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A collation of the Gospel texts contained in Durham Cathedral mss. A.II.10, A.II.16 and A.II.17, and some provisional conclusions therefrom regarding the type of Vulgate text employed in Northumbria in the 8th century, together with a full description of each ms.

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A COLLATION OF THE GOSPEL TEXTS CONTAINED IN
DURHAM CATHEDRAL MSS. A.II.10, A.II.16 AND A.II.17
AND SOME PROVISIONAL CONCLUSIONS THEREFROM
REGARDING THE TYPE OF VULGATE TEXT EMPLOYED IN
NORTHUMBRIA IN THE EIGHTH CENTURY
TOGETHER WITH A FULL DESCRIPTION OF EACH MS.

C.D. Verey B.A. Dunelm.

Thesis submitted to the University of Durham
for the degree of Master of Arts in Theology,
1969.

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ABSTRACT OF THESIS SUBMITTED TO THE UNIVERSITY OF DURHAM FOR THE
DEGREE OF MASTER OF ARTS IN THEOLOGY 1969.

C.D. Verey B.A. Dunelm

"A Collation of the Gospels Texts contained in Durham Cathedral MSS. A.II.10, A.II.16 and A.II.17 and some provisional conclusions therefrom regarding the type of Vulgate text employed in Northumbria in the Eighth century, together with a full description of each manuscript"

Part I A description of the types of Latin Gospel texts in use in the Celtic and Anglo-Saxon Churches:

(a) The Latin Gospels in the Celtic Church - the evidence of Patrick, Gildas and Columbanus; the early, seventh century, MSS. ; the text of the "Celtic mixed family": a discussion of the reputed characteristics of that family and the conclusion that those characteristics indicate a common editorial tradition rather than a common textual tradition.

(b) The Latin Gospels in England - in the south; in Northumbria; the conclusion that the Gospel texts in the early Anglo-Saxon Gospel Books show a continuing influence of Italian text-types.

Part II The early history of Durham A.II.10, A.II.16 and A.II.17 - conclusion that both parts of A.II.17 (foll. 2-102, Majuscule, and foll.103-111, Uncial) came from Lindisfarne with the community of St. Cuthbert and that A.II.17, Uncial, is part of the exemplar of the Lindisfarne Gospels; earliest evidence for A.II.16 being at Durham is twelfth century; the fourteenth-century catalogues; Rud and the loan of A.II.16 and A.II.17 to Richard Bentley; earliest evidence for A.II.10 not until the nineteenth century.

Part III Full collation of the texts of A.II.10, A.II.16 and A.II.17 (excluding John in A.II.16 and the Uncial leaves in A.II.17) against the text of Wordsworth and White, Novum Testamentum Domini Nostri Iesu Christi Latine, pars prior - Quattuor Evangelia, Oxford 1889-1898, and description of the individual MSS.

- (a) A.II.10 (and C.III.13 and E.III.20) contains an Old Latin section (MK. II:12 - VI:6) with a text very close to that of Dublin, Trinity College MS. 55; the rest of the text appears to be Old Latin corrected against the Vulgate.
- (b) A.II.17 (foll 2-102) belongs textually to the OXZ, mixed Italian, tradition; also certain ~~mf~~ points of contact with the text of the Book of Kells.
- (c) A.II.16 (foll. 1-102) - the text of Mark is very close to that in A.II.17; the text of Matthew is similar to that found in the Echternach Gospels (Paris lat. 9389), with certain "Celtic" readings; Luke presents a mixed text with many points of contact with the texts of the "Celtic" Vulgate.

PREFACE

The chief purpose of this thesis is to present a complete collation of the Gospel texts contained in the three early Latin Gospel Books in Durham Cathedral Library, A.II.10 (foll. 2-5, 338, 338^a) + C.III.13 (foll. 192-195) + C.III.20, A.II.16 and A.II.17. I have not included A.II.16 John (foll. 103-134), which was collated for the edition of the Vulgate Gospels by Wordsworth and White, or the Uncial folios in A.II.17 (foll. 103-111), which were edited by C.H. Turner, The Earliest Manuscript of the Vulgate Gospels, Oxford 1931, Appendix. In part I I have attempted to indicate how certain previously-held views about the text of the Vulgate Gospels in the British Isles (up to the ninth century) need modification - this thesis is to be regarded as a preliminary to a much fuller investigation at a later date. In part II I have outlined the history of the three Durham MSS.. Part III contains full collations of the texts, descriptions of the MSS. and some provisional conclusions. These conclusions are stated briefly, since there is no value in a full analysis of the individual texts until all the Insular and Anglo-Saxon Gospel Books have been collated. The MSS. are described in chronological order - A.II.10, A.II.17 and A.II.16. N/

I would like to thank the Dean and Chapter of Durham for permission to study the MSS., and particularly Mr. Roger Norris,

Assistant Cathedral Librarian, for generous assistance throughout the period I was working in the Cathedral Library. I am indebted to many scholars, but in particular to G.I.Bonner, Reader in Theology at Durham, whose idea was the present research, and to Prof. T.J. Brown of London, for their encouragement and advice.

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ABBREVIATIONS

(Other than those explained in the notes)

- C.L.A. - Codices Latini Antiquiores, E.A. Lowe (eleven volumes, Oxford 1934 - 66)
- H.A.A. - Historia Abbatum Auctore Anonymo (Ed. Charles Plummer, Venerabilis Baedae Opera Historica, vol. I, Oxford 1896, pp. 388 - 404).
- H.A.B. - Bede, Historia Abbatum (Ed. Plummer, op. cit. pp. 364 - 387).
- H.E. - Bede, Historia Ecclesiastica Gentis Anglorum (Ed. Plummer, op. cit., pp. 5 - 360).
- J.R.S.A.I. - Journal of the Royal Society of Antiquaries of Ireland.
- J.T.S. - Journal of Theological Studies.
- P.R.I.A. - Proceedings of the Royal Irish Academy.
- W-W - J. Wordsworth and H.J. White, Novum Testamentum Domini Nostri Iesu Christi Latine - pars prior - Quattuor Evangelia.

SYMBOLS

The MS. symbols used in the collations and in the text are based on those used in the edition of the Vulgate Gospels by J. Wordsworth and H.J. White, Novum Testamentum Domini Nostri Iesu Christi Latine, pars prior-Quattuor Evangelia, Oxford 1889 - 1898. Because of the impossibility of reproducing the double-letter forms employed in that edition I have modified one or two of the symbols used - the original symbol I have indicated in brackets in the list below. The symbols are given in alphabetical order with the exception of Th which retains the position of Θ, which it replaces, after H. Superscript ¹²³ mg etc. refer to correctors (after W-W) and * indicates the original reading of a MS. which has subsequently been corrected.

The three Durham MSS. I have given the following symbols:

Dm0	Durham A.II.10, C.III.13 and C.III.20
Dm6	Durham A.II.16, foll.1-102.
Dm7	Durham A.II.17, foll.2-102.

VULGATE

<u>A</u>	(<u>Amiatinus</u>)	Florence, Laurentian Library Amiatino I
	C.L.A. III:299	Uncial c.716 A.D.
	Wearmouth-Jarrow	
<u>B</u>	(<u>Bigotianus</u>)	Paris, B.N. lat. 281+298
	C.L.A. V:526	Uncial VIII
	Southern England - ? Kentish centre	
<u>Bn</u> (<u>Ɔ</u>)	(<u>Beneventanus</u>)	London, B.M. Add.5463
	C.L.A. II:163	Uncial VIII ^{med}
	S. Vincenzo al Volturno, nr. Benevento	

- C (Cavensis) Cava dei Tirreni, nr.Salerno
Visigothic Minuscule c.850 A.D.
Spain - probably Asturias
- D (Dublinensis - The Book of Armagh) Trinity College Dublin 52
C.L.A. II:270 Irish Minuscule c.807 A.D.
Ireland - probably Armagh
- Dm(Δ)(Dunelmensis) Durham Cathedral A.II.16, foll. 103-134
C.L.A. II:148c Anglo-Saxon Majuscule VIII
Northumbria
- E (Egertonensis) London, B.M. Egerton MS. 609
Caroline Minuscule IX
France - ?Tours region
- Ep(P)(Epternacensis) Paris, B.N. lat. 9389
C.L.A. V:578 Anglo-Saxon Minuscule VIIIⁱⁿ
Northumbria - probably Lindisfarne
- F (Fuldensis) Fulda, Landesbibliothek Bonifatius I
C.L.A. VIII:119² Uncial 546/547 A.D.
Italy - probably Capua
- G (San-Germanensis) Paris, B.N. lat. 11553
Caroline Minuscule IX
France - probably Saint-Germain-des-Pres
(Matthew is Old Latin g)
- H (Hubertianus) London, B.M. Add. 24142
Minuscule IX
Northern France
- Th(Θ)(Theodulfianus) Paris, B.N. lat. 9380
Caroline Minuscule VIII-IX
Orléans or Fleury

- I (Ingolstadiensis) Munich, Universitätsbibliothek 2^o 29
C.L.A. IX:1343 Uncial VIII-IX
Ada School
- J (Foro-Julienensis) Civiltà, Museo Archeologico s.n. +
Prague, Bibl. Metrop. Cim I + Venice, S. Marco s.n.
C.L.A. III:285 Uncial V-VI
North Italy
- K (Karolinus) London, B.M. Add. 10546
Caroline Minuscule IX
Tours
- L (Lichfeldensis) Lichfield Cathedral s.n.
C.L.A. II:159 Insular Majuscule VII-VIII
England - ? Welsh Border
- M (Mediolanensis) Milan, Ambrosiana C 39 inf.
C.L.A. III:313 Uncial V-VI
North Italy - Milan region
- Mt(~~M~~)(Martino-Turonensis) Tours 22
Caroline Minuscule IXⁱⁿ
Tours
- O (Oxoniensis) Oxford, Bodleian Auct. D.II.14
C.L.A. II:230 Uncial VI-VII
Italy
- P (Perusinus) Perugia, Chapter Library I
C.L.A. IV:407 Uncial VI
Italy
- Q (Kenanensis) - The Book of Kells) Trinity College Dublin 58
C.L.A. II:274 Insular Majuscule VII-VIII
Insular centre

- 4 5
- R (Rushworthianus) Oxford, Bodleian Auct. D.II.19
C.L.A. II:231 Irish Majuscule VIII-IX
Ireland - possibly Birr
- S (Stonyhurstensis) Stonyhurst College Library
C.L.A. II:260 Uncial VII-VIII
Wearmouth-Jarrow
- T (Toletanus) Madrid Biblioteca Nacional Vit. 13-1
Visigothic Minuscule X

Spain
- U (Ultratraiectana) Utrecht, University Library 32, foll. 94-104
C.L.A. X:1587 Uncial VIII
Wearmouth-Jarrow
- V (Vallicellanus) Rome, Vallicella Library B.6
Caroline Minuscule IX

Tours
- W (William de Hales) London, B.M. Royal I.B.XII
1245 A.D.

Salisbury
- X (Cantabrigiensis) Cambridge, Corpus Christi College MS.286
C.L.A. II:126 Uncial VI
Italy
- Y (Lindisfarnensis) London, B.M. Cotton Nero D.IV
C.L.A. II:187 Anglo-Saxon Majuscule before 721
Lindisfarne
- Z (Harleianus) London B.M. Harley 1775
C.L.A. II:197 Uncial VI
Italy

Dur (The Book of Durrow) Trinity College Dublin 57
 C.L.A. II:273 Insular Majuscule VII²
 Northumbria.
 (From the collation of G.O. Simms in Evangeliorum Quattuor Codex Durmachensis, vol. II, 1960, pp. 181-237)

Sg(Σ)(Sangallensis) St. Gall Stiftsbibl. 1395 (pp. 7-327) +
 Stadtbibl. s.n. + St. Paul in Carinthia 25.4.21a + Zürich
 Staatsarchiv A.G.19, no.II (foll. 2-5) + Zürich Zentralbibl.
 c 79b (foll. 4-7) + Z.XIV.5
 C.L.A. VII:984 Uncial IV * V
 Italy
 (From the edition by C.H. Turner, The Oldest Manuscript of the Vulgate Gospels, Oxford 1931)

OLD LATIN

(From Jülicher/Matzkow/Aland, Itala: das Neue Testament in Altlateinischer Überlieferung, Berlin 1938 (Matthew), 1940 (Mark), 1954 (Luke) and 1963 (John))

a (Vercellensis) Vercelli Biblioteca Capitolare s.n.
 C.L.A. IV:481 Uncial IV²
 Italy - probably Vercelli

ai(aur)(Aureus Holmiensis) Stockholm Royal Library A.135
 C.L.A. XI:1642 Uncial VIII
 Kent - probably Canterbury

b (Veronensis) Verona Biblioteca Capitolare VI
 C.L.A. IV:481 Uncial V-VI
 Italy - probably Verona

c (Colbertinus) Paris B.N. lat. 254
 XII

Southern France

- d (Bezae) Cambridge University Library Nn.2.41
C.L.A. II:140 "bd Uncial" V
Origin unknown - at Lyons in the ninth century
- e (Palatinus) Trent Museo Nazionale s.n.
C.L.A. IV:437 Uncial V-VI
Italy
- f (Brixianus) Brescia, Biblioteca Queriniana s.n.
C.L.A. III:281 Uncial VI¹
North Italy
- ff' (Corbiensis I) Leningrad O.v.I,3
X
Corbie
- ff (ff²) (Corbiensis II) Paris B.N. lat.17225
C.L.A. V:666 Uncial V
Italy
- g (San-Germanensis I) Paris B.N. lat. 11553
(Matthew only - Mark $\frac{3}{2}$ John Vulgate = G)
- h (Claromontanus) Vatican lat. 7223 (foll. 1-66)
C.L.A. I:53 Uncial V^{ex}
Origin uncertain - was in France in the seventh century
(Matthew only)
- i (Vindobonensis) Naples Bibl. Naz. lat. β
C.L.A. III:399 Uncial V^{ex}
Italy
- l (Rehdigeranus) Breslau Stadtbibl. Rehdig. 169
C.L.A. VIII:1073 Uncial VIII¹
Italy
(destroyed 1945)

- q (Monacensis) Munich Bayerische Staatsbibliothek 6224
C.L.A. IX:1249 Uncial VI-VII
N. Italy or Illyrium
- r (Usserianus Primus) Trinity College Dublin 55
C.L.A. II:271 Irish Half-Uncial VIIⁱⁿ
Ireland

OTHER MSS. OCCASIONALLY CITED

- Corp 197 Cambridge Corpus Christi College MS. 197b
C.L.A. II:125 Insular Majuscule VIII
Northumbria
- Dim (Book of Dimma) Trinity College Dublin 59
C.L.A. II:275 Irish Minuscule VIII-IX
Ireland - probably Roscrea
- gat (St. Gatien Gospels) Paris B.N. nouv. acq. lat. 1587
C.L.A. V:684 Insular Majuscule VIII-IX
?Brittany
- Mul (Book of Mulling) Trinity College Dublin 60
C.L.A. II:276 Irish Minuscule VII
Ireland - probably Tech Molling
- Reg London Royal MS. I.B.VII
C.L.A. II:213 Anglo-Saxon Majuscule VIII
Northumbria
- USS2 (Usserianus Secundus) Trinity College Dublin 56
C.L.A. II:272 Irish Majuscule VIII-IX
Ireland
-

PART I

THE LATIN GOSPELS IN THE BRITISH ISLES¹
IN THE EARLY PERIOD

THE GOSPELS IN THE CELTIC CHURCH.

There is a tradition in Vulgate scholarship to speak of an "Irish", or preferably "Celtic", text of the Gospels - "a special variety ... peculiar to the British Isles"¹ - almost as if it were a home-grown product. It is an attitude that stems from the period when all Hiberno-Saxon art was deemed Celtic and all insular palaeography basically Irish; from a period when, for example, Berger could say of Ireland "les invasions barbares [viz the adventus saxonum] avaient coupe le chemin aux relations litteraires avec les pays du midi"². But we know from the epigraphical evidence from Wales cited by Nash-Williams that relations between west Britain and Gaul continued through the fifth and sixth centuries;³ furthermore, the characteristic feature of the early Irish church, the monastic paruchia, which developed in the sixth century, stemmed from a devotional movement, characterised in Vinnian's Penitential, which shows clear indebtedness to the teachings of Cassian and Caesarius of Arles.⁴ From Berger's historical attitude stemmed a tendency to regard the biblical text in isolation from Europe, as a closed group reacting upon itself - "ils sont étroitement groupés entre eux".⁵ There are undoubtedly marks of similarity between the texts contained in the MSS. generally classed as "Celtic", but there are also a wide range of differences: it is significant that in all the five characteristics

listed of the codices celtici by W-W⁶ no two individual texts show any great similarity with each other. The features which are generally listed as defining the Celtic text describe the Gospels in the Celtic church, not a Celtic Gospel text: they point to a similarity of approach (allbeit distinct) in handling the text of the Gospels, not to a single recension.

By the term "Celtic Church" is meant that Church which existed in the British Isles, chiefly in the west, before the mission of Augustine of Canterbury (597) and which continued to retain its independant character long after. In origin it evolved from the Christianity of Roman Britain, which had infiltrated the frontier tribes of the North and West and survived the collapse of the Roman auctoritas in Britain; the archeological evidence from the area held by the Kindoms of Strathclyde and Gododdin offers evidence of Christianity at least as early as the end of the fourth century;⁷ further, Kathleen Hughes has remarked on the significance of the fact that Dubricius, early regarded as spiritual father of many Welsh saints, was active in the highly Romanised area of South-East Wales.⁸ It was a Church in contact with Gaul; it seems a safe inference from the traditions and dedications that the work of Martin of Tours had an early influence on the Church in Britain, and there is the record of the visit to Britain c. 396 by Victricius, bishop of Rouen, pupil of and spiritual successor to Martin.⁹ In the early part of the fifth century Germanus of Auxerre was sent by Pope Celestine to combat Pelagianism; and our first historical contact with Irish Christianity is the reference in Prosper of Aquitaine's Epitoma Chronicon to the sending of Palladius by the same Pope "to the Irish believing in Christ" in 431 to be their first Bishop.¹⁰ (The implication is of an existing Church, one that was probably founded from Wales). Similarly the evidence of the Leyden Glossary implies the mass migration of a body of

scholars to Ireland, from before the Barbaric inroads on Gaul, in the first decade or so of the fifth century - maximum profectum sapientiae incolis illarum regionum¹¹. These scholars from Gaul must have received their training in the late fourth century before the collapse of classical education there.

This point brings us to Patrick, the first British author writing in Britain whose works have survived and our first point of contact with the text of Scripture in the British Church. Since the earliest Irish Gospel MS. dates from the beginning of the seventh century, we must rely on the evidence of citations in the extant writings of early British authors, particularly Patrick and Gildas, for some indication of the text current before then. This can only be a rough indication, for the problem of using citations to establish text-types current is two-fold; (a) the MS. tradition of the author in question must be securely established - it is so easy for a later scribe to substitute more familiar Biblical phrases for less, particularly in the more popular parts of the Bible such as the Gospels and the Psalter; (b) it must always be born in mind that the author may be quoting from memory and paraphrasing or confusing the account of one Synoptic Gospel with another. Regrettably, of the authors to be mentioned below only Patrick has enjoyed a thorough critical analysis of his biblical citations.

It was Bentley who first observed a family relationship in the later Irish Gospel MSS,¹² and Wescott who first listed some of the characteristic readings contained therein and also attempted to show that the citations of Patrick and Gildas agreed in part with that family.¹³ Haddan and Stubbs in 1869 made an extensive list of quotations from Scottish (Irish) and British writers - including Fastidius, Patrick, Gildas, Columba, Cumman and Adomnan -

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in order "to establish a presumption that a special variety of the [ante-Hieronymian version] existed peculiar to the British Isles".¹⁴ (It is significant that both Wescott and Haddan-Stubbs write of an Irish version of the Old Latin and not of the Vulgate). These views, however, need modification in the light of increased historical and textual understanding.

To turn now to St. Patrick. This is not the place to go into the problems connected with his supposed stay in Gaul except to note that Patrick in his Confessions says nothing of such a stay, and that it is possible that the tradition arose through confusing him with Palladius. The confusion finds early attestation in the Book of Armagh, where on fol. 16 we find, Paladius... qui Patricius alio nomine appellabatur.¹⁵ As to the date of Patrick, it is sufficient for our purposes to say that he belonged to the first half of the fifth century. He came to a people some of whom had already embraced the Christian faith. Kuno Meyer pointed out that the learning in sixth-century Ireland could hardly have derived from the rustic Patrick;¹⁶ and Cordoliani thinks it unlikely that the Patrician Mission affected the current Biblical text in Ireland.¹⁷ (He has little to offer on the pre-Patrician text, except to maintain that there was one). Loewe thought to identify the text of Ussher I with that tradition, but there seems to be no possible pointer to such a textual tradition.¹⁸ In his extensive survey of the Patrician Biblical material,¹⁹ Bieler concludes that the Gospel text-type used by Patrick shows no close similarity with that contained in the groups,

Dimma, Ussher I and II and Mulling, nor with that of the Celtic Vulgate group, Armagh, Egerton 609, Lichfield, Kells and MacRegol; St. Patrick's use follows the Old Latin - "Im übrigen sind die Evangelien Patricks zumindest in der Grundlage altlateinisch"²⁰ - having no influence on the later Celtic text of DELQR which he thinks is basically Vulgate. Bieler makes one exception to this latter conclusion: he thinks that the reading of the Celtic MSS. at MT. XXVIII:19 - 20 is particularly significant in the writings of Patrick, so much so that he considers it entered the Irish tradition in this form via Patrick's agency.²¹

The conclusions of Bieler place out of court the thesis of Chapman, who argued that ultimately Patrick was responsible for the form of the later Irish text.²² He believed that Patrick introduced into Ireland the Vulgatised Old Latin text used at Lérins, and that this southern Gallic text, after fresh revision to the Vulgate, underlies that found in DELQR. But what was the origin of Patrick's text? Hanson points out that Bieler "is anxious to use the fact that Patrick certainly knew a Psalter like that which was current in Gaul in the fourth century as a proof that Patrick had received his ecclesiastical education in Gaul".²³ I would suggest that Bieler's description of Patrick's Gospel text as basically Old Latin is for the same reason. From the list of Gospel citations given on pp.248-249 of his study it appears that Patrick's textual agreements with

the Vulgate are of the character of Old Latin survivals (Jerome was only a reviser after all), whereas there seems to be no place where the Vulgate is read against the Old Latin. To describe Patrick's Gospel text as basically Old Latin is therefore misleading. If, as seems likely, Patrick was educated in Britain, not Gaul, then the text he displays represents that current in the early British Church, though we cannot be sure that the text he found in Ireland had no influence on that used in the Confessions, which was written in later life after Patrick had spent some time there. If this is the case then that text adopted by Patrick was superseded at a later date, for, as Bieler shows, it finds little following in the early Gospel MSS.

Gildas wrote about a century after Patrick, in the mid-sixth century. Haddan and Stubbs gathered together the Biblical citations of Gildas and concluded that the Vulgate had "so far penetrated into Britain as to supersede with Gildas the Old Latin altogether in some, and to leaven it with abundant alterations in more, of most of the used books of both the Old and New Testaments".²⁴ More recently, F.C. Burkitt offered an analysis of the Biblical citations in the De Excidio and modified this view.²⁵ Burkitt considered that Gildas used the Vulgate for most of the Old Testament, but in the New Testament, though Acts and the

Catholic Epistles were cited in the Vulgate form and the Paulines in a form "not very different from the Vulgate", the Gospels were basically Old Latin emended occasionally to agree with the Vulgate.²⁶ One interesting point is the close agreement with the use of Gildas and the text of Codex Claramontanus(h)²⁷ - this MS. is classed as Old Latin for Matthew only (Gildas Gospel quotations are almost all from Matthew). Claromontanus has often been mentioned in connection with the Irish Old Latin: Matthew in Ussher I closely resembles the text of h, and Lawlor wrote:

If the provenance of h can be fixed,
we shall perhaps have advanced one
step towards ascertaining the local
origin of the Irish Old Latin text.²⁸

Lowe says of h, "origin uncertain".²⁹ The Gospels of Mark, Luke and John were added in the seventh century, "probably in France".³⁰

The next author cited by Haddan and Stubbs is Columbanus (530x40 - 615).³¹ There is an Uncial Gospel Book traditionally associated with Columbanus, Codex Bobiensis (k) (Turin, Biblioteca Univ. Naz. G.VII.15).³² Though this tradition is now earliest attested by an eighteenth-century book catalogue, Lowe considers that "the survival of so unusable a book was most likely due to its being regarded as a relic of the founder".³³ Lowe is uncertain

as to the place of origin of the codex but suggests Africa on the grounds of text and palaeographical connections with two early Cyprian MSS. at Turin (Turin Bibl. Naz. F.IV.27 and G.V.37).³⁴ Hoskier was certain that Bobiensis was copied in Ireland,³⁵ and Kenney (who was all too influenced by Hoskier) followed this opinion.³⁶ More recently, Hillgarth, in his exposition of the connection between Ireland and Spain, argued that this north African codex reached Ireland via Spain.³⁷ In this context there is the interesting point observed by Lowe about Bobiensis:

ruled on hair-side, several leaves at a time after folding, an Insular practice and otherwise unknown in MSS. of such antiquity.³⁸

But there is little evidence that the Irish ever wrote Uncials, and even less to support any view that k was written in Ireland. Whether Bobiensis was ever in Ireland is another problem. The text of Bobiensis is said to have influenced later Irish MSS., particularly Ussher II, though it is a bit far-fetched to state, as does Hoskier, that "Ussher II is none other than our old friend k".³⁹ It is true that readings of the type found in k do characterise parts of the Irish Old Latin tradition,⁴⁰ but it would seem far more reasonable to argue, with Lawlor, that the k ("African") element entered the Irish tradition in an already-mixed tradition and not direct.⁴¹ The idea that k was the vade mecum of Columbanus, which he had brought from Ireland, is lacking support in the citations found in the writings of Columbanus. Walker, in the preface to his edition of the works of Columbanus, writes of

those citations:

[they] nowhere agree with the special variants of ... codex k, and the tradition that Columbanus brought this MS. with him to Bobbio must therefore be inaccurate.⁴²

Can the text found in the citations of Columbanus give any pointer to the state of the biblical text in Ireland in the sixth seventh-centuries? This is doubtful since Columbanus must have been influenced by the text he found in northern Italy when he settled at Bobbio. But Walker concludes:

the number of places in which he appears to quote the Vulgate appears to have been increased by the emendations of later scribes. His text is in fact the product of a period of transition, in which the native Irish version, already confused by the introduction of variants from other forms of the Old Latin, is gradually being superseded by the Vulgate.⁴³

Does this mean that Walker thinks that Columbanus' biblical text is still basically Old Latin? He has said just previously that "Columbanus' biblical text ... has been largely assimilated to the Vulgate".⁴⁴ Is this assimilation the work of later scribes?

Columbanus himself wrote to Gregory the Great:

Simpliciter enim ego tibi confiteor, quod contra sancti Hieronymi auctoritatem veniens apud occidentis ecclesias hereticus seu respuendens erit, quicumque ille fuerit; illae enim per omnia indubitata in scripturis divinis accomodant fidem.⁴⁵

Françoise Henry understands occidentis ecclesias to refer to the Irish Church which he had left in 590.⁴⁶ Such an assertion of loyalty to the version of Jerome would, surely, imply some question

having been raised as to this loyalty? Furthermore, the evidence of the MS. Ussher I,^{46a} written about the same time as Columbanus' letter (c. 600), offers clear evidence that the Irish were far from faithful in their adherence to the Hieronimian revision.

Tradition associates three names with the introduction of the (Vulgate) Gospels into Ireland - Finnian of Maghbile (d.579), Fredian of Lucca (d. 588) and Laisren of Leighlin (d. 639). It is likely that the tradition connected with Fredian of Lucca derives from the early confusion of that saint with Finnian of Maghbile,⁴⁷ so we may omit Fredian from the discussion. The traditions surrounding Finnian of Maghbile are numerous - the story preserved in the Scholiast's Preface to the "Hymn of Mugint" in the Liber Hymnorum⁴⁸ portrays him as a keen bibliophile, and it is likely that he was one of the teachers of Columba.⁴⁹ The early tradition associating him with the bringing of the Gospels to Ireland is preserved in the 9th century Martyrology of Oengus, under the entry for September 10th.;

A Kingpost of red gold with purity, over the swelling sea
he came with law, a sage for whom Ireland is sad, Findbarr
of MagBili.⁵⁰

The eleventh-century commentary on the passage reads:

Findbarr ie. of MagBile in Ulster. Findbar ie. Finden.
What this verse says is that it was Finden of MagBile who
first brought the law of Moses to Ireland. Or it is to
the Gospel that the name of Law was given, for it is Findia
that first brought the whole Gospel to Ireland, for it is
Finnian of MagBile that brought Colman's Gospel to Ireland.⁵¹

A later life, the second life printed in Colganus' Acta Sanctorum Veteris et Maioris Scotiae seu Hiberniae, 1645, preserves the story that Finnian visited Rome and was received by Pope Pelagius (555-560) who, among other things, presented him with evangelia quoque quae terra illa nondum plene susceperat.⁵² Similarly the story is told of a visit by Laisren of Leighlin to Rome where he received a copy of the Gospels from Pope Gregory.⁵³ In all the legends there is no reference to Jerome's revision, the Vulgate.

It will be convenient at this point to digress and examine Lawlor's ingenious thesis concerning the connection between the Booke of Durrow and the codex supposedly imported by Finnian.⁵⁴ The Book of Durrow has a colophon which now (there is reason to think that it has been altered)⁵⁵ says that the book to which it was originally appended was a libellus of the Gospels written in twelve days and that the scribe was Columba. Lawlor followed Abbot's interpretation of this, which was that not Durrow, but the exemplar of Durrow was the libellus copied by Columba in so short a space of time.⁵⁶ Legend already associates Columba with the ill-fated copying of a Psalter, reputedly the Cathach of St. Columba, from a copy that belonged to Finnian of Dromin (probably the same Finnian of Maghbile).⁵⁷ However, the legend only goes back to Manus O'Donnell, who compiled a life of St. Columba in the first half of the sixteenth century, and (more significantly) in whose family possession was the Cathach of St. Columba. Lawlor

puts forward the improbable suggestion that Columba's zeal to copy the book and Finnian's subsequent anger was because the version of Finnian's book was the Vulgate, to which there was no ready means of access at this time in Ireland.⁵⁸ Then turning to the legends associated with Finnian's importation of the Gospels into Ireland, he understands this to mean the Vulgate, which Columba would also have been at pains to copy. It must be remembered that the Book of Durrow offers a comparatively pure text of the Vulgate Gospels. But there is no reference in the legends to a copy of Jerome's version of the Gospels, and we cannot assume, as does Lawlor, that "a Roman biblical MS. of that date would be a copy of St. Jerome's version";⁵⁹ the express evidence of Gregory the Great openly opposes such an assumption:

Novam vero translationem dissero, sed cum probationis causa exigit, nunc novam, nunc veterem per testimonia assumo, ut quia sedes apostolica, cui Deo auctore praesideo, utraque utitur, mei quoque labii studii ex utraque fulciatur.⁶⁰

Lawlor maintains that the exemplar of the Book of Durrow was a copy of the text imported by Finnian made by Columba in twelve days. But it is doubtful, even if we give any credence to the colophone in the Book of Durrow,⁶¹ if any case can be made for direct connection between the Gospel text of the Book of Durrow and Columba.. It was Lawlor himself who demonstrated how in the Book of Durrow the capitula divisions and the prefatory matter belonged to a different tradition from that represented by the

text:⁶² as Luce put it, the Book of Durrow represents a "Vulgate version in a pre-Vulgate setting".⁶³ The Gospel text displays the Hieronymian revision in a form comparatively free from Old Latin corruption, which stands in clear contrast to the text-type found in the members of the Celtic mixed family. On the other hand, there is the pre-Vulgate setting: the capitula lists and ~~divisions~~ and the Interpretatio Nominum Ebreorum are taken from an Old Latin exemplar of the same tradition as Ussher I. The capitula found in Ussher I, Durrow, Kells, Mulling and other MSS that derive either their text or prefatory matter from Celtic exemplars, are the same as is found in the Old Latin MSS. belonging to the "European Family", and ultimately derive from the type found in the early Greek Codex Vaticanus.⁶⁴ The Book of Durrow preserves the capitula lists, or summaries, taken from an Old Latin exemplar, and has inserted in the margins of the text the divisions according to this type of capitula. (Unlike the Ammonian sections which are standard, there are different families of Capitula divisions; so, for example, the Gospel of Matthew in Codex Amiatinus is divided into eighty-eight capitula, whereas the system used in the Book of Durrow divides the text into 76, so the incipits of each section differ according to the type of capitula used).⁶⁵ While the divisions in the Book of Durrow are taken from the Old Latin type, the initials and paragraphs in the text correspond to those in the Vulgate from which it was copied. The result is that often the initials in the text of the Gospels do

not correspond to the marginal numbers indicating the incipits of new capitula divisions. Bieler, in his account of the palaeography of the Book of Durrow, points to places where marginal or interlinear crosses are used to indicate a new section where there is no initial in the text.⁶⁶ There is sufficient divergence in places to indicate that the scribe of the Book of Durrow was using two exemplars totally unconnected - that from which he derived his Old Latin prefatory matter and his textual divisions, and that from which he took his text. Now the point about this digression is that if, as would appear more probable, the colophon of the Book of Durrow means that it was copied (?via several intermediary stages) from the libellus of St. Columba, and not that Durrow itself was the work of the saint, then to which of the two exemplars does the colophon belong? There is no doubt here: the colophon is copied immediately after the Johannine Capitula list, which for some reason was placed at the end of the codex, together with the capitula lists from Luke. Therefore, always allowing that Durrow had anything to do with Columba, we may identify the Columban libellus with that MS. which provided the Old Latin frame for Durrow, but not with the Gospel text, which came from a different exemplar. To continue the digression a little further: the most likely milieu for such a fusion is the Hiberno-Saxon culture of Northumbria - the Interpretatio Nominum Ebreorum is found in certain Northumbrian MSS. whose texts do not belong to the Celtic tradition, for example Durham A.II.17 and the Echternach Gospels; while the introduction of a

comparatively "good" text of the Vulgate at this period, which in all probability came from Italy,⁶⁷ would, on the extant evidence, be more likely to have come to Northumbria than Ireland or Iona. Similarly, the art displays that eclecticism which characterised the developing culture of Northumbria in the second half of the seventh century, and the script is marked by a discipline not found in Irish codices of this period.⁶⁸

There have been two surveys of the MSS. material of the biblical text in Ireland in the post W-W period - the compendious account of Kenney in The Sources of the Early History of Ireland, an Introduction and Guide, vol I, Ecclesiastical (New York 1929), and a very confused article by Cordoliani, "Le Texte de la Bible en Irlande du V^e au IX^e Siecle" in Revue Biblique for 1950. The Cordoliani article depends much on that by Kenney and both show the influence of Hoskier in their inclusion of Claromontanus and Bobiensis.⁶⁹ Little progress can be usefully made until more, and preferably all, the MSS. cited by these two authors have been collated and their texts analysed, and the palaeographical and art-historical evidence incorporated into the total understanding. The advances made in the fields of palaeography and art-history over the past few years are, in some areas, providing an impetus for (re)examination of the texts of the early Gospel Books, which can lead to a new understanding of the textual traditions current in the formative period of the Latin Bible. But too little attention has been paid, recently, to the text of those

MSS. that were produced in the British Isles; far too often do Kenney and Cordiolani have to state that the text is still only partly or wholly unknown. We are still, for the most part, dependant upon those editions made at the end of the nineteenth and beginning of the twentieth centuries. I do not intend to attempt a comprehensive survey of the material here, but merely to offer a few remarks on the historical perspective of the texts discussed and to say something on the character of the Irish Vulgate text, as it is generally defined.

Three Gospel MSS. are currently assigned to seventh-century Ireland; Dublin Trinity College MSS. 55 (Ussher I, r);⁷⁰ 60 (the Book of Mulling, Mul);⁷¹ and 60 foll. 95-98 (fragments of another MS. now bound up with Mulling).⁷² Lowe was of the opinion that the cursive influence seen in the script of Ussher I was more likely to have been a product of the Bobbio scriptorium than of an Irish one.⁷³ However, the script of the wax tablets found in the Springmount Bog show the same palaeographical features,⁷⁴ and it is unlikely that they were produced at Bobbio and then imported into Ireland, so it is not improbable that Ussher I (and also the Isidore, S. Gall 1399 a. 1)⁷⁵ were written in Ireland. Ussher I offers an Old Latin text which corresponds generally with the text of the European family, having particular affinity with Codex Claramontanus in Matthew. Of the classical Irish interpolations listed by Wescott⁷⁶ and, again, by Berger,⁷⁷

all but that at JN. XIX:30 are missing. The influence of the text-type found in Ussher I appears to have been widespread: Old Latin readings of the type found in this MS. underly much of the Old Latin element in the Celtic mixed text. Five chapters of Mark in Durham A.II.10 have a text substantially similar to that of Ussher I; the Old Latin element in the Book of Mulling are close to it;⁷⁸ the eighth-century Irish fragment of the Missa pro Defunctis in St. Gall 1395 contains the text of the Raising of Lazarus (JN. XI: 14-44) in a form very close to that found in Ussher I.⁷⁹ Dold has shown that the text of JN. XIII:3-17 in Milan Ambros. M.12.sup., a Gallican Sacramentary, is almost identical to that in Ussher I.⁸⁰ (Fischer thinks that the common denominator between the Milan Palimpsest and Ussher I is a text of the type found in Sangermanensis 15, Paris Lat. 11553, whose text possibly goes back to a north Italian exemplar).⁸¹

The colophon of the Book of Mulling reads, nomen autem scriptoris Mulling, who is generally identified with the Bishop of Ferns who founded the monastery of Tech Moling, and who died in 696. Lowe considers the identification with Mulling "palaeographically possible".⁸² The Book of Mulling is a composite work composed from a number of differing exemplars. The textual divisions of Matthew and Luke are of the same type as found in Ussher I, the Old Latin capitula series. Lawlor has shown that in MT. XXIV:12 - XXVIII:3 and LK.IV:5 - IX:54 Mulling preserves an essentially Old Latin text having some relationship with

Ussher I but, particularly in the Lukan section, showing sufficient divergence to argue "two or more recensions of the evangelical text, closely similar, and yet appreciably differing from one another".⁸³ Of the rest of Mulling we know little - the original divisions in the text of Mark correspond to the Eusebian sections⁸⁴ (introduced into the Latin Bible by Jerome) and the text of Mark is said to correspond to the Vulgate more closely than the rest of the MS.; John has no textual divisions, but omissions etc. indicate that one of its ancestors was written per cola et commata.⁸⁵ Lawlor considers the non-Old Latin sections of Mulling belong to the same general type of text as that found in the Book of Kells, though he tends to count rather than weigh variants.⁸⁶ Hoskier offered a collation of the non-Old Latin portions of Luke,⁸⁷ but his conclusions are too much bound up in his belief in a "Graeco-Latin-Syriac-Coptic" polyglot:

The concurrent Sahidic and Coptic base of Moling, with its Syriasms and unique readings, certainly takes us to 175 A.D. and earlier, and I question whether there exists a more interesting Latin MS. in all the Libraries of Christendom.⁸⁸

Glancing over his collations it would appear that the rest of Luke represents a mixed text of the character of DELQR, but with a greater weighting of Old Latin - like Matthew in Durham A.II.10 it represents a strongly mixed tradion (possibly Old Latin corrected to the Vulgate) rather than that found in the Celtic mixed text which is said to be a "good" Vulgate base corrupted,

to varying degrees in different MSS., by Old Latin readings. Willis has argued that the text of Mulling has been corrected from Greek texts with a "distinctly non-Western character".⁸⁹ (on this see below). There appears to be no account of the text of Matthew and Mark found in the fragments bound as foll. 95-98 of the Book of Mulling.

A brief comparison between the extant material from England and that from Ireland for the period up to the beginning of the eighth century reveals a sharp contrast. Lindisfarne had produced the three splendid codices, Durham A.II.17, the Lindisfarne Gospels and the Echternach Gospels,⁹⁰ and possibly the Book of Durrow. The Jarrow-Wearmouth scriptorium had produced the three Uncial pandects,⁹¹ the Stonyhurst John⁹² and the Gospel Books of which the extant fragments are now bound up with Durham A.II.17⁹³ and the Utrecht Psalter.⁹⁴ The A.II.10 fragments probably come from some unknown Northumbrian Scriptorium, though we may count its textual base as predominantly Celtic.

In Ireland and those areas where the Celtic Church held sway the indigenous Old Latin tradition of the Gospel text continued at least until the mid-twelfth century. Lawlor has shown how the Gospel citations in Tundal's Vision (written 1149) follow the Old Latin text. Trinity College Dublin MS 56 (Ussher II),⁹⁶ written in the late eighth or ninth century, offers a text which is

said to be basically Old Latin. In places it has been substantially corrected to the Vulgate, but in others its Old Latin base remains almost intact. There seems to be some confusion as to the exact extent of the Old Latin passages: Abbott considered the whole of Matthew,⁹⁷ Lawlor only the section MT. XVI:14 - XXVII:58,⁹⁸ whereas Berger classed the whole text as mixed, though with the qualification:

beaucoup plus rapproché de l'ancienne version, et où l'on rencontre un grand nombre des leçons purement irlandaises.⁹⁹

Hoskier argued close textual relationship between Bobiensis and Ussher II.¹⁰⁰ He further argued that Ussher II, or the parent of Ussher II, was the base of the whole mixed tradition in DELQR, though his confidence in this - "I do not adduce full proof of this because it is so apparent"¹⁰¹ - besides being unconvincing is not shared by other commentators. It is, however, true that, as in Ussher I, the text of Ussher II represents that predominantly Old Latin text which in reaction with comparatively pure Vulgate texts produced the characteristic mixture of the Celtic Vulgate family. One further point in connection with Ussher II is reflected by Berger:

ce manuscrit n'est pas le premier et ne sera pas le dernier manuscrit irlandais qui nous amènera à tourner nos regards vers l'Espagne.¹⁰²

That there existed contacts between the two countries, Spain and Ireland, since the earliest times is shown by the archeological evidence, the artistic¹⁰³ and theological,¹⁰⁴ and the transmission

of the works of Spanish authors such as Iuvencus and Isidore of Seville via Ireland.¹⁰⁵ Are there any contacts between the Biblical texts of the two countries as Berger suggested? There is the Peregrinus colophon in Dublin, Royal Irish Academy D.II.3 (the fragments of St. John bound up with the Stowe Missal);¹⁰⁵

rogo quicumque hunc librum legeris memineris mei
peccatoris scriptoris id est (Sonid) Peregrinus.¹⁰⁶

Is this the same enigmatic Peregrinus who is reputed to have produced a recension of all or part of the Bible, and who is said to have flourished in northern Spain in the mid-fifth century? Perhaps the text of the Stowe fragments would offer a clue, so far we can only follow Fischer and say, "welchen Text bietet die Handschrift?"¹⁰⁷ Further it seems more likely that the Priscillian Prologues entered the Irish Old Latin tradition from Spain, where Priscillian and Priscillianism flourished, than to argue, as does Chapman, that they were brought by Patrick from Lerins.¹⁰⁸ (The prologues to the individual Gospels, which Chapman demonstrated to be the work of the heretic Priscillian, are preserved in their purest form in the Irish codices).

The Celtic mixed Vulgate is probably the most conspicuous of all the families of Vulgate MSS.. W-W in their edition of the Vulgate Gospels included five MSS. from this family, DELQR,¹⁰⁹ to which may be added two more, the Book of Dimma¹¹⁰ and the St. Gatien Gospels.¹¹¹ In the rest of this section on the Gospels in the Celtic church I intend to give the basic facts about the

MSS., beginning with the two, E and gat, whose origins lie outside the British Isles, and to discuss the six features, the first from Wescott, the remaining five from W-W, which are said to characterise the texts of this family. B.M. MS. Egerton 609¹¹² (E) was preserved in the Middle Ages at Tours (MS. 87); its origin is uncertain, it is written in a ninth century ~~Ca~~ Caroline Minuscule, but its ornamentation, both initials and evangelist portraits (only those for Mark and John are extant), betray Insular influence, though of a most grotesque type. Paris nouv. acq. lat. 1587, St. Gatien Gospels (gat)¹¹³, was also at Tours in the Middle Ages, whence it passed to the Ashburnam Library and finally to Paris. Of the origin of gat Lowe is uncertain; the hand, which he dates to the eighth century, is a crude imitation of an Insular Majuscule, which may have been executed in Cornwall or Wales, though he thinks it more likely to have been the product of a Breton centre. The remaining five MSS. all come from the British Isles. Dublin, Trinity College MS. 52, the Book of Armagh (D)¹¹⁴, if the internal evidence be accepted, comes from Armagh itself at the time of Abbot Torbach (d. 808)¹¹⁵ (this codex claims the distinction of being the only extant complete copy of the whole New Testament from the Irish Church). Lichfield Cathedral S.n., the Lichfield or Llandaff Gospels (L)¹¹⁶, is known to have been at Llandaff at the end of the eighth century, and Lowe thinks it was probably written in a Welsh centre in the first half of that century. As yet the complexity of influences shown in the script and art of Dublin, Trinity College MS. 58, the Book of Kells (Q)¹¹⁷, have not been satisfactorily disentangled. Opinion generally favours the Columban community that

settled at Kells as the place of origin, though it is also suggested that the decorative scheme of the codex was begun at Iona, interrupted by the Viking raids and completed later in Ireland. More recently, however, in an unpublished paper T.J. Brown after a detailed analysis of the script and minor initials in the codex has deduced a sequential relationship with those codices from the second half of the seventh and eighth-century Northumbria, and thereby suggested for Kells a milieu dependant closely upon Northumbria, though not Northumbria itself - possibly, on the basis of artistic connections, some unknown Pictish centre¹¹⁸. Perhaps this dependance upon Northumbria rather than Ireland may be demonstrated by the text? There are a number of points of contact between the texts of Kells and Durham A.II.17 (whose text clearly shows it to be the product of an Anglo-Saxon and not Irish scriptorium), including a certain tendency on the part of Kells to follow the Italian mixed text that underlies A.II.17¹¹⁹. The colophon of Oxford, Bodleian Auct. D.II.19, the Rushworth or MacRegol Gospels (R)¹²⁰, reads:

MacRegol depinxit hoc evangelium ... ora pro MacReguil
scriptori.¹²¹

This is generally taken to refer to macRiaghoil va Magleni, scribe abbot and bishop of Birr in Offaly, who died in 822. The MS. was in Northumbria in the tenth century when the Anglo-Saxon gloss was added. Finally, Dublin, Trinity College MS. 59, the Book of Dimma (Dim)¹²², though not used by W-W, is classed by Gwynn as

one of the Celtic mixed texts¹²³. Its colophon is said to have been falsified to ascribe the book to Dimma¹²⁴. Lowe dates the MS. to the eighth century. There are numerous other codices reputed to contain a Celtic mixed text, for example St. Gall 51 and 60¹²⁵, but accurate information about most of them is lacking.

The Celtic mixed text is characterised by six principal features.

(I) Firstly there is a series of peculiar readings and, in particular, a group of interpolations that were listed by Westcott¹²⁶ and repeated, with one addition, by Berger¹²⁷. These peculiar readings are not confined to the MSS. of the Celtic mixed family, but occur also in English and Continental MSS. produced under the influence of Irish monasticism. It is interesting to note that none of the principal interpolations listed by Westcott occurs in Durham A.II.17 and only one in A.II.16 (at MT. XXVII:49), whereas A.II.10 has all three that occur in the section for which the MS. is extant¹²⁸. These principal interpolations number nine, and they occur not only in DELQR Dim gat (though not necessarily in all of them in the same form, nor do all the interpolations occur in all the members of the family), but also in such late MSS. as the twelfth-century Oxford, Corpus Christi 122 and B.M. Harley 1023¹²⁹. Excluding the interpolation at MT. X:21, which is plainly due to the Old Latin influence on the Irish text, the other eight have one character in common, a tendency to harmonisation, viz. a passage from one Gospel has been added to the text of another either to

clarify - for example, the addition of erat autem illis ventus contrarius (from MK VI:48) at MT. VIII:24 - or to complete one narrative with the detail from another - for example, the addition at MT. XXVII:49 of the Johannine account (JN. XIX:34) of the piercing of our Lord's side and the flow of water and blood. Furthermore, it may be significant that the phrases borrowed from other Gospels are often in their Old Latin form - the addition at MT. VIII:24 cited above gives the Old Latin word order of MK.VI:48, the Vulgate reads, erat enim ventus contrarius eis. This tendency to harmonise is found in many lesser passages, where not so much a phrase, but merely a word or expression is taken from another Gospel. The tendency to harmonise is a common scribal error, but the extent to which it occurs in the Celtic family is abnormally conspicuous. Some of the interpolations/harmonisations listed by Westcott are found in the Old Latin, others in early Greek codices - for example, the addition from JN. XIX:34 after MT. XXVII:49 is found in numerous Greek codices, including the early Uncials Vaticanus and Sinaiticus. But for others there is no extant Greek or Latin support.

The other five features to be discussed are listed by W-W:¹³⁰

- (II) Primo huic familiae bonum et antiquum textum subesse et qui aliquando magno nobis adiumento fuerit.¹³¹

The exact nature of the "good" base has never been properly defined; furthermore, bonum need not equal antiquam in the sense that the text came to Ireland at a very early period or by the direct importation of early Italian MSS.. Lawlor, as was seen above, argued that

this "good" base came from the text introduced by Finnian of MagBile which was exemplified in the Book of Durrow. Gwynn in his study of the Book of Armagh, showed how of certain readings that were preferred by W-W against the evidence of their class I, and particularly against the evidence of A and T, those which were found in the Celtic MSS., particularly in the Book of Armagh, were generally supported also by the Book of Durrow - in other words, the Celtic MSS. followed the lead of the Vulgate text in Durrow.¹³² But this is an oversimplification of the problem and cannot be used to deduce anything definite about the Durrow text-type; the variants against A that Gwynn cites are generally found to be supported by a wealth of evidence, whereas the A readings rejected by W-W are for the most part individual readings supported by a very small group of witnesses¹³³. Furthermore, as was seen above, it cannot be said that these readings "follow the lead of the unique Irish Vulgate MS."¹³⁴, for Durrow is no such thing, and the readings in question could have come from any number of influences. Any argument that relates the Vulgate text of Durrow to that of the Celtic mixed texts requires a more positive basis than the avoidance of errors found in a MS. belonging to a different tradition. Only a full collation of Durrow against the members of the Celtic text will show what relationship, if any, exists between them. We saw above the contrast between the extant material from Anglo-Saxon England and Ireland in the early period; furthermore, England was very much in touch with Italy and Italian texts, as will be shown, so perhaps it may be valuable to investigate the

character of the Vulgate base in the Irish codices and compare it with the extant material from England. Finally, although the Book of Armagh undeniably preserves a "good" Vulgate base,¹³⁵ can we be so sure about the other MSS.? Chapman saw reason enough to argue that the Celtic mixed text was basically Old Latin corrected to the Vulgate¹³⁶; and Hopkin-James in his edition of the Lichfield Gospels follows Chapman and concludes:

The 'Vulgate base' is generally found on examination to be none other than the base of the Vulgate.¹³⁷

(III) praesertim DLR nonnumquam ex Graecis correctos videri.¹³⁸

It would seem a dubious practice, when so much Latin material has been lost, to resort to the idea of direct correction against the Greek by the Irish to explain readings no longer found in the Latin tradition. Moreover, such a view presumes a good working-knowledge of Greek by Irish monks of the seventh and eighth centuries. Is such a presumption acceptable? There is scattered evidence of Greek, but little for a working knowledge of the language. The inscription on the Fahan Mura stone reads:

δοξα και τιμη πατρι και υιω
και πνευματι αγιω

The language is such that no self-respecting Greek would own, and Grosjean comments -"elle ne peut venir que d'Espagne".¹³⁹ The formula of the doxology is that laid down in the fifteenth canon of the fourth council of Toledo (633). Durham A.II.10 contains at the end of Matthew the Greek Lord's Prayer in Latin characters and it is evident that the scribe did not understand what he was transcribing. On fol. 36r of the Book of Armagh is to be found the

Latin Lord's Prayer in Greek characters, likewise, throughout the same codex, though chiefly in Matthew, the scribe introduces Greek characters in a "clumsy and purposeless fashion"¹⁴⁰, though the only Greek word he uses is $\kappa\alpha\tau\alpha$. Similar abuses of the Greek alphabet are to be found, for example, in the Book of Mulling¹⁴¹ and on the Ardagh Chalice¹⁴². The MS. of Adomnan's Vita Columba written at Iona sometime at the beginning of the eighth century (now MS. Generalia I Schaffhausen Stadtbibliothek) has a Latin colophon in Greek characters and also the Greek text of the Lord's Prayer written in Greek characters¹⁴³. The ninth-century Irishman John Scotus Erigena (c.810-875), the ornament of the Palace School of Charles the Bald, was an accomplished Greek scholar, who translated Greek authors into Latin; but Erigena was, by any standards, unusual. The Codex Laudunensis 444 (c.858x869), compiled by a contemporary of Erigena, Martinus Hiberniensis at Laon, was a "collection of all the information available to the writer which would have been useful for Greek studies"¹⁴⁴, yet the Greek of the MS. is poor. Of particular interest is a fragment of the Greek text of John written in Latin characters of which Kenney says, "apparently from an exemplar of Irish provenance"¹⁴⁵. Thus, while on the one hand there is evidence for the knowledge and affected use (or father abuse) of the Greek alphabet, which would seem to argue against a working knowledge of the language, yet the evidence of the Schaffhausen Adomnan and the ninth century works of Erigena and Martinus Hiberniensis may indicate an understanding, albeit usually very basic, of the Greek language. Did Erigena and Martinus

acquire this knowledge on the Continent, or did they bring it with them from Ireland?¹⁴⁶ Whatever the answer, we cannot rule out the possibility of corrections against the Greek, though as yet the evidence is far from convincing. Berger singled out the reading in Mulling at LK.X:42 - paucis vero opus est vel etiam uno (which corresponds to the Greek, ὀλίγων δε ἐστὶν χρεια ἢ ἑνος).¹⁴⁷ This same reading is found elsewhere in the Latin only in Cassian¹⁴⁸. On this basis Willis argued that the corrections against the Greek in Mulling come from a Greek text that came to Ireland via Lerins¹⁴⁹; but surely the very fact that the reading is found in Cassian means that it had currency in Latin? Willis cites three other places where he thinks Mulling was corrected against the Greek;¹⁵⁰ of these, two are omissions (surely a dubious thing from which to argue?) and the third is the repetition of eorum at JN.XVI:4 - ut cum venerit hora eorum eorum reminiscamini (corresponding to the Greek, ἡ ὥρα αὐτῶν μνημονεύετε αὐτῶν), - which may be nothing more than a simple case of dittography. Two omissions and one case of dittography may well be just coincidence. If, as appears to be implied in the idea of correcting against Greek codices, certain Irish scribes were aware of the superiority of and able to use the Greek text, why is there no sign of a more systematic correction? Furthermore, I find it very difficult to accept a knowledge of Hebraic idiom which Simms asserts:

Q's rendering of non for si at MK.VIII:12 ... shows an understanding of the Hebraic idiom underlying the Greek εἰ δοθησεται¹⁵¹.

(IV) multas lectiones veteres praesertim in Mattheo ostendere.¹⁵²

As in the case of the first two features, no two MSS. show any consistency within themselves or with other members of the family in the nature and extent of the Old Latin element. It is this fact that argues against any idea that the Celtic mixed text was imported into Ireland. Gwynn comments that the Celtic family is "conspicuously distinguished from ... other families by the abnormal ammount of Old Latin admixture, which pervades it generally, but not uniformly".¹⁵³ As with the supposed Vulgate base of this family, so little progress can be made in the understanding of the Old Latin element until a full analysis be made of all the members, particularly now that the Old Latin Gospel material has been re-edited by Jülicher, Matzkow and Aland¹⁵⁴. As to how and why this Old Latin element was introduced into what is assumed to be a "good" Vulgate base in an apparently random way in the individual MSS., one obvious answer is scribal error and a tendency towards conservatism. But there is another side to Irish scribal practice, which is far more difficult to define, namely that free handling of the material to produce a lucid text, for, as Glunz points out, the Celtic textual tradition was:

nicht so sehr ^{zum} Tätigkeitsfeld philologischer und exegetischer Bemühungen macht, als es vielmehr in den Dienst des praktischen handelnden Lebens stellt und es zum Buch werden lässt, das bei allen Gelegenheiten Verwendung findet und den Gelegenheiten angepasst werden muss.¹⁵⁵

The text was not so much copied, but continually interpreted and clarified, and the more familiar words of the Old Latin would help this process.

This tendency to clarify by interpretation, interpolation inversion and the like is partly embraced in W-W's fourth and fifth listed characteristics:

(V)(VI) redundantiae locutionum et verborum inversioni.¹⁵⁶

Redundantiae locutionum, or, more commonly, conflate readings or doublets, occur most frequently in the Book of Kells,¹⁵⁷ Among the more extreme cases is that found at LK. XXIII:15 - at this point Vg. reads nam remisisti vos ad illum, while H*ThO* read nam remisit eum ad nos, Kells combines the two and has in alio sic remisit eam ad vos nam remisisti vos ad illum. More generally the conflate readings are of a comparatively simple type, such as that found at MT.XXI:31 - Vg. reads dicunt primus, whereas other MSS. read dicunt ei novissimus, and Kells reads dicunt primus ei novissimus. How did these conflate readings come about? G.O.Simms argued that in many cases the scribe was citing both the Old Latin and the Vulgate versions, "first, to make clear the meaning of a passage or phrase, where there might be obscurity or misunderstanding through ignorance of a hieronymian translation or idiom" - for example, at MT.II:7 Kells reads tum herodis clam occultae vocatis, where occultae is used to explain the idiomatic clam - "and secondly, to include both the old and new reading in a country where the Vulgate was at first unfamiliar"¹⁵⁸ (I cannot help thinking

that this would, in fact, only confuse the issue). Elsewhere the Old Latin and Vulgate are not at issue, but the scribe is expanding a contracted form - for example, at LK.XXIII:54 Kells has et sabbatum inluscebat inluscescebat (this is not noted in W-W). A possible explanation for some of the more simple conflate readings is to be found in the manner of correction employed in, for example, Durham A.II.17, where on fol 21r at JNX:9 the reading cognoverunt is corrected to audierunt merely by the insertion of the correct word above, no attempt being made to delete cognoverunt - a scribe might be tempted to copy cognoverunt audierunt. This is exactly what has happened on fol. 34r of A.II.16, where the scribe has copied explosionemsitionem - presumably the reading explosionem in the exemplar had been corrected to expositionem by the suprascription of sitionem without the l...sionem being erased.

Finally the most elusive character of the Celtic texts, namely the constant addition of particle and pronoun and inversion in order to clarify the text. This feature is connected with the previous two in the elucidation of the sacred text, but it fulfills an even more basic need than them - its function was to "render the text easy to follow by persons not perfectly familiar with the Latin language"¹⁵⁹.

From the picture given of the features of the Celtic Vulgate texts it will be apparent how difficult any accurate assesment of the text-traditions will be. The free hand adopted by the Celtic

scribes must cloud the lines of transmission, The features that have just been discussed are, in the main, editorial processes, whether conscious or sub-conscious. They do not define an Irish text - in no two MSS. are the qualities the same.

1. A.W. Haddan and W. Stubbs, Councils and Ecclesiastical Documents relating to Gt. Britain and Ireland, 3 vols. Oxford 1869 - 73 (hereafter: H and S Councils); vol. 1, p. 170, footnote a.
2. S. Berger, Histoire de la Vulgate pendant les premiers siècles du moyen âge, Paris 1893 (reprinted, New York 1958) (hereafter: Berger, Histoire) p. 30.
3. V.E. Nash Williams, The Early Christian Monuments of Wales, Cardiff 1950, p. 4 ; cf. especially the Llantrisant and Penmachno stones (nos. 33 and 104).
4. T.P. Oakley, "Cultural Affiliations of Early Ireland in the Penitentials", Speculum VIII (1933) pp. 489 - 500.
5. Berger, Histoire, p. 29.
6. W-W, pp. 713 - 714.
7. cf. A.C. Thomas, "The Evidence from North Britain" in Christianity in Britain, 300 - 700, Ed. by M.W. Barley and R.P.C. Hanson, Leicester 1968, pp. 93 - 121.
8. Kathleen Hughes, The Church in Early Irish Society, London, 1966, p. 29.
9. John Morris "The Dates of the Early Celtic Saints" J.T.S. ns. 17 (1966) p. 352.
10. J.F. Kenney Sources for the Early History of Ireland I. Ecclesiastical, New York 1929, (hereafter: Kenney Sources) p. 165.
11. K. Meyer, Learning in Ireland in the Fifth Century, Dublin 1913, pp. 5 - 6, et passim.
12. B.F. Wescott "Vulgate" in A Dictionary of the Bible ed. by Sir William Smith, London 1863, p. 1694, note k.
13. *ibid.*

14. H and S Councils vol. 1, appendix G, p. 170, footnote a.
15. J. Gwynn, Liber Ardmachanus, Dublin 1913.
16. Meyer, op. cit. p. 3
17. A. Cordoliani, "Le Texte de la Bible en Irlande du V^e au IX^e Siecle" Revue Biblique LVII (1950) p. 7.
18. Raphael Loewe "The Medieval History of the Latin Vulgate" in The Cambridge History of the Bible, vol. 2. The West from the Fathers to the Reformation ed. by G.W.H. Lampe, Cambridge 1969, p. 131.
19. L. Bieler "Der Bibeltext des Leiligen Patrick" Biblica xxviii (1947) pp. 31 - 58, 236 - 263.
20. ibid, p. 260.
21. ibid, pp. 259 - 260.
22. Dom John Chapmen, Notes on the Early History of the Vulgate Gospels, Oxford 1908, (hereafter: E.H.V.G.) ch. IX, particularly pp. 177 - 179.
23. R.P.C. Hanson, Saint Patrick, Oxford 1968, p. 181.
24. H and S Councils vol. 1 p. 188.
25. F.C. Burkitt, "The Bible of Gildas" Revue Benedictine, 46 (1934) pp. 206 - 215.
26. ibid, p. 215.
27. Vatican Library Lat. 7223 (Matthew = foll. 1 - 66) C.L.A. I: 53.
28. H.J. Lawlor, Chapters on the Book of Mulling, Edinburgh, 1897, pp. 134 - 135.
29. C.L.A. 1: 53.
30. ibid.

31. H and S, Sources, vol. 1, p. 185.
32. C.L.A. IV: 465 (Uncial IV - V)
33. C.L.A. IV: 465.
34. C.L.A. IV: 458 and 464.
35. H.C. Hoskier Concerning the Genesis of the Versions of the N.T.
2 vols. London 1910 - 1911, vol. 1, p. 10. (Hoskier's palaeo-
graphical understanding was naïve, to say the least: he argued
that the three fifth-century Uncial, Old Latin codices n
(St. Gall, Stiftsbibliothek 1394, etc) h (Vatican Lat. 7223)
and k were all copied in Ireland - p. 11.
36. Kenney, Sources, no. 451 : "The possibility of Irish origin
has generally been disregarded, but the close textual relation-
ships that Hoskier brings out make it highly probable".
(He follows Hoskier's judgement on h and n - see above -
Sources nos. 450 and 452.)
37. J.N. Hillgarth "Visigothic Spain and Early Christian Ireland"
P.R.I.A. LXII C (1962) p. 172.
38. C.L.A. IV: 465.
39. Hoskier, op. cit., p. 111.
40. Lawlor, op. cit., pp. 134 ff.
41. ibid, p. 134.
42. Sancti Columbani Opera ed. G.S.M. Walker, (Scriptores Latini
Hiberniae, Vol. II) Dublin, 1957, p. lxviii.
43. ibid, p. lxvix
44. ibid, p. lxviii.
45. ibid, pp. 8 - 9.
46. Françoise Henry, Irish Art in the Early Christian Period
(to 800), London, 1965, p. 172.

- 46^a. Edited W.K. Abbot, Evangeliorum versio antehieronymiana, Dublin 1884. The text is unquestionably Old Latin.
47. Kenney, Sources, p. 391.
48. Leabhar Imuinn, Ed. J.H. Todd, 2 vols., Dublin 1855, and 1869, vol. 1, p. 95 (translation p. 97).
49. "Vita Columba" Lives of the Saints from the Book of Lismore, ed. Whitley Stokes, Oxford 1890, p. 173.
50. Felire Oengusso Celi De ed. Whitley Stokes, Henry Bradshaw Society, London 1905, p. 193.
51. *ibid*, p. 205.
52. Acta Sanctorum veteris et maioris Scotiae sen Hiberniae, ed. J. Colganus, Lovanii, 1647. vol. 1, p. 638. (similarly in the "Martyrology of Cashel", Colganus vol. 1, p. 643, we read of Finian: ipse est qui primo legem Moysaicam et totum evangelium in Hiberniam portavit.)
53. "Acta S. Lasriani de Lethglini" Acta Sanctorum Hiberniae ex Codice Salmanticensi, ed. C. de Smedt and J. de Backer, Edinburgh, 1888, col. 794.
54. H.J. Lawlor "The Cathach of St. Columba", P.R.I.A. 23 (1916) C, pp. 307 - 321.
55. cf. A.A. Luce in Evangelium Quattuor Codex Durmachensis, Olten-Lausanne-Fribourg 1960, vol. II, text, pp. 17 - 24.
56. T.K. Abbott, "On the Colophon of the Book of Durrow", Hermathena VIII, pp. 199 ff.
57. Lawlor, *op. cit.*, pp. 292 ff.
58. *ibid*, p. 314.
59. *ibid*, p. 316.

60. "Epistola Missoria" to "Moralium in Lib. B. Job", Migne Patrologia Latina (P.L.) LXXV, p. 516.
61. cf. F. Masai, Essai sur Les Origines de la Miniature dite irlandaise, Brussels 1947, ch. IV.
62. Lawlor, Chapters on the Book of Mulling, p. 40.
63. Luce, op. cit., p. 7.
64. Berger, Histoire, p. 311 and pp. 353 ff.
65. cf. P. McGurk, Latin Gospel Books from A.D. 400 to A.D. 800, Paris-Brussels-Antwerp-Amsterdam, 1961, appendix IV, pp. 113 - 117.
66. L. Bieler in Evangelium Quattuor Codex Durmachensis, Vol. II, p. 90.
67. On the character of the text of Durrow see below on the Northumbrian text.
68. e.g. The Bangor Antiphonary (Milan, Ambros. C. 5. inf.; C.L.A. III: 311) and Schaffhausen, Stadtbibliothek MS. Gen. 1. (C.L.A. VII: 998).
69. See note 36 above.
70. C.L.A. II: 271.
71. C.L.A. II: 276; partly edited Lawlor, Chapters on the Book of Mulling; and Hoskier, Concerning the Genesis of the Versions of the N.T., vol. 2, Appendix III.
Mulling is classed as Old Latin in the Vetus Latina list, no. 35 (Verzeichnis der Sigel, ed. B. Fischer, 1949).
72. C.L.A. II: 277.
73. C.L.A. II: 271.
74. E.C.R. Armstrong and R.A.S. Macalister, "Wooden Box with Leaves Indented and Waxed, found near Springmount Bog, Co. Antrim", J.R.S.A.I. 1921, pp. 160 - 166.

75. C.L.A. VII: 995.
76. Wescott, op. cit., p. 1694, note k.
77. Histoire, p. 44, note 3.
78. Lawlor, Chapters on the Book of Mulling, ch. VI.
79. C.L.A. VII: 989 (P).
cf. Berger, "De Quatre Manuscrits des Evangiles Conservees à
Dublin" Revue Celtique 6 (1883 - 1885), p. 351.
80. A. Dold, Das Sakramentar im Schabcodex M. 12. Sup Der Bibliotheca
Ambrosiana, Beuron (Texte und Arbeiten 1 abt. Heft. 43) 1952,
pp. 39 - 44. Dold was of the opinion that Ussher I was a
Bobbio MS.
81. B. Fischer, "Bibelausgaben des Frühen Mittelalters", Settimane
de Studio del centro Italiano sull'Alto Medioevo, 10, (Spoleto,
1963), p. 578.
82. C.L.A. II: 276.
83. Lawlor, Chapters on the Book of Mulling, p. 138.
84. *ibid*, p. 37.
85. *ibid*, p. 37 - 39.
86. *ibid*, p. 49,
87. Hoskier, op. cit. vol. 2, Appendix III.
88. *ibid*, vol. 2, p. 289.
89. G.G. Willis, "Some Interesting Readings in the Book of Mulling"
Texte und Untersuchungen 73, (1959), pp. 811 - 813.
90. cf. T.J. Brown in Codex Lindisfarnensis, vol. II, 1960, bk. i,
"The Lindisfarne Scriptorium", pp. 89 ff.
91. Codex Amiatinus, Florence, Laurentian Library, MS. I, C.L.A.
III: 299, alone survives, of the other two (cf. Bede HA 15)
fragments survive B.M. Add. MSS. 37,777 and 45,025, CLA II: 177.

92. C.L.A. II: 260 (S).
93. *ibid*, II: 150.
94. *ibid*, X: 1587.
95. H.J.J. Lawlor "The Biblical Text in Tundal's Vision" P.R.I.A. 36, (1924) sect. C, pp. 351 ff.
96. C.L.A. II: 272, (r²) also known as "Garland of Howth".
Partial collation in Abbott, Evangeliorum versio antehieronymiana
Edited, H.C. Hoskier, A New and Complete Edition of the Irish
Latin Gospel Codex Ussher 2, London 1919.
97. Abbott, *op. cit.*, p. xiv.
98. Lawlor, Chapters on the Book of Mulling, Appendix A.
99. Histoire, p. 42.
100. See note 10 above.
101. Hoskier Concerning the Genesis of the Versions of the N.T.,
vol. I, p. 111/2 - "Therefore in the combinations Er², Epr²,
Lr², Dr², Qr², Rr², or DQr², DQrr², but one MS. should be
counted."
102. Histoire, p. 42.
103. Henry, Irish Art (to A.D. 800), p. 117 f.
104. The influence of the Mozarabic liturgy upon the Irish was
pointed out by Edmund Bishop (cf. Hillgarth P.R.I.A. 62,
pp. 193 - 194, note 142).
105. C.L.A. III: 267.
106. cited from Berger, Histoire, p. 42.
107. Fischer, "Bibelausgaben", p. 533.
108. Chapman, E.H.V.A.? p. 281.
109. p.x., pp. 707, 713 - 716.
110. J. Gwynn, Liber Ardmachanus, pp. cxxxvi ff.

111. J.M. Heer, Evangelium Gatianum, Freiburg 1910.
112. cf. B. Fischer "Bibeltext und Bibelreform unter Karl dem Grossen", Karl der Grosse, vol. II, Das Geistige Leben, ed. B. Bischoff, Düsseldorf 1965, p. 175. The MS. is just too late to have an entry in C.L.A. and McGurk, Latin Gospel Books.
113. C.L.A. V: 684; ed., J.M. Heer, Evangelium Gatianum, Freiburg im Br. 1910.
114. C.L.A. II: 270; ed. J. Gwynn, Liber Ardmachanus, Dublin 193.
115. The scribe, Ferdornach, is mentioned on foll. 215r and 221r - pro Ferdornach ores (later erased) - and on foll. 53v we read DIKTANTE TORBAK.
116. C.L.A. II: 159; ed., L.J. Hopkin-James, The Celtic Gospels, Oxford, 1934.
(earlier: F.H.A. Scrivener, Codex S Ceaddae Latinus, Cambridge, 1887).
117. C.L.A. II: 274; facsimile edition, Evangeliorum Quattuor Codex Cenannensis, Berne 1950 - 1 2 vols., text, vol. 3, by E.H. Alton, P. Meyer, G.O. Simms. (the text-volume is very unsatisfactory).
118. The palaeography of Kells, including the use of decorative minuscule, finds closest parallels in the Northumbrian Codices Durham A.II.17, Cologne Cathedral Library MS. 213, and Paris Lat. 9389, while it contrasts strongly the products of Irish Scriptoria, for example Milan, Ambros. Libr. MS. C. 5. inf., Schaffhausen MS. I, Dublin Trinity College MS. 60.
For the artistic connections with the Pictish stones contrast the intertwined animals on the Hilton of Cadboll Stone and Kells foll. 201r.
119. This is more noticeable in John - cf., for example, JN. III: 6 V: 20, VIII: 14 and X: 8.

120. C.L.A. II: 231.
121. cited from Henry Irish Art (to 800), p. 198.
122. C.L.A. II: 275.
123. Liber Ardmachanus, pp. cxxxvi ff.; Kenney, Sources, no. 458, thinks it is Old Latin with extensive revision to the Vulgate.
124. Henry, op. cit., p. 201.
125. St. Gall 51 - C.L.A. VII: 901 - Kenney, Sources no. 486;
St. Gall 60 - C.L.A. VII: 902 - Kenney, Sources no 470.
126. Wescott, op. cit., p. 1694 note k.
127. Berger Histoire, p. 44, note 3; Berger adds the reading at MT. XXIV: 31.
128. MT. XIV: 35, XXVII: 49, and MK. XIII: 18 (corrector).
129. Wescott, op. cit., p. 1695.
130. pp. 713 - 714.
131. W-W, p. 714.
132. Liber Ardmachanus, p. clxxiii.
133. For example, those readings ar ~~MK~~. IX: 6 and X: 48 are supported by A and only one other MS. in each case.
134. Gwynn, op. cit., p. clxxiii.
135. ibid, p. cxxxix.
136. E.H.V.G. ch. IX.¹
137. op. cit., p. xxxv.
138. W-W, p. 714.
139. P. Grosjean, "Sur Quelques Exegetes Irlandais du VII^e S."
Sacris Erudiri VII (1955) - additional note p. 97.

140. Gwynn, op. cit., p. cxxiv.
141. e.g. Φ init Πoσtea
142. TIE TOI TIAU⁴
143. Henry, Irish Art (to 800), plate VII.
144. Kenney, Sources, p. 590.
145. ibid, p. 591.
146. Stephens (G.R. Stephens, The Knowledge of Greek in England in the Middle Ages, Philadelphia 1933) p. 23 points out of Erigena etc., "whatever outside influence these man had was felt rather on the Continent".
147. Histoire, p. 34.
148. Gollationes I, 8, xxiii, 1 - W-W p. 715, note.
149. Willis, op. cit., pp. 812 - 813.
150. ibid.
151. G. Simms, "The Doublet Readings of the Book of Kells" Hermathena 94 (1960), p. 106.
152. W-W, p. 714.
153. op. cit., p. cxxxvi.
154. Itala: das Neue Testament in Altlateinischer Überlieferung, Adolf Jülicher, Walter Matzkow and Kurt Aland, Berlin 1938, (Matthew), 1940 (Mark), 1954 (Luke), 1963 (John).
155. H.H. Glunz, Brittanien und Bibeltext, der Vulgatatext der Evangelien in seinem Verhältnis zur Irisch-Angelsächsischen Kultur des Frühmittelalters, Leipzig 1930, p. 86.
156. p. 714.
157. cf. G. Simms, op. cit., - the examples are taken from his article.

158. *ibid*, p. 104.

159. Kenney, Sources, p. 625.

THE GOSPEL TEXT IN THE EARLY ANGLO-SAXON CHURCH

The mission of Augustine in 597 and the labours of Theodore, Wilfrid, Benedict Biscop and Ceolfrid in the seventh century brought the emergent Church in the Anglo-Saxon Heptarchy into a particularly close relationship with south and central Italy; and the legacy of Monte Cassino, St. Andrew's on the Coelian and Vivaria, Benedict of Nursia, Gregory the Great and Cassiodorus was of the utmost importance in the establishment of the intellectual traditions fostered by the Anglo-Saxon monasteries. Very important was the role played by Italy in the transmission of the Vulgate in the period from the fifth to the seventh centuries, as has recently been emphasised by Bonifatius Fischer.¹ This importance extends to the case of the British Isles. Throughout this section it will - I hope - become clear that the history of the Vulgate in England is far more a history of continuing Italian influence than earlier commentators allowed. (The influence of Berger,² who tended to overemphasise the role played by the Irish

in the transmission of the Latin Bible, was widespread and lingered on, while advances in palaeography and art-history left the text-historical investigation behind). The legacy of one particularly good Italian Gospel text is to be found in a group of Northumbrian codices, while the texts of a group of codices probably connected with Kentish centres evidence their indebtedness to that text-form found in O and X, the two Italian Gospel Books that were probably in southern England in the seventh century. Both these text types are classed by W-W among their class I.³

In 601 Gregory the Great sent assistants to Augustine and with them generaliter universa, quae ad cultum erant ac ministerium ecclesiae necessaria, included among which were books, nec non et codices plurimos.⁴ Doubtless Augustine had brought with him in 597 the basic liturgical requirements and probably a copy of the Gospels. King Alfred, in the preface to his translation of Gregory's Cura Pastoralis, states that the book was brought by Augustine.⁵ The existence of a school at Canterbury at an early date is attested by Bede's statement that Redwald of East Anglia set up a school, with the help of Felix, and teachers iuxta morem Cantuariorum.⁶ In the early fifteen century Thomas of Elmham gave a list of extant early Canterbury books still preserved there - primitiae librorum totius ecclesiae Anglicanae - among which were included a Biblia Gregoriana and two textus evangeliae.⁷ The Biblia Gregoriana is often taken to refer to BM. MS. Royal I.E.VI,⁸ which we know from

a fourteenth century press-mark was then at Canterbury. Although the codex is a late eighth-century product of an Anglo-Saxon centre, probably Kentish, this does not wholly exclude identification with the codex cited by Thomas of Elmham. It may be that Elmham was mistaken as to the date of the manuscript in front of him, but, as McGurk has shown, in Royal I.E.VI is to be recognised "faintly, twisted, distorted, almost unrecognisable, the outlines of a late classical Bible exemplar, very probably available in St. Augustine's Canterbury. Thomas Elmham, even though what he saw was a copy, had reason for his attribution of Royal I.E.VI to St. Gregory."⁹ As to the two textus evangeliorum, tradition, stemming from Wanley,¹⁰ has identified them with the two sixth century Italian Gospel Books, Cambridge Corpus Christi College MS.286 (X)¹¹ and Bodleian MS. Auct. D.II.14 (O).¹² The Corpus MS. was in England by the beginning of the eighth century to judge from the corrections in an English Uncial hand,¹³ was at Canterbury in the eleventh, when documents relating to Canterbury were written in it and was presented to Corpus by Archbishop Matthew Parker. As for the Bodleian MS, the earliest evidence for it being in England is a late inscription on fol. 194v, in an Anglo-Saxon hand which Lowe dates to the end of the eighth century. The inscription refers to St. Chad, but no inference can be made connecting the codex with Lichfield.¹⁴ Though evidence for any earlier connection with England is lacking yet, if the connections between O and Durham A.II.17 be reckoned as significant,¹⁵ then it seems not impossible that it was in England by the mid-seventh century. As for the identification of

these two codices with Elmham's textus evangeliorum, this would seem probable in the case of Corpus Christi MS.286; but there is little to favour the claim of the Bodley MS.. There are many situations in which O could have arrived in southern England in the seventh century - one that springs to mind is via the agency of Birinus, who was consecrated bishop by Austerius, bishop of Milan, and who began his missionary work in Wessex around 633.¹⁶

There was a long tradition of calling O and X, and particularly O, English MS. It seems to have started with Berger, who wrote of X:

Néanmoins le manuscrit ne vient très probablement pas de Rome. Son texte ... semble tenir par bien des points aux textes irlandais et anglo-saxons,¹⁷

and of O:

il contient plusieurs leçons qui paraissent irlandaises,¹⁸

and of O and X:

Le texte de ces deux manuscrits paraît être à la base du développement du texte anglo-saxon.¹⁹

In essence this is true, including the reference to readings found in the Irish codices; but the conclusion that the MSS. did not come from Rome does not necessarily follow - the readings are more likely to have been transmitted the other way. In the final fascicule of their edition of the Vulgate Gospels in 1898, Wordsworth and White wrote:

Codices contra OX ... ex Roma facile ab Augustino ... adveкти credebantur ... Lectiones autem in iisdem proditae huic

opinionem non favent, ut iudicat S. Berger Mixtae enim sunt ... Iudicium de horum codicum origine maxime difficile est ... opinionem probabilem de eis proferre non possumus.²⁰

In the revised edition of Scrivener's A Plain Introduction to the Criticism of the New Testament²¹ White makes no comment on X, but says of O, "British text",²² yet eight years later, 1902, in his article on the "Vulgate" in Hasting's Dictionary of the Bible, he states concerning X:

It was, according to tradition, sent by Pope Gregory to Augustine; but the text does not bear out this supposition; it closely resembles that of the preceeding MS., and is really Anglo-Saxon,²³ ~~and not of O~~

and of O:

the text shows it to be of native origin.²⁴

H.H. Glunz in Britannien und Bibeltext, published in 1930, calls them Canterbury MSS, "frühe und gute Kopien der Originale", and goes on to say:

sie bilden noch keinen charakteristischen angelsächsischen Typus, sondern stellen ganz den Text dar, der zur Zeit Gregors in Rom üblich war...²⁵

In this point about the Roman text he follows Chapman; but he openly rejects Chapman's argument that the MSS. might be Italian,²⁶ and goes on to cite a few examples of Irish readings that had infiltrated into the text of O and X.²⁷ In The Vulgate in England, 1933, he repeats his belief that the text-type of OX is basically Gregorian, but while he is still convinced that O was "written in England", he reflects doubt about X:

written in half-uncials [properly Uncials - he makes the same mistake about O] by an Italian scribe,²⁸

and,

the question is as yet undecided whether codex X, and, what is still less likely, O were brought to England by Augustine, or whether they were perhaps written in England by his companions.²⁹

More recently B. Fischer, reviewing the achievement of the Oxford Vulgate, referred to O and X "in denen sich irische Einflüsse bemerkbar machen".³⁰ Here it is not certain whether Fischer is merely repeating the views expressed by Wordsworth and White in their Epilogue or giving his own.

Chapman was first to attack the views of Berger and W-W.³¹ He showed how the four readings used by Berger to argue Irish influence in O and X all derive from the Old Latin;³² further, he points how logically false it is to infer that O and X are English MSS from the fact that their text "paraît être à la base du développement du texte anglo-saxon";

Berger writes almost as if he supposed these two manuscripts could have borrowed from Anglo-Saxon MSS. earlier than St. Augustine!³³

But Chapman is not certain that they were imported from Italy - he admits the possibility that "they are very early copies..., written while the Italian hand was still in use at Canterbury".³⁴ Later, in 1927, he wrote of X:

The writing is Italian uncial, and, of course, it might have been written at Canterbury.³⁵

Objections to the Canterbury origin for O and X have come from palaeographers and art-historians. We have seen above that Canterbury had a school sufficiently well-established to provide a model for Felix, but it is unlikely that it possessed a scriptorium competent enough to produce, in the early years of the English Church, a Gospel Codex as fine as Corpus 286. Further, while in the late seventh century and in the eighth Canterbury produced a school of Uncial writing yet, in the early examples of that school - the Hlothar charter of 679,³⁶ the Stockholm Codex Aureus³⁷ and the Vespasian Psalter³⁸ - there is no evidence of continuity of style from the Corpus MS.. Lowe, for example, has remarked:

If the Italian sixth century Gospel book from Canterbury ever served as a model in Canterbury, I must confess I do not detect signs of direct imitation either in the Kent charter or in the two MSS just mentioned.³⁹

Similarly Francis Wormwald rejects any suggestion that the fine series of miniatures in X are English copies. He shows how clearly they belong to late antique tradition, as represented by the figures in the Filocalus Kalendar of 354, and how much they contrast with the eighth-century imitations of such models, as found in the Codex Aureus.⁴⁰ The script of the Bodley MS. is far more uneven than that of X and, to the untrained eye, might well suggest imitation. However, in the absence of any Insular symptoms there seems little reason to reject Lowe's opinion: "probably Italy",⁴¹ and he has subsequently revised his dating for the MS from "saec VII" to "VI - VII",⁴² an even earlier dating which would indicate that he entertained no idea of

an English origin. It might possibly be argued by those who wish to assign O to Canterbury that the absence of Insular symptoms at an early date is what might be expected; but in answer to this it is unlikely that an Insular text could have influenced an Italian text as much as Berger insisted without some of the scribal habits of the Insular world rubbing off, as they most certainly did at a later date. What of the origin of O? The occurrence of "Christe Fave" ($\overline{XFE} \overline{F}$) at the opening of each Gospel would seem to indicate either Northumbria or southern Italy as the source of the manuscript.⁴³ Since, however, there is an absence of any Insular pointers, we can safely exclude Northumbria. Furthermore, there is little connection between the Uncial of O and that found in the products of the Wearmouth-Jarrow scriptorium or in Durham A.II.16. Chapman pointed out that "the liturgical notes by the original scribe of O are Italian, if not Roman."⁴⁴ There seems little objection to the conclusion that both O and X are of Italian origin, and that they were in England in the eighth century, probably earlier, and that X was at Canterbury.

