

41. BEDAE HISTORIA SAXONICE.

{ S. 2
T. James 278

Vellum, 13 $\frac{7}{10}$ × 8 $\frac{1}{2}$, ff. 244 + 2, 25 lines to a page (27 in quires K-N). Cent. xi, in two principal hands of which one is remarkably large. Both are clear and black.

Collation: 1 modern flyleaf, 1^s 2⁶ 3⁸-12⁸ 13¹⁰ (4 canc.) 14⁸-30⁸ 31⁶ (wants 6), 1 flyleaf modern.

The first quire with an old mark is F (6); this marking goes to M or perhaps N (13): 14 is marked A; this marking runs to R (30): 31 has no mark.

The volume was one of those given by Leofric to Exeter. On 244 *b* is his inscription in good round minuscules, in Latin and Anglo-Saxon:

Hunc librum dat leofricus episcopus ecclesie sancti petri apostoli in exonia ubi sedes episcopalis est ad utilitatem successorum suorum. Si quis illum abstulerit inde, subiaceat maledictioni. FIAT. FIAT. FIAT.

Ðas boc gef Leofric. b. into scē petres mynstre on exancestre þær se bisceopstol is for (his) saþle alisednysse 7 gif hig hƿa ut æt brede god hine fordo on þære e.....

It is not entered in the list of Leofric's gifts contained in the Bodleian MS. Auct. D. 2. 16 and printed by Dugdale, Wanley, Warren (*Leofric Missal*) etc.

Contents :

The History of Bede in the Anglo-Saxon version.

Begins with Capitula p. 1

ÐIS / IS / SEO / GESETNES ÐISSE / BRYTENE OÐ HIBERNIA / etc.

in capitals which gradually diminish in size.

Preface of Bede, p. 18. Initial and first words not inserted.

Text begins, p. 22. Initial and first words not inserted.

Lib. II, p. 66. Initial not inserted.

Lib. III, p. 124. " " "

Lib. IV, p. 224. Initial.

Lib. V, p. 368. No initial.

Ends p. 484. oð his daga ende drihten herigan. Amen.

[Added: *geþeorþe þæt.*] This is the end of the scribe's prayer which is given in full by Wanley, by Miller and by Schipper.

This MS. was used by Abraham Whelock for his edition of 1644. Various notes on flyleaves and margins are in his hand. The last editions are that by Dr T. Miller, 1891 etc. (E. E. T. S.) (who gives an account of it in his introduction (§ I p. xvii and § II), and a full collation of its text), and that by J. Schipper (*Bibl. d. A.-S. Prosa* IV 1899).

The date assigned by Schipper is the middle of cent. xi, and that assigned by Dr G. F. Warner is 1030-1040.

The ornamentation of this book is interesting. It consists chiefly of decorative initials which are irregularly inserted. They are in outline: a faint wash of red has been applied in some cases. In many instances the pencil sketch (afterwards executed in ink) is visible.

There is a large initial on p. 1 : no more occur till p. 62.

A bit of ornament in the margin of p. 124. Nothing more till p. 161 where is an initial in fine outline with a human figure hanging by the neck. The next is at p. 175.

On 206, initial in pencil.

On 207 sqq., initials in plain black.

On 224 (Lib. IV) initial in outline, the first of a numerous and very pretty series.

On 327 a black initial, and then some omitted.

On 352, 365, 399 (very rough), 400, are initials.

At 410 is a very pretty one, with a small figure of Christ, beardless, on the Cross, the Divine Hand above (within the Cross).

At 433, a sketch of a man with two rings confining his legs.

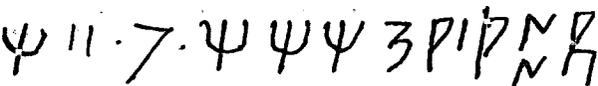
• At 474, a bit of ornament in pencil.

