A HANDLIST OF
ANGLO-LATIN HAGIOGRAPHY
THROUGH THE EARLY TWELFTH CENTURY
(FROM THEODORE OF TARSUS TO WILLIAM OF MALMESBURY)

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The following list originated as a handout developed for a seminar on Anglo-Saxon Hagiography taught at the University of Notre Dame in Spring 2010. Its aim is to supply a provisional inventory, for classroom purposes, of all major known works of Latin hagiography (primarily saints’ Lives and miracle collections but also select sermons, hymns, and other texts that have saints as their subjects) written in Britain or by native British authors or by authors writing anywhere about British saints, from the time of Archbishop Theodore (602–690) to William of Malmesbury (ca. 1090–ca. 1143). The objective here is not to provide exhaustive bibliographical coverage for every single text and author but to offer a basic orientation to the corpus with the hope of stimulating further work. In most cases, only the best or most recent editions and translations are cited, along with the most important secondary scholarship as it has come to my attention, but scholarship published after 2010 is not included. Also not included are the Lives of eminent churchmen who were never canonized, e.g. Vita Gundulfi, ed. R. M. Thomson (Toronto, 1977). Fuller bibliography for many of these authors and texts can be found in BHL; Compendium Auctorum Latinorum Medii Aevi (500–1500), ed. Michael Lapidge, Gian Carlo Garfagnini, and Claudio Leonardi (Florence, 2003–); Richard Sharpe’s Handlist of the Latin Writers of Great Britain and Ireland before 1540 (Turnhout, 1997); and in the case of Alcuin, Marie-Hélène Jullien and Françoise Perelman, Clavis Scriptorum Latinorum Medii Aevi. Auctores Galliae 735–987. II: Alcuin (Turnhout, 1999).


ABBREVIATIONS


BHG = François Halkin, Bibliotheca Hagiographica Graeca, 3rd ed., Subsidia Hagiographica 8a (Brussels, 1951); Auctarium, Subsidia Hagiographica 47 (Brussels, 1969); Novum Auctarium, Subsidia Hagiographica 65 (Brussels, 1984)

BHL = Bibliotheca Hagiographica Latina, Subsidia Hagiographica 6 (Brussels, 1898–1901) and Novum Supplementum, ed. Henryk Fros, Subsidia Hagiographica 70 (Brussels, 1986)


ICL = Dieter Schaller and Ewald Könsgen, *Initia Carminum Latinorum Saeculo Undecimo Antiquiorum* (Göttingen, 1977) [cited by no.]


MGH = *Monumenta Germaniae Historica*

PLAC = Poetae Latini Aevi Carolini

SRG = Scriptores Rerum Germanicarum

SRM = Scriptores Rerum Merovingicarum

SS = Scriptores

MRTS = Medieval and Renaissance Texts and Studies


RS = “Rolls Series”: Rerum Britannicarum Medii Aevi Scriptores


**Works by Named Authors**

**Theodore of Tarsus** (602–690), 7th archbishop of Canterbury

Theodore, *Passio S. Anastasii* [BHL 410b; CPL 2248], unpublished, surviving only in Turin, Biblioteca Nazionale, F. III. 16 (s. x, Bobbio), fols. 14–23: manuscript described by Albert Poncelet, “Catalogus Codicum Hagiographicorum Latinorum Bibliothecae Nationalis Taurinensis,” *Analecta Bollandiana* 28 (1909), 417–75 (the relevant text at p. 431 art. 5). Discussion by Carmela Vircillo Franklin and Paul Meyvaert, “Has Bede’s
Version of the Passio S. Anastasii Come Down to Us in BHL 4087” Analecta Bollandiana 100 (1982), 373–400; Carmela Vircillo Franklin, “Theodore and the Passio S. Anastasii,” in Archbishop Theodore: Commemorative Studies on His Life and Influence, ed. Michael Lapidge (Cambridge, 1995), pp. 175–203; and Whatley, SASLC1, pp. 77–78. An unpolished Latin rendition of the Greek passio of St Anastasius [BHG 84], a Persian magician turned Christian monk whose cult centered at the monastery “ad Aquas Salvias” in Rome, where Archbishop Theodore may have studied as a monk before coming to England in 669. This rare Latin text, which was known to Bede, may have originated as an interlinear gloss to the Greek passio either authored by Theodore or brought by him to England.