The reason for this long digression will become apparent when we consider the important influence the text-type found in O and X had on the English Vulgate tradition. Berger was certainly correct in seeing this text at the base of the Anglo-Saxon tradition (or, preferably, an Anglo-Saxon tradition) and probably right in seeing connections with the "Celtic" mixed Vulgate texts. But when all

the witnesses to this text are more recent than O and X, it seems illogical that any points of contact should necessarily derive from the "Celtic" and not rather vice versa. Berger and, later, Glunz tended to overemphasise the role played by the Irish in the transmission of the Vulgate. What I hope will become evident is that the text-type found in O and X (and Z, a MS textually very close to X, BM. Harley 1775,⁴⁵), though we cannot be sure it was the text of O and X themselves, may be seen in many of the early Gospel MSS. from southern England and in certain of the texts from Northumbria; and, via Northumbria, is to be found in the Irish text to a small extent, and to a greater extent in the Book of Kells.⁴⁶

>The MSS. in W-W's class I can be roughly divided into two: the Italo-Northumbrian group that represents what is, comparatively, the best tradition of Jerome's revision; and the rest, whose text is basically good, but contain a greater admixture of Old Latin.⁴⁷ It is to this latter group that O and X belong. Berger stressed that relationship between the texts of O and X,⁴⁸ and Chapman called them "first cousins".⁴⁹ They both contain the same Capitula lists, de Bruyne's family B.⁵⁰ W-W, while recognising the close similarity between them, nevertheless stressed that they also have significant differences: X often agrees closely with Z (Harley 1775)⁵¹ which Lowe dates to the end of the sixth century and says of its origin, "doubtless Italy".⁵² There is little value in Chapman's conjecture that Z was one of the books brought to England by Augustine⁵³ since there is virtually no evidence that it was in England until it was

stolen from the Bibliotheque Royal by Jean Aymon, and passed into the Harleian collection). The three MSS O, X and Z are to be reckoned as a close group. In the collations of the Durham MSS, however, especially in the case of A.II.17, the grouping OXZ does not occur as frequently as might be expected and it may be that their allegedly close character would repay further investigation. As to the fate of the texts contained in O and X, both were corrected in England in the tenth century - X in a hand which, while imitating the original Italian Uncial, yet in places displays its Insular character, cited as X^C; O in an Anglo-Saxon hand of the late tenth century, cited variously as O^{sax}, O^{gl}, O^{mg} 54 and, by Chapman, as O^b. X^C displays an Italo-Northumbrian text very close to that found in Amiatinus - thus, W-W state X^C fere = A.; ⁵⁵ while O^{sax} etc. shows a text type that Glunz called "the predecessor of the Winchester text." ⁵⁶

There are three MSS, probably originally two, in which Lowe sees a common palaeographical tradition - Oxford Bodleian Lat. Bibl. d. I (P) ⁵⁷ - a fragment of St. John's Gospel; Worcester Cathedral Chapter Library Add MS.I, ⁵⁸ containing the end of Matthew, the Markan Capitula and a portion of Mark X; and BM. Royal I.E.VI, ⁵⁹ part of a complete pandect Bible, now having only the Gospels left. Lowe suggested that the Bodleian and Worcester fragments may be parts of the original codex; and he says that Royal I.E.VI has "several points in common with Worcester Add I and Bodl. Lat. Bibl. d. I (P)". ⁶⁰ All are dated to the second half of the eighth-century. As to the

origin of these three, Lowe would assign them to "S. England in a Mercian or Kentish centre".⁶¹ Furthermore, the BM. MS. has a fourteenth-century Canterbury shelf-mark and if, as MacGurk suggests, it was one of the MSS. revered by Elmham as one of the primitiae librorum totius ecclesiae Anglicanae, it is not impossible that these three MSS. derive from a Kentish, probably Canterbury, scriptorium.

C.H. Turner published a facsimile and transcript of the Worcester fragment and discussed its text.⁶² The capitula to Mark are those belonging to de Bruyne's family B, i.e. are the same as those found in O and X. The text itself is a "good text of the class represented by the two earliest Gospel Books"⁶³ O and X. Moreover, the Worcester manuscript is closer to X than to O: for example, at MK X:32 it reads the ablative hierosolymis with MK* and the Old Latin a c l alone. He concludes:

Our MS. when complete must have been a good specimen of a good type of text whose nearest representatives among extant MSS is the Canterbury Gospels, X.⁶⁴

As regards the text of the Bodleian leaf, I have found no similar comment; but if, as Lowe suggested, it is part of the same MS., then presumably it likewise belongs to the OX group. There is, however, probably not enough text extant to be of any significance.

As we have seen above, the quire-numeration, size and codicology of Royal I.E.VI make it probable that the present MS. is part of what was once a complete Biblical pandect, which was modelled on

a late-classical exemplar. The text of Royal I.E.VI has never been edited. Berger says, "Vulgate mêlée, de quelques leçons de caractère irlandais".⁶⁵ The readings he cites offer little support for his view about an Irish element: MT V:5 lugunt (Vg. lugent) is found in AYZ* and fhq; MT VI:16 demoliuntur (read by W-W against the evidence of most MSS, which read exterminant) is found in EEpKO*RZ*; MT X:29 sine patris vestris voluntate (Vg. sine patre vestro) is an Old Latin reading which is found in this form in an only, it is not found in this form in any of the Irish codices, MT XIII:55 nonne hic est fabri filius is the reading of most MSS and W-W, and MTXXVI:9 praetio multo (Vg. multo) is found in DL and the Old Latin. Three of the above are found in Z, and, in general, the readings offer a mixed type such as is found in OXZ. It might be noted that of these variants are to be found in a, Codex Aureus in Stockholm, another Canterbury MS. (Besides any possible textual connections between the Stockholm Codex Aureus, and Royal I.E.VI there is definite artistic connection between the evangelist-symbols in both).⁶⁶ Glunz says that the text of I.E.VI is of the mixed OXZ type, and offers readings to support this view.⁶⁷ From the readings he cites, it seems that the text is much closer to that of X than of O. (This is, incidentally, the same character that was found in the Worcester fragment). Glunz thought that I.E.VI was copied from a Northumbrian exemplar, but Insular practice was so well established in southern England in the second half of the eighth century that there seems no necessity to argue a Northumbrian exemplar. If I.E.VI does display throughout a mixed OXZ text (and only a full collation can demonstrate that)

did it derive its text from that of the pandect upon which it was modelled, or was it, like Amiatinus,⁶⁸ composed of differing text-types for different books? If the former, then we can deduce that a third witness to the Italian mixed text was in England in the eighth century and probably earlier. If the latter, what relationship does the text of I.E.VI bear to the texts of O and X, and how much influence from other (native) traditions is to be discerned?

Assuming the Worcester and Bodley MSS. to part of the same original Gospel Book, we may provisionally conclude that here are two MSS., Bodley/Worcester and I.E.VI, which derive from the same scriptorium, probably Kentish, possibly Canterbury, which display the same mixed Italian text-type, and which both appear to be nearer the text of X, the Corpus MS. that was probably at Canterbury, than O.

The work of E.A. Lowe has established beyond any reasonable doubt the fact that the Uncial script was practised by Anglo-Saxon scribes in both north and south England, and he comments that this was an "eloquent, albeit mute witness, to an event of far reaching importance to the English people - their conversion to Christianity by Rome".⁶⁹ P. McGurk has shown that with the imitation of script came also "the manners of Uncial books",⁷⁰ which, as in the case of the products of Wearmouth-Jarrow were either followed with an exactitude that concealed their Anglo-Saxon origin for almost twelve centuries or, as in the case of certain codices from southern

England, were merely affected ("there is a mimicking of, a playing with Late Antique habits ... but insular ornament and initials are clearly present").⁷¹ Where Lowe left off David Wright began, namely with the problems of chronology and localisation of these Uncials MSS whose English workmanship can now be assumed.⁷²

There is a group of MSS. showing certain similarities in their Uncial script and "mimicking of Late Antique habits", that evidences a "loosely organised school of Uncial writing based on Canterbury".⁷³ The earliest extant masterpiece of this school is the Vespasian Psalter⁷⁴ (BM. Cotton Vespasian M.I), which is generally dated to the first half of the eighth century. Dependant upon the type of Uncial script found in the Vespasian Psalter are three Gospel Books, of which two survive only in fragments: Codex Aureus, Stockholm Kungliga Biblioteket A 135, (a1);⁷⁵ Avranches Bibliothèque Municipale 48 (foll I-II)+66 (foll I-II) + 71 (foll A-B) + Leningrad O.v.I.I,⁷⁶ containing parts of Matthew and Luke and the Johannine prefaces; and Munich Staatsbibliothek Latin 29155e,⁷⁷ one leaf containing part of Luke VIII and IX. Wright dates all these later than the Vespasian Psalter,⁷⁸ though Lowe assigned the Munich fragment to the end of the seventh century.⁷⁹ Closely connected to this group is Codex Bezae Cantabrigiae (B), Paris Lat. 281 and 298.⁸⁰ This uses Rustic Capitals for prefatory matter like the Vespasian Psalter, and has certain palaeographical details in common with the MSS. cited above, including the use of Rustic G in the Uncial. Wright does not list this manuscript among the group closely dependant upon the Vespasian

Psalter Uncial. There is a close connection between the opening of Matthew in B and the initials in au. So MacGurk, on B, writes:

MT opens with a large panelled L and two lines of coloured Stockholm Aureus capitals in a blue and red box.⁸¹

Both B and au reflect the practice of earlier Uncial Gospel Books in using red lines, words or letters to introduce Capitula lists, etc. For example, in B the Matthew and Luke capitula lists open with 2-3 letters in red, and the Matthew and Luke Prefaces with a line in red (those to Mark and John are missing);⁸² in au the Markan and Johannine prefaces begin with a few words in red, and the Lucan capitula list with a line of red letters.⁸³ Both MSS. have colophons in red or red and black. This practice is found in both O and X where the first line, at least, of the extant prefaces, capitula lists and sacred text to each Gospel are in red.⁸⁴ Bigotianus and Aureus indulge in other "late Antique habits". Both distinguish the script of the prefatory matter from that of the text; in Bigotianus Rustic Capitals are used for all prefaces, in Aureus they are written a smaller uncial than that in the text of the Gospels. Furthermore, Aureus, as its name implies, imitates the purple codices early condemned by Jerome⁸⁵ - in au purple and white folios alternate. All this points to a scriptorium or group of scriptoria heavily permeated by late Antique practice. It seems likely that this centre was based on Canterbury; we know from an inscription that Aureus was bought back from the Danes, who had looted it, in the eighth century and restored to Canterbury⁸⁶ and the Vespasian Psalter was also probably a Canterbury product.⁸⁷

We saw the imitation of "Late Antique habits" in I.E.VI - this is again probably a Canterbury product. Aureus and I.E.VI show certain artistic contacts with Corpus Christi 286 in the type of evangelist-symbol used,⁸⁸ and a remarkably close similarity is to be observed between the layout of the evangelist-symbol pages in Aureus and X,⁸⁹ though Wormwald thinks it "quite unjustifiable" to say that those in Aureus were copied from those in the Corpus MS..⁹⁰ Nonetheless the artistic tradition of Aureus and I.E.VI derives from Late Antique models of the same type as is found in X, even though a glance at the Aureus portraits reveals unmistakable signs of Insular and, to a lesser extent, Merovingian influence;⁹¹ the harshness of outline, the stylisation of the drapery, the interlace on the seats and, in the case of the John portrait, "trumpet spirals" not unlike those on the carpet-page (fol. 3v) of the Book of Durrow. There is Insular influence throughout Aureus in the initials, and the elaboration of the XPI initial on fol 11 is the most characteristic of all Insular textual ornament. This same eclecticism of classical and barbaric elements is found to a lesser degree in Bigotianus and Avranches/Leningrad, and similarly, in the strong Hiberno-Saxon character of the initials. ~~Of~~ these two influences which is reflected most strongly in the text?

There is some need for a reappraisal of the texts contained in the MSS. in the ^Uncial group in question. Codex Aureus, since the edition of Belsheim in 1878,⁹² has been classified as Old Latin and it is still listed as such in the Vetus Latina's Institut's

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Verzeichnis der Sigel.⁹³ But doubts have been expressed as to its Old Latin status. W-W describe it as prope hieronymiani and list it with Durrow and the St Gatien Gospels among Vulgate witnesses occasionally cited.⁹⁴ White, in Scrivener-Miller, says: "it is really a Vulgate text, though with a certain admixture of Old Latin readings".⁹⁵ Berger lists it as Vulgate and definitely not Old Latin.⁹⁶ The capitula lists of Mark Luke and John belong to de Bruyne's I family, which is the type found in the Old Latin, MSS. - Paris lat. 17225 (ff²);⁹⁷ Breslau Stadtbibliothek Rehdig. 169;⁹⁸ Ussher I; and the Book of Mulling. The same type is, however, also found in the Book of Durrow,⁹⁹ which one would scarcely call a witness to the Old Latin. The capitula to Matthew in Aureus belong to de Bruyne's B family, which is the same type as is found in O and X, the Worcester fragment, and in the other members of the Uncial group under discussion. The text of the Gospels in Aureus needs to be re-edited in the context of the Canterbury group to which it belongs both palaeographically and artistically.

The need for a re-appraisal is even more important in the case of Codex Bezae Cantabrigiae, which, in the standard works on the Vulgate, was long reckoned as the product of a Frankish scriptorium. Thus, Berger describes it "au premier rang des manuscrits irlandais copiés en France".¹⁰⁰ W-W follow Berger:

inter Hibernos codices esse numerandum [Bezae Cantabrigiae] sed Hibernos qui in Gallia non in Hibernia transcripti essent.¹⁰¹

White in Scrivener-Miller says "probably written in France, but both

the text and the calligraphy show prominent traces of Irish influence".¹⁰² As to the nature of the text, Berger's over-emphasis on the role played by the Irish has again blurred the perspective. W-W originally listed Bigotinus among their better witnesses,¹⁰³ but in the light of Berger's views, cum Samuele Berger credamus,¹⁰⁴ demoted it to their second class as a mixed Irish/Gallic text, though they continue to talk of a familia B - Z, where Z (Harley 1775) is listed among the best witnesses, intending by familia B - Z to represent that group in the best class of MSS that stands opposed to the Italo-Northumbrian group, A - Y.¹⁰⁵ A similar fate befell Codex Beneventanum (Bn) (BM, Add MS. 5463).¹⁰⁶ The colophon of this codex says that it was written at the order of Aton, who is generally taken to be the abbot of S. Vincenzo al Volturno near Benevento, since a twelfth-century note on fol 76v says that the book belonged to the Convent of St. Peter in Benevento. This is a view upheld by Lowe in his comprehensive study The Beneventan Script.¹⁰⁷ Berger however considered that the artificial Uncial of Codex Beneventanus belonged not to eighth century Italy but to the ninth century and the North of France. This is because in the text of Bn Berger saw:

ce mélange de leçons espagnoles et irlandaises qui nous
a semble former le fond des textes français des Évangiles.¹⁰⁸

B. Fischer has recently demonstrated the falseness of the view that in the early texts from France such a mixture is to be found.¹⁰⁹ I will return later to the evidence Berger cites for his view and which he considered ample ("je ne citerai que les deux interpolations"). W-W in their preface are content to say of Bn, ex Benevento,¹¹⁰ whereas

in the Epilogus nine years later, and five years after the publication of Histoire de la Vulgate,¹¹¹ they follow Berger in ascribing it to a Frankish centre and describe its text as a member of the Hiberno-Gallic family.¹¹² Now the reason for this digression on a text that seemingly bears no relation to the English text under discussion is simply this: that the texts of B and Bn are traditionally grouped together as mixed Hiberno-Gallic texts, quorum Codex B pro exemplo est.¹¹³ This opinion was repeated by Glunz,¹¹⁴ Kenney¹¹⁵ and, very recently, by R. Lowe.¹¹⁶ It cannot be denied that the texts of B and Bn show marked similarity in places, but that their similarity is due to their both being mixed texts of the type mentioned above cannot be maintained. It is, surely, impossible for an Irish text to have influenced, in a very similar way, the text of Bn, whose Italian origin there seems no reason to deny, and B, which we have seen to derive from southern England? What of this improbable Irish influence? Once again the blame must be laid at Berger's door for his consistent attempt to see any reading that found its way into the Irish texts as an Irish reading. The evidence that Berger cites¹¹⁷ to support his view consists of two interpolations at John III:6 :

- a) add quia de carne natus est
- b) add quia deus spiritus est et ex deo natus est.

In the case of a) there is support for this interpolation in the Old Latin abefflqr, sufficient to consider the reading as Old Latin, which could have entered the Vulgate tradition at any number of points; the second interpolation is only found in a of the Old Latin texts.

As to the Vulgate MSS in which these additions are found, both occur in OQXZ besides B and Bn (the second is also found in the Theodulfian texts H¹ and Th). Can we call these interpolations Irish? They occur in only one of the "Celtic" mixed family, namely Q, the Book of Kells; but they occur in the three Italian mixed texts OXZ, whose influence on the text of the Book of Kells has already been suggested. The interpolations are also found in Durham A.II.17, whose base is an Italian Mixed text.¹¹⁹ Whence B derived these readings would seem obvious - both O and X were in southern England, X probably at Canterbury, in the seventh century together, perhaps, with other Italian codices containing kindred texts. As for Bn - the Beneventan area must have been in contact with the mixed tradition represented by OXZ. Again, Berger's evidence affords little support for his argument. But two readings do not describe a complete text. As was said earlier, B and Bn do exhibit an essentially similar text-type, which, in view of the widely differing origins of the MSS, must derive from the same Italian family. We are here only concerned with Bigotianus and the text that came to England. This may have well been via the agency of O and X, though more probably through codices containing similar, but not identical, texts. The Capitula in B belong to de Bruyne's B family, which connects it with all the other "Canterbury" MSS so far mentioned. The suggestion that the text belongs to the OX type is supported by, for example, such readings as: the addition of filium hominis at MK VIII:27 with A.II.16, A.II.17 H¹ThO, not the Old Latin; LK I:54, memoratus (Vg. memorari) with A.II.17 O only; MT XV:15.

the omission of istam with X alone. Once again, a reconsideration of Bigotinus^a within the context of the "Canterbury" texts, including O and X, would perhaps show how much dependance there is upon the texts of O and X, how much can be assigned to the influence of other members of the same text family which may have been imported from Italy and how much other influences, eg. from Northumbria or the Celtic regions, played a part in the texts of southern England. One thing, however, does seem clear: the strong Irish element claimed in B by Berger and others, like that claimed for O and X, is unproven and highly improbable.

The texts contained in the two other Uncial fragments, Avranches/Leningrad and the Munich leaf, appear to be unedited. To judge from the plate of the Munich leaf in English Uncial,¹²⁰ which contains LK.IX:1 ff., LK IX:1 is marked "VIII" which is the capitula number at this point in de Bruyne's B family, that of B6X etc.. The variants in the text on this leaf are mostly orthographical, though there is the inversion ego audio (Vg. audio ego) at v.9 which is found in MtVW bffqr. This is not very significant. In the Lowe plate¹²¹ of the Avranches/Leningrad fragment all the divergences from the text printed by W-W are found in O and the omission of et at LK V:12 is found in O alone. Does the text of the Avranches/Leningrad fragments belong to the mixed Italian family OXZ?

At the end of this discussion of the Gospel texts from southern England a few points need emphasis. First, we have seen that there is evidence that the two Italian MSS. O and X were in the south at an early date, both belonging to the same text family. Next, there is a group of codices which can be assigned on a number of grounds to southern England. All of these reflect the two influences, Late Antique and Barbaric, in their script, ornament and "architecture", which is what would be expected in the south in the eighth century. All the texts, as far as can be ascertained contain, to a lesser or greater degree, certain points of contact with that found in OX. In the views of Berger and subsequent writers where O and X are considered Anglo-Saxon texts, having Irish readings mingled with the Italian, this same mixture, giving prominence to the part played by the Irish, is observed in the MSS from S. England. But when the evidence for the Irish influence in O and X is demolished it can be seen that the texts contained in the codices just discussed point more to Italian than to Insular influences. Further, it is most probable that other Italian codices than O and X, containing similar texts, were in southern England at the time. This is important when the texts of A.II.16, Mark and A.II.17 are discussed - both of these belong to the same Italian family, and A.II.17 has many close points of contact with O. Both these texts have, in the past, been described as belonging to the "Celtic" mixed text¹²² - here again Berger's misconceptions have played their part. Finally as in A.II.16, Mark, and A.II.17

definite traces of other textual influences are observable, so also in the case of the southern MSS, where Insular influence is clearly seen in the script and the ornament, there is likely to be found some Insular influence on the texts. This has yet to be defined. As Fischer has demolished Berger's ideas about the early French texts being a mixture of Spanish and Irish influences, so, in like manner, Berger's overemphasis on the importance of the role played by the Irish text in England must be reconsidered. The emergent picture of southern England and, as we shall see, of Northumbria is more one of a continuing influence of Italian texts.

Among the many treasures that Wilfrid bestowed upon the newly consecrated church at Ripon was a sumptuous Gospel Book:

Nam quattuor evangelia de auro purissimo in membranis
despurpuratis, coloratis ... scribere iussit: nec non
et bibliothecam librorum eorum, omnem de auro purissimo
et gemmis pretiosissimis fabrefactam, compaginare
inclusiores gemmarum praecepit.¹²³

The same gift received notable mention in Wilfrid's epitaph, recorded by Bede:

neonon et quattuor auro
scribi evangelii praecepit in ordine libros ac thecam
e rutulo his condignum condidit auro.¹²⁴

There is extant one purple Gospel Book of English workmanship, Codex Aureus, and it is not impossible that Wilfrid's book was also a native product. But it is also possible that scribere iussit and scribi praecepit imply that the codex was commissioned from Italy or Gaul - for as it is likely that Wilfrid's churches at Ripon and Hexham, like those of Biscop at Wearmouth and Jarrow, were built by imported craftsmen,¹²⁵ so it is likely that, in keeping with Wilfrid's Roman tastes, this codex de luxe was the best that Italy could produce. The Codex is no longer extant - though some have thought to identify it with that preserved in New York, Pierpont Morgan 23. Wattenbach thought that this purple codex, then^N Hamilton 251, was Wilfrid's book.¹²⁶ This view was repeated by Gregory and Hoskier.¹²⁷ Hoskier published a limited private edition of the Morgan Golden Gospels, to which he gave the siglum JP.¹²⁸ Not content with describing the codex as Wilfrid's and adducing palaeographical proofs as to its Anglo-Saxon origin he went on to see, in his inimitable manner, every conceivable element in the Gospel tradition - Syriac, Coptic, Greek, Old Latin and Vulgate (especially Irish) - in this one MS and concludes:

We have a wonderful and complete history of the whole text in this one MS JP.¹²⁹

Lowe remarked, "seldom has a MS been examined with greater zeal and less palaeographical preparation",¹³⁰ and said of Hoskier's conclusions, "they often border on the ludicrous".¹³¹ Berger assigned the Hamilton Gospels to Northern France, and to the period

of Charlemagne.¹³² As with the case of B and Bn above, Berger insists on there being Irish and Anglo-Saxon elements in JP. Any possible connection with the Gospels of Wilfrid has been removed by Lowe's observations on the script. He denies any evidence of English origin and assigns the codex to "a Great Ottonian scriptorium".¹³³

Wilfrid, like Biscop, must have imported codices, and we know from Bede ^{that} ~~and~~ Acca, Wilfrid's successor at Hexham, built up a fine library - amplissimam ibi ac nobilissimam bibliothecam fecit¹³⁴ - which was destroyed by Halfdene in 875.¹³⁵ Nothing survives that can be assigned to either Hexham or Ripon. There is an interesting entry in the great Inventorium of the treasures of York Minster (c. 1500-1510) which, among its lists of Gospel Books, refers to Duo Textus Sancti Wilfridi ornati cum argento et auro.¹³⁶ Nordenfalk thought the fragments, consisting of an Evangelist protrait and eight pages of canon-tables, bound up with the Anglo-Saxon Gospels in S. Catherine's at Maaseik, to be part of a Gospel book produced at York at the time of Wilfrid.¹³⁷ (The main part of the MS. comes from the Trier-Echternach region). Mlle. Henri concedes that the strong classical flavour of the evangelist portrait "may well go back to a prototype of the time of Wilfrid".¹³⁷ McGurk points out that the numbers and titles of the Maaseik fragment canon-tables are in uncials¹³⁹ - it may be assumed that Wilfrid, like Biscop, would have used some form of Italianate Uncial, for Gospel Books at least. Otherwise, there seems little to recommend Nordenfalk's

suggestion. Even though no Gospel Book from York-Ripon-Hexham is known to have survived, we may be sure that Wilfrid was responsible for the importation of Italian texts which had some influence on the Vulgate tradition in England: it was at St. Andrew's (? on the Coelian) in Rome that he was made word-perfect in the four Gospels by the Archdeacon Boniface.¹⁴⁰

We do possess one literary product from Ripon, Eddius' Vita Wilfridi, ^{written} ~~who wrote~~ at the beginning of the eighth century. The two MSS. upon which the tradition rests are to be dated to the eleventh century so any evidence as to the Gospel text used by Eddius must be treated with caution. I have counted fourteen Gospel citation or allusions in the Vita Wilfridi in Colgrave's edition¹⁴¹ and it is difficult to see any pattern in them. Surprisingly, however, in six places the form quoted by Eddius agrees with that found in the Rushworth Gospels (R) and in four of these it agrees with the text of the Book of Kells (Q). In chapter XXXII Eddius cites MT XXV:34 and his text reads ab origine mundi (Vg. a constitutione mundi) which is the form found in DER cdf. Thus the text of the Gospels that has been handed down is more in sympathy with the "Celtic" mixed text than would be expected from Eddius.

In Northumbria two streams of Christianity flowed together, one from the Celtic world, the other from Rome and southern Italy.

As in the art, script and codicology the dominant feature is eclecticism so we should expect that eclecticism to be reflected in the Biblical text. Yet, though eclecticism is comparatively easy to recognise, it is far more difficult to define the individual elements.

The earliest extant Gospel text from Northumbria is contained in the twelve folios now bound up with Durham Cathedral MSS A.II.10, C.III.20 (jointly referred to as A.II.10). The date currently assigned to these fragments, circa 650,¹⁴² places them before Whitby, 663, in a period when Celtic Christianity was still dominant in Northumbria and more likely to retain intact its specific characteristics. Thus in attempting to distinguish the elements in the eclecticism, it may be that certain elements are to be discerned in this MS. in a form unencumbered by the confusion of a later period. But a word of warning must be sounded: the dating of early medieval MSS is a very precarious matter. One of the few fixed points is the dating of the Lindisfarne Gospels which must date sometime before 721, the date of the death of Eadfrith, its scribe-illuminator. (How much before this is a matter of conjecture). The dating of most early Hiberno-Saxon MSS depends on giving chronological value to a typological sequence. When we still know so little about the extant material, especially the script and the text, and even less about the majority of centres that may have produced MSS, it may be false to assume such a parity among centres that is required by such a view. Nonetheless, to return to A.II.10: even if absolute dating

of c. 650. be unprovable, yet the fragments, in their script and illumination, reflect, if not a period, then at least a centre that knew little or nothing of the developments in the second half of the seventh century that are reflected in the Hiberno-Saxon codices de luxe. Similarly such a centre would reflect a text unaffected by the influences that are found elsewhere in this period. So, perhaps, we may still refer to this codex as pre-Whitby, but not in an objective chronological sense, though this cannot be ruled out. The discussion of the text of the A.II.10 fragments will be found elsewhere, but brief mention must be made here. Firstly, in the section MK II:12 - VI:6 (there is a break in the MS. after this) there is preserved an Old Latin text form, very close to, but not completely identical with that found in Ussher I. This feature of the preservation of a relatively pure Old Latin section in the middle of a mixed codex has been seen above in the case of Mulling and Ussher II, and is to be found outside the Insular world in, for example, the Chartres St. John, Paris lat. 10,439,¹⁴³ where chapters I - VI are in the Old Latin.¹⁴⁴ The rest of the text of A.II.10 has many readings in common with members of the family DELQR, whilst retaining a greater proportion of Old Latin than is found in these. It may be that it represents the basically Old Latin text corrected in part to the Vulgate that was current in Ireland and which played on the newly-introduced "good" Vulgate in the seventh century to produce the "Celtic" mixed Vulgate tradition. The text of A.II.10 shows little of this "good" Vulgate base.

Of the Book of Durrow much has been said previously. If, as was suggested, we accept the codex as Northumbrian, while admitting in its composition Irish prefatory matter and evangelist symbols, both deriving from the Irish Old Latin, and the former showing links with Ussher I, then what can be said of the texts of the Gospels themselves? Its supposed influence upon the formation of the "Celtic" mixed Vulgate text has been mentioned above; but what of the influences displayed in Durrow itself? Berger classed it among the Celtic mixed texts as "une Vulgate avec quelques interpolations irlandaises"; but, of the ten principal interpolations in the Irish texts listed by him, only that at JN. XXI:6 occurs in Durrow. F.C. Burkitt attempted to show on the basis of seventeen readings from the whole of Matthew that the text of Durrow stood "halfway between the pure Northumbrian AY and the more characteristically Irish form of Q". Regrettably, neither do his examples bear this conclusion out, nor would they be sufficiently based to do so. To compare only the texts of A Y Ep* Ep^{mg} Durrow and Q, is to put the cart before the horse: he starts off with those texts to which he wants to liken Durrow and then concludes that its text belongs half way between them without considering any other evidence. For example, from the readings he cites, at MT. II:16 he contrasts pueros in Durrow and AY. against infantes in Q, but Q is alone in reading infantes, the other Irish codices read pueros - so this cannot be used to argue that in Durrow we see a text corrected to the AY. Text. In four instances the variants he gives are found in AY. Durrow Q and Ep, viz his area of comparison, so the evidence of these readings must be counted negative. Finally, he states that there is probably to be seen in Q some North-

umbrian influence, thus invalidating his point of comparison. Burkitt makes the basic mistake of assuming that any "good" text in Northumbria must derive from the influence of the Italo-Northumbrian text. Further it is not clear what Burkitt thinks is being corrected: if the text of Durrow were merely a corrected Celtic text there would not be that dichotomy between the Capitula section numbers and the initials in the text which we have seen to be the case, for however much the text was corrected surely the initials would be unaffected. Nor is Durrow Italo-Northumbrian; if it were, then how did it avoid the numerous readings in the text of Amiatinus that were rejected by W-W, which Gwynn pointed out? Any relationship between the AAY. text and that of Durrow is doubtless to be explained by the fact that both possess good and early Italian parentage. Luce¹⁵¹ postulates connections with the text of St. Gall 1395;¹⁵² the earliest extant Vulgate codex, possibly written in the life-time of Jerome. C.H. Turner in his edition of the St. Gall codex lists 13 "singular or subsingular readings"¹⁵³ from Matthew and Mark - Luce's argument turns on the occurrence of three of these in Durrow. But, of these three, two¹⁵⁴ occur in other Vulgate codices of differing traditions, and the third, at MT. XVII:26 is merely at instead of et, which does not seem all that important. I have included the readings of Durrow in the collations of the Durham MSS., but in none of them does there seem to be any significant influence. The exact character of the text of the Book of Durrow and the influence of its text will only be known when the whole text has been analysed and the rest of the

Hiberno-Saxon Gospel Books have been collated. What can be said, on our present evidence, is that the text of Durrow offers a relatively pure Vulgate type, which probably derives from an Italian exemplar. There are no conclusive reasons for assigning the codex to Northumbria - definitely not textual reasons as the article of Burkitt suggested; but on the grounds of palaeographical and artistic probability and also, textual probability (by which I mean it seems more likely that Northumbria rather than Iona or Ireland would have been the recipient of an Italian Gospel book in the second half of the seventh century) Northumbria still remains ¹⁵⁵ ¹⁵⁶ the most likely place of origin for Durrow.

There is one group of Anglo-Saxon Vulgate Gospel texts that betrays its Italian origin more clearly than any other - the Italo-Northumbrian. This group, of which the chief representatives are Codex Amiatinus ¹⁵⁷ (A) and Codex Lindisfarnensis (Y), ¹⁵⁸ was chosen by W-W as the basis for their text:

Hanc familiam pro optimo habemus, et saepius quam alias
sequimur. ¹⁵⁹

The textual value of Amiatinus was recognised very early; Cardinal Sirlet in the early sixteenth century was aware of its importance, though it is unlikely that the MS. cited in his edition as Lan is to be identified with Amiatinus, as was once thought. Cardinal Carafa, president of the commission of Sixtine V (which first met in 1586), obtained Amiatinus through the efforts of the Pope in 1587, and the proposals of the Commission, recorded in Codex Carafinus, provide evidence of great

indebtedness to the text of Amiatinus. ¹⁶¹ However, it was not until the labours of de Rossi, three hundred years later, that any connection with England was suspected for Amiatinus, ¹⁶² and not until the work of E.A. Lowe that the English workmanship of Amiatinus was established beyond any reasonable doubt. ¹⁶³

Codex Amiatinus, like most ^{of} the extant members of the Italo-Northumbrian family, was written at Biscop's double foundation of Wearmouth-Jarrow, and it is thither that the archetype probably came. Amiatinus was one of three sister pandects that, we learn from Bede, were produced at Wearmouth-Jarrow, two to be placed in the churches of St. Paul's Jarrow and St. Peter's Wearmouth and the third, Amiatinus, ¹⁶⁴ was intended as a gift to the Pope. Ceolfrid set out with the gift but died at Langres in September 716, not long after his departure. Amiatinus spent the Middle-Ages at Monte Amiata, whence it passed to the Laurentian Library at Florence. Of the other two codices fragments ¹⁶⁵ survive, now in the BM.; Add. 37777 and 45025. ¹⁶⁶ Lowe says that these fragments are in a less expert script and "may be an earlier attempt". Wright thinks that Amiatinus was the last of the three, completed just before 716, and that the earlier of the other two pandects may possibly ¹⁶⁷ be dated as early as 689. Amiatinus was written by seven scribes in nine sections "presumably to allow several scribes to work simultaneously". ¹⁶⁸ None of these seven hands appears in the BM. fragments. Also from Wearmouth-Jarrow is the small Uncial codex containing St. John's Gospel

now at Stonyhurst (S), ¹⁶⁹ It was found in the coffin of St. Cuthbert at the translation of his relics in 1104 and preserved at Durham until the Dissolution. It is traditionally supposed to have been either the property of Cuthbert (d. 687) or a gift for the translation of his relics in 698, thus supplying a terminus ante quem for its production; but recently Wright has argued that the fine Capitulary Uncial in S stands at the culmination of a palaeographical sequence that leads through Amiatinus and the Utrecht fragments, which would date it to about 720. ¹⁷⁰

Bound up with the Utrecht Psalter are 11 leaves, fragments of Matthew and John (U), ¹⁷¹ in a script close to, but more developed than, that of Amiatinus. Closely related to the script of the title-page of the Utrecht fragment is the Uncial found in Durham Cathedral A.II.17, foll. 103 - 111. ¹⁷²

These nine folios contain LK. XXI:33 - XXIII:44 and there is some reason to think that they once formed part of the exemplar of the Lindisfarne Gospels. One other Gospel fragment in Wearmouth-Jarrow Uncial is to be found on foll. 95 - 96 of the Burchard Gospels, Würzburg Universitätsbibliothek M.p. th.f.68. ¹⁷³

The main body of the Burchard Gospels is a sixth-century Italian product, but at the beginning of the eighth century certain gaps in the MS. were supplied in a Wearmouth-Jarrow Uncial. These gaps were: on foll. 1 - 21 the canon tables and prefatory matter to the four Gospels and prefaces to the individual Gospels and, on foll. 95 - 96, the text of LK. II:10 - III:8. The decoration of the canon-tables is definitely Frankish, these are contained on foll. 1 - 11, and it appears that foll. 1 - 16 were pricked and ruled "in one campaign". ¹⁷⁴

This led David Wright to argue:

the whole scheme of refurbishing the Burchard Gospels was carried out in a Northumbrian foundation on the continent, where a scribe from Wearmouth-Jarrow and a Frankish painter collaborated and where other Insular scribes soon entered some corrections. ¹⁷⁵

But where would such a centre be? Further, it is not impossible that the canon-tables were drawn in England, when the text was restored, and the Merovingian decoration was added at a later date. The point about Burchard that concerns us here is the bifolium, 95 - 96, which is the only place where the Gospel text has been restored. The type of text ¹⁷⁶ found here is the Italo-Northumbrian. In sum, excluding the B.M. fragments, which contain part of the Old Testament, the Gospel text found in this palaeographically very closely-related group of MSS. belongs to the same family - the Italo-Northumbrian.

There are two other witnesses to the Italo-Northumbrian text cited by W-W - the Lindisfarne Gospels (Y) and St. John in Durham ¹⁷⁷ A.II.16 (△). The Lindisfarne Gospels were written and illuminated by Eadfrith, Bishop of Lindisfarne, who died in 721, thus supplying a terminus ante quem for the production of the codex. The St. John in Durham A.II.16 is written in an eighth-century Anglo-Saxon majuscule. To this list of Italo-Northumbrian texts may perhaps be added BM. Royal ¹⁷⁸ I.B.VII (Reg), an eighth century Majuscule codex whose contents correspond ¹⁷⁹ "almost exactly" with those of the Lindisfarne Gospels. Warner and Gilson thought that Reg was "probably copied from the Lindisfarne Gospels,

or from the archetype of the latter". ¹⁸⁰ T.J. Brown ¹⁸¹ favours the second option on the grounds of the divergences of Reg from the insular practices of Y: for example, Reg's use of red for the first line of each capitulum and the initial of most Eusebian sections, after the manner of Uncial codices, including Amiatinus, Utrecht and Stonyhurst. Further reason for thinking that Reg was not a copy of Y is that they differ in the position and type of canon-tables. Glunz thought Reg a York MS. from ¹⁸² the second half of the eighth century. He, too, considered its text belonged to the A-Y family and cites a few readings to support this. In the case of the twelve readings he gives there is to be observed greater affinity with Y than with A. (This point stresses the need for comparison within the Italo-Northumbrian family: it is in the differences ~~between~~ the texts of the members, not the similarities, that the exact nature of each text lies.) In the ~~absence~~ of a total collation of Reg we cannot be sure of its exact character. Not all critics ¹⁸³ are agreed. Youngman described the text as rather mixed, and it is not quite certain what Wescott meant when he described the MS. as "another ¹⁸⁴ very important MS., preserving an old text". One notable non-Italo-Northumbrian reading in Reg is found at MT. XX:28, where there is the long addition from the Old Latin, which in the Vulgate tradition is found in H^{mg}Th and O.

The summaries of all the MSS. of the Italo-Northumbrian family are all of the same type, de Bruyne's family C. This family stands over and against all the other types in de Bruyne, which are "recensions of

a single archetype" which "have been rewritten, redivided and altered". Chapman has shown how this series of capitula divisions is intimately bound up with the origin of the Italo-Northumbrian text-type. The same C series is to be found in Durham A.II.16 MK. (the only capitula lists extant in the codex, but here the text of St. Mark's Gospel belongs to the OX*Z* type and not to A-Y. This capitula series also occurs before all the four Gospels in Leningrad Public Library F.v.I.8, a Gospel Book in Anglo-Saxon Majuscule, probably from eighth century Northumbria. Another point of contact between Leningrad and certain members of the Italo-Northumbrian family is that, in company with Reg Y and the Burchard Gospels, it offers the earliest occurrence of the Eusebius Carpiano letter. But the strongest point of contact rests in the preservation in Leningrad of three of the five liturgical notes accidentally preserved in the capitula lists of Y and Reg, namely the rubrics after cap. 87 of Luke and before cap. 16 and cap. 20 of John. The importance of the liturgical apparatus in Y and Reg for determining the origin of the Italo-Northumbrian text will be seen shortly. Does the text of the Leningrad Gospels also belong to the A - Y family, or, as in A.II.16, is the origin of the capitula lists divorced from that of the text? Finally, I have noted, from the plate published in C.L.A. that the text of Lincoln Cathedral MS. 298 (I), part of one folio containing parts of JN. X and XI, is divided according to the same capitula divisions as A-Y, but its text is said to have "affinity with Echternach".

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The character of the A-Y text that impressed W-W was its comparative freedom from Old Latin corruption and its agreement with Greek text which they thought Jerome used in his revision. But all too often the Northumbrian character of the Italo-Northumbrian text has been overlooked. It is known that the Psalter text in Amiatinus derives from a rather poor Irish text related to that found in the Cathach of S. Columba.¹⁹⁰ But how much Insular influence is there in the Gospel text of Amiatinus, and, more so, in that of Lindisfarne? I have already indicated that it is the differences between the texts of the Italo-Northumbrian family that must be considered. The members of this family form a group more closely connected than any other in the period before Charlemagne; any differences that may be observed take on important proportions.

The origin of the Italo-Northumbrian text has been discussed at length, generally in the context of the relationship between Amiatinus and the Cassiodoran MSS. imported into Wearmouth-Jarrow. Two elements must be clearly distinguished: firstly, the Neapolitan connections evidenced in the lists of Liturgical feasts prefixed to the four Gospels in Lindisfarne and Royal I B VII², which are intimately bound up with the capitula divisions of the Gospels in the members of the Italo-Northumbrian text-family; and secondly, the question as to the nature of dependency of the whole of Amiatinus, not just the Gospel text, on the Biblical MSS. of Cassiodorus.

The "why" and "how" of the apparently meaningless lists of liturgical feasts that follow the capitula lists in Lindisfarne and

I.B.VII is of little importance here. What does matter are the pointers they give to the origin of the Biblical texts with which they are found. Edmund Bishop first identified the Neapolitan elements in them - namely the feast and vigil of S. Januarius, the dedication of the Basilica of S. Stephen and the feast of S. Vitus. His findings were published by Dom. Morin.¹⁹¹ He was of the opinion that the lists entered Northumbria via the agency of Hadrian, who accompanied Theodore of Tarsus in 669 and who had been abbot of Nirida, which Morin identified with Nisita, a small island near Naples. Two years later Morin recognised the same list, with Roman additions, in the Burchard Gospels¹⁹² - here the rubrics are added in the upper margins above the pericope required for the lection; thus enabling identification of the passage to which a particular feast was to be referred. In Notes on the Early History of the Vulgate Gospels, 1908, Dom John Chapman argued that the Neapolitan lists were based on a Gallican system,¹⁹³ but more recent research has shown that the origin of the liturgical calendar in the lists was not Gallican, but probably Italian.¹⁹⁴ Chapman also showed how Amiatinus preserved some small trace of the same liturgical system.¹⁹⁵ The most important contribution of Chapman was the demonstration that the particular set of Gospel summaries, capitula lists, found in the Italo-Northumbrian family "are founded on the Neapolitan system of lessons".¹⁹⁶ Therefore the liturgical lists are not accidental interpolations, but an intimate part of the exemplar of A-Y, which must consequently come ultimately from the Naples region.

To turn to the second element: the possible connections between Amiatinus and the Biblical codices of Cassiodorus. Chapman rejected Morin's suggestion that Hadrian was responsible for the introduction of the Neopolitan lists into England and constructed an elaborate thesis which argued that the Italo-Northumbrian Gospel text came to Northumbria via Cassiodorus' Nine Volume Bible, which he considered was the exemplar for Amiatinus. He does not say how a Neopolitan text came to find its way, liturgical marginalia included, into Cassiodorus' library at Squillace, but that the Italo-Northumbrian text is Cassiodoran in origin he thinks proven by the colophon in the Echternach Gospels.¹⁹⁷

This colophon states that the Gospel text to which it was originally appended was corrected against a text in the library of Eugippius, reputed to have been the property of Jerome.¹⁹⁸ Eugippius was the abbot of Luculanum at Naples and Chapman considered that the Echternach Gospels offered a basically Italo-Northumbrian text and that the colophon was the work of Cassiodorus. The detail of the argument, particularly the exact indebtedness of Amiatinus to Cassiodorus, changed, and questions were raised as to the likelihood of Cassiodorus introducing all the liturgical trappings into his Nine Volume Bible, which was intended primarily as a text book for Biblical scholarship.¹⁹⁹

However, two basic objections weigh against Chapman's arguments. Firstly, his argument turns on Echternach and its colophon having some connection with the Italo-Northumbrian text. It is difficult to conclude on the evidence cited by Chapman that Echternach is basically Italo-Northumbrian (however much we admit of other elements) - surely, accidental survival of the colophon from

the exemplar of the Italo-Northumbrian text would require demonstration of much closer agreement between that text and Echternach than that which Chapman is able to put forward? He also seems to assume that all that is sufficient to prove Echternach's text Italo-Northumbrian is to cite readings in Echternach that do not derive from the Irish text, as though the Italo-Northumbrian was the only non-Irish text to be found in Northumbria. His case that the text of Echternach is basically Italo-Northumbrian stands unproven. The connection between the colophon of Echternach and Naples and the Italo-Northumbrian text and Naples need be no more than coincidence. The second basic objection is against his argument that the text of Amiatinus is Cassiodoran, Quentin suggested that Amiatinus was modelled on the format of Cassiodorus' Old Latin pandect, Codex Grandior, but that the Vulgate texts of the individual books in Amiatinus were collected together at Wearmouth-Jarrow to form a specifically Wearmouth-Jarrow recension. More recently B. Fischer has discussed the whole question of the nature of the Biblical texts listed by Cassiodorus in his Institutiones, those that can be deduced from the evidence of Bede to have been at Wearmouth-Jarrow, and the connection between the texts contained in Amiatinus and those imported from Squillace. He concludes that Amiatinus is a pandect modelled, as to its form, on Codex Grandior, but having no other connections with the Cassiodoran Bibles. He further demonstrates that the text of Amiatinus derives from several distinct archetypes; as far as can be assessed, they consist mostly of good Italian texts, a fragment of one of which

is still preserved in Durham, B.IV.6 fol. 169*, part of a leaf in a sixth century Italian Uncial containing a few verses of Maccabees whose text agrees exactly with that of the same pericope in Amiatinus, including one peculiar error, ²⁰³ For the Psalms and Catholic Epistles an inferior local text was used. For the Gospels the text was the Italo-Northumbrian, but because of the nature of the pandect being produced, for study rather than for liturgical use, the liturgical matter of the archetype was omitted, as was the letter, Eusebius Carpiano, it being superfluous alongside the Novum Opus. It would appear that the archetype of the ²⁰⁴ Italo-Northumbrian text did not possess a set of Canon-tables so ²⁰⁵ the editor of Amiatinus took a set at hand, possible from Codex Grandior. The texts of the Gospel Prologues as found in the exemplar were corrected against better Irish texts; and, perhaps, some extraneous elements crept into the texts of the Gospels themselves. As to the Northumbrian home of the Italo-Northumbrian archetype, certain considerations favour Wearmouth-Jarrow: the fact that the majority of extant witnesses to this text are in Wearmouth-Jarrow Uncial; the fact that Biscop and Ceolfrid were noted importers of Italian codices; and the fact that the Neopolitan liturgical system appears to have influenced that ²⁰⁶ in use at Wearmouth-Jarrow, to judge from Bede's Homilies.

It is difficult to assess the influence of the Italo-Northumbrian text because of the method in collation of noting variants only, where

the edited text of W-W that is taken as the standard is based chiefly on the Italo-Northumbrian text. It is comparatively easy to recognise corruption in a tradition, but it is far more difficult to assess whether in a mixed text the "good" element is a survival or the result of a correction of a more corrupt text. In two sets of corrections, however, the A-Y text is to be discerned. The main corrector of Durham A.II.17 appears to know certain peculiar readings of A-Y - for example, at Luke XIII:28 he adds introyre after prophetas, an interpolation supported only by AYF and X^C (F = Codex Fuldensis, a Latin Diatessaron arranged by Victor of Capua in the mid sixth century containing a text that is basically akin to the Italo-Northumbrian). The tenth-century corrector in X, X^C, also follows the text of A-Y very closely.

Besides the Italo-Northumbrian and the text-type present in Durrow another text-type of Italian origin is in evidence in Northumbria, namely the OXZ type, that we saw clearly entrenched in southern England. It is not possible to say whether this text came to Northumbria via southern England or directly from Italy. If the connections between the text of A. II.17 and O are significant then it may be that it arrived via southern England, though we cannot be sure that O did not come first to Northumbria. This is the text-type in Durham A.II.17. If T.J. Brown's early date for this codex and his exposition of the Lindisfarne scriptorium ²⁰⁷ can be accepted then we may infer that the OXZ type of text was known at Lindisfarne before the Italo-Northumbrian found in the Lindisfarne Gospels.

Another MS., Oxford Lincoln College 92 (foll. 165, 166), ²⁰⁸ two folios
 containing LK VIII:13-50, is also assigned to the Lindisfarne scriptor-
²⁰⁹ium. On the text of these fragments Bennett concludes:

Although the fragments cover only thirty-six verses,
 many of them mutilated, there is enough evidence to show
 that the text used is a very good one, bearing a marked
 similarity to that of Z.²¹⁰

There is also a suggestion that Royal I.B. VII may have been a Lindisfarne
²¹¹book, probably much later than A.II.17. In this codex the OXZ text
²¹²is to be seen in the corrections, which were added by a hand almost
 contemporary with that of the original text. The original text is probably
 Italo-Northumbrian. Glunz thought that Reg was written at York and that the
 occurrence of the two text-types A-Y and OXZ together there witness to
 the two text-types in the text introduced by Alcuin (from York) at
²¹³Tours. This view, which comes originally from Berger,
²¹⁴has recently
 been challenged by Fischer who questions any significant Northumbrian
 influence. He does, however, consider that the Gospel text in the
 Alcuin group from Tours stands in the Z tradition, which he prefers to
²¹⁵see as coming directly from Italy. But if, as seems the case,
 this tradition OXZ is found to be established in Northumbria, is it
 not equally possible that Alcuin obtained it there? Only a full
 collation of the many Northumbrian Gospel Books and fragments will
 show how extensive this text-type was in the North.

Both Cambridge University Library Kk.I.24 and St. Omer
Bibliothèque Municipale 257 (foll 1-7)²¹⁷ are assigned by Lowe to eighth-
century Northumbria - the former has close palaeographical connections
with the Durham Cassiodorus. Both have capitula divisions belonging to
de Bruyne's B family, that found in OX and the southern group and in
A.II.17 in Northumbria. Cambridge Kk.I.24 is extant for part of Luke
and John only, St. Omer contains the capitula lists to Mark and MK. I:
21 - IV:41. Is the use of the B type of capitula a pointer to certain
influence on the text of the OXZ type, as in A.II.17? Wescott counted
the Cambridge MS. among those MSS. containing the "Irish (British) revi-
sion" of the Old Latin.²¹⁸ Kenney states that the first eight chapters
of Kk I 24 form a "curious medly of the Old Latin and Vulgate versions",
while the rest of the text he thinks belongs to the Irish mixed type,
but he points out that "full information regarding this MS. is not
available".²¹⁹

With regard to the biblical text which may be discerned in the
writings of the Venerable Bede, Plummer wrote:

To go into the question of Bede's Biblical quotations
generally, would be a very large task, and would
require for its satisfactory performance more reliable
texts than are as yet available for most of his works.²²⁰

Very slowly this lack of accurate editions is being rectified, but
still much is wanting in the editions of the Corpus Christianorum series,

which, "valuable though they are from the textual point of view, still fall short of research instruments ..., in that insufficient effort²²¹ was made by the editor to trace Bede's various sources". This remark, made by Meyvaert, was aimed in particular at the patristic sources, but it equally well applies to the Biblical. There is a need for a full analysis of Bede's biblical citations. From an analysis of the Gospel citations there could, perhaps, be established other text families at Wearmouth-Jarrow; the extant codices would suggest that only the Italo-Northumbrian was to be found there. Two unsupported remarks hint at the possibility of Bede's use of the OXZ type. We read in Glunz:

The Roman type of the Gospel text represented by the MSS. X and O ... became also the archetype of the early Anglo-Saxon text as quoted by Bede;²²²

and in Jenkins:

the student finds himself speculating as to the character and history of one codex to which Bede certainly had access ... or perhaps just possible of another still in Bodley's Library at Oxford (O).²²³

Is he here referring to Auct. D.II.14 (the Greek codex O is in Paris)? Further, what connection is there between the texts of the other books of the Bible, especially the Old Testament, in Amiatinus and Bede's citations of them? Tobit in A agrees with the text found in Bede's²²⁴ commentary and the text of Acts agrees in part with Bede's use.

How far was Bede responsible for the editing of those texts in Amiatinus?

Plummer classed biblical citations in the Historia Ecclesiastica,
the Historia Abbatum and the Epistola ad Ecgebertum under five headings;
a) Vulgate, b) Itala or Old Latin, c) those where a) and b) do not
differ (here the "great preponderance" of a) over b) make it probable
that c) also came from the Vulgate), d) otherwise unsupported and
e) conflate readings. But Plummer was writing before the work of
Wordsworth and White, and using the second edition of Sabatier.
Generally the Gospel citations in Bede's historical works follow the
Vulgate, but there is one interesting reading in the Prose Life of St.
Cuthbert (in the edition of Colgrave)²²⁶ at chapter VI, where, in a
quotation of JN I:47, Bede reads ecce vir Israhelita (Vg. ecce vere
Israhelita) which is the form found in the "Celtic" text, DEEP^{mg}R gat,
only. (At this point Colgrave follows MSS. V and H and thinks this
²²⁷
is the probable reading).

If, as was suggested, the reference to Eugipius in the
colophon in the Echternach Gospels has nothing to do with the origin
of the Italo-Northumbrian text, then does it belong to the text of
Echternach? This would seem reasonable; though it is arguable that a
colophon may be introduced from another codex or invented to ascribe
a particular book to a famous local personage, yet there seems no
reason why a colophon referring to the actions of Eugipius of Lucullanum
in S. Italy in 558 should be added to a seventh-eighth century Hiberno-
Saxon codex. It must have belonged to the text from which Echternach was

copied. Can it be, then that the text of Echternach, derives from South Italy? At first sight, the mixed character of Ep could scarcely be described as the product of a revision against a codex reputed to have been the property of Jerome - quem ferunt fuisse sci hieronimini - particularly when many commentators describe the text as Irish: for example Berger:

Il peut sembler difficile d'admettre que, soit le texte du manuscrit, soit les corrections, aient été copiés sur un modele de 558, car le texte de la première main, comme celui de la seconde, présente un caractère nettement irlandais.²²⁸

Yet W-W, though, as we have seen in the case of O and X, B and Bn, greatly influenced by the work of Berger, reject his views on Echternach, The main corrector of Ep, cited Ep^{mg}, certainly follows the Irish mixed text, but the first hand, while undoubtedly using Insular orthography, agrees with the BOXZ family:

cum familia B - Z potius quam cum aliis facere videtur.²²⁹

W-W include Echternach among their better texts. So, perhaps, in Echternach there is to be seen the evidence for another Italian exemplar in Northumbria. Further, while the script and illumination of Ep is plainly Hiberno-Saxon, yet the layout of the codex follows "the more lucid Italian fashion".²³⁰ Just as the art and script reflect the Insular background, so also the prefatory matter, capitula and Hebrew Names derive from an Irish exemplar. This same combination was observed in Durrow. If, then, the Gospel text of Echternach is basically Italian and if we follow T.J. Brown in assigning the codex to the Lindisfarne

scriptorium - along with the Lindisfarne Gospels and A.II.17 - then we may argue four text-types current at Lindisfarne: firstly, the Italo-Northumbrian, found in Y and the corrections of A.II.17; secondly, the OXZ type found in A.II.17; thirdly, the Italian text in Ep; and, finally, an Irish text that supplied the prefatory matter for Ep, the Hebrew Names in A.II.17 and Ep, and doubtless influenced the texts of all three to a greater or lesser extent.

If Echternach represents a distinct text-type, what traces of it can be found elsewhere? Lowe says that the fragments of John in Lincoln Cathedral, MS. 298 (1), in an Anglo-Saxon hand that he assigns to eighth-century Northumbria, have "textual affinities with Ep"²³¹. Another text that shows certain affinities with the text of Ep is Matthew in Durham A.II.16. In both of these the textual divisions follow the form found in A*Y, de Bruyne's C (in neither is the capitula list extant). That the capitula divisions of the text of A.II.16 were secondary is clearly shown by their irregularity and, in places, inexactitude - many are omitted and others are incorrectly placed. All this would suggest that the text and capitula divisions derive from separate codices, as in the case of Mark in the same MS., where a basically OXZ text has AY capitula. A parallel might be drawn: in our English Bibles the same chapter and verse division is followed in both the Authorised Version and in the Jerusalem Bible though the translations differ substantially. To return to Ep: does the fact that in Ep the capitula divisions follow de Bruyne's I family and in A.II.16 Matthew those of de Bruyne's C family indicate that the Italian exemplar of Ep has no capitula, or merely

reflect preference for familiar divisions - we should be surprised to find the Beatitudes starting at Matthew XV. (Is there any dichotomy between the marginal numbers and the text-initials in Ep, as in Durrow?)

The text-types discussed so far do not account for all the codices from Northumbria. There remain many MSS. either totally or inadequately edited. F. Henry pointed out that there are many codices "said to have a mixed Irish text" (among which she included A.II.17, Bodley Rawlinson G.167 and Cotton Otho C.V/Corpus Christi 197) and she goes on to say - "until a detailed study of all these texts ^{has} been undertaken, it would be extremely unwise to embark upon too categorical affirmations as to their origin".²³² One of these codices, A.II.17, upon detailed study, is seen not to belong to the Irish mixed text - what of the other codices cited by Kenny^e and others as containing an Irish text? What bearing does this have on the Ireland/Northumbria controversy in the art and palaeography of these codices? The influence of Berger and his overemphasis on the role played by Ireland is still much with us. B.Fischer has questioned this overemphasis on the influence of Irish (and Anglo-Saxon) texts in the Frankish Kingdoms, especially at the time of Charlemagne.²³³ The emergent picture in Northumbria, as in southern England, is one of a continuing influence of Italian texts: we know that certain Italian MSS. were in England and that, doubtless, the Irish missionaries in Northumbria brought codices with them, but it is wrong to ring the changes on these few texts and provide every possible permutation

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to fit every Hiberno-Saxon MS.. But this is all conjecture and
only the collation of all the evidence will provide all the extant
keys to the Vulgate tradition in England.

1. B. Fischer, "Bibelausgaben des frühen Mittelalters"
Settimane di Studio del centro Italiano sull'Alto Medioevo,
10. (Spoleto 1963) passim, cf. Especially pp. 544, 597 - 600.
2. Histoire de la Vulgate pendant les premiers siècles du
moyen âge, Paris, 1893 (reprinted, New York, 1956)
3. pp. 705 ff.
4. H.E. I: xxix.
5. C. Plummer Venerabilis Baedae Opera Historica, Oxford 1896,
vol. II, p. 70.
6. H.E. III: xviii
7. cited from Chapman, E.H.V.G., pp. 181 - 182.
8. C.L.A. II: 214.
cf. P. McGurk, "An Anglo-Saxon Bible Fragment of the Late
Eighth Century" Journal of the Warburg and Courtauld Institutes,
XXV (1962) pp. 18 - 34.
9. *ibid*, p. 32.
10. Chapman, E.H.V.G. p. 182 - 183.
11. C.L.A. II: 126.
12. C.L.A. II: 230.
13. E. A. Lowe, English Uncial, Oxford, 1960, p. 18.
14. Chapman, E.H.V.G., p. 189.
15. There are numerous points of contact between the texts of the
two MSS. (see Collations). C.H. Turner, "Iter Dunelmense",
J.T.S. X (1909) p. 536, early pointed out this aspect of
the text of Durham AII.17.
16. H.E. III: vii.

17. Histoire, p. 35.
18. *ibid*, pp. 35 - 36.
19. *ibid*, p; 36.
20. W-W, pp. 705 - 706.
21. F.H.A Scrivener, A Plain Introduction to the Text of the New Testament, fourth edition by E. Miller, London 1894 (hereafter: Scrivener-Miller).
22. *ibid*, Vol. II, p. 79. (Ch. III of vol. II, "The Latin Versions", pp. 40 - 91, was rewritten by H.J. White, under the direction of Bishop Wordsworth).
23. p. 887a.
24. *ibid*.
25. p. 90.
26. p. 90, note 3.
27. p. 93.
28. p. xiii.
29. p. 17.
30. B. Fischer, "Der Vulgata-Text des Neuen Testamentes" Zeitschrift für die Neutestamentliche Wissenschaft, 46, (1955), p. 184.
31. Chapman, E.H.V.G. ch. X.
32. *ibid*, p. 185 - 187.
33. *ibid*, p. 187.
34. *ibid*, p. 213.
35. Chapman, "The Latin Bible" Dublin Review, Jan, 1927, No. 360, p. 14.

36. B.M.: Cotton Aug. II 2; Chartae Latinae Antiquiores, part III, Olten and Lausanne, 1963, no. 182.
37. C.L.A. XI: 1642.
38. C.L.A. II: 193.
39. English Uncial, p. 8.
40. Francis Wormwald, The Miniatures in the Gospels of St. Augustine - Corpus Christi College MS. 286. (The Sanders Lectures in Bibliography 1948), Cambridge 1954, pp. 13 - 14.
41. C.L.A. II: 230
42. I am thankful to Prof. T.J. Brown for this information from the as yet unpublished second edition of C.L.A. II.
43. cf. CLA. II, p. xv.
44. E.H.V.G., p. 199.
45. C.L.A. II: 197.
46. See note 119 to the previous section.
47. W-W p. x.
48. Histoire, pp. 35 - 36.
49. E.H.V.G., p. 213.
50. My information on capitula families is taken from McGurk, Latin Gospel Books, appendix IV.
51. W-W, p. 710.
52. C.L.A. II: 197.
53. E.H.V.G., p. 213.
54. W-W never make clear the hands of the correctors they cite: in the collations I have followed their designations, but these are very imprecise in many cases.

55. W-W, p. 710.
56. Glunz, The Vulgate in England, p. 305.
57. C.L.A. II: 245.
58. C.L.A. II: 262.
59. C.L.A. II: 214.
60. *ibid.*
61. *ibid.*
62. C.H. Turner, Early Worcester Manuscripts, Oxford 1916, pp. v ff.
- 63, *ibid*, p. viii.
64. *ibid*, p. x.
65. Histoire, p. 35.
66. Wormwald, *op. cit.*, p. 10.
67. The Vulgate in England, pp. 29 - 30.
68. See below, and B. Fischer "Codex Amiatinus und Cassiodor" Biblische Zeitschrift, N.F. VI (1962), pp. 57 - 79.
69. English Uncial, p. 1.
70. Latin Gospel Books, p. 13.
71. *ibid*, p. 14.
72. David Wright, "Some Notes on English Uncial" Traditio XVII (1961), pp. 441 - 456.
73. *ibid*, p. 449.
- 74, C.L.A. II: 193.
75. C.L.A. XI: 1642.
(generally given the siglum "aur", I have used "au" for simplicity.)

76. C.L.A. VI: 730.
77. GL.A. IX: 1336.
78. Wright, op. cit., p. 449.
79. C.L.A. IX: 1336.
80. C.L.A. V: 526.
81. Latin Gospel Books, no. 58.
82. *ibid.*
83. *ibid*, no. 111.
84. *ibid*, nos. 3 and 32.
85. P.L. XXVIII, 1079 - Habeant qui volunt veteres libros vel in membranis purpureis aũo argentoque descriptos vel uncialibus, ut vulgo aiunt, litteris, onera magis exarata quam codices.
86. Wormwald, op. cit., p. 9.
87. D. Wright, The Vespasian Psalter (Early English Manuscripts in Facsimile 14) Copenhagen 1967, p. 43.
88. Wormwald, op. cit., p. 9.
89. *ibid*, plates II, XV and XVI.
90. *ibid*, p. 11.
91. The Merovingian influence is to be observed in some of the animal ornament; cf. for example foll. 6r at the top of the arch.
92. J. Belsheim, Codex Aureus sive Quattuor Evangelia, Christianae, 1978.
93. B. Fischer, Vetus Latina (Nach Petrus Sabatier Neu Gesammelt und Herausgegeben von der Erzabtei Beuron) I Verzeichnis der Sigel, Freiburg Im Bri. 1949.
94. W-W, p. xxviii.

95. Scrivener-Miller, p. 51.
96. Histoire, p. 369, "holm".
97. C.L.A. V: 666; Latin Gospel Books, 61.
98. C.L.A. VIII: 1013; Latin Gospel Books, 110.
99. See the previous section.
100. Histoire, p. 50.
101. W-W, p. 707.
102. Scrivener-Miller, p. 80.
103. W-W, p. x (cf. p. 716).
104. *ibid*, pp. 707 and 716.
105. familia B-Z, cf. *ibid*. pp. 712 and 717.
106. C.L.A. II: 162; given the siglum , which is impossible to reproduce on a typewriter, so I have used Bn.
107. E.A. Loew (Lowe), The Beneventan Script - a History of the South Italian Minuscule, Oxford, 1914, p. 75, and 41 - 42.
108. Histoire, p. 92.
109. "Bibelausgaben" pp. 586 ff.;
and "Bibeltext und Bibelreform unter Karl dem Grossen"
Karl der Grosse, vol. II Das Geistige Leben, ed. B. Bischoff,
Düsseldorf 1965.
110. W-W, p. xxvi - in the list of MSS. collated by Richard Bentley.
W-W did not include Bn. in their editions of Matthew and Mark,
but it was included for those of Luke and John. When H.J. White
took over as chief editor from Wordsworth in 1886, a number of
additions were made to the contents of the apparatus, including
the complete citation of the Old Latin evidence (in Matthew and
Mark the Old Latin evidence was only occasionally included) and Bn.

111. 1893.
112. W-W, p. 672 and p. 708.
113. W-W, p. 708.
114. Britannien und Bibeltext, p. 67.
115. Sources, nos. 492 and 495.
116. "The Medieval History of the Latin Vulgate" - the diagram on pp. 104 - 105, and his reference to Berger on p. 103.
117. Histoire, p. 92, note 1.
119. See collations and note 15 above.
120. Plate XIX.
121. English Uncial, plate XXIX.
122. See, for example, C.L.A. II: 148a and 149.
123. Eddius: Vita Vilfridi, ch. xvii; Ed. B. Colgrave, The Life of Bishop Wilfrid by Eddius Stephanus, Cambridge 1927.
124. H.E. V: xix.
125. H.A.B.? 5.
126. Sitzungsberichte der Akademie der Wissenschaften zu Berlin, 1889, pp. 151 ff.
127. H.C. Hoskier, The Golden Latin Gospels P, New York, 1911, p. xii, and passim.
128. *ibid.*
129. *ibid*, p. cxiv.
130. E.A. Lowe, "The Morgan Golden Gospels; The Date and Origin of the MS.", Studies in Art and Literature for Belle da Costa Greene, ed. by D. Miner, Princetown, 1954, p. 269.
131. *ibid.*
132. Histoire, pp. 259 - 262.

133. Lowe, op. cit., p. 277.
134. H.E., V: xx.
135. Aelred of Rievaulx, De Sanctiſ Ecclesiae Haugustaldensis IX
(Ed. J. Raine, The Priory of Hexham (Surtees Society 44)
Durham 1864, p. 190).
136. Raine, Historians of the Church of York and its Archbishops
(Rolls Series) 3 vols. 1879 - 1894, vol. 3, p. 387.
137. A. Grabar - C. Nordenfalk, Early Medieval Painting, 1957,
p. 122.
138. F. Henry, Irish Art During the Viking Invasions (800 - 1020
A.D.), London, 1967, p. 63.
139. Latin Gospel Books, no. 44.
140. Vita Vilfridi, ch. 5.
141. Cambridge, 1927.
142. See David Wright in A. Dold and L. Eizenhoeter, Das Irische
Palimpsestsakramentar im C.L.M. 14429, (Texte und Arbeiten,
53/54) Beuron 1964, p. 36*.
143. C.L.A. V: 600.
144. Histoire, pp. 89 - 90.
145. *ibid*, p. 41.
146. *ibid*, p. 44.
147. F.C. Burkitt, "Kells, Durrow and Lindisfarne", Antiquity
IX (1938), p. 36.
148. *ibid*, pp. 36 - 37.
149. See above in previous section.
150. Liber Ardmachanus, p. clxxiii - see previous section.

151. A.A. Luce, Evangelium Quattuor Codex Durmachensis, pp. 15 - 17.
152. C.L.A. VII: 984.
153. C.H. Turner, The Oldest Manuscript of the Vulgate Gospels, Oxford 1931, pp. xxxi - xxxiv.
154. At MK. VI: 33 and MK. XIV: 21.
155. Burkitt, op. cit., p. 36.
156. cf. T.J. Brown and R.L.S. Bruce-Mitford, Evangeliorum Quattuor Codex Lindisfarnensis, Olten-Lausanne-Freiburg, vol. II 1960, bk. i, passim.
157. C.L.A. III: 299; Ed. C. Tischendorf, Novum Testamentum ex Codice Amiatino, Leipzig, 1850.
158. B.M. Cotton Nero D.IV.;
C.L.A. II: 187; facsimile edition, Evangeliorum Quattuor Codex Lindisfarnensis, Olten-Lausanne-Freiburg, 1956.
159. W-W, p. 708.
160. Dom Quentin, Mémoire sur l'établissement du texte de la Vulgate, 1^e partie (Collectanea Biblica Latina 6) Rome-Paris 1922, pp. 168 - 169.
161. ibid, pp. 170 ff.
162. "La Bibbia offerta da Celofrido abbate al sepolcro de S. Pietro", Al Sommo Pontefice Leone XIII, Rome 1888.
163. The full account is given in English Uncial, pp. 10 - 13.
164. H.A.B. 15; H.A.A. 20.
165. C.L.A. II: 177.
166. English Uncial, p. 19.
167. "Some Notes on English Uncial", p. 442.
168. ibid, p. 443.
169. C.L.A. II: 260.

170. Wright, op. cit., p. 444.
171. Utrecht University Library 32, foll. 94 - 105;
C.L.A. X: 1587.
172. C.L.A. II: 150; ed. by C.H. Turner, The Oldest Manuscript
of the Vulgate Gospels, Oxford 1931, pp. 197 - 216.
173. C.L.A. IX: 1430 b.
174. Wright, op. cit., p. 447.
175. ibid.
176. B. Fischer, "Bibeltext und Bibelreform", pp. 198 - 199.
177. C.L.A. II: 148 c.
178. C.L.A. II: 213.
179. T.J. Brown, Codex Lindisfarnensis, vol. II, 1960, bk. i, p. 33.
180. Sir G.F. Warner, and J.P. Gilson, A Catalogue of Western
Manuscripts in the Old Royal and King's Libraries, London
1921, vol. I, p. 10.
181. T.J. Brown, op. cit., pp. 43 - 44.
182. History of the Vulgate in England, pp. 31 - 32.
183. Scrivener-Müller, p. 75.
184. "Vulgate", p. 1712.
185. Chapman, E.H.V.G., p. 65.
186. C.L.A. XI: 1605.
187. Latin Gospel Books, no. 126 (addenda p. 122.).
188. C.L.A. II: 160.
189. Lowe, ibid.
190. H.J. Lawlor, "The Cathach of St. Columba", P.R.I.A.
XXXIII (1916), pp. 288 - 289.

191. Dom D.G. Morin, "La Liturgie de Naples au Temps de Saint Gregoire", Rev. Bén. VIII (1891), pp. 481 - 493, 524 - 537.
192. Morin, "Les Notes Liturgiques de L'Évangéliste de Burchard", Rev. Bén. X (1893), pp. 113 - 126.
193. pp. 99 - 102.
194. cf. T.J. Brown, op. cit., p. 35.
195. E.H.V.G., p. 25.
196. ibid, p. 64.
197. E.H.V.G. chs. II - III.
198. foll 222v - promendavi ut potui secundum codicem de bibliotheca eugipi praespiteri quem ferunt fuisse sci hieronomi
199. A list of the more important contributions to the debate is to be found in B. Fischer, "Codex Amiatinus und Cassiodor", Biblische Zeitschrift N.F. VI (1962), p. 57.
200. E.H.V.G. p. 27, note 2.
201. Quentin, Memoire, p. 448.
202. B. Fischer, "Codex Amiatinus und Cassiodor".
203. E.A. Lowe, "A Sixth-Century Italian Uncial Fragment of Maccabees and its Eighth-Century Copy", Scriptorium XVI (1962) pp. 84 - 85. 62
204. T.J. Brown, Codex Lindisfarnensis, vol. II, 1960, bk. i, p. 48.
205. Fischer, op. cit., p. 75.
206. Chapman E.H.V.G., pp. 65 - 77.
207. Codex Lindisfarnensis vol II, 1960, bk. i, pp. 89 - 105.
208. C.L.A. II: 258.
209. T.J. Brown, op. cit., p. 89.
210. E.N. Bennett, "An Eighth-Century Fragment of the Vulgate", The Academy, Nov. 30, 1895, no. 1230.

211. T.J. Brown, op. cit. p. 105.
212. H.H. Glunz, The Vulgate in England, p. 31.
213. *ibid.*
214. Histoire, pp. 201 - 202.
215. "Bibeltext und Bibelreform", pp. 173 - 174.
216. C.L.A. II: 138.
217. C.L.A. VI: 826.
218. "Vulgate", p. 1695.
219. Sources, no. 463.
220. C. Plummer, Venerabilis Baedae Opera Historica, vol. II, Appendix II, p. 392.
221. Paul ²Mayvaert, Bede and Gregory the Great (Jarrow Lecture 1964) p. 25, note 46.
222. The Vulgate in England, p. 15.
223. Claude Jenkins, "Bede as an Exegete and Theologian", Bede, His Life, Times and Writings, ed. A. Hamilton Thompson, Oxford, 1935 (reprinted 1969) p. 193.
224. R. Doewe, "The Medieval History of the Latin Vulgate", pp. 117 - 118.
225. C. Plummer, op. cit., pp. 392 - 393.
226. B. Colgrave, Two Lives of St. Guthbert, Cambridge 1940.
227. *ibid*, p. 57.
228. Histoire, p. 52.
229. W-W, p. 712.
230. T.J. Brown, op. cit., p. 103.
231. C.L.A. II: 160.
232. F. Henry, "The Lindisfarne Gospels", Antiquity XXXVII (1963), p. 105.

233. "Bibelausgaben des frühen Mittelalters", p. 519, and pp. 586 ff.

PART II

THE HISTORY OF DURHAM CATHEDRAL

MSS. A.II.10, A.II.16 AND A.II.17

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Durham Cathedral MSS. A.II.10 (C.III.13 and C.III.20), A.II.16 and A.II.17 contain the remains of five distinct Gospel books. MSS. A.II.10 (foll. 2-5, 338 and 338^a), C.III.13 (foll. 192-195) and C.III.20, hereafter jointly referred to as A.II.10, contain 12 folios of the text of Matthew and Mark in an Insular Majuscule generally assigned to mid-seventh century Northumbria. It has been suggested that A.II.10 was part of a complete New Testament.¹

MS.A.II.16 foll. 103-134 contains St. John's Gospel in an Italo-Northumbrian text written in an Anglo-Saxon majuscule of the eighth century. The rest of A.II.16 contains two distinct scripts, Uncial and Insular Majuscule, on equally distinct types of vellum, but there appears to be no distinction textually and the rubrics and liturgical marginalia in the Uncial portion are in a hand very similar to that Insular Majuscule used elsewhere for the text on foll. 24-33, 87-101, so perhaps fol. 1-102 may be reckoned as one, containing the Synoptic Gospels, and dated to the eighth century. A.II.17 clearly consists of two parts: foll. 103-111 contain LK. XXI:33 - XXIII:44 in an Uncial hand of the type found in the dedication page of Codex Amiatinus and the Utrecht fragments² and may be assigned to Jarrow in the second or third decade of the eighth century. Textually these nine folios belong to the Italo-Northumbrian family. The rest of A.II.17, foll. 2-102, contains the end of MT., most of MK., LK. and JN in a magnificent Insular Majuscule reckoned to be a product of the Lindisfarne Scriptorium about the beginning of the eighth century.

When, how and in what condition these five Gospel books came to Durham is not known, but there seems little reason to doubt that they were at Durham from the earliest period.

It seems likely that A.II.17 was at Chester-le-Street with the Cuthbert community from the tenth century. In the Uncial portion, on Fol. 106r, are some scribbles in a large, clumsy Anglo-Saxon Majuscule that read boge messe preost god preost aldred god biscop. Aldred here is generally taken to refer to Aldred the prior of Chester-le-Street, who died in 968. The same hand has also scribbled on 79r, 80r, and 80*v in the Majuscule portion - on 80*v boge messe preost god preost. Thus it may be concluded that both parts of A.II.17 were together at Chester-le-Street, though it cannot be argued that they were bound together by this date³. If the argument that A.II.17, Majuscule, was a product of the Lindisfarne Scriptorium⁴ is correct - and the weight of evidence favours this - then it would seem reasonable to conclude that it had been with the Community since its retreat from Lindisfarne in 875 before the Viking invaders. But how did the Uncial part of A.II.17, plainly a product of the Wearmouth-Jarrow scriptorium come to be among the possessions of the wandering guardians of St.Cuthbert? Either it was brought from Lindisfarne in 875 or it was acquired en route. We know that King Aethelstan visited the shrine of Cuthbert at Chester-le-Street in 934 and brought many gifts including certain books⁵ of which two are identifiable, one a copy of the Vita Cuthberti (now Corpus Christi College Cambridge MS.193), the other a copy of one of the Gospels, (formerly Cotton MS. Otho B IX, which was destroyed in the fire at Ashburnam House in

1731). What gifts were made by others is not known. Chester-le-Street is not far from Wearmouth-Jarrow and it is quite likely that a number of codices that survived the ravages of the Vikings were scattered throughout the region - B.M. Add. MS. 37777 and Durham B.IV.6 provide evidence of this. On the other hand it is not impossible that A.II.17 Uncial was brought from Lindisfarne in 875. C.H.Turner pointed out that these fragments have "an indisputable and special likeness to the Lindisfarne Gospels" not only textually but also in the arrangement of the cola and was of the opinion that it was "not improbably the exemplar from which the Lindisfarne Gospels were copied"⁶. Mynors rejected this: "A re-examination of the two has, however, shown some indication to the contrary" - but says no more. There are differences, mainly orthographical, but some textual: e.g. at LK.XXI:34 Y reads superveniant whereas A.II.17 Uncial superveniat, and at XXIII:28 Y omits et whereas A.II.17 Uncial does not; but the similarities outweigh the differences - both alone read manicavat (Vg. manicabat) at XXII:38 (though this may be simply orthographical), petrae (Vg. petre) at XXII:34 and facta (Vg. factam) at XXIII:19. There are no significant textual variants between the two. More significant agreement is to be found in the per cola et commata arrangement of the texts of Y and A.II.17 Uncial: there are thirteen places where these two start a new colon against the arrangement of Codex Amiatinus printed by Wordsworth and White⁸. This is a significant number in so short a fragment. Admittedly, there are 11 places where Y and A.II.17 Uncial differ in their cola division; but of these, in 6 cases Y has omitted to start a new colon where A.II.17

Uncial and Codex Amiatinus do so⁹ (this is then an error on the part of Y); in 2, Y introduces a new colon against A.II.17 Uncial and Codex Amiatinus¹⁰ (this may also be an error on the part of Y); in three places A.II.17 Uncial starts a new colon where there is none in Y and Codex Amiatinus; but in no place does Y agree with Codex Amiatinus in starting a new colon where A.II.17 Uncial does not - here the three agreements of omission between Codex Amiatinus and Y must surely be accidental omissions on the part of Y (as in the case of the six above) of new cola in A.II.17 Uncial rather than agreements with Codex Amiatinus, for there are no positive agreements between Y and Codex Amiatinus against A.II.17 Uncial. Hence, though it cannot be ascertained for sure, there does seem to be sufficient evidence in support of Turner's view that A.II.17 Uncial represents a fragment of the Wearmouth/Jarrow MS (Turner thought it was Italian) that was the exemplar of Y. The reason for the above digression is simply that if A.II.17 Uncial is part of the exemplar of Y, then it is probable that it was brought to Chester-le-Street from Lindisfarne by the Cuthbert Community along with A.II.17 Majuscule, the Lindisfarne Gospels, probably the Stonyhurst John¹¹ and the Liber Vitae (B.M. Cotton MS. Domitian VII).

The Lindisfarne Community settled at Durham at the end of the tenth century and in the eleventh century gathered relics from the region of Northumbria. Aelfred (Westoue), guardian of the relics of St.Cuthbert possibly at the time of Bishop Edmund (1020-41), collected the relics of Boisil from Melrose, Ebba from Coldingham, the bones of Bilfrith the anchorite and Acca, and stole the bones of Bede

from Jarrow¹². It may be that it was at this time, when Durham was building up a collection of relics, that the MSS. A.II.10 and both parts of A.II.16 were acquired. All are generally assigned a Northumbrian origin.

It is not until the next century, the twelfth, that we have any definite evidence for A.II.16 being at Durham. There are three entries on blank spaces all referring to Durham. St. Luke's Gospel ends on 101r and the blank verso was later used to copy a Bull, from Pope Gregory VII to William of St. Carilef confirming the establishment of the Benedictine Community at Durham. This Bull, of which six other copies exist¹³, is dated 1083, but is generally regarded as a twelfth century forgery. Mynors dates the copy in A.II.16 to the early twelfth century and considers the hand a deliberate imitation of earlier writing¹⁴ - this would mean that this is the earliest known copy. Two other documents in a twelfth century hand are found on a blank column at the end of St. Mark's Gospel (fol. 60v). The first is a copy of a charter of Robert, Bishop of St. Andrews, granting freedom to the Church of Coldingham from Cana vel Cunevelthe and other services; it is dated 1127. The original is preserved (Durham Dean and Chapter Muniments Misc. Charter 1298) and was printed by Raine¹⁵.

The second is an account of the visit of Thomas I, Archbishop of York (1070-1100), to Durham, where he was healed of a fever after passing the night at the tomb of St. Cuthbert. Two other accounts exist: one is found in Durham Cart. III fol.1¹⁶, and the original,

reckoned as spurious, is in Durham Cathedral l.l. Archiep. 1. All these three documents occur in the first part of A.II.16, viz that containing the Synoptic Gospels, and can only be taken as evidence that that part was at Durham in the twelfth century. But there is some indication that the two parts of A.II.16 were together at an early date: both have the same (?ninth-century) markings, c and l, to indicate the participants in the singing of the Passion¹⁷; similarly the same hand has put a cross in the upper margin of fol.95r (to mark the beginning of the Passion in Luke) and in the margin of fol. 133v (to mark the Resurrection narrative in John).

