

**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).

The territory of Anglo-Latin hagiography is most thoroughly surveyed by M. Lapidge and R. Love, "The Latin Hagiography of England and Wales (600–1550)," in *Hagiographies: Histoire internationale de la littérature hagiographique latine et vernaculaire en Occident des origines à 1550 / International History of the Latin and Vernacular Hagiographical Literature in the West from Its Origins to 1550*, ed. Guy Philippart, 4 vols. (Turnhout, 1994–2006), III, 203–325. For a list of Anglo-Saxon saints, see John Blair, "A Handlist of Anglo-Saxon Saints," in *Local Saints and Local Churches in the Early Medieval West*, ed. Alan Thacker and Richard Sharpe (Oxford, 2002), pp. 495–565. And for an encyclopedic overview of the hagiographic literature known in Anglo-Saxon England, see E. Gordon Whatley, "Acta Sanctorum," in *Sources of Anglo-Saxon Literary Culture. Volume One: Abbo of Fleury, Abbo of Saint-Germain-des-Prés, and Acta Sanctorum*, ed. Frederick M. Biggs, Thomas D. Hill, Paul E. Szarmach, and E. Gordon Whatley with the assistance of Deborah A. Oosterhouse (Kalamazoo, 2001), pp. 22–486.

ABBREVIATIONS

Acta Sanctorum = *Acta Sanctorum*, ed. Socii Bollandiani, 1st ed., 71 vols. (Antwerp and Brussels, 1643–1940); reprinted in 65 vols. (Brussels, 1965–70)

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)

Blair, "Handlist" = John Blair, "A Handlist of Anglo-Saxon Saints," in *Local Saints and Local Churches in the Early Medieval West*, ed. Alan Thacker and Richard Sharpe (Oxford, 2002), pp. 495–565

CPL = Eligius Dekkers, *Clavis Patrum Latinorum*, 3rd ed. (Turnhout, 1995)

CPPM = Johannes Machielsen, *Clavis Patristica Pseudepigraphorum Medii Aevi*, 1A–B: *Homiletica* (Turnhout, 1990); 2A: *Theologica, Exegetica*; 2B: *Ascetica, Monastica* (1994); 3A: *Artes Liberales* (2003) [cited by vol. and no.]

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

Jullien and Perelman, *CSLMA II* = Marie-Hélène Jullien and Françoise Perelman, *Clavis Scriptorum Latinorum Medii Aevi. Auctores Galliae 735–987. II: Alcuin* (Turnhout, 1999)

Lapidge, *Anglo-Latin Literature I and II* = Michael Lapidge, *Anglo-Latin Literature 600–899* (London, 1996) [I]; *Anglo-Latin Literature 900–1066* (London, 1993) [II]

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

ODNB = *Oxford Dictionary of National Biography*, ed. C. G. Matthew and Brian Harrison, 60 vols. (Oxford, 2004)

PL = *Patrologia Latina*, ed. J.-P. Migne, 221 vols. (Paris, 1844–64)

RH = Ulysse Chevalier, *Repertorium Hymnologicum: Catalogue des chants, hymnes, proses, séquences, tropes, en usage dans l'Église latine depuis les origines jusqu'à nos jours*, 6 vols., *Subsidia Hagiographica* 4 (Louvain, 1892–1921) [cited by no.]

RS = "Rolls Series": *Rerum Britannicarum Medii Aevi Scriptores*

Sharpe, *Handlist* = Richard Sharpe, *A Handlist of the Latin Writers of Great Britain and Ireland before 1540*, *Publications of the Journal of Medieval Latin* 1 (Turnhout, 1997)

Whatley, *SASLCI* = E. Gordon Whatley, "Acta Sanctorum," in *Sources of Anglo-Saxon Literary Culture. Volume One: Abbo of Fleury, Abbo of Saint-Germain-des-Prés, and Acta Sanctorum*, ed. Frederick M. Biggs, Thomas D. Hill, Paul E. Szarmach, and E. Gordon Whatley with the assistance of Deborah A. Oosterhouse (Kalamazoo, 2001), pp. 22–486

Whitelock, *EHD* = *English Historical Documents. I. c. 500–1042*, ed. Dorothy Whitelock, 2nd ed. (London, 1979)

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 Viricillo Franklin and Paul Meyvaert, "Has Bede's

Version of the *Passio S. Anastasii* Come Down to Us in BHL 408?" *Analecta Bollandiana* 100 (1982), 373–400; Carmela Viricillo 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, *SASLC* I, 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)

