

## 88. Cambridge, Trinity College, O.2.30 (1134)

- 1: Isidoran collection; 2: Eadmer, "Vita S. Dunstani";  
3: "Regula S. Benedicti," alphabetical exhortations  
[Part 3: Ker 94, Gneuss 189]

**HISTORY:** This book combines three separate and unrelated manuscripts: Part 1, ff. 1–72, late 11c or early 12c, writings of Isidore of Seville; Part 2, ff. 73–128, 12c, Eadmer's "Vita S. Dunstani" (not Osbern's, *pace* James 1900–1904: 3.127); Part 3, ff. 129–172, mid-10c, "Regula S. Benedicti," preceded by a list of sins and followed by four "sermons." The "Regula," the oldest A-S copy of the Latin *receptus* mixed-text recension (see Gretsch 1974: 128–3737; also Gretsch 1973: 22–24 *et passim*), has Latin glosses, which are collected together at the end of each section; there are also OE glosses. Part 3 of the manuscript (ff. 129–172) was presumably written at St. Augustine's, Canterbury; its other parts (ff. 1–128) once belonged to the priory of St. Mary Overeys at Southwark. Bishop (1957: 324–26) considers the hand of Part 3 to be maturer work by the same scribe as that of Trinity College O.4.10 (Juvenal, s. x<sup>med</sup>, St. Augustine's, Canterbury) and B.11.2 [77] (Amalarius, s. x<sup>med</sup>, St. Augustine's, later provenance Exeter).

The Rule and the unrelated manuscript from Southwark (ff. 1–128) were lot 45 in the John Humphry of Rothwell sale, 4 December, 1682: the buyer was no doubt Thomas Gale; they were given to Trinity College by his son Roger Gale (1672–1744) in 1738.

**CODICOLOGICAL DESCRIPTION:** Ff. ii + I + 174 (foliated 1–172) + VI + iii. Page size 215 x 145 mm. (ff. 168v–172v have occasionally lost small parts of text, showing that they have been trimmed down to this size).

**Part 1:** ff. 1–72. Arrangement HFHF. Writing area: ruled in drypoint ca. 180 x 92 mm., 30 long lines per page. No prickings visible. Ink of text black, red and green for initials and headings; many capitals are touched with green. First words of sections are highlighted by having a green line drawn through them. Marginal annotations in a hand of 12c, more frequent at the beginning.

**Part 2:** ff. 73–128. Arrangement HFHF. Writing area ca. 100 x 85

mm.; ruled in drypoint, 28 long lines to the page except ff. 95r–106v (quire XII), 29 long lines. No prickings visible. Ink of text brown; headings in red; red, blue and (rarely) green for initial capitals of sections. F. 73r/3, red ‘Q’ ornamented with green; f. 74v/1, blue ‘B’ ornamented with red. On f. 73r, bottom margin, a hand of 17c, which has annotated a number of Trinity MSS, has written ‘vidi vitam Dunstani in Bibliothecâ Cottoni | hac, ut puto, antiquiorem’. Some pencil marks in the margins.

[**Note:** In the top margin of f. 1r is written, in a hand of early 16c, ‘Liber bte Marie Ouey’; although the marks of abbreviation have been trimmed away, this should undoubtedly be expanded, as by James (1900–1904: 3.126): ‘Liber b(œ)te Marie Ou(er)ey’. Keynes (1992: 18) concludes that Parts 1 and 2 belonged to St. Mary Overeys (now Southwark Cathedral).]

**Part 3:** ff. 129–172. Arrangement: first two quires (ff. 129–144) HHHH, remainder HFHF. Writing area 190 x 110 mm. (initials extend into the margin), 29 long lines per page; f. 168v/16–26, ff. 169r–172v, 200 x ca. 130 mm. (uneven right hand margin, some text trimmed away by a binder), 21–23 lines per page (sermons begin at f. 168v/16, f. 169 begins a new quire). The hand of “Regula S. Benedicti” is A-S Square minuscule, dated by Keynes (1992: 17) as mid-10c, Dumville 1994 as 930s; sermons, Anglo-Caroline minuscule, dated by Keynes (1992: 17–18) late 10c or 11c. An illustration on f. 129r of a tonsured man holding a staff with cross, with female figure to his right, presumably represents Saints Benedict and Scholastica.

