67. Interrogationes Siwlfí presbiteri. . . . . . p. 317
Sum gefængen lærop ræs on engle lande albinus gehaten.
Maclean, Anglia vii I. See on 162.
68. Dom. in quinquagesima . . . . . . . . 327
On þissere þucan on podnos dæg spa spa ge selfe hiton.
Skeat's Aelfric no. xii (1 260).
69. De oratione moysi in media quadragesima . . . 333
Efter þan þe moyses se mæra heretoga.
Skeat's Aelfric no. xiii (1 282).
A rather smaller hand finishes the homily and writes the Latin
of the next article: the Anglo-Saxon is in the former hand.
70. Excommunication (Liebermann, Gesetze, p. 438) . . . 338
In Latin and Anglo-Saxon.
Ex auctoritate dei patris omnip.
Anglo-Saxon on p. 339:
Men þa leofestan geherað hæt þeos boc segþ
Mid ealdorlicnesse ælmhihtiges godes.
Wanley, p. 137.
71. Quomodo acitofel et multi ali laqueo se suspenderunt . 340
Is nu eac to þitenne þæt man þitnað.
Skeat's Aelfric no. xix (second part, i 424).
72. Kal. Augusti Passio SS. Machabeorum . . . . . 341
Efter þam þe alexander.
Divided into nine chapters.
Skeat's Aelfric no. xxv (ii 66).
73. Qui sint Oratores Laboratores Bellatores . . . . . 355
Is spa þeah to þitenne.
Skeat's Aelfric no. xxv (ii 120).
74. Inc. de iudith quomodo interfecit olofernem . . . . 356
Þe seccað nu ærest on þisum geþritum þæt þegen cyningas.
Ends imperfectly:
7 god þe gestrangode for þære clænescce.
Assmann, A.-S. Homilien no. ix, p. 102. Anglia x 87.

304. Iuvencus.

{ N. 22
T. James 186

Vellum, 94 x 64, ff. i + 115, 21 and 20 lines to a page. Cent. vii, in
large uncials on lines deeply ruled with a dry point. Two scribes have
been employed.

Collation: i flyleaf, A (three) i—xiiiı.

This is the oldest manuscript of Iuvenis.

The description furnished by Mr Bradhaw for Zangemeister in Sitzungsb.
d. k. k. Akad. d. Wissensch. in Wien LXXXIV 553, and reprinted in Huemer's
Iuvenis (Vienna Corpus), p. xxiv, may be given here:

MS. 304 in uncial letters probably of the viith century, consisting of three separate
preliminary leaves, followed by 14 4-sheet quires, numbered in the centre of the lower
margin of the last page of each quire. There was probably a 15th quire of 2 sheets, now
lost, at the end of the volume. The pages contain 21 lines in the 1st, 13th and 14th
quires, and 20 lines through the rest of the volume. The measurement is 10 inches by 6½ or 7 inches in breadth. The text is written continuously (not in verses), with punctuation at the end of each verse, and a larger and blacker letter at the beginning of each verse.

The three preliminary leaves are ornamentally written in large capitals (11 lines to a page), within borders, the first and last pages being enclosed in an arch, the rest within rectangular borders. They contain the verses known in connexion with St Isidore and his Library 'Sunt hic plura sacra' etc., but differing from those in the editions both in order and matter and containing only the Bible, Origines, Hilarius, Augustinus, Theodosius, ending up with 'ecce Iuuencus adest tibi,' and on the opposite page the text of Iuuencus begins without any rubric, the first preface being written in the same fancy capitals as the verses of St Isidore thus (4º): Matteus instituit... the first preface ends (4º) Johannis fremit—misteria uita || caluetii || aquilini: || siue iuuenci: so far in large fancy capitals, then immediately in ordinary uncialis: Immortale nihil—then on leaf 5º canentis, Dulcis iordanes ut xpo digno loquamur: ~ Rex fuit—leaf 36º tetigist servator ihs. sana ministerium praebebat femina mensis: ~ then at once in larger capitals: sapientissimi uiri Iuuenci: xпиani: euangeliorum liber primus: explicit Incipit liber secundus caluetii ~ aquilini ~ Inde philippus ait ) ) these last words are in red but in ordinary uncialis, over leaf (36º) it proceeds: cernes dubitare quiesce et proprios hue saepe greges ad poccia duxit. Progreidiens uide na oculis tueri licebit ad hoc servator talia dicta detulit. Iunque dies—the 2nd book ends, and the 3rd begins thus (67º): turbasque reliquit. Explicit Incipit liber tertius (in red) Fuderat—the 3rd book ends, and the 4th book begins (93º): hominum solita fict: Euangeliorum liber tertius explicit (in red) Incipit eiusdem liber... (in black) quartus ρ feliciter ρ (in red). Talia—The MS. breaks off book IV, verse 733, thus (115º) nunc memtnisse deecess &m planus ille solebat. The remaining lines, here wanting, would occupy nearly 3 leaves of the next quire, which probably consisted of four leaves only. There is no trace in the volume of the Library to which it belonged before the Reformation; the only entry which seems to have given this information on the first page has been carefully erased.

