

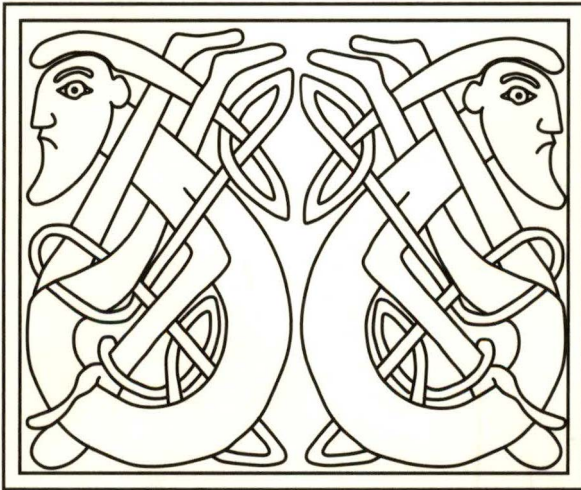
Anglo-Saxon Manuscripts

IN MICROFICHE FACSIMILE

Volume 25

Corpus Christi College, Cambridge II:

MSS 12, 144, 162, 178, 188, 198, 265, 285, 322, 326, 449



Descriptions

by

Peter J. Lucas

*Anglo-Saxon
Manuscripts*

IN MICROFICHE FACSIMILE

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MEDIEVAL AND RENAISSANCE
TEXTS AND STUDIES

VOLUME 497

*Anglo-Saxon
Manuscripts*

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Volume 25

Corpus Christi College, Cambridge II:
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In English with segments in Anglo-Saxon and Latin.

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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This book is made to last. It is set in Adobe Minion Pro,
and printed on acid-free paper to library specifications.

Printed in the United States of America.

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

The editor is grateful to the National Endowment for the Humanities, an independent federal agency, for generous grants in support of the project. Thanks are also due to the Evjue Foundation of Madison, Wisconsin and to the International Society of Anglo-Saxonists for generous gifts.

Grateful acknowledgement is made to the Parker Librarian, Dr. Christopher de Hamel and his predecessors, the late professor Raymond I. Page and Dr. Nigel Wilkins and to the Master and Fellows of Corpus Christi College, Cambridge, whose permission and cooperation have made it possible to describe and reproduce the manuscripts in this volume. Special thanks are due to many other persons associated over the years with the Parker Library who gave generously of their time and expertise, especially the late Professor R. I. Page, Dr. Mildred Budny, Dr. Frederick Ratcliffe, Professor Tim Graham, Ms. Gill Cannell and Mr. Steven Archer. All the images of manuscripts in this volume remain the property of the Master and Fellows of Corpus Christi College, Cambridge, and may not be reproduced without written permission.

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

Volume 25 is the last volume to present manuscript images on actual microfiche. For this particular volume attention is drawn to digital images available on *Parker Library on the Web* site for each manuscript. Future volumes will present images of the microfiche masters on DVD(s) bundled with their respective booklets.

M.T.H.

Special Preface on Parker Library Manuscripts

The manuscripts in this volume share a common process in their recent lives and these interventions are worth noting as part of an inclusive history of these books. Beginning in the early 2000s, the collection of manuscripts in the Parker Library at Corpus Christi College in Cambridge were digitized for the *Parker Library on the Web* database. Each manuscript was assessed for conservation purposes before being approved for photography. In 2004–05, fifty manuscripts were photographed in a pilot campaign, and the remainder photographed throughout the decade. Around thirty manuscripts were disbound for photography and, for conservation reasons, have not yet been rebound. In the early stages of the project, bindings were not photographed, so many manuscripts' bindings were re-photographed to supply images, and even now some images of bindings do not appear in the project database. The project also required that each page had to have a given number that corresponds with the digital image. In many cases, whole manuscripts that had never previously been completely or continuously paginated or foliated were given numbers by Professor Nigel Morgan, Dr. Neil Coates, and other members of the digitization team. In some instances, those books which already had partial or erroneous numbering had to be corrected. Earlier numbering was often limited to the main text block, so when the endleaves were being photographed for the project, they too had to be assigned a page reference; in most cases, medieval (original) leaves were given a roman number; those added in "modern" bindings were assigned a lower-case letter. Some modern bindings — such as those by J.P. Gray — included new endleaves that were given roman numbers when they came back to the library; these numberings are retained. The foliation/pagination as it stands in *Parker Library on the Web* is now considered the definitive version, even where it might differ from standard references like M.R. James' *Descriptive Catalogue* or Neil Ker's *Catalogue*. These are the foliation/page numbers given in this volume, though older foliations or paginations are sometimes supplied for the sake of reference and clarity. Photography for the *Parker Library on the Web* database was finished in July of 2009 and the project launched 1 October 2009.

Special thanks to Steven Archer, Curator and Digital Projects Librarian at the Parker Library for this information.

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 and Michael Lapidge, *Anglo-Saxon Manuscripts: A Bibliographical Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* [Toronto: University of Toronto Press, 2014]); (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*. [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 (above/below)
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
ME	Middle English
OE	Old English
PG	<i>Patrologia Graeca</i>
PL	<i>Patrologia Latina</i>

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

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

23. Cambridge, Corpus Christi College 12

The Alfredian OE translation of Pope Gregory's

“Regula Pastoralis”

[Ker 30; Gneuss 37]

HISTORY: A large format copy of the Alfredian OE translation of Gregory's “Regula Pastoralis” written in the second half of the 10c by a single scribe in a large script, probably intended for display purposes (cf. Horgan 1986: 116; Schipper 2003: 159; on the large format size see Gameson 2012: 23–24). The OE text agrees with London, BL Cotton Tiberius B.xi [230] a 9c copy perhaps from Winchester, rather than Oxford, Bodl. Lib. Hatton 20 [377], the copy sent by Alfred to Worcester (Ångström 1937: 37; Sisam 1953: 146; Horgan 1973 and 1982; Schreiber 2003: 51–82). Budny (1997: 1.188) suggests a Worcester origin, though this is countered by Schreiber (2003: 79–82); Ångström (1937: 156) suggested connections to Winchester on dialectal grounds. The last six Latin chapter headings added in the outer margin of f. 8r (13c) are in the same hand as occurs in Oxford, Bodl. Lib. Hatton 114 [384b], f. 10r, another manuscript of Worcester provenance. There are spaces left for (unprovided) chapter headings and no alterations or corrections to the text (though an unsuccessful attempt at correction on f. 123v is noted by Ellis 1998). The title ‘PASTORALE’ (11c) added at the top of f. 1r has been imperfectly erased; a similar title occurs in Oxford, Bodl. Lib. Hatton 20 (4113) [377], f. 48v. Probably one of the two ‘pastorales englisce’ in the Worcester booklist of c.1050 in Cambridge, Corpus Christi College 367 [54] (ed. Lapidge 2001: 131–32).

Budny (1997 1.193) indicates there are dry point drawings (f. 4r) of the 10c and 12c or 13c and marks (ff. 54r, 82r, 141v, 193r) of the 12c or 13c (cf. Schreiber 2003: 56.) The central bifolium of quire XXVIII (between ff. 218/219) is missing and some cropping occurred before the manuscript was glossed throughout by the “Tremulous Hand” when at Worcester in the 13c (Graham 2009: 183–84; Collier 2000: 202–05; Franzen 1991: 60–63; Page 1987).

Annotated by John Joscelyn (1529–1603), perhaps in the 1560s, most likely in Worcester (Budny 1997: 1.190). Many leaves (38 altogether) were repaired in the 16c by the addition of late medieval membrane patches (from a manuscript or manuscripts flourished in red and gold, probably a 14c breviary) where the original wide margins had been cut out (Graham 1998: 195–200). Membrane endleaves front and back were probably added at the same time, when the book was probably bound for Matthew Parker (1504–1575). Book numbers at the top of pages and chapter numbers in the margins were added in Parkerian red ochre crayon in the 16c; rubrics in Parker’s hand in red ochre occur on ff. 26r, 30r, 72r, 74v, 220v; Parkerian inscriptions visible on f. 1r as well (see James 1909–12: 12 and Schreiber 2003: 56). Glosses by the “Tremulous Hand” lost when cropping took place have been made good by Parker himself in his own hand, e.g. on f. 174v/11–12. Occasional short hair-line strokes at the top of the letter-body to mark word-division have been added, presumably in the 16c to assist a copyist, e.g. on f. 4v/14–15, ‘XI. Hwelc se|beon sceal . se|ðær|to|cu || man|ne|sceal:’. Tape tags have been fixed over the top of leaves on ff. 55 (end of part 1, start of part 2), 72 (end of part 2, start of part 3), 79 (last leaf of quire X), 95 (last leaf of quire XII), 144 (first leaf of quire XIX), 151 (last leaf of quire XIX), 215 (last leaf of quire XXVII). Note affirming the text as an example of Alfred’s impetus added in the 16c on f. iv recto. Bequeathed by Parker to Cambridge, Corpus Christi College in 1575. No doubt Parker had it bound, as the modern binding preserves 16c paper endleaves at front and back (ff. i–ii and iii–iv) with ff. i and iv showing signs of previously being pastedowns. New paper endleaves were added with the binding of 1953, done by John P. Gray, as noted on first paper leaf (Budny 1997: 1.192 and Schreiber 2003: 56). At one time this manuscript was used to house the unique copy of the first item to be printed with ‘Queen Elizabeth’s Irish Types’, Pilip Bocht Ó hUiginn’s poem “Tuar ferge foighide Dhe” known as the “Irish Broadside” ([Dublin, William Kearney], 1571; STC 19844.5; Dickins 1949), but that is now kept separately between glass. Previous descriptions by James 1912: 1:32–3, Budny 1997: 187–93, no.13, and Schreiber 2003: 55–57 and 79–82.

CODICOLOGICAL DESCRIPTION: 229 leaves (originally 231 leaves but now wants central bifolium in quire XXVIII), ff. ii + ii + 225 + ii + ii, membrane except for the two outer paper endleaves front and back, measuring 409 × 257 mm. Written space: 305 × 145–50/170–4 mm. (inner/outer) with 27 long lines. Thicker membrane used for the outside sheets of quires, e.g. quire XIX, ff.144/151. The membrane is well prepared, which often makes it difficult to determine F/H sides, but there is certainly some lack of regu-

larity in the make-up, the most common arrangement being (unusually) FHFH. Some openings have been stained through liquid having been spilt and the book apparently closed on it so that the pattern of stain on the recto page is a mirror image of that on the verso page or vice versa: especially ff. 23v/24r, 138v/139r, 139v/140r. On f. 24r the liquid has been smudged and some attempt has been made to restore acceptability by lightening the area in between the lines. Modern foliation in pencil, with the quires likewise numbered in the bottom right-hand corner of the recto of the first leaf. The binding of 1953 is in brown native goatskin.

Pricking and ruling has been done to a regular pattern throughout. There is a frame rule in dry point with a double vertical line on the inner and outer edges of leaves extending to the outer edges top and bottom. There are 27 horizontal long lines with the bottom line extended to the outer edge of the leaf. The ruling was probably done two or more sheets at a time from the outside as the impression is alternately sharp on the outer sheet of a quire and then weaker, e.g. quire II. Prick-marks for the vertical frame rule are sometimes visible at the top or bottom of leaves, as indicated below. Prick-marks for the 27 horizontal long lines are generally visible at the outer edges of leaves. Quire I (ff. 1–7) shows prick-marks for the vertical frame rule occasionally at the top of leaves, e.g. f. 4. HHHH. Quire II (ff. 8–15) shows prick-marks for the vertical frame rule only on f. 14 on the inner side. HHHH. On f. 8r additional lines have been ruled in the outer margin for the Latin version of chapter headings added in the 13c: they start at line 7 and carry on down below line 27. The additional lines are ruled at two for every (original) prick-mark, so they are quite close together, extending horizontally from the outer vertical frame rule to the prick-marks about 16 mm. inside the outer edge. Altogether 11 lines are ruled corresponding to the main lines 7–12, and 28 lines are ruled corresponding to the main lines 13–27 and the depth of one more original line (had it been ruled) below. Quire III (ff. 16–23) shows prick-marks for the vertical frame rule only on f. 17 on the outer margin. HHHH. Quire IV (ff. 24–31) shows no prick-marks for the vertical frame rule. FHHH. Quire V (ff. 32–39) shows no prick-marks for the vertical frame rule. FFHH. Quire VI (ff. 40–47) shows no prick-marks for the vertical frame rule. FHFF. Quire VII (ff. 48–55) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 48, 50 and 52, as these folios have a patched addition to restore the lost original outer margin. FHFH. Quire VIII (ff. 56–63) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 62, as this folio has a patched addition to restore the lost orig-

inal outer margin. HHFH. Quire IX (ff. 64–71) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 65, 67, 70, as these folios have a patched addition to restore the lost original outer margin. FHHH. Quire X (ff. 72–79) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 76–78, as these folios have a patched addition to restore the lost original outer margin. HHFH. Quire XI (ff. 80–87) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 81, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quire XII (ff. 88–95) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 93, as this folio has a patched addition to restore the lost original outer margin. FHHH. Quire XIII (ff. 96–103) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 102–3, as these folios have a patched addition to restore the lost original outer margin. FHFH. Quire XIV (ff. 104–11) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 108–9, as these folios have a patched addition to restore the lost original outer margin. FHFH. Quire XV (ff. 112–119) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 119, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quire XVI (ff. 120–27) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 120, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quires XVII (ff. 128–35), XVIII (ff. 136–43) and XIX (ff. 144–51) all show no prick-marks for the vertical frame rule. All three FHFH. Quire XX (ff. 152–9) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 154 and 156–58, as these folios have a patched addition to restore the lost original outer margin. FHFH. Quire XXI (ff. 160–67) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 166, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quire XXII (ff. 168–75) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on ff. 172 and 175, as these folios have a patched addition to restore the lost original outer margin. HHFH. Quire XXIII (ff. 176–83) shows prick-marks for the vertical frame lines at the bottom edge of leaves. FHFH. Quire XXIV

(ff. 184–91) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 184, as this folio has a patched addition to restore the lost original outer margin. Quire XXV (ff. 192–99) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 197, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quire XXVI (ff. 200–207) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 205, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quire XXVII (ff. 208–15) shows no prick-marks for the vertical frame rule, and does not show the original prick-marks for the horizontal long lines on f. 214, as this folio has a patched addition to restore the lost original outer margin. FHFH. Quire XXVIII (ff. 216–221) shows no prick-marks for the vertical frame rule. FHF. Quires XXIX (ff. 222–223) and XXX (ff. 224–5) show no prick-marks for the vertical frame rule: both F. Budny (1997: 1.188–89) notes that the outer margins of many leaves were cut for binding strips by the 13c and that many repairs with parchment from other MSS probably date to Parker's restoration and binding campaign of the 16c.

Written by a single scribe in an A-S square minuscule, phase VI, (perhaps characteristic of Worcester) of the late 10c in a dark brown to black ink (Scragg 2012: no. 23; Ganz in Gameson 2012: 195; Stokes 2014: 97–98). Red incipit on f. 1 was touched up in the 16c and the red shading of '&' at clause openings was probably added at the same time. Red initials on ff. 3v, 8v and 9v. Red is used to mark divisions in the list of contents on ff. 4r-5r. There is no color after f. 9v; there are many guide letters for intended (?) colored initials but none were completed.

16c membrane endleaves; the first and last (ff. i and iv) were taken from a larger format sheet or roll bearing records related to Worcester, headed 'Comptus Richardi Bev[...]', written in a 16c script; formerly pastedowns. The other early modern parchment endleaves (ff. ii and iii) are blank.

COLLATION: ii modern paper flyleaves (ff. [a]-[b]); ii 16c parchment endleaves (ff. i–ii); I⁸ wants 1, probably 1, before f. 1 (ff. 1–7); II⁸ (ff. 8–15); III⁸ (ff. 16–23); IV⁸ (ff. 24–31); V⁸ (ff. 32–39); VI⁸ (ff. 40–47); VII⁸ (ff. 48–55); VIII⁸ (ff. 56–63); IX⁸ (ff. 64–71); X⁸ (ff. 72–79); XI⁸ (ff. 80–87); XII⁸ (ff. 88–95); XIII⁸ (ff. 96–103); XIV⁸ (ff. 104–111); XV⁸ (ff. 112–119); XVI⁸ (ff. 120–127); XVII⁸ (ff. 128–135); XVIII⁸ (ff. 136–143); XIX⁸ (ff. 144–151); XX⁸ (ff. 152–159); XXI⁸ (ff. 160–167); XXII⁸ (ff. 168–175); XXIII⁸ (ff. 176–183); XXIV⁸ (ff. 184–191); XXV⁸ (ff. 192–199); XXVI⁸ (ff. 200–207);

XXVII^a (ff. 208–215); XXVIII^{b-2} wants 4 and 5 between ff. 218v and 219r (ff. 216–21); XXIX² bifolium sewn on replacement hinge (?16c) (ff. 222–223); XXX² (ff. 224–225); ii 16c parchment endleaves (ff. iii–iv); ii modern paper flyleaves (ff. [c]-[d]).

[Note: The stub at the end of quire II after f. 15 probably belongs with leaf 8 of quire I and therefore represents the missing leaf 1 of that quire. Center bifolium of quire XXVIII missing as indicated by substantial loss of text (end of ch. lxi, whole of ch. lxii, beginning of ch. lxiii) between last words on f. 218v ‘ðylæs he ægðer’ (ed. Sweet 455/31) and first words on f. 219r ‘seal sellan’ (ed. Sweet 459/18) (see Ellis 1998). For the last two quires (XXIX and XXX), since the text continues without a break from f. 223v to f. 224r (ed. Sweet 467/11) and since ff. 222–223 and ff. 224–225 are sewn separately, each should be treated as a separate quire (cf. Ker, *Cat.*, 42). The quires have been numbered by the main scribe at the bottom centre of the last verso, ‘i.’ on f. 7v, ‘ii.’ on f. 15v, ‘iii.’ on f. 23v, ‘iiii.’ on f. 31v, ‘v.’ on f. 39v, ‘vi.’ on f. 47v, ‘vii.’ on f. 55v, ‘viii.’ on f. 63v, ‘viiii.’ on f. 71v, ‘x.’ on f. 79v, ‘xi.’ on f. 87v, ‘xii.’ on f. 95v, ‘xiii.’ on f. 103v, ‘xii [erasure]’ on f. 111v, [quire XV not numbered] ‘xvi.’ on f. 127v, ‘xvii.’ on f. 135v, ‘xviii.’ on f. 143v, ‘xviiii.’ on f. 151v, ‘xx.’ on f. 159v, ‘xxi.’ on f. 167v, ‘xxii.’ on f. 175v, ‘xxiii.’ on f. 183v, ‘xxiiii.’ almost erased on f. 191v, ‘xxv[ii].’ with ‘ii’ almost erased on f. 199v, ‘xxvi.’ on f. 207v, ‘xxvi[i].’ with second ‘i’ almost erased on f. 215v, ‘xxviii.’ on f. 221v; no quire numbers thereafter.]

CONTENTS:

Alfredian, “Pastoral Care,” the OE translation of Gregory I’s “Regula Pastoralis”

f. i recto blank

f. i verso 16c heading ‘Pastorale Gregorii Saxonice p(er) Alfredi’

f. ii recto and verso blank

1. ff. 1r/1–3v/10 Alfred, “Prose Preface”: ‘ALFRED [gl.: ælfred] cyning hateð [gl.: ‘iubet’] gre|tan his wordum liflice 7 | freondlice; ends: ‘buton se bisceop hie [gl.: ‘eos’] | mid him habban wille. oððe hio [gl.: ‘ille’] | hwær to læne [gl. left margin: ‘apreste’] sie. [gl.: ‘sit’] oððe hwa hwa oðre | biwrite [gl.: left margin: ‘post’]’ (ed. Schreiber 2003: 191–97; as Sweet 1871: 2–8; glosses by “Tremulous Hand” ptd. Page 1992: 43–45).

[Note: An 11c hand has added the title ‘Pastorale’ at the top center off. 1r; an erased inscription read by Schreiber (2003: 56) as ‘WYLF SIGE BISCEOP’ in the upper right margin, probably 16c (cf. Page 1992: 43).]

2. ff. 3v/11–4r/1 “Metrical Preface to the Pastoral Care”: ‘Ðis ærendgewrit águstinus ofer | sealtne sæ suðan brohte iegbu|endum. . for|ðæm hie [gl.: ‘illi’] his [gl.: ‘sui’] sume ðorfton [gl.: ‘egeba(n)t’] ða [gl.: ‘illi’] ðe [gl.: ‘qui’] || læden spræce læste [gl.: ‘min(us)’] cuðon [gl.: ‘sciunt’]’ (ed.

Dobbie 1942: 110; ed. Schreiber 2003: 197–99; facs. Stanley and Robinson 1991: no. 6.1.2).

3. ff. 4r/2–8r/27 List of chapter headings, numbered I–LXV: ‘I. Dætte [gl.: ‘de’] unlærede [gl.: ‘i(m)p(er)iti i(n)docti’] ne dyrren [gl.: ‘audeat(ur)’] under|fón [gl.: ‘recipe’] lareowdom [gl.: ‘magisteriu(m)’]. . . LXV. Ðonne hwa ðis eal gefylled hæbbe | hu he ðonne sceal hiene selfne ge|ðencan 7 ongieton ðylæs hiene awðer | oððe his liif oððe his lár to up|ahebbe’ (as Sweet 1871: 8–22; Schreiber 2003: 199–213).

[Note: 13c added Latin versions of the chapter headings on f. 8r; corresponding to ‘LX–LXV’: ‘De exhortac(i)o(n)e multis ad|hibenda. . . Peractis rite om(n)ibus | qualit(er) predicator ad se|metip(su)m redeat ne hu(n)c | u(e)l uita u(e)l predicatio | extollat’ (as Rommel et al. 1992: 1.120, 122).]

4. ff. 8v/1–224v/5 Alfredian “Pastoral Care”: ‘ÐV leofesta [gl.: ‘carissimi’] broðor [gl.: ‘frat(er)’]. swiðe | freondlice 7 swiðe fremsum|lice [gl.: ‘benigne’] ðu me tældest [gl.: ‘rep(re)hendis’]; ends: ‘forðæm ðe me hæfð [gl.: ‘dep(ri)mit’] | gehefegad [gl.: ‘pondus’] sio byrðen. minra [gl.: ‘p(ro)p(ri)u(m)’] | agenra scylda [gl.: ‘p(ec)cati’]’ (as Sweet 1871: 22–467; ed. of chapters 1–4, 19–26, 36–37, 47–56, 60 by Schreiber 2003: 213–451).

[Note: 13c heading in outer margin of f. 8v: ‘pastoralis cure | p(ro)logus’. Annotated and glossed marginally and interlinear in hands of the 11c–16c. Large portion of text missing where the central bifolium is lost from quire XXVIII, and some small portions of text are missing elsewhere through haplography (Ellis 1998).]

5. ff. 224v/6–225r/12 “Metrical Epilogue to the Pastoral Care”: ‘[þ]is is nu se wæterscipe ðe us | weroda god. to frofre gehet | foldbuendum’; ends: ‘oððe him | liefes drync forloren weorðe’ (ed. Dobbie 1942: 111–12 and Schreiber 2003: 451–53; cf. also Stanley and Robinson 1991: no. 6.2.1 and Lucas 1995). [Remainder of leaf blank, recto and verso.]

[Note: The initial thorn (þ) has been added later where the original scribe had left space for an initial. The last two letters of ‘weorðe’ appear to have been erased, but are still visible.]

f. iii recto and verso blank

- f. iv recto 16c note: ‘Werferthus Ep(iscop)us Wigorn(iensis) viiiº lxxii. Qui erat unus mag(ist)ror(um) | Ælfredi Regis. et iussu illius libros Dialogor(um) beati Papæ Gregorii | De Latina in Anglicam Linguam transtulit . . . | Ex a(n)nalibus eccl(es)ie Wigorn(iensis) | et affirmat(ur) a Rog(er)o Houenden et aliis’; remainder of recto blank.

f. iv verso traces of 15c records, reversed

- f. [c] recto a librarian’s note: ‘iv + 225 ff. R[ichard] V[aughan] Jan. 1957.’

f. [d] blank

PHOTO NOTES: Dark shadows on the film occasionally make the text illegible, worst on f. 1r. The folio numbers are too faint to be legible, but the quire numbers written by the scribe on ff. 7v, 15v, etc. (see above), can be used as an aid to find the reader's location in the manuscript. Ff. i recto, iii verso and iv recto-verso, as well as modern paper flyleaves, not photographed. Digital facsimile available at *Parker Library on the Web*: http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=12.

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31. Cambridge, Corpus Christi College 144

“The Corpus Glossary”

[Ker 36; Gneuss 45; CLA 2.122]

HISTORY: This medium-large manuscript was written in a single distinctive hand of the first half of the 9c (Bischoff and Parkes in Bischoff et al. 1988: 22–25) with a particularly clear layout showing crisply defined columns; the paleographical dating is confirmed by linguistic evidence, which places the text, at the earliest, after the middle of the 8c (Ball and Stiles 1983: esp. 20; Morrish 1988: 518). It contains two main items, a short glossary (ff. 2r-3v) of mostly Hebrew and Greek names in A-order (arranged in alphabetical order by their first letter), and an extensive glossary (ff. 4r-64v) drawn from numerous sources in AB-order (alphabetized by their first two letters), in effect one of the earliest works of a quasi-dictionary format to include English (the “Corpus Glossary”). The glossary was compiled from collections of glosses in turn derived from Biblical, classical, patristic, grammatical and other works, as well as earlier glossaries (on the batches of glosses and their sources, see Lindsay 1921b: 1–43; Pheifer 1974: xxviii–xxx; Pheifer in Bischoff et al. 1988: 49–63; Pheifer 1992: 189–205). The text is related to that found in the glossaries Épinal (Épinal, Bibliothèque Municipale 72 [128]), Erfurt (Erfurt, Stadtbücherei, Amplonianus f. 42 [129]) and Werden (Werden, Pfarrhof f. 1v and 5 [484] + München, Bayerische Staatsbibliothek Cgm. 187 (e. 4) [325] + Düsseldorf, University ätsbibliothek, MS. Fragm. K19:Z9/1 [124a] + Münster, Universitätsbibliothek, Paulinianus 271 (719) [329] + Köln-Rath, Füngling Collection ff. 1–2 [149a]). Corpus is an expanded revision of a precursor of Épinal-Erfurt.

Despite some similarities to Northumbrian styles, art historical analogues for the decorated initials suggest a Southumbrian origin (Budny in Bischoff et al. 1988: 26–28; Budny 1997: 1.100–101; Graham 2009: 180–81), which would accord with the dialect and style of script (on dialect, see Kuhn 1939). Canterbury is a possible origin (Lapidge 1986: 58; Brown 2012: 165), and the book’s decorated initials may have provided models for later book production in the 10c (Alexander 1978: 65; Brownrigg 1978: 257–58). On f.

i recto, what is apparently a trial layout of the glossary material for the first item is followed by some Latin words with OE glosses written above; these date to the second half of the 10c. Anglo-caroline penitentials (10c?) are erased on f. i recto, i verso, and the upper margin of f. 51r. Dry point material added in an A-S minuscule, perhaps 9c/10c (Budny 1997: 1.101). There are words added in the 11c on ff. i recto ('concrepare'), 13v and 37v in the lower margins. F. i recto is also headed 'in nomine'. The press-mark of St. Augustine's, Canterbury (second half of the 13c) and librarian's entry appears on f. i recto: 'Di(stinctio). XI. g(radus) I. ret(ro) | elucidat(i)o quar(un)-d(am) p(ar)ciu(m) cu(m) A. | lib(er) s(an)c(t)i aug(ustini) Cant(uariensis)', but while the work may not be identified in the medieval catalogue itself (James 1903: lxx; Ker, *Cat.*, 50; Budny 1997: 1.101), Bruce Barker-Benfield has identified this ex libris in the index to the catalogue for St. Augustine's (Barker-Benfield 2008: 52, 229, 1770–71). Some 16c underlinings of OE glosses occur, as well as other marks of study, probably by John Joscelyn (1529–1603), Archbishop Parker's Latin secretary (e.g. f. 16vb/10) (see Budny 1997: 1.102–04 and Graham 2000: *passim*). 'S.3.' on f. i recto refers to its occurrence in Parker's Register of books bequeathed to Corpus Christi College, Cambridge in 1575. Rebound or repaired with a leaf from a 12c Irish copy of Priscian, perhaps in Canterbury or by Parker; the Irish leaf was probably in the manuscript at latest by the 1690s (Budny 1997: 1.789; on the leaf see Gibson 1972: 107; Passalacqua 1978: 35; Dumville 2007: no. 2). Previously bound or repaired in 1748 (Budny 1997: 1.104), the manuscript presently has a binding of 1953 by John P. Gray of Cambridge. Previous descriptions by James 1912: 1.330–31, Bischoff and Parkes in Bischoff et al. 1988: 22–25, and Budny 1997: 1.95–108, no. 6 + 1.787–91, no. 56.

CODICOLOGICAL DESCRIPTION: 68 leaves, ff. 65 + 2 + i, fairly thick but reasonably supple membrane, measuring 318 × 240 mm. Foliated '1–64' starting on the second original leaf in a modern hand; the first leaf is unfoliated, designated '[i]'; added Irish bifolium at back now designated '65–66' (but formerly designated '[ii]' and '[iii]' in Bischoff et al. 1988, and in Budny 1997). The last blank parchment endleaf is foliated '67' but designated '[iv]' in Budny 1997. Written space 263 × 205 mm, arranged in double columns with 33 lines. Prick-marks, in line with the outer dry point frame with double columns and 33 lines, clearly visible throughout (including f. i): there are five prick-marks top and bottom in the center for the double frame and central margin, and two on either side for the double frame vertical bounding lines, as well as 33 prick-marks for the horizontal ruled lines. Ruling done after folding, one or more leaf at a time, on hair or flesh

side indifferently. Quires II–VII are numbered by the scribe in the center of the bottom margin of the first leaf, ff. 8r, 16r, 24r, 32r, 40r, and 48r. The make-up of the gatherings is hair-side outside, except for quires II (HHFF) and VII (HHFF); f. 64 is F. Quire IX, the last A-S quire, now basically a singleton (f. 64) with its stub (after f. 66), has been supported by the addition of a bifolium containing some Priscian in Irish minuscule of the second half of the 12c at its centre (ff. 65–66), this bifolium having been folded inside out so that the leaves now appear in reverse order, and the whole wrapped around with a blank medieval flyleaf, now f. 67, with its stub appearing before f. 64: essentially, it is a confected quire of four, 1 and 4 half-sheets, bifolium at center. Formerly (before 1953), however, f. 64 was a singleton originally added to quire VIII, as reported by Ker and as confirmed by reference to a microfilm of the manuscript taken before 1953 (reported by Budny 1997: 1.790). The added Irish bifolium is currently hair outside. The layout for ff. 65–66: written space 274 x 162 mm., arranged in double columns with 40 lines. Prick-marks for horizontal lines visible on f. 66 and in part on f. 65 (partly obscured by a repair to the edge of the leaf). For the A-S glossaries, the script is an A-S hybrid minuscule (phase II, see Dumville 1999: 116–17), highly artificial and calligraphic, bringing in elements of half uncial, display scripts, and insular minuscule, written in a dark brown to black ink. Decorated initials (cf. Budny in Bischoff et al. 1988: 26–8): Very fine initials with geometric or zoomorphic designs arranged in what was evidently intended to be a hierarchical scheme, carried out with some inconsistencies. In item 1 the only large capital is an A at the beginning on f. 1r. In item 2 large capitals occur as follows: ‘Ab’ on f. 4r, ‘Am’ on f. 8r, ‘An’ on f. 8v, ‘Ba’ on f. 11v, ‘Ca’ on f. 13v, ‘Da’ on f. 21r, ‘Fa’ on f. 28r, ‘Ha’ on f. 32r, ‘Ib’ (superior to that beginning ‘Ia’) on f. 33v, ‘La’ on f. 37r, ‘Ma’ on f. 39v, ‘Ob’ on f. 43v, ‘Pa’ on f. 45v, ‘Qua’ on f. 52r, ‘Sa’ on f. 54v, after which the scribe/decorator ceased to provide these large capitals. In item 1 secondary large capitals are frequently provided for other alphabetical divisions, as B, C, D, E, I, K, L, M, N, P, R, S, and other divisions are marked by coloring the capital even if it is not larger than those at the beginning of the lemma. In item 2 secondary large capitals occur as follows: ‘Ac’ on f. 4v, ‘Ad’ on f. 5r, ‘Ae’ on f. 6r, ‘Af’ on f. 6v, ‘Ai’ and ‘Al’ on f. 7r, ‘Ap’ on f. 9r, ‘Aq’ and ‘Ar’ on f. 9v, ‘As’ on f. 10v, ‘At’ and ‘Au’ on f. 11r, ‘Ax’ on f. 12r, ‘Be’ on f. 12r, ‘Bi’ on f. 12v, ‘Bl’, ‘Bo’, and ‘Br’ on f. 13r, ‘Bu’ and ‘By’ on f. 13v, ‘Ce’ on f. 15v, ‘Ch’ on f. 16r, ‘Ci’ and ‘Cl’ on f. 16v, ‘Co’ on f. 17r, ‘Cr’ on f. 20r, ‘Cu’ and ‘Cy’ on f. 20v, ‘De’ on f. 21r, ‘Di’ on f. 22v, ‘Do’, ‘Dr’, ‘Du’, ‘Dy’ and ‘Ea’ on f. 23v, ‘Eb’, ‘Ec’, ‘Ed’ and ‘Ef’ on f. 24r, ‘Eg’ and ‘El’ on f. 24v, ‘En’ on f. 25r, ‘Eo’, ‘Ep’, ‘Eq’ and ‘Er’ on f. 25v, ‘Es’ and ‘Eu’ on f. 26r, ‘Ex’ on f. 26v, ‘Fe’ on f. 28v, ‘Fi’ on f. 29r, ‘Fl’ and

'Fo' on f. 29v, 'Fr' on f. 30r, 'Fu' on f. 30v, 'Ga' and 'Ge' on f. 31r, 'Gl', 'Gn' and 'Gr' on f. 31v, 'Gu' and 'Gy' on f. 32r, 'He' and 'Hi' on f. 32v, 'Ho' and 'Hr' on f. 33r, 'Hy', 'Ia', 'Id', 'Ig', 'Ie', 'Il' and 'In' on f. 33v, 'Io', 'Ip', 'Is' and 'It' on f. 36v, 'Iu' on f. 37r, 'Le' on f. 37v, 'Li' on f. 38r, 'Lo' on f. 38v, 'Lu' and 'Ly' on f. 39r, 'Me' on f. 40r, 'Mi' on f. 40v, 'Mo' on f. 41r, 'Mu' on f. 41v, 'My' and 'Na' on f. 42r, 'Ne' on f. 42v, 'Ni' and 'No' on f. 43r, 'Nu' on f. 43v, 'Oc', 'Od', 'Oe', 'Of', 'Og', 'Ol', 'Om' on f. 44v, 'On', 'Op' and 'Or' on f. 45r, 'Os', 'Ot', 'Ou' and 'Oz' on f. 45v, 'Pe' on f. 47r, 'Ph' and 'Pi' on f. 48v, 'Pl' and 'Po' on f. 49r, 'Ps', 'Pt' and 'Pu' on f. 51v, 'Qui' on f. 52r, 'Quo', 'Ra' and 'Re' on f. 52v, 'Ri' on f. 53v, 'Ro' and 'Ru' on f. 54r, 'Si' on f. 56v, 'Sm' and 'So' on f. 57r, 'Sp' on f. 57v, 'Sq' and 'St' on f. 58r, 'Su' on f. 58v, 'Sy' and 'Ta' on f. 59v, 'Te' on f. 60r, 'Th' and 'Ti' on f. 60v, 'To' on f. 61r, 'Tr' on f. 61v, 'Tu', 'Ty' and 'Ua' on f. 62r, 'Ub' and 'Ue' on f. 62v, 'Ui' on f. 63v, 'Ul', 'Um' and 'Uo' on f. 64r, 'Ur', 'Us', 'Uln', 'Ux', 'Xe', 'Zo' on f. 64v. In the 12c Irish bifolium, there is an ink-drawn zoomorphic 'P' in 'POSSESIUUM' on f. 66v at the beginning of Book 2, ch. 8 (=Hertz 1:68/15). Color: Decorated initials and shaded capitals show green, blue, blue-green, metallic and gold; see further Budny in Bischoff et al 1986: 26–28. Incipit in red on f.1r, metallic on f. 4r. No color on ff. 65–66. Bound in pale tan native goatskin with two paper flyleaves front and back by John P. Gray of Cambridge in 1953.

COLLATION: Two paper flyleaves front and back belong with the 1953 binding (ff. a-b and c-d); I⁸ (ff. i, 1–7); II⁸ (ff. 8–15); III⁸ (ff. 16–23); IV⁸ (ff. 24–31); V⁸ (ff. 32–39); VI⁸ (ff. 40–47); VII⁸ (ff. 48–55); VIII⁸ (ff. 56–63); IX¹⁺²⁺¹ (ff. 64–67 (formerly ff. 64, [ii]-[iv] but these leaves have recently been foliated)).

[**Note:** Prior to the 1953 binding f. 64 was part of the last quire; it would have been Quire VIII⁸⁺¹ (singleton added after 8; ff. 56–64), as noted under History above.]

CONTENTS:

f. i recto a/1–3 and b/1–2 Trial attempt at layout of entries in the main glossary: 'Agius mons fortitudinis. . . Achanthos [gl.: 'spina l(atine)'] g(rece) Armi [gl.: 'i(d est) uia lata']' (in a later hand) 'losa [gl.: 'hræde'] cardela [gl.: 'id est p̄istel'] Dipsa [gl.: 'nom(en) serpentis'] | aquas' (ed. Hessels 1890: 1). Remainder of page originally blank.

[**Note:** At the head of the page, in an 11c hand: 'in nomine'; below column a in a 10c hand: 'S(an)c(tu)s sp(iritu)s [gl.: 'haligast']' and just below this in 11c script, 'Concrepare'. Center mid-page, the 13c shelfmark and librarian note from Canterbury. Center page, the Parkerian pressmark 'S.3' followed by a later inked Corpus shelfmark '144'. Erased 10c pentrials.]

f. [i] verso Originally blank now 10c pentrials: 'l hppdunf ppsisddumb' and 'qu confidunt in dno' (ptd. Hessels 1890: 2).

1. ff. 1ra/1–3vb/14 Short Glossary of (mainly) Hebrew and Greek Names: INTERP(RE)TATIO NOMINUM | EBRAICORUM ET GRECORU(M) | 'ADonai . adoneus . d(omin)us | Angelus . Nuntius'; ends: 'Zezania lolium. | Zezabel fluens. sanguinem' (ed. Hessels 1890: 3–8; excerpts ed. Lindsay 1921a: 188–89; OE excerpts ed. Sweet 1885: 35; OE excerpts ed. Sweet and Hoad 1978: 1; on this text see Alcamesi 2011). F. 3vb/15–33 blank.
2. ff. 4ra/1–64vb/25 "The Corpus Glossary": INCip(it). glosa . sec(undum) ordine | elimentor(um). Alpha.beti | 'A`b`miniculum. Adiutorium | Abelena. haesel hnutu'; ends: 'Zotiicum. siderale(m). | Zitis. INquire' (ed. Lindsay 1921a: 1–187 (best complete edn.); ed. Hessels 1890: 9–122; OE excerpts ed. Sweet 1885: 37–107; OE excerpts ed. Sweet and Hoad 1978: 3–101).

F. 64vb/26–33 blank except for a later inscription, erased and virtually illegible 'Spe . . . um'.

[Note: Alphabetical subdivisions: f. 4ra/3 'A`b`miniculum. Adiutorium' [= Lindsay 1921a: 1]; f. 11vb/15 'Basileon. liber regum' [= Lindsay 1921a: 24]; f. 13vb/7 'Caeleste. animo. d(e)i sensu' [= Lindsay 1921a: 29]; f. 21ra/1 'Dapsilis. profusus' [= Lindsay 1921a: 52]; f. 23vb/33 'Ea et w`s`. confessio. Eatenus. \ oððæet' [= Lindsay 1921a: 45]; f. 28ra/21 'Fauor. herenis. facula. fax\teda' [= Lindsay 1921a: 73]; f. 31ra/12 'GAeometrica. terrae mensura\tio' [= Lindsay 1921a: 83]; f. 32rb/11 'Harundo. calamus' [= Lindsay 1921a: 87]; f. 33va/12 'lasitrosim. siriam' [= Lindsay 1921a: 91]; f. 37ra/27 'Lacerosa. uulnerata' [= Lindsay 1921a: 102]; f. 39va/1 'Manipulatum. preatmelum' [= Lindsay 1921a: 109]; f. 42rb/8 'Naviter. studiose' [= Lindsay 1921a: 118]; f. 43vb/1 'Obolitio. eðung. obtio. electio' [= Lindsay 1921a: 123]; f. 45vb/27 'PAriarcha. princ(eps) patru(m)' [= Lindsay 1921a: 129]; f. 52ra/28 'Quatenus. qua ratione' [= Lindsay 1921a: 149]; f. 52vb/1 'Rapidus. uelox' [= Lindsay 1921a: 150]; f. 54va/24 'Sagax. astutus' [= Lindsay 1921a: 156]; f. 59vb/16 'Taxatio. significatio' [= Lindsay 1921a: 152]; f. 63rb/33 'Uaticinatio. uere. pr(ae)dicit' [= Lindsay 1921a: 180]; f. 64vb/6 'Xenodociorum. collectione(m) | xenodochia. susceptio. per|ergrinorum' [= Lindsay 1921a: 186]; f. 64vb/19 'Zotiicus. animalis' [= Lindsay 1921a: 187.]

3. ff. 65r/1–66v/40 Priscian, "Institutiones Grammaticae" (12c Irish fragment; the bifolium has been turned inside out and the leaves occur in reverse order):

f. 65ra/1–65vb/40 ' . . . patronomicorum posita. | q(uod) s(up)ra q(uo)q(ue) d(i)x(imu)s. . . (f. 65rb/40) qui protulit. alfea ab or(i)g(i)ne (f. 65va/1) pisae. h(oc) autem facere solent. . . (f. 65vb/40) 7 ar|geus. horatius carminum i(n) .iii. libro [sic][. . .]' (as Hertz 1855: 1.69/10–74/5);

- f. 66ra/1–66vb/40 ‘[. . .] non tulit inachides m(at)rique ait | o(m)nia demens. . . (f. 66rb/40) Excipi|untur t(ame)n h(ae)c que contra regulam (f. 66va/1) penulti(m)as uocales p(ro)ducunt. oel|lides. demiades. . .’; ends: ‘ut | quintilianus iulianus. Alia loco. . .’ (as Hertz 1855: 1.64/9–69/10).
- f. 67r blank
- f. 67v faded or erased penentials in insular minuscule, center, only partially legible as ‘preb[. . .]’ and ‘omnium’ [not shown on film/fiche].

PHOTO NOTES: Modern paper flyleaves not photographed. Stain on f. 46v more pronounced on film. Parchment flyleaf, f. 67v, not photographed. Digital facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=144).

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OE Temporale Homilies

[Ker 38; Gneuss 50]

HISTORY: A handsome, large collection of OE homilies, evidently a careful and thoughtful compilation, liturgically arranged, and particularly rich in items for the period leading up to Easter; of the fifty-one items (excluding the last item in the manuscript, which was added later) thirty-eight are by Ælfric (c. 950–1010), and one more (item 32) shows Ælfrician influence, with textual relationships to several other 11c homiliaries (Godden 1979: xxxi–xxxiii; Irvine 2000: 48–49 and 55–56). Only one leaf with text is missing (between pp. 382 and 383), but others presumed blank are missing before p. 1, after p. 136 (2 leaves), before p. 161, and after p. 564 (3 leaves).

Written c. 1000 probably in the South East (Rochester or Canterbury) by a single ‘thinking’ scribe, who made adjustments as he wrote and inserted corrections (cf. Scragg 1998 and Treharne 2009; on the date see Ker, *Cat.*, xx–xxi; Powell 2008: 154–56; and Scragg 2009: 52). The structure of the manuscript falls into three booklets: Booklet A (quires I–VII) comprising items for general occasions; Booklet B (quires VIII–IX) comprising items for Sundays after Epiphany; and Booklet C (quires X–XXXV) comprising items for Sundays and Holy Days from Septuagesima (70 days before the Saturday after Easter = 3rd Sunday before Lent) to Advent (sim. Scragg 1998: 76). The compilation is closely linked with Oxford, Bodl. Lib. Bodley 340/342 [358], which shows Rochester provenance. On p. 563 the nearly contemporary addition of the beginning of a homily on St. Augustine of Canterbury suggests a connection with St. Augustine’s, Canterbury. Many alterations and additions by hands of the 11c, one of which, as noted by Ker (*Cat.*, 51), shows South Eastern spellings, e.g., ‘þyode’ (p. 299; WS þeode), ‘[a]stereð’ (p. 331; WS astyrod), ‘gebyoton’ (p. 359; WS gebeoton), ‘geberað’ (p. 412; WS gebyrað), ‘mæn’ (p. 458; WS men), ‘gelt’ (p. 528; WS gylt). Another annotator of the 11c is indicated by later spellings such as ‘æiþer’ for regular OE ‘ægþer’ (p. 411); the same annotator probably wrote South East-

ern 'gelt' added on p. 529. Whether the origin of the manuscript is South Eastern is moot, but the early provenance almost certainly is.

[Note: For attributions and discussion of origins and early provenance in St. Augustine's or Rochester, see Budny 1997: 1.455–56; Godden 1979: xxxi–xxxiii; Ker *Cat.*, 56; Irvine 2000: 51; Powell 2008: 152–53; Richards 1988: 88–90; Scragg 1992: xxviii–xxix, 1998: 80, in Gameson 2012: 558, n. 21, and 2012, nos. 57–69; Treharne 2009: 406–08.]

The words 'læt' on p. 293 and 'lege' added on p. 294 indicate that the passage between them (Godden 1979: 133/185–204) should be omitted by a reader (as suggested by Ker, *Cat.*, 51). Budny (1997: 1. 466) notes not only the South Eastern spelling corrections of the 11c, but '[n]umerous sketches in dry point, ink, and plummet' for that period, and moreover, sketches in dry point or silver-point (pp. 122–23, 228, 252, and 396) that 'are the work of one or more 12c or 13c hands'. These additions all suggest readership and use up through the 13c. Later medieval quire signatures [added] in ink at the end of quires I–XXXV; modern arabic numbers added in pencil at the beginning of each quire.

James (1912: 368) suggests that the manuscript may have been sent by Bishop John Scory (1559–1585) from Hereford, however, Budny (1997: 1. 467) raises significant questions about this possibility. It is Parker's 'Primus liber homiliarum'; 'S.5' on p. ii refers to its occurrence in Parker's Register of books bequeathed to Corpus in 1575. Parker added pp. 139–60, containing Ælfric's "Interrogationes Sigewulfi," from Cambridge, Corpus Christi College 178 [35] (described in this volume). The printed illustration of the crucifixion on f. iv recto was no doubt added by Parker, who liked frontispieces. Pagination, on recto pages only, in Parkerian red crayon, 1–569 (257 used twice). Possibly rebound for Parker in London, where an older 16c London document, a leaf from a missal printed in the 1520s or 1530s, and the woodcut frontispiece were added as endleaves, and possibly the homily (now pp. 139–60) from CCCC 178 as well (cf. Budny 1997: 1. 466–67). Marginal marks made by later readers (probably mostly 16c) drawing attention to content occur throughout. On p. 387 in the righthand margin a note by Parker in red crayon 'in Libello | Impresso' referring to *A Testimonie of Antiquitie* [1566], which printed Ælfric's homily "In die Pasce;" a finding tab has been attached to the bottom of the leaf. Another hand of 16c has written in the margin just above Parker's annotation 'pag. 10 verso 2'. Underlining of text with the passages marked by 'X' in the margin likewise attests to 16c use. A passage on p. 226/8–23 bracketed for exclusion from the printed homily is marked by a marginal '+'. Drawings in the bottom margins of pp. 298, 343, and in the outer margin of p. 524. Scratched designs on

pp. 58–9, 122, 123, 228. Several items were copied by William L'Isle before 1638 (Lee 2000: 232–4). Embryonic index by Abraham Wheelock (1593–1653), pp. ii–vi, 565–7.

Binding by J.S. Wilson (Cambridge) 1952 replacing a previous binding of 1748–50 (Budny 1997: 1.468). A half leaf was shifted by R.I. Page, Parker librarian, in 1970, according to a note on the modern paper endleaf at back. Previous descriptions by James 1912: 1: 363–8, and by Budny 1997: 1.463–73, no. 28.

CODICOLOGICAL DESCRIPTION: Folios vi + 68 + 1 + 203 + v; paginated in Parkerian red crayon at top right corner 1–569, odd numbers only on recto sides, 257 done twice (making for our 257a, 258a, 257b, 258b); well prepared membrane, fairly thick but still supple, apart from some paper and paper-parchment composite endleaves, measuring 297 × 202 mm., written area generally (not Booklet B) 243 × 129/137 mm., the two width measurements being (1) the distance between the inner frame lines, and (2) the distance between the inner left-hand frame line and the outer right-hand frame line. In Booklet B the only difference is that the depth of the written area is 247 mm. Booklet A (quires I–VII comprising items 1–7) shows green and red used in combination for the heading on p. 1, which was originally protected by a blank leaf (since cut out), and the text finishes leaving one and half pages blank at the end. It is possible that Booklet A was originally intended to end with item 3 in quire III, for which six leaves (rather than the usual eight) were allowed, but when these were found insufficient another leaf (pp. 41–2) was inserted, and then, when extra material became available, item 4 was started in quire III and the series continued with items 5–7 through quires IV–VII. Booklet B (quires VIII–IX comprising items 8–9) was probably an addition with the last two words of item 9 originally written on the following otherwise blank leaf, which together with the following one has since been cut out. It differs from the other booklets in showing a slightly greater depth of written area. Booklet C (quires X–XXXV comprising items 10–51, plus item 52 added later) shows green and red used in combination for the heading on p. 161, originally protected by a blank leaf in front of it (since cut out, by Parker?), and the text finishes leaving (before the addition of item 52) one and three quarter pages blank at the end, plus three more leaves since cut out. Some membrane leaves have holes, as pp. 65/66, 71/72, 229/230, 357/358. Some leaves have been repaired with stitching, as pp. 67/68.

Pricking and Ruling: Two pairs of prick-marks (8–9 mm. apart) for the double vertical frame-lines are visible usually at the bottom and sometimes

at the top of leaves. The prick-marks for 23 horizontal lines are visible near the outside edge of most leaves. From the impressions made it would appear that the dry point ruling was done on two leaves at a time. The vertical frame lines are ruled between the prick-marks, irrespective of the depth of the written space. The make-up of all quires is hair-side outside, HHHH, and usually gatherings of eight.

Color: Written in a late A-S square minuscule by a single scribe; generally, each homily has a red heading in rustic capitals, with the first line of the OE homily beginning with a large decorated initial in red or green, and the first line of text in capitals as well. If there is a Latin pericope, it follows the red rustic heading with a red initial and in an anglo-caroline script. The first homily of Booklet A and the first of Booklet C are more elaborately marked: p. 1 shows a heading in green rustic capitals with a red initial, with the first line of OE in red monumental capitals with a green decorated initial, and the following line of text in capitals; p. 161 shows a red heading in rustic capitals, the Latin pericope in black anglo-caroline with a red initial, and red monumental capitals with a large decorated green initial for the first line of OE text. Metallic (oxidized) red is used for headings throughout, and for the initial capital of OE texts on pp. 17, 30, 52, 66, 97, 174, 184, 206, 218, 237, 243, 257, 267, 284, 298, 322, 333, 365, 382, 398, 403, 422, 432, 454, 463, 472, 483, 496, 508, 522, 547, 553, and 563, and also for the initial capital of Latin texts on pp. 227, 237, 252, 256, 257, 267, 274, 284, 322, 391, 398, 454, 463, 472, 483, 489, 496, 508, 521, 530 and 553. Green is used for the initial capital of OE texts on pp. 44, 79, 125, 194, 227, 252, 274, 305, 347, 391, 412, 441, 468, 490, 516 and 530, and for the initial capital of Latin texts on p. 298. Occasional (metallic) red capitals within the text of some items, as A in 'Arrius' on p. 41 (ed. Clemoes 1997: 342/213), W in 'We' on p. 171 (ed. Godden 1979: 49/234 = pendant to homily), S in 'Se' on p. 207 (ed. Clemoes 1997: 267/27), Ð in 'Ðis' on p. 238 (ed. Godden 1979: 67/22), S in 'Se' on p. 254 (ed. Pope 1967–8: 1.250/51), H in 'Hwæt' on p. 368 (ed. Evans 1981: 137/62), U in 'Uton', S in 'Se', Ð in 'Ðonne' on p. 415 (ed. Scragg 1992: 335/57, 335/61, 336/70), Ð in 'Ðon(ne)' 6x on p. 416–8 (ed. Scragg 1992: 336/82, 337/89, 337/98, 338/104, 338/114, 339/125), S in 'Se' on p. 455 (ed. Clemoes 1997: 366/29), G in 'Gregorius' on p. 463 (ed. Godden 1979: 213/21), Ð in 'Ða' on p. 490 (ed. Godden 1979: 235/14), G in 'Gregorius' on p. 497 (Clemoes 1997: 410/17), Ð in 'Ðis' on p. 509 (ed. Godden 1979: 249/17), B in 'Beda' on p. 522 (ed. Clemoes 1997: 459/16), W in 'We' on p. 531 (ed. Clemoes 1997: 477/26), N in initial 'Nu' on p. 545 (ed. Wenisch 1992: 50/1). Rubrication (red shading) of clause openings occurs in item 36 on pp. 412–22, and in item 37 on pp. 430–1; both items are Rogationtide

homilies probably by the same author (Scragg in Korhammer et al. 1992) and the distinctive use of red shading in them may reflect the usage in an exemplar. Metallic red is used for 'Pater n(oste)r qui es in celis' (ed. Clemoes 1997: 325/12) and succeeding words of the Latin Lord's Prayer in item 2 on pp. 21, 22, 23, 24 and 26. Red is used for a date incorporated in the text of item 48 on p. 521. There is a metallic red cross before 'pises' on p. 185 (ed. Clemoes 1997: 259/23).