At 484, surrounded and partly written over by later text, is part of a fine figure of Christ crucified : it lacks the left arm. The head is bearded, the Cross not drawn.

On the next page is a small nude figure (also written over) standing on rocky ground and holding up his hands, spread out on a level with his shoulders.

On 436 and 448 are scribbles in runes :

(p. 436) 

(p. 448) 

It seems to me very likely that the volume was written in two main portions (quires 1-13 and 14-31) which were begun simultaneously. This view is suggested by the lettering of the quires, and I think the indications afforded by the initials and hands do not disagree with it. Dr Miller distinguishes four sections and a plurality of scribes. Schipper once held a similar view, but withdrew it in deference to the scribe's own assertion (in the verses on pp. 483, 4) that he wrote the book "with his two hands."

The margins have been utilized for the transcription of a good many interesting texts. Some of these (especially the *Salomon and Saturn*) are well known. I do not think that a complete list has been given, and I attempt one here. Wanley (*Cat.* p. 114) takes account of the Anglo-Saxon passages only.

p. 2. bletsung to candelun. D. I. C. creator celi, etc. Text in Latin, ending p. 7, with Collect: Deus omnip. tua nos protectione custodi, etc. his peractis cantetur Ant. Haue gratia plena. Sancti Simeonis collecta. Erudi quesumus domine.

p. 8. Masses for Sexagesima and Quinquagesima, continued on following pages (p. 13 Feria iii infra quinquag., p. 14 Sabbatum).

p. 16. Dom. in(i)tium xl (1st Sun. in Lent). Masses, continued up to Good Friday (p. 36 and 38, 9).

- p. 45. Mass for St Benedict.
 p. 46. Office for Easter Eve.
 p. 60. SS. Philip and James. Invention of the Cross.
 p. 61 sqq. Antiphons, etc. for Advent.
 p. 74. For the Christmas season.
 There is no more marginal writing until p. 122.
 p. 122. On þone forman dæg on geara þæt is on þone ærestan geohel dæg.
 (Of Christmas Day and the marvels accompanying the Nativity.)
 p. 124. On þone ilcan dæg cristes acennednesse godes circean arporðiað sanctam
 anastasiam.
 p. 125. (O)n ðone forman dæg bið scā eufemian tid.
 p. 128. Similar notice of St Stephen.
 p. 130 (l. 4). St John Evangelist.
 p. 131. The Innocents.
 p. 132. St Silvester. A blank follows.
 For the above matter (from p. 122) see *Old English Martyrology* (E. E. T. S.) ed.
 Herzfeld.
 pp. 134-139. Latin text. Offices for Advent.
 p. 158. Mis(sa) quam sacerdos pro se debet.
 p. 182. Latin prayer: Pietatem tuam quesumus domine nostrorum absolue uincola
 delictorum.
 Anglo-Saxon follows: pið ymbe nim eorþan ofer þeorp mid þinre spiþran handa under
 þinum spiþran fet 7 cpet fo ic under fot funde ic hit hþæt eorðe mæg, etc. (Cockayne,
Saxon Leechdoms, Rolls Series I 384).
 pp. 192-4. Offices for the Eve and Feast of All Saints.
 pp. 196-8. Fragment of *Salomon and Saturn*, used by Kemble and other editors. It
 supplements the only other known MS. (no. 422 in this collection).
 Saturnus cþæð hþæt ic iglanda
 —ofer mægene 7 hine eac ofslehð. T. (l. 189 Kemble).
 pp. 206-8. Charms partly printed by Cockayne, *Leechdoms* I 394, 398.
 Ne forstolen ne forholen etc.
 Gif feoh sy undernumen etc.
 ...Petur pol patric pilip marie brigit felic in nomine dei 7 chirc¹ qui queri(t) inuenit.
 What follows has not been printed.
 p. 207. Christus illum siue (=sibi) elegit in terris ficarium qui de gemino captiuos
 liberet seruitio plerosque / de seruitute quos redemet hominum innumeros de sabuli
 obsoluit dominio ymnos / cum apocalipsi salmosque cantat dei cousque et edificandum
 dei tractat pupulum quem legem / in trinitate sacre credent nominis tribusque personis
 unam • Sona domine (zona domini) p̄cintus diebus ac noc/tibus ⟨sine⟩ intermissione
 deum oret dominum cuius ingentes laboris p̄cepturis p̄cepturis (sic) premium / cum
 apostoli(s) regnauit sc̄s super israel. Audite omnes amantes deum sancta merita uiri in
 Christo / beati patricii episcopi • quomodo bonum ab actum simulatur angelis perfectum-
 que est propter uitam / equatur apostolis patricii laudes semper dicamus ut nos cum illo
 defendat deus./ Crux Christi reducat Crux Christi perriit et inuenta est habraeham tibi
 uias montes / p. 208 / silua(s) semitas fluminas andronas cludat Isaac tibi tenebras
 inducat Crux iacob te / ad iudicium ligatum perducatur iudei christum crucifixerunt
 persimum(!) sibimet ipsam perpetrauerunt / opus celauerunt quod non potuerunt celare
 sic nec hoc furtum celatur nec celare (-ri) possit / per dominum nostrum. Space follows.
 Cf. Cockayne l.c. 60, 286.