ADOMNÁN OF IONA (d. 704)


### BEDE (ca. 673–735)


**STEPHEN OF RIPON** (fl. ca. 670–ca. 730)


**FELIX OF CROWLAND** (fl. ca. 730 × 740)

Willibald of Mainz (fl. ca. 760)


Hyegburg of Heidenheim (fl. 776 × 786)


**ALCUIN OF YORK (ca. 735–804)**


Frisians,” and archbishop of Utrecht (695–739), written ca. 796 at the request of Beornrad, abbot of Echternach and bishop of Sens (785–797) and intended for public reading by the brothers in church at Echternach.


**RUDOLF OF FULDA** (d. 865)


**FRITHEGOD OF CANTERBURY** (fl. ca. 950–ca. 958)

**LANTFRED (fl. 974–984), monk of the Old Minster, Winchester**


**ABBO OF FLEURY (945 × 950–1004)**


**WULFSTAN CANTOR** (fl. ca. 996), precentor of Winchester


Wulfstan, epanaleptic verses on All Saints, ed. Peter Dronke, Michael Lapidge and Peter Stotz, “Die unveröffentlichten Gedichte der Cambridger Liederhandschrift (CUL Gg.5.35),” *Mitteleinheimisches Jahrbuch* 17 (1982), 54–95, at 62–64.


**B. (fl. late 10th or early 11th century)**


**BYRHTFERTH OF RAMSEY (ca. 970–ca. 1020)**


**ADELARD OF GHENT (fl. early 11th century)**

**ÆLFRIC OF EYNSHAM** (ca. 950–ca. 1010)


**FOLCARD OF SAINT-BERTIN** (d. after 1085), monk of Christ Church, Canterbury and Thorney Abbey


**GOSCELIN OF SAINT-BERTIN** (fl. ca. 1058–1107)

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Orchard, 2 vols. (Toronto, 2005), II, 232–52. A Life of St Amelberga of Ghent, a nun of Munsterbilzen (Limberg) supposedly wooed by Charlemagne whose relics were translated to Ghent in 864. The text is based in part on Everhelm’s Life of St Poppo, abbot of Stavelot [BHL 6898], written between 1058 and 1069, and on Radbob of Utrecht’s sermon for the feast of St Amelberga (10 July), the so-called Tomellus de vita et meritis paradoxae virginis Amelbergae [BHL 322]. This may well be Goscelin’s very first attempt at hagiography, probably written while he was still at Saint-Bertin, before he came to England, thus in the late 1050s or early 1060s.


Goscelin, Historia minor de miraculis S. Augustini [BHL 780], unpublished, surviving in London, BL, Cotton Vespasian B. xx (St Augustine’s Abbey, Canterbury, s. xii\textsuperscript{in} or xii\textsuperscript{1/4}), fols. 18v–23v. An abbreviation of Goscelin’s Historia maior de miraculis S. Augustini.


Goscelin, Sermo in festiuitate S. Augustini, unpublished, surviving only in Cambridge, Corpus Christi College 312 (Canterbury, s. xi/xii), pp. 188–212; and London, BL, Cotton Vespasian B. xx (St Augustine’s Abbey, Canterbury, s. xii\textsuperscript{in} or xii\textsuperscript{1/4}), fols. 86r–93v.


Goscelin, De S. Deusdedit archiepiscopo [BHL 2153], unpublished, surviving in London, BL, Cotton Vespasian B. xx, fols. 220r–221v; and London, BL, Harley 105 (St Augustine’s Abbey, Canterbury, s. xii\textsuperscript{med}), fols. 249r–250v. A Life of Deusdedit, the 6th archbishop of Canterbury (655–664).


Goscelin, In natale S. Edwoldi, ed. and trans. Tom Licence, “Goscelin of St. Bertin and the Life of St. Eadwold of Cerne,” Journal of Medieval Latin 16 (2006), 182–207. Discussion by L. Keen, “St Edwold the Confessor of Cerne,” in Cerne Abbey Millennium (Cerne Abbas, 1987), pp. 7–10. A set of 8 office lessons for the feast of St Eadwold (29 August), a brother to Edmund the Martyr, king of East Anglia (841–869), who abandoned courtly life to become a holy hermit at a place in Dorset called Silver Fountain (Fons Argenteus) just west of Cerne. His relics were acquired by Cerne Abbey probably in the 1020s and there became the focus of a
thrusting cult. These office lections, arguably written by Goscelin in the 1060s or 1070s, are probably based on a lost Life of St Eadwold that was also a source for John of Tynemouth’s mid-14th-century *Sanctilogium*.


Goscelin, *De translatione uel elevacione SS virginum Ethelburge, Hildelithe ac Wlfhilde* [BHL 2630d, 2630e], ed. M. L. Colker, “Texts of Jocelyn of Canterbury Which Relate to the History of Barking Abbey,” *Studia Monastica* 7 (1965), 383–460, at 435–52. Probably commissioned by the community of Barking Abbey while Maurice was bishop of London (1086–1107) to honor the translation of these three Barking abbesses in 1086.


