

340. Oxford, Bodleian Library, Auct. D.2.16 (2719)

Gospels; added quires with Exeter documents

[Ker 291; Gneuss 530]

HISTORY: A complete copy, ca. 900, of the Vulgate Gospels (Fischer 1988–91: sigla Bm) with much of the Hieronymian prefatory material, liturgical tables and references, as well as evangelist portraits; appended are 11c OE lists of Leofric's donations to Exeter and relics given to the Exeter monastery by King Æthelstan (r. 924/25–939). Along with readings for feasts of St. Winwaloe, patron of the monastery at Landévennec, Brittany, Auct. D.2.16 also has many features shared with a roughly contemporary gospel manuscript known to have come from Landévennec (New York, Public Library MA 115, "The Harkness Gospels"). Thus, Auct. D.2.16 was likely written at Landévennec before that community migrated to Montreuil-sur-Mer in 924 to escape Norse incursions (Nicholson 1913: 13; Conner 1993: 6 and 171). Two illuminated leaves were supplied which are stylistically Flemish, and may have been done in a Flemish center, perhaps Liège, though a Flemish artist working in England in the first half of the 11c is not out of the question (Schilling 1948).

[**Note:** See Madan and Craster 1922: no. 2719, 2.1.511–12 and Morey, Rand, and Kraeling 1931: 1.1–64, plus plates for discussion and facsimile; 1931: 2. 225–86 for connections to Auct. D.2.16; see also Alexander 1992: 77–82.]

Leofric may have acquired the manuscript during his education on the Continent and he may have brought it to England in 1042, perhaps even commissioning the two replacement illuminations (Schilling 1948: 317; Drage 1978: 382; Alexander 1992: 82), but it may have come to England well before that, as did the very similar New York "Harkness Gospels," which was in southwest England by the mid-10c, as were other Breton manuscripts (Huglo 1963: 70–71). Huglo suggests that Æthelstan acquired Auct. D.2.16 in his collecting of relics and manuscripts (Huglo 1985: 245–52; cf. Alexander 1984: 89; Conner 2000: 133 and 151 n.58).

Two quires were added at Exeter during or soon after Leofric's abbacy (1050–72), one detailing his donations to Exeter and the other listing

the relics donated by Æthelstan (Conner 1993: 171–87). In the late 11c, the manuscript served as a model and exemplar, presumably at Exeter, for parts of the small gospel book, Paris, BN lat. 14782 (Alexander 1966 and 1992: 77–82). Auct. D.2.16 is not identifiable with any entries in the 1327 Exeter inventory, but it is described in the 1506 inventory, at which time it had been bound in an ornamental gold and silver binding (Oliver 1861: 323). This binding was subsequently lost, possibly during the Reformation (Drage 1978: 382). The manuscript was among those gifted by the Exeter Dean and Chapter to the Bodleian Library in 1602; it was subsequently rebound more than once, most recently in 1948. An old shelfmark ‘Bod. 82 8’ on f. 1r.

CODICOLOGICAL DESCRIPTION: The manuscript is composite, consisting of the primary Breton gospel and two quires added at Exeter in the 11c. The book is foliated continuously: a series of roman numerals in modern pencil start with the first modern paper flyleaf (marbled on the recto) foliated ‘i’ in the top left on the verso; two blank paper flyleaves follow, ‘ii–iii’; a stiff crinkled parchment leaf and part of the first 11c quire: ‘iv’; the remainder of this first 11c quire and all of the second 11c quire are foliated in pencil ‘1–15’. There is an early modern ink foliation on the gospel quires, ‘16–191’, the pencil resuming on the last three parchment leaves, ‘192–195’ and ‘196–198 (ult.)’ which includes the final flyleaf of marbled paper. Each 11c quire, as well as the Breton gospel, has its own structure and each will be addressed independently.