Adomnán, *Vita S. Columbae* [BHL 1886; CPL 1134], ed. and trans. Alan Orr Anderson and Marjorie Ogilvie Anderson, *Adomnán's Life of Columba*, 2nd ed. (Oxford, 1991), critically reviewed by T. M. Charles-Edwards in *Cambrian Medieval Celtic Studies* 26 (Winter 1993), 65–73. English translation by Richard Sharpe, *Adomnán of Iona. Life of St Columba* (London, 1995). Discussion by Gertrud Brüning, "Adamnans *Vita Columbae* und ihre Ableitungen," *Zeitschrift für celtische Philologie* 11 (1917), 213–304; James F. Kenney, "The Earliest Life of St. Columcille," *Catholic Historical Review* 11 (1925–26), 636–44; Donald A. Bullough, "Columba, Adomnan and the Achievement of Iona," *Scottish Historical Review* 43 (1964), 111–30 and 44 (1965), 17–33; David Dumville, "'Primarius cohortis' in Adomnán's *Life of Columba*," *Scottish Gaelic Studies* 13 (1978), 130–31; Jean-Michel Picard, "Une Préfiguration du latin carolingien: la syntaxe de la *Vita Columbae* d'Adomnán, auteur irlandais du VII^e siècle," *Romanobarbarica* 6 (1981–82), 235–83; Jean-Michel Picard, "The Purpose of Adomnán's *Vita Columbae*," *Peritia* 1 (1982), 160–77; A. D. S. MacDonald, "Aspects of the Monastery and Monastic Life in Adomnán's *Life of Columba*," *Peritia* 3 (1984), 271–302; Aidan MacDonald, "The Church Names in Adomnán's *Life of Columba*," *Nomina* 8 (1984), 83–84; Jean-Michel Picard, "Bede, Adomnán, and the Writing of History," *Peritia* 3 (1984), 50–70; Jean-Michel Picard, "The Metrical Prose of Adomnán's *Vita Columbae*: An Un[u]sual System," in *Irland und Europa: Die Kirche im Frühmittelalter / Ireland and Europe: The Early Church*, ed. Próinséas Ní Chatháin and Michael Richter (Stuttgart, 1984), pp. 258–71; Michael J. Enright, "Royal Succession and Abbatial Prerogative in Adomnán's *Vita Columbae*," *Peritia* 4 (1985), 83–103; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), II, 244–53; Jacqueline Borsjc, "The Monster in the River Ness in *Vita Sancti Columbae*: A Study of a Miracle," *Peritia* 8 (1994), 27–34; Máire Herbert, *Iona, Kells and Derry: The History and Hagiography of the Monastic Familia of Columba* (Dublin, 1996); Cormac Bourke, ed., *Studies in the Cult of Saint Columba* (Dublin, 1997); *Spes Scotorum, Hope of Scots: Saint Columba, Iona and Scotland*, ed. Dauvit Broun and Thomas Owen Clancy (Edinburgh, 1999), especially the essays by Thomas Owen Clancy, "Columba, Adomnán and the Cult of Saints in Scotland" (pp. 3–33) and Jennifer O'Reilly, "The Wisdom of the Scribe and the Fear of the Lord in the *Life of Columba*" (pp. 159–211); Lawrence P. Morris, "Did Columba's Tunic Bring Rain? Early Medieval Typological Action and Modern Historical Method," *Quaestio* 1 (2000), 45–65; C. Ferguson O'Meara, "Saint Columba and the Conversion of the Animals in Early Insular Art," in *Il mondo animale: The World of Animals*, ed. Nathalie Blancardi, Catherine Chène, Yann Dahhaoui, Eva Pibiri, Nadia Pollini, Cecilia Panti, and Francesco Santi, 2 vols., *Micrologus* 8 (Florence, 2000), I, 79–101; Nathalie Stalmans, "Le Jugement de l'âme dans la Vie de Columba," in *Studies in Irish Hagiography: Saints and Scholars*, ed. John Carey, Máire Herbert, and Pádraig Ó Riain (Dublin, 2001), pp. 41–48; Helen Conrad-O'Briain, "Grace and Election in Adomnán's *Vita S. Columbae*," *Hermathena* 172 (Summer 2002), 25–38; Michael J. Enright, "Further Reflections on Royal Ordination in the *Vita Columbae*," in *Ogma: Essays in Celtic Studies in Honour of Próinséas Ní Chatháin*, ed. Michael Richter and Jean-Michel Picard (Dublin, 2002), pp. 20–35; Michael Meckler, "Kinship in Adomnán's *Vita s. Columbae*," in *Scripturus Vitam. Lateinische Biographie von der Antike bis in die Gegenwart: Festgabe für Walter Berschin zum 65. Geburtstag*, ed. Dorothea Walz (Heidelberg, 2002), pp. 723–30; Jean-Michel Picard, "Schaffhausen Generalia 1 and the Textual Transmission of Adomnán's *Vita Columbae* on the Continent," in *Irland und Europa im früheren Mittelalter: Texte und Überlieferung / Ireland and Europe in the Early Middle Ages: Texts and Transmission*, ed. Próinséas Ní Chatháin and Michael Richter (Dublin, 2002), pp. 95–102; David Woods, "Four Notes on Adomnán's *Vita Columbae*," *Peritia* 16 (2002), 40–67; Jeffrey Wetherill, "Adomnán, Iona, and the Life of St. Columba: Their Place Among Continental Saints," *Heroic Age* 6 (Spring 2003), n.p. [online]; James Bruce, *Prophecy, Miracles, Angels and Heavenly Light? The Eschatology, Pneumatology and Missiology of*

