

386. Oxford, Bodleian Library, Hatton 116 (5136)

Ælfric, from “Catholic Homilies” I, other Homilies,

“Life of St. Chad”

[Ker 333, Gneuss—]

HISTORY: The single scribe is dated to the first half of the 12c by Ker, who characterizes the hand as “a type found commonly in West of England manuscripts of s. xii” (*Cat.*, p. 403). The contents, predominantly by Ælfric, provide a clue to place of origin. They are, first, a collection of homilies for saints’ days from an augmented version of the first series of *Catholic Homilies* (a similar sequence occurs in Cambridge, Corpus Christi College 188 [37]), then a collection of homilies on general themes (a similar sequence occurs in Cambridge, Corpus Christi College 178 [35], with which Hatton 116 shares a distinctive form of two homilies, items 19 and 20, one of which is also shared by London, Lambeth Palace Library 487 [317]). Pope (1967–68: 68–69) infers that Hatton 116 draws the second part of its text from an ancestor of Cambridge, Corpus Christi College 178, itself a manuscript of unknown place of origin but with a Worcester provenance and concludes cautiously of Hatton 116, “Its relation to R [Cambridge, Corpus Christi College 178] suggests that it was written in the neighbourhood of Worcester, but not necessarily at Worcester itself” (1967–68: 70). Subsequently, Hatton 116 was certainly at Worcester by the 13c, for it received extensive glosses throughout by the “tremulous hand.” It was still at Worcester in 1622–23, since it was included in Young’s catalogue of the Cathedral manuscripts, no. 320 (Young, ed. Atkins and Ker 1944).

The manuscript belonged to Christopher, Lord Hatton, in 1644 (Ker, *Cat.*, p. 406). The present binding, dated by Ker to the 17/18c (*Cat.*, p. 406), associates the manuscript with Oxford, Bodleian Library Hatton 113+114 [384a/b] (a related pair of manuscripts) and Oxford, Bodleian Library Hatton 115 [385], with which it was acquired by the Bodleian from Sir Christopher Hatton in 1675 (Madan 1922: 968). This association may explain the inscription on p. 1, “Saxon | Homiles | tōm 3” in what Ker characterizes as “an uneducated title-writing hand which occurs in other Hatton

manuscripts" (*Cat.*, p. 406). Page 1 is headed 'D' and the manuscript is referred to by this siglum in 17c cross-references in other Hatton manuscripts (Ker, *Cat.*, pp. 403–4). Occasional early modern annotations within the manuscript also reflect this association: at p. 327/14, there is a note in an early modern hand, with a cross-reference to 'C. 131. b' (= Hatton 115, f. 131v). Another such cross-reference occurs at p. 373, at the beginning of item 22, *DE SEPTI.FORMI SPIRITU*, where 'A. 23.' is written in the margin, alluding to another copy in Hatton 113, f. 27r, while a note in the margin of p. 374 indicates Ælfric's authorship and points to the preface of "On the Old Testament." An annotation at the end, at the foot of p. 395, is by Thomas Barlow.

The manuscript formerly bore the Bodleian designation Junius 24, as remains in the ink inscription on p. i ('MS Junii | 24' struck through in pencil [not on film]) and in the ink designation, '24', written at the head of p. 1 beside the 'D'. It is number 5136 in Madan 1922, as is noted by a sticker on the inside front cover with the designation 'S.C. 5136'. The current classification, 'MS. Hatton | 116', is also cleanly inked on the inside front cover. The Bodleian Library's mark of ownership is stamped on the lower margin of pp. 1, 116, 207, 333, and 375, and in the center of pp. 396, 398, 400, and 402.

CODICOLOGICAL DESCRIPTION: Leaves measure 258 × 178 mm. Written space approx. 198–208 × 135 mm. The parchment is good quality, quite smooth, and slightly shiny; medium weight and a bit crinkly. Pages are ruled in drypoint for 20 lines per page for the first part of the manuscript, as far as part-way through quire XIII, part-way through item 16 (pp. 1–252, 279–294, 253–254), and 21 lines per page thereafter (pp. 255–278 and 295–395). The written grid is made with a double bounding line scored on both left and right extending across the full length of the leaf and both the top and bottom and the third from the top and third from the bottom line also extended out across the whole length of the leaf. Pricking is visible in the outer margin of some quires. Quires arranged HFFHFF.

