

### 385. Oxford, Bodleian Library, MS. Hatton 115 (5135) Homilies

[Ker 332, Gneuss 639]

**HISTORY:** Hatton 115 is a collection of miscellaneous homilies and pieces of instruction and admonition in five booklets. None of the pieces is tied to a particular occasion within the church year. Pope (1967–1968: 53) believes that all the pieces in the first three booklets (ff. 1–139a) are by Ælfric; Godden (1979: lxvii) remains doubtful about the piece on baptism (ff. 59v–60r). The origin of the manuscript is unknown, and it does not resemble other Worcester manuscripts of the same date in script or layout (see McIntyre 1978: 18 and 208). Ker (*Cat.*, 403) notes that the hand of the main scribe is very like that of London, British Library, Cotton Faustina A. x [193], of unknown origin. But by about 1200, if not earlier, Hatton 115 was part of the Worcester library; note ‘XXII’ on f. 1r (dated 12/13c by McIntyre, 208) vs. ‘XXI’ in Hatton 114 [384b], and extensive glossing and annotation by the tremulous hand of Worcester (first half of the 13c). An erased 16c inscription on f. iv recto, ‘Liber ecclesie Wygorn’, and the entry in Young’s catalogue (Atkins and Ker 1944: no. 317) indicate that it remained there until some time after 1623. Before August 1644 it was borrowed by Lord Hatton, along with the other manuscripts now known as the Hatton collection, and removed from Worcester. The heading ‘Saxon Homiles tom: 2’ (f. v recto) is in the same hand as headings in other Hatton manuscripts (cf. Hatton 114 ‘1’ and 116 ‘3’). Upon Lord Hatton’s death on 4 July 1670, Hatton 113 [384a], 114, 115, and 116 [386] were retained by his son who gave them to the Bodleian Library in 1675. The same four manuscripts, along with Bodleian Library, Junius 121 [391], were lent to Francis Junius (1589–1677) via Dr. Thomas Marshall, and returned to the Bodleian in 1678 after his death as part of the Junius collection, hence the earlier, erroneous shelfmark, Junius 23.

At some point before a seventeenth-century hand wrote ‘Deficit .2. fol’ in the bottom margin of f. 82v and a different hand added ‘De virginibus’ in the upper margin of f. 83r, six leaves were apparently re-

moved from between ff. 82 and 83. These leaves contained the end of item 24 below, a complete Confessor-homily, and the beginning of item 25 below. One of the missing leaves, probably the third of the six, survives as Lawrence Kansas Y104. See Colgrave and Hyde 1962: 68.

**CODICOLOGICAL DESCRIPTION:** Ff. v + 156 + iii, foliated i-v, 1-139, 139*a*, 140-158. FHHF. Binding of brown leather, 17/18c, with rust marks remaining from the strap-and-pin fastening on the medieval binding visible on ff. iv, v, 1, and 155. Ker (1956: 16-17), notes that Hatton 20 [377], 76 [382], 115, and 116 were all rebound at the same time, probably soon after they were obtained by the Bodleian.

Ff. i-iii and 156-158 are paper flyleaves from the date of binding; ff. iv-v are parchment ones ruled like the rest of the manuscript. Ff. 156 and 157 remain uncut at the top; f. 157r is not foliated, but f. 157v is.

The manuscript consists of five booklets and short additions which were copied at different times and could not have been bound together until sometime in the 12c, at the earliest, when the fifth booklet was copied. The main scribe (1060 x 1080; see A below) copied the first three booklets: ff. 1-64, 68-94, and 95-139*a* as well as a homily on St. Albans on two leaves (ff. 66-67) now bound between the first two booklets. Two other hands of 1080 x 1100 added the two short pieces on f. 65 (B below). The table of contents in Latin on f. v recto which Ker dated ca. 1200 probably reflects the collection in this state, but since none of the short pieces without rubric is listed, it is not certain that ff. 65-67 were in their present position. The tremulous hand, however (see below), treated these folios in the same manner as the surrounding text, suggesting that they were in place by the first half of the 13c at the latest. A fourth booklet (ff. 140-147; see C below), in a hand Ker said was "perhaps earlier," is one of only two surviving folded booklets from 11c England (see Robinson 1978) and clearly had an independent existence before it was bound together with the other booklets in Hatton 115. It has been folded across the middle with f. 147v (blank but soiled) forming the outer cover. The fifth booklet (ff. 148-155; see D below), in a hand of the 12c, completes the present collection. The fourth and fifth booklets were treated differently by the tremulous hand from ff. 1-139*a*, perhaps confirming they were still separate in the first half of the 13c.

