Excerpt 32. 
From this point there is no further resemblance to the excerpts. 
Passages with rubric Alia. Multis autem declaratur exemplis (that 
clerics should not bear arms). De militia et victoria christian-
orum etc.

p. 139. On the captivity of the Jews, followed by the Alcuin passages; 
see above.

Then the nature of the contents changes.

Miss Bateson proceeds to show that the index of the MS. is discrepant 
with the contents, "a discrepancy of much interest, since the index tells us 
that what is missing is that mysterious work Capitula de sacerdotali jure 
Egeberti archiepiscopi. After cap. 63 (64), above, p. 454, l. 4, on the analogy 
of Nero A. 1 and 265 we expect that titles applicable to the Capitulary in 
21 chapters will follow, but this does not happen." The list (of 25 chapters, 
printed above from Nasmith) begins with I. Item Canones Sanctorum and 
ends with 25. Ut ab alterius episcopo nullus crisma accipiat (above, p. 454).

The index proceeds 26 De coniugio and here the contents of the MS. 
begin to answer the description of the index. This title may well cover 
the excerpts 113–20.
The next, 27. Item de legitimo coniugio = Exc. 121–125 
28 = 126 
29 = 127 
30. Leonis pape (cf. Hinschius, Ps. Isidor, p. 615, cap. 4) is not in Nero A. 1. 
31 = 128–9 
32 = 130 
33 = 146 
34 = 134–140 
35 = 132–3 

Here again the index breaks down, making no note of Exc. 147–151. 
36 = 152–3 

No note is made of Exc. 154–160. The rest of the titles in the index 
tally with those of the text. 
"The meaning of these discrepancies, and especially the relation of 
capp. 1–25 to the title which alleges them to be of Egbert's authorship, 
I cannot explain. But no discussion of the authorship of the work De 
lure Sacerdotali is complete without a reference to this manuscript."

191. REGULA CHRODEGANI.  
{ S. 12 
{ T. James 268 

Vellum, 11 3/4 × 7, ff. 85 + 2, 27 lines to a page. Cent. xi early, in two very 
good round upright hands. The earlier leaves are very tender from damp. 
Collation: a² 1ª (2 replaced by blank) 2ª–11ª (wants 6–8). 
On the flyleaf a Parkerian note attributing the work to Theodore.
Contents:

The two first lines of the text are in capitals:
Si trecentorum decem et octo reliquorum sanctorum patrum / et
canonum auctoritas (lxxxix 1057, 1097) .............................................. p. 1
— dum licet currere festinent.
Anglo-Saxon version follows ................................................................. 2
Gif þera þreo hundred 7 eahta tyne ðædra þe þæron gesamnode on
jam sinoðe þe þe nicena nemnað.
Ends imperfectly:
Gif þe þillað ure yfluge betan gesa.
f. 2, blank, replaces the original.
f. 3 begins in list of chapters (Latin) ....................................................... 5
Accipiendam
xxxii. De communicione culparum
to lxxxv.
Anglo-Saxon version follows ................................................................. 7
Text. i. De humilitate .................................................................................. 11
Clamat nobis diuina scriptura dicens. omnis qui se exaltat
humiliabitur.
Anglo-Saxon .................................................................
1 Be eaðmodynsse
Vs clipað þet halige geprit.
The Latin ends (cap. lxxxiv):
uel quem episcopus expulisset agnouit ...................................................... 167
The Anglo-Saxon ends:
oððe hræne se biscoþ ut hæfde adræfed .................................................. 169

Miss Bateson (Eng. Hist. Rev. 1894, p. 699) has pointed out that this work is the Rule of Chrodegang of Metz as enlarged after the Council of Aix-la-Chapelle in 817. Lord Selborne (Ancient Facts and Fictions concerning Tithes, edn 2, pp. 264–70) had also rightly identified the work, which previous writers had mistaken for the Benedictine Rule.

A copy said to be by Whelock is in Harl. MS. 440. It contains the capitula complete (doubtless excerpted from the text, as they are in Wanley, p. 130). Another (Latin only) is in Vitellius D. vii, much burnt. This last was a volume of Collectanea of Laurence Nowell, and this text is described by him as copied from a book belonging to Exeter Cathedral. On this account the present MS. is identified (rightly, as it seems) with one of Leofric’s gifts to Exeter: probably no. 21 in his list (Regula Canonorum) but possibly no. 23 (Canon on Leden). There was also a copy at Christ Church, Canterbury, “Regula Canonorum Anglice” (Ancient Libraries, p. 51, no. 317).

The text is to be edited by Professor Napier for the Early English Text Society.