

384a. Oxford, Bodleian Library, MS. Hatton 113 (5210)
"St. Wulstan's Homiliary," Part 1

[Ker 331, Gneuss 637]

HISTORY: Hatton 113 appears to have been copied for, and used by, St. Wulstan, bishop of Worcester (1062–1095): several of the obits have Worcester connections and three are for close relations of Wulstan's, the year of his ordination as bishop is noted, and the letter on f. ii recto summons him to the Council of Winchester. The latest obit in the original hand is for the year 1063 and the kalendrical tables are for the years 1064–1095 (with 1062–1063 added) and 1056–1083, suggesting a date of copying within the range 1064–1083, and most likely at the earlier end of the range, near the time of Wulstan's consecration. McIntyre (1978) says it was probably between 1062–1070.

With Hatton 114 [384b], Hatton 113 forms a large collection of homilies, which was possibly first separated into two volumes around 1200, Pollard's (1975) date for the binding of Hatton 113, and approximately the date (early 13c) that a separate table of contents was added in the margins of Hatton 114, ff. 9v–10r (see Ker 1937). Hatton 113 was probably intended as a continuation of Bodleian Library, Junius 121 [391], a collection of ecclesiastical institutes and homilies: the quire signatures which end at 'n' in Junius 121, begin at 'p' here. The strong association with Archbishop Wulfstan in Junius 121 also continues in this volume. Hatton 113 is the principal source for Wulfstan's sermons, used extensively by Napier (1883) and Bethurum (1957) in their editions. Those on ff. 1–115 are homilies for any occasion, mainly Wulfstan or pseudo-Wulfstan, but the three beginning on ff. 80v, 94v, and 102v are by Ælfric; those on ff. 115–144 (and continuing in Hatton 114), for fixed festivals early in the year, are all by Ælfric. McIntyre (1978) notes that the characteristic script of these volumes and the specific Worcester references in Hatton 113 confirm that they were written at Worcester, and she uses Hatton 113 as one of her fixed points.

Glosses and annotations in the tremulous hand, first half of the 13c, confirm that it remained in Worcester. In the 16c an inscription, 'Liber

Ecclesiæ Wygorn, was added in the top margin of f. ii recto, now erased. Also in the 16c the manuscript was annotated by John Joscelyn (1529–1603) and used for his A-S glossaries in London, Lambeth Palace 692, f. 37. He copied obits from the calendar, ff. iii recto-viii verso, into London, British Library, Cotton Vitellius D. vii, f. 48. It was still part of the Worcester Cathedral collection in 1622–1623 when Patrick Young made his catalogue and described it (no. 318; see Atkins and Ker 1944). It was borrowed by Christopher, Lord Hatton, along with the other manuscripts which now form the Hatton collection in the Bodleian, sometime before August 1644 when it was indexed by Dugdale (see Bodleian Library, Dugdale 29, f. iv verso). After Hatton's death on 4 July 1670, Hatton 113, 114, 115, and 116 were kept by his son, and not sold like the rest of the collection. In 1675 he gave all four manuscripts to the Bodleian, but they, and Junius 121, were lent to Dr. Thomas Marshall and by him to Junius. They returned to the Bodleian as part of the Junius collection after Junius's death in 1678, hence the earlier, erroneous shelfmark, Junius 99.

CODICOLOGICAL DESCRIPTION: Ff. i + 154 + iii, foliated i–xi, 1–147. Leaves measure 255 x 155 mm., written space 200 x 95 mm. HFFH. The binding is described by Pollard (1975:157): “256 x 168 mm. Whit-tawed sheepskin over oak boards. Sewn on four bands of thong including the head- and tailbands. The thongs are rather wide (13 mm unsplit). Tabs at the head and tail of the spine. Traces of head and pin fastening. The bands enter tunnels and are pegged in grooves entirely on the inside of the boards. Bound (or entirely rebound) possibly at Worcester, about A.D. 1200 more than a hundred years after it was written.”

Ff. i and 147 are medieval parchment flyleaves. Ff. 145–146 are paper leaves inserted by Dugdale, 17c. Prickings are usually visible in the side margins and at top and bottom. Ruled for 23 long lines. Double bounding lines, right and left. Ff. 1–144v: headings are in red rustic capitals; initials green or metallic red, usually alternating, and once blue (f. 139v). Calendar (f. ii verso): lines, headings, and capitals are red apart from one line and one capital in blue; (ff. iii recto-viii verso): headings, initials, capitals, and some entries are red, green, and blue; capitals sometimes filled with red, green, or blue. Computus tables (ff. ix recto-xi recto): lines, headings and initials are red and green, but five large capitals on f. x verso are blue; only red is used on f. xi recto. Table of contents (f. xi verso): numbers, headings, initials, and lines are red and green.