Later drawings of the 12c or 13c added marginally: p. 298, lower margin, a seated figure, one hand lifted; p. 343, lower margin, a seated figure, two hands outstretched; p. 524, left margin, a seated robed figure, perhaps female. Dry point or silver-point sketches, perhaps later medieval, added marginally: p. 58, outer margin, large 'h'; p. 59, outer margin, large letters, perhaps 'b', 'o', 'v'; p. 122, outer margin, large 'C' plus other illegible marks; p. 123, outer margin, a compass circle and an 'A'; p. 228, outer margin, compass circle with four petal rose. 16c annotations and marks highlighting content occur on [symbols approximate]: pp. 45 (asterisk), 49 (triple point with tail), 52 (triquetra), 56 (+), 72 (+), 81 (✠), 97 (✱), 117–19 (✠), 121 (✠), 130–31 (✠), 135 (✠), 167 (+), 174 (✠), 176 (✠), 181–2 (✠), 192 (✠), 196 (✠), 200 (+), 201 (✠), 205 (+), 212 (+), 214 (✠), 221 (✠), 224 (+), 311 (triquetra), 328 (+), 347 (+), 351 (✠), 406–7 (+), 430 (✱), 481 (+), 489 (+), 546 (+), 560 (+). 16c underlining of text with the passages marked by 'X' in the margin on pp. 59–60, 61, 62–3, 64, 75–6, 77–8, 91, 101–2, 117–18, 121, 129, 136, 173, 201, 221, 222, 233, 234, 250, 254–5, 310 ('X' in text and triquetra in margin), 386, 393, 401–2, 408–9, 430, 432–3, 436–7, 443–6, 464, 467, 480, 482, 488, 494, 500, 503, 511, 513–6, 524, 531, 537, 540–1, 548, 550–2, 559–62.

Endleaves preserve evidence of 16c and 18c bindings. At the front, following the two paper leaves from the 1952 binding, a single paper leaf (f. i), then a paper bifolium (ff. ii–iii), then a single membrane leaf (f. iv), all no doubt 16c, with the paper glued in and all secured into the present binding with no stub visible. Towards the middle a 16c parchment leaf has been added, now pp. 137–38, separating two parts. On the fore-edge of the closed book there is a Parkerian inscription reading from left to right when the book is held upright 'Homil. | L. 1'.

Parker inserted Ælfric's "Interrogatio Sigewulfi" from leaves taken from CCC 178 [35] (described in this volume); this confected quire is made up of 11 leaves; the first a half sheet, followed by a gathering of 8, and then two more half sheets (Ker, *Cat.*, 64). The first half sheet (p. 139) has a 16c piece of membrane pasted down over the top half of it; the OE text below is still visible through the membrane even though it shows 16c writ-

ing. The stubs are visible as follows: that for pp. 157/158 before p. 139, that for pp. 139–40 between pp. 156/157, and that for pp. 159/160 after p. 160.

[Note: Formerly the half sheet (pp. 139–40) was the last leaf in the second quire of CCCC 178 (following p. 30); the full quire (pp. 141–56) was the third quire of CCCC 178; the two half sheets (pp. 157–60) were the first two leaves of the fourth quire of CCCC 179 (preceding p. 33); q.v. CCCC 178 [35].]

At the back, following the main medieval block are two 16c membrane endleaves forming a bifolium (pp. 565–68), followed by a 16c parchment singleton (p. 569), onto whose back has been pasted an 18c paper half sheet (now p. 570). Two paper flyleaves from the 1952 binding follow, on the first of which, on the recto, has been mounted a 16c account document on membrane 'Removed from p. 160 [i.e., the end of the part inserted from MS 178 by Parker]. 8 vii 70'. This fragment was formerly pasted onto p. 160, and with ff. i and ii, comprise a 15c or 16c London document used by the Parkerian rebinder. Bound in new boards covered in green cloth, brown leather at corners, modern paper pastedowns inside.

COLLATION: 2 modern paper flyleaves (ff. [A] and [B]); i³ (17c paper halfsheet (f. i recto) pasted down to front 16c parchment bifolium (f. i verso and ii recto) + paper bifolium pasted down to its back (f. ii verso and iii recto and verso) + ii¹ composite of two parchment halfsheets pasted together in a single leaf (f. iv recto and verso, any stub buried in the binding).

Booklet A: I⁸ wants 1, probably originally blank (pp. 1–14), II⁸ 4 and 5 a bifolium but the sewing appears after 5 (pp. 15–30), III⁶⁺¹ a leaf inserted after 5, stub visible after 1 (p. 32) (pp. 31–44), IV⁸ (pp. 45–60), V⁸ (pp. 61–76), VI⁸ (pp. 77–92), VII⁸ (pp. 93–108);

Booklet B: VIII⁸ (pp. 109–24), IX⁸ wants 7 and 8 after p. 136 probably originally blank, stubs visible after p. 138 (pp. 125–36), iii¹ a 16c supply leaf (pp. 137/138), blank, inserted with the stub showing between pp. 128 and 129.

From CCCC 178, Parker's inserted homily: a half sheet (pp. 139–140) + regular quire of eight (pp. 141–156) + two half sheets (pp. 157–160); top half of p. 139 has a 16c piece of parchment pasted over the OE text and what is now f. v (tipped in at the back of the book) was pasted over the bottom part of p. 160, having been removed and remounted in 1970.

Booklet C: X⁸ (pp. 161–174; lacks 1 before p. 161), XI⁸ (pp. 175–190), XII⁸ (pp. 191–206; 3 and 6 are half sheets), XIII⁸ (pp. 207–222; 3 and 6 are half sheets), XIV⁸ (pp. 223–238; 2 and 7 are half sheets), XV⁸ (pp. 239–254), XVI⁸ (pp. 255–268; pp. nos 257–258 occur 2x); 3 and 6 are half sheets), XVII⁸ (pp. 269–284; 3 and 6 are half sheets), XVIII⁸ (pp. 285–300), XIX⁸ (pp. 301–316), XX⁸ (pp. 317–332), XXI⁸ (pp. 333–348; 3 and 6 are half

sheets), XXII⁸ (pp. 349–364), XXIII⁸ (pp. 365–380), XXIV⁸ (pp. 381–394; lacks 2), XXV⁸ (pp. 395–410), XXVI⁸ (pp. 411–426), XXVII⁸ (pp. 427–442), XXVIII⁸ (pp. 443–458), XXIX⁸ (pp. 459–474), XXX⁸ (pp. 475–490; 3 and 6 are half sheets), XXXI⁸ (pp. 491–506), XXXII⁸ (pp. 507–522), XXXIII⁸ (pp. 523–538), XXXIV⁸ (pp. 539–554), XXXV⁸ (pp. 555–564, lacks 6–8 after p. 564, probably blank); iii³ 16c bifolium (pp. 565–568) plus composite single leaf top 16c parchment pasted to back 18c paper (pp. 569–570); 2 paper endleaves (belonging with the binding) on the first of which on the recto has been mounted a 16c account document on membrane.

Original quire signatures occur in the center of the bottom margin of the last leaf of the quire as follows: ‘a’ on p. 14, ‘b’ on p. 30, ‘c’ on p. 44, ‘d’ on p. 60, ‘e’ on p. 76, ‘f’ on p. 92, ‘g’ on p. 108, ‘h’ on p. 124, ‘i’ on p. 174, ‘k’ on p. 190, ‘l’ on p. 206, ‘o’ on p. 238, ‘p’ on p. 254, ‘q’ on p. 268, ‘r’ on p. 284, ‘s’ on p. 300, ‘t’ on p. 316, ‘u’ on p. 332, ‘x’ on p. 348, A-S ‘y’ on p. 364, ‘z’ on p. 380, ‘&’ on p. 394, ‘ȝ’ on p. 410, ‘w [wynn]’ on p. 426, ‘þ’ on p. 442, ‘æ’ on p. 458, ‘ð’ on p. 474, roman ‘y’ on p. 490, ‘A’ on p. 506, ‘B’ on p. 522, ‘C’ on p. 538, ‘D’ on p. 554. This scheme includes all three booklets, except that Quire IX is not allowed for between ‘h’ on p. 124 and ‘i’ on p. 174.

CONTENTS:

Front Endleaves

f. i recto blank

f. i verso 16c shelfmark ‘S.5’

ff. i verso-iii verso Embryonic index by Abraham Wheelock (17c);

f. iv recto Printed illustration of the Crucifixion from a missal (16c);

f. iv verso Parkerian list of contents in two columns: ‘Primus Liber | De initio creaturæ pa. 1. . . Depositio s(an)c(t)i augustini pa. 563’

Booklet A

[Note: Item numbers are adjusted to conform to those in Ker 1957]

1. pp. 1/1–17/9 Ælfric, “De Initio Creaturæ” (ÆCHom I, 1): DE INITIO CREATURE | ‘AN ANGIN IS | EALRA ÐINGA Þ(ÆT) IS GOD ÆLMIHTIG. HE IS ORDFRUMA ȝ ENDE’; ends: ‘se ðe a on ecnysse leofað. ȝ rixað. a buton ende. AMEN’ (coll. Clemoes 1997: 178/4–189/296).
2. pp. 17/10–30/4 Ælfric, “Feria III De Dominica Oratione” (ÆCHom I, 19): DE DOMINICA ORATIONE. | ‘SE HÆLEND CRIST SYÐÐAN HE TO ÐYSUM LIFE CO(M) | ȝ man wearð geweaxen’; ends: ‘on þære he rixað mid eallum his halgum | on ealra worulda woruld. a buton ende on ecnysse. AM(EN)’ (coll. Clemoes 1997: 325/1–334/243).
3. pp. 30/5–44/17 Ælfric, “Feria III De Fide Catholica” (ÆCHom I, 20): DE CATHOLICA FIDE. | ‘ÆLC CRISTEN MAN SCEAL ÆFTER RI-

HTE CUNNAN | ægðer. ge his pater n(oste)r. ge his credan'; ends: 'Se ðe þurh | wunað on þrynsse. án ælmihtig god. á on ecnysse | AMEN' (coll. Clemoes 1997: 335/1–344/276).

4. pp. 44/17–52/15 Homily “Be þam drihtlican sunnandæg folces lar” (HomU 53 (NapSunEpis)): **BE ÞAM DRIHTLICAN SUNNANDÆG FOLCES LAR** | ‘MEN ÐA LEOFESTAN HER ONGINÐ ÐÆT | ærend-gewrit ures drihtnes middangeardes hælendes’; ends: ‘þonne sylþ us god éce lif mid his englum. in worulda | woruld á buton ende á on ecnysse. AMEN’ (ed. Napier 1901: 357/13–362/9).
5. pp. 52/16–66/18 Ælfric, “Feria II Letania Maiore” (ÆCHom II, 21; Godden 2.19): ‘MEN ÐA LEOFESTAN `uton hlystan þære godcundan lafe. forþon `LÆWEDE MEN BEHOFIAD | þ(æt) him lareowas secgan’; ends: ‘Ðæs us getipige se ælmihtiga | wealdend. Se ðe á rixað on ecnysse. AMEN’ (coll. Godden 1979: 180/1–189/301).

[Note: At p. 52/15, a line was left blank for a heading that was not supplied.]

6. pp. 66/18–79/3 Ælfric, “Prayer of Moses” (ÆLS (Pr Moses)): **DE ORATIONE MOYSI IN MEDIO .XL. VEL QUANDO VOLUÆRIS** | ‘ÆFTER ÐAM ÐE MOYSES SE MÆRE HERETOGA | of egipta lande mid his leode ferde’; ends: ‘þ(æt) he edlean underfó. | on ðam ecan life `mid þam þe leofað 7 rixað á buton ende am(en)’ (coll. Skeat 1891–1900: I.282/1–306/328).
7. pp. 79/3–107/10 Ælfric, “Mid-Lent” (ÆCHom II, 12): **ITEM SERMO DE LEGE DEI IN MEDIA .XL.** | ‘MEN ÐA LEOFESTAN. WE RÆDAÐ NU ÆT GO|des þenungum ymbe gesetnysse þære | ealdan æ’; (p. 97/2:) ‘forðonðe he lufað þone glædan syllend’ | (p. 97/3:) **ITE(M) SECUNDUS SERMO DE IOSVE ET DE PVGNIS** | ‘MOYSES 7 AARON 7 ÐA YLDESTAN EALDRAS | israhela þeode geendodon heora lif’; ends: ‘oð ðysne andweardan dæg. Si him wuldor 7 lof á | on ecnysse. AMEN’ (coll. Godden 1979: 110/1–126/582).

[Note: The scribe has divided the homily at p. 97. Ker (*Cat.*) gives two item numbers to the homily for this reason, hence item 8 is vacant below. On p. 107, lines 11–23 are blank except for an addition (11c, first half) ‘eac þa læwedan 7 úngelæredan hlystan láre 7 lifes wege. 7 huru hi(m) | to langsu(m) ne ðince on godes huse to gehlystenne drihtnes þenunge. | seo us forðtihteð to þa(m) ecean life’ (pr. Godden 1979: 126)]

P. 108 blank.

8. vacant number

Booklet B

9. pp. 109/1–125/10 Ælfric, “Second Sunday After Epiphany” (on Jn. 2.1–11) (ÆCHom II, 4): **DOMINICA SECUNDA POST EPIPHANIA**

D(OMI)NI | 'Nuptie facte s(un)t in chana galileę & erat mat(er) ih(es)u ibi. & r(e)l(i)q(ua). | IOHANNES SE GODSPELLERE CWÆÐ ON ðÆRE GODSPEL|lican race. þ(æt) gyfta wæron gewordene on anu(m) tune'; ends: 'se ðe leo|fað 7 rixað mid fæder 7 mid sunu 7 mid þam hal-gan | gaste. in ealra worulda. woruld. a buton ende AMEN' (coll. Godden 1979: 29/1–40/325).

10. pp. 125/11–136/23 Ælfric, "Third Sunday After Epiphany" (on Mt. 8.1–13) (ÆCHom I, 8). **DOMINICA .III.ª POST EPIPHANIA D(OMI)NI** | 'Cum descendiss(et) ih(esu)s de monte secute sunt eum tur|be multe. ET RELIQUA. | MATHEVS SE EADIGA GODSPELLERE AWRAT | on þissere godspellican rædinge'; ends: '7 án god on anre | godcundnysse æfre wunigende buton anginne. | Se ðe leofað 7 rixað on ealra worulda woruld á buton ende. AMEN' [last two words added in a later hand in darker ink] (coll. Clemoes 1997: 241/1–248/210).

Pp. 137–8 Blank parchment supply leaf of the 16c.

[Note: There is a fragment of a printed book, with its publication date, mounted before p. 138: 'LONDINI: | Anno MDCCIX' || '[. . .]abusum + Hæc qualiacunque vobis for[. . .]. . .testabuntur gratitudinem. Valet.' from the Preface to Peter Causton's *Tunbridgialia: Or, The Pleasures of Tunbridge. A Poem. In Latin and English Heroic Verse* (London, 1709). This fragment may have entered the book in the rebinding of 1748–50.]

Parkerian insertion from CCCC 178 (pp. 139–160)

- a. p. 139/1–20 (now pasted over with a 16c addition) Ælfric, "Hexameron" (ÆHex) conclusion: 'þ(æt) life is gelogod on geswincum. . .on anre | godcundnysse ana soðe scippende ealra þinga' (coll. Crawford 1921: 73/526–74/542).

[Note: This text is not visible in photos, as it is pasted over.]

- b. p. 139/1–20 (pasted down) 16c copy of Alcuin's Latin preface to the "Questions on Genesis": **Albini in genesim questiones prefatio** | 'Dilectiss(imo) in Christo fr(atr)o Sigewulfo pres(byter)o salutem. Quie indiuiduus & fidelis mihi. . .in| laudem nos & gloriam sui nomi-nis multiplicare faciat' | **Albinus preceptor Caroli magni** (as MacLean 1883: 57).

[Note: On the insertion and recopying of this material, see Page 1973.]

- c. pp. 139/14–160/11: Ælfric, "Interrogationes Sigeuulfi in Genesisin" (ÆInt-Sig): **INTERROGATIO SIGEUULFI PRESBITERI** | 'Sum geþungen [gl.: 'excellens'] lareow [gl.: 'doctor'] wæs on engla lande albinus | ge-haten'; ends: 'þe hine asende to us. þam is awurðmynt | mid þam hal-gan gaste. on ealra worulda woruld | we cweðað. AMEN' (ed. MacLean 1883: 2–56).

d. p. 160/12–25, beginning of homily, remainder resumes at CCCC 178, p. 31 Ælfric, “Fourth Sunday After Pentecost” (on Lk. 15.1–7) (ÆCHom I, 24): D(OMINI)CA .IIII. POST PENTECOSTEN | ‘Erant adp(ro)-pinquantes ad hiesum. & r(e)l(i)q(ua). | Ðæt halige godspell us segð. þ(æt) gerefan [gl.: (?) ‘wunlican’] 7 synfulle [gl.: (?) ‘pluris ei’] | men genealæhton þam hælende. . .his frynd 7 nehgeburas hi(m) to. 7 cwyð’ (coll. Clemoes 1997: 371/1–12).

[Note: Very smudged and illegible on film with offsets from later medieval leaf.]

Booklet C

11. pp. 161/1–174/13 Ælfric, “Septuagesima” (on Mt. 20.1–16) (ÆCHom II, 5): DOMINICA IN SEPTVUAGESIMA. | ‘Simile est regnum cęlorum homini patrifamilias. qui | exiit primo mane. | SE HÆLEND CWÆÐ | þæt heofona rice wære gelic sumum hiredes ealdre’; ends: ‘on þam we him singað ecelice .alleluian. | buton `ælcon` geswince. amen’ (coll. Godden 1979: 41/2–51/287).

[Note: At p. 171/21 (Godden 1979: 49/234) the scribe breaks the homily with a large initial.]

12. pp. 174/13–184/3 Ælfric, “Sexagesima” (on Lk. 8.4–15) (ÆCHom II, 6): DOM(INI)C(A) IN SEXAGESIMA [*altered from SEPTUAGESIMA*]. | (added interlinearly) `M. we willað hwilcu(m) feawu(m) wordu(m) eow trahtnian embe þ(æt) godspell þ(æt) man eow nu beforan rædde` Cum turba plurima conuenirent ad ih(esu)m. & de ciui|tatibus properabant ad eum. | ON SVMERE TIDE ÐA ÐA MICEL MÆNIV SAMOD COMON | to þam hælende’; ends: ‘þ(æt) ece lif habban moton on eal|ra worulda woruld. amen’ (coll. Godden 1979: 52/1–59/206).

[Note: The alternative opening is inserted in a hand of the first half of the 11c, the same hand as wrote the addition in the margin on p. 198.]

13. pp. 184/3–194/19: Ælfric, “Quinquagesima” (on Lk. 18.31–43) (ÆCHom I, 10): DOM(INI)C(A) IN QVINQVAGESIMA. | ‘Assumpsit ie(su)s duodecim discipulos suos. | HER IS GERÆÐ`D` ON ÐYSUM GODSPELLE ÐE WE NU GEHYR|don of þæs diacones muðe’; ends: ‘þ(æt) is eall folc þe þ(æt) geséah herede god. | [se] ðe leofað 7 rixað a buton ende. AMEN’ (coll. Clemoes 1997: 258/1–265/204).

[Note: On p. 190/6 in the outer margin, a late 12c hand has added ‘Gregori(us) dix(it)’.]

14. pp. 194/20–206/12 Ælfric, “In caput Ieiunii” (Quadragesima, Sunday before Ash Wednesday) (ÆLS (Ash Wed)) with unique introductory statement: ALIA NARRATIO DOCTRINA POPULI. | ‘WE WILLAÐ EOW ARECCAN GYT ANE LYTLE TIHTINGE | embe ure gemænan sawle þearfe. . .On þis|sere wucan on wodnesdæg. swa swa ge sylfe

witon is caput | ieiunii þæt is on englisc heafodlencten fæstenes;’ [(p. 195/9) continues as Skeat 1891–1900: 260–282]; ends: ‘togeanes his eadmodnysse þe ælmihtig god is. Si him | a wuldor on ecnysse AMEN’ (as Skeat 1891–1900: 260/1–282/288, 282/293–4; introductory statement expanded from Skeat’s lines 289–92; full alternate opening pr. in *Ker, Cat.*, 52–53; ed. Leinbaugh 1980: 142–67).

[Note: There is an addition in the right margin of p. 198 in the same hand of the first half of the 11c as wrote the alternative heading inserted at the beginning of no. 11: ‘swa swa us dæg|hwa(m)lice on ufan | sitt ægðer ge on | heregangu(m) ge on | oðru(m) mislicu(m) unbe|limpu(m).’ to be inserted after ‘becymð’ (pr. in *Ker, Cat.*, 52; at Skeat 1891–1900: 266/86); see Powell 2008.]

15. pp. 206/13–218/4 Ælfric, “First Sunday in Lent” (on Mt. 4.1–11) (*ÆCHom I*, 11): **DOMINICA PRIMA IN QUADRAGESIMA** | ‘Ductus [*corr. from* ‘dictus’] est ie(su)s in deserto ab sp(irit)u. & rel(i)q(ua). | **IC WOLDE EOW TRAHTNIAN ÐIS GODSPELL ÐE MAN EOW NU** | beforan rædde; ends: ‘for his lufan. se þe leofað 7 rixað. á but|on ende on ecnysse amen’ (coll. Clemoes 1997: 266/1–274/227).
16. pp. 218/5–227/1 Ælfric, “First Sunday in Lent” (*ÆCHom II*, 7): **ITEM ALIA DOCTRINA POPULI** | ‘Men þa leofestan us eallum is cuð. þ(æt) þes gear|lica ymbryne us gebringð;’ ends (p. 226/7): ‘Mid þam hi libbað | 7 rixiað on lichaman 7 on sawle on ealra worulda woruld. am(en)’ (coll. Godden 1979: 60/1–66/179, also Willard 1950: 19–27 showing punctuation variants). At pp. 226/8–227/1, a further passage not by Ælfric: ‘Us is þon swyðe micel neadþearf men þa leofestan . . . mid uru(m) drihtne hælendu(m) || criste. se leofað 7 rixað. á buton æghwilcu(m) ende. amen’ (ed. Godden 1979: 353).
17. pp. 227/2–237/10: Ælfric, “Feria VI in prima ebdomada Quadragesimae” (on Jn. 5.1–15) (*ÆHom 2*): **F(E)R(IA) .VI. IN PRIMA EBDOMADA QUADRAGESIMAE**. | ‘Erat dies festus | Se godspellere iohannes þe wæs godes dyrling cr`i`stes | modrian sunu sæde;’ ends: ‘mid his ælmihtigan | fæder 7 þam halgan gaste on anre godcundnysse. AM(EN)’ (coll. Pope 1967–8, no. 2: 1. 230/5–242/291).
18. pp. 237/11–243/16 Ælfric, “Second Sunday in Lent” (on Mt. 15.21–8) (*ÆCHom II*, 8): **DOM(INI)C(A) SECUNDA IN QUADRAGESIMA** | ‘Egressus ie(su)s secessit in partes tiri & sidónis. & rel(i)q(ua). | **DRIHTEN HÆLEND ÐREADE MID WORDUM ÐÆRA** | iudeisra þwyrnysse;’ ends: ‘7 syððan æt heora hal|gum byrgenum. þam si wuldor 7 wurmynt [*sic*]. á on ecnysse am(en)’ (coll. Godden 1979: 67/1–71/131).

[Note: At p. 243/13, an insertion is added by a later hand, just before ‘Cristenra manna geleafan hæfð: ‘gyf he rihtlice leofað siþþan he understandan mæg / godes beboda. / 7 his cristendo(m)’.]

19. pp. 243/17–252/8 Vercelli Homily 3 for “Second Sunday in Lent” (HomS 11.2 (ScraggVerc 3)): **ITEM ALIA DOCTRINA POPULI**. ‘Men ða leofestan. | ic cyðe eow. þ(æt) þreo þing synd ærest on fore|weardum; ends: ‘þe mid fæder. 7 mid suna. 7 mid þam halgan | gaste. leofað 7 rixað. þurh ealra worulda woruld á buton ende amen’ (coll. Förster 1932: 53/1–71/175; coll. Scragg 1992: 73/1–83/161; as Belfour 1909: 40/4–48/29).
20. pp. 252/8–258a/21 Ælfric, “Feria VI in secunda ebdomada Quadragesimae” (on Mt. 21.33–46) (ÆHom 3): **F(E)R(IA) .VI. IN SECUNDA EBD(O)M(ADA) QUADRAGESIMĒ** | ‘Homo erat pater familias qui plantauit. & rel(i)q(ua). | Ure drih(ten) sæde oft swiðe digle bigspell. þa on su(m)ne sæl | sæde he þis bigspel his leorningcnihtum; ends: ‘þam ðe hyne lufiað. þam si wuldor | 7 lof on ecere worulde. amen’ (ed. Pope 1967–8, no. 3: 1. 248/1–256/187).
21. p. 258a/21–2: Heading for Ælfric homily (ÆHom 4): **DOMINICA III IN QUADRIGESIMAE** followed by the pericope ‘Erat ie(su)s eiciens demonia [sic]’ (Lk. 11.14), but no further text is given (= Pope 1967–8, no. 4).
22. pp. 258a/23–267/2 Ælfric, “Feria VI in tertia ebdomada Quadragesimae” (on Jn. 4.5–42) (ÆHom 5): **FERIA .VI. In TERTA [sic] EBDOMADA .XL.** || ‘Uenit ie(su)s in ciuitatem samarie qui dicitur sichar. & rel(i)q(ua). | Se godspellere iohannes sæde on þysu(m) godspelle | þ(æt) crist ure hælend þa þe he her on life wæs come; ends: ‘se ðe alyse us. | Si him wuldor 7 lof á to worulde amen’ (ed. Pope 1967–8, no. 5: 1.288/1–300/290).
23. pp. 267/2–274/19 Ælfric, “Mid-Lent Sunday” (on Jn. 6.1–14) (ÆCHom I, 12): **DOM(INI)C(A) .IIII. / IN QUADRAGESIMA**. | ‘Abii ie(su)s tras [sic] mare galileę. & reliqua. | SE HÆLEND FERDE OFER ÐÆRE GALILEISCAN SÆ ÐE YS | gehaten tiberiadis; ends: ‘eallswa mihtig swa his fæder. mid þam he leofað | 7 rixað on annysse þæs halgan gastes a buton ende | on ecnyse. amen’ (coll. Clemoes 1997: 275/1–280/149).
[Note: On p. 270 in the outer margin, added text in later hand: ‘7 ealle gesceafta. Uton | forþi inlice 7 eadmodlice on hyne gelyfan. | 7 his miltse 7 áre geornlice biddan.’]
24. pp. 274/19–284/18 Ælfric, “Feria VI in quarta ebdomada Quadragesimae” (on Jn. 11.1–45) (ÆHom 6): **F(E)R(IA) .II. IN .IIII^a. EBDOMADA .XL.** | ‘Erat quidam languens lazarus. & rel(i)q(ua). | On þam hal-

gan godspelle þe ge gehyrdon nu rædan | us segð be lazare; ends: ‘7 us þ(æt) ece lif | on ende forgyfe. þam si wuldor 7 lof á to worulde | amen’ (ed. Pope 1967–8, no. 6: 1. 311/1–329/373 (excluding lines 209–91)).

[Note: Numerous minor corrections and additions throughout in an 11c hand.]

25. pp. 284/18–298/15: Ælfric, “Fifth Sunday in Lent” (on Jn. 8.46–59) (ÆCHom II, 13): DOMINICA .V. IN QUARDAGESIMA | ‘Dicebat ie(su)s turbis iudeorum & principibus sacerdo|tum. quis ex uobis argu& me de peccato. & rel(i)q(ua) | ÐEOS TID FRAM ÐYSVM ANDWEARDAN DÆGE | oð ða halgan eastertid; ends: ‘Si him lof 7 wuldor | hys ormætan eadmodnysse. on ealra woruld’ a’ woruld | amen’ (coll. Godden 1979: 127/1–136/294).

[Note: Marginal additions of the mid 11c on pp. 288/289 are marked for insertion after ‘word’ (Godden 1979: 130/82): ‘Gyf se gehyrð godes | word. . .sona | he undergyt hwa|non he is’ and ‘gode’ (Godden 1979: 130/94): ‘Gewislice feola manna | syndon. . .þæt us | mihtig drihten milde | wyrðe’ then a later hand has added ‘Da iudei | cwædon to; additions pr. Treharne 2009: 408–09.]

26. pp. 298/15–305/7 Ælfric, “Homily for Friday after the Fifth Sunday in Lent” (on Jn. 11.47) (ÆHomM 4 (Ass 5)): FERIA .VI. IN QUINTA EBDOMADA .XL. | ‘Collegerunt ergo. & reliqua. | ÞÆT halige godspell þe ge gehyrdon nu rædan | segð þ(æt) þa bisceopeal’ dras’; ends: ‘7 mid him | wununge on þære ecan worulde. Si him wuldor á | on ealra worulda woruld. amen’ (ed. Assmann 1889: 65/1–72/181).

27. pp. 305/7–322/8 Ælfric, “Palm Sunday” (ÆCHom II, 14): DOM(INI) C(A) IN RAMIS PALM(ARUM) | PASSIO D(OMI)NI N(OST)RI IE(S)U CHR(IST)I S(E)C(UN)D(U)M IOHANNE(M). | ‘DRIHTNES ÐROWUNGE WE WILLAÐ GEDAFENLICE EOW | secgan on engliscum gereorde’: ends: ‘Si him á wuldor mid hys heofonlican fæder. 7 þam | halgan gaste on ánre godcundnysse on ecere worulde. am(en)’ (coll. Godden 1979: 137/1–149/356).

28. pp. 322/9–333/10 “Palm Sunday” (HomS 18): DOMINICA IN RAMIS PALMARUM | ‘Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i s(e)c(un)d(u)m matheum. | MEN ÐA LEOFESTAN ÐIS IS URES DRIHTNES | þrowung hælendes cristes æfter matheus geset|nysse; ends: ‘7 mid þam halgum gaste á in ealra worulda. woruld | soðlice buton ende. amen’

[Note: Basically a translation of Mt, 26, 27 with a homiletic beginning and ending; cf. CCC 41 [25], item 18 (Ker, *Cat*, item 18; ed. Grant 1982: 80–100) and Oxford, Bodl. Lib. Bodley 340 [358], item 23.)

29. pp. 333/10–347/1 “In Cena Domini” (on Jn. 13.1–30) (HomS 22): DE CENA D(OMI)NI IN .V. F(E)R(IA) | ‘HER SPRYÇÐ BE ÐÆRE AR-

- WURÐNYSSE ÐISES | halgan dæges. 7 be þære unasecgendlican | mildheortnysse ures drihtnes hælendes cristes'; ends: 'þ(æt) we to him becuman moton. se ðe leofað 7 rixað || á on ecnysse god. AMEN' (as Assmann 1889: 151/1–163/272).
30. pp. 347/2–365/18 Vercelli Homily 1 “De Parasceue” for Good Friday (on Jn. 18–19) (HomS 24.1 (Scragg)): DE PARASCEVE | 'HWÆT SE ÆLMIHTIGA DRIHTEN WÆS SYMBLE SWIÐE | gemyndig his þæra unasecgendlican mildheort|nysse'; ends: 'on ecere eadig|nysse. þurh ealra worulda woruld á buton ende am(en)' (coll. Scragg 1992: 7/1–43/381; cf. Förster 1932: 1/1–43/378).
31. pp. 365/19–382/20 Homily “In Sabbato Sancto” for Holy Saturday (HomS 25): IN SABBATO SANCTO | 'MEN ÐA LEOFESTAN WE MAGON `eow reccan gif ge hit gehyran | willað´ HWILCUM HWE-GA | wordu(m) secgan be þære arwurðnysse þisse halgantide | 7 þises halgan dæges'; ends: 'þæs him sy symble lof 7 wuldor. 7 | seo þanc-wurðeste herenys, á buton ende on ealra | worulda woruld. AMEN' (coll. Evans 1981: 136–53 with collated forms on 143–53).
32. pp. 382/20–391/16 Composite homily for Easter Day (including extracts from Ælfric) (HomS 27): IN DIE S(AN)C(T)O PASCE | 'MEN ÐA LEOFESTAN. HER SEGÐ ON ÐISVM BOCUM | hwæt hwe-ga be þysum halgan easterdæge'; ends: 'þær he nu mid þam clænum 7 þam rihtwisum leofað | 7 rixað mid fæder 7 mid suna on annysse haliges | gastes. á on ecnysse buton ælcum ende. AMEN' (ed. Schaefer 1972: 249–59; Ælfric extracts from ÆCHom II, 15, coll. Godden 1979: 152/76–85, 153/101–16, 154/159–155/173).
- [Note: On p. 382/20 in left hand margin an 11c addition 'apocrifu(m)'. There is a lacuna in the text arising from the leaf missing between p. 382 (ends 'swa gecweden is on þisu(m)') and p. 383 (begins 'unarimedum wundrum under his anwealde').]
33. pp. 391/17–398/18 Ælfric, “First Sunday After Easter” (on Jn. 20/19–31) (ÆCHom I, 16): DOMINICA PRIMA POST PASCA. | 'Cum ess& séro die illo una sabbatorum. & fores essent | clause. & rel(i)q(ua). | ÆFTER ÐÆS HÆLENDES ÆRISTE WÆRON HIS DISCIPULI | be-locene on ánum huse'; ends: 'wunigende on broðor|licre lufe mid gode. á on ecnysse. AMEN' (coll. Clemoes 1997: 307/1–312/142).
34. pp. 398/19–403/8 Ælfric, “Second Sunday After Easter” (on Jn. 10.11–16) (ÆCHom I, 17): DOMINICA PRIMA POST OCTABAS PASCHAE | 'Ego sum pastor bonus. & reliq(ua) | ÐIS GODSPEL ÐE NU GERÆD WÆS CYÐ ÐÆT SE HÆLEND | cwæð be him sylfum'; ends: 'he is ana heora ealra hyrde. Se þe | leofað 7 rixað mid fæder 7 mid halgum gaste. á on | ecnysse. amen' (coll. Clemoes 1997: 313/1–316/89).

35. pp. 403/8–412/6 Vercelli Homily 19 “Monday in Rogationtide” (HomS 34 (ScraggVerc 19)): FERIA .II. IN LETANIA MAIOR. | ‘MEN ÐA LEOFESTAN US GEDAFENAD ÆREST | þ(æt) we gemunen 7 gereccan be gode ælmihtigu(m)’; ends: ‘7 þær is ece gesælig|nes mid fæder 7 mid þam suna. 7 mid þam haligan gaste | a buton ende. AMEN’ (ed. Bazire and Cross 1982: 16/1–23/164; coll. Scragg 1992: 315/1–326/177).
36. pp. 412/7–422/16 Vercelli Homily XX “Tuesday in Rogationtide” (HomS 38 (ScraggVerc 20)): IN TERTIA FERIA IN LETANIA MAIORE. | ‘MINE GEBROÐRA ÐA LEOFESTAN. ÐIS SYNDON HALIGE | dagas. 7 halwendlice’; ends: ‘7 mid his þam efeneccan halig`an` gaste on ealra | worulda woruld á buton ende amen’ (ed. Bazire and Cross 1982: 31/1–38/188; coll. Scragg 1992: 332/1–343/203).
- [Note: Marginal addition in outer margin on p. 412 for insertion after ‘onbryrdnysse’ (Scragg 1992: 332/5): ‘7 hit geberað þ(æt) | þa gehadoden gán | nyhst þa(m) haligdome. | þon(ne) þa lawedan | æft(er) hio(m). þa weras | beforan þa(m) wifu(m).’]
37. pp. 422/16–431/22 “Wednesday in Rogationtide” (HomS 44 (Baz-Cr)): IN QUARTA FERIA IN LETANIA MAIORE | ‘MEN ÐA LEOFESTAN CWÆÐ SE HALGA LAREOW. | hwæt we gemunan magon’; ends: ‘he is driht(en) sylfa. se ðe leofað 7 rixað | mid suna 7 mid þam halgan gaste á buton ende. am(en)’ (ed. Bazire and Cross 1982: 47/1–54/162).
- [Note: In the left-hand margin on p. 422/17 beside the incipit the word ‘apocrifu(m)’ in the same 11c hand as wrote the same word on p. 382.]
38. pp. 431/23–441/3 Ascension Day (HomS 45 (Tristr 3)): IN DIE ASCENSIONIS DOMINI || ‘MEN ÐA LEOFESTAN VS `is` MICCLUM TO WULDRI|enne 7 to `ge`blissigenne on þysum dæge’; ends: ‘þe he us forgyfð. se ðe leofað 7 rixað in worulda | woruld `á` on ecnysse amen’ (ed. Tristram 1970, no. 3: 162–72; on the homily see Fox in Zacher and Orchard 2009: 254–79).
39. pp. 441/3–454/5 Ælfric, “Pentecost” (ÆCHom I, 22): IN DIE S(AN)-C(T)O PENTECOSTEN. | ‘FRAM ÐAM HALGAN EASTERLICAN DÆGE SYND GETEALDE | fiftig daga to ðysum dæge’; ends: ‘him sende þa seofon fealdan gife his gastes. se ðe leo|fað 7 rixað á buton ende AMEN’ (coll. Clemoes 1997: 354/1–364/256).
- [Note: In the outer margin of p. 441/15 after ‘mid drigum fotu(m)’; a later addition (11c): ‘þ(æt) israhela folc ys | gecweden þæt cynn | ðe seo halige fæmne | s(an)c(t)a maria ofcom. | 7 ure drihten geme|demude hine sylfne | of hyre beon [lic (?)] | buton ælces weræs | gemánan’; at Clemoes 1997: 354/11]
40. pp. 454/6–462/23 Ælfric, “Second Sunday after Pentecost” (on Lk. 16.19–31) (ÆCHom I, 23): DOMINICA SECUNDA POST PEN-

TECOSTEN | ‘Homo quidam erat diues & induebat(ur) purpura. & rel(i)q(ua) | SE WEALDENDA DRIHTEN. SÆDE ÐIS BIGSPEL HIS | gingru(m) þus cwæðende’: ends: ‘on anre | godcundnyse wunigende. buton anginne 7 ende. á. | on worulde. AMEN’ (coll. Clemoes 1997: 365/1–370/167).

41. pp. 462/23–472/5 Ælfric, “Third Sunday after Pentecost” (on Lk. 14.16–24) (ÆCHom II, 26; Godden 2.23): DOM(INI)C(A) .III.^a P(OST) PENTECOST(EN) || ‘Homo quidam fecit cenam magnam & uocauit | multos. & reliqua | SE HÆLEND SÆDE ÐIS BIGSPEL HIS LEORNINGCNIHTU(M) | 7 cwæð. Sum man gearcodemicele feorme’; ends: ‘þurh godre gehealtsumnyse. þæm si wuldor 7 wurð|mynt á to worulde amen (coll. Godden 1979: 213/1–220/198).

[Note: The scribe divides the homily at p. 468/20, after ‘Si him lof 7 wuldor. a on ecnyse | amen’ with the rubric heading ALIA NARRATIO DE EUUANGELII TEXTU | ‘Mine gebroðra. we willað eow gereccan sume cristes | wundra’ at Godden 1979: 217/126. Ker accepted this as two items, and thus the vacant number below.]

42. vacant number

43. pp. 472/6–483/2 Ælfric, “Fourth Sunday after Pentecost” (on Lk. 15.1–7) (ÆCHom I, 24): DOMINICA .IIII. POST PENTECOSTEN. | ‘Erant ad propinquantes ad ie(su)m. & rel(i)q(ua) | ÐÆT HALIGE GODSPEL US SEGÐ. ÐÆT GEREFFAN | 7 synfulle men genealæhton þam hælende’; ends: ‘7 dema. se ðe leofað || 7 rixað mid fæder on annyse þæs halgan gastes on ealra | worulda woruld á buton ende amen’ (coll. Clemoes 1997: 371/1–378/210).

44. pp. 483/3–489/22 Ælfric, “Eighth Sunday after Pentecost” (on Mk. 8.1–9) (ÆCHom II, 29; Godden 2.25): DOMINICA .VIII. POST PENTECOSTEN. | ‘Cum multa turba. e(ss)e(t) cum ie(s)u nec haberent quod | manducarent. & reliqua. | MARCUS SE GODSPELLERE CWÆÐ ON ÐYSUM DÆG|ðerlicum godspelle’; ends: ‘god gearcað þam eallu(m) | þe hine lufiað. Se ðe leofað 7 rixað on ealra worulda | woruld. amen’ (coll. Godden 1979: 230/1–234/144).

45. pp. 489/22–496/20 Ælfric, “Ninth Sunday after Pentecost” (on Mt. 7.15–21 and Lk.13.6–9) (ÆCHom II, 30; Godden 2.26): DOMINICA .IX. POST PENTECOSTEN. | ‘Adtendite a falsis p(ro)ph&is qui ueniunt ad uos in uestim(en)tis || ouium. & reliqua. | DRIHTEN CWÆÐ TO HIS LEORNINGCNIHTUM. | behealdað eow wið leasum witegu(m) þe eow tocumað | on sceapa hiwu(m)’; ends: ‘þ(æt) he us to him gefette. Si hi(m) | wuldor 7 lof mid fæder 7 mid halgu(m) gaste on ealra wo|rulda woruld. AMEN’ (coll. Godden 1979: 235/1–240/152).

46. pp. 496/21–508/13 Ælfric, “Eleventh Sunday after Pentecost” (on Lk. 19.41–7) (ÆCHom I, 28): **DOMINICA .XI. POST PENTECOSTEN.** | ‘Cum adpropinquare & ierusalem. & reliqua. | ON SUMERE TIDE WÆS SE HÆLEND FARENDE TO || hierusalem’; ends: ‘þ(æt) we gebettu(m) synnu(m) | æfter þysum frecenfullum life. þinum halgu(m) gefe|læhte beon moton. Sy þe lof 7 wuldor on ealra worulda | woruld. amen’ (coll. Clemoes 1997: 410/1–417/226).
47. pp. 508/13–516/10 Ælfric, “Twelfth Sunday after Pentecost” (on Lk. 18.9–14) (ÆCHom II, 33; Godden 2.28): **DOMINICA .XII. POST PENTECOSTEN** | ‘Dixit ierusalem ad quosdam qui in se confidebant tamquam | iusti & asp(er)nabantur ceteros parabolam istam. & reliqua. | DRIHTEN SÆDE ÐIS BIGSPEL BE SVMVM MANNU(M) | þe on him sylfum truwodon’; ends: ‘7 eow `us’ ahebbe to his heofon|lican rice se ðe `ana’ gewylt ealra gesceafta. amen’ (coll. Godden 1979: 249/1–254/167).
48. pp. 516/11–521/21 Ælfric, “Sixteenth Sunday after Pentecost” (on Mt. 6.24–33) with expanded ending at p. 521/1 “De Sancta Maria” (ÆCHom II, 36.1; as in Godden 2.31): **DOMINICA .XVI. POST PENTECOSTEN** | ‘Nemo potest duobus d(omi)nis seruire. & reliqua. | DRIHTEN CWÆÐ ON SVMNE TIMAN TO HIS LEORNING|cnihtum’; ends: ‘æfter þam gastlican andgyte þi we hit lætað unsæd’ (coll. Godden 1979: 268/1–271/107, 271/1–10).
- [Note: For the expanded text on Mary (p. 521/11), a space has been left for a heading; at p. 521/14 the date formula is in red (‘VI ID(US) SEPT(EM)BR)IS’) (at Godden 1979: 271/108). This small subsection was taken by Ker as a separate item, hence the vacant number below.]
49. vacant number
50. pp. 521/22–530/9 Ælfric, “Seventeenth Sunday after Pentecost” (on Lk. 7.11–16) (ÆCHom I, 33): **DOMINICA .XVII. POST PENTECOSTEN.** | ‘Ibat ierusalem in ciuitatem que uocatur naïm. & reliqua. || URE DRIHTEN FERDE TO SVMERE BYRIG. SEO IS HATEN | naïm 7 his gingran samod’; ends: ‘se ðe æfre is of him bam. hi þry an ælmihtig god | untodædlic. á on ecnysse rixiende. AMEN’ (coll. Clemoes 1997: 459/1–464/161).
51. pp. 530/10–545/8 Ælfric, “Twenty-first Sunday after Pentecost” (on Mt. 22.1–14) (ÆCHom I, 35): **DOMINICA .XXI. POST PENTECOSTEN.** | ‘Loquebatur ierusalem cum discipulis suis in parabolis dicens. & reliqua. | DRIHTEN WÆS SPRECEDE ON SUMERE TIDE TO HIS | apostolum mid bigspellum’; ends: ‘þe ðu gearcodeð fram frymðe | middaneardes þe lufigendum. þu ðe leofast. 7 rixast | mid þam ecan

- fæder. 7 halgum gaste. on ealra worulda | woruld. á on ecnysse amen’ (coll. Clemoes 1997: 476/1–485/288).
52. pp. 545/9–547/3 Exhortation to penance pendant to preceding homily: ‘Nu bidde we eow for godes lufon. 7 eac myngiað. þ(æt) | ge don soðe dædbote eowra synna’; ends: ‘þ(æt) we moton on || bysum earman life. us þ(æt) heofonlice rice geearnian. | mid þam heofonlican cyninge. se ðe leofað. 7 rixað | a buton ende. AMEN’ (ed. Wenisch in Korhammer et al. 1992: 50–2).
53. pp. 547/4–553/4 Ælfric, “First Sunday in Advent” (on Rom. 13.11–17) (ÆCHom I, 39): **DOMINICA PRIMA IN ADVENTU D(OMI)NI** | ‘ÐYSES DÆGES ÐENUNG. 7 ÐYSSERE TIDE MÆRÐ | sprycð ymbe godes tocyme’; ends: ‘mid freolslicre þenunge | becumen. þam si wuldor 7 lof. á on ecnysse AMEN’; (coll. Clemoes 1997: 520/1–523/112).
54. pp. 553/5–563/6 Ælfric, “Second Sunday in Advent” (on Lk. 21.25–33) (ÆCHom I, 40): **DOMINICA .II. IN ADVENTUM D(OMI)NI** | ‘Erunt signa in sole & luna & stellas. & reliqua. | SE GODSPELLERE LUCAS AWRAT ON ÐYSVM DÆGÐER|licum godspelle’; ends: ‘Uton forði brucan | þæs fyrstes þe us god forgeaf. 7 geearnian þ(æt) ece lif | mid him. Se ðe leofað 7 rixað in ealra worulda | woruld. AMEN’ (coll. Clemoes 1997: 524/1–530/188).
- [Note: A transcript of the end of this homily by Abraham Wheelock (Clemones 1997: 530/185–8) was supplied to Cambridge, University Library Gg.3.28 [95] in the top margin of f. 134r after a missing leaf.]
55. p. 563/8–23: originally left blank but another (contemporary) hand has added the beginning of “Deposition of Saint Augustine in England” (LS 2 (DepAugust)): **IN DIE DEPOSITIONIS BEATI AUGUSTINI ANGLOR(UM) DOCTORIS** | ‘MEN ÐA LEOFESTAN WE WYLLAÐ EOW SVME GE|reccednysse cyðan’; ends imperf.: ‘þ(æt) he heonon geceas | haligra mænigu. Sume wæron heahfæderar [sic] healice’ (ed. Tristram 1970: 428).

P. 564 blank.

Back Endleaves (see “Photo Notes”)

pp. 565–7 Embryonic index by Abraham Wheelock (17c)

pp. 568–70 blank

f. v recto (endleaf after p. 570) a 16c account document on membrane has been mounted (8 July 1970), previously found pasted down on p. 160.

The right-hand margin has been cut off with some loss of text.

Endleaves and pastedown blank

PHOTO NOTES: Fiche 3, frames 3–22, include pp. 139–60, which were taken from MS 178. At the beginning pp. 476–7 are shown for purposes of ‘ratio reduction’, and at the end pp. 542–3 are shown again. Wheelock’s embryonic index on ff. i verso–iii verso is very faint, and some page numbers are very difficult to read. Pp. 566–70 plus the following end leaf (f. v) are not shown. Some pages occur twice, as pp. 66–7, 338–9, and pp. 6–7 occur four times, the first three occurrences being very dark. Digital facsimile is available at *Parker Library on the Web* (parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=162).

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35. Cambridge, Corpus Christi College 178

Homilies; Benedictine Rule

[Ker 41, Gneuss 54 (pp. 1–270), 55 (pp. 287–457)]

HISTORY: A composite of two originally different manuscripts, Part A (pp. 1–270) containing homilies for general occasions (pp. 1–163) and homilies for major feast days (pp. 164–270), divided as explained on p. 163 (art. 19). Most are by Ælfric, and all in the second collection are from the “Catholic Homilies.” Part B (pp. 287–458) contains the Benedictine Rule in Latin and OE and a short text on the seven ages of the world in OE.

Part A was written by two scribes of the first half of the 11c evidently working in collaboration with each other, one pp. 1–169, the second pp. 170–270 (cf. Scragg 2012: nos. 83 and 84). The selection and arrangement of the homilies, as well as some of their textual features, are shared by Oxford, Bodl. Lib. Hatton 113 + 114 [384a + 384b], Oxford, Bodl. Lib. Hatton 115 [385], and Oxford, Bodl. Lib. Hatton 116 [386]. All three of these manuscripts are from Worcester, suggesting CCCC 178 may also have originated in Worcester, perhaps in the 1030s or 1040s (Stokes 2014: 110). The compilation was unlikely to have been Ælfrician; a similar compilation may have been used by Wulfstan (Godden 2004).

Part B was written by another single scribe of the first half of the 11c (cf. Scragg 2012: no. 89), containing the Rule of St Benedict in Latin and OE (translated by Æthelwold, bishop of Winchester, ca. 970), the OE following the Latin chapter by chapter, lacking the Preface (for a summary of the evidence for Æthelwold’s authorship, see Gretsich 1999: 226–33). Both the Latin text and the OE text have chapter titles, but the Latin titles often show different wording from those listed in the table of contents. P. 287 headed in red by a Parkerian hand ‘Incipivnt capitvla | explicit Prologvs’ followed by chapter headings in Latin from which chs. 63–65 are omitted (as in London, BL Cotton Titus A.iv [235], and Oxford, Corpus Christi College 197 [411]). The short excerpt on the last leaf on the seven ages was added a bit later in a hand characteristic of Worcester (Ker, *Cat.* 64; Scragg 2012: no. 91).

Both parts show 11c Worcester provenance (and presumably origin), as indicated in Part A under item 31 below, and in Part B under item 2 below; for contemporary scribal activity at Worcester see Gameson (1996). Part B may be listed in a late 11c Anglo-Norman booklist, Cambridge, Corpus Christi College 367, f. 101v (*olim* f. 48v) (Lapidge 2001: 130–32); This list may be by the scribe known as Coleman (c. 1089–1113), author of a now lost OE life of Wulfstan, bishop of Worcester (d. 1095) for whom he served as chancellor (Love 1996: cxxi, reporting the unpublished work of E.A. McIntyre, and Budny 1997: 1.548). Coleman’s annotations are found in Part B, as well as several other manuscripts (on Coleman, see Ker 1949 and Johnson and Rudolf 2010). Coleman was known to have worked in Worcester into the early 12c. Glosses by the “Tremulous Hand” of Worcester occur throughout both parts (Franzen 1991: 49–51, also Pope 1967–8: 1.185–7). The table of contents on f. ii recto (i.e. in the preliminaries to Part A) is also by the “Tremulous Hand,” and this inventory of the items in Part A may have included items in Part B, as several lines following the last entry are erased (Ker, *Cat.*, 60). The leaf on which this occurs was pricked (and presumably originally ruled) for 22 lines, the number of lines written in Part B, so Ker (*Cat.* 64) surmises that this leaf may originally have belonged with Part B, perhaps a blank leaf which followed the Preface (now not present). If so, Parts A and B were already together at this time, or were brought together by the “Tremulous Hand” himself (Budny 1997: 1.548–49) in the 13c.

