

ORDO INCENSA DNI. HOC EST IN. V. FERIA
MAIORIS. EBDOMADE.

Feria quinta maioris ebdomade eade
nocte surgunt aduigilias hora noctis
octaua. & tangitur campane signum
sicut aliis diebus. & post hec n̄ tangit^r
ad matutinū. nisi in nocte sc̄i pasce.
& tunc acceta om̄i lumine decoret.
Venientib⁹ autē omnib⁹ in acceta
infra chorū more solito. Dñe labia
mea aperies. nec Dñi adiutoriū. nec
inuitatorium. nec Venite. nec g̃ta
patri dicant. sed cantor incipiat. &
Hélus domus tue. & reliqua sic in anti-
phonario continet^r. In fine psalmorū
non dicat^r g̃ta. nec in responsoriis. nec
in nullo loco. nec finis subtrahat^r. Post
tres psalmos dicat^r uersus pleniter. n̄
subtrahendo finē. sed in fine nocturni.
lector benedictionē non petat. nec
pontifex aut presbit̄ more solito
benedictionē compleat. & quando
finit lector lectionē non dicat Tu autē.
dñe. sed ex uerbis lectionis iubeatur
facere finē. Aut certe terminationē.

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Nullus penitente inuit & carnem manducare
 & bibere uinum. nisi pro ad presens elemosinam
 faciat. Nullus presumat baptizare. nisi in uigili
 pasche & pentecostes. nisi pro periculo mortis
 unusquisque fontes lapideos habeat. & si non
 potest habere lapideos habeat uas aliud
 ad hoc paratum. in quo nihil aliud fiat.
 Videte. ut omnibus parrochianis uestris symbolum
 & orationem dominicam insinuetis. leiu-
 niu quatuor temporum. & rogationum. & leta-
 niae maioris plebibus uestris omnimodis
 obseruanda insinuate. feria quarta
 ante quadragesimam. plebem ad confessionem
 inuitate. & ei iuxta qualitatem delicti
 penitentiam iniungite. ne ex corde uestro. si-
 sic in penitentiali scriptum est. Tribus tempo-
 ribus in anno id est in nativitate domini. pascha. &
 pentecostes. omnes fideles ad communionem
 corporis & sanguinis domini accedere am-
 monete. Certis temporibus coniugatos ab
 uxoribus abstinere exhortamini. Culogium
 aspermissum in diebus festis plebi tribuite.
 Nullus uirum induat uestibus laicalibus. nullus
 rem aut possessionem aut mancipium
 ecclesie uendere aut commutare aut quicquam

