

- Causa XVI, f. 192. Abbot in purple habit with crosier seated, under architecture : lamp hangs above : two monks behind him. Two secular clerics seated on *L.* argue.
- Causa XVII, f. 204 *b*; XVIII, 288; XIX, 210 *b*; XX, 212. Abbot with crosier throned on *R.* On *L.* kneel two tonsured boys, one in blue cowl (a willing novice), the other looking back at his father on *L.* (unwilling).
- Causa XXI, f. 214; XXII, 216; XXIII, 224; XXIV, 246; XXV, 258; XXVI, 261.
- Causa XXVII, f. 268. A maiden in red in *C.* (who has vowed not to marry, and repented). A youth on *R.* holding sword puts his arms round her neck to lead her away. A bearded man (former betrothed) on *L.* protests, holding her hand.
- Causa XXVIII, f. 275; XXIX, 279; XXX, 280; XXXI, 283 *b*. Man and woman on *R.* embrace. Man in *C.* lays hands on woman and looks back at older man on *L.* (a daughter promised by her father to one, and given to another).
- Causa XXXII, f. 285; XXXIII, 294; XXXIV, 325 *b*; XXXV, 326 *b*. Above a man at table, a woman in blue on *L.* (his wife) hands him a dish. Below two men lay a shrouded corpse (the first wife) in the grave. A cross in *C.* All the figures are half-length.
- On f. 330 *b* is a full-page painting of a man with white beard and hair in purple-grey robe over white, red hose, and black shoes, both patterned : on patterned blue ground : coloured frame. In front of his body is a tree of affinity formed of (blank) white medallions set in a gold frame.
- Causa XXXVI, f. 333 *b*. Above, youth and maid at table, servants on *R.* and in front. Below, youth and maid in bed.
- Ultima pars*, f. 335. Ends f. 363 *a* nisi quod uiderit patrem facientem. Three quarters of the leaf is cut away.
- On 26 *b*, opposite a sentence about the bad pronunciation of readers, is a sketch (xiv?) of a monk's head : with book on desk, inscribed *In principio erat verbum* etc.

11. RABANUS DE NATURIS RERUM.

{ P. 12
T. James 242

Vellum, 16 $\frac{3}{10}$ × 11 $\frac{1}{2}$, ff. 223, double columns of 39 lines. Cent. xii, in a fine clear hand.

Collation: 1⁸-28⁸ (wants 8).

2 fo. ad omnes electos.

Contents:

Rabanus de uniuerso uel de Naturis rerum (<i>P. L.</i> CXI).	
Domino excellentissimo et omni honore dignissimo hluduico regi	
Rabanus	f. 1
—gaudio beatificet sempiterno.	
Ad haymonem episcopum	2
Domino reuerentissimo	
—intra in gaudium domini tui.	
Capitula lib. primi	2 <i>b</i>
Text. De Deo. Primum apud hebreos dei nomen ely.	
Lib. II, f. 9; III, 15; IV, 22; V, 33; VI, 46 <i>b</i> ; VII, 62 <i>b</i> ; VIII, 77;	
IX, 92; X, 101 <i>b</i> ; XI, 110 <i>b</i> ; XII, 118 <i>b</i> ; XIII, 129 <i>b</i> ; XIV, 135 <i>b</i> ;	

XV, 149 *b*; XVI, 159; XVII, 167; XVIII, 175; XIX, 184; XX, 194 *b*;
XXI, 204; XXII, 213.

Ends f. 222 *b*: una potestas una cooperatio est.

Expl. liber XXII Rabani magistri. f. 223 blank.

On f. 45 are some xvth cent. marginal notes on the sacrament.

The decoration is confined to initials. The prologue has one in gold on blue ground, and filled with colour, the 2nd prologue one in colour. The text, a very handsome panelled gold one on pink ground edged with green, containing conventional foliage in colour and two small lions.

Each chapter has a good one in colour, and each book a somewhat more elaborate one.

I cannot detect any mark of monastic provenance; but the elaborate initial to the text finds many parallels in Christ Church, Canterbury books. The hand is not characteristic of that house.

12. GREGORIUS DE CURA PASTORALI SAXONICE. { S. 1
T. James 280

Vellum, 16½ × 10½, ff. 225 + 2, 27 lines to a page. Cent. xi? in a very large bold black hand.

From Worcester Priory, as will appear.

Collation: 1 flyleaf, i^s (wants 1) ii^s-xxvii^s xxviii^s xxix^s, 1 flyleaf.

Quires marked in original hand on last leaf of each.

In last cover a note in Parkerian hand.

Werferthus Ep. Wigorn. viii^o lxxii Qui erat unus magistrorum Ælfredi Regis et iussu illius libros dialogorum beati Pape Gregorii de latina in anglicam linguam transtulit. Ex annalibus ecclesie Wigorn. et affirmatur a Rogero Houenden et aliis.

At top of f. 1 (erased):

PASTORALIS.

At bottom an erased inscription. The first word in red

<i>line 1.</i>	<i>Wer</i>	wærf...
<i>line 2.</i>	libros	
<i>line 3.</i>	transtulit	

The substance of this note must have been the same as that already quoted.

Contents:

Prologue. ÆLFRED (<i>in red</i>) cyning hateð gretan	f. 1
—oððe hƿa oðre biƿrite.	
Dis ærend geƿrit agustinus	3 <i>b</i>
—ðaðe læden spræce læste cuðon.	
(Capitula lxxv.) 1 Ðæt te unlærede etc.	4
(Prologue.) Ðu leofesta broðor	8 <i>b</i>
— ðe hie nane geleornedon.	