Modern (probably 19c) foliation in pencil; the “7”s are crossed, but the “1” is not continental in form. A folio after 83 missed in the foliation, now numbered ‘83a’, and so ‘92a’ after f. 92. The hand of the foliation changes at f. 133; the new hand is not that which corrected the omitted numbers, and the original hand of the foliation remains, sporadically. The “Vita S. Dunstani” has some modern pencil markings in the margins; there are also 17c references in ink, e.g., f. 97v/5 ‘Spelm. | Concil. | p. 479’.

Inscribed inside front cover, top left hand corner, ‘O. 2. 30’, ‘O. 3. 6’ (cancelled); on flyleaf (f. Ir), ‘K. II.’, ‘N<sup>o</sup>. 301.’, ‘O. 2. 30’; f. Iv, in hands of 17–18c (with some gaps filled by another hand): ‘Isidori Hispalensis | Liber a semetipso ad semetipsum | Liber de Diversitate aquarum | Liber 1 et 2 c(ōn)tra Judæos [‘o’ corrected from ‘a’] | Vita B. Dunstani per Osbernum | Regula S. Benedicti antiquae literae’; Trinity College paper bookplate.

Binding, boards with skin spine, presumably 17–18c (the Rule was a lot in an auction of 1682; the three sections were, doubtless, bound together thereafter).

**OE GLOSSES (in Part 3):** Printed Napier 1900: 58. The following exceptions to Napier are to be noted: Napier's gloss 1 "leni, leoht" is not visible (see Page 1981: 106); Napier 3 "ecce adsum, eom" (f. 130v/22) corrected by Page to "[.]c eom"—doubtless for "ic eom" with a letter lost in the trimming of the page. Napier 6 and 8 are in the same hand; the other glosses on f. 131r are in different hands. Napier 12 (f. 139v/15) is read by both Napier and Page as "sed, ac"; we read it as 'eac' ("also"), glossing 'sed et'.

The following glosses are scratched: Napier 10, f. 133v/29, 'girouagum, widgenge'; Napier 11 (f. 139v/11) 'que, þ'; Napier 12 (see above); Napier 13 (f. 139v/27) 'prohibemur, we sind'.

Page (1981: 106–07) adds the following scratched glosses which require comment: f. 131v/22 'participemur, pircetn̄' or 'wircetn̄' (Page proposes "wircetn̄," a subjunctive form of \**wircettan*, derivative of *wyrca*, but the first letter seems fairly clearly the letter "wynn" (the second letter might be "a"; the 'r' is not insular); f. 139v/8 'ponens, asette' for "asette[nde]" (it is possible that the gloss reads 'asetten', but the present describers can neither confirm nor deny Page's reading); f. 139v/22 'dicit, cwid̄'; f. 140r/5 'neglentibus, ge' for "gemeleasum" (neither confirm nor deny); 140r/6 'voluntatibus, willum' (could be read 'willa'); f. 140r/10 'de|lectionis, lunge' (initial "l" cannot be confirmed); f. 140r/10 'praecepit, bebyt' (the gloss is at the limits of visibility, but can be confirmed).

**COLLATION:** Part 1: I–III<sup>8</sup> (ff. 1–24); IV<sup>10</sup> 5 and 6 singletons (ff. 25–34); V–VIII<sup>8</sup> (ff. 35–66); IX<sup>6</sup> (ff. 67–72); Part 2: X<sup>12</sup> (ff. 73–83a, folio missed in numbering); XI<sup>12</sup> (ff. 84–94, folio after 92 missed in numbering); XII<sup>12</sup> (ff. 95–106); XIII<sup>12+1</sup> leaf added after 12 (ff. 107–119); XIV<sup>8+1</sup> 3 and 6 halfsheets, 9 singleton (ff. 120–128); Part 3 XV–XIX<sup>8</sup> (ff. 129–172); XX<sup>7</sup> (ff. 169, 170, 171, a cancelled leaf, 172, 3 leaves cancelled, no stitches visible); 6 blank flyleaves (quite different vellum from XX).

