

**154. Lawrence, Kansas, Kenneth Spencer  
Research Library Pryce MS C2:2**

(with 385 Oxford, Bodleian Hatton 115)

Fragment of Ælfric's "Sermo in natale unius confessoris"

[Ker 332 Supplement, Gneuss 639]

**HISTORY:** A leaf originally belonging with the collection of homilies in Bodleian Library, Hatton 115. Latter half of 11c, probably written at Worcester and glosses by the early 13c "tremulous hand" visible on both sides. Hatton 115 consists of five booklets (Franzen 1998: 44) and was written by several hands; they were not bound up together until the 12c and the ensemble was rebound in the 17c probably after it was acquired by the Bodleian. Christopher, Lord Hatton had the manuscript (Hatton 115) before 1644, and in 1675 it went to the Bodleian. At some time a few leaves were removed, including this one, which originally belonged in the second booklet, between ff. 82 and 83, where six leaves are missing (Franzen 1998: 50 and Colgrave and Hyde 1962: 68; see below).

John Siedzik, Curator of Manuscripts of the Spencer Library, discovered the fragment pasted between the leather and the board of a copy of Kingsmill Long's translation of *Barclay his Argenis* (2d ed., London: Henry Seile, 1636) (STC 1395); a companion leaf treated in exactly the same way (now Pryce MS C2:2 [153]) was found in the opposite cover; their writing was identified as OE by Alexandra Mason and was removed by Max Adjarian of the Grolier Bindery, Mission, Kansas. This was accomplished a few years after the printed book had been acquired by the Spencer Library, in 1957, from Pearson's Book Rooms in Cambridge (Collins 1976: 48-49). Colgrave and Hyde (1962: 60) date the binding itself (as opposed to the printing) to ca. 1636 x 1656.

The leaf had the former Spencer shelfmark of MS Y 104. It is unmounted. [Note: "The parchment leaves of the manuscript [both C2:2 and C2:1] were cut down to the size of the boards and laid, one to a side, between the leather of the covers and the pasteboard of the boards, and pasted to the leather. Seventeenth-century binders occasionally employed this unusual technique to strengthen the extra-thin sheets of pasteboard which they used when they had a thick leather, although it is met with more often in vellum bindings than in leather ones" (Colgrave and Hyde 1962: 61).]

**CODICOLOGICAL DESCRIPTION:** A single sheet of very fine vellum, thin, crisp and shiny on the verso, which is probably the hair side. The recto had been glued to the cover and is stained but mostly legible. Some text of the recto has been partially or fully pulled off, but the offset on the inside of the cover is perfectly legible with a mirror. Sheet size 214 x 157 mm. (leaves of Hatton 115 are 247–242 x 155 mm.). Ruled with double bounding lines with a dry-point from the verso for 27 lines. Bottom of sheet is cut off so that only the tops of the letters of the last line are still visible, the present writing area being 190 x 98 mm. (corresponding part of Hatton 115 has grid of 195 x 98 mm.). The top margin is 23 mm. high. (The top margin of the Holy Rood leaf is trimmed off.) The scribe of this fragment wrote ff. 1–139r of Hatton 115 in several campaigns. Ink is almost black, no decoration. Colgrave and Hyde (1962: 74–75) list 27 Latin glosses of OE words on this leaf by the “tremulous hand” of Worcester (13c).

The covers are soft brownish red leather, the outsides polished and blind-tooled around the edges, the insides, bearing the offset impressions, having a velvety suede-like surface.

[**Note:** “On the seventh and last leaf of [Quire XII of Hatton 115] (fol. 82v) a 17c hand has misleadingly noted ‘desunt 2 folia.’ Actually the next quire contains only 3 leaves, not the 8 that would be expected from a full quire. Moreover, an entry which begins ‘I’ (Ker suggests *Item Sermo*) has been erased in the table of contents between the unfinished Confessor-homily and the entry for the next piece (which has lost the beginning of its text). The full text of the Kansas University Confessor-homily should occupy about 5 leaves in all. . . . This possibility is borne out, up to a point, by the appearance of a ‘3’ [on the top of the recto], which suggests that the six leaves missing from Hatton 115 [i.e. sheet 8 from quire XI and the first five of quire XII; see the collation in Franzen 1998: 47] were taken out for the sake of the Confessor-homily, incidentally mutilating the end of the previous item and the beginning of the subsequent one, and were thereupon numbered to keep the loose sheets in order” (Colgrave and Hyde 1962: 68).]

### CONTENTS:

Ælfric, fragment of “Sermo in natale unius confessoris”:

Recto: ‘[. . .] dóm underfon be þam ðe we geeornodon æt on | lífe . . . swa swa  
g(e) gehyrdon | [nú forþan ðe he ana is anes mannes sunu] 7 he [. . .]’ (= Assmann 53/88–55/120).

Verso: ‘[. . .] cwæð þ(æt) we nyston hwænne he cuman wolde. forþan . . . on  
uru(m) tíman. elles | we beoð [gehatene yfele ðeowan 7 unnytwyrdē . . .]’ (= Assmann 55/120–57/150; entire homily ed. Assmann 1889: 49–64;

fragment transcribed by Colgrave and Hyde 1962: 69–70; cf. Godden 1979: lxvii).

[**Note:** Assmann's base manuscript is Cambridge, Corpus Christi College 188 [37], pp. 451–60; he collates CCCC 178 [35], pp. 126–34, Bodleian, Bodley 343 [359], ff. 167v–70r, and London, BL Cotton Vitellius D. xvii [256], f. '171' (fragmentary)].

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