¹ Cyriacus is coupled with Patrick in the hymn *Rogo patrem* in Harl. 7653 and the Leabhar Brecc.

Receipt: *pið eah pærce*, etc. Cockayne I 382.

The lines from *Christus illum* to *defendat deus* are the last stanzas, very corruptly written, of the Hymn of SS. Sechnall or Secundinus on St Patrick, of which only four complete copies are known. This fragment has not been noticed. Special efficacy was attached to the stanzas here quoted. See Bernard and Atkinson (*The Irish Liber Hymnorum*).

pp. 224-5. Office for the Invention of the Cross.

pp. 254-280. Homily. Men þa leofestan ic eop bidde 7 eaðmodlice lære, *Archiv*, XCI 379 (latter part). Copied for Professor Napier: also in Vercelli MS.

Interrupted at p. 272 by a prayer in Latin:

pið ealra feoda grimnessum. Dextera domini fecit uirtutem, dextera domini exaltauit me (Cockayne I 386).

pp. 280-287. Homily. Her sagað ymbe þa halgan marian usser dryh(t)nes modor (on the Assumption).

Copied for Professor Napier: apparently only in this MS.

pp. 287-295. Homily (on Last Judgment, Heaven, Hell, etc.). Repleatur os meum laude ut possim cantare. Men ð. l. tpa ceastra pæron from fruman porode.

Copied for Professor Napier: apparently only here.

pp. 295-301. Homily (on Ascension Day, Last Judgment, etc.). Hec est dies quam fecit dominus exultemus et letemur in ea. Men þa leofestan Her sagað an þissum bocum ym ða miclan gepird.

Copied for Professor Napier: also in no. 303, p. 72.

p. 326. Charm. *pið sarum eagum. Domine sancte pater omnipotens aeterne deus sana oculos hominis istius N* etc. (Cockayne I 387).

pið sarum earum (Cockayne I 387).

Rex glorie Christe [raphaelem angelum] exclude fadorohel auribus famulo dei illi mox recede ab aurium torquenti sed in raphaelo angelo sanitatem auditui componas. Per. *pið magan segcnesse.* (Cockayne I 387.)

Adiuua nos deus salutaris noster exclude angelum şanielem angelum malum qui stomachum dolorem stomachi facit sed in dormiello sancto angelo tuo sanitatem serui tui in tuo sancto nomine sanatione(m) ad ad tribuere. per.

p. 329.

Creator et sanctificator pater et fil. et sp. s.ut sit benedictio tua super omnia dona ista. per.

+ · sator · arepo · tenet · opera · rotas.