Primary (Breton) gospel: 175 leaves (ff. 16–190). The parchment is very sturdy, well prepared, and suede-like to the touch; there is a sewn repair in f. 58 at the base of the leaf. The leaves are about 300 × 220 mm. with a writing grid of about 195 × 130 mm., prickings visible in the inside and outside margins, dry-point ruled and double bounded for 26 long lines of writing per page. The standard layout provides ca. 42 mm. upper margins, dry-point ruled top center for running headings; ca. 52 mm. outer margins, and ca. 60 mm. bottom margins, with the double bounds ca. 7 mm. wide and each line for writing also ca. 7 mm. The quires are mainly gatherings of eight arranged HFHF. The gospel quires are signed at the bottom center of the last leaf’s verso in minuscule letters ‘a–g’, ‘i’, ‘k’ through f. 100v, but are lacking in the remainder of the quires, except on f. 123v at bottom center, where the trace of a mark may have indicated the middle bifolium of a gathering and at the bottom center of ff. 127v and 135v where blotches may indicate erased or obscured signatures. The ink is dark brown to black; the script is a caroline minuscule by three scribes (ff. 16–28; ff. 29–101;

ff. 102–190). In the main text of the gospels, each page is given a running heading and red and black numbers are provided in the outer margins for cross-references. Each gospel opens with a red rubric for the capitula, red numbers in the margins for each entry, with a black explicit for the capitula. This is followed by a red rubric for each prologue and then a full-page evangelist portrait: three original 9c portraits of Matthew (f. 28v), Mark (f. 71v), and Luke (f. 101v) in red and black, with Luke also having yellow. Two portraits were added in the 11c: Mark (f. 72v) and John (f. 146v), with an initial and text supplied on f. 146v; these 11c portraits are deluxe, in gold, blue, purple, green, brown, red, pink, and white with elaborate backgrounds and ornament. The gospels open with Franco-Saxon interlace decorated capitals in black, touched with red at f. 73r, touched with red and yellow at f. 102r. The initial supplied on f. 146v is done in gold, red, yellow, blue, and green. Red rubrics in rustic capitals precede the text. Each verse begins with a one-line red capital in margin; in parts of quires VIII, X, XI, XII, XIII guide letters for these initials are visible in the far right margins, sometimes obscured by the gutter or lost in trimming; there is a similar guide letter on f. 160r in the gutter ('e' for ['et']) which is not filled in in the main text. Explicit are in red rustic or square capitals. Canon tables pricked as rest of gospels, but only ruled freehand withing the columns. Original portrait leaves at f. 71v and 101v are pricked and ruled as rest of text. 11c portraits leaves not pricked or ruled.

Additions: Quire I is an 11c booklet of stiff yellowed parchment, c. 295 × 215 mm. The leaves are laid out variously. F. iv is unpricked and unruled and on its verso two modern paper leaves are glued, each foliated in modern ink. The top sheet is 'v5' and the lower sheet 'vi (ult.)'. The upper and top modern paper sheets (i.e. two pieces glued one over the other on f. iv verso) has modern ink cursive text. F. 1 is dry-point ruled for 23 lines of writing and double bounded for a writing space ca. 203 × 122 mm. with no prickings visible; ff. 2–3 are the same size, but the writing space is slightly smaller, ca. 200 × 125 mm., double bounded on the inside margin, but single bounded outside, and with 24 lines; f. 3 has very faint rulings which may be pushed through from ruling f. 2. Ff. 4–5 are unruled and blank (but for a tiny OE 'we' on f. 4r at the lower left). F. 6 is ruled ad hoc for its text on the verso in dry-point for 12 lines (of which seven are used), double bounded in the outside margin. Vertical rulings extend for the whole leaf. The quire is arranged hair outside, all sheets. The match in the size of the sheets suggests that this quire was designed to fit with the existing Breton gospel book. The script is a typical Exeter hand of the third quarter of the

11c in a dark brown ink with a two-line initial capital in red at the beginning of the text.

