One diagram inserted, spaces left for the others.
—sed etiam inventur idem in puteorum profunditatis.
Vale.

9. (G)erbertus Adelbodo nunc usque dilecto. In his ergo geometricis figuris.

Ends unfinished: sollertia autem geometrice.

Greek passages are not successfully written.
The text of Macrobius was seen by Gronovius but not by Lud. Janus nor Eyssenhardt. The MS. was consulted in 1880 by Dr Lütjohann.

72. **Evangelia.**

Vellum, $11\frac{3}{4} \times 8\frac{3}{16}$, ff. 147, 30 lines to a page. Cent. xii late or xiii early, in a splendid black hand, which suggests St Albans to me.

**Collation:** 1st (misbound but complete) 2st (wants 1) 3st-6st (one canc.) 7st-10st (1 canc.) 11st-15st (5 canc.) 16st-18st 19 (three). 2 fo. *in libro* Abraham.

**Contents:**

A Table of Gospels for the year. The use seems to be Roman. 1st
The Four Gospels. The first leaf of Matthew is gone. 13
The margins are broad, and in them (besides the Ammonian sections in black) are the names of the feasts on which Gospels are to be read, in red and blue. Each section has a beautiful initial (without gold) blue or red, filled with very charming ornament in red, blue, yellow or green.

Prol. to Mark: (Marcus evangelista dei) et petri 48
f. 49 blank.
Text of Mark with magnificent initial: conventional foliage on gold, edged with green 50
Prol. to Luke (Lucas Syrus) 72b
74b blank.
Text of Luke with magnificent initial (containing a dragon) 75
On f. 92 in red and blue capitals, only slightly later than the other rubrics,

In die S. Augustini anglorum apostoli.
On margins of 92b, 93a are pencil sketches of initials and ornaments.

Prol. to John 116
Text with admirable initial 117

Ends 147a.

The book is of English work, and, as I said, more like St Albans to my mind than Canterbury. But the addition of St Augustine's feast—the only one, I think, to be found,—does suggest that Canterbury was its home.