A (ff. 1-64, 66-139*a*): 247 x 155 mm., written area 195 x 98 mm. F. 139*a* only is about 75 mm. wide. Prickings visible in the outer margins; double bounding lines right and left. Ruled in 27 long lines. Initials are

green and red (metallic). The first letter of each sentence (that is, after ‘;’) is a capital filled with red (metallic in the first few folios). Titles are in red (sometimes metallic) rustic capitals, and sometimes uncials. The first line of text is in capitals filled with red on ff. 58r, 59v, 60r, 61v, 63r, and 66r; the title similarly on f. 70v. The AMEN which ends many of the sermons is often elongated to complete the line and often filled with red.

B (f. 65): 242 x 155 mm., written area 190 x 100 mm. Double bounding lines, right and left. Ruled in 24 long lines. Red initials and capitals.

C (ff. 140–147): 247 x 155 mm., written area 187 x 100 mm. Ruled in 23 long lines. No color used.

D (ff. 148–155): The first quire (ff. 148–151): 247 x 155 mm., written area 192 x 105 mm. Prickings visible in the outer margins; double bounding lines, right and left. Ruled in 27 long lines. The second quire (ff. 152–155): 218 x 155 mm., written area 170 x 115 mm. Double bounding lines, right and left. Ruled in 21 long lines. Parchment heavy and soft. Both quires have metallic red initials and traces of pencil rulings.

Early additions: As noted under “Contents,” below, a table of contents was added ca. 1200 on f. v recto; ‘.XXII.’ (12/13c) on f. 1r; four lines on f. 155r (late 12c); and scribbles on ff. 155rv. Unlike Hatton 113 and 114 there is no marginalia in medieval hands apart from the tremulous hand.

The tremulous hand (first half of the 13c): Hatton 115 has far more ME glosses (well over a thousand) than any other surviving manuscript glossed by the tremulous hand. Most of these are part of an early layer of glossing which is found only on ff. 1–139a, that is, the first three booklets including the additional material on ff. 65–67. Very many of these English glosses have been erased, but some remain and are uncharacteristically dark, small, and tidy in appearance (e.g., f. 3v/1 ‘hweol’). At the same time, the tremulous hand also made many alterations to individual letters and added marks of punctuation and word division.

Sometime later, judging by the appearance of his hand, he returned to the manuscript and added a second layer of glossing, almost entirely in Latin and more in keeping with his style of work in other manuscripts. There are a few corrections to individual letters (mainly *y*: *e*, *him* [*i*: *a*]) and some marks of punctuation and word division, but very few pencil or crayon glosses. This later layer included the fourth booklet (ff. 140–147), but the texts in the fifth booklet (ff. 148–155) were not glossed or marked by him at any stage although they clearly passed through his

hands since he added three lines and word pairs on f. 154rv, part of the second quire of the fifth booklet.

Other evidence of the tremulous hand includes the additions to the table of contents on f. v recto for some of the shorter pieces without rubric on ff. 58–67v; nota marks ('N', 'not', 'ex<sup>m</sup>', etc.) and short marginal notes.

Post-medieval hands: There are interlinear or marginal titles and/or cross references to other manuscripts on ff. 35r, 59v, 60r, 60v, 61r, 83r, 89v, and 116r. Internal cross references are found on ff. 58r, 96r, and 99v; biblical references on ff. 78r and 88r. Other late additions on ff. i–v are noted under "Contents," below.