Adomnan's Life of Columba (Milton Keynes, 2004); Michaela Zelzer, "Adomnan Hiiensis abb.," in *La trasmissione dei testi latini del medioevo / Mediaeval Latin Texts and Their Transmission (Te.Tra. I)*, ed. Paolo Chiesa and Lucia Castaldi, *Millennio medievale* 50, strumenti e studi n.s. 8 (Florence, 2004), pp. 3–5; Sara E. Ellis Nilsson, "Miracle Stories and the Primary Purpose of Adomnán's *Vita Columbae*," *Heroic Age* 10 (May 2007), n.p. [online]; Brian Lambkin, "Emigrants' and 'Exiles': Migration in the Early Irish and Scottish Church," *Innes Review* 58 (2007), 133–55; and Katja Ritari, *Saints and Sinners in Early Christian Ireland: Moral Theology in the Lives of Saints Brigit and Columba* (Turnhout, 2010). A Life of St Columba (521–597), the father of Irish and Scottish monasticism and founder of Iona, authored by Adomnán, the 9th abbot of Iona, between 688 and 692. This is the earliest substantial saint's Life written in Britain and the earliest work of Irish hagiography.

• BEDE (ca. 673–735)

Bede, *Passio S. Anastasii* [BHL 408], ed. *Acta Sanctorum*, Ian. II, 426–31; ed. Boninus Mombritius, *Sanctuarium seu Vitae Sanctorum*, 2nd ed., 2 vols. (Paris, 1910), I, 68–75 and 623. Discussion by Carmela Viricillo Franklin and Paul Meyvaert, "Has Bede's Version of the *Passio S. Anastasii* Come Down to Us in BHL 408?" *Analecta Bollandiana* 100 (1982), 373–400; and Whatley, *SASLC* I, pp. 78–79.

Bede, *Vita metrica S. Cuthberti* [BHL 2020; CPL 1380], ed. Werner Jaeger, *Bedas metrische Vita sancti Cuthberti*, Palaestra 198 (Leipzig, 1935). Discussion by Michael Lapidge, "Bede's Metrical *Vita S. Cuthberti*," in his *Anglo-Latin Literature* I, pp. 339–55 and 509; Peter Godman, "The Anglo-Latin *opus geminatum*: from Aldhelm to Alcuin," *Medium Ævum* 50 (1981), 215–29, at 222–23; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), II, 266–76; Michael Lapidge, "Prolegomena to an Edition of Bede's Metrical *Vita S. Cuthberti*," *Filologia Mediolatina* 2 (1995), 127–63; Helmut Gneuss and Michael Lapidge, "The Earliest Manuscript of Bede's Metrical *Vita S. Cudbercti*," *Anglo-Saxon England* 32 (2003), 43–54; Michael Lapidge, "Bede and the Poetic Diction of Vergil," in *Poesía latina medieval (siglos V–XV): Actas del IV Congreso del 'Internationales Mittellateinerkomitee', Santiago de Compostela, 12–15 de septiembre de 2002*, ed. Manuel C. Díaz y Díaz, and José M. Díaz de Bustamante, *Millennio medievale* 55, atti di convegni 17 (Florence, 2005), pp. 739–48. A metrical Life of St Cuthbert in 979 hexameters, written 705 × 716 (Lapidge thinks within a year or two of 705), addressed to an unknown recipient named John, and organized in 46 chapters to reflect a number of perfection in Christian exegesis. Based on the anonymous prose *Vita S. Cuthberti* [BHL 2019] written at Lindisfarne shortly after 698.

