished) and a lion in the lower margin; on f. 193v we find a lion rampant.]

**OE Content:** f. 162v OE instruction (11c) in the upper margin: 'writ þus.'

8. Rufinus's Latin translation of the "Enchiridion Sexti":

a. ff. 203v/1–204r/8: **INCIPIT PRAEFATIO RUFINI | PRAESBITERI |**  
 'Scio quia sicut grex ad uocem proprii pasto[ris] accurrit . . . ut merito |  
 omne opusculum uel enchiridion si grece uel | latine anulus appelletur'  
 (coll. Chadwick 1959: 9–10);

[**Note:** F. 204v/9, originally a blank line, contains a 16c/17c title: 'Sexti pythagoræ  
 Sententiæ à Ruffino versæ:']

b. ff. 204r/10–208v/25 text of "Enchiridion Sexti": 'Fidelis homo electus  
 homo est'; ends imperf.: 'hominis qui egenu(m) non exaudit; Sapiens  
 sapi [. . .]' (coll. Chadwick 1959: 9–37, nos. 1–218).

[**Note:** On 208v, under the text in a 16c/17c hand: 'Deest alter(um) tantu(m) | finit.'  
 On f. 204r (right margin), there is a marginal note by Edward Ross Wharton (James  
 and Jenkins 1932: 384) referring to Thomas Gale's *Opuscula mythologica, ethyca et  
 physica* (Cambridge, 1671): 'I(n) libru(m) istu(m) dixit | sextis pythagoricus [. . .]  
 | hic est libellus tempo[ribus] | cæsaris iulii [. . .] | Thomae Galæ at Opus[cul]la  
 Mythologica edi[tione] | Cantabrigiæ.' Part of the note has disappeared as a result  
 of subsequent trimming.]

f. 209rv A flyleaf, featuring on the recto side an outline, in red and black,  
 of a horseman riding to the right, with a swastika drawn on the har-  
 ness. He is being hit by arrows. Facing him are the heads of a dog and  
 another horse. Some pen trials, 'gl(ori)a in excelsis d(e)o & in | terr(a) |  
 gl(ori)a in excelsis d(e)o & in te.' The verso side contains, upside-down,  
 a dragon, above which it reads 'draco,' as well as the small head of a de-  
 mon. Another demon's head, slightly bigger, is visible plus a number  
 of pen-trials.

f. [210] A blank flyleaf.

[**Note:** On the inside of the back cover are two notes, 'Refurb! 22–2–54 FW | Refurb  
 ! 4–3–59 F.W.,' written by Frederick Warburton, the Library porter, who recorded  
 his polishing of this book in Lambeth Palace Library (such routines not normally  
 recorded); information p.c. Melanie Barber, Deputy Librarian and Archivist, Oct.  
 1998.]

**PHOTO NOTES:** The pencil foliation is very faint and only intermittently legible on film/fiche.

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**315. London, Lambeth Palace Library MS 377**  
**Isidore, “Liber sententiarum” (“De summo bono”)**  
[Ker 279, Gneuss 515]

**HISTORY:** A 9c manuscript of the “Liber sententiarum” by Isidore of Seville, often known under the title “De summo bono,” taken from its first words. The manuscript presumably originates from Tours (Bischoff 2004: 125; Gneuss, no. 515). It was corrected and annotated by an A-S scribe in the 10c, and, later on, belonged to the Augustinian priory of Lanthony Secunda in Gloucester, as is shown by entry 147 in their catalogue from 1355–1360, now London, British Library, MS Harley 460, in which it was classified as a ‘mediocris liber’ (Webber and Watson 1998: 53). The same catalogue also indicates that this book was one of five from the vicar of Cherington, a manor held by Lanthony Priory. James and Jenkins (1932: 519) noticed that at the top of f. Av there is the name ‘morganus canonicus de kermerd(en),’ now erased and largely illegible. This may indicate that the book came from the Augustinian priory of Carmarthen, which was placed under the custody of Lanthony by King Henry V in 1421 for a period of two years. Webber and Watson (1998: 34) note that at least ten books from Carmarthen remained behind at Lanthony, which is evident from the books bearing the name of Morgan, canon of Carmarthen. After the dissolution of the monasteries the books from Lanthony probably stayed with the last prior, Richard Hart (Webber and Watson 1998: 34, 36), from whose collection a substantial number were acquired in the early 17c by Archbishop Richard Bancroft (1544–1610), the founder of the Library of Lambeth Palace, as is shown by the catalogue of his manuscripts, compiled in 1612. An old press mark at the bottom of f. [A] recto, ‘E. 13,’ marks the place of the book in the pre-1647 library. James (1932: 519) lists the press mark given to the manuscript when it arrived in Cambridge in 1647: L. ε. 4’ (see the “History” of Lambeth Palace Library 173 [312], p. 90). In the modern critical edition of the *Sententiae* this manuscript is designated “Z” (Cazier 1998: lxx).

**CODICOLOGICAL DESCRIPTION:** Membrane; ii + 170 + ii folios (after f. 135 one leaf is not foliated), measuring 239–231 × 181–182 mm., written space 177–180 × 117–120 mm., ruled in dry point for 19 and 21 long lines, with single vertical bounding lines, not continuing into the margins. The first and the last horizontal lines function as horizontal bounding lines and continue into the margins. Writing is on top-line. The change from 19 to 21 lines occurs from f. 57v to f. 58r and marks the transition from quires VIII to IX. The average line height for 19 lines is 9.6 mm.; for 21 lines it is 8.5 mm. There are no prickings visible. The imprint of the ruling is not entirely regular. In most of the quires the gutters of the imprint are best visible on the inside folios of the quire, but this is not always the case. After f. 39, there is an unnumbered strip of parchment bound in after quire V. It was ruled in dry point for 28 lines, imprint is from the verso to the recto; it contains 23 lines of text on the recto side; the verso side is blank. The quires of this manuscript were given signatures twice: once in ink with capital letters 'A' to 'Z,' at the center of the lower margins of the first folio of each quire, probably in the 17c, and the second time in pencil, in arabic numerals '1' to '24' (one quire more than the earlier count) at the right side of the lower margins of each first folio in a quire, probably in the 1950s when the present binding was restored. The arrangement of the quires is completely regular. Each quire begins with a hair side, after which flesh faces flesh and hair faces hair (HFHF).