Durham is fortunate in having extant a number of Medieval book-lists, and in particular a complete list of the books kept in the cloister and the spendiment at the end of the fourteenth century, which identified books in the familiar manner of recording the incipits of the second folio. This method of distinguishing books, which appears earliest in catalogues from Durham (1391) and Dover (1389), makes it possible to identify accurately those books in the Medieval catalogue that have survived - Mynors reckons it possible to identify 230 MSS. still at Durham and 70 elsewhere with the entries in the catalogue¹⁹. Hardly any other library in England has enjoyed so long and continuous a history and preserved so large a proportion of its early possessions. The principal early catalogues are contained in Durham MS. B.IV.45r whose most important contents are a) a list of books in the Spendiment, said to have been made in 1391 when William Appleby succeeded Robert Lanchester as Librarian²⁰,

b) a list of books in the cloister made by William Appleby in 1395²¹; and c) a list, very similar to the first, of books in the Spendiment, made in 1416²². It is likely that the scribe of c) was working on an older list than a) which he was verifying - those books still at Durham were ratified with a dot in the margin or qualified in libraria or in claustro, or oxon, if they had been moved to Oxford. The lists are classified according to subject. Only lists (a) and (c) concern us here. In each, on fol. 4r and 36r²³ under the heading Evangelia are listed four books:

- A. Quattuor Evangelia non glo. II fo. "Incipit prologus"
- B. Quattuor Evangelia non glo. et XII Parvi Prophetarum Parabolae Salamonis Ysaia propheta non glo in uno quaterno II fo. "runt mercedem"
- C. Quattuor Evangelia glo II fo "se lavantem"
- D. Quattuor Evangelia, De Manu Bedae II fo. "Baptizatus".

The press mark D on fol. 1r or A.II.16, in a hand almost contemporary with the catalogue, and the fact that fol. 2r begins with baptizatus (III:16 baptizatus autem Iesus) enable us to identify it with the entry D in the catalogue. It also means that the MS. was in its present mutilated state, lacking the prefatory material and MT. I:1 - II:13, at the end of the fourteenth century. What of the entry De Manu Bedae? Two other books in the catalogue are so described:- under the Epistolae Pauli:

- K. Epistolae Pauli glo De Manu Bedae II fol. Paulus.
- L. Epistolae Pauli glo De Manu Bedae II fol et post.

(in the second list both are marked nihil valent). The second of these is identified with the eighth-century insular Majuscule MS. partly in Cambridge (Trinity College B.10.5) and partly in London (B.M. Cotton

Vitellius C.VIII)²⁴. One other book is ascribed to Bede - Cassiodorus' commentary on the Psalms²⁵, Durham B.II.30. It is not so described in the catalogue, but the fourteenth century note in the MS. reads Cassiodorus super psalterium de manu Bedae. These books cannot all be the work of Bede: they all display widely differing scripts. Bede expressly states that he was forced to be his own amanuensis - ipse mihi dictator simul notarius at librarius²⁶ - but it is difficult to believe that any of the three extant MSS. assigned to him were written by him²⁷. Presumably there is a fairly long tradition behind the entry in the catalogue.

Of the other Gospel Books in the catalogue B is reckoned as A.IV.8 (thirteenth to fourteenth century) and the other two not generally identified. Can we identify either of them with A.II.10 or A.II.17? It would be odd if no mention of a codex as sumptuous as A.II.17 were found. C is excluded because A.II.17 is not glossed. What type of book was A? The second folio began incipit prologus which, it seems, could either be a heading for the Novum Opus, as in the Lindisfarne Gospels, or, more likely, for the Plures Fuisse as in Bigotianus. It may be that the reason why the rubrics of one of the prefaces occurred at the top of the second folio was that, as in the case of the Lindisfarne Gospels, the first folio was decorative: excluding the present folio 1 in the Lindisfarne Gospels, which is a later addition, the first folio is blank on the recto and contains a carpet page on the verso; the second folio starts with the heading incipit prologus. Perhaps A.II.17 in its original state contained a decorative page on folio 1 - from the reconstruction²⁸ there seems to have been

more than one carpet page or full page of illumination elsewhere in the codex. In its present state A.II.17 has lost all its prefatory matter and most of Matthew and John has been put first; but the earliest definite date for this arrangement is the early sixteenth century when Thomas Swalwell (d. 1539)²⁹ wrote above the initial IN of St. John on fol. 2r. Evangelia Iohannis marci et luci non glos de le splendement. If the MS. was in the spendiment at the beginning of the sixteenth century was it not there at the end of the fourteenth? If it was, then why is there no mention of it in the catalogue? Further, there is no late fourteenth century press mark in A.II.17, which would mean either that it never had one or that it had been cut off or out. A possible hypothesis might be that it did have a fourteenth century press mark on the opening folio, but that the codex suffered damage in the fifteenth century, when John's Gospel was placed first. Secondly, if this was so, then it might be possible to identify A.II.17 with the entry A in the catalogue, its format being similar to that of the Lindisfarne Gospels where the first page was simply decorative. Thus perhaps we can identify both A.II.16 and A.II.17 in the late fourteenth century catalogue.

It was Thomas Rud, Librarian from 1717 to 1726, who was mainly responsible for the present arrangement of the Chapter library, and who produced the first, and only, complete catalogue of the manuscripts, which was published a century later by Raine in 1825³⁰. It would seem that neither A.II.16 nor A.II.17 were in Durham during Rud's time as Librarian. In his catalogue he offers little comment

on A.II.16 and for his entry on A.II.17 he cites Wanley's account. The reason for this is that both were lent to Richard Bentley, Master of Trinity College Cambridge, for his projected edition of the Greek and Latin New Testament, and were only reclaimed with difficulty. The evidence is as follows. The manuscripts were lent in July 1716 - the entry in the loans register 1677-1787 reads:

abst July 29 sent to D^r Bentley to Cambridge four MSS
two of the Gospels in large 4^o imperfect, one of St. Paul's
Epistles glossed in fol. one of the whole New Testament
and part of the Old in fol. for which he sent his receipt
dated Aug. 10th 1716 to T. Rud

That the "two of the Gospels in large 4^o" were A.II.16 and A.II.17 we learn from a list of missing books drawn up by Pigot in 1726, when he succeeded Rud. Included in the list are:

Ev. IV. Lat. A.II.16
Joh. L. Mar. A.II.17,

to which he appends the comment:

mem of the 4 MSS above were lent to D^r Bentley in 1716
his note for which Mr. Rud says he delivered to D^r Mangey.

Among the papers in the Librarian's Office at Durham, which include Pigot's inventory of missing books, is also the letter of Rud to Pigot, dated Aug. 24th 1726:

Dr. Mangey was desired to call upon Dr. Bentley for y^e
Mssts of y^e New Test, and I sent him y^e Doctors note
for them.

Dr. Mangey, who was Dean at the time, apparently had little success for it was not until 1739 that the MSS were returned. A note is inserted in the loan register after the entry mentioned above:

Returned in 1739.

However, the memo added (?by Raine) to Rud's entry for A.II.16 in his catalogue reads:

mem. reddidit Anno 1735 cum cod sequentibus.

Thus the MSS were away from Durham from 1716 - 1735 or 39. (on a paper flyleaf at the front of A.II.17 is a note Codex Ecclesiae Dunelmiensis said to be in Bentley's hand). Bentley's proposed "Magna Charta to the whole Christian Church"³¹ was never realized; the collations he made are preserved in the library of Trinity College, Cambridge, MS. B.17.14 (with one or two in B.17.5 with Walker's collations). Durham A.II.16 in this list is given the siglum K, and A.II.17 }³², and Wordsworth and White once or twice cited important variants in A.II.16 and A.II.17 taken from Bentley's collations.

One other entry in Rud's catalogue deserves notice - namely that on A.II.22, a copy of Alexander de Hale:

Codici huic inseruntur folia sex (tria in initio, totidem in fine) Novi Testamenti Lat. (Evangelii S^{ti} Matthaei finis, et initium D. Marci) ante mille annos exararti.

These six folios have generally been identified with the six leaves used as fly leaves now in A.II.10, viz foll. 2-5, 338 and 338^a ³³, which supposition would appear to receive some confirmation from a footnote in Raine's St. Cuthbert, which, in a note on the Lindisfarne Gospels, reads:

Notwithstanding the remote antiquity of this memorable book, there are among the MSS of the Dean and Chapter of Durham two, at least, of coeval date - A.II.16 and A.II.17 The MS. A.II.22 contains, at its beginning and

end, portions of a still older copy of the Gospels³⁴.

But one immediate objection is that the six A.II.10 Saxon folios measure circa 390x250 mm. and A.II.22 circa 335x225 mm., and the leaves in A.II.10 show no signs of having been bound up with a smaller book. On the other hand, there is an offset on the verso of the front fly leaf of A.II.22 of A.II.17 fol. 38*r - both the script and the damage and worm holes on the fly leaf and fol 38*r match exactly. Further the four folios in A.II.17, fol 38*, 38², 38³ and 38⁴, have been trimmed down to circa 335x225 mm., the size of A.II.22, whereas the rest of A.II.17 measures circa 345x265 mm. Two factors indicate that these four folios have been put back into A.II.17 in recent times: firstly the quires in A.II.17 were signed A - K (? by Rud at the beginning of the eighteenth century), but the binion, fol 38* - 38⁴, was not signed - the previous quire was signed C and the following D. Secondly, the numbering of the folios (? in the early nineteenth century) omitted the leaves in the binion, which were subsequently numbered 38*, 38², 38³ and 38⁴ - they were apparently still unnumbered when Lowe saw the MS in the 1930^s ³⁵.

All the evidence would seem to suggest that the six leaves ante mille annos exarati mentioned by Rud and Raine in A.II.22 were from A.II.17. But now folios 38* - 38⁴ form a binion, which means that two leaves of A.II.17 were lost in the nineteenth century when, in the wholesale rebinding inflicted upon the Durham MSS, the leaves from A.II.22 were restored to A.II.17. Two other points occur. Firstly the description of the leaves in A.II.22 by Rud says that they contained evangelii sti Matthaee finis et initium D. Marci: A.II.17, foll. 38* - 38⁴,

contain just this, viz Matt XXV:35 to the end of the Gospel (with gaps) and the Markan Capitula list, whereas the leaves in A.II.10, whilst containing the end of Matt., also contain Mark I:1 - XIV:55 (with gaps), which could hardly be described as initium D Marci.

Secondly, Wanley's description of A.II.17, cited by Rud, says:

in quo continetur evangelium D Iohannis D Lucae usque
ad vers 2 cap 22 et pars evangelii D.Marci.

There is, thus, no reference to the fragment of Matt. contained on fol. 38* - 38³. This might be carelessness on the part of Wanley, but he is accurate enough to record that Luke ended at XXII:2.

More probably, his reason for omitting any reference to Matthew is because the leaves now containing Matthew were bound-up elsewhere, in A.II.22. How long these leaves had been in A.II.22 is difficult to determine. The fly-leaf of A.II.22 on whose verso the offset of A.II.17 38*r is to be found contains a fifteenth century inscription: 16/12

Liber monachorum Dunelm a dono Gilb Aristot,
which links up with the inscription on fol 4v which mentions the same Gilbertus Aristotil. Hence the fly-leaf on which the offset is to be found was in A.II.22 in the fifteenth century. Were the A.II.17 folios also used as fly-leaves then? It is tempting to think that the inscription of Thomas Swalwell on fol. 2r of A.II.17, evangelia Iohannis Marci et Luci, omitted any reference to Matthew because then, at the beginning of the sixteenth century, the present fol. 38* - 38⁴ were bound up elsewhere. But further than this there is no evidence. 13

In the light of this it would appear that the A.II.10 fragments

do not appear in Rud's catalogue. At A.II.10 there is the entry for Peter Lombard's Gloss but no mention of the seventh century fragments, at C.III.13 there is the entry for the Tabule, but again no mention of the Gospel fragments bound up at the end, and there is no entry at C.III.20 in Rud's catalogue. There is a strange lack of mention of A.II.10. To the seventeenth century and earlier the fragments of an early Gospel Book must have seemed little more than scraps fit only for use as fly-leaves. However, someone, probably in the eighteenth century and possibly Rud, went to the trouble of noting at the top of the recto and the bottom of the verso chapter and verse of the beginning and ending of each folio in A.II.10 and C.III.20. The earliest definite notice of A.II.10 appears to be in Westwood's Fascimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts, London 1868, where, on page 8, there is a description of fragments "written in smaller and ruder characters, much resembling the older characters of Archbishop Ussher's Gospels in Trinity College", and which goes on:

On one of the leaves is drawn a large double Roman Capital B ornamented with Anglo-Saxon interlace.

This is presumably the present A.II.10, though Westwood speaks of it as though it were bound up with A.II.16.

In the late nineteenth and in the present century the development of New Testament textual studies and the growth of palaeography and art-history have brought to light something of the significance of the early Durham MSS.. The important edition of the Vulgate

Gospels by Wordsworth and White (1889 - 1898) not only edited John of A.II.16 (Δ) but provided a basis from which all future studies of individual MSS could stem. C.H. Turner visited Durham in 1908 and in the following year published a much neglected article on the texts of A.II.16 and A.II.17³⁶. Once again A.II.10 was omitted and it is curious that, though he was interested in the Maccabees fragment bound up with B.IV.6, Turner makes no mention of the A.II.10 Gospel fragments when the prime aim of his visit was to examine "such MSS of the Vulgate Gospels as still remained in the Cathedral Library"³⁷. There is a similar lack of mention in H.D. Hughes, A History of Durham Cathedral Library, published in 1925. In 1931 Turner's edition of the Uncial folios in A.II.17 were published posthumously by A. Souter³⁸. In the early years of the century the New Palaeographical Society published plates and descriptions of A.II.16 and A.II.17³⁹, and in 1916 three plates of A.II.17 and one of A.II.16 were included in Zimmermann's corpus, Vorkarolingische Miniaturen⁴⁰. In 1935 the second volume of Codices Latini Antiquiores was published, in which Lowe's succinct descriptions of all the pre-ninth century Latin MSS preserved in British Libraries provided for the first time an accurate palaeographical account of many - including Durham A.II.10⁴¹ - and a context in which to work. In 1939 Mynors' Durham Cathedral Manuscripts to the End of the Twelfth Century expanded Lowe's comments on A.II.10, A.II.16 and A.II.17 and added some further detail, especially on the later additions in the MSS. In 1947 Nordenfalk's important article "Before the Book of Durrow"⁴², established an early date for A.II.10, mid seventh

century, which led Lowe to revise his dating from "saec VIII", when he had considered the script of the fragments "a late example", to "saec VII med"⁴³. Most recently T.J. Brown and R.L.S. Bruce-Mitford's study of Hiberno-Saxon script and ornament in the companion volume to the facsimile of the Lindisfarne Gospels, published in 1960⁴⁴, has added new depth to the understanding of the palaeography and illumination of the early Northumbrian codices, and in particular, T.J. Brown's exposition of the Lindisfarne scriptorium provides the most detailed analysis of the script of A.II.17 so far⁴⁵. In the following year, 1961, the publication of P. McGurk's "architectural" analysis of the early Latin Gospel Books⁴⁶ created a new dimension of study for codices such as A.II.10, A.II.16 and A.II.17. These are but a few of the many works that have shed light on the early Gospel Books in Durham, but they represent the most important. It will, however, be noted that though the understanding of the script, illumination and codicology of the MSS has advanced far yet, with the exception of John in A.II.16 and the Uncial fragments in A.II.17, all too little regard has been paid to the texts contained therein.

1. E.A. Lowe and R.J. Dean, "Membra Disiecta 20" Rev. Bén., XLVII (1935), p.309.
2. D. Wright, "Some Notes on English Uncial", p.444.
3. cf. C.L.A. II:249
4. T.J. Brown, Codex Lindisfarnensis, vol.II, bk. i, pp. 89ff..
5. Symeon of Durham, Historia de Sancto Cuthberto, ch.26
(Symeonis Monachi Opera Omnia, ed Thomas Arnold (Rolls Series 75), 1882, 1885 (reprinted, Kraus 1965), vol.I, p.211).
6. C.H. Turner, "Iter Dunelmense", J.T.S. X (1909), pp.538 and 539.
7. R.A.B. Mynors, Durham Cathedral Manuscripts, Oxford 1939, p.15.
8. LK. XXII:19, et dedit; 35, omission of colon at quando; 36, tollat; 40, dixit illis; 49, quod futurum; 59, o homo; 60, nam et; 68, non respondebitis; 70, tu ergo; XXIII:14, dixit; 37, dicentes; 42, et dicebat.
9. XXII:15 desiderio; 41, et positus; 48, iuda; 64, prophetiza; XXIII:5 commovet; 14, quasi.
10. XXII:47, et qui; XXIII:28, et super.
11. C.L.A. II:260.
12. Symeon of Durham, History of the Church of Durham Bk. III, ch.vii (ed. Arnold, vol.I, pp. 87-88); Reginald Dunelm, Libellus de Admirandis Beati Cuthberti Virtutibus, xxvi and xxxv (ed. Surtees Society, London 1835).
13. W. Holtzmann, Papsturkunden In England, vol.II, Berlin 1935, pp.133-136.
14. Durham Cathedral Manuscripts, p.20.
15. J. Raine, History and Antiquities of North Durham, London 1852, Appendix p.81.
16. printed : Scriptores Tres (Surtees Society 1839), Appendix pp. xi - xii.
(I am thankful to the members of the Department of Palaeography

and Diplomatic for the information concerning the Dean and Chapter Muniments in their charge, though any inaccuracies in the information I claim as my own)

17. c = narrator (cantor), l = Christ (lector); this would seem to be an early system - later, for example in the Sarum Missal, three singers are involved, for example, a (alto) = Jews, b (bass) = Christ and m (medium = tenor) = evangelist.
18. The most important were published as Catalogi Veteres Librorum Ecclesiae Cath. Dunelm., ed. J. Raine (preface by B.B.) (Surtees Society 1838, I) (Full bibliography is found in N.R. Ker, Medieval Libraries of Great Britain, 2nd ed. London 1964, p.60).
19. Durham Cathedral Manuscripts, p.3.
20. Catalogi Veteres, pp.10-39.
21. *ibid*, pp.46-79.
22. *ibid*, pp.85-116.
23. *ibid*, p.16 and pp.91-92
24. C.L.A. II:133
25. C.L.A. II:152
26. cited from Plummer, Venerabilis Baedae Opera Historica, vol. I, Oxford 1896, p. xx.
27. It is doubtful whether any autograph of Bede survives or, if it does, can be shown to be by him. The claim was made for the Leningrad Bede (Leningrad, Public Library Lat. Q.v.1.18) but has been proved false (cf. Meyvaert, "The Bede Signature in the Leningrad Colophon", Rev Bén. LXXI (1961), pp. 274ff.).
28. see below on A.II.17.
29. cf. A.B.Emden, A Biographical Register of the University of Oxford to A.D. 1500, vol. III (P-Z), Oxford 1959, p. 1828.
(For the identification of this hand as that of Swalwell I am Thankful to Roger Norris, Assistant Librarian of Durham

Cathedral, to whom I am grateful also for much information about Durham Cathedral Library and its Librarians and for generous assistance throughout the period I was collating A.II.10, A.II.16 and A.II.17)

30. Codicum Manuscriptorum Ecclesiae Cathedralis Dunelmensis Catalogus Classicus, Durham 1825.
31. Dr. Bentley's Proposals for Printing a New Edition of the Greek New Testament, 1721, p.4.
32. Scrivener-Miller, p.89; W-W, pp. xxvi and xxvii.
33. so Lowe C.L.A. II:147.
34. J. Raine, St. Cuthbert, Durham 1828, p. 35.
35. C.L.A., II:149, "3 folios after 38* are unnumbered".
36. "Iter Dunelmense", J.T.S. X (1909), pp. 529 ff..
37. *ibid.*, p.529.
38. C.H. Turner, The Oldest Manuscripts of the Vulgate Gospels, Oxford 1931, pp. 197-216. (Turner was of the opinion that these Uncial folios were of Italian origin).
39. First Series, vol. I, plates 30 and 157 (A.II.17) and 54-56 (A.II.16).
40. Berlin 1916, vol. III, tafeln 221, 222a and 222b(A.II.17) and vol. IV, taf. 327 (A.II.16).
41. CL.A. II:147.
42. Acta Archaeologica XVIII (1947), pp. 141 ff..
43. C.L.A. VI, p.x.
44. Evangeliorum Quattuor Codex Lindisfarnensis, vol. I, 1956 (facsimile) vol II, 1960 (text).
45. "The Lindisfarne Scriptorium", *ibid*, vol. II, bk. 1, pp. 89-105.
46. Latin Gospel Books from A.D. 400 to A.D. 800 (Les Publications de Scriptorium, vol.V) Paris-Anvers-Amsterdam 1961.

PART III

COLLATION AND DESCRIPTIONS OF THE MSS.

A A.II.10 (foll. 2-5, 338, 338^a) +
C.III.13 (foll. 192-195) + C.III.20

Bound up with Durham Cathedral MSS. A.II.10, C.III.13 and C.III.20 are twelve folios in an early Insular Majuscule hand containing parts of the Gospels of St. Matthew and St. Mark. The folios in A.II.10 and C.III.13 serve as fly-leaves: in A.II.10 six, foll. 2 - 5 and 338 and 338^a, are now bound up with a thirteenth-century copy of Peter Lombard's Gloss, and in C.III.13 four, foll. 192 - 195, are bound at the end of a fourteenth-century ~~miscellany~~. The two remaining folios were bound separately in the nineteenth-century and given the press-mark C.III.20. Lowe's opinion that the six leaves in A.II.10 were formerly fly-leaves in A.II.22 is incorrect.¹ There is no evidence for the early history of these fragments. It is impossible to ascertain whether these folios originally formed part of a Gospel Book or a copy of the complete New Testament - the large format used would, however, favour the latter. If they once formed a complete New Testament then the original codex contained some 284 folios (excluding prefatory matter), if a Gospel Book² then some 65 folios (excluding prefatory matter).

CONTENTS

The exact TEXTUAL CONTENT of the twelve seventh-century leaves now in A.II.10, C.III.13 and C.III.20 is as follows: (the chapter and verse references follow the edition of the Vulgate Gospels of Wordsworth and White, which in turn follows the 1555 edition of Stephanus.)

C.III.20, foll. 192 - 193 :

MT. XIV: 32 (ces)savit ventus
to MT. XVIII: 29 Rogabat eum di(cens)

foll. 194 - 195:

MT. XXII: 15 (ser)mone
to MT. XXV: 26 male et piger

A.II.10, foll. 3, 2 and 338:

MT. XXVII: 35 autem crucifixerunt
to MK. IV: 22 in palam veniat

C.III.20, foll. 1:

MK. IV: 25 qui enim
to MK. VI: 6 propter incredulitatem

C.III.20, foll. 2, A.II.10, foll. 338^a, 5 and 4:

MK. IX: 1 (gust)abunt mortem
to MK. XIV: 55 ut eum morti tra(derent)

Foll. 192 - 195 in C.III.13 have been trimmed so that 8 - 9 lines per page are now missing, and the outer column is wanting c. 20 mm. of text (9 - 11 letters) throughout.

The folios in A.II.10 have been trimmed down, but only the last letter, or part thereof, is missing from the text of the outer column.

Folios 1 and 2 in C.III.20 have been trimmed so that the top four lines of text are missing, and the outer margin is missing the first/last 1 - 2 letters.

(The full collation of the text is given below.)

There are no RUNNING TITLES extant, and there is reason to think there never were any: the top of foll. 2 in A.II.16 shows no signs of ever having been trimmed, and the arrangement of the text at the top of foll. 338^a, both recto and verso, is conditioned by the contour of the upper edge of the vellum as it still stands.

The RUBRICS in the extant folios are limited to a colophon at the end of Matthew (A.II.10, foll. 3v) and the marking of the Ammonian section numbers. Both are in the same hand as the main body of the text.

The colophon at the end of Matthew reads as follows:

Finitum est huius aevangelium secundum matheum in
nomine domini nostri iesu christi nunc incipit
aevangelium secundum marcum in nomine altissimi.

AMEN

The formula, finitum est, is not found in any of the MSS. listed by W-W or ³Julicher; the formula, incipit aevangelium secundum marcum, is wide-spread.

Whereas the enumeration of the Ammonian Sections in Mark is almost complete, it is totally absent from Matthew. Further, while in Mark almost all the text-initials correspond with the beginning of an Ammonian section, in Matthew well over half do not. Clearly the textual division of Matthew is not Ammonian.

The text of a Gospel may be divided up according to two distinct systems - in many, e.g. the Lindisfarne Gospels and Durham A.II.17, both are found together. Firstly, the Ammonian (or Eusebian) sections: by these the text is divided up into shorter or longer pericope that are held in common by two or more Gospels - the system they represent was designed to aid cross-reference between the four Gospels. Generally the number of sections in each Gospel in Greek and Latin codices is constant: Matthew is divided into 355 sections, Mark into 233, Luke into 342 and John into 232. The origin and significance of these divisions need not concern us here. Secondly, there are the capitula divisions - basically they may be compared to modern chapter divisions. Whereas the Ammonian sections are almost the same in all MSS., there are several families of capitula divisions. The earliest known capitula system is found in the Greek Codex Vaticanus (B)⁴ here Matthew is divided into 170 capitula, Mark into 62, Luke into 152 and John into 50. (Berger has shown how the capitula divisions in Codex Vaticanus, in a modified form, are the same as those in Sangermanensis I, which is the same series found in the Books of Durrow and Kells⁵), In contrast, in Amiatinus the capitula divisions are 88 for Matthew, 46 for Mark, 94 for Luke and 45 for John. As in earlier editions of the Authorised Version summaries of the contents were put at the head of each chapter, so with the Greek Codices. More commonly

in Latin Gospel Books the summaries were gathered together before each Gospel to form capitula lists (or capitula lectionum, or breves causae). In A.II.10 no capitula lists are extant and there are no capitula divisions marked in the margins. If there were any capitula lists then it is likely that they were grouped together at the beginning of the MS., as in the Book of Durrow. The reason for the digression is that the initials in Matthew appear to derive from an exemplar whose text was divided according to de Bruyne's capitula - family I, which is the type found in Usserianus Primus and the Books of Durrow, Mulling and Kells. Because of the fragmentary nature of the text of Matthew, particularly the trimming of many folios, it is impossible to assess this totally; but to judge from the extant initials in the text in comparison with those of the Book of Mulling, published by Lawler, an exemplar with I capitula divisions would account for many of them - but not all. Many initials must be ascribed to the whim of the scribe.

In Mark the initials correspond mostly with the beginnings of the Ammonian sections. The sections are enumerated in the margin. To begin with the numbers are placed in the margin to the left of the initial to which they refer, but this orderly system breaks down after about section xxvii (fol. 338 r). After this they are placed both to the right and the left of the

column to which they belong: for example on foll. 338v, col. 2, xxxviii and xxviii are placed to the right and xl and xli are placed to the left. This conflicting practice resolves itself and from about 338^ar all numbers for the left hand column on a page are placed on the left and all for the right on the right - perhaps the scribe decided that to have numbers between the two columns would confuse. Two or three of the numbers are put in the body of the text in a blank space at the end of a line before the next initial, which starts the following line - this is found on foll. 338r lower down the second column. All the numbers in Ussher I are in the body of the text. Similarly in the Book of Durrow⁷ eighteen of the capitula numbers are so placed. Some of the sectional numbers in AII.10 are misplaced, for example on foll. 5v cxxxviii (properly cxxxvii) is placed in the margin at the bottom of col. one, whereas the initial to which it belongs is at the top of col. two. Some are misnumbered, for example sections ll and li are wrongly numbered lii and liii. It is interesting to note that only the numbers of the pericope are given, not, as is the general practice from the earliest codices on, also the numbers of the parallel pericope in other Gospels. Fischer has drawn attention to this same distinct feature in Sangermanensis 15, Paris lat. 11553, a ninth century MS., which⁸ is a copy of a very early North Italian pandect.

There is no extant PREFATORY MATTER from the reconstruction of the original foliation there would have been no room for any prefaces before Mark, moreover the colophon at the end of Matthew leads straight into Mark. It may be concluded that if there were any they would have been grouped together with those of all the Gospels at the beginning, before Matthew, as in the Books of Durrow and Kells.

On folio 3v together with the colophon to Matthew is the Greek text of the PATER NOSTER written in Latin characters. It is written in red by the same hand as the main text, but the individual letters are spaced out giving the impression that the scribe was copying his exemplar letter by letter because he did not understand it. The red ink is now very faded, but the text is, on the whole, clear. It reads as follows (I have added the Greek text for comparison):

PATER IMMON

O INTUS ORANUS

AIUSTITO TONOM

ASSO ALFATE IBAS

5 SILIAS GENESITO TOTH

ELIMASSO OS IN ORA

NUS EB ITIS GISTO

NATON IMMON

TON EPEUSION

ΠΑΤΕΡ ἡμῶν

ὁ ἐν τοῖς οὐρανοῖς

ᾧ γλασθητῶ το ὄνομα-

α σου ἐλθετω ἡ βασ-

ιλεια σου γενηθητω το θ-

ελημα σου ὡς ἐν αὐρ-

ανῶ (καὶ) ἐπὶ τῆς γῆς το-

ν ἄρτον ἡμῶν

τον ἐπιουσιον

10 DOS IMIN SIM
ERON CE AFISIM
MIN TA OFILIM
MATA IMMON

δος ἡμιν ση-
ερον και ἀφες ἡμ-
ιν τα ὀφειλῆμ-
ατα ἡμων ...

HISS PIR ASMON

εἰς πειρασμον

15 CI ME ALA RUS

?? ἀλλὰ ῥυσ-

SA IMAS APUTO

αι ἡμας ἀπο του

PUNIRO IN XPO IHU

πονηρου ἐν χριστῳ ἰησου

TU CURION IMMON

τω κυριῳ ἡμων

(The reading EB in line 7 might be OB)

After line 14 there is a clause and a half omitted: the Greek reads on:

ὧς και ἡμεῖς ἀφηκαμεν τοις ὀφειλεταις
ἡμων. και μη εἰσενεγκῃς ἡμας

In line 15 CIME appear to be meaningless. The form of the Pater used is the longer Matthean one (MT. VI: 9 - 13) which is also the liturgical form. The word division is irregular - the definite article and possessive pronouns are written with the noun they qualify, e.g. TONOMASSO (το ὄνομα σου) and TOTHELIMASSO (το θελημα σου), and works are broken up, e.g. PIR ASMON (πειρασμον).

The orthography shows the usual Irish confusion of s and ss, e.g. RUSSA (ῥουσα) and HISS (ἑῖς). Textually, besides the large omission just mentioned, in line 5 σσ is omitted and in line 7 κα, while in the same line TIS (τις) is added before GIS (γῆς).

The Greek Pater is found in the Schaffhausen Adomnan on the last page (foll. 137)⁹, this time written in Greek characters, based on sixth-century Greek Uncials, in the same hand as the rest of the MS., which was written at Iona at the beginning of the eighth-century.¹⁰ On foll. 36r of the Book of Armagh the scribe has written, in the text of MT. VI, the Latin Pater in Greek characters, the exact reversal of the situation in A.II.10. The scribe of Armagh introduces an affected misuse of Greek characters throughout Matthew, and, to a lesser extent, the other three Gospels, but only one proper Greek word, κατα, is found. His ill-formed Greek letters and total ignorance of Theta and Xi make it most improbable that he knew any Greek.¹¹ The idea of placing the Pater at the end of a Gospel is found in the Lichfield Gospels, where on Folio 109r after the finit of Mark's Gospel the Latin text of the Pater Noster fills up the rest of the page.

There are two LATER ADDITIONS to the fragments as they now stand. On foll. 192v and 193v of C.III.13 a (?tenth-century) hand has added neums for chanting. On foll. 192v MT. XVI: 13 - 19,

the Petrine Confession at Caesarea Philippi, is so pointed and the same, now faded brown, hand has added alii at verse 14; on foll. 193v the passage ending at MT. XVIII: 11 (the beginning of the section has been cut off) has been pointed by the same hand. In A.II.10 foll. 3v an eighteenth-century hand, possibly that of Rud, has attempted to decipher the much-faded letters of the colophon and Pater. The hand has copied the letters above the line in which they are found, but was apparently only able to decipher the colophon and lines 1 - 3, 8 - 9 (part) and one word in line 10 of the Pater. What appears to be the same hand added at the top of the recto and bottom of the verso chapter and verse of the beginning and ending of each folio in A.II.10 and C.III.20.

PHYSICAL MAKE-UP

FOLIATION AND QUIRE STRUCTURE - The folios in A.II.10 and C.III.13 appear to be conjoint, though it is difficult to be sure on account of the tightness of the nineteenth-century binding; those in C.III.20 have been bound separately. The text order gives the reconstruction as shown - the text missing between C.III.13 foll. 193 and foll. 194 would fit into one bifolium. Similarly that between C.III.20 foll. 1 and foll. 2; likewise, the text missing between C.III.13 foll. 195 and A.II.10 foll. 3 would fit onto the two folios allowed by the reconstruction.

There is a quire-mark, $\overline{C}$, in the lower right hand corner of foll. 4v. C.III.13 foll. 192 - 195 would have formed part of quire B. Mynors assessed that the text missing before C.III.13 foll. 192, MT I:1 - XIV:32, would have taken-up about seven and a half folios, fifteen sides. Assuming, then, that there were no single leaves inserted in quire B and that quire A was a quinion, like B and C, this would allow four and a half leaves, nine sides, for the prefatory matter, which would have included canon-tables and the prefatory matter to the individual Gospels, which, we have already seen, were probably grouped together at the beginning. If the canon-tables were accommodated in boxes, as in the Book of Durrow, they would take up two sides (allowing for the large format of the fragments). If we again take the example of the Book of

Durrow, whose prefatory matter derives from an ^{Latin} Old exemplar in the tradition of Ussher I (there being no evidence for any other arrangement before the Italian influence in Northumbria), then we would expect to find: possibly the Novum Opus, possibly four sets of the Interpretatio Nominum Ebreorum together with the (Priscillian) Prologues and Capitula lists belonged to de Bruyne's I family, as those in Durrow, Echternach and Kells, then their contents would have been comparatively brief, and there would have been enough room for the prefatory matter on seven sides.

The placing of the quire mark in the lower right hand corner of the ~~recto~~^{verso} of the last folio in a quire reflects the practice of the more ancient Latin Codices. In the four early Italian Uncial Gospel Books, Milan Ambrosiana C. 39 inf., B.M. Harley 1775, Oxford Bodley Auct. D.II.14 and Cambridge Corpus Christi 286, they are so signed, but, to judge from the information in Latin Gospel Books, in the MSS. from Insular and Anglo-Saxon centres, including B.M. Royal I.B. vii and Beza-Cantabrigia (Paris B.N. Lat. 281 and 298), they are signed in the centre of the recto of the last folio, the practice that spread in the seventh and eighth centuries.¹³ The system in A.II.10 reflects an early exemplar.

SIZE - The leaves in A.II.10 now measure about 385 x 250 mm. It has already been suggested that the upper edge of the vellum is the original, and there is evidence to think that the lower edge is also

untrimmed, or trimmed very slightly: if there had been a much wider lower margin then now the writing area on the page would have been disproportionately arranged towards the top; secondly, although the use of these fragments as fly-leaves to a thirteenth-century copy of Peter Lombard has necessitated the trimming of their outer margins, there has been no such need in the case of the upper and lower margins since the thirteenth century MS. of Peter Lombard measures c. 10 mm. more vertically. Thus, allowing for a roughly equal margin all round the writing area the size of the original codex must have been about 385 x 265 mm. The writing area measures about 360 x 235 mm., though this varies somewhat, which would mean an exceptionally large writing area in proportion to the vellum size. Perhaps this was a measure of economy in an area where vellum was short.

The folios in C.III.13 have been trimmed down to the size of the MS. for which they now serve as fly-leaves, about 310 x 210 mm. In C.III.20 the upper and outer edges have been trimmed, but the lower margin has suffered damage, apparently by burning. The leaves in C.III.20 now measure about 220 x 350 mm.

ARRANGEMENT OF THE TEXT - The text is written in two columns per page, of which the outer column is wider than the inner - the outer column measures about 120 mm., while the inner about 105 mm.

(though these vary). The number of lines per column fluctuates: I give a complete list of the number of lines per column (from A.II.10, the only leaves not to have any lines of text cut off) to demonstrate the irregularity:

	<u>inner column</u>		<u>outer column</u>
3r	48	:	47
3v	(colophon)	:	46
2r	45	:	45
2v	45	:	44
338r	47	:	47
338v	48	:	46
338 ^a r	47	:	46
338 ^a v	50	:	47
5r	50	:	50
5v	50	:	49
4r	50	:	50
4v	50	:	50

(the order of folios is the text-order).

VELLUM AND RULING - The vellum is fairly thick but subtle, having the character, particularly in C.III.20, of suede. It is now a light brown in colour. It is difficult to distinguish hair-side from flesh. Of the ruling only faint traces are now evident. Lowe says that the leaves were ruled on the hair side, with "single bounding lines to each column. Small slits apparently in both margins
14
guided ruling." The lines are far from regularly adhered to: they

seem to have offered the scribe only a rough guide, similarly the bounding lines on foll. 338r have been ignored.

SCRIPTS

My purpose is to offer little more than brief comment on the scripts of the main text-hand and the correctors, and not a full analysis of the letter-forms. Furthermore, the history of Insular palaeography has yet to be written.

Lowe describes the scripts of both A.II.10 and A.II.17 as
¹⁵
 "Insular Majuscule", but, while the letter-forms of these two MSS. are basically the same, the briefest glance will show that the characters of the two hands are completely different: the disciplined style of A.II.17 contrasts strongly with the spontaneous, comparatively primitive forms of A.II.10. The differences are not simply a matter of degree, of the development from the more primitive to the more developed, they reflect different spheres of influence: the hand
¹⁶
 of A.II.10, like that of the Cathach of ~~84~~ Columba, reflect the development of the Insular Majuscule from Continental Half Uncial
¹⁷
 of the type found in Ussher I, whereas the more disciplined style of A.II.17, like that of the Lindisfarne Gospels, whilst having the same basic letter forms, yet adopts the character of an Uncial script rather than ~~that~~ of the Half Uncial from which it developed. T.J. Brown has demonstrated how the character, and certain scribal details, of the Uncial codices such as those imported into and produced in

Northumbria exercised its influence on the native script.

There is no established chronology for the early Insular MSS., but in relative terms the hand of A.II.10 belongs before that of the Book of Durrow and after that of the Cathach of St. Columba. It is generally dated to the mid-seventh century. The closest parallels to the hand of A.II.10 are found in the Iuvencus fragment at Cues (Hospitalbibliothek 171)²⁰ and the palimpsest Gallican Sacramentary at Munich (CLM 14429)²¹, though both these are dated later.

The Gospel text, colophon, Greek Pater and the Ammonian section numbers are all written in the same hand. This main text hand is characterised by the use of both Uncial and Half Uncial forms of A D N R and S; m at line ends is often placed on its side with three arches, and occasionally four (on foll. 5v near the top of the first column primum is written with two side-ways m's, the first with three arches and the second with four); supra-script m (↵) and u (✓) are found mostly at line-ends; the shaft of h often bends to the left. At the feet of some columns and particularly for the last lines of A.II.10 foll. 3v and foll. 4v, the scribe has written Decorative Minuscles. This is the earliest extant example of a feature that characterises many later Northumbrian MSS. - for example, Cologne Cathedral MS. 213, Durham A.II.17, the Lindisfarne and Echternach Gospels. The decorative

forms of the letters used, for example the open forms of d (21), p (P) and q (24), foreshadow the forms found in A.II.17 and the Echternach Gospels. There is no reason behind the change from Majuscule to Decorative Minuscule, except the desire for elaboration.

The abbreviations used by the main hand include the usual Nomina Sacra, $\overline{DS}$ $\overline{DNS}$ (for both sacred and secular) $\overline{IHS}$ $\overline{XPS}$ $\overline{SPS}$ (both good and evil) and $\overline{SCS}$, and b: (-bus) and q: (-que). $\overline{qa}$ (=quia) is found three times, all at line-ends, $\overline{qd}$ (=quod) occurs four times, similarly always at line-ends. The Insular abbreviation for autem (h) occurs only once, at the end of a line. $\overline{FRES}$ (=fratres) is found once. $\overline{on}$ (=non) occurs four times, always at line-ends. $\overline{qn}$ (=quoniam) occurs frequently throughout. Thus, with the exception of $\overline{qn}$, b:, q: and the Nomina Sacra, the scribe of A.II.10 shows certain reticence in the use of abbreviated forms, which he tends to use only at line-ends when forced to do so by lack of space.

The punctuation provides the scribe with an outlet for decoration. Punctuation consists of triangular groups of red and black (occasionally blue) dots arranged in a variety of ways often, though not always, joined by a stroke. At the bottom of column one of A.II.10, foll. 3v a blank space has been filled in with wavy scrolls, and frequently a pair of parallel strokes drawn horizontally are used to fill out the ends of lines.

The main corrector (cited as "corr".) writes a small squat hand very similar to the text-hand, but more angular. The letters are less well formed and it might be argued that the differences between the two hands amount to little more than would be expected if the main hand had also been the corrector, but forced to write much smaller letters between the lines. However, certain facts favour the opinion that the two hands are the work of different scribes: the orthography of the corrector is far more irregular than that of the main hand (e.g. pussunt novom); while the main hand uses both Uncial and Half Uncial Forms for A D N R and S, the corrector consistently uses the Half Uncial forms of A R S, uses Uncial D only once and uses only the Uncial form of N. There are about ten corrections in another hand (cited "corr²".) The letter forms of this hand are much larger than those of the main corrector, they sprawl and are badly formed: the bowls of b d and o tend to be irregular; there are no wedges on the hastas, but instead there is an attempt to represent wedges by hooks (as on the inscribed chape from the St. Ninian's Isle hoard). Both these hands probably belong to about the same date as the main text hand.

ILLUMINATION =

The following brief observation on the illumination is offered to complete the description of the MS.

The main decoration of the A.II.10 fragments is to be found

in the frame of the explicit and Pater at the end of Matthew and in the initial INI of the beginning of Mark. It was Nordenfalk who pointed how the illumination of A.II.10 stands in the transitional phase between late Antique and Early Medieval MS. illumination; between that period when script and illumination were kept separate, when the transition between books offered opportunity for embellishment (for example the explicit at the end of Luke in Ussher I), and any decorated initials that there were tended to be separate from the body of the text (as for example in the Virgilius Augusteus in Rome²²), and that period when, as in the Hiberno-Saxon Codices de Luxe, the text became one of the principal vehicles of ornament. In A.II.10 the idea of the elaborate frame, which is unique in Hiberno-Saxon art, at the end of Matthew looks back to the decorative panel that marks the transition from one Gospel to another in Ussher I, which in turn recalls the Italian Uncial Valerianus Gospels at Munich (C.L.M. 6224)²³, while the "diminuendo" of the text initials, drawn into the body of the text, follows the example of the Cathach of St. Columba and foreshadows the elaboration of such in, for example, Durham A.II.17, while the large decorated INI at the opening of Mark offers the earliest stage in the development of the grand initial-pages of A.II.17, the Lindisfarne Gospels and other Gospel Books. Recently David Wright²⁴ has demonstrated the close connections between the text-initials in A.II.10 and those in the Cathach of St. Columba and the Palimpsest Sacramentary in Munich (Lat. 14429): particularly striking are the peltas loosely appended to the initials in all three (for example, Munich 76v D, Cathach 12r D and A.II.10 3r T);

all three have initial U with a broken left-hand stroke (Munich 64r, Cathach 35v and A.II.10 3r); in all three both the upper and lower curves of initial S are drawn-out to a point (Munich 76r, Cathach 19r and A.II.10 4v). Further, the odd combination of curve and right-angle in the initial INI of A.II.10 (2r) finds close parallel in the initial S in Munich (41r).

TEXT

EXPLANATION OF THE COLLATIONS: I have collated the text of all three Durham MSS. against the Edition of the Vulgate Gospels by J. Wordsworth and H.J. White, Novum Testamentum Domini Nostri Iesu Christi Latine - pars prior - Quattuor Evangelia (hereafter simply, W-W). Column one gives chapter and verse reference for the biblical text, taken from that followed by W-W - in the interest of clarity I have enumerated every verse, including those for which no variant is recorded. Column two gives the Vulgate reading adopted by W-W. Column three gives the variant, addition (add) or omission (om) in the text of A.II.10. All additions follow immediately after the word given in column two, but where there is no word in column two, they follow immediately after the word in the preceding line. I have attempted to indicate the context of an omission where to

do so would enable the understanding of the character of that omission, but in the omission of possessive pronouns and the like, where no alteration to the general sense of the phrase is involved, I have tended not to do so. Where the text has been trimmed, in C.III.13 and C.III.20, and part of a variant word cut off, I have supplied the missing letters (according to the orthography of W-W) in brackets - for example at MT. XV:33 (saturen)tur; when, judging by the number of letters trimmed, it is reasonable to suppose that a word of the text of W-W was omitted, I have put that word in brackets - at MT. XVII: 26 (om iesus); similarly when, to judge from the amount of text cut off, it may be assumed that the scribe included a word not in W-W, then this too has been put in brackets - MT. XV: 29 (add iterum) - if at that point the apparatus of W-W of Jülicher gives two or more different possible additions, then I have left the brackets blank and given the possibilities in the fourth column - see, for example, at MT. XXII: 34. In the fourth column I have listed the MSS. that support the variant found in A.II.10. The sigla are based on those used in W-W and, for the Old Latin, Jülicher's edition of the Itala, from which the Old Latin readings are taken. The MSS. in column four are given in the following order:

- i) The evidence of the Durham MSS. - viz where A.II.16 (Dm⁶) or A.II.17 (Dm⁷) agree with the variant in A.II.10;
- ii) The Vulgate evidence, taken from W-W - the MSS. are

- listed alphabetically;
- iii) The evidence of Durrow (Dur) and St. Gall 1395 (Sg) taken from the collections of G.O. Simms (in Evangeliorum Quattuor Codex Urmachensis vol. II, 1960) and C.H. Turner (The Oldest Manuscript of the Vulgate Gospels, 1931) respectively. These two important MSS. were not used by W-W.
- iv) The Old Latin Evidence, taken from the edition of Jülicher, Matzkow and Aland, Itala, das Neue Testament in Altlateinischer Überlieferung, 1938 - 1963 - the MSS. are listed alphabetically.
- v) Occasional support - throughout Matthew in A.II.10 Dimma (Dim) and Mulling (Mul) are cited.

Sigla in brackets signify that the agreement between those MSS. and A.II.10 is not total (orthographical differences excluded). Where only partial agreement exists between the variant in A.II.10 and that in another MS. then the reading of that other MS. is given in full - this is particularly the case in the Old Latin section of A.II.10: an extreme case is to be seen at MK. IV:19 where the reading in A.II.10 finds no full agreement in any other MS., but accords in general with a number of Old Latin witnesses. Where the reading is common to the majority of MSS. I have put "mult.", there being no reason to list all the MSS.; where the reading occurs in almost all the Old Latin witnesses cited by Jülicher I have simply put "vett." - I have, however, particularly for A.II.10, tended to give the Old Latin witnesses in full. An asterisk (*) is used to denote the reading of the first hand in a MS. where that reading has been corrected, and suprascript and so on,

denote the first, second, third or marginal corrector in a MS. - for example, if the first hand of MS. Z (hypothetical) reads offeram, which has been corrected to auferam by the earliest corrector, then Z* reads offeram and Z¹ auferam. (The details are all taken from the apparatus of W-W). Where an omission is obviously the result of homoeoteleuton I have indicated such (hom.) - see MK. I: 29.

Where a variant is the result of assimilation to the parallel passage in another Gospel I have indicated that passage - see MT.

XXVII: 35. Support for common orthographical variants is not noted.

At the foot of the page in the collations I have attempted to indicate the corrections in the section for which the collation is given on that page. Firstly the verse reference is given, then the corrected reading, then the details of the correction and finally the hand of the corrector, (in A.II.10 corr. and corr.² - for explanations of which see above). For example, at MT. XXIV: 38 - in diebus ante dil. in diebus suprascript, corr.² - at this point the original scribe omitted the words in diebus from the phrase in diebus ante diluvium, which were later supplied above the line by the second corrector, corr.² Occasionally this neat form is abandoned and fuller details are given - see MK. I:33. Where the corrector has indicated the omission of a word I have attempted to illustrate the omission marks - see, for example, MT. XVII: 7 and MK. XI: 28. Where the corrected reading differs from

W-W I have put it in brackets together with the other witnesses that support the variant - for example, MT. XVII: 27. Where a change in word order has been indicated (this does not occur in A.II.10) I have put the original word order at the foot of the page with the signs indicating the new order - for example in A.II.16 at MT. XVII: 16 the original scribe wrote eum curare and a corrector has indicated the order curare eum thus, 'eum'curare.

(These notes apply to all three sets of collations, though different correctors will be noted in the account of the other two MSS. The obvious limitation of having only one type-face on a type-writer has reduced the clarity of the collations.)

LIMITATIONS: Because of the time at my disposal there are certain limitations on the amount of comparative material used - this is limited to the MSS. cited in W-W and Jülicher's edition of the Itala together with the readings of the Book of Durrow and St. Gall MS. 1395 and, occasionally, readings taken from the Books of Mulling and Dimma (taken from Vol. II of H.C. Hoskier, Concerning The Genesis of the Versions of the New Testament, 1911) and other

Insular and Hiberno-Saxon Codices (occasionally cited by W-W, or Berger, Histoire de la Vulgate). A full understanding would need to incorporate the evidence of all the published editions. Secondly I have had no opportunity to verify the evidence of W-W and Jülicher - the exceptions are: Cambridge Corpus Christi MS. 286 (X) which was recollated by Glunz (W-W's collation was inaccurate) and published as Appendix A to History of the Vulgate in England from Alcuin to Roger Bacon, 1933; and the first part of Mark in B.M. Egerton MS. 609 (E) which I recollated to test Lowe's (false) statement about the text of A.II.10 - "the text ... has striking affinities with Coxed E of the Gospels" (C.L.A. II 147). Certain²⁵ criticism of the accuracy of the collations in W-W has been made and these inaccuracies have unavoidably been introduced into the fourth column of the present collations. Nonetheless, the general picture of the textual affinities shown by A.II.10, A.II.16 and A.II.17 is little affected. Finally, no Greek witnesses have been cited - properly the influence of the Greek text belongs to the pre-history of the Latin Bible found in the British Isles.

OBSERVATIONS ON THE COLLATIONS: The collations should be self-explanatory within the limitations mentioned above. The following notes are intended to point out the general trends to be observed.

It is not possible to reconstruct stemmata for the Vulgate MSS. because so much is still unknown - this applies to the Insular and Anglo-Saxon traditions as much as the Continental - and even if, after all the MSS have been collated, a stemma were to be constructed it would be too complicated to serve any practical use. The stemmatic method is of dubious value for the tradition of the Latin Bible where there is so much cross-contamination and, in the case of the Insular world in particular, so much free adaption. When so much is, and always will be unknown it is foolish to attempt to tie down every reading in any MS. The role of the critic of the Medieval Vulgate is chiefly that of a text-historian - to observe certain influences and, where possible, to relate those influences to the cultural pattern of the early Middle-Ages "la Vulgate a été, par excellence, le livre du moyen âge" (Berger).²⁶

The most significant feature in the collations is the strong Old Latin element throughout and particularly from about MK. II:12 to VI: 6, where the text is Old Latin only slightly affected by the Vulgate. The end of this section is now clearly defined by the break in the MS. at MK. VI: 6, its beginning is marked by a sharp rise in the number of variants, particularly those derived from the Old Latin, at about MK. II: 12/13. Between these two points there are about 330 variants (excluding orthographical), of which 45 or thereabouts are unsupported in the Comparative Vulgate and

Old Latin material used and the other 285, without exception, represent readings from the Old Latin Tradition. Some of the variants are supported by the Vulgate evidence in the apparatus of W-W but mostly by isolated members of the family D E L Q R, to which the introduction of Old Latin readings is germane. Among the more important Old Latin readings in this section are:

- II: 22 om sed vinum novum in utres novos mitti debet
- : 26 om sub Abiathar principe sacerdotum.
the position of quod non licebat eis manducare
nisi solis sacerdotibus
- : 27 om of the whole verse.
- : 28 dico autem vobis quoniam
- III: 7 om secuta est eum
- : 21 scribae et ceteri
- : 22 belzebul habet principem daemoniorum
et per eum eicit
- : 23 add dominus iesus
- : 26 et si satanas satanan eicit
- IV: 1 in litore staret
- : 10 discipuli eius quae esset parabola ista
- : 19 sollicitudinem et erroris mundi simul incidentes
- : 32 om cum seminatum fuerit
- : 40 quisnam hic est

(and so on)

It must be remembered that in the Gospels Jerome produced a revision of the Old Latin, not a new translation from the Greek, so there must be large areas of agreement between the Vulgate and the Old

Latin, pre-Jerome, texts (as there is between the Authorised and Revised Versions of the English Bible). Nonetheless, it is clear that in this passage we find an Old Latin text, with only minor corrections from the Vulgate. This is not contradicted by the large number of agreements with G (Paris Lat. 11553) for though generally classed as Old Latin for Matthew only (g) and Vulgate for the other three Gospels, this is an oversimplification - the text is still basically Old Latin for Mark, there is no change after Matthew, rather a gradual diminishing of the Old Latin.²⁷

Of the Old Latin witnesses cited by Jülicher, the closest agreement with the Durham fragments is to be found in r, Ussher I (the early seventh-century Irish codex). When we allow for the fragmentary nature of Ussher I - its text is missing for fifty-four of the variants in this section of A.II.10 - then seventy-four per cent of the variants in A.II.10 are found in the Dublin MS. This may be reckoned as quite substantial agreement. Of the special readings in Ussher I noted by Abbott,²⁸ all four that occur in the section MK. II: 12 - VI: 6 are found in A.II.10 - II: 17, III: 21, V: 4 and VI: 5 (these are not, however, confined to A.II.10 and r). There are a few places where the variant in A.II.10 is supported by Ussher I alone - II 23, III 5, 6, IV 5, V 4, 5, 13, 27 and VI 4 (in certain of these near agreement is found in other Old Latin texts, but exact agreement is confined to Ussher I).

In those places where the text of Ussher I is present but does not support the readings in A.II.10, the variants in A.II.10 are generally found to agree with the text of Codex Corbiensis (ff, Paris Lat. 17225), a North-Italian codex of the fifth century. Throughout the Old Latin section in A.II.10 about sixty per cent of all variants are supported by Corbiensis. Occasionally the text of this Old Latin section has been corrected to agree with the Vulgate: e.g. at II: 14 Levin is read against the Old Latin Iacobum, and at IV: 19 saeculi against victus/vitae.

The text of the rest of the fragments is mixed Vulgate and Old Latin showing no constant affinity with any of the evidence cited. The text agrees in general with the texts of DELQR and Dim in their assimilation of the Old Latin. There are, however, many Old Latin readings throughout which are not found in DELQR or the other Vg. witnesses cited by W-W. One thing is clear - the "striking affinities with Codex E" claimed by Lowe (C.L.A. II: 147) are not supported by the collations. Among the Vulgate evidence the closest affinity is with Q - the long interpolation at MK. I: 42 is found elsewhere only in Q. Other than MK I: 42 all the major interpolations come from the Old Latin. There is little trace of that "good" Vulgate base that is said to characterise the Celtic Vulgate texts - in general the mixture, like that in the Book of Mulling, looks more like Old Latin corrected to the Vulgate than Vulgate with Old Latin readings.

Among the numerous noteworthy variants is the reading novissima (Vg. nomisma) at MT. XXII: 9 which Berger (Histoire, p. 36) singled out as unique to the MSS. O and X (it also occurs in Ussher I). In several places the scribe has contracted or expanded a phrase in the interests of economy or clarity - at MT. XXIV: 38, in diebus ante diluvium, the in diebus is superfluous and so the scribe omitted it; at MK. XII: 20 ff., in the discourse on the Resurrection, the account of the seven brothers taking the same wife has been abbreviated. In two places the scribe has made more explicit the anti-pharisaical tone of the evangelist - at MK. II: 15 - 16 Vg. reads:

Erant multi enim qui et sequebantur eum et
scribae et pharisae; videntes quia manducaret
cum peccatoribus ...,

While A.II.10 has:

Erant enim multi qui et secuti sunt eum
scribae et farisei ut viderent quoniam
manducat cum peccatoribus ...,

and at MK.III: 2 Vg:

Et observabant eum si sabbatis curaret ut
accusarent illum,

A.II.10:

Et observabant eum ne sabbatis curaret

(ut accusarent illum is omitted as superfluous after the ne).

At the risk of over-simplification, I think it may be concluded that the text of the A.II.10 fragments reflects the character of the script and illumination. The script stands in transition between that in Ussher I and the Cathach of St. Columba and that in Durrow, Lindisfarne and Kells; the position of the quire-marks reflects Antique practice, and the positioning in the body of the text of some of the sectional numbers looks back to Ussher I; the illumination has one foot in Late Antique and one in Early Medieval tradition, while in style it belongs more to the Celtic world of the Cathach and the Munich palimpsest than to that of Lindisfarne and A.II.17 which reflect the precision of the Anglo-Saxon metal-worker. The Gospel text preserves an Old Latin section exhibiting a text very close to that found in Ussher I, and for the rest a mixed text, probably Old Latin partly corrected to the Vulgate, similar in character to that found in the Book of Mulling. Absent are the Italian influences on script, text and illumination that characterise, to a greater or lesser extent, the later Hiberno-Saxon Gospel Books.

1. See previous section
2. Details from E.A. Lowe and R.J. Dean "Membr^a Disiecta 20",
Rev Bén XLVII (1935), p. 309.
3. Itala, Das Neue Testament in Altlateinischer Überlieferung,
Ed. A. Jülicher, W. Matzkow and K. Aland, Berlin 1938
(Matthew), 1940 (Mark), 1954 (Luke) and 1963 (John).
4. Histoire, p. 311.
5. Latin Gospel Books, Appendix IV.
6. Chapters on the Book of Mulling, Edinburgh 1897, p. 36
7. A.A. Luce Codex Durmachensis, vol. II, pp. 27 - 28.
8. "Bibelausgaben des Frühen Mittelalters", p. 579.
9. Henry, Irish Art (to 800), plate VII. MS: 1, Municipal
Library, Schaffhausen.
10. A.O. and M.O. Anderson, Adomnan's Life of Columba, London
1961, p. 3.
11. cf. Gwynn, Liber Ardmachanus, pp. cxxiv ff.
12. Durham Cathedral Manuscripts, no. 6.
13. E.A. Lowe, "More Facts About Our Oldest Latin Manuscripts",
Classical Quarterly XXII (1928), p. 59 - 60.
14. C.L.A. II: 147.
15. *ibid*, II: 147 and 149.
16. *ibid*, II: 266.
17. *ibid*, II: 271.
18. *ibid*, II: 187.
19. Codex Lindisfarnensis, vol. II, 1960, bk. i, p. 90,
note 4 and p. 94.

20. C.L.A. VIII: 1172.
21. C.L.A. IX: 1298.
A full discussion of the relationships between the two MSS. is to be found in A. Dold and L. Eizenhöfer, Das Irische Palimpsestakramentar (Texte und Arbeiten 53/54), Beuron 1964, pp. 27* ff.
22. C.L.A. I: 13.
23. C.L.A. IX: ;249.
24. Das Irische Palimpsestakramentar¹, pp. 37* ff. The details of the initials given here are to be seen in the plates and diagrams in this volume.
25. cf. B. Fischer, "Der Vulgata text des Neuen Testamentes", Zeitschrift für die Neutestamentliche Wissenschaft 46 (1955), pp. 185 - 186.
26. Histoire, p. vii.
27. cf. B. Fischer, "Bibelausgaben des Frühen Mittelalters", p. 578.
28. T.K. Abbott, Evangeliorum Versio Antehieronymiana, Dublin, 1884, pp. vii ff.; seven other readings listed by Abbott occur within the extent of the text of A.II.10, but these all fall outside the Old Latin Section and none are found in A.II.10.

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Matt. XIV:32 (ces)savit ventus

32			
33		<u>om</u> et	d ff'
	filius dei	dei filius	QW auf
	es	es tu	QR d
34	transfretassent	transfretassent	
35	gennesar	genezar	
35	illius	<u>add</u> adorabant eum)	abc ff gat ² Petroc
		et)	(<u>add</u> adoraverunt eum et =
			R ff' Dim Her Mul)
			(<u>add</u> venerunt et adoraverunt
			eum et = Ep ^{mg} Q Corp S.Gall 51)
	optulerunt	obtulerunt	
36	fimbriam	fymbriam	
	et quicumque	<u>om</u> et	Q
	tetigerunt	titigerunt	
XV:1	hierosolymis	hierusolimis	
	pharisei	farisaei	
2	transgrediuntur	transgradientur	
	panem	panes	
3	transgredimini	transgrediemini	Dm6 EpLQR gat Dim Mul
4	matrem	<u>add</u> tuam	Ep ^{mg} K ^c QR abcf ffq gat Dim
	moriatur	moritur	
5	matri	<u>add</u> suae	Ep ^{mg} Q ff'
		<u>om</u> est	J Dur a aude ff'gq
6	honorificabit	honorificavit	
	patrem suum	<u>om</u> suum	

4 morietur e suprascript (morietur = Ep¹JRX* adff')corr.
6 patrem suum suum suprascript, corr.

(6)	matrem	<u>add</u> suam	mult.
	irritum	inritum	
7	hypocritae	hippochrite	
	de vobis esaias	esaias de vobis	
8	labiis	labis	
	eorum	ipsorum	Dim gat
9	colunt me	me colunt	Dm6 EpQRT af
	doctrinas mandata)	doctrinas hominum)	(doctrinas et mandata
	hominum)	et mandata)	hominum = mult. vett.)
10.			
11	coinquinat	cominquinat (<u>bis</u>)	
	ex ore	de ore	a aubcde fflq
12	discipuli	discipulii	
14			
15	edissere	diss(ere)	LQR Dur c
16			
17	in os intrat	intrat (in os)	ff (introit ih os = de)
18	coinquant	cominquant	
19	malae	male	
		(? <u>om</u> blasphemiae)	
20		<u>om</u> quae	W
	coinquant	cominquant	HK*QX*Y Dur egl
21	egressus	egresu(s)	
	tyri	tiri	
22	chananaea	channanea	
	dicens ei	ad eum dicens	Ep ^{mg} QR f ff' Dim Mul
			(post illum dicens = d)
	miserere	miserire	
	fili	filii	
	daemonio	demonio	
23	quia	qui	Dm6 q
24	oves	voves	

25	venit et adoravit	<u>om</u> et	Z* (veniens adorabat = bdf ff'q)
26			
27			
28	illius	eius	Dm6 BEpJKMtO*TVWXZ vett.
29	transisset	transiset (? <u>add</u> iterum)	QR abcf ffgr Dim Mul
	galilaeae	galileae	
30	clodos caecos	caecos cludos	J cgr
31	clodos	cludos	
<u>fol 192v</u>			
33	saturemus	(saturen)tur	LEQR abcf ffqg Dim Mul (satientur = dff')
	turbam tantam	turbae tantae	EL dfq Dim Mul (turbae multae = Q) (tantae turbae = R a) (turbae istae = b) (turbae = c ff' ffg)
34	pisciculos	pisculos	
35	discumberet	discumberent	Dm6 EEPh ¹ ThJLMtQRTWX*Z ³ Dur aul
36	accipiens	<u>add</u> iesus	ThLQWZ ⁴ abcef ffg Dim Mul
	et discipuli dederunt	<u>om</u> et	d
	discipuli	discipulii	
37			
38	manducaverant	manducaverunt	Dm6 EpThJKMtVWZ Dur (vett.)
	quattuor	quatuor	
39	magedan	magdan	
XVI:1	pharisaei	farisaei	
	temptantes	temptaverunt	
2			
3	rutilat	rubicunda(?)	(rubicundum est = abce ff' ffgq)
39	magsdan ?	s suprascript, corr.	

4	quaerit	querit	
	ionae	<u>add</u> pro(phetae)	EKLQR abceffq
5	discipuli	discipulii	
6	intuemini	(att)endite vobis	QR abcffg (attendite = dq)
7	accepimus	accipimus	
8	iesus	<u>add</u> cogitationes)	LQR Dim Mul
		eorum)	
	modicae	modice	
9	intellegitis	intelligitis	
	quinque panum	quinque panibus	(de qu. panibus = LQR bcff' Dim Mul)
	quinque milium	quinque milibus	LQ bd
	sumsistis	sumpsistis	
10			
12	pharisaeorum	farisaeorum	
	sadducaeorum	<u>add</u> attendere sibi	LQR b Dim Mul (attenderent sibi = acg)
13	caesareae	cessare	
	dicunt homines	homines dicunt	E abeqr
14	alii iohannem	<u>om</u> alii	EL a aubedff' ffgr
	hieremiam	hierimiam	
	ex prophetis	de profetis	dg
15	illis	<u>add</u> iesus	BEEp ^{mg} ThLO ^c RWXZ* aubcf ff glqr
16			
17		<u>om</u> autem	ae
	dixit	<u>add</u> ei	Dm6 mult.
	sanguis	sangues	
18	ecclesiam	aecclesiam	

9 de quinque panibus de suprascript corr²
14 alii iohannem alii suprascript, 10th. cent. hand that
added neums at this point

(18)	inferi	imferni	
	adversum	adversus	mult.
19	ligatum	<u>add</u> et	Dm6 EEp ^{mg} H ^l ThQRW aubcef ffgl
	solutum	<u>add</u> et	ETHO ^c QRW aubcef ffgl
20	praecepit	precipit	
	discipulis	discipuliis	
21	discipulis	discipuliis	
	oporteret	oportet	Dm6 EFTh*RTVX*Z* vett.
	ire	<u>add</u> in	ELQRT (e)ff'ff
	hierosolymam	hierusolimam	
22	assumens	adsumens	
	increpare illum	<u>om</u> illum	E abc ffg
	dicens	et dicere	ELR abcdffg Dim Mul
23	dixit	ait	d Dm Uss2
	satana	satanas	Dm6 mult.
24	semet ipsum	se ipsum sibi	LQ qr Mul
			(se sibi = abceggff Dim)

===== fol 193r

26	commutationem	commotationem	
27	filius enim	nam filius	LR abc ffg Dim
	gloria	maistate	abc ff' ffgq
	opus	opera	ETHJLQRTW abcdfffgq
28	hic	hiis	LQ (istis = abc ff)
			(eis qui = e)
XVII:1	et	et factum est	ELQR abcde ff' ffg Dim Mul
	adsumsit	adsumens	
2	facies	vultus	de
	eius (2nd)	eiuss	
3	moses	moyses	
22	increpare eum	eum added suprascript, corr. (eum = L d)	
28	adstantibus	ad suprascript, corr.	
		(adstantibus = LQT vett.)	

4	hic	hiic (<u>bis</u>)	
	tria	trea	
	mosi	moysi	
5	nubis	nubs	Dm6 CEEp ^{mg} LR vett. Dim Mul
	dilectus	dilictus	
	complacui	conplacui	
		<u>om</u> bene	L (dff'g)
6	et	et ecce	LQ Dim Mul
	discipuli	discipulii	
	ceciderunt	ciciderunt	
7	tetigit	titigit	
	timere	<u>add</u> eos	
8	levantes autem	<u>om</u> autem	
9	descendentibus	discendentibus	
	praecepit	precipit	
		<u>add</u> eis	LO ^C RX ^C a aubdfq (<u>add</u> illis = Th ce ff')
	nemini	~~m~~ eminem	
	visionem	vissionem	
10	discipuli	discipulii	
	ergo	enim	Q
13			
14	turbam	turbas	JLQR aie Dim Mul
15	saepe	sepe	
16	optuli	obtuli	
17	respondens iesus	at (iesus respon)dens	(et respondens iesus = an)
	afferte	adferte	
18			
19	discipuli	discipulii	

7 timere eos eos marked for deletion
8 levantes autem autem suprascript, corr.

(19)	dixerunt	<u>add</u> ei	Ep ^{mg} QR aabcf ffgnq Dim Mul
	nos non potuimus	<u>om</u> nos	
20		<u>om</u> quippe	CT abcef ff' ffglnq
	transi hinc	<u>add</u> illuc	LQ abcf ff' ffglnq (illoc = e illo = d)
21			
22	filius hominis)	futurum est ut)	QR (...tradatur...= abc
	tradendus est)	filius hominis)	f ffgnqr) (Dim)
		tradetur)	(fut. est...tradendus est = E)
23	tertio die	tertia die	Dm6 mult.
	vehementer	vehimenter	
24	capharnaum	(capharn)auum	
	didragma	dedragma (<u>bis</u>)	
25	domum	in domum	mult.
	filiis	filis	
26	et ille dixit	dicente autem illo	LQR Dim Mul
		(<u>om</u> iesus)	E*R* b
	liberi	liberii	
27	invenies	et invenies	(et inveniens = e)
<u>fol 193v</u>			
XVIII:4	est	erit	@ abdfgnq
5	susceperit	susciperit	
6	pusillis	pussilis	
7	vae (1st)	<u>add</u> autem	LQ abcf ff' ffgn Dim (<u>add</u> enim = R)
	mundo	<u>add</u> huic	LQR Dim (huic mundo = abcf ff' ffgnq)
	ab	a	
	homini	<u>add</u> illi	HLQRT abcef ff' ffnq
8	vel	aut	de

19 nos non pot. nos suprascript, corr.
27 invenies ibi ibi suprascript, corr. (add ibi = LQR)

(8)	eum	eam	BQ ai
	tibi est	est tibi	QRX* ff'
	vel	aut	cde
9	proice	proiece	
	unoculum	unum oculum)	CMRTW cff' ff'g Dim
		habentem)	(oculum unum hab.= a(n))
			(oculum habentem = b)
			(unum oculum habere et = Q)
	gehennam	gyhennam	
10	contemnatis	condempnatis	
	his	hiis	
	pusillis	<u>add</u> qui credunt in me	LQR* bcd ffgr Dim Mul
			(qui in me cred.= E)
			(credentibus in me = ff')
	angeli	angelii	
11	enim	autem	aln
12	alicui	<u>add</u> homini	Q abcdef ff' ffghnq Dim Mul
	nonaginta	nonagenta	
	quaerere	querere	
	erravit	erraverit	ER (erraverat = Q)
13	nonaginta	nonagenta	
14	vestrum	meum	R ^{sax}
	pusillis	pussillis	
15	si autem	quod (si)	R abc ff' ffghn Dim Mul
17	ecclesiae	aecclesiae	
	ecclesiam	aecclesiam	
	ethnicus	gentilis	QR gat (gens = e)
	publicanus	puplicanus	
18	solveritis	solveris	

8 eum x a partly erased to make u
 18 solveritis ti suprascript, corr.

19	iterum	<u>add</u> amen	ER abcfghn Dim Mul (<u>add</u> dixit amen = Q) (si conv. duo ex v. = Q) (si duo conv. ex v. = d) (si duo vestrum conv. = q) (si duobus ex vobis convenerit = b(e)f(ff)gh(q))
	si duo ex vobis)	si duo ex vobis)	
	consenserint)	convenerint)	
20	ibi sum	ego sum	(ibi et ego sum = EQR abc ffh) (ibi ego sum = ff') (sum et ego = g) (et ego = E)
21	petrus ad eum	ad eum petrus	Dm6 EEpThM vett. Dim Mul
	quotiens peccabit	quod si peccaverit	R (quoniam si pecc. = Q) (si pecc. = abcef ff' ffghn)
	et	quotiens	QR abcef ff' ffghn
	dimittam	remittam	abe ff' ff g
		<u>om</u> ei	
	usque	usque ad	(usque in = QR)
22	sed usque	<u>om</u> usque	Ep*W d ff' eh
	septuagies septies	septuagies et septies	LQ b Dim
23			
24	decem	decim	
25	iussit	iusit	
	reddi	<u>add</u> debitum	Dm6 mult.
26	procidens	procedens	
	orabat	rogabat	BCEKLMMtO ^c QRTV Dur cf ff' Dim Mul
	in me	<u>add</u> domine	ELQRT ^c bhr Dim Mul
27	servi illius	illius in margin, first hand.	
	dimidiit	demisit	
	dimisit (2nd)	remisit	QR abc ffh
28	egressus	egresus	
	et tenens	<u>om</u> et	

21 remittam eius eius suprascript, corr. (eius pro ei = E)

29 procidens procedens

missing: one bifolium

fol 194r

XXII:15

16	personam	personas	bceffh Dim Mul (ad personas = DQR)
17	videatur	videtur	mult.
	dari	dare	BDEKMtOQRTVZ* bdgh
	caesari	cessari	
	an non	aut non	BCELQT Dur vett.
18	temtatis	temptatis	
	hypocritae	hippochritae	
19	nomisma	novissima	0*X* (Uss 2 = novissime)
	optulerunt	obtulerunt	
20	suprascriptio	superscriptio	mult.
21	caesaris	cessaris (<u>ter</u>)	
22			
23		<u>om</u> et	R
24	moses	moyses	
25	defunctus	deffunctus	
26	secundus et tertius	<u>om</u> et	
27	defuncta	deffuncta	
28			
29			
30	enim	ergo	DLR
	sunt	erunt	DEJLQR ael
	angeli dei	<u>om</u> dei	EZ* abcdef ffhqr

34 inposuisset inpossuissuisset

30 angeli dei dei suprascript, ? corr.²

(34)	in unum	<u>add</u> ad (?)	(?add ad eum = L bcd ffef Mul Dim) (?add adversus eum = Q)
35	temptans	temptans	
	eum	<u>add</u> dicens	(add et dicens = E bcf ffhq) (add et dicet dicens = d)
36	mandatum magnum	magnum mandatum	C
37	illi	ei	dq
38			
39	secundum	<u>add</u> mandatum	
	simile huic est	<u>om</u> est	ER dffhr
40	his	hiis	
	universa lex	tota lex	C(E)ThR egh (totum verbum = d)
	pendet	pendit	
41	pharisaeis	farisaeis	
42	filius est	est filius	Y
43	ait illis	<u>add</u> iesus	BDEH ² ThOQR fff'r Dim Mul
44			
45	david	<u>add</u> in spiritu	DEEp ^{mg} FQW abcd fffhlr Dim Mul (cf. verse 43)
46	eum amplius	amplius (eum)	
XXIII:1	ad discipulos	<u>om</u> ad	BJKMtO*VZ Dur Sg abd ff'r
2	mosi	moysi	
3	quaecumque	quaecum	
4	inponunt	ponunt	b
	ea movere	movere ea	Q deq
5	philacteria	fylactaria	
6			
7			

13		<u>om</u> vae autem ...)	(hom. vae autem/vae autem)
		sinitis intrare)	
15	vae	<u>add</u> autem	EpW Dim
	pharisaei	farisaei	
	hypocritae	hippochritae	
	proselytum	prosylytum	
16	dicitis	<u>add</u> quia	
	per templum	in templum	BDLQR Dur Sg bf ff' ffh Dim (in templo = adegr)
	debet	(debitor) est	DELMtOQRX*Z* acdf ff' ffhr
17	stulti et caeci	<u>om</u> stulti et	
	maius	maior	aud
18	debet	(debitor) est	DELOQR acf ff' ffhr
19	quid	quod	
	donum (2nd)	au/(?)	(altarem = ff)
20	iurat	iuraverit	ER adf ffhr
21	inhabitat	habitat	Dm6 mult.
22	sedet	sedit	
23	pharisaei	farisaei	
	hypocritae	hippochritae	
	anethum	anetum	
	cyminum	ciminum	
24	excolantes	exculantes	
	glutientes	gluttientes	
25	pharisaei	farisaei	
	hypocritae	hippochritae	
	parapsidis	parabsidis	
26	pharisaee	pharisae	
	parapsidis	parabsidis	
	ut fiat et	ut fiet	

13 (....)tis regnum celorum ante homines vos enim non tratis nec
in introeuntes sinitis intrare -- added interlinear and in margin, corr.
(tratis corrected to intratis ?later hand)

17 stulti et caeci stulti et suprascript, corr²

27	pharisei	farisaei	
	parent	apparent	ehl Dim Mul
29			
30	dicitis	<u>add</u> quia	DELQR abc ffhqr
31	testimonio estis	testimonium estis	Dm6 DLQR Dur aagl (testimonium perhibetis = fhr) (t. reddetis = abc ffq)
32	implete	inpletis	RE cf (implestis = d)
33	genimina	gimina	
	gehennae	gyhennae	
34	eis	illis	EpL lqr
	synagogis	sinagogis	
35	omnis sanguis iustus	omnis sanguis iustos	
36			
37	missi	misi	
	quemadmodum	sicut	DE adhr
	sub alas	sub halis suis	FR fff (sub alas suas = Dm6 DEEpTh HLQT abcdeghqr)
38	relinquitur	relinquetur	
39			
XXIV:1	egressus	egresus	
	discipuli	discipulii	
	aedificationes	aedificationem	BCDEIQR TWX* ff'gl Dim Mul
2	eis	illis	BCELRTW Dur abce ff' fgh
	hic	(? hiic (<u>or</u> huc	E*
	lapis	lapes	
	destruatur	distruatur	

fol 195r

6	auditori enim estis	audientes autem	abc (audientem = ff) (audietis autem = q) (audietis enim = Q hr)

7	terrae motus	terri motos	
	per loca	<u>add</u> singula	h (per singula loca = ce)
8	initia	initiata	
9	gentibus	hominibus	D Dim
10	et invicem	<u>om</u> et	
	tradent	se tradent	DEEPH ^C ThQR a a f f h r
11	surgent	insurgent	R b c f f h
12	et quoniam	<u>om</u> et	DR Dim
	abundabit	habundabit	
	iniquitas	<u>add</u> et	DERX a Dim Mul
	refrigescet	refregerescit	DELR r
13	perseveraverit	permanserit	CDJKLMtQTVZ* Dur a b c f f' f f g q
14	evangelium	aevangelium	
15	ergo	autem	l Mul
	quae dicta est	quae dictum est	(quod dictum est = a b d f f h q)
	danihelo	danielo	
16	iudaea	iudea	
17	descendat	discendat	
	aliquid	quicquam	e (quidquam = Irenaeus)
18	tunicam	tonicam	
19			
20			
21			
22			

24

25

26

27	fulgor	coruscatio	e (scoriscatio = d)
	exit	exiit	
	et paret	apparet	(et apparet = DLQR f f l)

14	universo orbe	corrected to universum mundum (um mundum suprascript)
		corr ² (universo mundo = E a u (d))
27	fulgor	suprascript, corr ²

(27)	et adventus	<u>om</u> et	Dm6 DKMtQRVZ ad ff'hq Dim Mul
28			
29	sol obscurabitur	obscurabitur sol	
30	virtuta multa	virtutibus (?)	
	maiestate	maistate	
31	quattuor	quatuor	
	terminos	extremos	(extremis = h)(extremum = e)
32			
33	haec omnia	omnia haec	Sg q (omnia ista = e)
34		<u>om</u> quia	
35	verba vero mea	verba mea vero	
36	caelorum	<u>add</u> neque filius)	e
		homin(is))	(<u>add</u> neque filius = BJOX* a aubcdf ff' ffhqr)
37			
38	erant	erat	ab ff' ffh
	in diebus ante)	<u>om</u> in diebus	
	diluvium)		
	diluvium	diluuium	
	et nuptum tradentes	<u>om</u> et	
39	tulit	comoperuit	

===== fol 195v

44			
45	ideo et	ideoque	(ideoque et = Dm6 BCD ^C EEpF H ^C ThJLQT auct Dim)
	qua nescitis hora	nescitis qua (hora)	DEThKLMtQRTVZ ^C a aubc ff' ffhlr

30	plangent corrected	to plangent se (se suprascript)	corr ²
		(plangent se = DEFL ac ffq)	
34	dico vobis quia	quia suprascript, corr ²	
38	erant	n suprascript, corr.	
	in diebus ante dil.	in diebus suprascript, corr ²	
	et nuptum trad.	et suprascript, ?corr ²	

46	dominus suus	<u>om</u> suus	Dm6 Ep*J Dur ade ffhr Dim
	supra	super	Dm6 mult.
47	dominus eius	<u>om</u> eius	A*H
	invenerit	inveniat	(inveniet = a aubc ffh)
48			
49	servus ille	ille servus	DEQR Dur abd ffhr
50			
51			
52	hypocritis	hipp(ocritis)	
XXV:1 decem			
		decim	
2			
3	sumserunt	sumpserunt	
4	acceperunt	acciperunt	
5			
6			
7	lampades suas	<u>om</u> suas	
8			
9	responderunt	<u>add</u> autem	DLQ dq
10			
13			
14	proficiscens	profectus	d ff' ff (profecturus = c)
15	vero	autem	Q g
16	acceperat	acciperat	
17	similiter	<u>add</u> et	DHLQW acdf ff' glq
	acceperat	acciperat	
18	acceperat	acciperat	
	pecuniam	peconiam	
19	posuit	possuit	
20	acceperat	acciperat	
47	dominus eius	eius suprascript, corr.	

(20)	optulit	obtulit	
	quinque talenta (2nd)	<u>om</u> talenta	R ff'hr
	et ecce	<u>om</u> et	CDEHThKLQR ^{sax} TVWX*Z Dur vett.
21	supra	super	mult.
	domini	dominis	
22	accessit autem et	accessit alter et	L (accessit et alter = R)
	duo talenta)	duo acciperat)	
	acceperat)	talenta)	
	tradidisti mihi	<u>om</u> mihi	
23	euge serve	<u>om</u> euge	
		<u>om</u> quia	
	supra	super	mult.
24	acceperat	acciperat	
	homo durus	durus homo	
	et metis	<u>om</u> et	BCDEJKLMtRTVWZ Dur a a1bd f ff' fglr
25	et timens	<u>om</u> et	aug (ff' h)
	abii	abi	
26	dixit ei	<u>om</u> ei	ff'q
23	euge serve	euge suprascript, corr ²	
24	et metis	et added between es & metis, corr.	
25	ecce corrected to	et ecce (et suprascript) corr.	
		(et ecce = g)	
26	dixit ei	ei added between dixit & serve, corr.	

A II 10fol 3r

XXVII:35 diviserunt

mittentes

divisserunt

add ut inpleretur) ABEEp^{mg}H^cThKmtO*QWXYZ

quod dictum est per) a aubchqr

prophetam divisserunt) (DmO omits dicentem
sibi vestimenta mea) after prophetam = AH^cY

et super vestem meam) a auchq)

miserunt sortem) (cf. Jn. XIX:24)

36

37 inposuerunt

super

caput

iesus

possuerunt

supra

capud

iesus christus

bhr

a ffr

LR

38 crucifixi sunt

duo latrones

unus

unus (2nd)

crucifixerunt

duos latrones

unum

alterum

DEpFLR Dur cghqr Dim Mul
(crucifixerunt XRI = Q)

DEEpLQR Dur cfr Dim Mul

E fghqr Mul

Mul (alter = a)

(alius = bff)

39 praetereuntes

40 qui

destruebat...)

reaedificabat)

transeuntes

va qui

distruebas...)

reaedificabas)

abcd ffhqr

mult.

