

160. Lincoln Cathedral Library MS 182

Bede, "Homilies on the Gospels"

[Ker 124, Gneuss 274]

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

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

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

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

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

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

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

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

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

COLLATION: ii + 197 + i. I⁸ wants 1, f. 7 bound in without the stub being visible (ff. 1–7); II¹² 2 canceled, stub visible after f. 8 (ff. 8–15, 15b–17); III–IV⁸ (ff. 18–33); V⁶ (ff. 34–39); VI⁸ (ff. 40–47); VII¹⁰ 6 canceled, stub visible before f. 53 (ff. 48–56); VIII–IX⁸ (ff. 57–72); X⁴ (ff. 73–76); XI–XII⁸ (ff. 77–92); XIII⁶ 2 canceled, stub after f. 93 (ff. 93–97); XIV–XV¹⁰ (ff. 98–117); XVI–XVII⁸ (ff. 118–133); XVIII⁶ 2 canceled, stub after f. 134 (ff. 134–138); XIX–XX⁸ (ff. 139–154); XXI⁶ (ff. 155–180); XXII–XXIII⁸ (ff. 161–176); XXIV⁶ 2 canceled, stub after f. 177 (ff. 177–181); XXV⁸ plus 1 after 8 (ff. 182–189); XXVI⁶ (ff. 190–196).

CONTENTS:

Bede's Homilies on the Gospels:

Book 1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Book 2

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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