Matthew Parker possessed the manuscript in the 16c, as witnessed by his table of contents added on a paper leaf (f. iii verso), and his pagination in typical red crayon in the top outside corner of recto pages, pp. 1–75, 79–269, 287–457, and 458 on the verso page (pp. nos 77, and 271–85 not found). On p. 163 a white finding tab has been fixed on the recto side, and on pp. 287–8 a green tape finding tab has been attached, both no doubt under Parker’s auspices. On p. 291 in the bottom margin in Parkerian red ochre crayon ‘In hoc libro facilius discitur Lingua Saxonica’, a reference to the bilingual text (as noted by Page 1993: 100). Used by John Joscelyn (1529–1603) for his wordlists in London, Lambeth Palace 692, ff. 17r–18r (see Graham 2000: 102–4, 136). Further 16c use is seen in the underlining of ten words on pp. 291–92, probably by Joscelyn (Graham 1997: 38–39). The transfer of eleven leaves, containing Ælfric’s “Interrogatio Sigewulfi” originally belonging between pp. 30/33 to CCC 162 [33] was carried out by Parker (on which see MacLean 1883: 14–18; see also Page 1993 and Graham 1997 and the description [33] in this volume). A quire missing after p. 270 was certainly present in Parker’s time, but there were almost certainly more quires originally. If the Parkerian statement on p. [460] that the book

contained 568 pages is correct and applies to this manuscript then four or five quires (36 leaves) are missing. Parker's son John also may have studied the manuscript for his work with Joscelyn on their OE dictionary project (Graham 1997: 37; Budny 1997: 1. 549). Several items were copied by William L'Isle before 1638 (Lee 2000: 235). Probably rebound for Parker in the 16c, perhaps when the eleven leaves were transferred to CCCC 162. Entered the Corpus Christi College library in 1575. Binding by John P. Gray (Cambridge) 1953, replacing a previous binding of the 18c. Previous descriptions by James 1912: 1: 414–17, and by Budny 1997: 545–56, no. 35 (Part B only).

CODICOLOGICAL DESCRIPTION: Folios ii (paper, modern) + ii (membrane) + i (paper, 16c); 144 (formerly 155, but now 11 bound in CCCC 162, and one 16c cancel) + 86 + i (membrane, 16c) + ii (paper, modern), membrane except as indicated, measuring 287 × 196 mm. Paginated by Parker in red crayon at top right rectos beginning on the first leaf of A-S text; endleaves foliated in modern pencil (Ker, *Cat.* refers to these leaves with roman page numbers; “Contents” below has retained these for reference). Part A shows a written area of 227 × 136 mm., with 30–31 long lines (26–27 in quires I–IV), Part B a written area of 224 × 133 mm., with 22 long lines. The membrane shows some holes (pp. 289/90, 295/6, 297/8, 301/2, etc.), some of which have been stitched (pp. 291/2, 313/4). Both parts arranged HFHF throughout.

Pricking: Part A: Prick-marks for a double vertical frame line (4 mm. apart) are visible at the top and bottom of leaves throughout. Prick-marks for the horizontal lines are visible at the outer edges of most leaves. They are double in quires X (6–8, pp. 137–42), XI, and XII. Part B: Prick-marks are generally not visible. Those for a double vertical frame line (9 mm. apart) are occasionally visible at the bottom of leaves, e.g., pp. 381/382, 417/418. Those for the horizontal lines are rarely visible, e.g., pp. 301/302.

Ruling: Part A: The double vertical dry point frame lines extend to the prick-marks and sometimes to the present edges of the leaves. The number of long lines per page is 26 in quires I–IV, 30 in quires V, X–XVIII, 31 in quires VI–IX. The top and bottom two horizontal lines extend to the prick-marks, while those in between stop at the inner vertical frame line. Part B: The double vertical dry point frame lines extend to the top and bottom horizontal lines, both of which (i.e. lines 1 and 22) extend to the outer edges of the leaves. As noted by Bishop (1971: 20) the ruling is on the hair side, usually for several sheets, and sometimes a quire at a time, so that the membrane is virtually split along some vertical rulings, e.g. p. 381.

Scripts and Color: Part A: Main text written in a clear and consistent English vernacular minuscule of the early 11c with rounded letter forms, in dark brown to black ink by two scribes, the first writing pp. 1–169 and the second pp. 170–270; the second scribe’s work is slightly more pointed and less amply spaced. On p. 1 the incipit shows a red initial with four lines of capitals alternating between black and red. Red initials occur regularly throughout, pp. 15, (162) 139, 160, (178) 43 etc., often oxidized to give the impression of a metallic overlay, first on pp. 54, 73, 88 etc., and headings in red occur regularly throughout from (162) p. 139, with the apparent metallic overlay common from (162) p. 160, (178) p. 54 etc. First lines of homilies often in rustic capitals. Initials in black ink show red shading on pp. 140, 141, 163, 253, and headings in black ink show red shading on pp. 134, 137–41. Red shading to mark the divisions of (some) sense-units occurs on pp. 42–3 (the end of item 4, and the beginning of item 5), but otherwise does not appear. Part B: Main text by one scribe, alternating between ‘Style III’ anglo-caroline minuscule for the Latin, with a generally angular and sometimes sharp aspect (Bishop 1971: 20; Dumville 1993: 69 and 75) and a late English vernacular minuscule for the OE, with some pointed features, especially the descenders that veer to the left (on both scripts and their use, see Álvarez López 2007). Red initials, headings in rustic capitals, and shading to mark the divisions of (some) sense-units occur throughout, but the red shading is occasionally very thinly entered, e.g., pp. 347 and 365.

Parker removed and transferred (or had removed and transferred) eleven leaves into CCCC 162 [33]; the last leaf of the second quire, following p. 30, a full quire (originally the third), and the first two leaves of what was the fourth quire, preceding p. 33, now in CCCC 162. Thus, originally Part A was in quires of eight, but now has two fragmentary quires (II and IV), and one displaced (III).

[Note: These displaced leaves are shown as pp. 139–60 on fiche to CCCC 162 in this volume.]

A quire missing after p. 270 evidently contained the end of item 32, “In die sancto pentecosten” and another homily “De septiformi spiritu” (prob. as Napier 1883: 50–60, no.VII or no.VIII), as listed in the 13c list of contents on f. ii recto. It was still present in Parker’s time, as the Parkerian list of contents on f. iii verso also includes it as beginning on p. 274, and in the Parkerian pagination of the book pp. nos. 271–86 are omitted from the series. Originally there were probably more quires after the missing one, as four lines of writing (i.e., four sermon headings) below ‘De septiformi spiritu’ on p. ii recto have been erased. Quire XXI shows a stain extending inwards from the center of the outer edge of the central leaves (pp. 325–28).

Front endleaves: Two paper endleaves that belong with the 1953 binding (ff. a-b, formerly pp. i-iv), the first browned from the turns-ins of the leather cover, and with a note on the rebinding. The first parchment binding leaf (f. i) is a disused 16c inventory/account (visible on the verso) with S.6 added on the recto (on this shelfmark see Page 1981: 11-13); the fragment of the document on f. i verso is probably from a roll and inventories the estate of an earl, probably John de Vere, 13th Earl of Oxford (1442-1513) (Budny 1997: 1. 549-50). The second parchment binding leaf (f. ii) was probably taken from the end of Part B and a list of the contents on the recto was added by the "Tremulous Hand" of Worcester (13c); on the verso a number of words and glosses, many crossed through, also added by the "Tremulous Hand." An early modern paper leaf follows (f. iii, *olim* p. ix), added in the 16c, blank on the recto and on the verso containing a 16c list of contents headed 'Secundus liber.' The main text blocks (Parts A and B) are followed by three endleaves: p. [459] showing the 16c de Vere inventory/account with the verso side (p. [460]) blank except for a Parkerian note in red crayon 'S(um)m(a) v(o)l(uminis) pag(inarum) 580 568'. Two blank modern binding leaves of 1953. Bound in tan goatskin over milled boards, unadorned and simple, with blank paper pastedowns.

COLLATION: ii modern paper (ff. a and b); i 16c parchment (f. i); i medieval parchment (f. ii); i early modern paper (f. iii); Part A: I^a (pp. 1-16); II^a-1 8 cancelled (now CCCC 162, pp. 139/140), present 8 is a 16c supply (pp. 17-32); [III^a-8 (all leaves now found in CCCC 162 as pp. 141-56);] IV^a-2 (two leaves now CCCC 162, pp. 157-160 + pp. 33-44); V^a (pp. 45-60); VI^a (pp. 61-78); VII^a (pp. 79-94); VIII^a (pp. 95-110); IX^a (pp. 111-126); X^a (pp. 127-142); XI^a (pp. 143-158); XII^a (pp. 159-174); XIII^a (pp. 175-190); XIV^a (pp. 191-206); XV^a (pp. 207-222); XVI^a (pp. 223-238); XVII^a (pp. 239-254); XVIII^a (pp. 255-270) || Part B: XIX^a (1 and 8 strengthened at the hinge by a paper binding strip; pp. 287-302); XX^a (pp. 303-318); XXI^a (pp. 319-334); XXII^a (pp. 335-350); XXIII^a (pp. 351-366); XXIV^a (pp. 367-382); XXV^a (pp. 383-398); XXVI^a (pp. 399-414); XXVII^a (pp. 415-434); XXVIII^a (pp. 435-450); XXIX^a (pp. 451-458); i parchment (p. 459-[460]; Parker gives '562'); ii modern paper (ff. c-d).

CONTENTS:

- f. i recto (p. v) The number 'S.6' referring to Parker's register of 1575.
 f. i verso (p. vi) Fragment of a 16c roll, turned, containing an inventory, probably of the estate of John de Vere (d. 1513)

- f. ii recto (p. vii) List of Contents (13c) by the “Tremulous Hand” of Worcester: ‘.i. i exameron. . . xxviii de septiformi sp(irit)u’ [four lines of writing erased] (pr. Acker 2004: 131–32).
- f. ii verso (p. viii) Glosses by the “Tremulous Hand,” perhaps a ‘work-sheet’ in 4 cols., then long lines many crossed through: ‘sustine . forþy[ldigra]. . . nitor ihigge (ve)l p(er)pende stude’ (pr. Schipper 1987: 33–36 with commentary)
- f. iii recto (p. ix) blank
- f. iii verso (p. x) Parkerian list of contents in two columns headed ‘Secundus liber.’ (i.e., Parker’s ‘Secundus liber homiliarum’): ‘1 De initio creature fo 1. . . Regula S. Benedicti fo 287 | . . . capitibus. 71.’ [‘71’ refers to the last of the ch. headings entered on pp. 287–90 in the 16c.]

Part A Homiletic Collection for General Occasions

1. pp. 1/1–15/8 Ælfric, “De initio creaturæ” (ÆCHom I, 1): (heading 16c) DE INITIO CREATVRÆ. | SERMO. | AN AN|GIN | IS ALL|RA ÐINGA | ÐÆT IS GOD [gl.: ‘q(ui) est d(eu)s’] ÆLMIHTIG. | he is ordfruma [gl.: ‘origo’] 7 ende; ends: 7 geearniað mid | góðum weorcum) þ(æt) éce lif mid góde. se ðe ana on ecnesse | rixað. Amen’ (coll. Clemoes 1997: 178/6–189/296).
2. pp. 15/8–30/26 + CCCC 162, p. 139/1–13 (now pasted over with a 16c note) copied during the 16c in CCCC 178, p. 31/1–14 Ælfric, “Hexameron” (ÆHex): ‘INCIPIT EXAMERON ANGLICE. | ON sumu(m) oðru(m) spelle we sæd on hwilon | ær hu se ælmihtiga god ealle þing gesceop’; breaks off p. 30/26: ‘ac he ne understent na his agene stunnysse [gl.: ‘i(n)sipientia(m)] 7 nát’; ends on 16c supply (p. 31/1–15): ‘þ(æt) his life is gelogod [gl.: ‘dispositu(m) / situm’] on geswincum . . . on anre godcundnysse ana [gl.: ‘solus’] | soðe scippende earla þinga. AMEN’ *Finis exameron* (coll. Crawford 1921: 33/1–74/542).

[Note: The 16c supply that concludes the “Hexameron” was copied from the leaf displaced to CCCC 162, p. 139 which was then pasted over with a new parchment fragment with a 16c copy of Alcuin’s Latin preface to the “Questions on Genesis”. The Parkerian transcription appears to have taken care to include the glosses by the “Tremulous Hand.” For the contents of the leaves now in CCCC 162, see next item.]

- [3. CCCC 162, pp. 139/14–160/11 Ælfric, “Interrogationes Sigeulfi in Genesin” (ÆIntSig): INTERROGATIO SIGEUULFI PRESBITERI | ‘Sum geþungen [gl.: ‘excellens’] lareow [gl.: ‘doctor’] wæs on engla lande albinus | gehaten’; ends: ‘þe hine asende to us. þam is awurðmynt | mid þam halgan gaste. on ealra worulda woruld | we cweðað. AMEN’ (ed. MacLean 1883: 2–56; on the text see Fox 2012).]

[Note: The leaves containing this item have been removed to CCCC 162, as pp. 139–160, and are maintained and bracketed here to present the original makeup of the manuscript and to follow Ker's numeration of items.]

4. p. 32/1–18 (16c supply) + pp. 33/1–43/6 Ælfric, Fourth Sunday After Pentecost (on Lk. 15.1–7) (ÆCHom I, 24): DOMINICA QVARTA | POST FESTUM PENTECOST(EN). | EVANGELIUM LVCÆ XV | 'Erant autem appropinquantes ei publicam | et peccatores ut audirent illi et c. | Ðæt halige godspell us segð. þ(æt) gerefan [gl.: 'publicam'] 7 synfulle [gl.: 'pharisei'] | men genealæhton þam hælende. . . [p. 32/18:] Þonne he ham cymðe | he gelap(æt)aðe [ie. 'gelapað'] [gl.: 'conuocat'] his frinde and his genehgeburas him to 7 cwyð' [p. 33/1:] 'Blissiað [gl. 'a gaudete'] mid me forþamþe ic gemette [gl. 'i(ñ)ueni'] min sceap | þe me lofode'; ends: 'se þe is | ure mundbora [gl.: 'p(ro)t(ec)tor'] 7 déma. se ðe leofað 7 rixað | mid fæder on annysse [gl.: 'e' above 'y'] þæs halgan gastes | on ealra weoralda [sic] weoruld. AMEN' (coll. Clemoes 1997: 371/1–378/210).

[Note: The incipit given here is from the 16c supply, most likely copied from the leaf now displaced to CCCC 162, p. 160/12–26, though there are some differences in text.]

5. pp. 43/7–54/20 Ælfric, "Feria III de Dominica oratione" (on Mt. 6.9–13) (ÆCHom I, 19): DE DOMINICA ORATIONE | 'Se hælend crist syððan hé to þissum life cóm'; ends: 'þ(æt) we beon godes bearn [gl.: 'filii']. se þe on heofe|num is. on þære he ricsað mid eallum his | halgum. on ealra worulda woruld. AmeN' (coll. Clemoes 1997: 325/1–334/243).
6. pp. 54/21–73/17 Ælfric, "Sermo ad populum in octavis Pentecosten dicendus" (ÆHom 11): SERMO AD POPULU(M) IN OCTAUIS PENTECOSTEN DICENDUS | 'We willað eow secgan sume swutelunge nú be | þam halgum tidu(m)'; ends: 'Se ðe leofað 7 ricsað mid his leofan suna. 7 þam | halgan gaste on anre godcundnysse án æl|mihtig god á butan ende. AmeN' (coll. Pope 1967–8: 1. 415/1–447/574, no. 11).
7. pp. 73/17–88/11 (page nos. 77–8 not used) Composite homily with passages from Ælfric, Lives of Saints no. 13 (ÆLS (Pr Moses)) and no. 16 (ÆLS (Memory of Saints)): DE OCTO UITI|IS. ET DE DUODECIM. ABUSIUIS. GRADUS | 'Omnia Nimia nocent. & temperantia | mater uirtutum. dicitur. Þæt `is' on englisc. | ealle oferdone þingc deriað'; ends: 'þe hi asende to þa(m) | lichaman. Sy him á wuldor 7 wurðmynt AmeN' (ed. Morris 1868: 296/1–304/34; partly as Skeat 1881–1900: 1. 290/98–101 (=MS pp. 73/28–74/2, Morris 296/9–12), partly as Skeat 1881–1900: 1. 354/267–362/381 (=MS pp. 74/5–79/26, Morris 296/14–299/1).

8. pp. 88/12–101/5 Composite homily “De auguriis”: **DE AUGURIIS** | Se apostol paulus ealra þeoda [gl.: ‘gentiu(m)’] lareow [gl.: ‘doctor’] manode [gl.: ‘admonuit’] | þa cristenan; ends: ‘mid | him æfre to wun-igenne on þam ecum witum’.

[Note: Comprises Ælfric, Lives of Saints no. 17 (ÆLS (Auguries)) combined with the added ending of no. 21 (ÆLS (Swithun)) here for St. Macarius, and a further conclusion: from beg. to p. 97/9 ‘. . . þe we ne doð | nan góód butan godes fultume’ as Skeat 1881–1900: 1.364/1–382/267; pp. 97/9–98/13 ‘We spræcon ær be wiccan. Nu wille we eow secgan sum þing | swutolicor be heora scincræfte [gl.: ‘i(n)cantat(i)o(n)e’]. 7 be þam dry|mannum [gl.: ‘i(n)cantatorib(us)’] þe bedydriað [gl.: ‘bewicheþ’] þa unsnoteran [gl.: ‘i(m)p(u)dentes’] to ‘Swylce synd þa dydrunga þæra | drymanna’ as Skeat 1881–1900: 1.470/464–472/495; pp 98/13–101/5 ‘Eac swylce we rædeð on þære gerecednyse’ to end, as in Oxford, Bodl. Lib. Hatton 116 [386], art. 20 (ed. Pope 1967–8: 2.790/1–796/128, no. 29). On the Ælfrician authorship of the augmented homily, see Clayton 2005. On p. 97, in the right hand margin, there is a note (functioning as an indexical title) by the 11c/12c scribe and possible chancellor to archbishop Wulfstan, “Coleman” (see item 27): ‘BYSNE BE | DRYMANNU(M). | 7 BE ANU(M) Godan | M(anne). Machari(us) | GEhataen’, on which see Ker 1949: 30; it refers to Ælfric, Lives of Saints no. 21 (ÆLS (Swithun)) (Skeat 1881–1900: 1.470–2).]

9. pp. 101/6–114/10 Ælfric, “Sermo de die iudicii” (ÆHom 19): **SERMO DE DIE IUDICII** | ‘Interrogatus autem ie(su)s a pharisaeis quando | uenit regnum dei. & r(e)l(i)q(ua). | Seo halige cristes bōc þe ymbe cristes wundra | sprycð. segð; ends: ‘7 siððan wuniað gesælige mid him on unasegend|licre blisse á butan ende. Amen’ (ed. Pope 1967–8: 2. 590/1–609/439, no. 18).

10. pp. 114/11–126/4 Ælfric, Twelfth Sunday After Pentecost (on Lk. 18.9–14) (ÆCHom II, 33; Godden 2.28), with additional passage on tithes and first-fruits: **SERMO AD POPULU(M) QUANDO UOLUERIS** | ‘Dixit ie(su)s ad quosdam qui in se confidebant tamqua(m) iusti & aspernabantur c&eros parabola(m) ista(m) & r(e)l(i)q(ua) | Drihten sæde þis bigspell be sumu(m) mannu(m) þe on | hym sylfu(m) tru-wodan; ends at p. 124/16: ‘7 eow ahebbe [gl.: ‘eleuat’] to hys heofon-lican | rice.’ Additional passage follows on with no spacial break: ‘Ge hyrdon nu þ(æt) þiss godspell hrepode hwæthwega | be þære teoðunge þe man gode syllan sceal. be þa(m) we willað | eow. sceortlice secgan. God sylf bebead on þære ealdan | æ; ends: ‘we sceolan | wurðian urne drihten. þe us þa góód foresceawað | Se þe leofað 7 rihsað. á on ecnyse. amen’ (coll. Godden 1979: 249/1–254/167; Pope 1967–8: 2. 806/75–808/114, no. 30).

[Note: There is a note/title in margin at p. 124/5: ‘BE TEOÐUNG.’]

11. pp. 126/5–134/6 Ælfric, Homily for the Common of a Confessor (ÆHomM 11 (Ass 4)): **SERMO IN NATALE UNIUS CONFESSORIS.** | ‘Uigilate ergo & reliqua. | Matheus se godspellere us sæde on þysum godspelle’; ends: ‘7 we sceolan | beon gode underþeodde þe ealle þing gesceop se þe ana | ricsað on ecnysse. AmeN̄ (ed. Assmann 1889: 49–64).
- [Note: In the margin on p. 126/29 ‘S(an)c(tu)s oswal/dus’ written in the 11c with a signe de renvoi to indicate its substitution for ‘ill(e)’ in the text, and similarly at p.129/31 (Assmann 28, 136).]
12. pp. 134/7–137/1 Ælfric, part of the Preface to the first series of Catholic Homilies (ÆCHom I (Pref)) adapted for homiletic use on the theme of the antichrist: **DE ANTICRISTO.** | ‘Menn behofiað godre lare. 7 swiðost nu on þisum | timan’; ends: ‘For swylcu(m) bebodu(m). we secgað eow | þas lare. þ(æt) ge [gl.: ‘vos’] æfre gelyfan on þone ælmihtigan god. | se þe ealle gesceafta gesceop þurh hys mihte. þam sy || wyrðmynt 7 wuldor. á to worulde. AmeN̄ (coll. Clemoes 1997: 174/57–176/119).
13. pp. 137/2–138/4 Ælfric, “De sanguine”, also known as “Letter to Brother Edward”: **DE SANGUINE PROHIBITO** | ‘Her ge swutelað on þisum gewrite hu god ælmihtig for|bead mancynne ælces cynnes blód to etanne’; ends: ‘7 hys agen [alt. ‘awen’] cynn unwur|það mid þam [gl.: ‘illis’] [followed by erasure]’ (see Clayton 2007; ed. Clayton 2002; cf. Kluge 1885: 62 n.3 + 1st paragraph in main text).
14. pp.138/5–139/23 Ælfric, extract on beadsmen, labourers and soldiers from Lives of Saints, no. 25 on Maccabees (ÆLS (Maccabees)): **DE TRIBUS ORDINIB(US) S(Æ)C(U)LI** | ‘Git [alt. ‘get’] iss to witanne [gl.: ‘ad huc sciendu(m)’] þ(æt) on þisre worulde synd þreo endebyrd|nyssa [gl.: ‘ordines’]’; ends: ‘7 furðon [alt. ‘forðon’; gl. ‘etia(m)’] noldon ænne fugol acwellan’ (coll. Skeat 1891–1900: 2. 120/812–124/862).
15. pp. 139/24–140/25 “De infantibus non baptizandis” (HomU 51 (Nap-DeInfant)): **DE INPHANTIBUS NON BAPTIZANDIS** | ‘We biddað eow menn 7 beodað [gl.: ‘monemus’] on godes naman’; ends: ‘7 hæfð þonne hellewite. [gl.: ‘pine’] gif hit hæþen | acwylð’ (as Napier 1888: 154–5).
16. pp. 140/26–141/15 Ælfric, extract from Decollation of St. John the Baptist (ÆCHom I, 32; Godden 1.39): **DE VANI LOQUIO NEGLENTIVM** | ‘Sume gedwolmenn cwædon þ(æt) seo halige maria cristes | modor. 7 sume oðre halgan [alt. ‘halgun’] sceolan hergian’; ends: ‘Tunc iusti fulgebunt sicut sol in | regno patris eo(rum). Ðonne scinað þa rihtwisan swa | swa sunne on heora fæder rice’ (coll. Godden 1979: 333/184–333/198).

17. pp. 141/16–142/16 On Avarice (HomU 4 (Belf 13)): DE AVARITIA | 'Auarus. þ(æt) is gytsere on englisc. Auaritia. is gitsung'; ends: 'ac gif þu sylf for gode goód bist | þ(æt) þu ne forlyst næfre unþances' (as Belfour 1909: 134/7–31).
18. pp. 142/17–163/4 Ælfric, "De Falsis Diis" (ÆHom 22): DE FALSIS DIIS | 'O FR(ÄTRE)S DILECTISSIMI. DIUINA S(C)RIPTVRA CVLTVM VNIVS | ueri dei. nos docuit his uerbis dicendo. . . in quo omnia ipsi gloria | In secula. | EALA GE [gl.: 'hus'] GEBROÐRA [alt. 'GIBROÐRA'] ÐA LEOFOSTAN [gl.: 'dilectissimi'] Þ(ÆT) GODCVNDE GEWRIT [alt. 'GIWRIT'] | us tæhte'; ends: 'ac nan | mann næfð swa þeah nane mihte þurh hine sylfne | buton of þam anum gode þe ealle þing gescéop | þam sy wuldor 7 lof. a to worulde. AMEN' (ed. Pope 1967–8: 2. 676/1–712/676, no. 21; lacks lines 314–7).
- 19a. p. 163/5–19: Statement marking the division between the first and second part of the book as originally conceived: 'Her geendað se forme bók. 7 her æfter onginð seo | oðer bók . . . Nu bidde ic on godes naman loca | hwa þas bók hæbbe on his anwealde þ(æt) he gedo [gl.: 'agat'] þ(æt) heo | nytt beo oðru(m) mannu(m). þ(æt) he nan pleoh næbbe | gif heo unnytt [gl.: 'i(n)utilis'] bið' (pr. Ker, *Cat.*, 62).
- b. p. 163/20–28 Statement of contents in the second part of the book: 'In hoc codicello cōtinentur duodecim sermones | anglice. quos accepimus de libris quos ælfricus abbas | anglice transtulit. .i. De adnuntiatione s(an)c(t)ę marię. | .ii. De natiuitate chr(ist)i. .iii. De circumcisione chr(ist)i. .iiii. De | baptismo chr(ist)i. .v. De purificatione s(an)c(t)ę marię. | .vi. De quadragessima. .vii. De passione chr(ist)i. .viii. De resurrectione chr(ist)i. .ix. De octauis pasce .x. De uigilia | asce[nsio]nis d(omi)ni. .xi. De ascensione d(omi)ni. .xii. De pente|costen' (pr. Ker, *Cat.*, 62 and Acker 2004: 122–23 with discussion).
20. pp. 163/29–173/24 Ælfric, Annunciation (on Lk. 1.26–8) (ÆCHom I, 13): VIII K(A)L(ENDAS) APR(ILIS) ADNUNTIATIO S(AN)C(T)AE MARIAE || 'MISSUS est gabriel angelus. et reliqua. | Vre se ælmihtiga scyppend se ðe ealle gesceaf|ta butan ælcum antimbre [gl.: 'mat(er)ia'] þurh his wisdom ge|sceop'; ends: 'se ðe gewylt [alt. 'giwelt'] ealra þinga | mid fæder 7 mid þa(m) halgan gaste á on ecnyse. AMEN' (coll. Clemoes 1997: 281/1–289/225).
21. pp. 173/25–182/26 Ælfric, Christmas (on Lk. 2.1–20) (ÆCHom I, 2): .VIII. K(A)L(ENDAS) IAN(UARII) NATIUITAS D(OMI)NI N(OST)RI IE(S)U CHR(IST)I | 'WE wyllað to trymminge [gl.: 'robore andu(m)'] in two different inks] eowres geleafan eow ge|reccan [gl.: 'narrare'] þæs hælendes acennednyse [gl.: 'natiuitate(m)']'; ends:

‘Ðam si wuldor 7 lof | mid þa(m) ælmihtigan fæder on annysse [alt. ‘annesse’] þæs halgan | gastes on ealra worulda woruld AMEN’ (coll. Clemoes 1997: 190/1–197/224).

22. pp. 182/26–190/17 Ælfric, Circumcision (ÆCHom I, 6): K(A)-L(ENDAS). IAN(UARII) | CIRCUMCI(SI)O D(OMI)NI SALUATORIS N(OST)RI IE(S)U CHR(IST)I | ‘Se GODSPELLERE LUCAS BELEAC ÐIS DÆGÐERLICE [gl.: ‘hodiernu(m)’] GODSPELL | mid feawu(m) wordu(m)’; ends: ‘þ(æt) is on gemette [gl.: ‘m(en)sura’] 7 on getele [gl.: ‘num(er)a’] 7 on hefe [gl.: ‘pondere’]. Sy him | wuldor 7 lof á on ecnysse. AMEN’ (coll. Clemoes 1997: 224/1–231/203).
23. pp. 190/18–201/6 Ælfric, Epiphany (ÆCHom II, 3): VIII IDUS IANUARII. SERMO IN EPIPHA[N]IA D(OMI)NI | ‘ÐES DÆG IS GEHATEN ON BOCU(M) EPIPHANIA ÞÆT IS SWUTELUNG DÆG’; ends: ‘gebringe us se ælmihtiga god. se þe leofað 7 | rixaþ a butan ende. AMEN’ (coll. Godden 1979: 19/1–28/299).
24. pp. 201/7–210/28 Ælfric, Purification (on Lk. 2.22–40) (ÆCHom I, 9): IN PURIFICATIONE S(AN)C(T)AE MARIAE. | ‘Postqua(m) impleti sunt dies purgationis marię & reliqua. | GOD BEBEAD ON ÐÆRE EALDAN .Æ. AND HET MOYSES ÐONE | heretogan [gl.: ‘duce(m)’]’; ends: ‘7 us gebringþ to þam | ecan leohte. se þe leofað 7 rixað. a butan ende. AMEN’ (coll. Clemoes 1997: 249/1–257/251).
25. pp. 210/29–217/2 Ælfric, First Sunday in Lent (ÆCHom II, 7): DOMINICA .PRIMA. IN QUADRAGESIMA. || ‘MENN ÐA LEOFOSTAN. EOW EALLU(M) IS CUÐ [gl.: ‘notu(m)’] Þ(ÆT) ÐES GEARLICA YMB|ryne [gl.: ‘annualis c(ir)cuitus’] us gebringþ’; ends: ‘Mid þa(m) hi lybbað. 7 rixað. [gl.: ‘regna(n)t’] on lichaman. 7 on sawle. on | ealra worulda woruld. AMEN’ (coll. Godden 1979: 60/1–66/179).
26. pp. 217/3–229/6 Ælfric, Palm Sunday (ÆCHom II, 14): DOMINICA PALMARUM DE PASSIONE DOMINI | ‘(eofan menn) DRIHTNES ÐROWUNGE WE WYLLAÐ GEDAFENLICE [gl.: ‘decenter oportune’] EOW | secgan on engliscu(m) gereorde [gl.: ‘leode’]’; ends: ‘mid hys heofonlican fæder. 7 þa(m) halgu(m) gaste. on ánre god|cundnysse on ecere worulde. AMEN’ (coll. Godden 1979: 137/1–149/356).

[Note: An 11c addition occurs in the top margin of p. 219 ‘swa swa þa unrihtwisan deman doð þe for mettsceattu(m) [gl.: ‘i(n) m(ensi)s premie’] fylstað [gl.: ‘fulsteð’] þa(m) þe woh drifeð. 7 þæs onsprecan [gl.: ‘adu(i)sam \ aduocata’] beoð | þe riht habbað. gif hi þone [gl.: ‘illu(m)’] sceat nabbað him [alt. ‘ham’] to syllene. 7 hine fordemað þon(ne) 7 to erminge maciað’; it is marked by a signe de renvoi for insertion after ‘feo’ (p. 219/7 = Godden 1979: 139/62).]

27. p. 229/7–23 Ælfric, extract from Palm Sunday (*ÆCHom* I, 14): ‘We habbað oft geræd 7 gyt secgað. þ(æt) cristes rihtwynyss [alt. ‘-ness’] is | swa micel. . . þæra þe on god belyfað; p. 229/20: ‘And crist arás of deaþe. . . Be þam is gelimplicor þonne [gl.: ‘t(un)c’] máre to recenne [gl.: ‘tellen’] þon(ne) | nu si. Ðam si wuldor 7 lóf á to worulde. AMEN’ (coll. Clemoes 1997: 296/167–178 and 297/191–3). Followed (at p. 229/24–5) by the notice: ‘CYRCLICE ÐEAWAS FORBEADAÐ TO SECGENNE ÆNIG SPELL | ON ÐAM ÐRIM SWÍGDAGUM’.

[Note: There is an 11c notation disagreeing with this last statement and the name ‘cplfmbn’ (= Coleman, see above in “History” p. 42): ‘Ac þis ne þynced no us well gesæd. . . 7 sume sæcgað spell of þære | crismhalgunge 7 of þæm balsome’ (pr. Ker 1949: 29).]

28. pp. 229/26–237/5 Ælfric, Easter (on Mk. 16.1–7) (*ÆCHom* I, 15): **DIE DOMINICA PASCHAE** | ‘OFT [gl.: ‘sepe’] **GE** [gl.: ‘uos’] **GEHYRDON** [alt. ‘GEHERDON’] **EMBE ÐÆS HÆLENDES ÆRIST.HU HE** | on þisu(m) dæge of deaþe aras; ends: ‘ætforan manegra | manna gesihþe. [alt ‘gisiþe’] 7 rixaþ mid þa(m) ælmihtigan fæder. | 7 þa(m) halgan gaste nú. 7 á on ecnysse. AMEN’ (coll. Clemoes 1997: 299/1–306/194).

29. pp. 237/6–244/26 Ælfric, First Sunday After Easter (on Jn. 20.19–31) (*ÆCHom* I, 16): **DOMINICA. PRIMA POST PASCHA** | ‘Cum esset sero die illo una sabbatoru(m). et reliq(ua). | **ÆFTER ÐÆS** hælendes æriste wæron hys discipuli | belocene on anu(m) huse; ends: ‘wunigende on broþorlicere lufe mid gode | á on ecnysse. AMEN’ (coll. Clemoes 1997: 307/1–312/142). Additional passage inserted pp. 242/4–244/5: ‘Hwær beoð wyrte blostman [gl.: ‘flores’]. . . þæs hwilwendlican færel-des’ (coll. Clemoes 1997: 533/1–535/52, Appendix B.2).

30. pp. 244/27–253/27 Ælfric, Feria IV in Letania maiore (on Jn. 17.1–11) (*ÆCHom* II, 25; Godden 2.22): **UIGILIA ASC(E)NSIONIS. DOMINI** | ‘IOHANNES SE GODSPELLERE AWRAT ON ÐISU(M) Dægþerlica(n) | godspelle; ends: ‘þe us crist | on þysu(m) godspelle behet. Se þe leofað 7 rixaþ mid fæder | 7 þam halgum gaste. á on ecnysse. AMEN’ (coll. Godden 1979: 206/1–212/204). Interpolated additional passages at pp. 250/22–251/15: ‘Be þyson cwæþ | se hælend. . . buton hi hyra yfelnyss ær heora | ende gebeton; p. 251/26–30: ‘Eall swa micel cræft [gl.: ‘ars’] is to geheal|denne [alt. ‘gihealdenne’]. . . 7 gif he us fedan | nolde we næron sona; p. 252/8–30: ‘Ure hælend sitt on heofonu(m) nú. . . þyder þær ure naman synd awritene’ (all three as Pope 1967–8: 2.755/1–757/19, no. 25 (a/b/c)).

31. pp. 253/28–263/27 Ælfric, Ascension (on Acts 1.3–15, supplemented by Lk. 24.50–3 and Mk. 16.14–20) (ÆCHom I, 21): IN ASCENSIONE DOMINI | ‘Primu(m) quidem sermonem feci. et reliqua ‘Men ða leofestan’ | ‘LUCAS Se godspellere ús manode on þyssere pistol||rædinge’; ends: ‘ic beo mid | eow eallu(m) dagum oð ðyssere worulde geendunge. | se þe leofað 7 rixað mid þa(m) ælmihtigan fæder. 7 þa(m) | halgum gaste á on ecnysse. AMEN’ (coll. Clemoes 1997: 345/1–353/244).

[Note: A later hand of the 11c has added in the top margin of p. 254 ‘þe man nu. on þunresdæi rædde’ with a signe de renvoi indicating its insertion after ‘pistol||rædinge’ (=Clemoes 1997: 345/2). The same hand has added in the right margin of p. 255 ‘oð þunresdæi / þe nu wæs’ presumably as an alternative reading for ‘oð ðysne dægþerlican dæg’ (= Clemoes 1997: 346/35–6), and in the right margin of p. 257 ‘on þunresdæi / þe nu wæs on / þissere wucan’ with a signe de renvoi indicating its insertion after ‘duste’ (=Clemoes 1997: 348/85). The additions show that the homily was used on the Sunday after Ascension Day. As they have been incorporated into the text of Oxford, Bodl. Lib. Hatton 114 [384b] at ff. 123v and 126r, and since Hatton 114 is a Worcester book, the presumption must be that CCCC 178 is a Worcester book as well.]

32. pp. 263/28–270/31 Ælfric, Pentecost (on Acts 2.1–11) (ÆCHom I, 22): IN DIE S(AN)C(T)O PENTECOSTEN. | ‘l(eofan menn) FRAM þa(m) halgan easterlican dæge sind getealde. | fiftig daga to þysu(m) dæge’; ends imperf.: ‘7 he | mid his blæde [gl.: ‘flatu’] onælde eorþlicra manna heortan’ (coll. Clemoes 1997: 354/1–360/170).

[Note: Evidently at least a quire of 8 is missing, perhaps originally more, as pp. nos. 271–86 are not present. According to the table of contents by the Worcester “Tremulous Hand” (on f. ii recto/p. vii) item ‘xxvii De septiformi spiritu’ began on p. 274.]

[wants pp. 271–86]

Part B Rule of St. Benedict in Latin and OE, pp. 287–457

1a. pp. 287/1–290/9 Capitula: INCIPIVNT CAPITVLA | EXPLICIT PROLOGVS | ‘De generibus monachorum. . . De eo quod non omnis iustitię obseruatio in hac sit | regula constituta’ (ed. Logeman 1888: 6–9; as Hanslik 1977: 10–16).

1b. pp. 290/10–457/22 Rule of Saint Benedict in Latin and OE: DE GENERIBUS MONACHORUM | ‘MONACHORUM QUATTUOR ESSE GERERA [sic] MA|nifestum est’; p. 291/18: BE MUNUCA CYNNE | ‘FEOWER SYNT MUNECA CYN [gl.: ‘gen(er)a’]. ÐÆT FORME IS MYN|stermonna [gl.: ‘monast(er)iale’]; Latin ends (p. 456/18): ‘& tunc demum ad maiora que supra commemo|rauimus doctrinę uirtutum que [-ue cancelled and alt. ‘q(ue)’] culmina. deo prote|gente peruenies’; OE ends imperf. (p. 457/22): ‘7 mænna [gl.: ‘multor(um)’] þara halge-

na þe we | bufan [gl.: ‘sup(er)’] gemundum [gl.: ‘memorauī est’] þæt a
geweorðe’ [only last phrase (‘ece lif to edleane and midwununcg mid
Gode eallum þam, þe þissum regule filigeað’) lacking] (Latin as Hans-
lik 1977: 17–165; OE as Schröder 1885–8: 9/2–133/18).

[Note: Pp. 271–286 are lacking. Throughout, the “Tremulous Hand” and other hands gloss the OE sections, while the Latin sections are mostly not glossed or annotated. In lower margin of p. 291, Parker in red crayon has written: ‘In hoc libro facilius dicitur | lingua saxonica.’]

2. p. 458/1–10 (originally blank) contains text added by another scribe (mid 11c) on Seven Ages of the World: ‘On þisre worulde fruman. god ælmihtig | gesceop 7 geworhte on .vi. ealle gesceafta. . . Seofode belimpð to þam | towardan life’ (ed. Schröder 1885–8: xxi; as Napier 1883: 311/18–312/4, OE part of Napier’s no. 62). Remainder of page originally blank.

[Note: The addition is in the same kind of Worcester script as, and corresponds exactly with the text in, Oxford, Bodl. Lib. Hatton 113 [384a], f. 3r. Below the 11c addition, the “Tremulous Hand” has entered part of his word-list or worksheet: ‘custos . hyrde . . familiaris . hiwcuðlucor’ (see Franzen 1991: 197). On the remainder of the page there are further later lemma-gloss pairs in sketchy crayon.]

PHOTO NOTES: At the beginning (Frame 1/4–5) an opening from Part B, pp. 350–51, which belongs between Frames 5/31 and 5/32. The page numbers are somewhat faint and not always legible. Some text also rather faint, e.g., p. 137. Some openings are shown twice, as pp. 158–9. The division between the first and second sections of Part A (item 19a) occurs at Frame 3/21. Part B begins at Frame 4/47. CCCC 162, pp. 139–60 originally belonged with this manuscript, and are on the fiche for that manuscript. A digital facsimile is available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=178).

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37. Cambridge, Corpus Christi College 188

Ælfric's "Catholic Homilies" I

[Ker 43, Gneuss 58]

HISTORY: A handsome manuscript written by a single scribe of the first half of the 11c (perhaps the second quarter, see Stokes 2014: 152), containing Ælfric's "Catholic Homilies," Series I, lacking nos. 1 ("De initio creaturae") and 21 ("In ascensione Domini"), as well as the "Preface." This copy of the first series represents a revised and supplemented version, based on a now lost exemplar produced probably in Ælfric's own scriptorium (Sisam 175–78; Pope 59–62; Clemoes 1959: 234). There is a correction in the hand of the scribe on p. 119, as are probably the additions of Latin texts on pp. 81, 123, 138. Two-line corrections by the scribe occur at the bottom of pp. 383, 432. In the possession, perhaps, of one 'Sawulf' whose name occurs (written in the second half of the 11c) in the right-hand margin on p. 61. On p. 408 there occurs an addition in the bottom margin from the beginning of the 13c: 'þi ne mot ihc meyde sweete. | lef wine mot hi'. Quire signatures were added in the 13c or 14c, before quires VI and VII had been misplaced and bound in the wrong order, and material after p. 210 had been lost. At least two quires (probably the first and the quire following p. 210) went missing after the later medieval quire signatures.

James (1912: xxix–xxx, lviii, 445) suggests that the manuscript may have been sent to Parker from Hereford by John Scory, bishop of Hereford (1559–85). Wright (1951: 221–222) follows in this, and Budny (1997: 1. 572–73) notes that this manuscript, if any, would be among the most likely to have been sent from Hereford, the upshot being that the later medieval additions could have been made there. The manuscript came to Parker, and was worked over by a Parkerian scribe; some portions of some homilies were transcribed and a partial list of contents, paginations, and other notations, including a supply of lost material were added; see further below.

Probably rebound by Parker. Several items were copied by William L'Isle (who marked the passages in the manuscript) before 1638 (Lee 2000: 235, 238). An embryonic index by Abraham Wheelock (1593–1653) occurs

on pp. ii–vii; also excerpted and consulted by Wheelock for his production of A-S type designs (Lucas 2006). Rebound or refurbished in the summer of 1748 (Budny 1997: 1.573–74) and rebound in 1953 by John Gray in Cambridge. Previous descriptions by James 1912: 1:445–8, and by Budny 1997: 1.571–5, no. 37.

CODICOLOGICAL DESCRIPTION: Ff. ii (paper, modern) + iv (16c) + 1 (16c) + 152 + 3 (16c) + 69 + ii (paper, modern); membrane (except for modern paper endleaves). Two modern paper endleaves (ff. a-b), the first stained on outer edges where they have been turned in to face inside. The first 16c parchment endleaf (f. i) shows staining from turn-ins of earlier binding as well as rust stains at the fore-edge, indicating the Parkerian binding had clasps; it may have been a pastedown. Two modern paper endleaves at back (ff. c-d) the last of which is stained at the outer edge by the turn-ins of the back cover (f. d verso). A 16c parchment supply has been added (pp. 1–2) supplying the beginning of the acephalous original; designed to match the original layout, with 25 lines of text, plus a red heading in imitative capitals, a large green initial capital, and a line of capitals in black ink, with the main text in black imitative minuscule. Likewise, three leaves were supplied in the 16c after p. 316 to supply text lost from the subsequent quire; ruled in pencil and designed to match the original layout (on Parkerian supply transcriptions, see Page 2003: 183–84). Leaves of main block measuring 280 × 171 mm., framed written area 208 × 148/131 (outer/inner) mm., with 25 long lines, the top line containing writing, so that the depth of the written area (allowing for the top line of writing and descenders below the bottom line of writing) may extend to 219 mm. The membrane shows some holes (pp. 37/38, 83/84, 95/96, 97/98, 159/60, 187/8, 189/90, 253/4, 299–300, 399–404, 407/8, 417/8). The small holes on pp. 257–74 were occasioned by some common cause. Pagination in Parkerian red ochre crayon occurs in the top right hand corner of recto leaves. On p. 125, the number ‘124’ occurs erroneously. P.165 is misnumbered ‘163’, but p. 164 (a verso page) has been numbered additionally. P. 199 is misnumbered ‘197’. Page numbers 258–267 are not used. Pp. 323–4 are not present. After p. 436, a leaf is unnumbered, here designated 435–6*bis*. There is some marking of passages in pencil by underlining and ‘X’ in the margins on pp.184–5, 232, 283–6, 287–8, 371–2, 407–8, 428–433, 435, 439, 446, 448, 450.

No prick-marks are visible. The leaves are ruled with double vertical dry point frame lines that extend to the present edges of the leaves, 25 long lines per page. The top and bottom horizontal lines extend to the present edges of the leaves. Arranged HFHF throughout except quires IX (HFFF)

and XII (FFHF). Quire signatures added in the 13c or 14c in the bottom margin of the last verso page of each quire in red crayon; these post-date the misordering of the quires, but they give some indication of what was probably lost in the Parkerian re-organization of the manuscript. A quire is missing at the beginning (cf. Acker 2004: 128–29), the text from the beginning of item 1 supplied 16c, presumably copied from the last leaf of the discarded material. The top nine lines of text on p. 165 (the last lines of item 16) have been erased, presumably because the leaf was at one time separated from the preceding one and the textual material was considered irrelevant to the homily starting on that page at line 9 (item 17). A quire is missing between quires XIII and XIV. Quire XX (pp. 317–22) is three 16c leaves added to supply text missing from the subsequent quire XXI, from which the first three leaves had been cut out. A quire or more is missing at the end, where the last three lines of text on p. 460 have been erased presumably because they begin another homily that is not included in the collection. On Parker's erasures of fragmentary texts, see Graham (2000: 114). Stains apparently caused by spilt liquid occur on pp. 14–15, 188–91.

Headings or titles are in metallic red (oxidized minium) rustic capitals, with a large red initial capital often followed by a word or line of text in capitals in the main text's dark brown to black ink. Main text is in a clear and accomplished vernacular minuscule of the first half of the 11c characterized by long descenders that trail to the left, tall ascenders, three forms of s and y, at times all three dotted (Scragg 2012: no. 93). An oxidized red heading within a sermon on p. 274/18–19. Metallic capitals 'S' and 'D' (for the beginning of the Lord's Prayer) occur on p. 199. The fore-edge was stained in faux gilding yellow of the late 17c or 18c over the horizontally inked Parkerian title '3 / Hexam' (Budny 1997: 1. 574). Bound in plain goatskin over boards with five bands on the spine.

COLLATION: i² (modern paper flyleaves, ff. a-b); ii²⁺²⁺¹ (16c membrane endleaves, ff. i–iv, plus 16c membrane supply leaf, pp. 1–2); I⁸ (pp. 3–18; signed 'ii.');

II⁸ (pp. 19–34; signed 'iii.');

III⁸ (pp. 35–50; signed 'iiii.');

IV⁸ (pp. 51–66; signed 'v.');

V⁸ (pp. 67–82; signed 'vi.');

VI⁸ (pp. 83–98; signed 'vii.');

VII⁸ (pp. 99–114; signed 'viii.');

VIII⁸ (pp. 115–30; signed 'ix.');

IX⁸ (pp. 131–46; signed 'x.');

X⁸ (pp. 147–62; signed 'xi.');

XI⁸ (pp. 163–78; signed 'xii.');

XII⁸ (pp. 179–94; signed 'xiii.');

XIII⁸ (pp. 195–210; signed 'xiiii.');

XIV⁸ (pp. 211–26; signed 'xvi.');

XV⁸ (pp. 227–42; signed 'xvii.');

XVI⁸ (pp. 243–68; signed 'xviii.');

XVII⁸ (pp. 269–84; signed 'xix.');

XVIII⁸ (pp. 285–300; signed 'xx.');

XIX⁸ (pp. 301–16; signed 'xxi.');

XX⁴ wants 4 after p. 322 (16c addition to supply text of first three leaves cut from quire

XXI; pp. 317–22); XXI⁸ wants 1, 2, and 3 before p. 325 [no p. 323], 6, 7, and 8 survive as half sheets (pp. 325–334; signed ‘xxii.’); XXII⁸ (pp. 335–50; signed ‘xxiii.’); XXIII⁸ (pp. 351–66; signed ‘xxiiii.’); XXIV⁸ (pp. 367–82; signed ‘xxv.’); XXV⁸ (pp. 383–98; signed ‘xxvi.’); XXVI⁸ (pp. 399–414; signed ‘xxviii’ [recte ‘xxvii’]); XXVII⁸ (pp. 415–30; signed ‘xxviii.’, now faint); XXVIII⁸ (pp. 431–36, 435–36*bis*, 437–44; signed ‘xxviii.’); XXIX⁸ (pp. 445–60; signed ‘xxix’ [recte ‘xxx’], now very faint); ii (modern paper, ff. c–d). The correct order of the quires is: I, II, III, VII, IV, V, VIII, IX, X, XI, XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXIV, XXV, XXVI, XXVII, XXVIII, VI, XXIX.

CONTENTS:

ff. a–b blank but for inscription regarding Gray’s 1953 binding at f. a, top right.

f. i recto/p. i blank

ff. i verso–iv recto/pp. ii–vii Embryonic index by Abraham Wheelock with alphabetic head-letters but only two entries added; center off. i verso/p. ii, earlier register mark, ‘S.7.’

f. iv verso/p. viii 16c list of contents in columns headed ‘Tertius liber’: ‘1. Exameron. fo. 1^o. . 45. In natali unius co(n)fess(or)is’.

Ælfric’s “Catholic Homilies, First Series” with supplements and additions

1a. pp. 1/1–2/25 (16c supply leaf): “Hexameron” (ÆHex), copy of beginning: EXAMERON ANGLICE | ‘ON SVMVM ODRVM SPELLE WÆ SÆDON | hwilon ær hu se ælmihtiga god ealle þinge gesceop’; continues to where the surviving text on p. 3 picks up: ‘þ(æt) þu gedon wille | þone sunu læssan þonne his leofa fæder is’ (as Crawford 1921: 33/1–39/76);

1b. pp. 3/1–15/1 “Hexameron” (ÆHex), lacks beginning, now supplied on preceding 16c leaf (p. 1): ‘oððe heora begra lufu be þinum litlan andgite’; ends: ‘on anre || godcundnyse. ána soð scyppend ealra þinga. amen’ (coll. Crawford 1921: 39/77–74/543).

2. pp. 15/2–23/25 Christmas (on Lk. 2.1–20) (ÆCHom I, 2): VIII. K(A) L(ENDAS) IANUARI NATIUITAS D(OMI)NI N(OST)RI IE(S)U CHR(IST)I | ‘We wyllað to trymmincge eowres geléafan eow gereccan þæs hælendes | acennednyse’; ends: ‘Ðam sy wuldor 7 lof mid þam ælmihtigan fæder on annysse þæs halgan gastes on ealra worulda | woruld. AM(E)N’ (coll. Clemons 1997: 190/1–197/224).