Goscelin, *De S. Laurentio archiepiscopo* [BHL 4741], unpublished, surviving in London, BL, Cotton Vespasian B. xx, fols. 197r–203r; and London, BL, Harley 105, fols. 227v–233v. A Life of Laurence, the 2nd archbishop of


**EADMER OF CANTERBURY** (ca. 1060–ca. 1126), monk of Christ Church, Canterbury


Eadmer, *De reliquis S. Audoeni* [BHL 758], ed. André Wilmart, “Edmeri Cantuariensis Cantoris Noua Opuscula de Sanctorum ueneratione et obseclatione,” *Revue des sciences religieusses* 15 (1935) 184–219 and 354–79, at 362–70. An account of the discovery of the relics of St Ouen at Christ Church by Eadmer and Osbern sometime between the death of Lanfranc (1089) and Anselm's accession as archbishop (1093), but written much later.


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Ælnoth of Canterbury (fl. ca. 1085–ca. 1122)

Ælnoth, Gesta Swenomagni regis et filiorum eius et Pasio gloriosissimi Canuti regis et martyr[is] [BHL 1551], ed. M. Cl. Gertz, Vitae Sanctorum Donorum, 4 vols. (Copenhagen, 1908–12), I, 77–136. Discussion in Knuds-bogen 1986: Studier over Knud den Hellige (Odense, 1986); and by Leslie Abrams, “Ælnoth,” ODNB, I, 490–91. A passio of King Cnut of Denmark (d. 1086) by Ælnoth, a Benedictine monk from Canterbury who spent his ecclesiastical career in Denmark. This passio, the earliest work of hagiography from any part of Scandinavia, is dedicated to King Niels of Denmark (1104–1134) and was likely written ca. 1109 × 1122.

Hermann the Archdeacon (fl. 1070–1100), monk of Bury St Edmunds


Dominic of Evesham (ca. 1075–ca. 1135)


Dominic, Vita S. Odulfi [BHL 6319–20], partially ed. W. D. Macray, Chronicon Abbatiae de Evesham, RS 29
GREGORY OF ELY (fl. early 12th century)

Gregory, De vita et gestis beatae Æðeldryðe uirginis [BHL 2639; ICL 15502[a], ed. Pauline A. Thompson and Elizabeth Stevens, “Gregory of Ely’s Verse Life and Miracles of St. Æthelthryth,” Analecta Bollandiana 106 (1988), 333–90. A verse Life of St Æthelthryth of Ely (d. 679) in 983 lines of dactylic hexameter authored by a certain Gregory of Ely, about whom nothing is known except that he is thought (on the basis of internal evidence in the poem) to have died not earlier than 1116. The poem is based primarily on Bede’s account of Æthelthryth in the Historia ecclesiastica IV.19.

OSBERT OF CLARE (d. after 1139), prior of Westminster Abbey


Osbert, Vita et miracula S. Edwardi regis et confessoris [BHL 2422], ed. Marc Bloch, “La Vie de S. Édouard le Confesseur par Osbert de Clare,” Analecta Bollandiana 41 (1922), 5–131, at 64–123. Written about 1138 as an unsuccessful attempt to secure Edward’s canonization.

Osbert, Vita S. Ethelberti [BHL 2627], surviving only as incorporated into Richard of Cirencester’s Speculum historiale, ed. J. E. B. Mayor, Richard of Cirencester. Speculum Historiale de Gestis Regum Angliae, 2 vols., RS 30 (London, 1863–69), I, 262–94. A Life of St Ethelbert of Hereford (d. 794), whose severed head was kept at Westminster Abbey, where Osbert was prior. Osbert’s Life is based on the anonymous 11th-century Vita S. Ethelberti regis et martyris [BHL 2626–28] noted below.

WILLIAM OF MALMESBURY (ca. 1090–1143)


Anonymous Texts


Gregory the Great’s *Dialogues*, Venantius Fortunatus’s *Vita S. Martini*, and Gregory of Tours’s *De uirtutibus S. Martini*, thus asserting a comparison between St Cuthbert and Sts Benedict and Martin.


Vita S. Eorocengote, unpublished, surviving only in Cambridge, Corpus Christi College 393, fols. 81v–82v; and Cambridge, Trinity College O.2.1, fol. 236r–v. Consists entirely of extracts from Bede’s Historia ecclesiastica, according to Lapidge and Love, “The Latin Hagiography of England and Wales (600–1550),” p. 228 note 85.


prima was translated into Old English as LS 28 (Neot; B3.3.28).