EEpLQR bff'h Dim Mul

(destruis...reaedificas=

H¹ThT f)

salva temet ipsum

descende

41 inludentes

senioribus

42 descendat

credimus

43 nunc eum

44 crucifixi erant

salvum te fac

et discende

deludentes

farisaeis

discendat

credemus

eum nunc

crucifixi sunt

hr Mul

abcdhr

abcd ffhqr

Th abcdf ffhqr

Ep

(44)	ei	illi	
45		<u>add</u> et postquam)	QR a aubc Dim
		crucifixus est)	(et p. crucifixerunt = L*)
	a. sexta. autem hora	ab hora autem sexta	dffhr
46	et circa horam	circa vero horam	D
			(circa horam vero = AYX ^c)
	lema	laba	Q
	sabacthani	zabathani	
	dereliquisti me	me diriliquisti	DEJLO ^{g1} RTQZ a aubcdf ff' ff
			hlq Dim Mul
47			
48	spongiam	spungiam	
	aceto	acoeto	
	inposuit	inpossuit	
	harundini	in harundinem	(in harundine = ahr)
49	an veniat	si veniat	E abcdf ffhlqr Dim Mul
	liberans	et salvabit	hr
		<u>add</u> alius autem	) Dm6 DEEp ^{mg} LQR gat Dim
		accepta lancea	) Mul Reg
		pupungit latus eius)	(cf. Jn. XIX:34)
		et exit aqua et	) (cf. Berger p. 44)
		sanguis	)
50	clamans	exclamans	QR ^{sax} (R# = exclans) h
			(exclamavit = r)
51	scisum	scisum	
	scissae	scisae	
52	qui dormierant	dormientium	DEpO*QR*X* abcd ffhqr
	surrexerunt	resurrexerunt	BCJO ^{g1} TX q
53	et exeuntes	qui exeuntes	
	eius	ipsius	(a)b ff' ffqr
	apparuerunt multis	multiis apparuerunt	DQR a aubffhr Dim Mul
54	viso terrae motu	cum vidisset)	r Uss2
		terrae motum)	(videntes terre motum = d)

(54)	his	ea	R ar Mul Uss2
55	a longe	<u>add</u> videntes	Dm6 DE abcdffhq Dim Mul Uss2 (videntes a longe = LR)
	secutae erant	secutae fuerant	CDEQRX*W Dur aff'h Dim Mul Uss2 (fuerunt = r)
	galilaea	galilea	
	ei	illi	QR hr Dim Mul Uss2
56	magdalene	magdalenae	
	ioseph mater	<u>om</u> mater	R abcff(r) Dim Mul
57	sero autem	autem sero	CDELQRT fhr
58	pilatus	pylatu s	
	iussit	iusit	
	reddi	dari	DELQR fhr Dim gat Uss2
59	et accepto)	et cum accipisset)	L affhr Mul
	corpore ioseph)	ioseph corpus iesu)	
	munda	mundo	L qr
60	posuit	possuit	
	abiit	discessit	L hr Dim Mul
61	magdalene	magdalena	
62	parasceven	parasciven	
	pharisaei	farisaei	
	pilatum	pylatum	
63	recordati sumus	rememorati sumus	LR adbffhnqr
	quia	quod	EEp ^{mg} LQRZ* bdf ffhnqr Dim
	tres dies	tertium diem	DELQR abffhnqr Dim
64	veniant	venient	L
	discipuli	discipulii	
	dicant	dicent	R* d
	priore	priori	
65	custodiam	milites	DLQR* hr Dim gat Mul
	custodite	costodite	
66	abeuntes	euntes	D bcffnq
	cum custodibus)	cum custodibus)	
	<u>after</u> lapidem)	<u>after</u> euntes)	QR* ch

(66) lapidem

add et discesserunt DEQR* Mul

XXVIII:1 vespere

vespera

magdalene

magdalenae

2 terrae motus

terr~~im~~otus

E

fol 3v

descendit

discendit

accedens

accidens

3 vestimentum

vestimenta

Dm6 DEEpHKLMtRTVX*Z vett.

sicut nix

candida vilud nix

(candida sicut nix = Dm6
DEEp^{mg}L(Q)R gat abf ffhqr
Dim Mul) (velut nix= c)

4 custodes

costodes

velut

vilud

5 iesum

add christum

EL gat

6 hic

hiic

venite videte

venite et videte

mult.

positus

possitus

7 dicite

dicete

discipulis

discipuliis

surrexit

add a mortuisDm6 DFJLQR aucf ffq gat
Mul (ex mortuis = Dim)

praecedit

praecidit

galilaeam

galileam

videbitis

add et

ER*T*

praedixi

dixi

CEILR*T^c abcde ff' ffh Dim

8 magno gaudio

gaudio magno

Dm6 mult.

discipulis

discipuliis

9

10 ite

sed ite

DELR Dur Dim

galilaeam

galileam

11 custodibus

costodibus

et nuntiaverunt

om et

d ff

nuntiaverunt

adnuntiaverunt

Dm6 DR

12	pecuniam	peconiam	
13	dicite	dicete	
	discipuli	discipulii	
14	securos	securus	
15	pecunia	peconia	
	docti	instructi	L h
	divulgatum	devulgatum	
16	undecim	undecem	
	discipuli	discipuli eius	DELR
	galilaeam	galileam	
17			
18	accedens	accidens	
19	ergo	<u>add</u> nunc	DELQR Dim Mul (nunc <u>pro</u> ergo = a:aubdhn)
	eos	eas	DR en
20	servare	observare	DEEpLQRX* e Dim gat Mul

FINITUM EST HUIUS
 AEVANGELIUM SEC=
 UNDUM MATHEUM
 IN NOMINE DNI NI
 IHU XPI NUNC INCI
 PIT AEVANGELIUM
 SECUNDUM MAR
 CUM IN NOMINE
 ALTISSIMI * AMEN

PATER IMMON
O INTUS ORANUS
AIUSTITO TONOM
ASSO ALFATO IBAS
SILIAS GENESITO TOTH
ELIMASSO OS IN ORA
NUS EB ITIS GISTO
NATON IMMON
TON EPEUSION

DOS IMIN SIM
ERON CE AFISIM
MIN TA OFILIM
MATA IMMON
HISS PIR ASMON
CI ME .. ALA RUS
SA IMAS APUTO
PUNIRO IN $\overline{XPO}$ $\overline{IHU}$
TU CURION IMMON

MARKfol 2r

L:1	initium	inititium	
	evangelii	aevangeli	
2	scriptum	scribtum	
	esaia	aesaia	
	propheta	prophetae	
3			
4	iohannes	iohannis	
	in remissionem	et remissionem	
5	iudaeae	iudeae	
	hierosolymitae	hierusolimitae	
	iordane flumine	<u>om</u> flumine	Mt a aubcdffqt
	confitentes	et confitentes	
6	iohannes	iohannis	
	pilis	pylis	
	cameli	camelli	
	lucustas	locusta	G
	silvestre	silvestrae	
	edebat	aedebat	
7	fortior me	<u>om</u> me	DE*Ep*H blq
8	aqua	in aqua	Dm6 DE ^c Ep ^{mg} G ^c Mt a aubcdflrt
			gat (in aquam = G* ff)
	ille vero	<u>om</u> vero	D dff
	spiritu sancto	in spiritu sancto	Dm6 DEEp ^{mg} GMtOQR ^{sax} Dur
			acdf flqr
9	venit iesus	venit iohannes iesus	
	galilaeae	galileae	
	baptizatus est	<u>om</u> est	Dm6
	iordane	iordanae	

8 ille vero vero, suprascript, corr.
 9 venit iesus "iohannes" marked for deletion.

10	apertos caelos descendentem	apertus est caelos discendentem	
11	facta est complacui	<u>add</u> ad eum conplacui	LQ
12	expellit in desertum	expulit in deserto	mult. DEG abd ff
13	et erat in deserto quadraginta temptabatur a satana bestiis illi	<u>om</u> et ibi XL (<u>bis</u>) temptabatur a satanan bestis ei	Q G abt Dm6 Dm7 CDEGLMtrT Dur vett.
14	postquam iohannes galilaeam evangelium	post iohannis galileam aevangelium	
15	impletum paenitemini evangelio	inpletum penitemini aevangelio	
16	galilaeae	galileae	
17			
18			
19	progressus pusillum zebedaei componentes	progresus pussillum zebedei componentes	
20	zebedaeo mercennariis	zebedeo mercinaris	
21	capharnaum ingressus synagogam	cafarnauum ingresus synagogam	

22	super doctrina	super doctrinam	Dm6 Dm7 DEpGThLMOQRTVZ Dur vett.
23	synagoga	sinagoga	
24	dicens	<u>add</u> haec	
	nazarene	nazarenae	
	qui sis	quis es	ABEp*HOR ^{sax} XY Dm7
25	obmutesce	obmutisce	
	homine	<u>add</u> spiritus)	(<u>add</u> spiritus inmundus =
		inmundus)	DEp ^{mg} GR ce ffqr)
			(<u>add</u> spirite inmundus = bd)
26	et discerpens eum)	et exit spiritus)d	
	spiritus inmundus)	inmundus discerpens)	(et exiit sp̄s disc. eum = e)
		eum)	(et exiit disc. eum sp̄s
			inmundus = ff)
			(et exiit sp̄s inmundus
			disc. eum sp̄s inmundus = Q)
	exclamans	exclamavit	EQW e
	exiit	exivit	mult.
27	conquirerent	conquirent	
28	galilaeae	galilae	
29	egredientes	egrediens	EMtTX* fl
			(procedens = der)
	synagoga	sinagoga	
		<u>om</u> et andreae cum)	
		iacobo et iohanne)	(hom. simonis/simonis)
30		decumbebat autem)	
		socrus simonis)	
31	adprehensa	adpraehensa	
	<u>fol 2v</u>		
32	afferebant	adferebant	
	habentes	<u>add</u> varis languoribus GLQ	bcd ffqr
			(<u>add</u> varis infirmitatibus = e)

(32)	daemonia habentes	daemoniaticos	(demoniacos = L)
33		<u>om</u> et erat omnis)	
		civitas	)
34	variis	varis	
	loqui ea	ea loqui	DEGR a aubcde ff
	quoniam	qui	(quia = KO ^{g1} QVX au)
35	diluculo	deluculo	
	egressus	egresus	
	abiit	et ibat	(et abiit = CET al)
36	persecutus est	consecutus est	Ep ^{mg} L 1
			(consecuti sunt = G adf ffqr)
37			
38	illis	eis	a
39	synagogis	sinagogis	
	et omni	et in omni	Dm6 Dm7 GMtOW 1r
	galilaea	galilea	
40	deprecans	depraecans	
	flexo	flixo	
	dixit	<u>add</u> domine	Dm6 Dm7: EHT ^h MtOQ ce ff
41			
42	dixisset	dixisset	
	lepra	laep ^{ra}	
		<u>add</u> inspiciens eum) Q	
		austeri vultu eicit)	
		eum)	
43	comminatus	<u>add</u> est	Dm6 Dm7 mult.
	statim	<u>add</u> et	BCDEGLMtQRTX ^c 3 Dur 1
44	vade ostende	vade et ostende	e
	principi	principibus	
	praecepit	praecipit	
	moses	moyses	

33 The omitted words were added in the margin, which is now cut off

45	egressus diffamare in civitatem) introire)	egresus defamare introire in) civitatem)	QW d ff
II:1	capharnaum domo	capharnauum domu	
2	non caperet ad ianuam	<u>add</u> domus ante ianuam	DELQ e Q
3	paralyticum quattuor	paraliticum quatuor	
4	ubi erat summisserunt paralyticus	<u>add</u> iesus summisserunt paraliticus	H ¹ ThMtQ acdef flqr
5	vidisset autem paralytico peccata	<u>om</u> autem paralitico <u>add</u> tua	Q Dm6 Dm7 BDEGLOR ^{sax} acdfq
6	illic cordibus suis	illis <u>add</u> dicentes	Dm6 Q abcde ffr
7	quid hic potest dimittere peccata	<u>om</u> hic poterit demittere peccatum	Q
8	quo statim cognito) iesus) cogitarent ,	statim cognito iesu) cogitabant	
9	paralytico peccata	paraliticus pecca tua	E (peccata tua = Dm6 BDEEp ^{mg} L MtO ¹ QR vett.) CEEp ^{mg} GILQTW Dur Sg vett. Dm6 Dm7 BEp*HLTW
	an surge et tolle	aut <u>om</u> et	

(9)	ambula	<u>add</u> vade in) domum tuam)	(<u>add</u> in domum tuam = BLQ(a) ffr) (vade <u>pro</u> ambula = B a ffr)
10	paralytico	paralitico	
11	surge	<u>add</u> et <u>om</u> et vade in) domum tuam)	EH ^C ThLMMtQR Dur cd
12	abiit	abit	
	honorificarent	magnificarent	
		<u>om</u> dicentes quia	(<u>om</u> dicentes = b)
	sic	taliter	abcde ffr
13	egressus est	processit	dqr
	rursus	iterum	abdef ff
	omnisque turba	omnesque turbae	Ep ¹ blr (et omnes turbae = Q cde)
	veniebat	veniebant	Ep ¹ ce fflq (quae veniebant = Q)
14	levin	levi	
15	cum accumberet	recumbentibus illis	dr (discumbentibus illis = abc ff) (discumbente illo = q)
	in domo	in domum	eflr
	publicani	puplicani	
	discumbebant	recumbebant	abcde ffr
	discipulis	discipuliis	
	sequebantur	secuti sunt	abcdefqr (secuti erant = ff)
16	et scribae	<u>om</u> et	G* r
	pharisaei	farisaei	
	videntes	ut viderent	(et viderent = bdr)
	quia	quoniam	br
	manducaret	manducat	bd(ff)r
	publicanis	puplicanis	

(16)	<u>om</u> dicebant discipulis)	
	eius quare cum)	
	pupli ~~v~~ anis et)	
	peccatoribus)	
	manducat	manducet
	<u>om</u> et bibit	D a aubde ffr
17	hoc audito	haec audito
	iesus ait	ait iesus r ^{corr}
	<u>om</u> illis	G abcdffiq ^{corr}
	necesse habent	dissiderant dr
	qui male habent	c (male habentibus = e)
<u>fol 338r</u>		
	non enim veni	<u>om</u> enim L abdeiqr
18	discipuli	discipulii
	pharisaei	farisaei
	illi	ei HL a aubl
	pharisaeorum	farassei a ff
19	ait illis iesus	<u>om</u> iesus bdiq
	filii nuptiarum	GMtQ acdefffilqr
	<u>om</u> quanto tempore)	BDFG abdeffilr
	habent secum)	
	sponsum non possunt)	
	ieiunare)	
20	venient autem	<u>om</u> autem G abilr
	auferetur	aufferetur
	in illa die	in illis diebus Dm6 Dm7 mult.

16	dicebant discipulis eius quare cum puplicanis et peccatores	suprascript, corr.
19	ait illis iesus	iesus suprascript, corr.
	quando tempore habent secum spunsum non pussunt ieiunare	
		suprascript, corr.
20	venient autem	autem added in the margin, corr.

21	adsumendum	adsumendum	
	vestimento	in vestimento	(in vestimentum = 1)
	auferet	aufferet	
	supplementum novum	<u>om</u> novum	c
	scissura	scisura	
22	novellum	novum	FGWX a aubcefffiqr
	disrumpet	disrumpit	
	vinum effunditur	<u>om</u> effunditur	abdeffirt
		<u>om</u> sed vinum novum)	abdfirt
		in utres novos)	
		mitti debet)	
23	ambulare	transire	ffr (transiret = ce)
	discipuli	discipulii	
	coeperunt praegredi)	coeperunt ambul-	r
	et vellere)	antes per viam)	(coop. iter facientes
		vellere)	vellere = afq)
24	faciunt	faciant	
		<u>add</u> discipulii tui	Dm6 Dm7 BGH ¹ ThKLMtOQVX*Z
			abcdfffirt
	sabbatis	sabbatum	
	non licet	<u>add</u> eis	G bcdff (<u>add</u> illis = ar)
25	ait illis	<u>add</u> iesus	E r
	quando	cum	EG abcdffiq
26	quomodo introiit	<u>om</u> quomodo	drt
	introiit	introit	
	domum	in domum	Dm6 Dm7 mult.
		<u>om</u> sub abiathar)	abdeffirt
		principe sacerdotum)	

21	nemo enim	enim suprascript, corr.	(<u>add</u> enim = Dm6 DE Ep ^{mg} LMtQR Dur)
	supplementum novum	novom suprascript, corr.	
22	vinum effonnetur	effonnetur suprascript, corr.	
	sed vinum novom in utres novos	miti debet	- added in the margin, corr.
23	per viam et vellere	- et suprascript, corr.	
26	quando introit	quando suprascript, corr.	
	sub abiathar	principe secerdotum	- suprascript, corr.

(26)	propositionis	propositiones	
	eo	illo	cdffiq
		quod non licebat)	G abcdeffirt
		eis manducare nisi)	
		solis sacerdotibus)	
		<u>after</u>	)
		quicum eo erant)	
	(quos	quod	Z*
	(licet	licebat	Dm6 Dm7 mult.
	(	<u>add</u> eis	(<u>add</u> ei = DE elq)
	(sacerdotibus	solis sacerdotibus	CDEEp ^{mg} GLMtQRT Dur aubceflqr
			(sac. solis = Dm6 Dm7 BO)
27		<u>om</u> et dicebat eis)	
		sabbatum propter)	acdeffirt
		hominem factum est)	
		et non homo propter)	
		sabbatum)	
28	itaque	dico autem vobis)	G acei
		quoniam)	(dico autem vobis = dff)
	dominus est)	filius hominis)	a(c)(e) ffi
	filius hominis)	dominus est)	
III:1	introiit	introivit	
	synagogam	synagogam	
		<u>om</u> ibi	
	habens manum)	aridam habens)	dqr
	aridam)	manum)	
2	si...curaret	ne...curaret	
		<u>om</u> ut accusarent	
3			
27	et dicebat eis sabbatum propter hominem factum et non homo propter sabbatum	- suprascript, corr. (factum = DEp)	
2	si...curaret	si added in the margin, corr.	
	ut accuseret	suprascript, corr.	

4	dicat	dixit	G abcdefiq
	eis	ad illos	G abcdffiq
	sabbatis	sabbato	ei
	an male	aut male	acdeffiq (ant male = r)
	an perdere	aut perdere	ceiq
5	ira	indignatione	G aacffiq
		<u>add</u> et	(ira indignationis = d)
	contristatus	contristatus est	r
	caecitate cordis)	emortua corda)	EpQ fffi
	illorum)	illorum)	(emortua corda eorum = i)
			(mortua cord. = r)
			(emortua cordis = d)
			(emortua illorum corda = cff)
	manus illi	manus eius	G abceffiq
6	exeuntes autem)	et statim)	r
	statim)	exierunt)	(et exierunt = ffi)
			(et protinus exierunt = a)
	pharisei	farisei	
	herodianis	erudianis	
		<u>add</u> et	biqr
	quomodo	ut	abceffiq
	eum	illum	abcdffqr
7	et iesus	iesus autem	G aacdeffir
	discipulis	discipuliis	
	secessit	secesit	
	a galilaea et)	a galilea a)	(a gal. et a iud. = Dm6 LQ au)
	iudaea)	iudea)	
		<u>om</u> secuta est eum	abcdeffiq
8	et ab hierosolymis	<u>om</u> ab	
	hierosolymis	hierusolimis	
	idumaea	idumea	
	et transiordanen	et a transiordanem	c

(8)	et qui circa	<u>om</u> qui	Dm7 dfiqr
9	ut navicula...)	ut navicula...)	H ^C ThKY ^C
	deserviret)	deservirent)	(ut in navicula...deserv- irent = Dm6 E ^C GIWXZ ² air)
	ne	uti ne	di
10	inruerent	inruerunt	L
	habebant	habebat	ff
11	inmundi	inmundos	Dm6 DEEP ^{mg} KMtORZ* aef
	clamabant	exclamabant	GKV cdeffir
12		<u>om</u> vehementer	G bceffir
13	venerunt ad eum	<u>om</u> ad eum	
14	duodecim	XII	
	praedicare	<u>add</u> evangelium	Dm6 Dm7 ADEpGHThLMtOXY bdefffirt
15	infirmittates	valitudinis	E* bcdffirt (valitudinem = ei)
16	inposuit	inpossuit	
17	iacobum	iacobus	t
	zebedaei	zebedei	
	iohannem fratrem	iohannis fratrem	(iohanni fratri = r)
	iacobi	eius	G
	boanerges	bovanerges	
	filii	filius	ad
18	mattheum	matheum	
	thaddeum	tatheum	DT ai (thatheum = EQR ^{sax})
	cananaeum	channaneum	
19			
20	ven ~~iant~~	introivit	e ffir
	ad	in	G abdefffir

8	et qui circa	qui suprascript, corr.
9	ut in navicula	in suprascript, corr.
10	inruerent	e suprascript over u, corr.
	habebant	n suprascript, corr.
13	venerunt ad eum	ad eum suprascript, corr.

(20)	ita	ideo	
	possent	possint	
	neque	nec	G abdir
21		<u>om</u> et cum	
	audissent	<u>add</u> de eo	G cdef ffiqr (<u>add</u> de illo = ab)
	sui	scribae et ceteri	G abdef ffiqr (scribae et pharisaei = c)
	exierunt	et exierunt	
	in furorem versus)	insanit	
	est)		
22	qui ab	et qui ab	ai
	hierosolymis	hierusolimis	
	descenderant	discenderant	
	beelzebub	belzebul	GQ a aubdef ffiqr
	beelzebub habet et)	belzebul habet))	c ffiq
	quia in principe)	principem daemon-	(... per illum = ab)
	daemonum eicit)	iorum et per eum)	(... per ipsum = e)
		eicit)	
23	~~ex~~ illis	eis	LQR e ffiq
		<u>add</u> dominus iesus	G ad ffiq (<u>add</u> iesus = bc)
	satanan	satan	L l
24	et si	<u>om</u> et	a
	in	inter	
<u>fol 338v</u>			
25	domus	domum	ff
26	et si satanas)	et si satanas)	G abdeiqr
	consurrexit in)	satanan eicit)	(et si sat. sat. expellit = c ff)
	semet ipsum)		
	dispertitus est	<u>add</u> super se	G adiqr
	stare	<u>add</u> regnum eius	G abdiqr
	potest	poterit	Dm6 Dm7 mult.

27	vasa	vassa	
	ingressus	ingresus	
	fortem	fortis	
	diripiet	diripere	
28	dimittentur	dimittuntur	G dr
		<u>om</u> quibus blasphem-	G abceffqr
		averint	)
29	in spiritum sanctum	in spiritu sancto	aucffl
		<u>om</u> in aeternum	G abdeffqr
	delicti	iudicii	T fr
30	habet	habere eum	d (eum habere = r)
			(eum ... habere = G bq)
			(illum ... habere = aceff)
31	veniunt	venit	Ep ^{mg} G abdeffqr
	fratres	<u>add</u> eius	DQ bcdffqr
	et foris	<u>om</u> et	f
	vocantes eum	<u>om</u> eum	
32	sedebat ... turba	sedebant ... turbae	L fffqr
33	et	qui	G cffqr
	eis ait	dixit illis	G cffqr
			(dixit eis = e) (eis dixit ~~et~~)
34		<u>om</u> eos	adq
35	dei	patris mei	
	frater meus	meus frater	G audffqr
	soror mea	<u>om</u> mea	EG abcdefffq
IV:1	iterum coepit	coepit iterum	G abcdeffqr
	in navem	in nave	d
	ascendens	ascenderet et	acer
	in mari	circa mare	d (circa litus = a)

28 quibus blasphemaverunt - suprascript, corr.

34 circumpiciens eos eos supra script, corr.

(1)	circa mare super)	in litore staret	cr	(in lit. stabat = f)
	terram erat)			(stabat in lit. = Gau ff)
				(in lit. erat = b)
				(in lit. sedebat = e)
2		<u>om</u> et	L	
		<u>om</u> in doctrina sua	bce	
3				
4	cecidit	cicidit		
	volucres	<u>add</u> caeli	adiqr	
			(cf. LK VIII:5)	
5		<u>om</u> cecidit		
	super	supra	BEEp ^{mg} GMtX	bc ff
	ubi ... quoniam	et quoniam ...)	r	
		quoniam)		(et quoniam...quia = c ffiq)
				(et quoniam...propter quod = d)
	et statim	<u>om</u> et	ffiqr	
	exortum est	<u>om</u> est	L	
6	quando	cum	ffir	
	exaestuavit	et aestuavit	i	
			(aestuavit = BEOX*Z* aur)	
	et eo quod	quoniam	ffiqr	
	haberet	habebat	bcd ffilr	
	exaruit	et exaruit	a ffi	
7	cecidit	cicidit		
	ascenderunt spinae)	increscentibus spinis)	G	ffiqr
	et suffocaverunt)	suffocatum est)		
	illud)			
8	cecidit	cicidit		
	dabat	dabit		
	adferebat	adferet	bd ff	
	unum triginta	<u>om</u> unum	c	

2	in doctrina sua	suprascript, corr.
5	cicidit	suprascript, corr.

(8)	triginta	XXXsimum	BCEGOT	aucf ffqr
	sexaginta	sexagensimum	BCEGOT	aucf ffq
	centum	centissimum	BCEGOT	aubcf ffq
9		<u>add</u> et intellegens)	G	bdf fir
		intellegat)	(<u>add</u> et qui intellegit	intellegat = a)
10	hi qui cum eo)	discipulii eius)	G	diqr
	erant cum duodecim)	quae esset)	(d. sui quatenus esset haec	parabola = a)
	parabolas)	parabola ista)	(d. eius quae esset similitudo	ista = b)
			(d. e. q. e. parabola haec = c)	(d. e. q. e. haec par. = ff)
11	dicebat	ait	G	bdfiqr
	eis	illis	G	bdf ffqr
	scire	cognoscere	G	abdiq
	mysterium	misterium		
	regni dei	<u>om</u> regni	ff	
	omnia fiunt	dicitur	G	bc ffir
			(omnia dicuntur = aq)	
12	dimittantur	dimittam	G	diqr (remittam = ff)
13		<u>om</u> et quomodo)		
		omnes parabolas)		
14				
15	hi	hiis		
1	ubi	quibus	G	d ff
	seminatur verbum	<u>om</u> verbum		
	audierint	audirent	Y	r
	aufert	auferet	Dm6 EpKLMtOZ	Dur vett.
			(auferat = G)	
	corda	corde	CGKTX*Z ²	blqr

11 regni dei regni suprascript, corr.
 13 et quomodo omnes parabolas - suprascript, corr.

16	hi	hii	
		<u>om</u> similiter	G abcdffiqr
	super	supra	Dm6 Dm7 BEEpGOMtRT Dur aubq
		<u>om</u> seminantur	
	qui cum	quicumque	
17	habent	habet	
	temporales	temporale	
18	hi	hii	
19	a) aerumnae saeculi	) a) sollicitudinem)	
	et deceptio divit-	) saeculi et erroris)	
	iarum b) et circa	) mundi c) simul)	
	reliqua concupisc-	) incidentes)	
	entiae c) introeuntes)		
		(a) G= sollicitudines victus et errores mundi	
		(b= per sollicitudine vitae et in errore	
		saeculi.	
		(c= sollicitudinibus victi et delectation-	
		ibus mundi	
		(d= sollicitudinem victus et errores mundi	
		(ff= per sollicitudines saeculi huius et	
		inlecebras divitiarum	
		(ff= sollicitudinibus victus et delectationes	
		mundi	
		(i= prae sollicitudine victus et errores	
		mundi	
		(q= sollicitudine victus et errores mundi	
		(r= -erro-	
		(b) <u>om</u> et circa reliqua concupiscentiae =	
		G bcdffiqr	
		(c) simul incidentes = G diq	
		(simul euntes = b)	
		(incedentes = ff)	

16	similiter	suprascript, corr.
17	habent	n suprascript, corr.

(19)	efficitur	efficiuntur	Dm6 Dm7 CDEGH ¹ ThKLMtOQRT bcdffilq
20	hi	hii	
	super	supra	Dm6 mult.
	seminati sunt	ciciderunt ²	cffiqr (cadunt = e)
	triginta	XXXta	
	sexaginta	XLta	?
	centum	C.mum	BCEGOT aubcfffilqr
21	venit	accendunt	f (~~a~~ ccenditur = G cdeffir)
	ut	et	df ff
		<u>om</u> aut sub lecto	ir
	nonne ut	et non	dffir
	super	supra	
	candelabrum	candellabrum	
		<u>om</u> ponatur	er
22		<u>om</u> est aliquid	(<u>om</u> aliquid = bdeffiqr)
	quod non	~~sed~~ ut	bdeffiqr
21	ut	et	erased and ut written in, corr.
	aut sub lecto	suprascript,	corr.
	nonne ut	et non	erased and nonne ut written in, corr.
	punatur	suprascript,	corr.
	est aliquid	suprascript,	corr.

C III 20fol 1r

24

25 auferetur

auferetur

illo

eo

(E)GL de

26 iaciat

iactet

GR iqr

(iactat = ELQ)

sementem

sem(en)

GLQ aubcdf ffiqr

27 dormiat

obdormiat

G diqr

nocte ac die

die ~~et~~ nocte

(diem et noctem = c)

ac

et

G bcde ffiqr

28

om deinde spicam

(hom. deinde/deinde)

29 se produxerit

om se

G abcdef ffiqr

fructus

fructum

G abcd fiq

statim mittit

om statim

ce

messis

meses

30 cui parabolae

in qua parabolae

G de (r)

(in quam parabolam = c ffiqr)

comparabimus illud

illud comparabimus

ir

31 seminatum fuerit

seminatum est

cd ffiqr

om in terra

in terra (2nd.)

super terram

ffir

32

om cum seminatum)

bcde ffiqr

fuerit)

ascendit

crescit

ber

habitare

inhabitare

G bcde ffiqr

33 loquebatur eis

om eis

G d ffi

34 sine parabola

sine parabolis

bcr

autem (2nd.)

tamen

G iq

28 (deinde) spicam

suprascript, corr.

29 se produxerit

se suprascript, corr.

statim mittit

statim suprascript, corr.

33 loquebatur eis

eis suprascript, corr.

(34)	discipulis suis omnia	<u>om</u> suis eas	il dffiqr (eis = r) (illas = e)
35	illa die esset factum	in illa die factum esset	Dm7 GH ¹ ThILQRWX aubcdef ffiqr (in die illa = Dm6 Ep ¹ KMtOVZ) bde
36	dimittent ^{4s} turbam adsumunt aliae naves	dimittes <u>add</u> et susciperunt multae simul navae	(dimittens = DT) bcde ffiqr ir (mult. sim. naves = iqr) (mult. naves simul = b) (aliae naves mult. sim. = ff)
37	impleretur navis	inple(ret) navem	diqr
38	puppi et excitant eum et quia perimus	pop(pi) (et) excitantes eum quod pereamus	Th bcd fffiqr X ^c diq (eo quod = b) diq
39	et exsurgens vento et dixit) mari) tace	<u>om</u> et vento et mari) et dixit) sile	de ffi (v. et m. dixit = q) (v. et m. et ait = b) (v. et ma. dicens = c) dfiq
40	quis putas est iste quisnam hic est quia et ventus et mare oboediunt	 cui et mare et venti obaudiunt <u>om</u> ei	ffir (quisnam est iste = d) a ffiqr bd ffiq (m. et ventus = D e) (venti et m. = aucir) ffiq
36	dimittentes	en suprascript, corr.	
38	excitantes eum et	et suprascript, corr.	

V:1 trans fretum maris ultra dqr (ultro = i)
 in regionem regiones (regionem = r)
 gerasenorum geresanorum

2 de monumentis homo homo de monumentis Mt cdef ffiq
 (homo de monumento = br)

in spiritu inmundo om in
 3 monumentis monumento b ffiqr
om iam W iqr
 eum poterat poterat eum M bfqr (poterat illum = e ff)

4 saepe sepe
 compedibus et) compedibus et)
 catenis vinctus) catenas quibus)
 dirupisset catenas) ligatus esset)
 dirumpisset)
 (d = compedibus et catenis quibus ligatus
 erat dirumpebat.
 (ffi = compedes et catenas quibus ligatus
 erat dirupisset
 (q = compedes et catenas quibus ligatus
 fuisset dirupisset
 (r = compedes et catenas quibus erat ligatus
 dirupisset

et nemo nec quisquam bcd fffiqr
add amplius r
 (add amplius after valeret = c)
 (after eum = d ffiq)

5 et semper nocte) nocte autem et die bcde ffiqr
 ac die)
 in monumentis et in) in montibus erat et) r
 montibus erat) in monumentis) (in mont. et (in) monu.
 erat = bde ffiq)

3 iam suprascript, corr.

4 dirumpisset catenas - catenas suprascript, corr.

(5)	clamans	exclamans	cd ffiqr
6			
7	et clamans	et exclamans	GQ c ffiqr
	dicit	dixit	Dm6 DEEpMtQRTW b c d e f f i q r
	fili	filii	
8			
9	interrogabat	interrogavit	Ep ^{mg} G* ae ffiqr
	dicit ei	respondit	ab d e f f i q
	legio nomen mihi)	est mihi nomen)	dqr
	est)	legio)	
10	deprecabatur	depra(eca)bat	
	extra regionem	de regione	eiq (de regionem=ff) (de illa regione = b)
11		<u>om</u> magnus	b d e f f i r
12	deprecabanttur	depraecabantur	
		<u>om</u> eum	ai
	spiritus	daemonia	de fr (daemones = c) (universa daemonia = a)
		<u>om</u> ut in eos intro-)	
13		eamus et concessit)	
		eis statim iesus)	
	inmundi	inmundus	
	impetu	inpetu	
	ad duo milia	erant enim quasi)	r
		d(uo) milia)	(erant enim ad d. m.= X) (erant autem quasi d. m.=
			Dm6 Dm7 BEpO fil) (erant autem circiter d.m.=a)
14	autem	enim	
15	a daemonia	<u>om</u> a	

11 magnus suprascript, corr.
 12/13 the omission is supplied above the line and in the margin, which
 has been cut off, corr.
 15 a daemonio a suprascript, corr.

(15)	sedentem	u(?)entem	
	et sanae	<u>om</u> et	
	sanae	sane	
16	et narraverunt	narraverunt autem	cdffiqr
	viderant	videbant	
	factum esset ei	<u>om</u> ei	BDM r
	daemonium	demonium	
17	rogare eum)	rogare coeperunt)	iqr
	coeperunt)	eum)	(rog. coop. iesum = cff)
~~18~~	discederet	discenderet	
18			

fol lv

19	fecerit et	<u>add</u> quod	bdffi
	misertus sit	misertus est	BCEFG*T Sg abcdf ffiq
	tui	tibi	D iq
20	fecisset	fecerit	e
	iesus	dominus	
	omnes mirabantur	mirabantur omnes	
21	transcendisset	transfretasset	abcdef ffqr (fretasset = i)
		<u>add</u> contra	abe (<u>add</u> ultra = dqr)
		<u>om</u> in navi	bcde ffiqr
		<u>om</u> et erat	abcdef ffiqr
22	quidam de)	quidam archisinagogus	df ffiqr
	archisynagogis)	~~xx~~	
		<u>om</u> nomine iairus	ade ffir
	videns	vidit ... et	ffir
			(et ut vidit = q)
			(cum vidisset = a)

15	et sane	et suprascript, corr.
21	contra crossed out	
	in navi	suprascript, corr.
22	de archisinagogus	de suprascript, corr.
	nomine iarius	suprascript, corr.

23	et deprecabatur	rogans	bdffiqr (et rogabat = c)
		<u>om</u> multum	bcdffilqr
	dicens	et dicens	abdfiqr
	filia mea.	mea filia	
	extremis	extrimis	
	imponere manus)	tange eam de)	bdffiqr
	super eam)	manibus tuis)	(tange eam = e)
24	comprimebant	conprimebant	
25	profluvio	profluio	
	duodecim	XII	
26	et	quoniam quae	(quae = bcdffir)
	fuerat multa)	multa pa(ss)a erat	diqr
	perpressa)		(multa passa = ae) (multa passa fuerat = ff) (plurima passa erat = b)
	compluribus	conpluribus	
	erogaverat	(e)grogaverat	
	profecerat	proficerat	
	magis deterius	<u>om</u> magis	ER abceffiqr
27	cum audisset)	audito iesu	(audito de iesu = bdffiqr)
	de iesu)		(haec audito iesu = c)
	venit in turba)	venit retro)	
	retro)	... in turba)	
		(turba <u>after</u> vestim- entum eius)	r (venit ... inter turbam = a d) (venit ... in turbam = i) (venit ... inter turba = q)
	tetigit	titigit	
28	dicebat enim	dicens intra se	acdffiqr (dicens = b) (dicebat enim intra se = ELQ)
27	audito de iesu	de suprascript, corr.	

(28)	<u>om</u> quia	abceffiq
	si vel	affir
	tetigero	titigero
29	siccatus est	(si)ccatum est C ff
	quod	abir
	sanata	dr (ff)
	<u>om</u> a plaga	bc
30	et statim iesus)	(cognovit autem iesus=auci)
	cognoscens)	(cogn. enim iesus = r)
		(cogn. autem et iesus=ffq)
		(cognito autem iesus = b)
	<u>om</u> in semet ipso	abcdeffiq
	de eo	bciqr (a se = e ff)
	aiebat	L cdf ffiq
	quis tetigit)	(quis mihi tet. vest.= e)
	vestimenta)	
31	et dicebant ei)	discipulii autem) diq
	discipuli sui)	illius dicunt (ei)) (disc. autem eius dic.= e)
		(disc. autem eius dixerunt = a)
	vides	vidis
	comprimentem	conprimentem
	tetigit	titigit
32	eam quae	<u>om</u> eam d ffi
33	tremens	trimens
	sciens quod factum)	quod fecerat occulto) ffi(r)
	esset in se)	sciens factum) (quod fecerat occultum
		sciens quid esset acti = d)
	venit	ipsa venit d ffi
34	ille	iesus Dm6 Dm7 DEp*ThMt0 vett.
	<u>om</u> filia	?a

30 cognovit autem iesus - iesus suprascript, corr²

34 filia mea suprascript, corr.

(34)	plaga tua	<u>om</u> tua	
35	archisynagogo	archisinagogo	
	dicentes	<u>add</u> ei	bdi
		<u>om</u> quia	abce ffi
	ultra	adhuc	ae
36	autem verbo quod)	audito hoc (verbo)	(autem audito hoc verbo =
	dicebatur audito)		audfiq)
37			
38	veniunt	venerunt	ir
	archisynagogi	archisinagogo	BG
	tumultum et flentes)	flentem et	) (turbam fl. et lam. multum =
	et heulantes	) lamentem turbam	) bdiqr)
	multum	) multam	) (fl. turb. et clamentem multum
			= c)
			(turb. fl. et heulantem
			multum = f)
			(fl. turb. et lam. multum=ff)
39	ingressus	ingresus	
		<u>om</u> eis	bce ffiqr
	et ploratis	et quid ploratis	aubdef ffiqr
40	et inridebant	at illi inridebant	adir
			(at illi diridebant = bq)
			(illi vero inrid. = c ff)
			(illi autem inrid = e)
	eiectis omnibus	eiecta turba	bc ffiqr
		<u>add</u> foras	bcdef ffiqr
	adsumit patrem)	adsumpto patrem)	(assumpto patre et matre =
	et matrem)	et matrem)	F bd ffiqr)
	et ingreditur	<u>om</u> et	EZ* beffiqr
	ingreditur	(in)troiuit	bcdef ffiqr (intravit = a)
34	plaga tua	tua suprascript, corr.	
35	quia	suprascript, corr.	

41	puellae talitha	puelle tabitha	CDEp ¹ H ¹ ThLW adffl (tabita = Ep*T r) (thabitha = Dm6 Dm7 EQR Dur bci)
	cumi interpretatum	cumid (in)terpraetatum	
42	surrexit duodecim obstipuerunt	exsurrex(it) XII <u>add</u> omnes	adiq L cdf ffiq
43	praecepit id sciret	praecipit <u>om</u> vehementer hoc sciret	bcde ffiq afi
VI:1	egressus sequebantur illum discipuli sui	egresus sequebatur eum discipulii eius	DEp*W a auflq Dm7 Ep ^{mg} GLQR Dur audfq
2	facto sabbato synagoga in doctrina eius dicentes unde huic haec	die sabbatorum sinagoga eius doctrinam omnes dicentes huic haec unde <u>om</u> omnia <u>om</u> illi	dir (die sabbato = q) (die sabbati = ff) ffq (omnes et dicerent = c)
	et (4th.)	ut	iq (et ut = b) (ut et = dff)
	virtutes tales quae per manus efficiuntur	virtutis iste <u>om</u> quae efficiantur	(virtutes istae = diq) abdef ffiqr d ffiq

3	faber filius mariae	fabri filius et) mariae)	Dm6 Dm7 BD(E)EpGThO ^c QRTX* Dur a aubceir
		<u>om</u> et ioseph	c ffi
4	in cognatione sua	cognatis	(in cognatis = a)
	et in domo	adque in domo	r
5	non poterat	noluit	afiqr
	virtutem ullam	multas v(ir)tutes	(vitutes multas = K VX*Z c ffr)
	nisi	<u>add</u> quod	ir
	infirmos	imfirmos	
	inpositis manibus	inposuit eis manum	(inponens eis manum = r) (inponens eis manus = bci) (inponens eis manibus = f) (inponens manum = ad ff)
	curavit	et curavit eos	
6	mirabatur	mirabantur	DE ff

MISSING: one bifolium
fol 2r

IX:1 (begins: gustabunt mortem donec)

2	adsumit	adsumpsit	
3			
4	mose	moyse	
5	hic nos esse	nobis hiic esse	T ablr (nobis hic est = k) (nobis esse hic = Q)
	et faciamus	<u>om</u> et	QT aubd ffi
	mosi	moysi	
6			
7	et facta	<u>om</u> et	
	nubes	nubs	
8			
9	descendentibus	discendentibus	
	praecepit	praecipit	
	illis	eis	cf
	cui quae	cuique	

10			
11	oporteat	oportet	BCGKLQRTVZ aubcdf ffklqr
12	scriptum	scribtum	
13	scriptum	scribtum	
14			
15	accurrentes	adcurrentes	
16	inter vos)	conquiritis)	d
	conquiritis)	inter vos)	
17	attuli	adtuli	
18	adprehenderit	adpraehenderit	
	et stridet	<u>om</u> et	
	stridet	stridit	
	dixi	duxi	
19		<u>om</u> dicit	
	afferte	adferte	
20	attulerunt	adtulerunt	
	illum	eum	L f q k
	conturbavit eum	(discer)psit et)	
		conturbavit eum)	
	in terram	in terra	BI ^c KLMTQRTVWZ dil
21	infantia	imfantia	
22	et in ignem	<u>om</u> et	CKOTVWX*Z a aubd ffilq
	si quid	<u>om</u> si	L
23			
24		(?)cur <u>before</u> aiebat (?)	
25	spiritui in mundo	spiritus in mundo	
26	multum	mutum	
	factus ~~est~~	factum est	l
		<u>om</u> ita ut multi)	(hom. mortuus/mortuus est)
		dicerent quia)	
		mortuus est)	
27			

²⁶ the omission was supplied in the margin, which is now cut off

28	in domum	<u>om</u> in	LR c
29	potest	potens	Y
	nisi in	nisi per	
30	galilaeam	galileam	
<u>fol 2v</u>			
32	ignorabant	ignorant	
33	capharnaum	(caph)arnauum	
	esset	essent	Dm7 BCDEpH ¹ ThILQRTWY Dur abl
	tractabatis	tractatis	
34		<u>om</u> inter se	
	disputaverant	dispu(taver)unt	Dm7 CLMtOQRT
35	duodecim	XII	
	minister	servus	(cf. MK.X:44, MT.XX:27)
36	ut	cum	BGIKMTQVWXZ (quum = CT) vett.
37	receperit	reciperit	
	me misit	(misit) me	a
38	respondit	respondens	Dm6 Dm7 H ^C Th ad
	iohannes	iohannis	
		<u>om</u> dicens	Dm7 W k
	quendam	quemdam	
39	loqui	<u>add</u> eum	
40	adversum	adversus	L acdf ffiklr
41	potum	putum	
	dico vobis	<u>add</u> (quia)	QR bdf fklq
	mercedem	mercidem	
42	ex	de	kq
	credentibus in me	<u>em</u> in	(<u>om</u> in me = abdf flik)
	ei	illi	Dm7 Ep ^{mg} QR abcdf flikq
	collo	in collo	Q

38 quendam m partly erased to form n
 39 eum marked for deletion
 42 credentibus in me in suprascript, corr.

43	duas manus	<u>om</u> manus	
	gehennam	gihennam	
	in ignem	<u>om</u> in	H*(Q)RVY
44	vermis	virmis	
45	te scandalizat	scandalizat te	Dm6 Dm7 EpGMtW a aubcdf ffikqr
	claudum	cludum	
	gehennam	gihennam	
46	vermis	virmis	
47	quod si	<u>om</u> (si)	Q
48			
49	omnis	omnes (bis)	
		<u>om</u> (enim)	L
	sallietur	salietur (bis)	
50	insulsum	insals(um)	
	habete in	ha(be)tem	
X:1	exsurgens	surgens	DEp*MtW aq
	iudaeae	iudae	
2	accedentes	accedens	
	pharisaei	farisaei	
		<u>add</u> iterum	
		<u>om</u> eum	
	viro	homo	(homini = cf)
	dimittere	<u>add</u> et	
	temptantes	temptantes	
3	praecipit	praecipit	
	moses	moyses	
4	moses	moyses	
	permisit	praecipit	q
	libellum	librum	

43	duas manus	manus suprascript, corr.
2	eum	suprascript, corr.

5	scripsit	scribsit	
	istud	hoc	Ep ^{mg} R Dur ac ff
6	feminam	faeminam	
7	patrem suum	<u>om</u> suum	LVW d
	adhaerebit	adherebit	
	ad uxorem suam	uxori (suae)	Ep ^{mg} LMtQRT a aucfr
8	itaque iam	<u>om</u> (iam)	DL d ffr
9	iunxit	coniunxit	Ep ^{mg} DH ^l ThKLMtRVW abd ffrqr
10	in domo iterum	iterum in domo	
	discipuli	discipulii	
	interrogaverunt	interrogabant	(interrogab...=r)
11	uxorem suam	<u>om</u> suam	
12	dimiserit	dimisserit	
	nupserit	nubserit	
13	discipuli	discipulii	
14	regnum dei	regnum caelorum	L gat
15	quisquis	quisque	ACDEpLMO*QRT bd ffr
	receperit	reciperit	
	parvulus	parvulos	
16	complexans	complexans	
	manus	manum	GL bc
		<u>om</u> benedicebat eos	
17			

11 uxorem suam suam suprascript, corr.
 16 et benedicebat eos - suprascript, corr.

A II 10fol 338^ar

(17)	flexo	flixo	
	bone	bonae	Dm7
18			
19	ne (1st.)	non	G a aicf ffq
	adulteres	adulteris	
	matrem	<u>add</u> tuam	DLR abcfr
20	ait	<u>add</u> illi	Dm6 mult.
	haec omnia	omnia haec	Dm7 CDEpKILOQTVWZ Dur bdq
21			
22		<u>om</u> in verbo	D
	maerens	merens	
	possessiones	possessiones	
23	pecunias	peconiam	a
	introibunt	intrabunt	akq
24	discipuli	discipulii	
	obstupescebant	obstupiscebant	
	filioli	filiolii	
	pecuniis	peconis	
25	camelum	camellum	
	in regnum	in regno	ff
26	admirabantur	mirabantur	QR f
27			
28	dimisimus	dimissimus	
29	reliquerit	relinquerit	
		<u>om</u> aut ~~so~~ sores	
	me	nomen meum	(cf. MT. XIX:29)
	evangelium	aevangelium	

17 rogabat eum dicens - dicens ~~suprascript~~, corr.
 (add dicens = CH¹ThKLMtOTVWXZ vett.)

22 in verbo suprascript, corr.

30	domos	domus	
		<u>om</u> et filios	
	saeculo futuro	futuro saeculo	Mt aac
31			
32	erant	erat	
	hierosolyma	hierusolima	
	praecedebat illos	<u>om</u> illos	(d)
	adsumens	adsumpsit	dk
	duodecim	XII	
33	hierosolyma	hierusolima	
	tradetur	traditur	
	scribis	<u>add</u> et senioribus	Dm6 Dm7 CThIKLMtOQTVWZ aac1
	damnabunt	dampnabunt	
		<u>om</u> eum	
	morte	morti	
34	flagellabunt	flagillabunt	
35	accedunt	ascendunt	
	iacobus	iacobum	
	iohannes	iohannis	
		<u>om</u> filii	
	zebedaei	zebedei	
36			
37			
38	quo	quem	Dm6 cl
39		<u>om</u> quidem quem	(<u>om</u> quidem = BD)
	quo	quod	Dm7 CT abd ffig
	baptizabimini	baptizamini	L0 Dur adf ffilq
40	dare	<u>add</u> vobis	Dm6 Dm7 mult.
41	decem	X	
	coeperunt indignari	indignati sunt	D gat q

30 et filios -suprascript, corr.

32 praecedebat illos illos suprascript, corr.

42	hi	hii	
43	fieri maior minister	<u>om</u> fieri <u>add</u> et quicumque) (dittography) voluerit fieri maior) erit vestèr minister)	
44			
45	daret	dare	R Dur* (vett. all have a series of infinitives at this point) (cf. MT.XX:28)
<u>fol 338^av</u>			
46	hiericho hiericho (2nd.) discipulis timaei bartimeus	in chiericho iericho discipulii cuiusdam timèi barthimeus	Ep ^{mg} R aaulq A*Mt*QY Q (timaei cuiusdam = L)
47	nazarenus fili miserere	nazareus filii misserire	DEp auc
48	fili miserere	filii misserire	
49	praecepit surge	praecipit <u>add</u> et	Dur
50			
51	iesus dixit illi	illi iesus dixit	Dm6 Dm7 BCEpKLMtORTVZ diq
52	ait	dixit	Dm6 Dm7 KMtORVX*Z Dur auc ffkq
XI:1 et cum			
	adpropinquarent	<u>om</u> cum adpropinquaret	MtWX* cdfiklq (adpropinquasset = G) (adpropiaret = b)
	hierosolymae	hierusolimae	
2	illis	eis	a
	statim introeuntes	<u>om</u> statim	(k)
2	statem introeuntes	statem	suprascript, corr.

(2)	nemo adhuc) hominum sedit)	nemo hominem) sedit adhuc)	
3	facitis	<u>add</u> hoc	LQ gat (hoc facietis = q)
4			
5			
6	eis praeceperat	illis praeciperat <u>om</u> et dimiserunt)	R
7		eis et duxerunt) pullum ad iesum))	
	inponunt	inpossuerunt	DQR Dur cfq
8	sternebant	sternabant	
9	et qui (lst.) osanna	<u>om</u> qui <u>add</u> filii dei	(cf. MT.XXI:9 = osanna filio david)
10		<u>om</u> david	
11	hierosolyma exivit duodecim	in hierusolimam exiit XII <u>add</u> discipulis suis	L (in hierosolyma = d) LQ aubcr (<u>add</u> discipulis = adfiq)
12	a bethania	<u>om</u> a	T
13	venit non enim	<u>add</u> videre <u>om</u> enim	DLQ gat abcdffikr
14	discipuli	discipulii	
15	hierosolyma	hierusolimam	DMtLWY bcfi
16			
17	non scriptum omnibus gentibus fecistis eam	nonne scribtum omnibus gentes <u>om</u> eam	Dm6 Dm7 mult.

6/7 et dimiserunt eis et duxerunt pullum ad iesu - suprascript, corr.

18	principes	princeps	
	admirabatur	mirabantur	Q (admirabantur = DT c)
	super doctrina	super doctrinam	Dm6 Dm7 DEp ^{mg} GLOQRZ Dur cffi(k)lqr
19	egrediebatur	<u>add</u> de turba et	
20	factam	factum	
21	dicit	dixit	ThMW k
22			
23	quia quicumque	<u>om</u> quia	BCEpKRTVZ Dur dk
	huic monti	monti huic	Dm6 BDEpKMtOVZ adfk
	haesitaverit	essitaverit	
24	orantes	orantis	
25			
26	caelis	celis	
	dimittet	demittet	
<u>fol 5r</u>			
27	rursus	rursum	BCT
	hierosolyma	hierusolimam	Dm6 Dm7 mult.
28	ista	hanc potestatem	(haec = Ep ^{mg} R f)
29	verbum	sermonem	auck (cf. MT. XXI:24)
	respondete	respondite	
30	erat	venit	
	respondete	respondite	
31	dicet quare ergo non	dicet ergo nobis)	(dicet erg. vobis qu. non=L)
	quare non	)	(<u>add</u> nobis = Dm6 Dm7 mult.) (cf, MT. XXI:25)
	credidistis	credistis	D
32	dicemus	dixerimus	ARWX ^c Y a aubdf ffilqr
	timebant	timemus	DEpGLMtQRW Dur a aubcdf ffikqr
	propheta.	profeta	
33	respondentes)	responderunt)	(responderunt ad iesum
	dicunt iesu)	dicentes iesu)	dicentes = ff)

XIII:1	illis	iesus	c ff
	saepem	sepem	
	agricolis	agriculis	
2	agricolas	agriculas	
	ut	ait	
	agricolis	agriculis	
	vineae	vinae	
3	adprehensum	adpraehensum	
	ceciderunt	caeciderunt	
	dimiserunt	dimisserunt	
		<u>add</u> eum	DL a
4	illos	eum	
	contumeliis	contumelis	
	affecerunt	adficerunt	
5	alios (2nd)	alii	
6	unum habens	habens unum	D
7			
8	adprehendentes eum	<u>om</u> eum	
9	vineae	vinae	
10	scripturam	scribturam	
	lapidem	lapes	L
	caput	capud	
11	factum	factus	Dm7 Ep ^{mg} LRX* abcd ffikq
12	quaerebant	querebant	
13	pharisaeis	farissaeis	
14	caesari	cessari	
	an	aut	abcd ffikq
15	versutiam	virsutiam	
	temptatis	temptatis	
16	attulerunt	adtulerunt	
		<u>add</u> ei	Dm7 mult.

4 eum early corrected to eos by altering u to o, and m to s

(16)	inscriptio	superscribsio	(superscriptio = GW auct ff)
	caesaris	cessaris	
17	caesaris	cessaris	
	caesari	cessari	
	super eo	super eum	GLQ a auct ff(i)klq
18	resurrectionem)	non esse)	Q a auct ff
	non esse)	resurrectionem)	
19	moses	moyses	
	nobis scripsit	<u>om</u> nobis	
	scripsit	scribsit	
		<u>om</u> cuius frater	
	dimiserit	dimisserit	
	reliquerit	relinquerit	DEpGThLMt i
20	erant	erunt	
	accepit	accipit	
21		<u>om</u> accepit eam et)	
		mortuus est et nec)	
		iste reliquit semen)	
		et tertius similiter)	
22		et acceperunt eam)	
	septem	VII	
	et non reliquerunt	<u>om</u> et	
	reliquerunt	relinquerunt	D i
	defuncta	deffuncta	
	et mulier	<u>om</u> et	Dm7 ABDEpH*JLMMtOQRY
23	his	hiis	
	uxor	mulier	
	septem	VII	
24	scientes	scietis	
	scripturas	scribturas	

-
- 19 ut si cuius mortuos -suprascript, corr.; mortuos then corrected
to frater, corr.
relinquerit ut ut suprascript, corr. (add ut = BCEp^{mg}GH^lTh
QRT abd ff iq)
- 20 erant u changed to a

25	nubent	nubant	
	sunt	erunt	Ep ^{mg} LQTW gat bdf fir
26	legistis	ligistis	
	mosi	moysi	
	isaac	isac	Ep abdf fir
27	non est	<u>om</u> est	
28	audierat	audierunt	(audierant = c)
<u>fol 5v</u>			
	primum omnium)	primum mandatum	(mandatum primum = ak)
	mandatum)		(praeceptum primum = bcd ffir)
29	deus noster	deus tuus	DGThIKLTVWX* aic
30		<u>om</u> et ex tota)	cdk
		mente tua)	
31	secundum	secunde	
	simile est	<u>om</u> est	CGThJLMOQR a aubdiklqr
		<u>om</u> aliud	bir
32	non est alius)	alius praeter)	
	praeter eum)	eum non est)	
33	et ut diligatur	<u>om</u> et	Q
		<u>om</u> et ex toto)	(hom. ex toto/ex tota)
		intellectu et)	
		ex tota anima)	
	se ipsum	te ipsum	D* dffik
		<u>om</u> omnibus	
	sacrificiis	sacrificis	
34			
35	filium esse	esse filium	Dm7 b
36			
37	ergo	enim	
38			
39	in primis cathedris	primis cathedras	(primas cathedras = J d)

33 et ex tuta intelltu et ex tuta anima tua - suprascript, corr.
 39 in primis cathedras - in suprascript, corr.

(39)	synagogis	sinagogis	
	primos discubitus	in primus discubitus q	
		<u>add</u> habere	c
	caenis	cenis	
40	domos	domus	DLR e ffr
	hi	hii	
41	gazophylacium	gathofilacium	
	gazophylacium	gazofilacium	
42	venisset	venissent	
43	gazophylacium	gazofilacium	
44	abundabat	habundabat	

XIII:1	egrederetur	egrediretur	
	et quales structurae <u>om</u> et quales		
2		<u>om</u> illi	c
		<u>om</u> omnes magnas	(<u>om</u> omnes = L)
			(<u>om</u> magnas = X*)
	lapis	lapes	
	destruatur	distruatur	
3	in montem	in monte	mult.
	olivorum	oliveti	GL abcdffinqr
	iacobus	iacobum	
	iohannes	iohannis	
4	fient	fiant	D
	incipient	<u>add</u> et	
5			
6			
7	opiniones	opinionis	
	nondum	<u>add</u> est	LQR Dur abcdn

42	venisset	n erased	
2	omnes aedificationes	- omnes suprascript, corr.	
6	ego sum christus	christus suprascript, corr.	(<u>add</u> christus = DEpHThQ gat bcl)

8	terrae motus	terrimotus	
9	videte	et videte	
	conciliis	in concilis	Dm6 Dm7 mult.
	synagogis	sinagogis	
10	evangelium	aevangelium	
11	loquimini	loquemini	
	estis vos	vos estis	DEpMtRTW Dur ac ffnr
	spiritus sanctus	<u>add</u> qui loquetur)	LQ 1 (cf. MT.X:20)
		in vobis)	
12	consurgent	insurgent	D acd ffnr
13	omnibus	<u>add</u> hominibus	BD c ffq
	sustinuerit	<u>add</u> usque	LMtQ gat ci fffkr
14	desolationis	dissolationis	
	iudaea	iudea	
15	ne descendat	non discendat	Dm6 Dm7 DEpGH ¹ ThI*LRX*Y Dur ac ffnr

fol 4r

16			
17	praegnatibus	praegnantibus	
18	vero	autem	Dm6 Dm7 DEp*GMtOQT kq
19		<u>om</u> quam condidit)	(<u>om</u> quam condidit deus = ac
		deus usque nunc)	d fffiknr)
		neque fient)	
20	quos elegit)	breviabuntur quos)	(qu. el. breviabuntur
	breviavit dies)	elegit dies)	dies = b)

18	orate autem ut fuga vestra hieme non fiant vel sabato -	
	- fuga vestra suprascript, corr. (<u>add</u> fuga	
	vestra = DEpLQR gat k)	
	- vel sabato suprascript, corr. (<u>add</u> vel	
	sabato = DEpQR gat k)	
	(cf. MT.XXIV:20)	
19	quam condidit deus usque nunc neque fiant - suprascript, corr.	

21	hic	hiic	
	credideritis	~~cs~~ ederitis	Dm7
22	pseudochristi	suedochristi	
	pseudoprophetae	seudoprophetae	
	portenta	potentia	k
	potest fieri	fieri potest	Dm7 DR Dur (a) auc(k)q
23			
24	suum	suam	G
25	stellae	stella	
	movebuntur	movebunt	
26			
27	quattuor	quatuor	
28	ficu	fico	
	nata fuerint	<u>om</u> fuerint	
29	haec	<u>add</u> omnia	LQ c ffq (omnia haec = di)
	in ostiis	<u>om</u> in	
	ostiis	ostis	
30		<u>om</u> donec omnia)	
31	ista fiant	)	
31	terra	terram	H* ff
32		<u>om</u> de die autem)	
		illo vel hora nemo)	
		scit neque angeli)	
		in caelo neque)	
		filius nisi pater))	
33			
34			

32	de die autem et ora	nemo scit neque angeli in caelo neque filius nisi pater solus - suprascript, corr. (et ora = CEp FGLMtQRT vett.) (pater <u>add</u> solus = T ack)
34	profectus est	est suprascript, corr (<u>add</u> est = Q ff)

35			
36	venerit	venirit	
37			
XIV:1	et azyma	azemorum	Dm7 R Dur gat k
	dolo tenerunt)	tenerunt et)	R gat Dur
	et occiderent)	occiderent dolo)	
2	enim	autem	
	populi	et populi	
3	spicati	pisci	(pistici = DG)
	pretiosi	praetiosi	
	effudit	et fudit	(fudit = c)
	caput	capud	
4		<u>om</u> intra semet ipsos) i	(<u>om</u> intra semet ipsos =
	et dicentes	)	cd ffkr)
	ut quid	<u>om</u> ut	
	ungenti	unguenti	
5	ungentum	unguentum	
	venundari	veniri	ACHJMRX ^C Y audikq
	trecentis	tricentis	
	denariis	denaris	
6			
7	habetis	habebitis (<u>bis</u>)	Dm6 Dm7 mult.
8	praevenit	<u>add</u> enim	GLQ f
	ungere	unguento enguere	L acd ffi
9	evangelium	aevangelium	
	in universo mundo	in universum mundum	CGELQRTX ^C Dur dfilq
10	scariotis	scariothes	
11	pecuniam	peconiam	
	quaerebat quomodo	quomodo quaerebat	
2	in popul ^o	in ... o suprascript, corr	(in pop.= DEp ^{GH} MT RV)
5	vendiri	d suprascript, corr.	

(11)	illum	eum	Dm7 GMtQR adkq
12	azymorum	azemorum	
	discipuli	discipulii	
13	discipulis	discipuliis	
	laguenam	logonam	(lagonam = DL r)
	baiulans	baiolans	
	sequimini	sequemini	
14	refectio	reffectio	
	discipulis	discipuliis	
15			
16	discipuli	discipulii	
	paraverunt	praeparaverunt	Dm6 Dm7 mult.
<u>fol 4v</u>			
17	duodecim	XII	
18			
19			
20	duodecim	XII	
	intingit	intinguit	
21	scriptum	scribtum	
	traditur	tradetur	
	bonum est	<u>om</u> est	CDJR Dur auc ffilq
	esset natus	natus esset	D
	homo ille	homo iste	
22	accepit	accipit	
23			
24	sanguis	sangues	
	effunditur	effundetur	
25	quod iam	quoniam	k
	genimine	gimini	(gemine = Z*)
	novum	noum	
26	hymno	ymno	
	olivarum	oliveti	GL abcd ffilq (olivetis=r)

27	eis	illis	Dm6 Dm7 DEpMtOQR Dur aacd ffikq
	scriptum	scribtum	
28	surrexero	resurrexero	Dm7 mult.
	praecedam	praecidam	
	galilaeam	galileam	
29			
30	ait illi	<u>om</u> illi	
		<u>om</u> bis	JO*T* abcd ffik
31			
32	in praedium	<u>om</u> in	
	cui nomen	<u>add</u> erat	c (<u>add</u> est = BL dfk)
	gethsemani	gethzamani	
	hic	hiic	
33	adsumit	sumit	
	et taedere	etedere	G
34	hic	hiic	
	vigilate	<u>add</u> mecum	qr
35	processisset	processisset	
36	sed quod	sed sicut	bcd ff
37	et venit et invenit	<u>om</u> et venit	a
		<u>om</u> una hora vigilare	
38	ut non	ne	Ep ^{mg} L a aubdf
	temptationem	temptationem	
	promptus	prumptus	
	infirma	imfirma	
39	abiens	habens	Dur
		<u>add</u> et	

32	in praedium	in suprascript, corr.
33	etedere	t suprascript, corr.
37	una hora vigilare	- added at the top of the second column by the main scribe.
39	habiens	i suprascript, ?corr.

40	illorum	eorum	Dm6 Dm7 mult.
	traditur	tradetur	
42	tradet	tradit	
43	ex duodecim	de XII	D bc ffkq
	cum illo	cum eo	Dm7 DQR Dur ffkq
	turba multa	multa turba	r
	lignis	fuistibus	(fustibus = (D)GLQX* a aabc df ffkqr)
	a scribis	<u>om</u> a	mult.
	a senioribus	<u>om</u> a	mult.
44	traditor	traditur	
	traditor eius	<u>om</u> eius	W
		<u>om</u> caute	BCJKQRTZ Dur Sg akl
45			
46	in eum	<u>om</u> in	
47		<u>om</u> quidam	aucdf ffkqr
	gladium	<u>add</u> et	ack
	amputavit	amputavunt	
48	ad latronem existis	existis ad latronem	
	gladiis et lignis	lignis et gladiis	
	comprehendere	conpraehendere	
49	adimpleantur	inpleantur	JQRZ* a aubfklq
	scripturae	scribturae	
50	discipuli	discipulii	
	relinquentes eum)	omnes relinquentes)	R Dur
	omnes)	eum)	
51	adulescens	adoliscens	
	eum (1st)	illum	Dm6 Dm7 CEp ^{mg} GJKLMtORTVZ Dur aufk

44	traditur eius	eius suprascript, corr.
46	in eum	in suprascript, corr.
47	quidam	suprascript, corr.
	amputavit	v erased and u partly erased.

52	reiecta	reieto	D auq
53	summum sacerdotem	summum sacerdotum	(principem sacerdotum = auc ffq)
54	usque	<u>add</u> intro	Dm6 Dm7 BCThIJKMtORTVZ Dur Sg
55	concilium	consilium	Ep*HQ
	quaerebant	querebant	

(ends: ut eum morti tra)

B A.II.17 (foll. 2-102)

Durham Cathedral MS. A.II.17, foll. 2-102, contains the remains of an Hiberno-Saxon Gospel Book de luxe, which, in its original state, must have been one of the most splendid copies of the Gospels to come from the Golden Age of Northumbria. Instead of its anonymous press mark it deserves the title the "Durham Gospels" - this title being no longer in common use for B.M. Cotton MS. Nero D. IV, we may use it for A.II.17 without confusion. The Durham Gospels are written in an Insular Majuscule (?more correctly Anglo-Saxon) whose vivacity shows its scribe to have been a master calligrapher - the spont^aaneity of the script contrasts the rigid formalism of that in the Lindisfarne Gospels, though the family likeness between the two is striking. The Durham Book was at Chester-le-Street in the possession of the community of St. Cuthbert in the tenth century and it is probable that it was brought, in 875, from Lindisfarne, where it is reckoned to have been written sometime about the end of the seventh and beginning of the eighth centuries.

CONTENTS.

TEXTUAL CONTENT - At some unknown date, before the sixteenth century, the Gospel of John was placed first (presumably for aesthetic reasons, the grand initial - page to John being the only one extant) - therefore the order of text now runs, John, Matthew, Mark and Luke. The exact textual content is as follows:

foll. 2-38:

JN.I:1 In principio

to JN. XIX:33 cum venisset,

(missing: VI:53 carnem - VII:26 ei dicunt).

foll. 38* - 38²:

MT. XXV:35 sitivi

to MT. XXVI:34 ait illi iesus

fol. 38³:

MT. XXVIII: 17 et videntes

to MT.XXVIII: 20 saeduli

foll. 38⁴ - 39:

MK. Capitula list

Hebrew names

Argumentum

foll. 40-69:

MK. I: 12 et statim

to MK. XVI:14 apparuit

(missing: XIV:66 et cum - XV:17 inponunt ei)

fol. 70:

LK. Argumentum

foll. 71 - 84:

LK.I:8 ante deum

to LK.VIII: 37 rogaverunt illum

(missing: II:22 tulerunt - III:11 non habenti)

foll. 85 - 102:

LK. XII: 42 super familiam

to LK. XXII: 2 plebem.

The top nine lines of fol. 75 have been cut off. The top nine lines of fol. 70 have been cut off - the last three of these are now in the Pepysian Calligraphical collection in Magdalene Coll., Cambridge (Pepysian MS. 2981 (19)). M.R. James, A Descriptive Catalogue of the Library of Samuel Pepys (London 1923) part III, p.119.

RUNNING TITLES in red on every opening - now much faded: secundum marcum, secundum lucam and lucanum, secundum iohannem, but on 38^v - 38^{2r} cata matheum. The running titles are in the script of the text - the scribe showing his usual tendency to elaboration; see, for example, on fol. 26v the suprascript u and side-ways m, and on fol. 9r, iohannem, the cursive e with reversed lower bowl and a written in the body of h.

RUBRICS: Incipits and explicits in red in the hand of the text - full details are given in the text of the collations. The scribe made a mistake in the heading to the capitula list for MK. where he wrote Matheum (which he subsequently corrected). There is an odd addition at the end of MT. - the explicit is followed by what appears to be SIC SICVOTERIM (it is almost illegible).

Ammonian section numbers with parallels (see on A.II.10) are marked in the left-hand margin throughout in a fine black point. Canon-table numbers are given in red with a wider pen, possibly the same as the capitula numbers. If the divisions printed in W-W correspond accurately to those in Amiatinus then those in A.II.17 differ in numerous places from the divisions in A. In some of these places they agree with the beginning of a new section in the Lindisfarne Gospels, for example at MK. VI:18 dicebat (W-W start section at et cum dies) and MK.XI:15 et veniunt (W-W start section at et cum introisset). Regrettably the editors of the Oxford Vulgate did not include the incipits of sections in

their comparative material - they might offer a useful pointer to lines of transmission, for however much a text has been corrected the incipits of its sections presumably remain unaffected (there are however exceptions, as in Durrow, for example, where text and divisions are taken from different exemplars). In view of the textual connections with the OXZ family perhaps these different incipits are found in these MSS. (however, for Ammonian sections it is quite possible that every time a text is copied, inexactitude in positioning the marginal numbers creeps in). I examined O, Bodleian Auct. D.II.14, for a morning and noted those places where the Ammonian section incipits differed from those given in w-w - I only managed to complete Matthew, but at section 279 A.II.17, A.II.16 and O start the new section at MT. XXVI:20 Vespere autem (whereas w-w start at v.21 et edentibus illis). This is the only place in the three extant folios of Matthew in A.II.17 where the incipit does differ from w-w - it would be interesting to note how many places in Mark, Luke and John A.II.17 agrees with O (or X or Z) against w-w. (The same investigation showed nine places where O and A.II.16 agreed against w-w, in Matthew).

The only extant capitula list is that for Mark, which corresponds to that of the members of de Bruyne's B family (that found in OX etc.). The capitula numbers marked in the margins of the texts of Mark, Luke and John correspond to this same type. The numbers are not marked consistently - some are omitted and some are in red and some in black.

For the extant fragments of Matthew there are no capitula numbers added, but there is a very large initial at XXVI:1, et factum, which corresponds to the incipit of section XXVI of family B. In Mark, II to VIII are marked and XII is just visible - in Luke they are marked throughout - in John V and XI are not marked. Generally the numbers are in red in a bold majuscule set between pairs of one or two points and a comma, but in places, for example MK. sect. IIII V, LK. sect. VI XV and John sect. IIII and XII the numbers are in a fine black point similar to the Ammonian numbers. It would appear that both Ammonian and capitula numbers were added by the same hand and that occasionally the scribe forgot to change pens.

LECTION NOTES - The following contemporary lectionary annotations are found in the margin:-

Matthew: (none extant)

Mark: 47r - V:21 de xlma
57r - X:12 de cotidie
69v - XVI:5 in dominico paschae

Luke: 71r - I:39 de adventu
72v - II:1 (in n)atale domini
73v - II:21 de octabas domini
75*v - IV:16 post natale domini
80r - VI: 31/32 de cotidiana
80r - VI: 37 cotidiana
81r - VII: 18/19 de adventu
86r - XIII: 6 cotidiana
89r - XIV:26 in sanctorum
89v - XV:1 cotidiana
90v - XV:15 de xlma
91r - XVI:1 cotidiana
92r - XVI:19 cotidiana
95r - XVIII:9 cotidiana

<u>John:</u>	3v	-	I:35	in vigiliis sanctae andreae
	5v	-	III:1	cotidiana
	6v	-	III:16	cotidiana
	7v	-	IV:7	de xlma
	11r	-	V:19	cotidiana
	11r	-	V:24	ad defunctos
	14r	-	VI:37	de mortuorum
	14v	-	VI:51	cotidiana
	18v	-	VIII:45	de cotidie
	21r	-	X:11	de cotidie
	21v	-	X:22	de dedicatione
	27v	-	XIII:1	in cena domini
	29r	-	XIV:1	cotidiana
	30r	-	XIV:14	sāb inpeni
	30v	-	XV:2	cotidiana

(A list was published by C.H. Turner, The Oldest Manuscript of the Vulgate Gospels, p.217, but he omitted the notes at MK.V:21, LK.XV:15, XVI:1 and JN.I:35, III:1).

At, except at LK.XV:15, JN.VI:51, XIV:14, XV:2 are placed in a rectangular frame, all, except JN.XIV:14 and XV:2, are in the same hand, a delicate Majuscule. Those at JN.XIV:14 and XV:2 (the former in blue, the latter in red) are in a bold majuscule similar to that of the text.

PREFATORY MATTER - The extant prefatory matter consists of a complete Capitula list before MK., the Interpretatio Nominum Ebreorum for MK. and incomplete prologues (argumenta) before MK. and LK.

The Capitula list before MK. belongs to de Bruyne's B family - among the witnesses cited by w-w, closest agreement is with the text in O. The use of a capitula of family B is the first pointer that the textual influences on the Durham Gospels are more than simply

"Celtic" - almost all the "Celtic" Gospel Books have capitula of the I family.

On the other hand, the inclusion of the Markan Interpretatio Nominum Ebreorum looks back to Durrow and Ussher I. The text in the Durham Gospels corresponds to that in Durrow, which derives from the text as found in Ussher I. The Hebrew-Names lists are found in the following early codices:¹ from Ireland - Ussher I, Armagh, (Kells); from Northumbria - the Durham Gospels, the Echternach Gospels, Cotton Otho C.V.; from Mercia - the Barberini Gospels; and from the Continent - Trier Domschatz 61 and Poitiers B. Mun. 17 - all of which show Insular influence (though not necessarily in the Gospel texts).

The Prologues to both Mark and Luke are extant, though both are incomplete (the text of the Prologues will be referred to according to the lines of the text as printed by W-W - thus MK.²⁹ means the ninth line of the second page of the text in W-W). The Markan Prologue ends imperfectly at ²⁹ conpingens nec; the Luken at ³⁵ oporteat. It was Chapman² who demonstrated that the Prologues to the four Gospels were by the heretic Priscillian and that they are preserved in their correct (viz. heretical) form in the Irish codices - the text of most MSS. and the text printed by W-W is a "toned-down" version. (In the collations I have collated against the text of W-W). We have seen how the capitula are derived from

non-Celtic tradition and the Hebrew Names from Celtic; from which strain does the text of the Prologues in the Durham Gospels come? The most notable of the overtly heretical passages, which betray the correct text, in the sections from which our text is extant is in the Prologue to Luke - at LK. ²1 Durham has omni prophetatione venturi in carnem dei christi manifesta humanitas, whereas the original/heretical (which is found in ADEpQ) reads omni perfectione venturi in carnem dei manifestata. (The presence of the Celtic reading in A is explained by the fact that the exemplar of the Prologue text in A had been corrected by an Irish text).³ This, coupled with the numerous agreements with the OXZ text (see collations), shows that the text of the Prologues in the Durham Gospels derive from a non-Celtic source. Thus we can conclude that the prefatory-matter in the Durham Gospels, with the exception of the Hebrew Names, comes from an exemplar from the Roman Church in Anglo-Saxon England, rather than one from the Celtic world. The Interpretatio Nominum Ebreorum was added as an "optional extra".

We can assume that all Four Gospels were prefaced with a Prologue, Capitula list and Hebrew Names. As to the preliminary matter, there was probably the Novum Opus (Jerome's dedication of his revision to Pope Damasus), the Plures Fuisse (Jerome's preface to the four Gospels from his commentary on Matthew) and a set of Cannon Tables. Whether the canon tables were arranged in boxes, as in Durrow and Echternach, or in arcaded columns, as in the

Lindisfarne Gospels, we cannot know, but the fact that the extant prefatory matter to the Gospels comes from a non-Celtic exemplar would make it more probable that they were in arcaded columns. The earliest extant witnesses to the letter Eusebius Carpiano are the members of the Italo-Northumbrian family, Lindisfarne Gospels, Royal I.B.VII, the Burchard Gospels (prefaces from a Wearmouth/Jarrow exemplar) and Leningrad MS.F.v.1.8 (which contains remnants of the Neapolitan lectionary annotations), and it is suggested that the letter was first introduced into England with the exemplar of the Italo-Northumbrian text - if we follow T.J. Brown and date the Durham Gospels before Lindisfarne then it is unlikely that Durham had a copy of the letter.

LATER ADDITIONS.

fol. 1 - (a paper fly-leaf added) at the top right-hand of the recto - codex ecclesiae Dunelmensis - said to be in the hand of Richard Bentley (d.1742), Master of Trinity College Cambridge, to whom the codex was lent for nineteen years (1716-1735).

fol. 2r - an inscription at the top of the page - CI Evangelia Iohannis Marci et Luci non glo de le splendement - in the hand of Thomas Swalwell (1463-1539), Chancellor of Durham.

fol. 3lv - at the foot of the page is a twelfth century copy of a poem in honour of King Aethelstan:

Quarta dine gressus per maria navigans stellarumque spacium
ad regem spalacium

Regem primum salutem regem non aditunem clerum quoque
conditum armites mulierum

Illic sitric defuncto armatura prelio sex annum excersitum
vivit rex Adelstanum

Constantine.

The same poem occurs in B.M. Cotton MS. Nero A.II, fol.8v. Aethelstan was King of Wessex, Constantine was King of Scotland who was defeated by Aethelstan in 934, and Sitric was a Norse chief who married Aethelstan's sister and died in 926. Aethelstan visited the shrine of St. Cuthbert at Chester-le-Street in 934. A full discussion and emended text of the poem is to be found in H.W. Stephenson, "A Latin Poem Addressed to King Aethelstan", English Historical Review 26 (1911) pp.482 - 487, where he concludes - "the theory that the poem, which refers to these 'glorious deeds', was written by a poet who was thrilling with gratitude for Aethelstan's gifts seems to me, on the whole, the most satisfactory" (p.487). There is an offset of the verse on the conjoint leaf, 36r, and there is also an offset of the main text of 31v on 36r - presumably the individual bifolia spent some period separate after the twelfth century.

fol. 32v - two dry-point capital N^s in the margin.

fol. 34v - at the foot of the page a later Saxon hand has copied haec cum from the last line of the text.

opening foll. 34v - 35r - grey scribbles in the centre margin - est p and Uncial d, in imitation of the initials in the text.

fol. 36v - pen trials, Minuscule a.

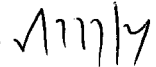
fol. 38v - pen trials, vvar in the same hand as 36v.

fol. 74v - scribbles in lower margin.

fol. 79r - at foot of page the tenth-century "Boge" hand has copied et multitudo copiosa plebis from the last line of the text.

fol. 80r - the same hand as on 79r has written nolite iudica et non iudicabicamini boge mese preost god preost mantat. The reference to Boge connects with the reference to Aldrêd and Boge in the Uncial portion on fol. 106r. Nolite iudica et non indicabicamini copied from the last line of the text - the second b in iudicabicamini has been crossed out.

fol. 38⁴r - an eighteenth century hand has written incipiunt tituli secundum marcum above the much-faded rubric of the same text, and De Iohanne Baptisto above the ornamental initials of the same words.

fol. 80v - pen trial  in same hand as on 36v and 38v.

fol. 80^{*}v - at foot of page - boge messe preost god preost - as on 79r and 80r.

fol. 86r - ab in lower margin.

fol. 91r, 94r, fol. 98r and 97v alphabetic pen-trials all
in same hand (?tenth century).

PHYSICAL MAKE-UP

FOLIATION AND QUIRE STRUCTURE - Folios numbered 2 - 102 (numbers repeated - 38 38* 38² 38³ 38⁴, 70 70*, 75 75*, 80 80*). Quires signed by letters, in a contemporary Majuscule, in centre of lower margin of the last page, all but F L R and T have been cut off.

RECONSTRUCTION - (see diagram):-

A - E: now missing - once contained MT. I: 1 - XXV: 35 together with the Matthean Prologue Capitula list and Hebrew Names, the Novum Opus, Plures Fuisse and set of Canon-tables. All this would need more than five quires - perhaps the quire containing the preliminary matter was not signed.

F: signed. As we have seen, this quire was once bound up with A.II.22 - the folios have been trimmed down to the size of A.II.22, c. 335 x 225 mm. Circa 1800 words are missing between 38² and 38³, which, at c. 150 words per page, would fit onto twelve sides, six folios.

G: quire-mark cut off. 95 words of the Prologue to Mark are missing after 39v which would have fitted onto av (leaving room for ornament); MK. I: 1 - 11 is missing - c. 160 words -

this would have been on foll. b, allowing for a full page initial on the recto and 150 words on the verso. This leaves the verso of a unaccounted for - presumably it contained a carpet-page or Evangelist portrait, opposite the initial page.

H: quire-mark cut off.

I: quire-mark cut off.

Reconstruction of K and L: foll. 69v ends at MK. XVI: 14 apparuit, thus leaving 19 words of MK. which would have been on ar (there are usually about 150 words to a page, so presumably the last page of Mark was framed, as the end of Matthew (foll. 38³r)). The verso of a probably contained a picture, as at the end of Matthew. The Lukan Capitula list then follows - in Mark thirteen capitula take up $2\frac{1}{2}$ pages, there are twenty capitula (assuming them to be of the same family) to Luke, which would have taken up just under four pages; these would have been on b and c. Next comes the Hebrew names - assuming that the Lukan Hebrew Names, like those for Mark, followed closely the number found in the Book of Durrow, then they would have been six times the length of the Markan list, about sixty lines (allowing for only one initial), which at twenty-two lines per page would have taken up three sides; therefore d and er would have contained the Lukan Hebrew Names. The Prologue

to Luke should then follow - this is found on foll. 70; the top nine lines of 70 have been cut off, of these three are preserved in the Pepysian calligraphical collection, Magdalene College Cambridge, and of the remaining six (on 70 r), three would be accounted for by a large initial and the ten missing words (not on the Pepysian fragment) and another one or two by the rubrics as for Mark on foll. 39r. This arrangement requires the transposition of 70 to before f - this is possible because one of 70, 70* or 71 must be a single folio, not part of a bifolium because between 73v, LK. II: 22 moysi and 74r LK. III: 11 et qui only 645 words are missing, which, at about 150 words per page, would require only 4 pages (2 folios) not 6. The Prologue continues on 70v but is incomplete, leaving 19 words for the next folio; thus, fr contained these 19 words - furthermore, there being no more prefatory matter to fit in before the Initial page of Luke, these 19 words may well have been framed. g must be the opening page of the Gospel text - foll. 70*r starts at LK. I: 8 ante deum, leaving 114 words for foll. g; this would allow for a full page initial on gr and a large decorated initial line for Fuit in diebus (as in Durrow, Echternach and Lindisfarne) similar to the Fuit homo on 2v. This reconstruction leaves ev and fv blank: as for fv, probably it contained a full-page decoration or Evangelist portrait, as there is reason to think it was once opposite the initial page for Mark; if ev was also decorated, this would give three pages of decoration

between Mark and Luke, which, while not impossible, is improbable - perhaps the Hebrew Names were accommodated on two sides (foll. d), thus making 75* a single leaf. This solution seems preferable, for it reduces the size of an otherwise abnormally large quire. So we conclude:

<u>ar</u>	-	end of Mark (? framed)
<u>av</u>	-	picture
<u>b</u>	}	- Lukan Capitula
<u>c</u>		
<u>d</u>		
(? <u>er</u>)		
(? <u>ev</u>)	-	blank)
70	-	Prologue to Luke
<u>fr</u>	-	end of Prologue (? framed)
<u>fv</u>	-	portrait or carpet-page
<u>gr</u>	-	Initial page to Luke
<u>gv</u>	-	text of Luke.