3. pp. 24/1–32/8: Stephen (on Acts 6.8–10, 7.54–60) (ÆCHom I, 3): VII. K(A)L(ENDAS) IAN(UARII). PASSIO BEATI STEPHANI PRO-TOMARTYRIS | ‘We rædaþ on ðære béc þe is gehaten actus ap(osto)-

- lo(rum) þ(æt) ða apostolas gehaldodon seofon diaconas'; ends: 'on heo|ra geferrdene. mid þam hé wuldrað 7 blissað á on ecnysse am(en)' (coll. Clemoes 1997: 198/1–205/202).
4. pp. 32/9–44/4 Assumption of St. John (ÆCHom I, 4): VI. K(A)L(ENDAS) IANU(ARII). ASSU(M)PTIOS(AN)C(T)IIOHANN(IS). AP(OSTO)-LI. ET EUUANGELISTAE | 'IOHaNNES se godspellere cristes dyrling wearð on ðisum dæge'; ends: 'Þæs him getiðað drih|ten crist þam is wuldor 7 wurðmynt mid fæder 7 halgum gaste | a butan ende; AMÉN' (coll. Clemoes 1997: 206/1–216/284).
 5. pp. 44/4–50/25, 99/1–15 Innocents (on Mt. 21–23) (ÆCHom I, 5): .V. K(A)L(ENDAS) IAN(ARII). NATALE INNOCENT[I]UM / INFANTUM | 'Nu todæg godes gelapung geond eallne | ymbhwyrft mærsað þæra eadigra cildra'; ends: '7 singað ðone | niwan lofsang þam ælmih-tigan to wurðmynte. se ðe leofað 7 rix|að á butan ende. AMEN' (coll. Clemoes 1997: 217/1–223/189).
 6. pp. 99/15–107/17 Circumcision (on Lk. 2.21 and Gen. 17. 1–23, 21.4): K(A)L(ENDAS) IAN(UARII). CIRCUMCISIO D(OMI)NI. AC SALUA/TORIS N(OST)RI IE(S)U CHR(IST)I | 'Se godspellere lucas beleac þis | dægþerlice godspell mid feawum wordum'; ends: 'se þe ealle gesceaf|ta on þrim ðingum gesette þ(æt) is on gemæte 7 on getele 7 on héfe. | Sy him wuldor 7 lóf á on ecnysse. AMEN' (coll. Clemoes 1997: 224/1–231/203).
 7. pp. 107/18–114/25, [quire IV] 51/1–54/1: Epiphany (on Mt. 2.1–12) (ÆCHom I, 7): "VIII. ID(US). IAN(UARII). EPIPHANIA D(OMI)-NI. N(OST)RI IE(S)U CHR(IST)I | 'MEN ÐA leofostan. nu for feawum dagum we oferræddon þis good|spell'; ends: 'He is to recenne mid soðfæstre | heortan. 7 anrædum móde. Se ðe leofað 7 rixað mid fæder || 7 halgum gaste on eallra worulda woruld. AM[E]NN' (coll. Clemoes 1997: 232/1–240/263).
 8. pp. 54/2–62/25 Third Sunday After Epiphany (on Mt. 8.1–13) (ÆCHom I, 8): DOMINICA .II [altered from III] POST EPIPH[ANI]A D(OMI)-NI | 'Cum autem descendiss& ie(s)u de monte secute sunt eum t(ur)-be multe. \ ET RELIQ(UA) | MATEUS se eadiga godspellere awrát on ðissere godspellican ræ|dunge'; ends: 'þ(æt) hi synd þry on hádum 7 on namum. 7 an god on | anre godcundnysse æfre wunigende butan an-ginne 7 ende. am(en)' (coll. Clemoes 1997: 241/1–248/210).
 9. pp. 63/1–73/8 Ælfric, Purification (on Lk. 2.22–40) (ÆCHom I, 9): IN PURIFICATIONE S(AN)C(T)AE MARIE | 'Postquam impleti sunt dies purgationis mariae- et r(e)|i)qua | God bebeád on ðære ealdan æ. 7 het moyses þone heretogan'; ends: 'se þe us alysyde fram ðeostrum. 7

- us gebrincð to þam eacan leoh|te. Se ðe leofað 7 rixað. a butan ende. AMEN' (coll. Clemoes 1997: 249/1–257/251).
10. pp. 73/8–81/18 Quinquagesima (on Lk. 18.31–43) (ÆCHom I, 10): **DOMINICA IN / QUINQUAGESIMA**. | 'Assumsit ie(s)u duodecim discipulos [*corr. from* discipulos] suos. et r(e)l(i)qua). | HER IS GERÆD on ðisum godspelle þe we nu gehyrdon of ðæs dia|cones muðe'; ends: 'þ(æt) is eall | folc þe þ(æt) wundor geseah herede god. se þe leofað 7 rixað á butan | ende. AMEN' (coll. Clemoes 1997: 258/1–265/204).
11. pp. 81/18–82/25, [quire VIII] 115/1–123/5 First Sunday in Lent (on Mt. 4.1–11) (ÆCHom I, 11): **DOM(INI)C(A) .I. IN QUADRAGESIMA** 'Ductus est ie(s)u in desertum. et r(e)l(i)qua) | Ic wólde eow trahtnian þis godspell þe man nú beforan eow ræd|de'; ends: 'se þe us for|gylt mid hundféaldum swa hwæt swa we dóð earmum mannu(m) | for his lufon. se þe leofað. 7 rixað a butan ende on ecnysse. am(en)' (coll. Clemoes 1997: 266/1–274/227).
- [Note: Pericopes in smaller script in items 11–14.]
12. pp. 123/6–131/19 "Dominica III in Quadragesima" (on Lk. 11.14–28, also Mt. 12.22ff.) (ÆHom 4): **DOM(INI)C(A) III. IN QUADRAGESIMA** . 'Erat ie(s)u eiciens demoniu(m) Et r(e)l(i)q(ua). | 'On þæræ mæran tide þe se mildheorta hælend wunode mid man|num'; ends: 'Ðæs | us geunne se ælmihtiga wealdend se ðe á rixað on ecnysse. am(en)' (coll. Pope 1967–8: 1. 264/1–280/298, no. 4; as Müller 1835: 19–27).
13. pp. 131/20–137/25 Mid-Lent Sunday (on Jn. 6.1–14) (ÆCHom I, 12): **DOM(INI)C(A). IN MEDIA QUADRAGESIMA** 'Abiit ie(s)u trans mare galilee. 7 r(e)l(i)qua) | SE HÆLEND ferde ofer ða galileiscan sáe þe is gehaten tiberiadis'; ends: '7 þ(æt) he is soðlice ðæs ælmihtigan godes | sunu. eallswa mihtig swa his fæder mid þam he léofað 7 rixað | on ánnysse þæs halgan gastes á butan ende | on ecnysse. am(en)' (coll. Clemoes 1997: 275/1–280/149).
14. pp. 138/1–147/17 Annunciation (on Lk. 1.26–28) (ÆCHom I, 13): **VIII K(A)L(ENDAS). APRIL(IS) ADNUNTIATIO S(AN)C(T)AE MARI-AE** 'Missus est gabrihel ang(e)l(u)s. et r(e)l(i)qua). | VRE SE ælmihtiga scyppend se þe ealle gesceafta butan ælcum | antimbre þurh his wisdom gescéop'; ends: '7 to hire scyppende hælende criste se þe | gewylt eallra þinga mid fæder 7 mid þam halgan gaste | á on ecnysse. ameN' (coll. Clemoes 1997: 281/1–289/225).
15. pp. 147/17–157/2 Palm Sunday (on Mt. 21.1–9) (ÆCHom I, 14): **IN DOMINICA PALMARUM** | 'CRISTES ÐROWUNG wæs gerædd nu

- beforan ús ac we wyllaþ | eow secgan'; ends: 'Ðon(ne) scinað þá || riht-wisan swa swa sunne on heora fæder rice. se þe leofað | 7 rixað á butan ende. amen' (coll. Clemoes 1997: 290/1–298/220) followed without a break on p. 157, lines 2–3 by the notice: 'Cyr' c'lice þeawas forbeodaþ to sec|genne ænig spell on þam þrim swigdagum'.
16. pp. 157/3–164/25 [165/9] Easter (on Mk. 16.1–7) (*ÆCHom* I, 15): **DOMINICA SANCTAE / PASCHAE** | 'OFT GE GEHYRDON embe þæs hælendes ærist hu hé | on ðisum dæge of deaðe aras'; ends imperf.: '7 hi ealle wurdon geliffæste þurh ðone halgan gast se ðe is ||'. The last nine lines at the top of p. 165 have been erased, except for p. 165/9 'amen' (coll. Clemoes 1997: 299/1–306/186).
17. pp. 165/9–173/25 First Sunday after Easter (on Jn. 20.19–31) (*ÆCHom* I, 16): **DOMINICA I POST PASCHA** | 'Cum esset sero die illo una sabbatorum. ET RELIQUA | ÆFTER ÐÆS HÆLENDES æriste wæron his discipuli belocene | on anum huse'; ends: 'ge | þa ðe uncuða wæron wuniende on broþorlicere lufe mid | gode á on ecnysse. AMEN' (coll. Clemoes 1997: 307/1–312/142). Additional passage included pp. 170/20–173/5: 'Hwær beoð ealle ofætu . . . þæs hwilwendlican færeldes' (coll. Clemoes 1997: 533/1–535/52, Appendix B.2).
- [Note: Pericope of item 17 in smaller script.]
- 18a. pp. 173/25–177/6 Second Sunday after Easter (on Jn. 10.11–16) (*ÆCHom* I, 17): **DOMINICA II POST PASCHA** || 'Dixit ie(s)u discipulis suis. Ego sum pastor bonus. Bonus pas|tor animam suam ponit pro ouibus suis. ET RELIQUA. Ðis | godspell ðe nu geræd wæs cwyð þ(æt) se hælend cwede be him syl|fum'; ends at p.177/6: '7 crist hi gebringð ealle to anre eowde on þam écan life' (coll. Clemoes 1997: 313/1–315/59, 315/73–316/87). Passages at Clemoes 1997: 315/59–73 (between 'cristenan menn' and 'Sé hælend cwæþ' on p. 176/14–15), and at Clemoes 1997: 316/87–9 (after 'on þam écan life.' on p.177/6), are omitted.
- 18b. pp. 177/6–189/3 a passage based on Ez. 34.2–16 is added: 'Ge magon gehyran on ðære halgan láre. . .swa swa he þam eal|lum behét þe hine lufiað. Ðam sy wuldor 7 lof on ealra | worulda woruld á butan ende. amen' (ed. Clemoes 1997: 535/1–542/243, Appendix B.3).
19. pp. 189/3–199/3 "In letania maiore" (on Lk. 11.5–13) (*ÆCHom* I, 18): **IN LETANIA MAIO/RE** | 'Pas dagas synd gehatene letanige. þ(æt) synd gebeddagas'; ends: 'þ(æt) þæt ge doð anum || þearfan on minum naman þ(æt) gedoð me sylfum. Se ðe | leofað 7 rixað mid fæder 7 mid

- þam halgum gaste a bu|tan ende. AMEN' (coll. Clemoes 1997: 317/1–324/213).
20. pp. 199/3–210/8 “Feria III de dominica oration” (on the Lord’s Prayer) (ÆCHom I, 19): F(E)R(IA) III DE DOMINICA ORATIONE | ‘Sé hælend crist syððan he to ðysum life cóm 7 man wearð | geweaxen; ends: ‘se ðe on heofonum is. on ðære hé | rixað mid eallum his halgum on ealra worulda woruld | on ecnysse. AMEN’ (coll. Clemoes 1997: 325/1–334/243).
21. pp. 210/8–25 “Feria IIII de fide catholica” (ÆCHom I, 20) fragment: FERIA IIII DE FIDE CATHOLICA | ‘Ælc cristen man sceal æfter rihte cunnan ægþer ge his | pater n(oste)r ge his credan . . . þa nytenu he lét gán alotene; Man[num. . .]’ (coll. Clemoes 1997: 335/1–15).
- [Note: A quire is missing after p. 210.]
22. pp. 211/1–215/5 Pentecost (on Acts 2.1–11), begins imperf. (ÆCHom I, 22): ‘[. . .] Hé is unasecgendlic fyr. 7 úngesewenlic; ends: ‘þæt sé ælmihtiga weal|dend him sende þá seofonfealdan gife his gastes. se ðe | léofað 7 rixað a butan ende. amen;’ (coll. Clemoes 1997: 360/164–364/255).
23. pp. 215/5–233/16 “Sermo ad populum in octavis pentecosten dicendus” (ÆHom 11): SERMO AD POPULU(M) IN OC/TAUIS PENTECOSTEN | ‘We wyllað eow secgan sume swutelunge nú | be þam halgum tidum; ends: ‘Se þe leofað 7 rixað mid his leofan suna. 7 ða(m) | halgan gáste. on ánre godcundnysse. án ælmihtig god | á butan ende AMEN’ (ed. Pope 1967–8, no. 9: 1. 415/1–447/574).
24. pp. 233/16–241/4 Second Sunday after Pentecost (on Lk. 16.19–31) (ÆCHom I, 23): DOM(INI)C(A) .II. POST PENTECOSTEN | ‘Homo quidam erat diues et induebatur purpura & byssa. ET R(E)L(IQUA) | SE wéaldenda drihten sæde þis bigspel his gingrum þus | cweðende Sum welig man; ends: ‘hi ðry on anre godcundnys|se wunigende butan anginne 7 ende á on worulde. Amen’ (coll. Clemoes 1997: 365/1–370/167).
- [Note: Pericopes in items 24 and 25 are in smaller script.]
25. pp. 241/5–250/14 Fourth Sunday after Pentecost (on Lk. 15.1–7) (ÆCHom I, 24): DOMINICA IIII POST PENTECOSTEN ‘Erant ad propinquantés ad ie(su)m | Þæt hálige godspel ús segð þ(æt) gerefan 7 synfulle men genea|læhton þam hælende 7 woldon his láre gehyran; ends: ‘se ðe is ure mundbora | 7 déma se ðe leofað 7 rixað mid fæder on annysse ðæs hal|gan gastes. on ealra worulda woruld. amen’ (coll. Clemoes 1997: 371/1–378/210).

26. pp. 250/14–270/11 John the Baptist (on Lk. 1.5–17, 57–68) (ÆCHom I, 25): .VIII. K(A)L(ENDAS) IULII / NATIUITAS S(AN)C(T)I IOHAN(NIS). BAPTISTAE | ‘SE GODspellere lucas awrát | on cristes béc be acennednyse iohannes þæs fulluhteres’; ends: ‘ús gemild sie on 7|werdum life. 7 to ðam écan gelæde. ðam sy wuldor 7 lóf mid | fæder 7 halgum gaste á on ecnyse. amen’ (coll. Clemoes 1997: 379/1–387/226).
27. pp. 270/12–283/14 Ælfric, Peter and Paul (on Mt. 16.13–19) (ÆCHom I, 26): .III. K(A)L(ENDAS) IULII. PASSIO AP(OSTO)LOR(UM) PETRI. ET PAULI ‘Uenit ie(su)s in partes cesare. 7 r(e)l(iqua). | MATHEUS se godspellere awrát on ðære godspellican geset|nyse ðus cweðende’; ends: ‘Cuð is geond ealle ðeodscipas. þ(æt) fela wundra gelumpon | æt ðæra apostola byrgenum. þurh ðæs hælendes tiðe. | þam sy wuldor 7 lof á on ecnyse. ameN’ (coll. Clemoes 1997: 388/1–399/295).
[Note: Pericope in a smaller hand and runs out into the margin. New heading at p. 274/18: DE PASSIONE / BEATORUM AP(OSTO)LOR(UM) PETRI ET PAULI. (= Clemoes 1997: 391/97).]
28. Vacant item number: Ker, *Cat.*, 68 takes the subheaded section of previous item as its own item.
29. pp. 283/14–294/18 Ælfric, Paul (on Acts 9.1–19 and Mt. 19.27–9) (ÆCHom I, 27): .II. K(A)L(ENDAS) IULII. / NATALE S(AN)C(T)I. PAULI AP(OSTO)LI | ‘GODES gelaðung wurðað | þysne dæg þam mæran apostole paule to wurðmynte’; ends: ‘7 geefenlæcan þam apostolorum þ(æt) hi mid him 7 mid gode | þ(æt) ece lif habban moton. amen’ (coll. Clemoes 1997: 400/1–409/250).
30. pp. 294/18–305/2 Ælfric, Eleventh Sunday after Pentecost (on Lk. 19.41–7) (ÆCHom I, 28): DOMINICA XI. POST | PENTECOSTEN ‘Cum adpropinquass& [sic] ie(su)s ierusalem | On sumere tide wæs se hælend farende to hierusalem’; ends: ‘þ(æt) we gebettum | synnum æfter þisum frecedfullum life. þinum halgu(m) || geferlæhte beon moton. Sy ðe lof 7 wuldor on ealra | worulda woruld. amen’ (coll. Clemoes 1997: 410/1–417/226).
[Note: Pericope in smaller script.]
- 31a. pp. 305/2–316/25 Laurence (ÆCHom I, 29), lacks last part, supplied 16c: IIII ID(US) AUG(USTI). PASSIO S(AN)C(T)I LAURENTII. M(ARTYRIS). | ‘On decies dæge þæs wælhreowan caseres. wæs se halga | biscop sixtus on romana byrig drohtniende’; ends imperf.: ‘Ða wearð decius færlice mid feondlicum gaste awed. 7 hrymde’ (coll. Clemoes 1997: 418/1–428/269) [see “Collation”].
- 31b. p. 317/1–25 Laurence (ÆCHom I, 29) concluded on a 16c supply leaf, continues from previous with no gap in text: ‘eala ðu ypolite hwider

tihst ðu me gebundene. . . mænigefealde tintregu mid ðam þe or|forhlice on ecnysse wuldrað AMEN^r (as Clemoes 1997: 428/269–296).

[Note: The 16c supply leaves (pp. 317–22) are faint on film: enhanced images of pp. 317–22 are on a supplemental fiche.]

32a. pp. 318/1–322/24 Assumption of the Virgin (ÆCHom I, 30) supplied on 16c leaves: “De assumpc(i)one b(ea)te Marie ex ep(istu)la Jeronimi | ‘IERONIMVS se halig sacerd awrat ænne pistol be | forðsiðe þære edige Marian’; ends to tie in with surviving manuscript text on p. 325: ‘Ðes symbeldege oferstihð / [catchword] halige’ [at Clemoes 1997: 433/111] (as Clemoes 1997: 429/4–432/110).

32b. pp. 325/1–332/5: Assumption of the Virgin (ÆCHom I, 30) begins imperf.: ‘halige mæden godes modor is unwiðmetenlic eallum oðrum | mædenum’; ends: ‘swa is crist god 7 man án | hælend. Se ðe leofað 7 rixað mid fæder 7 halgum gaste on | ealra worulda woruld. amen’ (coll. Clemoes 1997: 433/111–438/273).

[Note: At p. 332/3–4, a 16c note in the inner margin: ‘finis s(er)mo(nis) in | assumptio(ne) | b(eati) m(arie) ex hiero(solimo):’]

33. pp. 332/5–347/4: Bartholomew (ÆCHom I, 31): VIII K(A)L(ENDAS) SEP(TEMBRIS). PASSIO S(AN)C(T)I. BAR(THOLOMEI) AP(OSTO)LI | ‘WYRDwriteras. secgað þ(æt) ðry leodscipas | sind gehatene india’; ends: ‘7 eadmodlice biddan þ(æt) he ús þurh ða hwilwend|lican swingla. to þam ecan gefean gelæde. Sy him wuldor | 7 lof. on ealra worulda woruld. amen’ (coll. Clemoes 1997: 439/1–450/334).

34. pp. 347/4–357/11 Decollation of St. John the Baptist (ÆCHom I, 32): IIII. K(A)L(ENDAS) SEPT(EM)B(RIS). DECOL/LATIO S(AN)-C(T)I IOHAN(NIS) BAPTISTE. | ‘Misit herodes et tenuit iohannem. & r(e)l(i)qua. | Marcus se godspellere awrát on cristes béc be þam | mæran fulluhtere iohanne’; ends: ‘Ðes dæg 7 ðis lif behaten rihtwisum cristenu(m). | to þam ús gelæde se midlheorta drihten. Se ðe leofað 7 | rixað. mid fæder. 7 mid halgum gaste a butan ende. amen’ (coll. Clemoes 1997: 451/1–458/229).

[Note: Pericope is in smaller script.]

35. pp. 357/12–374/25 Homily for the Nativity of the Blessed Virgin Mary (ÆHomM 8 (Ass 3)): III ID(US) SEMPTEMBRIS. NATIUITAS S(AN)C(T)AE MARIAE | ‘Men ða leofostan we synd gemyngode þurh ðyses dægēs | wurðmynt’; ends: ‘Gewissige | us se hælend to his willan á 7 he us gelæde to þam ecan life | þam is wuldor 7 wurðmynt a to worulde. amen’ (ed. Assmann 1889: 24/1–48/597).

[Note: At the beginning, p. 357/12–13 a 16c marginal note: ‘Est et alia ed(i)tio | de eode(m) f(e)st(iv)o in | Lib(ero) Wigorn(iensis) .B’, apparently a reference to Oxford, Bodl. Lib. Hatton 116 [386].]

36. pp. 375/1–382/4 Seventeenth Sunday after Pentecost (on Lk. 7.11–16) (ÆCHom I, 33): DOM<INI>C<A> .XIII. [*altered from .XVII.*] POST PENTECOSTEN ‘Ibat ie(su)s in ciuitate(m) / que uocatur naim. & r(e)l(iqua) | Vre drihten ferde to sumere | byrig seo is gehaten naim’; ends: ‘hi ðry an ælmihtig | god. untodæledlic. á on ecnysse rixiende. amen’ (coll. Clemoes 1997: 459/1–464/161).

37. pp. 382/5–394/9 “Dedicatio ecclesiae sancti Michaelis” (ÆCHom I, 34): III. K<A>L<ENDAS> OCT<O>B<RIS>. DEDICATIO AECCL<ESI>AE S<AN>C<T>I MICAHELIS ARCHAN<GELI> | ‘Manegum is cuð seo halige stow s<an>c(t)e michaheles’; ends: ‘þ(æt) se mæra heofonlica on engel beo | singallice cristenra manna gefy’l’sta on eorðan 7 on þingere | on heofenum to þam ælmihtigum gode. se þe leofað 7 rixap | á on ecnysse. Amen’ (coll. Clemoes 1997: 465/1–475/279).

[Note: Two-line correction by the scribe at the bottom of p. 383.]

38. pp. 394/9–407/18 Twenty-first Sunday after Pentecost (on Mt. 22.1–14) (ÆCHom I, 35): DOM<INI>C<A> .XX. [*sic*] POST PENTECOSTEN | ‘Loquebatur ie(su)s cum discipulis suis in parabolis dicens | Drihten wæs sprecende on sumere tide to his aposto|lum mid bigspellum’; ends: ‘þe ðu gearcodeð fram frymðe middan|eardes þe lufiendum. ðu ðe leofast 7 rixast mid þam ecan | fæder. 7 halgan gaste on ealra worulda woruld. amen’ (coll. Clemoes 1997: 476/1–485/288).

[Note: Pericope in a smaller script.]

39. pp. 407/19–421/12 All Saints (on Mt. 5.1–12) (ÆCHom I, 36): K<A>-L<ENDE>. NOVE<M>BRIS. NATALE OMNIU<M> S<AN>C<T>ORUM. | ‘Halige lareowas | ræddon þ(æt) seo geleaffule gelaðung þysne dæg eallum | halgum to wurðmynte mærsige’; ends: ‘Sy wuldor 7 lof hælendum criste se ðe is an|gin 7 ende. scyppend 7 alysend. ealra halgena. mid fæder | 7 mid halgum gaste á. on ecnysse. AMEN’ (coll. Clemoes 1997: 486/1–496/291).

[Note: Subheading and pericope at p. 414/16: TRACTUS DE EUUANGELIO | ‘Uidens iesus turbas ascendit in montem. & reliqua’ (=Godden 1997: 491/147). Early ME note at lower margin p. 408: ‘þi ne mot ihc [= ie(su)s] meyde sweete. | lef wine mot hi’.]

40. Vacant item number: Ker, *Cat.*, 69 takes the subheaded section of previous item as its own item.

41. pp. 421/13–434/19: Clement (ÆCHom I, 37): .IX. K<A>L<ENDAS> DECE<M>B<RIS>. NATALE S<AN>C<T>I CLEMENT<IS>

MARTYR(IS) | ‘MEN ða leofostan eower geleafa bið þe trumra. gif | ge gehyrað be godes halgum’; ends: ‘Se soða drihten ús ahredde fra(m) | eallum frecednyssum. 7 to þam ecan life gelæde. se ðe | leofað 7 rixað. á. butan ende. amen’ (coll. Clemoes 1997: 497/1–506/280).

42. pp. 434/19–444/25, [quire VI] 83/1–87/13 Andrew (ÆCHom I, 38): II. K(A)L(ENDAS). DECEM(BRIS). NATA|LE S(AN)C(T)I ANDREAE APOSTOLI. ‘Ambulans ie(su)s iuxta mare galileę. | Crist on sumere tide ferde wið ðære galileiscan sæ’; ends: ‘swa swa he wunode his gelaþunge bydel. Sy þam ælmihtigan drihtne wurðmynt | 7 lof. á on ecnysse. AMEN. we cweðað’ (coll. Clemoes 1997: 507/1–519/351). [Note: Pericope is in smaller script. In lower margin of p. 440, a 16c reference note: ‘Vide ante pagina. 83.’]

- 43a. pp. 87/13–92/24 First Sunday in Advent (on Rom. 13.11–17) (ÆCHom I, 39): DOM(INI)C(A) .I. IN AD/UENTU D(OMI)NI. | ‘Þises dæges þenung 7 ðyssere `tide´ mærd | sprecað ymbe godes tocyme’; ends at p. 92/24: ‘þæt we to | þære wunderlican gebyrd tide ures drihtnes mid | freolslicere þenunge becuman’ (coll. Clemoes 1997: 520/1–523/111).

- 43b. pp. 92/24–96/9 without a break follows a passage from Ælfric’s Preface (ÆCHom I (Pref)): ‘Men behofiað godre | lare swiðost nu . . . for swylcum bebodum’ (coll. Clemoes 1997: 174/57–176/119), immediately followed by ‘we secgað eow þas lare þæt ge æfre gelyfon. on þone ælmihtigan god se þe ealle gesceafta gesceop þurh his mih|te. þam sy wuldor 7 lof á to worulde. amen’. At pp. 93/19 and 95/10 additional short passages occur (see Clemoes 1997: 175/74n and 176/106n).

44. pp. 96/10–98/25, [quire XXIX] 445/1–451/9 Second Sunday in Advent (on Lk. 21.25–33) (ÆCHom I, 40; Clemoes 1.39): DOM(INI)C(A) .II. IN ADUENTUM D(OMI)NI ‘Erunt signa in sole et luna \ 7 r(e)l(iqua) | Se godspellere lucas awrat on þisum dægþerlican god|spelle’; ends: ‘Uton forði | brucan þæs fyrstes þe ús god forgeaf. 7 geearnian þ(æt) | ece lif mid him. se þe leofað 7 rixaþ on ealra worulda | woruld. amen’ (coll. Clemoes 1997: 524/1–530/188).

45. pp. 451/9–460/22 Homily for the Common of a Confessor (on Mt. 24.42–7) (ÆHomM 11 (Ass 4)): SERMO IN NATALE UNIUS CONFESSORIS. | ‘Hunc sermonem nup(er) rogatu uenerandi episcopi athelwoldi scilic& iuni|oris anglice transtulimus quem huius libelli calci inscribi fecimus. ne | nobis desit. cum ipse habeat. Uigilate ergo. & reliqua. | Matheus se godspellere us sæde on ðysum godspell|e’; ends: ‘7 we sceolon beon gode underþeodde þe | ealle þing gesceop se ðe ana rixað on ecnysse. ameN’ (ed. Assmann 1889: 49–64).

46. p. 460/23–25 “Sermo de die iudicii” (ÆHom 19) fragmentary and erased: **SERMO DE DIE IUDICII**.

[Note: The first three lines of heading and text only, and they have been erased. The first letter is evidently ‘I’, probably for ‘Interrogatus autem Iesus’ (Lk. 17.20), and the ‘S’ of ‘Seo’ is just about visible, the homily beginning ‘Seo halige Cristes boc’. See Pope 1967–8: 2.590.]

ff. c recto-d verso (modern paper endleaves) blank

PHOTO NOTES: Some page numbers are faint or nearly illegible. Some text is also faint, as p. 24, or so faint as to be illegible, as p. 317 (and pp. 318–24 are very faint). Enhanced images of pp. 317–322 are included in a supplemental fiche. Some openings appear twice, as pp. 118–19, 144–5, 246–7. Digital facsimile at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=188).

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41. Cambridge, Corpus Christi College 198

OE Temporale Homilies

[Ker 48, Gneuss 64]

HISTORY: A fat collection of homilies arranged *temporale*, beginning at Christmas and ending at June. A core of homilies (Part I) from the first half of the 11c was augmented contemporarily by the production of booklets (Part II) inserted at the chronologically appropriate space in the core, or added on. In turn, in the second half of the 11c, further booklets (Part III) were inserted or added showing a homiliary developing and expanding over the century, probably in an unbound state (cf. Robinson in Richards 1994: 31–33; Scragg 2012: nos. 111–24; Stokes 2014: 214). The initial core of the collection (Part I: ff. 1–149, 160–217, 248–295) dates from the first half of the 11c and was written by four main scribes (Scribes 1–4), with a small contribution by another (Scribe 6). The homilies shared with the Vercelli Book, Vercelli, Biblioteca Capitolare CXVII [482], drew on a south-eastern exemplar (items 1, 7, 19, 25; see Scragg 1992: xxviii). That the main part of Part I was copied (in part) from an exemplar of similar layout is suggested by features of Scribe 2's work such as: (1) the last line of f. 24r, where the words 'forðonðe hi' (at ed. Clemoes 1997: 220/100) have been spaced out to take up as much of the line as possible, and the bottom line of f. 24v has been left blank; and (2) the writing in Quire XXIII (ff. 176–83) is of 25 lines per page on ff. 176–81, but 26 lines per page on ff. 182–3, despite the prick-marks showing preparation for 26 lines throughout the quire. In Part I, each scribe copied by the quire, irrespective of whether the beginning of a homily coincided with the beginning of a quire (which it usually did not) and the division of Part I into two groups of quires seems to have originally had no intended function (Robinson in Richards 1994: 32). The contents of Part I (items 1–7, 9–43) are very similar to those in Oxford, Bodleian Library Bodley 340+342 [358] (arts. 1–7, 9–32, 42–6, 48–53; Sisam 1953: 154–6), except that item 8 here is from Ælfric, whereas in Bodley 340 it is not. Bodley 340+342 was written in the early 11c and may have been copied

in Canterbury or Rochester, again suggesting a south-eastern exemplar (on Bodley 340+342, see Wilcox 2008).

This initial core (Part I) was then expanded as a continuation of the original compilation; this is clear as Scribe 6 continues at f. 288 the work of Scribe 4, which finished on f. 287 at the end of quire XXXVI. Four or five nearly contemporary scribes (Scribes 5–8; cf. Pope 1967: 1.22) also inserted material at appropriate places in Part I; this work comprises Part II (Booklets II.1, II.2, II.3, II.4; ff. 150–59, 218–47, 291–321, 328–50r, 360–66, 378–94). This appears to be a deliberate expansion of the initial material, though according to Robinson (in Richards 1994: 32) this expansion appears piecemeal with scribes not directly collaborating according to a planned design. This material too was probably copied (in part) from an exemplar of similar layout, as is suggested by the last line of f. 241v (end of quire XXX), where the word ‘ahefednyss’ (at ed. Godden 1979: 325/224) has had ‘-nyss’ added below the end of the line.

Further additions (Part III: Booklets III.1, III.2; ff. 321v-27 and 367–77) were then made in the second half of the 11c, and these were written by three scribes (Scribes 9–11). Spellings in Part III of the manuscript (as ‘mon’, ‘beorend’, ‘weorod’, ‘heafð’) suggest that it was written in the West Midlands (Worcester?); for contemporary activity at Worcester, see Gameson 1996. Shared textual and layout features for one item in Part III (art. 62) suggests a close relationship to Blickling Homily 10 (Swan 2006), to the point where it may be supposed that CCCC 198’s rendition may have been written in the same scriptorium as the Blickling manuscript (Princeton, Princeton University Library, W.H. Scheide Collection MS 71 [439]; see Swan 2006; Scragg 1985: 313–15; Clayton 1998: 240).

Corrections (passages for insertion) occur in the hands of Scribe 3 on ff. 107v, 138v, 217r, and Scribe 6 on f. 289r. The name ‘æðelric’ occurs in the top left-hand corner of f. 323v in the hand of the text (Scribe 10). There are Latin annotations on ff. 20r, 24v, 255r. The Gospel text has been expanded in a hand of 12/13c on f. 150r. The whole manuscript was at Worcester by the 13c (if not before) when the table of contents was completed and the manuscript was glossed throughout by the “Tremulous Hand” (Franzen 1991: 51–3; Schipper 1985). Origins for the compilation as a whole are unclear. Early provenance in Worcester has often been taken as implying a Worcester origin (as suggested in Dumville 1993: 68n.303 and Stokes 2014: 28n.84 and 99) especially taken in light of the later 11c additions of Part III in a West Midlands dialect; however Pope points out that the style of writing in Part I, as well as its limited range of access to Ælfric’s work, compared to similar homiletic collections, suggest that the origin is not Worcester (1967:

1.21–22). The affiliations between CCCC 198 and the Blickling Homilies in Part II (see Clayton 1998: 240) and for a homily in Part III (see Swan 2006) may suggest a shared origin, though this origin too is unknown. Swan suggests Hereford as a potential alternative to Worcester, at least for the later 11c additions (Swan 2006: 93 et passim; cf. Scragg 1985: 313n.60).

John Joscelyn (1529–1603), Matthew Parker's Latin secretary, consulted and annotated the manuscript, foliated up to f. 360, glossed interlinearly, and added notes at the start of homilies on other versions of their texts, providing variant readings from other manuscripts, including Oxford, Bodleian Library Hatton 113+114 [384a + 384b] and Cambridge, Corpus Christi College 421 [59]. Budny (1997: 1.560–61) suggests that Joscelyn's side-by-side comparison with Hatton 113+114 implies he must have worked on CCCC 198, at least in part, in Worcester, as Hatton 113+114 did not leave Worcester until the 17c; this work may date to the 1560s and may mean that CCCC 198 did not leave Worcester until the third quarter of the 16c.

Matthew Parker (1504–1575) acquired the book, and intervened in it in typical fashion, foliating—or retracing Joscelyn's foliation—adding catchwords on several leaves, underlining text, and adding leaves, contents lists, and providing a title for the volume. Parker likewise provided a frontispiece—perhaps from another volume—as he was wont to do; f. ii is a singleton affixed before the first homily, and on the recto is a later 11c drawing of six apostles (Wormald 1952: no. 8). This seems to be a displaced leaf from another volume, though Budny (1997: 1.559–60; Budny 1993: 29–30) has argued that the leaf is integrally medieval and may date to the additions of Part III. Parker had the manuscript rebound, as cropped annotations by Joscelyn, Parker's catchwords, and his re-foliation suggest, but in the 16c the manuscript presumably had a black binding as it is referred to as 'liber niger' in CCCC 421, p. v, and London, British Library, Cotton Cleopatra B.xiii [185], f. i verso. During Parker's ownership, there may have been losses from the book and slight shufflings of order, as erasures on the last leaves, the early contents lists, collation of Joscelyn's word lists, and offsets of now lost foliation show (Budny 1997: 1.562–63). Parker used the book (along with London, British Library Cotton Faustina A.ix [192] as the basis of his printing of Ælfric's Easter Homily in *A Testimonie of Antiquitie* (1566). It is Parker's 'Quartus liber homiliarum', S.8 (f. i recto) in the list of books bequeathed by Parker to Cambridge, Corpus Christi College in 1575. William L'Isle (1569–1637) consulted the manuscript and copied some of its texts (Lee 2000: 234–35). The manuscript may have been repaired or rebound between 1748–50, as it was listed in an inventory of twenty-five books taken

out for binding work (Budny 1997: 1.564). Rebound and repaired again in 1930 at the British Museum in London.

CODICOLOGICAL DESCRIPTION: Ff. iii (modern paper supplied with the binding) + iii + 395 + iv (paper, last three supplied with the present binding). Foliation in ink, starting on f. 1, running to f. 360 at top right corner of recto sides, probably by Joscelyn, often cropped, perhaps in the Parkerian re-binding; foliated again in Parkerian red crayon, top right recto; a third ink foliation is sporadic for the first 20 or so folios, usually where Joscelyn's ink has been cropped, perhaps pre-dating Parker's full new foliation. Parker's crayon misnumbers f. 223 as '123'; f. 224 was first marked '124' then corrected to '224', and f. 245 as '255'. After f. 360, Parkerian crayon continues to the end of the book, but on some leaves an ink hand has traced over an earlier Parkerian crayon (as at f. 362), or entered a folio number that seems to precede the Parkerian foliation. This earlier set of foliations in the last part of the book is often amended. Verso of last A-S leaf (f. 394) is numbered '395' and cancelled. Membrane, except for the modern paper endleaves, and f. i, which is a Parkerian composite consisting of a 15c membrane leaf with paper pasted on both sides. Leaves measuring 273 × 135 mm., framed written area generally 212 × 129/112 (outer/inner) mm., with 26 long lines, the top line containing writing, so that the depth of the written area (allowing for the top line of writing and descenders below the bottom line of writing) may extend to 220 mm. There are holes in the membrane on ff. 28, 32, 44, 50, 52, 53, 55, 71, 72, 83, 86, 93, 145, 158, 175, 179, 181, 186, 193, 195, 240, 243, 250 (with the two sides of a tear stitched together), 261, 352, 367, 372; all of these are in Part I or II (ff. 158, 240, 243, 352, 367, 372). Lower half of f. 359, after end of a homily and thus likely blank, cut out. A sizeable patch probably caused by spilt liquid occurs on the last leaf of quire XLIX, f. 385 (applied on the verso, as it has gone through to some extent on to f. 384v). All quires HFHF, except (Scribe 2) VII (FHFF), VIII (FHFH), X (HFHH), and (Scribe 3) XV (HFFF), XVI (HFHH), and (Scribe 5) XXXI (HFF). Quires XX, XXV and L are HFHFH; Quire XIX is HFH. Quire XLVIII is F+F.

Pricking: Two pairs of prick-marks (8–9 mm. apart) for the double vertical frame-lines are visible usually either at the top or at the bottom of leaves. The prick-marks for 26 horizontal lines are visible near the outside edge of most leaves; Scribe 3 (Quires XII–XIX) tended to arc the line of prick-marks out from the top, and back in again at the bottom.

Ruling: Sometimes several leaves were ruled together, and the ruling in Part I is sometimes done so heavily that the (topmost) leaf is occasionally

cut through (and stitched back together), as on ff. 49, 95, and 167 (Scribes 2 and 3). In quire V the ruling (by Scribe 2) was evidently done in sheets, as the outer leaf (ff. 32/39) shows a double frame rule with the verticals and the top and bottom horizontal lines extended to the outer edges, while the second sheet (ff. 33/38) shows double vertical frame lines only at the inner edges of the leaves, and the inner sheets (ff. 34/37, 35/36) show a single frame rule. The general pattern of ruling is set by Scribe 1, whose practice is regular; quires I–III have a double frame rule with the verticals and the top and bottom horizontal lines extended to the outer edges of the leaves. Slight variations in the work of Scribe 2, sometimes only single verticals rulings on one or both sides of the area for writing; in quire VII the bottom three horizontal lines are ruled to the outer edges, and in quire XI the writing goes to or from the outer vertical rule, so that the written area is slightly wider (116 mm.). In quire IV some horizontal lines have been extended crudely beyond the vertical frame towards the outer edge. In his second stint (quires XXI–XXV), a single frame rule is generally used, but in quires XXI and XXIV the vertical frame line is double on the outer edge of the outer leaf, and in quire XXV there is a double vertical frame rule on both the inner and outer edges of the outer leaf. He is also inconsistent in his practice regarding ruling the top and bottom horizontals to the outer edge: in quire XXI both are so ruled, while in quire XXII neither is so ruled, in quires XXIII and XXV only the bottom horizontal is so ruled, and in quire XXIV the bottom horizontal is ruled further across towards the prick-mark, but not to the outer edge. When he rules a single rather than double vertical, then the line of writing is longer, e.g., on ff. 160/167 and ff. 192/201 where the width of the written area is 123 mm. rather than 108 mm. between inner verticals or 115 mm. between one inner and one outer vertical (where one of the inner verticals is not ruled). The basic pattern also varied in the work of Scribe 3, sometimes a double frame ruled on the outer sheet, but not on the inner sheets (quires XII, XIII, XIV, XVII), sometimes a double frame ruled on the outer two sheets (quire XV), and sometimes a double frame ruled throughout (quires XVI, XVIII, XXVI, XXVII); usually the top and bottom (from quire XVII two) horizontal lines (as well as the vertical lines) are ruled to the outer edge of the leaf, and the horizontal lines also ruled to the inside edge of the leaf (across the sheet). When a single rather than double vertical is ruled, then the line of writing is longer, and is generally untidy in ending the line of writing neatly, so that there is an irregular appearance to the written area on the right-hand side of the page. Ruling shows a pattern in the work of Scribe 4. In quire XXXII a double frame was ruled on the outer sheet with the verticals and the top and bottom hori-

zontals ruled to the outer edges, but the inner sheets show a single frame. In quires XXXIII and XXXIV the arrangement is the same except that the outer two sheets show the double frame rule. In quire XXXV the ruling is the same except that now the bottom two horizontals are ruled to the outer edge of the leaf. In quire XXXVI there is a double frame rule throughout, with the top two and the bottom two horizontals ruled to the outer edge of the leaf. Ruling in the work of Scribe 5 (quires XX, XXVIII–XXXI) differs from that of all the other scribes in the manuscript, in that it is ruled for 23 horizontal lines, usually with writing on only 22, thus leaving the bottom line unwritten. Although double prick-marks for the vertical frame lines are sometimes visible (e.g., on ff. 151, 153) there is only a single frame ruled in line with the outer prick-marks; both the verticals and the top and bottom horizontals are ruled to the outer edge of the leaf. In quire XXX a wider written area is ruled than in Scribe 5's other quires (145 mm. rather than 134–39 mm.) and 23 lines written on the page rather than 22, but the scribe still has slight difficulty in fitting in all his textual material at the end of the quire (see above); in quire XXXI, he continues to write 23 lines. In the work of Scribe 6 (quires XXXVII–XLI) a double frame is ruled with the verticals and the top and bottom horizontals ruled to the outer edges of the leaves. Quire XLII (Scribe 7) is ruled for a double frame with the verticals and the second and penultimate horizontals ruled to the outer edges of the leaves, but in quires XLIII–XLIV (also quire XLIX) only the verticals are so ruled. Quire XLV shows the verticals and the top and bottom horizontals ruled to the outer edges. Scribe 8 apparently did no ruling. Quire XLVII (Scribe 9) which ruled with a double frame with the verticals and the top and the bottom horizontals extending to the outer edges of the leaves. Quire XLVIII, shows the same ruling, may also have been ruled by Scribe 9 (or possibly by Scribe 11). Scribe 10 apparently did no ruling.

Script and color: On f. iii recto, Scribe 1 (scribe of the first three quires), has laid out a list of contents (for the first 32 items of Part I) in a single column, amply spaced, with now faded green initial capitals for each item title in vernacular minuscule. Titles (or headings) in Part I are in metallic red capitals mixed with minuscules, probably by Scribe 5, as on ff. 1r, 7r, 12v, etc. Each homily opens with a large initial capital in metallic red, minimally embellished, although some are a bit more ornate; on f. 128v the initial 'M' is green. Where homilies have a Latin pericope, the initial of the Latin is a larger capital in red. Main text in an English vernacular minuscule (first half of the 11c) in dark brown ink. Parts II and III essentially follow the same layout and script hierarchy, with titles in metallic red large letters (as on f. 360r: Scribe 5?) or capitals (as on f. 291v: Scribe 6). In Parts II and III

there is a preference for initial square capitals; on ff. 342v and 350r they are in black/brown; main text in an English vernacular minuscule nearly contemporary with Part I. Part III has three different ways texts begin: on f. 321v, the text begins with a large slightly decorated large initial capital, with no title; on f. 367r, the text opens with a large red initial capital and the first line is in capitals in the same ink as the main text; on f. 374v, the text starts with a red heading in capitals and a large red initial capital. The red ink in Part III is not the red lead metallic ink seen elsewhere, but a brighter organic red. Main text in a vernacular minuscule of the second half of the 11c in dark brown/black.

An 11c hand left the name 'æthelric' at the top left corner of f. 323v: an owner or reader? Neumed excerpt of the office for St. Guthlac entered in the second half of the 11c on f. 377v. A later 11c inscription added over an erasure at the end of a homily on f. 321r, is a record by one 'Ulf', very faded and damaged. A drawing of a (?)dragon-head occurs at the bottom of f. 253r, probably later medieval.

The manuscript is glossed and annotated throughout by the 13c "Tremulous Hand" of Worcester, who filled out the original list of contents, and added glosses in English and Latin, seemingly in several campaigns at different stages in his career (see Franzen 1991: 51–53; on some of the Latin and ME glosses, see Schipper 1985 and 1997). Ker notes that in the same period (late 12c and early 13c), other hands have added words at f. 150r, and headings at f. 316r and f. 321v. There is a pointing hand on f. 190v, perhaps early modern (acc. to Budny 1997: 1.559). Annotations by Joscelyn (e.g., 'habet(ur) in altero libro') occur on ff. 7r, 12v, 21r, 34v (referring to Hatton 114, f. 15r), 64v, 104r, 122v, 128v, 196v, 202r (referring to Hatton 114, f. 92r), 209r, 213r, 215r, 231v, 236v, 242v, 247v, 253v, 266r ('est sermo 13 in | li(bro) M(agistri) bower', i.e. William or Robert Bowyer, possibly referring to Bodley 342, f. 68v), 278v, 281r, 306v, 316r, also (glosses, etc.) on ff. 35r–36r, 37r. Joscelyn added numbers above selected OE words (to provide entries in his wordlists) on ff. 1r, 7r–8r, 153r, and 160r–165v (Graham 2000: 101) and provided folio numbers in the medieval list of contents. Parker added a title for the book on f. ii* recto and he added a list of contents on f. ii* verso. Annotations by Parker (e.g., 'saul(u)s' in pencil) occur on f. 288v accompanied by underlining. Underlining of text with the passages marked by 'X' in the margin occurs on ff. 7r–8v, 10r–11r, 23r, 30v–32r, 34r, 37r, 40v–41r, 42v, 44v, 71r, 72r, 97v, 104v, 107v, 128r–129r, 130r, 136r, 137r–138r, 139r–140r, 146r, 148r, 158v–159r, 167v, 196r, 222r, 231r, 234v, 238v, 244v–245v, 250r, 251r, 255r, 257v, 264r, 273r–4r, 277r, 279v–80r, 281r, 285r–287v, 288v, 291r, 296v, 298r, 309r, 329r, 331r (passage ringed, no 'X'). Catchwords

were added in red crayon on ff. 375v and 376v. Quire XXVIII (ff. 218–25) containing Ælfric's sermon for Easter day, which was printed from this manuscript by Parker (and Joscelyn) in *The Testament of Antiquitie* [1566; STC 159.5], sigs C3v–H3v, is marked with the page-divisions of the printed book (Bromwich 1962: 266; Lucas 1997: 186). Paraph marks (to call attention to textual sub-divisions) have been added in the margin on ff. 49v, 50v, 51r, 52v, 53v, 56r, 337r, 340v, 341v; and in red on ff. 120v, 121v, 339v. Parker also made erasures at the end of f. 394v, where a homily fragment began. It is likely that the confected first end leaf (f. i), a composite of paper leaves glued to the recto and verso of a parchment leaf, taken from a 15c kitchen account record (Budny 1997: 1.562), was added when Parker had the volume rebound. The present binding is in dark navy-blue almost black leather over boards, with ample turn-ins and plain paper pastedowns, with three heavy paper endleaves at the front and four at the back. Previous descriptions by James 1912: 1:475–81, and Budny 1997: 557–69, no.36.

COLLATION: iii (ff. a-c) modern paper endleaves; 0²⁺¹ early modern membrane bifolium with late 11c membrane frontispiece inserted (f. ii), and composite parchment/paper endleaf (f. i); I⁸ (ff. iii, 1–7); II⁸ (ff. 8–15); III⁸ (ff. 16–23); IV⁸ (ff. 24–31); V⁸ (ff. 32–9); VI⁸ (ff. 40–7); VII⁸ (ff. 48–55); VIII⁸ (ff. 56–63); IX⁸ (ff. 64–71); X⁸ (ff. 72–79); XI⁸ (ff. 80–87); XII⁸ (ff. 88–95); XIII⁸ (ff. 96–103); XIV⁸ (ff. 104–111); XV⁸ (ff. 112–119); XVI⁸ (ff. 120–127); XVII⁸ (ff. 128–135); XVIII⁸ (ff. 136–143); XIX⁶ 3 and 4 half-sheets (ff. 144–149); XX¹⁰ (ff. 150–159); XXI⁸ (ff. 160–167); XXII⁸ (ff. 168–175); XXIII⁸ (ff. 176–183); XXIV⁸ (ff. 184–191); XXV¹⁰ 5 and 6 half-sheets (ff. 192–201); XXVI⁸ (ff. 202–9); XXVII⁸ (ff. 210–217); XXVIII⁸ (ff. 218–225); XXIX⁸ (ff. 226–233); XXX⁸ (ff. 234–241); XXXI⁶⁺¹ wants 6, 5 is a half sheet added after 4 (f. 246) (ff. 242–247); XXXII⁸ (ff. 248–255); XXXIII⁸ (ff. 256–263); XXXIV⁸ (ff. 264–271); XXXV⁸ (ff. 272–279); XXXVI⁸ (ff. 280–287); XXXVII⁸ (ff. 288–295); XXXVIII⁸ (ff. 296–303); XXXIX⁸ (ff. 304–311); XL⁸ (ff. 312–319); XLI⁸ (ff. 320–327); XLII⁸ (ff. 328–335); XLIII⁸ (ff. 336–343); XLIV⁸ (ff. 344–351); XLV⁸ (ff. 352–359); XLVI⁸ wants 8, probably blank (ff. 360–366); XLVII⁸ (ff. 367–374); XLVIII²⁺¹ (ff. 375–377); XLIX⁸ (ff. 378–385); L¹⁰ wants 10 (ff. 386–394); iv modern paper endleaves (ff. d-g).

Structure and Division of Scribal Labor

Part I (core of 32 homilies in temporale and sanctorale order from Christmas to May: quires I–XIX, XXI–XXVII, XXXII–XXXVII):

A: Scribe 1: ff. iii, 1–23 (quires I–III); Scribe 2: ff. 24–87 (quires IV–XI), ff. 160–201 (quires XXI–XXV); Scribe 3: ff. 88–149 (quires XII–XIX), ff. 202–17 (quires XXVI–XXVII);

B: Scribe 4: ff. 248–87 (quires XXXII–XXXVI). Item 43 (begun by Scribe 4) is completed by Scribe 6 (ff. 288–91 in quire XXXVII).

Part II (nearly contemporary additions: quires XX, XXVIII–XXXI, XXXVIII–XLVI, XLIX–L):

Booklet II.1 (two Lenten homilies): Scribe 5: ff. 150–9 (quire XX);

Booklet II.2 (homilies for Easter and for saints): Scribe 5: ff. 218–47 (quires XXVIII–XXXI, with change of ink at f. 245r/12).

Booklet II.3 (homilies for saints and evangelists and Lent): Scribe 6: ff. 291–321r (additional content continued from quire XXXVII, quires XXXVIII–XL, part of quire XLI).

Booklet II.4 (homilies for saints' days in August, September, November)

Booklet II.4.1: Scribe 7: ff. 328–50r/6, Scribe 8: ff. 350r/7–359 (quires XLII–XLV);

Booklet II.4.2: Scribe 7: ff. 360–66 (Scribe 8a: f. 366v/6–25) (quire XLVI).

Booklet II.4.3: Scribe 7: ff. 378–85 (quire XLIX).

Booklet II.4.4: Scribe 6: ff. 386–94 (quire L).

Part III (later 11c additions of homilies for Bartholomew, John and on Genesis: quires XLVII–XLVIII):

Booklet III.1 (added in Booklet II.3): Scribe 9: f. 321v, Scribe 10: ff. 322–7 (the part of quire XLI left blank by Scribe 6);

Booklet III.2:

III.2.1: Scribe 9: ff. 367–74v/9 (quire XLVII).

III.2.2: Scribe 11: ff. 374v/10–377r/6 (end of quire XLVII, quire XLVIII).

[Note: Scribe 5 was probably the rubricator of Part I, and may have been the rubricator of Items 54 and 55 (ff. 350–66) where the text was written by Scribes 8 and 7 respectively.]

CONTENTS:

OE Homilies

[Note: Items added after the initial compilation have been retained in their manuscript order, but given numbers in [square brackets] that indicate their supply in a subsequent phase of enlargement (as in Ker).]

ff. a–c blank modern paper endleaves

f. i* recto blank except for the numbers 'S.8' and '198'.