## CONTENTS:

f. i verso Early modern table of contents (see above).

f. 1r (inscription) 'Liber de Marie Ou[er]jey'.

1. ff. 1r-4r/26 Attributed to Isidore of Seville: "De unitate Sanctae Trinitatis, Dialogus": **INCIP(IT) LIBER ISIDORI A SEMETIPSO AD SEM&IPSV(M)** | 'CVM ME PERUIGIL [sic] CURA FECESSIT ex's' o(m)n(em)'; ends: 'saltim fid(e)i c(om)pendio nanci|scant(ur). Contuli ut potui cu(m) om(n)i sollertia. q(u)i legis. ora | p(ro) me'

**EXPLIC(IT) liber p(r)im(us) ISPALENSIS ep(iscop)i [sic]** (ed. PL 42.1207-12).

[**Note:** The attribution to Isidore is false; this item is falsely attributed to Augustine in many manuscripts (see Bouhot 1984); the Maurists, the editors of the text in PL, point out (PL 42.1207) that after “nanciscantur,” the last word in the printed text, some manuscripts include “Contuli ... ora pro me,” as here. The texts in items 1-7 are found in exactly the same order, with the same rubrics, in London, BL Royal 5 E. xvi, ff. 1r-19r (late 11c, Salisbury); this correspondence was noted by Matthew Hussey (p.c.)]

2. ff. 4r/26-17/21 Epitomes of sections of Isidore of Seville’s “Differentiae” and “Etymologiae” arranged as interrogations and responses (marked in margin and text ‘INT̄’ and ‘R̄’) on diverse topics, headed **INCIPIT LIBER DIFFER(ENTI)ARV(M) ISIDORI ISPALENSIS** [last two words in margin]:

ff. 4r/26-7r/12 Epitomized from “Differentiae” 2.1-17: INT(ERROGATIO) ‘Int(er) d(eu)m & d(o)m(in)u(m) QUID INT(ER) (est) ... quia eo osten|dim(us) & salutam(us)’ (cf. PL 83.77C-79C).

ff. 7r/12-8r/21 Epitomized from “Etymologiae”: f. 7r/12-19 ‘Tertius. medi(us). siue inpu|dic(us) ... & ordi|ne(m) decentissi|mu(m)’ (= Etym. 11.1.71,70); f. 7r/19-21 ‘Corp(us) unde dict(um) est ... a creando est dicta’ (= Etym. 11.1.14); f. 7r/21-24 ‘Vnde capud uocatur ... sensus appa|rent’ (= Etym. 11.1.25); f. 7r/24-29 ‘Puer quib(us) modis d(icitu)r ... pueritię annos excessiss&’ (= Etym. 11.2.10-11); f. 7r/29-7v/5 ‘Vnde mors uoca|ta est ... natu|ralis senu(m)’ (= Etym. 11.2.31-32); f. 7v/5-20 ‘Quib(us) modis filii appellant(ur) ... antiquiores | existunt’ (= Etym. 9.5.15-16,14); ff. 7v/20-8r/7 ‘Quib(us) modis diuinis in scripturis fr(atre)s dicunt(ur) ... fr(atre)s n(ost)ri uos estis’ (= Etym. 9.6.8-10); f. 8r/8-21 ‘quib(us) causis ducit(ur) uxor ... leuitate | animi plerumq(ue) decipiunt(ur)’ (= Etym. 9.7.27-30) (cf. PL 83.406B, 399B, 400C, 416B, 418C+815A, 355B, 357C, 567-68).

f. 8r/21-8v/4 Epitomized from Gregory, “Moralia in Job” 10.9: ‘Quid significat latitudo. | longitudo sublimitas. & p(ro)fundu(m) ... occultos & illicitos cogitatione(m) (recte -aum) mot(us) districte | iudicando’ (cf. PL 75.939B-930C).