The first 25 leaves are very brittle on the outer edges, but the quality improves in the rest of the manuscript. The recto side of the first unnumbered leaf [A] is very faint, and part of the text has completely faded away. The manuscript has been used as a quarry for strips of parchment, as a result of which many margins have been cut away from the bottom and sides of the pages. The outer margins have been cut away, without loss of text, from ff. 18, 19, 91, 107 (partly trimmed), 162, and 165. The lower margins have been cut away from ff. 22 (resulting in a cut in f. 21), 36, 53, 78, 79, 80, 111 (cut visible in 112), 115, 116 (cut visible in 117), 119 (f. 120 is slashed as a result), 134, 143, 145, 146, 148, and 160. From both ff. 96 and 149 the outer and lower margins are cut away; from f. 167 the lower margin and part of the upper margin is cut away; and f. 169 has been stripped of all its margins, which has resulted in the loss of the first two lines of text on the page. F. 32 is badly damaged and torn.

The hand is a caroline minuscule: ff. 1–52 are in one larger hand, and ff. 52–57 in a smaller hand, with the exception of f. 56, a slip which is written in a minuscule hand showing A-S characteristics. The remainder of the manuscript is written in a hand that is similar to that of ff. 1–52, but the

hand appears larger because of the reduced line height. On ff. 135–138 the size of the hand decreases somewhat, but it returns to its normal size after f. 138. Many of the glosses are in an A-S hand, dated by Ker (*Cat.*, p. 342) to the middle of the 10c. The manuscript does not show much decoration. Initials are simple and in red, and so are the headings of the chapters, which are in uncials, usually in red. Sometimes the color of the red has oxidized to the point of vanishing. There is a great variety of marginalia in this manuscript, in the form of text, underlinings, and sketches.

The manuscript is bound in “a lightish calf, plain except for a double fillet round the edges, and two double fillets vertically down each cover, a bit out from the spine” (Ker 1972: 7). The archiepiscopal coat of arms of Archbishop William Sancroft (1678, deprived 1690) is on the front and on the back covers; on the new spine it reads in gold lettering: ‘ISIDORUS DE SUMMO BONO’; and ‘COD. LAMBETH. 377.’ This binding is known as a Sancroft binding on account of the fact that Sancroft rebound a substantial number of books in the then-existing library. At the beginning and at the end of the book there are two paper flyleaves which date from the same time as the binding (17c). The first parchment leaf of the manuscript is unnumbered, but it is not an old flyleaf.

**COLLATION:** ii+170+ii: I–IV<sup>8</sup> (ff. [A], 1–31); V<sup>8</sup> + unnumbered slip after 8 (ff. 32–39); VI<sup>8</sup> (ff. 40–47); VII<sup>4</sup> (ff. 48–51); VIII<sup>8</sup> 1, 2 canceled, stubs visible before f. 52 (ff. 52–57); IX–XIII<sup>8</sup> (ff. 58–97); XIV–XV<sup>2</sup> ff. 98–99 a bifolium and ff. 100–101 two half sheets bound in with the previous bifolium, so that the stubs are visible before f. 98; the two were regarded as one quire in the 17c, but later seen as two quires on account of the break between two texts (ff. 98–101); XVI–XIX<sup>8</sup> (ff. 102–133); XX<sup>6</sup> (ff. 134–135, [135bis], 136–138); XXI–XXII<sup>8</sup> (ff. 139–154); XXIII<sup>8</sup> + 1 after 8, stub visible before f. 155 (ff. 155–163); XXIV<sup>8</sup> 5, 6 canceled, stubs visible between ff. 167 and 168 (ff. 164–169).

[Note: Folio ‘135’ is followed by an unfoliated leaf. There are two sets of signatures: the quires are marked A–Z, and 1–24, respectively. The roman signature numerals are 17c, the arabic seem to be 19c.]

**CONTENTS** (as Cazier 1998, this manuscript noted but not collated; also as PL 83.437–738):

f. [A]r–v Table of contents, Bk. 1: **INCIPIUNT CAPITULA | LIBRI PRIMI:** | ‘Q[uo]d d[eu]s summus et incom[m]utab[i]lis si[t] . . . XXXI De gloria s[an]c[t]orum’ | **EXPLICIVNT CAPITVLA | LIBRI PRIMI** (Cazier 1998:3);

[**Note:** At the top of f. [A]v is the name, ‘morganus canonicus de kermerd(en),’ now erased and largely illegible. Restrictions on the use of UV light have made it impossible to make further identifications. On [A]v there is also, barely visible, text and the sketch of a horse with rider.]

ff. 1–51v/12 Book 1 of Isidore’s “Liber sententiarum”: INC(I)P(IT) LIBER | PRIMVS S(AN)C(T)I | ISIDORI HIS|PANIENSIS | EPISCOPI. | QUOD D(EU)S SUMMUS ET INCO(M)|MUTABILIS SIT: | ‘Summum bonum d(eu)s e(st) quia incommu|tabilis e(st) et corrumpi omnino non po|test’; ends: ‘utique | ubi ipse ascendit. et nos ascensuri | sumus;’ | EXPLICIT LIBER . PRIMVS. (Cazier 1998:7–90) [rest of f. 51v blank];

[**Note:** At the top of f. 1r is the 15c title: ‘In isto vol(umine). continet(ur) ysidorus de sum(m)o bono.’ Marginal and interlinear corrections and additions occur mainly in two hands: one small caroline hand supplying mainly additions to the text, e.g. f. 2v/7 ‘eius `maius` et minima,’ and one line further down ‘in omnib(us)’; a 10c A-S hand, smaller than the first, and supplying mainly explanatory glosses, e.g. f. 25v/5 ‘corporaliter’: ‘[ei]us corpore.’ Both types of interlinearia and marginalia occur regularly. There are instances of erased text on f. 7r (lower margin) and ff. 15v and 16r.]