- f. i* verso blank, though 15c kitchen accounts faintly visible through the paper pasted on the membrane below (cf. Budny 1997: 1.562).
- a. f. ii* recto Parkerian heading: ‘Sermones saxonici lx^a’ above an 11c outline drawing of six apostles in two rows of three, with some shading in red and mauve; stiff and crinkly drapery folds, the top row’s first two figures bearded, and the figures in the four corners holding books in a style late 11c, ‘provincial’, or ‘late and somewhat degenerate’ (Budny 1997: 1.567). The top row probably represents John, Andrew, and Peter (James 1909–12: 1.475; Kauffmann 1978: 43; also Temple 1976: 105, 240); Budny (1997: 1.567) suggests that the top row’s center figure is Andrew and the top row’s right figure is Peter, with the leftmost figure in row 2 being John. Biggs (2008) argues that the four corner figures are the evangelists, with the two central figures being Peter (in the top row) and Paul (center row 2).
- b. f. ii* verso Parkerian table of contents in two columns with folio numbers for each item, headed ‘Quartus liber’ (16c): **Index sermonu(m) in | hoc codice vt le|gu(n)t(ur) in anno.** | ‘Sermo in natale d(o)m(ini) 1.’; ends: ‘De Virginitate. 395’.
- [Note: The MS now lacks this last item, ‘De virginitate.’]
- c. f.iii* recto/1-iii* verso/6 Table of contents by Scribe 1 for arts. 1–31 headed in the same 16c Parkerian hand in red ink **Index sermonu(m) in anno vt scribuntur in hoc volumine.** with folio numbers added 16c, perhaps by Joscelyn: ‘I Sermo in natale d(omi)ni. (fol.1)’; ends: ‘XXXI N(onas) mai(us). inuentio s(an)c(t)e crucis. (fol. 213)’.
- d. ff. iii* verso/a7-b13 Continuation of contents list by the “Tremulous Hand” of Worcester in two columns: ‘xxxii. alexandri euentis et theadoli. (fol. 215)’; ends: ‘lx. s(an)c(t)i andree. (fol. 387)’; Remainder of column b blank but for 16c additions to contents list.
1. ff. 1r/3–7r/4 Vercelli Homily 5 (HomS 1 (ScraggVerc 5)): **Sermo in natale d(omi)ni** | ‘P(æt) halige godspell be ðære hean [gl.: ‘sum(m)e’] medom|nyssse [gl.: ‘dignitate(m)’] pisse halgan tide’; ends: ‘7 gastlice | heriað ures drihtnes naman hælendes | cristes. Se ðe leofað 7 rixað to widan ealdre. | AM(EN)’ (coll. Förster 1932: 107–31 and Scragg 1992: 111–21). Top three lines left blank by the original scribe with 16c heading supplied in red ‘**Ælfricus Abbas transtulit**’.
2. ff. 7r/4–12v/18 Ælfric, Stephen (ÆCHom I, 3): **In nat(a)l(e) S(an)c(t)i Stephani p(ro)tomartyr.** | ‘We rædað on ðære béc þe is gehaten actus | apostolo(rum)’; ends: ‘on heora gefæræ|denne. mid þa(m) he wuldrað 7 blissað. a on | ecnyssse AM(EN)’ (coll. Clemoes 1997: 198/1–205/202).

3. ff. 12v/19–21r/22 Ælfric, Assumption of St. John (ÆCHom I, 4): **In assumptione S(an)c(t)i Iohannis ap(osto)li.** | ‘Iohannes se godspellere cristes dyrling. | wearð on ðyssu(m) dæge’; ends: ‘þæs hi(m) getiðað driht(en) crist. þa(m) is | wurðmynt 7 wuldor mid fæder 7 mid | sunu 7 mid halgu(m) gaste. a butan ende. AM(EN)’ (coll. Clemoes 1997: 206/1–216/284).
4. ff. 21r/23–27v/4 Ælfric, Innocents (on Mt. 21–23) (ÆCHom I, 5): v. k(a)-l(endas). **Ian(uarii).** **IN nat(a)l(e).** **Innocent[i]um** | ‘Nu todæg godes gelaðung geond [gl.: ‘p(er)’] ealne | ymbhwyrft’; ends: ‘7 singað | þone niwan lofsang þa(m) ælmihtigu(m) | gode to wurðmynte. se ðe leofað | 7 rixað á buton ende Amen’ (coll. Clemoes 1997: 217/1–223/189).
 [Note: In the outer right margin of f. 20r/1–7, a variant version of a 12c Latin drinking poem, perhaps by Hugo Primas (c. 1090–1160), Walther no. 5712: ‘Me g(ra)uat h(ic) e(ss)e | q(ua)m potare necesse | uinu(m) de messe | que(m) nos (con)sueuim(us) e(ss)e | Poto s(ed) inuite | potu(m) p(ro)bo gentis a [uite] | Vinum de uite q(ua)n[do] | uitis uia uite.’ See Lehmann 1922: 10 and Pitra 1855: 3.472]
5. ff. 27v/6–34v/20 Ælfric, Circumcision (on Lk. 2.21 and Gen. 17.1–23, 21.4) (ÆCHom I, 6): k(a)l(endas). **ian(uarii).** **circumcisio d(omi)ni** | ‘Se godspellere lucas beleac þis | dægðerlice godspel mid feawu(m) | wordu(m)’; ends: ‘þ(æt) is ongemete. 7 on getele | 7 on hefe. Sý hi(m) wuldor 7 lóf á on | ecnysse. AMEN’ (coll. Clemoes 1997: 224/1–231/203).
6. ff. 34v/21–43v/22: Ælfric, Epiphany (on Mt. 2.1–12) (ÆCHom I, 7): **IN epiphania d(omi)ni** | ‘Men þa leofostan nu for feawum | dagu(m) we offerredon þis godspel’; ends: ‘7 anrædu(m) [gl. ‘(con)stanti’] mode. | se ðe leofað 7 rixað mid fæder | 7 halgu(m) gaste. on ealra worulda | woruld. AMEN’ (coll. Clemoes 1997: 232/1–240/263).
7. ff. 43v/22–3 [lines 24–6 blank]; 44r/1–47r/14 Vercelli Homily 8, First Sunday After Epiphany (HomS 3 (ScraggVerc 8)): **Dominica. I.** | **post theophania domini** || ‘Monað us 7 mengað on þisu(m) bocu(m) | hu s(an)c(tu)s gregorius se halga writere | se ðis write sette 7 wræt’; ends: ‘7 gecorenu(m). þa(m) godes | sunu si lóf þe leofað 7 rixat | mid fæder 7 mid halgu(m) gaste | á to widan feore. AMEN’ (coll. Förster 1932: 149/1–159/112, Scragg 1992: 143/1–148/102).
8. ff. 47r/15–57v/15 Ælfric, Second Sunday After Epiphany (on Jn. 2.1–11) (ÆCHom II, 4): **domica [sic]. II. post theophania d(omi)ni** | ‘Nuptie facte s(un)t in chaná galileę. | & erat mater iesu ibi. | Iohannes se godspellere cwæð | on ðære godspellican race’; ends: ‘7 swa | getrymde his leorningcnihta | geleafan. hælend crist se ðe leofað | 7 rixað mid fæder

- 7 mid sunu | 7 mid ða(m) halgan gaste. in eallra | wurulda woruld. a buton ende | AMEN' (coll. Godden 1979: 29/1–40/325).
9. ff. 57v/16–64v/12 Ælfric, Third Sunday After Epiphany (on Mt. 8.1–13) (ÆCHom I, 8): **DOMINICA .III. p(ost) theophania.** | 'Cum descendissed [*sic*] ie(su)s de | monte secute sunt eu(m) turbe | multe. et reliqua. | Matheus se eadiga godspelle|re awrat on ðissere godspell|lican redinge'; ends: 'þ(æt) hi synt ðry | on hadu(m) 7 on namu(m). 7 an god on anre | godcundnyssse æfre wuniende buton | anginne 7 ende AMEN' (coll. Clemoes 1997: 241/1–248/210).
10. ff. 64v/13–73r/22: Ælfric, Purification (on Lk. 2.22–40) (ÆCHom I, 9): **.III. NONUS. Febr(uarii). IN purificatio|ne S(an)c(t)e Marie.** | 'God bebead on ðære ealdan æ. 7 hét | moyses þone heretogan þ(æt) he hit | awrite'; ends: 'se ðe | us alysyde fra(m) þystru(m). 7 us gelbringþ to ðam ecan life. | Se ðe leofað 7 rixað a buton | ENDE. AMEN' (coll. Clemoes 1997: 249/1–257/251).
- [Note: On film, four shots of opening 79v–80r. Fiche omits ff. 80v–84r; they are provided on supplemental fiche.]
11. ff. 73r/23–81r/15 Ælfric, Gregory (ÆCHom II, 9): **III. ID(US). IN nat(a)l(e). S(an)c(t)i gregorii. pape.** | 'Gregorius se halga papa | engliscre þeode apostol | on þisum andweardu(m) dæge'; ends: '7 syððan on ðisu(m) dæge | gewat to ðam ecan setle heofonan | rices. on ða(m) he leofað mid gode | ælmihtigu(m). á on ecnyssse | AMEN' (coll. Godden 1979: 72/1–80/260).
12. ff. 81r/15–90r/13 Ælfric, Cuthbert (ÆCHom II, 10): **XIII. k(a)l(endas). apr(i)l(is). IN | nat(a)l(e). S(an)c(t)i cuhtberhti [*sic*] ep(iscop)i.** | 'Cuðberhtus se halga bisceop | scinende on manegum geearnun|gum'; ends: 'se ðe | his gecórenan swa cýstelice wurðað. æfter deadlicu(m) | life mid hi(m) libbendu(m). á on ecnyssse ealra worulda | woruld. AMEN' (coll. Godden 1979: 81/1–91/341).
13. ff. 90r/13–103v/25 Ælfric, Benedict (ÆCHom II, 11): **In natale s(an)c(t)i benedicti ab/batis** | 'Benedictus se halga abbud on ðisu(m) | andweardan dæge gewát of ðisum deadlican | life'; ends: 'ðe se | ælmihtigan scyppend ðurh þisne æðelan wer | middanearde geswutelode. Sy him simle | wuldor. 7 lof á on ecnyssse mid eallum his | halgum. se ðe ana is unasægendlic god. AM(EN)' (coll. Godden 1979: 92/1–109/588).
14. ff. 103v/26–110r/6: Ælfric, Annunciation (on Lk. 1.26–28) (ÆCHom I, 13): **In adnuntiatione s(an)c(t)e Marie.** || 'Ure se ælmihtiga scyppend se ðe ealle gesceafta | buton ælcon antimbre þurh his wisdom | gesceop'; ends: 'se ðe | gewylt [gl.: 'regit'] ealra ðinga mid fæder. 7

mid ðam | halg` u` m [*correcting* ‘halgam’] gaste á on ecn` y` sse. AMEN’
(coll. Clemoes 1997: 281/1–289/225).

[Note: At top left outer margin of f. 107v, a contemporary insertion mark and addition of omitted OE text, as Clemoes 1997: 285/134.]

15. ff. 110r/7–117r/17 Ælfric, Septuagesima (on Mt. 20.1–16) (ÆCHom II, 5): **Dominica In septuagesima** | ‘Simile est regnum celorum homini patri familias. | qui exiit primo mane. | Se hæl(e)nd cwæð. þ(æt) heofonan rice’; ends: ‘on ðam [gl.: ‘i(n) q(uo)’] we him singað ecelice alleluan. | buton geswince. AMEN’ (coll. Godden 1979: 41/2–51/287). New line begun by large black capital ‘W’ at f. 115v/22 (at Godden 1979: 49/233).

[Note: The “Tremulous Hand” makes a particularly extensive note in the lower right outer margin of f. 116r from Jeremiah 7.34: ‘jeremia(s) cap(ut) | vii. et q(ui)esc(er)e facia(m). . . enim erit t(er)ra.’]

16. ff. 117r/23–122v/9: Ælfric, Sexagesima (on Lk. 8.4–15) (ÆCHom II, 6): **Dom[in]ica in sextagesima**. | ‘Cum turba plurima conuenirent ad ie(su)m. | & de ciferatibus [*sic*] properarent ad ie(su)m. & reliq(ua). | On sume tide ða ða micel meniu samod | comon to ðam hælende’; ends: ‘þ(æt) ge mid | him. 7 his halg` u` m [*correcting* ‘halgam’] þ(æt) ece lif habban moton. | on ealra worulda woruld. AMEN’ (coll. Godden 1979: 52/1–59/206).

17. ff. 122v/10–128v/2 Ælfric, Quinquagesima (on Lk. 18.31–43) (ÆCHom I, 10): **Domin` i` ca In quinquagesima** | ‘Assumpsit ie(su)s .xii. discipulos suos. | Her is geræd on ðisum godspelle þ(æt) we gehyrdon | of ðæs diacones muðe’; ends: ‘þ(æt) is eall folc þe þ(æt) ge|seah herede god. se ðe leofað 7 rixað. a buton ende. AM(EN)’ (coll. Clemoes 1997: 258/1–265/204).

18. ff. 128v/3–132v/19: Ælfric, First Sunday in Lent (ÆCHom II, 7): **Dominica In quadragesima**. | ‘Men ða leofostan. eow eallum is cuð þ(æt) ðes [gl.: ‘isti(us)’] gear|lica ymbrine us gebringð’; ends: ‘7 his gecorenum englum. Mid [gl.: ‘cu(m)’] | ðam [gl.: ‘q(ua)’] hi libbað 7 rixiað on lichoman 7 on sawle | on eallra worulda woruld á buton ende. AMEN’ (coll. Godden 1979: 60/1–66/179).

19. ff. 132v/20–137r/13: Vercelli Homily 3, Second Sunday in Lent (HomS 11.2 (ScraggVerc 3)): **Dominica .ii. in quadragesima** | ‘Men ða leofestan. ic cyðe [gl.: ‘dico’] eow þ(æt) ðreo ðing | synd ærest on foreweardum’; ends: ‘þas ðing us gedafenað [gl.: ‘oport(et)’] gefyllan mid | ðæs [gl.: ‘illius’] fult` u` me [*correcting* ‘fulteme’] þe mid fæder. 7 mid sunu 7 mid | ðam halgum gaste leofað. 7 rixað þurh ealra worulda woruld

- a buton ende. AMEN' (coll. Förster 1932: 53/1–71/175, Scragg 1992: 73/1–83/161; as Belfour 1909: 40/4–48/29).
20. ff. 137r/14–140v/18 Homily, Third Sunday in Lent (HomS 13 (Ass 11)): **Dominica .iii. in .xl.** | 'Geherað nu men ða leofostan hu ðas hal|gan bec eow mynegiað'; ends: 'habban þ(æt) ece | lif on neorxnawanges gefean. mid fæder | 7 mid sunu 7 mid ðam halgum gaste on ealra | worulda woruld a buton ende. AMEN' (as Assmann 1889: 138/1–143/144).
[Note: Main scribe inserts missed text in outer left margin of f. 138v, as at Assmann 1889: 140/57.]
21. ff. 140v/19–145r/8 Homily, Fourth Sunday in Lent (HomS 15 (Belf 6)): **Dominica .iiii. in xl.** | 'Men ða leofestan. we willað her spre|can feawum wordum be ðam ðrym | þingum'; ends: '7 fullfremedne willan. mid | fæder 7 mid sunu 7 mid halgum gaste. ameN' (as Belfour 1909: 50/1–58/15).
22. ff. 145r/9–149v/26 Homily, Fifth Sunday in Lent (HomS16(ass12)): **Dominica (..) .u. in xl.** | 'Men ða leofestan us is on ælcne sæl [gl.: 'time'] | geornlice to smeagenne [gl.: 'cogitare']; ends: 'þa us gegearwige [gl.: 'p(re)paret'] se driht(en) þe mid fæder. 7 mid | sunu 7 mid þa(m) halgu(m) gaste leofað 7 rixað | on ecnyse a buton ende. AMEN' (ed. Assmann 1889: 144/1–150/158).
- Part II Quire XX (ff. 150–9) added nearly contemporarily
- [44]. ff. 150r/1–152v/22 Ælfric, Second Sunday in Lent (on Mt. 15.21–28) (ÆCHom II, 8): **Dominica .ii. in quadragesima** | 'Egressus inde ie(su)s secessit in partes tiri & sidonis. | (et reliqua *erased*) Drihten hælend ðreade [gl.: 'redarguit'] mid wordu(m) ðæra | iudeisra þwyrnyse [gl.: 'p(ra)uitate(m)']; ends: '7 syððan æt heora halgu(m) | byrgenu(m) ða(m) sy w`u`ldor 7 wurðmynt á on ecnyse. AM(EN)' (coll. Godden 1979: 67/1–71/131).
[Note: At the beginning in the right-hand margin of f. 150r a hand of 12/13c has written 'Et ecce mulier . . . vexat(ur) &[c]' = continuation of the gospel text in place of the erasure of 'et reliqua'.]
- [45]. ff. 153r/1–159v/18 Ælfric, Fifth Sunday in Lent (on Jn. 8.46–59) (ÆCHom II, 13): **Dominica. quinta in quadragesima.** | 'Peostid fra(m) ðisu(m) andweardan dæge oð ða halgan easter|tide'; ends: 'sy him lof 7 wul|dor his ormætan eadmodnyse on ealra worulda | woruld AMEN' (coll. Godden 1979: 127/1–136/294). Remainder of f. 159v blank.
- Part I (continued)
23. ff. 160r/1–166v/12 Homily, Palm Sunday (HomS 18): **Passio d(omi)ni IN Ramis palmarum.** | 'Passio d(omi)ni n(ost)ri ie(s)u chr(ist)i s(e)-c(un)d(u)m matheum | Men ða leofestan þis is ures driht|nes þrowung

- hælendes cristes | æfter matheus gerecednysse'; ends: '7 mid ða(m) halgu(m) | gaste á in ealra worulda woruld soðlice | buton ende AMEN' (not printed; basically a translation of Mt. 26–27 with a homiletic beginning and end; cf. Cambridge, Corpus Christi College 41 [27], item 18 and Bodley 340 [358], item 23).
24. ff. 166v/13–174v/21 Homily, In Cena Domini (on Jn. 13.1–30) (HomS 22 (CenDom 1)): F(E)R(IA) **quinta IN cena domini** | 'De huius diei ueneratione et de | domini mis(eri)c(or)d(i)a in memoria æterne [isti] (?iiii^a *erased*) | iohannes euangelista uenera | Sægeð [gl.: 'dicit'] on ðisu(m) bocum be ðære ár|wurðnesse þises halgan dæges. | 7 be ðære unasæcgendlican mild|heortnysse'; ends: 'God us gefultumige [gl.: 'adiuuet'] þ(æt) we | to hi(m) becuman. moton. se ðe leofað | 7 rixað á on ecnysse AMEN' (coll. Assmann 1889: 151/1–163/272).
25. ff. 174v/22–186v/13 Vercelli Homily 1, De Parasceve (on Jn. 18–19) for Good Friday (HomS 24.1 (Scragg)): F(E)R(IA) .VI. **in parasceuen**. | 'Hwæt se ælmihtiga driht(en) wæs sy(m)le | swiðe gemyndig his ðære unasæcgend|lican mildheortnysse'; ends: '7 on ecere | eadignysse. þurh eallra wurulda woruld | a buton ende. AMEN' (coll. Scragg 1992: 7/1–43/381; cf. Förster 1932: 1/1–43/378).
26. ff. 186v/14–196v/3 Homily, In Sabbato Sancto (HomS 25): **De Sabbato s(an)c(t)o**. | 'Men ða leofestan we magon hwilcum [gl.: 'aliq(ua)'] | hwega wordu(m) sæcgan be ðære arwurð|nysse'; ends: 'þæs hi(m) sý simle lof | 7 wuldor. 7 seo ðancwurþeste [gl.: 'g(ra)tissima'] herenys [gl.: 'laus'] | a buton ende in ealra worulda woruld AM(EN)' (coll. Evans 1981: 136–53 with collated forms on 143–53).
27. ff. 196v/4–202r/11 Ælfric, Easter (on Mk. 16.1–7) (ÆCHom I, 15): **dominica in die S(an)c(t)a pasce**. | 'Oft ge [gl.: 'vos'] gehyrdon ymbe þæs hælendes | ærist. hu he on ðisu(m) dæge of deaðe arás'; ends: 'ætforan manegra manna | gesihðe. 7 rixað mid þam ælmihtigum | fæder 7 ðam halgum gaste. nu on ecnysse. AM(EN)' (coll. Clemoes 1997: 299/1–306/194).
28. ff. 202r/12–206v/6 Ælfric, First Sunday after Easter (on Jn. 20.19–31) (ÆCHom I, 16): **Dominica .i. Post pascha**. | 'Æfter þæs hælendes æriste wæron | his discipuli belocene on anum | huse'; ends: 'wuniende on broðorlicre | lufe. mid gode a on ecnysse. AMEN' (coll. Clemoes 1997: 307/1–312/142).
29. ff. 206v/7–209r/18 Ælfric, Second Sunday after Easter (on Jn. 10.11–16) (ÆCHom I, 17): **Dominica .ii. post pascha**. | 'Ðis godspel þe nu geræd wæs cyð [gl.: 'dicit'] þ(æt) se | hælend cwæde be him sylfum'; ends: 'he is ana heora ealra hyrde. se ðe leofað | 7 rixað mid fæder. 7

- mid ðam halgum | gaste `a´ on ecnysse. AMEN' (coll. Clemons 1997: 313/1–316/89).
30. ff. 209r/18–213r/22 Ælfric, Philip and James (ÆCHom II, 18; Godden 2.17): **K(a)l(endas) mai | In natale apostolor(um) philippi et iacobi.** | 'Philippus se godes apostol þe we on | ðisum dæge wurðiað'; ends: 'þ(æt) hi us ðingian | to urum scippende. Se ðe ana rixað on ec|nysse god. AMEN' (coll. Godden 1979: 169/1–173/135). The beginning of the section on St. James (Godden 1979: 171/62) is marked by a red initial 'W'; but no title.
31. ff. 213r/22–217v/15 Ælfric, Invention of the Cross (ÆCHom II, 19; Godden 2.18): .V. **NON(AS). K(a)l(endas). MAI | inuentio S(an)c(t)e crucis.** | 'Men ða leofestan. nu todæg we | wurðiað þære halgan rode'; ends: 'oð ðisne and|weardan dæg. Sy [gl.: 'sit'] ðam ælmihtigan lof se ðe | ana rixað. á on ecnysse god. AMEN' (coll. Godden 1979: 174/1–179/156). At f. 215r/13 the second part of the homily (Godden 1979: 176/62) is marked by the heading '**eode(m) | die passio. alexandri. euenti 7 ðeodoli**'. Remainder of f. 217v blank.
- [Note: At outer right margin, lower corner of f. 217r, the main scribe has inserted missed OE text, as at Godden 1979: 178/140). The subsection at f. 215r/13 (at Godden 1979: 176/62) was taken by Ker as a separate item, hence the vacant number below.]
32. vacant number
- Part II quires XXVIII–XXXI (ff. 218–47) added nearly contemporaneously
- [46]. ff. 218r/1–226r/4 Ælfric, Easter (ÆCHom II, 15): **In die S(an)c(t)o pasce.** | 'Men ða leofostan gelome eow is geræd ymbe ures | hælendes æriste'; ends: 'Si hi(m) wuldor 7 lof ðære weldæde [gl.: 'b(e)n(e) op(er)-ib(us)']. on ealra worulda. | woruld. AMEN' (coll. Godden 1979: 150/1–160/337).
- [47]. ff. 226r/4–231v/13: Ælfric, Easter, on Lk. 24.13–35 (part 1) and Jn. 21.1–12 (part 2) (ÆCHom II, 16 and 17; Godden 2.16): **It(em) alia de S(an)c(t)o pasce** [marg. gl. 'in die pasce'] | 'Hit is swiðe gedafenlic [gl.: 'oportun(e)']. þ(æt) ge [gl.: 'vos'] on ðisum driht(en)licum | æriste'; ends: '7 godum gearnungum to | ðam ecum life becumon moton. AMEN' (coll. Godden 1979: 161/1–168/225). At f. 228v/2 the second part of the homily (Godden 1979: 164/97) is marked by the heading '**alia de S(an)c(t)a pasce**' and a large initial capital.
- [Note: The subsection at f. 228v/2 (at Godden 1979: 164/97) was taken by Ker as a separate item, hence the vacant number below.]
48. vacant number

- [49]. ff. 231v/14–236v/17 Ælfric, Martyrs (on Lk. 21.9–19) (ÆCHom II, 42; Godden 2.37): **In natale S(an)c(t)orum. Martyrum** | ‘Cum audieritis prelia & sedition’ e’s [*correcting* ‘seditionis’] nolite terreri. & r(e)l(i)-q(ua). | Se hælend forsæde his leorningcnihtu(m) ðises middan|eardes frecednyssa; ends: ‘ðe he ær middaneardes | frymðe. his geleaffullum [gl.: ‘fidelib(us)’] gearcode sy him wuldor | 7 wurðmynt on ealra worulda woruld. AMEN’ (coll. Godden 1979: 310/1–317/206).
- [50]. ff. 236v/18–242v/5 Ælfric, Confessor (ÆCHom II, 43; Godden 2.38): **In natale unius confessoris** | ‘Homo quidam peregre proficisens uocauit seruos suos | & tradidit illis bona sua & reliqua | Ure drihten sæde þis bispel his leorningcnihtum. | he cwæð þ(æt) sum rice mann wolde faran on ælþeodig|ne [gl.: ‘p(er)eg’e’ ranat(i)o(n)e’ [*sic*] eard’; ends: ‘Sy lof ða(m) (..)l’ aforde ðe leofað | on ecnyse. æfre buton anginne on endelesu(m) mæ|genðry(m)me. AM(EN)’ (coll. Godden 1979: 318/1–326/247).
- [51]. ff. 242v/5–247v/23: Ælfric, Virgins (ÆCHom II, 44; Godden 2.39): **In natale S(an)c(t)arum uirginum.** | ‘Simile est regnu(m) celoru(m) dece(m) uirginibus que acipien|tes la(m)padas suas exierunt obuia(m) sponso & sponse & r(e)l(i)q(ua) | Se hælend sæde gelo(m)lice bigspel be gehwylcu(m) ðingu(m) | his leorningcnihtu(m)’; ends imperf.: ‘Nat nan | man þyssere worulde geendunge. ne f’u’ rðon [*correcting* ‘forðon’] his’ (coll. Godden 1979: 327/1–333/207).
- [Note: The last leaf of quire XXXI was missing and the text was incomplete already in the 13c when the tremulous hand wrote at the bottom of f. 247v ‘deficit’]
- Part I continued
33. ff. 248r/1–253v/17 Ælfric, Ascension (on Acts 1.3–15, supplemented by Lk. 24.50–3 and Mk. 16.14–20) (ÆCHom I, 21): **In ascensio[ne] Domini** | ‘Lucas se godspellere. us monade on ðissere pistol|rædinge; ends: ‘oð ðissere worulde geendunge. | se þe leofað 7 rixað mid þa(m) ælmihtigu(m) fæder. 7 þa(m) | halgan gaste á on ecnyse. AMEN’ (coll. Clemons 1997: 345/1–353/244).
34. ff. 253v/18–259v/15: Ælfric, Pentecost (ÆCHom I, 22): **In die pentecosten.** | ‘Fram þa(m) halgan easterlican dæge. synd getealde | fiftig daga to þisu(m) dæge; ends: ‘hi(m) sænde þa seofon|fealdan gife his gastes. se ðe leofað. 7 rixað. á buton | ende. AMEN’; (coll. Clemons 1997: 354/1–364/256).
- [Note: At top edge of f. 255r, a 12c hand has added fragment from John 12.24 ‘amen amen dico uob(is) nis[i] granu(m) frumenti’]
35. ff. 259v/16–263v/8 Ælfric, Second Sunday after Pentecost on Lk. 16.19–31 (ÆCHom I, 23): **dom(ini)c(a) .I. post octafas [*sic*] pentecosten |**

'Homo quida(m) erat diues & induebat(ur) purpura. & r(e)l(iqua) | Se wealdenda driht(en). sæde þis bigspell his gingru(m) | þus cweðende. Sum welif mann'; ends: 'hi þry on anre godcund|nyssse wunigende buton anginne 7 ende á to weo|rulde. AM(EN)' (coll. Clemoes 1997: 365/1–370/167).

36. ff. 263v/8–267v/18 Ælfric, Third Sunday after Pentecost (on Lk. 14.16–24) (ÆCHom II, 26 and 27; Godden 2.23): **dom(ini)c(a). II. post octafas pentecosten** | '[H]omo quida(m) fecit cena(m) magna(m). & rel(i)-q(ua) | Se hælend sæde þis bigspell his leorningcnihtu(m) | 7 cwæð Su(m) man gearcode [gl.: 'fecit'] micelle feorme [gl.: 'cena(m)']; ends: 'þurh godre gehealdsu(m)nyssse [gl.: 'custodia']. þa(m) sý wuldor | 7 wurðmynt a to worulde. AMEN' (coll. Godden 1979: 213/1–220/198). The second part (at Godden 1979: 217/126), is marked by a line-break and large initial capital at f. 266r/16, in which the title is given in a 16c hand, 'Alia narratio de euangelii textu'.

[Note: The subsection at f. 266r/16 (at Godden 1979: 217/126) was taken by Ker as a separate item, hence the vacant number below.]

37. vacant number

38. ff. 267v/18–273r/20 Ælfric, John the Baptist (on Lk. 1.5–17, 57–68) (ÆCHom I, 25): **VIII. K(a)l(endas) iuli(us).** | **Natifitas S(an)c(t)i Iohannis baptista.** | 'Se godspellere lucas awrat. on cristes béc. be | acennednyssse iohannes'; ends: 'on | andweardu(m) life. 7 to þa(m) ecan gelæde. þa(m) sý wuldor | 7 lof mid fæder 7 halgu(m) gaste. á on ecnyssse. AMEN' (coll. Clemoes 1997: 379/1–387/226).

39. ff. 273r/21–278v/18 Ælfric, Peter and Paul (on Acts 12.1–23 and Mt. 14.22–36) (ÆCHom II, 28; Godden 2.24): **.VIII. k(a)l(endas) iuli(ii).** **In natale S(an)c(t)i petri apostoli** | 'Lucas se godspellere us sæde on ðissere pistolrædinge'; ends: 'petres. 7 paules | ða þe we todæg weorðiað. Sy hi(m) wuldor 7 lof on ealra | worulda woruld a to widan feore. AMEN' (coll. Godden 1979: 221/1–229/253). The second part is marked by the heading '**Ite(m) alia de petre**' and a large initial capital at f. 274v/3–4 (at Godden 1979: 223/53).

[Note: The subsection at f. 274v/3–4 (at Godden 1979: 223/53) was taken by Ker as a separate item, hence the vacant number below.]

40. vacant number

41. ff. 278v/18–286r/6 Ælfric, Peter and Paul (on Mt. 16.13–19) (ÆCHom I, 26): **III. k(a)l(endas) iul(ii) | IN natale S(an)c(t)i petri apostoli. Hoc est euangeliu(m)** | 'Venit ie(su)s in partes cesare philippi. & r(e)l(iqua). | MATHEUS se godspellere. awrát on ðære godspellican | gesetnyssse. þus cweðende'; new heading at f. 281r/11: **Passio ap(osto)lo(rum)**

pe/tri 7 pauli (at Clemoes 1997: 391/97); ends: ‘ðurh ðæs hælendes tyðe. þa(m) sý wuldor 7 lof á on | ecnysse. AMEN’ (coll. Clemoes 1997: 388/1–399/295).

[Note: The subsection at f. 281r/11 (at Clemoes 1997: 391/97) was taken by Ker as a separate item, hence the vacant number below.]

42. vacant number

43. ff. 286r/7–291v/5 Ælfric, Paul (on Acts 9.1–19 and Mt. 19.27–9) (ÆCHom I, 27): II. k(a)l(endas) iul(ii) IN natale. S(an)c(t)i. pauli ap(osto)li | ‘Godes gelaðung wurðað þisne dæg þa(m) mæran | apostole paule to wurðmynte’; ends: ‘þ(æt) hi mid hi(m) 7 mid gode þ(æt) ece lif habban | moton. sy lof þam wélwillendan drihtne ealra his welena | á on ecnysse. aMEN’ (coll. Clemoes 1997: 400/1–409/250).

[Note: At f. 280v/19–20, a line and half erased at Clemoes 1997: 391/82. At f. 289r, outer right margin, nearly contemporary insertion of omitted text, as at Clemoes 1997: 405/134.]

Part II continued, added nearly contemporaneously

[58]. ff. 291v/5–295r/2 Ælfric, James and the Seven Sleepers (ÆCHom II, 31–32; Godden 2.27): PASSIO. NATALE | SANCTI. IACOBI. APOSTOLI. | ‘On þisum dæge we wurþiaþ on urum lófsangum 7 on freolse [gl.: ‘festiuita(te)’] | þone mæran ap(osto)l. iacob’; ends: ‘7 hi sigefæste samod férdon || to criste. þam is wuldor. 7 wurðmynt. on ealra worulda | woruld. Amen’ (coll. Godden 1979: 241/1–247/181).

[59]. ff. 295r/2–298v/10 Ælfric, Saint Mark (ÆLS (Mark); Skeat 15): DE QVARTA. | EUUANGELISTAS. MATHEUS. MARCVS. LVCAS. IOHANNES. | ‘[M]arcus se godspellere be godes dihte fór [gl.: ‘ibit’] to egypta lánðe’; ends: ‘We éndiað þus ðas gesetnysse hér. 7 sy þam wél|willendan hælende. á wuldor 7 lóf buton ælcum énde | on écnysse. AmeN’ (coll. Skeat 1881–1900: 1.320/1–336/226).

[60]. ff. 298v/11–306v/3 Ælfric, Saint Sebastian (ÆLS (Sebastian); Skeat 5) XIII. k(a)l(endas) FEB(RUARII). PASSIO S(AN)C(T)I . SEBASTIANI. MARTYR. | ‘Sebastianus hatte su(m) halig godes þegen. se wæs lánge | on láré’; ends: ‘se þe gewealt ealle þíncg. | rixigende. á á on ecnysse éces wuldres cyning | AMEN’ (coll. Skeat 1881–1900: I.116/1–146/474).

[61]. ff. 306v/5–311v/15 Ælfric, First Sunday in Lent (on Mt. 4.1–11) (ÆCHom I, 11): DOMINICA. IN QVADRAGESSIMO .III. | ‘Ductus (est) ie(su)s in desertum a spiritu. & reliqua. | Ic wólde eow tra`h`tnian. þis godspell þe man nú beforan | eow rædde’; ends: ‘for his lufan | se þe leofaþ 7 rixað á butan énde on écnysse. AmeN’ (coll. Clemoes 1997: 266/1–274/22).

- [62]. ff. 311v/16–316r/10 Composite Lenten Homily: **INCIPIT DE P(E)-NITENTIA. IN QVADRAGESIMA.** | ‘Læwedum mannum is to witane. þ(æt) ælc man byþ gefullod | on naman þære halgan þrynnysse; at f. 314r/20, after the former ending of Ælfric’s Admonitions in Lent (ÆAdmon 2), ‘on unasecgendlicre blisse. á on écnysse buton | æghwilcum énde’, the text continues with an extract from Blickling Homily X (HomU 20 (BlHom 10)), beginning ‘us `is’ þonn(e) mycel nydþearf. | þ(æt) we þencean us sy`l`fe 7 gemunan; ends: ‘ðam heofonlican cyninge. | sy lof se lyfað 7 rixað in ealra worulda woruld | á butan énde on écnysse. AMEN’ (as Thorpe 1844–6: 2.602/1–608/14, then as Morris 1874–80: 111/15–115/25. For discussion, see Swan 2006).
- [63]. ff. 316r/11–321r/22 Ælfric, **Dominica IIII in Quadragesima** (on Lk. 11.14–28; also Mt. 12.22 ff.) (ÆHom 4): (headed in red 13c) **Dominica iii^a in Quadrag(esima)** | ‘Erat ie(su)s eiciens demonium & illud erat mutu(m). & r(e)l(i)q(ua). | On þære mærran tide þe se mildheorta hælend | wunode mid mannu(m); ends: ‘7 mid | geleafan gehéaldan. þæs us geunne se ælmihtiga wealdend. se þe á rixað. á on écnysse | AMEN’ (coll. Pope 1967–8: 1.264/1–280/298, no. 4; as Müller 1835: 19–27).

[Note: At the end of item 63, f. 321r/25–6, one line was left blank and three lines of writing have since been erased. Over the bottom two lines has been written (11c, 2nd half): ‘þis his þ(æt) boc þ(æt) ic. VLF l[.] hebba tale wiþ (?) | ilce [.]uman scyr (?) æ[.]e `mid min wæg’ me to handa Crist eow h[ealde]’. As far as this can be deciphered it may be from a charter.]

Part III added in the second half of the 11c

[Note: Scribe 6 finished the homily on f. 321r, as part of the additions of Part II. Apparently, ff. 321v–327v were left blank for some time, before scribes 9 and 10 filled out the empty quire with the following item, as part of the additions of Part III.]

- [65]. ff. 321v/1–327v/27 Ælfric, **Bartholomew** (ÆCHom I, 31): (headed in upper margin in red, 13c) **de s(an)c(t)o Bartholomeo.**: ‘Wyrdwriteras secgaþ þ(æt) ðry leodscipas | sind gehátene india; ends imperf.: ‘7 mid fulfremedu(m) | geðingðu(m) gewat to drihtne. þa(m) is wurðm`y`nt 7 | wuldor a on worulde. AMEN’ (coll. Clemoes 1997: 439/1–447/243).

Part II continued

52. ff. 328r/1–342v/10 Ælfric, **The Maccabees** (ÆELS (Maccabees); Skeat 25): **K(a)l(endas) Augustus Passio S(an)c(t)oru(m) Machabeoru(m)** | ‘Æfter ðam ðe alexander se egefulla cyning | todælde his rice; ends: ‘forðan ðe hi furðon noldon ænne fugel | acwellan’ (coll. Skeat 1881–

- 1900: 2.66/1–124/862). Divided into 12 sections, numbered or marked with a paraph (or both).
53. ff. 342v/12–350r/6 Ælfric, Laurence (ÆCHom I, 29): .III. IDUS AGUS(TI) PASSIO S(AN)C(T)I LAURENTII MAR(TYRIS) | ‘ON decius dæge þæs hreowan [gl.: ‘c(ru)deli’] caseres. wæs se halga | biscop Sixtus on romana byrig; ends: ‘mid ðam þe orsorghlice [gl.: ‘secure’] | on ecnysse wuldrað. AMEN’ (coll. Clemoes 1997: 418/1–428/296).
54. ff. 350r/7–359r/15 Assumption of Mary the Virgin, Blickling Homily XIII (LS 20 (AssumptMor)): IN assumptione S(an)c(t)e Marie uirginis | ‘Men ða leofestan gehyrað nu hwæt her segð on | ðissum bocum be ðære halgan f æ´mnan S(an)c(t)a | marian; ends: ‘to ðæm us gefultmige | ure drihten. AMEN’ (as Morris 1874–80: 137–59; part coll. and part ed. Willard 1936: 4–5, 8–10). F. 359 lacks its lower half and the verso is blank.
55. ff. 360r/1–366v/25 Ælfric, Dedicatio ecclesie sancti Michaelis (ÆCHom I, 34): iii. k(a)l(endas) oct(obri)s. dedicatio ecclesie S(an)c(t)[i] michaelis ar/chang(e)l(i) | ‘Manegum [gl.: ‘multis’] is cuð seo halige stow | s(an)c(t)e michaheles; ends: ‘on irðan. [gl.: ‘t(er)ra’] 7 ðíngeræ | on heofonum to ðæ(m) ælmihti`u(m)`an gode. se ðe liofað | 7 rixað á on ecnesse. AMEN’ (coll. Clemoes 1997: 465/1–475/279).

Part III continued

- [66]. ff. 367r/1–374v/9 Ælfric, De initio creaturæ (ÆCHom I, 1): ‘AN ANGINN IS EALRA ÐINGA Ðætt is GOD ÆL|mihtig. he is ordfruma. 7 ende; ends: ‘se þe ana on écnisse rixaþ. áá worulde. | AMEN’ (coll. Clemoes 1997: 178/4–189/296).
- [67]. ff. 374v/10–377r/6 “De Sancto Iohanne” (HomU 17.1 (Kluge E)), including verse passages apparently adapted in part from “The Phoenix”: DE SANCTO IOHANNE(S) | ‘S(AN)C(TU)S IOH(ANNE)S GEseah [gl.: ‘vidit’] ofer garsege [gl.: ‘oceanu(m)’] swilce hit | land wære; ends: ‘þ(æt) we on wynne | wunian moton. Se þe leofað 7 rixað soðlice. | mid fæder 7 sunu 7 mid þam halgan gaste | á buton ænde. AMEN’ (ed. Kluge 1885: 477–9; ed. Blake 1990: 98–100; on the relationship of the poem “The Phoenix” and the homily, see Kabir 2001: 168–75). Remainder of page, f. 377r/7–26, blank.
- [68]. f. 377v Excerpt of an Office of St Guthlac, partly with musical notation, added on the blank leaf towards the end of the 11c: ‘secundo anno inquit beatus GVTHLACVS quo hanc heremum inhabitau. . . panis ordeaceus cum aqua.’ (ed. Birch 1881: 70–1, and repr. in James 1909–12: 1.480; see Hartzell 2006: no. 28).

Part II continued

56. ff. 378r/1–385v/3 Ælfric, Martin (*ÆCHom* II, 39.1; Godden 2.34): III. IDUS NOVE(M)B(RIS) DEPOSS(ITIO) S(AN)C(T)I MARTINI EP(ISCOP)I | ‘Martinus se wuldorfulla godes andet|tere wæs acænned of æðelborenu(m) magu(m)’; ends: ‘þe he on life gecwemde. | Sy oðam [sic] a wuldor on ecere worulde þe leofað 7 rixað | þur’h h’ hine sylfne god. AMEN’ (coll. Godden 1979: 288/1–297/332).
57. f. 385v/4–25 Ælfric, Excusatio dictantis (*ÆCHom* II, 39.2; Godden 2.34.2): EXCUSATIO DICTANTIS | ‘Fela fægere godspell we forlætað on þisum dihte [gl. disposit(i)o(n)e’]. . .buton þa(m) anum [gl. ‘pret(er) hac solu(m)’] þe a|gustinus wiðsæcð’ (coll. Godden 1979: 297/1–298/17). Line 26 blank; large spill stains f. 385v.
- [64]. ff. 386r/1–394v/20 Saint Andrew, Blickling Homily XIX (LS 1.1 (AndrewBright)): SANCTE ANDREAE. | ‘Her segð. þæt æfter þam þe drihten hælend | crist ‘to’ heofonu(m) astah’; ends: ‘þam is | wuldor. and geweald. [gl.: ‘potestas’] on þære halgan þrynnysse. | þurh ealra worulda woruld soðlice a butan ende. | AMEN’ (ed. Bright 1891: 113–28; as Morris 1874–80: 229–49). The apostle’s name and that of Matthew are in capitals throughout.
- f. 394v/21–6 The text originally written here has been totally erased except for the large initial ‘H’. In the list of contents on f. iii* verso by the Worcester “Tremulous Hand” the item after ‘Ix S(an)c(t)i andree fol. 387’ has been erased. On f. ii* verso, the 16c list of contents ends with ‘De Virginitate. 395’, and this was evidently the final item of which the beginning has been erased here. The last leaf of the quire (L) is missing; presumably it contained the continuation of the text erased at the bottom of f. 394v. Ker (*Cat.*, 81) supposed that Joscelyn quoted the word ‘sciccelse’ in London, Lambeth Palace MS 692, f. 24v from what was the leaf after the next (f. 396), but in fact he cited it from f. 164v of the present manuscript and the number ‘396’ is a total of the number of entries Joscelyn wrote on f. 24v of Lambeth 692; see Graham 2000: 114–16.
- ff. d-g modern paper endleaves blank, except for notation of folios center f. d recto: ‘i* -iii* +394ff’.

PHOTO NOTES: F. i* recto not shown and f. ii* recto is too dark to see much. Dark shadow, especially in the gutters, occasionally obscures some readings, as on ff. 370v–371r, and some readings away from the gutter are very occasionally obscured also, as f. 213. Some openings appear twice. Between Fiche 3 and 4, the spreads for ff. 80v–81r, 81v–82r, 82v–83r, 83v–84r were inadvertently omitted. They are included on a supplement. Digital

facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=198).

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“Wulfstan’s Commonplace Book”, a Canon Law Collection, including the OE “Directions for a Confessor” and A-S Law IV Edgar; Liturgical Texts; Hugo of Fleury, “Historia Ecclesiastica”
[Ker 53, Gneuss 73 (Part A only)]

HISTORY: A challenging composite manuscript, consisting of Part A, Booklets 1.1, 1.2 and 1.3 (pp. 1–268), a mid-11c collection in part known as “Wulfstan’s Commonplace Book”, Part A, Booklet 2 (pp. 269–442), a later 11c and early 12c collection mainly of liturgical material added on to the first booklets, and Part B (pp. 443–550), a 12c copy of Hugo of Fleury’s “Historia Ecclesiastica”. The contents offer considerable difficulty in some details, particularly in Part A, which contains an early version of “Wulfstan’s Commonplace Book” (for the earliest and formative definitions of the tradition, see Bateson 1895 and Whitelock 1942; but cf. Wormald 1999: 218 and Orchard 2012: 696). The so-called “Commonplace Book” is in fact a nimbus of numerous manuscripts in which Wulfstan, bishop of London (996–1002), Worcester (1002–1016) and York (1002–1023) collected, excerpted, edited and revised canon law, letters, liturgical texts, penitential guidelines, and other doctrinal material in the early 11c for the education and regulation of the A-S church and state (on which see esp. Sauer in Szarmach 2000: 339–93, as well as Jones 1998: 71–79 and Elliot 2012: 1–11). Many of the individual texts included are themselves chrestomathic tissues of multiple texts, making for difficult—for the modern scholar, if not for Wulfstan himself—division of textual units in the “Commonplace Book”. Four manuscripts primarily reflect the “Commonplace Book”, the three others being Oxford, Bodl. Lib. Barlow 37, London, BL Cotton Nero A.i [202], and Cambridge, Corpus Christi College 190 [38], though several other manuscripts reflect the tradition as well (see Elliot 2010: 8–9). Part A, Booklet 2 is a collection of liturgical and paraliturgical texts, including excerpts from Amalarius of Metz’ “Liber Officialis” (9c), the Romano-German Pontifical,

and Bernold of Constance's "Micrologus" (c. 1085). Part A appears more or less to be the result of stages of growth over several generations, with the primary core being the "Commonplace Book" written by a single scribe (pp. 3–208), subsequently added to by numerous other scribes, with some of these later additions closer to the 11/12c segments of booklets 1.2 and 1.3 and Part B than the initial collection of the "Commonplace Book". Part B is a separate addition of the later 12c consisting of Hugo's "Historia" (c. 1109), attributed to Ivo of Chartres as in other MSS. The compilation of the "Commonplace Book" along with the numerous additions means that altogether (including over 100 grouped sub-items) there are in the region of 400 items or sub-items, a few of which have yet to be identified.

All parts have been attributed to Worcester on grounds of script (Ker, *Cat.*; Bishop 1971: 20; Dumville 1992: 137–38), as several of the hands are typical of Worcester style in the 11c and 12c, though the first scribe of pp. 1–208 does not show strong Worcester traits (Jones 1998: 75). Furthermore, decorated initials are similar in style to other initials in known Worcester manuscripts (Budny 1997: 1.602). Early Worcester provenance is clear from an added formula for the profession of a monk written in a hand of the second half of the 11c on p. 1 that ends 'dom[i]no | presule uulstano presente', probably a reference to Wulfstan II, bishop of Worcester (1062–95) (Ker, *Cat.*). Moreover, the manuscript was sporadically glossed in OE by the Worcester scribe and scholar, Coleman, Wulfstan II's chancellor and author of a now lost OE life of Wulfstan II (Ker 1949; on Coleman, see also Stone-man 1987: 78, Johnson and Rudolph 2010: 1, Scragg 2012: no. 87).

The manuscript, combining originally separate books, Parts A and B, must have been together from early times, as the contents of Part B are included in the 13c, contents-list on p. 2. The manuscript almost definitely remained in Worcester through the later medieval period, where it was annotated in the 13c and notes on contents jotted in the 15c. There is considerable evidence of use, perhaps in Worcester, from the 16c. Annotations in the hand of John Joscelyn (1529–1603, Parker's Latin Secretary) occur on pp. 175, 177, and his attention-mark in the form of a triquetra on pp. 37 (beside the heading for Item 9) and 176. Joscelyn may have consulted this, along with several other manuscripts, in Worcester in the mid-1560s (Budny 1997: 1.603–604). The annotation on p. 177 reads 'quida(m) papista hic ab|raserat tres lineas | sed restituu(n)tur e | veteri libro Exo|niensis bibliothecae | in quo etia(m) hic | habetur tractatus'. It refers to an erasure of material (subsequently replaced with different text) that Joscelyn was able to restore from another former Worcester book (CCCC 190), as indicated in the *Testimonie of Antiquitie* (1566), A5r (see further below, "Contents", item

42). There is a reference to where this erasure occurs in Parkerian red crayon on p. 2; the erased text concerned the nature of the eucharist, a matter of supreme importance to Archbishop Matthew Parker and the new Church of England. Parker owned, annotated, paginated, and perhaps rebound the manuscript. Membrane tags have been attached no doubt by the Parkerian team, to ease finding what they wanted. The Parkerian red crayon appears in both underlining as well as in the pagination. Part A was foliated a second time, subsequent to Parker's foliation. 'K.2' on p. 1 is the number of the book in the list of those bequeathed in 1575 to Corpus Christi College, Cambridge by Parker. Humfrey Wanley consulted the MS for his "*Librorum Vett. Septentrionalium*" (1705).

The manuscript may have been rebound or refurbished in the mid-18c by the college, and apparently rebound again in 1952 (Budny 1997: 1. 604). Modern quire numbers in pencil occur at the bottom right-hand corner of relevant recto leaves. The present binding dates from c.1980 and was done by George Bolton, according to a note interleaved in the book by R.I. Page, former Parker librarian (Budny 1997: 1. 604-05).

[Note: Despite the previous descriptions and analyses by Wanley 1705: 109, James 1912: 2.14-21, Andrieu 1931-61: 1.99-101 (pp. 228-442 only), Sauer 1978: 45-50, Sauer 1980/2000 (Part A only), Budny 1997: 1.599-608 (Part A = pp. 1-330 + 341-442), and Cross and Hamer 1999: 41-8 (Part A, Booklet 1.1, parts only), Lionarons 2010: 19 (notice on homiletic material), this description offers some new information, and hopefully provides a firm basis for further advances.]

CODICOLOGICAL DESCRIPTION: Folios ii + 217 + 54 + 2 + ii, membrane apart from the outer paper endleaves, which were added with the binding. The book has been paginated in Parkerian red crayon at the top right-hand corner of recto leaves; the leaf after p. 115 is omitted from the series (so the verso of p. 115 is called p. 115*bis* and the pages of the following unnumbered leaf are called pp. 116*a* and 116*b*), and the numbers jump from 329 to 341, thus omitting page nos 331-339. Nevertheless these technically erroneous numbers are followed (i.e. the numbers 331-339 are not used); p. 321 is erroneously numbered '221' but the correct number has been supplied in modern pencil. There are also folio numbers in pencil alongside the Parkerian numbers, but only in Part A. A modern pencil set of quire signatures in arabic numbers at the lower right corner of each quire's first recto run '2'-'27' throughout, from quire II (p. 19) to quire XXVII (p. 423). Part B (quires XXVIII through XXXIV) is signed similarly 'A'-'G' in the same faded pencil at the lower right corner. The bifolium of

endleaves (XXXV) are marked 'a' in a more recent pencil. These sets of signatures may be related to when the MS was rebound.

In addition to these modern quire signatures there are early modern quire-page signatures in pale ink on recto pages in the bottom margin to the left of centre, as in quire III pp. 35–49 (odd numbers only) labelled 'a'-'h' respectively (i.e. in a quire of four sheets folded to make eight leaves all the recto leaves are labelled); similarly quires IV (pp. 51–65), V (pp. 67–81), X (pp. 145–159; XII (pp. 177–191). This pattern of labelling applies to quires II–XIII, there being no such labelling in quire I. Quire II shows 'c'-'h' on pp. 23–33, pp. 19–21 not showing 'a'-'b'; quire VI (pp. 83–97) follows the pattern but p. 95 shows no letter and p. 97 shows both 'g' and 'h'; Quire VII (pp. 99–113) shows 'G' for 'a' on p. 99 and no letter on p. 111 (*recte* 'g') but otherwise follows the pattern; quire VIII (pp. 115–127) shows 'b'-'g' on pp. 117–125 but 'a' and 'h' are not present on pp. 115/127, the outer bifolium of the quire; quires IX and XI do not show such letters, unless 'l' on pp. 129 and 161 are part of the scheme; quire XIII (pp. 193–207) shows the usual pattern except that p. 203 shows 'b' (erron.) as well as 'f'. At the beginning of quire XIV p. 209 shows an ink smudge in the place where such a letter might have been.