Bede, *Vita S. Cuthberti* (prose) [BHL 2021; CPL 1381], ed. and trans. Bertram Colgrave, *Two Lives of St Cuthbert* (Cambridge, 1940), pp. 141–306. English translation by J. F. Webb in *The Age of Bede* (Harmondsworth, 1983), pp. 41–102. Discussion by Bertram Colgrave, "The Earliest Saints' Lives Written in England," *Proceedings of the British Academy* 44 (1958), 35–60, at 45–51; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), II, 277–84; Walter Berschin, "Opus deliberatum ac perfectum: Why Did the Venerable Bede Write a Second Prose Life of St Cuthbert?" in *St Cuthbert, His Cult and His Community to AD 1200*, ed. Gerald Bonner, David Rollason, and Clare Stancliffe (Woodbridge and Wolfeboro, NH, 1989), pp. 95–102; Catherine Cubitt, "Memory and Narrative in the Cult of Early Anglo-Saxon Saints," in *The Use of the Past in the Early Middle Ages*, ed. Yitzhak Hen and Matthew Innes (Cambridge, 2000), pp. 29–66; and Eric Knibbs, "Exegetical Hagiography: Bede's Prose *Vita Sancti Cuthberti*," *Revue Bénédictine* 114 (2004), 233–52. A prose Life of St Cuthbert written ca. 720 (in 46 chapters like the *Vita metrica S. Cuthberti*), dedicated to Bishop Eadfrith of Lindisfarne (d. 721), based heavily on the anonymous prose *Vita S. Cuthberti* [BHL 2019] written at Lindisfarne shortly after 698, which Bede intended to replace with his own stylistically superior prose Life.

Bede, *Vita et passio S. Felicis* [BHL 2873; CPL 1382], ed. PL 94, 789–98; ed. J. A. Giles, *The Complete Works of Venerable Bede, in the Original Latin*, 12 vols. (London, 1843–44), IV, 174–200; ed. Thomas William Mackay, "A Critical Edition of Bede's *Vita Felicis*" (unpubl. Ph.D. dissertation, Stanford University, 1971). Discussion by Thomas W. Mackay, "Bede's Hagiographical Method: His Knowledge and Use of Paulinus of Nola," in *Famulus Christi: Essays in Commemoration of the Thirteenth Centenary of the Venerable Bede*, ed. Gerald Bonner

(London, 1976), pp. 77–92; Peter Godman, “The Anglo-Latin *opus geminatum*: from Aldhelm to Alcuin,” *Medium Ævum* 50 (1981), 215–29, at 222; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), II, 289–92. A prose paraphrase of Paulinus of Nola’s metrical *Vita S. Felicis* [BHL 2870] composed ca. 700 × 705.

Bede, *Historia abbatum* [BHL 8968; CPL 1378], ed. Charles Plummer, *Venerabilis Baedae Opera Historica*, 2 vols. (Oxford, 1896), I, 364–87. English translations by Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 225–42; and D. H. Farmer in *The Age of Bede* (Harmondsworth, 1983), pp. 185–208.

Bede, *Martyrologium* [CPL 2032], ed. Jacques Dubois and Geneviève Renaud, *Edition pratique des martyrologes de Bède, de l’Anonyme lyonnais et de Florus* (Paris, 1976). English translation by Felice Lifshitz in *Medieval Hagiography: An Anthology*, ed. Thomas Head (New York and London, 2000), pp. 179–97. Discussion by Henri Quentin, *Les martyrologes historiques du moyen âge: Étude sur la formation du Martyrologe Romain* (Paris, 1908; reprinted Aalen, 1969), pp. 17–119; Günter Kotzor, “Anglo-Saxon Martyrologists at Work: Narrative Pattern and Prose Style in Bede and the Old English Martyrology,” in *Sources and Relations: Studies in Honour of J. E. Cross*, ed. Marie Collins, Jocelyn Price, and Andrew Hamer, Leeds Studies in English n.s. 16 (Leeds, 1985), pp. 152–73. Composed 725 × 731, with brief notices of 115 martyrs and saints reflecting a heavy Roman bias, Bede’s *Martyrology* was the first historical or narrative martyrology in the West, the foundation of the *Roman Martyrology*, and arguably the most innovative and influential martyrology ever written.