f. 39v/7–20 + 3 long lines at bottom, marginal supplement adding omitted text in an Anglo-Caroline script (10c?), beg. ‘Du(m) reru(m) p(re)teritar(um) | [c]ausæ futuris . . . séx dies etiam hæc patrata | uideant(ur),’ recopied on to a 12c slip inserted between ff. 39 and 40 (text is 1.19.17 = Cazier 1998:70/96–109);

ff. 52r/1–53r/7 Table of contents, Bk. 2: INC(I)P(IU)NT CAPIT(U) L(A) LIBRI SECUNDI | ‘I De sapientia . . . XLIII De abstinentia.’ EXPL(ICI)U)NT CAP(ITU)L(A) LIBRI SECUNDI. (Cazier 4–5);

ff. 53r/9–99v/21 Book 2 of “Liber sententiarum”: INC(I)P(I)T LIB(ER) SECVNDVS: | .I. DE SAPIENTIA | ‘Omnis qui secundum d(eu)m sapiens est beatus’; ends: ‘sed etiam periculum exhibet;’ | EXPLICIT LIBER SECUNDUS. (Cazier 1998:91–193);

[**Note:** The title and first line are crudely washed in green. On f. 83r there is a nota sign comparable to the ones used in Lambeth Palace Library MS 237 [314]. On ff. 94v, 95rv, and 96r some letters are touched with red. Besides additions and corrections such as mentioned above, there are erasures and faintly visible text: on f. 58rv, three times, the beginning of the alphabet; f. 58r a gloss ‘.i. breui[.]’ referring presumably to ‘compendio’; and on f. 58v/7 a *signe de renvoi* after ‘utile’ which may have referred to the erased text in the margin.]

ff. 100r–101v Table of contents, Bk. 3: INC(I)P(IU)NT CAPIT(U)L(A) LIBRI TERTII | ‘I De flagellis d(e)i . . . LXVI De exitu.’ | EXPLICIVNT



CAPIT(U)|LA LIBRI . TERTII S(AN)C(T)I | ISIDORI . SPANIENSIS . EP(ISCOP)I. (Cazier 1998:5–6);

ff. 102r/1–169r/3–18 (top and bottom trimmed) Book 3 of “Liber sententiarum”: INCIPIT LIBER TERTIUS: | .I. DE FLAGELLIS D(E)I | ‘Diuinae sapientiae subtilitas. sicut | interius ut testis scrutatur conscientias. | ita exterius irrogat p(.)enas;’ ends: ‘Non | quos (*added in marg.*) caelestis aula laetificandos includit;’ | EXPL(ICIT) LIB(ER) TERTIVS. S(AN)C(T)I ISIDORI. | SPANIENSIS EPISCOPI.; D(E)O GRATIAS (Cazier 1998:194–330; added (11c) above the bottom line: ‘tu aute(m) d(omi)ne misere’ re’ n(ost)ri,’ and two lines up in a 12c hand: ‘d(e)o gr(ati)as p(er),’ as well as ‘a/aa.’

[Note: On f. 103v, bottom, there are Greek letters as well as three or four runes, with letters from the Roman alphabet ‘a’ – ‘i’ above them. The runes appear to be the Thames runes, ‘s,’ ‘g,’ ‘a’ and ‘t,’ according to Elliott’s table (1989: 49). The same hand, up in the margin, has written ‘e, Altera qua uulnera[m]u’ r’ as a note to the text. On f. 120r there is a list of names in the margin, now almost completely erased, except for ‘berillus’ in the upper margin, and the last name ‘Balduine,’ which is followed by what seems to be Greek ‘ΛΕΓΟ.’ Above ‘berillus’ there is a trimmed line of what appears to be Greek. On f. 167v: ‘[D]aniel puer bonus,’ and the word ‘Dun’ in what seems an erasure.]

f. 169v Pen trials in the form of alphabets including A–S letters ‘þ ð æ ð,’ tags from psalms, and other scribbles, including the verse ‘Aequore congelido zephyrus fert xenia kymbe’ (cf. Walther 1969: no. 594a), containing all letters from the alphabet.

[Note: There are various sketches, sometimes barely recognizable. The head of what seems a dog can be discerned in the lower margin of f. 10r; similarly, there is a sketch of an animal in the lower margin of f. 11r; there is also a sketch at the end of the text on f. 51v: a man-like figure with a bearded face, and a nimbus, upside down. Furthermore, it is possible to recognize a sheep (f. 54v), a head and, faintly, a body (100v), a female head (f. 103v), a dragon (122v), a cross (132r), and another dragon or monstrous creature (142v).]

**OE Content:** OE glosses from the mid-10c, ff. 14r/6 (marg.), 18r/16 (interlined), 39v/2 (margin, trimmed) (ed. Meritt 1945: 24, no. 20); f. 87r OE scribble in the lower margin (11c), ‘þus scealan preostan’ (pr. Ker, *Cat.*, p. 342); above it, in a different hand, ‘p(ro)ba[t]io.’

**PHOTO NOTES:** The opening 3v–4r was omitted on the film and is presented on a supplementary fiche. The inscriptions on f. [A] recto mentioned above are not visible on the fiche, but slightly so on the film. The opening ff. 21v–22r is shown thrice, opening ff. 35v–36r thrice, opening 52v–53r thrice, opening 78v–79r thrice, opening 95v–96r thrice, opening ff. 135v–

136r twice, opening ff. 145v–146r thrice, opening ff. 155v–156r twice, f. 169v thrice. Intercalated into the regular train of images are enlarged images of ff. 4v, 11r (top cropped), 24v, 26r, 28r, 42r, 46r, 48v, 54v (2×), 56r, 58r, 62v, 81r (top cropped), 86r, 111v, 122v & 123v (top cropped on both), 126r, 131r, 135r (top cropped).