M: Quire-mark cut off -

N: Missing - probably a quinion: 84v, LK. VIII: 37 multitudo to 85r, XII: 42 super familiam is missing c. 4,000 words, which would take up twelve folios - two of these belong to quire O, thus leaving ten for quire N.

O - two folios missing (see above); foll. 92 now bound up with quire P.

P - nothing lost.

Q - missing (for reconstruction see on R).

R - signed - now placed first.

Foll. 2r contains initial page of John - Luke ends on foll. 102v, XXII: 2 plebem, thus between 102v and 2r are missing c. 2,400 words of Luke, the Johannine capitula list, Hebrew Names and Prologue. 2,400 words of Luke would take up c. 15 sides - foll. a - hr -; the prefatory material to John (assuming it belonged to the same type as for Mark and Luke) is roughly the same length as that for Mark, five sides - foll. i - lr; this would allow for a picture at the end of Luke (as elsewhere) on foll. hv and a full page of decoration or Evangelist portrait opposite the opening of John, on foll. lv. Foll. 10 now bound up with quire S.

S - c. 650 words missing between 14v, VI: 53 manducaveritis and 15r, VII: 26 numquid, which would have taken up one bifolium.

T - marked.

V - 38v finishes at JN. XIX: 33 cum venisset, thus leaving c. 1250 words for the next quire; this would fit on eight sides, four folios, so either the last quire was a binion, or it had blank and decorated pages at the end.

An eighteenth-century hand (? Rud) has signed the quires A - K, in their present order, in the centre of the lower margin of the first page of each - the binion 38* - 38⁴ was not signed, nor were the last two (O and P in the original).

From the reconstruction it can be seen how sumptuous a codex was the Durham Gospels. Each Gospel had a full page of decoration, or evangelist portrait opposite the initial page, and a picture at the end of each Gospel. The position of a picture or set of pictures at the end of a Gospel is first found in Cambridge Corpus Christi College 286 (X), the Italian Gospel Book that was probably at Canterbury in the seventh-century, and with whose text-type the Durham Gospels belong.

SIZE - The folios now measure about 340 x 260 mm. with a variation up to 5 mm. in different quires - as was noted above, the binion, 38* - 38⁴, has been trimmed down to c. 335 x 225. The lower margin on many folios has been cut off - 11, 18, 19, 21, 30, 33, 37, 40 - 43, 46, 48, 49, 53 - 56, 57 - 64, 65, 66, 68, 86, 88, 89, 94, 95, 99. The original size must have been larger, though not much: some of the interlace at the top of the Johannine initial-page has been trimmed.

ARRANGEMENT OF TEXT - Text written in long lines, 21 or 22 lines per page: quires F - M 22 lines, O - R 21. Writing area varies slightly from quire to quire - generally c. 250 x 185 mm.

VELLUM AND RULING - The vellum is of Insular type, varying from very thick and greasy (see quire G) to very fine and well-prepared (for example the bifolium 80 - 80*); scraping-marks from the pumice stone are often clearly visible. Single bounding lines with prickings in both margins - presumably ruled after folding.

SCRIPTS

The script and illumination of the Durham Gospels require a much fuller investigation than I can give - the following will outline the most important points.

MAIN HAND.

The scribe of the Durham Gospels wrote one of the most brilliant examples of Insular Majuscule that has survived. Lowe described it

as "very expert"⁴ and T.J. Brown, who thinks that the scribe of the Durham Gospels was the same as that of the Echternach Gospels, calls this Durham/Echternach Scribe, "one of the greatest masters of both formal and informal handwriting in the history of Europe".⁵ Without going into the detail of his argument, I will briefly state Prof. Brown's conclusions about the script of the Durham Gospels and the Lindisfarne scriptorium. He assigns four MSS. to Lindisfarne at the end of the seventh and beginning of the eighth centuries - the Lindisfarne Gospels, the Durham Gospels, the Echternach Gospels and the fragment in Oxford Lincoln College 92 (foll. 164 - 165); he dates the Lindisfarne Gospels to some time before 698 (the arguments for this are not conclusive, the only definite terminus ante quem is 721, the date of Eadfrith's death), the Oxford fragment is dated later than the other three and Durham and Echternach are placed respectively just before and just after the date of Lindisfarne, both by the same scribe - the character of the text of Durham, however, does not support his statement that the Italian text and layout of Lindisfarne "broke down at one blow most of the (Insular) traditions of text and layout enshrined in" Durham.⁶ His arguments that the scribe of the Durham and Echternach Gospels was the same man are most persuasive, in spite of the contrast between the informality of Echternach and the formality of Durham, Minuscule in the former (except for the first page) and Majuscule in the latter. The most striking points of contrast are to be found in the Decorative Minuscule found in the last line of many pages in both MSS.; the Decorative Capitals,

and the Decorative Initials on 2r, in Durham and the grand Initial pages in Echternach. The layout of the In principio at JN. I: 1 is identical in both. That the two hands come from the same scriptorium is unquestionable, the conclusion that they are by the same man must rest with the expert palaeographer, and on the evidence cited is highly probable.

Abbreviations are used sparingly - (autem) and $\overline{RSP}$, $\overline{RSPT}$ (respondit) occur frequently, $\overline{ol}$ (non) less so, and the following only occasionally, usually at line ends: $\overline{H}$ (enim) $\overline{d}$ (David, once) $\overline{E}$ (eius, once) $\overline{EE}$ (esse, once) $\overline{FRS}$ (fratres) $\overline{ISRL}$ (Israel) $\overline{ppter}$ (propter, once) $\overline{quo}$ (quoniam) $\overline{q}$ (quia).

Punctuation - single or double point for minor pause; triangular grouping of three points for major pause, generally at the end of an Eusebian section; $\therefore$ and $\therefore$ found occasionally (cf. 35v and 37r). Citation marks found on foll. 99v in margin: $\therefore$ and $\therefore$, $\therefore$ used when citation takes up the whole line, $\therefore$ when only part of the line. A later hand, probably that of the fine-point corrector, has marked the per cola et commata divisions throughout with triangular groupings of fine dots.

Line fillers, generally in red:

and elongated letters - c d m n s etc. (cf. 72r).

Run-overs - oblique strokes varying from decorated (cf. foll. 72v) to simple hair-lines (41r).

CORRECTIONS: It is difficult to determine who was responsible for the inversion and omission signs, but it is likely that they were the work of the main corrector.

Occasionally there are corrections by the first hand,- for example, on 68r and 68v, where at gogotha (MK. XV: 22) the omitted L has been added in the margin with sign $\diagup$ $\diagdown$; the main corrector generally writes the missing letter above the word, but in corrections by the first hand the missing letter is placed in the margin (? the scribe did not wish to mar the beauty of his page).

The majority of corrections throughout are by a contemporary hand (cited "corr.") which varies from Minuscule, in the case of one letter corrections (e.g. 85r LK. XII: 45) to an elegant Majuscule for longer corrections (for example at the foot of 67r). This hand resembles very closely one of the correctors in the Lindisfarne Gospels (for example, found on 135v b 13 and 236r a7) and it is

interesting to note that the text the main corrector follows is almost always that of AY:

67r MK. XIV: 44 - the corrected order, caute ducite is peculiar to AY and X^C (which is also an AY correction); 75v LK. IV: 7, add procedens after tu ergo is found in AY only; 76v LK. V: 3, add autem after rogabit is found in AY alone; and 87r LK. XIII: 28, add intrare after prophetas which is found only in AY and X^C.

Thus, the main corrector of the Durham Gospels may well be the same hand as in the Lindisfarne Gospels, from which he appears to take the text of his corrections.

A few corrections are written in an elegantly minute Majuscule with a very fine point (cited "fine point") - see for example in the margin of 41r. There is some indication that this was the hand that marked the per cola et commata divisions throughout the codex with triangular groups of three points - on 76r, the correction at LK. IV: 41, the division is marked after the correction, qui, above the line, in the same hand.

Finally, there are a few corrections towards the end of John's Gospel, written in a cumbersome pointed Anglo-Saxon Minuscule (possibly much later than the date of the codex) (cited "corr.^m") - see for example on 35v at JN. XVIII: 16 and 17.

ILLUMINATION

Lowe described the ornamentation of the Durham Gospels as -
"splendid ..., in some respects almost rivalling the Book of Kells".
From the reconstruction we saw that there was probably a carpet-page,
or evangelist portrait, before the initial page of each Gospel and
a full page miniature at the end of each. Besides these, every
page of the text is alive with colour, and the general impression
of the text-pages approaches that in Kells far more closely than
any other Northumbrian Codex. The involvement of text and illumination
give the impression that scribe and illuminator were the same man.

The most significant feature of the decorative scheme is the
full-page miniature of the Crucifixion on foll. 38³v - where Christ
~~as~~ Christus Victor is set against a cross with attendant angels on
either side of his head and a sponge and spear-bearer on either side
of his body; the picture is of the risen and triumphant Christ
not of a limp body on a cross. The tone of the iconography is
reflected in the inscription round the miniature -

above -	<u>hic est iesus rex iudaeorum,</u>
right hand side -	<u>auctorem mortis deiciens vitam nostram</u>
	<u>restituens si tamen compatiatur,</u>
left hand side -	<u>surrexit a mortis sedet ad dexteram patris,</u>
bottom -	<u>ut nos cumresuscitatos simul et regnare faciat.</u>

Above the miniature is the inscription:

Scito quis et qualis est qui talia cuius titulus cui

Nulla est inventa passus pro nobis propter hoc culpa,

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which C.H. Turner thought was an unintelligent copy of an original which read:

Scito quis et qualis est qui talia passus est pro nobis,

cui nulla est inventa culpa cuius titulus,

then follows hic est iesus rex iudaeorum. The general layout of the miniature follows Celtic examples - e.g. the Athlone plaque, in the Southamton Psalter (St. John's College, Cambridge MS. c. 9) and the later high crosses; the stylised drapery on Christ and the two attendants accords with the freedom displayed elsewhere in Celtic miniatures, while the chequered pattern on the angels is very similar to that on the Homo in Durrow. Christ is robed in a colobium, with a pallium over - generally the earliest representations of the Crucifixion show Christ either with a colobium (as in the Rabbula Gospels of 586 - Laurentian Library, Florence - and the Sta. Maria Antiqua frescos at Rome, eighth century) or in a simple loin-cloth (as on the doors of Santa Sabina at Rome, c. 430, and the Gellone Sacramentary, c. 780). The arms of Christ in the Durham miniature have their elbows pressed into the body and palms of the hand are in a pose of benediction - there is no suggestion of pain or tension. This same position of the arms is found on the earliest extant depiction of the Crucifixion, the

door of Santa Sabina in Rome, c. 430, and there is a hint of it in the Southampton Psalter, but in general the earliest Irish representations show Christ with arms out-stretched, as also on the Ruthwell Cross. Of the two attendants only Longinus, the spear-bearer is named (the earliest-known ascription of the name Stephaton to the sponge-bearer is in the ninth-century MS. Angers 24) - in the Rabbula Gospels and on the Sta. Maria Antiqua frescoes Longinus is named. The "sponge" held out to Christ is, in fact, a small cup: it is questionable whether the Irish knew of the sponge - in the early representations (where still visible) there is always a shallow cup on the end of a reed (as in the Southampton Psalter), and in the Irish translation of the Gospel of Nícodemus we read, "and the Jews filled a vessel (lestar) with ⁹vínegar ..."
(in the Leabhar Breac). It has been suggested that the shading-in of the beard on the faces of Christ and the angels is a later addition.

More briefly, the rest of the ornament, both in scheme and detail; accords with the general type in Hiberno-Saxon Gospel Books. The page at the end of Matthew is framed (38r) and there is reason to think that other text-pages were similar - the framing of text pages is found in the Books of Kells, MacRegol and Lichfield. The only initial-page to have survived is that at the opening of John (2r) - here the repertoire of ornament is basically the same

as in Durrow, but with some of the refinements and technical skills of Lindisfarne; there is a far greater fluidity and liveliness than in the latter, and in this respect Durham approaches more closely the Book of Kells, though still retaining some of the restraint of Lindisfarne. The dominant animal on this page belongs to the Durrow - Crundale Down - Sutton Hoo type, with a long snout, long, slender, but clearly distinguishable limbs with spiral joints. Bird-types are used to form spirals at the base of INI, dog-types at the top. The animal ornament connects with that of the minor initials throughout. Geometric designs - spirals and interlace - are not over-elaborate, and animal ornament dominates. Delicate key-pattern found in the bar of N in INI is paralleled by that at the base of IN on 177v of Echternach. General layout and ornamental capitals parallel those at the same place in Echternach, and it is suggested that script and illumination in both codices was by the

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same man. Numerous minor initials are found throughout the text - more elaborate initials at:

38 ¹ v	MT.	XXVI:	1	<u>et factum</u>
38 ² v	MT.	XXVI:	31	<u>tunc</u>
66r	MK.	XIV :	27	<u>et ait</u>
69r	MK.	XVI :	2	<u>et valde</u>
70*v	LK.	I :	26	<u>in mense</u>
71v	LK.	I :	46	<u>magnificat</u>

72r	LK.	I	:	68	<u>benedictus</u>
72v	LK.	II	:	1	<u>factum</u>
73v	LK.	II	:	21	<u>et post</u>
74v	LK.	III	:	21	<u>factum</u>
102v	LK.	XXII:		1	<u>adpropinquabat</u>
2v	JN.	I	:	6	<u>fuit homo misus a deo</u>
4v	JN.	II	:	1	<u>et die tertia,</u>

and for the opening of Capitula lists, Prologues and Hebrew Names.

TEXT

As with A.II.10 my aim here is simply to point out a few trends. Lowe stated - "its text is not Northumbrian but Irish"¹¹ - and Mynors - "The text is of the Irish family and shares some peculiar readings with the MacRegol Gospels at Oxford and the Book of Kells".¹² Both totally ignored the article of C.H. Turner written thirty years before - he demonstrated that the text of the Capitula lists was near to that in O (Bodl. Auct. D.II.14) and went on to say - "I have little doubt that the relationship with O would be found to extend throughout the MS."¹³ A glance at the collations will show that the text of the Durham Gospels is

basically a good Vulgate text belonging to the Mixed Italian tradition of OXZ, though not without certain readings from the Celtic texts.

This connection with the OXZ text-type is clearly demonstrated by the major variants, by which I mean the following:

- MK. V : 13 erant autem quasi duo milia = Dm6 BEp;
fil (MtX*)
- V : 15 add qui habuerat legionem = Dm6
BH¹ThMtO
- VII ; 4 add redeuntes = Dm6 BO (X*)
- VIII: 27 add filium hominis = Dm6 BH¹Th)
- XI : 1 in bethphage ad bethaniae = Dm6 BG
OX* flq
- XII : 23 tolle et mitte te = Dm6 BO
- XIII: 11 ante praesides = Dm6 MtO
- XIV : 14 diversorium meum et refectio mea =
Dm6 BHThMt~~OX~~*)
- JN. III ; 6 add quia de carne natum est = B
BnOQX*Z* abeff qr
- add quia deus spiritus est et ex deo
natus est = BBnOQZ* (H^CThX*)
- VII : 29 add et si dixero quia nescio ero similis
vobis mendax et scio eum =
BnCEH^CKMtOQTWZ ai
- VIII: 10 add qui te accusant = EJOQX*Y ai

All these came from the OXZ type and are not Celtic readings. Closest agreement, throughout the MS., is with the text of O - the common denominator in the above list is O, and there are a

number of variants in the collationssupported by 0 alone (of the comparative material used):

MK. VI : 41 divisit in omnibus
 IX : 33 qui
 XIII : 16 scriptio
 XV : 41 add mulieres (and Dm6)

 LK. II : 17 dictum fuerat
 VIII : 18 quomo (for: quomodo)
 XXI : 22 inpleatur
 XXI ; 27 virtute

 JN. I : 30 om me
 VI : 32 vivum
 XVI : 24 potestis

 MK. Cap. VII: filia
 XI : pseudochristi
 Prologue ²⁵ in baptismo

 LK. Prologue ²⁹ congregationis

On the other hand there are a series of readings that appear to come from the text of the Celtic codices - particularly significant are the number of variants in John supported by Q (Kells) alone:

III : 14 exaltavit moyses
 IV : 17 add ei
 V : 17 respondens ait

VIII : 19 om me
 scieretis
 25 add et
 46 add et
 IX : 28 discipuli sumus moysi
 40 add quidam
 XIII: 29 habeat
 XV : 18 qui
 odi
 XVI : 28 om de patre
 33 om in

(The impression is of definite textual connection between the Durham Gospels and Kells). Furthermore, there are a number of places where the text of Kells follows OXZ readings found in ^Durham (again, this is most notable in John) - see, for example, at JN. III: 6 (cited above), V: 20, VII: 14, X: 8,11.

On the one hand there are definite links with the Mixed Italian tradition of OXZ; ^{and} qne on the other, with the Celtic tradition, (and particularly Q. There should, however, be no doubt that the Durham Gospels are basically OXZ with modifications, and not vice versa: the Capitula are of the OXZ type; the Prologues come from a non-Celtic tradition, close to OX; but, most important, the whole sum of the collations show the text to be basically OXZ.

One further point - in Mark the texts of the Durham Gospels and A.II.16 are very closely related: A.II.16 follows the OXZ type for Mark, but, more significantly, generally follows Durham where the latter deviates from that text - see, for example, MK. IV: 30 and XIV: 6.

1. Details from Latin Gospel Books.
2. E.H.V.G. ch. XIII.
3. ibid, p. 279.
4. C.L.A. II: 149
5. Codex Lindisfarnensis, vol. II, 1960, bk. i, p. 104
6. ibid, p. 103.
7. C.L.A. II: 149.
8. "Iter Dunelmense", p. 535.
9. cited from - Dom L. Gougaud, "The Earliest Irish Representations of the Crucifixion", J.R.S.A.I. 1920, p. 136.
10. Codex Lindisfarnensis, vol. II, bk. i, p. 97
11. C.L.A. II: 149.
12. Durham Cathedral Manuscripts, p. 16.
13. "Iter Dunelmense", p. 536.

fol 38*rMT.XXV:35 (begins: sitivi et dedistis)

35 hospes hospis

36

37

38 collegimus colligimus

39

40 quamdiu quandiu

41 discedite discidite

aeternum aeternam L*

praeparatus paratus BCDEThJO*WZ* Sg auf

42

43

44 in carcere in carcerem EH(L)OZ* Dur vett.

45 quamdiu quandiu

fol 38*v

his hiis

nec mihi fecistis mihi nec fecistis (Q)

46 hi hii

XXVI:1

2

3 caiaphas caiphas

4

5

6

7 ungenti ung~~u~~anti

pretiosi praetiosi

super supra Ep^{mg} c ffr

41 praeparatus prae suprascript, ?corr.

45 // mihi ~~nec~~ fecistis

(70)	caput recumbentis	capud recumbente eo	Ep ^{mg} f (rec. ipso = DE*LOQR*X* vett.)
8			
9	multo	multo praetio	BEJY ^c f (pr. mult. = DL au ff) (praetio = abchqr)
10	mulieri opus bonum opus	huic mulieri bonum opus <u>add</u> enim	Dm6 BEH ^c ThKMtO ^{gl} VWZ ³ bc Dm6 DEEpLQ r R ^{sax} VZ ³ bdf ffhq
11	habetis	habebitis (<u>bis</u>)	Dm6 mult.
12	ungentum	unguentum	
	<u>fol 38²r</u>		
13			
14	duodecim dicebatur	XII dicitur	Dm6 mult.
15	triginta	XXX	
16			
17	azymorum	die azimorum	Dm6 mult.
18	quendam apud	quaendam aput	
19			
20	duodecim discipulis	discipulis suis	J (duodecim disc. suis = mult.)
21			
22			
23	intingit parapside	intinguit parabsidem	O* Sg bc ffh
24			
	<u>fol 38²v</u>		
	traditur	tradetur	
25			

10 enim erased.

26 eis illis
accepit accipit

27

28 effunditur effundetur
remissionem remisionem

29 vobis add quia DEEP^{mg}LQR fr

30 hymno ymno
oliveti olieti R *

31 dicit illis iesus iesus dicit illis

32 galilaeam galileam

33

34

(ends: ait illi iesus)

MISSING: six folios

fol 38³r

XXVIII:17 (begins: et videntes)

18

19

20 servare observare DmO DEEP LQRX* gat e
et ecce om ecce

EXPLICIT EVANGELIUM SECUNDUM MATHEUM SIC SIC IIOTERIM
.....

30 oliveti v suprascript

MARKCAPITULA

(JOX series) (de Bruyne: Group B)

fol 38⁴r

INCIPIUNT TITULI SECUNDUM MATHEUM

	(tituli	OV)
I baptista	babtista	
abitum	habitum	
baptizatus	babtizatus	
temtatus	temptatus	
II		
III behelzebub	beelzebub	
demoniorum	daemoniorum	
IIII parabulam	parabolam	
sedet	sedat	JO ² X
	<u>add</u> et	
omine	homine	
V in patria	in patriam	
capite	cap.i.....te	?
VI		
<u>fol 38⁴v</u>	<u>om</u> iesus	
ambulat	ambulabat	
VII filiam	filia	O*
cavere	caveri	J
aperit	aperuit	
petro	petrum	JO ²
dure increpat	increpat dure	
in monte	in montem	
VIII dimittendam	demittendam	
VIIII		
X interrogatus	interrogatur	OX

(X)	parabulam	parabolam	
	vinea	vineam	OX*
	caesaris	cessaris	
	quendam	quaendam	

fol 39r

	adque	atque	
	davit	david	
	gazophilacio	gazofilacio	
XI	pseudochristis	pseudochristi	0
	commotione	commotionem	0
XII	ungento	unguento	
	capud iesu	<u>om</u> iesu	
	effuso	efusso	

XIII

FINIUNT BREVES CAUSAE EVANG⁻ MAR⁻

XII	capud iesu	iesu suprascript, corr.
	effusso	f suprascript, corr.

INCIPIT INTERPRAETO⁻ NOMI⁻ EB⁻

Abba syrum pater idumea rosa sive terrena solome sive pacifica
 tyro angustiae thabitha cumi puella surge traconitis negotatio
 tristitiae setha aperi paulus mirabilis sive electus pacificus

FINIT INTER⁻ NOMINUM EBREORUMARGUMENTUM

INCIPIT ARGUMENTUM

*1	in	in in
	baptismate	babtismate

* The numbers correspond to the lines of the text as printed by W-W.

2

fol 39v

3	scripsit	conscribsit	H ¹ ThOX
	quid	quod	A*OXY au
4	principii	principi	
5	electionis	lectiones	A*H ^c OXY l
	praedestinatum	praedistinatam	
6	zachariae	zacariae	
	adnuntiantis	enuntiantis	CEH ¹ ThOXYZ au
1	factum	factam	
	sed et corpus	<u>om</u> et	CEH*OTXYZ au
2	quis	qui	AEH*ThKMtOVXYZ cl
3	dei	iesu	EHTHKMtOWXYZ ac
	habitaculum	<u>add</u> caro	Dm6 mult.
4	deinque	<u>add</u> et	AEHThOXYZ ² aucl
5	intrans	intras	
	a baptismo	in baptismo	O
	praedicare	praedicans	OX
6	laboravit	laborabit	
	viderat	vicerat	DEpHYZ au
	in primis	exprimens	Th*OWX
7	expulsionem	expositionem	mult.
	temptationem	temptationem	
8		<u>om</u> et ministerium	
9	(ends: conpingens nec)		

3	quôd	i suprascript, corr.
6	zachariae	h suprascript, corr.
	adnuntiantis	ad suprascript, corr.
1	factum	u suprascript, corr.
	sed et corpus	et suprascript, corr.
2	quis	s suprascript, corr.
4	in se per verbum	per suprascript, corr. (se <u>add</u> per = DQ)
5	intrans	n suprascript, corr.
6	in primis	in .. i suprascript, corr.
8	et ministerium	- suprascript, corr.

fol 40r

MK

I:12(begins: et statim)

13	deserto	derto	
	quadraginta	XL	
	quadraginta	XLta	
	bestiis	bestis	
	illi	ei	DmO Dm6 CDEGLMtRT Dur vett.
14	iohannes	iohannis	
	galilaeam	galileam	
15	impletum	inpletum	
16	galilaeae	galileae	
17			
18		retibus - over erasure	
			(? first hand = omnibus = abc d ffr)
19	pusillum	pussillum	
	componentes	componentes	
20		<u>om</u> in navi	b
	mercennariis	mercenaris	
21	capharnaum	capharnauum	
	ingressus	ingresus	
22	super doctrina	super doctrinam	DmO Dm6 DEpGThLMOQRTVZ vett.

fol 40v

23	synagoga	sinagoga	
24	qui sis	quis es quis es	(quis es = Dm6 ABep*HO R ^{sax} XY)
25			
26			
27	nova	<u>add</u> est	DEpLR Dur

20	in navi	- suprascript, corr.
24	qu̇is eṡ	marked for deletion

28	galilaeae	galileae	
29	andreae	andrae	
30			
31	eam	<u>add</u> et	DEpLY Dur (vett.)
	adprehensa	adpraehensa	
	dimisit	demisit	
32	afferebant	adferebant	
33	erat omnis civitas	omnis civitas erat	L Dur
34	vexabantur	vexabatur	
	variis	varis	
	languoribus	langoribus	
<u>fol 41r</u>			
35	diluculo	deluculo	
	egressus	egresus	
36	persecutus est	secutus est	Dm6 AHOR ^{sax} WY al
37	invenissent	venissent	
38			
39	synagogis	sinagogis	
	eorum	eorum eorum	
	omni galilaea	in omni galilea	GMtOW lr
40	deprecans	depraecans	
	flexo	flexu	
	dixit	<u>add</u> domine	Dm0 Dm6 EHTH MtOQ ce ff (cf. MT. VIII:2)
41		<u>om</u> iesus autem	) (hom. mundare/mundare)
		misertus eius extend-	)
		it manum suam et	)
		tangens eum ait	)
		illi volo mundare	)

34	vexabantur	n added
37	invenisset	in suprascript, corr.
39	eorum	marked for deletion
	in	marked for deletion
40	dne	marked for deletion
41	verse is added in the margin (P P), fine point	

42			
43	comminatus	conminatus est	Dm0 Dm6 mult.
	statim	statimque	H ¹ ThOWX*
	eiecit	eicit	
44	praecepit	praecipit	
	moses	moyses	
45	egressus	egresus	
	posset	possit	
II:1	capharnaum	capharnauum	
2	eis	ei	
	<u>fol 4lv</u>		
3	ferentes	a ~~ff~~ ferentes	BG ad ffq
4	erat	erant	Dm6
	summiserunt	submiserunt	
	grabattum	grabbatum	
	paralyticus	paraliticus	
5	paralytico	paralitico	
	fili	filii	
	dimituntur	demittur	
	peccata	<u>add</u> tua	Dm0 Dm6 BDEGLOR ^{sax} acdfq
6			
7	blasphematus	blasfemat	
8			
9	dimituntur	demittuntur	
	surge et tolle	surge tolle	BEp*HLTW flq
			Dm0 Dm6
	grabattum	grabbattum	
2	eis	s added, ? first hand	
4	erant	n marked for deletion	
5	paralitico	y ($\neq$ $\neq$) in margin, ?first hand.	
	tua	marked for deletion.	
9	surge et tolle	et suprascript, corr.	

10	dimittendi	demittendi	
11	grabattum	grabbattum	
12	grabatto	grabbatto	
13	egressus	egresus	
	rursus	ursum	GR ^{sax} au
<u>fol 42r</u>			
	omnisque turba)	omnisque turba)	(omnes turbae veniebant =
	veniebat)	veniebant)	Dm0 EpQ ce flq)
14	levin	levi	DG ^c W auq
	alphei	alfei	
	ad teloneum	in teloneum	(in teloneo = e)
15			
16	publicanis	puplican	
17	necesse	neccesse	
	medicum	medico	DEpLMtQRW Dür c
18	quare	cur	Dm6 mult.
19			
20	in illa die	in illis diebus	Dm0 Dm6 mult.
21	nemo	<u>add</u> enim	Dm0 ^{mg} DEEp ^{mg} LMtQR Dur
	adsummentum	additamentum	Dm6 X* f
<u>fol 42v</u>			
22	disrumpet	disrumpit	
23	iterum cum sabbatis	cum sabbatis iterum	
	et discipuli	et discipuli et discipuli	
24	faciunt	<u>add</u> discipuli tui	Dm0 Dm6 BGH ¹ ThKLMtOQVXZ vett.
25			
26	domum	in domum	Dm0 Dm6 mult.

11	grabattum	b marked for deletion.
12	grabatto	b marked for deletion.
14	levin	n suprascript, corr.
	ad teloneum	ad suprascript, corr.
16	puplicanis	is added
23	~~cum sabbatis~~ iterum	
	~~et discipuli~~	marked for deletion.
24	discipuli tui	marked for deletion.

(26)	propositionis	propossitionis	
	licet	licebat	Dm0 Dm6 mult.
	sacerdotibus	<u>add</u> solis	Dm6 BO
			(solis sac.= Dm0 CDEEp ^{mg} GLMt
			QRT Dur bcer)
			(cf. MT.XII:4)

27

28

III:1	introiit	ñntroivit	
2	accusarent	accussarent	
3			
	<u>fol 43r</u>		
4			
5	super caecitate	super caecitatem	Dm6 mult.
	illi	illius	Dm6 KLOGT*VXZ
			(eius = Dm0 G abceffiqr)
6			
7	galilaea	galilea	
8	et ab hierosolymis	<u>om</u> et	AEpHThXY Sg
	hierosolymis	hierusolymis	
	idumaea	idumea	
	qui circa tyrum	<u>om</u> qui	Dm0 dfiqr
9	navicula	in navicula	CDEEpGILRTWXZ Sg adilr
	deseruiret	deseruirent	E ^c GH ^c ThIKWXY ^c Z ² air
	comprimerent	conprimerent	
10	quotquot	<u>add</u> autem	Dm6 ADEpHKMtORXY
11	inmundi	inmundos	DEEp ^{mg} KMtORZ* aef
	procidebant	procedebant	
	clamabant	exclamabant	GKV cdeffirt
	dicentes	<u>add</u> quia	Dm6 Ø aufq

5 illi

8 qui circum tyrum

11 quia

us erased.

qui suprascript, corr.

marked for deletion.

12

13

fol 43v

14	duodecim praedicare	XII <u>add</u> evangelium	Dm0 Dm6 ADEpGHThLMtOXY bdef ffiqrt
15			
16	inposuit	inpossuit	
17	inposuit	inpossuit	
18	philippum thaddeum	filippum taddeum <u>om</u> et simonem) cananaeum)	
19	iudam. qui et tradidit	iudas <u>om</u> et	bcde Dm6 CDEEpILOQRTWZ* a aiqr
20			
21			
22	hierosolymis descenderant beelzebub daemonum	hierusolymis discenderant belzebub daemoniorum	Dm0 Dm6 mult.
23			
24			
25			
26	consurrexit potest	consurrexerit poterit	Dm6 BCHThIKLVWX*Z ² afl Dm6 ADEEpGHThIMMtOWX ^c Y bilr
<u>fol 44r</u>			
27	ingressus alliget	ingresus alligaverit	Dm6 D(E)Ep ^{mg} O(R) bef
28	blasphemaverint	blasfemaverunt	BCETVWXZ au

18 et simonem channaneum - added in the margin (/ /), corr.

28 blasfemaverint u partly erased.

29	blasphemaverit	blasfemaverit	
	remissionem	remisionem	
	delicti	dilecti	
30			
31			
32	eis ait	ait eis	Dm6 BMtWX
34			
35			

IV:1

2

3

fol 44v

4

5

6

7

8	afferebat	adferebat	
	triginta	XXXta	

9

10	hi	hii	
	duodecim	XII	

11	scire	nosse	CEEp ^{mg} KLQRT Dur auc ff (cf. MT.XIII:11, LK.VIII:10)

	regni dei	<u>om</u> dei	

	illis	illi	

12	audientes audiant	<u>om</u> audiant	a

13

14

11	illis	s	suprascript, corr.
12	audientes audiant	audiant	suprascript, fine point.

15	ubi seminatur	<u>om</u> ubi	
	hi	hii	
	<u>fol 45r</u>		
	corda eorum	cordeorum	
16	hi	hii	
	super	supra	Dm0 Dm6 BEEpGOMtRT aubq
17			
18	hi	hii	
19	aerumnae	erumnae	
	efficitur	efficiuntur	Dm0 Dm6 CDEGH ¹ ThKLMtORT Dur vett.
20	hi	hii	
	qui	sunt qui	(hi sunt qui = DEp ^{mg} GLQR Dur)
	triginta	XXXta	
	sexaginta	LXta	
21	super	supra	Dm0 Dm6 DEEPH ¹ ThLMtQRX* Dur vett.
	candelabrum	candellabrum	
22			
	<u>fol 45v</u>		
23			
24	adicietur	adiecietur	
25	enim	autem	
26	regnum	sregnum	
	iaciat	iaceat	
27	exsurgat	exurgat	
	increscat	crescat	BMt auc ffq
28			
29	fructus	frutus	
15	ubi seminatur	ubi suprascript, corr.	
	cordaeorum	a suprascript, corr.	
26	regnum	s marked for deletion.	
27	increscat	in suprascript, corr.	

30	adsimilabimus	adsimilatum est	Dm6
	comparabimus	conparabimus	
31	sinapis	synapis	
	quod cum	<u>om</u> cum	Q bi
	in terrā	in terram	Dm6 BOR vett.
32			
33			
34	disserebat	deserebat	
35	illa die	in illa die	DmO H ¹ ThILQRWX vett. (in die illa = Dm6 Ep ¹ KMtOVZ)

fol 46r

36	dimittentes	demittentes	
	erat	erant	Dm6 ADEpHThMMtOXY auctq
37	impleretur	inpleretur	
38	supra	super	Dm6 EFH*OW acde ff1
39	exurgens	exurgens	
40	alterutrum	alterultrum	

V:1

2	et exeunti	<u>om</u> et	
3			
4	saepe	sepe	
	compedibus	conpedibus	
	disrupisset	disrumpisset	
	conpedes	conpedes	
	poterat eum	eum poterat	L Dur

5

6

fol 46v

7	dicit	dixit	DmO DEEpMTQRTW Dur Sg vett.
	fili	filii	

2	ex exeunti	ex suprascript, corr.	
5	et clamans	et suprascript, corr. (<u>add</u> et = ADEpHMMtO ^{mg} XcY)	

8			
9	nomen mihi	mihi nomen	LQZ* Dur Sg dflqr
10	deprecabantur	depraecabantur	
11			
12	deprecabantur	depraecabantur	
13	ad duo milia	erant autem quasi)	Dm6 BEpO fil
		duo milia)	(er. enim qu. d.m. = DmO r)
			(er. autem ad d.m. = Mt)
			(er. enim ad d.m. = X*)
	mare	mari	
14	pascebant	pascebat	Dur
	egressi	egresi	
15	sanae	sane	
	mentis	<u>add</u> qui habuerat)	Dm6 BH ¹ ThMtO al
		legionem)	Otho C.V Add. 5463
16			
17	discederet	discenderet	
18			
	<u>fol 47r</u>		
	deprecari	depraecari	
	daemonio	a daemonio	Dm6 CDEEp ^{mg} ThKMtVWZ ⁴ Sg vett.
19			
20	abiit	abit	
21			
22	procidit	procedit	
23	deprecabatur	depraecabatur	
	extremis	extrimis	
24	comprimebant	conprimebant	
25	profluvio	profluio	
	duodecim	XII	
26	compluribus	conpluribus	
	profecerat	proficerat	

27

28

29

fol 47v

30	<u>om</u> iesus	(Dm0)
31	compsimentem	conprimentem
	me tetigit	tetigit me
32		
33	procidit	procedit
	omnem veritatem	<u>om</u> veritatem
34	ille	iesus
		Dm0 Dm6 DEp*ThMt0 vett.
35		
36	synagogo	sinagogo
37		
38	in domum	ad domum
	synagogi	sinagogi
		Dm6 Mt0
39		
40	adsumit	adsumsit

fol 48r

	ingreditur	ingrediuntur	Dm6 DEH ¹ ThIKMtORVWZ al
41	talitha	thabitha	Dm0 Dm6 EQR (CDEp ¹ H ¹ ThLW)
			Dur vett.
	interpretatum	interpretaetatum	
42	surrexit	surrexit surrexit	
	duodecim	XII	
	obstipuerunt	obstupuerunt	
43	praecepit	praecipit	
VI:1	egressus	egresus	
	sui	eius	Dm0 Ep ^{mg} GLQR Dur aadfq

30 iesus - suprascript, corr.

33 omnem veritatem veritatem added in margin (‘ ’), corr.

42 surrexit marked for deletion.

2	omnia et	<u>om</u> et	LQR Dur
3	faber ... mariae	fabri ...et mariae	Dm0 Dm6 BDEpGThO ^C QRTX* Dur a aubceir
	hic nobiscum	<u>om</u> hic	E
4	eis	illis	L Dur bdr
	propheta	profeta	
	cognitione	cognitione	QZ*
5	inpositis	impossitis	
6	et mirabatur	admirabatur	
	illorum	eorum	mult.

fol 48v

7	duodecim	XII	
	mittere binos	binos mittere	
	illis	eis	Ep ^{mg} LQR Dur a fil
8			
9	sandaliis	scandalis	
	tunicis	tonicis	
10			
11	receperint	reciperint	
12			
13	ungebant	unguebant	
	aegrotos	egros	Dm6 mult.
	sanabant	sa/bant	
14	herodes	herodis	
	dicebat	dicebant	Dm6 BMt abd ff
	resurrexit	surrexit	DELQW Dur b
	inoperantur virtutes	virtutes operantur	BDGW ^C a ai (operantur = Dm6 mult.) (cf. MT.XIV:2)

2	omnia et	et added in margin, corr.
3	hic nobiscum	hic suprascript, corr.
4	cognitione	a suprascript, corr.
14	dicebat	n marked for deletion.
	resurrexit	re suprascript, corr.

15	propheta	profeta	
	prophetis	profetis	
16	decollavi	decolavi	
17	iohannen	iohannem	
	vinxit	vincxit	
	in carcere	in carcercerem	(in carcerem = Dm6 CDGRTW vett.)

fol 49r

18	iohannes	iohannis	
19			
20	herodes	herodis	
	iohannen	iohannem	
21	accidisset	accedisset	
	herodes	herodis	
	natali suo	natalis smi	Dm6 mult.
	galilaeae	galileae	
22	herodiadis	herodiades	
23	quicquid	quidquid	Dm6 CFGHORXY Dur dfilq
	dimidium	dimedium	
24			
25	caput	capud	
26			
27	misso	miso	
	praecepit	praecipit	
	decollavit	decolavit	
28	attulit	adtulit	

fol 49v

29	corpus eius	<u>om</u> eius
	posuerunt	possuerunt
30		

29	corpus eius	eius suprascript, corr.

31	seorsum	<u>add</u> eamus	Dm6 BMtO ^c (venite eamus = acd ffir)
	pusillum	pussillum	
	nec	necdum	Dm6 q
32			
33	de omnibus	et de omnibus	mult.
34	multam turbam iesus	iesus turbam multam	Dm6 KOVXZ
	quia	quae	Dm6
35	praeterivit	praeteriit	
36	dimitte	demitte	
37	denariis	denaris	
	<u>fol 50r</u>		
38	quinque	V	
39	praecepit	praecipit	
	illis	<u>add</u> iesus	Dm6 BH ¹ ThMtO abdf
	accumbere fecerent	accumberent	(accumbent = L) (discumberent = a aubcd ffigr)
	super viride	super viridem	Dm6 OZ* abd ffi
	faenum	foenum	
40			
41	quinque	V	
	divisit omnibus	divisit in omnibus	O
42			
43	duodecim	XIII	
44	quinque	V	
45	navem	in navem	EpLQ Dur (a)(b)Bf
46	dimisisset	demisisset	
	abiit	abit	
31	eamus	marked for deletion	
35	~~35~~ praeterivit	v. suprascript, corr.	
37	vös manducare	vös marked for deletion (om vos = ACDEpHILQWY)	
39	accumbere facerent	nt erased, facerent added, corr.	
41	divisit omnibus	in marked for deletion.	

47

48

49

fol 50v

phantasma

fantasma

50 confidite

confidete

51

52 intellexerant

intellexerunt

mult.

53

54 egressi

egresi

55 grabattis

grabbatis

56 in plateis

et in plateis

Dm6 BEOQ

deprecabantur

depraecabantur

VII:1 hierosolymis

hierusolymis

2 communibus

communibus

panes

panem

Dm6 H¹ThMtX* vett.

vituperaverunt

add eos

Dm6 BThMt auc ff

3

fol 51r

manducant

add panemDm6 BOX^C abcd ffi

traditionem

traditiones

Dm6 KVWX^CZ r

4 a foro

add redeuntēs

Dm6 BO (f)

(de publico red.= X*)

alia multa sunt

om sunt

Dm6 KMtVX*Z andr

5 interrogant

interrogabant

mult.

6 prophetavit

profetavit

hypocritis

hyppochritis

labiis

labis

7 doctrinas

add et

mult.

54 egressi

s suprascript, corr.

56 in plateis

et marked for deletion

2 eös

marked for deletion

8 tenetis tenentes Dm6 DEp^{mg}ThLQRX*Z* Dur
acd ffq

his hiis

9 irritum inritum

10 moses moyses

11

fol 51v

12

13 modi modi modi

14

15 communicant commonicant

16

17

18 omne add quod Dm6 GOQ acfin

19 introit introiit

20 communicant coinquinant Ep^{mg}LQ Dur aq

21 malae male

22

fol 52r

blasphemia blasfemiae Dm6 LMtOQ Dur bc

23

24

25 enim autem Dm6 MtO d

procidit procedit

26 syrophoenissa syrophonissa

27

28 catelli catulli

29

30 exisse add de ea Dm6 MtO

(add ab ea = X* b)

13 mōdī marked for deletion.

26 syrophoenissa e suprascript, corr.

28 catelli e suprascript, corr.

30 de^{ea} marked for deletion.

31	galilaeae	galileae	
32	deprecantur	depraecabantur	Dm6 mult.
33	adprehendens	adpraehendens	
<u>fol 52v</u>			
	et expuens	expuensque	Dm6 OVZ
34	effetha	eppheta	Dm6 BKMtOQZ* f ffig
35			
36	praecepit	praecipit	
37			

VIII:1	convocatis	convocans	a
2			
3			
4			
5	septem	VII	
6	praecepit	praecipit	
	septem	VII	
	adposuerunt	adpossuerunt	
7			

fol 53~~vr~~

	iussit	iusit	
8	septem	VII	
9	quattuor	IIII	
	dimisit	demisit	
10			
11	temptantes	temptantes	
12			
13	ascendens	<u>add</u> navem	Dm6 Ep ^{mg} ThIKLMMtOVWX ^c vett.
14	sumere panes	panes sumere	q
15	videte	<u>add</u> et	Dm6 GH ¹ ThKLMtOQVXZ ² aucfl
16			
17	nondum	non	
	nec	neque	Dm6 ADEpH*OXY r
17	nondum	dum added.	

18

fol 53v

- 19 quinque V (bis)
om milia
 quot et quot Dm6 ADIWY Dur audfl
 duodecim XII
 20 septem VII (bis)
 quattuor IIII
om milia
- 21
 22
- 23 adprehendens manum apraehensa manu Dm6 BCI*KLM+TVWX*Z a auck
 inpositis inpossitis
- 24
- 25 inposuit inpossuit
- 26 misit missit
 domum tuam om tuam
- 27 egressus est ingressus Dm6
 (ingressus est = B0)
 (egressus = CH*)
om esse
 homines add filium hominis Dm6 BH¹Th0
 (cf. MT.XVI:13)
- 28 prophetis profetis

29

30

fol 54r

31

-
- 19 milia suprascript, corr.
 26 domum tuam tuam suprascript, corr.
 27 egressus est in erased e suprascript est suprascript,
 corr.
 esse suprascript, corr.
 filium hominis marked for deletion

32	adprehendens	adpraehendens	
33	conversus	consensus	
	~~st~~ ana	satanas	Dm6 DEpIKMtOQRX* Dur (vett.)
34	post me sequi	<u>om</u> post	Dm6 DKMtVWX*Z an(9c)
35			
36			
37			
38	confusus	confesus	Dm6 Ep ^{mg} HKMtQTV*W Dur
			bdklr
	confundetur	confundet	DEpGILQR Dur aubcf ffqr
	venerit	vene/nerit	
	patris	patri	

IX:1

2	adsumit	adsumpsit	
	excelsum	excaelsum	
3	velut	velud	
4	mose	moysi	
5	iesu	ad iesu	(ad iesum = Dm6 QX* ~~u~~ dfnq)
	tibi unum	unum tibi	k
	mosi	moysi	
6			
7	nubes	nubis	
8			
9	descendentibus	discendentibus	
	praecepit	praecipit	
10	apud	aput	
	<u>fol 55r</u>		
11			
12	contemnatur	condemnatur	

~~34~~	conversus	s marked for deletion v	suprascript.
34	post me sequi	post	suprascript
38	confusus	u	suprascript.

13			
14			
15	expaverunt	et expaverunt	Dm6 mult.
16			
17			
18	adprehenderit	adpraehenderit	
19	eis dicit	dixit eis	Q (dixit ei = Q G) (dixit illis = (vett.)) (eis dixit = LRX*Y)
	quamdiu	quandiu	
	apud	aput	
	affer ~~te~~	adferte	
20	vidisset	vidiset	
<u>fol 55v</u>			
	elusus	elissus	
21	patrem eius	<u>add</u> dicens	Dm6 BMtO af
	hoc	haec	
22			
23	possibilia	<u>add</u> sunt	BH ^C ThMtOTWX aucfl (<u>add</u> erunt = Dm6)
24	credo	<u>add</u> domine	Dm6 mult.
25			
26	clamans	exclamans	Dm6 ADEpHTHORWXY vett.
	et multum	<u>om</u> et	AEp*H*QY
27	illum	eum	DEp ^{mg} FMtRY a aucf ffq
28			
29			
30			
<u>fol 56r</u>			
31			
32			
33	capharnaum	capharnauum	

(33)	esset	essent	DmO BCDEpH ¹ ThILQRTWY Dur abl
	quid	qui	O*
34	disputaverant	disputaverunt	DmO CLMtOQRT
35	duodecim	XII	
36	complexus	complexus	
37	receperit	reciperit	
	susceperit	susciperit	
	suscipit	suscepit	
38	respondit	respondens	DmO Dm6 H ^C Th ad
	iohannes	iohannis	
		<u>om</u> dicens	DmO W k
39			
40			
41			
	<u>fol 56v</u>		
	mercedem	mercidem	
42	his	hiis	
	pusillis	pussillis	
	ei	illi	DmO Ep ^{mg} QR vett.
43	gehennam	gennam	
	inextinguibilem	extinguibilem	
44			
45	te scandalizat	scandalizat te	DmO Dm6 EpGMtW vett.
	claudum	clodum	
46	ignis	<u>add</u> eorum	Dm6 O abcr
47	eum	illum	abcd ffigr
48	ignis	<u>add</u> eorum	Ep ^{mg} R Dur b
49	sallietur	salietur (<u>bis</u>)	
50			
48	dicens	suprascript, corr.	
45	claudum	o changed to a u suprascript, corr.	
49	sallietur	l sm̄suprascript	

fol 57r

X:1	exurgens	exurgens	
	iudaeae	iudeae	
	consueverat	consuerat	DEpLO*QR Dur d
2	viro uxorem	uxorem viro	
	temptantes	temptantes	
3	moses	moyses	
4	moses	moyses	
	dimittere	demittere	
5	scripsit	scribsit	
6			
7	adhaerebit	adherebit	
8			
9	ergo	ego	
	deus	dominus	k
	iunxit	iuncxit	
10	de eodem inter-)	interrogaverunt)	QR
	rogaverunt eum)	eum de eodem)	
11	dicit	dixit	Dm6 KMtOVZ vett.
12	dimiserit	demiserit	
	alii	ali	
13			
14			

fol 57v

15	receperit	reciperit	
16	complexans	complexans	
17	egressus	egresus	
	genuflexo	genuflexu	
	rogabat eum	<u>add</u> dicens	Dm6 CH ¹ ThKLMtOTVWXZ vett.
17	bone	bonae	

9 deus (ds) n of dns marked for deletion.
 17 dicens marked for deletion.

18			
19	adulteres	adulteris	
20	magister	<u>add</u> bone	Dm6 KMtOZ
	haec omnia	omnia haec	Dm0 CDEpKILOQTVWZ Dur bdq
21			
22	maerens	merens	
	possessiones	possessiones	
23	in regnum	<u>om</u> in	Dm6 Mt b
<u>fol 58r</u>			
24	difficile est	<u>om</u> est	
	pecuniis	pecunis	
25	facilius est	<u>add</u> enim	Ep Dur
	camelum	camellum	
26			
27	intuens	<u>add</u> in	Dm6 O
	apud	aput (<u>bis</u>)	
	omnia enim	<u>om</u> enim	X*
28			
29			
30			
31			
32	hierosolyma	hyerusolyma	
	timebant	<u>add</u> eum	Dm6 BThMtO (eum timebant = GX*)
	duodecim	XII	
	eventura	ventura	Dm6 mult.
<u>fol 58v</u>			
33	in hierosolyma	<u>om</u> in	Dm6 mult.
	hierosolyma	hierusolyma	
	scribis	<u>add</u> et senioribus	Dm0 Dm6 CThIKLMtOQTVWZ auct
20	difficile est	est suprascript, corr.	
32	eum	marked for deletion.	
33	in hierusolyma	in suprascript, corr.	

34	conspuent eum	<u>om</u> eum	Dm6 KMtRVX*Z auc
	flagellabunt eum	<u>om</u> eum	KMtVXZ aud ff
	flagellabunt	flagillabunt	
35	iohannes	iohannis	
36	dixit eis	<u>om</u> eis	G bc ffir
37	et dixerunt	qui dixerunt	Dm6 BMtX* aiqr
38	potestis	quid potestis	
	quo	quod	GZ abd ffiq
39	eis	illis	Dur (vett)
	quo	quod	Dm0 CT (vett.)
	baptizabimini	baptizabemini	
40	dare	<u>add</u> vobis	Dm0 Dm6 mult.
41	decem	X	
42	hi	hii	
<u>fol 59r</u>			
43			
44			
45			
46	hiericho	hericho	
	bartimeus	barthimeus	
47	est	esset	Dm6 Mt0 c
	fili	filii	
	iesu	iesus	AH*LOQY ff
48	ei	illi	Dm6 BCDEp*KLMtOQTVX*Z Dur
			vett.
	multo magis	<u>om</u> multo	
	fili	filii	
49	praecepit	praecipit	
50			
34	conspuent eum	eum suprascript, corr.	
	flagillabunt eum	eum suprascript, corr.	
48	multo magis	multo suprascript, corr.	

51	iesus dixit illi rabboni	illi iesus dixit rabbo	Dm0 Dm6 BCEpKLMtORTVZ diq
52	ait	<u>om</u> autem dixit	Dm0 Dm6 KMtORVX*Z Dur auc ffkq
XI:1	hierosolymae et bethaniae	hierusolymae in bethphage ad) bethaniae)	(in bethphage et beth.= BGOX* f) (bethphage et beth.= 1) (et bethph. et beth.= Dm6 q)
<u>fol 59v</u>			
	mittit	mittet	
2	est contra vos	contra vos est	DLMtRW c ff
3	dicite quia	<u>om</u> quia	abc ffik
4			
5			
6	eis	eis eis	
7	et inponunt	et inponentes	Dm6 MtOZ au (inponentes = K VX*)
		<u>om</u> illi	
8	caedebant	cedebant	
9			
10			
11	introivit hierosolyma duodecim	introibit hierusolyma XII	
12	esuriit	essuriit	
<u>fol 60r</u>			
13	in ea	fructum in ea	(in ea fructum = Dm6 0)
14	fructum ex te	ex te fructum	GL f ffr
51	rabboni	ni suprascript, corr.	
1	in bethphage	marked for deletion.	
3	dicite quia	quia (q) suprascript, corr.	
6	eis	marked for deletion.	

15	veniunt	<u>add</u> iterum	Dm6 BMt0 aubf ffir
	hierosolyma	hierusolymam	Dm0 Dm6 DEpLMtWY bcfi
	eicere	eiecere	
16	transferret	transferet	
17	non	nonne	Dm0 Dm6 mult.
	speluncam	speloncam	
18	super doctrina	super doctrinam	Dm0 Dm6 DEp ^{mg} GLOQRZ Dur (vett.)
19			
20			
21			
22			

fol 60v

23	tollere et mittere	tolle et mitte te	Dm6 Mt0 (a)c
	haesitaverit	hesitaverit	
24	veniet	venient	DM6 B ^c ThMtOTX* df1 (evenient = IKWZ b)

25			
26	dimiseritis	demiseretis	
27	hierosolyma	hiersolymam	Dm0 Dm6 mult.
	accedunt	acesserunt	QRW aub
28	ista	haec	Ep ^{mg} R Dur f
29	interrogabo	interrogo	Dm6 Mt a aubcf ffik
	respondete	respondite	
30	respondete	respondite	
31	dicet	<u>add</u> nobis	(Dm0) Dm6 mult.
32			

fol 61r

	propheta	profeta	
33	dicunt	dixerunt	Dm6 mult.

15	iterum	marked for deletion	
23	tollere et mittere	re suprascript, ere over erasure after mitt,	corr.
27	acesserunt	c suprascript.	
32	timebant	corrected to timemus (mus added in marg.) (= DEpGLMtQRW)	

(33) iesu	ad iesum	Dm6 CKMtTVX*Z vett. (ad iesu = 0)
respondens	et respondens	Dm6 BThMtOW abf ffik

XII:1 saepem	sepem	
2 misit	missit	
3 adprehensum	adpraehensum	
ceciderunt	cederunt	Dm6 Ep ^C LMtQRTY Dur
dimiserunt	dimisserunt	
4 contumeliis	contumelis	
affecerunt	adficerunt	
5 caedentes	cedentes	
6 habens filium	<u>om</u> filium	

7

8 adprehendentes	adpraehendentes

9 aliis	alis

fol 6lv

10 caput	capud	
11 factum est	factus est	Dm0 Ep ^{mg} LRX* abcdffiq
12 parabolam hanc	hanc parabolam	W (au)

13

14 quia	quoniam	BDKLMtRTVZ Dur bir

quemquam	de quemquam	B

15 temtatis	temptatis

16 attulerunt	<u>add</u> ei	Dm0 mult.

inscriptio	scriptio	O

illi	ei	ThMW q

caesaris	caessaris

17 caesaris	caessaris

6 filium	added part in margin, part over erasure, corr.
11 factum est	s marked for deletion, m suprascript, corr.
14 de	marked for deletion.
hominum	corrected to hominis (is suprascript), corr. (= ADEp*H*K VX ^C YZ)
16 inscriptio	in added, corr.

18	sadducaei	sadducei	
19	moses	moyses	
<u>fol 62r</u>			
	accipiat	ut accipiat	BCEp ^{mg} GH ^l ThQRT Dur abd ffig
20	accepit	accipit	
21	accepit	accipit	
	et mortuus	et ipse mortuus	BDMtO k (ipse et m.= Ep)
		<u>om</u> nec	
22	acceperunt	acciperunt	
	septem	VII	
	et mulier	<u>om</u> et	DmO ABDEpH*JLMMtOQRY
23	septem	VII	
	hebuerunt	habuerant	
24	non	nonne	mult.
25	resurrexerint	resurrexerit	
	nubent	nubunt	BJLORZ vett.
	neque	nueque	
26	resurgant	resurgunt	Ep ^l R akq
	mosi	moysi	
27			
28	esset	est	DLMtQ a aubcd ffigk
29			
<u>fol 62v</u>			
30	diliges	dileges	
31	diliges	dileges	
32			
33	diligere	dilegere	
	sacrificiis	sacrificis	
21	nec	suprascript, corr.	
25	neque	a marked for deletion.	
26	resurgant	a suprascript, corr.	

34

35	dicunt scribae	scribae dicunt	Ep
	filium esse	esse filium	DmO b
36	dicit	<u>add</u> eum	BO
	dixit	dicit	Dur a au ffkq
	pedum	peduum	
37	filius eius	<u>om</u> eius	

38

fol 63r

39	synagogis	sinagogis	
	discubitus	discubitos	Dm6 mult.
40	prolixae	prolixae	
	hi	hii	
	accipient	accipiunt	Dm6 DEpGJLMtR Dur ci
41	gazophylacium	gafilacium	
	gazophylacium	gazofilacium	
42	pauper	pauper.	(? = paupera = Mt)
	misit	<u>add</u> aera	DEp ^{mg} LQR aubcd ffikq
43	gazophylacium	gazofilacium	
44	abundabat	habundabat	

XIII:1	lapides	<u>add</u> sint	Dm6 BMtOX*Z (<u>add</u> sunt = au)
	structurae	<u>add</u> templi	Dm6 BThLMtOQTX*Z bcd ffklr
2	vides	nonne vides	Dm6 BMtOZ bc ffir
	lapis	lapes	
3	sederet	sederent	QR Dur

fol 63v

4	fient	fiunt	Dm6 OR Dur q
5			
6			

41	gazofilacium	zo added in the margin (≠ ≠), ? main hand.
37	filius eius	eius suprascript, corr.

7			
8	exsurget	exurget	
	enim	autem	mult.
	super	supra	
9	tradent enim vos	<u>om</u> vos	
	conciliis	in conciliis	DmO Dm6 mult.
	synagogis	sinagogis	
10			
11	tradentes	ante praesides	Dm6 MtO
12	fratrem	fraterem	
		<u>om</u> filii	
13	sustinuerit	sustenuerit	
14	videritis	videretis	
	abominationem	abhominatiōem	
<u>fol 64r</u>			
	iudaea	iudea	
15	super	supra	QR Dur r
	ne descendat	non discendat	DmO Dm6 DEpGH ¹ ThI*LRX*Y Dur ack ffñ
16			
17	praegnatibus	pregnantibus	
18	vero	autem	DmO Dm6 DEp*GMtOQT kq
	hieme	hyeme	
	fiant	<u>add</u> haec	Dm6 BGMtX (haec fiant =a bnq)
19		<u>om</u> enim	
	non	numquam	Dm6 Mt
20	dies	<u>add</u> illos	Dm6 BGMtOT c
21	ne	nec	R
	credideritis	crederetis	DmO
22	exsurgent	exurgent	

8	exsurgen	s	suprascript, corr.
11	ante praesides	erased and tradentes	written over in a hand imitating the main hand.
19	enim	(††)	suprascript, corr.

(22)	potest fieri	fieri potest	DmO DR Dur (a) auq
23			
24	splendorem	lumen	c ff (cf, MT.XXIV:29)
25	decidentes	decedentes	
26			
	<u>fol 64v</u>		
27			
28			
29	videritis	videretis	
	sit	<u>add</u> et	Dm6 BDEpMtX*
	ostiis	ostis	
30	transibit	transeat	
31			
32			
33			
34	sicut	<u>add</u> enim	Dm6 MtO c
	praecipiat	praecepit	Dm6 DEpIKLMtOQTVWX acdef
35			
36			
37			
XIV:1	pascha et azyma	pascha azymorum	DmO R Dur k
	<u>fol 65r</u>		
2			
3	bethaniae	in bethania	Dm6 DEpMtO(Q)X*Z vett.
	domo	domu	
	simonis	symonis	
	ungenti	unguenti	
	spicati	picati	M
	pretiosi	prae ~~t~~ ios	
4	ungenti	unguenti	
5	ungentum	unguentum	
	denariis	denaris	

6	sinite	sinete	
		bonum opus	?
7	habetis	habebitis (<u>bis</u>)	DmO Dm6 mult.
8			
9			
10	scariotis	scariothes	
	duodecim	XII	
11	illum	eum	DmO GMtQR Dur adkq
	<u>fol 65v</u>		
12			
13	eis	illis	Q Dur ck
	occurreret	occurrit	
	laguenam	lagoenam	Dm6 BEpJMtOT
	baiulans	baiolans	
	sequimini	sequemini	
14	refectio mea	diversorium meum)	Dm6 BHTmMtOZ
		et reffectio mea)	(diversorium meum = X* q)
			(conflate with LK.XXII:11)
15	cenaculum	caenaculum	
	grande	gradem	(grandem = Dm6 GJO ai)
16	paraverunt	praeparaverunt	DmO Dm6 BCDEpMtORX*Z Dur
			audfl
17	duodecim	XII	
18			
19			
20	duodecim	XII	
	intingit	<u>add</u> manum	Dm6 BDKLMtOVWXZ ² vett.
21	traditur	tradetur	
22	accepit	accipit	

7 habetis bⁱ marked for deletion.
 14 diversorium meum et marked for deletion.
 15 grade m marked for deletion.

fol 66r

23

24 effunditur effundetur

25

26 hymno ymno

27 eis illis Dm0 Dm6 DEpMtOQR Dur
auct ffikq

scandalizabimini scandalizabemini

add in me Dm6 KLMtOVWZ a aufikl

dispergentur dispargentur

28 surrexero resurrexero Dm0 mult.

galilaeam galileam

29

30 bis gallus gallus bis GT^c 1es negaturus om es L

31 tibi tecum Dm6 MtOW a auctflkq

32 gethsemani gethsamani

sedete sedite

33 adsumit adsumpsit

taedere tedere

fol 66v

34

35 procidit procedit

36 tibi possibilia possibilia tibi Dm6 BCJKMtORVZ Dur Sg fq

37

38 temptationem temptationem

promptus prumptus

add est Dm6 DEp^{mg}LMtOR Dur ac

vero autem Dm6 BDEpMtOWX* aubcdf ffklq

39 et iterum om etiterum add secundo

30 es negaturus es suprascript, corr.

(39)	abiens	abiit et	(abiit = G vett.)
40	invenit	et invenit	
	illorum	eorum	Dm0 Dm7 mult.
	ingravati	gravati	Dm6 mult.
41	traditur	tradetur	
	peccatorum	hominum peccatorum	
42			
43	duodecim	XII	
	illo	eo	Dm0 DQR Dur ffkq
	gladiis	gladis	
	lignis	<u>add</u> missi	Dm6 BMt0 au (HTb bffl)
	et a scribis et)	et senioribus)	
	a senioribus)	et a scribis)	
<u>fol 67r</u>			
44	ducite caute	erasure of about 14/15 letters - ? ducite eum	caute = GV
45			
46			
47			
48	gladiis	gladis	
	comprehendere	conpraehendere	
49	apud	aput	
	adimpleantur	adinpleantur	
50	relinquentes)	omnes relinquentes) R Dur	
	eum omnes)	eum)	
51	adulescens	adoliscens	
	eum (1st)	illum	Dm0 Dm6 CEp ^{mg} GJKLMtORTVZ Dur aufk

39	abiens et	ens suprascript, corr.
40	ingravati	in suprascript, corr.
41	hominum	marked for deletion.
44	caute ducite	over erasure, hand in imitation of the main hand (caute ducite = AX ^c Y)

(51)	<u>om</u> super nudo et)	(hom. sindone/sindone)
	tenuerunt eum)	
52	at ille reiecta.)	
53		
54	a longe secutus)	Q Dur
	est eum)	
	usque	<u>add</u> intro Dm0 Dm6 BCThIJKMtORTVZ
		Dur Sg
	summi sacerdotis	<u>om</u> summi
	<u>fol 67v</u>	
55		
56		
57	adversus	advers
58	dissolvam	desolvo Dm6 KOVZ
59		
60	et exsurgens	<u>om</u> et Dm6 Q Dur
	exsurgens	exurgens
	respondes	respondis
	his	eis Dm6 BDEpMtO
61		<u>om</u> tacebat
	rursum	rursus
	benedicti	dei benedicti Dm6 BH ¹ ThLMtOQRTW
62	illi	ei ThMQ Dur a
	a dextris	ad dextris

51/52 Corrected: super added before nudus and profugit ab eis erased
 and et tenuerunt substituted, then at ille reiecta sindone
 nudus profugit ab eis added in lower margin (d h), corr.

57	adversus	us suprascript, corr.
60	et exsurgens	et suprascript, corr.
	exsurgens	s added after x, corr.
61	tacebat	suprascript, corr.

63

64 blasphemiam blasfemiam

65 caedere cedere

prpphetiza profetiza

caedebant cedebant

(ends: cedebant)

Missing: one floium

fol 68rXV:17 (begins: plectentes)

18

19

20 purpura et purpura

21 angariaverunt angarizaverunt

cyreneum cyrineum

22 golgotha gogotha

interpretatum interpretaetatum

23

24

25

26 inscriptus scriptus Dm6 D*GHMtW au

27 sinistris senistris

28 adimpleta adinpleta

reputatus deputatus DEpGKQRTV Dur auc ff1

29

fol 68v

30 descendens discendens

31 ludentes inludentes Dm6 DEp^{mg}ThLMtOQRXZ Dur

32 descendat discendat

33 horam nonam nonam horam

22 golgotha 1 added in margin,(÷ ÷)?first hand.

26 inscriptus in suprascript, corr.

34	exclamavit	~~ex~~ clamavit	
	lama	lema	Dm6 CJMX*Z Sg cl
	interpretatum	interpretaetatum	
	deus meus deus meus	<u>om</u> deus meus	i
	dereliquisti me	me dereliquisti	Dm6 DKOQRVZ Dur aud ffkln
35			
36	implens	implens	
		<u>om</u> spongiam	
37	emissa	emisa	
	expiravit	expiravit	
38	scissum	scisum	
	sursum	summo	Dm6 DEp*H ¹ ThKLMtOQTVWZ cd ffinq (cf. MT. XXVII:51)
39	centurio	centorio	
	expirasset	expirasset	
40	de longe	a longe	Dm6 DEpLMtO vett.
	et maria	erat maria	Dm6 GH ¹ ThIKMtOQWX*Z aud ffn (erat et mar.= L)
	magdalene	magdalenae	
<u>fol 69r</u>			
	salome	salomae	
41	multae	<u>add</u> mulieres	Dm6 O
	hierosolyma	hierusolyma	
42			
43	arimathia	aremathia	
	audacter	audaciter	Dm6 DEp ^{mg} JLMtR
44	petiit	petit	
	accersito	arcesito	
	interrogavit	interrogabat	Ep ^{mg} QR Dur auc ff
34	exclamavit	c added in the margin (レレ), ?main hand.	
	deus meus	added in the margin (レレ), .ditto.	
36	spongiam	suprascript, corr.	

45			
46	mercatus	mercatus est	DEp ^{mg} QR Dur
		<u>om</u> involuit	
	sindone	in sindone	Dm6 CDEpMtOQX* (vett.)
	posuit	possuit	
	ostium	hostium	
47	magdalene	magdalenae	
XVI:1	magdalene	magdalenae	
	salome	salomae	
2			
3			
	<u>fol 69v</u>		
	revo ~~l~~ vet	revolvit	
	ab ostio	ad hostium	
4	vident	viderunt	Dm6 Ep ^{mg} H ¹ ThIKMtOQRVWX*Z lq
5	in dextris	a dextris	Dm6
	coopertum	coopertum est	
6	posuerunt	possuerunt	
7	galilaeam	galileam	
8	illae	ille	
	invaserat	invasserat	
9	septem	VII	
10	illa	at illa	LQ lq
11			
12			
13			
14	novissime	novissimae	
	undecim	XI	
	(ends: apparuit)		

46	involuit sindone	voluit suprascript, corr.
4	vident	ra marked for deletion
5	est	marked for deletion.
10	at	marked for deletion.

LUKEARGUMENTUMfol 70r

(The top nine lines have been cut off - three of these are now in the Pepysian Calligraphical Collection in Magdalene Coll., Cambridge. The text is printed in M.R.James, A Descriptive Catalogue of the Library of Samuel Pepys (London 1923) part III, p.119)

*4 (begins: obiit)

	in bithynia	in bythiniam	EpOQZ	1 a1
	descripta	scribta	KMtOVWXZ	a1
5	mattheum	matheum		
6	scripsit	scribsit		
7		<u>om</u> ordo		
	dispositionis	dispositionis		
8	maxime	maximae		
	fuit laboris	laboris fuit	HKMTOWXYZ	a1
	graecis	grekis		
1	perfectione	prophetatione	mult.	
	dei	<u>add</u> christi	mult.	
	manifestata	manifesta)	BHTHOXY	a1
		humanitas)		
	intenti	attenti	mult.	
2	neve	nevel	HKOXYZ	a1
3	excederent	exciderent		

fol 70v(begins: 7

8	adprehenderat	adpraehendens erat	mult.
	filium	<u>add</u> david	

-
- * The numbers correspond to the lines of the text as printed by W-W.
 7 ordo suprascript, corr.
 8 david marked for deletion (M.R. James)

9	generationis	congregationis	0
	indispartibilis	indisperabilis	mult
	in hominibus	<u>om</u> in	OXZ*
10	redire	reddire	
11			
12	ministerio	mysterio	mult.
1	ac	et	BHThKMtVWXYZ auct
	oratione	orationem	OZ
2	compleretur	compleretur	
3			
4	scientes	sciens	mult.
5	(<u>ends:</u> oporteat)		

9	generationis	suprascript (M.R. James)

fol 70*rLK.I:8 (begins: ante deum)

9	exiit	exivit	
	ingressus	ingresus	
10			
11		<u>om</u> illi	
12			
13	deprecatio	depraeatio	
	elisabeth	elizabeth	
14			
15	sicera	siceram	mult.
	matris suae	matri suae	
16			
17	patrum	patruum	
18		<u>om</u> enim	
19			

fol 70*v

	loqui ad te	ad te loqui	Mt clq
20	implebuntur	inplebuntur	
21	expectans	exspectans	
22	visionem	vissionem	
	ipse erat	erat ipse	
	illis	eis	Ep ^{mg} MtQR Dur de
23	impleti sunt	inplerentur	OZ
24	elisabeth	elizabeth	
25	mihi fecit	fecit mihi	AIKQRWY r
26	missus	misus	
	deo	domino	CT aubc fflr
	galilaeae	galilae	
27	desponsatam	disponsatam	
28	in mulieribus	inter mulieribus	CJO*QRT (inter mulieres = DThLMP vett)

29

fol 71r

30

31

32

33

34

35 nascetur add ex te mult.36 elisabeth elizab~~eh~~h
senecta senectute mult.

37

38

39 exurgens exurgens

40 elisabeth elisabeth

41 elisabeth elisabeth (bis)fol 71v

42

43

44 facta fac
in gaudio infans infans in gaudio45 credidit credidisti mult.
ei tibi BDEp^{mg}GHThJKOQ vett.

46

47

48 ancillae ancellae

49

50

51

52 deposuit depossuit

exaltavit exultavit

53 implevit inplevit

54 suscepit suscipit

puerum suum om suum

(54)	memorari	memoratus	BO (recordatus = WX al)
	miseri cordiae	<u>add</u> suae	mult.

55

56

fol 72r

57	elisabeth	elisabeth
	impletum	inpletum

58

59	vocabant	vocabunt

60

61

62

63

64

65	iudaeae	iudeae
	divulgabantur	devulgabantur

66	posuerunt	possuerunt

67	impletus	inpletus

	prophetavit	profetavit

68

fol 72v

69	cornu	cornum	FGJO*X*Y

70	sanctorum qui a)	sanctorum prophet-)

	saeculo sunt)	arum eius qui a)

	prophetarum eius)	saeculo sunt)

71

72

73

74

75

68	plebi	corrected to plebis (s suprascript), corr.

76		<u>om</u> eius	
77	remissionem	remisionem	
	eorum	meorum	RW
78	visitavit	vissitavit	
79	his	hiis	
80	in deserto	in desertis	Dm6 mult.
	usque in	usque ad	QRW Dur
	ad	et	QR

II:1 a caesare augusto agusto accessare

fol 73r

2	praeside	a praeside	Dm6 mult.
	quirino	cyrino	

3

4	iudaeam	iudeam	
	bethleem	bethlem	
5	desponsata	disponsata	
	praegnate	praegnante	
6	impleti	inpleti	

7

8

9

10

11

12

fol 73v

positum	possitum

13

14	altissimis	excaelsis	DEp*GLOP gat	a auflqr
	in hominibus	<u>om</u> in	Dm6 mult.	

1 //agusto//accessare

15	pastores	<u>add</u> vero	BBnOZ au
	usque	<u>add</u> in	Dm6 DEp ^{mg} JOQRX*YZ Dur auqr
	bethleem	bethlem	
16	positum	possitum	
17	dictum erat	dictum fuerat	O
18	et de his	<u>om</u> et	G vett.
19			
20			
21	conciperetur	conceperetur	
22	impleti	inpleti	
	mosi	moysi	

(ends:moysi)

Missing: two folios

fol 74r

III:11 (begins: et qui habet escas)

	faciat	faciet	
12	publicani	puplicani	
13			
14		<u>om</u> autem	FT
	et milites dicentes	dicentes et milites	
	stipendiis	stipendis	
15	existimante	existimate	
16	iohannes	iohannis	
	aqua	in aqua	(Mt) deq
17	comburet	conburet	
18	exhortans	exortans	
	populum	populo	CGThOQTW flr

18 et de his et suprascript, corr.

11 faciat at suprascript, corr.

14 autem suprascript, corr.

dicentes et milites

15 existimante n added in margin (≠ /), first hand

16 in marked for deletion.

16 venit corrected to veniet (et suprascript), corr. (veniet = ABnCH OTWXY)

19	herodes	herodis	
	tetrarcha	thetarca	
	quae fecit	<u>om</u> fecit	
20	in carcere	in carcerem	mult.

fol 74v

21			
22	descendit	discendit	
	complacuit	conplacuit	
23	triginta	XXX	
	heli	eli	
24			
25	matthathiae	matthiae	BO* ff
	naum	nauum	
26	matthathiae	mathathiae	
	iosech	ioseph	BnIO ^c QRVWX afq
	ioda	iuda	
27	zorobabel	sorobabel	
28	cosam	chosam	
	her	er	

fol 75r

(top nine lines cut off)

31			
32	obed	obeth	
	salmon	salamon	
		<u>om</u> qui fuit naason	B*
33	esrom	esron	

(Nine lines cut off from column two)

36	arfaxat	arphaxat	
37	enoch	enoc	
	malelehel	malalehel	

19	tetrarcha	h marked for deletion, r and h suprascript, corr.	
	quae fecit	fecit added in the margin (✓ ✓), corr.	
32	qui fuit maason	suprascript, corr.	

fol 75v

(missing: nine lines)

IV:3

4			
5	duxit	dixit	
	momento	momen	
6			
7			
8			
9	pinnam	pinnaculum	RW (cf.MT.IV:5)
10	scriptum	scribturn	

fol 75*r

	mandabit	mandavit	Dm6	mult.
11	qm̃ia in manibus	quianib:		
12	temtabis	temptabis		
13	omni temtatione	<u>om</u> omni		
	temtatione	temptatione		
	recessit	recesit		
14	regressus	egresus	Dm6	ABRY br
	est iesus	iesus est		
	galilaeam	galileam		
15	synagogis	sinagogis		
16				
17	esaiae	esaaiae		
	invenit	venit		
18	unxit	uncxit		
19	remissionem	remisionem (<u>bis</u>)		
20	reddidit ministro	ministro reddidit		

7	tu ergo <u>add</u> procedens	- procedens	suprascript, corr.
		(<u>add</u> procedens = AY)	
11	quia in manibus	in ma s̃uprascript, corr.	
13	omni temptatione	omni suprascript, corr.	
17	invenit	in suprascript, corr.	
20	~~ministro~~ reddidit		

21 impleta inpleta

22

fol 75*

filius est est filius Dm6 DEpGJMtQT aubcf ffqr

23 dicetis dicitis

capharnaum capharnauum

fac et hic fac hic et Q Dur

24

25 facta est facta esset Dm6 BBnEpIKMtOVWXZ auct

26 missus misus

27 helisaeo heliseo

eorum illorum Dm6 Ep Dur

28

29 erat aedificata om erat

30 illorum eorum

31 descendit in om in Q ce

descendit discendit

capharnaum capharnauum

galilaeae galileae

32 ipsius eius Ep^{mg}PQ Dur aubde fflq

fol 76r

33 erat homo homo erat Dm6

34 nazarene nazarenae

scio te om te BnDOX*Z r

35 increpavit illi increpavit illum Ep^{mg}H^lThMW vett.

proiecisset proiecis

exiit exivit

36 et exeunt) et divulgabatur)

et divulgabatur) et exeunt)

29 erat aedificata erat suprascript, corr.

31 descendit in in suprascript, corr.

34 scio te te suprascript, corr.

35 proiecisset set suprascript, fine point.

38 autem add iesus BKMtOVXZ au
synagoga sygoga

39

40

41 autem add etiam Dm6 EpQ
loqui quia loquia

42 egressus egresus

fol 76v

discederet discenderet QY

43 missus misus

44 synagogis sinagogis
galilaeae galileae

V:1 genesareth genezareth

2 descenderant discenderant

3 a terra reducere ut a terra reduceret BBnDEp^{mg}ThKOTVWX*Z (vett.)
pusillum pussillum

4

5 cepimus coepimus

6 multitudinem multitudinem

7 sociis socis

navi nave

8 simon petrus om simon

procidit procedit

fol 77r

9 ceperant coeperant

10 zebedaei sebedaei

socii soci

38 synagoga na suprascript, ?corr.

41 loqui quia qui suprascript, fine point.

2 lavabant corrected to levabant (e suprascript), corr. (lev.= A¹D¹
Ep^{mg} 1)

3 rogabit add autem (autem suprascript), corr. (add autem= AY)

11	illum	eum	Dm6	vett.
12	cum esset in) una civitatum)	in una civitatum) cum esset)		
	et procidens	<u>om</u> et	Dm6	JMQT dfqr
	procidens	procedens		
13	lepra	<u>add</u> eius	Dm6	D bfflq
14	praecepit	praecipit		
	offer	pfferes	0	1
	moses	moyses		
15				
16				
17	docens	docebns		
	venerant	venerunt		
<u>fol77v</u>				
	galilaeae	galileae		
	iudaeae	iudeae		
18				
19	non invenientes	<u>om</u> non		
	summiserunt	submiserunt		
	illum (2nd.)	eum	Dm6	FX* af
	in medium	in medio	Dm6	CDJX* Dur vett.
20	remittuntur	remittur		
21	dimittere	dimitere		
22				
23				
24				
25	illis	ipsis	alc	ff
26	adprehendit	adpraehendit		

12 // in una civitatum // cum esset

14 offer es erased
 16 secedebat corrected to sedebat (ec erased) (sedebat = A*CTYZ c ff)
 19 non invenientes non suprascript, corr.
 20 remittuntur tun suprascript, corr.

fol 78r

27

28

29	fecit ei	<u>om</u> ei	Dm6 JWZ de
	domo	domu	
	publicanorum	puplicanorum	

30

31	et respondens	respondens autem	d
	non egent qui	<u>om</u> qui	(P acf)

32

33

34

35	cum	et cum	BBnCHThIJMtOTX*Z ad
36	autem et	<u>om</u> et	ce
	commissuram	commisuram	

fol 78v

	rumpit	rumpet
	commissura	commisura

37

38

39

VI:1	transiret	transiset	
		<u>add</u> iesus	Dm6 EpFQ Dur r
2	in sabbatis	<u>om</u> in	Bn vett.
3	quod	quid	Dm6 DGQ Dur aubf fflr
	esurisset ipse	<u>om</u> ipse	
4	propositionis	praepositionis	
	sumsit	sumpsit	
	licet	licebat	CDFGTh*KQTVW Dur bcdeflqr

31	non egent qui	qui suprascript, corr.

36	autem et	et suprascript, corr.

5			
6	et in alio sabbato	in sabbato	(<u>om</u> et = DGOQ a aubcef flr)
	synagogam	sinagogam	
	dextra	dextera	
<u>fol 79r</u>			
7	accusare	unde accusarent	BnH ¹ ThIKMtOTVWX*Z auc ff (et accusarent= Dm6)
8	surge et sta	<u>om</u> et	X*Z*
9	ait autem	et ait	Q Dur
10			
11	iesu	de iesu	Dm6 DEp ^{mg} FGPQ Dur aubc flqr
12			
13	duodecim	XII	
14			
15	mattheum	matheum	
	thomam	thoman	
	zelotes	zelotis	
16			
17	descendens	discendens	
	iudaea	iudea	
<u>fol 79v</u>			
	tyri	tiri	
18	venerunt	venerant	BnHThIJK ¹ MtPQV a aubceqr
19	quaerebant	querebant	Dm6 mult.
20			
21	saturabimini	saturabemini	
22			
23	multa	<u>add</u> est	BCJKMtOQT VWX*Z auc ffr
24	quia	qui	Dm6 DEpMQW Dur qr
	consolationem	consulationem	

6 et in alio sabbato et ... alio suprascript, corr.
8 surge et sta et suprascript, corr.

25	qui	quia	MtY
26	prophetis	pseudoprophetis	EpOQV a aabcde ffqr
27	diligite	dilegite	
<u>fol 80r</u>			
28			
29	praebe	<u>add</u> ei	X aabelq (<u>add</u> illi = DPW cdfr)
	tunicam	tonicam	
30			
31			
32			
33	bene faciunt	<u>om</u> bene	
34	mutuum	motuum	
	est vobis	vobis est	cd
	faenerantur	fenerantur	
35	inde sperantes	desperantes	mult.
	benignus est	est benignus	
36		<u>om</u> ergo	abcde fflq
37	iudicabimini	iudicabemini	
	condemnabimini	condemnabemini	
<u>fol 80v</u>			
	dimittimini	dimittetur vobis	Dm6 JKOVX*Z auer
38	remetietur	remittietur	
39			
40			
41	festucam	fistucam	
42	et	aut	Dur vett.
	festuam	fistucam	
	videns	vides	Dm6 mult.
	hypocrita	hippochrita	
	eice	eiece	

33	bene faciunt	bene (右) suprascript, corr.
35	indesperantes	in suprascript, corr.
	est benignus	

(42)	festucam	fistucam		
43				
44	cognoscitur	agnoscitur		
	figus	ficos		
45	bonum	bona	Dm6 BnEp ^{mg}	FGJZ* Dur ce
	de malo	<u>add</u> tesauo	Dm6	mult.

80* r

46				
47	omnis	<u>add</u> enim		
48	posuit	possuit		
	fundamenta	fundamentum	ThP	defl
49	supra	supera		
	fluuius	fluius		

VII:1	implesset	inplesset		
	intravit	in		
	capharnaum	capharnauum		
2	qui illi erat	<u>om</u> illi		
	pretiosus	praetiosus		
3				
4	hoc illi praestes	<u>om</u> illi	d	

5

fol 80*v

	synagogam	sinagogam		
6	esset	essent	Dm6	ThO
7	dignum	dignus	Dm6	DG*MTZ f

45	thesauro	h	suprascript, corr.	
46	abundantia	corrected to habundantia	- h	suprascript, corr.
47	enim		marked for deletion.	
48	fundamenta	m	marked for deletion, u changed to a	
			? main hand.	
2	qui illi erat	illi	suprascript, corr.	
4	hoc illi praestes	illi	suprascript, corr.	
7	dignum	s	marked for deletion, m	suprascript, ? main hand.

8

9

10 missi misi

11

12 adpropinquaret adpropinquarent BnK0XZ au

et ecce om et mult.

13 dominus iesus Dm6 DEp^{mg}J df

ea eam Dm6 mult.