A quire has been dislocated, such that the present quire XII (pp. 253–278) should come after the present quire XIII (pp. 279–294). The dislocation has been remarked by annotators: at the foot of p. 252 an early modern hand has written in ink 'uid: pag: 279. | mancynna', picked up on the top of p. 279 with an added 'deofla' and the note 'uid: pag: 252'. Similarly, at the foot of p. 294 a note reads 'uid: pag: 253. | he underdulfē', corresponding to a pick-up of the relevant text at the head of p. 253, 'hwon. þ(æt)'. Page 253 is the first piece of text encountered with the dislocation and there is a longer note at its head remarking the problem and stating that the relevant

homily, 'natali unius confessoris' can be seen on 'pag: 290 ad 295' [*recte* 294]. At the end of quire XII, at the foot of p. 278, the early modern hand has written 'uide pag: 295 | ge worhte', picked up by a note at the head of p. 295, 'þa þa he uid. pag: 273'. The note at the foot of p. 278 overwrites a pencilled comment, now illegible.

The complete text is written by a single scribe writing a clear hand of the first half of the 12c. Corrections are rare after the first item, but there the main scribe wrote a missing line of text in the lower margin of p. 5 for insertion at line 18, and deleted a word written in error at p. 9/15. Item 27a is written by a later 12c scribe, using an originally blank space at the end of p. 395. Item 28 is part of an entirely different book, presumably used in an earlier binding, written in a hand of the late 12c on 39 lines per page with extensive marginal annotation.

Rubrics are in red written by the main scribe in a slightly distinct display script which often occupies a borderland between upper and lower case. Homilies begin with an enlarged initial letter, written in red and somewhat decorated. Usually a small guide for the enlarged initial letter is visible written in black ink in the margin. The opening word or so of the text is often written in capitals or in the display script. Where a homily begins with a Latin pericope, this is written in black but the first letter is touched with red color, as at pp. 34/13, 136/6, 209/1, 240/1, 290/18. In the case of a lengthy Latin introduction, as at pp. 365 (opening of item 21), or 373–374 (opening of item 22), the first letter of the Latin is enlarged and written in red (pp. 365/9, 373/14), as are the first two letters of the OE (p. 365/15), or the phrase marking the transition to OE and the opening letter (p. 374/9–10). Another exception to the pattern of opening is provided by item 26 (p. 382), where there is no rubric and where the enlarged red initial was never written, although space was left, instead being provided in a disproportionate shape in black ink. Most homilies end with *amen* in black ink also in display script. Red stain has spilt fairly extensively on the inner gutter of p. 362, although it is not evident on the conjugate p. 355.

The present binding, of 17c/18c, comprises boards covered in leather tooled with a rectangular floral motif, while four ribs down the spine contain the stitching. There are hints of two earlier bindings. The two parchment endleaves, pp. 399–402, a bifolium from a different late 12c manuscript, were presumably used as pastedowns in an early binding. Nevertheless, they had their present position by the time of a subsequent binding that included the use of a nail at the end to hold a strap in position: as Ker points out, the rust-mark from such a nail is visible on pp. 391–402, at first as an

orange discoloration, and subsequently as a hole increasing in size towards the outside of the book (*Cat.*, p. 406).

The text has been extensively annotated by the “tremulous hand” of Worcester in more than one campaign, the annotations showing that this manuscript was of considerable interest to this Worcester glossator of the first half of the 13c. Franzen (1991) demonstrates that this annotator wrote in a range of different forms of script, many of which are visible here: some of his annotations are in pencil, some in crayon, some in scratchy ink, some in clearer handwriting in ink. Occasionally the ruling has even been extended into the margin to provide for some of his glosses (e. g. pencil extensions at p. 20) and occasionally he uses the dry-point rulings where they extend to the page’s edge. As Franzen suggests, the “tremulous hand” is probably responsible for the pencilled or crayoned numbering of homilies (1991: 45): roman numbers are recorded lightly in the center top margin of every page as far as p. 271 (including in the now misplaced quire, pp. 279–294), then in the lower margin on pp. 272–273, whereupon they give out (part-way through item 17). This numbering is replaced by numbering in ink in the center of the top margin of the first page only of each new item. Franzen sees the latter as also the work of the “tremulous hand” (1991: 45), although it should be noted that this numbering is in a different sequence (“tremulous” gives out in item 17 numbering it ‘xvii,’ the next item is numbered ‘xx’ in ink on p. 301). The “tremulous hand” also provides numerous marginal *notae* flagging passages of interest to him and occasionally seems to collate readings from other Worcester manuscripts (see Franzen 1991: 47–48).