ff. 8v/4-13v/18 Epitomized from “Etymologiae”: f. 8v/4-16 ‘Q(u)ot s(un)t genera historie ... qu’i’a cont(ra) nat(ur)am s(un)t’ (= Etym. 1.44.1-5); f. 8v/16-29 ‘Mendacii q(u)ot | s(un)t species ... inhospitalem ue|nientib(us) extitisse’ (= Etym. 2.12.4-6); ff. 8v/29-9v/1 ‘Quibus

modis malu(m) appellatur ... inclusi in mare p(re)cipitant(ur)' (= Etym. 5.27.1-36); f. 9v/1-12 'Institutio | eq(u)itatis q(u)ib(us) modis constat ... fecerit capite plectat(ur)' (= Etym. 2.10. 1-4); f. 9v/13-15 'Peritia loquendi q(u)ib(us) reb(us) constat ... vsu. | assiduitate' (= Etym. 2.3.2); ff. 9v/15-10r/9 **DE SINODVS QVATTVOR** 'INT(ER) cet(er)a aute(m) c(on)cilia ... et humane confiteam(ur) nat(ur)e' (= Etym. 6.16.5-9); f. 10r/10-18 'Quot s(un)t nomina diuine maiestatis ... q(uo)d etia(m) | in alleluia in nouissima sillaba sonat' (= Etym. 7.1.3-15); f. 10r/18-10v/21 'Te(m)pora q(u)ib(us) | partib(us) diuidunt(ur) ... Aut mundi ut ab ada(m) usq(ue) noe sic | etce(ter)a' (= Etym. 5.29.1-38.1, 5); from the Ages of the World to the Ages of Man ff. 10v/21-11v/7 [response and interrogation are reversed] **R** 'Etatu(m) nomina sing(u)lor(um) hominu(m) pande|INT(ERROGATIO) Prima hominis etas infantia est ... An(us) aut(em) ex | multis annis dicta q(ua)si annosa' (= Etym. 11.2.1-28) (cf. PL 82.123-124, 132A, 211B-214B, 130D-131A, 125A, 243-44, 259C-261B, 211C-223B *passim*, 415B-418B).

ff. 11v/8-13v/18 Epitome of "Differentiae" 2.22-35: 'Int(er) rationale et ra|tionabile q(u)id int(er) e(st) ... Ac p(er) hoc iuxta p(r)imu(m). | op(er)a fidem p(re)cedentia nichil p(ro)s(un)t' (PL 83.82C-91D).

ff. 13v/18-14r/12 Epitomized from "Etymologiae" 7.4.1-8: 'Vnde trinitas | uocat(ur) ... non ipsa substantia qua unu(m) s(un)t' (PL 82.271; Lindsay 1911/1957).

ff. 14r/12-17r/21 Epitomized from "Differentiae" 2.36-40: 'Int(er) fidem | spem & caritate(m) q(u)id distat'; ends 'Iam sup(er)bia(m) dep(r)imit metu(s) | diabolice ruine atq(ue) exemplu(m) humilitatis chr(ist)i' **Explic(it) lib(er) YSIDORI** (PL 83.92-98).

3. Two excerpts from Isidore, "Etymologiae":

a. ff. 17r/21-18r/10 "Etymologiae" 13.13: **INCIP(IT) ISIDOR(US) DE DIV(ER)SITATE | AQUARV(M). YSPAENSIS EP(ISCOP)I** 'Aquarum nat(ur)e | diu(er)sitas multa est'; ends 'sed p(er)mutat(ur) du(m) uenit' (PL 82.483D) [black capitals highlighted in red]

b. ff. 18r/10-19r/3 "Etymologiae" 13.11: **DE VENTIS**. 'Uent(us) | e(st) aer co(m)mot(us)'; ends: 'Nam alt(us) est flat(us) in ripis que(m) dixim(us) aura(m)' (PL 82.479-80) [first line black, highlighted with green].