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### 360. Oxford, Bodleian Library MS Bodley 381 (2202)

#### John the Deacon, "Life of Gregory the Great"

[Ker 311, Gneuss 570, 570.1]

**HISTORY:** A 10c manuscript containing John the Deacon's "Life of St. Gregory the Great" (*BHL* 3641). John the Deacon (ca. 825–880/882) compiled a life of Gregory the Great in 873–876 at the instigation of Pope John VIII, whom he commemorates in his preface. The life is interspersed with letters from the papal register and provides a representation of Pope Gregory as the spiritual leader of the Christian world and a model of sanctity (Leonardi 1991: 5.569). At the same time, John the Deacon's description of Gregory as the "pontifex et Anglorum gentis apostolus" (Hayward 2004: 29) underlines the importance for the cult of Gregory in England. This manuscript is one of three copies of John the Deacon's "Life of Gregory" in England (Whatley 2001: 243). Another indication of the presence in England of what is presumably a copy of this work derives from a booklist that has been linked to Peterborough (Lapidge 1994: 156). The origin of this book is not entirely clear: Dumville (1994: 183) classified the book as "non-English," while Gneuss (no. 570.1) believes it may have been written in England or by an English scribe on the Continent. There are OE glosses: 'theod ware' on f. 18v; 'ic þingige | satago' on f. 185r. A set of prayers to St. Augustine on f. 192v shows that the manuscript was at Canterbury in the 12c.

Further information regarding the provenance of this manuscript can be gleaned from a now separate binding sheet (Bishop 1953: 438), consisting of one sheet of a Bible manuscript written in 'an artificial type of Anglo-Saxon majuscules,' probably at St. Augustine's Canterbury, at the end of the 8c (Lowe 1935: 2.244). The leaves, which derive from a large quarto manuscript, contain parts of the Acts of the Apostles. The binding sheet was removed in January 1897, and is now Oxford, Bodleian Library, Lat. bib. b. 2 (P), belonging with British Library Royal 1.E.vi, an incomplete part Bible (Gneuss, no. 448). A reference to the binding sheet is found on the inside of the front cover of Bodley 381, where it reads: 'Formerly belonging to St. Augustine's. Canterbury. see MS. Lat. bibl. b. 2 (P), | which was taken out

of this volume by me in Jan. 1897. E. W. B. Nicholson.' This removed binding sheet has 14c(?) shelf marks of St. Augustine's (for details see Barker-Benfield 2008: 3.1747) and an inscription showing that the manuscript was given to Sir Thomas Bodley in 1601 by the mathematician and manuscript collector Thomas Allen (1540?–1632) of Gloucester Hall (Ker, *Cat.*, p. 376). Other sheets from the same Bible, Royal MS 1 E vi, and Canterbury Cathedral Library and Archives, Additional MS 16+, show that the abbey regularly used discarded leaves for binding purposes (Budny 1997: 1.695; see also Barker-Benfield 2008: 1.442–43 [no. 190]).

Ff. i and ii of Bodley 381 (Gneuss, no. 570.1) are from a *Liber comitis*, or *comes* book, being a capitulary containing the prophecies, epistles, and gospels read at mass, a predecessor of the later lectionary (referred to as a lectionary by Lenker 1999: 151). According to Bischoff (2004: 361) and Lapidge (2006: 171), these folios were written in north-eastern France, in the third quarter of the 9c; Bishop (1949–1953: 438) dated them to ca. 840–880, and allocated them to Corbie (cf. Gneuss, no. 570.1).

**CODICOLOGICAL DESCRIPTION:** Membrane; containing i + II + ii + 192 + ii folios ([α], i–iii, 1, 1–192, 193–194). The folios measure 257–260 × 182–188 mm., written space 173 × 129 mm., ruled in dry point for 23 long lines. There are double vertical bounding lines and single horizontal bounding lines (the first and the last lines of the text) extending into the margins as far as the prickings. Prickings are visible in the outer margins for all horizontal lines, and in the top as well as in the lower margins for the vertical bounding lines. On only a few folios are they lost by trimming. The imprint of the ruling in this manuscript is consistently on the hair side. Conversely, the imprint of the prickings is very clearly on the flesh side, which shows how the parchment was pricked with the flesh side up, and was later ruled with the hair side up. Writing is on top-line with an average line height of 8 mm. The left-hand gutter between the vertical bounding lines is empty, but for capital letters; on the left, the gutters occasionally contain the ends of lines. F. 192r contains 11 irregular lines at the top, ruled in ink. The organization of the quires is completely regular: all consist of four bifolia; the hair side on the outside and, subsequently, hair faces hair and flesh faces flesh (HFHF). Only quire VI is irregular, HFFH on the four outside rectos.

The manuscript is written in caroline minuscule. The OE words are in the same hand as the Latin marginalia, and show an insular *g* (Ker, *Cat.*, p. 375). There are simple red initials of two to three lines high. The chapter

titles and the roman numerals in the margins are in red. Occasionally, the red has oxidized completely and changed to silver.

The manuscript is bound in brown leather on heavy pasteboard or wood, with a string of ornamentation on the board, vertically, off the spine. The spine was renewed, with the old leather pasted back on, but is again showing signs of damage. On the inside of the binding it reads: 'Formerly belonging to St. Augustine's, Canterbury: See MS. Lat. Bibl. b.2 (p), | which was taken out of this volume by me in Jan. 1897. E. W. B. Nicholson'; twice in pencil: 'ms. Bodl. 381'; and once on a stamp: 'S.C. 2202.'

There are five flyleaves. F. [α] is an unnumbered modern blank paper leaf. Ff. i and ii are parchment leaves deriving from a 9c manuscript (see above), measuring 244 × 180 mm. They were trimmed to fit the size of this book, and therefore only 196 × 114 mm. of the written space remains, ruled for 26 long lines (first line only half visible) with single vertical bounding lines extending into the margins. There are no prickings visible. The split bifolium consists probably of two half sheets, pasted together at the back with strips of paper. Flesh is on the outside, hair on the inside. F. i has been repaired by a vertical strip of paper pasted on to the outer margin. The text on the flesh sides is vague, and there is damage on f. i, presumably from a copper nail in the binding. This damage plus the remains of glue on the outside of these folios indicate that these leaves were probably taken from an older binding. Visible just above the present foliation is another one, '1; '2.' There are two further paper flyleaves (iii, 1), probably originating from the date of the binding: f. iii is blank but for the shelfmarks; f. 1 is blank. Two similar paper flyleaves occur at the end of the book.