The manuscript is paginated for the most part in ink on the upper right of each recto in a 16c (?) hand. Some initial errors have been corrected by the original hand, as at pp. 301 (first written 201), 303 (first written 202), 305 (first written 303), 315 (first written 314), 317 (first written 315). A probably later hand includes the versos in the pagination of the first 8 pages. A different later hand has corrected two accidental omissions in the pagination, numbering in blue ink the two pages on a folio between pp. 84 and 85 as ‘84a’ and ‘84b’ and those between pp. 160 and 161 as ‘160a’ and ‘160b.’ A different later hand in pencil continues the numbering through the final leaves and endleaves, writing i, iii, and vi on the relevant opening flyleaves and pp. 396–403, 406–408 on both recto and verso of the closing leaves. Perhaps the same hand notes the total number of leaves in pencil on the final flyleaf, p. 408. The pagination proceeds in smooth progression for the present sequence, ignoring the dislocation of quires XII and XIII. It is this consistent pagination that is used throughout this description.

COLLATION: iii + 201 + v, paginated i-vi, 1–84, 84a-b, 85–160, 160a-b, 161–408. Opens and closes with three paper flyleaves, the first two of the endleaves (pp. 403–406) uncut at the top. Before the paper endleaves come two parchment leaves (pp. 399–402), probably used as pastedowns in an earlier binding.

i³ (paper flyleaves); I-X¹² (pp. 1–236), XI⁸ (pp. 237–252), XII¹²⁺¹ (pp. 253–278) (first leaf [pp. 253–254] added; whole quire displaced and follows the next quire), XIII⁸ (pp. 279–294), XIV¹⁴ (pp. 295–322), XV-XVI¹² (pp. 323–370), XVII⁸ (pp. 371–386), XVIII¹⁰ wants 7–10 after p. 398 (pp. 387–398); ii² (two parchment flyleaves; pp. 399–402); iii³ (paper flyleaves, pp. 403–406)

[**Note:** The precise nature of quire XVIII is hard to be certain about: pp. 395/6 and 397/8 appear to be conjugate leaves, suggesting a quire of ten with stitching between these two folios, but stubs are evident between pp. 394 and 395, which would be expected after p. 398 in order to partake of the stitching. (Another possible analysis of quire XVIII is XVIIIa⁸ 1–4 singletons, 5–8 cancelled (pp. 387–394), XVIIIb² singletons (pp. 395–398). Stitching appears after p. 394 between the leaf and the stubs (which are smashed down and wrinkled up) and after p. 396. MTH.)]

CONTENTS:

1. pp. 1/1–18/15 Life of St. Chad (LS 3 (Chad)) IN NAT(A)L(E)S(AN)C(T)I CEADDE EP(ISCOP)I. 7 C(ON)F(ESSORIS). ‘MEN þa leofestan. ic eow | onginnu secgan; ends: ‘se leofað 7 rixað mid þa(m) feder 7 mid þam | haligan gasta in eallre worulda woruld | AMEN’ (ed. Vleeskruyter 1953: 162–84).
2. pp. 18/15–34/12 Ælfric, ÆCHom I, 25: Natiuitas s(an)c(t)i Ioh(ann)is Baptistę. | ‘SE GODSPELLERE LUCAS awrat on cristes béc; ends: ‘þa(m) sy wuldor 7 | lof mid fæder 7 mid halgu(m) gaste a on ecnes|se. AMEN’ (ed. Clemoes 1997: 379–87).
3. pp. 34/12–41/9 Ælfric, ÆCHom I, 26 (first part): Passio s(an)c(t)or(um) ap(osto)lor(um) petri. 7 pavli. | ‘Venit ie(su)s in partes cęsarere philippi. Et r(e)l(i)qua. | MATHEVS. se godspellere awrat on þæra god|spellican gesetnesse [gl.: ‘i(n)stitut(i)o(n)e’]; ends: ‘þ(æt) hi(m) | ne bið getiþod naþor ne synna forgifenes. | ne infær [gl.: ‘i(n)g(re)ssu(m)’] þæs heofonlican rices’ (ed. Clemoes 1997: 388–91, lines 1–96).
4. pp. 41/9–55/11 Ælfric, ÆCHom I, 26 (second part): De passione | beator(um) ap(osto)lor(um) Petri. 7 pauli. ‘WE willað æft(er) þisu(m) | godspelle eow gereccan [gl.: ‘referre’]; ends: ‘purh þes | hælendes tiðe. þa(m) si wuldor 7 lof. a on ecnesse | AMEN’ (ed. Clemoes 1997: 391–99, lines 99–295).