**COLLATION:** I–VII<sup>8</sup> (ff. 1–56), VIII<sup>6</sup> +1 leaf after 4 (ff. 57–63), IX 4 halfsheets (ff. 64–67), X<sup>8</sup> (ff. 68–75), XI<sup>8</sup> wants 8 (ff. 76–82), XII 3 halfsheets: five leaves lost before f. 83 (ff. 83–85), XIII<sup>8</sup> +1 after 7 (ff. 86–94), XIV–XVIII<sup>8</sup> (ff. 95–134), XIX<sup>4</sup> + 2 leaves after 1 (ff. 135–139a), XX<sup>8</sup> (ff. 140–147), XXI–II<sup>4</sup> (ff. 148–155). 3 and 6 in IV, VII, XV, XVII, and XVIII are halfsheets.

[Note: Made up of 5 booklets: (1) ff. 1–64; (2) ff. 68–94; (3) ff. 95–139a (A above); (4) ff. 140–147 (C above); (5) ff. 148–155 (D above). Ff. 65 (B above) and 66–67 (A above) were added between booklets 1 and 2. As noted in "History" above, one of the leaves missing between ff. 82 and 83 survives as Lawrence Kansas Y104.]

#### CONTENTS:

Flyleaves at the beginning:

- ff. i–iii Blank apart from 'MS Junij | 23' (struck through) on f. i.
- f. iv recto Blank apart from post-medieval inscriptions: 'C | Liber exameron anglie' and below, erased 'Liber ecclesie Wygorn.' [Compare 'D' in Hatton 116; the letters were used for cross references between Hatton manuscripts in the 17c. (Ker *Cat.*, 404).]
- f. iv verso Blank.
- f. v recto Table of contents (ca. 1200) in Latin, which covers ff. 1–139a, with numbers up to 'xi'. In the first half of the 13c, the tremulous hand added four items corresponding to short pieces without rubric on ff. 58–67v; four others are still not listed. Post-medieval hands have added folio references and a few cross references to other Hatton manuscripts in the form 'D.261', 'A.95' ('A' is Hatton 113; 'D' is Hatton 116). In the top right corner 'Saxon Homiles | tom: 2' is in the same hand as titles in other Hatton manuscripts.

f. v verso Blank apart from post-medieval note: 'Exameron compositum per s. Basilium | Ep(iscop)um Cesareæ'.

**Booklet 1** General homilies and short pieces:

1. ff. 1r-10r/9 **EXAMERON ANGLICE**. | 'ON SVMVM OÐRVN SPELLE | wæ sædon' (ed. Crawford 1921: 33-74) [f. 1r, top margin, 12/13c: 'XXII.'].  
 2. ff. 10r/10-16r/4 **DE DOMINICA ORATIONE**. | 'SE HÆLEND CRIST SYÐÐAN | he to ðysum life com' (coll. Clemoes 1997: no. 19; as Thorpe 1844-1846: 1, no. 19).
3. ff. 16r/5-23r/2 **DE FIDE CATHOLICA** | 'ÆLC CRISTEN MANN SCEAL ÆFTER | rihte cunnan' [gloss:] 'ilc crstene mon schal efter' (coll. Clemoes 1997: no. 20; as Thorpe 1844-1846: 1, no. 20).
4. ff. 23r/3-30v/3 **SERMO DE DIE IVDICII**. 'Interrogatus autem | ie-  
(su)s a phariseis quando uenit regnu(m) dei et rel(i)qua. | SEO HALIE CRISTES BÓC ÐE | embe cristes wundra sprecð' (coll. Pope 1967-1968: no. 18).
5. ff. 30v/4-35v/2 **DE AVGVRIIS** 'SE APOSTOL | paulus ealra þeoda lareow [gloss: 'lorþeau'] manode þa | cristenan' (as Skeat, 1881, 1885: 1, no. 17).
6. ff. 35v/2-40v/11 **DE DOCTRINA APOSTO|LICA** 'ON MANE-  
GA [gloss: 'monie'] WISAN | lærð godes lar þa cristenan.' (ed. Pope 1967-1968: no. 19).
7. ff. 40v/12-47v/9 "Feria Secunda. Letania Maiore": **DE DILECTI-  
ONE DEI ET PROXIMI**. | 'LÆWEDE MEN BEHOFIAD | þæt him lareowas secgan' (coll. Godden 1979: no. 19, except for ff. 46r/3-16, unique to this copy: 'Se þe gelome | swerað.... godes anlicnyss.' [ed. Pope 1967-1968: no. 24]).
8. ff. 47v/10-53v/21 "Item in Letania Maiore. Feria Tertia": **DE VISIO-  
NIBVS FVRSEI ET DRITHELM**. | 'MEN ÐA LEOFESTAN PAVLVN | se apostol ealra þeoda lareow' (coll. Godden 1979: no. 20).
9. ff. 53v/22-57r/5 "Alia Visio": **DE VISIONIBVS DRIITHELM** | 'BEDA VRE LAREOW AWRAT | on þære bec [gloss: ('boc')] þe is gehaten historia angloru(m).' (coll. Godden 1979: no. 21, ending at l. 111).
10. ff. 57r/6-58r/1 **HORTATORIVS SERMO DE EFFICACIA  
S(AN)C(T)E | MISSAE**. 'WE RÆDAD GEHWÆR | on halgum gewritum þ(æt) seo halige mæsse' (coll. Godden 1979: no. 21, beginning at l. 138).