**COLLATION:** i + II + ii + 192 + ii. I<sup>2</sup> two half sheets (ff. I–II); II–XXV<sup>8</sup> (ff. 1–192).

**CONTENTS:**

f. [α] blank (paper).

ff. i–ii 10c flyleaves from a list of Latin lections from the Gospels, deriving from a *Liber comitis*, or *comes* book: f. i recto: '[. . .] Usq(ue) multa est IN caelo . . . aute(m) congregate in horreu(m) / meu(m)'; f. i verso: 'Nauī. Usq(ue) & esto sana a plaga . . . fiat mihi secundum uerbum tuum'; f. ii recto (line 2): 'i s(e)c(un)d(um) ioh(annem) cap(ut) xxiiii sic enim dilex(it) d(eu)s mundu(m) . . . & non est in d(eu)m diues.'; f. ii verso: 'V iii K(a)l(endas) nat(a)l(is) s(an)c(t)i urbani die xxvi men(s)is mai . . . Luc(ae) cap(ut) clxxxī Homo quidam [. . .].'

f. iii blank, except for the shelfmarks on recto: '(2202)', 'Bodl. 381.'

f. I [1] blank

John the Deacon's "Life of Gregory the Great":

ff. 1r/1–2r/16 Dedication to Pope John VIII (d. 882): **INCIPI(T) PREFATIO IN UITA S(AN)C(T)I GREGORII | PONTIFICIS ET ANGLORUM GENTIS AP(OSTO)LI.** | 'Beatissimo ac felicissimo d(omi)no iohanni . . . & in futuro a peccatorum | nexibus merear misericorditer liberari. p(er) ie(s)um chr(istu)m d(omi)n(u)m | n(ost)r(u)m. **EXPLICIT PREFATIO.**' (PL 75.61–62);

[Note: Minor additions and corrections on ff. 1r/17 'p(er)ceperas' > 'percipiebas,' 1r/18 'cognovissem,' 1v/14 and 2r/1. On f. 1r (top) there is the name of 'Tho(mas), Allen D.D.,' and the press marks 'S 7,' 'NE.D.4.1.' | '(2202):']

ff. 2r/17–3r/22 List of chapters, Bk. 1: **INCIPIUNT CAPITULA.** | (line 18) 'I. De genere beati gregorii . . . xlv. Ubi discretionis eius p(er)fecta qualitas indicatur.' **EXPLICIUNT KAPITULA.** (PL 75.63);

ff. 3r/23–27r/22 Bk. 1: **INCIPIT DE GENERE BEATI GREGORII.** || 'GREGORIUS GENERE ROMANUS. ARTE PHILOSOPHUS; | gordiani uiri clarissimi'; ends: 'in libello alio suffragante | d(omi)no referantur.' **EXPLICIT LIBER PRIMUS | UITE BEATI GREGORII PONT(IFICIS).** (PL 75.63–86);

OE Content: f. 18v/7 Above 'theodorus' in a clearly A-S hand is the gloss 'theod ware,' glossing 'theod' and 'orus,' respectively.

[Note: Interlinear and marginal corrections in this part are, e.g. f. 3v/3 'romanę sec(ul)i'; they are more frequent on ff. 5v and 6r. Corrections occur also on f. 25r/11 'm(en)te(m),' 26r/17 'late(re).' 'N(ota)' signs occur on ff. 6v and 7r. Occasionally, the guide letters of the initials are in the margin, e.g. f. 8r/1. The lower margin of f. 6r contains the sketch of a hand.]

ff. 27r/22–28v/22 List of chapters, Bk. 2: **INCIPIUNT | CAPITULA.** || 'I Ubi gregoriu(s) seruu(s) | seruorum d(e)i se scribens. mediocribus uestim(en)tis \ amicti(tur) . . . Quale de eo somnium heremita cognouerit.' **EXPLICIUNT CAPITULA.** (PL 75.87) [chap. nos. end at f. 28r/9 with 'xxiii' (chap. 29 in PL)].

ff. 28v/22–68r/7 Bk. 2: **UBI GREGORIUS SERUU(S) | SERUORU(M) DEI SE SCRIBENS MEDIOCRIBUS UESTIM(EN)TIS \ AMICTITUR** || (beg. 29r/1) 'AIE IA(M) NUNC Q(UONIA)M ATHLETAE CH(RIST)I GREGORII UIRILITER | in gymnasio s(an)c(t)ae'; ends: 'ut quę secutura | sunt auxiliante d(omi)no tertius p(er)sequatur.' **EXPLICIT LIBER SECUNDU(S) UITAE BEATI | GREGORII ROMANI PONTIFICIS.** (PL 75.87–126);

[Note: Scattered marginal and interlinear corrections with expunction marks on f. 46v/1; f. 50r/3 'animæ.' On f. 60r, 'A B C' has been added in the lower margin.]

- 1f. ff. 68r/8–69v/11 List of chapters, Bk. 3: INCIPIUNT CAPITULA. | 'I. Quibus gregorius studiis commissam sibi regebat aecc(esi)am . . . lx. Quod gregorius pestem uniuersalis nominis; | a totius aecclesie uniuersitate reppulerit. EXPLICIUNT KAPITLA [sic] LIBRI TERTII. | UITAE BEATI GREGORII ROMANI PONTIFICIS. (PL 75.125);
- ff. 69v/12–116r/19 Bk. 3: QUIBUS GREGORIUS STUDIIS COMMISSAM SIBI RE|GEBAT AECCLESIAM. CAPITULUM. I. | 'TALIBUS UENERABILIS PAPA GREGORIUS. | commissam sibi diuinitus aecc(esi)am'; ends: 'apud om(n)ipotentem d(eu)m custodirent suum.' | EXPLICIT LIBER TERTIUS UIŦE BEATI GREGORII | ROMANI PONTIFICIS. (PL 75.125–170);

[Note: Scattered marginal and interlinear corrections. F. 72 is damaged in the lower margin. On f. 96r/8 a correction has been erased, presumably 'scribens.']