Ff. 1–144 were written by a single scribe, in Worcester, probably between 1062–1070. The same scribe was also responsible for most of Hatton 114 and probably Junius 121 as well. The summons added on f. ii recto/1–10 is also in this script. Other early additions, the calendar and computus tables (ff. ii verso–xi recto) and the table of contents (f. xi verso) are in “an attractive and unusual hand,” also found in Hatton 114, Junius 121, and elsewhere (see *Ker Cat.*, 399, and Bannister 1916: lx, where it is dated after 1062).

Early additions: Coleman’s hand (1080 x 1100) is found on f. 78v (signed as [c]plfman) and, unsigned, adding obits on ff. iii recto–viii verso and notes on ff. 39v and 40r; also unsigned but in rustic capitals and apparently the same hand are marginalia on ff. 70v, 78r, 108v, 128v, and 134r. (See Ker 1949 and McIntyre 1978: 40–42). Running heads were added 1060 x 1080 to ff. 1–144 (and Hatton 114) in the same format as the table of contents, e.g., ‘.I. BE ÐAM FRUMSCEAFTE’ (Rustic capitals), then sometimes abbreviated, e.g., ‘.I. F’. The table of contents (f. xi verso) originally covered up to item LX (Hatton 114, f. 221). Another hand added the early additions to Hatton 114, items LXI–III, without colors, to the table of contents; a line between items XXVII and XXVIII marks the split into two volumes. Marginalia in Latin in current hands of 12c and 12/13c are found throughout, as in Hatton 114, particularly on ff. 8v–9v, 48v–51v, 65v–67r, 105r–107r, and 111v–113r. ‘Sermones anglice XX’ (retouched) on the spine may be compared with ‘Sermones anglici .XXI.’ in Hatton 114 (12/13c). Nearly contemporary alterations to the text and glosses are found in several hands: e.g., in Insular hands in English on ff. 1–8 and 61–64 (see Franzen 1991, esp. 30–34, on these and the tremulous hand, below, which are often difficult to distinguish).

Tremulous hand (first half of the 13c): Most of the tremulous glosses in this manuscript are found in one layer in a late version of his hand, particularly large and trembly. Earlier versions of his hand, smaller, generally tidier and less trembly, but also less consistent in appearance than the later glosses, are also found scattered throughout. Particularly on ff. 1–8 and 80v–81r these earlier tremulous glosses are in ME, usually erased. Unlike Hatton 114, there are only very occasional glosses in pencil or crayon. The latter part of the manuscript, containing Ælfrician material, is more heavily glossed. There are some alterations to letters, usually vowels, e.g., *ge*: *i*, *y*: *e*, and marks of word division are also added, but less punctuation has been added than in some other manuscripts.

A few nota marks have been placed in the margins, 'N', 'e', 'not', and '+' (ff. 14v, 41r, 45v, 57v, 87v, and 116v), but very few compared with other manuscripts which he glossed.

Post-medieval additions include cross references added to the table of contents (f. xi verso) and scattered marginalia, for example on ff. 30r, 53v, 60r, 75v.

COLLATION: Ff. ii–xi, 1–144. I¹⁰ (ff. ii–xi), II–XVIII⁸ (ff. 1–136), XIX⁸ 3 and 6 are halfsheets (ff. 137–144). Quire signatures are marked in bottom margin of the first recto of Quires III–XVI: 'p' (f. 9), 'q' (f. 17), 'r' (f. 25), 's' (f. 33), 't' (f. 41), 'u' (f. 49), 'x' (f. 57), 'y' (f. 65), 'z' (f. 73), '&' (f. 81), '7' (f. 89), 'w' (f. 97), 'þ' (f. 105), 'Ƿ' (f. 113) (see Robinson 1973: 450); they are probably a continuation of those in Junius 121, which has 'a'–'n' on Quires II–XIV.

CONTENTS:

Flyleaves at the beginning.