Leaves measure 265 × 164 mm., except that quire XXIII (pp. 359–74) is smaller, measuring 249 × 164 mm. Written area 203 × 102/116 mm. (inner/outer) generally in Part A, except for quire XXII (pp. 343–58) where it is 197 × 99/118 mm. (inner/outer); in Part B it is 200 × 112/122 mm. (inner/outer). The endleaves (pp. 550–4) show a written area of 210 × 125/133 mm. (inner/outer). The membranes vary from booklet to booklet, and segment to segment, but the early booklet 1.1 is generally fairly heavy and matte, pale and creamy, while some of the later additions to Part A are more yellow and shiny. Part A, Booklet 1.1 is arranged HFHF throughout; in Booklets 1.2 quire XIV and 1.3 quires XVI–XVII are HFHF, but quire XV is HFF. In Part A, Booklet 2, quire XVIII is HHHF but quires XIX–XXVI are HFHF, and quire XXVII is HFHFH. Part B is regularly HFHF except for the last quire XXXIV, which is HFH. Endleaves (a bifolium from a former quire) have flesh on the outside. As to damage or inconsistencies in the fabric, Part A at pp. 1–84 shows the effects of prolonged exposure to damp at the base of the leaves, but no text is lost. A tear in the margin has been repaired by sewing at pp. 209/210, and a larger tear extending in to text area has been repaired by sewing at pp. 201/202. There are holes in the text area of pp. 7/8, 37/38, 47/48, 151/152, 197/198, 211/212, 249/250, 287/288, 305/306, 323/324 (7 holes) and 357/358, and there are holes in the margin of pp. 43/44, 203/204, 239/240, 243–244, 297/298 and 303/304. In Part B,

pp. 483/484 and 497/498 are cut away at the side, perhaps an original feature, as they are central leaves in the relevant quire. There is a hole in the margin of pp. 463/464.

Pricking: In Part A, much is cropped but clear; for example on pp. 49/50, 95/96, 119–122, in quires IX–X, and on pp. 169/70. There are two prick-marks for each of the double vertical bounding lines at both top and bottom of leaves where they can be seen, and there are 26 prick-marks for the horizontal lines of writing to be seen near the outer edges of leaves where they have not been cropped. In quire XXII the pricking seems to have been done similarly but at the top of the page only the outer bounding lines have been marked by pricking. In Part B, the prick-marks for the double vertical bounding lines are generally visible in the bottom margin and occasionally in the top margin, as pp. 541/542, and there are 23 prick-marks for the horizontal lines of writing visible in the outer margins, each being used to make 2 lines of writing. Endleaves, pp. 550–4, no prick-marks visible.

Ruling: Part A ruled in dry point. There is a frame with double vertical bounding lines and in quires I–XIV (i.e. Booklet 1.1 and the first quire of Booklet 1.2), the top two and bottom two lines extend, like the vertical bounding lines, to the edges of the leaves. In the rest of Booklets 1.2 and 1.3 (quires XV–XVII) only the top and bottom horizontal lines are so ruled, except that in quire XV the vertical frame lines are also ruled to the outer edges of the leaves, so that quires XVI–XVII are different in having no vertical frame line ruled to the outer edges of the leaves. In Booklet 2, quire XVIII shows the top two and the bottom two horizontal lines ruled to the outer edges of the leaves, but then in quires XX and XXI only the top and bottom horizontal lines are so ruled, and quire XXIII similarly. Quires XXII–XXVII show a different pattern, with the first, third, twenty-fourth (i.e. second penultimate) and twenty-sixth (i.e. bottom) horizontal lines ruled to the edges of the leaves. Usually, the three outer sheets are ruled from the inside and the central sheet is ruled from the outside. There are 26 horizontal lines ruled for text and the top line receives text. Pp. 368–71 show double columns. Part B ruled in dry point showing double vertical bounding lines extending towards the outer edges of the leaves, and 23 horizontal lines for writing (each used for two lines) ruled between the bounding lines except that the two top and the bottom lines are ruled towards the edges of the leaves. Endleaves, pp. 550–4, show ruling in fine crayon for a frame rule with double vertical bounding lines and 19 horizontal lines for writing, of which the top line receives no writing. The two top and two bottom lines,

as well as the vertical bounding lines, are ruled to the present edges of the leaves.

Stints, Script, Hierarchy, Color: Part A consists of two booklets, 1 and 2, and is written by several scribes. Scribe 1 writes pp. 3/1–207/14; he sometimes writes headings in the margin in capitals, as on pp. 74, 75, 77, 78. At p. 207/14 another similar hand (Scribe 2) takes over until p. 208/16. This section (pp. 3–208) is designated Booklet 1.1. Scribe 3 (showing some variation in script or style) writes pp. 209–268 and this section is designated Booklets 1.2 and 1.3, Booklet 1.3 being considered separate because the leaves show a change in ruling practice (no extension of the vertical frame rule to the outer edges of the leaves) and because the previous leaves are blank. In Part A, Booklet 1.1, the main text is in a mid-11c anglo-caroline minuscule in dark brown to black ink, with red headings in rustic capitals and initial capitals in red, blue and green, with a more ornamented capital at the first page and the first line of text in capitals (p. 3). Scribe 1 sometimes writes guide letters for capitals to be added later, as on p. 69. Headings in red are written in the margin on pp. 122–3. In Part A, Booklet 1.2, anglo-caroline minuscule for Latin and a late vernacular minuscule for the OE with red headings and initials on pp. 209–227, and all text in red on pp. 228–31 (the vernacular scribes enumerated in Scragg 2012: nos. 142–44 in the main text and nos. 145–52 in glosses; on the features and Worcester traits of this script see Crick 2012: 184 n.47). Booklet 1.3 (pp. 237–68) is in a dark anglo-caroline minuscule with a red initial, a blue initial, and some touching in blue on p. 237 and one red initial, one red initial both with red headings on p. 264. Scribe 4 writes pp. 269–442 in an anglo-caroline minuscule, and writes all of Booklet 2, except for the addition by Scribe 5 on pp. 363/10–364/8; this section (pp. 269–442) comprises Part A, Booklet 2. Booklet 2 opens with a red and green heading and the first line of text in red capitals then the second in green capitals on p. 269, with a large more elaborate red initial. Red initials and red headings in rustic capitals on pp. 270–286, with green initials alternating with the red on pp. 287–298. On pp. 298–323, red rustic capital headings with red or green initials, commencing with a more ornate initial capital in green, brown, red, and purple on p. 298. Occasionally, the first line of text is in capitals. On pp. 329–363, red rustic headings with red, green, or occasionally purple initials open each textual division. Headings in red are written in the margin on pp. 122–23, and downwards on pp. 285, 287, 288, 290 and 329. The last segment of Part A, pp. 369–442, is in a dark minuscule with some gothic features (some breaking, biting) and sections headed in red capitals and initials in red as well. Part B is written in a single small 12c gothic hand with 46 lines to the

page and marginal cues in red added by the scribe on pp. 444–45, 504. The booklet opens with an elaborate red and green initial, with some red headings in capitals and initials in green and red, before being solely red. Major initial capitals in red and green on pp. 443, in green on p. 459. Red initial capitals (some of which are smaller) occur on pp. 462, 463, 468, 471, 472, 474 475, 482 (larger again), 483–88, 491–2, 494 (larger), 496, 500–04, 507–8, 512, 514, 516–17, 519–22, 526–27, 528 (larger), 529–30, 533–34, 536–40, 543–44, 547–49. Section breaks with red initials at times appear to have space left for headings.

[Note: The accounts of this manuscript vary in how they handle the make-up of the various parts and sections of the manuscript. Ker, dealing only with the OE, does not give a full account of the various parts. Andrieu deals only with some of Part A, Sauer does Part A only, and Cross and Hamer touch only on one segment of A. It may be helpful to schematize the accounts by the present describer, Budny (1997) and Jones (1998):

Lucas	Budny (1997)	Jones (1998)
Pt A Booklet 1.1: pp. 3–208	Pt I.1: pp. 3–208	Pt A: pp. 3–208
Pt A Booklet 1.2: pp. 209–36	Pt I.2: pp. 209–36	Pt A2 Scribe 2: pp. 209–15 Pt A2 Scribe 3: pp. 216–36
Pt A Booklet 1.3: pp. 237–68	Pt I.3: pp. 237–68 Pt I.4: pp. 269–363	Pt A2 Scribe 4: pp. 237–68
Pt A Booklet 2: pp. 269–442	Pt I.5: pp. 368–442	Pt B: pp. 269–442
Pt B: pp. 443–550	Pt II: pp. 443–550	Pt C: 443–550.]

Part A shows 11c marginal additions on pp. 53–55, including some OE words and glosses in the same hand, as at the bottom of p. 54 ‘þ(æt) is se þe tuwa wifað. þry hæmed. se þe þriwa wifað’; sim. pp. 30, 39, 41 (annotated by the scribe Coleman), 60, 61, 63, 112, 122, 136; see below under “Contents”, Items 8 (lx = p. 30), 9 (pp. 39, 41), 11 (vii = p. 54), 12 (p. 60), 14 (ii = p. 61), 15 (a = p. 63), 29 (p. 112), 31 (pp. 122, 136). Other annotations occur also, as on pp. 116, 160. Part B has several annotations by later readers, some marking topics or divisions.

Numerous codicological interventions in and since the 16c. Joscelyn’s hand foliated the first 60 leaves (pp. 3–121) and he numbers chapters (pp. 130–42) and underlines OE words (pp. 72–74). Parkerian parchment tags added to the top outer corner of pp. 87/88, and to the bottom outer corner of pp. 177/178, the first leaf of quire XII, as finding aids. Parkerian red crayon in foliation and a pointing hand in red crayon occurs on p. 169, with 4 lines of text underlined in red crayon. There are many pale marginal annotations of the 16c, as on pp. 128, 131–3, 135 and others before and af-

ter. Parker's 16c rebinding is probably evident in current re-used endleaves. These added endleaves (pp. 551–54) are from a 13c pontifical in a heavy gothic bookhand in black ink and show red ink used for headings, versicle/response cues and shading of lesser capitals, while red alternates with blue for more important capitals, some infilled with red or blue flourishes. Rustmarks on fore-edge of first parchment leaves suggest an earlier binding; p. 554 may have been a pastedown. Paper leaves added in the binding of 1980/81. Bound in white vellum (now yellowed), reused from an older document, with faded black writing still visible, over millboard, with tan calfskin over the spine, with paper guards for the quires, and leather thongs to tie the book closed.

COLLATION: ii modern paper binding leaves (pp. a-d); Part A, Booklet 1.1: I⁸⁺¹ pp. 1–2 an 11c added leaf (pp. 1–18); II⁸ (pp. 19–34); III⁸ 3 and 6 are half sheets (pp. 35–50); IV⁸ (pp. 51–66); V⁸ (pp. 67–82); VI⁸ (pp. 83–98); VII⁸ (pp. 99–114); VIII⁸ (pp. 115–128, one leaf after p. 115 omitted from the pagination); IX⁸ (pp. 129–144); X⁸ (pp. 145–160); XI⁸ (pp. 161–176); XII⁸ 3 and 6 are half sheets (pp. 177–192); XIII⁸ 3 and 6 are half sheets (pp. 193–208); Booklet 1.2: XIV⁸ 4 and 5 are half sheets (pp. 209–224); XV⁶ (pp. 225–236); Booklet 1.3: XVI⁸ (pp. 237–252); XVII⁸ (pp. 253–268); Booklet 2: XVIII⁸ (pp. 269–284); XIX⁸ (pp. 285–300); XX⁸ (pp. 301–316); XXI⁸ (pp. 317–342, page nos 330–339 unused); XXII⁸ (pp. 343–358); XXIII⁸ (pp. 359–374); XXIV⁸ (pp. 375–390); XXV⁸ (pp. 391–406); XXVI⁸ (pp. 407–422); XXVII¹⁰ (pp. 423–442); Part B: XXVIII⁸ (pp. 443–458); XXIX⁸ 3 and 6 are half sheets (pp. 459–474); XXX⁸ (pp. 475–490); XXXI⁸ (pp. 491–506); XXXII⁸ (pp. 507–522); XXXIII⁸ (pp. 523–538); XXXIV⁶ (pp. 539–550); added 13c endleaves: XXXV² (pp. 551–554); ii modern paper binding leaves (pp. e-h).

CONTENTS:

p. 1 Later 11c inscription (center hole caused by rust damage): 'Ego frater N p(ro)mitto deo omnib(us)q(ue) s(an)c(t)is eius castitate(m) | corporis mei s(e)c(un)d(u)m [patrum(?)] decreta. et s(e)c(un)d(u)m | ordinem mihi 'imponendum' [above erasure] seruare. dom[i]no | presule uulstano presentē'. Parkerian number 'K.2'.

p. 2/1–9 Abridged list of contents dating from the 13c: 'De spiritali doctrina 3 . . . Cronica Yuonis. 443'.

[Note: the 13c 'De spiritali doctrina' is damaged by rust and entered again along with early modern ink and crayon page numbers. Early modern page number '443' has been added after 'Cronica Yuonis'.]

p. 2/13–15 Inscription of?16c: ‘Liber Penitencialis Egberti quierat Ep(iscop)us Ebor(acensis) | Septim(us) a Paulino, qui post eam primus palliu(m) | accepit ab Apostolica sede A(nn)o Septimo Reg(is) | Ceolwlfhi A(nn)o d(omi)ni 730.’

p. 2/19–20 Parkerian annotation in red crayon: ‘Vide qu’ o’ erasus e(st) textus 177 | chron(ica) yvonis 443.’

Part A.

“Wulfstan’s Commonplace Book”, a Collection of Canon Law and Rules of Conduct, pp. 1–268.

Booklet 1.1: Scribe 1, pp. 3–207; Scribe 2, pp. 207–8.

1. pp. 3/1–4/11 For Pastors: INCIPIT AMMONITIO SPIRITALIS DOCTRINE | ‘EXALTA IN FORTITUDINE UOCEM TUAM. ET NOLI | timere. . . postea ad supplicia et(er)na p(er)ueniat.’ (coll. Cross 1992: 79–80, Item 6; cf. Elliot 2012: 16–17).

2. pp. 4/11–7/1 Wulfstanian Latin Sermon: ADMONITIO EPISCOP(ALIS) / VIT(AE) | ‘O karissime fr(ater) corde ténus p(er)spice p(ro)pheticu(m) sermonem’; ends ‘Satagente(m) te chr(ist)o placere gr(ati)a diuina custodiat. || Am(en). Vale.’ (coll. Hall in Townend 2004: 110–14; cf. Sauer 2000: 350, no. 27 and Elliot 2012: 17–22).

3. pp. 7/1–13/6 Alcuin’s Letter to Æthelheard: EP(ISTU)LA ALBINI LEV-ITE aþelheardu(m) ARChIEPisc(opum) | ‘Pio patri & s(an)c(t)ę sedis presuli aþelhardo archiep(iscop)o | humilis leuita alb(inus) salute. Audiens u(est)rae salutatio|nis uerba dulcissima’; ends: ‘in laudem & gl(ori)am sui nominis largiri dignetur’ (coll. Dümmler 1895: 45–9; as Chase 1975: 71–76).

4. pp. 13/7–17/10 Alcuin’s Letter to Eanbald (lacks first and last two paragraphs): ITEM EPISTOLA ALCVVINI AD EANBALDU(M) ARCHIEPI(SCOPUM) | ‘Ecce k(arissi)me fili o(m)nia p(er) d(eu)m habes que sp(er)are potuit homo’; ends: ‘& ubiq(ue) p(ro)tegat regat atq(ue) custodiat.’ (coll. Dümmler 1895: 167–9; as Chase 1975: 65–9).

5. pp. 17/10–19/21 Council of Aachen (816) cc. 20, 29, 30 from selections from Isidore, *Sententiae* 3. 36–8

a. pp. 17/10–18/1 DE DOCTRINA / ET EXEMPLIS PREPOSITO(RUM) ‘TÁm doctrina quam uita | clarére deb(et) . . . non metallum sed terra erit’ (as Werminghoff 1906: I. 20; as PL 83. 707–8 and PL 105. 853–4);

b. p. 18/2–21 DE HIS QUI BENE DOCENT ET MALE UIUUNT | ‘INterdum doctoris uitio. etiam ipsa uerax doctrina | uilescit . . . ueritate(m) mendacio mutare.’ (as Werminghoff 1906: I. 29; as PL 83.708 and PL 105.863–4);

- c. pp. 18/21–19/21 DE EXE(M)PLIS / PRAVO(RUM) SACERDOTU(M)
 ‘Sepe p(er) quos iustitia docet(ur) . . . dum ista | extra nos sunt. mo-
 res u(ero) in nob(is)’ (as Werminghoff 1906: I.30; as PL 83.709 and PL
 105.864).
6. pp. 19/21–20/21 Select Canons as found in the “Collectio Canonum
 Hibernensis” otherwise from the “Statuta Ecclesiae Antiqua”: DE
 UARIIS OBSERUATI/ONIB(US) EP(ISCOP)I | ‘Ut ep(iscopu)s non
 longe ab aecl(esi)a hospitio(m) habeat . . . usq(ue) ad missa(m) |
 caticumino(rum)’ (as “Statuta Ecclesiae Antiqua”, ed Munier and de
 Clercq 1963: 1: 166–9, nos 1, 3, 2, 4–9, 11, 10, 14, 12, 15–16; as “Col-
 lectio Canonum Hibernensis, ed. Wasserscheleben 1885: 7–8, ch. 10; cf.
 Cross and Hamer 1999: 42, no. 2).
7. pp. 20/21–22/25 Ghaerbald of Liège, “Statuta I” (or “First Capitulary”),
 often found as a prologue to the so-called “Excerptiones ps.-Ecgber-
 ti” (see Elliot 2010b): HĒC SUNT IUURA QUE SAC(ER)DOTES UE/
 BENT [*recte* DEBENT] HABERE ‘Vt unusquisq(ue) sacerdos eccl(esi)-
 am sua(m) cu(m) o(m)ni | diligentia edific& . . . cu(m) orationib(us)
 | diligent(er) unguat(ur)’ (coll. Brommer 1984: 16–21; as Pertz 1835:
 87–8, §§3–21; Boretius 1883: 106–7, §§ 3–22).
8. pp. 22/25–37/20 Wulfstan’s Canon Law Collection, Recension A, the so-
 called “Excerptiones ps.-Ecgberti”: INCIPIUNT EXCERPTIONES
 UE [*recte* DE] LIBRIS | CANONICIS. | [i] AGUSTIN(US) AURELIA-
 NENSIS EPISCOPUS DICIT || ‘Nulli sacerdotum suos liceat canones
 ignorare’; p.23/9 [ii] SINOD(US) ROMANA DIC(IT) | ‘Si in quálib&
 p(ro)uincie’; p. 23/13 [iii] ‘ITE(M)’ Si questiones | difficiles oriuntur’;
 p. 23/15 [iv] ITEM INSTIT(UTIO) ROMANA D(ICIT) | ‘Cauen-
 dum est’; p. 23/20 [v] DE EP(ISCOP)IS PAUL(US) AP(OSTO)L(US)
 D(ICIT) | ‘Oport& enim ep(iscopu)m’; p. 23/24 [vi] INSTITUT(IO)
 S(AN)C(T)O(RUM) / PATRU(M) ‘Obseruandum itaq(ue)’; p. 24/2
 [vii] ITEM INSTIT(UTIO) | ‘Ep(iscop)i quoq(ue)’; p. 24/6 [viii] ITEM
 S(AN)C(T)O(RUM) PATRU(M) | ‘Pascha certis temporibus celebra-
 re’; p. 24/9 [ix] ITE(M) S(AN)C(T)O(RUM) PATRU(M), Babtismatis
 sacram(en)ta’; p. 24/15 [x] CAN(ON) AP(OSTO)LOR(UM) ‘Si quis
 ep(iscopu)s’; p. 24/18 [xi] DE OR(DINATIONE) EP(ISCOP)O(RUM)
 | ‘Ep(iscopu)s a tribus ep(iscop)is ordinetur’; p. 24/20 [xii] ITE(M)
 DE ORD(INATIONE) EP(ISCOP)O(RUM) | ‘Ep(iscop)orum ordi-
 nationes’; p. 24/23 [xiii] DE ORDIN(ATIONE) PRESBITERO(RUM)
 (UE) L CLERICO(RUM) | ‘Clericorum ordinationes’; p. 24/25 [xiv] IN
 CONCILIO QUOQ(UE) NEOCESARIENSE STA(TUTUM) (EST)
 ‘Ut nullatenus pr(es)b(i)t(er)’; p. 25/2 [xv] DE C(ON)SECRATIO-

NE UIRG(INUM). IN CONCIL(IO) AFFRIC(ANO) | 'Vt uirgines non uelentur'; p. 25/4 [xvi] GELASII P(A)P(E) | 'Deuotis d(e)o uirginibus'; p. 25/7 [xvii] DE SECULARIB(US) CUR(IS) 'Ep(iscopu)s aut pr(es)b(i)t(er)'; p. 25/13 [xviii] CANON AFFRIC(ANUS) | 'Ep(iscopu)s absq(ue)'; p. 25/14 [xix] CANON | Ep(iscopu)s nullius causam'; p. 25/16 [xx] CAN(ON) CARTAG(INENSIS) 'Nihil recitor'; p. 25/18 [xxi] CYPRIAN(US) EP(ISCOPU)S DICIT 'Firmum decretum'; p. 25/19 [xxii] CAN(ON) EP(ISCOP)O(RUM) | 'Non temere'; p. 25/22 [xxiii] ["CANON NICENI"] 'Nemo eum'; p. 25/24 [xxiv] CAN(ON) EPAONENS(IS) 'Altaria nisi lapidea'; p. 25/25 [xxv] CAN(ON) LAODACINENS(IS) | 'Non oportet in domibus'; p. 26/1 [xxvi] CAN(ON) AUREL(IANENSIS) 'Ep(iscopu)s paup(er)ibus & infirmis'; p. 26/4 [xxvii] CAN(ON) AP(OSTO)LO(RUM) 'Omnium eccl(esi)arum curam'; p. 26/9 [xxviii] CAN(ON) AUREL(IANENSIS) 'Om(ne)s basilice'; p. 26/12 [xxix] THEODOR(US) 'Statutum est ut sine auctoritate'; p. 26/15 [xxx] CAN(ON) EP(ISCOP)O(RUM) 'Ep(iscop)i nullaten(us) secularib(us) negotiis'; p. 26/19 [xxxi] 'CAN(ON)' 'Clerici omni subiectione'; p. 26/21 [xxxii] CAN(ON) / NICEN[EN]SIS 'Si quis alicuius ep(iscopi)'; p. 26/26 [xxxiii] CANU(N) [sic] AURELIAN(ENSIS) 'Abbatēs p(ro) humilitatis religione'; p. 27/13 [xxxiv] 'CAN(ON) AURELIAN(ENSIS) | 'Si quis aut(em) abb(as)'; p. 27/19 [xxxv] CAN(ON) / EP(ISCOP)O(RUM) 'Si extiterit abb(as)'; p. 27/25 [xxxvi] 'LEO PAPA | 'Propositum monachi'; p. 28/2 [xxxvii] THEODOR(US) 'Monachi n(on) migrēNT'; p. 28/4 [xxxviii] FRUCTUOSUS EP(ISCOPUS) 'Monachus s(an)c(t)ę | regulę uiolator'; p. 28/9 [xxxix] CANON AGATER [recte AGATENSIS] 'Si quis monachus adulteriu(m)'; p. 28/13 [xl] AUREL(IUS) EPI(SCOPUS) 'Carnes in cibo'; p. 28/16 [xli] ["ISIDORI EPISCOPI"] 'Abbati(ue)lmonacho monasterii'; p. 28/18 [xlii] CAN(ON) TOLATAN(US) [sic] 'Si quis ep(iscop)orum'; p. 28/21 [xliii] CAN(ON) | Pecunia eccl(esi)astica furata'; p. 28/23 [xliv] CAN(ON) TOLETANS [sic] 'Si clericus in demolien|dis sepulchris'; p. 28/26 [xlv] CAN(ON) HELIBERITAN(US) || 'Eos q(ui) ad eccl(esi)am confugerint'; p. 29/4 [xlvi] HIERONIM(US) 'Sicut eccl(esi)a defendit'; p. 29/7 [xlvii] CAN(ON) ROM(ANUS) 'Nemo audeat nudare eccl(esi)am'; p. 29/10 [xlviii] HIERON(IMUS) | 'Quamuis [gl.: 'i. tamen'] mali principes'; p. 29/13 [xlix] DE IURE SAC(ERDOTALI) 'Primitię om(n)is | populi isr(æe)l'; p. 30/1 [l] DE UIOLATIONE LOCO(RUM). HIERONIM(US) D(ICIT) | 'Qui peccant'; p. 30/5 [li] HIERON(IMUS) D(ICIT) 'Qui p(er)cusserit | malos'; p. 30/6 [lii] CAN(ON) ARAUSIC(ANUS) |

‘Amentibus [gl.: ‘i. de mentibus’] quęcumque’; p. 30/7 [liii] ‘CAN(ON) CART(AGINENSIS) | ‘Omni die exorciste’; p. 30/8 [liv] CAN(ON) ARAUSIC(ANUS) | ‘Qui palam aliquando arrepti sunt’; p. 30/11 [lv] ‘CAN(ON) CART(AGINENSIS) ‘Sacerdote uerbum’; p. 30/12 [lvi] CAN(ON) CART(AGINENSIS) | ‘LAicus p(re)sentibus clericis’; p. 30/13 [lvii] [“ISIDORUS DICIT”] ‘Omnis mundialis sapiens’; p. 30/14 [lviii] CAN(ON) CART(AGINENSIS) ‘Mulier quamuis docta’; p. 30/15 [lix] CAN(ON) CART(AGINENSIS) ‘Sponsus & sponsa’; p. 30/18 [lx] CAN(ON) DIC(IT) | ‘Presbiterum conuiuio secundaru(m)’; p. 30/21 [lxi] GREGORIUS ‘Si quis coniugem sua(m)’; p. 31/4 [lxii] GELASIUS P(A)P(A) | ‘Deuotis d(e)o uirginibus’; p. 31/9 [lxiii] CAN(ON) CART(AGINENSIS) ‘Placuit ut’; p. 31/11 [lxiv] BASILII EP(ISCOP)I ‘Oport& tam(en) infantes’; p. 31/13 [lxv] YSIDOR(US) ‘Quicumq(ue) a parentibus p(ro)priis’; p. 31/16 [lxvi] INSTITUT(IO) PAT(RUM) | ‘Die dominico nihil aliud agendu(m) est’; p. 31/18 [lxvii] CAN(ON) AUREL(IANENSIS) | ‘Id etiam miserationis’; p. 31/24 [lxviii] DE DECIMIS IN LEGE ‘Decimas’; p. 31/25 [lxix] ITE(M) IN LEGE ‘Si intraueris in | segetem amici tui’; p. 32/3 [lxx] ITE(M) IN LEGE [in margin] ‘Ingressus itaq(ue) uinea(m)’; p. 32/4 [lxxi] CAN(ON) / BRACHARENENSIS ‘Si quis paganorum consuetudine(m) sequens’; p. 32/9 [lxxii] CAN(ON) CARTAG(INENSIS) ‘Augúriis’; p. 32/10 [lxxiii] CAN(ON) / EPISCOPO(RUM) | ‘Catholicus si capillos’; p. 32/13 [lxxiv] [“CANON AFFRICANUS”] ‘Clericus nec comam’; p. 32/14 [lxxv] CAN(ON) AFFR(ICANUS) ‘Clericus n(on) deb& armis uti’; p. 32/17 [lxxvi] ITEM | ‘Non deb& clericus indui’; p. 32/21 [lxxvii] BASIL(IUS) EP(ISCOP)US ‘Cum exco(m)municato’; p. 32/22 [lxxviii] CAN(ON) S(AN)C(T)O(RUM) PATRU(M) ‘Si quis a p(ro)prio ep(iscop)o’; p. 33/1 [lxxix] [“ITEM”] ‘Canonum auctoritas p(ro)hib&’; p. 33/4 [lxxx] CAN(ON) PATRU(M) ‘Si quis ep(iscopu)s dampnatus’; p. 33/11 [lxxxii] CAN(ON) PATRU(M) | ‘Si quis ep(iscopu)s aut aliquis ordinatus’; p. 33/13 [lxxxiii] BASIL(IUS) ‘Si quis de(traxerit eo qui preest’; p. 33/16 [lxxxiiii] CAN(ON) AP(OSTO)LO(RUM) ‘Pr(es)-b(i)t(er) aut diaconus’; p. 33/18 [lxxxv] CAN(ON) NIC(ENUS) ‘Interdicit p(er) o(m)nia magna sinodus’; p. 33/20 [lxxxvi] SINOD(US) DICIT | ‘Quicumq(ue) in illicito matrimonio’; p. 33/23 [lxxxvii] ‘ITE(M)’ ‘Canones docent ut si quis | accip(er)it’; p. 33/25 [lxxxviii] ITE(M) | ‘Muliere mortua’; p. 34/1 [lxxxviiii] DE ABSTINENT(IA) | ‘Greci & romani’; p. 34/3 [lxxxix] SYNOD(US) AGATENS(IS) | ‘Seculares’; p. 34/5 [xc] CAN(ON) AFFR(ICANUS) ‘Placuit | ut s(e)c(un)-d(u)m euuangelica(m) disciplina(m)’; p. 34/8 [xci] INNOCENT(IUS)

P<APA> ‘Qui uiuente | uxore’; p. 34/12 [xcii] HIERO/NIM<US> DIC<IT> ‘Sola fornicatio’; p. 34/24 [xciii] ITE<M> HIERONIM<US> ‘Si uir siue mulier’; p. 34/26 [xciv] CAN<ON> AFFRIC<ANUS> ‘Sacerdos penitentia<m>’; p. 35/1 [xcv] CAN<ON> AF<FRICANUS> | ‘Penitentes s(e)c(un)d(u)m cánones’; p. 35/4 [xcvi] BASILII EP<ISCOP>I | ‘Penitentem ex corde’; p. 35/8 [xcvii] ITE<M> BA<SILIUS> ‘Erga eum qui p(ro) peccato n(on) peni|t&’; p. 35/10 [xcviii] CAN<ON> AURELIAN<ENSIS> [recte ARELATENSIS] ‘Penitentia<m> | coniugatis’; p. 35/11 [xcix] SINOD<US> ROMANA | ‘Filii cum ad annos pubertatis’; p. 35/14 [c] CAN<ON> AFFRIC<ANUS> | ‘Penitentibus s(e)c(un)d(u)m differentia<m> peccato<rum>’; p. 35/16 [ci] DE LAPSIS ROMANI DICUNT | ‘Qui cum gradu cecidit’; p. 35/20 [cii] DE HOMICIDIA ‘Si quis clericus homicidiu(m) fecerit’; p. 37/1 [ciii] DE REMEDIO NEGLICENTIE / BAPTISMI \ ‘Parens cuius filius’; p. 37/11 [civ] EX CONCILIO / BRACARENSE ‘De his q(ui)’; ends ‘q(ui) | p(ro) suis sceleribus puniunt(ur)’ (ed. Cross and Hamer 1999: 66–112, with commentary on sources and translation; as Spelman 1639: 258–75 (incomplete), and Wilkins 1737: 1: 101–12).

[Note: Items [xli], [lvii], [lxxiv], [lxxix] are not set off by separate headings, but in other copies of this text, are headed separately as supplied here, see Cross and Hamer 1999. Item [lx] at p. 30/21 shows an OE gloss ‘þeh he beo swiðe gebeden’ to ‘maxime cum petatur’.]

9. pp. 37/20–50/4 “Penitential of Ecgbert” (excerpts):

a. pp. 37/20–40/17 Prologue to the “Penitential of Ecgbert” lacking Preface: INCIPIT EXCERPTIO DE CANONIB<US> | CATHOLICO<RUM> PATRU<M> <VE>L PENITENTIA <VE>L AD REMEDIU<M> ANIMARU<M> | D<OMI>NI ECHBERHTI ARCHIEP<ISCOP>I EBORACE CIUITATIS | ‘Institutio illa que fiebat in diebus patrum n(ost)ro<rum> rectas uias’; ends: ‘sed iudica iudicium districtum s(e)c(un)d(u)m cánones | ut alii timore<m> habeant’ (as Teetaert 1946: 337–8; as Wassersleben 1851: 231–33);

[Note: In the Prologue (p. 39/9) there is an OE gloss ‘gerim’ to ‘compotum’.]

b. pp. 40/17–50/4 “Penitential of Ecgbert” chs. 1–13 in slightly jumbled order: HËC SUNT CAPITULA CRIMIN\A | ‘Nunc igit(ur) capitula s(e)c(un)d(u)m cánones explicabo’; ends: ‘Quia qui | bene ministrat. bonum gradu(m) sibi acquirit apud | eu(m) q(ui) est sup(er) o(m)nia d(eu)s benedictus in s(e)c(u)la. am(en)’ (as Wassersleben 1851: 231–46; as Haddan and Stubbs 1869–78: 3.416–30; also with a different arrangement of the chapters PL 89. 445–54).

[Note: The following internal headings occur: p. 41/5 DE MINORIB(US) PECCATIS. [ch. 2]; p. 41/7 SODOMITE [ch. 17]; p. 41/11 DE PARICIDIIS ET FRATRI/CIDIIS [ch. 3] [gl.: 'BE MÆISLÆHTE. 7 BROÐORSLÆHTE']; p. 41/14 inserted in the margin 'DE ADVLTERIO ET | FORNICATIONE' [ch. 4.1–9]; p. 42/1 DE HOMICIDIA [ch. 4.10–17]; p. 42/8 VT PENITENTIA ISTO ORDINE SERUANDA SIT; p. 42/21 DE CLERICO(RUM) PENIT(ENTIA) [ch. 5]; p. 44/4 DE IURAM(EN)TO EI(US)Q(UE) M(EDICINA) [ch. 6]; p. 44/14 DE MACHINA MULIERU(M) [ch. 7]; p. 45/5 DE AUGURIIS ET DIUIN(ATIONIBUS) [ch. 8]; p. 45/16 DE MINUTIS PECCAT(IS) (VE)L FO(RUM) PENIT(IS) [ch. 9]; p. 46/15 DE FU(R)TO CURAQ(UE) EI(US) [ch. 10]; p. 46/25 DE EBRIETATE EIU(S) Q(UE) MEDI/CINA [ch. 11]; p. 47/17 DE EUCHARISTIA [ch. 12]; p. 48/1 DE DIUERSIS CAUS(IS) [ch. 13]. The gloss on the rubric at p. 41/11 is in the 11c hand of Coleman (Ker 1949: 30), as in the insertion in the margin at p. 41/14. The (erron.) ch. no. 'xviii' occurs on p. 49.]

10. pp. 50/4–51/18 "Penitential of pseudo-Theodore" (excerpts): DE EGRIS / QUI IEIUNARE N(ON) POSS(UN)T 'Pretium uiri (ue)l ancille p(ro) mense | (ue)l anno. In euangelio. Mulier paup(er)cula p(ro) quadrante | laudatur'; continues p. 50/14 ITEM 'Pr(im)o anno don& in elemo(s)ina(m) solid(us) .xxx.'; p. 50/22 ALIA 'Cantatio unius misse. | p(ro) duobus diebus'; ends p. 51/18: 'In diebus d(omi)nicis & festiuitatib(us) p(re)cipuis | faciat caritate(m). sicut sui cõmpares clerici. (ue)l laici faciunt' (ed. Thorpe 1840: 306; as Haddan and Stubbs 1869–78: 3.183; cf. Fornasari 1972: D51).
11. pp. 51/19–58/14 Canons excerpted from Theodulf of Orléans, Capitulary II:
- p. 51/19 [i] DE CONFESIONE FIDELIU(M) ACCIPIENDIS. QUALIT(ER) P(RO) MODULO | ET QUANTITATE PECCATI SIT PENITENTIE(TE)M(PORIS) INSTITUT(US) | 'Querendum namq(ue) est sacerdoti'; p. 52/6 [ii] DE PRESBITERO SI N(ON) P(RO)HIBEAT ADULTER(IUM) 'Pr(es)b(i)t(er) si in domum sua(m)'; p. 52/16 [iii] DE INCESTIS | 'De incestis omni studio'; p. 52/23 [iv] DE HOMICIDIIS 'Si quis uoluntarię'; p. 53/10 [v] ITE(M) 'Si quis casu | n(on) uolens homicidiu(m) p(er)petrauerit'; p. 53/20 [vi] DE MULIERIB(US) 'Mulieres que | fornicant(ur)'; p. 54/7 [vii] ITE(M) 'Mulier | que duobus fr(atr)ibus'; p. 54/17 [viii] DE HIS QUI / FILIU(M) OPPRIMUNT | 'Mulier que dormiens'; p. 54/22 [ix] NE ADULTER(IUM) 'Mulier habens uiru(m)'; p. 55/1 [x] ITEM 'Si cuius uxor adulteriu(m)'; p. 55/14 [xi] DE FURTO | 'Si quis furtu(m)fecerit'; p. 55/17 [xii] DE FALSOTES 'De falsu(m) | testimoni(u)m'; p. 55/23 [xiii] DE INCESTUAS 'De his q(ui) in rationabilit(er)'; p. 57/18 [xiv] DE SAC(ER)DOTI LAPSIS | 'Si q(ui)s pr(es)b(i)t(er)'; p. 58/3 [xv] DE CARITATE FRAT(ER) | 'Pr(es)-

b(i)t(er)i inter se'; p. 58/11 [xvi] DE SAC(ER)DOTALI A(D)MONITIONE 'Sacerdos cu(m) a fidelibus'; ends: '& humilitate subleuent(ur)' (Brommer 1984: 1.155–56, 153–54, 158–72 with the order of the items noted by Cross and Hamer 1999: 42, no. 5)

[Note: In items vi, viii, and x a nearly contemporary hand has added extracts and adaptations in the margins from the "Penitential of Ps.-Theodore": p. 53: 'Mulier quę occidit | filiu(m) suu(m) homicidiu(m) | fac(it) . . . nisi dominicis dieb[us] . . . & p(ost) dies purgat[i]onis. dies & noctes XL' [chs. 1.14.24–30 and 2.12.3]; p. 54: 'Qui necat filiu(m) suu(m) | sine baptismo . . . Trigamus [gl.: 'þryhæmed. se þe þriwa wifað'] similit(er) III q(ua)drag(essimas) penit(eat)' [chs. 1.14.30, 24, 2–3] (Haddan and Stubbs 1869–78: 3: 189, 199). OE glosses occur on p. 54 in the bottom margin, where they are written by the same hand as a marginal additions.]

12. p. 58/15–60/25 excerpts from the "Penitential of Ps.-Theodore":

- a. pp. 58/15–59/7 Chapter 2: DE TE(M)PERANTIA PENITENT(IA) 'Pro capitalibus criminibus . . . arctam constituer(unt) penitentię | mensuram';
- b. pp. 59/7–60/25 Chapter 49: QUOD NULLI SIT ULTIMA PENITENTIA DENEG(ANDA) | 'Vera ergo ad d(eu)m conuersio . . . Cui honor & gl(ori)a in | s(e)c(u)la s(e)c(u)l(o)r(um). Am(en)' (as Thorpe 1840: 278 and 305).

[Note: Prob. from Halitgar of Cambrai, "De Ordine Penitentium", Bk 3, ch. 2 (PL 105, 677B; ch.1 is entitled 'De Temperantia', cf. previous item); noticed by Fehr 1914: 251. The OE gloss 'ortrywða' to 'desperatio' occurs at p. 60/18.]

13. Wulfstan's Canon Law Collection, with some further additions and revisions; the so-called "Excerptiones ps.-Ecgberti" (see Jones 1998: 72–73):

- a. pp. 60/26–61/12 Canons also in "Recension B":
 - i.) pp. 60/26–61/2: DE CONIUGIO 'Scriptu(m) est in lege. || Si seduxerit' (coll. Cross and Hamer 1999: 145, Recension B, no. 122);
 - ii.) p. 61/2–4: AUGUSTIN(US) | 'Qui uxorem optat accip(er)e' (coll. Cross and Hamer 1999: 145, Recension B, no. 123);
 - iii.) p. 61/5–10: AUGUSTIN(US) 'Quale est q(uo)d multi uirorum ante nuptias' (coll. Cross and Hamer 1999: 152, Recension B, no. 136)
 - iv.) p. 61/10–11: AUGUSTIN(US) 'Si mulier fornicata fuerit' (coll. Cross and Hamer 1999: 150, Recension B, no. 132);
- b. pp. 61/12–62/17 Canons:
 - i.) p. 61/12–18 SINODUS ARELAT(ENSIS) 'Adolescentes fideles' (as Wassersleben 1885: 188, bk 46, ch.14);
 - ii.) pp. 61/18–62/9 DE LIBRO HERM(AS) 'Hermas dix(it) ad pastore(m)' (as Wassersleben 1885: 188–9, bk 46, ch.15);

- iii.) p. 62/9–11 CAN(ON) CARTAG(ENENSIS) | ‘Nec uxor a uiro dimissa’ (as Boretius 1883: 400; Ansegisus I. 42);
- iv.) p. 62/12–13 CANIT [sic] AFFRICA(NUS) ‘Placuit ut s(e)c(un)d(u)m euuangelica(m) disciplina(m)’ (as item 8 [xc] above);
- v.) p. 62/14–17 ‘Legitimu(m) coniugiu(m) non lic& separari’ (the first sentence of Recension B, no. 129, as Cross and Hamer 1999: 147).
[Note: On p. 61/26 Item [ii] shows an OE gloss ‘se ceorl’ to ‘maritus’, as Wasserschleben 1885: 189/8.]
- c. pp. 62/17–65/7 Three ‘Sermons’:
- i.) pp. 62/17–63/13 ITE(M) SERMO DE C(ON)IUGIO ‘Legitimum | coniugiu(m) nemo disiungere p(re)sumat’ (not printed but sim. to Ps.-Egbert §121 in Thorpe 1840 (folio ed.): 336 or Thorpe 1840: 2: 114–15; cf. Cross and Tunberg 1993: 19 and Cross and Hamer 1999: 147–48, no. 130);
- ii.) p. 63/13–64/15 Extracts from St. Paul, 1.Cor. 6–7 against fornication: ITE(M) SERMO S(ANCTI) PAULI AP(OSTOLI) ‘Paulus ap(osto)l(u)s dicit. | Fugite fornicatione(m) fr(atre)s.’ (as 1.Cor. 6.18, 20, 7.1–14, 27–28, 38–40);
- iii.) p. 64/16–65/7 Augustine, “Sermo 392” (see Verbraken 1976: 156), slightly altered version of ch. 2: SERMO S(AN)C(T)I AUGUSTINI ‘Augustin(us). Audite k(arissi)mi me(m)bra chr(ist)i | & matris catholice eccl(esi)e filii. Sufficiant uob(is) uxores. | fornicari eni(m) uob(is) n(on) lic&’; ends ‘nolite | mutare uias latas quaru(m) finis ad interitu(m) ducit’ (as PL 39.1710).
[Note: On p. 63/7–9 Item [i] shows OE glosses ‘untymende’, ‘unfæger’, ‘stincende’, ‘wac’, ‘weamod’, ‘unwis’, ‘gifre’, ‘teonful’, ‘yfelwyrde’ to respectively ‘sterilis’, ‘deformis’, ‘fetida’, ‘temulenta’, ‘iracunda’, ‘fatua’, ‘gulosa’, ‘iurgatrix’, ‘maledicta’.]
- d. pp. 65/8–66/19 Canons:
- i.) p. 65/8–16 QUALITER CONIUGANS CONUERTI DEBEAT AD MONASTER(IUM) | ‘Si quis uult coniugatus conuerti’ (as Richter 1844: 12, no. 78, from Isidore, “Regula Monachorum” PL 103.559B);
- ii.) p. 65/17–26 ‘Si mulier discesserit a uiro suo’ (Recension B, nos. 133–34 in Cross and Hamer 1999: 150–51);
- iii.) p. 66/1–3 DE INCESTIS C(ON)IUNCTIONIBUS | ‘Nemo incestis coniunctionibus’ (the first sentence of Recension B, no. 137 in Cross and Hamer 1999: 153);
- iv.) p. 66/3–10 ITE(M) DE INCESTIS C(ON)IUNCTI(ON)IBUS | ‘Mulier si duobus fr(atr)ibus’ (from Ps.-Theodore, Penitential, ch. 20.12, as in Wasserschleben 1851: 584);

- v.) p. 66/10–15 ITE(M) DE INCESTIS C(ON)IUNCT(IONIBUS) | ‘Si quis sponsam habens’ (from “Council of Ancyra” XXV (Collectio Hispana), as PL 84.108; cf. Thorpe 1840: 286);
- vi.) p. 66/16–19 ITE(M) DE INCESTIS C(ON)IUNCTI(ONIBUS) ‘Si quis fornicatione(m) cum p(ro)pinqua’; ends: ‘deinde peniteat .vii. annos | <ve>l .x. <ve>l .xiii.’ (sim. to Ps.-Theodore, Penitential, ch. 20.19, as in Wasserschleben 1851: 585).
- e. pp. 66/19–68/4 DE GRADIB(US) P(RO)PINQ(UITATIS) ‘Primo gradu continent(ur) | pat(er) & mat(er). Hé p(er)sone sequentibus quoq(ue) gradib(us)p(ro) substan|tia earum ipso ordine duplicant(ur)’; ends: ‘In his .vii. gradibus o(m)nia p(ro)pinquitatu(m) nomina | continent(ur) ultra quos nec ad finitas inueniri nec successio | amplius p(ro)pagari potest’ (adapted from Alaric, “Breviarum: Pauli Sententiae” 4.10.1–8, ed. Haenel 1847–49: 408; cf. ending as no. 74 in the “Capitularium Collectio” of Benedictus Diaconus, PL 97.898CD).
- f. pp. 68/4–72/6 Canons: p. 68/4–12 [i] GREGORIUS INTERROGATIONIB(US) / AG(U)ST(INI) ITA RESPOND(IT) ‘Quedam terrena lex in romana re(m) | publica p(er)mittit’ (as Recension B, no. 141, coll. Cross and Hamer 1999: 154); pp. 68/12–69/12 [ii] ITEM UERO RATIONABILI CAUSA | ‘Verum p(rimo) multu(m) temporis’ (as Recension B, no. 142, coll. Cross and Hamer 1999: 155); p. 69/12–15 [iii] GREGOR(IUS) | ‘Si quis | monacham’ (as Recension B, no. 140, coll. Cross and Hamer 1999: 154); p. 69/15–22 [iv] DE FILIIS | ADULTERARU(M) DEICIENDIS CU(M) MATRIB(US) EZECHIEL P(RO)PH(ET)A DIC(IT) | ‘Eicite matre(m) fornicaria(m). & filios fornicationis.’ (sim. to Wasserschleben 1885: 192, Bk. 46, ch. 30a/b); p. 69/22–25 [v] ITE(M) ‘Si quis | cu(m) spiritale(m) co(m)matre[m] peccauerit’ (sim. to Ps.-Theodore, Penitential, ch. 20, §18, as in Wasserschleben 1851: 585); pp. 69/25–70/3 [vi] ITE(M) | ‘Láicus maculans sé ancila d(e)i’ (sim. to Recension B, no. 143, pr. Cross and Hamer 1999: 156; cf. p. 96/7–11); p. 70/3–8 [vii] EX EP(ISTO)LA P(A)P(AE) SIMACHI / DE RAPTO(RI)BUS ‘Raptores igit(ur) uiduaru(m)’ (as Richter 1844: 11, no. 70, from Symmachus, PL 84.811–12); p. 70/9–13 [viii] IN CONCILIO CALCEDONENSI. DE HIS QUI RAPIUNT PUELLAS. | ‘Eos q(ui) rapiunt mulieres’ (as Richter 1844: 11, no. 71, from Ps.-Dionysius, PL 67.176); p. 70/13–15 [ix] ‘Si quis uirgine(m) aut ui|duam rapuerit’ (as Halitgar of Cambrai, “De Fornicatione,” PL 105.698C); p. 70/15–17 [x] ‘Desponsatas puellas’ (as Richter 1844: 11–12, no. 72, from Ps.-Dionysius, PL 67.153–4); p. 70/17–22 [xi] Q(UO)D NON LICEAT | ALTERIUS SPONSA(M) AD MATRIMONII IURA

SORTIRI EX EP(ISTO)LA | ‘Vt nemo desponsata(m) puella(m)’ (as Richter 1844: 12, no. 73); pp. 70/23–71/8 [xii] DE MATRIMONIO SERVULO(RUM) ‘Si seruum & ancilla(m)’ (as Recension B, no. 135, coll. Cross and Hamer 1999: 151); p. 71/9–15 [xiii] DE UEXATIS A DIABULO ‘Si homo uexatu(s) a diabolo’ (as Recension A no. 105, coll. Cross and Hamer 1999: 113); p. 71/15–22 [xiv] LIBRO P(RI)MO CAPITULO(RUM) AECCL(ESI)ASTICORUM | MAGNI IMP(ER)ATORIS CAROLI DE MANSIS UNIU(S)CUIUSQ(UE) ECCL(ESI)Æ | ‘Sancitum est’ (as Boretius 1883: 407, Ansegisus I. 85); p. 71/22–26 [xv] DE PRESBITER(IS) | UNIUSCUIUSQ(UE) ECCL(ESI)Æ IN EO-DEM | ‘Statutu(m) est p(ost) qua(m) hoc impletu(m) fuerit’ (as Boretius 1883: 407, Ansegisus I. 86); p. 72/1–3 [xvi] IN EODEM DE UILLIS NOUIS ET ECCLESIIIS NOUIT(ER) CONSTITUT(IS) | ‘Statutu(m) est de uillis nouis’ (as Boretius 1883: 407, Ansegisus I. 87); p. 72/3–6 [xvii] LIBRO SAC(UN)DO [recte SECUNDO] DE ANTIQ(UI)S / ECCL(ES)IIS UT HONORE[M] SUU(M) HABEANT ‘Æccl(esi)æ [sic] antiquitus constitutę’ (sim. to Recension B, no. 25 in Cross and Hamer 1999: 122, from Boretius 1883: 422, Ansegisus II. 34).

14. pp. 72/6–83/21 Latin/OE “Directions for the Use of a Confessor”:

- a. p. 72/6–72/23 [mainly in red ink, with black for responses] **Incipit ordo confessionis S(an)c(t)i hieronimi | qualit(er) confiteri debeat chr(ist)-ian(us) peccata sua.** ‘Quando aliq(ui)s | uoluerit confessione(m) facere . . . ut omn(e)s iniquitates ei(us) celeri indulgentia deleantur. p(er)’ (coll. Fowler 1965: 16; ed. Thorpe 1840 (folio): 402);
- b. pp. 72/23–73/24 OE “De Confessione” I–IV: ‘Ðæt sceal geþencan se þe bið manna | sawla læce . . . Ælce dæde tosceade man wærlice. for | gode. 7 for worulde’ (coll. Fowler 1965: 19–20; ed. Thorpe 1840 (folio): 402–3);
- c. pp. 73/24–79/16 OE “Modus Imponendi Penitentiam” (comprising extracts from the OE version of Halitgar’s “Penitential”, ed. Raith 1933: 1–69): ‘Ðas þeawas man healdeþ begeondan sæ; ends: ‘þe he æfre acuman | mæge swa swa him man tæce’ (ed. Raith 1933: 76–80; coll. Fowler 1965: 20–6; as Thorpe 1840 (folio): 405–10);

[Note: OE titles in rustic capitals have been added in the margins of pp. 74, 75, 77, 78 almost certainly by the scribe/reader ‘Coleman’ (Ker 1949: 30): p. 74/13 ‘BE MĀNSLIHTE’; p. 75/14 ‘BE FORLIGRE’; p. 77/4 ‘BE GEHĀDODES | MANNÆS SLÆHTE’; p. 77/10 ‘BE GEHADODES | MANNES HĀMED|ÞINGE’; p. 78/8 ‘BE WICCECRÆFTE’; p. 78/23 ‘BE ÐAM ÐÆT GESIN|HIWAN HEORA | CILD OFLICGEAN’; these titles corresponding to Raith’s §§ 2, 7, 18, 20, 29, 33.]