14

fol 81r

hi hii

15

16 suam add in bono GO^c a aubfflqr
(add in bonum = J ce)

17 iudaeam iudeam

18 his hiis

19 iohannes iohannis

misit add eos OX²dominum iesum Dm6 IJKMMtOVWX aubcflqr
(dominum iesum = H¹Th)

20 iohannes iohannis

21

22 nuntiate renuntiate Dm6 BDEpKMtOVWXXZ acer
claudi clodi

23

fol 81v

24 discessissent discessissent

nuntii nunti

25 pretiosa praetiosa

16 in bono marked for deletion.

19 expectamus corrected to expectamus - s suprascript, corr.

22 claudi o changed to a, u suprascript, corr.

(25)	deliciis	in dilicis	Dm6 BBnDKMtOQVWXZ vett.
26	prophetam (2nd.)	propheta	Dm6 DE a auctf q
27			
28	natos	natus	
29	populus	<u>add</u> qui	
30	spreverunt	preverunt	Y Dur
31			
32	tibiis	tibis	
	saltastis	saltatis	
33	iohannes	iohannis	
	<u>fol 82r</u>		
34			
35			
36	illum quidam	quidam eum	(quidam illum = T) (eum quidam = EQ Dur a)
	de pharisaeis	ex pharisaeis	EQ Dur cef
	ingressus	ingresus	
37	accubuit	accubisset	BnKMtOVXZ (occubisset = Ep*)
	attulit	atulit	
	ungenti	unguenti	
38	coepit rigare)	pedes eius)	
	pedes eius)	coepit rigare)	
	ungento	unguento	
	ungebat	unguebat	
39	qualis	<u>add</u> est	Dm6 BnKMtVWZ a aqr
40			
41	faeneratori	feneratori	
	alius	et alius	Dm6 DKOPQVWXZ Dur a auf flqr
	quinquaginta	L	

29	<u>qui</u>	marked for deletion.
30	spreverunt	s added, ?corr.
36	<u>quidam</u> eum	
37	attulit	t suprascript, corr.

42	habentibus	<u>add</u> autem	G	bfqr
	<u>fol 82v</u>			
	diliget	dilegit		
43				
44				
45				
46	caput	capud		
	unxisti	uncxisti		
	ungento	unguento		
	unxit	uncxit		
47	remittentur	remittuntur	BnDEJKMtOVWZ	a aur
	diliget	dilegit		
48				
49				
50				

WIII:1	duodecim	dūdecim		
2	ab	a		
	magdalene	magdalenae		
	<u>fol 83r</u>			
3	chuza	chuzae		
4				
5				
6	cecidit	caecidit		
7	cecidit	caecidit		
8	cecidit	caecidit		
	audiat	audiet		
9		<u>6m</u> eum	JTZ*	
10	mysterium	misterium		

47	remittentur	e	suprascript, u	marked for deletion, corr.
6,7,8	cecidit	a	marked for deletion.	
8	audiat	e	changed to a	
9	eum		suprascript, corr.	

11			
12	sunt	<u>add</u> hi sunt	BnKMtOV bc flr
	tollit	tullet	
<u>fol 83v</u>			
13	audierint	audieruht	de
	hi	hii	
	temptationis	tribulationis	DEp ^{mg} Q Dur
14	hi	hii	
	sollicitudinibus	solicitudinibus	
	divitiis	divitis	
	referunt	fefferunt	
15	hi	hii	
	optimo	obtimo	
	afferunt	adferunt	
16	autem	<u>erasure</u>	?
	vase	vaso	Dm6 BnCDEEp ¹ GJQTZ Dur vett.
	candelabrum	candellabrum	
17	manifestetur	reveletur	Dm6 Ep ^{mg} Q Dur f (cf. MT.X:26 - revelabitur)
	cognoscatur	agnoscatur	
18	quomodo	quomo	O
	auditis	audistis	HO e
19		<u>om</u> autem	
20			
<u>fol 84r</u>			
21	hi	hii	
22	naviculam	unam naviculam	B (una navicula = AHY)
23	obdormivit	obdormit	Dm6
	descendit	discendit	

12	tullit	it suprascript, corr.
16	autem (hr)	over erasure
19	autem (hr)	suprascript, corr.

(23) complebantur conplebatur fluct-) Dm6 DEp^{mg} vett.
 ibus navicula) (conpl.navis fluct.= Q)
 (conpl. navicula fluct.=
 W Dur^{corr} c)

periclitabantur periclitabatur

24

25

26 enavigaverunt et navigaverunt B*GO b
 (navigaverunt = Dm6 CTX*)

galilaeam galileam

27 egressus

egresus

in domo manebat

manebat in domo

Q Dur

28 procidit

procedit

fol 84v

fili

filii

29 compedibus

conpedibus

deserta

deserto

BnEKOWZ² auct ff

30

om iesus

31

32

33

34

35

36

37 (ends: rogaverunt illum)

Missing: twelve folios.

fol 85r

XII:42 (begins: super familiam)

43

44 illum

eum

Ep^{mg}MtQR Dur dr

23 periclitabantur n add~~ed~~ in margin (✓ ✓) main hand.

26 et enavigaverunt e suprascript, corr.

30 iesus suprascript, corr.

45	servus ille	<u>om</u> ille		
	facit	fecit		
	ancillas	ancellas		
46				
47				
48	quaeretur	quaeritur		
49	nisi	si	Ep*JMOQYZ Dur	b ffiqr
50				
51				

fol 85v

52	quinque	V		
	tres (2nd.)	III		
53	matrem	<u>add</u> suam	Dm6 HThT	f
	nurum	u.rum	?	
54	occasu	occassu		
55				
56		<u>om</u> hypocritae		
57				
58	trahat	tradat	Dm6 mult.	(cf.MT.V:25)
	apud	ad	KOVX*Z	audf
	mittat	tradat		
59				

XIII:1	aderant	aderat	H
	ipso in tempore	in tempore ipso	R.
	sacrificiis	sacrificis	
2	hi	hii	

45	servus ille	ille added in margin (≠ ≠), main hand.
45	facit	a suprascript, corr.
47	multis corrected to multas	(a suprascript), corr. (multas = D EpFQMRY)
53	nurum	n suprascript, corr.
56	hypochritae	added in margin (≠ ≠), corr.
58	mittat	suprascript, tradat marked for deletion, corr.
1	aderant	n suprascript, corr.

(2)	quia	qui	BVW	biq
	<u>fol 86r</u>			
3				
4	sicut	et sicut	BKOVWZ	ai
	decem	decim		
5				
6	vinea sua	vineam suam	CDGTh*	auce ffi
7				
8				
9				
10	synagoga	synagogis	Dm6 EEp ^{mg} R	gat
	sabbatis	sabbato	audi	
11	decem	X		
	<u>fol 86v</u>			
12	vidisset	videret	CDEp ^{mg} IJMORTZ*	Sg bffil
	dimissa	dimisa		
13	inposuit	inpossuit		
14	turbae	<u>add</u> quia	Dm6 EQR	Dur
15	respondit	respondens	ABOX ² Y	a aucf ffir
	et dixit	<u>om</u> et	B	a aucf ffir
	hypocritae	hyppochritae		
16	decem	X		
17				
18	regnum	regnum regnum		
19	requieverunt	requierunt	EpQR	
20				
	<u>fol 87r</u>			
	simile	similem	EMOXY	l
21		<u>om</u> abscondit		
6	vinea sua	m m crossed out.		
15	et dixit	et suprascript, corr.		
18	regnum	marked for deletion.		
21	abscondit	added in margin (/ /), corr.		

22			
23	salvantur	salventur	D e
24			
25	cluserit	clausert	
	ostium	hostium (<u>bis</u>)	
	et incipietis	<u>om</u> et	BEEpJKMMtOVWX*Z aufr
	dicet	dicit	
26			
27	operarii	operari	
28			
29			
30	erunt	erant (<u>bis</u>)	Dm6 BnJKMtQRTWXZ Dur aul
	<u>fol 87v</u>		
31	herodēs	herodis	
32	eicio	eiecio	
	tertia	<u>add</u> die	Dm6 mult.
33			
34			
35	relinquitur	relinquetur	
	vestra	<u>add</u> deserta	Dm6 B ¹ DEEpGNTQRWX* Dur vett.
	dicetis	dicitis	
XIV:1	sabbato	et sabbato	
2			
3			
4	adprehensum	adpraehensum	
5			
23	salvantur	a suprascript, corr.	
25	et incipietis	et suprascript, corr.	
	dicet		
28	prophetas <u>add</u> introire	(introire suprascript), corr. ^C	
		(<u>add</u> introire = AX ^C Y)	
1	et	marked for deletion.	

fol 88r

	dixit	ait	EEp ^{mg} MtR	r
6				
7	autem et	<u>om</u> et	DEKMtORTVZ	b c d e f i l q
	accubitus	accubitos	BDEGIMMtOY	
	eligerent	elegerunt	RZ*	

8

9

10

11

12	autem et	<u>om</u> et	ORX	au
	invitaverat	invitaverit		

fol 88v

13	claudos	clodos		
14	habent	<u>add</u> unde	HThJOTX*Z*	a a u b f f l r

15

16	at	et	Ep ^{mg} RVW	er

17	caenae	cenae		

18	excusare	excussare		

	necesse	neccesse		

	excusatum	excussatum		

19	boum	bouum		

	excusatum	excussatum		

20

21	iratus	<u>add</u> est	DE*	

	claudos	clodos		

22	factum est ut)	ut imperasti)		

	imperasti)	factum est)		

((

12	autem et	et suprascript, corr.		
	invitaverat	a suprascript, i marked for deletion, corr.		

(22) locus est)	locutus est)	(locutus est dom. servo
23 et ait dominus)	dominus ait servo)	et ait = Dm6 E)
servo)		(locutus = DEEpFGRYZ Dur vett.)

fol 89r

sepes	saepes	
compelle	conpelle	
intrare	<u>add</u> quoscumque)	Dm6 D(E)QR gat ar
	inveneris)	(cf. MT.XXII:9)
impleatur	inpleatur	
24 gustabit	gustabunt	Dm6 BnEHJKMtOQ*VZ Dur vett.
25 illos	eos	Dm6 DER Dur r
26 discipulus esse	esse discipulus	Dm6 AEEpGThIMtQRWXY Dur au
27 baiulat	baiolat	
esse meus)	meus esse)	A*DEEpIKMtQRTVWX*Z auc
discipulus)	discipulus)	
28 computat	computat	
necessarii	neccessarii	
29 posuerit	possuerit	
incipiant	incipient	Dm6 E de
30		
31 quis	qui	ABEFThM ^C RXY* Sg e
iturus	iturus est	
decem	X	
viginti	XX	

32

fol 89v

33 possidet	<u>add</u> et	r
34		
35		

XV:1

24 gustabit	it suprascript, corr.

2 quia hic om=hic
 3
 4 centum C
 5 in umeros super humeros Dm6 ER acdr
 6

7
fol 90r

habente agente BnEEpThIKMtRVWX*Z vett.
 nonaginta novem XCta VIIII
 paenitentia paenitentiam BnEGKMOXZ^G Dur bf ffilqr
 8 decem X
 everrit evertit

9
 10
 11
 12 adulescentior adolescentior
 contingit continget
 13 adulescentior adoliscientior
 longinquam lonquinquam Dm6 DQ
 luxuriose luxoriose
 14 omnia consummasset consummasset omnia E
 famis famis
 15 adhaesit adhesit

fol 90v

16 implere inplere
 porci porcina
 17 mercennarii mercennari
 abundant habundant
 18
 19 mercennariis mercennaris

2 quia hic hic added in margin (✓ ←), corr.
 13 longinquam qu erased g written in.

20	accurrens	occurrens	Dm6 BDEEpMt	ai
	supra	super		
	illum (2nd.)	eum	Dm6 ABDEIWXYZ*	adeilr
21				
22	pedes	pedibus	EMtO	a aubcf fflr
		<u>add</u> eius	BO	a aubdf ffilr
23	epulemur	aepulemur		
24	epulari	aepulari		
25				
	<u>fol 91r</u>			
26				
27				
28	introire	intrare	abcq	
	egressus	egresus		
29	epularer	aepularer		
30				
31	at	et	EK	bq
	fili	filii		
32	epulari	aepulari		
	gaudere	<u>add</u> te	FOX	l
XVI:1 diffamatus				
	apud	defamatus		
		aput		
2				
	<u>fol 91v</u>			
	hoc audio	hoc audito		
3	aufert	auferet		
4	domos	domus		
5				
6	centum	C		
	scribe	scribae		
	quinquaginta	L ta		
7	alio dixit	dixit alio		

(7)	centum	C	
	coros	choros	
	octoginta	LXXX	
8			
9	mamona	mammona	
10			
11			
	<u>fol 92r</u>		
	credet	credit	
12			
13	diliget	dilegit	
	adhaerebit	adherebit	
	mamonae	mammonae	
14	omnia haec	haec omnia	EMt Dur acef ffl
	deridebant	diridebant	
	illum	eum	Dm6 adefq
15	hominibus altum	<u>om</u> hominibus	
	abominatio	abhominatio	
16	iohannen	iohannem	
	<u>add</u> et		DMtQ au
17			
18	dimissam	dimisam	
19	purpura	purpora	
	bysso	bisso	
	epulabatur	aepulabatur	
20			
21			
	<u>fol 92v</u>		
22	moreretur	moretur	
	portaretur	portabatur	l
	sinum	sinu	B*BnCETX*Z

15	hominibus	suprascript, corr.
22	moreretur	re suprascript, corr.
s	sinum	m suprascript, corr.

23	videbat	vidit	Dm6 BnEEpGThIKMtOVWZ	(vett.)
24	clamans	clamamans		
	intinguat	inguat		
	digiti	degiti		
25	fili	filii		
	recepisti	recipisti		
	consolatur	cōnsulatur		
26	nos et vos	vos et nos	Dm6 ABEEpFHMOQRXY Dur	be
	chaos	chaus		
	hi	hii		
	transire ad vos	<u>om</u> ad vos	abffilq	
27				
28	quinque	V		
	testetur	testificetur	BEGO a a u d e l	gat
	veniant	venient		
29	abraham	abracham		
	mosen	moysen		
	prophetas	profetas		
<u>fol 93r</u>				
30				
31	mosen	moysen		
XVII:1 vae				
2	pusillis	pussillis		
3	attendite	adtendite		
4	et septies	et si septies	JOXZ b	
5	adauge	auge	DEpKOQRX*Z ^c	a a u f f i r
6	haberetis	habueretis		
	diceretis	diceritis		
	moro	morro		
224	intinguat	tin suprascript, corr.		
26	transire ad vos	ad vo s suprascript, corr.		
4	et septies	si erased.		

7	aut	<u>add</u> bovem	OWX*Z ²
	qui	cui	Dm6 BDEKMtR iqr
	regresso	regreso	
8	para	<u>add</u> mihi	R abdfqr
	cenam	caenam	

fol 93v

9	sibi	ei	JKMtVWZ a aurf
	imperaverat	imperaverit	OVZ

10

11	galilaeam	galileam
12	ingrederetqr	ingrediretur
	decem	X

13

14

15	regressus	regresus

16

17	decem	X
	novem	VIIII

18	non est	nonne

19

20

fol 94r

21

22	discipulos	<u>add</u> suos	Dm6 mult.
23	hic	<u>add</u> et	Dm6 CJKMtO ^{gl} RT vett.
	ire	exire	ER r gat

24	sub caelo sunt	sub sunt caelo

25

26

7	bōvēm	marked for deletion.
9	imperavefat	a suprascript, i marked for dletion
18	non est	est suprascript, ne marked for deletion, corr.
24	sub sunt caelo	

27	bibebant	<u>add</u> et	DEEpKRVZ ²
	diluvium	diluuium	
28	et aedificabant	<u>om</u> et	adis
29			
30			
	<u>fol 94v</u>		
31	descendat	discendat	
32	3		
33	quicumque	<u>add</u> autem	DKMtR bc ffilqr
	quaesierit	quesierviit	
34	dico	<u>add</u> autem	Dm6 EEp ^{mg} GJKR e
	illa nocte	in illa nocte	DEp ^{mg} IJKMtORVWX* Dur vett.
	assumetur	adsumetur	
35	erunt molentes	molentes erunt	Dm6 Th
	assumetur	adsumetur (<u>bis</u>)	
36			
37	dixit	respondit	Ep ^{mg} R
	congregabuntur	<u>add</u> et	EO au ffd

XVIII:1

2			
3	civitate illa	illa civitate	EK er
4			
	<u>fol 95r</u>		
5	sugillet	sugillet	
6			
7			
8			
9	autem et	<u>om</u> et	DG bcelqr
10	publicanus	puplicanus	
11	pharisaeus	<u>add</u> autem	Dm6
	apud	aput	

9 autem et et suprascript, corr.

(11)	publicanus	puplicanus		
12	possideo	possedeo		
13	nec	ne		
14	dico	amen dico	mult.	
	descendit	discendit		
<u>fol 95v</u>				
	se humiliat	humiliat se	d	
15	afferebant	adferebant		
	ut eos tangeret	<u>om</u> eos		
	quod	quos	BBnDKMtTWZ	auc
16				
17	acceperit	acciperit		
18	possidebo	possedebo		
19				
20				
21				
22				
23	his	hiis		
24	difficile	dificile		
<u>fol 96r</u>				
25		<u>om</u> enim	Dm6 ER*	b
	camelum	camellum		
	regnum dei	domum dei		
26	audiebant	audierunt	DEGR	d
27	apud	aput		
28				
29	aut filios	<u>add</u> aut agros	R	(cf.MT.XIX:29, MK.X:29)
30	venturo	futuro	Ep ^{me} KMtRWYZ	ae (cf.MK.X:30)
31	assumsit	adsum		
15	ut eos tangeret	eos suprascript, corr.		
	quod	d suprascript, corr.		
25	regnum dei	dom changed to regn.		
31	adsumpsit	psit suprascript, corr.		

(31)	duodecim	XII	
	hierosolyma	hierusolimam	Dm6 mult.
	prophetas	profetas	
32	flagellabitur	flagillabitur	
33	flagellaverint	flagillaverint	
	die tertiæ	tertia die	Dm6 DEJKR Dur vett.

34

35	mendicans	medicans	

fol 96v

36	audiret	audisset	aelq

37

38	fili	filii	

39	multo magis	<u>om</u> multo	Z* cd

	fili	filii	

40	iussit	iusit	

	adduci	duci	EpR

41

42

43	illum	eum	Dm6 ER adffirs

XIX:1 ingressus

ingresus

2	erat princēps	princeps erat	

3	pusillus	pussillus	

4		<u>om</u> erat	

5	suspiciens	suscipiens	Dm6 DORY Dur

	iesus vidit illum	vidit illum iesus	

	zacchee	zacche	

	descende	discende	

39	multo magis	multo suprascript, corr.

4	erat	added, corr.

5	suspiciens	ci erased, e arased cie added

fol 97r

6	descendit	discendit	
	excepit	excipit	
7			
8	dimidium	dimedia	
	quadruplum	quadrupulum	
9	et ipse	<u>om</u> et	DH*QR Dur clq
10			
11			
12			
13	decem servis	servis X	R
	servis suis	<u>om</u> suis	E bc ffil
	decem	X	
	mnas	minas	BEpFG*JORX*Z Dur er
	ait	dixit	Dm6 EEp ^{mg} R ades
	ad illos	eis	Dm6 Ep ^{mg} R
14	oderant	oderunt	R
15	iussit	iusit	

fol 97v

	quisque	quis	Dm6 EK*QV Dur afis
16	mna tua	minata	
	decem	X	
	mnas	minas	
17	euge	iuge	
	decem	X	
18	mna	mina	
	quinque	V	
	mnas	minas	
19	quinque	V	

13	servissuis	suis suprascript, corr.
	mnas	i erased
16	mna tua	i erased, u suprascript, corr.
17	euge	i changed to e
18	~~mna~~ mna, mnas	i erased.

20	mna	mina	
	repositam	repossitam	
21	austeris	austeres	
	posuisti	possuisti	
	metis quod	metis ubi	Ep ^{mg} R (cf.MT.XXV:26)
22	sum	sim	KO ^c XZ ²
	posui	possui	
	non seminavi	<u>om</u> non	
23	cum usuris utique)	utique exigissem)	R
	exigissem illud)	illam cum usuris)	(illam= ThJKMtRVWXX auc ffil)
24	adstantibus	adstanbus	
	mnam	minam	
	decem	X	
	mnas	minas	
	decem mnas habet	habet X minas	Dm6 ER c ffig
25	dixerunt ei	<u>om</u> ei	r
	habet decem mnas	X minas habet	G

26

27

fol 98r

28	his	hiis	
	dictis	dicitis	R*
	ascendens	<u>add</u> in	BnDEpJKMQRZ d ffr
	hierosolyma	hierusolima	
29	et factum	<u>om</u> et	R
30	contra	<u>add</u> vos	Dm6 BDEEp ^{mg} KMtOQRTW auqr
	in quod	in quo	Dm6 BnDEEpGOX*Z Dur vett.
	unquam hominum	hominum unquam	

21	metis quod	ubi marked for deletion, quod suprascript, corr
22	non seminavi	non suprascript, corr.
25	dixerunt ei	ei suprascript, corr.
28	dictis	i erased
30	in quod	g suprascript, corr.

(30)	illum	eum	E
31		<u>om</u> vos	
	solvitis	solvistis	
		<u>add</u> eum	J
	operam	opera	ABnE ^C GHThIKMOTXY c
32	missi	misi	
	erant	erunt	
33	illis	eis	ERT ar
		<u>om</u> dixerunt	
	solvitis pullum	pullum solvitis	
34	necessarium	neccessarium	
35	iactantes	iectantes	
	inposuerunt	inpossuerunt	
36			
37	descensum	descessum	
	discentium	discendentium	Dm6 mult.
38	venit rex	<u>om</u> rex	DER vett.
<u>fol 98v</u>			
	excelsis	excaelsis	
		<u>add</u> deo	EpR
39	et quidam	<u>om</u> et	
40	hi	hii	
41	illam	eam	Ep ^{mg} R ad
42	tua quae	tuaque	D
43	dies in te	in te dies	ER
	coangustabunt	coangustiabunt	DE
44	prosternent	consternent	H ^C ThKOVZ
45	ingressus	ingresus	
		<u>add</u> iesus	BR ^{sax} X ^C au
	illo	templo	R

31	vos	suprascript, corr.
33	dixerunt	suprascript, corr.
	^{pullum} solvitis	
37	descensum	n suprascript, s marked for deletion, corr.
38	venit rex	rex suprascript, corr.

46 speluncam speloncam

47

48

fol 99r

XX:1 templo et om et Dm6

convenerunt add omnes

2

3 unum verbum om unum CJKRTVZ Dur cq

respondete respondite

4

5 quia si om si

dicet add nobis Dm6 BEGORQ a auctqr

illi ei ACEpGHMMtX^CY d

6 universa unversa

7

8 iesus ait illis ait illis iesus 1

9

10 misit ad cultores ad cultores misit

fol 99v

11 afficientes adficientes

contumelia contumilia

12

13

14 inter intra DRVWZ

15 ergo faciet faciet ergo Ep^o au

16 aliis alis

17

18 sup^{ta} super Dm6 BCEHThT a auctfr

conquassabitur conquasabitur

1 templo et et suprascript, corr.

omnes marked for deletion

5 quia si si suprascript, corr.

10 ad cultores misit

19	dixerit	dixit	EOR	cdeffilq
20				
	<u>fol 100r</u>			
21	dicis et doces	doces et dicis	EKR	
22	dare	dari	MZ*	lq
23	eos	illos	DEp ^{mg} KR	aer
	temptatis	temptatis		
24				
25	caesari	caesarii		
26	reprehendere	repraehendere		
	plebe	<u>add</u> populi		(conflate with vett.)
	mirati	<u>add</u> sunt	BO	au
	responso	responsis	ABnEEp ^{mg} HT ¹ IMMtOXY	
	tacuerunt	et tacuerunt	BR	au
27				
28	moses	moyses		
29	accepit	accipit		
30	accepit	accipit		
	<u>fol 100v</u>			
	sine filio	sifiliis		(sine filiis = EH ¹ ThO a aufir)
31	accepit	accipit		
	septem	VII		
32				
33	septem	VII		
34				
35	qui digni	quid		
	habebuntur	habentur	Dm6	H ¹ ThOX*Z
36	angelis sunt	angelisunt		
37	resurgant	resurgent	DER	r
	moses	moyses		
38				

26	populi	marked for deletion.
35	qui digni	igni suprascript, corr.
	habebuntur	bu suprascript, corr.

39 respondentes respondens BOZ aud ffiq
dixerunt dixit BZ ai

40 quicquam interrogare interrogare quicquam ER

41 filium david esse esse filium david

42

43 scabellum scabillum

fol 101r

44 dominum illum vocat om illum

45

48 attendite adttendite

primos primas

discubitus discubitos

conviviis convivis

47 domos domus

hi hii

XXI:1 gazophylacium gazophilacium

2 om autem et iqr

3 pauper paupercula DEp^{mg}GR c ffiqr

4 omnes hi hii omnes R

abundanti habundanti

munera mura

5

6

7

fol 101v

8 ego sum add christus DEEp^{mg}QR auce ffiqr

9

10

39 respondentes te suprascript, corr.
dixerunt it erased, eru added nt suprascript, corr.

44 dominum illum vocat illum suprascript, corr.

2 autem et suprascript, corr.

4 habundanti corrected to habundantia (a suprascript), corr.
(habundantia = mult.)

11	magni erunt)	per loca)	
	per loca)	magni erunt)	
	fames	famis	
12	manus suas et)	manus et per suas)	
	persequentur)	sequentur)	
	synagogas	synagogis	Dm6 BCE*KORTXZ Dur Sg vett.
	trahentes	tradentes	mult.
13			
14			
15	enim	autem	Ep*0 (enim autem = Dur)
		<u>om</u> os	a
	resistere	respondere	Ep ^{mg} OR
	adversarii	adversari	
16	trademini	tradi mihi	
	a parentibus	apparentibus	
	afficient	adficient	
17			
18			
19			
	<u>fol 102r</u>		
20	desolatio	diessolutio	
21			
22	hi	hii	
	impleantur	inpleatur	0*
23	praegnatibus	praegnantibus	
	pressura	praesura	
24	impleantur	inpleantur	
25	stellis	in stellis	ABnFH*MMtOXY f

11	per loca	magni erunt	
12	synagogas	a suprascript, corr	
15	os	suprascript, corr.	
19	et in patientia	et suprascript, corr, (<u>add</u> et = AFGHThMMtXY 1)	
20	desolutio	i ... s erased	
22	inpleantur	n added in margin (— —), first hand.	

(25)	pressura.	praesura.	
	confusione	confessione	e
26	superveniens	<u>add</u> in	D ^{corr} E
	orbi	orbe	
	movebuntur	commovebuntur	Ep ^{mg} HT ^r R
27	maiestate	virtute	0
			(cf. MT. XXIV: 30, MK. XIII: 26)
28	his	hiis	
	<u>fol 102v</u>		
29			
30			
31			
32			
33	transibunt (2nd)	transient	Dm6 mult.
34	attendite	adattendite	
35			
36			
37			
XXII:1	azymorum	azimorum	
	dicitur	dicebatur	Ep*
2			
	(<u>ends:</u> plebem		

25 confusione u suprascript, e marked for deletion, corr.

JOHNfol 2r

INCIPIT EVANGELIUM SECUNDUM IOHANNEM

I:1

fol 2v

2

3

4

5 comprehenderunt conpraehenderunt

6 missus misus

iohannes iohannis

7

8

9

10

11 receperunt reciperunt

12 his hiis

13

14

fol 3r

15 iohannes iohannis

16 accepimus accipimus

17 mosen moysen

18 umquam add nisi CDEHThJMtRTW a aubce flr

19 hierosolymis hierusolimis

tu tui

20 confessus confesus

21

22 om ei K* be

his hiis

6 missus s suprascript, corr.

16 et gratium corrected to gratium (~~et~~ marked for deletion)
 (om et = mult.)

19 tu i marked for deletion.

23

24 missi misi

25

fol 3v

26 iohannes iohannis
 non scitis nescitis CDEGHRT Dur aflq

27

28 iohannes iohannis

29 videt vidit

iohannes iohannis

30 ante me om me 0

31 manifestetur manifestaretur mult.

israhel in israhel mult.

32 iohannes iohannis
 descendentem discendentem

quasi sicut QR br

33 descendentem discendentem

34

35 iohannis iohannes

fol 4r

36 dicit dixit DMtQRW Dur abef ffq

37

38 interpretatum inpraetatum

39 apud aput

40

41 interpretatum inpraetatum

42 interpretatur interpraetatur

43

44 civitate de civitate B ae ff1q

45 moses moyses

 38 interpraetatum ter suprascript, corr.

41 interpraetatum ter suprascript, corr.

fol 4v

46	dixit	dicit	DEp*R
	nathanahel	nathahel	
47	vere	vir	DEEp ^{mg} R Dur gat
48	nathanahel	nathanael	
	esses	esset	
49	nathanahel	nathahel	
50	his	hiis	
51	descendentes	discendentes	

II:1	tertio	tertia	I*KQRVXZ ³ a aubcef ffq
	cana	channan	
	galilaeae	galileae	
2		<u>om</u> autem	E
		<u>add</u> ibi	ABDmEpFGHThMOQsXY
3			
4			
5			
6	positae	possitae	

fol 5r

7	implete	inplete	
	impleverunt	inpleverunt	
8	haurite	aurite	
9	hauserant	aurierant	mult.
10	tu	<u>add</u> autem	BHThIKMtOVWZ abefqr
	servasti	reservasti	R r
11	cana.	channan	
	galilaeae	galileae	
12	descendit	discendit	
	capharnaum	capharnauum	

46	nathanahel	na suprascript, corr.
2	autem	suprascript, corr.
10	servasti	re erased.

13	hierosolyma	hierusolyma	
14			
15	flagellum	flagillum	
<u>fol 5v</u>			
16	his qui	<u>om</u> qui	
	negotiationis	negoationis	
17		<u>om</u> comedit me	
18			
19			
20	quadraginta	XL	
	sex	VI	
21			
22	resurrexisset	surrexisset	H*QRS 1
23	hierosolymis	hierusolymis	
24		<u>oh</u> iesus	ef
25			

III:1

2			
<u>fol 6r</u>			
	quia a	quia	
3			
4	potest	post	
	iterato	rursus	BnEpJKOVX*Z
	nasci	renasci	BThOQ abefflq
5	spiritu	<u>add</u> sancto	CDERTW aaufr
6	caro est	<u>add</u> quia de carne)	BBnOQX*Z* abeffqr
		natum est	)

16	his qui	qui suprascript, corr.
	negotiationis	ti suprascript, corr.
17	comedit me	added in margin (← →), corr.
24	iesus	suprascript, corr.
5 ~~xxx~~	sco	marked for deletion.
6	quia de carne natum est	- marked for deletion.

24	missus	misus	
	iohannes	iohannis	
25			
26	cui tu	<u>om</u> tu	BDEpJMtOX* alr
27	iohannes	iohannis	
	ei fuerit datum	fuerit ei datum	mult.
28	mihi testimonium	testimonium mōhi	ab ff
29	gaudio	et gaudio	MtQ er
	impletum	inpletum	

30

31	supra omnes est	<u>om</u> est	gat

32	audivit	audit	

fol 7v

33

34

35	diligit	dilegit	

IV:1	iohannes	iohannis	

2

3	iudaeam	iudeam	

4

5	sichar	sychar	
		<u>om</u> iacob	

6	itinere	itenere	

7	haurire	aurire	

8

9	ergo ei	ei ergo	ff

fol 8r

10

11	haurias	aurias	

26	cui tu	tu	suprascript,, corr.

28	testimonium mihi		

31	supra omnes est	est	suprascript, corr.

12	numquid tu	<u>om</u> tu		
	patre nostro	patro		
13	bibit	bibet		
14				
15	ad eum	ei	Ep ^{mg} R Dyr	br
	haurire	aurire		
16		<u>om</u> vade		
17	respondit	<u>add</u> ei	Q	
	habeo (2nd)	habes	DEOQR	bode fflr
18		<u>om</u> habes		
19				
20	hierosolymis	hierusolymis		
21				
	<u>fol 8v</u>			
	venit	veniet	mult.	
	hierosolymis	hierusolymis		
22				
23	venit	veniet	DDmThM	aef fflq
24				
25				
26				
27	mirabantur	admirabantur	eq	
	dixit	<u>add</u> ei	EQR	(b) ffr
28				
29	venite videte	venite et videte	mult.	
30				
31				
32				
33				

12	patre nostro	o changed to e, nostro (n̄) suprascript, corr.
16	vade	suprascript, corr.
17	habeo	o suprascript.
18	habes	added in margin corr.
23	venit	et marked for deletion, t suprascript, corr.
27	mirabantur	ad marked for deletion.

fol 9r

34	eis	ei	GKX* c ff
	cibus est	est cibus	au
35	messis	meses	
36	mercedem	mercidem	
	accipit	accipiet	QR r
37	quia alius	qui alius	Z*
	metit	metet	
38	introistis	non introistis	
39			
40	duos	duos duos	
41			
42			
43			

fol 9v

	galilaeam	galileam	
44			
45	exceperunt	excoeperunt	
	fecerat	<u>add</u> in	R bdefqr
	hierosolymis	hierusolymis	
	in diem	ad diem	AGThKMMtQVW acr
46	cana	channan	
	galilaeae	galilaeae	
	quidam regulus	regulus quidam	
	capharnaum	capharnaum	
47	descenderet	discenderet	
48	prodigia	prodia	
	videritis	videretis	
49	descende	discende	
50			

38	nōn ² ₅	marked for deletion.
40	dūōs	marked for deletion.
46	regulus quidam	

51	descendente	discendente		
52	habuerit	habuerat	BnEH ^C ThT	ai
53				
<u>fol 10r</u>				
	quod	quia	mult.	
54	secundum signum	signum secundum		
V:1	hierosolymis	hierusolymis		
2	hierosolymis	hierusolymis		
	super probatica	<u>om</u> super	A ^C CJOTVWZ	aaub ff1
		<u>om</u> quae		
	hebraice	hebraicae		
	porticus	porticos		
3				
4	(according to W-W's type 2 = BnCEGH ^C ThIKOQTVWX*Z ²		gat	auc ff)
	descendebat	discendebat		
	et qui	quicumque ergo	Q	ai
	descendisset	discendisset		
	in piscinam	in piscina	O*Q	ff
	a quacumque detin-) a languore quo-	) GQ		
	ebatur infirmitate) cumque detenebatur)			
5	quidam homo ibi	ibi quidam homo	Q	r
	triginta	XXX		
	octo	VIII		
6	hunc	<u>add</u> autem	KOQ	
	multum iam	iam multum	CDEEpFThKOQT	ab ffq
7	descendit	discendit		
8	surge tolle	surge et tolle	CDEEpORX	abde ffr
52	habuerit	i suprascript, corr.		
2	super probatica	super suprascript, corr.		
	quae	suprascript, corr.		
	expectantium	corrected to exspectantium		

fol 10v

9	ambulabat	ambulatet		
	illo die	illa die	DH ¹ ThR	bf fflqr
10		<u>om</u> ergo	mult.	
	grabattum	grabbattum		
11	respondit	et respondit	QR Dur	au
	grabattum	grabbattum		
12				
13	turba constituta	turbam constitutam	Ep ^{mg} QZ Dur	f
14				
15				
16				
17	respondit	respondens ait	Q	
18				
19				

fol 11r

	facit	faciet	Ep*H*MOQX ²	
20	enim diligit	diligit enim		
	demonstrat	demonstravit	BQ	
	quae	quaecumque	OQ d	
	his	hiis		
21	vivificat	vvificat		
22				
23				
24	misit me	me misit	DmEK	bdef ffqr
	venit	veniet	ADDmEp ^{mg} QSY Dur	bef fflqr
	transiit	transit		
	in vitam	ad vitam	DEKOQVZ	aube
25				
26				
27	et iudicium	<u>om</u> et	DmE	bcde fflr

9	ambulabat	ba	suprascript, corr.	
19	facit	et	marked for deletion, t	suprascript, corr.
20	diligit enim			
27	et iudicium	et	suprascript, corr.	

fol 11v

28

29

30	iustum est	<u>om</u> est	
	misit me	me misit	AEpFHQRSXY aubdef ffqr

31

32

33

34	<u>om</u>	<u>om</u> haec

35

36

37

fol 12r

	vidistis	...distis	? audistis = au

38

39

40

41

42

43	accipitis	accipistis	mult.
	si	<u>add</u> autem	R
	venerit	venenerit	

44	accipitis	accepitis

45	accusaturus	acussaturus
	apud	aput
	accusat	accussat
	moses	moyses

46	crederetis (1st)	credideritis
	mosi	moysi
	scripsit	scriptit

30	iustum est	est suprascript, corr.
34	haec	suprascript, corr.
37	vidistis	vi over erasure.

47	meis verbis credetis	verbis meis credit	BnDEOQRVWX*Z	a aubc fflqr

VI:1	galilaeae tiberiadis	galileae tiberiades

2

fol 12v

faciebat	ebant	? (fiebant = 0) (faciebant = QR a)

his	hiis

3

4

5	hi	hii

6	temtans	temptans

7

8

9	quinque hordiacios	V ordiacios

10	faenum quinque	foenum V

11	panes iews piscibus	iews panes pis	BnEEpJKMtORVWXZ	ai

12	impleti colligite	inpleti colligate

13	collegerunt impleverunt	colligerunt inpleverunt

fol 13r

duodecim hordiaciis his	duoecim ordiacis hiis

14	mundum	hunc mundum	DQR Dur	fq

2	faciebat	faci	suprascript, n marked for deletion, corr.
13	duodecim	o	changed to d, o suprascript,

15			
16	descenderunt	discenderunt	
17	capharnaum	capharnauum	
18	exsurgebat	exurgebat	
19	stadia	stada	
	viginti	vigenti	
	triginta	XXX	
20	dicit	dixit	EEp ^{mg} QRT aubeflq
21	vol ~~v~~ verunt	...volverunt	?revolverunt = Q
	in navem	in navi	mult.
	in quam	ad quam	EEp ^{mg} QR
22	una	<u>add</u> illa	(illa una = DR)
	iesus in navem	in navem iesus	
<u>fol 13v</u>			
23	tiberiade	tiberiadae	
	manducaverant	manducaverunt	CDEpFQRTY Dur a aud ffl
	agente	agentes	mult.
24	capharnaum	capharnauum	
25			
26	eis	ei	
27			
28			
29			
30			
31	manna	mannam	ABnDDmEp ^{mg} FOQRS Dur e fflr
	de caelo	caeli	DEp ^{mg} QR
32	moses	moyses	
<u>fol 14r</u>			
	verum	vivum	0
33	descendit	discendit	
19	viginti	i	suprascript, corr.
26	eis	s	added.
32	verum	■ iv	erased, er over erasure, ? corr.

34 da nobis nobis da EpOQ*
 35
 36 creditis credidistis CDEp^{mg}OQRST auf ff
 37
 38 descendi discendi
 misit me me misit Q abdef ffqr
 39 om autem
 ut omne om ut
 40 videt vidit
 41 descendi discendi
 42

fol 14v

quia de qui di (qui de = Q Dur)
 descendi discendi
 43 in invicem invicem DEpQRTZ Dur* e ffr
 44
 45 est scriptum scriptum est EGQR a aubef ffr
 46
 47 vitam aeternam om vitam
 48
 49 manna mannam Bn¹DDmEEpOQR Dur bde
 50 descendens descendens
 51 descendi discendi
 52 carnem suam nobis nobis carnem suam mult.
 53 (ends: manducaveritis)

Missing: one bifolium

fol. 15rVII:26 (begins: numquid)

27

39 autem suprascript, corr.
 ut omne ~~ut~~ suprascript, corr.
 47 vitam aeternam vitam added in margin (≠ =), corr.

28	nescitis	non scitis	mult.
29	ego	<u>add</u> autem	EQ bcd ffr
	eum	<u>add</u> et si dixero)	BnCEH ^C KMtOQTWZ au
		quia nescio eum)	Reg Royal I.E.VI
		ero similis vobis)	
		mendax et scio eum)	
30	adprehendere	adpraehendere	
31			
32	adprehenderent	adpraehenderent	
33			
34			
35	se	semet	EGHIJKMtOVWXX au
	inveniemus	invenimus	HQ*R
<u>fol 15v</u>			
36			
37			
38	vivae	vivvae	
39	non	nondum	CI*KMtOQTVWXX vett.
40			
41		<u>om</u> autem	dr
	galilaea	galilea	
42	bethleem	bethlem	
43			
44	adprehendere	adpraehendere	
45	ergo	igitur	Ep ^{mg} QR Dur
	pharisaeos	farisaeos	
<u>fol 16r</u>			
46	homo	<u>add</u> loquitur	ETHKMtQZ aacd
47			
48			

~~29~~ whole clause marked for deletion.

35 inveniemus e suprascript, corr.

41 autem suprascript, corr.

49			
50			
51	ab ipso prius	prius a ~~u~~ ipso	EQR Dur
52	scrutare	<u>add</u> scripturas	CH ¹ ThI ¹ MtOQTVWXZ vett.
53			

VIII:1

2	diluculo	deluculo	
3	deprehensam	depraehensam	
4	deprehensa	depraehensa	
5	moses	moyses	
	<u>fol 16v</u>		
6	temptantes	temptantes	
	possent	possint	EpIQ Dur 1
	accusare	accussare	
	in terra	in terram	BnCDEEpMtOQRZ Dur de ff
7	primus	primum	Q
	mittat	mitat	
8	in terra	in terram	BnEpGOQRXZ Dur aud ff
9			
10	erigens	eregens	
	autem se	se autem	QT
	sunt	<u>add</u> qui te)	EJOQX*Y au
		accussant)	(qui te accusabant = mult.)
11	neq̄	neque	
12		<u>om</u> eis	EKQ bceqr
	lucem	lumen	DEG*QRW aubceflr
13			
14	venio	veniam	BnH ¹ ThJKOQXZ e au
	vado (2nd.)	vadam	BnH ¹ ThJKQVXZ a au

52	scripturas	marked for deletion.
12	eis	suprascript, corr.

15

fol 17r

16

17

18

19 neque me scitis

om me

Q

om si me

sciretis

scieretis

DHOQR

20 locutus est

add iesus

BnEKMtORVWX*Z auqr

gazophylacio

gazofilacio

adprehendit

adpraehendit

21

22

23 de deorsum

om de

CDEpH*JOQRT*WX* au

24 credideritis

crederetis

DmEMtQR Dur lq

25

fol 17v

ei

add et

Q

26

27

28

29 me misit

misit me

lr

30

31

manseritis

permanseritis

EEp^{mg}QRT Dur auder

32

33 liberi eritis

liberitis

34

18^u qui me misit^u pater

(corrected order = Q)

19 neque me scitis

me suprascript, corr.

si me

suprascript, corr.

33 liberi eritis

eri suprascript, corr.

35	filius	<u>add</u> autem	DER	adr
36	filius vos	vos filius	GW	b
<u>fol 18r</u>				
37	abrahae	abrachae		
38	apud	aput (<u>bis</u>)		
39	dicit	dixit	ADmHKQXY	Dur bde
40				
41				
42	diligeretis	diligeritis		
	utique me	me utique	OR	Dur
	ex deo	a deo	Ep*Q	fq
43				
44	diabolo	zabulo		
	propriis	proprie		
<u>fol 18v</u>				
45				
46	arguit	<u>add</u> et	Q	
47	est ex deo	ex deo est	QR	Dur a auc ffqr
48				
49		<u>om</u> iesus		
	inhonoratis	inhonorificatis	O ^c Q	r
50	quaerit	quaerat	CH ¹	ThIKOTWZ*
51				
52	prophetae	<u>add</u> mortui sunt	DQT	gat
	non gustabit mortem	mortem non gustabit	Mt	l
53		<u>om</u> facis		
54	glorifico	honorifico	Q	br
	gloria mea	honor meus	Q	bqr

49	iesus	suprascript, corr.
52	mortui sunt	marked for deletion
53	facis	added in margin, corr.
54	glorifico	glo suprascript, corr.
	gloria mea	suprascript, corr.

55

fol 19r

scio (1st)

novi

MtO abelqr

56

57

58

59 iacerent

iactarent

CEGJT a au ffq

exivit

ex.it

? = exiit

IX:1

2

3 respondit

add eis

DQR

manifestentur

manifestetur

BCEGThOQX a aube ffqr

4

5 quamdiu

quandiu

lux sum mundi

om sum

6 dixisset

add etEp^{mg}

expuit

expuit

om ex sputo et)

(hom. lutum/lutum)

levit lutum)

7 vade lava

vade et lava

DEEp^{mg}JR Dur c

siloae

siloe

interpretatur

interpretaetur

missus

misus

fol 19v

8 videbant

noverant

O ce ff1 (moverant = Q)

(noverunt = Mt au)

quia

quam

E ff

-
- 3 ppera corrected to opus (us suprascript, corr.) = ABnDmEp*FHMSX*Y
 5 lux sum mundi sum suprascript, corr.
 6 et marked for deletion.
 exputo et linuit lutum - added in margin (linuit = CDEEp¹RT a aud)
 8 noverunt a changed to u.
 et dicebant et suprascript, corr. (add et = A*BDmFHSX^CY)

9	nequaquam	nequam	R
	est eius	eius est	E
10			
11	unxit	uncxit	
	siloae	siloe	
12	dixerunt	et dixerunt	BDMtOQRZ* 1
13			
14			
15	pharisaei	et pharisaei	BEpMtQ d
	posuit	possuit	
16	schisma	scisma	
17			
18			

fol 20r

19			
20		<u>om</u> hic est	
21	eius aperuit oculos	aperuit oculos eius Q	a auceqr
22	synagogam	sinagogam	
23			
24			
25			
26			
27			

fol 20v

28	mosi discipuli sumus	discipuli sumus moysi Q
29	quia	qui
	mosi	moysi
30		
31		

Ø	nequaquam	qua suprascript, ~~XXXX~~ . fine point.
20	hic est	suprascript, corr.
29	quia	a suprascript, corr.

32
 33 hic a deo om hic
 34
 35 om audivit iesus quia) (hom. foras/foras)
 eiecerunt eum foras)
 36
 37
 38 procidens procedens
 39 dixit et dixit FHThKMtOQRWZ adef ffq
 40 audierunt add quidam Q
fol 21r
 41

X:1

2
 3
 4 sequuntur secuntur
 5 sequentur secuntur mult.
 fugient fugiunt mult.
 6 illis eis BCDEIKMtOQRVZ Dur auf
 7 amen amen amen
 8 audierunt cognoverunt OQX*Z
 9
 10
 11 dat ponit KOQX*Z aefl
fol 21v
 ovibus add suis mult.
 12 videt vidit
 13

35 audivit iesus quia eiecerunt eum foras - added in margin, corr.
 7 amen amen amen suprascript, ~~xx~~ fine point.
 8 audierunt suprascript, corr.
 11 dat suprascript, corr. 11

14

15 ovibus add meis mult.16 quae non sunt om non J d

ex hoc ex hoc ex hoc

17

18 accepi accipi

19 dissensio disensio

20

21

22

fol 22r

encenia enchenia

hierosolymis hierusolymis

23 porticu portico

24

25

26

27 cognosco agnosco Dm

sequuntur secuntur

28 rapiet rapit CGOQT ce flr

29

30

31 sustulerunt add ergo BEKOQ vett.32 me lapidatis om me

33

34 nonne non ade

scriptum est est scriptum est

35

fol 22v

36 blasphemias blasphemat DEEpOQR br

37

~~XL ERGO~~ 31 ergo marked for deletion.

38

39 adprehendere adpraehendere

40 iohannes iohannis

41 iohannes iohannis (bis)

42

XI:1 marthae

marthe

sororis

sororum

DEG^{mg}QRWZ au^{corr} 1

2 ungento

unguento

3 sorores

add eius

mult.

4

fol 23r

eam

eum

A*BDmEpHThJKORSVYZ Dur f

5

6

7 iudaeam

iudeam

8 lapidare iudaei

iudaei lapidare

mult.

9 duodecim

XII

10 ambulaverit

ambulat

D dlr

nocte

in nocte

BHJKW auct

12

13 dormitione

dormitatione

DSX^c au

14

15

16 didymus

didimus

17

18 hierosolyma

hierusolimam

mult.

fol 23v

stadiis

stadiis

19 consolarentur

consularentur

20

~~10~~ 10. ambulaverit veri suprascript, corr.

21	fuisses	fuises	
22			
23	illi	ei	QR Dur (vett.)
24			
25	dixit	dicit	BnDmH*QSWY dlr
	vivet	vivit	
26	vivit	viv	
27	mundum	hunc mundum	mult.
28			
29	surgit	surrexit	DEp ^{mg} GKMtQRVWZ vett.
30	enim	autem	D Dur r
31	consolabantur	consulabantur	

fol 24r

32	ergo	vero	EQR Dur
33	ergo	vero	Q
	fremuit	infremuit	BH ¹ ThOQVWZX ² bfflr
	se	semet	BBnKMtOWX*Z aub
34	posuistis	possuistis	
35			
36	eum	illum	aer
37	ipsis	eis	Q r
	moreretur	moriretur	
38	superpositus	superpossitus	
39	mortuus fuerat	fuerat mortuus	
40			
41			
42			

fol 24v

	quia (2nd.)	quoniam	dr
43	clamavit	exclamavit	DR a

26 vivit it added, corr.

44	ligatus pedes) et manus) ligata iesus eis	ligatis pedibus) et manibus) adligata eis iesus	(Q)EEp ^{mg} R auer Bn ² DEEpGMtORVWX vett.
45	fecit	<u>add</u> et	H
46		<u>om</u> autem	
47	collegerunt concilium facimus hic homo multa) signa)	colligerunt consilium faciemus multa hic homo) signa)	BCDEHThJKMOTX a aubcefr
48			
49	caiaphas	caiphas	
50	nobis	vobis	E a aubde ff1
51			
52	sed et ut	<u>om</u> et	BnDEMtTX*Z vett.
53			
<u>fol 25r</u>			
54	apud	aput	
55	multi hierosolyma	<u>add</u> in hierusolymam	Ep ^{mg} HThQR acdef ffr
56	non veniat	<u>om</u> non	
57	adprehendant	adpraehendant	
XII:1	bethaniam fuerat lazarus	in bethaniam lazarus fuerat	QR vett. (Mt)QR Dur
2			
3	ungenti pretiosi unxit	unguenti praetiosi uncxit	
47	concilium =multa=hic homo	c suprascript, corr.	

(3)	impleta	inpleta		
	ungenti	unguenti		
4	scariotis	scariothes		
5	ungentum	unguentum		
	veniit	venit		
	datum est	datum esset	DEEp ^{mg} QR	
<u>fol 25v</u>				
6	fur erat	fuerat	Bn*Q	
7				
8	habetis	habebitis	(<u>bis</u>)	mult.
9	est	esset	BBnGIMtQX*	auct
10	lazarum	larum		
	interficerent	interfecerent		
11				
12	hierosolyma	in hierusolyma	Ep ^{mg} R	vett
13				
14	asellum	assellum		
15				
16				
<u>fol 26r</u>				
17				
18				
19	ergo	autem	Ep ^{mg} JQR	cf flr
20				
21	hi	hii		
	galilaeae	galileae		
22	dicunt	dixerunt	mult.	
23	glorificetur	clarificetur	mult.	
24	vobis	<u>add</u> quia	R	
25				
26				

6	furerat	r	suprascript, corr.
10	lazarum	za	suprascript,

fol 26v

(26) mihi ministraverit ministraverit mihi
honorificabit honorificavit
27 salvifica me salvum me fac KOVX*Z ai
(salvum fac me = Q)
hora hac hac hora BCEpGW aubcf ff
28
29
30
31
32
33
34
35 comprehendant conpraehendant
vadat vadit DEp d
36

fol 27r

37
38 impleretur inpleretur
39
40
41
42 synagoga sinagoga
43
44 credit in me in me credit DER cq
misit me me misit ER acdef fflqr
45 videt vidit (bis)
46 lux in mundum om in
47 et (1st.) sed
salvificem salvum faciam GKMtOVZ a aülr

~~46~~ locutus est add eis (eis suprascript), corr. (add eis = ADmFHThMSX^cY)
46 lux in mundum in suprascript, corr.
47 et et suprascript, sed marked for deletion, corr.

fol 27v

48

49	misit me	me misit	E	adeqr
	et quid	aut quid	EO	d

50

XIII:1

	ex hoc mundo	<u>om</u> autem	Dm*T	au ff
		de hoc mundo	D*EEp ^{mg} R	vett
2	diabolus	zabulus		
	iam	<u>add</u> se	BO*Z	a aube
	misisset	inmisisset	BThKMtO*VWZ	aud
			(W-W "iam - seq.ras.4 litt. O")	
	simonis	simon	BCEJO*RV	e
3				
4	praecinxit	praecincxit		
5	extergere	extersit	D	
6				
7		<u>om</u> iesus		

fol 28r

8	dicit	dixit		
	iesus ei	ei iesus	CEpGThIMtOTVWX	cf
	habes	habebis	mult.	
	partem	patrem		
9				
10	lotus est	locutus est	DmO*WY*	
	lavet	lavetur	BO*	
11				
12	cum	et cum	BBnDEO*T	abcef fflq
13				
14				
15				

1	autem	added in margin (÷ ÷), first hand.
5	extergere	gere suprascript, corr.
7	iesus	suprascript, corr.

16	^w ~~amen~~ amen	<u>om</u> amen	
17	feceritis	faciatis	R
18	ego	<u>add</u> enim	DEpR Dur clqr
	impleatur	inpleatur	
	levavit	levabit	
19			
	<u>fol 28v</u>		
20			
21		<u>om</u> dico vobis	
	tradet me	me tradit	DEQR Dur
22	ergo	<u>add</u> se	DQ (q)r
	haesitantes	hesitantes	
23			
24	et dicit	<u>om</u> et	
25		<u>om</u> ille	
26	cui respondit	<u>om</u> cui	CDEIJKQRVWZ Dur vett.
	intinxisset	intincxisset	
	scariotis	scariothis	
27	buccellam	bucellam	
28			
29	habebat	habeat	Q
30	accepisset	accipisset	
	bucellum	bucellum	

31

fol 29r

32

33

34

35

(

16	amen amen	amen suprascript, fine point.
21	dico vobis	suprascript, corr.
22	haesitantes	a suprascript, corr.
24	et dicit	et suprascript, corr.
29	habebat	b suprascript, corr.

36

37 te sequi

sequi te

BDJKMtORVZ Dur Sg auc

38 ponis

pones

XIV:1

2

3 accipiam vos

om vosfol 29v

ut ubi

om ut

J

4

5

6

7 cognovissetis

cognovissetis

utique cognovissetis cognovissetis utique EpMtO*Q

cognoscitis

cognoscetis

8

9

10 ego loquor

om ego

a

loquor

locor

11 opera ipsa

ipsa opera

EQ

12 faciet

facit

BMtQ ce

13

14

fol 30r

15

16 paracletum

paraclitum

17 videt

vidit

nec scit

nescit

DEQR r

cognoscâtis

cognoscetis

apud

aput

18

3 ut ubi

ut suprascript, corr.

10 ego locor

ego suprascript, corr.

19			
20			
21	diligetur	diligitur	
22	dicit ei	<u>om</u> ei	be
	scariotis	scariothis	
23	diliget	diligit	
	apud	aput	
24	sermonem	sermo	DEpQR*T ^C V a
<u>fol 30v</u>			
	misit me	me misit	ABDmFHTMQXY vett.
25	apud	aput	
26			
27	pacem (1st)	<u>add</u> meam	BBnEMtOTZ ² a ai ² e ff
28	diligeretis	diligeritis	
	gauderetis	gauderitis	
	pater maior	maior pater	
29			
30	non habet	non bet	
31		<u>om</u> hinc	TW

XV:1			
2	tollet eum	<u>add</u> pater	DQ bclr
3			
<u>fol 31r</u>			
4	ferre	facere	R
	vite	vitae	
5	vos	<u>add</u> autem	DEEpQR
	fert	adfert	BDEKMtOQVXA* cfqr
6	mittunt	mittunt,...	? mittuntur = BG*MtOQ

28	meam	marked for deletion.
28	maior pater	
30	hinc	superscript, corr.

7	petetis et	et petieritis	MtOQZ*
8			
9			
10	patris mei praecepta	praecepta patris mei	EQ f
11	impleatur	inpleatur	
12		<u>om</u> sicut	
13	hau	hanc	mult.
<u>fol 31v</u>			
14			
15	facit	faciat	mult.
16	posui	possui	
	quodcumque	et quodcumque	
17			
18	quia	qui	Q
	vobis	vos	Q
	odio	odi	Q
19			
20	servus maior	maior servus	MtQ
21	sed haec	<u>om</u> sed	QR
22	fuissem eis	~~eis~~ non fuissem	Q
			(eis fuissem = G ¹ RX vett.)
	excusationem	excussationem	
<u>fol 32r</u>			
23			
24			
25	impleatur	inpleatur	
	me habuerunt	habuerunt me	DEEp ^{mg} QWZ ^C b ff
26		<u>om</u> autem	Q el
12	sicut	suprascript, corr.	
18	vobis	bi suprascript, corr.	
18	odio	o added, corr.	
21	sed haec	sed suprascript, corr.	

(26)	perhibebit	perhibet	OQRZ* Dur	c
27	estis	fuistis	Ep ^{mg} QR	q

XVI:1

2				
3				
4	reminiscamini	reminiscemini		
	vobis ab initio	ab initio vobis	BQ	d
	quia	qui		

5				
6	implevit	inplevit		

7

fol 32v

	si enim	<u>add</u> ego	B(D)E ^c MtOQ	
8				
9	credunt	crediderunt	CDH ¹ ThJKMtOQTVZ	a auef q
10				
11	mundi huius	huius mundi	DEpKM*QR Dur Sg	acf ffqr
12				
13	loquetur	loquitur (<u>bis</u>)		

14

15

16

17	ex discipulis	discipuli	BEEp ^{mg} JQRT ^c X*	abcf ffr
	quid est hoc	<u>om</u> hoc	JQ	ff
	et (3rd)	<u>om</u>	T	

18

fol 33r

19	autem	ergo	QR Dur	
20	contristabimini	~~contristabimini~~ contristabimini		

13	in omnem veritatem	(in suprascript, corr.) (<u>add</u> in = ABY vett.)
17	quid est hoc	hoc suprascript, fine point.
	et	added in margin (= =), first hand.

21	pepererit	peperit	mult.
	pressurae	praesurae	
22	habetis	habebitis	mult.
	autem	<u>add</u> et	Q
23	rogabitis	interrogabitis	BBnDEpKMtORVWX*Z Dur vett.
24	petistis	potestis	O
25	haec	<u>add</u> autem	
	proverbiis	proverbis	
	proverbiis	probis	
		<u>om</u> de patre	Q

fol 33v

26	petetis	petitis	
	rogabo patrem	patrem rogabo	
27		<u>om</u> a deo	
28	iterum	et iterum	DEpMt ² OOQ e
29			
30			
31			
32			
33	in me	<u>om</u> in	Q
	pressuram	praesuram	

XVII:1

2	eis	ei	C ef
3	verum deum	deum verum	ABDmEFHIMQRSXY
4		clarificavi.....	?

fol 34r

5	nunc	nunc	

22	et	marked for deletion.
24	petistis	o changed to e, i suprascript, ?corr.
25	de patre	suprascript, fine point
27	a deo	added in margin (<del> </del>), ?corr.
33	in me	kn suprascript, corr.
2	eis	s added, corr.

(5) apud	aput (<u>bis</u>)	
claritate	claritatem	DEFGHThKMOSTZ Dur be
6		
7		
8		
9		
10		
11 hi	hii	
serva	conserva	Ep ^{mg} QR f ffqr
12 ² perivit	periit	
impleatur	inpleatur	
13 impleatum	inpleatum	
14		
<u>fol 34v</u>		
15 ex malo	a. malo	BnEp ^l GH ^l ThR Dur vett.
16		
17		
18		
19		
20	<u>om</u> autem	Bn*EJMtOR Dur abq
eis	his	DMt vett.
21 sicut	<u>add</u> et	KMtOWZ Dur
ut mundus	ut et mundus	MtO
22 lillis	eis	mult.
23 unum	uhum	?
24 claritatem	claritatatem	
constit ~~u~~ tionem mundi	mundi constitutione	ce
25 et mundus	<u>om</u> et	CKMMtOTWZ* aubcdfqr
hi	hii	
26		

20 autem
25 et mundus

suprascript, corr.
et suprascript, corr.

XVIII:1 egressus

egresus

fol 35r

2			
3	ergo	autem	EpMtOX*
	accepisset	accipisset	
	lanternis	laternis	
4	itaque	autem	BMtOTX* vett.
	processit	procesit	
	quem	qu..	?quid = BCDEGRT Dur Sg e

5

6

7

8

9	impleretur	inpleretur	
10	eius auriculam	auriculam eius	EFJMtOX ² befr
	dextram	dexteram	

11

fol 35v

	vaginam	<u>add</u> suam	BMtO vett.
12	cohors	chors	R (choors = K Dur)
	comprehenderunt	conpraehenderunt	
13	enim	autem	BBn*DEKMtOVZ
	caiaphae	caiphae	
14	caiaphas	caiphas	
15			
16			
17	ancilla	ancella	
	istius	illius	D*Mt a.
18	calefiebant	calefaciebant se	BCThJMtTW f
			(calefaciebant = DEpMRX Dur)

4	quem	em suprascript, corr.	
16	alius corrected to	ille (ille suprascript, corr. ^m) (ille = ADmSX ^c Y)	
17	istius	suprascript, corr. ^m	

19

20

fol 36r

synagoga	sinagoga	
21 hi	hii	
22 respondes	respondis	
23 caedis	cedis	
24 annas	anna	a
caiaphan	caipham	
25 eius es	es eius	S

26

27

28 a caiapha	ad caiphan	mult.
29 accusationem	accussationem	
	<u>om</u> adfertis	

30

fol 36v

31 ergo ei	<u>om</u> ei	ADmEpFHKMtORS*TVWY Dur Sg auc ff
32 impleretur	inpleretur	
33 pilatus	pylatus	
dixit ei	<u>om</u> ei	R Dur e
34		
35 pontifices	<u>add</u> tui	BMtO
36 de mundo hoc	hoc de mundo	
37 rex es tu	<u>om</u> rex	
audit	audivit	
meam vocem	vocem meam	BMtOW a aucf ffqr

24 annas s suprascript, corr.

25 es eius

28 caiphan corrected to pilatus (pilatus suprascript, corr.) = R r

33 dixit ei ei suprascript, corr.

37 rex es tu rex suprascript, corr.

(15)vestrum	vestram	r
16		
<u>fol 38r</u>		
susceperat	susciperat	
	<u>om</u> autem	
eduxerunt	duxerunt	ADDmHTThMtSY f
17 baiulans	baiolans	
exivit	<u>add</u> ergo	
locum	locus	BMtOT abefqr
hebraice	<u>add</u> autem	DHTThM ^C
18 duos	duos	?latrones = R a
19 posuit	possuit	
20 prope civitatem	prope civitate	BGM ^C O ^C au
hebraice	hebraicae	
graece	grece	
latine	latinae	
21		
22		
23 ergo	autem	r
	<u>om</u> cum	
quattuor	IIII	
24 impleatur	inpleatur	
<u>fol 38v</u>		
25 soror matris eius	<u>om</u> eius	
cleopae	cleppe	
magdalene	magdalenae	
26		
27 accepit	accipit	

16 autem	suprascript, corr.
18 et hinc corrected to	inde (et hinc erased, inde suprascript, corr. ^m) (inde = DmGKSVWX ^C Y*)
23 ergo	suprascript, corr.
cum	added in margin (), corr.
25 soror matris eius	eius suprascript, corr.

(27) in sua in suam DEEp*HThMtORZ* Dur
28 consummata sunt consummata essent Mt au
29 ~~positum~~ positum
aceto acceto (bis)
hysopo hissopo
30 accepisset accipisset
acetum accetum
31 ergo autem cq
32
33 (ends+ cum venissent)

C A.II.16 (foll. 1-102)

Durham Cathedral MS. A.II.16, foll. 1 - 102, contains two distinct scripts, Uncial and Insular Majuscule, but there appears to be no distinction textually - Turner concluded:

I have no doubt that an Irish-writing scribe was put on to assist the Italian-writing scribe in the work of copying, or possibly to complete work which the Italian scribe had, for whatever reason, to leave unfinished.¹

The folios contain the text of the first three Gospels, copied from at least two exemplars. Documents in a twelfth-century¹ give the first evidence for the MS. being at Durham. Both Uncial and Majuscule scripts date from the second half of the eighth-century.

CONTENTS

TEXT

foll. 1 - 23		
	MT. II: 13	et esto ibi
to	XXII: 15	consilium
foll: 24 - 33		
	MT. XXIII: 3	vobis
to	XXVIII: 14	fuerit
foll. 34 - 60		
	MK. Argumentum	
	Capitula	
	I: 1 - XVI: 20	

foll. 61 - 101

LK. I : ⁵⁷~~of~~ Elizabeth

to XXIV : 30

(foll. 102 belongs after foll. 6)

Uncial - 1 - 23, 34 - 86, 102,

Majuscule - 24 - 33, 87 - 101.

RUBRICS - Incipits and explicits in Uncial portion in red in the Majuscule hand found in the text on foll. 24 - 33, 87 - 101 - the form of Uncial R, suprascript m, Half Uncial S and the ligatures, particularly nt, are identical in both. The Uncial scribe had left room for the Rubrics - were both scribes working in the same scriptorium, or did an Uncial rubricator omit to put the incipits and explicits, which were added at a later date by the scribe of the majuscule portion?

The capitula divisions are marked in the same Insular hand in both parts. Those for Matthew and Mark accord with the divisions in the Italo-Northumbrian family - de Bruyne's C family; they are not all marked: in Matthew the divisions are marked throughout the Uncial portion, though the rubricator has omitted all those after XXIIII (XXXVIIII is marked in red, in a different hand on foll. 10v); no numbers are marked in the Majuscule portion of Matthew. In Mark the divisions correspond with those of the C family - again they are

not regularly marked. For Luke there is no trace of division in the Uncial portion (up to 87v), but the numbers occur throughout the Majuscule - here they correspond with the Old Latin type, family I, found in the Irish codices. Capitula numbers usually are surrounded by red dots - as initials in majuscule portion.

Ammonian sections marked in margin in black, canon-table number in red. The parallel sections are given with fuller detail than usual, e.g. on foll. 53r:

mr. CXXV
 mt. CCXVI
 io CXXVIII
 et CXCVII
 et cl

(Where does this practise of putting alternative parallels come from?)

The following lection notes are found in a neat Anglo-Saxon minuscule in the margin:

2r MT.	IV	:	1	in capite xl
	IV	:	12	de cotidiano
2v	IV	:	18	in n̄t sancti andreae
3r	V	:	17	de cotidiana
102v	VIII	:	28	de passione
9r	X	:	16	de sanctorum
12v	XIII	:	24	in xl
13r	XIII	:	36	in n̄t michaeli archangelis
13v	XIII	:	57	passio sc̄i iohān bap̄t

15r XV : 1 in feria in ieiunio septimi mensis
 15v XV : 21 in xii lectio in xl
 16r XV : 32 in s̄ab in xii lēc mensis septī
 17r XVII : 1 in xl
 20v XX : 1 in ordinatione aepiscopi
 26v XXIV : 44 in ordinā episcō
 XXIV : 50 de martyris
 28r XXVI : 1 de cena domini.

The hand of the lection notes was probably the same as that which added the Ammonian section numbers; it has many points in common with the Majuscule of the text - the ligatures, mi, ti, ci, en, si and na are identical in both, and both use cursive e with reversed lower bow in lagatures.

PREFATORY MATTER - only the prefaces to Mark have survived. The capitulā list belongs to de Bruyne's C family, that introduced with the Italo-Northumbrian text. The Argumentum comes from a Celtic exemplar.

LATER ADDITIONS:

foll. 1r - at the top, a fourteenth-century Librarian's note which is almost illegible but appears to correspond with the entry in the fourteenth-century catalogue, B.IV.45 (discussed above). At the foot of the page is a thirteenth-century note referring to the duties of the sacristans for tolling bells at the funerals of barons, knights and burghers.

fol. 47v - at the foot of the page, dry point -

WALEDRYD - if the first letter is the rune, Wyn,
 then the word may be read as Waledryd; in the Durham Liber Vitae
 the nearest name is Walafrith (Surtees Society edition, p. 58),
 though the Wale prefix occurs in several names.

fol. 60v - Charter of Robert, Bp. of St. Andrews, dated
 1127 (discussed above). An account of the visit of Thomas I,
 Archbishop of York, to Durham (discussed above). Both copies
 are in the same twelfth-century hand.

fol. 101v - Bull of Gregory VII to William of St. Carilef,
 1083; an early twelfth-century copy (discussed above).

PHYSICAL MAKE-UP

FOLIATION AND QUIRE STRUCTURE - folio numbers duplicated - 11 11*, 37 37*. The diagram of the gatherings needs little explanation. Quires in the Uncial section numbered II, III, V, VI, VII, VIIII, X (first leaves of I and VIIII missing); Majuscule quires not numbered - numbering in centre of upper margin of first page (unusual). Outer bifolium of fourth quire missing - c. 240 words missing between 23v and 24r (MT. XXII: 15 consilium - XXIII: 3 dixerint) which would have taken up two sides, thus the Majuscule portion of text runs on from the end of the Uncial. After 33 only seven verses of text missing - possible the folio was filled out with a colophon. Between 53v and 54r (MK. XXI: tenere - 37 ipse ergo) c. 465 words missing, which would have taken up two sides of the Uncial text page - nothing missing between 58 and 59, therefore the missing folio between 53 and 54 was not a bifolium. The quire numbers do not allow for any prefatory matter before Luke (nor before Matthew, but this may have been on a separate unsigned quire) - foll. 61r starts T: 57 Elizabeth, there is no text missing after foll. 70, so the folio before 61, which contained the beginning of Luke must have been single and not a bifolium.

SIZE - Both Uncial and Majuscule quires measure c. 350 x 245 mm.

Writing area in Uncial portion measures c. 275 x 190 mm.; writing area in Majuscule portion is c. 275 x 170 mm.

ARRANGEMENT OF TEXT - In both portions text is written in two columns per page.

VELLUM AND RULING - a) Uncial - vellum of Insular type, very greasy in places and thick; ruled after folding on hair side, which is outside.

b) Majuscule - vellum of Insular type, very thick; hair-flesh clearly visible - ruled before folding, on hair-side, but each folio ruled separately.

SCRIPTS

UNCIAL: The Uncial portion of the text is by two hands - the first has written the text on foll. 1 - 23, 34 - 51, the second has written the text on foll. 52 - 86, 97 - 101, and the Uncial corrections (cited "corr.") throughout the Uncial section. The differences between the two are not very great, but the hand of 1 - 23, 34 - 51 is neater - the second Uncial is not so regular. The script of both is late and artificial - every letter, especially by the first Uncial hand, is made with affected precision, the epithet "precious" would not be out of place.

MAJUSCULE: The rest of the text, 24 - 33, 87 - 96, is in a late² Insular Majuscule which Lowe calls "bold but not very graceful". On 33r the hand becomes very irregular.

ABBREVIATIONS: a) Uncial portion - b:, q:, $\overline{\text{ISRH}}$ (20v) + (40r, at line end, and 43r) $\overline{\text{qd}}$ (cf. 42v) $\overline{\text{quō}}$ (e.g. 47v, 48r).

b) Majuscule portion - $\text{† } \overline{\text{n}} \text{ } \overline{\text{h}} \text{ } \overline{\text{t}}$, $\overline{\text{t}}$ (= vel, cf. 25v), $\overline{\text{qm}}$, $\overline{\text{p}}$ (prae), $\overline{\text{dr}}$ (= dicitur, 29v), $\overline{\text{st}}$ (= sunt, 33v, 92v), $\overline{\text{quō}}$ (100v).

CORRECTORS: a) Uncial portion - corr. = second uncial hand; corr. sax. = occasional corrections in a contemporary Anglo-Saxon majuscule, possible the hand of the lectionary marginalia.

b) Majuscule portion - most of the corrections appear to be in the same hand, a contemporary Insular majuscule similar to the text hand. It may be assumed that where I have not qualified a correction, then that correction is by the main Uncial or Majuscule corrector - depending on the section in which the correction is found).

TEXT

As was said before, there is no change of text where the hand changes. I have not included John's Gospel in the collations -

this was included by W-W in the Oxford Vulgate. The texts of the other three Gospels point to three different traditions.

Most clearly defined is the text of Mark - here A.II.16 follows the Durham Gospels (A.II.17) very closely; both belong to the Mixed Italian type of OXZ - this is clearly seen, for example in MK. VII: 2 - 4. A.II.16 preserves certain OXZ readings where A.II.17 does not: for example, MK. X: 48 multitudo, XIII: 11 illud, XIII: 25 moventur and XIV: 65 cederunt. On the other hand A.II.16 and A.II.17 agree in readings not of the OXZ type: for example, MK. XII: 3 cederunt, XII: 40 accipiunt, XIV: 16 om. et. The relationship between A.II.16, Mark, and A.II.17 is difficult to determine: perhaps, that of Uncle and nephew would fit the evidence best (though how many times remove the relationship is impossible to tell).

Matthew and ^{while}~~Mark~~ offer far more mixed texts. In Matthew numerous readings from the Celtic tradition are found - so, for example the long interpolation at MT. XXVII: 49. However, despite the numerous Celtic readings, the text cannot be classed as Celtic: there is lacking any extensive Old Latin element and basically the text is comparatively pure. Closest agreement throughout Matthew is with Ep - there are numerous places where the variant in A.II.16 is supported by Ep alone:

V : 32 faciet
 VI : 15 hominibus non dimiseritis
 : 22 et si
 VIII : 28 add autem
 IX : 9 transierat
 X : 25 et si
 XII : 7 volo misericordiam
 : 11 liberabit
 : 45 sumit
 XIII : 13 et ideo
 : 38 hii sunt filii
 ; 52 add iesus
 XXIII: 9 vobis vocare

If, as I have suggested, **Ep** represents a distinct tradition in Northumbria, then it may be that in A.II.16, Matthew, we see that tradition (basically "good") corrupted by Celtic readings. There is also a hint of corruption from the OXZ tradition: see, for example, at:

XIII : 42 mittet
 XXI : 7 super eos
 XXIII : 33 progenies
 XXVII : 1 est.

The text of Luke is also mixed, but there is not the close agreement with Ep as in Matthew. There is far greater agreement with the Celtic codices, particularly D: see, for example,

- IV : 33 add earum
- VI : 28 benefacite
- : 37 ut non indicemini
- IX : 32 cum illo stabant
- XIII : 2 pro,

and E:

- XIV : 22/23 locutus est dominus servo et ait exii
- XV : 6 invenio
- XIX : 18 quinque mnas fecit.

There are also a number of Old Latin readings otherwise unsupported in the Vulgate tradition; e.g.:

- X : 21 ita
- : 30 add et
- XII : 10 dixerit
- XIX : 47 seniores plebis
- XX : 46 add vobis
- XXI : 30 om iam

and the addition at XXII: 47.

Of all ~~three~~ Gospels, the text of Luke approaches the Celtic tradition most closely. Finally, in Luke there is the strange, otherwise - unattested reading at XXIV: 36.

f

1. "Iter Dunelmense", p. 532.
2. C.L.A. II: 148 b.

fol lr

II 13 begins: etesto tibi

herodes herodis

quaerat querat

14 accepit accipit

15 prophetam profetam

16 herodes herodis

17 hieremiam heremiam LQ

prophetam profetam

18 ululatus hululatus

noluit non uult

19) almost illegible

20)

21 surgens consurgens DEJKLMtQTVW

accepit accipit

22 quia quod mult.

archelaus archilaus

iudaea iudea

secessit recessit

galilaeae galileae

23 nazareth nazaret

prophetas profetas

III:1 iohannes iohannis

baptista babtista

praedicans predicans

iudaeae iudeae

2 et dicens om et EL^cT

3 esaiam esseiam Q (L)

prophetam profetam

fol lv

4	iohannes	iohannis	
	camelorum	camellorum	
	locustae	locusta	
	silvestre	silvestrae	
5		<u>om</u> ad eum	
	hierosolyma	hierusolima	
	iudaea	iudea	
		<u>om</u> iudaea et omnis	(hom. Omnis/omnis)
	circum	circa	JKMtRTVX*WZ vett
	iordanen	iordanem	
6	baptizabantur	babtizabantur	
7	pharisaeorum	farisaeorum	
	sadducaeorum	saduceorum	
	baptismum	babtismum	
8			
9	velitis	vellitis	
	abraham	habraham	
10	ad radicem	et radices	(radices= DLRTW vett)
11	baptizo	babtizo	
	paenitentiam	poenitentiam	
	baptizabit	babtizabit	
12	permundabit	permundavit	AEFMXYZ*Dur
	horreum	horeum	
	comburet	conburet	
13	galilaea	galilea	
	iordanen	iordanem	
	baptizaretur	babtizaretur	
14	iohannes	iohannis	
		eu.m	?
	baptizari	babtizari	

5 iudea et omnis added in marg.

15	implere	inplere	
	dimisit	demisit	
<u>fol 2r</u>			
16	baptizatur	babtizatur	
		<u>om</u> iesus	ACJM*MtVXY ~~ur~~
	descendentem	discendentem	
		<u>add</u> de caelo	DEQ abcdghl
17	filius	fius	
	complacui	conplacui	
IV:1 ab			
	temptaretur	temptaretur	
	diabolo	diabulo	
2	quadraginta	quadragenta	
	quadraginta (2nd)	XL	
	esuriit	esurit	
3	accedens	ascendens	
	temtator	temptator	
4	verbo	<u>add</u> dei (?)	DJ vett (erasure now)
5	assumit	adsumpsit	mult.
	diabolus	diabulus	
	sup ~~ea~~	super	DEpWZ* c
6	mandabit	mandavit	
	de te	<u>add</u> ut custodiant) EpR	
		tu in omnibus vis) (<u>add</u> ut custodiant te = Ea)	
		tuis)	
7	temptabis	temptabis	
8	assumit	adsumpsit	mult.
	diabolus	diabulus	
9			
17	filius	li added supra	

10	vade	<u>add</u> retro	DEEpLQRX*Z* vett
		<u>om</u> enim	AEp*FHTmXYZ* Dur auh ff'
11	diabolus	diabolus	
12	audisset	<u>add</u> iesus	DEKLMtQRVWZ vett
	iohannes	iohannis	
	secessit	recessit	
	galilaeam	galileam	
13	nazareth	nazaret	
<u>fol 2v</u>			
14	nepthalim	neptalim	
	impleretur	adimpleretur	mult.
	prophetam	<u>add</u> dicentem	EEpLQR auctfk
15	nepthalim	neptalim	
	galilaeae	galileae	
16			
17	exinde	et exinde	T ff'
	praedicare et)	-care et dicere	over erasure, corr.
	dicere)		
18	autem	<u>add</u> iesus	BDEEpR a auch
	galilaeae	galileae	
19			
20			
21	zebedaei	zebedei	
	zebedaeo	zebedeo	
22	retibus	<u>add</u> suis	DELQR bcf
23	galilaeam	galileam	
	synagogis	sinagogis	
24	abiit	habiit	
	variis	varis	
	languoribus	langoribus	
	comprehensos	conpraehensos	
	daemonia	demonia	

	paralyticos	paralicos	
25	galilaea	galilea	
	hierosolymis	de hierusolimis	BDJKLQWX*
	iudaea	de iudea	ADEpJKQRVWYX* Dur 1
V:1	autem	<u>add</u> iesus	DEp ^{mg} LQR a aug
	<u>fol 3r</u>		
2	docebat	docens	
3			
4	possidebunt	possedebunt	
5	lugent	<u>add</u> nunc	DEEpLRY ^{g1} au
	consolabuntur	-untur	over erasure, corr sax.
6	iustitiam	iustiam	
7		ipsi	? added, corr.
	misericordiam	misericor-	over erasure, corr.
8			
9	ipsi filii	<u>om</u> ipsi	mult.
10			
11	maledixerint vobis	vobis maledixerint	EpO
		<u>add</u> homines	DLMRW augq
12	prophetas	profetas	
13	sallietur	saliatur	
14	posita	possita	
15	accendunt	accedunt	
	super	supra	DEEp ^{mg} LQR Dur
	candelabrum	caldellabrum	
16	vestra bona opera	opera vestra bona	EEpLOQTW vett
17	prophetas	profetas	
18			
24	paraliticos	ti added supra, corr sax.	
15	accendunt	n added supra, not main corr.	

fol 3v

19

20	abundaverit	habundaverit
	pharisaeorum	phariseorum

21

22	irascitur	irascetur	(first r is over erasure, in the hand of the Saxon Corr.)

	concilio	concylio

23	offeret	offeris

24	ante altare	ad altare	ACEpFO*T*X ^c Y Dur
	reconciliare	reconciliari	Ep*FH ^c ThORW cd
	offers	offeris	Q*R aucdhl

25	iudici	iudicii

26	novissimum	novissimam	g

27	moechaberis	mechaveris

28	concupiscendum	concupiscendam	DEEpMtQRVX ^c YZ ⁴ Dur ai

29	proice	proiece

	<u>om</u> quam totum)

fol 4r

30	corporis ...)	(hom. membrorum tuorum/
	membrorum tuorum)	membrorum tuorum)

	abscide	excide	EpO*

	proice	proiece

31

32	dimiserit	demiserit	
	facit	faciet	Ep
	dimissam	diamissam	

33	peierabis	periurabis	mult.

34

35	hierosolymam	hierusolimam

36	caput	capud

29/30 omission added in margin, corr.

32 qui corrected to quid, ?