Quire II is a later 11c Exeter added booklet of a similarly thick parchment, ca. 272 × 175–180 mm.; it is a quire of eight, plus one half-sheet, arranged hair outside all sheets, ruled in dry-point for 25 lines per page, with prickings visible in the fore-edge and double bounded in outside margins. The writing space is ca. 180 × 120 mm. F. 15 is a blank added sheet, thinner and crinkly, ruled in dry-point with two different layouts: an ample page of 21 lines with double bounds in both margins and prickings visible in the outer edge as well as at the head and tail of the leaf also shows on the recto side uneven and irregular dry-point rulings overlapping this grid at an angle for about 55 lines. The writing is a late 11c Exeter-type vernacular minuscule in dark brown ink, with large initials introducing paragraphs and space presumably left for a large initial capital “H” on f. 8r, never filled in. This quire seems not to have been custom-made for this book, but added at a later stage at Exeter.

Following the Breton gospel, which ends at f. 190, an undatable medieval quire of five unruled leaves matching the size of the gospels was appended as binding leaves, perhaps to provide space for a continuation of the OE text begun at the bottom of f. 190v and washed off. The last of this quire, f. 195, was formerly pasted down on an inside back board: its verso shows traces of glue and woodgrain. These leaves are blank but for a fragmentary offset on f. 191v that reads ‘[. . .]cipio [.]a[.]’ in a later, perhaps gothic, script; there is a green stain on f. 193r.

Three modern paper binding leaves precede the medieval quires, one (f. 1) marbled on the recto to match the pastedown on the inside front board, and three modern paper binding leaves follow, one (f. 198 ult.) marbled on the verso to match the pastedown on the inside back board. The 19c binding (covers and leaves) was refurbished at least twice: the joints were strengthened by L. Fifield of the Bodleian’s Bindery Staff in 1948, recorded in the small ink ‘L.F. 10.6.48’ in the lower left corner of f. 198r; the attachment between the text-block and the boards/spine was reinforced in 1984 by the Bodleian’s Conservation Bindery; this was regarded as a temporary measure and thus the manuscript was tagged with a large yellow label indicating that the manuscript was in the process of being restored; however the 1984 repair has held and at the present time no further conservation is planned. (p.c. B. C. Barker-Benfield 2012) The modern cover is a reddish brown leather with simple linear ornament in very good condition, with just a bit of splitting at the upper hinge. The thick spine shows four double sewing stations, with embossed gold lettering just below the top station

reading 'EVANGELIA' and a small label at the base of the spine, 'Auct. | D. | 2. 16' and below that a sticker with an ink handwritten 'ARCH. F. | c. 15'. A sticker on the inside cover at top left: 'S.C. 2719'. The MS is kept in a protective gray cardboard case with yellow conservation label.

COLLATION: iii+7+9+175+5+iii. i modern marbled paper leaf conjugate with the pastedown, plus two modern paper flyleaves (f. i-iii); I⁸ wants 1, two paper slips (ff. 'v5' and 'vi (ult')') pasted on f. iv verso (ff. iv, 1-6); II⁸⁺¹ half-sheet added after 8 (ff. 7-15) || III⁸ 5 cancelled after f. 19 (ff. 16-22); IV-IX⁸ (ff. 23-79, signed 'a-f'); X⁸⁺¹ 2 (f. 72) 11c half-sheet inserted between 1 and 3, stub visible between ff. 78 and 79 (ff. 71-79, signed 'g'); XI⁸ 3 and 6 half-sheets (ff. 80-87, not signed, faint 'VII' visible at bottom center of f. 87v; XII⁸ (ff. 88-95, signed 'i'); XIII⁸ 3 and 6 half-sheets (ff. 96-103, signed 'k', faded); XIV-XVIII⁸ (ff. 104-143, no quire signatures, though there may be traces of them at f. 123v and f. 135v); XIX⁸ 2, 3, 6, and 7 half-sheets; f. 146 is 11c replacement leaf (ff. 144-151); XX⁸ 3 cancelled after f. 153 (ff. 152-58); XXI⁸ 2 half-sheet with stub visible between f. 164 and f. 165, 6 (f. 164) is a half sheet sewn in after 5 (f. 163), as if a quire of 8 with 6 cancelled but replaced by a half-sheet (ff. 159-166); XXII-XXIV⁸ (ff. 167-90) || XXV⁶⁺¹ wanting original 2 and 5, a half-sheet (f. 191) added before 1 (ff. 191-195, see note below); two modern paper binding leaves plus one marbled on the verso conjugate with the marbled pastedown (ff. 196-198 (ult.)).