5. pp. 55/11–73/6 Ælfric, ÆCHom I, 27: **Co(m)memoratio s(an)c(t)i pauli ap(osto)li.** | ‘GODES gelapung wurðap þysne dæg’; ends: ‘þ(æt) hi mid hi(m) 7 mid gode þ(æt) ece lif hab|ban moton. AM(EN)’ (ed. Clemoes 1997: 400–9).
6. pp. 73/6–92/12 Ælfric, ÆCHom I, 29: **Passio s(an)c(t)i Lavrentii. m(arty)r(is).** | ‘ON DECIES dagu(m) þes welhreowan caseres’; ends: ‘he þrowode mid cenu(m) mode | mænifealde tintregu. mid þa(m) he orsorghlice | on ecnesse wuldraþ. AM(EN)’ (ed. Clemoes 1997: 418–28).
7. pp. 92/12–112/1 Ælfric, ÆCHom I, 30: **Assu(m)ptio s(ancte) marie. v(irginis).** | ‘Hieronim(us) se halga sacerd awrat ænne | pistol’; ends: ‘Se þe leofað | 7 rixað mid fæder 7 halgu(m) gasta on ealra || worulda woruld. AM(EN)’ (ed. Clemoes 1997: 429–38).
8. pp. 112/1–136/5 Ælfric, ÆCHom I, 31: **Passio s(ancti) Bartholomei. ap(osto)li.** | ‘Wyrdwriters secgað þ(æt) þry leodscipas synd | gehatene india’; ends: ‘Sy hi(m) wuldor 7 lof on ealra worulda woruld. AMEN’ (ed. Clemoes 1997: 439–50).
9. pp. 136/6–152/11 Ælfric, ÆCHom I, 32: **Decollatio Sancti | Iohannis Baptiste.** | ‘Misit herodes & tenuit | iohanne(m). ET RELIQ(VA).| MARCVS se godspellere awrat on cristes | béc’; ends: ‘Se þe leofað 7 rixað mid feder | 7 mid halgu(m) gaste áá butan ende. AMEN’ (ed. Clemoes 1997: 451–58).
10. pp. 152/12–155/1 Ælfric, ÆHomM8 (Ass 3) (part): **Natiuitas s(ancte) marie. v(irginis).** ‘MEN þa leofostan. we | synd gemungode’; ends: ‘7 hire deopnesse on diglu(m) | andgite underniman willað on incundre [gl.: ‘i(n)tima’] || heortan’ (ed. Assmann 1889: 24–26, no. 3, lines 1–53).
11. pp. 155/1–179/12 Ælfric, ÆHomM8 (Ass 3) (part): **Incipit de s(an)c(t)a virginitate.** | ‘SE halga hælend crist. 7 se heofonlica æþeling.’; ends: ‘þa(m) is wuldor 7 wurðmynt a to | worulde. AMEN’ (ed. Assmann 1889: 26–48, no. 3, lines 53–597).
12. pp. 179/12–198/18 Ælfric, ÆCHom I, 34: **Dedicatio s(ancti) Michaelis archangl(i).** | ‘MANEGVM is cūð seo hálige stow s(an)c(t)e michael’s’; ends: ‘se | þe leofað 7 rixaþ á on ecnesse. AMEN’ (ed. Clemoes 1997: 465–75).
13. pp. 198/18–219/6 Ælfric, ÆCHom I, 36: **In Nat(a)l(e) | Om(n)ium s(an)c(t)oru(m).** ‘HALIGE lareowas ræddon | þ(æt) seo geleaffulle gelapung’; ends: ‘mid | fæder. 7 mid halgu(m) gaste. áá on ecnesse. AM(EN)’ (ed. Clemoes 1997: 486–96).
14. pp. 219/7–239/20 Ælfric, ÆCHom I, 37: **IN N(A)T(A)L(E) S(ANCTI) CLEMENTIS. M(ARTYRIS).** ‘MEN ÐA leofestan. | eower geleafa biþ

þe tru(m)ra [gl.: ‘firnu(m)’]; ends: ‘se þe leofað | 7 rixaþ a butan ende. AMEN’ (ed. Clemons 1997: 497–506).