- f. i recto Blank apart from 'E' and 'A' near the top ('A' is normally used for Hatton 113 in cross references of 17c in other Hatton manuscripts, but 'E' also occurs occasionally).
- f. i verso Post-medieval hands: (1) practicing the OE alphabet, letter forms and equivalents, especially 'Ð', 'ð', and 'þ', (2) an erasure (illegible), and (3) 'Prima pars homiliarum'.
1. f. ii recto/1–20 Copy of a letter from Rome summoning Wulstan to the Council of Winchester at Easter 1070: **EPISTOLA CARDINALIUM URBIS ROMAE | AD WLSTANUM EPISCOPUM.** 'I. & P. p(res)b(ite)ri cardinales s(an)c(t)i PETRI. Wlstano, de Wihra | ceastre. ep(iscop)o sal(utem).' (ed. Darlington 1928: 189–90) [In the top inner margin of f. ii recto a post-medieval hand has written '1^a pars homiliar(um)', and the inscription (16c) 'Liber Ecclesiæ Wygorn' is erased, but legible under ultraviolet light.].
2. f. ii recto/21–31 Two prayers for the peace of the church and for the king: 'Oremus omnes...' and 'Q(uesumu)s om(ni) p(oten)s d(eu)s...' The second breaks off: '...ualeat p(er) uenire. p(er)' (ed. Darlington 1928: 190).
- 3a. ff. ii verso–viii verso Calendar (ed. Dewick and Frere 1921: 589–602).
- 3b. ff. ix recto–xi recto 9c–11c computus tables.
4. f. xi verso Table of contents: **CAPITVLA .** 'I Be ðam frumsceaftē.'

[original entries cover Hatton 113, ff. 1r-144v and Hatton 114, ff. 9r-230r; early additions include Hatton 114, ff. 230r-246v (i.e., items LXI-LXIII)].

Homilies:

5. ff. 1r/1-3r/7 **DE INITIO CREATURE.** | 'IN PRINCIPIO FECIT D(EU)S CĒLVM | & terram'; OE begins at f. 1r/6: 'Adam se æresta man' (ed. Napier 1883: no. 1, 1-4/4 and continued in a footnote [f. 2v/12]) [The running head 'I. BE ÐAM FRUMSCEAFTE', abbreviated from f. 1v, is found on ff. 1r-10v.].
6. ff. 3r/8-4r/12 [OE and Latin] **BE FRUMSCEAFTE** | 'On þisre worulde fruman. [gloss: 'i(n)icio'] god ælmihtig | gesceop. 7 geworhte' (ed. Napier 1883: no. 62) [subtitles for the ages of the world in metallic red capitals].
7. ff. 4r/13-10v/12 **INCIPIUNT SERMONES LUPI EPISCOPI.** | 'Leofan men us b(isceopum) [gloss: 'episcopis'] is deope beboden' (ed. Bethurum 1957: no. 6).
8. ff. 10v/13-16r/1 "De fide catholica": **.II. ITEM SERMO. DE FIDE.** | 'Leofan men doð swa eow mycel þearf is.' (ed. Bethurum 1957: no. 7).
9. ff. 16r/2-21r/19 **SERMO DE BAPTISM(ATE).** 'Leofan men eallum | cristenum mannum is mycel þearf' (ed. Bethurum 1957: no. 8c).
10. ff. 21r/20-27r/17 [Latin and OE] **INCIPIT DE UISIONE ISAIE P(RO)PHETEꝞ | QUAM UIDIT SUPER IUDAM ET HIER(SA)-L(E)M.** || 'IN DIEBUS ILLIS. Dixit isaias p(ro)pheta.' OE begins at f. 23v/2: **DE UISIONE | ISAIE P(RO)PHETAE** 'FEla is on bocum þæs ðe | mæg to bysnan' (ed. Bethurum 1957: no. 11).
11. ff. 27r/17-31v/13 [Latin and OE] **DE SEPTIFORME SP(IRIT)U.** | 'Sp(iritu)s s(an)c(tu)s pro septenaria operatione.' OE begins at f. 27v/14: **BE ÐAM SEOFANFEALDAN GODES GYFAN.** | 'ISA-IAS SE WITEGA AWRÁT ON HIS | witegunge be ðam halgan gaste.' (ed. Bethurum 1957: no. 9).
12. ff. 31v/13-34r/16 [Latin and OE] **DE ANTICRISTO.** | 'Omnis qui s(e)c(un)d(u)m chr(ist)iane p(ro)fessionis rectitu | dinem.' OE begins at f. 33r/11: 'Leofan men understandað | swyðe georne þæt ge [gloss: 'vos'] rihtlice 7 wærlice' (ed. Bethurum 1957: nos. 1a and 1b).
13. ff. 34r/17-44r/10 [Latin and OE] **DE CRISTIANITATE.** | 'A chr(ist)o enim chr(ist)iani sunt nominati.' OE begins at f. 38r/20:

- HER ONGYND BE CRISTEN|DOME 'Eallum cristenum mannu(m) is mycel | þearf' (ed. Bethurum 1957: nos. 10b [Latin] and 10c [OE]). [An OE translation of part of the Latin is found in the side margin of f. 35r, beginning (trimmed on right): 'Seo halga cyrce is soðli[]' (ed. Bethurum 1957: 195, note to ll. 33-43).]
14. ff. 44r/10-47v/11 S(E)C(UN)D(U)M MARCUM | 'Interrogatus ie(su)s a discipulis'; OE begins at f. 44r/18: 'L(eofan men) We eow willað be sumum dæle [gloss: 'ex parte'] secgan hu.' (ed. Bethurum 1957: no. 5).
15. ff. 47v/12-49v/12 LECTIO S(AN)C(T)IEUANGELII;S(E)C(UN)D(U)M MATHEUM. | 'Egressus ie(sus) de templo ibat.' OE begins at f. 48r/20: 'Leofan men. Hit gewearð hwilum on ðære | byrig' (ed. Bethurum 1957: no. 2).
16. ff. 49v/12-52r/2 S(E)C(UN)D(A)M LUCA(M) | 'Erunt signa in sole & luna & stellis & r(e)l(iqua) | Dis godspel segð. 7 swutelað.' (ed. Bethurum 1957: no. 3).
17. ff. 52r/2-56v/14 DE TEMPORIB(US) | ANTICRISTI. 'Leofan men us is mycel | þearf þæt we wære [gloss: 'caue'] beon.' (ed. Bethurum 1957: no. 4).
18. ff. 56v/14-58v/2 SERMO. IN .XL. | 'Leofan men us is swyðe mycel þearf | on ælcne timan.' (ed. Bethurum 1957: no. 14).
19. ff. 58v/2-61r/13 DE FALSIS DIES. | 'Eala gefyrn is. þæt ðurh deofol fela þinga | misfor [gloss: 'eode']' (ed. Bethurum 1957: no. 12).
20. ff. 61r/13-66r/8 SERMO AD POPULUM. | [The following (a, b, c) are printed separately as three items, but are treated as one entry in the text, the table of contents, and the runnings heads:]
- a. ff. 61r/14-62r/7 'Leofan men understandað þ(æt) ærest cristenra | manna gehwylc [gloss: 'æurice']'.
 ff. 62r/7-22 TO FOLCE. | 'Leofan men for ure ealra þearfe. crist com | on þis lif.'
 ff. 62r/22-62v/14 TO FOLCE. | 'Leofan men hwa mæg æfre oðrum furðor [gloss: 'vlt(er)ri(us)'] || freondscype gecyðan.'
 ff. 62v/14-64r/21 TO FOLCE: | 'Leofan men utan don eac swa us þearf is. | beon geornfulle [gloss: 'seduli'] ure agenre ðearfe.... 7 gearniað us heofona rice.' (ed. Bethurum 1957: no. 13).
- b. ff. 64r/22-65r/6 'Utan don eac swa we gyt læran willað ... gode gestrynað' (coll. Napier 1883: no. 24, ending at 121/5).
- c. ff. 65r/6-66r/8 TO FOLCE. | 'Leofan men habbað æfre anrædne