- ff. 116r/20–119v/21 List of chapters, Bk. 4: INCIPIUNT CAPITULA. | 'I. De temperantia gregorii . . . cv. Deuisione [sic] scriptoris qui ab emulo terri potuit. & a beato gregorio | meruit consolari. EXPLIC(IUNT) CAP(ITULA). (PL 75.169–170);
- 1h. f. 119v/21–191v/6 Bk. 4: INCIPIT LIBER QUART(US). | UITE BEATI GREGORII ROMANI PONTIFICIS. | 'HAEC ERGO EST BEATI GREGORII UNIUERSALIS || plena rationis'; ends: 'que ualeo minime | denegasse cognoscar.' | EXPLICIT LIBER QU' A 'RTUS VITE | BEATI GREGORII. | ROMANI PONTIFICIS. | DEO GRATIAS. AMEN. (with neumes above 'amen') (PL 75.171–242).

[Note: Corrections in a different hand start to appear, with an underlining, on f. 129v/9; and interlinear references to the text on ff. 134v/12, 136r/13. Ff. 179r/lower margin: '& cum ei spatia longiora suppeterent'; f. 181r/upper margin 'obliuioni mandauit'; f. 181v/14: 'in te(m)plo d(e)i nemu(s) plantari p(ro)hibet(ur)'; on f. 182r/upper margin: 'indignu(m) uehem(en)t(er) existimo ut uerba celestis oraculi restringa(nt) sub regul(is) donati.' The latter is a famous dictum from Gregory's epistle to Leander at the beginning of the *Moralia in Iob* (Adriaen 1979: 7/220–222).]

OE Content: f. 185r/7–8 OE gloss: 'ic þingige | satago' (ed. Napier 1900, no. 59; Ker, *Cat.*, p. 375).

- f. 192r blank, but for eleven horizontal lines, ruled in ink at the top of the page forming two empty musical five-line staves, a type that came in use at the end of the 15c.
- f. 192v six lines of prayers; in a 13c hand, beg. 'Ora pro nobis s(an)c(t)ę AVGVSTINE amice d(e)i & hanc uirtute(m) tuis adde'; 12c Latin prayers to St. Augustine: 'Agustine pat(er) tu primus signa [t]ulisti. |

Tu(m) lauro dign(us) laurenti(us) iste sec(u)l(i)s.' A Roman 'II' in green and the letters 'a b c d e' are vaguely visible at the top.

[Note: On a parchment leaf belonging to the former binding of this manuscript are the 14c St. Augustine's shelfmark and ex libris: 'Vita sancti Gregorii pape. Distinctio [[altered to 'Distinctione']] IX<sup>a</sup> Gradus **HH** V cum H'; 'Liber sancti Augustini Cantuariensis'; 'A'; and a 17c inscription: 'THo Allen: Dono Dedit.' The leaf is now Oxford, Bodleian Library, MS Lat. bib. b.2. (P), (2202\*).]

PHOTO NOTE: On ff. i, ii, just above this foliation, is another one, '1', '2', not visible on the fiche.

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**397. Oxford, Bodleian Library MS Laud Misc. 413 (970)**

Reginald of Durham, “Vita et Miracula Sancti Godrici”

[Ker 342, Gneuss –]

**HISTORY:** “The Life and Miracles of Saint Godric” (ca. 1070–1170), the founder of Finchale, by Reginald of Durham or Coldingham (fl. 1170), in a manuscript dating from the second half of the 12c (Ker, *Cat.*, 419). Prior Thomas of Durham (ca. 1158–1163) and the monk Ailræd of Rievaulx (d. 1166) commissioned the hagiographer Reginald to record the life of Saint Godric, a holy man who had settled down as a visionary at Finchale after a life of traveling. For the purpose of recording his life Reginald visited the saint himself. The text in this manuscript is the third, and fullest, recension, the first being found in British Library MS Harley 322 and the second in Harley 153, according to its editor, Stevenson (1847: ix–xi, xv–xi). Although Godric was reportedly almost illiterate (Tudor 2004), he composed three English hymns, one to the Virgin Mary, one to Christ and Mary, and one to St. Nicholas. The first two of these are recorded in MS Laud Misc. 413, and in British Library MSS Harley 153 and Royal 5 F viii; the first Godric hymn occurs in Cambridge University Library Mm. 4.28 [108] (Ker, *Catalogue*, 28); all three also occur in a French manuscript: Paris, Bibliothèque Nationale MS Mazarine 1716 (Barratt 1985: 440). These lyrics are among the earliest ME lyrics to have been preserved. The text is very lightly glossed in Latin, and there is an OE gloss on f. 52r which warrants the inclusion of this manuscript in the series.

An erased ex-libris of Durham Cathedral from the 14c on f. 1r of the manuscript shows that it was there at the time (Ker, *Cat.*, p. 419; Coxe/Hunt 1885/1973: 561). In the 17c it belonged to Anthony Maxton, prebendary at Durham from 1633 to 1641, who gave it to the Essex-born churchman and Durham prebendary Augustine Lindsell, bishop of Peterborough and, later, of Hereford (d. 1634). Lindsell firmly supported the policies of Archbishop Laud, to whom he also dedicated his edition of Theophylact’s commentaries on St. Paul’s Epistles. It is not unlikely, therefore, that he gave the book to Laud, to whom it belonged in 1633. Laud in turn donated it to the Bodleian Library in 1635. There is an old shelfmark ‘E.47’ on f. i verso.

In its medieval binding, the manuscript containing the "Vita" is preceded and followed by quires from a 13c manuscript containing, according to the Laudian Catalogue (Coxe/Hunt 1885/1973: 303), glosses on the Latin translation of *De urinis* by the 7c Byzantine scholar Theophilus Protospatharius. This theoretical exposition on uroscopy became popular in Western Europe in the 12c and was the basis of several commentaries (Wallis 2000).