[Note: XXV is a difficult quire to assess due to tight binding, but it appears that it is a quire of 6: ff. 193-194 are an inner bifolium, and between ff. 192-193 and 194-195 conjugate stubs indicate a cancelled bifolium; f.195 is conjugate with f. 192; stitching visible after f. 191. Drage's collation differs significantly (folios numbers supplied as necessary): 1⁸ (lacks 1; ff. iv, 1-6); 2⁸ (ff. 7-14) plus 1 (f. 15); 3⁶ (ff. 16-21); 4-9⁸ (ff. 22-69); 10⁸ (ff. 71-79) plus a half-sheet after 1 (f. 72); 11-18⁸ (ff. 80-143; in quire 13, 3 and 6 are half-sheets); 19⁸ (3 is a replacement leaf and 2, 3, 6, and 7 are half-sheets; ff. 144-51); 20⁶ (ff. 152-57); 21¹⁰ (ff. 158-67; 2 and 4 are half-sheets); 22⁶ (ff. 168-173); 23-24⁸ (ff. 174-189); 25⁶ (lacks 6; ff. 191-195). Drage's collation appears to not account for f. 70 or f. 190.]

CONTENTS:

f. i recto blank [not shown on film]

f. i verso pencil shelfmarks "Auct. D. 2. 16 | [Kept as Arch. F. c. 15]"

ff. ii recto -iv recto blank [f. iii rv not shown on film]

f. iv verso has a leaf pasted on, f. v5 with a modern ink cursive note: 'MSS.

Bodl. 828. Codex membr. in fol. min. | Quatuor Evangelia Latine. Liber

olim Ecclesiae | Sti. Petri Exoniae . . . Eccl(esi)a Exon(i)a contrahit Athelstanus Anglorum Rex.

f. vi (ult) rv blank [recto, pasted beneath f. v5; none of this is shown on film]

1. ff. 1r/1- 2v/2 OE list of Leofric's donations to Exeter: 'Her swutelað on þissere chr(ist)es bec hwæt leofric | b(iscop) hæfð gedon inn to s(an)c(t)e petres minstre on exan-|ceastre': ends: '7 se þe ðas gyfu 7 þysne unnan wille || gode 7 s(an)c(t)e petre ætbredan. si him heofenarice æt|broden. 7 si he ecelice geniðerod into hellewite' (ed. Conner 1993: 230–35, Lapidge 1994: 132–39) [remainder of f. 2v blank].

ff. 3r-6r blank except for the tiny OE 'we' on f. 4r.

2. f. 6v/1–7 Leofrician donation inscription (Latin and OE): 'Hunc textum dedit leofricus ep(iscopu)s eccl(esi)e s(an)c(t)i petri ap(osto)li | in exonia. ad utilitatem successoru(m) suoru(m). Si quis illum | abstulerit et(er)ne subiaceat maledictioni. Fiat. Fiat. Fiat. | Ðas cristes boc gef leofric b(iscop) s(an)c(t)o petro 7 eallum his | æftergengum into exancestre gode mid to þenien|ne. 7 gif hig ænig man ut abrede. hæbbe he godes | curs. 7 wræððe ealra halgena' (coll. Förster in Chambers et al. 1933: 11; pr. Drage 1978: 32) [remainder of f. 6v blank].

f. 7rv blank.

3. ff. 8r/1–14r/21 OE list of relics donated to Exeter by King Æthelstan: '[H]er swutelað on þisu(m) gewrite | be þam halgu(m) reliquium. þe | æþelsta [*sic*] se wurðfulla kyning | geaf in to s(an)c(t)a marian 7 s(an)c(t)e petres | mynstre on exancestre'; ends: 'Of s(an)c(t)a Brigida hleor|bane þæs deorwirðan mædenes. þe | manege wundra her on life þurh god | geworhte. 7 manegra manna heortan | onlihte þurh þa bisne hire halgan | drohtnunge' (ed. Conner 1993: 171–87) [ff. 11v/15–24, 13r/23–24, 14r/22–24, blank].

ff. 14v and 15rv blank.