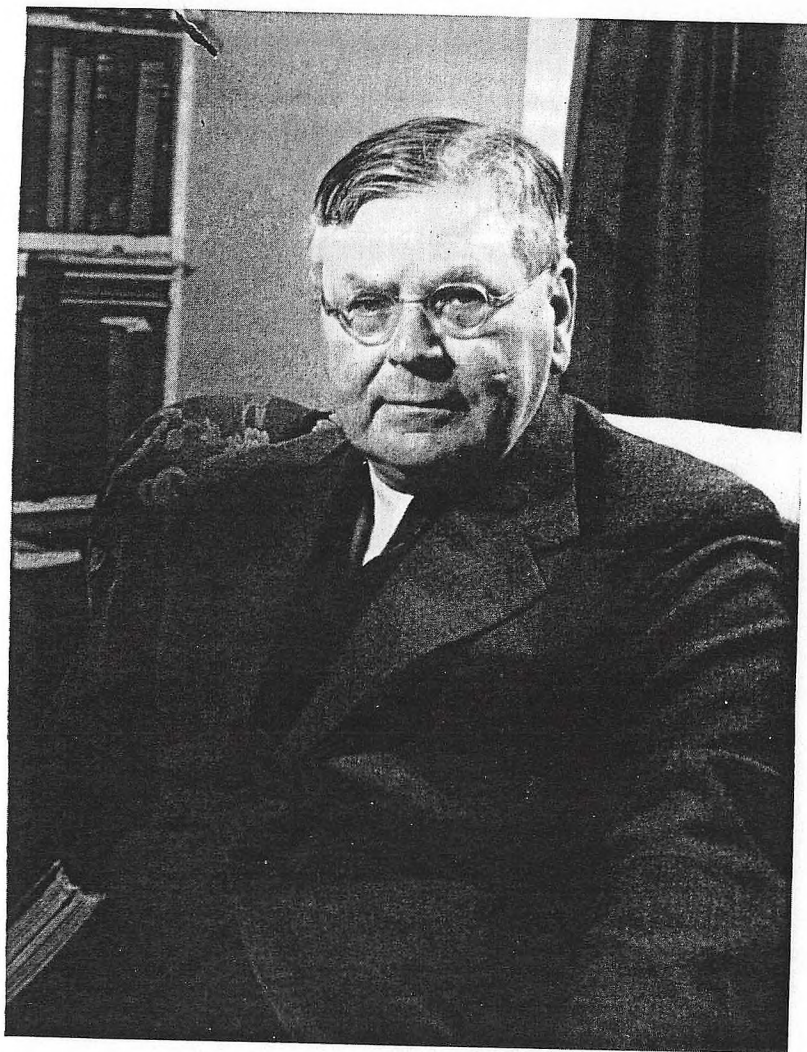


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Bruce Dickins.

The Anglo-Saxons

Studies in some Aspects of their History

and Culture

presented to

BRUCE DICKINS

EDITED BY
PETER CLEMOES

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N. R. Ker

Three Old English Texts in a Salisbury Pontifical, Cotton Tiberius C I

p. 262 - 279

COTTON Tiberius C I is one of the many composite volumes in the Cotton collection. In this instance Cotton put inside one cover a fragment of a handsome collection of computistical treatises written at Peterborough in the first half of the twelfth century (fols. 2-42) and a manuscript containing pontifical orders and other texts more or less related to them (fols. 43-203). Only this latter manuscript concerns us here. W. H. Frere referred to it more than once¹ and Henderson described its contents briefly, mentioned its 'ritual importance' and gave his opinion that part of it was written 'for and under the direction of Bishop Osmund' of Salisbury.² It is a fragmentary and complex book, too much so to have been of much use to the editors of pontificals, but its probable date and its associations with Sherborne and Salisbury in the time of Bishops Herman and Osmund make it interesting. I have attempted, therefore, to distinguish the various layers of this book, as an introduction to the three hitherto unprinted pieces of Old English which it contains.

DESCRIPTION OF MANUSCRIPT

The leaves measure 295 × 195 mm. The written space measures about 220 × 125 mm. There are twenty-five long lines to the page. Collation, all important to the understanding of a manuscript of this kind, shows that there are twenty-one quires, made up as follows: 1-4⁸ (fols. 43-74), 5¹⁴ (fols. 75-88), 6⁸ (fols. 89-94), 7¹⁰ (fols. 95-104), 8⁸ (fols. 105-112), 9 five (fols. 113-117), 10⁸ (fols. 118-125), 11⁸ (fols. 126-129, 131-134: fol. 130 is a slip attached to

¹ *Pontifical Services* (Alcuin Club Collections, no. III, 1901), I, 97; *The Use of Sarum* (Cambridge, 1898-1901), II, viii.

² *Liber Pontificalis Chr. Bainbridge archiepiscopi Eboracensis*, ed. W. G. Henderson (Surtees Society, vol. LXI, 1873), pp. xxvii-xxxi. The foliation referred to by Henderson is one in front of that now in use.

fol. 129^v), 12⁸ (fols. 135-142), 13⁸ (fols. 144-151), 14⁸ (fols. 143, 152-158), 15⁴ (fols. 159-162), 16⁸ (fols. 163-170), 17 one (fol. 171), 18-21⁸ (fols. 172-203). These twenty-one quires fall into three main parts.

PART A

Quires 1-5, 14-17 and 19-21 (twelve quires) are the oldest part of the manuscript. Apart from additions in blank spaces and, in quire 5, on inserted leaves, they seem to be entirely in two German hands¹ of probably the middle of the eleventh century. The main scribe (I) wrote the whole of quires 1-4, 14, 16, 19, 20 (fols. 43-74, 143, 152-158, 163-170, 180-195), the first leaf of quire 15 (fol. 159), the first page of quire 17 (fol. 171^r), and the first four leaves of quire 21 (fols. 196-199). An occasional feature of his script is a ligature of *re* in which the head of *r* rises above the line and descends to the top of *e* in a sharp angle (e.g. fol. 187^v/18). On fols. 54, 152 and 187^v there are open-headed subscript *a*'s in the combinations *ma* and *na* to save space, and on fols. 60^v and 68^v subscript *i*'s in the combination *mi*. Scribe II wrote the first three leaves of quire 5 (fols. 75-77).