**CODICOLOGICAL DESCRIPTION:** Membrane; viii + 167 + viii. The folios of the 12c manuscript measure 244 × 157 mm. Quire II, beg. of 12c part, has been ruled in pencil for 33 long lines, with double vertical bounding lines extending into the margins, and double horizontal bounding lines in the form of extensions into the margins of lines 1, 3, 31, and 33. F. 1r has been ruled for 32 lines, while on ff. 3r and 6v an extra line has been drawn underneath. The written space is 177 × 105 mm. (f. 1 is 172 × 105 mm.); average line height is 5.4 mm. F. 8v is not ruled. The rest of the 12c Godric manuscript has written space of 174 × 98 mm., ruled in plummet for 33 lines (the sharp edge of the plummet sometimes creates the same impression as dry point ruling). There are single horizontal bounding lines continuing into the margins as far as the prickings and double horizontal bounding lines, being extensions of lines 1, 3, 31, and 33. Some folios have a varying number of additional lines ruled in the lower margins, e.g. ff. 32r, 34v, 36r, 39v. Prickings are visible, both in the inner margins and in the outer margins. From the imprint of the prickings (always on the recto side) it can be seen that the quires were first folded and then pricked, and ruled. The quires were marked, presumably in the Middle Ages, by Roman numerals at the center of the lower margin of the first leaf of each quire, with a catchword on the last verso of quires II–XII. The quire marked 'I.' is the one that now starts with f. 8. The preceding quire, containing Reginald's letter, the argument, and the table of contents (now quire I, ff. 1–7) not being signed then, may indicate that this quire was added later. Although the arrangement is regular (HFHF[H]), the quires are of varying makeup, with quires of 10 predominating.

At the beginning and the end of the manuscript, a total of sixteen folios, two quires of eight from another manuscript, have been inserted as flyleaves and pastedowns, probably 13c. The first and the last folio of each of these two quires were originally pasted on to the wooden boards of the binding. They have been carefully removed from those boards so that now there are two complete quires. The folios have been variously trimmed, mostly at the top. The folios measure 242–247 × 152–155 mm., written space 198–214 ×

95 mm. They have been ruled for 56–58–76–78 lines, in two columns, leaving wide margins on the left and right and at the bottom, which have been used for additional glosses. There are vertical bounding lines continuing into the upper and lower margins as far as the prickings, which are both visible in some folios. Single horizontal bounding lines are visible only on f. 172r. The writing is in a very small hand; average line height varies between 2.9 and 3.4 mm. The regular arrangement of the quires, HFHF, suggests that these are original quires with consecutive blocks of text. The writing and layout are completely utilitarian, without any embellishments or capital letters in the two quires included. F. i recto and 174v are both badly stained from glue, and show damage, holes, and so on as a result of the contact with the boards and the subsequent detachment from the leaves. F. i recto is also damaged where the nail holes of the metal clasp have touched the parchment. F. vii has been cut at both corners. The whole is heavily glossed.

The main hand of the manuscript is a late caroline minuscule, which is also used for the EME; on f. 39v ‘þ,’ ‘ð,’ and ‘wynn’ are used to distinguish the English (Ker, *Cat.*, p. 419). Occasionally, passages occur in a different, smaller hand and in a lighter ink, mostly at the bottom of the pages, e.g. f. 34v/31 and following.

The decoration differs in the three parts of the manuscript. In quire II, there are initials in red and blue, while the titles of the chapters are in red. The minor initials of the list of contents are alternating red and blue, while in the text, many capital letters have been touched with red. In quires III to XIV there are no such touched capitals in the text. Initials are in red, blue, and green, sometimes in a combination of these colors, while some also show pen work. In quires XV to XIX the initials are more lively, and have the colors red, yellow, and green; occasionally there is some pen work. Marginal and interlinear rubrics are both in red. Pächt and Alexander (1973: 24) refer to Durham initials.

The manuscript is bound in a 13c binding consisting of two wooden boards with leather (now worn) pulled round it (Pächt and Alexander 1973: 24). The original binding is of whittawed leather which was colored with kermes, a substance made from a red parasite in oaks. This type of binding, described by Pollard (1962: 13–14), was most frequent between 1250 and 1350. The spine was reinforced with layers of natural-colored parchment, which has crumbled away to the extent that the reading has all but disappeared. No tabs are visible. The block is fastened to the binding with two rather thick split-leather cords and two endbands, which are all still functioning. They are raised on the spine. There are no modern flyleaves, only the two quires from the “Liber de urinis” mentioned above, the first and

the last leaf of which were once pasted on to the wooden boards. The binding could once be fastened with a single metal clasp, which has now disappeared. Only the rusty nails are still visible. On the back of the spine, 'Laud 413' is visible. The same has been written on the turn-ins of the leather cover on the inside of the board. There is also a stamp, reading 'S.C. 970.'

Damage to the manuscript is very slight. Some folios were not evenly cut, e.g. ff. 20, 21; and several small tears have been repaired by stitches.

**COLLATION:** viii + 167 + viii. A<sup>8</sup> (i–viii) ||; I<sup>8</sup> wants 8, stub visible after 7 (ff. 1–7); II–IX<sup>10</sup> (ff. 8–87); X<sup>8</sup> (ff. 88–95); XI<sup>10</sup> (ff. 96–105); XII<sup>6</sup> (ff. 106–111); XIII<sup>5</sup> 1, 2 and 5 are half sheets, stubs visible after 1 and before 6 (ff. 112–116); XIV<sup>14</sup> 13, 14 canceled, stubs visible after f. 128 (ff. 117–128); XV–XVII<sup>10</sup> (ff. 129–157); XVIII<sup>10</sup> (ff. 158–164, 164\*–166) ||; B<sup>8</sup> (ff. 167–174).

### CONTENTS:

ff. i–viii 13c medical texts, containing, according to the Laudian Catalogue, "glosses on Theophilus Protospatharius, *De urinis*, etc.'" (Coxe/Hunt 1885/1973: 303).