4. ff. 19r/4-21r/16 An interrogation and response constructed from Isidore, "Etymologiae" 11.3.9, 36, "De Portentis" with a passage from 1.4,

- “De Fabula”: INT(ERROGATIO) ‘Vnde fulmina fiunt ... unde cimeram d(icitu)r occidisse’ [inserted at f. 21r/2-8 ‘Quida(m) u(er)o Etates ho|minu(m) ... equo mixtu(m)’ (= Etym. 1.40.4-5)]; ends ‘media asini esse dicatur’ (Etym. 4.3.39). (cf. PL 82.419-24; 121C).
5. f. 21r/17–25 Excerpt from Augustine, “Enarratio in Psalmum CVIII”: (Green initial) ‘SEX S(UN)T IN ISTO GENERE differentię que co(m)me(mo)|rate [sic: ‘mo’ added in margin in a different hand] animaduerti facillime poss(un)t’; (ends) ‘posterius p(ro)pinquu(m) malis’ (ed. PL 37.1432; cf. Dekkers and Fraipoint 1956: 1586).
6. ff. 21r/25–23v/4 Diverse topics in interrogation and response form adapted from the “Etymologiae”:
- ff. 21r/25–22r/24 cf. Etym. 6.1, 2.3.1, On the Old Testament: ‘(INTERROGATIO) Quib(us) | ordinib(us) uet(us) testam(en)tu(m) apud hebreos distinguit(ur) ... Bibliotheca. | libror(um) repositio’ (PL 82.229–35 *passim*);
- f. 22r/24–28 cf. Etym. 6.8.4, On kinds of writing: ‘INT(ERROGATIO) Int(er) sermonem. tractatu(m). et | uerbu(m). quid differt? R(esponsio) Q(uo)d sermo alt(er)a eg& p(er)sona ... Dialog(us) sermo | d(icitu)r’ (PL 82.238B);
- ff. 22r/28–22v/20 cf. Etym. 5.2–6, On divine and human law: ‘Int(errogatio) Lex q(u)ib(us) partib(us) distinguit(ur) Duab(us). Om(n)is | eni(m) lex. aut diuina est aut humana ... q(u)ia eo iure om(ne)s fere g(ente)s | utunt(ur)’ (PL 82. 198C–200A);
- ff. 22v/20–23r/1 cf. Etym. 5.25.1–3, “De Rebus”: ‘INT(ERROGATIO) Vnde hereditas uocat(ur)? Hereditas | dicta a reb(us)\* a`d`dictis ... possessus e(st). non possessor’ (PL 82.206–7);
- f. 23r/1–10 cf. Etym. 8.2, On religion: ‘Int(errogatio) Vnde | dogma. uocatu(s) e(st)? R(esponsio) A putando id e(st) ... in caritate | quid sit amandu(m)’ (PL 82.295–96);
- f. 23r/10–23v/4 cf. Etym. 7.8.33–41, On prophets: ‘Int(errogatio) Q(ui)d sunt genera p(ro)phetię? | Septe(m). Primu(m) gen(us) extasis ... aute(m) p(ro)phetia(m) n(on) solu(m) bon(us) sed et mal(us) potest’ (PL 82. 286B–287A).
7. f. 23v/5–30 “Etymologiae” 6.19.4, 26–31, 33–34: **DE MISSA** ‘Missa te(m)pore sac(ri)ficii e(st)’ ends: ‘victime u(er)o sacrificia’ **EXPLICIT LIBER ISIDORI ISPALENSIS EPISCOP|PI** (PL 82.254–55).

8. ff. 24r-72v Isidore, “De fide catholica contra Iudaeos, libri duo” (ed. PL 83.449-538).

ff. 24r-25r/6 Capitula to Book 1 (60 chapters): **INCIPIVNT CAPITVLA LIBRI HUIUS.** | ‘.i. Qvia chr(istu)s adeo patre genit(us) est’.

ff. 25r/7-50r/9 Book 1: **INCip(it) p(re)fatio. / S(an)c(t)ę sorori FLORENTINEę | ysidor(us).** ‘Quęda(m) quę diu(er)sis temporib(us) in ue|teris testamenti libris’; ends ‘regnu(m) atq(ue) iudiciu(m) | declarauimus’.