37	abundantius	habundantius	
38	dictum est	<u>add</u> antiquis	Q
	et dentem	<u>om</u> et	DEpLQR abcd ff'glk
39	dextera maxilla)	dexteram maxillam)	DEKLMtORVW vett.
	tua)	tuam)	
40	ei	illi	AFHThX ^c Y 1
	tunicam	tonicam	
41	angariaverit	angarizaverit	Ep ¹ LQR (DE) au
	alia duo	et alia duo	DHKLOX* h
42	mutuari	motuari	
43	diliges	dilegis	
44	diligite	dilegite	
	vestros	<u>add</u> et	DELQRT auc ff'h
	oderunt	hoderunt	
	persequentibus	perquentibus	
<u>fol 4v</u>			
	calumniantibus	calumnientibus	
45		vestri qui in)	over erasure in hand of
		caelis est qui)	uncial corrector. ? first
		solem)	hand omitted: qui in caelis
			est, and rest altered to
			contain correction.
46	diligunt	dilegunt	
	mercedem	mercidem	
	et publicani	<u>om</u> et	
	publicani	puplicani	
47	et ethnici	<u>om</u> et	AHThJRVXY
	ethnici	ethinici	Mt
48			
VI:1	attendite	adtendite	
	videamini	vidiamini	
	mercedem	mercidem	

2	elemosynam	elimosinam	
		an.te te	over erasure, corr.
	hypocritae	hipochritae	
	synagogis	sinagogis	
	receperunt	reciperunt	
	mercedem	mercidem	
3		te autem faciente	? over erasure: letter forms uneven, yet prob first hand.
	elemosynam	elimosinam	
4	elemosyna	elimosina	
	abscondito	absconso (<u>bis</u>)	B*DEEpJLMQR Dur vett
5	hypocritae	hyppochritae	
	synagogis	sinagogis	
	receperunt	reciperunt	
	mercedem	mercidem	
6	ostio	otio	
7	ethnici	ethinici	
<u>fol 5r</u>			
8	assimilari	adsimulari	
9			
10			
11	supersubstantialem	cotidianum	CDEEp ^{mg} LTW Dim Gat Her MacD vett
12	dimitte	demitte	
	dimittimus	demittimus	
13	inducas nos	nos inducas	EEpHLX ² abf
	temptationem	temptationem	
14	dimiseritis	demiseritis	
	dimittet	demittet	
15	non dimiseritis)	hominibus non)	Ep
	hominibus)	demiseritis)	
	dimittet	demittet vobis	DEEp ^{mg} LQRW vett

16	hypocritae	hypochritae	
	tristes	<u>add</u> exterminant	Q (conflate: viz reads, ~~e~~ xterminant demoleuntur)
	demoliuntur	demoleuntur	
	receperunt	reciperunt	
	mercedem	mercidem	
17	cum ieiunas	<u>om</u> cum	
	caput	caput ~~u~~	
18			
19		<u>om</u> vobis	
20	nec	neque	DEp
21	ibi est	ibi erit	DEEpLQR Dur vett
22	corporis	<u>add</u> tui	mult.
	si	etsi	Ep
<u>fol 5v</u>			
23	tenebrae (2nd)	<u>add</u> ipsae	EpQR (ipsae tenebrae = mult.)
24	odio	hodio	
	diliget	dilegit	
	contemnet	contempnet	
	mamonae	mammonae	
25			
26		caelestis pascit	over erasure, co ~~tr~~ . ? first hand <u>om</u> caelestis.
	vos magis	magis vos	EpJO* gq
	pluris	plures	mult.
27	adicere	adiecere	
28	nent	neunt	DEEp ^{mg} Th*JL*QRT ^c vett
29		<u>om</u> autem	
	gloria sua	<u>om</u> sua	
30	faenum	foenum	
31			
32			

33 quaerite querite
 adiciuntur adieciuntur

34

fol 6r

sufficit add enim DE^cEpKQR Dur aicfh

VII:1

2 iudicabimini iudicabemini
 metietur mentietur

3 festucam fistucam

4 dicis dices

 eiciam ieciam

 festucam fistucam

 trabes trabis

5 hypocrita hyppochrita

 eice iece

 eicere iecere

 festucam fistucam

6 margaritas margaretas

7 quaerite querite

8 quaerit querit

9 porriget porreget

10 petet petierit

EEpKMtO^cQRVWX*Z⁴ c

 porriget porrigit

11 filiis filis

12 eis illis

DEEpKMtORVWX*Z vett

 prophetae profetae

13 spatiosa patiosa

14

fol 6v

15 attendite adtendite

 prophetis profetis

 veniunt venerunt

16	fructibus	<u>add</u> autem	Ep*
	uvas	ubas	
	figus	ficos	DEpO*R Dur
17			
18			
19	exciditur	excidetur	
	mittitur	mittetur	
20	cognoscetis	cognoscitis	
21			
22	dicent mihi	mihi dicunt	f (mihi dicent = DEL vett) (dicunt = TZ* au)
	prophetavimus	profetavimus	
	daemonia	demonia	
	eiecimus	ieciimus	
23	discedite	discite	
24	assimilabitur	ad <u>simil</u> abitur	
	aedificavit	aedificabit	
	supra	super	DEp*LQRZ* c ff'
25	descendit	discendit	
	supra	super	DEp*JLQR ^{sax} Dur bc ff'kl
26		domum suam	over erasure, corr. ? first hand <u>om</u> suam CDEEpJKLMtRTW ^C Z Dur
	supra	super	
27	descendit	discendit	
	<u>fol 102r</u> (misplaced)		
28	ammirabantur	admirabantur	
29	enim	autem	auq
	habens	<u>add</u> et	EEpJLQ Dur f ff'hlg
	pharisei	pharissei	
VIII:1	descendisset	discendisset	
2	eum	eius	

3			
4	praecepit	praecipit	
	moses	moyses	
5	centurio	centorio	
6	paralyticus	paraliticus	
7		et ait illi)	over erasure, ? corr.
		iesus ego)	
8	centurio	cetorio	(sic)
	respondens	respons	(„)
	sanabitur	sabitur	(„)
9	milites	militis	
	vade	vado	
10		amen	over erasure, corr.
	tantam fidem)	in israhel)	Ep
	in israhel)	tantam fidem)	
11			
12	regni	<u>add</u> huius	DEEpLQR Dur bcfgh
	eicientur	eiicientur	
13	centurioni	centorioni	
	hora illa	illa hora	mult.
<u>fol 102v</u>			
14			
15		<u>om</u> eius	
16	optulerunt	obtullerunt	
	daemonia	demonia	
	verbo	vero	
17	prophetam	profetam	
	accepit	accipit	
	aegrotationes	egritudines	Ep ^{mg} JQR Dur
18	iussit	iusit	

15	eius	added marg., corr sax.
16	verbo	b added supra, corr sax.

19			
20	ei	illi	Ep*OTX ^c cghk
21	sepelire	sepellire	
22	sequere me	<u>om</u> me	
	dimitte	demitte	
	sepelire	sepellire	
23			
24			
25			
26	fidei	fides	
	increpavit	inperavit	mult.
	vento	ventis	mult.
27			
28	daemonia	demonia	
	exeuntes	exeuntis	
	saevi	sevi	
	ita	<u>add</u> autem	Ep*
29			
	<u>fol 7r</u>		
	fili	filii	
30			
31	daemones	demones	
	eicis	eiēcis	
32	impetu	impetu.	? impetum
33		fugerunt	in margin, first hand
	daemonia	demonia	
	habuerant	habuerunt	EEpJLMYZ* au ff'
34	viso	visso	

22 sequere me me added supra

IX:1	transfretavit	tranfretavit		
2	paralyticum	paraliticum		
	iacentem in lecto	in lecto iacentem	BEPKMtVX*Z	dg
	et videns	videns autem	BEPKMtVX*Z	a
	paralytico	paralitico		
	fili	filii		
3	blasphemmat	blasfemat		
4				
5	peccata	<u>add</u> tua	DEEP ^{mg} HThKMtQTV	Dur vett
6	dimittendi	dimittere	Ep*Q	d
	paralytico	paralitico		
	surge	<u>add</u> et	CDELQR	Dur ad ff'ghk
	lectum	gravatum	Ep	ah
7				
8				
9	transiret	transierat	Ep*	
	mattheum	matheum		
10	domo	domu		
	publicani	puplicani		
<u>fol 7v</u>				
11	pharisaei	pharissei		
	publicanis	puplicanis		
12				
13				
14	pharisaei	pharissei		
	discipuli	discipulis		
	ieiunant	ieiuniant		
15	et tunc	<u>om</u> et		
16	commissuram	commisuram		
	scissura	scisura		
17	alioquin	olioquin		

18	dicens	<u>add</u> domine	BEEpHThKMtRVWX*Z f ff'h
	manum	<u>add</u> tuam	BDEEpLQRX* auctd ff'g
19	iesus	<u>add</u> et	
20		annis accessit	over erasure, corr.
21	tetigero	tetigige ro	no erasure (?)
22			
	<u>fol 8r</u>		
23	tibicines	tubicines	
24	puella	puela	
	deridebant eum	-bant eum	over erasure, ?corr.
25	eiecta	iecta	DE*EpL*R
26	et exiit	et -	in margin
27	fili	filii	
28	accesserunt	accesset	
29			
30	illorum	eorum	BDEEpJLMtQRX* Dur (vett)
	cominatus illis	-tus illis	over erasure, corr.
31	diffamaverunt	defamaverunt	
	in tota terra illa	in totom terram illam	BDKLMtQRVX*Z ² Dur (vett)
			(all have totam)
32	optulerunt	obtullerunt	
	daemonium	demonium	
33	eiecto	deiecto	
	daemone	demone	
34	pharisaei	pharissei	
	daemoniorum	demoniorum	
	eicit	iecit	DR
	daemones	demones	
35	synagogis	sinagogis	
36			
37			

38		<u>om</u> dominum	
	messis	mesis	
	eiciat	eieciat	
	messem	messam	
		-am suam	over erasure, corr.

X:1

fol 8v

	eicerent	eiecerent	
	languorem	langorem	
2			
3	zebedaei	zebedei	
	iohannes	iohannis	
	bartholomaeus	bartholomeus	
	mattheus	mathæus	
	publicanus	puplicanus	
	iacobus	et iacobus	mult.
	alphei	alfei	
	thaddaeus	taddeus	
4	simon	symon	
	cananaeus	chananeus	
	scariotes	scariothes	
5			
6	potius	putius	
7		<u>om</u> dicentes	DL
	adpropinquavit	adpropinquabit	
8	daemones	demones	
	eicite	iecite	
	accepistis	accipistis	
9	possidere	possedere	
	zonis	cordibus	?

10	tunicas	tonicas	
	enim est	est enim	CEEpHJKTY vett.
	cibo	cybo	
11	castellum	castellam	
12			
13			
14	receperit	reciperit	
	neque	non	
	domo	domu	
15	tolerabilius	tollerabilius	
	gomorraeorum	gommoreorum	
	<u>fol 9r</u>		
16			
17		tradent	over erasure, corr.
	synagogis	sinagogis	
	flagellabunt	flagillabunt	
18	ad reges	<u>om</u> ad	BDEpJKMtOTVWX*Z auf ff'
19			
20	loquimini	loquimini	
		estis qui loquimini)	over erasure, corr.
		sed spiritus patris)	
21	afficient	adficient	
22	perseveraverit	perseverit	
	in finem	usque in finem	mult.
23	amen enim	<u>om</u> enim	mult.
24	nec	neque	FEpZ ⁴ Dur (vett.)
		after servus - c. 12 letters erased	
25	sufficit	<u>add</u> enim	(h= satis est enim)
	si	et si	Ep
	beelzebub	belzebud	
	domesticos	dominicos	?
	ne	nec	

26			
27	auditis	audistis	EEpLMt ad
28		autem non possunt)	? over erasure, corr. ?
		occidere)	
	sed	se	
	potius	putius	
<u>fol 9v</u>			
29	veneunt	veniunt	ACDEEPhLMQRTYZ* Dur vett.
	cadet	cadit	
30			
31			
32	est in caelis	in caelis est	DEEPLQRW Sg auctf
33	est in caelis	in caelis est	EEpLQR audg
34	venerim	venirim	
35			
36			
37	super me	plus quam me	JLQ vett.
38	sequitur	sequatur	DEpLQR
39	invenit	amat	ff'
		suam perdet	over erasure, corr.
			? first hand <u>om</u> suam
40	qui	et qui	F
41	prophetam	profetam	
	prophetae	profetae (<u>bis</u>)	
	mercedem	mercidem (<u>bis</u>)	
42	dederit	dedent	
	mercedem	mercidem	
XI:1 transiit transivit			

1 iesus add verba haec corr. = Ep^{mg}LQR b
 (add omnia verba haec = EW au)

fol 10r

2	iohannes	iohannis	
		in vinculis	? over erasure, corr.
3	expectamus	exspectamus	
4	audistis et)	vidistis et)	E (<u>ex</u> Lk. VII:22)
	vidistis)	audistis)	
5	evangelizantur	evangeliza-	? over erasure, corr.
6			
7			
8			
9	prophetam	profetam (<u>bis</u>)	
10	enim est	est enim	mult.
11	baptista	babtista	
12	baptistae	babtistae	
	rapiunt	di.rapiunt	? diripiunt = BEpKMtO TVXZ vett.
13	prophetae	profetae	
	iohannen	iohannem	
	prophetaverunt	profetaverunt	
14			
15			
16	aestimabo	estimabo	
	similes est	<u>om</u> est	
	coaequalibus	coequalibus	
17	lamentavimus	<u>add</u> vobis	EEpLQ Dur ab ffhq

fol 10v

	planxistis	planxistis	
18	iohannes	iohannis	
	daemonium	demonium	
19	venit	<u>add</u> et	R
		<u>om</u> et bibens	

19	et bibens	added in marg.

(19)	potator	potatur		
	publicanorum	puplicanorum		
		-tificata est sapien-	over erasure, corr.	
		tia a filiis suis	)	
20	paenitentiam	poenitentiam		
21	chorazain	corozam		
	bethsaida	et bethsaida	(R*)	
	factae essent	factae fuissent	EEpFMtR	fh
	olim	ollim		

22				
23	in caelum	ad caelum	DEp*LQR	abdf ffhlq
	exaltaberis	exaltaveris		
	in infernum	<u>om</u> in	E	
	descendes	discendes		
24	iudicii	iudici		
25	abscondisti	abcondisti		
26	ita	ista		
27				
28	onerati	honerati		
29	quia	qui		

fol 11*r (foll 11* and 11 now reversed)

(top 4 lines of 11* cut off - now in the Pepysian Calligraphical Collection in Magdalene Coll., Cambridge. The text of this fragment is printed in: M.R.James, A Descriptive Catalogue of the Library of Samuel Pepys (London 1923) part III, p.119. N.B. the recto of the Pepysian fragment is the verso of the Durham folio.)

30	onus	honus

XII:1	abiit	habiit	
	vellere	velle	
2	pharisaei	pharissei	
3	legistis	legisti	
	esuriit	esurit	(the first hand has corrected to essurit)

4	quomodo propositionis edere	quodmodo propositionis aedere	
5			
6			
7	sciretis misericordiam volo condemnassetis	scieretis volo misericordiam condempnasetis	L (DR) Ep*
8			
9	synagogam	sigogam	
10	accusarent	accussarent	
11	ceciderit levabit	caeciderit liberabit	Ep*
12			
13	altera	et altera	DEEpFJQZ* Dur af ff' ff h
14	pharisaei	pharissei	
15	secessit	recessit	BCJKMMtTVWX*Z Dur Sg
<u>fol 11*v</u>			
16	praecepit	praecipit	
17	esaiam prophetam	issaia profetam	DEp
18	placuit	conplacuit	mult.
19	contendet	contendit	
20			
21			
22	curavit eum	<u>om</u> eum	
23	et dicebant	<u>om</u> et	?E*
24	pharisaei eicit	pharissei iecit	

21 omnes gentes omnes added, over erasure.

(24)	daemones	demonēs	
	beelzebub	belzebud	
	daemonum	demoniorum	mult.
25	divisum	divissum	
	desolatur	desolabitur	ABCDEFHThJKO ^{sax} QRTVW XYZ ⁴ Sg vett.
		civitas vel domus	over erasure, corr. ? first hand = domus vel civitas = D
26	eicit	eiecit	
27	Beelzebub	belzebud	
	eicio	eiecio	
	daemones	demonēs	
	filii	fili	
28	eicio	eiecio	
	daemones	demonēs	
29	vasa	vassa	
	diripiat	diripiet	mult.
30			
	<u>fol 11r</u>		
31	blasphemia	blas/mia	
	blasphemia (2nd)	blasfemiae	ACEEpThKMMtOTXYZ Dur auckq
32			
33			
34	abundantia	habundantia	
35	malo thesauro	<u>om</u> thesauro	
36			
37	iustificaberis	iustificaveris	
	condemnaberis	condemnaveris	
38	pharisaeis	pharisseis	
35	malo thesauro	thesauro added	

39	quaerit	querit	
40	ceti	coeti	
41	ninevitae	ninvetae	
	condemnabunt	condempnabunt	
	paenitentiam	poenitentiam	
42	regina	regna	L
<u>fol 11v</u>			
	condemnabit	condempnabit	
43	quaerens	querens	
	requiem	requem	
44	invenit	<u>add</u> domum eam	(<u>add</u> eam = mult. <u>add</u> domum = d)
45	assumit	sumit	Ep*
	intrantes	<u>add</u> sibi	
46	ad turbas	et turbas	
	fratres	<u>add</u> eius	DEpL cdkq
47	quaerentes	querentes	
48	ille	ipse	mult.
49	manum	manus	EpJKMtX ² Z
50			

XIII:1

2	in naviculam	<u>om</u> in	TV* Dur(navicula) e(navem) fhl
3	parabolis	parabulis	
4			
5			
<u>fol 12r</u>			
6			
7			
8	centesimum	centissimum	
	sexagesimum	sexagissimum	
	tricesimum	tricensimum	

9			
10	parabolis	parabulis	
11	vobis	v-	over erasure, ? first hand: nobis DEQ Dur vett.
	mysteria	misterium	
12	abundabit	habundabit	
13	ideo	et ideo	Ep
	parabolis	parabulis	
14	adimpletur	adinpletur	
	eis	in eis	CEp ^{mg} FTWZ ⁴ vett.
	prophetia	profetia	
	esaiiae	essaiae	
	dicens	dicentis	BDEJLO ^c QRVX* vett.
15	incrassatum	incrasatum	
16	quia audiunt	qui audiunt	D g
17	prophetae	profetae	
	auditis	audistis	BCEEpJOX* abc ff'ghk
18	parabolam	parabulam	
19		est in corde eius	over erasure, corr.
20	supra	super	EpLORW Dur Sg aud ff'
21		<u>om</u> autem	R ff'
<u>fol 12v</u>			
22	est seminatus	seminatus est	DEEpJLQ Dur au
	fallacia	falacia	
	suffocat	suffocant	DELQ bg
23	audit verbum	verbum audit	L au(q)
	affert	adfert	
	centum	centissimum	CEH ^c ThJLQRTWZ ⁴ vett.
	sexaginta	sexagissimum	-ditto-
	triginta	tricensimum	-ditto-
24	parabolam	parabulam	
	illis	eis	EEpLQ dfl

Wordsworth-White give no indication of the reading of Ep for the numerals in v. 23

25	et superseminavit	et super-	over. erasure, corr. ? first hand: seminavit = ekq
	zizania	zezania	
	abiit	habiit	
26	apparuerunt	apparunt	L
	et zizania	<u>om</u> et	DEEpLQR Dur vett.
27	bonum semen	bonum est semen) quod)	
28	colligimus	collegimus	
29			
30	sinite	sumite	
	comburendum	conburendum	
31	parabolam	parabulam	
32			
	<u>fol 13r</u>		
	holeribus	oleribus	
33	parabolam	parabulam	
	eis	<u>add</u> dicens	ABDEEpLQR Dur hlq.
34			
35	dictum erat	dictum est	mult.
	prophetam	profetam	
	eructabo	eructuabo	BFHJMMtVX* Dur (vett.)
36	dimissis	dimisis	
	zizaniarum	zizamiorum	
37			
38	hi	hii	
	filii sunt	hii sunt filii	Ep g
39	diabolus	diabulus	
40	comburuntur	conburuntur	
	erit	<u>add</u> et	EL e
41	colligent	collegent	

42	mittent	mittet	BRX* ff'
		<u>om</u> eos	
43	sui	eorum	mult.
	aures	<u>add</u> audiendi	BDEEPhThLQRT ^c W Dur vett.
44			
	<u>fol 13v</u>		
45	quaerenti	querenti	
	margaritas	margaretas	
46	pretiosa	praetiosa	
	margarita	margareta	
47	sagenae	saginae	
	missae	misae	
	genere	<u>add</u> piscium	mult.
48	impleta	inpleta	
	vasa	vassa	
	miserunt	misserunt	
49			
50			
51			
52	illis	<u>add</u> iesus	Ep c
	patrifamilias	patrisfamilias	
53	parabolas	parabulas	
	transiit	transit	
54	synagogis	sinagogis	
55	mater	et mater	Ep Dur
56			
57	propheta	profeta	
	domo	domu	
58			

XIV:1	audiit	audivit	
	herodes	herodis	
	tetrarcha	tetracha	ELR* Dur
2	iohannes	iohannis	
	baptista	babtista	
3			
	<u>fol 14r</u>		
	herodiadem	horodiadem	
4	iohannes	iohannis	
5	prophetam	profetam	
6			
7	postulasset	-lasset	over erasure, corr.
8	inquit	inquit	
	caput	capud	
	baptistae	babtistae	
9	iussit	iusit	
10	decollavit	decolavit	
11		after allatum est - c. 3-4 letters erased	
	tulit	tullit	
12	tulerunt	tullerunt	
	corpus	<u>add</u> eius	DEEpThJKMtQRTW cdf ff' hlq
	illud	illut	
13	secutae	secuti	Ep ad ff'1
14	eius	eis	BDEEp*JMQRX*Y ^{g1} (vett.)
15	dimitte	demitte	
16	eis	illis	EEpFLR Dur g
17			
18	afferte	adferte	
19	iussisset	iusisset	
	faenum	foenum	

fol 14v

20	tulerunt	tullerunt	
		reliquias	over erasure, corr.
	cophinos	cofinos	
21			
22	iussit	iusit	
	in naviculam	in navicula	ABEEpFMMtQX*YZ Dur Sg a aucgh
23	dimissa	dimisa	
24			
25			
26	phantasma	fantasma	
27			
28	venire ad te	ad te venire	EEpMTX*
29	descendens	discendens	
	ambulabat	ambulavit	Ep* de
30			
31	adprehendit	adpraehendit	
	et ait illi	dicens	Ep*0
32			
33			
34	gennesar	genezar	
35			

fol 15r

	optulerunt	obtullerunt	
36			
XV:1	hierosolymis	hierusolimis	
	pharisaei	pharissei	
2	lavant	labant	
3	transgredimini	transgrediemini	DmØ EpLQÆ
		tradi.tionem	

5			
6	honorificabit	honorificavit	
	irritum	inritum	
7	hypocritae	hyppochritae	
	prophetavit	profetavit	
	esaias	essaias	
8			
9	colunt me	me colunt	DmO EpQRT af
	doctrinas	<u>add</u> et	mult.
10			
11			
12	quia	quod	abc ffq
	pharisaei	pharissei	
	verbo	hoc verbo	EpQRW vett. (verbo hoc ==MtZ ⁴)
13	ille	illi	
14	sinite	sinete	
	duces caecorum)	si caeco duces)	
	caecus autem si)	caecorum ducatum)	
	caeco ducatum)		
15	edissere	edisere	
16			
<u>fol 15v</u>			
17	intellegitis	intellegistis	L
18			
19	blasphemiae	blasfemiae	
20			
21			
22	chananaea	cannanea	
	fili	fili	
	daemonio	demonio	
23	dimitte	demitte	
	quia	qui	DmO q

24	missus	misus	
25			
26			
27	catelli	catuli	EpLQR Dur ff'
	edunt	aedunt	
28	illius	eius	DmO BEpJKMtO*TVWXZ vett.
29	transisset	transiset	
	galilaeae	galileae	
30	clodos	cludos	
31	ut turbae	ut et turbae	L Dur
<u>fol 16r</u>			
32	dimittere	demittere	
33			
34			
35	praecepit	praecipit	
	discumberet	discumberent	DmO EEpH ¹ ThJLMtQRTWX*Z ³ Dur al
36			
37	tulerunt	tullerunt	
38	manducaverant	manducaverunt	DmO EpThJKMtVWZ Dur (vett.)
	quattuor	quatuor	
39	magedan	magedam	
XVI:1	pharisaei	pharissei	
	sadducaei	sadducei	
	temptantes	temptantes	
2		eis facto	over erasure, corr. ? first hand <u>om</u> facto
3	rutilat	rutulat	
	diiudicare	deiudicare	
	nostis	? nos-	over erasure, corr.
4	quaerit	querit	
	abiit	habiit	

5

6 pharisaeorum pharisseorum
sadducaeorum sadduceorum

7

fol 16v

	accepimus	accipimus	
8	inter vos	in vos	
9	quinque mil.	in quinque mil.	BEEpH ¹ ThJKMtO ^c TV Dur aucf ff all witnesses against Sg
	milium	milia	
	cophinos	cofinos	
	sumsistis	sumpsistis	
10	panum	<u>Add</u> et	EpLOQTWXZ ⁴ Dur abffgq (as v.9)
	milium	milia	
	sumsistis	sumpsistis	
11	intellegitis	intellegistis	R d
	pharisaeorum	pharisseorum	
	sadducaeorum	sadduceorum	
12	quia non	<u>add</u> pane	(de panibus = Q)
	pharisaeorum	pharisseorum	
	sadducaeorum	sadduceorum	
13	caesareae	cessariae	
	philippi	phillippi	
	quem	<u>add</u> me	BE*JLORTX*Z* vett. Ep Dur ff
	homines esse	esse homines	
14	baptistam	babtistam	
	hieremiam	heremiam	
	prophetis	profetis	

15

10 panum corrected to panium = EEp¹ (? not main corr.)

16			
17	dixit	<u>add</u> ei	mult
	simon	symon	
18		<u>om</u> quia	L ff g
	ecclesiam	aeclesiam	
	infern	inferni	
19	ligatum	<u>add</u> et	DmO EEp ^{mg} H ¹ ThQRW (vett.)
20	praecepit	praecipit	
		<u>om</u> esset	
21	oporteret	opertet	(oportet = DmO EFTh*RT VX*Z* Dur vett.)
	hierosolymam	hierusolimam	

fol 17r

22	assumens	adsumens	
		coepit increpare	over erasure, corr.
23	satana	satanas	DmO BEEpFH ¹ ThKLQRWX* Dur vett.
24	iesus dixit	dixit iesus	HR
25			
26	mundum universum	universum mundum	BEpKmtQVX*Z g
	commutationem	commotationem	
27	opus eius	opus suum	Ep Dur ^{corr} (opera sua = R d)
		patris sui	over erasure, corr.
28			

XVII:1	assumsit	adsumpsit	
	seorsum	seorum	
2	resplenduit	resplendivit	R

18	quia	added in marg., corr.
20	est (÷)	added, corr. est = Ep*TV and ff'q

3	moses	moyses	
4	nos	nobis	EEpHThLO ^c QR Dur aulr
	mosi	moysi	
5	nubis	nubs	DmO CEEp ^{mg} LR vett.
<u>fol 17v</u>			
	complacui	conplacui	
6			
7			
8			
9	descendentibus	discendentibus	
	praecepit	praecipit	
10	heliam	eliam	
11			
12			
13	baptista	babtista	
		<u>om</u> eis	AEp*FH*JO*X ² Y au
14			
15	filio meo	filii mei	AEEpJO*X ^c YZ* Dur Sg dq
	saepe	sepe	
16	optuli	obtulli	
	curare eum	eum curare	e
17	respondens	<u>add</u> autem	ER cdef ffq
	usque quo	quo usque quo	(quo usque = ThM (vett.))
	afferte	adferte	
18	daemonium	demonium	
19	eicere	iecere	

fol 18r

21	hoc autem genus	hoc genus autem
22	galilaea	galilea

16 /eum/curare

23	tertio die	tertia die	DmO BEEpHThJKMtQRTVW Dur auf ff'gl
24			
25			
26	dixit (2nd)	et dixit	BEpHO
27	ascenderit	ascenderet	

XVIII:1

2			
3			
4			
5	susceperit	susciperit	
6	pusillis asinaria	pussillis assinaria	
<u>fol 18v</u>			
7	scandalum venit	venit scandalum	EBQ
8	pes proice aeternum	pedes proiece aeternam	Dur
9	proice tibi est unum oculum	proiece est tibi cum uno oculo	EpQR E ^C EpJKMtOVXZ ^C efl
10	contemnatis pusillis	condempnatis pussillis	
11			
12	centum quaerere	C querere	
13	nonaginta	nonagenta	
14	pusillis	pussillis	
15	lucratus	lacratus	
16	duorum testium) vel trium)	duorum vel trium) testium)	EEpThLO ^C QRW (vett.)
17	ecclesiae et ecclesiam	aecclesiae <u>om</u> et	EpJLQWZ* Dur vett.

(17)	ecclesiam	aecclesiam	
	ethnicus	aethnicus	
	publicanus	puplicanus	
	<u>fol 19r</u>		
18			
19	consenserint	consenserunt	
	petierint	petierunt	
20			
21	petrus ad eum	ad eum petrus	DmO EEpThM vett.
	quotiens	quoties	
	peccabit in me	in me peccavit	EEpL Dur
22			
23	adsimilatum	adsimulatum	
	servis suis	servus suis	
24	decem	decim	
25	iussit	iusit	
	reddi	<u>add</u> debitum	DmO ABEKLMtO ^{sax} QRX ^c YZ ⁴ Dur vett.
26	procidens	procedens	
		rogabat	over erasure, corr. ? first hand = orabat (= vett.)
27	misertus	misertus est	EpLR Dur dhr
28		et tenens	over erasure, corr.
29	procidens	procedens	
30	abiit	habiit	
31			
	<u>fol 19v</u>		
32	ait	dixit	Ep de
	dimisi	dimissi	
33			
34			
35			

XIX:1	galilaea	galilea	
	iudaeae	iudae	R
2			
3	pharisaei	pharissei	
	temptantes	temptantes	
4			
5	dimittet	demittet	
	adhaerebit	adherebit	
6		itaque iam	over erasure, corr. ? first hand <u>om</u> iam = QR
7	moses	moyses	
	dimittere	demittere	
8	moses	moyses	
	dimittere	demittere	
		<u>om</u> autem	
9	moechatur	mechatur (<u>bis</u>)	
	dimissam	demisam	
10			
	<u>fol 20r</u>		
11			
12	castraverunt	eunuchaverunt	LQR Dur (eunuchizaverunt = BCEJ KMtTVZ a aul)
	capere	capare	
13			
14	ad me venire)	ad me venire)	EEpOQR
	<u>post</u> prohibere)	<u>post</u> parvulos)	(cf. Mk. X:14 & Lk.XVIII:16)
	est enim	enim est	LQX dhqr
15	inposuisset	inpossuisset	
16			
8	autem (hr)	added supra, corr. sax.	

17		est bonus deus	over erasure, corr.
	autem vis	vis ita	
	ad vitam	in vitam	(vett.)
18	facies	facias	
19	diliges	dileges	
20	adulescens	adolescens	
21	vade vende	vade et vende	EEpLR Dur e ff'
	quae	omnia quae	EEp ^{mg} LQW f ff'
			(omnia bona = R ff)
	veni sequere	veni et sequere	
22	audisset autem	autem audisset	EpO (Dur)
	adulescens	adoliscens	
23		difficile intrabit	? over erasure, corr.
24	camelum	camellum	
		in.t.rare	?
25	auditis	audistis	Z*
<u>fol 20v</u>			
26	illis	eis	EpJKMtOQVX*Z audf
27	reliquimus	relinquimus	
28		israhel (<u>isrh</u>)	in margin ? first hand
29	possidebit	possedebit	
30			

XX:1

2		after facta - c. 3-4 letters erased	
	operariis	operaris	
3			
4	illis dixit	dixit illis	EpOR ae ffhn
5		horam et fecit	? over erasure, corr.
6	statis	sta.tes	? stantes
7			
8	mercedem	mercidem	

fol 21r

9	acceperunt	acciperunt	
10	acceperunt	acciperunt	
11			
12	hi	hii	
	pondus	pundus	
13	dixit	de	(sic)
14			
15			
16	autem	vero	EE ^{mg} HO ^{sax} QR auf f' ff
17	hierosolymam	hierusolimam	
	assumpsit	adsumpsit	
	duodecim	XII	
	et ait	<u>om</u> et	
	ait	dixit	Ep* d
18	hierosolymam	hierusolimam	
19	flagellandum	flagillandum	
20	zebedaei	zebedei	
21	hi	hii	
	et	ad	
22			
23		quidem meum bibetis	over erasure, corr.
			? first hand <u>om</u> quidem
			(= E)
	et sinistram	aut ad sinistram	Ep ^{mg} LQR Dur acn
			(vel ad sin. =EJKMtVZ ⁴
			auf ffh)

fol 21v

24	audientes	<u>add</u> illi	EpLQ* Dur
	decem	decim	
25	in eos	in - in margin, but first hand	
26			
27			

29	illis	eis	mult.
30	fili	filii	
31	fili	filii	
32			
33			
34			

XXI:1	hierosolymis	hierusolimis	
	discipulos	<u>add</u> suos	EEp ^{mg} KMtT vett.
2	asinam	assinam	
3	dimittet	demittet	
4	impleretur	adimpleretur	Eph ² ThJKMtQRVWX* (vett.)
	prophetam	profetam	
5	asinam	assinam	
<u>fol 22r</u>			
6	praecepit	praecipit	
7	asinam	assinam	
	inposuerunt	inpossuerunt	
	eis	eos	BThJOVWXZ* cg
8	caedebant	cedebant	
	sternebant	sternabant	
9	filio	filii	DEEp*LQRWZ* ae
10	hierosolymam	in hierusolimam	adef
11	propheta	profeta	
	a	ex	
	nazareth	nazareh	
	galilaeae	galileae	
12	eiciebat	eieciebat	
	nummulariorum	numulariorum	
13	speluncam	speloncam	

11	nazarehT	? not main corr.

14			
15	autem principes filio	principes autem filii	DEEp ¹ LQRZ* ae
16	dicant dicit	dicunt dixit	DEEp*JKLQTW Dur vett. CEEpLR Dur vett.
17			
18	esuriit	esurit	
19			
<u>fol 22v</u>			
20			
21	haesitaveritis tolle	hessitaveritis <u>add</u> te	DEFLMQRTW Dur a auef ffgl
22			
23	in templum accesserunt et quis	in templo adcesserunt aut quis	H*Z* ai Ep ^{mg} L Dur ff'
24	dicam	dicom	
25	baptismum illi (2nd)	babtismum ei	DEp ^{mg} Q df ff'
26	habent prophetam	habebant profetam	DEEpThJLOQRTWX* Dur a auefhlg
27	faciam	facio	mult.
28	dixit fili	<u>add</u> illi filii	agh (ei = ff')
29	ait	dixit	Ep* de ff'
30			
31			

23	in templum	? corr.
24	dicam	o altered to half-uncial a, ? not main corr.

fol 23r

(31)	publicani	puplicani	
	praecedunt	praecedent	ADEpFH*O ^{sax} QRWX ^c Y vett.
32	iohannes	iohannis	
	iustitiae	iustiae	
	publicani	puplicani	
	meretrices	meritrices	
	paenitentiam	penitentiam	
33	parabolam	parabulam	
	saepe	sepem	mult.
	aedificavit	aedicavit	
34			
35	agricolae	agriculae	
	adprehensis	adpraehensis	
	ceciderunt	cederunt	A ^c DEpHLMtO ^c QR*Y Dur
36			
37			
38			
39	adprehensum	adpraehensum	
	eiecerunt	iecerunt	
	vineam	civitatem	
40		<u>om</u> cum ergo venerit)	
		dominus vineae)	
41	perdet	perdes	
	aliis	alis	
42	caput	capud	
	mirabile	in mirabile	
43			
40	cum ergo venerit)	added in lower margin (indicated ~~d~~ ^d) by	
	dominus vimi)		first hand
	at quid faciet	at added by corr.	

44	ceciderit	ciciderit
	ceciderit	cecideret

fol 23v

45	pharisaei	pharissei
	parabolas	parabulas
46	prophetam	profetam

XXII:1

2

3

4	altilia	<u>add</u> mea	R (saginata mea = ff'g hq)

	occisa	occissa

5

6	contumelia	contumilia

7	missis	misis

8

9

10	malos et bonos	bonos et malos	EEpORX* aucf(ff')hl
	impletae	inpletae	

11

12

13	mittite	et mittite	EQ vett.

14	autem	enim	RW def ff' ffq

15	pharisaei	pharissei

(Uncial section ends XXII:15 consilium)

(missing: one folium)

fol 24r

XXIII:3	opera vero	vero opera	EHQRTW
4	autem	enim	DEEpJLR Dur adefh
	onera	honera	
	umeros	humeros	
5	phylacteria	filacteria	
6	autem	enim	AEEpFHOQRTXY el
	recubitus	recumbitos	
	synagogis	sinagogis	
7			
8	autem (2nd)	enim	DEEpORXY aau
9	vocare vobis	vobis vocare	Ep f
	enim est	est enim	EEpHKMtOQVWX*Z vett.
10			
11			
12			
13	pharisaei	pharissei	
	hypocritae	hypochritae	
	clauditis	cludistis	
	enim	autem	DEEpFLQR d ff' ff
	nec	neque	D ef
14			
15	pharisaei	pharisei	
	hypocritae	hypochritae	
	proselytum	prosilitum	
	facitis	faciatis	EpR
16	in auro	in aurum	mult.
17	an	aut	vett.

fol 24v

18	in dono	in dona	
19		<u>om</u> caeci	Ep ^{corr}
		<u>om</u> sanctificat donum	

20		<u>om</u> qui ergo	
	altari	altare	
21	inhabitat	habitat	mult.
22			
23	pharisaei	pharissei	
	hypocritae	hypochritae	
	anethum	anetum	
	sunt legis	legis sunt	
	misericordiam	misericordiam	
24	excolantes	exculentes	
	camelum	camellum	
	glutientes	degluttientes	EpR
25	pharisaei	pharissei	
	hypocritae	hypochritae	
	parapsidis	parabsidis	
26	pharisaee	pharisse	
	parapsidis	parabsidis	
27	pharisaei	pharissei	
	hypocritae	hypochritae	
	speciosa	speciossa	
	plena	pleni	
28	quidem paretis	paretis quidem	EpL Dur
	hypocrisi	hypochrissi	
29	pharisaei	pharissei	
	hypocritae	hypochritae	
	prophetarum	profetarum	
<u>fol 25r</u>			
30	prophetarum	profetarum	
31	testimonio	testimonium	DmO DLQR Dur vett.
	prophetas	profetas	
32	implete	inplete	
33	genimina	progenies	JOX*Z* aucf

34	prophetas	profetas	
		<u>om</u> occidetis et cruci-) (hom. ex illis / ex	
		figetis et ex eis)	eis)
	flagellabitis	flagillabitis	
	synagogis	sinagogis	
35	effusus	efussus	
36	venient	veniant	
37	prophetas	profetas	
	missi	misi	
	alas	<u>add</u> suas	DEEpHThLQT vett. (alis suis = DmO FR f ff)
38	relinquitur	relinquetur	
39			

XXIV:1

2	destruatur	distruatur	
3	signum	signum	? <u>add</u> erit = T
	<u>fol 25v</u>		
4			
5			
6	proelia	praelia	
7			
8			
9	omnibus	.om.nibus	? hominibus (omnibus hominibus = DmO D)
10	tradent	tradunt	
11	pseudoprophetae	seudoprofetæ	
12	abundabit	habundabit	
35	effusus	f added supra	
36	venient	e written above the a	
10	tradent	e written above the u	
11	pseudo-	p added	

13			
14	et praedicabitur	<u>om</u> et <u>om</u> gentibus	
15	videritis	videretis	
	abominationem	abhominationem	
	desolationis	<u>add</u> in templo	
	propheta	profeta	
16	iudaea	iudea	
17	descendat	discendat	
18	tunicam	tonicam	
19	praegnatibus	praegnantibus	
20			
21			
22			
	<u>fol 26r</u>		
23			
24	christi	.cristi	prob. = xristi
	prophetae	profetae	
25			
26	penetralibus	penetrabilibus	mult.
27	fulgur	fulgor	
	exit	exiit	
	et adventus	<u>om</u> et	DmO DKMtQRVZ ad ff'hq
28	illuc	ibi	d
	aquilae	aquillae	
29			
30	parebit	apparebit	DEEpQR Dur eflr
31	quattuor	quatuor	
	ventis	<u>add</u> et	H ¹ ThLOQZ* 1
32	parabolam	parabulam	
33	videritis	videtis	
	quia	quoniam	Ep dehq

33 videretis re added supra

34			
35	vero	autem	BDER Dur vett.
36			
37	autem	enim	CEQRT aunder
38			
<u>fol 26v</u>			
	nubentes	et nubentes	DLOQR ^{sax} Dur a ff(h)
	intravit	introivit	BCEpFJO*WX*Z* Dur ^{corr} cdfh
39			
40	assumetur	adsumetur	
		unus (2nd)	over erasure, corr ? first hand = alter= FT ff'hr
41	assumetur	adsumetur	
42	omitted with W-W		
43			
44			
45	ideo et	ideoque et	mult.
46	dominus suus	<u>om</u> suus	DmO Ep ^{mg} J Dur ade ffhr
	supra	super	DmO BCDEEpHThJLQRTX* vett.
	familiam suam	<u>om</u> suam	
	cibum	cybum	
47	sic facientem	... facientem	? ita = de ff' ffr
48			
49			
50	manducet	manducat	EpR au
		<u>om</u> autem	
	ebriis	ebriosis	Ep*KMtO*RVX*Z df ffghr
51	servi illius	illius servi	
52	hypocritis	hypochritis	
47	sic facientem	sic written above erasure	
51	illius servi		

XXV:1	simile erit	erit simile	
	decem	decim	
	accipientes	accipentes	
	lampades	lampadas	BFH*OX*Z* cdfq
2			
	<u>fol 27r</u>		
3	sumserunt	sumpserunt	
	oleum	<u>Add</u> suum	
4	acceperunt	acciperunt	
	vasis	vassis	
		lampadi..bus	(? -bus over erasure)
	lampadibus	<u>add</u> suis	DEp ^{mg} Q vett.
5			
6			
7	lampades	lampadas	BF cdf ff'glq
8	sapientibus dix-)	dixerunt sapi-)	(dix. prudentibus = ff')
	erunt)	entibus)	
9	potius	putius	
10			
11	novissime	<u>add</u> autem	DEQR cf ff
	et reliquae	<u>om</u> et	JTZ ^c vett
12			
13			
14	peregre	peregrae	
		<u>om</u> servos suos	
15	talenta	tallenta	
16	talenta	tallenta	
	acceperat	acciperat	
	lucratus est	<u>om</u> est	

1	~~erit~~ simile	
	accipientes	i added supra
3	~~suum~~	marked for deletion
4	~~suis~~	marked for deletion
16	lucratus est	est (↗) added supra

17	acceperat	acciperat	
18	acceperat	acciperat	
	in terra	in terram	EHJLO*TWX* Dur vett
	pecuniam	peccuniam	
19	posuit	possuit	
	eis	illis	
<u>fol 27v</u>			
20	talenta	tallenta (<u>ter</u>)	
	acceperat	acciperat	
	optulit	obtulit	
	mihi tradidisti	<u>om</u> mihi	
21	serve bone	bone serve	mult.
	supra	super	mult.
22	talenta	tallenta	
	acceperat	acciperat	
23	supra	super	mult.
24	talentum	tallentum	
	acceperat	acciperat	
	sparsisti	spargisti	
25	talentum	tallentum	
26			
27	pecuniam	peccuniam	
	nummulariis	nummularis	
	recepissem	recipissem	
	usura	ussura	
28	tollite	tollete	
	talentum	tallentum	
	date	da	
	decem	decim	
	talenta	tallenta	

20 trad^{di}isti mihi mihi added in margin
 (order is that of EpRTW)

29 abundabit habundabit
30 eicite iecite

31

32

33

fol 28r

34	rex his	<u>om</u> his	
	possidete	possedete	
	paratum vobis	paratum est)	(paratum est = DER)
		(<u>om</u> vobis))	
35	esurivi	essurivi	
	hospes	hospis	
36	visitastis	vissitastis	
37	esurientem	essurientem	
	pavimus	<u>add</u> te	BY bc (<u>add</u> te aut = EE ^{mg} QR ff)
38	cooperuimus	cooperimus	
	cooperuimus	<u>Add</u> te	mult.
39	aut (2nd)	et	ACEEpFHX ^c Y ff' ffhl
	in carcere	in carcerem	BCFHJLOXYZ* Dur vett.
40	quamdiu	quandiu	
	de his	ex his	(Q)(R)TW g (ff'hlr)
	fratribus	de fratribus	(conflate: exhis de fra.)
41	diabolo	diabulo	
42	esurivi	essurivi	
43	hospes	hospis	
	visitastis	vissitastis	
44	esurientem	essurientem	
45	tunc	<u>Add</u> rex	
	quamdiu	quandiu	
46	hi	hii	

34 rex his his added in margin

XXVI:1

fol 28v

2	pascha	phascha	
3	principes	omnes principes	
	caiaphas	caiphas	
4			
5			
6	esset	esset esset	
	domo	domu	
7	ungenti	unguenti	
	pretiosi	praetiosi	
	caput	capud	
8			
9			
10	mulieri	huic mulieri	Dm7 BEH ^c ThKMtO ^{g1} VWZ ³ bc
	opus bonum	bonum opus	Dm7 DEEpLQ r
11	habetis	habebitis	Dm7 BCDEKLMMtOQRTXZ ³ bq
	habetis	habebitis	Dm7 mult.
12	ungentum	unguentum	
13			
14	duodecim	XII	
	dicebatur	dicitur	Dm7 mult.
15	triginta	XXX	
16	quaerebat	querebat	
17	azymorum	die azemorum	Dm7 mult.
	iesum	eum	

fol 29r

19		
20	duodecim	XII
21	edentibus	aedentibus

3 omnes marked for deletion

22			
23	intingit	intinguit	
	parapside	parabside	
24	vadit	vadet	
	traditur	tradetur	
	bonum	<u>add</u> enim	EpM*
25	ait illi	<u>add</u> iesus	DEJLQR vett.
26	accepit	accipit	
	comedite	comedete	
		(in the margin opposite v.26 the hand that added the initials for the chanting of the Passio has added: qđ p vobis tradetur)	
27	egit	aegit	
		<u>add</u> benedixit	(et benedixit = F))
	et dedit	deditque	)cf. v26
	illis	discipulis suis	ff')
28	effunditur	effundetur	
	remissionem	remisionem	
29			
30	hymno	ymno	
31	scriptum	scribtum	
<u>fol 29v</u>			
32	galilaeam	galileam	
33			
34			
35	ait	et ait	
36	gethsemani	ge: zamani	(red dots)
	suis	sus	
	sedete	sedite	
37	assumpto	adsumpto	
	filiis	filis	
37	filiis	i added supra	

(37)	zebedaei	zebedei	
	maestus	mestus	
38	sustinete	sustenete	
39	pusillum	pussillum	
	procidit	procedit	
	pater	<u>add</u> mi	BEpHJKMtOQR ^{sax} VX ^c Z au ff'l (mi pater = CDEThIMTW Dur Sg g) BDEEp ^{mg} H ^c ThLOQR ^c TX ^c Z* abc ffhr BDEEpFI ^{mg} JLMt*ORX ^c Dur vett.
	tu	<u>add</u> vis	
40	discipulos	<u>add</u> suos	
41	temptationem	temptationem	
	promptus	promptus	
42	hic calix	calix iste	d (calix hic = F gl)
	bibam illum	illum bibam	DEpIQR Dur (vett.)
43			
44			
45			
46			
<u>fol 30r</u>			
	tradit	tradet	
47	duodecim	XII	
	missi	misi	
48	eum (1st)	illum	DE Dur c
49			
50	venisti	<u>add</u> fac	(amice fac ad quod venisti = DQ cf. Jn XIII:27)
38	ait illis iesus	iesus added supra, ? hand that added the Passion initials)	
42	hic calix	iste marked for deletion and hic added in the margin.	
46	adpropinquabit	b written above the v	

(50)	accesserunt	venerunt	
	iniecerunt	iniecierunt	
51		<u>om</u> erant	
52	omnes...acceperint	omnis...acciperit	J (g)
	gladio	in gladio	DEEp ^{mg} LQR Dur h
53	duodecim	XII	
54	implebuntur	inplebuntur	
55	gladiis	gladis	
	comprehendere	conpraehendere	
	apud	aput	
	docens in templo	in templo d.cens	ER vett.
		(d.cens	? dicens)
56	implerentur	adinplerentur	DEEpH ^c ThJKORVXZ ² Dur
	prophetarum	profetarum	
57	caiaphan	caifan	
58	autem	vero	Ep0
	eum a longe	a longue eum	
<u>fol 30v</u>			
59	quaerebant	querebant	
60	testes	testis	
61	destruere	distruere	
	triduum	triduo	(Dur) bq
62			
63		<u>om</u> autem	
	princeps	principes	ff'
		<u>om</u> ait	
64	venientem	ventem	
65	blasphemavit	blasfemavit	
		<u>add</u> hic	D

52	omnes...acciperunt	e and unt added above i and it, ?not main corr.
60	testes	e added above i, ? not main corr.
61	triduo re	re added supra (?)

(65)	egemus	egimus	
	ecce nunc	<u>om</u> nunc	
	blasphemiam	blasfemiam	
66			
67	faciem eius	<u>om</u> eius	b
	ceciderunt	cederunt	BDEpILMtRYZ ^c Dur ff'
68	prophetiza	profetiza	
69		<u>om</u> vero	
	ancilla	ancella	
8	galilaeo	galileo	

70

71

72

fol 31r

73	pusillum	pussillum	
	et tu	<u>om</u> et	DLY Dur vett.
74	et iurare	<u>om</u> et	
75	ploravit	flevit	mult.

XXVII:1

2	adduxerunt eum	eum adduxerunt	(E) hqr
	tradiderunt	<u>add</u> eum	DHTh
	pilato	pylato	
3	quod	quia	BCDEpLQRT Dur Sg vett.
	damnatus	dampnatus	
	esset	est	BCDLRX* vett.
	rettulit	retulit	

4

69	petrus vero	vero (vo) added supra
74	et iurare	et added supra
3	trigenta	e written above i

5	laqueo se suspendit	se suspendit laqueo	
6	mittere eos	eos mittere	JLQT Dur auf(ff)hr
	corbanan	corban	DEpLQR* Dur (vett)
	pretium	praetium	
7	consilio...inito	consilium...inito	(f)l
8	acheldemach	acheldamach	
	<u>add</u> quod est		EEp ^{ms} QR Dur ^{corr} vett.
9	et tunc	<u>om</u> et	mult.
	impletum	inpletum	
	hieremiam	zachariam	
	prophetam	profetam	
	et acceperunt	<u>om</u> et	h
	acceperunt	acciperunt	
	triginta	trigenta	
	pretium	praetium	
	adpretiati	adpraetiati	
	adpretiaverunt	adpraetiaverunt	
<u>fol 3lv</u>			
10			
11	iudaeorum	iudeorum	
12	accusaretur	accesseretur	
	senioribus	a senioribus	
13	pilatus	pylatus	
	dicant	dicunt	mult.
14			
15	consueverat	consuerat	DEpLQT Dur
	dimittere	demittere	
16	habebat	habebant	EThKLM Dur vett.
17	dixit	<u>add</u> illis	cd
	pilatus	pylatus	
	dimittam	dimittari	

5 :se suspendit:laqueo

8 acheldemach e written above a

18			
19			
20	persuaserunt	persuasserunt	
21			
22	pilatus	pylatus	
23	magis clamabant	<u>om</u> magis	Dur
24	pilatus	pylatus	
	tumultus fieret	tumultum fieret	(tumultum fieri = E vett.)
<u>fol 32r</u>			
	videritis	videretis	
25	sanguis	sanguis	
26			
27	universam	universum	g
28	clamydem	calamidem	DLR
		<u>add</u> et	
	coccineam	coccineum	
29	plectentes	explectentes	
	posuerunt	possuerunt	
	caput	capud	
	in dextera	in dexteram	DEp ¹ JLQR Dur vett.
	flexo	flexu	
	iudaeorum	iudeorum	
30	acceperunt	acciperunt	
31	inluserunt	inlusserunt	
	clamyde	calamidem	DLR*
			(clamydem = mult)
32	angariaverunt	angarizaverunt	
33			
34			
35	diviserunt	divisserunt	
36			
37	inposuerunt	inpossuerunt	
	iudaeorum	iudeorum	
38			

(49) add alius autem)Dm0 DEEp^{mg}LQR Reg gat
 accepta lancea)Mul Dim
 pupungit latus eius) (Jn XIX:34)
 et exiit aqua et) (cf. Berger p. 44)
 sanguis)

50

51 scissum scisum
 partes partes partes
 scissae scisae
 52 aperta aperti
 dormierant dormierunt ELO^{gl}R^{sax}W* au

53

fol 33r

54 centurio centorio
 custodientes custodientes
 dei filius filius dei DEpORW aubhl
 55 longe longue
 add videntes DmO DE vett.

 secutae sequetae
 galilaea galilea
 56 magdalene magdalenae
 zebedaei zebedei
 57 arimathia aremathia
 58 pilatum pylatum
 petiit petit
 pilatus pylatus
 iussit iusit

59

60 posuit possuit
 ostium hostium
 61 magdalene magdalenae
 62 pharisaei pharisei
 pilatum pylatum

54 :filius:dei:

63

64

65 pilatus pylatus

66

fol 33vcum custodibus om cum

XXVIII:1 magdalene

magdalenae

2 descendit discendit

3 autem enim ABX^CY

fulgur fulgor

vestimentum vestimenta mult.

sicut nix candida sicut nix DmO DEEp^{mg}LQR gat
abf ffhqr

4

5 quaeritis queritis

6 venite add et mult.

positus possitus

7 surrexit add a mortuis DmO DFJLQR gat aucf ffq
galilaeam galileamom ecce praedixi) Ep Dur
vobis)

8 magno gaudio gaudio magno DmO mult.

9 havete havete te

10 galilaeam galileam

videbunt -eb- ? over erasure

11 nuntiaverunt adnuntiaverunt DmO DR

12

13 nocte venerunt venerunt nocte (venierunt nocte = D)

14 praeside add fuerit

(viz = fuerit a praeside fuerit)

(Matthew ends XXVIII:14, fuerit)

PREFACEfol 34r

INCIPIIT ARGUMENTUM EVANGELII MARCI

(Rubric in red Anglo-Saxon majuscule)

(argumentum DEpKMtY Dur)
(evangelii marci Ep = marci evangelii)

*1	baptismate	babtismate	
2			
3			
4	principii	principi	
	in voce	in vocem	DEpQ Dur
	propheticae	profeticae	
5	praedestinatum	praedistinatum	
6	in voce	in vocem	DEpOQ Dur
	emissum	emisum	
1	domini	<u>add</u> in omnia	DEpH ¹ ThQT Dur
2	evangelicae	divinae evangelicae	(divinae = D)
3	et dei advenientis	et in dei iesu) advenientis)	conflate: many read iesu for dei, and O*V read et in iesu. (all but AY)
	habitaculum	<u>add</u> caro	
	deberet	debet	
4	perfecti	perfectio	HOYZ*
5	baptismo	babtismo	
	deum	dominum	
6	in prioribus	<u>om</u> in	
7	expulsionem	explosionem	A*Ep
		<u>add</u> sitionem	
		(viz: explosionem sitionem - exemplar had been corrected but -l-sionem had not been erased) (expositionem = mult.)	

* The numbers correspond to the lines in the text as printed by W*W.

(7)	temptationem	temptationem	
	diaboli	diabuli	
8	ad intellegendum	et intellegentiam	Ep
9	brevi	<u>add</u> rebus	
	<u>fol 34v</u>		
	conpingens	conpinguens	
	demeret	adimeret	DEpQ Dur
10	perficiendo operi	perficiendo operis	(perficiendi operis = EH ThKMtOWXZ ²)
	pøllicem	policem	
1	sacerdotio	sacerdatio	
	reprobus	replebus	
	praedestinatae	praedistinata	EEpQ
2			
3	alexandriae	alexandrae	
	evangelii	evangelii	
4			
5	in carne	in carnam	(in carnem = YZ*)
6	mercedem	mercidem	
	exhortationis	exortationis	
7			

FINIT ARGUMENTUM EVANGELII MARCI

(Rubric in red Anglo-Saxon majuscule)

(finit	C)
(argumentum	CK)

CAPITULA

(AHVY series) (De Bruyne: Group C)

* INCIPIUNT BREVES CAUSAE EVANGELII MARCI

(breves causae DQ)

I	esaiae	aesaiae
	iohannes	iohannis
	baptismus	baptismumque

II	baptizatur	babtizatur

III

IIII

V	socru	socro
	febre	vebre
	depulsa	depulso

VI	paralytico	paralitico
	remissione	remisione

VII	mattheus	matheus

fol 35r

	teloneo	theloneo
	publicanorum	puplicanorum
	pharissaeorum	pharissaeorum
	comparatione	conparatione
	refellitur	rePELLitur

VIII	vulsione	evulsione

VIIII	pharisei	pharisei

om egroti

X	beelzebub	belzebud
	inremissibilem	inremisibilem
	blasphemiam	blasfemiam
	fecerint	fecerunt

XI	parabolam	parabulam

XII	ponendam	ponandam

*(Rubric in red Anglo-Saxon majuscule)

XIII compescens	conpescens	
daemones	demones	
XIIII iairi	iari	
profluvio	profluio	
	<u>om</u> sanguinis	
XV prophetam sine	prosine	
XVI instruit	instituit	
XVII caput	capud	
tradit	tradidit	
XVIII		
<u>fol 35v</u>		
XIX		
XX accusant	accussant	
pharisaei	pharissei	
inspretione	inpraetione	
possint	posint	
XXI daemonio	demonio	
XXII		
XXIII saturavit	satiavit	
XXIIII pharisaeis	pharissaeis	
doctrinam eorum	<u>om</u> eorum	
praecepit	praecipit	
praecavendum	praecavendam	
XXV		
XXVI interrogantibus	interroganti	
contradixerit	contradicuit	A ¹ HY
XXVII heliae	eliae	
XXVIII precantis	praecantis	
daemonio	demonio	
XXIX interrogans	interrogat	
primatum	primitum	

XXIIII doctrinam eorum eorum added, corr.

fol 36r

XXX figuraliter	fugraliter
XXXI pharisaeos	pharissaeos
dimittenda	demittenda
mosi	moysi
XXXII difficultate	dificultate
contemptores	contemptores
saecularium	saecularum
persecutionibus	persecutoribus
XXXIII gentiles	gentilens
imitandos	imitandum
XXXIV bartimaeus	barthimeus
XXXV asinae	assinae
XXXVI orantes	orantibus
XXXVII percontantibus	percunctantibus
iudaeos	iudeos
baptismo	babtismo
parabolam	parabulam
XXXVIII temptantes	temptantes
caesaris	caessaris
consequenter ex	consequenter rex
XXXIX sadducaeis	saducies
temptantibus	temptantibus
XL centensimi	centissimi

fol 36v

XLI	
XLII ruituras	futuras
temptationibus	temptationibus
XLIII	
XLIIII ungenti	unguenti
	<u>om</u> vel
	<u>om</u> iudae traditoris)(hom. proditione/
	ac praeparatione) praeparatione)

cenae

caenae

mysticae

misticae

XLV

XLVI consessio

consedio

EXPLICIUNT BREVES CAUSAE EVANGELII MARCI

(Rubrics in red Anglo-Saxon majuscule)

fol 37r

I:1

2	in esaia propheta	in profetis	Ep*
3			
4	iohannes	iohannis	
	baptizans	babtizans	
	baptismum	babtismum	
5	iudaeae	iudeae	
	hierosolymitae	hierusolimitae	
	baptizabantur	babtizabantur	
6	iohannes	iohannis	
	cameli	camelli	
	edebant	aedebat	
7			
8	baptizavi	babtizo	BCDGMtT vett.
		<u>om</u> vos	
	aqua	in aqua	DmO DE ^c Ep ^{mg} Mt vett (in aquam = G)
	baptizabit	babtizabit	
		<u>om</u> vos (2nd)	ab
	spiritu sancto	in spiritu sancto	DmO DEEp ^{mg} GMtOQR ^{sax} Dur vett.
9	galilaeae	galileae	
	baptizatus est	babtizatus	DmO
	ab	a	
10	descendentem	discendentem	
11	complacui	conplacui	
12			

fol 37v

13	quadraginta	XL (<u>bis</u>)	
	temptabatur	temptabatur	
	bestiis	bestis	
	illi	ei	DmO Dm7 CDEGLMtRT Dur vett.

14	iohannes	iohannis	
	galilaeam	galileam	
15	impletum	inpletum	
	adpropinquavit	adp̄opinquabit	
16	galilaeae	galileae	
17			
18			
19	pusillum	pussillum	
20	zebedaeo	zebedeo	
	mercennariis	mercinnariis	
21	synagogam	in synagogam	CGKLO*QRTVWXZ ³ Dur vett.
22	super doctrina	super doctrinam	Dm0 Dm7 DEpGThLMOQRTVZ Dur vett.
23			
24	qui	quia	DEp ² LQT ^c W Dur au
25	exi	exii	
26			
27			
	<u>fol 37xr</u>		
28	rumor eius	<u>om</u> eius	
	galilaeae	galileae	
29			
30			
31	adprehensa	adpraehensa	
	dimisit	demisit	
32	afferebant	et ferebant	Z* (et adfer..= e)
	daemonia	demonia	
33			
34	variis	varis	
35	diluculo	deluculo	
	surgens	consurgens	
36	persecutus	secutus	Dm7 AHThOR ^{sax} WYZ ^c au

37	quaerunt	querunt	
38			
39	omni galilaea daemonia eiciens	in omni galilea demonia ieciens	DmO Dm7 GMtOW (vett.)
40	deprecans dixit	depraecans <u>add</u> domine	DmO Dm7 EHThMtOQ .ce ff (cf. Matt VIII:2)
41	misertus	misertus est	(Q) anc
42			
	<u>fol 39xv</u>		
43	comminatus statim	conminatus est statimque	DmO Dm7 mult. H ¹ ThOWX*
44	praecepit moses	praecipit moyses	
45	at coepit posset esse	ad caepit possit esset	0
II:1	domo	domu	
2	neque	usque	a aadf ffqr
3	ferentes paralyticum	adferentes paraliticum	BG ad ffq
4	offere eum prae turba erat summisserunt grabatum paralyticus	eum offere pro turba erant summisserunt gravatum paraliticus	EpO (au) Dm7
5	fili dimittuntur peccata	fili demittuntur <u>add</u> tua	DmO Dm7 BDEGLOR ^{sax} acdfq

6	cordibus suis	<u>add</u> dicentes	DmO Q .vett.
7	dimittere	demittere	
8			
9	paralytico	paralitico	
	dimittuntur	demittuntur	
	peccata	<u>add</u> tua	(DmO) BDEEp ^{mg} LMtO ¹ QR (vett.)
	surge et tolle	surge tolle	DmO Dm7 BEp*H(L)TW flq
	grabattum	gravatum	
10	dimittendi	demittendi	
	<u>fol 38r</u>		
	paralytico	paralitico	
11	grabattum	gravatum	
12	grabatto	gravato	
	sic vidimus	<u>add</u> in israhel	
13			
14			
15	publicani	puplicani	
16	publicanis	puplicanis	
	eius	suis	
17			
18	ieiunantes	ieiunante	
	veniunt	venerunt	aefl
	quare	cur	Dm7 mult.
19	~~venient~~	~~venit~~	
20	venient	venit	(veniet = 1)
	illa die	illis diebus	DmO Dm7 mult.
	<u>fol 38v</u>		
21	adsummentum	additamentum	Dm7 X* f
	auferet	aut fert	
22	novellum	nobellum	

18 ieiunantes s added, not main corr.

23	coeperunt	coepissent	ThZ
24	faciunt	<u>add</u> discipuli tui	DmO Dm7 BGH ¹ ThKLMtOQV X*Z vett.
25		david	over erasure, corr.
	esuriit	esurit	
26	domum	in domum	DmO Dm7 mult.
	licet	licebat	DmO Dm7 mult.
	sacerdotibus	<u>add</u> solis	Dm7 BO (solis sacerdotibus =DmO mult.)
27			
28			
III:1	introiit	introibit	BO (introivit = Dm7 mult.)
	iterum	<u>add</u> iesus	ef
	aridam	haridam	
2	accusarent	accussarent	
3			
4	licet	si licet	GKMtOZ*
5	super caecitate	super caecitatem	Dm7 mult.
	illi	illius	Dm7 KLOQT*VX*Z (eius = G vett.)
<u>fol 39r</u>			
6			
7	secessit	seccessit	
	multa turba	turba multa	Q ff
	galilaea	galilea	
	iudaea	a iudea	DmO LQ au
8	hierosolymis	hierusalymis	
	idumaea	idumea	
9	navicula	in navicula	CDEEpGILRTWX*Z adilr
	deseruiret	deseruirent	DmO E ^c GH ^c ThIKWX*Y ^c Z ² air
	comprimerent	conprimerent	
10	quotquot	<u>add</u> autem	Dm7 ADEpHKMtORX*Y

11	inmundi	inmundos	Dm0 DEEp ^{mg} KMtORZ* aef
		<u>add</u> et	
	procidebant	procedebant	
	dicentes	<u>add</u> quia	Dm7 0 aufq
12	vehementer	<u>add</u> et	
13			
14	praedicare	<u>add</u> evangelium	Dm0 Dm7 ADEpGHThLMtOXY vett.
15	daemonia	demonia	
16			
17	inposuit	inpossuit	
	tonitruum	thonitruum	
18	mattheum	matheum	
	alphaei	alphei	
	thaddeum	taddeum	
	cananaeum	channaneum	
19	qui et	<u>om</u> et	CDEEpILOQRTWZ* Dur a aufqr
	<u>fol 39v</u>		
21			
22	hierosolym ~~is~~	hierusolimis	
	beelzebub	behelzebud	
	daemonum	daemoniorum	Dm0 Dm7 mult.
	eicit	eiciet	
23	convocatis	vocatis	
24		after dividatur - c. 4-5 letters erased	
	illud	illius	AHOY Dur (cf. Matt XII:26)
25	dispartitur	dispartitur	
26	consurrexit	consurrexerit	BCHThIKLVWX*Z ² auf1
	ipsum	ipsam	
	potest	poterit	Dm0 Dm7 mult.
27	vasa	vassa	
	alliget	alligaverit	Dm7 DEEp ^{mg} OR bef
28	dimittentur	demittentur	
	blasphemiae	blasfemiae	

29
 30
 31
 32 quaerunt querunt
 33 respondens add iewus BMtO
 eis ait ait eis Dm7 BMtWX
 mea et add qui sunt BEMtOTWX* acef

34
fol 40r

35

IV:1

2
 3
 4
 5 exortum exhortum
 6 exaestuauit exaestuabit
 7
 8 crescentem crescentem
 afferebat adferebat
 triginta triginta
 sexaginta sexaginta
 9
 10 hi hii
 cum duodecim om cum CEEpThIKMtVWXZ aul
 11 mysterium misterium
 12 dimittantur dimittuntur
 13 parabolam parabulam
fol 40v
 14
 15 hi hii
 aufert auferet DmO EpKLMtOZ Dur (vett)

16 hi	hii	
super	supra	Dm0 Dm7 BEEpGOMtRT ~~aabq~~
17		
18 hi	hii	
19 concupiscentiae	-centiae	over erasure, corr.
efficitur	efficiuntur	Dm0 Dm7 CDEGH ¹ ThKLMtORT
		Dur vett. (officiuntur =Q)
20 hi	hii	
super	supra	Dm0 mult.
21 super	supra	Dm0 Dm7 mult.
candelabrum	candellabrum	
22		
23		
24		
25		
<u>fol 4lr</u>		
26 in terram	in terra	EEpMt er
27		
28		
29		
30 adsimilabimus	adsimilatum est	Dm7
comparabimus	conparavimus	
31 in terra	in terram	Dm7 BOR vett.
32		
33		
34 parabola	parabula	
35 illa die	in die illa	Ep ¹ KMtOVZ
		(in illa die =Dm0 Dm7 H ¹
		ThILQRWX vett.)
36 dimittentes	demittentes	
erat	erant	Dm7 ADEpHThMMtOXY Dur
		auclq

21 venit corrected to accendetur = G cdeffir
(not main corrector, a tall uncial)

37	impleretur	inpleretur	
38	super	supra	Dm7 EFH*OW (vett.)
		non ad te	over erasure, corr.
39	comminatus	conminatus	

fol 41v

40	quia et	<u>om</u> et	BCGT (vett)

V:1 gerasenorum

gerassenorum

2

3

4	saepe	sepe
	compedibus	conpedibus
	disrupisset	disrumpisset
	compedes	conpedes

5

6

7	fili	filii
8	exi	exii
9	quod	qui
10	deprecabatur	depraecabatur
11		<u>om</u> autem
12	deprecabantur	depraecabantur
13	immundi	<u>add</u> et
	impetu	inpetu

ad duo milia

erant autem quasi) Dm7 BEpO (a)fil
 duo milia) (Dm0 r = erant enim...)
 (Mt= erant autem ad)
 (X* = erant enim ad)

fol 42r

14

15	veniunt	venerunt	EEp ^{mg} QR bcf
	daemonio	demonio	
	vestitum	vestium	

(15)	sanae mentis	<u>add</u> qui habuerat)	Dm7 BH ¹ ThMtO Otho QV
		legionem)	Add. 5463 an
16			
17	discederet	discenderet	
18	coepit	caepit	
	illum	ille	
	deprecari	depraecari	
	daemonio	a demonio	Dm7 CDEEp ^{mg} ThKMtTVWZ ⁴
			Sg vett.
19			
20	abiit	habiit	
21		after navi - c.5 letters erased	
		(? contra = ab	
		? ultra = dqr)	
22	archisynagogis	archesynagogis	
	iairus	iarus	
	procidit	procedit	
23	deprecabatur	depraecabatur	
	ut salva sit	et salva sit	H
24	abiit	habiit	
	conprimebant	conprimebant	
25	profluvio	profluio	
26	compluribus	conpluribus	
	profecerat	proficerat	
	<u>fol 42v</u>		
27			
28	enim quia	enim o quia	o quia over erasure, corr.
29	sanata esset	salvata esset	(esset salva = c)
30			
31	comprimentem	conprimentem	
32			
33	procidit	procedit	
34	ille	iesus	DmO Dm7 DEp*ThMtO vett.
35			

36			
37	admisit	admissit	
38	et veniunt	adveniunt	
	in domum	ad domum	Dm7 Mt0
	archisynagogi	archesynagogi	
	ieiulantes	ieiulantes	
39	eis	illis	BEO d
40	eiectis	iectis	
<u>fol 43r</u>			
	ingreditur	ingrediuntur	Dm7 mult.
41	talitha	thabitha	Dm7 EQR Dur vett. (tabitha = DmOCDEp ¹ H ¹ ThLW)
	cumi	comi	DLQ
	interpretatum	interpretaetatum	
42	maximo	magno	GR vett.
43	praecepit	praecipit	

VI:1

2			
3	faber filius)	fabri filius et)	Dm0 Dm7 BDEpGThO ^c QRTX*
	mariae)	mariae)	Dur vett.
4	quia	qui	
	propheta	profeta	
	domo	domu	
5	inpositis	impossitis	
	curavit	<u>add</u> eos	Dm0
6	circumibat	circuibat	EEp*GKMMtOVWZ
7			
8	praecepit	praecipit	
<u>fol 43v</u>			
	peram	paeram	
9	sandaliis	scandalis	Dm7 E*L*Q*R

(9)	tunicis	tonicis	
10			
11	receperint	reciperint	
12			
13	daemonia	demonia	
		<u>om</u> multa	r
	ungebant oleo	unguebant oleum	(imponentes oleum= c)
	aegrotos	aegros	Dm7 mult.
14	rex	<u>add</u> ait	Th0
	nomen eius	<u>om</u> eius	
	dicebat	dicebant	Dm7 BMt abd ff
	iohannes	iohannis	
	baptista	babtista	
	resurrexit	resurrexisset	RZ* (surrexisset = auc ff)
	inoperantur	operantur	Dm7 mult.
15	helias	elias	
	est (1st)	venit est	(viz conflate reading: est = mult.; venit = ff)
	propheta	profeta	
	prophetis	profetis	
16	decollavi	decolavi	
17	ac	et	DEpKMtOVZ vett.
	iohannen	iohannem	
	vinxit	vincxit	
	in carcere	in carcerem	Dm7 CDGRTW vett.
18	iohannes	iohannis	
19	herodias	herodiadas	T (L)
20	iohannen	iohannem	

9 duabus corrected to duobus, corr.
13 demonia multa multa added in the margin, corr.
15 helias h added supra ? corr sax.
est erased.

fol 44r

21	accidisset	accedisset	
	natali suo	natales sui	(natalis sui = Dm7 mult.)
	galilaeae	galileae	
22	herodiadis	herodiades	
23	quicquid	quidquid	CFGHORXY Dur dfilq
	dimidium	demedium	
24	baptistae	babtistae	
25	iohannis	iohanis	
	baptistae	babtistae	
26			
27	misso	miso	
	praecepit	praecipit	
	adferri	afferri	
	decollavit	decolavit	
28	attulit	adtulit	
29	tulerunt	tullerunt	
30			
31	seorsum	<u>add</u> eamus	Dm7 BMtO ^c (venite eamus = acd ffir)
	pusillum	pussillum	
	nec	necdum	Dm7 q

32

fol 44v

33			
34	vidit multam)	vidit iesus)	Dm7 KOVXZ
	turbam iesus)	turbam multam)	
	quia	quae	Dm7
	illos	eos	EV ac ffir
35	desertus	desertum	
	praeterivit	praeteriit	
36	dimitte	demitte	
	cibos	cybos	

37	denariis	denaris	
	eis	ei	
38	dicunt	<u>add</u> ei	ETHLQRT ^c vett.
39	praecepit	praecipit	
	illis	<u>add</u> iesus	Dm7 BH ¹ ThMtO abdf
	super viride	super viridem	Dm7 OZ* abd ffi
40			
41			
42			
43	sustulerunt	sustullerunt	
44			
45	ad bethsaidam	a bethsaida	bqi
	<u>fol 45r</u>		
	dimitteret	demitteret	
46			
47	solus	<u>add</u> erat	
48			
49			
50	confidite	confidete	
51			
52	obcaecatum	obcecatum	
53			
54			
55	grabattis	gravatis	
56	in plateis	et in plateis	Dm7 BEOQ
	deprecabantur	depraecabantur	
	fimbriam	frimbriam	
VII:1	conveniunt	convenerunt	QT (RD) bodfir
	hierosolymis	hyrusolimis	
	<u>fol 45v</u>		
2	communibus	commonibus	
	panes	panem	Dm7 H ¹ ThMtX* vett.
	vituperaverunt	<u>add</u> eos	Dm7 BThMt au(c) ff

3	iudaei	iudei	
	lavent	labent	
	manducant	<u>add</u> panem	Dm7 BOX ^C abcd ffi
	traditionem	traditiones	Dm7 KVWX ^C Z r
4	a foro	<u>add</u> redeuntes	Dm7 BO (f = redeuntes a foro) (X* = de publico redeuntes)
	baptizentur	babtizentur	
	alia multa sunt	<u>om</u> sunt	Dm7 KMtVX*Z audr
	baptismata	babtismata	
	urceorum	urcheorum	
5	pharissaei	pharissei	
	scribae	<u>add</u> dicentes	H ¹ ThLQ ^{mg} RX* a aud ffir
	communibus	commonibus	
6	prophetavit	profetavit	
	hypocritis	epochritis	
	labiis	labis	
7			
8	tenetis	tenentes	Dm7 DEp ^{mg} ThLQ ^{mg} RX*Z* Dur acd ffq
	baptismata	babtismata	
9	praeceptum	mandatum	MtOQ bf
10	moses	moyses	
11			
12	dimittitis	demittitis	
13			
<u>fol 46r</u>			
14			
15	quae communicant	<u>om</u> quae	
	communicant	coinquinant	BDEp*KOVX*Z abdnq
16			
17			

18	quia omne communicare	<u>add</u> quod commonicare	Dm7 GOQ acfin
19	introit exit	introibit exiit	(introivit = MtO ¹ R)
20	communicant	commonicant	
21			
22	blasphemia	blasfemiae	Dm7 LMtOQ Dur bc
23	communicant	commonicant	
24	surgens tyri	<u>add</u> iesus tyrii	(G) (c ff)
25	enim procidit	autem procedit	Dm7 MtO d
26	syrophoenissa daemonium eiceret	syrophonissa demonium ieceret	
27			
	<u>fol 46v</u>		
28	catelli sub mensa	catuli sub mensam	GO
29	illi daemonium	<u>add</u> iesus demonum	DEp ^{mg} GH ¹ ThOQX* r
30	exisse	<u>add</u> de ea	Dm7 MtO (ab ea = X* bc)
31	galilaeae	galileae	
32	deprecantur	depraecabantur	Dm7 mult.
33	adprehendens et expuens	adpraehendens expuensque	Dm7 OVZ
34	effetha	eppheta	Dm7 BKMtOQZ* (Dur) f ff iq
35			
36	praecepit	praecipit	
37			

VIII:1

2

3 dimisero demisero

4

fol 47r

5

6 praecepit praecipit

supra super DEpThILQRTVWZ acf ff1

7 ipsos ipse

iussit iusit

8 sustulerunt sustullerunt

quod superaverat quod superaverunt T

9 after quasi - c.4-5 letters erased

(? conflate reading

quasi fere, fere = iqr)

dimisit demisit

10 ascendens add iesus .

navem nabem

11 quaerentes querentes

temptantes temptantes

12 quaerit querit

13 dimittens demittens

ascendens add nabemDm7 Ep^{mg}ThIKLMMtOVWX^c
vett.

14 panes panem

15 videte cavete videte et cavete

Dm7 GH¹ThKLMtOQVXZ²
aucfl

pharisaeorum pharisseorum

16

17 cognoscitis cognoscetis

nec neque

Dm7 ADEpH*OXY r

18

fol 47v

auditis audetis

19	quinque milia	quinqua milia	
	quot	et quot	Dm7 ADIWY Dur audfl
		<u>om</u> fragmentorum	DMMtO
	sustulistis	sustullistis	
20	fragmentorum	framentorum	
21	intellegitis	intellegistis	
22	bethsaida	betsaida	
		<u>om</u> et adducunt	
23	adprehendens manum	adpraehensa manu	Dm7 BCI*KLMtTVWX*Z
			a auck
	inpositis	inpossitis	
24			
25	inposuit	inpossuit	
26			
27	egressus est	ingressus	Dm7
			(ingressus est = B0)
			(<u>om</u> est = CH*)
	homines	<u>add</u> filium hominis	Dm7 BH ¹ ThO
			(cf. Matt XVI:13)
28	baptistam	babtistam	
	prophetis	profetis	
29			
30			
31	illos	<u>add</u> iesus	
32			
<u>fol 48r</u>			
	adprehendens	adpraehendens	
	coepit	caepit	
33	vade retro	vade post	ac ffkn (D = vade retro post)
	satana	satanas	Dm7 DEpIKMtOQRX* Dur (vett.)
	sunt hominum	hominum sunt	KOVZ

21 intellegi.tis s erased

34	post me	<u>om</u> post	Dm7DKMtVWX*Z an(k)
35			
36			
37	commutationem	commotationem	
38	confusus	confessus	Dm7 Ep ^{me} HKMtQTV*W Dur bdlkr
	peccatrice	pecatrice	
	confundetur	confitetur	1 (Y = confidetur)
	sanctis	suis	KV (suis sanctis = H ¹ Th)
IX:1			
2	adsumit	adsumpsit	mult.
	solos	solus	mult.
3	fullo	follo	
4	mose	moyse	
5	iesu	ad iesum	QX* vett. (Dm7 = ad iesu)
	bonum	bonorum	
<u>fol 48v</u>			
	mosi	moysi	
6			
7	nubes	nub.s	(? nubis)
8			
9	praecepit	praecipit	
10	apud	aput	
11	venire primum	primum venire	DEpKOVZ vett.
12	in filium	de filio	O ^{gl} au (O* = de filium)
13			
14			
15	expaverunt	et expaverunt	Dm7 mult.
	et accurrentes	occurrentesque	(accurrentesque = KLO*VXZ) (et occurrentes = DMtW)
	salutabant	salutaverunt	a subd ffilqr
16	conquiritis	conqueritis	

17	attuli	attulli	
18			
<u>fol 49r</u>			
	adprehenderit	~~ad~~ praehenderit	
	allidit	adludit	
19	eis dicit	dicit eis	BW (dixit eis = Dm7 Q)
	patiar	patior	
	afferte	adferte	
20	attulerunt	adtullerunt	
21	interrogavit	<u>add</u> iesus	acfr
	patrem eius	<u>add</u> dicens	Dm7 BMtO af
22	et frequentar	<u>om</u> et	
23	possibilia	<u>add</u> erunt	(<u>add</u> sunt = Dm7 BH ^C ThMt OTWX aucfl)
24	credo	<u>add</u> domine	Dm7 mult.
25	exi	exii	
26	clamans	exclamans	Dm7 ADEpFHTHORWXY (vett.)
27			
28			
29			
30	galilaeam	galileam	
<u>fol 49v</u>			
31			
32			
33			
34	tacebant	tacuerunt	O q
35			
36	quem ut	<u>om</u> ut	LR vett.
	complexus	complexus	
37	receperit	reciperit	
	susceperit	susciperit	
38	respondit	respondens	DmO Dm7 H ^C Th ad
	iohannes	iohannis	

(38)	daemoniaa	demonia	
	nos et prohibuimus	nos et pro-	over erasure, corr.
39			
40			
41	aquae	<u>add</u> frigidae	B bf
	mercedem	mercidem	
42	pusillis	pussillis	
<u>fol 50r</u>			
	asinaria	assinaria	
43			
44			
45	te scandalizat	scandalizat te	Dm0 Dm7 EpGMtW vett.
	claudum	clodum	
46		<u>om</u> non moritur)	(hom. non/non)
		et ignis)	
47			
48	moritur	morietur	GKMtRTV (vett.)
49	sallietur	salietur (<u>bis</u>)	
50	insulsum	insalsum	
X:1 iudaeae			
2	si licet	s.ilicet	(? scilicet)
	dimittere	demittere	
	temtantes	temptantes	
3	praecepit	praecipit	
	moses	moyses	
4	moses	moyses	
	repudii	repudi	
	dimittere	demittere	

-
- 46 non morietur et) added in lower margin, first hand.
 ignis eorum) (morietur = KMtRZ)
 (add eorum = Dm7 0)
- 45 bonum est tibi order = KMtOVZ
- 50 bonum est enim sal enim (†) added supra, Anglo-Saxon hand
 similar to that in foll. 24-33

5
6

fol 50v

7	propter hoc	et dixit propter hoc BThKLMtOWX*Z	
	adhaerebit	adherebit	
8			
9	iunxit	iuncxit	
10	domo	domu	
11	dicit	dixit	Dm7. KMtOVZ vett.
	dimiserit	demiserit	
	committit	commitit	
12	dimiserit	demiserit	
13			
14	videret	viderit	
15			
16	complexans	complexans	
17	egressus	egresus	
	esset	<u>add</u> iesus	(<u>add</u> ipse = d)
	in viam	in via	IKVWZ
	~~no~~ gabat eum	<u>add</u> dicens	Dm7 CH ¹ ThKLMtOTVWXZ vett.
18			
19	adulteres	adulteris	
20	ait	<u>add</u> illi	Dm0 mult.
	magister	<u>add</u> bone	Dm7 KMtOZ (V = bona)

21

fol 51r

22	possessiones multas	multas posesiones	DMtR auc ff
23	difficile	defficile	
	in regnum	<u>om</u> in	Dm7 Mt b
24	difficile	defficile	
	pecuniis	pecunis	

17	egressus	s added supra
22	enim erat enim	lst. enim added supra

25			
26			
27	intuens	<u>add</u> in	Dm7 O ¹
	apud	aput	
28	dimisimus	demisimus	
29	matrem aut patrem	patrem aut matrem	BDEpGMtOW 1
30	domos	domus	
		futuro vitam aeternam - over erasure, corr.	
31			
32	in hierosolyma	in hierusolimam	ThIKVWX ^C f
	timebant	<u>add</u> eum	Dm7 BThMtO
			(eum timebant = GX* f)
<u>fol 5lv</u>			
	iterum	<u>add</u> iesus	(r = adsumens iesus)
	eventura	ventura	Dm7 C*GKMtOQRTVWX ^C Z* vett.
33	in hierosolyma	hierusolimam	mult.
	scribis	<u>add</u> et senioribus	Dm0 Dm7 CThIKLMtOQTVWZ
			aucl
34	conspuent eum	<u>om</u> eum	Dm7 KMtRVX*Z auc
35	eum	illum	BCKLOTVZ abdr
	iohannes	iohannis	
	zebedaei	zebedei	
	petierimus	petieremus	
	facias	faciamus	
36	dixit	ait	BDEpMtO
37	et dixerunt	qui dixerunt	Dm7 BMtX* aiqr
38	baptismum	babtismum	
	quo	quem	Dm0 cl
	baptizor	babtizor	
	baptizari	babtizari	
39	at	a.t	(? aut)
	baptismum	babtismum	
	quo	quem	c
	baptizor	babtizor	

40	dare	<u>add</u> vobis	Dm0 Dm7 mult.
41	decem	decim	
42	hi	hii	
43	ita est autem	est ita	T a (est autem ita = Mt0)
44			

fol 52r

45

46	timaei	timei
	bartimeus	barthimeus

47	est	esset	Dm7 Mt0 c

	fili	filii

	fili david iesu	<u>om</u> iesu	B* au

48	ei	illi	Dm7 BCDEp*KLMtOQTVX*Z vett.

	multi	multitudo	OX*

	fili	filii

49		stans	over erasure

	praecepit	praecipit

50

51	iesus dixit illi	illi iesus dixit	Dm0 Dm7 BCEpKLMtORTVZ diq

	vis	<u>add</u> ut	BMtO ^C X* aubd

52	ait	dixit	Dm0 Dm7 KMtORVX*Z Dur auc ffkq

	illi	ei	KMtOVX*Z

XI:1	hierosolymae	hierusolimae	
	et bethaniae	et bethphagae et)	q (BGOX* f = in bethphage
		bethaniae)	et bethania)
			(1 = bethfage et bethania)
			(Dm7 = in bethphage ad beth.)
			(cf. Lk. XIX:29)

	mittit	mittet

2	illud	illuc	BCGHIKLMtTVWX*Z au(f)1

3	illum	illut

	dimittet	demittet

4

fol 52v

5			
6	praeceperat	praeciperat	
	dimiserunt	demiserunt	
7	et inponunt	et inponentes	Dm7 MtOZ (inponentes (<u>om</u> et) = KVX* a1)
8	caedebant	cedebant	
9			
10			
11	introivit	introibit	
	hierosolyma	hierusolimam	mult.
12			
13	in ea	<u>add</u> fructum	O (Dm7 = fructum in ea)
14			
15	veniunt	<u>add</u> iterum	Dm7 BMtO aubffir
	hierosolyma	hierusolimam	DmO Dm7 DEpLMtWY bcfi
	templum	in templum	W vett.
	nummulariorum	numulariorum	
16			
17	non	nonne	DmO Dm7 mult.

fol 53r

18	admirabatur	admiraba.tur	(? admirabantur = DQ*T c)
	super doctrina	super doctrinam	DmO Dm7 DEp ^{mg} GLOQRZ Dur (vett.)
19			
20			
21			
22			
23	huic monti	monti huic	DmO BDEpKMtOVZ adfk
	tollere et mittere	tolle et mitte te	Dm7 MtO (a)c
	haesitaverit	aesitaverit	
24	veniet	venient	Dm7 B ^c CTh ~~ME~~ OTX* dfl (IKWZ b = evenient)

25	dimittite	demittite	
	dimittat	demittet	L au
26	dimiseritis	demiseritis	
	dimittet	demittet	
27	hierosolyma	hierusolimam	Dm0 Dm7 mult.
28			
29	interrogabo	interrogo	Dm7 Mt vett.
	respondete	respondite	
	faciam	facio	DLMtW aubd ffq
30	baptismus	babtismus	
	respondete	respondite	
31			
	<u>fol 53v</u>		
	dicet	<u>add</u> nobis	(Dm0) Dm7 mult.
32	dicemus	dicimus	
	propheta	profeta	
33	dicunt	dixerunt	Dm7 mult.
	iesu	ad iesum	Dm7 CKMtTVX*Z vett. (0 = adiesu)
	respondens	et respondens	Dm7 BThMtOW (vett.)
XII:1	circumdedit saepem	sepem circumdedit	DEpKMtOVX*Z au
2	ut	et	
3	adprehensum	adpraehensum	
	ceciderunt	cederunt	Dm7 Ep ^c LMtQRTY Dur
	dimiserunt	demiserunt	
4	in capite	<u>om</u> in	BCKLO*TX*Z*
	contumeliis	contumilias	
	affecerunt	afficerunt	
5	caedentes	cedentes	
6			
7			

8 adprehendentes adpraehendentes
eiecerunt eicierunt OR(D)

9 aliis alis

10

11

12

(missing: one folium)

fol 54r

37 audivit audiebat BGThLMtOT dffiq

38 a ab

39 synagogis sinagogis
discubitus discubitos

40 hi hii

accipient accipiunt Dm7 DEpGJLMtR Dur ci

41 gazophylacium gazophilacum
gazophylacium gazofilacium

42

43 gazophylacium gazophilacium

44 miserunt misserunt

XIII:1 lapides add sint Dm7 BMtOX*Z (ai = sunt)

structurae add templi Dm7 BThLMtOQTX*Z vett.