Part A contains: (1) fols. 43^v (the recto was left blank)-77 Orders for Thursday, Friday and Saturday in Holy Week, excluding the Reconciliation of Penitents on Thursday; (2) fols. 143^v, 152-159 An order **De ordinibus conferendis**; (3) fols. 163^v (the recto was left blank)-171 An order for the Reconciliation of Penitents on Thursday in Holy Week; (4) fols. 180-183^v An order for the blessing of a bell; (5) fols. 183^v-194^v An order for a provincial synod; (6) fol. 195 A note on the Ember days; (7) fols. 195^v-197 **Excommunicatio leonis pape**; (8) fols. 197-199 **Qualiter episcopus excommunicare infideles cristianos debeat**. All these texts seem to occur in the continental pontificals described by Andrieu.² Part A is, in fact, a portion of or extracts from the 'pontifical romano-germanique' which, as Andrieu has shown, originated in Germany and probably at Mainz in the middle of the tenth century and spread thence to France, England and Italy.³ Andrieu described thirty-six manuscripts of this pontifical, but neither Tiberius C I nor Vitellius E XII.

¹ Not 'written probably in France', as I said in my *Catalogue of Manuscripts containing Anglo-Saxon* (Oxford, 1957), p. 260.

² M. Andrieu, *Les Ordines Romani du Haut Moyen Age*, I (Spicilegium Lovaniense, no. XI, 1931).

³ *ibid.*, pp. 494-511.

(PamA),
der bod. van op. Ferkens 1075 in Ryld. (erst Harbome, dann Saltsberg)

us psona. hec legatur admonitio.
Fratres presbiteri & sacerdotes dñi. coopera-
tores ordinis nri estis. nos quidē quāuis
indigni locū aaron tenem⁹. uos autē locū
eleazari & itamar. Nos uice duodecim
aploꝝ fungim⁹. uos ad formā septuagintā
discipuloꝝ estis. Nos uero pastores ur̃i
sumus. uos autē pastores animarū uobi
cōmissarū. Nos de uob⁹ rationē redditurū
sum⁹ summo pastori dño ihū xpō. uos
de plebib⁹ uobis cōmendatis. Et idō km̃i
uidete periculū ur̃m. Ammonem⁹ itaq⁹
& obsecramus fraternitatē ur̃am. ut
que uob⁹ suggerim⁹ memorie cōmen-
deis. & opere exercere studeatis. In
primis amonem⁹ ut uita & cōuersatio
ur̃a inrephensibilis sit. scilicet ut
cella ur̃a sit iuxta eccliam. & in domo
ur̃a feminas nō habeatis. Om̃i nocte
ad nocturnas surgite. Cursū ur̃m
horis certis decantate. Missarū cele-
brationes religiosē pagite. Corpus
& sanguinē dñi cū timore & reueren-
tia sumite. Vasa sc̃a manib⁹ ppriis
abluite & extingite. Nullus cantet

iniqua audire digne. mea. Quod ubi dicitur.
Vana est enim humana conscientia. unde quicquid
 inoffense possit tue voluntatis iudicia
 impedire. & idō quia in pfectū nostrū
 uiderant oculi. tui pfectioni q̄ deputa
 qd̄ pfecto aequitatis fine cēcludere pōp
 tamus. Te in nr̄is principis occurſore
 poposcm̄. te quoq; in hoc fine iudicioꝝ
 nr̄oꝝ p̄ excessibꝫ indultore speramꝫ. scilicet **A**
 ut ignorantie parcas. errori indul
 geas. pfectis uotis. pfecta operis effica
 cia largiaris. Et quia cōscientia remor
 dente tabescimꝫ. ne aut ignorantia
 nos traxerit in errore. aut p̄ceptis forsi
 tan uoluntas impulserit iusticiā decli
 nare. ob hoc te poscimꝫ. te rogamꝫ. ut
 si quid̄ offensionis in hac cēclū celebrata
 te at traximꝫ. te cōdonante remissibile
 habeamꝫ ueniā. ut in eo qd̄ soluturi
 sumꝫ. aggregati cēclio. ac uncis primū
 absoluiamꝫ nr̄oꝝ nexibꝫ. delictōꝝ q̄l̄it. ro
 gati transgressores ueniā. & cōfuentes ubi
 subsequat̄ remuneratio sempiterna. **P**
 Quibꝫ inquit. ep̄o & ceteris in ordine seden
 tibus. ab ipso ep̄o. siue a dracono ex ipso