[**Note:** The short Ch. 25 in PL, “In passione a discipulis deseritur,” does not occur at 40v/25, the text skipping to (edited) Ch. 26, numbered ‘xxv’ and same in the capitula; the “epilogue”, ch. 62 in PL, is not included in the capitula nor numbered as a chapter in the manuscript. The capitula have names corresponding generally to the ch. titles in PL; the chs. have rubrics which sometimes correspond to headings in PL, but as most of the chs. are Old Testament prophetic proof-texts, the ch. rubrics are often the ch.-opening itself (sometimes abridged), with the large capital heading the prophet’s name or the opening of the proof-text, e.g.: Ch. 8, f. 31v/24: (as rubric, but actually the ch. text:) **viii. q(ui)a de tribu iuda s(e)c(un)d(u)m came(m) chr(istu)s | ex(s)pectand(us) | e(ss)et /** (as if beginning the text:) ‘IACOB PATRIARcha | significat d(omi)n(u)m dicens’.]

f. 50r/10-50v/10 **INCIPI|UNT CAPITVLA LIBRI S(E)C(UN)DI.** | ‘.i. QVia gentes ad d(e)i cultu(m) uocent(ur)’ (27 chapters).

ff. 50v/10-72v Book 2: **I(n)cip(it) breuiaru(m) de p(re)ce | denti libel|lo felicit(er) /** ‘QVADAM ex parte. d(omi)ni’; ends: ‘in q(u)ib(us) habi|tat in ęt(er)num’.

[**Note:** f. 57v/13 Ch. 6: the initialed word is ‘moyses’; PL ch. 11 not included at f. 61v/11, skips to ch. 12, numbered ‘xi’, so capitula; ch. ‘xxiii’ (24) curtailed.]

## Part 2:

ff. 73r-128r Eadmer (d. ca. 1124), “Vita S. Dunstani”: (Prologue:) **Incipit p(ro)logus in uita s(an)c(t)i dunstani archi|presulis et confessoris** ‘Quia d(eu)m in s(an)c(t)is suis mirabilem | prophetica uoce laudare iubem(ur)’; ends: ‘cui q(u)od pe|tim(us) in m(en)te n(on) sedet’; f. 74r/27 Vita: **Incipit uita beati dunstani archiepiscopi | & confessoris. xiii. kl iunii.** || ‘Beatus er(go) dunstanu(s) ex nobilissima | genuis anglor(um) p(ro)sapia originem | ducens’; ends: ‘& certa medicina egrotan|b(us) uide defertur ... q(u)i un(us) i(n) trinitate & | trinus in unitate uiuis. regnas & gl(ori)aris d[e]u(s) p(er) | i(n) finita s(e)c(u)la s(e)c(u)lor(um) am(en)’ (ed. Stubbs 1874: 162-249).

[Note: Stubbs was not aware of the existence of this complete copy of the Vita by Eadmer. He knew of only two: in Cambridge, Corpus Christi College 371, ff. 103–154 and Laon, Public Library, MS 163 bis (Stubbs 1874: xlix); he was misled, doubtless, by the incorrect ascription of the Vita to Osbern in the early modern table of contents on the flyleaf, where however the word ‘Osbernum’ appears to be added by a different hand. A note in an early modern hand at the bottom of f. 73r has: ‘Vide vitam Dunstani in Bibliotheca Cottoniana, ut puto, antiquiorem.’ This must refer to Cotton Tiberius D. 3, containing Osbern’s Vita, since such was the assumption at the time of the note, not Cotton Nero E. 1 which does contain elements of Eadmer’s Vita (see Stubbs 1874: xliii, xlix). James (1900–1904: 127) refers to the correct page number in Stubbs (162), that is, the page on which Eadmer’s “Vita Dunstani” begins, but ascribes it to Osbern nevertheless.]

f. 128v blank

### Part 3:

f. 129r Leaf originally blank? An unfinished drawing of a full-length tonsured male figure holding a cross-staff in right hand, a representation probably of St. Benedict, also an incomplete female (?) head (St. Scholastica?). Above, there are three erased and illegible lines (10c?), followed by two lines of leonine doggerel (early 12c) ‘Asculta fili retinendo m(en)te senili | Iugiter ascolta. retine bona. deserere stulta.’

f. 129v List of sins: **HÆC SVNT PECCATA Q(UAE) HOMINE(M) COINQVINANT** | ‘Homicidiu(m) | p(er)iuriu(m). In manu ep(iscop)i p(res)b(yte)ri diaconi (ue)l in cruce’ [arranged in 3 columns from 4th line].