Reginald of Durham, "Libellus de vita et miraculis S. Godrici, heremite de Finchale" (ed. from this ms. Stevenson 1847):

f. 1r/1–v/19 Reginald's letter to Bishop Hugh of Durham, headed in the upper margin: **Incipit ep(isto)la d(omi)no hug(one) dun(elmis) ep(iscop)o destinata.** | 'SACRI pontificatus honore p(re)dito . . . nunc & | in et(er)num diligende. Val(e).' **Explicit epistola.** (ed. Stevenson 1847: 1–2) [lines 20–34 originally blank];

[Note: In the upper margin of 1r: 'L. lib(er) s(an)cti Cuthberti de Dunel(mo) [ . ] quo (con)time(n)t(ur) vita 7 mirac(u)la | godrici heremite ad fine(m)' (14c) (Coxe/Hunt 1885/1973: 561), followed by the press mark 'I\* 7<sup>1</sup> V'. In the outer margin (17c): 'Augustini | Lindsell | Ex dono ama(n)tissimi | Aubrii Maxton.' In the lower margin: 'Mortuus est Godricus a(nno) d(omi)ni 1170 | Hugonis de Pusiaco a(nno).17° | Eodem a(nno) q(uo) occisus est Thomas a Becket sub Henrico 2°. / a(nno) tuis 16°.' In the blank at the end of f. 1v, underneath the text, in a 17c calligraphic hand: 'Liber Guilielmi Laud Archiep(iscop)i Cantuar(ensis) | et Cancellarii Uniuersitatis Oxon(iensis). | 1633.']

f. 2r/1–16 **Incipit argum(en)tum.** 'Aulam eccl(es)ie qui incolim(us). auleas | in ea ansulis in nexas suspendam(us). . . . quicq(ui)d incontinente p(ro)con)tento | querendum fuit' (ed. Stevenson 1847: 3);

ff. 2r/16–7r/23 List of chapters: **Incipiunt Capitulum p(ri)mum. I.** | 'A quib(us) parentib(us) origine(m) dux(er)it . . . xxi. Qualit(er) seruu(m)

á uenatorib(us) eripuerit & q(ua)m domit(us) | & obnoxius ei postea effectus sit'; f. 7r/24–33 blank.

f. 7v blank

ff. 8r–9r/14 Proemium: **Incipit p(ro)hemium in uitam sancti Godrici.** H(er)emite. | 'CVnctor(um) a(n)i(m)os nouitas aliqu(a) succendit ad stupore(m) . . . ac releuare satégit.' Explicit p(ro)hemiu(m). (ed. Stevenson 1847: 17–19);

f. 9r/14–101v/31 Reginald of Durham's "Life of St. Godric": **Incipit uita | uenerabil(is) uiri d(e)i Godrici h(er)emite de finchale . . .** (beg. l. 17) 'Tactu digiti sp(iritu)s s(an)c(t)i. dulcimore resonat'; ends with chap. 164: 'atq(ue) inmoderata necessitas se aliq(ua)nto te(m)p(er)antius haberet' (ed. Stevenson 1847: 21–312); chaps. 165–170 are omitted but are included in the chapter list.

ff. 102r/1–119r/10 "Addendum" to Reginald's "Life of St. Godric" (24 chaps.): **Cap. .i. De q(uo)dam ministro uiri d(e)i cui S(an)c(tu)s Ioh(anne)s baptista p(ri)ma fere hora dici | apparuit . . .** 'Quidam adolescens etate. sed t(ame)n maturus om(ni) moru(m) p(ro)bitate'; ff. 117r, 118/5–33 blank; ends: '7 de Eboraco uenientes plures hoc ueru(m) | fuisse sac(ra)m(en)tis affirmauer(un)t' (ed. Stevenson 1847: 333–70). The chapter list mentions only chaps. 1–21.

[Note: There are very few marginal and interlinear glosses; some examples are: f. 12v/20 'obsumu(m)'; f. 12v/24 '(con)cionate'; f. 68v/13 '(ue)l adopeitus.' A more substantial gloss occurs on f. 48r, where 11 short lines were ruled in the margin. On f. 33r, at the bottom, a scribe wrote 'p(ro)batio pennae.' Corrections are also rare: on f. 22r/17–18 a double writing of 'magnitudinis' is corrected. In the extreme margins, often before the prickings, the guide letters of the initials are visible. See below for OE glosses.]

f. 39v/32–33 First hymn of St. Godric in EME: 'Sainte Marie u(ir)gine. moder IE(S)U c(ri)stes nazrene. on fo . . . in godes riche' (ed. Stevenson 1847: 119; cf. Zupitza 1888: 423; Dobson and Harrison 1979: 103).

[Note: Ker (*Cat.*, p. 419) states that "the verses on f. 39 are incorporated into the text in a near-contemporary hand; the same hand which added a number of Latin passages not present in the recension of the life in MS. Harley 322"]

f. 47r/12–13 Second hymn of St. Godric in EME: 'Crist and Seinte Marie sio on scamel me iledde . . . bare fot itreide.' (ed. Stevenson 1847: 144; cf. Zupitza 1888: 429; Dobson and Harrison 1979: 103).

**OE Content:** f. 52r/24 OE gloss in the margin: 'Caracalla est uestis uillosa. | que anglice dicit(ur). bratt uel haket.' (ed. Stevenson 1847: 162). Two lines earlier 'spinteri' is glossed interlinearly as 'i(d est) broche.' The word 'spinteri' was also written in the margin in the same hand as that of the first mar-

ginal gloss, to which the translation 'i(d est) broche' was added once more. On f. 54r/20, in the outer margin, there is the name 'Will(elm)o.'

Reginald of Durham, "Miracula Sancti Godrici":

ff. 119r/10–119v/15 **Incipit PREFATIO. | In miraculis sancti GODRICI.** | 'Defuncto uiro d(omi)ni Godrico uirtutu(m) opera que uiuens . . . cuius sanctor(um) | meritis precipue depute(n)t(ur)' (ed. Stevenson 1847: 371–72);

ff. 119v/15–166v **Incipiunt miracula de sancto | GODRICO.** 'Instante. Vigilia s(an)c(t)i IOH(ANN)IS BAPTIST(E). p(re)c(ur)|soris d(omi)ni'; ends: '7 exulta(n)tes cu(m) amici(s) suis o(mn)ib(us) applaudentib(us) s(ibi) remeaba(n)t' (ed. Stevenson 1847: 372–481).

[Note: The subjects of the miracles have been added regularly in the form of marginal headings. Occasionally, such as on ff. 130r, 142v, 145v, 157v, remarks have been added in a smaller hand.]

ff. 167–174 Quire from the same 13c text as ff. i–viii, containing, according to the Laudian Catalogue, "glosses on Theophilus Protospatharius, *De urinis*, etc."

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