15. pp. 239/20–252/20, 279/1–290/17 Ælfric, *ÆCHom* I, 38: **In n(a)t(a)-l(e) s(an)c(t)i | ANDREE. ap(osto)li.** || ‘Ambulans ie(su)s iuxta mare galileę. ET R(E)L(I)Q(VA). | Crist on sumere tide ferde wið [gl.: ‘iuxta’] þære gali|leiscan sæ’; ends: ‘Sy þa(m) ælmih|tigan drihtne wurðmynt. 7 lof á on ecnesse. AM(EN). we cweþað’ (ed. Clemons 1997: 507–19).

[Note: Quire XII (pp. 253–278) is displaced. At p. 252/2 ‘SE APOSTOL ANDREAS æfter | cristes þrowunge’ is picked out in the text with a colored first letter.]

16. pp. 290/17–294/20, 253/1–261/21 Ælfric, *ÆHomM* 11 (Ass 4): **SERMO IN N(A)T(A)L(E) UNIUS CONFESSORIS.** | ‘Vigilate ergo. MATHEVS se godspellere | us sæde on þysum godspelle’; ends: ‘þe ealle þing gescop. se þe ana rixað | on ecnesse. AM(EN)’ (ed. Assmann 1889: 49–64, no. 4).

17. pp. 261/21–278/21, 295/1–300/21 Ælfric, “Hexameron” (*ÆHex*): **De Exameron; þ(æt) is. BE GODES SIX DAGA | weorcu(m).** || ‘ON sumu(m) oðru(m) spelle we sædon hwilon ær’; ends: ‘on anre godcundnesse. ána | soð scyppend eallra. ‘þinga’ AM(EN)’ (ed. Crawford 1921: 33–74).

18. pp. 300/21–329/6 Ælfric, “Interrogationes Sigewulfi” (*ÆIntSig*): **INTERROGATIONES SIGE||WLPHI PRESBITERI.** ‘SVM geþungen lareaw wæs | on engla lande albinus gehaten’; ends: ‘þa(m) is anwurðmynt [sic] mid þa(m) halgan gaste on ealra | worulda woruld. we cweðað AM(EN)’ (ed. MacLean 1884: 2–56; last part also ed. Pope 1967–68: 471–72, no. 11a, lines 197–234 [see Pope 1967–68: 456–58]).

19. pp. 329/6–347/11 Ælfrician “De duodecim abusiuis” (*ÆAbusMor*) **DE OCTO UITIIS ET DE XIIci(m).** | **ABVSIVIS.** ‘OMNIA nimia nocent & te(m)perantia mat(er) | uirtutu(m) dicit(ur). Þ(æt) is on englisc. Ealle oferdone | þing deriað’; ends: ‘Si hi(m) æ wuldor 7 wurð|mynt. AMEN’ (ed. Morris 1867: 296–304, appendix 2)

[Note: While most of the material is by Ælfric, he is probably not responsible for its form: see Pope 1967–68: 63–64].

20. pp. 347/11–365/8 Ælfric, *ÆLS* (Auguries) (augmented): **DE AUGURIIS.** | ‘SE APOSTOL paulus ealra þeoda [gl.: ‘Gentiu(m)’] lareow manode | þa [gl.: ‘illas’] cristenan’; ends: ‘mid hi(m) æfre to wuni’g’enne on þa(m) | ecum witu(m) a buton ende’ (ed. Skeat 1881–1900: 364–82, no. 17, and Pope 1967–68: 790–6, no. 29).

21. pp. 365/8–373/13 Ælfric, “De falsis diis” (Pope no. 21; *ÆHom* 22): **DE FALSIS(S) DIIS.** | ‘O FR(ATR)ES dilectissimi diuina scriptura . . . (line 13) **SERMO ANGLICE.** | **EAla ge gebroðra þa leofestan. þ(æt) godcunde gewrit | us tæhte’;** ends: ‘Ða(m) si wuldor 7 lof a to worul-

de. AM(EN)' (ed. Pope 1967–68: 676–85, 711–12, no. 21, lines 1–150, 645–676)

[Note: The omission, presumably due to a defective exemplar, occurs in mid-line at p. 372/4.]