- d. p. 79/16–26 “Be Dædbetan” I–III: ‘On wisum scrite bið | swiðe forðgelang . . . 7 sumum ealle lifdagas’ (coll. Fowler 1965: 26–7; ed. Thorpe 1840 (folio): 410–11);
- e. p. 80/1–22 “Be Dædbetan” IV–IX: ‘Se læca þe sceal sare wunda wel gehælan . . . 7 his sylfes georn|fulnessse’ (coll. Fowler 1965: 27–8; ed. Thorpe 1840 (folio): 411);
- f. pp. 80/22–81/8 “Be Dædbetan” X–XII: ‘Deoplic dædbot bið þæt læwde man . . . þ(æt) he wið god gebetan ne | mæge aginne he hit georne’ (coll. Fowler 1965: 28–9; ed. Thorpe 1840 (folio): 411–12);
- g. pp. 81/8–82/23 “Be Dædbætan” XIII–XVI: ‘Dædbota synd g(e)dihte . . . þæn(ne) bioð his | synna sona þe leohtran’ (coll. Fowler 1965: 29–31; ed. Thorpe 1840 (folio): 412–13);
- h. pp. 82/23–83/4 “Be Dædbætan” XVII: ‘Ænne dome mid scrites ge|þeahhte . . . swa he geornost mæge’ (coll. Fowler 1965: 31; ed. Thorpe 1840 (folio): 413);
- i. p. 83/5–21 “Be Dædbætan” XVIII–XIX: ‘Her cyð on hu seoc man . . . 7 æfre georne geswican’ (coll. Fowler 1965: 31–2; ed. Thorpe 1840 (folio): 413–14).
15. pp. 83/22–91/25 Selections from the “Admonitio Generalis”, probably excerpted from Ansegius, “Capitularium Collectio” (Book 1, nos. 58–70, 72–6): **DE FIDE CATHOLICA** ‘Primum [recte –o] omniu(m) ammonem(us). ut fides | catholica ab ep(iscop)is & pr(es)b(ite)r(is) diligent(er) legatur’; ends: ‘Pax p(re)dicantibus. gr(ati)a obedientibus. gl(ori)a d(omi)no n(ost)ro | ih(es)u Chr(ist)o’ (as Schmitz 1996: 460–75; Boretius 1883: 401–5; Pertz 1835: 278–82; cf. also Boretius 1883: 58–62 (no. 22, chs 61–75, 77–8, 80–2).
- [Note: Cf. Wulfstan’s own copy of Ansegius’s “Collectio Capitularum” in Oxford, Bodl. Lib. Hatton 42 (4117) [379], Booklet C, ff. 188v/24–204v/24.]
16. pp. 91/25–93/23 from The Council of Aachen (816): **INCIPIT DE REGULA CANONICO(RUM)** | ‘Legibus institutis | & euangelicis monem(ur) p(re)ceptis. ut d(omi)n(u)m d(eu)m n(ost)r(u)m totis || p(re)cordiis diligam(us)’; ends: ‘cognoscunt(ur) eo opitulante | p(er)uenire mereant(ur). Am(en)’ (as Werminghoff 1906: 419–21, ch. 145 and PL 105.932D–934; ed. Cross 1992: 80–3, Item 9). Copied again at pp. 158/17–160/18.
17. pp. 93/23–94/7 Canon: **DE MILITIA SEC(VLARI)** | ‘Sciendum | est q(ui)a penitentes ad militia(m) seculare(m) p(ro) penitencia(m) | redire n(on) debent . . . qui se militię mundáne | uoluerit implicare’ (as Richter 1844: 7, no. 29).

18. pp. 94/7–95/6 Halitgar of Cambrai, “Liber Penitentialis,” Prologue: **INCIPIT QUALITER SÁC(ER)DOS SUSCIP(ER)E / DEBEAT PENITENT(ES)** ‘Quotienscumq(ue) chr(ist)iani ad penitentia(m) | accédunt . . . Uetus namq(ue) p(ro)uerbium est contraria. con|trariis sanant(ur)’ (as PL 105.693–4; cf. Fehr 1914: 243).
19. pp. 95/6–98/18: a collection of penitential canons, perhaps compiled with items 17 and 18, as well as subsequent items: p. 95/6–13 [i] **DE PENITENT(IA)** ‘Potentes homines p(ro) cul|pis criminalibus faciant ut zacheus dix(it). D(omi)ne. dimidiu(m) | bono(rum) & r(e)l(i)q(ium) . . . medela(m) iugit(ur) a pio iudice querat quamdiu uixerit’ (unidentified); p. 95/14–19 [ii] **ITE(M)** ‘Qui aute(m) multa mala fac(it) in homicidio . . . usq(ue) ad exitu(m) uitę penit(et)’ (unidentified); pp. 95/20–96/2 [iii] **ITEM** ‘Si quis chr(ist)ianus chr(ist)ianu(m) homine(m) . . . in elemosinam p(ro) eo. & .vii. ann(is) penit(eat)’ (begins as “Excerptiones ps.-Ecgerhti” no. 150, “Canon Sanctorum”; as PL 89.398D); p. 96/2–4 [iv] **ITE(M) DE PENITENT(IA)** | ‘Si quis fornicatione(m) | cu(m) p(ro)pinqua p(er)petrauerit aut forte cu(m) illa qua(m) antea cognatus habuit primitus anathematizat(ur) deinde penit(eat) vii ann(os)’ (unidentified); p. 96/5–7 [v] **AL(IA)** ‘Si quis cu(m) spiritali co(m)matre peccauerit. primit(us) anathematizat(ur) | deinde .vii. ann(os) pen(iteat) (sim. to Council of Mainz 861–3, as Hartmann 1998: 131/26–7; cf. p. 69/22–25 above); p. 96/7–11 [vi] **ITE(M)** | ‘Laicus maculans . . . Aliq(ui)d peniteat’ (as pp. 69/25–70/3 above); p. 96/11–12 [vii] **ITE(M)** | ‘Si quis laicus infante(m) . . . in pane & aq(ua)’ (as excerpt from Columbanus, “De Penitentiarum Mensura Taxanda,” ch. 30, PL 80.227D); p. 96/12–16 [viii] **ITE(M) ALIA** | ‘Infans infirmus & pagan(us) co(m) mendatus . . . & numqua(m) sine aliq(ua) | penitentia’ (as excerpt of Cummián, “De Mensura Poenitentiarum,” ch. 6, PL 80.990B, pp. 96/16–21 [ix] **CAN(ON) HIBERN(ENSIS)** ‘Si quis furatus fuerit pecunia(m) . . . semper penitens’ (sim. to Wasserschleben 1885: 101, bk. 39, ch. 7); p. 96/21–25 [x] **CAN(ON) HIBERN(ENSIS)** | ‘Si quis abstulerit ab eccl(esi)ę terminis . . . quę sua sunt restituat’ (unidentified; pr. Cross and Hamer 1999: 46); pp. 96/25–97/3 [xi] **CAN(ON) HIBER(ENSIS)** ‘Qui occiderit homine(m) . . . primo tam(en) | parentibus satisfaciens’ (pr. Cross and Hamer 1999: 137, Rec. B, no. 87; cf. Thorpe 1840 (folio): 332); p. 97/3–11 [xii] **CAN(ON) HIBERN(ENSIS)** ‘Qui p(er)cúserit | clericum . . . & in p(ro)phetis meis nolite malignari’ (pr. Cross and Hamer 1999: 133, Rec. B, no. 70); p. 97/12–16 [xiii] **CAN(ON) HIBER(ENSIS)** ‘Qui leuauerit manum . . . & manu(m) redimat’ (pr. Cross and Hamer 1999: 133, Rec. B, no. 69); p. 97/17–22 [xiv] ‘Si quis

refugium crismalis . . . in exilio semp(er) p(er)maneat' (ed. Bieler 1963: 182; pr. Bateson 1895: 721–2); pp. 97/22–98/2 [xv] 'Si quis refugiu(m) | euang(e)lii fregent . . . in loco s(an)c(t)o tribuenda est' (ed. Bieler 1963: 182; pr. Bateson 1895: 723); p. 98/3–18 [xvi] 'Si quis tyrannus [gl.: 'rex'] . . . in penitentia p(ro)babili p(er)maneant' (ed. Bieler 1963: 182; pr. Bateson 1895: 723); pp. 98/18–99/2 [xvii] SYNODUS | 'Qui ep(iscopu)m occiderit . . . & numquam sine religione fiat' (as "Penitential of ps.-Theodore," ch. 3, §§5–8, in Wasserschleben 1851: 569; Thorpe 1840 (folio): 278); p. 99/3–15 [xviii] 'Si quis uxoratus nolens . . . & in dimidio spatio n(on) priuet(ur) | co(m)munionem' (as "Penitential of ps.-Theodore," ch. 3, §§3–4, in Wasserschleben 1851: 569; Thorpe 1840 (folio): 278).

[Note: Space was left for headings, but not filled in at items [xiv] (p. 97/17), [xv] (p. 97/22), [xvi] (p. 98/3), and [xviii] (p. 99/3).]

20. pp. 99/15–100/16 Excerpts from the "Dialogus Ecgberti": Interrogatio/ Responsio 1 and 12: p. 99/15–25 INT(ER)ROGAT(IO) 'Si necessitas cogerit . . . in | idispum sufficiat'; pp. 99/25–100/16 INTERROG(ATIO) 'Quod si q(ui)s ex laicis | clericum . . . aut inferiore(m) | iudicauerit' (as Haddan and Stubbs 1871: 3.404 and 3.408–9; as Thorpe 1840 (folio): 320 and 322).
21. pp. 100/16–104/25 "Canones Wallici," nos. 5–8, 10–15, 17, 19–20, 26–34, 37–57, 59–61: INCIPIUNT EXCERPTA DE LIBRI ROMANO(RUM) ET FRAN(CO)RUM | 'Si quis seruus ingenuu(m)' (= no. 5); ends: 'donec delictum emend&' (= no. 61) (coll. Bieler 1963: 136–48).
22. pp. 104/25–105/8 Canons: pp. 104/25–105/3 [i] DE TONSURA | 'Exordium tonsure a nazareis incepit . . . in capite imagine(m) coronę spinęę chr(ist)i' (cf. Thorpe 1840 (folio): 341, nos. 152 and 153); p. 105/4–8 [ii] CAN(ON) ROMAN(US) 'Quicumq(ue) clericus ab hostiario . . . & barba(m) tonderit exco(m)municat(ur)' (pr. Cross and Hamer 1999: 47, no. 54; ultimately from "Synodus I Patricii" as Bieler 1963: 54, no. 6).
23. pp. 105/7–110/3 Twelve pieces on penance and ordeals: EXEMPLA SAXONICA / AC [sic] CASTIGATION(EM) HOMINEM (p. 105/7–22) [i] 'Germanię sane p(ro)uincie mos est | doctoribus . . . aut .cc. solid(os) soluat'; pp. 105/22–106/1 [ii] ITEM | 'Si q(ui)s nobiliu(m) personaru(m) . . . luminisq(ue) absentia puniat(ur)'; p. 106/2–13 [iii] EXEMPLUM 'Quodam namq(ue) tempore audiui(us) . . . totq(ue) annor(um) | illi penitentia(m) imposuit'; p. 106/13–19 [iv] 'Sepe etia(m) & nos uidim(us) . . . sed hui(us) aucto(ri)tatis causa n(ost)ris lat& páganis'; p. 106/20–25 [v] 'Quin etiam facinora sua . . . nudis superambul&

pedibus'; pp. 106/26–107/5 [vi] 'Qui aute(m) suspicat(ur) . . . igne consumpto | innoxius adp(ro)betur'; p. 107/5–14 [vii] 'Audiuim(us) etia(m) & opinione(m) . . . hic est p(ro)fanus adulter'; p. 107/14–19 [viii] 'Hęc q(uo)q(ue) reticendu(m) est . . . ad ultimu(m) p(re)notatu(m) est q(uo)d d(icitu)r .FUR.'; p. 107/20–23 [ix] 'Quęda(m) s(an)c(t)imonialis ad ulterior dep(re)hensa . . . a suo depul|sa est monasterio'; pp. 107/23–108/18 [x] 'Sacerdotes obnoxios antequa(m) . . . & une pede semiuiuum dimiserunt'; pp. 108/19–109/11 [xi] 'Sunt namq(ue) his temporibus iudices . . . illi q(ui) non facit | mis(eri)c(or)diam'; pp. 109/11–110/3 [xii] 'i. Quinq(ue) (ve)l .vii. | annis tibi .N. penitentia nunc a nob(is) inponit(ur) . . . deinceps d(e)o p(ro)pitio mitius iudicaberis' (unidentified except item [xi] = "Excerptiones ps.-Ecgberti" ch. 169, ed. Fehr 1914: 245–46, and see also 250; all pr. Bateson 1895: 724–7 and 727).

[Note: Items [iv]–[xii] (pp. 106/13–109/11) have spaces left for headings which are left blank. Item [xii] has its penances numbered in the margin i–vii.]

24. pp. 110/3–113/13 Nine letters on penitential pilgrimage to Rome: the first three by Wulfstan, while bishop of London, 996–1002; five further letters by popes John XVIII (1003–9), Gregory V (996–999), and John XIX (1024–33) to English bishops and a final letter by Wulfstan while bishop of York (1002–23) to an unnamed pope (ed. Aronstam 1975: 79–82; pr. Bateson 1895: 728–30; coll. (a, b, c, g, and i) Bethurum 1957: 374/3–375/20):

- a. p. 110/3–14 'Lupus lundoniensis ep(iscopu)s cunctis fr(atr)ib(us) | atq(ue) conseruis in chr(ist)o salute(m) Notum uob(is) esse . . . clem(en)tia indulgére dignet(ur). VALETE';
- b. p. 110/14–23 'In nomine | d(omi)ni lupus lundoniensis . . . salute(m). Notu(m) frat(er)ne societati u(est)re . . . multimoda mis(eri)c(or)dia | Bene ualete';
- c. pp. 110/14–111/4 'Lupus ep(iscopu)s cunctis diuine seruitutis . . . in d(omi)no salute(m). Notu(m) uob(is) esse cupi|mus . . . quo omnipotentis d(omi)ni mise(ricor)diam facilius | p(er)tingere possit. Val(ete)';
- d. p. 111/4–15 'Iohannes ep(iscopu)s seruu(s) | seruoru(m) d(e)i . . . salute(m) & ap(osto)lica(m) | benedict(ionem). Huius igit(ur) ostensorem. . . in illo uobis | plac& facere. licentia(m) dam(us)';
- e. p. 111/16–24 'Gregorius ep(iscopu)s seruus seruor(um) d(e)i. ælfrico anglo-saxonu(m) ep(iscop)o. . . salute(m) & ap(osto)licam benedict(ionem). Notu(m) fieri uolum(us) de istiu(s) cartule . . . p(ro) q(ua) ambulare n(on) possit';

- f. pp. 111/25–112/8 ‘Ioh(ann)es ep(iscopu)s seruus seruor(um) d(e)i . . . salute(m) | & ap(osto)licam benedict(ionem). Dignu(m) duxim(us) dilectioni . . . in eo | uob(is) facere plac& licentia(m) dam(us)’;
- g. p. 112/8–20 ‘Iohannes ep(iscopu)s seruus | seruor(um) d(e)i wulfstano uenerabili archep(iscop)o k(arissi)mam salute(m) & | ap(osto)licam benedict(ionem). Iste uir p(ro) fraticido p(er)petrato . . . in illo | uob(is) facere plac&. licentia(m) dam(us)’;
- h. pp. 112/20–113/5 ‘Iohannes ep(iscopu)s .N. archi|ep(iscop)o dilecto confratri nostro salute(m) & ap(osto)licam benedict(ionem). | Uisis ap(osto)lor(um) liminibus . . . apud u(est)r(u)m regem ut sua omnia restituat’;
- i. p. 113/6–13 ‘Domno pape .N. cunctisq(ue) generalit(er) . . . copia reficere uolentes in chr(ist)o’. Pp. 113–14 blank.
- j. p. 112 in the upper left-hand margin, among added Latin terms for family relations, there occur OE glosses ‘fæder’, ‘ealda feder’, ‘þridda fæd(er)’, ‘Feorða fæder’, ‘fifta fæder’, ‘sixta fæd(er)’ to respectively ‘PATER’, ‘AVVS’, ‘P(RO)AVUS’, ‘ABAVUS’, ‘ATTAVVS’, ‘TRITAVVS’. These additions and glosses are all in the same hand.
25. Rodolph of Bourges, “Capitula,” selected from the Capitularies of Ansegisus, chs. 1–25:
- a. pp. 113/15- 114a/1 Chapter headings in two columns: ‘De p(ri)ma p(re)dicacione sacerdotu(m). . . De doctrina sacerdotum’;
- b. pp. 114b/1–121/1 First line in b column, remainder of page long lines, lacking ‘Prologue’: ‘Primo omniu(m) credendu(m) | Quot sacerdotes ad conciliu(m) est atq(ue) omnib(us) generalit(er)| uenire debeant’; ends: ‘que coop(er)unt multitudine(m) peccator(um) uenire festinent’ (coll. Brommer 1984: 1.233–68; as PL 119, 704–16, but with omissions noted by Bateson 1895: 723 n.34).
26. Theodulf of Orléans, “Capitula I”
- a. pp. 121/2–122/10 capitula: [in outer margin] **INCIPIVNT CAPITULA | SEQUENTIS OPERIS** | ‘i. Quod sacerdotes ratione(m) reddituri sunt p(ro) his q(ui) p(er) neglen|tiam p(er)eunt . . . `xlv.´ Quomodo | sacerdos missam celebrare debeant dominicis diebus’;
- b. pp. 122/11–142/17 [heading in the margin] **THEODULFVS / FR(ATR)-IB(US) ET CO(M)PR(ES)B(ITER)IS / N(OST)RIS AURELIANEN-/SIS PARROCHIE SAC(ER)-/DOTIBUS SALVTEM** ‘Obsecro uos fr(atre)s dilectissimi. ut erga subditaru(m) plebiu(m)’; ends: ‘sed claustris monasterii con|tineri’ (coll. Sauer 1978: 304–402 and Brommer 1984: 103–42; as Napier 1916: 102–17 (chs 26–46 only) and PL 105, 191–206).

[Note: OE glosses occur on pp. 122 and 136: p. 122/26 'sylyng (ve)l werednys. (ve)l lucrum' to 'condimentum' (at Brommer 1984: 104/5); p. 136/15 Latin and OE 'p(ro)fectionibus. þeonde' to 'exhibitionibus' (at Brommer 1984: 130/9); p. 136/29 Latin and OE 'circu(m)datu(s) ofþryht' to 'obsitus' (at Brommer 1984: 130/12)].

27. pp. 142/18–148/16 Abbo of St Germain, "Sermo 2, De cena Domini": 'Vere fr(atre)s k(arissi)mi hoc debetis scire unde fuit inceptu(m) hoc | exemplu(m)'; ends: 'ut don& uos facere talem | penitentia(m) & emendatione(m) quę d(e)o placeat & uobis | p(ro)ficiat ad uita(m) ęt(er)na(m). Ipso adiuuante q(ui) uiu& [&] regnat' (as. Bethurum 1957: 367–73; as Öttonerfors 1985: 123–32; as PL 132, 765B–768D).
28. pp. 148/17–149/7 Composite text, with unfilled space for a heading: [i] from Sedulius Scottus, "Liber de Rectoribus Christianis," ch.10 (ed. Hellmann 1906: 49; PL 103. 308): 'Rex a regendo dicitur. & ideo | ut rector regere deb&. Octo columpne sunt quę fortit(er) | regnu(m) iusti regis sufferunt . . . & alienos simile esse'; (p. 149/2) [ii] unidentified 'Sapientia est. decus | & honor regis in libro sapientię scriptu(m) est . . . id est diuina(m) scriptura(m) diligent(er) adtendite'.
29. pp. 149/8–150/16 Composite of Irish Canons and excerpts from Defensor, "Liber scintillarum": p. 149/8–19 [i] 'Iustitia iusti regis est nemine(m) iniuste iudicare . . . Om(ni)a cu(m) discretione agere bonos adiuuare. malos da(m)pnare'; p. 149/20–24 [ii] 'Iustitia regis. pax populor(um) est . . . spem futurę beatitudinis'; pp. 149/25–150/2 [iii] 'Item alibi legit(ur) p(ro)sp(er)itas regni . . . & | roboratur clem(en)-tia thronu(m) ei(us)'; p. 150/2–10 [iv] 'Iustitia boni regis | patriam ędificat . . . semina eor(um) extinxit d(eu)s. ne | regnarent in mundo'; p. 150/10–16 [v] 'Multo eni(m) melius est . . . simulq(ue) finiatur uita cu(m) culpa' (i–iv canons sim. to Wasserschleben 1885: 77–78, 81, nos. 25.3, 25.4, 25.7, 25.15; i–iii as Fornasari 1970: 142, 1.234; v as Wasserschleben 1885: 78 with added excerpts from Defensor's "Liber scintillarum" as Rochais 229–30, 80.11 and 80.20).

[Note: Space left for rubricated headings at pp. 149/8, 149/20 and 149/24.]

30. pp. 150/17–156/15 Composite text on 'The duty of bishops to rebuke the mighty': 'Paulus dic(it) Quamdiu quidem sum gentiu(m) ap(osto)l(u)s minist(er)ium meu(m) honorificabo'; ends: 'Psalmista | eni(m) dic(it). Multe tribulationes iustoru(m). & de his omnib(us) | lib(er)auit eos d(omi)n(u)s' (unidentified tissue of patristic and biblical citations; see Sauer 2000: 350–51; for a discussion and an edition of several texts in 'Block 7' which includes texts from pp. 152–56, see Elliott 2012: pp. 15–17 and 37–48).

31. pp. 156/16–157/18 Atto of Vercelli, “De Rapinis Ecclesiasticarum Rerum” §§1–13: ‘Inimicus eni(m) chr(ist)i efficit(ur) omnis q(ui) eccl(esi)-asticas res usurpare [gl.: ‘i(d est) p(re)sumere’] | iniuste conat(ur)’; ends: ‘Ad q(uo)d respondentes om(ne)s dixerunt. Am(en)’ (coll. Cross 1993: 243–44; cf. PL 134.88–90).
32. pp. 157/19–158/16 “Excerptiones ps.-Ecgerbhti,” ch. 161: ‘FR(ATRE)S. Scitote quia diuisa est potestas secularis & potestas | spiritalis’; ends: ‘Ut autem | remittebat man(us) inualescebat Amaléch’ (as Thorpe 1840: 2.126 and 1840 (folio): 341–42).
33. pp. 158/17–160/18 duplicate of item 16 above, as pp. 91/25–93/23: ‘Legalibus institutis & euuangelicis monem(ur) . . . p(er)uenire | mereant(ur). Am(en)’.
34. pp. 160/18–173/26 Ælfric’s first Latin Letter to Archbishop Wulfstan (headed in the margin in a later hand ‘Sermo Ep(iscop)i Elfrici / ad Clericos’): ‘Ego uob(is) clericis | mihi subditis. dico instituta s(an)c(t)o(rum) canonu(m)’; ends: ‘nolum(us) diutius illu(m) p(ro)telare. | ne tédium uob(is) fiat. sed uale dicim(us) uob(is) in nomine om(n)i|potentis dei. Am(en)’ (coll. as “Brief 2” Fehr 1914: 35–57).
35. pp. 174/1–180/12 Ælfric’s second Latin Letter to Archbishop Wulfstan (headed in the upper left corner in a later hand: ‘Sermo Ælfrici / ad sacerdotes’): ‘O sacerdotes d(omi)ni. dico uob(is) modo q(uo)d ante n(on) dixi. In cena d(omi)ni | oport& crisma consecrari’; ends: ‘quia iustitia(m) nec faciunt nec diligunt’ (coll. as “Brief 3” Fehr 1914: 58–67).
- [Note: Text from pp. 176/17–178/4 (the beginning of the passage has been underlined, with Joscelyn’s triquetra in the margin) was printed in *A Testimonie of Antiquitie* (1566), P2v-4r (2d ed. I8v-K2r), collated with CCCC 190 [38], pp. 155/1–156/22, from which a passage erased in CCCC 265 at p. 177/18–21 has been supplied.]
36. pp. 180/13–182/23 Wulfstan, “Sermo de Baptisma” (headed in outer margin in later hand ‘Incipit de baptismo’): ‘Primo necesse est ut pagan(us) caticuminus sit’; ends: ‘ut possit stare in aula cęlesti’ (coll. Napier 1883: 29–32 and Bethurum 1957: 169–71).
37. pp. 182/24–183/5 Hildefonus Toletanus, “De Cognitione Baptismi,” ch. 123–4, used as Wulfstan’s note on chrism (later hand headed in margin ‘his desunt aliqua’): ‘Crisme unguendum moyses primu(m) in exodo iubente | d(omi)no & composuit & confudit q(uo) ááron & filii ei(us) in tes|timoniu(m) sacerdotii p(er)uncti sunt’; ends: ‘q(uo)d membru(m) est chr(ist)i et(er)ni regis & sacerdotis’ (as Bethurum 1957: 170, note to line 26; as PL 96.162).

38. pp. 183/5–184/11 unidentified composite text on the hours: ‘Officiū quidem missę magna ex parte ad solu(m) p(er)tin& | sacerdotem cui sacrificandi data est licentia’; ends: ‘Unde greci | misteriu(m) dicit(ur) q(uo)d secretam & reconditam habeat dispen|sationem’ (first sentence as Hrabanus Maurus, “De Clericorum Institutione,” Bk. 2, ch. 1 “De Officiis et orationibus canonicarum horarum,” PL 107.325 (apparently continued at pp. 194/2–197/15 below); ending as Isidore, “Etymologiae” 6.19.42, as Lindsay 1911, ad loc; see Cross and Tunberg 1993: 23).
39. pp. 184/11–185/13 Amalarius, “De Institutione Canonicorum,” Bk 1, ch.9 (cf. Isidore “De ecclesiasticis officiis” 2.5.1–18): ‘Initium quidem sacerdotii áaron fuit | quamqua(m) melchisedech prior obtulerit sacrificiu(m)’; ends: ‘q(ui) est uerus dux populo(rum). uerus p(ri)nceps | sacerdotu(m). & d(omi)n(u)s pontificu(m). cui(us) est honor & gl(ori) a s(e)c(u)la s(e)c(u)lo(rum)’ (as PL 105.827–828 and Lawson 1989: 56–63).
40. pp. 185/14–194/1 Composite text on “De Gradibus Ecclesiasticis,” adapted from Ansegisus (attrib.), Council of Aachen (816), ch. 9, 2–8, 10–11, and Isidore, “Etymologiae” 7.12.32, 24, 31, 29, 22, 23, 20, perhaps by Ælfric (see Raynes 1957: 68–73 and Gatch 1966: 482–90):
- a. pp. 185/14–188/13 On priests: ‘Actenus de primordiis sacerdotalibus in ueteri | testam(en)to. in nouo testam(en)to p(ost) chr(istu)m sacerdotalis ordo a | petro cepit’; ends: ‘p(er)uigilem in cunctis exhibere curam. p(ro)uidentia | & distributione discreta’ (as Werminghoff 1906: 323/20–325/34, 319/8–322/20, 326/36–330/4);
- b. pp. 188/14–190/12 On the seven ecclesiastical grades: ‘Hostiarii sunt idem & ianitores. q(ui) clauim o(m)nia intus | extraq(ue)’; ends: ‘Qua sententia ostendit etia(m) pr(es)b(ite)ros ep(iscop)is nomine / taxari’ (pr. Fehr 1914: 256–57; cf. Isidore “Etymologiae” 7.12.20–24, 29, 31–32, ed. Lindsay 1911: ad loc);
- c. p. 190/13–194/1 On the episcopal office, derived from Jerome or Council of Aachen: ‘Beati pauli ap(osto)li | uerba p(ro)feram(us). quomodo ad timotheu(m) <ue>| ad titum de eligen|dis ep(iscop)is admonuit dicens’; ends: ‘Hos in sacerdotibus eligendis· canones || obseruare oport&’ (pr. Fehr 1914: 257–8 with references).
- [Note: At pp. 188–94, spaces have been left for headings not filled in. At p. 190 in the outer margin a very faint note (13c?).]
41. pp. 194/2–197/15 Hrabanus Maurus, “De Clericorum Institutione,” excerpts from bk 2, chs 1–7 (cf. above pp. 183/5–184/11): ‘Oratio eni(m) petitio d(icitu)r. Nam orare petere est’; ends: ‘in his | temporibus adesse nos dec& d(e)i conspectibus & p(er)sonare | in eius cultibus orationum

n(ost)rarum illi sacrificiu(m) offeren|tes at(que) in eius laudibus pariter exultantes' (as PL 107.325–8). P.197/16–26 blank. p. 198/1 blank.

[Note: Spaces left for headings not filled in.]

42. p. 198/2–9: Gregory I, Letter to Maximianus, bishop of Syracuse, bk 4, ep. 11 (extract) added by a different scribe: '[G]REGORIUS MAXIMIANO EP(ISCIP)O SYRACUSANO. PRESBITEROS | diaconos ceterosq(ue) cuiuslibet ordinis clericis. quib(us) animarum | cura commissa est . . . Ad | utrumq(ue) iudicet(ur) idoneus' (ed. Ewald and Hartmann 1891: 1.1: 244/12–16; cf. (sim.) PL 77.679–80B). P. 198/10–26 blank.

[Note: Spaces for heading and initial left not filled in.]

43. pp. 199a/1–207/14: Collection of canons from various sources, as Canones Apostolorum [CanA], Council of Nicea [CN], Council of Ancyra [CA], Council of NeoCaesarea [CNC], Council of Gangra [CG], Council of Carthage III [CC], all found in the Ps.-Dionysius collection (in PL 67), Sylvester, Council of Rome (325) [CR]:

a. pp. 199a/1–200a/21 List of canon headings in two columns, unnumbered: 'Quo tempore pascha celebret(ur). . . Q(ue) d in oratione d(omi)nica s(an)c(t)i p(ro) se | dicant dimitte nob(is) debita';

- b. pp. 200a/22–207/14 (two columns continue on p. 200, long lines from p. 201) Canons: p. 200a/22-b/5 [i] 'Si quis ep(iscopu)s aut pr(es)b(i)t(er) aut dia|conus. s(an)c(tu)m pasche diem ante uernale equinoctiu(m)' [CanA VIII, PL 67.142]; p. 200b/6-b/12 [ii] 'Si q(ui)s uidua(m) & eiectam accip(er)it' [CanA XVIII, PL 67.143]; p. 200b/13–14 [iii] 'Clericus fidei iussionibus in|seruiens. deponatur' [CanA XX, PL 67.143]; p. 200b/15–19 [iv] 'Si quis abscondit' [CanA XXII, PL 67.144]; p. 200b/20–25 [v] 'Ep(iscopu)s aut pr(es)b(i)t(er) (ue)l diacon(us) q(ui) in | fornicatione' [CanA XXV, PL 67.144]; pp. 200b/26–201/2 [vi] 'Si q(ui)s ep(iscopu)s aut pr(es)b(i)t(er). (ue)l diaconus || potius qua(m) iuste' [CanA XXIX, PL 67.144]; p. 201/3–4 [vii] 'Ep(iscopu)s aut. pr(es)b(ite)r (ue)l diacon(us) alęę atq(ue) ebrietati' [CanA XLII, PL 67.146]; p. 201/4–6 [viii] 'Si q(ui)s laicus | uxorem p(ro)pria(m)' [CanA XLVIII, PL 67.148]; p. 201/6–13 [ix] 'De eunuchis' [CN I, PL 67.147]; p. 201/13–21 [x] 'Qu(oni)am multi sub regula' [CN XVII, PL 67.151]; p. 201/21–24 [xi] 'Q(uonia)m sunt quida(m)' [CN XX, PL 67.151]; pp. 201/24–26 [xii] 'Nullum aute(m) subdiacono(rum)' [CR VIII, PL 8.835]; p. 202/1–16 [xiii] 'Ut nullus ex laica' [CR XI, PL 8.837]; p. 202/16–21 [xiv] 'De mulieribus | que fornicantur' [CN XL, PL 67.155]; p. 202/21–24 [xv] 'Presbiter si uxorem' [CNC XLV, PL 67.155]; pp. 202/24–203/1 [xvi] 'Presbiteris in nuptiis' [CNC LI, PL 67.156]; p. 203/1–4 [xvii] 'Si quis

- carnem' [CG LX, PL 67.157]; p. 203/4–6 [xviii] 'Si qua | mulier p(ro)pt(er) continentia(m)' [CG LXXVI, PL 67.160]; p.203/7–9 [xix] 'Si qua mulierum p(ro)pt(er) diuinu(m) cultu(m)' [CG LXXV, PL 67.159]; p. 203/10–17 [xx] 'Aurelius ep(iscopu)s dix(it) Cum p(re)terito concilio' [CC III, PL 67.186]; p. 203/18–22 [xxi] 'Faustinus ep(iscopu)s' [CC IV, PL 67.187]; pp. 203/23–204/7 [xxii] 'Aurelius ep(iscopu)s dix(it) Auaritiae cupiditas' [CC V, PL 67. 187]; p. 204/8–13 [xxiii] 'Aurelius ep(iscopu)s dix(it) Si quisqua(m) in p(er)iculo fuerit' [CC VII, PL 67.187]; p. 204/13–23 [xxiv] 'Item placuit. | ut ep(iscopu)i. pr(es)b(ite)r(i) & diaconi. non sint conductores' [CC XVI, PL 67.189]; pp. 204/23–205/9 [xxv] 'Item placuit ut | ordinatis' [CC XVIII, PL 67.189]; p. 205/10–19 [xxvi] 'Aurelius ep(iscopu)s dix(it) Addimus' [CC XXV, PL 67.191]; pp. 205/19–206/11 [xxvii] 'Item placuit ut ep(iscopu)i' . . . q(ui) nihil habentes [CC XXXII, PL 67.192]; p. 206/11–19 [xxviii] 'Placuit ut s(e)c(un)d(u)m euan|gelicam' [CC CII, PL 67.215]; p. 206/19–207/14 [xxix] 'Item placuit ut q(ui)cumq(ue) dixerit . . . sed & populi sui dix(it) & sua q(ua)m futuros istos | qui tamqua(m) p(ro)-pheta(m) preuid&' [CC CXV, PL 67.218–19].
44. pp. 207/14–208/7 Canons of Pope Hadrian and Bishop Angilramnus of Metz, chs. 71–72 (excerpts): **DE CAPITULIS BEATI | PAPE ADRIANI ET ANGILRAMNI EP(ISCOP)I.** | 'Accusationes aduersus doctore(m) nemo suscipiat . . . uxores & filios habentes | & omnino chr(istu)m p(re)dicantes' (as PL 96.1067). [Scribe 2 takes up with item 44.]
45. p. 208/7–16 Excerpt from the Council of Toledo, ch. 28. **EX C(ONCI)-L(I)O TOLETANO** | 'Episcopus. pr(es)b(ite)r. aut diacon(us). si a gradu suo in|iuste deiectus . . . quae cu(m) | ordinarent(ur) p(er)ceperant' (as PL 84.374–5; cf. Vives 1963: 202–3). P. 208/17–26 blank.
- Part A, Booklet 1.2: Scribe 3
46. p. 209/1–9: Form of Excommunication: 'Ex illorum consortio quidam rebelles . . . Ad penitentiam uenire dedignantur' (pr. James 1909–12: 2.17).
47. p. 209/10–26 Form of Reconciliation added in a 12c hand: **Post Absolutionem.** | 'Absoluti & benedicti sitis a patre 7 filio 7 sp(iritu)u s(an)c(to) . . . Benedicti sitis á beata Maria magdalena 7 omnibus | uirginibus 7 uiDVIS'. Remainder of page blank.
48. p. 210 blank except for an incomplete draft of a T-O world map beginning to show lands settled by Noah's descendants, 'ASIA MINOR | Quod sunt septuaginta duę gent`es ortę' . . . çesaria. hic | petr(us) p(re)dicau(it)' (see Budny 1997: 1.606–7 and Foy 2006).
49. pp. 211/1–215/16 Excommunication and Absolution Rites: **IN-CIPIT EXCOMUNICATIO CONTRA CONTEMPTORES LE-**

GIS D(OMI)NI. ET INI|MICOS S(AN)C(T)E D(E)I ECCL(ESI)E. P(RO) LECTIONE(M) S(AN)C(T)I EUUANGELII. ASCENDAT DIACON(US) | PULPITUM. ET LEGAT EXCOMMUNICATIO-NEM ITA DICENS. | 'Audite fratres k(arissi)mi. quod nunc p(ro)uoca-ti agim(us). Om(ni)p(oten)s d(e)us ad benedi|cendu(m) nos constituit 'Non' ad maledicendu(m)'; ends: 'ita corpus & anima illi(us) | in p(er)-petuu(m) extinguat. nisi respiscerit. & ad satisfac|tionem uenerit' (unedited, but see Sauer 1996: 291–93 on a different version in Oxford, Bodl. Lib. Barlow 37). Remainder p. 215/17–26 blank.

50. IV Edgar law codes in Latin and OE

a. pp. 216/1–222/5 Latin version of A-S Law IV Edgar: 'In huius littera-ture continet(ur) serie. quem ad modu(m) | rex inditus. Eadgar dili-genter cepit'; ends: 'Ac magis abun|detis in om(n)i bonitate. & scientia & opere bono.' | UALETE FELICITER IN CHR(IST)O' (ed. Lieber-mann 1903: 207–15);

b. pp. 222/6–227/24 OE version of Law IV Edgar: 'Her is geswutelod on þisu(m) gewrite hu eadgar cyncg | wæs smeagende'; ends: '7 eow eallu(m) swyðe bliðe | eom forði þe ge swa georne ymbe frið syndon' (ed. Liebermann 1903: 206–14). Pp. 227/25–6 blank.

[Note: Ker, *Cat.*, 94 notes that pp. 224/20–225/12 are in another hand, one that tries to imitate the main hand, Scribe 3.]

51. pp. 228/1–231/21 Directions for the consecration of oil and crism on Holy Thursday, in red ink: 'F(E)R(IA) .U. CAENE E d(omin)i. Primo mane custodes eccl(esi)e ordineNT'; ends imperf.: 'qui secus altare stant ministris. | minime dicens. D(omi)n(u)s uobiscu(m). Neq(ue) oremus. Sed | ita directe' (pr. from Oxford, Magdalen College 226 in Wilson 1910: 159–61; noted by Andrieu 1931: 99).

Pp. 231/22–6 and 232–36 blank.

Part A, Booklet 1.3: Scribe 3 (continued)

52. pp. 237/1–268/24 Ælfric, summary of the "Regularis Concordia" in his "Letter to the Monks of Eynsham": 'Ælfricus abbas egneshannesibus fr(at)rib(us) salute(m) | in chr(ist)o. Ecce in deo uobiscu(m) de gens uos necesse | habere'; ends: 'in ebdomada ne uile|scere uideant(ur). Ualete felicit(er) in chr(ist)o dilectis|simi fr(atre)s' (ed. Jones 1998: 110–480). P. 268/25–6 blank; p. 268 shows signs of wear.

Part A, Booklet 2: Scribes 4 (pp. 269–362, 365–442) and 5 (pp. 363–64)

57. pp. 269/1–298/15 Amalarius of Metz, "De Ecclesiasticis Officiis" (se-lected chapters): DE DISCRETIONE. UESTI|MENTORV(M). DIUI-NORUM. | 'AMICTUS. EST. PRIMUM. UESTIMENTU(M). | QUO. COLLUM. UNDIQUE. CINGIMUS. | In collo nanq(ue) uox est'; ends:

‘Corporale | q(uo)d reman& in altari p(ost) d(omi)ni resurrectione(m) doc& munditia(m) | mentis. cui deb& unusquisq(ue) semp(er) studere. AccipieNs | corp(us) d(omi)ni. sed p̄cipue in fine(m).’ FINIT LIBELLUS. | AECCLIASTICI. ORDINIS’ (bk. 2, chaps. 17, 18, 25, 22, 20, 21, 19, 23, 24, 26; bk. 3, chaps. 5, 6 (part), 7–22, 27, 32, 34, 35 as PL 105.1094C-1155B). P. 298/16–17 blank.

[Note: P. 274, outer margin, an extraneous chapter added in later hand, [D]E Fanone | ‘[. . .]atu(m) e(st) map(pul)a q(ua)m | [. . .]ent . . . ministerio’ (cf. Hrabanus Maurus, “De clericorum institutione” Bk. 1 ch. 18, ed. Knoepfler 1901: 34).]

58. Five Extracts from the Romano-German Pontifical with sections analogous to Amalarius of Metz (see Andrieu 1931–61: 1.96–101; Dumville 1992: 73–74 and Gameson 1999: no. 266):

a. pp. 298/18–305/10 **ORDO PROCESSIONIS. AD ECCLESIAM. SIUE AD MISSAM. | SECUNDUM. ROMANOS. | ‘DENUNTIATA STATIONE DIEBUS FESTIS. PRIMO MANE P(RE)CE|dit omnis clerus pontifice(m) ad ecclisia(m)’; ends: ‘& man-|sionarii intrant in secretariu(m)’ (as Vogel and Elze 1963–1972: 1.321–28; as PL 78.969–76; coll. Andrieu 1931–61: 2.209–27);**

b. pp. 305/10–306/4 **ORDO MISSAE A S(AN)C(T)O | PETRO APOSTOLO INSTITUTUS. | ‘MISSA PRO MULTIS CAUSIS CAELEBRATUR . . . in quo iusti ab iniustis separabuntur’ (as Vogel and Elze 1963–1972: 1.229–30);**

c. pp. 306/4–319/4 **INCIPIT | EXPOSITIO TOTIUS MISSAE EX CONCORDIA | DIUINARUM SCRIPTURARUM. | ‘INTROITUS MISSAE CUI CONUENIT?’; ends: ‘& erant in templo. laudantes & bene|dicentes d(omi)n(u)m’ (ed. Vogel and Elze 1963–1972 : 1.330–42; cf. Amalarius, “Expositio I” as Hannsens 1948–50: 3.297–315);**

d. pp. 319/4–323/26 **INCIPIT ALIA EXPOSITIO | TOTIUS MISSAE | ‘INTROITUS MISSAE QUARE DICITUR? | Eo quod p(er) eu(m) introitur ad ei(us) officiu(m)’; ends: ‘in choro cler(us). extra chorum pop(u)l(u)s’ (as Vogel and Elze 1963–1972: 1.343–47; cf. Amalarius, “Expositio II” as Hannsens 1948–50: 3. 317–21);**

e. pp. 324/1–326/23 **‘ORDO PROCESSIONIS SI QUANDO EPISCOPUS FESTIUIS | dieb(us) missa(m) celebrare uoluerit’; ends: ‘adhibente(m) manu(m) ep(iscop)o osculetur ea(m)’ (as Vogel and Elze 1963–1972: 1.350–55; coll. Andrieu 1931–61: 2.351–62; as PL 78.989B-991C).**

59. pp. 326/24–329/11 Amalarius, “Eclogae de Officio Missae” (supplementary section, followed by main text):

a. pp. 326/24–329/11 supplementary section: **INCIPIT QUALITER QUEDAM ORATIONES ET CRU|CES IN TE IGITUR AGEN-**

DE SUNT. | 'TE IGITUR CLEMENTISSIME PATER USQ(UE) AD HABEAS || & benedicas'; ends: '& de munere | temporali fiat nobis remediū(m) sempiternū(m). p(er) d(omi)n(u)m n(ost)r(u)m' (as PL 105.1330C-1332; coll. Andrieu 1931-61: 2.296-305).

- b. pp. 329/12-330/14 Capitula: INCIPIVNT AEGLOGAE DE ORDINE ROMANO ET DE .IIII.^{or} | ORATIONIB(US) EP(ISCOP)ORV(M) SIVE POPVLI IN MISSA. CAPITVL(A) .i. | [down right edge of writing space] INCIPIUNT CAPITULA SEQUENTIS OPUSCULI | 'Illud u(ero) intimandu(m) (est) . . . q(ua)ndo p(ro)p(er)abat ier(usa)l(e)m passur(us) . . . xv. Et fractio oblataru(m). illa(m) | fractione(m) significant q(ua)m d(o)m(inu)s duob(us) fecit discipulis in emaus';
- c. pp. 330/15-363/9 main text, lacking preface and epilogue: DE ROMANO ORDINE ET DE STATIONE IN ÆCCL(ESI)A. | MASculi stent ad australe(m) parte(m)'; ends '& erant se(m)p(er) in te(m)plo laudantes & | benedicentes d(omi)ni. q(ui) uiuit in s(e)c(u)la s(e)c(u)lorum) Am(en)' (coll. Hanssens 1948-50: 3. 231-64; as PL 105.1315-30).

Added in a 12c hand (Scribe 5)

60. pp. 363/10-364/8 Notes of the Holy Thursday service: '¶ D. `die` cene c(on)sec(ra)uit p(a)p(a) Crisma i(n) eccl(es)ia saluatoris lat(er)anis'; ends: '7 i(n) sp(eci)e agni utrobique i(m)p(re)ssos e(ss)e.' (unidentified; noticed by Andrieu 1931-61: 1.101). P. 364/9-27 blank.

pp. 365-367 blank.

61. Bernold of Constance (1054-1100), "Micrologus de Ecclesiasticis Observationibus":

a. pp. 368a/1-369b/13 (two columns) Table of capitula without heading: ".i. De introitu ad missa(m). . . lxii. De d(omi)nicali officio | n(on) facile p(re)t(er)mittendo' [in margin in later hand: 'e ordine missę'] (as PL 151.977-78);

b. pp. 369b/14-440/7 Text (two columns to p. 371): DE INTROITV AD MISSAM / I. 'PResbit(er) cum se|parat ad missa(m)'; ends: 'cum .v. `quinq(ue) milib(us)` hominu(m) saturari meream(ur)' (as PL 151.979-1022. For analysis pointing towards a new edition see Kennedy 1956; on new ed. in preparation, see Taylor 1998: 164 n.8).

c. Two items added to Bernold's "Micrologus" as found here and in other English MSS, though not by Bernold (see Bäumer 1891: 200-01 and Taylor 1998: 176-77)

- i.) pp. 440/8-442/17: DE ORDINE / MISSAE \ 'MISSa(m) Beat(us) petrus p(ri)mu(m) celebrasse | fert(ur) antiochie . . . s(icut) in sabb(at)o | s(an)c(t)o pasce ad huc fieri solet';

- ii.) pp. p.442/12–17 DE ANTYPHANIS | 'IGNati(us) antiochieꝯ sirię terti(us) post petru(m) . . . & ex hoc ad cunctas | transiit eccl(esi)as' (= Extract from Cassiodorus, *Historia Ecclesiastica Tripartita*, chap. 9, PL 69.1171D. Both i. and ii. coll. Bäumer 1891: 200–01. Both items analyzed by Taylor 1998: 176–7). P. 442/18–31 blank.

Part B in a small 12c hand, Scribe 6

62. pp. 443/1–550/34 Hugo of Fleury, "Historia Ecclesiastica" (c. 1109), usually in 4 or 6 books, here 6:

[Note: Previously wrongly attributed to Yvo of Chartres, to whom a copy of the work was dedicated (Waitz 1851: 341). The text appears to be of a mixed tradition, combining two recensions, the 'prima libris IV digesta' and the 'altera libris VI digesta' (as headed by Waitz 1851: 349 and 354). The copy here does not include the prefatory letter to Adela of Blois, the 'proemium,' nor the epilogue. Of the individual prologues to each book, only those for Book 3 and 4 are included. Neither Waitz, nor, as a reprinting, the PL, present the entirety of the work, only excerpts, incipits and explicits.]

- a. pp. 443/1–459/4 Book 1 'altera' recension: 'Assirioru(m) ig(itur) rex potentissim(us) fuit olim ninus'; ends: 'sed | qui liber iste nunis extendit(ur). ratio moderationis exigit utia(m) t(er)minet(ur)' EXPLICIT LIBER PRIMUS (from 'altera' as Waitz 1851: 354 or PL 163.829);

[Note: In upper margin of p. 443 'cronica yuonis' in a 13c hand. At head of text, in 16c headnote copied in by Joscelyn from end of work (p. 550): 'Incipiu(n)t excerpta Yuonis Venerabilis ep(iscop)i Carnote(n)sis. In primis | de gestis quoru(n)dam regum Assyrioru(m). et de gestis omniu(m) Romano(rum) imperatoru(m) & ad ultimu(m) de Carolo magno rege Francoru(m) | et eius filio Ludouico pio'. In another hand 'S(an)c(t)i spirit(us) assit nobis gr(ati)a.']

- b. pp. 459/4–462/1 Book 2 'altera' recension: INCIPIT S(E)C(UN)D(US) | 'Scithar(um) (i)g(itur) gens antiquissima sub septe(n)trione posita'; ends: 'His de parthis breuit(er) expeditis. op(er)i p(ro)posito manu(m) applicabo' (from 'altera' as Waitz 1851: 355 or PL 163.832);

- c. pp. 462/2–463/41 Book 3 Prologue 'altera' recension: 'Æccl(esi)asticas a modo historias defloraturus. deo coop(er)ante. a natuitate | d(omi)ni . . . & in tres libros diuidere. 7 munu(m) corp(us) eccl(esi)asticam historiam | curabo redigere' (from 'altera' as Waitz 1851: 355–56 or PL 163.832–34);

- d. pp. 463/42–494/17 Book 2 'prima' recension: 'S(E)C(UN)D(U)S romanor(um) monarcus int(er)fecto iulio cesare. octauianus aug(us)-t(us) | extitit'; ends: '& arnobius africanus rethor sapientissimus' (from 'prima' as Waitz 1851: 352 or PL 163.826);

[Note: At the head of p. 464, a late medieval hand has added 'Octauianus Augustus.']

- e. pp. 494/18–495/52 Book 5 Prologue ‘altera’ recension: ‘PRecedenti libro sp(iritu)s s(an)c(t)i suffragio pauca de q(ui)b(us)da(m) p(ri)mitiuę ꝥcl(esi)ę . . . His ita de cursis ad historica(m) reuertar amęnitatem’ (from ‘altera’ as Waitz 1851: 356–57 or PL 163.834–36);
- f. pp. 496/1–528/16 Book 5 ‘altera’ recension: ‘Constantin(us) (i)g(itur) magnus c(on)stantii mod(er)atissimi’; ends: ‘gente romano potit(us) e(st) imp(er)io’ (from ‘altera’ as Waitz 1851: 357 or PL 163.836–37);
- g. pp. 528/17–550/34 Book 6 ‘altera’ recension: ‘Mauritius (i)g(itur) g(e)-n(er)e cappadocus romanu(m) imp(er)iu(m)’; ends: ‘Ka|rolu’s’ pius francia(m). burgundia(m) & aq(ui)tania(m) optinuit solus’; [added in a paler ink and in a later hand using slightly larger letterforms] ‘Explicit d’e’ o(mn)ib(us) i(m)p(er)at(ori)b(us) romanis. quo(rum) q(ui)da(m) reges franco(rum) fuer(un)t. usq(ue) ad te(m)p(us) `uidelicet` ludouici | pii. karoli magni filii. q(ui) ludouic(us) ultim(us) rex franco(rum). 7 i(m)p(er)ator ro|mano(rum) fuit. Anno scil(icet) i(n)carnatio(n)is d(omi)nicę. dccc.xiiii. i(n)t(ro)nizat(us)’ (from ‘altera’ as Waitz 1851: 358–64 or PL 163.838–54);
- h. p. 550/36–38 added note in hand of explicit above: ‘Incipiu(n)t excerpta Iuonis ven(er)abil(is) ep(iscop)i carnote(n)sis. In p(ri)mis | de gestis q(uo)ru(n)da(m) | regu(m) Assirior(um). 7 d(e) gestis o(mn)iu(m) romanor(um) i(m)p(er)ator(um) 7 ad ultimu(m). d(e) Karolo | magno rege francor(um) 7 ei(us) filio ludouico pio.’

[Note: On p. 550 bottom margin, a contemporary hand has added ‘Porro ludouuico’ and another very faded hand ‘porro ludouico de karoli magni rege’.]

Endleaves added later

64. pp. 551–554 A Pontifical (a bifolium) written in a large 13c hand (18 lines to the page); begins imperf. (in the blessing of incense): ‘cum ascendit ad sare liberatione(m). Descen|dat benedictio tua sup(er) hanc creatura(m) | incensi’; [p. 552/11] **Benedictio p(er)egrinorum.** | ‘P. Qui habitat?’; [p. 553/5] **B(e)n(e)d(i)c(ti)o bac(u)li & pere.** | ‘D(eu)s sine q(uo) nichil potest’; breaks off: ‘ad portu(m) salutifere remissionis mise-’ (cf. ‘Leofric Missal’ in Warren 1883: 130–31).

PHOTO NOTES: The film does not include the modern paper pastedowns (front or back) or modern paper endleaves, pp. a-c, f-h. In Part B, the yellowed parchment and faded ink results in lower contrast images between pp. 443–550. Some pages photographed twice with different exposures. Digital facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=265).