2 illi add nonne Dm7 BMtOZ bcffir

3 templum add et MtO

iohannes iohannis

4 fient fiunt Dm7 OR Dur q

5

6

fol 54v

7

8 super gentem contra gentem ABDEpGHMtX^cY bcd

9 conciliis in conciliis DmO Dm7 mult.

synagogis sinagogis

10			
11	tradentes	ante praesides	Dm7* MtO
	praecogitare	cogitare	MtOX* vett.
	datum vobis	<u>om</u> vobis	
	id	illud	MtOX*Z (k = illut)
	loquimini	loquimini	
12	adficiant	afficiant	
13	sustinuerit	sustenuerit	
14	abominationem	abominationem	
	iudaea	iudea	
15	ne descendat	non descendat	DmO Dm7 DEpGH ¹ ThI*LRX*Y Dur ac ffkn
	domo	domu	
16			
17	praegnatibus	praegnatibus	
18	vero	autem	DmO Dm7 DEp*GMtOQT kq
	fiant	<u>add</u> haec	Dm7 BGMtX (abnq = haec fiant)
19	erunt	erant	
	enim	autem	MtOW
	non	numquam	Dm7 Mt
20			
	<u>fol 55r</u>		
	dies	dies illos	Dm7 BGMTOT c
21			
22			
23			
24			
25	stellae caeli erunt	erunt stellae caeli	BCEpJKLMtOTVX*Z a1
	movebuntur	moventur	O a
26			
27	congregabit	congregavit	
	caeli	caelum	

28	ficu	fico	
29	in ostiis	et in ostis	Dm7 BDEpMtX*
30	transibit	transivit	
	fiant	fiunt	
31			
32	die...illo	die...illa	BCKMtQTVWXZ Sg auc ffqr
33			
34	sicut	<u>add</u> enim	Dm7 Mt0 c
	reliquit	reliquid	
	praecipiat	praecipit	Dm7 mult.
35			
	<u>fol 55v</u>		
	gallicantu	gallucantu	
36			
37			
XIV:1	pascha et azyma	<u>om</u> et	0
	biduum	biduo	(0 = viduo)
2			
3	esset	<u>add</u> iesus	BKMtOTVWXZ vett.
	bethaniae	in bethania	Dm7 DEpMtOX*Z(Q) (vett.)
	ungenti	unguenti	
	pretiosi	praetiosi	
4	ungenti	unguenti	
5	ungentum	unguentum	
	denariis	dinaris	
6			
7	habetis	habebitis (<u>bis</u>)	Dm0 Dm7 mult.
8	ungere	unguere	
9	fecit haec	haec fecit	MtOW auc
10	scariotis	scariothes	
11	quaerebat	quaerebant	Q q

fol 56r

12	azymorum	azimorum	
13	occurrent	occurit	
	laguenam	lagoenam	Dm7 BEpJMTOT vett.
	baiulans	baiolans	
	sequimini	sequemini	
14	refectio mea	diversorium meum et)	Dm7 BHThMtOZ
		refectio mea	)(X* q = diversorium meum) (conflate with Lk.XXII:11)
15	cenaculum	caenaculum	
	grande	grandem	(Dm7) GJO ai
	nobis	vobis	
16	paraverunt	praeparaverunt	Dm0 Dm7 BCDEpMtORX*Z Dur audfl
17			
18			
19			
20	intingit	<u>add</u> manum	Dm7 BDKLMtOVWXZ ² (vett.)
21	traditur	tradetur	
22	accepit	accipit	
	et dedit	<u>Om</u> et	
23			
24	effunditur	effundetur	
25			

fol 56v

26	hymno	ymno	
27	eis	illis	Dm0 Dm7 DEpMtOQR Dur (vett.)
	scandalizabimini	scandalizabemini	
		<u>add</u> in me	Dm7 KLMtOVWZ a aufikl
	dispergentur	dispargentur	

13 languoenam n u suprascript, not main corr.

28	galilaeam	galileam	
29			
30	es negaturus	negaturus es	EpGMt au
31	tibi	tecum	Dm7 MtOW a aucfklq
32			
33			
34	sustinete	sustenete	
35	procidit	procedit	
36	tibi possibilia	possibilia tibi	Dm7 BCJKMtORVZ Sg Dur fq
37			
38	temptationem	temptationem	
	promptus	prumptus	
		<u>add</u> est	Dm7 DEp ^{mg} LMtOR Dur ac
	vero	autem	Dm7 BDEp ~~MT~~ OWX* vett.
29			
	<u>fol 57r</u>		
40	denuo	denovo	
		<u>om</u> dormientes	
	enim	autem	DMtO
	illorum	eorum	DmO Dm7 mult.
	ingravati	gravati	Dm7 mult.
41	traditur	tradetur	
42			
43	gladiis	gladis	
	lignis	<u>add</u> missi	Dm7 BMtO au (HTh b ff1)
	et a scribis	<u>om</u> a	DmO GJKLMtO*VWZ vett.
	et a senioribus	<u>om</u> a	DmO Dm7 CGJMtO*TW (vett.)
44	caute	cum omni)	MtOX*
		sollicitudine)	(?Dm7)
45			
46			
47			

(65)	prophetiza	profetiza	
	caedebant	cedebant	
	<u>fol 58r</u>		
66	ancillis	ancellis	
67			
68	dicas	dicis	MT cdl
69	ancilla	ancella	
70	at ille	<u>om</u> at	
	adstabant	stabant	dkq
	galilaeus	galileus	
71	anathematizare	anathemazare	
72	dixerat ei	illi dixerat	(0 = dixerat illi) (vett. = illi)
XV:1	vincientes	vinctum	DEpMtO vett.
2	iudaeorum	iudeorum	
3	accusabant	accussabant	
4	rursum	rursus	DKVZ
	interrogavit	interrogabat	KLMtOQVZ a auk
	respondes	respondis	
	accusant	accussant	
5			
6	dimittere	demittere	
7			
8	ascendisset	accessisset	MOX ²
	<u>fol 58v</u>		
	rogare	<u>add</u> eum	MtOX d (k)
9	dimittam	demittam	
	iudaeorum	iudeorum	
10			
11	dimitteret	demitteret	
12	iudaeorum	iudeorum	
13	clamaverunt	clamabant	MtOQ

14			
15	dimisit	demissit	
	caesum	cessum	
16	in atrium	intro in atrium	mult.
17	purpura	purpuram	BCGHJLQRX Dur Sg vett.
18	coeperunt	coeperant	
	have	abe	
	iudaeorum	iudeorum	
19			
20			
21	angariaverunt	angarizaverunt	
	patrem	patre	d
	rufi	rubi	
22	interpretatum	interpretaetatum	
23	accepit	accipit	
24			
	<u>fol 59r</u>		
25			
26	inscriptus	scriptus	Dm7 D*GHMtW au
	iudaeorum	iude/iudeorum	
27			
28			
29	blasphemabant	blasfemabant	
30	descendens	discendens	
31	ludentes	inludentes	Dm7 DEp ^{mg} ThLMtOQRXZ Dur
32	descendat	discendat	
	conviciabantur	conviciebantur	
33			
34	lama	lema	Dm7 CJMX*Z Sg cl
	sabacthani	sebacthani	
	interpretatum	interpretaetatum	
	dereliquisti me	me dereliquisti	Dm7 DKOQRVZ Dur vett.
35			

36	implens aceto	inplens acceto	
37			
38	sursum	summo	Dm7 mult.
39	centurio	centorio	
<u>fol 59v</u>			
40	de longe inter quas et) maria) magdalene	a longe inter quas erat) maria) magdalenae	Dm7 DEpLMtO vett. Dm7 GH ¹ ThIKMtOQWX*Z vett. Dm7 BCEpThIJLMtOVYZ ³ Dur au fflq MtR
	salome	solomae	
41	esset galilaea multae hierosolyma	essset gallilea <u>add</u> mulieres hierusolima	 Dm7 O
42			
43	expectans audacter petiit	expectans audaciter petit	Dm7 DEp ^{mg} JLMtR
44	centurione	centorione	
45	centurione	centorione	
46	sindone excisum estium monumenti	in sindonem excisum hostium <u>add</u> et abiit	MtOQ d ff (Dm7 CDEpX* au = in sindone) Q d
47	magdalene	magdalenae	Dm7 BCEpThIJMtRVYZ ³ fflq
XVI:1	magdalene	magdalenae	Dm7 BCEpGThIJKL ¹ MtRVZ ³ au fflq
	salome	solomae	Mt
2	mane	<u>add</u> prima	DEpGOX kq
3	revolvit ostio	revolvit hostio	

fol 60r

4	vident	viderunt	Dm7 Ep ^{mg} HThIKMtOQRVWX*Z lq
5	in dextris	a dextris	Dm7
6	quaeritis	queritis	
7	eius	suis	
	praecedit	procedit	
	galilaeam	galileam	
8	invaserat	invasserat	
	tremor et pavor	pavor et tremor	DEpOMt
9	autem	<u>add</u> iesus	mult.
	iecerat	eicerat	
	daemonia	demonia	
10		? illa	? over erasure
	fuerant	erat	(erant = aucn)
11	visus	vissus	
12			
13	ceteris	caeteris	
14		<u>om</u> et duritiam cordis	
	viderant	viderunt	KMtOVZ*
	resurrexisse	<u>add</u> et nuntiantibus)	MtOZ
		illis	) (BX* = nuntiantibus illis)
			(LQ <u>add</u> nuntiantibus <u>post</u>
			crediderant)
	crediderant	crediderunt	DEpLMtQR Dur vett.
15	eis	<u>add</u> iesus	BKMtOVZ
16	baptizatus	babtizatus	

fol 60v

17	ecient	iecient	
	loquentur	loquuntur	
	novis	nøbis	
18	aegrotos	aegros	mult.
19	quidem	<u>add</u> iesus	BH ¹ ThKLMtOTVWX*Z vett.
	adsumtus	adsumptus	
20		<u>om</u> amen	BCEpThIKLMtQRTVWYZ vett.
		(no explicit)	

fol 61r

I:57	elisabeth	elisabeth	
	impletum	inpletum	
58	audierunt	audierant	
		? suam cum illa	? over erasure
59	octavo	octabo	
60	iohannes	iohannis	
61			
62			
63	iohannes	iohannis	
64		<u>om</u> autem	ce ffr
	ilico os eius	os eius ilico	
	et loquebatur	<u>om</u> et	R
65	iudaeae	iudeae	
	divulgabantur	devulgabantur	
	omnia verba	<u>om</u> omnia	
66	audierant	audierunt	CG*LR Dur dfr
	et enim	nam et enim	(nam et = r) (nam = e)
67	impletus	inpletus	
	prophetavit	profetavit	
68			
69	domo	domu	
70	prophetarum	profetarum	
71	salutem ex	in salutem et)	(et liberavit nos ab =
		liberavit nos ex)	DGQR gat vett.)
	oderunt nos	nos oderunt	AGLQRX vett.

72

73

fol 61v

74	manu	manibus	DEpILQR gat
75			
76	propheta	profeta	
77			

78

79

80 deserto desertis Dm7 mult.

II:1	caesare	cessare	
	augusto	agusto	
	ut describeretur	ut censum) describeretur)	(ut censum profiterentur = Q r)
2	praeside	a praeside	Dm7 mult.
	quirino	cyrino	
		<u>add</u> nomine	EpLQR gat
3	profiterentur	prof ~~e~~ terentur	
4	galilaea	galilea	
	iudaeam	iudeam	
	bethleem	bethlem	
	domo	domu	
5	profiteretur	profeterentur	R
	desponsata	disponsata	
	praegnate	praegnante	
6	impleti	inpleti	
7	eis	ei	BnDEpKLW au
8	supra	super	BDEp*LPW ade ff
<u>fol 62r</u>			
9	illos (2nd)	eos	DQ a au
10			
11			
12			
13	laudantium deum	<u>om</u> deum	
14	in hominibus	<u>om</u> in	Dm7 mult.
15	discesserunt	disceserunt	
	transeamus	transiamus	
	usque	<u>add</u> in	Dm7 DEp ^{mg} JOQRX*YZ Dur
			auqr
	bethleem	bethlem	

16	festinantes positum	festinentur possitum	(gat e = festinanter)
17			
18			
19			
20	audierant	audierunt	R ad
21	circumcideretur vocatum	<u>add</u> puer et vocatum	DEp ^{mg} HThLQRTW r L eq
22	impleti mosi tulerunt	conpleti moysi tullerunt	CX* l
<u>fol 62v</u>			
	eum	illum	Ep ^l RZ* Dur ^{corr} e
23	masculinum	masculum	DRT gat vett.
24	et ut darent hostiam	<u>om</u> et addarent hostias	QR Dur aa
25	symeon expectans consolationem	simeon expectans consolationem	
26	acceperat ab	acciperat a	
27	templum	<u>add</u> domini	
28	accepit	accipit	
29	dimittis	demitte	DEp ^{mg} LQR gat Dur aub(e)lr
30			
31			
32	ad revelationem	et revelationem	
33			
34	illis positus	illos possitus	BGIJMQR Dur (vett.)

35	pertransibit	pertransiet	BBnCEp ^{mg} GJKQRTVX*Z Dur vett.
36			
37	vidua	<u>add</u> erat	Q r
	octogintaquattuor	LXXXIIII	
	ieiuniis	ieiunis	
<u>fol 63r</u>			
	serviens	<u>add</u> deo	DEpLR gat (<u>add</u> domino = e)
38	expectabant	exspectabant	
39	galilaeam	galileam	
40	in illo	cum illo	D*Ep*OQX* gat (vett.)
41	sollemni	solempni	
42	hierosolyma	hierusolimam	mult.
43			
44			
45	regressi	regresi	
46	illum	eum	DEp ^{mg} R Dur ad ff
	in templo sedentem	sedentem in templo	d
	interrogantem	<u>add</u> illos	BDQRZ* Dur efqr (<u>add</u> eos = CTW vett.)
47	super prudentia.	super prudentiam	BnCDEpFGOQRTW Dur vett.
		<u>add</u> eius	
48	ammirati sunt	et mirati sunt	
	fili	fili	
49	nesciebatis	nescitis	gat vett.
	quia	quoniam	QR Dur d
50			
51	descendit	discendit	
<u>fol 63v</u>			
52			
XII.1 quintodecimo			
	imperii	imperi	

(1)	tiberii	tiberi	
	caesaris	cessaris	
	pilato	pylato	
	iudaeam	iudeam	
	tetrarcha	tetracha (<u>ter</u>)	
	galilaeae	galileae	
	itureae	iturae	
	lysania	lisania	
	abilinae	abyllanae	
2	caiapha	caipha	
	dei	domini	mult.
3	baptismum	babtismum	
	paenitentiae	penitentiae	
4	prophetae	profetae	
5	implebitur	inplebitur	
6			
7	baptizarentur	babtizarentur	
	quis	quisquis	
	ventura	futura	DEp ^{mg} LQR Dur (? ex Matt III:7)
8	fructus	fructos	
9	posita	possita	
	fructum	<u>add</u> bonum	mult.
	exciditur	excidetur	
	mittitur	mittetur	
10			
	<u>fol 64r</u>		
11	tunicas	tonicas	
12	publicani	puplicani	
	baptizarentur	babtizarentur	
13			
14	calumniam	calumneam	
	stipendiis	stipendis	

15			
16	iohannes	iohannis	
	baptizo	babtizo	
	baptizavit	babtizabit	
17	purgabit	purgavit	
	comburet	conburet	
18	exhortans	exortans	
19	herodes	herodis	
	tetrarcha.	tetracha	
	herodiade	herodeade	
	herodes	herodis	
20	supra	super	DGMtR
	et inclusit	<u>om</u> et	R*Q Dur bde
21	factum	factus	
	baptizaretur	babtizaretur	
	baptizabo	babtizabo	
22	descendit	discendit	
	specie	speciae	
	in ipsum	in spiritu	
	facta est	<u>add</u> dicens	auf ffq
<u>fol 64v</u>			
	in te	<u>add</u> bene	D Dur e(f)
	complacuit	conplacuit	
23	triginta	XXX	
24	matthat	mathiae	DG ffl
25		<u>om</u> qui fuit)	r (abcel*)
		matthathiae)	
	naum	nauum	
	naggae	nangae	r
26		<u>om</u> qui fuit maath	a abcel*r
	matthathiae	mathiae	r
	semei	semein	bel
	iosech	osee	
	ioda	iudae	

27	iohanna	ianne	
	resa	rhesae	
	zorobabel	sorobabel	
28	cosam	chosae	l (bqr = cosae)
	helfamad	helfadan	
	her	er	
29	iorim	zorin	Ep ¹ Q(R) Dur (r = zoris)
	matthat	mathat	
30	syneon	semeon	
	iuda	iudae	
	iona	ionae	
	eliachim	eliachin	
31	melea	melchae	Ep*JQRT Dur au
	menna	enan	be(ff)l*r
	matthata	mathatha	
	nathan	natham	
32	naasson	nason	
33			
34			
<u>fol 65r</u>			
	tharae	thare	
35			
36	arfaxat	arphaxat	
37	iared	iaret	
	malelehel	malaleel	
38			
IV:1	spiritu	a spiritu	X*
	ab	a	
2	quadraginta	XL	
	temtabatur	temptabatur	
	diabolo	diabulo	
	diebus illis	illis diebus	e ff r
	esuriit	esurit	

3	diabolus	diabulus	
4	vivet	vivit	
5	diabolus	diabulus	
		<u>add</u> in montem)	W fq(1)
		excelsum)	(in m. altissimum = HThM cr)
			(in m. altum = dff)
			(cf. Matt IV:8)
6			
7	coram me	<u>om</u> coram	G flr
8			
9	statuit eum	<u>om</u> eum	e
	supra	super	DEp*HW (vett.)
	filius dei	filius sancti	
	mitte	mitti	
10	mandabit	mandavit	
	<u>fol 65v</u>		
11	et quia	<u>om</u> et	DQR Dur ce ff
12	dictum est	scriptum est	abcdef fflqr
	temptabis	temptabis	
13	temptatione	temptatione	
	diabolus	diabulus	
14	regressus	egressus	Dm7 ABRY Dur br
	galilaeam	galileam	
	per	in	DEp ^{mg} Q Dur cr
15	synagogis	synagogis	
16	synagogam	synagogam	
17	prophetas	profetas	
18	unxit	unxit	
19	retributionis	retributionis	R
20	reddidit	<u>add</u> illum	
	synagoga	synagoga	
21	impleta	impleta	
	haec scriptura	hanc scriptura	

22	filius est	est filius	Dm7 DEpGJMtQT vett.
23	dicetis	dicitis	
24	propheta	profeta	
25			
	<u>fol 66r</u>		
	clausum	clusum	
	facta est	facta esset	Dm7 BBnEpIKMtOVWXZ aucf
	fames	famis	
26	missus	misus	
	sareptha	sarepta	
27	helisaeo	eliseo	
	eorum	illorum	Dm7 Ep Dur
28			
29	supercilium	supercylium	
	supra	super	Ep ^{mg} JP vett.
30			
31	descendit	discendit	
	galilaeae	galileae	
32			
33	synagoga	sinagoga	
		<u>add</u> eorum	D
	erat homo	homo erat	Dm7
	daemonium	demonium	
34	qui sis	quis es tu es	(quis es = d) (quis es tu = eff) (qui sis tu es = G br)
35	exi	exii	
	daemonium	demonium	
36	quia	quod	DEp ^{mg} Q Dur (vett.)
37	divulgabatur	devulgabatur	
38	synagoga	sinagoga	
	introivit	intravit	a aubclqr

fol 66v

(38)	simonis	<u>add</u> et andreae	GQ bcd(e) ff1r
39	super	supra	r
40	variis	varis	
	languoribus	langoribus	
41	exiebant	exhiebant	
	autem	<u>add</u> etiam	Dm7 EpQ
	daemonia	demonia	
42	egressus	egresus	
	detinebant	retenebant	bcqr
43	aliis	alis	
	evangelizare	evanlizare	
	missus	misus	
44	galilaeae	galileae	
V:1	genesareth	genezaret	
2	et vidit	<u>om</u> et	a aucelr
	duas	duos	
	descenderant	discenderunt	
	retia	<u>add</u> sua	cr (retias suas = a)
3	rogavit	et rogavit	(et rogabat = r)
	pusillum	pussillum	
4		<u>om</u> autem	(a)
5	cepimus	coepimus	
	rete	retia	aucq
6	rumpebatur autem)	ita ut rumperentur)	fr
	rete)	retia)	(d = ut etiam ret. rump.) (e = ut retia dirumperetur) (Q = ita ut rumpebatur hautem rete)

fol 67r

7	annuerunt	adnuerunt
	sociis	socis

(7)	ita ut	<u>add</u> pene	W cder
8	videret	viderit	
	procidit	procedit	
	exi	exii	
	homo	ego	(G = ego homo)
9	eum	illum	Ep befflqr
	in captura	in capturam	Bn r
	ceperant	coeperant	
10	zebedaei	zebedei	
	ad simonem	simoni	
	noli	nolite	O*X* gat
11	illum	eum	Dm7 vett.
12	civitatum	civitatum	
	et procidens	<u>om</u> et	Dm7 JMQT Dur defqr
	procidens in faciem	in faciem procedit	(in faciem procidens = D) (procedit in faciem = r)
	me mundare	<u>om</u> me	
13	tetigit	titigit	
	lepra	<u>add</u> eius	Dm7 D afflqr
	illo	eo	BD aucf
14	et ipse	<u>om</u> ipse	er
	praecepit	praecipit (<u>bis</u>)	
	moses	moyses	
15			
16	deserto	desertuo	
17	erant	erat	
	pharisaei	farisei	
	galilaeae	galileae	
	iudaeae	iudae	
18	paralyticus	paraliticus	
	quaerebant	querebant	

17 erant n suprascript, not main corr.
(half-uncial n)

fol 67v

19	summiserunt	submiserunt	
	illum (2nd)	eum	Dm7 FX* af
	in medium	in medio	Dm7 CDJX* Dur vett.
20	homo	homini	G abcelqr
	remittuntur	remittentur	
	peccata tua	peccatua	
21	pharisaei	pharisei	
	blasphemias	blasfemias	
22	ut cognovit autem	ut autem cognovit	
23	dimittuntur	dimittentur	CT d
24	paralytico	paralitico	
	surge tolle	surge et tolle	BnCDGKOTZ abdr
	lectum	gravatum	cdr
25	tulit	tollit	
	abiit	abit	
26	adprehendit	adpraehendit	
	repleti sunt	<u>add</u> omnes	T (d)
27	publicanum	puplicanum	
28			
29	fecit ei	<u>om</u> ei	Dm7 JWZ de
	domo	domu	
	publicanorum	puplicanorum	
30	pharisaei	farisei	
	scribae eorum	<u>om</u> eorum	def ffl
	publicanis	puplicanis	
	manducatis et)	manducat et bibet)	(manducat et bibit
	bibitis)	magister vester)	= vett)
			(magister vester
			cf. Matt IX:11 & Mk. II:16)
31			
32	non	<u>add</u> enim	DKVW f
23	dimittentur corr. to remisa sunt (suprascript) = ffr		

fol 68r

33	pharisaeorum	farisaeorum	
34	potestis filios)	possunt filii	) G (KZ) b (acde ff)
	sponsi...facere)	sponsi ieiunare...)	(cf. Mk II:19)
	ieiunare)		
	dum	quamdiu	abcefr
	cum illis est)	sponsus est cum)	(sponsus cum illis
	sponsus)	illis)	est = af)

35

36		<u>om</u> autem	
	commissuram	commisuram	
	inmittit	mittit	T
	rumpit	rumpet	
	commissura	commisura	

37

38	mittendum	mittendus	
	conservantur	servantur	ader
39	vetus melius est	melius est vetus	

VI:1	transiret	<u>add</u> iesus	Dm7 EpFQ Dur r
	confricantes	confringentes	(D)
2	pharisaeorum	fariseorum	
3	ad eos dixit	dixit ad eos	aud (dixit ad illos = er)
	quod	quid	Dm7 DGQ Dur aubefflr
4	propositionis	propositionis	
	sumsit	sumpsit	
	manducare	manducari	

5

fol 68v

6	synagogam	sinagogam	
	dextra	dextera	
7	pharisei	farisei	
	sabbato	in sabbato	mult.

(7)	accusare	et accussarent	ae (undē accusarent = BnH ¹ ThI KMtOTVWX*Z auc(ff))
8	habebat	habebant	
9			
10	manus eius	<u>add</u> sicut altera	(c) q (FQ fr = sicut et altera) (G bd = sicut alia) (cf. Matt XII:13)
11	insipientia	iniquitate	DP aubffr (iniquitatem = G flq)
	facerent	<u>add</u> de	Dm7 DEp ^{mg} FGPQ Dur vett.
12	pernoctans	pernoctuans	
13	vocavit	<u>add</u> adse	GDQ bcfflqr
14	simonem	petrum simonem	
	philippum	piliphum	
15	mattheum	et mattheum	abcdfflq
	iacobum	et iacobum	abcdffl
	zelotes	zelotis	
16	iudam	et iudam	DW aabcdfflr
17	descendens	discendens	
	loco campestri	loco campistripide)	(loco plano = auf plano) loco pede plano = 1)
	iudaea	iudea	
18	languoribus	langoribus	
19	quaerebant	querebat	Dm7 mult.
<u>fol 69r</u>			
	eum	illum	D e
20	pauperes	<u>add</u> spiritu	DQ gat acfr
	dei	caelorum	cf (D = caeli) (cf. Matt V:3)

21	esuritis quia) saturabimini)	esuriunt et sitiunt)G Kk I 24 vett. quia ipsi) (cf. Matt V:6) saturabuntur)	
22	oderint eiecerint	oderunt iederunt	
23	merces prophetis	mercis profhetis	
24	quia consolationem	qui consulationem	Dm7 DEpMQW Dur gat qr
25			
26	vobis dixerint prophetis	dixerint vobis profhetis	(J) (vett.)
27	qui auditis diligite	quia audistis dilegite	G O* Dur
28	benedicite calumniantibus vos	benefacite calumnientibus vobis	D au BnGOVXZ ² acf
29	maxillam et alteram	dexteram maxillam <u>add</u> ei	(ei et alteram = Dm7 X* a aabelq)
	tunicam prohibere	tonicam proibere	
30			
31	ut faciant vobis) homines)	vobis homines) bona facere)	(ut faciant vobis homines bona = DG r)
32	diligitis diligunt	dilegitis dilegunt (<u>bis</u>)	
33			
	<u>fol 69v</u>		
	vobis benefaciunt	benefaciunt vobis a	
34	mutuum	motum	

(34)	faenerantur	fenerantur	
	recipiant	recipient	
35	diligite	dilegite	
	bene facite	<u>add</u> eis	(<u>add</u> illis = r, his = e) (cf. Matt V:44)
	mutuum	motuum	
	nihil inde	<u>om</u> inde	DEp* Dur
	merces	mercis	
36	sicut et	<u>om</u> et	DEp* Dur cd
37	et non iudicabimini	ut non iudicemini	D d (ne iudicemini = af)
	condemnare	condempnare	
	et non)	ut non)	adff (c = ne cond.)
	condemnabimini)	condempnemini)	(Ep = ut non condemnabimini)
	et dimittemini	ut demittetur vobis	(et dimittetur vobis = JKOVX*Z aacer)
38	confertam	conversam	CDGIKMMtQTZ Dur aubffl
	coagitatam	cogitatam	
	remetietur	remittetur	
39			
40	omnis erit	erit omnis	cq
		<u>add</u> si sit	B ¹ GHThKMtO ^{sax} PVWX*Z gat a aucflqr (ut sit = bff)
41	festucam	fistucam	
42	eiciam	ieciam	
	festucam	fistucam (<u>bis</u>)	
	videns	vidis	Dm7 BBnCDG*ThKMOTVWZ r
	hypocrita	hypochrita	
	eice	iece	
	perspicias	videbis	cde
43			
44			

fol 70r

(44)	colligunt	collegunt	
	vindemiant	vendemiant	
45	bonus	<u>add</u> enim	DG a aubcflr
	bonum	bona	Dm7 BnEp ^{mg} FGJZ* Dur ce
	malo	<u>add</u> thesauro	Dm7 mult.
	malum	mala	DEp ^{mg} FGP aublq
	abundantia	habundantia	
	cordis	<u>add</u> sui	
	os	<u>add</u> eius	BCT Dur bcdf fflq
46			
47	cui similis	<u>om</u> cui	
	sit	est	mult.
48	fodit	vodit	
	inlisum est	inlissit	D fflr (allisit = bdq)
	domui illi	<u>om</u> illi	
	eam movere	movere eam	(G) (movere illam = ad)
	fundata	fundamenta	
49	audivit...fecit	audit...facit	D(Ep*)GH ^l ThIMtTWX vett.
	supra	super	DT aucdeff
	inlisus	inlissus	
	cecidit	concidit	BCDKMtQTWZ Dur bdlq
VII:1	intravit	<u>add</u> in	BDEpIJKOX*Z a
	capharnaum	cafarnaum	
2	centurionis	centorionis	
	pretiosus	praetiosus	
3	iudaeorum	iudeorum	
4			

cui added in margin

cui similis
terram corr. to arenam (^{suprascript}) = T gat be
(cf. Matt VII:20)

5	diligit	dilegit	
	synagogam	sinagogam	
6	esset	essent	Dm7 Th0
	domo	domu	
	misit	missit	
	centurio	centorio	
	amicos	amicus	
7	dignum	dignus	Dm7 DG*MTZ f
<u>fol 70v</u>			
8	constitutus	<u>add</u> sum	
	servo meo	<u>add</u> dico	D gat clr
9			
10	fuerant	fuerunt	
11	naim	cafarnauum	el
12	cum autem adprop-)	et ecce defunctus)	
	inquaret portae)	cum autem adprop-)	(adpropiasset = r)
	civitatis et ecce)	inquasset portam)	(ad portam = r)
	defunctus)	civitatis)	
	efferebatur	ferebatur	deq
	matri	matris	mult.
13	dominus	iesus	Dm7 DEp ^{mg} J gat df
	super ea	super eam	Dm7 mult.
14	hi	hii	
	adulescens	adolescenti	(D) gat
15			
16	accepit	accipit	
	propheta	profeta	
17	iudaeam	iudeam	
	eo	illo	ad (Gq)
18			
19	iohannes	iohannis	
	dominum	iesum	Dm7 IJKMMtOVWX abcflqr
			(H ¹ Th = donimum iesum)
	expectamus	exspectamus	

20	iohannes	iohannis	
	baptista	babtista	
	expectamus	exspectamus	
21			
	<u>fol 71r</u>		
	languoribus	langoribus	
		<u>add</u> suis	c
	visum	vissum	
22	nuntiate	renuntiate	Dm7 BDEpKMtOVWXZ acer
23			
24	nuntii	nunti	
	harundinem	arundinem	
25	pretiosa	praetiosa	
	deliciis	in deliciis	Dm7 BBnDKMtOqVWXZ vett.
26	prophetam	profetam	
	quam prophetam	quam profeta	Dm7 DE gat a auctdfq
27			
28	propheta	profeta	
	baptista	babtista	
29	publicani	puplicani	
	baptizati	babtizati	
	baptismo	babtismo	
30	pharisei	farisei	
	ipsos	ipsis	DEEp ¹ W gat
	baptizati	babtizati	
31	homines generat-)	generationis)	
	ionis huius)	huius homines)	
		<u>om</u> et qui similes)	br
		sunt)	
32	et dicentibus	<u>om</u> et	(vett.)
	cantavimus vobis	<u>om</u> vobis	
	tibiis	tibis	

33	iohannes	iohannis	
	baptista	babtista	
	bibens vinum	vinum bibens	r
	daemonium	demonium	
<u>fol 71v</u>			
34	devorator	vorax	ce (cf. Matt XI:19)
	publicanorum	puplicanorum	
35			
36	rogabat	rogabant	C
	de pharisaeis	de fariseus	G (pharisaeus = vett.)
	ingressus	ingresus	
	pharisaei	farisei	
37	accubuit	occubuit	
	domo	domu	
	pharisaei	farisei	
	attulit	attullit	
	ungenti	unguenti	
38	eius (1st.)	domini	
	tergebat	<u>add</u> eos	DT
	ungento ungebat	ungebat unguento	DG vett.
39	pharisaeus	farisseus	
	propheta	profeta	
	qualis mulier	qualis est mulier	Dm7 BnKMtVWZ a auceqr (qualis mulier est = HThX bf)
40	respondens	respondit	e ff
41	cuidam	quidam	
	faeneratori	feneratori	
	quingentos	<u>add</u> et	Dm7 DKOPQVWXZ Dur (vett.)
42	diliget	dilegit	
43	aestimo	estimo	

38 domini corr. to eius (suprascript)
40 respondens ens suprascript

44 pedibus meis non) non dedisti pedibus)
 dedisti) meis)
 lacrimis add suis D bceffq
 45 intravit intravi BDWY bflqr
 (introivi = cd)
 46 unxisti uncxisti
 ungento anguento
 unxit uncxit

fol 72r

47 diligit dilexit
 48 illam add iesus DG gat a aubf flq
 49 dimittit demittit
 50

VIII:1 civitatem et) civitates et) GKMtQVW aubcefflq
 castellum) castella)
 2 aliquae aliquae
 curatae curate
 ab a
 maria add autem
 magdalene magdalenae
 daemonia demonia
 3 chuza chusei (chuzei = r)
 ministrabant administrabant
 eis illis D dffr
 4 similitudinem add ad illos G c (D = ad eos)
 (add talem ad illos = aubdlqr)
 5 exiit ecce exiit DEG a aube flqr
 cecidit cicidit
 6 cecidit cicidit
 super supra mult.
 humorem umorem
 7 cecidit cicidit
 spinae add et aceff

8	cecidit ortum	cicidit exortum est	(exortum = DG auffleqr)
9	parabola	<u>om</u> autem parabula	D 1
10	mysterium	misterium	
<u>fol 72v</u>			
	ceteris	caeteris	
	parabolis	parabulis	
	intellegant	intelle/legant	
11	parabola	parabula	
12	diabolus	zabulus	DQ
13	hi	hii	
	radices	radicem	AEY gat de
	recedunt	recidunt	
14	cecidit	cicidit	
	hi	hii	
	sollicitudinibus	solicitudinibus	
	divitiis	divitis	
	voluptatibus	voluntatibus	DEp Dur
15	bonam terram	terram bonam	a audf flr
	hi	hii	
	optimo	obtimo	
	retinent	retenent	
	afferunt	adferunt	
	in patientia	per patientiam	DG aubef flqr
16	eam	eum	
	vase	vaso	Dm7 BnCDEEp ¹ GJQTZ Dur gat vett.
	candelabrum	candellabrum	
17	manifestetur	reveletur	Dm7 Ep ^{mg} Q Dur f (cf. Matt X:26)
	absconditum	absconsum	B*JT ab fl
	cognoscatur	cognoscetur	
18	auditis	audietis	(audiatis = G abq)

19	poterant	potuerunt	(potuerant = D)
20	illi mater tua	<u>add</u> quia <u>om</u> tua	G aubcefflq
21	respondens hi	<u>add</u> et hii	(respondit et = e)
22	<u>fol 73r</u>		
23	o <u>ad</u> dormivit descendit complebantur	obdormit discendit conplebatur fluct-	) Dm7 DEp ^{mg} vett. (Q = compl. navis fluct.) (W Dur ^{corr} = compl. navicula fluctibus)
	periclitabantur	pereclitabantur	
24	tranquillitas	<u>add</u> magna	DE aubf*
25	et oboediunt oboediunt	<u>om</u> et obediunt	e
26	enavigaverunt	navigaverunt	CTX* (Dm7 B*GO B = et navig.)
	galilaeam	galileam	
27	daemonium domo	demonium domu	
28	ut vidit et tibi est fili	cum vidisset est et tibi filii	cef
29	praecipiebat enim vinciebatur compedibus daemonio deserta	<u>om</u> enim vincebatur conpedibus demonio <u>add</u> loca	EpX gat r (loca deserta = G vett.)
30	daemonia	demonia	

31	eum	illum	mult.
	imperaret	imperet	
	abyssum	abisum	
32		<u>om</u> autem	
<u>fol 73v</u>			
	eis	eos	mult.
	illis	illos	mult.
33	daemonia	demonia	
34			
35	daemonia	demonia	
36			
37			
38	daemonia	demonia	
	exierant	exierunt	G*
	eum	illum	G abcdfflqr
39	domum	in domum	DEH ¹ ThMOW aacdf ffr
	fecit	fecerit	BEEpGHThKMtOVWZ ab
	deus	dominus	R b
	illi fecisset	fecisset illi	(vett.)
40	excepit	excoepit	
	expectantes	exspectantes	
41	nomen	<u>add</u> erat	EpOQ Dur aacr
	et ipse	<u>om</u> et	
	synagogae	sinagogae	
	cecidit	cicidit	
	iesu	eius	T c
	eius	suam	ar
42	duodecim	XV	
	iret	<u>add</u> iesus	G bcqr
	turbis	<u>add</u> sic	DEp ^{mg} fflr
	comprimebatur	conprimebatur	

(42)	<u>add</u> ut suffocarent) DEp ^{mg} (a) fflr eum)	
43 duodecim	XII	
in medicos	in medicis	BDEp ¹ JKMtRVZ Dur gat afr
<u>fol 74r</u>		
potuit	poterat	(d)
44 tetigit	titigit	
45 tetigit	titigit	
comprimunt	conprimunt	
affligunt	adfligunt	
46		
47 latuit	<u>add</u> illum	D bfflq
procidit	procidens	gat ad
48 at	et ad	(et = OR r)
49 illo	eo	DERW acdelr
venit	<u>add</u> quidam	DEEpW effr
a principe	ad principem	CDEEpKMtQTVW aucf ff
synagogae	synagogae	
vexare	vexari	CT gat
50 puellae	<u>add</u> dicens	(d)
51 domum	ad domum	mult.
iohannem et)	iacobum et)	DEHThMMtX* Dur
iacobum)	iohannem)	
52 at	ad	
53 deridebant	diridebant	
54		
55 iussit	iusit	
56 parentes eius	<u>om</u> eius	DEpMY Dur e
praecepit	praecipit	
IX:1 potestatem	potes/	
<u>fol 74v</u>		
daemonia	demonia	

2			
3	tuleritis	tolleratis	
	tunicas	tonicas	
4	ne	non	D
	exeatis	exiatis	
5	receperint	reciperint	
	pedum	peduum	
	supra	super	DEEpQR Dur cde ff
6			
7	herodes	herodis	
	tetrarcha	thetrarcha	
	haesitabat	hesitabat	
	iohannes	iohannis	
8	aliis	alis	
	propheta	profeta	
9	herodes	herodis	
	ego	ergo	
	decollavi	decolavi	
	quaerebat	querebant	
10	assumptis	adsumptis	
	bethsaida	bethzaida	
11	secutae	secuti	DG aubfr
	excepit	excoepit	
	illos	eos	GW cdef
	illis	eis	EEp ^{mg} er
12	duodecim	XII	
	villasque	et villas	DEGJ vett.
	circa	<u>add</u> nos	
13	duo	duos	A ¹ EpJORY auefflq
	emamus	ememus	e
<u>fol 75r</u>			
14	quinque	V	
15			

16	illis	illos	W abfflqr
17	cophini	cofeni	
	duodecim	XII	
18			
19	baptistam	babtistam	
	propheta	profeta	
20	esse dicitis	dicitis esse	D abcdefr
21	praecepit	praecipit	
23	se	semet	TW df
24			
25	proficit	proficerit	(proderit = DE*)
	homo	homini	DEEp ^{mg} RX ² (vett.)
26			
<u>fol 75v</u>			
27	aliqui hic	hic aliquis	(hic aliqui = G r)
28	octo	VIII	
	et assumsit	<u>om</u> et	EGJR abfflr
	assumsit	adsumpsit	
29			
30	moses	moyses	
31	completurus	conpleturus	
32	stabant cum illo	cum illo stabant	D (cum eo st.= ce)
33	nos	nobis	DRT cdlr
	tria	trea	
	mosi	moysi	
34	nubes	nubs	
	obumbravit	umbravit	RX ²
	intransibus	<u>add</u> autem	DET
	in nubem	in nube	
35	de nube	in nube	r
	dilectus	electus	BDR Dur gat a a u f f l
36			
37	descendentibus	discendentibus	

(37)	illi	illis	BEpJOZ	a au
38				
39	adprehendit	adpraehendit		
	<u>fol 76r</u>			
40	eicerent	iecerent		
41				
42	accederet	accederent		
	daemonium	demonium		
43	in magnitudine	in magnitudinem	GP	fflqr
	faciebat	fiebat		(fiebant = CW)
44				
45				
46	in eos	<u>add</u> ut		
47	adprehendens	adpraehendens		
48	susceperit	susciperit		
	receperit	recipit	DJKMMtQVX*YZ*	a auef
49	iohannes	iohannis		
	eicientem	iecientem		
	daemonia	demonia		
	prohibuimus	prohibimus		
50	ad illum iesus	iesus ad illos		(ad illos iesus = E bcq)
	adversus	adversum		mult.
51	dum	cum	BnCEJQVZ	Dur c
	complerentur	conplerentur		
	assumptionis	adsumptionis		
	hierusalem	in hierusalem	DEEpHOQRTWX ^c	Dur a audfr
52				
	<u>fol 76r</u>			
	pararent	parerent	DO ^{gl}	
53	receperunt	reciperunt		
54	iohannes	iohannis		
	descendat	discendat		
	consumat	consummat		

55/56 om et dixit nescitis) DEpFGQY Dur gat 1(d)
 cuius spiritus estis)
 filius hominis non)
 venit animas perdere)
 sed salvare)

57

58 caput capud

59

60

61

62

X:1 septuaginta duos LXXII

2 operarii operari
 messem messam

3

4

5 huic domui domui huic EpOX*Z cde

6

fol 77r

 sin si (cde)l
7 enim est est enim mult.
 operarius operarios
 mercede mercide

8

9 adpropinquavit adpropinquabit HThKMtVW

10

11 adhaesit adhesit in DQ Dur
 adpropinquavit adpropinquabit HThKVWX

12 dico add autem OQX a aadfq

13 corazain chorrozain

 sidone sydonae

 olim ollim

(13)	cilicio	cylicio	
	paeniterent	peniterent	
14	tyro	tyri	
	remissius	remisius	
15	capharnaum	capharnauum	
	<u>add</u> exaltata	<u>add</u> numquid	DQ abdir
		<u>add</u> es	efilq
			(D = exaltatus es
			Q = exalta es)
16		<u>om</u> qui autem)	(hom. spernit/spernit)
		me spernit)	(cf. vett.)
17	septuaginta duo	LXXXI	
	daemonia	demonia	
18	fulgur	fulgor	
19	supra	super	
	vobis (2nd)	vos	BDQ Dur abcdeilqr
20			
	<u>fol 77v</u>		
21	exultavit	<u>add</u> iesus	DEpHTh Dur ceffr (fq)
	spiritu sancto	in spiritu sancto	DEp Dur vett.
	etiam	ita	abeffilqr
22	qui	quis	PY ceffilr
	qui	quis	P bcdffqr
23			
24	prophetas	profetas	
25	temptans	temptans	
26			
27	diliges	dileges	
28			
29			
30	suscipiens	suspiciens	mult.
	descendebat	discendebat	
	despoliaverunt	spoliaverunt	e

(30)	inpositis	impossitis	
	semivivo	<u>add</u> eo	a aui
31	accidit	accedit	
	sacerdos quidam	quidam sacerdos	c
	descenderet	discenderet	
	viso	visso	
	praeterivit	praeterit	
32			
	<u>fol 78r</u>		
	pertransiit	pertransit	
33			
34			
35	protulit	protullit	
36			
37			
38	et ipse	<u>om</u> et	ad
	quoddam	quadam	
	excepit	ecoepit	
39			
40	satagebat	fategabat	
	curae	cura	DEEp ^{mg} JPQRT ^c gat vett.
	reliquit	relinquit	Z* c
41	circa	erga	BBnDEJMtTVWXZ auc
42			
XI:1		<u>om</u> ad eum	a
	iohannes	iohannis	
2	pater	<u>add</u> noster qui es)	QR beflr
		in caelis)	(nos. qui in caelis es = Z* dq)
			(cf. Matt VI:9)
			(cf. G.G. Willis in
			<u>Texte und Untersuchungen</u>
			88 (1964) pp. 282-288)

fol 78v

(2) tuum add fiat voluntas) BBnDEp*OPQRTX* Dur
 tua, sicut in caelo) vett.
 et in terra (cf. Matt VI:10)

3

4	dimitte	demitte	
	siquidem	sicquidem	(sicut quidem = R sicut = vett.)

temptationem	temptationem	
	<u>add</u> sed libera)	DOQR vett.
	nos a malo)	

5

6 venit de via de via venit
7 de intus respondens respondens de intus $\mathbb{E}E_p^{M^*}$ ff
ostium hostium

8	quot	quodquod	mult.
	necessarios	necessarium	T

9 quaerite querite
10 invenit inveniet Ep Dur audfr^{corr}

11

12 porriget porrigit
 om illi (c)

13	nostis	nostris	Y*
		om data	DEpThR 1

14	eiciens	ieciens	
	daemonium	demonium	(bis)
	eiecisset	iecisset	

fol 79r

ammiratae	admiratae
turbae	turbe
15 beelzebub	beelzefud
daemoniorum	demoniorum
eicit	iecit
daemonia	demonia

16	temptantes	temptantes	
17	divisum	divisum	
18	satanas	satanae	
	beelzebub	beelgefud	
	eicere	iecere	
	daemonia	demonia	
19	beelzebub	beelzefud	
	eicio	iecio	
	daemonia	demonia	
	eiciunt	ieciunt	
	vestri erunt	erunt vestri	EMt bffflqr
20	eicio	iecio	
	daemonia	demonia	
	profecto	praefecto	
	praevenit	pervenit	mult.
21			
22	supervenieniens	supervenit	(supervenerit = dq)
	auferet	aufert	BCEJMtTX*Z gat au
23	adversum	adversus	E gat a"flq
	colligit	collegit	
24	exierit	exiret	
25	mundatam	<u>add</u> et ornatam	ERW vett.
26			
27		<u>om</u> autem	ff
	portavit	portabit	
28	quippini	quippe	(quippe quippe = gat quippe enim = F)
	qui	hii qui	
<u>fol 79v</u>			
29			
30	fuit signum	signum fuit	ER
	ninevitis	ninvetis	DR
	et filius hominis	<u>om</u> et	P er

31	condemnabit	condempnavit		
32	ninevitae	ninvite	(D)R	
	condemnabunt	condempnabunt		
33	lucernam accendit	accendit lucernam		
	abscondito	absconso	BDEEp ^{mg} JQRT	bcf ffir
	candelabrum	candellabrum		
34	si oculus	et si oculus		
	simplex	semplex		
35				
36	corpus tuum	<u>om</u> tuum		
37	pharisaeus	phariseus		
	recubuit	recumbuit		
38	pharisaeus	phariseus		
	baptizatus	babtizatus		
39	pharisaei	pharisei		
	quod	prius quod	DQR	bceffilr
<u>fol 80r</u>				
	rapina	a rapina		
40	de intus	<u>om</u> de	CDEJKQRTZ Dur	auffil
41	elemosynam	elimog ^s sinam		
42	pharisaeis	pharisei	A ^C BnEKQRTXYZ Dur	auceiqr
43	pharisaeis	pharisei	EMtQRTX Dur	vett.
	diligitis	dilegitis		
44	quia	qui	DEKRWZ	ai
45	contumeliam	contumiliam		
46	oneratis	honeratis		
	oneribus	honeribus		
47	monumenta	munimenta		
		<u>om</u> vestri		
48				
49	prophetas	profetas		

(10)	remittetur	<u>add</u> ei	DMtZ* bffilq (illi = T acder)
11	synagogas	sinagogas	
	<u>fol 81r</u>		
12			
13			
14	divisorem	divissorem	
15	abundantia	habundantia	
	possidet	possedet	
16	attulit	attullit	
17			
18			
19	posita	possitas	
	bibe	<u>add</u> et	EG f
	epulare	aepulare	
20	stulte	stultae	
	repetunt	repetent	EEp ¹ WX ¹
21			
22			
23			
24	cellarium	celarium	
	pluris	plures	ABBnDEMtO*TXY vett.
25	adicere	adiecere	
26			
	<u>fol 81v</u>		
27	lilia	lilea	
	non (2nd)	neque	abdefiq
	nent	neunt	A*DEpMtQRX ^C Y vett.
28		vos in margin	
	pusillae fidei	modici fidei	GMt bcefil
29			
30	quoniam	q̄nia	ace
	indigetis	inge.tis	?ingestis

31	quaerite	querite	
	adicientur	adiecentur	
32	nolite	nollite	
	pusillus	pussillus	
	complacuit	conplacuit	
33	elemosynam	elimoysinam	
	vobis sacculos	<u>add</u> vobis	
	tinea	tenea	
34			
35			
36	expectantibus	exspectantibus	
	nuptiis	nuptis	
37			
38			
39			
<u>fol 82r</u>			
	sineret	siniret	
40			
41	parabolam	parabulam	
42	constituet	constituit	
43	invenerit	inveniet	BDEEp ^{mg} QR Dur vett.
44			
45	ancillas	ancellas	
	edere	aedere	
46	cum infidelibus	<u>om</u> cum	
	ponet	ponit	
47	multis	multas	DEpFGMRY Dur bdil
48	quaeretur	queritur	
49			
50	baptisma	babtisma	
	baptizari	babtizari	
51			
52	domo	domu	

53

fol 82v

	matrem	<u>add</u> suam	Dm7 HThT f
54	orientem	ab horientem	b ff1 (ab oriente = DEp ^{mg} QR Dur iqr)
	occasu	occassu	
	nimbus	nymbus	
55	et fit	et ita fit	DEQW vett. (et ita fiet = Mt bq) (cf. v.54)
56	hypocritae	hypochritae	
	terrae et caeli	caeli et terrae	BBnCEEpGJMtOTWX ^c Dur vett.
57			
58	trahat	tradat	Dm7 mult.
59			

XIII:1	ipso in tempore	in ipso tempore	EEpMtQ aucf ffr
	nuntiantes	nuntientes	
	pilatus	pylatus	
	sacrificiis	sacrificis	
2	dixit illis	illis dixit	
	hi	hii	
	galilaei	galilei	
	prae	pro	D
	galilaeis	galileis	
3	paenitentiam	penitentiam	
4	sicut	sicut et	EGJR affr (et sicut = Dm7 BKOVWZ au)
	supra	super	ETHMt abdeq
	habitantes	inhabitantes	E
5	si non	nisi	E aefq
6	fici	fyci	

(6)	habebat	habuit	EMt vett.
	quaerens	querens	
7			
	<u>fol 83r</u>		
	ficulnea	fyculnea	
	illam	eam	E d
8	dimitte	demitte	
9	succides	succedes	
10	synagoga	sinagogis	Dm7 EEp ^{mg} R gat e
11	decem	X	
12	dimissa	dimisa	
13			
14	archisynagogus	archisinagogus	
	curasset	curaret	Z* gat vett.
	turbae	<u>add</u> quia	Dm7 EQR Dur
	in die	<u>om</u> in	BEEpGJMMtQRZ ¹ Dur ade ffr
15	dominus	iesus	EFJ
	hypocritae	hypochritae	
	asinum	asynum	
16	alligavit	alligavvit	
	decem	X	
17	gloriose	gloriosae	COY Dur
18	existimabo	aestimabo	E Dur auc ff (cf. v.20)
19	requieverunt	requiverunt	
	<u>fol 83v</u>		
20	aestimabo	estimabo	
21	farinae	farina	
22			
23			
24	quaerunt	querent	EJRW aa"bdeir
	poterunt	potuerunt	DEFHMtOR Dur aucq
25	ostium	hostium (<u>bis</u>)	

26	bibimus	bibemus	
27	operarii	operari	
28			
29	aquilone	aquilonae	
30	erunt	erant (<u>bis</u>)	Dm7 BnJKMtQRTWXZ Dur aie(r)
31	pharisaeorum	pharisseorum	
	exi	exhii	
	herodes	herodis	
32	ite dicite	ite et dicite	EMtR efir
	eicio	iecio	
	daemonia	demonia	
	tertia	<u>add</u> die	Dm7 mult.
33			
34			
	<u>fol 84r</u>		
35	relinquitur	relinquetur	
	vestra	<u>add</u> deserta	Dm7 B ¹ DEEpGMtQRWX* Dur vett.
	dicetis	dicatis	E gat acdeiq

XIV:1

2			
3	curare	currare	
4	adprehensum	adreptraehensum	
	dimisit	demisit	
5	asinus	asynus	
	bos	vos	
	cadet	canet	
6			
7	parabolam	parabulam	
	accubitus	discubitos	Q Dur af ffr
	eligerent	elegerent	
8	loco	locu.	
9	veniens	adveniens	
	et illum	ad illum	

10			
11			
12	caenam	cenam	
<u>fol 84v</u>			
13	claudos	clodos	
14	resurrectione	resur/tione	
15	manducabit	manducat	(manducant = r)
16	caenam	cenam	
17	caenae	cenae	
18	excusare	excussare	
	excusatum	excussatum	
19	alter	al.ter	? aliter
	boum	bobum	
	excusatum	excussatum	
20			
21	exi	exii	
	caecos	coecos	
	claudos	clodos	
22/23	locus est)	locutus est dominus) E	
	et ait dominus)	servo et ait exii)	(Dm7 = locutus est dom.
	servo exi)		ait servo)
			(locutus = DEEpFGRYZ Dur
			vett.)
23	sepes	saepes	
	compelle	conpelle	
	intrare	<u>add</u> quoscumque)	Dm7D(E)QR gat ar
		inveneris)	(cf. Matt XXII:19)
24	gustabit	gustabunt	Dm7 BnEHJKMtOQ*VZ Dur vett.
	caenam	cenam	
25	illos	eos	Dm7 DER Dur r
26	discipulus esse	esse discipulus	Dm7 mult.
27			
19	bobum unum	unum added in margin	?

fol 85r

28	computat	computat	
29	incipiant	incipient	Dm7 E de
30			
31	non	nonne	KW adf ffir
	ei	regi	R
	viginti	XX	
32			
33	possidet	possedet	
34		<u>om</u> quoque	EMt vett.
35	sterquilinium	sterculinio	CH*KT bc ffiqr
	mittetur	mittitur	
XV:1	publicani	puplicani	
2	murmurabant	murmurabunt	
	manducat	manducavit	
3	parabolam	parabulam	
4	perdiderit	perdideris	
	nonaginta	nonagenta	
	novem	VIIII	
5	in umeros	super umeros	Dm7 ER acdr
	gaudens	gaudiens	
6	inveni	invenio	E
7	dico	<u>add</u> autem	Q d

fol 85v

	uno peccatore)	unum peccatorem)	DQ Dur
	...habente)	...habentem)	(unum pec. ...agentem = ae fl)
	paenitentiam	penitentiam	
	nonaginta novem	LXL VIIII	
	iustis	iustos	DTh*QX Dur acefr
8	habens dragmas	dragmas habens	
	si	et si	E adelr
	everrit	evertit	(cf. W-W)

9			
10	uno peccatore) ...agente)	unum peccatorem) ...agentem.)	D aflq
11			
12	adulescentior me contingit	adoliscentior <u>add</u> hic contigit	D lq
13	adulescentior longinquam luxuriose	adoliscentior longinquam luxoriae	DQ
14	fames regione	famis regio.n.e	?
15	adhaesit misit	adhessit missit	
16	implere	inplere	
17	mercennarii abundant	mercinarii habundant	
18			
19	mercennariis	mercinariis	
20			
<u>fol 86r</u>			
	accurrens	occurrens	Dm7 BDEEpMt an
	illum (2nd)	eum	Dm7 ABDEIWXYZ* adeilr
21	pater peccavi	<u>om</u> pater	
22	in manum	in manu	BnCEGThMMtTW
23	epulemur	aepulemur	
24	epulari	aepulari	
25		<u>om</u> autem	
26			
27	illum recepit	recepit eum	(eum rec.= de)
28	egressus	<u>add</u> est	E
29	praeterii	praeterivi	
	haedum	hedum	

(29)	epularer	aepularer	
30			
31	fili tu	tu filii	
32	epulari	aepulare	E ff1
XVI:1	autem et	<u>om</u> et	DEpKVV Dur bdelr
	diffamatus	defamatus	
	<u>fol 86v</u>		
2			
3			
4			
5			
6	cados	batos	E* gat bq (ff = batis) (Q = bados)
	scribe	et scribae	D ef
	quinguaginta	L	
7	centum	C	
	coros	choros	
	octoginta	LXXXta	
8	generatione	vita	EEp ^{mg} gat
9	vobis dico	dico vobis	BnEEpThKOQVZ a aacd ff
	mamona	mammona	
10	maiori (2nd)	maiore	
11	mamona	mammonae	
	verum	vestrum	B ^C DEFK*QX*Z* auq
	credet	reddet	D r
12			
13	odiet	odio habebit	
	diliget	dileget	
	adhaerebit	adherebit	
	contemnet	contempnet	
	mamonae	mammone	
14	pharisaei	pharissaei	

(14) deridebant

diridebant

illum

eum

Dm7 adefq

fol 87r

(15)	abominatio	abhominatio	
16	iohannen	iohannem	
	ex eo	ex quo	E acffilr
17			
18	moechatur	mechatur (<u>bis</u>)	
	dimissam	dimisam	
19	bysso	bisso	
	epulabatur	aepulabatur	
20	plenus	penus	
21	cupiens	cupens	
22	factum est autem	<u>om</u> autem	
	moreretur	moraretur	GH*
	abrahae	abrachae	
	sepultus est	sep/	
23		<u>om</u> autem	BCDMQTZ Dur abdf ffiq
	videbat	vidit	Dm7 BnEEpGThIKMtOVWZ vett.
	abraham	abracham	
24	abraham	abracham	
	miserere	missere	
	intinguat	intingat	
	digiti	degiti	
25	abraham	abracham	
fil	fili	filii	
	recepisti	recipisti	
	consolatur	consulatur	
26	nos et vos	vos et nos	Dm7 ABEEpFHMOQRXY Dur be
	chaos	caus	
	hi	hii	
	possint	possunt	EQT lq
	transmeare	transmiare	

13	miserere	misserere	
14			
15			
16	cecidit	cicidit ~~6~~	
17	decem	X	
18	rediret	reddiret	
19	surge vade	surge et vade	DEJR Dur a auef ffr
		<u>om</u> quia	i
20	respondit eis et)	respondens et)	(respondens eis et dixit
	dixit)	dixit)	= J (<u>om</u> et)T)
21			
22	discipulos	<u>add</u> suos	Dm7 mult.
23	hic	<u>add</u> et	Dm7 CJKMtO ^{gl} RT (vett.)
24	fulgur	fulgor	
	coruscans	curuscens	
25			
26	et in diebus	et adventus	ER gat
27	edebant	aedebant	
<u>fol 88v</u>			
	perdidit omnes	omnes perdidit	
28	edebant	aedebant	
29	exiit	exivit	
	sulphur	sulphor	
30			
31	vasa	vassa	
	descendat	discendat	
	redeat	cedat	(recedat = H*)
32			
33	quaesierit	quiaesierit	
	salvam facere	salvare	DJKQVZ Dur gat e ff

20	...dixit eis	eis suprascript	
24	coruscans	a suprascript, minuscule a, ?not main corrector.	

(33)	perdiderit	perderet	
	illam (2nd)	<u>add</u> propter me	Dm7Q vett.
	vivificabit	vivificavit	
34	dico	<u>add</u> autem	Dm7 EEp ^{mg} GJKR e
	lecto	lectu	
	assumetur	adsumetur	
35	erunt molentes	molentes erunt	Dm7 Th
	assumetur	adsumetur (<u>bis</u>)	
	duo	<u>add</u> erunt	Q
36			
37			

XVIII:1	parabolam	parabulam
2	iudex quidam	<u>om</u> quidam
3		
4	revereor	reverior
5		
6		

fol 89r

	dicat	dicat	W
7	ad se die ac nocte	die ac nocte ad se	
8			
9	parabolam	parabulam	
10	orarent	<u>add</u> eum	
	pharisaeus	phariseus	
11	pharisaeus	pharisseus	
		<u>add</u> autem	Dm7 (stans autem = r)
	orabat	dicebat	(orabat dicens = DEX*)
	hominum	homines	DEM7TX* vett.
12	ieiuno bis	ieri nobis	

2	iudex quidam	quidam suprascript, not main corr.
7	die ac nocte; ad se	

13	percutiebat pectus)	pectus suum)	r
	suum	) percutiebat)	
14	descendit	discendit	
15	afferebant	adferebant	
	et infantes	ad infantes	
16	pueros	parvulos	DKRTW
	eos vetare	prohibere eos	(eos prohib.= DMtQ cf ff1 illos prohib.= e prohibere illos = a)
17	acceperit	acciperit	
18	princeps	princips	
<u>fol 89v</u>			
19			
20	moechaberis	mechaveris	
21			
22	thesaurum	thessaurum	
23	his	hiis	
24	illum iesus	iesus illum	
	difficile	deficile	
25		<u>om</u> enim	Dm7 ER* b
	camelum	camellum	
26			
27			
28	dimisimus	dimissimus	
29	dixit eis	<u>om</u> eis	
	reliquit	relinquit	
30	multo plura	multa plura	
31	assumpsit	adsumpsit	
	duodecim	XII	
	hierosolyma	hierusolimam	Dm7 mult.
32		<u>om</u> et inludetur	
	flagellabitur	flagillabitur	
33	flagellaverint	flagillaverint	

fol 90r

(33)	die tertia	tertia die	Dm7DEJKR Dur	vett.
34	absconditum	absconsum	B*EJR	abder
35				
36				
37				
38	fili	filii		
	miserere	misserere		
39	eum	ei	RT Dur	
	fili	filii		
	miserere	misserere		
40				
41				
42				
43	illum	eum	Dm7 ER	adf ffirs

XIX:1

2	zaccheus	zacheus		
3	quaerebat	querebat		
	prae	pro		
	pusillus	pussillus		
4				
5	suspiciens	suscipiens	Dm7 DORY Dur	
	zacchee	zachee		
	festinans	festina	JM eq	
	descende	discende		
	domo	domu		
6	descendit	discendit		
	excepit	excoepit		

fol 90v

	divertisset	devertisset		
8	zaccheus	zacheus		

(8)		<u>om</u> ad dominum		
	dimidium	demidium		
9	sit	est	CEJRT	vett.
	abrahae	abrachae		
10	quaerere	querere		
	salvum facere	salvare	ATHY	dei
11	parabolam	parabulam		
12	nobilis	nubilis		
	longinquam	lonquam		
13	decem	X (<u>bis</u>)		
	ait ad illos	dixit eis	Dm7 Ep ^{mg} R	ads
				(dixit illis = E e)
14	cives autem eius	<u>om</u> eius	bd ff1	
	miserunt	misserunt		
15	iussit	iusit		
	pecuniam	peccuniam		
	quisque	quis	Dm7 EK*QV Dur	afis
16		<u>om</u> autem		
	dēcem	X		
	adquisivit	adquissivit		
17	bone serve	serve bonae	(serve bone = EK	cf ffilr)
	fidelis fuisti	fuisti fidelis	B	ei
	decem	X		
18	fecit quinque mnas	quinque mnas fecit	E	
19	supra	super	EEpT	de
20	mna	mnas		
	quam	<u>add</u> ego		
	repositam	repossitam		
21	austeris	austerus	mult.	

12	longinquam	quin	suprascript
14	cives autem eius	eius	suprascript
17	fuisti fidelis		

fol 91r

(21)	posuisti	possuisti	
		<u>om</u> et metis quod)	
		non seminasti)	
22	austeris homo	homo austeris	EKR vett.
	tollens quod	<u>om</u> quod	
	posui	possui	
23	pecuniam	peccuniam	
	exigissem	exegissem	
24	mnam	mna	GX ² auf ff
	decem mnas habet	habet X mnas	Dm7 ER c ffiq
25	decem	X	
26	dabitur	<u>add</u> et	D
27	adducite	et ducite	
		<u>om</u> ante me	
28	hierosolyma	hierusolimam	mult.
29	cum	dum	c ffiq
	ad bethfage	a bethfage	
	bethaniam	bethania	ABBNGHIOXYZ a audefs
	vocatur	vocatus	
	misit	missit	
30	contra	<u>add</u> vos	Dm7 BDEEp ^{mg} KMtOQRTW aqr
	in quod	in quo	Dm7 BnDEEpGOX*Z Dur (vett.)
	asinae	assynae	
31	solvitis	solvistis	T
	operam	opem	
32	missi erant	misi fuerant	G
	invenerunt	invenierunt	D
33		<u>om</u> ad illos	
	solvitis	solvētis	

21 et metis ubi non) added in upper margin
 seminasti) (ubi = Ep^{mg}R)

34 necessarium neccessarium

35 inposuerunt inpossuerunt

36

fol 91v

37 descensum discensum

discentium discendentium Dm7 mult.

38 excelsis excaelsis

39 pharisaeorum pharisseorum

de turbis dixerunt dixerunt de turbis

40 hi hii

41

42 quia si om quia (E)

et tu om et DRDur vett.

43 om et circum-) BDEp*OQ Dur r
dabunt te (2nd))

coangustabunt congustabunt

44 filios tuos om tuos ACEpFGHThJMTX²Y c ffils

super supra R vett.

visitationis vissitationis

45 eicere iecire

46 speluncam speloncam

47 principes plebis seniores plebis r (seniores populi= f)

48

XX:1

fol 92r

et evangelizante om et Dm7

2

3 respondete respondite

4 baptismum babtismum

39 dixerunt de turbis :

1 et evangelizante et suprascript

5	dicet	<u>add</u> nobis	Dm7 BEGOQR	a auctqr
	credidistis	credistis		
6	prophetam	profetam		
7				
8				
9	parabollam	parabulam		
10	dimiserunt	dimisserunt		
	eum	illi		
11	afficientes	adficientes		
	contumelia	contumilia		
12		<u>om</u> vulnerantes		
	iecerunt	iecerunt		
13	hunc viderint	viderint hunc		
14				
<u>fol 92v</u>				
	hereditas	<u>add</u> eius	D	e
15	ieiectum	ieiectum		
16				
17	hoc quod	<u>om</u> hoc	Q Dur	aer
	caput	capud		
18	ceciderit	ci.ci..derit		
	supra (1st)	super	Dm7 BCEHThT	a auctdfr
	ceciderit (1st)	ciciderit		
19	in illa hora	<u>om</u> in	mult.	
20	simularent	disimulaverunt	(simulaverunt = q)	
	principatui	prinpatui		
21				
22	caesari	caessari		
23	temtatis	temptatis		
24	caesaris	cessaris		
25	caesaris sunt	sunt caessaris	DEpGJV Sg	adqr

10 eum suprascript, illi marked for deletion
13 viderant hunc

(25) caesari caessarii

26

fol 93r

reprehendere repraechendere

responso sermone

27 sadducaeorum sadduceorum

28 mores moyses

accipiat eam om eam EpM ade

29 om ergo adiq

accepit accipit

30 et ipse om et

31 septem VII

32

33

34 traduntur tradantur

35 habebuntur habentur Dm7 H¹ThOX*Z auc ffilq

36 poterunt poterint A*HThMY Sg Dur au

37 mores moyses

secus rubum) sicut dixit) cf ffilqr

sicut dicit) vidi in rubo)

dominum deum om dominum ael

abraham abracham

isaac isac

38

39

fol 93v

40 audebant audiebant DY*

41

42

43

28 accipiat eam	eam suprascript,)	} not main corr., fine point similar to that of lectionary annotations.
29 septem ergo	ergo suprascript)	
37 isaac	a suprascript	

44	dominum illum vocat	vocat dominum illum	
45			
46	attendite	adtendite	
		<u>add</u> vobis	f ff
	synagogis	sinagogis	
	discubitus	discubitos	
	conviviis	convivis	
47	domos	domus	Dm7 DEEpGKQR Dur
	hi	hii	
	damnationem	dampnationem	
XXI:1	vidit	<u>add</u> iesus	(iesus vidit = a ff)
	gazophylacium	gazophilacium	
2	quandam	quendam	Z* aelq
3			
4	hi	hii	
	ex abundanti	ex habundantia	mult.
	sibi	ibi	
	miserunt	misserunt	
	omnem	omne	
	victum	-ct-	over erasure, ? first hand = vivum
5			
6			
<u>fol 94r</u>			
7	quod	quid	s
	incipient	incipiet	
8	adpropinquavit	adpropinquabit	
9	oportet	<u>add</u> enim	DQ (vett.)
	non	nondum	G af
10			

44 ¹vocat ²dominum illum
1 ¹vidit ²iesus

11	et terrae motus	<u>om</u> et	AGHThJKMMtY Sg Dur d
12	inicient	iecent	
	vobis	in vos	cf ffilqrs (in vobis = DQ)
	manus suas	<u>om</u> suas	ERX*
	in synagogas	in synagogis	Dm7 BCE*KORTXZ Sg Dur vett.
13	continget	contingens	
14			
15	poterunt	poterint	ABCGXY ad
16	afficient	adficient	
17			
18			
19			
20			

fol 94v

	adpropinquavit	adpropinquabit	
21	iudaea	iudea	
	in montes	in monte	
22	hi	hii	
	impleantur	inpleantur	
23	praegnatibus	prignantibus	
	pressura	praesura	
24	impleantur	inpleantur	
25	pressura	praesura	
	confusione	confussione	
26	expectatione	exspectatione	
	superveniet	superve/iet	
27			
28	adpropinquat	adpropinquabit	(-avit = TX*)
29			
30		<u>om</u> iam	adeifr

12	manus suas	suas suprascript
19	possedebitis	first hand= possid- , i erased, e suprascript

31			
32		<u>om</u> quia	
<u>fol 95r</u>			
33	verba autem mea	<u>om</u> mea	
	transibunt (2nd)	transient	Dm7 mult.
34	attendite	adtendite	
35			
36			
37	diebus	<u>add</u> multis	
	vocatur	vocabatur	b
38	manicabat	conveniebat	(deluculo veniebat = X* Milan Ambros I 61 sup.) (ante lucem veniebat = er)
XXII:1 adpropinquabat			
	azymorum	adpropinquavit azemorum	de
2			
3		<u>om</u> autem	
	unum	unus	BnEEp ^{ll} R aubcflq
	duodecim	XII	
4			
5			
6	quaerebat	querebant	ff
7	azymorum	azemorum	
8		ioha.nnem	?
9			
<u>fol 95v</u>			
10	occurrent	occuret	
	amphoram	anphoram	
	in quam	in quem	
11			
12	cenaculum	caenaculum	
13			

14	apostoli	discipuli	
15			
16	non manducabo	<u>om</u> non	
	impleatur	inpleatur	
17			
18			
19	eis	discipulis	(discipulis suis = f) (liturgical use)
	pro vobis	<u>om</u> pro	
	datur	<u>add</u> et	
20		<u>om</u> et calicem	
	cenavit	caenavit	
	qui	quod	mult.
	fundetur	effunditur	DGQX* cfqr
21	manus	manum	
	me mecum	<u>om</u> me	BnCER Dur q
22	vae	<u>add</u> autem	
	tradetur	traditur	
23	quaerere	querere	
24			
	<u>fol 96r</u>		
25			
26	praecessor est	<u>add</u> fiat	DE lr
	ministrator	ministratur	
27	quis	qui	O*
	an	anti	
	vestrum	vestri	(vestro = ffi)
28	permansistis	permansitis	
	temptationibus	temptationibus	
29	disposuit	dispossuit	
30	regno meo	<u>om</u> meo	ACEpGIJMMtRTY Dur del

19 eis suprascript, discipulis marked for deletion
 20 et calicem added in margin
 (both corrections in the fine point of XX:28,29 above.)

(30)	duodecim	XII	
31	cribraret	scribare	(scribraret = M a)
32			
33	dixit ei	<u>om</u> ei	RT r
34	hodie	hodie	T
35	sacculo	sacula	
	numquid	quid	
36	tunicam	tonicam	
<u>fol 96v</u>			
37	hoc quod	<u>om</u> hoc	bi
	impleri	implere	R ff
	et quod cum	ut quod cum	(quod ut cum = ff)
38		<u>om</u> ecce	
39	ibat	abiit	acfr
	consuetudinem	<u>add</u> suam	Ep ^{me} R vett.
	olivarum	oliveti	abdef ffilq
40	temptationem	temptationem	
41	positis	possitis	
42			
43	factus	<u>add</u> est	mult.
44			
45	eos	illos	DEpThJKORVWZ Dur vett.
	prae	pro	Mt
46	surgite	<u>add</u> et	DEQ Dur gat flq
	temptationem	temptationem	
47	duodecim	XII	
	eum	<u>add</u> hoc autem	) au (illis <u>pro</u> eis) (c)
		dederat eis signum)	(bdr = hoc enim signum
		quem osculatus	) dederat eis (illis = r)
		fuero ipse est	) dicens (<u>om</u> = d) quemcumque
			(quem = d) osculatus fuero
			ipse (hic = b) est)
			(cf. Matt XXVI:48, Mk XIV:44)

48			
49	hi	hii	
	circa	circum	Ep*
	ipsum	ipso	(cum ipso = f)
	si	si vis	Q Dur (vis = b)
50			
	<u>fol 97r</u>		
	dextram	dexteram	
51	ait	<u>add</u> eis	DEpQ Dur (<u>add</u> ei = E gat)
52	venerant	venerunt	q
	magistratus	magistratos	
	quasi	quassi	
53			
54	comprehendentes)	et conpraehentes	(et <u>pro</u> autem = vett.)
	autem)		(conprehentes = Z*)
55			
56	ancilla	ancella	
57			
58	pusillum	pussillum	
59	quasi	quassi	
	quidam	quidem	
	affirmabat	adfirmabat	
60	galilaeus	galileus	
	quid	quod	BnORZ Sg ff
61			
62			
63	eum	illum	mult.
64	prophetiza	profetiza	
65	blasphemantes	blasfemantes	
		<u>om</u> in eum	
	<u>fol 97v</u>		
66			
67	credetis	creditis	

68	respondebitis	respondetis	BCDEEpQRT Sg Dur gat vett.
69			
70			
71			

XXIII:1

2	accusare	accussare	
	dari	dare	EGQ a aude ff
3	pilatus	pylatus	
4	pilatus	pylatus	
5	iudaeam	iudeam	
	galilaea	galilea	
6	galilaeam	galileam	
	galilaeus	galileus	
7	herodis	hirodis	
	hierosolymis	hierusolimis	
8	herodes	herodis	
	gavissus	gavissus	
	enim	autem	EEp ^{mg} RZ
	multo	<u>add</u> iam	
9			
	<u>fol 98r</u>		
10	etiam	autem	CDGThTX* adf ff
	accusantes	accussantes	
11	sprevit	spraevit	
	inlusit	inlussit	
12	antea	ante ea	
13	magistratibus	<u>add</u> templi	
14	optulistis	obtulistis	
	quasi	quassi	
	accusatis	accussatis	
15	ei	in eo	d (in illo = c)
16	illum dimittam	<u>om</u> illum	

17			
18			
19	quandam	quendam	
	missus	misus	
20			
21	succlamabant	subclamabant	
22	mali	male	
23			
24			
25	seditionem	sedititionem	
<u>fol 98v</u>			
	missus	misus	
26	adprehenderunt	adpraehenderunt	
	inposuerunt	inpossuerunt	
27	lamentabantur	lamentabant	BCDEJQRTZ* Dur vett.
28		<u>om</u> iesus	
29	qui	quae	MMtO*WZ vett.
30	cadite	cadete	
31			
32			
33			
34	faciunt	faciant	VZ bl
35	spectans	expectans	mult.
	deridebant	diridebant	
36			
37	iudaeorum	iudeorum	
38	et superscriptio	<u>om</u> et	E befflqr
	inscripta	scripta	CO ^c TVX*Z ^c aanceffl
	graecis	grecis	
	hebraicis	ebreicis	
<u>fol 99r</u>			
39	latronibus	de latronibus	
	blasphemabat	blasfemabat	

40			
41			
42	domine memento	<u>om</u> domine	a (certain Greek uncials)
43			
44	usque in	usque ad	
	horam nonam	nonam horam	ABDHThJMMtRYX ² Dur Sg bq
45	scissum	scisum	
46			
47	centurio	centorio	
	deum	dominum	Ep
48	percutientes	percutiebant	
49	secutae erant	seputae sunt	d
	galilaea	galilea	
50			
51	consenserat	senserat	
	consilio	concilio	
	iudaeae	iudeae	
	expectabat	expectabat	
52	petiit	petit	
53	sindone	in sindone	DEEp ^{mg} HTHIO*QRX* vett.
	posuit	possuit	
<u>fol 99v</u>			
	positus	possitus	
54	parasceves	parascevae	
55	mulieres	<u>add</u> iesum	
	venerant	<u>add</u> et	
	galilaea	galilea	
	positum	possitus	EF
	eius	iesu	f (eius iesu = Z*)
56	ungenta	unguenta	
	secundum	saecundum	

42	domine memento	dne	suprascript
51	consenserat	con	suprascript

XXIV:1	diluculo	deluculo	
	paraverant	praeparaverunt	ai (praeparaverant = Ep0)
2			
3			
4	ecce	et ecce	DER Dur belqr
	secus	iuxta	KOVZ a auf
5	quaeritis	queritis	
6	galilaea	galilea	
7			
8			
9	ceteris	caeteris	
10	magdalene	magdalena	
	ceterae	caeterae	
11	deliramentum	deleramentum	
	<u>fol 100r</u>		
12	linteamina	lintiamina	
		<u>add</u> sola	mult.
	posita	possita	
13	in spatio	<u>om</u> in	CD vett.
	stadiorum sexaginta	CLX statorum	(centum sexaginta = EpFG0*Y)
14			
15	quaererent	quererent	
16			
17	hi	hii	
18			
19	dixerunt	illi dixerunt	E fff (illi autem dix. = ce) (ipsi dix. = a)
	propheta	profeta	
20	eum tradiderunt	tradiderunt eum	mult,
	sacerdotes	sacerdoti	
21	sperabamus	speramus	e ff
	dies	<u>add</u> est	mult.
22			

23
 24
fol 100v
 ita invenerunt invenierunt ita D* (invenerunt ita = a)
 25 tardi corde corde tardi
 26
 27 mose moyse
 interpretabatur interpretaebatur
 28 ipse add se mult.
 longius longuius
 29 coegerunt cogerunt EpR
 advesperascit advesperescit
 iam dies dies iam

30
 31
 32
 33
 34
 35
 36 dum haec autem) in illo tempore)
 loquuntur iesus) essent discipuli in)
 stetit in medio) unum collecti venit)
 eorum) iesus in medio eorum)
 dicit dixit CDEThRW Dur cf

fol 101r

37
 38
 39
 40 hoc dixisset om hoc Y
 41
 42 optulerunt obtullerunt
 43 om dedit eis
 44 verba add mea EEp^{mg}R Dur r

(44)		<u>om</u> ad vos	ACMtXY
	impleri omnia	omnia inpleri	r
	scripta	scriptata	
	mosi	moysi	
	prophetis	profhetis	
45			
46	die tertia	tertia die	aceqr
47	remissionem	remisionem	
	hierosolyma	hierusolima	
48			
49	promissum	promisum	
	sedete	<u>add</u> hic	ffr
50	benedixit eis	benedixit eos	DH* vett.
51	illis	eis	
52			
53		<u>om</u> amen	

EXPLICIT LIBER