22. pp. 373/14–377/18 Ælfric, On the sevenfold spirit (ÆSpir): **DE SEPTI. FORMI SPIRITV.** 'Sp(iritu)s s(an)c(tu)s p(ro) septenaria | op(er)-atione. . . |' (p. 374/9) **Þæt ilce on englisc.** | 'ISAIAS se witega awrát on his witegunge. be þa(m) | halgu(m) gaste. 7 be his seofonfealdu(m) [gl.: 'septiformu(m)'] gifu(m)'; ends: 'hi(m) godes gast on wunige oððe [gl.: 've'l'] | þæs gramlican deofles' (ed. Napier 1883: 50, 56–60, no. 7 (Latin introduction) and no. 8).

23. pp. 377/18–379/1 Ælfric (?) "On blood" (Let 2 (Kluge)): **DE SANGUINE.** | 'Her geswutelad on þisu(m) gewrite. hu god ælmihtig forbead mancynne ælces cynnes | blod to etenne'; ends: 'hit bið swa || þeah to astorfenu(m) [gl.: 'cadau(er)e'] geteald' (ed. Kluge 1885: 62, note 3)

[Note: Pope (1967–68: 56–57) argues in favor of Ælfric's authorship, Clemoes (1997: 34) against. The same is true of the next item.]

24. pp. 379/1–380/15 Ælfric (?), "On unbaptized children" (HomU 51 (NapDeInfant)): **DE INFANTIBUS.** | 'WE biddaþ eow men 7 beodaþ: [gl.: 'p(re)cipim(us)'] on godes naman'; ends: '7 hæfð | þon(ne) hellewite gif hit hæþen acwylð [gl.: 'obiit moretur']' (ed. Napier 1888: 154–55).

25. pp. 380/15–381/21 Ælfric, "On thought" (HomU 52 (NapDeCogita)): **De cogitaþione.** | 'SE swicola deofol þe syrwoð [gl.: 'i(n)sidiatur'] ymbe mancynn | asent yfele geþohtas'; ends: 'swa | he lufode forþa(m) þe crist agylt [gl.: 'reddit'] ælcu(m) be his dædæ' (ed. Pope 1967–68: 325, 330–31, augmented part of no. 6).

26. pp. 382/1–395/16 Homily (HomS 33 (Fürst)): 'MEN þa leofestan þis sinden [gl.: 'su(n)t'] halige | dagas mid eallu(m) cristenu(m) folce'; ends: 'se þe leofað 7 rixað | mid suna 7 mid þa(m) halgan gaste | á butan æghwylcu(m) ende. AMEN' (ed. Bazire and Cross 1982: 47–54, no. 3).

p. 395/17–21 Collect (added in a later 12c hand): 'Deus q(u)i dedisti lege(m) moisi' and antiphon: 'Ecce cruce(m) domi(ni)' for St. Catherine's Day, 25 November;

p. 395/lower margin: note in Thomas Barlow's hand identifying the above.

p. 396 blank but for added neumes

Notes added to blank leaves in the "tremulous hand":

p. 397 Latin-English word pairs: 'ceac. vrceus . . . iþingþe m(er)itu(m)' (ed. Franzen 1991: 196).

- p. 398 Entry in ME: 'ic am | nout for þisse þingc wo'; Latin-English word pairs: 'idæfe aptum . . . vn[.]d spece' (ed. Franzen 1991: 196).
- pp. 399–401 Summa of Gratian's "Decretum" (late 12c fragments with marginal glosses on binding leaves now used as endleaves):
- a. pp. 399–400 excerpts of *Distinctiones* V–X: '& sine partus causa uiris suis misceri.'; ends: 'atq(ue) contra prauos' (cf. ed. Friedberg 1879: cols. 7–22);
 - b. p. 401 excerpts of *Distinctiones* XXXIII–XXXVIII 'cursibus efferunt u(e)l sacris audeant' ends: 'idcirco ab uniu(er)sis ep(iscop)is subiectis' (cf. ed. Friedberg 1879: cols. 122–144).
- p. 402 blank

PHOTO NOTE: The initial paper flyleaves are not photographed; of the paper flyleaves at the end, only the first page (p. 403) is photographed.

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