11. ff. 58r/2–59r/1 “Qui sunt oratores, laboratores, bellatores”: ‘IS NU SWA DEAH TO WITENNE ÐÆT ON ÐYSSERE | worulde synd þreo endebyrdnessa.’ (as Skeat 1890–1900: 2, no. 25, ll. 812–62) [extract from “Passio sanctorum Machabeorum”].
12. ff. 59r/2–59r/27 DE COGITATIONE. ‘SE SWICOLA DEOFOL | ðe syr wð [gloss: ‘(circuit) (?), i(n)sidiat(ur)’] embe mancynn’ (as Napier 1888: 155; coll. Pope 1967–1968, no. 6, ll. 284–91, and p. 330, n. to l. 284).
13. ff. 59v/1–13 ‘LÆWEDVM MANNUM IS TO WITANNE. ÐÆT HI [gloss: ‘lewede men is to witene þe heo’] | sceolon healdan heora clænnysse [gloss: ‘castitate(m)’]’ (Thorpe 1844–1846: 2.608).
14. ff. 59v/14–60r/23 “De infantibus”: ‘WE BIDDAD EOW MEN 7 BEOÐAD ON GODES | naman’ (as Napier 1888: 154–55) [17c hand has added the title, interlinear, and ‘D.379’ in margin].
15. ff. 60r/24–61r/24 “De sanguine”: ‘HER GESWVTELAD ON ÐYSVM | gewrite.’ (ed. Kluge 1885: 62, n. 3, then text on 62) [same 17c hand added title and ‘D.377’ in margin].
16. ff. 61r/25–63r/9 “De septiformi spiritu” [Latin and OE]: ‘Sp(iritu)s s(an)c(tu)s pro septenaria op(er)atione.’ OE begins at f. 61v/16: ‘ISAIAS SE WITEGA AWRAT ON HIS WITEGVNGE | be þam halgan aste’ (coll. Napier 1883: no. 7, ll. 10–25 [Latin] and 8 [OE]) [same 17c hand added title at end of f. 61r/24 and ‘D.373’ in margin].
17. ff. 63r/10–64v/26 ‘WYRDWRITERAS US SECGAÐ ÐA ÐE AWRITAN | be cyningum’ [gloss:] ‘wurðwritares us seggeð þeo þe awriten | (kinges)’ (ed. Pope 1967–1968: no. 22).

### Material added between Booklets 1 and 2:

18. ff. 65r/2–65v/14 ‘Forlæte ælc cristen man stala 7 leasunge... buton ælcum ende AMEN’ (Frank and Cameron 1973: B 3.5.2).
19. ff. 65v/17–21 ‘Ne dear ic for godes ege soðes suwian [gloss: ‘sci-l(er)e’]... á he him mæg | wenan hetelices leanes [gloss: ‘p(re)miu(m)’]’ (as Napier 1883: no. 41, p. 191, ll. 20–23).
20. ff. 66r/1–67v/24 “Acitofel et Absalon”: ‘IS NV EAC TO WITANNE ÐÆT MAN WITNAÐ [gloss: ‘punit’] FOR | oft [gloss: ‘sepe’] þa arleasan sceaðan.’ (coll. Skeat 1881, 1885: 1, no. 19, ll. 155–end).