9. f. 130r-168v “Rule of St Benedict” (ed. Hanslik 1960/1975):

f. 130r/1-8 (unidentified preface:) ‘Qui leni (*recte* leui) iugo chr(ist)i colla submittere cupis. ... utrisq(ue) manet in æternu(m)’; f. 130r/8-14 **GLOSÆ EIUSDEM** | ‘Leni. placido nido u(e)l suavi siue tranquillo u(e)l puro’; (cf. PL 150. 719B)

f. 130r/15-131v/23 Preface of the “Rule of St. Benedict”: **IN NOMINE D(OMI)NI N[OSTRI] INCIPIT REGVLA PATRIS | EXIMII BEATISSIMI BENEDICTI ID EST | SEQVENTIS OPERIS. PRAEFATIO.** | ‘Ausculat ó fili p(re)cepta magistri. ... ut et regni eius mereamur | esse consortes’; ff. 131v/23-132r/15 **GLOSÆ EIVSDEM.** | ‘Edita. scripta u(e)l roborata. ... Dilatato. amplificato.’ **EXPLICIT PROLOGVS**



[Note: The text of the "Rule" is lightly glossed in Latin and OE in margins and over individual words; after each section of the canonical text of the "Rule" follows a section of formal glossing by the main hand, in a slightly smaller duct.]

ff. 131v/16-133v/6 *Capitula* (73 chapters): **INCIPIVNT CAPITVLA** | 'De generibus uel uita monachorum'.

ff. 133v/7-168v/15 the text of the "Rule": **I DE GENERIBVS MONACHORVM.** | 'MONACHORVM QVATTVOR ESSE | genera'; "Rule" ends, f. 168r/7: 'culmina. d(e)o protegente peruenies'; gloss ends, f. 168r/15: 'Culmina. altitudo (ue)l summitus'.

10. ff. 168v/16-172v Four added hortatory texts (single hand, Anglo-Caroline, 10c/11c, with *positurae*) which are in alphabetical order and apparently a fragment of a larger suite:

a. f. 168v/16-169v/7 'AUDITE FR(ATRE)S. QUI HIC PROPTER AMOREm chr(ist)i | & honorem d(e)i congregati estis. ... D(eu)s omnipo|tens qui hic uos congregauit. ipse uos benedicat. | & ad uitam p(er)ducat aeternam Amen.' [title on f. 168v cut off in margin: '[.SCRI.]PTA LEGAT. | [...]ET IMPLEAT | Qui cupit | uiuERE'].

b. f. 169v/8-170v/14 'Benedicat uos d(eu)s d(omi)nus Noster. benedicat uos d(eu)s. qui hic | uos cum tam bona uoluntate uenire fecit. ... [i]pso adiuuante qui uiuit & regnat in secula. `amen`'.

c. f. 171v/15-172r/14 'Clamat dominus p(er) p(ro)pheta(m). & nos sacerdotes | ammon& dicens. Clama. ne cesses. quasi tuba | exalta uocem tuam. (cf. PL 89. 1029 D) ... ut mereatur indulgentiam p(er)cipere | a d(omi)no. quod ipse prestare dignetur. `amen`'.

d. f. 172r/15-172v 'D(OMI)N(U)S ET SALUATOR N(OSTE)R UOLENS NOS DOCERE | qualiter post multas neglegentias ad eum | redire debeamus'; ends imperfectly: 'Nonne anima plus | & melior est qua(m) corpus. & anima corporis'.

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