To this some remarks may be added.

As to the owners of the manuscript in medieval times. There is, as is stated above, an erasure at the top of f. 1. It is of one word only, of ten or twelve capital letters, apparently. The first letter might be A and the last S.

On the margin of f. 72 b is neatly written (x ?) the word sugga.

On 75 b at top in pale ink (as noted by Marold) is the name Engelberga (in a German hand according to Traube).

The book has evidently been long in England. There are a good many marginal notes in an English hand of cent. viii or ix, rather rough. There are also a few interlinear glosses (all apparently in Latin) in a neater hand of cent. x (?). I incline to identify it with the "Juvencus in Romana scriptura" which is mentioned in our oldest catalogue (xii) of Christ Church, Canterbury (Ancient Libraries, p. 11, no. 152). This had the mark HL, not now traceable in the manuscript.

Two features might suggest the possibility that the book has a connexion with Spain. These are (1) the occurrence of Saracenic arches in the ornament of the preliminary leaves, (2) the passages from Isidore of Seville inscribed thereon.
But though pages framed in horse-shoe arches do occur in early Spanish MSS: (e.g. those of Beatus on the Apocalypse) they also occur in Italian art: see for instance a Monte Cassino martyrology of cent. xii in Mr H. Y.: Thompson's collection (Fifty MSS. i, p. 37). And the popularity of Isidore was early and wide-spread.

Nor is there any clear indication of Spanish habits of orthography in the text. On the whole, it is probably safer to regard the book as of Italian origin.

1 a. Framed in a Saracenic arch. The arch is divided into 17 compartments in each of which is an oval gem with a roughly circular eye.

The shafts are each divided into six compartments: each contains a rough pattern of leaves. Two sprays project from the top of each shaft.

The lettering on this page (and those which follow) is in capitals, drawn in outline with the pen and having the thick strokes coloured with yellow or green.

On ff. 1 b–3 a the writing is enclosed in rectangular frames; these are decorated, some with continuous patterns, others with devices in compartments: green, red and yellow are used.

On f. 3 b the frame takes the form of a Saracenic arch again.

On 4 a and most of 4 b the writing is still in outlined capitals, the strokes filled in with colour. The normal writing begins near the bottom of 4 b.

The colophon of Lib. I is curiously confused. I give a full transcript:

f. 36 a. Red capitals. Sapientissimi uiri Iuuenxi:

Black capitals filled with yellow. Liber primus :: explicit

Red. Incipit liber secundus

Black capitals filled with yellow. Caluetii : aequilini.

Red, smaller. Inde philippus ait

f. 36 b. Black. Cernes dubitare quiesce (II 110)

Red. Et proprios huc saepe greges ad pocula duxit (II 264)

Black. Progrediens uide nā oculis tueri licebit. (II 109*)

Red. Ad hoc seruator talia dicta detulit. (Cf. II 425, etc.)

Text of Lib. II with red, yellow and green initial then begins:

Nomina sacra. DȘ XFS SCS SFS DNS ІΗЅ.

Neumes have been inserted in one or two places.

305. Nottingham super Evangelia. { O. 9 { T. James 214

Vellum, 9½ x 6½, ff. 2 + 352 + 1, 43–41 lines to a page. Cent. xiv late, clearly written. 2 fo. Da michi or uelaminum.

Collation: a², 1²–3¹² ( + 7*) 4³²–8¹² | 9⁶ 10¹²–12¹² (+ slip) 13¹²–18¹² (+ 1) 19¹² | 20¹²–29¹² 30⁶, 1 flyleaf.