**Booklet 2** Homilies for the common of an apostle, martyrs, a confessor, virgins, and the dedication of a church:

21. ff. 68r/1-70v/14 IN NATALE VNIVS AP(OSTO)LI | 'DES [gloss: 'iste'] APOSTOLICA DÆG | manað [gloss: '(muneged), admon(et)'] us to sprecenne.' (coll. Godden 1979: no. 35).
22. ff. 70v/14-73v/19 "In Natale Plurimorum Apostolorum": DESIGNAVIT | D(OMI)N(U)S ET ALIOS SEPTVAGINTA DVOS. ET RELIQA. | AD VNVM SERMONEM. 'SE HÆLEND GECEAS | him toeacan [gloss: 'toeken'] þam twelf apostolum' (coll. Godden 1979: no. 36).
23. ff. 73v/20-78r/19 NATALE S(AN)C(T)OR(UM) MARTIRVM 'Cum audieritis prelia et sediciones. nolite | terreri. et reliqua. SE HÆLEND FORE|sæde [gloss: 'p(re)dixit'] his leorning cnihtu(m)' (coll. Godden 1979: no. 37).
24. ff. 78r/20-82v IN NATALE VNIVS CONFESSORIS | 'Homo quidam peregre proficiscens. uocauit | seruos suos et tradidit illis bona sua et reliqua. | URE DRIHTEN SÆDE ÐIS BIG|spelle his leorning cnihtu(m)' Ends imperfectly: 'Wærlicor byþ se man geherod' (coll. Godden 1979: no. 38, up to l. 218). [Six leaves are missing after f. 82v, one of which is Lawrence Kansas Y104; a post-medieval hand has written 'Deficit .2. fol' in the bottom margin of f. 82v.]
25. ff. 83r-87v/4 "In natale sanctarum virginum": Begins imperfectly 'þa deopnyse...' (coll. Godden 1979: no. 39, from l. 26). Ff. 85r/5-17: 'Paulus scripsit ad thesalonicenses.... on þære sunnan tocyme;' (ed. Pope 1967-1968: no. 28) ['De virginibus' added by a different post-medieval hand in upper margin of f. 83r].
26. ff. 87v/5-94v/18 IN DEDICATIONE AECCLISIAE. | 'MINE GEBROÐRA ÐA LEOFOS|tan we wyllað sume tihtendlice spræce [gloss: 'ortatoriu(m) s(er)mone(m)'] | wið eow habban.' (coll. Godden 1979: no. 40).

**Booklet 3** General homilies and Old Testament pieces:

27. ff. 95r-99v/21 Ælfric's Letter to Wulfgeat, adapted as a homily: SERMO AD POPVLUM | 'WE RÆDDON ON ÐAM ÆRRV(M) | gewritum.' (coll. Assmann 1889: no. 1, from l. 7; coll. Pope 1967-1968: no. 11a [lines 1-54a, 137, 142, 146-49, 154, 156, 162-70]).
28. ff. 99v/22-101v/3 Ælfric's Preface to the First Series of Catholic Homilies, adapted as a homily: ALIA. 'LÆWEDE MENN BEHO|fiað [gloss: 'i(n)dige(n)t'] goddre lare' (coll. Clemoes 1997: no. 174/57-176/119; as Thorpe 1844-1846: 1.2/28-6/34). [Lines 44-57 in Clemoes have been dropped, 'ðe menn' in l. 57 altered to 'læwede