- [gloss: '(con)stante(m)'] geleafan | on ænne god.... on ðære penitentiale.' (ed. Napier 1883: no. 25). [The 'penitentiale' probably refers to Junius 121.]
21. ff. 66r/9-73r/4 **Her is halwendlic lár. 7 ðearflic læwedu(m) | mannum þe þæt læden ne cunnon.** | 'MEN. ÐA. LEOFESTAN. GEHY|rað [gloss: 'audite'] hwæt us halige béc beodað [gloss: 'p(re)dicat(n)ʳ'].' (ed. Napier 1883: no. 29).
22. ff. 73r/4-80v/2 **BE RIHTAN CRISTEN|DOME.** 'Mycel is nydþearf cristenum | mannum.' (ed. Napier 1883: no. 30; Scragg 1992: 396-403).
23. ff. 80v/3-81r/8 'We willað nu secgan sume bysne to þisum.' (ed. Napier 1883: no. 31) [running head: 'BE ANE MUNUCCILDE'].
24. ff. 81r/8-83r/16 **SERMO DE CENA D(OMI)NI.** | 'Leofan men ic wille cyðan eow eallu(m).' (ed. Bethurum 1957: no. 15).
25. ff. 83r/17-83v/1 'Eala leofan men swytele is gesyne.... a he mæg hím wenan hetelices leanes.' (Napier 1883: no. 37, 177, note to ll. 1-6).
26. ff. 83v/1-84v/11 "Lectio secundum Lucam": **BE GODES | BYDELUM.** 'Godcundlice bydelas 7 godes | lage lareowas.' (ed. Bethurum 1957: no. 17, beginning from 243/43 [note]) [beginning of this text at ff. 93v/5-94v/13 (item 30 below)].
27. ff. 84v/11-90v/17 **ITEM | SERMO LUPI. AD ANGLOS QUANDO DANI. | MAXIME. P(ER)SECUTISUNT EOS. QUOD FUIT. | IN DIES ÆPELREDI REGIS.** | 'Leofan men gecnawað þ(æt) soð is.' (ed. Bethurum 1957: 20 (E I); coll. Whitelock 1963: 47-67).
28. ff. 90v/18-91v/16 **Her is gyt rihtlic warnung** [gloss: 'cau(er)e'] 7 **soðlic myne|gung þeode to þearfe.** | 'Leofan men utan understandan ealswa | us þearf is.' (ed. Bethurum 1957: no. 21).
29. ff. 91v/16-93v/4 **BE MIST|LICAN GELIMPAN.** 'Gyf hit geweorðe. þ(æt) on | þeodscype becuome healic [gloss: 'p(re)cipu(us)'] ungelimp.' (ed. Napier 1883: no. 35). [Rubricator has added the correct running heads, in metallic red, on ff. 92r-93v, above the original ones which erroneously carried on from the previous text.]
30. ff. 93v/5-94v/13 **.L(ECTIO). S(E)C(UN)D(U)M LUCAM** 'Dixit ie(sus) discipulis suis.' OE begins at f. 93v/13: **BE BISCOPHADU(M).** | 'L(eofan men) Se halga godspellere lucas.... þær hi scoldan | clypian. & r(e)l(iqua).' (ed. Bethurum 1957: no. 17, ending at 243/43) [rest of this text found at ff. 83v/1-84v/11 (item 26 above)].
31. ff. 94v/14-102v/4 "De dominica oratione": 'Se hælend crist syðþan

- he to ðissum life | cóm' (coll. Clemoes 1997: no. 19; as Thorpe 1844: no. 19) [running head: 'Be þam pat(er) n(oste)r'].
32. ff. 102v/5–115v/3 **SERMO AD POPULUM. IN OCTAUIS PENTECOSTEN DI|CENDUS.** 'We willað eow secgan sume swutelunge | nu' (coll. Pope 1967–1968: no. 11).
33. ff. 115v/3–124r/20 **SERMO IN DIE NATALIS D(OMI)NI.** | 'MINE GEBRODRA ÐA LEOFESTAN | on þisum dæge' (coll. Godden 1979: no. 1) [four musical notes near the top outer corner].
34. ff. 124r/20–130v/13 **KĻ DECEMBRIS. NAT(A)L(E) S(AN)C(T)I STEPHANI P(RO)TOM(ARTYRIS)** | 'WE RÆDAÐ ON ÐÆRE BÉC' (coll. Clemoes 1997: no. 3; as Thorpe 1844: no. 3).
35. ff. 130v/13–139v/1 **KĻ IANUARIUS | NATALE S(AN)C(T)I IOHANNIS EUUANGELISTAE.** | 'IOHANNES SE GODSPELLERE CRISTES | dyrling [gloss: 'dilect(us)']' (coll. Clemoes 1997: no. 4; as Thorpe 1844: no. 4) [a second gloss to 'dyrling' erased and illegible].
36. ff. 139v/1–144v/23 **XIIIa. KĻ DECEMBRIS. NAT(A)L(E) S(AN)C(T)OR(UM) | INNOCENTU(M).** 'NU TODÆG GODES GELA | þung'; ends 'æt þissum unscæðþigum martiru(m) hy synd' and continues in Hatton 114, f. 9r (coll. Clemoes 1997: no. 5, ending at l. 184; as Thorpe 1844: no. 5, ending at 88/34).

Flyleaves:

- f. 145r Table of contents, signed, in Dugdale's hand, dated 12 August 1644.
- ff. 145v–147v Blank.

PHOTO NOTES: Ff. i recto and 145v–147v not shown on fiche.

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