Breton Gospels (Vulgate, as Fischer and Weber 1994) with Jerome's prefatory material (CPL 591a), as well as the so-called 'Monarchian' prologues to each gospel, long associated with Jerome, but now thought to have been written in Priscillianist circles (see Chapman 1906 and Conti 2010: 20–21):

4. ff. 16r/1–17v/19 Jerome's Preface to the Gospels: **INCIPIT PRAEFATIO S(AN)C(T)I HIERONIMI | PRAESBITERI IN EVANGELIO | PLVRES FVISSE QVI EVANGELIA SCRIPSERUNT | & lucas euangelista testat(ur) dicens**; ends imperf.: '& om(ne)s apocrif(um) nenias mortuis | magis hereticis qua(m) eccl(es)iasticis uiris canendas.' | **EXPLICIT PRAEFATIO HIRONIMI.** (as PL 26.15–20);

5. ff. 17v/20–18v/10 Eusebian Prologue: **INCIPIT PROLOGVS EVSEPIVS GARPIANO** [*sic*] | **FRATRI IN D(OMI)NO SALVTEM.** | ‘Amonius quidam alexandrinus magno studio atq(ue) | industria unu(m) nob(is) p(ro) quatuor euangeliis reliqu[e]re’; ends: ‘atq(ue) eos in suis p(ro)-priisq(ue) locis similia | dixisse rep(er)ies’ (as PL 29.530–31);
6. ff. 18v/10–20r/15 Jeromé’s dedicatory letter to Pope Damasus: **PRAEFATIO HIERONIMI PRESB(ITERI).** | ‘**BEATISSIMO** papae damaso [*corr. from ‘damasco’*] hieronimus Nouu(m) | op(us) facere me cogis ex uet(er)i & ` (ve)l ut ‘ post exemplaria | scripturarum toto orbe disp(er)-sa quasi quidam | arbit(er) sedeam’; ends: ‘Opto ut in chr(ist)o ualeas et memineris n(ost)ri | pape beatissime’ **EXPLICIT P(RAE)FAT(IO)** (as Fischer and Weber et al. 1994: 1515–16, PL 29.525–30).
- 7a. f. 20r/15–20v/19 Prologue to Matthew: **INCIPIT PROLOGVS.** | ‘**MATH(EU)S** ex iudeis (gl: ‘(ve)l a’) sicut in ordine p(ri)mus ponit(ur) . . . & op(er)antis d(e)i intellegenda(m) diligenter | esse dispositionem querentibus non tacere.’ | **EXPLICIT PROLOGVS.** (as Conti 2010: 251–52, PL 103.273);
- b. ff. 20v/20–22r/25 capitula for Gospel of Matthew (unnumbered and incomplete) : ‘De natiuitate d(omi)ni n(ost)ri ie(s)u in bethlēm iudae’; ends: ‘De asia [*sic*] & pullo eius uedentes de templo em(en)tesq(ue).’
- 8a. f. 22v/1–22 Ailerán (d. 665), poem on the Eusebian Canon Tables: **DE NUMERO CAP(ITUL)I** | ‘lxxi Qua(m) in p(ri)mo speciosa q(ua)driga . . . xcviij Sub uolante(m) ad astra rep(er)ies. Non agies loqui atq(ue) | septies’ (ed. de Bruyne 1920: 185; ascribed. to Ps.-Alcuin at PL 101.729; see Howlett 1996: 12–20; SK 12980) [lines 24–26 blank].
- b. ff. 23r–28r Canon Tables: (cf. Fischer and Weber 1994: 1516–26);
9. Gospel of Matthew:
- f. 28v full-page evangelist portrait of Matthew;
- f. 29r/1–29v/20 Matthew 1:1–17, generations from Adam to Jesus, neumed: ‘D(omi)n(u)s uobiscum. Et cum sp(irit)u tuo Genealogia ie(s)u chr(ist)i d(omi)ni n(ost)ri | s(e)c(un)d(u)m matheum. Gl(ori)a tibi d(omi)ne | **LIBER GENE|RATIONIS | IE(S)V CHR(IST)I | FILII DAVID | FILII ABRA|HAM** . . . Et a transmigracione babilonis usque ad chr(istu)m. genera|tionis xiiii. Chr(ist)i autem generatio sic erat’ (as Fischer and Weber 1994: 1527; on neumes see Hartzell 2006: no. 243) [f. 29v/21–26 blank except for some offsets; at the bottom of the folio small ‘eiangeliu(m)’ (*sic*)];
- ff. 30r/1–69r/24 rest of Gospel of Matthew, with canon references in margins; first five lines neumed (decorated initial unfinished): ‘**CVM ESSET** | di[*corr. to de*]sponsata mater eius (gl: ‘(ve)l ie(s)u’) ma|ria