Deus qui ab initio fecisti hominem et dedisti ei in adiutorium similem sibi ut crescere et multiplicare da super terram huic famulam tuam N ut prospere et sine dolore parturit. ^{uel nt}

pp. 350-353. Charm. (Wanley, p. 115: Cockayne I 388.)

Ic me on þisse gyrde beluce.

pp. 370-3. Masses for Common of Saints and Pro rege. Rubrics in red capitals.

pp. 402-417. Homily on St Michael.

Men ða leofestan us is to porðianne 7 to mærsianne seo gemind þæs halgan heah engles scē Michaelles (hand changes on p. 408).

Copied for Professor Napier: apparently only here.

pp. 475-7. Responses from Job, and 'de Tobī,' 'de Iudith,' 'Dom. 1 mensis October usque in Dom. 1 mensis November,' 'de minoribus prophetis (written pphens) a[d] dom. 1 mens. nou. usque medium aduentu domini.'

p. 478. Responses etc. for S. Martin.

p. 482. Responses etc. for John Baptist and Peter and Paul.

p. 483. For þone cyng 7 for þone bysceop 7 for eall cris(tene...edge of leaf gone).

A Mass (a paganorum nos defende periculis).
pp. 484-8. Following the end of the text. Homily giving the story of the Passion.
Men ðe gehirað nu hu (space) drihten pæs sprecende on þas tid to his geferum.
Copied for Professor Napier: apparently only here.
Unimportant scribbles on p. 488. Above the Leofric-inscription is: Atte le.

42. VITAE SANCTORUM.

{ H. 2
{ T. James 83

Vellum, $13\frac{1}{2} \times 8$, ff. 103 + 2, 42 and 40 lines to a page. Cent. xii, in several excellent hands of the Christ Church, Canterbury, type.

Flyleaf from an encyclopaedic work (xv). Articles on Elimenta. Eukaristia.

From Dover Priory. At top of f. 1:

Liber de vita S. Martini et aliorum plurimorum sanctorum cum aliis diuersis contentis. Johannis Ryngewolde quondam monachi Douorie. cuius anime propicietur altissimus Amen.

D. II.

At bottom of f. 4:

D. II. vita S. Martini et aliorum sanctorum.—Corpus quod ad sepulcrum.

See *Ancient Libraries of Canterbury and Dover*, p. 49, no. 129.

Collation: 1 flyleaf, 1^s 2¹⁰ (6 canc.) 3^s—12^s 13^s, 1 flyleaf.

In most cases the first 4 leaves of quires are marked with consecutive letters of the alphabet in red thus: quire 3, k l m n; quire 4, o p q r etc.

Contents:

- | | | |
|----|---|------|
| 1. | Vita S. Martini | f. 1 |
| | [In natali S. Martini lectio 1, later.] | |
| | Beatus martinus sabarie panoniarum oppido oriundus | |
| | —sanctus eustochius successit magnifice sanctitatis. Imperante d. n. I. C. cui etc. | |
| | (From Sulp. Severus and Greg. Turon.) | |
| 2. | Abbonis Vita S. Eadmundi | 19 |
| | Domino sancte metropolitane dorobernensium ecclesie | |
| | —ad amorem tanti martiris. Vale in Christo. | |
| | Asciti aliquando in brittanniam | |
| | —quibus meremur supplicium. per eum qui uiuit et regnat in sec. sec. Amen. | |
| | Arnold, <i>Memorials of St Edmunds Bury</i> 1 3 etc. | |
| 3. | Portion of a Legenary, in which at first Responses and Antiphons are given as well as Collects etc. Neumes are sometimes added. After a while only Collects and Lessons are given. The legends run from Silvester Dec. 31 to Nereus and Achilleus (May 12) and include Amandus, Angadrisma, Cuthbert, Translation of Nicholas, John of Beverley . . . | 26 |
| 4. | Osberni Vita S. Dunstani (Stubbs, <i>Memorials of St D.</i> 69) . . . | 62 b |