- menn', and lines 119 (from after 'bebodum')–34 in Clemoes have also been dropped. After f. 101r/27 'For swylcum bebodum' has been added 'we secgað || eow þas láre þ(æt) ge æfre gelyfon. on þone ælmihtigan | god se þe ealle gesceafta gesceop þurh his mihte. þam | sy wuldor 7 lóf á to worulde. AMEN.']
29. ff. 101v/4–108r/24 **DE POPVLO ISRAHEL QVANDO VOLVERIS.** | 'WE HABBAÐ NV GESÆD SWA WE | sceortlicost mihton' (ed. Pope 1967–1968: no. 20).
30. ff. 108r/25–116r/18 **SERMO EXCERPTVS DE LIBRO IVDICIUM.** | 'ÆFTER ÐAM ÐE MOYSES | se mæra heretoga þ(æt) godes folc gelædde' (coll. Crawford 1922: 401–17).
31. ff. 116r/19–121r/20 **DE DVODECIM ABVSIVIS S(E)C(VN)-D(V)M DISPVTATI|ONE(M) CYPRIANI EP(ISCOP)I ET MARTIRIS.** | 'NV SYND TWELF ABVSIVA ÐÆT | synd twelf un-ðeawas.' (as Morris 1867–1868: 299/1–304).
32. ff. 121r/21–131v/11 **INTERROGATIONES. SIGEVVLFIPRESBITERI.** | 'SVM GEDVN'GEN' LAREOW WÆS | on engla þeode. albinus gehaten.... axunga nu awritene' (coll. MacLean 1884: 2–54/1).
33. ff. 131v/12–139v/2 **SERMO EXCERPTVS DE LIBRO REGVM | 'SAVL HATTE SE FORMA | cyning þe ofer godes folc rixode'** (coll. Skeat 1881, 1885: 1, no. 18) [ff. 139v/3–27 and 139a blank].

#### Booklet 4:

34. ff. 140r/1–147r/9 "Vercelli Homily IX": 'Usse lareowas 7 usse leorneras 7 þa | halgan ap(osto)las' (ed. Scragg 1992: no. 9 [L]) [f. 147v blank].

#### Booklet 5:

35. ff. 148r/1–153v/16 Prognostics, in eleven paragraphs. Begins: 'ÐÆre æresten nyhte þonne niwe mone byðdecymen.' (all ed. Cockayne 1866: 158–80 and described Hollis and Wright 1992: 257–66, esp. 258):
- a. f. 148r/1–27, ending 'buton fræcnese;-' (ed. Förster 1925–1926: 90–92).
- b. f. 148v/1–18 'SE ðe bið acenned.... se bið ælces godes wyrþe.' (ed. Förster 1912c: 21–24).
- c. f. 148v/19–149r/11 'Swa hwilc man swa.... 7 lange he leofaþ;-' (ed. Förster 1912b: 297–300).
- d. f. 149r/12–149v/7 'Gif middes wintres messedeg b`i`ð on sunnan|deg.... 7 þa clenan beoð leahtrode;-'.



- e. f. 149v/8–23 ‘HER segh ymb drihtnes gebyrd.... gefeoht on eorðan:’ (ed. Förster 1912a: 56–58).  
 f. ff. 149v/24–150r/17 ‘Þy forma dæg.... 7 byð micel sib on eorðan:’ (coll. Förster 1912a: 65–66).  
 g. f. 150r/18–22 ‘An messe forstant .xii. daga feasten....’  
 h. f. 150r/23–27 ‘Hund twelftig saltera sealma gæð....’  
 i. f. 150v/1–9 ‘ON anwardne ger gyf hyt þunrie....’  
 j. ff. 150v/10–152v/3 ‘Gyf mon meteð.... god þ(æt) byð:’ (ed. Förster 1916: 270–93).  
 k. ff. 152v/4–153v/16 ‘ON annihthe monan fær to cyninge.... ber þ(æt) timber:’ (ed. Förster 1912c: 43–45).

Flyleaves at the end:

- f. 154r Three lines in the tremulous hand on what it means to pray in the name of Jesus. Begins: ‘drihtnes nome.’ is helend.’ (ed. Förster 1925–1926: 89, n. 1). [Compare f. 70r/18–21 (Godden 1979: 302/110–13).] On the fourth line, also in the tremulous hand, is one English-Latin word pair: ‘fordwinaþ. Euanescit’.  
 f. 154v Blank apart from one word pair in the tremulous hand (pencil): ‘adyt occidit’.  
 f. 155r Three lines beginning: ‘nigen hundred wintre 7 .x.x.x. ada(m) liuede’ in a Caroline script of late 12c (ed. Scragg 1992: no. 19, 327, n. to ll. 45–48). Rest of f. 155r blank apart from scribbles below and at the bottom.  
 f. 155v Blank apart from scribbles, including, upside down, ‘well beloved’.  
 ff. 156–158 Blank.

PHOTO NOTES: Ff. i–iii and 156r–158v not shown on fiche.

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