ioseph antequam con|uenirent inuenta est in | utero habens de sp(irit)u s(an)c(t)o'; ends: 'Et ecce ego uobiscum | sum omnibus diebus usq(ue) ad consumationem saeculi' | EXPLICIT EUANGELIUM S(E)C(UN)D(U)M MA|THEUM. HABENS UERSUS II.DCC. (as Fischer and Weber 1994: 1527–74).

10. Gospel of Mark:

ff. 69r/25–70v/22 capitula for the Gospel of Mark: INCIPIUNT CAPITULA S(AN)C(T)I EUAN||GELII SECUNDUM MARCUM | TITULUS III 'Et erat iohannes baptizans. et uenit super ie(su)m sp(iritu)s s(an)c(tu)s | et fuit in deserto temptatus'; ends: T(itulus) ccxxxii 'Post resurrectionem apparuit IE(SU)S ap(osto)lis et dixit. | qui crediderit et baptizatus fuerit saluabitur. | qui non crederit damnabitur | et receptus. e(st) in caelis d(omi)n(u)s';

[Note: On f. 69v between heading and line 2, inserted above in a later hand, 'Esaie testimoniu(m) de ioh(ann)e' and, with insertion mark after 'baptizans', 'De uictu & habitu ei(us)dem.']

ff. 70v/22–71r/26 preface to the Gospel of Mark: INCIPIT ARGUMEN [sic] | EUANGELII SECUNDUM MARCUM | 'Marcus euangelista d(e) electus et petri in baptisate filius . . . Qui aute(m) | incrementum praestat d(eu)s est' (as Conti 2010: 256, PL 103.279);

f. 71v full-page evangelist portrait of Mark;

f. 72 an added half-sheet, recto blank

f. 72v full-page 11c evangelist portrait of Mark;

ff. 73r/1–98r/12 Gospel of Mark, with canon references in margins: INCIPIIT EUANGELIUM S(E)C(UN)D(U)M MARCUM | 'INITIUM EUANGELII IE(S)V CHR(IST)I FILII D(E)I SICUT | scriptum est in esaia propheta': ends: 'Illi aut(em) profecti praedicauerunt | ubiq(ue) d(omi)no coop(er)ante et sermone confirmante | sequentibus signis.' | EXPLICUIT [sic] EUANGELIUM SECUNDUM MARCUM (as Fischer and Weber 1994: 2.1574–1605).

11. Gospel of Luke:

ff. 98r/13–100v/5 capitula for the Gospel of Luke: INCIPIUNT CAPITULA S(AN)C(T)I EUANGELII | SECUNDUM MARCUM. [sic] | T(itulus) I 'Zachariae sacerdoti apparuit gabriel angelus'; ends: T(itulus) ccxxi 'Post resurrectione(m) apparuit ie(s)u duob(us) ap(osto)lis euntib(us) in uilla(m). | et benedicens eos ascendit in caelis.' | EXPLICIUNT CAPITULA SECUNDUM LUCAM;

ff. 100v/7–101r/21 Preface to Luke: INCIPIT PROLOGUS S(AN)C(T)I EUANGELII S(E)C(UN)D(U)M LUCA(M). | 'Lucas syrus natione antiochensis arte medicus . . . Ne non tam uolentibus d(eu)m uidere|mus