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46. Cambridge, Corpus Christi College 285

Tito Livio Frulovisi, “Life of Henry V”; Aldhelm,

“Carmen de Virginitate”

with OE Glosses, “De octo vitiis”

[Ker 54, Gneuss 82]

HISTORY: Two manuscripts from different periods have been incongruously combined, probably in the 16c: Part A, a 15c copy of Tito Livio Frulovisi’s Latin “Life of Henry V” and Part B, an 11c copy of Aldhelm’s verse “Carmen de Virginitate.” The later manuscript, Part A (ff.1–74), is a deluxe copy of the Latin life of King Henry V by the Italian humanist, Tito Livio Frulovisi of Ferrara (c. 1400–c.1456; on his life and career, see Arbizzoni 1998 and Merisalo 2009: 379–84). The “Life of Henry V” or “Vita Henrici Quinta” was written during Frulovisi’s short stay in England in 1437–38 at the request of Humfrey, Duke of Gloucester (1390–1447) (on Frulovisi’s work with Humfrey and career in England, see Saygin 2002: 254–59). Written in praise of Henry V and in support of his claim on the French throne, the work is largely derived from the “Vita et Gesti Henrici Quinti” by the pseudo-Elmham (Rundle 2008 and Merisalo 2009: 384–92). The manuscript is a fair copy in the hand of the author, as noted by Previt -Orton (1932: xviii–xix), who notes also that the rather splendid decoration on f. 4v is by the same artist as the one whose work is found in Cambridge, St. John’s College 60, containing Frulovisi’s *Comediae*. The present manuscript is probably that intended (or adapted?) for presentation to Henry VI, although Previt -Orton considered the actual presentation-copy lost (1932: xix; see also Hunt and de la Mare 1970: 3–4, no. 44; Krochalis 1988: 72n.43; Sharpe 2001: 689; Rundle 2008: 1129). It is unknown how the manuscript came into ownership of Matthew Parker, who bequeathed it to Corpus. There occurs some occasional annotation, as on ff. 24r and 32r. Annotation in an English 16c hand occurs on f. 64r.

Part B (ff. 75–131) is an early 11c English copy of Aldhelm’s verse “Carmen de Virginitate”. This particular textual recension is a ‘second and later redaction’ associated with the Benedictine revival of the 10c in England

and may ultimately stem from Oxford, Bodleian Library Rawlinson C.697 [405] (Lapidge 2012: 34). According to T.A.M. Bishop (1971: xxv, 18), the main scribe made additions to Cambridge, Pembroke College 88 [70], a continental manuscript that may have been at St. Augustine's, Canterbury in the second half of the 10c (Rella 1980: 111; but the attribution is rejected by Barker-Benfield 2008: 1824); furthermore, the glossing hand found in CCC 285 may be that of a scribe named 'John' who glossed a number of books, including Worcester, Cathedral Library Q.8 + Add. 7 with later medieval provenance in Worcester, El Escorial, Real Biblioteca E.II.1 [129a] found in the later 11c in Horton, and Oxford, Bodleian Library Bodley 311 [356], found later in 11c Exeter (cf. Dumville 1993: 53–55 and Budny 1997: 1.460), though this identification is uncertain (Dumville 1993: 54–55 and Stokes 2014: 60). John's peregrinations do not allow an ascription of origin or provenance. The OE glosses were added by at least two scribes in the first half of the 11c (Scragg 2012: nos 153 and 154). Later medieval provenance and ownership unknown. The manuscript appears to have circulated for a time unbound, as wear and darkening on its outer leaves shows (ff. 75r and 131v; see Budny 1997: 1.460).

The two distinct manuscripts were probably bound together in the 16c by Parker or his circle and the endleaf (f. 132), taken from a 16c document, may have been added at that time. Parkerian use is indicated by chapter numbers (1–26) added in red crayon in Part A; the numbers were later continued in black ink sporadically up to 100 on f. 72v. 'N.31' on ff. 1v and 2v refers to its number in the printed list of books bequeathed by Archbishop Matthew Parker to Corpus Christi College in 1575. The book was repaired or rebound in 1748–50 (Budny 1997: 1.461) and rebound again by J.S. Wilson and Sons in Cambridge in 1952 as a note on the modern paper binding leaves shows. Previous descriptions by James (1912: 2:51), and by Budny (1997: 1.459–62, no. 27 (Part B only)).

CODICOLOGICAL DESCRIPTION: Folios ii + 3 + 71 + 57 + 1 + ii; all membrane except for the outer paper endleaves, measuring 259 × 175 mm. Part A is foliated in pencil at the top right-hand corner of recto leaves, and at the same time quire numbers were added at the bottom right-hand corner of the first recto of each quire. Part B is similar except that the quires have their sequence indicated by capital letters A, B, etc. Part A uses carefully prepared membrane which is thin and of fine quality, such that there was apparently no need for a regular pattern of hair/flesh distribution (see "Collation"). The written area measures 191 × 100/114 (inner/outer) mm. Part B uses good quality membrane, sometimes somewhat thick, although

there is a hole in the written area in f. 102; the written area measures 210 × 106/122 (inner/outer) mm. F. 92 is a supplied leaf, written and tipped in later, blank on the verso. The bottom outer corner of f. 89 has been repaired, probably when the manuscript was rebound in 1952. Part B is generally arranged hair outside, like facing like within (see “Collation” below).

In neither part of the codex is pricking visible; probably it was trimmed by a binder. Part A is ruled in very fine crayon, a frame rule with double vertical bounding lines and the top and bottom horizontal lines extending to the edges of the leaves. 30 horizontal lines are ruled but the top line is not used for writing. The space between the outer and inner bounding lines is used for capitals. In Part B, ruled in dry point, a frame rule with double vertical bounding lines and the top and bottom horizontal lines extending to the edges of the leaves. Twenty-seven horizontal lines are ruled between the bounding lines (extending beyond them as indicated) and the top line is used for writing. The space between the outer and inner bounding lines is used for capitals at the beginning of lines, and in the Preface at the end of lines as well.

Part A is written in a fine humanist minuscule of the 15c in black ink with faded rubrication on the first leaf. To mark the beginning of chapters gold initial capitals showing a height of two or three lines are provided. The opening of Part A shows a handsome initial C encompassing a fine coat of arms for England and France quarterly — the arms of Henry V — ornamented round the top left corner of the page with intertwined trails of branches with leaves, flowers and a bird, all in gold, blue, green, white, red and pink. At the top left of the miniature is a man's head with a white beard (the author?) and he is wearing a red hat which has a wide brim and a pointed centre which curls over to his left at the top; he is presumably meant to be seen as presenting his work.

Part B was written at the beginning of the 11c in a brown anglo-caroline minuscule, with the scribe occasionally adding corrections in the margin, as on f. 83r. It has been sporadically glossed in Latin and OE in an anglo-caroline and insular minuscule usually above the line in blacker ink, but occasionally in the margin, as on f. 81r. Dry point glosses in insular minuscules. Red (often oxidized to metallic) is used for headings in rustic capitals and alternates with brown in chapter/paragraph initials and in the line-capitals, so that one paragraph/chapter has lines beginning with brown capitals and the next paragraph/chapter has lines beginning with red capitals. The opening acrostic-telestich poem (f. 75r) has capitals in the left and right columns for the initial and final letter of each line. The explicit for

“Carmen de Virginitate” is in red rustic capitals and a line of space is left before the red heading for “De octo vitiis”.

The last leaf, f. 132, was probably added in the 16c; this is a former pastedown, as the glue on the recto shows, with 16c records and scribbles that are very blotchy and faded, and hidden beneath the paper leaf on the verso (Budny 1997: 1.460–61). A green stain suggests a metal clasp was in place in its former binding. The opening and closing of Part B show signs of damp and wear.

The binding is quarter pigskin on the spine and corners, with brown cloth over millboards. 18c paper endleaves have been used to reinforce the membrane endleaves, making for composite leaves for f. 1 (paper/membrane) and f. 132 (membrane/paper), and new paper binding leaves added in 1952.

COLLATION: Part A: ii modern paper binding leaves (ff. i–ii); a⁴ wants 1 before f. 1; f. 1 has been strengthened by having the recto pasted onto 18c paper (ff. 1–3); I⁸ (ff. 4–11); II⁸ (ff. 12–19); III⁸ (ff. 20–27); IV⁸ (ff. 28–35); V⁸ (ff. 36–43); VI⁸ (ff. 44–51); VII⁸ (ff. 52–59); VIII⁸ (ff. 60–67); IX⁸ wants 8 after f. 75 (ff. 68–74). Catchwords occur at the end of the text on each verso leaf: 11, 19, 27, 35, 43, 51, 59 and 67. Hair/Flesh arrangement: Quire a HF; quires I and VI HHHF; quire IV HFHF; quire V HFFH; quires II and VII FFFF; quire III FHFH; quires VIII and IX FHHH.

Part B: X⁶ (ff. 75–80), XI⁸ (ff. 81–8), XII⁸⁺¹ (ff. 89–97, f. 92 being a slip written only on the recto and tipped in), XIII⁸ (ff. 98–105), XIV⁸ (ff. 106–113), XV⁸ (ff. 114–121), XVI⁸ (ff. 122–129), XVII²⁺¹ a medieval bifolium with f.132 being added later, probably as a protective endleaf in the 16c; f. 132 is composite, as an 18c paper former endleaf is glued to what would be its verso. Hair/Flesh: quire X HFH; quires XI–XVI HFHF; quire XVII H, i.e. hair-side outside.

CONTENTS:

- f. i recto modern paper flyleaf, blank but for shelfmark and modern ink note on binding.
- ff. i verso–ii verso blank.
- f. 1r covered with 18c paper (possibly some scribbles underneath), and the class-number ‘285’ written in pencil.
- f. 1v ‘N.31,’ the Parkerian number, and towards the bottom two lines of verse in red in a 16c hand, probably that of Frulovisi (Previté-Orton 1932: xix): ‘Hoc tuus exiguo te munere donat amator; | Nemo carens magnis tradere magna potest.’ (pr. by Previté-Orton 1932: xix).

f. 2r blank

f. 2v blank apart from the Parkerian number 'N.31.'

ff. 3rv blank.

Part A

1. ff. 4r/1–73r/17 Tito Livio Frulovisi, "Vita Regis Henrici Quinti": **Inuictissimi Anglorum franciæq(ue) | Regis henrici q(ui)nti ad eius filiu(m) | christianissi[m]um Rege(m) he(n)ricu(m) sextu(m) | uita p(er) .T. liui(m) de frulouisiis fe(r)ra|rie(n)sem edita feliciter incipit.** | 'Cum a primis an(n)is de pare(n)te meo | suis & equalib(us)'; ends 'ad eam prouinciam & regnum tuu(m) franciæ | bene regundum [*recte* regendum] & gubernandum legauit'; followed by 'τω θω δόξα' (coll. Hearne 1716: 1–95). Remainder of leaf blank.

ff. 73v–74v blank

Part B

2. ff. 75r/1–122v/22 Aldhelm, "Carmen de Virginitate"

- a. ff. 75r/1–75v/14 Preface: **INCIPIT LIBER ALDHELMI EPISCOPI | DE UIRGINITATE SEU LAUDE S(AN)C(T)ORVM.** | 'METRICA TIRONES NUNC PROMANT | CARMINA CASTOS. . . Sotsac animrac tnamorp cnun seniorit acirteM' (coll. Ehwald 1919: 350–52);
- b. ff. 75v/15–122v/22 "Carmen de virginitate": **INVOCATIO IN D(EU)M DELAUDIBUS | S(AN)C(T)ORU(M) VIRORVM | 'O(m)nip(otenten)s genitor mundum dicione gubernans';** ends: 'Plumabant [gl.: 'ornabant'] parit(er) macta uirtute coronam | **EXPLICIT LIBELLUS ALDHELMI | EPISCOPI. DE LAUDE S(AN)C(T)ORU(M) PATRU(M) | ATQUE. VIRGINUM.**' (coll. Ehwald 1919: 352–452; as Giles 1844: 135–202). F.122v/23 blank.

[Note: The tipped-in slip, f. 92, supplies 6 lines of text omitted on f. 91v. The verso side of the slip is blank. On f. 109r, the last four lines of St. Cecilia have been missed out, and they have been added in the lower margin in a later hand with insertion mark. Glosses in Latin and OE in a small hand using caroline forms (except for Napier's gloss 26), plus mainly scratched glosses in a larger hand using insular letterforms. OE glosses printed by Napier 1900: 184–5, no.18.]

3. ff. 122v/24–131v/8 Aldhelm, "De Octo Principalibus Vitiis" (verse): **EIUSDEM DE OCTO VITIIS PRINCIPALIBVS.** | 'DIGESTIS IGI-TUR S(AN)C(T)ORU(M) LAUDIBUS ALMIS'; ends: 'Adduci merear chr(ist)o regnante per eθhram' | **EXPLICIT AIBHP ALDHELMI ARCHI|EPISCOPI DE VIII VITIIS PRINCIPALIBUS** (as Giles 1844: 203–15; coll. Ehwald 1919: 452–71). F.131v/9–27 blank except for a couple of later scribbles, including 'Gaudeamus om(ni)s'.

[Note: Glosses in Latin and OE in a small hand using caroline forms, plus some scratched glosses in a larger hand using insular letter-forms. OE glosses printed by Napier 1900: 190, no. 22.]

f. 132r shows the remains of erased text on which has been scribbled at the top (partly cropped) 'Anglie p(ri)mati et ap(ostolice) se[dis] | in sp(irit)ualibus gen(er)ali (et) off(ic)iali | p(at)ri debitas cu(m) honore.' The name 'humfry' at gutter. Drawing of an ornament (apparently upside-down) at the bottom. f. 132v covered in 18c paper and paper blank.

ff. iii–iv modern paper endleaves blank.

PHOTO NOTES: Modern paper binding leaves, ff. i recto–ii recto not photographed; ff. 91v–92r is the half leaf photographed three times; f. 132v (blank) plus modern paper binding leaves ff. iii–iv not photographed. Digital facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=285).

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52. Cambridge, Corpus Christi College 322

Werferth, Alfredian translation of

Pope Gregory's "Dialogues"

[Ker 60, Gneuss 92]

HISTORY: A relatively compact and neat copy of the translation of Gregory's "Dialogues" made by Werferth at the behest of Alfred, perhaps before 893 (Budny 1997: 1.624; see also Godden 1997). Written by a single scribe in the second half of the 11c. An early provenance in Worcester (as most clearly demonstrated by Yerkes 1978a), in conjunction with paleographical similarities with Worcester manuscripts, namely Cambridge, Corpus Christi College 391 [57] (see Budny 1997: 1.625 and Crick in Gameson 2012: 184n47), and the textual affiliations of the OE "Dialogues" with other copies connected to Worcester (Yerkes 1986) has suggested a Worcester origin (e.g. Gameson 1999: no. 77, p. 63 and Johnson in Discenza and Szarmach 2015: 372); although this is not universally accepted (on this see Franzen 1991: 75, Godden 1997: 41–42 and Treharne 2009: 35–37), Worcester origin for the manuscript remains a real possibility. There can be little doubt that Corpus 322 was present in Worcester by the 12c if not before, because some Latin glosses in a small rather pointed hand of the 12c occur on f. 20, which Yerkes (1978) noted, were copied from Cambridge, Clare College 30, containing a later 11c copy of Gregory's "Dialogues" in Latin, which if not written in Worcester, was certainly there by the 12c. The book continued to be used in the 13c, when the originally missed out incipits and explicits for Books I–IV were added in red. At the top of f. 1r there occurs the mark 'G 1', associated by James (1912: 2:138) with Bury St. Edmunds; later James considered the association 'open to grave doubt' (1926: 255). Since the letter G should stand for the author in Henry of Kirkstede's organization of the books there (Sharpe 1998: 207), the proposition is plausible (Gregory giving G), although the style of the 'G' does not match that of Henry of Kirkstede. The lists for Bury are printed in Sharpe et al. (1996: 43–98), and the only possibility would be no. 172 on p. 77, a copy of Gregory's "Dialogues" in Latin, a link that is so remote as to be discounted (so al-

ready Ker 1964: 22). The manuscript came into the possession of Matthew Parker, who probably had it rebound, adding a bifolium at the front with a 16c inscription on f. i verso that reads 'Werefrithus Ep(iscop)us Wigornensis | iussu Æluredi regis libros dialogor(um) | beati Gregory de latinitate in saxoni|cam linguam transtulit. | Roger: Houeden' (taken from Roger of Hoveden's (d. 1201) 12c chronicle, Stubbs 1868–70: 1.41), and below that in a different shade of ink is written 'S.10,' being the number of the book in the list of those bequeathed to Corpus by Archbishop Matthew Parker (1504–1575). A name written on f. ii verso in red crayon, possibly that of John Parker (1548–1619), the archbishop's son, has been erased (for discussion, see Budny 1997: 1.626). Came to the library of Corpus Christi College by Parker's bequest in 1575. The book may have been refurbished or rebound in 1748–50, and rebound in the 1950s (replacing a binding of the 18c) by John P. Gray, 1953–57. About the same time folio numbers were added in pencil in the top right-hand corner of recto leaves, together with quire numbers in the bottom right-hand corner on the first recto leaf of each quire.

CODICOLOGICAL DESCRIPTION: Folios ii (ff. a-b) + ii (ff. i-ii) + 157 + ii (ff. 158–59) + ii (ff. c-d); all membrane except for the modern paper endleaves added front and back with the present binding (ff. a-b, c-d); the inner endleaves are thicker membrane added probably in the 16c. Foliated in pencil at top right corner of rectos, a-b, i-ii, 1–159, c-d. Leaves measure 229 × 150 mm., written area 190 × 106/117 (inner/outer) mm. There are holes in the text area in ff. 46, 55, 87 and 117, while ff. 1, 14, 70, 88 (subsequently repaired), 119 and 126 show holes in the margin. Arranged in quires of eight, HFHF. No catchwords or quire signatures. Pricked for double vertical frame-rules top and bottom and for 30 horizontal lines (31 in Quire XX) for writing at the outer edges of the leaves is sometimes still visible when not cropped by a binder, as on f. 135 and in part elsewhere. Ruled one sheet at a time in dry point, the double vertical frame-lines usually extending to the top and bottom of the leaves, and the top and bottom two horizontal lines usually extending to the edges of the leaves, but other lines often go beyond the outer bounding line. The left-hand column between the vertical bounding lines is used for capitals. Written in a dark brown to black English vernacular minuscule with its own peculiarities (see Crick in Gameson 2012: 184 and Treharne 2009: 36–37). Sections and sayings are marked with a colored initial capital; generally capitals alternate between blue and red, especially for the sayings attributed to Gregorius and Petrus, from f. 14v up to f. 152r. The scribe may have used two different kinds of

red pigment or two different batches of red, as red oxidized to metallic occurs on ff. 2v-9r, 27v-28r, 33r, 34r, 45r, 80v, 100r and f.154v, where metallic alternates with blue. Elsewhere the red is unoxidized and bright with the two reds sometimes on the same leaf, as on f. 33r. There is occasional red shading of initials, as on f. 15v. The text is written out in sections with the remainders of pages left blank at the end of a book at ff. 33v, 67r, 110r. The breaks between books occur mid-quire, suggesting an ongoing project rather than booklet by booklet production. Into these spaces a 13c gothic hand has entered explicits and incipits in red ink, as well as above the first line of text on f. 1r and after the last line of text on f. 157v. At the front and back of the medieval block, a bifolium of membrane was added as binding leaves; these membranes are now quite stained and splotchy. No traces of the presumed 18c refurbishment or rebinding remain. The 20c binding is full leather over millboards with five bands showing on the spine and two modern paper endleaves added at front and back as well as modern paper pastedowns inside the covers.

COLLATION: i² two modern paper binding leaves, a bifolium (ff. a-b); ii² 16c added bifolium as binding leaves (ff. i-ii); I⁸ (ff. 1-8); II⁸ (ff. 9-16); III⁸ (ff. 17-24); IV⁸ (ff. 25-32); V⁸ (ff. 33-40); VI⁸ (ff. 41-48); VII⁸ (ff. 49-56); VIII⁸ (ff. 57-64); IX⁸ (ff. 65-72); X⁸ (ff. 73-80); XI⁸ (ff. 81-88); XII⁸ (ff. 89-96); XIII⁸ (ff. 97-104); XIV⁸ (ff. 105-112); XV⁸ (ff. 113-120); XVI⁸ (ff. 121-128); XVII⁸ (ff. 129-136); XVIII⁸ wants 7 after f. 142 (ff. 137-143); XIX⁸ (ff. 144-151); XX⁸ wants 7 and 8, probably originally blank (ff. 152-157); iii² 16c added bifolium sewn within the stubs of Quire XX (ff. 158-59); iv² two modern paper binding leaves, a bifolium (ff. c-d).

CONTENTS:

ff. a-b blank but for a modern stamp and shelfmark on f. a recto.

ff. i recto blank

f. i verso 16c inscription in elaborate display script: 'Werefriþus Ep(iscop)-us Wigornensis | iussu Æluredi regis libros dialogor(um) | beati Gregorij de latinatate in saxon|cam linguam transtulit. | Roger: Houeden' (heading as Roger of Hoveden's "Chronica magistri Rogeri de Hovedene" ed. Stubbs 1868-70: 1.41) and the mark 'S. 10', item number from Parker's bequest to Corpus.

f. ii recto blank

f. ii verso faded name in Parkerian crayon top center.

Werferth's Alfredian translation of Pope Gregory's "Dialogues" (Preface coll., text ed. Hecht 1900-07: 1.1-350; corrections supplied by Yerkes

- 1977: 167–72, and for the relationship of this manuscript to the others see Yerkes 1978b: 133, stemma ii.)
- a. ff. 1r/1–3r/29 Preface: ‘IC ÆLFRED geofendu(m) criste mid cynehades mærnysse | geweorðod’; ends: ‘þæt ic nu secge þæt’ (Hecht 1900–07: 1–9);
- [Note: Latin incipit added in the 16c in black ink, probably in the same hand (here smaller) as on f. i verso: ‘Incipit liber p(ri)m(us) dialogo(rum) beati Gregorij pape’; in 13c red ‘Incipit liber p(ri)m(us) dialogo(rum) beati Gregorij pape’; medieval ‘G 1’ top center.]
- b. ff. 3r/30–33v/9 Book I: ‘Hit gelamp geo in samni þære mægðe’; ends: ‘þæs æfæs|tan abbudes SANCTE BENEDICTES’ (ed. Hecht 1900–07: 11–92);
- [Note: Following OE text at ff. 33v/10, a 13c explicit in red: ‘Explicit liber p(ri)m(us) dialogo(rum) beati Gregorij pape’; f. 33v/11–29 originally blank.]
- c. ff. 34r/1–67r/10 Book II: ‘HER yrneð up se æftra stream þære godcun|dan spræce’; ends: ‘mid heora twegra gespræce.’ (ed. Hecht 1900–07: 94–178);
- [Note: 13c incipit to Book II added in red at f. 33v/30: ‘Incipit liber s(e)c(un)d(u)s dialogo(rum) beati Gregorij pape’; 13c explicit in red on f. 67r/11: “Explicit liber s(e)c(un)d(u)s dialogo(rum) beati Gregorij p(a)p(e)’; f. 67r/11–29 originally blank.]
- d. ff. 67v/1–110r/18 Book III: ‘HER ONGINNEÐ SE ÞRIDDA FLÓD OF ðA(M) | neorxnawanglican wylle’; ends: ‘ongespræcu(n) þara ilcena witeNa’ (ed. Hecht 1900–07: 179–259);
- [Note: 13c incipit for Book III added in red at f. 67r/30: ‘Incipit liber terti(us) dialogo(rum) beati Gregorij p(a)p(e)’; f. 110r/19–29 originally blank, but at f. 110r/19 13c explicit added in red ‘Explicit liber terti(us) dialogo(rum) beati Gregorij p(a)p(e)’.]
- e. ff. 110v/1–157v/14 Book IV: ‘HER ASPRINGEÐ SEO FEORÐA YÐ ÐÆS HLVTTRAN | burnan’; ends: ‘gyf we sylfe beoð ær | urum deaðe gode gecweme lác 7 licwyrðe onsægdnes’ (ed. Hecht 1900–07: 260–350).
- [Note: 13c incipit for Book III added in red at f. 110r/30: ‘Incipit liber iiij(us) dialogo(rum) beati Gregorij p(a)p(e)’; f. 157v/14–31 originally blank, but at f. 157v/15, 13c explicit added in red, now much faded: ‘Explicit liber iiij(us) dialogo(rum) beati Gregorij pape’. There is a textual lacuna due to the missing leaf after f. 142/30, which ends ‘nu ic eo(m) hi(m) g(e)seald to forswelganne’ (Hecht 1900–07: 1:325/1), the text resuming on f.143r/1 ‘þara fyrstmearca.’ (Hecht 1900–07: 1:326/20).]
- ff. 158–159 16c parchment binding leaves blank.
- ff. c-d modern paper binding leaves blank.

PHOTO NOTES: Foliation on fiche headers is incorrect: 1 of 5 should read “ff. 1r-35r”, 2 of 5 should read “ff. 35v-73r”. Not photographed: ff. a-b recto (modern paper binding leaves), ff. 158v-159rv (medieval parchment end leaves, blank), ff. c-d (modern paper binding leaves). Digital facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=322).

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53. Cambridge, Corpus Christi College 326

Aldhelm, “De laude virginitatis” (prose) glossed;
“Aldhelm” (OE and Latin poem); Abbo of St. Germain-
des-Prés “Bella Parisicae Urbis” (extract); various short
scholarly texts and colophons
[Ker 61, Gneuss 93]

HISTORY: This copy of Aldhelm’s prose “De laude virginitatis,” came from Christ Church, Canterbury. The main text is written very clearly in an English caroline minuscule of the second half of the 10c (Ker, *Cat.*, 107; Gwara 1998: 140 and 2001: 109–11*; Scragg 2012: 14–15) or the turn of the millennium (Gretsch 1999: 144; Lapidge 2012: 27; Lapidge and Gneuss 2014: no. 93) in the Style II of the script associated with Canterbury (Bishop 1971: xviii–xxiii; Stokes 2014: 70 and 121). Christ Church origins are confirmed in a network of scribal connections (Bishop 1954–58: 187 and 1959–63: 423; on these see below). At the top of p. 140 there is an inscription in runic characters that is possibly an indication of the name of the scribe. It was read by James (1912: 143) as ‘-um uilframno s[c]ripsit amen’, but Derolez (1954: 421) thinks James’s reading ‘hardly possible’, and refers to Kemble’s 1846 reading of ‘Ædilflæd’, which James does not mention. There is another scribal inscription on p. 105 ‘V[i]V[e] V[a]L[e] F[e]L[ix] C[u]M CR[i]ST[o] [A]M[e]N’ with dots representing vowels (on both, see Gameson 2002: no. 19, 41). The text of Aldhelm’s prose “De laude virginitatis” is the so-called “Class III” (Gwara 2001: 1.109–13* and 187; Lapidge 2012: 29) glossed in both Latin and OE in various hands near the time of its making and later in the 11c; these glosses include syntactical glosses and OE in dry point. Gwara suggests one third of the OE glosses correspond with those found in Brussels, Bibliothèque Royale 1650 [18] and Oxford, Bodl. Lib. Digby 146 [370] (1997: 206–07). Miscellaneous scholarly and scribal texts were added in the 11c on blank leaves at end, including a bit of Book III of Abbo of St. Germain-des-Prés’ “Bella Parisicae Urbis,” a text often associated, along with Aldhelm, with the study of *recherché* vocabulary. The

extract of Abbo here is accompanied by the glosses that are always found with it (with one exception) (Lendinara 2010: 107–09 and 2011: 487 and 509). Christ Church, Canterbury provenance is indicated by the pressmark and title on f. ii recto, ‘D(istinctio) ii^a G(radus) iij^{us} demo(nstratio) p(ri)-ma | Aldelmus de laude virginum’ with the word ‘nou(us)’ added. The 12c Christ Church pressmark ‘dc’ occurs on p. 1. Probably no. 47 in Prior Henry Eastry’s catalogue of 1327 (James 1903: 21). The manuscript continued to be read and marked up in the 13c through the 15c with scribbles, dots, and a manicule (Budny 1997: 1. 248). It came to Matthew Parker; Parkerian use is indicated by the initials in red crayon on f. ii recto ‘TW’, standing for John Twine or Thomas Wotton. ‘K 12’, also on f. ii recto, as in the Parkerian list of books bequeathed to Corpus Christi College, printed in 1575. John Josce-lynn made use of the manuscript while compiling word-lists of OE and Latin, as found in London, Lambeth Palace Library 692, f. 16v headed ‘verba hæc desumpta ex Aldelmo de virginitate’. Probably refurbished or rebound in the mid 18c, and the present binding (done at the British Museum?), with the leaves in paper guards, dates from c. 1952, but Budny attributed it to George Bolton and dated it to c. 1980 (Budny 1997: 1.249). Earlier descriptions by James 1912: 2.143–6, Budny 1997: 245–52, no. 21, and Gwara 2001: 1.109–13*).

CODICOLOGICAL DESCRIPTION: Folios ii (unnumbered) + ii + 71 + iii, membrane except for the outer paper endleaves, which were added with the present binding. Paginated in the 20c at the top right-hand corner of recto leaves, to which reference is made. Two leaves were foliated rather than paginated, viz. f. 71 and f. 72; hence pp. 71/71b and 72/72b, the b-numbers occurring at the top left-hand corner of the relevant verso leaves, presumably added in correction. Leaves measure 231 × 158 mm., written area 179 × 108 mm. The membrane is of good quality, often somewhat thick, although there are holes in the margins of pp. 5/6, 75/76, 115/116, 137/138. Arranged variously in quires of eight. Original quire signatures occur towards the centre of the bottom margin of the verso side of the last leaf of each quire. No prick-marks are now visible for the simple frame rule, but prick-marks for the 24 horizontal lines of writing are visible on some leaves, as pp. 15/16, 31/32, 33–38, etc. Ruled in hardpoint, with the vertical lines of the simple frame rule visible to the outer edges of leaves, and the horizontal lines drawn in between the vertical bounding lines. Apparently done from the outside with the four bifolia of the quire laid open. But the last quire may have been done differently, as pp. 139/140 appear not to be ruled.

Main text written in clear nearly black anglo-caroline minuscule, Style II (on Style II, see Dumville 1993: 86–110 et passim). Scribe 1, who wrote quires I–IV (pp. 1–64) is Bishop’s Scribe xix, who also wrote Cambridge, Pembroke College 41, ff. 1r–32v (1954–58: 187 and 1959–63: 423). Bishop also notes that his scribe ‘xvi’ wrote Item 12, p. 138/4–24 as well as f. 5r/19–23 of Cambridge, Trinity College B.14.3 (289) [78]. Both Pembroke 41 and Trinity B.14.3 have links to Christ Church, Canterbury (Bishop 1959–63: 423 and Budny 1997: 1.247). Gwara (1997) says that the main text of this manuscript was written by 3 (or possibly 2) hands (2 and 3 being possibly the same) divided as follows: Scribe 1 quires I–IV (pp. 1–64); Scribe 2 quires V–VII (pp. 65–110), Scribe 3 quires VIII–IX (pp. 111–134), but the slight change from p. 110 to p. 111 appears to be another stint by the same scribe. Contemporary scribal corrections, which are frequent, are listed by Gwara (1997: 203 n.17). Glosses added in several hands, not always distinguishing Latin with anglo-caroline and OE with English vernacular minuscule; these glossing hands have mixed forms (on the glossing hands, see Gwara 2001: 111–13*). Dry point glosses stick mainly to insular letterforms for vernacular glosses.

Elaborate large initials with interlace vines and biting animal heads open the dedication (‘REVERENTISSIMIS’ on p. 6) and first section (‘IAMDVDUM’ on p. 7 in red and black), with a line of monumental capitals following. A line of monumental capitals in black opens the incipit to the list of capitula (on p. 1) with red ink—often oxidized to metallic—for the section numbers. A large red initial opens the macaronic poem on p. 5, and similar large red initials open each section, mostly simple but at times more elaborate, with vine-work or animal heads (as at pp. 36 and 54). Each section headed with a red roman numeral up to ‘XXV’ on p. 47, resuming at ‘LII’ on p. 112 and ceasing after ‘LVIII’ on p. 128. A line of red monumental capitals opens the short texts beginning on p. 133 and 135. First bifolium preceding quire I (ff. i–ii) is of slightly smaller size, probably an addition, though bearing the early Christ Church title, suggesting it was added in the 12c or 13c.

Bound in quarter yellow calfskin with buckram over millboards with three modern paper binding leaves at front and back, and modern paper pastedowns.

COLLATION: i³ modern paper binding leaves (ff. a–c); ii² medieval parchment bifolium (ff. i–ii); I⁸ HHFH signed ‘.i.’ on p. 16 (pp. 1–16); II⁸ HHHF signed ‘.ii.’ on p. 32 (pp. 17–32); III⁸ HHFH signed ‘.iii.’ on p. 48 (pp. 33–48); IV⁸ HFHF signed ‘.iiii.’ on p. 64 (pp. 49–64); V⁸ HFHF signed ‘.v.’ on p. 78

(pp. 65–71, 71b, 72, 72b–78); VI⁸ HHHF signed ‘vi.’ on p. 94 (pp. 79–94); VII⁸ HFHF signed ‘vii.’ on p. 110 (pp. 95–110); VIII⁸ HHHH signed ‘viii.’ on p. 126 (pp. 111–126); IX⁸ HFHF wants 8 after p. 140, 7 (pp. 139/40) conjugate with 2 (pp. 129/30), 1 (pp. 127/8) bound with quire VIII; iii³ modern paper binding leaves (ff. d–f).

CONTENTS:

ff. a–c modern paper leaves blank

ff. i–ii All blank but for f. ii recto, pressmark and title added in the 13/14c: ‘D<istinctio> ii^a G<radus> iiiij^{ms} demo<nstratio> p<ri>ma | Aldelmus de laude virginum’ with ‘nou<us>’ added; red Parkerian crayon ‘TW’ [= Thomas Wotton (?)] top center; ‘K.12’ Parkerian bequest mark top right corner.

1. Aldhelm, prose “De laude virginitatis”

a. pp. 1/1–5/17 Capitula: INCIPIT CAPITVLA LIBRI | DE LAUDE UIRGINITATIS. | ‘Saluatio & p<ro>logi praefatio’; ends: ‘xl. Quod uirginitatis praeconiū(m) sicut in praesenti opusculo ret<h>oricis relatibus digestu(m) ‘(est)’ ita in future opere meretrices | carminibus expolietur’ (coll. Ehwald 1919: 226–8; Gwara 2001: 19–26);

[Note: In upper right corner of p. 1, the 12c Christ Church pressmark: ‘dc.’; top center in early modern hand: ‘claruit an(no) 709.’]

b. pp. 5/18–6/5 OE and Latin macaronic poem “Aldhelm”: ‘Pus me gesette. s<an>c<tu>s et iustus. beorn boca gleaw’; ends apparently incomplete: ‘on eorðan fortis factor þ<æt> he forð simle’ (ed. Napier 1900: xiv–xv; Ehwald 1919: 219–20; Wanley 1705: 110; Dobbie 1942: 97–8. Robinson 1994: 184–6 suggests that the poem is complete; see also Robinson and Stanley 1991: no. 9, p. 5–6);

c. pp. 6/6–18 Prologue: ‘REVERENTISSI|MIS CHR<IST>I UIRGINIBUS | omni<ue> deuote germanitatis affectu ue<ner>andis’; ends: ‘optabile(m) p<er>petuæ prosperitas saluteM’ (coll. Ehwald 1919: 228–29; Gwara 2001: 27–29). Remainder of p. 6 blank;

d. pp. 7/1–133/7 Aldhelm, “De laude virginitatis” (prose): ‘IAMDVDUM [gl.: ‘i<d est> olim’] AD PON<tificale> proficiscens conciliabulu(m)’; ends: ‘chr<ist>i margaritę paradisi gem<me> & caelestis patrię participes’ (coll. Ehwald 1919: 228–323; Gwara 2001: 29–761; as PL 89.103–62, Giles 1844: 1–82). P. 133/8–9 blank.

[Note: On p. 9, the first word of c. IV, ‘Eat tamen. . .’ is neumed; on the neumes, see Hartzell 2006: no. 37, p. 51. On p. 105, a cryptogram replacing vowels with dots: ‘V : V : V. L : F. L : C : M C R : S T : . . M : N’ which reads ‘VIVE VALE FELICOM

CRISTO AMEN' probably for 'Vive vale felix cum Christo Amen' (see Gameson 2002: no. 19, p. 51).]

Glosses to Aldhelm's text (in Latin and OE) in two or more hands (cf. Gwara 1997: 204–5). Coll. Gwara 2001: 19–761 using the Latin text of Ehwald 1919. OE glosses previously printed by Napier 1900: 151–2, no. 4, except 'wreda' glossing 'fasciarum' on p. 80 (ed. Giles 1844: 48/14, Ehwald 1919: 283/9, Gwara 2001: 517/80). All 389 OE glosses ed. Gwara 1997: 211–35.

[Note: Five scratched glosses in OE are noticed by Napier 1900: xxxii, and 29 more are printed by Meritt 1945: 1, no.1, and yet more by Page 1975: 483–9, who also makes some corrections to Meritt 1945, and notes that none of the glosses show the Kentish dialectal feature of *e* for OE *y*.]

2. p. 133/10–13 Scribal note (in same hand) on following text: '[C]ONPE-RIAS LECTOR LITTERAS TAM GRECAS [in red] | qua(m) latinis sup(er)positas quibusda(m) lineis istius codicelli | suas habere significationis. & sup(er) gręca nomina gręcas | quere signifi; thus ending apparently unfinished, last line in different hand (pr. James 1912: 144). P. 133/14–17 blank.

3. pp. 133/18–134/10 Abbo of St-Germain-des-Prés, "Bella Parisiaca Urbis" III.1–17, with glosses: 'CLericę dipticas lateri ne dempseris umqua(m). . . Effippiam diamant stragula(m) parit(er)q(ue) p(ro)-poma[m] [gl.: 'ornamentu(m) decor(um) ualdeamant. uestem pict(ur)a claram pontione(m) p(er) linteum']' (as Winterfeld 1899: 116–17, also Pertz 1829: 802; PL 132.753–4). P. 134/11 blank.

[Note: Each line has a point at the right-hand side of the written area to indicate the verses. Latin glosses added slightly later above the line. Glosses over some Grecisms marked with a Greek letter next to the Latin gloss, e.g. 'Machia' (p. 133/21) is glossed 'φ pugna']

4. p. 134/12–16 Extract from a glossary, B- and C- words: 'Bassiu(m) est [quod] uxori datur. osculum filio. suauium scorti. . . ceco | igni. oculto amore. calorate ardent(er)' (cf. Goetz 1894: 170/33 and 1889: 488/45, 47, 12, 36 and 489/25 or 25/36, 25/65, 26/18 and 32/31).

[Note: This small collection of glosses, 10 in all, seem ultimately derived from either the "Affatim" or "Abstrusa" gloss compilations, perhaps via the "Liber glossarum" project.]

5. pp. 134/17–135/14 Various *sententiae* added in another hand (11c): "Ama d(eu)m. diligent te om(ne)s. D(eu)m iusto honore. uenera[re]. ab omnibus honorem habebis . . . Tres infelices leguntur in lege qui scit & non docet q(ui) docet | & non facit & qui nescit nec interrogat'.

6. pp. 135/15–136/24 "On Adam's Creation" added in another hand of the beginning of the 11c: DIC MIHI FRATER VNDE FUIT FACTVS

ADAM | 'EGo dico tibi de octo partibus [*recte* partibus] fuit fact(us). prima pars de | limo terre; ends: 'Et dixit ad uriel d(omi)n(u)s. | lege literas. et dixit uriel ADAM et dixit d(omi)n(u)s sic uoca|bitur nom(en) eius' (ed. Förster 1908: 479–81; see Stegmüller 1976: no. 75.22, p. 11).

[Note: Throughout, litterae notabiliores in red. Last half line of p. 136 blank. On photos, pp. 136–37 are out of order; see fiche 3 of 3.]

7. p. 137/1–6 Latin poem, perhaps by Alcuin: '[N]auta rudis pelagi ut seuis ereptus ab undis. . . [P]roque laboris agat iste sui requie' (ed. Dümmler 1881: 284; SK 10046). p. 137/7 blank.

[Note: Spaces left for colored or large initials at start of each poetic line, never filled in.]

8. p. 137/8–13 Smaragdus, "Expositio in Regulam Sancti Benedicti," extract from ch. 27: '[C]entu(m) oues uniuersitas e(st) ang(e)lorum & hominum. . . Qua inuen|ta fit gaudiu(m) sup(er) ea magis quam sup(er) nonaginta nouem q(ui) n(on) / errauerant' (ed. Spannagel and Engelbert 1974: c. 27; as PL 102.855A).

[Note: Space left for large initial, but never filled in.]

9. p. 137/14–21 Excerpt on "De ebrietate"; a memory-aid against alcoholism found also in the "Collectanea ps.-Bedae": 'Ebrietas autem e(st) tota inbecillitas. primu(m) abluit memo|ria(m). dissecat sensu(m). . . per | ebrietate(m) uenisse morte(m) usque presentem' (version β in Dorfbauer 2009: pp. 131, 135 and 144; cf. "Collectanea Pseudo-Bedae" ed. Lapidge and Bayless 1998: 154 and PL 94.548D. Cf. also 9c sermon as McCune 2013: no. 8, p. 87/51–57, on which see McClune 2013: 58–63; on the various versions of the text see Dorfbauer 2009).

10. pp. 137/22–138/2 extracts from Alcuin, "Disputatio Pippini": '[Q]uid est terra mat(er) crescentiu(m). nutrix uiuentiu(m). . . [Q]uid e(st) erba. uestis terre. . . [Q]uid e(st) miru(m). . . nuper uidi homi||ne(m) stante(m) mouente(m) ambulante(m) q(ui) nu(m)qua(m) fuit. quomodo pote|s|t e(ss)e | imago e(st) in aqua' (as from Suchier in Daly and Suchier 1939: 137–43; as PL 101.977B–978B). p. 138/3 blank.

[Note: Spaces left for large initials for each question not filled in.]

11. p. 138/4–24 Extract from an unidentified grammar added in an 11c hand: 'OMNES NOMINATIVI SINGVLARES CORRIPIVNTVR. NISI | quinte declinationis q(ui) semp(er) p(er)ducitur. . . terminantes | p(ro)ducunt(ur). tertiæ p(ro)ducunt(ur) positione'.

p. 139 blank except for the isolated OE word jotting 'fotgewædu' written in the curved shine-through line of the rota from the subsequent page, and a large capital 'D' in near the fore-edge.

12. p. 140 A large rota/wheel poem in diagrammatic form with 8 spokes and 18 concentric circles, the hub and the end of each spoke showing a large 'O'. The wheel and spokes contain the words as inscriptions, as 'OMNIBUS IN TERRIS EGO SUM NOTISSIMA' (SK 11297; found also in London, Lambeth Palace 204 [313], f. 130).
- p. 140 a partially erased runic and cryptographic inscription, seemingly in runes, coded dots for vowels, and Latin majuscule; perhaps colophon-ic. Transcribed by James (1912: 143) and Gameson (2001: 41) as '...um Uilframno s[c]ripsit Amen', noting whom the scribe wrote the book for. cf. above, p. 153.
- ff. d recto-f verso modern paper binding leaves, blank.

PHOTO NOTES: Modern paper binding leaves at beginning and end (ff. a-c recto and d verso-f) not photographed. Several openings photographed multiple times with different exposures. The photos have the last leaves in a jumbled order, though all images are present: 134–35, 138–39, 140 and end leaf, 136–37. Digital facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=326).

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61. Cambridge, Corpus Christi College 449

Ælfric, “Grammar” (incomplete) and “Glossary”

[Ker 71; Gneuss 115]

HISTORY: Composite of two distinct manuscripts comprising Ælfric’s “Grammar” and “Glossary”. Part A (ff. 1–41) is a 16c supply of the missing first half of the “Grammar”. Part B (ff. 42–96) is of A-S origin, written in the first half of the 11c by a single scribe, with some corrections in the main hand; the vernacular minuscule shows the features of the first half of the 11c (Scragg 2012: nos. 180–81) while the Latin script is an anglo-caroline style I, with features associated with Æthelwold of Winchester, perhaps suggesting a date closer to 1000 (Stokes 2014: 69). By the 16c, the manuscript came into Matthew Parker’s possession and much of the 11c book must have been missing. Parker had Part A added with text copied in imitative script from London, BL Royal 15 B.xxii [303] (Ker, *Cat.*, 121; Page 2003: 183; Hill 2007: 286); conversely, CCCC 449 supplied the missing ending of the “Grammar” in Royal 15 B.xxii (see Doane 2007: 47). James (1912: 1.xvi) suggests that these additions were by ‘Lyly’; if so, this would have been Peter Lyly (d. 1569), registrar of Parker’s consistory court who was skilled in imitating old scripts (Crankshaw and Gillespie 2011). Parker also repaired the book by the addition of strips of membrane grafted on to the existing leaves. Furthermore, he had supplied a half page of membrane with 16c text pasted onto the bottom half of f. 42r (see “Codicological Description” below). He marked up the book in a red ochre crayon characteristic of his usage and added 16c tags marking content. Bequeathed by Parker (Register, §19) to Corpus Christi College in 1575 (N.19 on f. i verso). Modern foliation and quire numbers added. Bound in the 18c, it appears, as Ker reports an 18c binding (Ker, *Cat.*, 121) and subsequently rebound in 1956 by John P. Gray of Cambridge, but this binding is no longer present as the manuscript was disbound in the first half of 2009. Each quire is now stored in a separate fascicule. The gray binding is retained separately.

CODICOLOGICAL DESCRIPTION: 100 leaves (plus four modern binding leaves) of which 55 (Part B) are A-S, while the preceding 41 membrane leaves of Part A are 16c: ff. ii (modern paper) + ii (membrane) + 41 (early modern membrane) + 55 (medieval membrane) + ii (membrane) + ii (modern paper). Modern foliation (i-ii, 1-98v) in pencil at top right rectos with the quires likewise numbered in the bottom right-hand corner of the recto of the first leaf. Ff. 45-61 (quires VII, VIII and the 1st leaf of quire IX) are numbered consecutively 1-17 in the top left-hand corner of the recto side. First and last parchment endleaves (ff. i and 98) are former paste-downs and may have come from a 16c document, as they show offsets of 16c text. Membrane measures 187 × 137 mm. Part A was designed to match Part B in size but has a different layout. Part A has a written space 163 × 106 mm. with 21 long lines. No prick-marks are visible, no doubt cropped by a binder, but the leaves are ruled in dry point with the vertical frame lines extending to the edge of leaves and the horizontal lines sometimes extending to the edge of leaves on a random basis. Part B has a written space 173 × 99/105 mm (inner/outer) with 33 long lines. There are holes in the membrane on ff. 58, 70, 80, but apparently no loss of text. There is a dry point frame rule with a double column on the outer side and 33 long lines with the bottom line ruled to the outer edge; ff. 95-6 are ruled for 34 long lines. Because the A-S manuscript has been heavily cropped by an earlier binder there is little left of the original prick-marks, some relics of the pricking for the horizontal lines being visible at the outer edges of ff. 42-4, 68, 73-6. Some annotations (11c) also lost or damaged by the cropping.

Part A on fairly bright and clear membrane is written in black ink in an imitative script that maintains the A-S practice of distinction between Latin and OE scripts (Lucas 1997: 158); it replicates headings in black and large initial capitals to open each section. Furthermore, the 16c transcript keeps interlinear glosses and occasionally makes use of catchwords, as at ff. 8v, 25v, 33v, and 41v, which then initiates the surviving Part B. Part A has no color.

Part B's membrane is worn, often stained or mottled with patched edges. Make-up (sometimes difficult to determine because the manuscript has been well used): quire VI FH; quires VII-VIII HFHF; quire IX H(?H)HF; quires X-XII HFHF; quire XIII HF. It is written in black English vernacular minuscule and anglo-caroline by a single hand. The anglo-caroline is characterized by 'laterally extended' ligature of ct, st, and ra with both caroline and cc forms (Stokes 2014: 69). Headings are in rustic capitals in oxidized red, now metallic or black. Sections open with a large initial, likewise in oxidized red. A 16c piece of membrane has been affixed to the lower half of

f. 42r and 16c text of the “Grammar” supplied there. Red Parkerian crayon marked ff. 42 and 43 with ‘a’ and ‘b’ respectively at the top left recto. The same crayon is also used for an underline on f. 42r. On f. 89r there is a note by Parker in the right-hand margin (Page 1993: 100 and pl. 59). Membrane tags with 16c notes relating to textual content have been attached to ff. 65r, 68v, 69r, 87r, 89r, 95r. The 1956 binding, now kept separately, was in pale tan native goatskin over millboards; it had two paper endleaves front and back, both bifolia, labelled a/b and c/d, but as these are no longer present they are omitted from the “Collation” below (1956 binding and arrangement are shown in the fiche).

COLLATION: Two membrane endleaves front and back (ff. i–ii, 97–8) of the 16c: ff. i recto and 98v, having been pastedowns, show a partial offset of some ?16c document. Part A (16c): I⁸ (ff. 1–8); II⁸ (ff. 9–16); III¹⁰ wants 2 (ff. 17–25); IV⁸ (ff. 26–33); V⁸ (ff. 34–41); Part B (11c): VI⁴ wants 1 (ff. 42–44; f. 42r has 16c piece of membrane affixed to its lower half); VII⁸ (ff. 45–52); VIII⁸ (ff. 53–60); IX⁸ (ff. 61–68); X⁸ (ff. 69–76); XI⁸ (ff. 77–84); XII⁸ (ff. 85–92); XIII⁴ (ff. 93–96).

[Note: Binding strips that belonged with the 1956 binding used to occur between quires, holding together ff. i–ii, quires I, II, separating off quires IV, VI, VIII, X, XII, and dividing quire XIII from ff. 97–8, visible in the fiche photos of the 1956 ensemble.]

CONTENTS:

Ælfric’s “Grammar” and “Glossary” (ed. Zupitza 1880, Part B coll. as C, rpt. 1966.)

Part A (16c):

f. i recto blank, former pastedown

f. i verso blank but for Parkerian inventory number: ‘N.19’.

f. ii recto blank

f. ii verso/1–8 16c note ‘M(emoran)d(um) Q(uo)d in hac Grammatica Saxonica, quid De nouo | scribuntur habent glosam interlinearem . . . hanc glosam scripta in medio | et fecit contextus’

1. a. f. 1r/1–1v/15 Latin Preface to Ælfric’s “Grammar”: **Incipit præfatio huius libri.** | ‘EGO ÆLFRICVS ut minus sapiens | has excerptiones de Prisciano minore . . . quia nec deus | arti grammaticæ subiciendis est. | Valete o pueruli in d(omi)no’ (as Zupitza 1966: 1–2);

b. ff. 1v/16–2v/12 OE Preface to Ælfric’s “Grammar”: ‘IC Ælfric wolde þas lytlan boc awændan to | englisum gereorde of þam stæfcræfte . . . 7 hit

- bið þon(ne) his pleoh na min mycel | yfel deð se unwritene gif he nele
his woh gerihta(n)' (as Zupitza 1966: 2–3);
- c. ff. 2v/13–41v/22 Ælfric's "Grammar": *INCIPIUNT excerptiones de arte | Grammatica anglice | Secundum Donatum. omnis uox aut arti|culata est aut confuse . . .* (line 18) *Stemn is geslagen lyft gefred|endlic on hlyste'*; ends: *'Pris|cianus segð þ(æt) man sceal tocnawan ælces dæ|les mihte 7 getacnunge. 7 swa undergitan. hwæt he / sig [catchword]'* (as Zupitza 1966: 3–111/15);
- Part B (11c):
2. ff. 42r/1–89r/13 Ælfric's "Grammar": *'sig. na be þære declinunge. Gyf seo declinatio þ(æt) ys | declinung'*; ends: *'7 ús dyrne | wæron. SIG ðEOS BÓC ðUS HER GEENDOD'* (coll. Zupitza 1966: 111/15–296). Line 14 blank
- f. 89r/15–18 Units of measure from Ælfric's "Grammar": *'On leden spræce menigfealde getel . . . fif penegas gemaciað | anne scillinge. 7 .xxx.a penega anne mancus'* (coll. Zupitza 1966: 296).
- [Note: Text on f. 42r/19–32 (Zupitza 112/17 'laudas'-113/16 'axigendlic') supplied on membrane piece grafted on in the 16c.]
3. ff. 89r/19–96v/28 Ælfric's "Glossary": *INCIPIUNT NOMINA MULTARUM RERUM | ANGLICE NOMINA. | 'D(EU)S omnipotens þ(æt) ys 'god' ælmihtig'*; ends: *'we ne magon swa þeah ealle Naman. awritan | ne furþon geÞENCAN. | Deo gratias (about 13 letters erased)'* (coll. Zupitza 1966: 297–322).

PHOTO NOTES: Occasional dark shadowy patches in Booklet B make legibility difficult, e.g., f. 43r. The fiche documents the manuscript before the 1956 cover and endleaves were removed, so the front and back covers, as well as binding leaves front and back are included there. As noted above, these are detached at the time of writing (2014). Digital facsimile available at *Parker Library on the Web* (http://parkerweb.stanford.edu/parker/actions/page_turner.do?ms_no=449).

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