- quam fastidientibus prodidisse.' | EXPLICIT [*sic*] PRAEFATIO (as Conti 2010:256–57, PL 30.643) [f. 101r/22–26 blank];
- f. 101v full-page evangelist portrait of Luke;
- f. 102r/1–144r/10 Gospel of Luke, with canon references in margins: 'QVONIAM QIDEM [*sic*] | multi conati sunt ordinare narra|tionem quae in nob(is) completae sunt | rerum': ends: 'Et erant semp(er) in templo laudan|tes & benedicentes d(eu)m. am(en)' | EXPLICIT [*sic*] EVANG(ELIUM) S(E)C(UN)D(UM) LVCAM (as Fischer and Weber 1994: 1605–58) [f. 144r/11–13 blank].
- [Note: A dry-point entry 'populus' at lower left corner of f. 126r.]
12. Gospel of John:
- f. 144r/14–144v/18 Preface to Gospel of John: S(E)C(UN)D(UM) IOH(ANNEM) | 'Hic (est) iohannes evangelista unus ex discipulis d(e)i | qui uirgo electus (est) . . . & d(e)o magisterii doctrina | seruetur. amen' | EXPLICIT [*sic*] PROLOGVS (as Conti 2010: 252–54, PL 92.633–36) [f. 144v/19–26 blank];
- f. 145r/1–145v/27 capitula for Gospel of John: INCIPIVNT KAPITVLA S(AN)C(T)I EVANG(ELII) S(E)C(UN)D(UM) IOHANNEM | TITULUS / VI \ 'Ioh(ann)es testimonium p(er)ibet de chr(ist)o non su(m) dignus | corrigiam caltiam(en)ti eius soluere': ends: T(itulus) ccxxvi 'ET CU(M) tertio manifestar& se ie(su)s discipulis ait petro .ter. | Pasce oues meas & seq(ui)re me.' EXPLICITVNT KAPITVLA S(E)C(UN)D(UM) IOH(ANNEM);
- f. 146r full-page 11c evangelist portrait;
- ff. 146v/1–178r/7 Gospel of John, with canon references in margins (f. 146v is 11c supply text): INIT(IUM) S(AN)C(T)I EV(AN)G(ELII) S(E)C(UN)D(UM) IOH(ANNEM) | 'IN PRINCIPIO ERAT VERBV(M) | Et uerbu(m) erat apud d(eu)m'; original text resumes at f. 147r/1: 'p(er) gratia quia lex p(er) moysen data'; Gospel ends: 'nec ipsum | arbitror mundum cap(er)e eos q(ui) scribendi sunt libros.' | EXPLICIT EVANGELIVM | S(E)C(UN)D(UM) IOHANNEM D(E)O GRATIAS AM(EN) (as Fischer and Weber 1994: 1658–97).
13. ff. 178r/10–190r/14 "Comes", a calendar of lessons for the year : 'INCIPIT ARGVM(EN)TVM quomodo in eodem annali libro exponendo | Nom(en) euangelistae cuiuscumq(ue) sit uel tituli Numeru(m)'; ends: 'Usq(ue) omnis caro salutare d(e)i' (as Morey, Rand, and Kraeling 1931: 41–49, with discussion).
14. f. 190r/15–190v/4 spurious addition to letter attributed to Jerome, "Ad Damasum", "Praefatio in Evangelia": ITE(M) HIERONIMVS DAMASCO PAPAE | 'Sciendu(m) &ia(m) ne que(m) ignaru(m) ex similitudine

numero(um) error inuoluat . . . Non pot(est) | contra id comparatio esse quod solum est' (as Wordsworth and White 1889: 1.5);

15. f. 190v/5–14 verse summary of canons: De x^{mo} canonae | 'In p(ri)mo certe canone iii^{or} concordant ordine . . . numero | hor(um) scriptor(um) p(ro)p(ri)a separatim ac pissima [sic]. Finit' (SK 7905).

f. 190v/15–26 blank

ff. 191–195, the blank quire XXV

ff. 196–190 (ult) modern paper leaves and pastedown

PHOTO NOTE: A high-quality color digital facsimile is available at the Bodleian's website, *Early Manuscripts at Oxford University*: <http://image.ox.ac.uk/show?collection=bodleian&manuscript=msauctd216>

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