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

Stephen, *Vita S. Wilfridi* [BHL 8889], ed. and trans. Bertram Colgrave, *The Life of Bishop Wilfrid by Eddius Stephanus* (Cambridge, 1927). English translations by Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 89–160; and J. F. Webb in *The Age of Bede* (Harmondsworth, 1983), pp. 105–82. Discussion by B. W. Wells, “Eddi’s Life of Wilfrid,” *English Historical Review* 6 (1891), 535–50; Gabriele Isenberg, *Die Würdigung Wilfrieds von York in der Historia ecclesiastica gentis Anglorum Bedas und der Vita Wilfridi des Eddius* (Münster, 1978); D. P. Kirby, “Bede, Eddius Stephanus and the Life of Wilfrid,” *English Historical Review* 98 (1983), 101–14; Walter Goffart, *The Narrators of Barbarian History (AD 550–800)* (Princeton, NJ, 1988), pp. 281–90; William Trent Foley, *Images of Sanctity in Eddius Stephanus’ ‘Life of Bishop Wilfrid,’ an Early English Saint’s Life* (Lewiston, NY, 1992); Anne Warin, *Wilfrid (AD 634 to 709): The Biography of an Outstanding Personality in Church and State, in Early Anglo-Saxon Times* (York, 1992); Mark D. Laynesmith, “Stephen of Ripon and the Bible: Allegorical and Typological Interpretations of the *Life of St Wilfrid*,” *Early Medieval Europe* 9 (2000), 163–82; Loredana Lazzari, “Il primato di Pietro nella *Vita Wilfridi*,” in *La figura di San Pietro nelle fonti del medioevo: Atti del convegno tenutosi in occasione dello Studiorum universitatum docentium congressus (Viterbo e Roma 5–8 settembre 2000)*, ed. Loredana Lazzari and Anna Maria Valente Bacci, Fédération internationale des Instituts d’études médiévales, Textes et études du moyen âge 17 (Louvain-la-Neuve, 2001), pp. 81–111; and Alan Thacker, “Stephen of Ripon,” *ODNB*, LII, 423–24. A Life of St Wilfrid (ca. 634–709/10), the controversial bishop of York who advocated for Roman orthodoxy at the Synod of Whitby (664), written between 709 and 730 by a monk of Ripon named Stephen, about whom little is known (he is no longer thought to be the singing-master named Eddius Stephanus whom Wilfrid brought from Kent to Ripon in the 660s and who is referred to in the 3rd person in the *Vita S. Wilfridi*).

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

Felix, *Vita S. Guthlaci* [BHL 3723; CPL 2150], ed. and trans. Bertram Colgrave, *Felix’s Life of Saint Guthlac* (Cambridge, 1956). English translation by Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 167–219. Discussion by Benjamin P. Kurtz, “From St. Antony to St. Guthlac: A Study in Biography,” *University of California Publications in Modern Philology* 12 (1926), 103–46; Marie Schütt, “Vom heiligen Antonius zum heiligen Guthlac: Ein Beitrag zur Geschichte der Biographie,” *Antike und Abendland* 5 (1956), 75–91; Bertram Colgrave, “The Earliest Saints’ Lives Written in England,” *Proceedings of the British Academy*

44 (1958), 35–60, at 51–55; W. F. Bolton, “The Latin Revisions of Felix’s *Vita Sancti Guthlaci*,” *Mediaeval Studies* 21 (1959), 36–52; Theodor Wolpers, *Die englische Heiligenlegende des Mittelalters* (Tübingen, 1964), pp. 83–94; Thomas D. Hill, “Drawing the Demon’s Sting: A Note on a Traditional Motif in Felix’s ‘*Vita Sancti Guthlaci*,’” *Notes and Queries* n.s. 23 (1976), 388–90; A. T. Thacker, “The Social and Continental Background to Early Anglo-Saxon Hagiography” (unpubl. DPhil thesis, University of Oxford, 1976), pp. 279–328; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), II, 301–05; M. L. Cameron, “The Visions of Saints Anthony and Guthlac,” in *Health, Disease and Healing in Medieval Culture*, ed. Sheila Campbell, Bert Hall, and David Klausner (New York, 1992), pp. 152–58; Heinrich Trebbin, “Die Visionen der Heiligen Antonius und Guthlac,” *Antoniter-Forum* 5 (1997), 47–55; Catherine Cubitt, “Memory and Narrative in the Cult of Early Anglo-Saxon Saints,” in *Using the Past in the Early Middle Ages*, ed. Yitzhak Hen and Matthew Innes (Cambridge, 2000), pp. 29–66, at 50–57; Audrey L. Meaney, “Felix’s Life of St. Guthlac: Hagiography and/or Truth,” *Proceedings of the Cambridge Antiquarian Society* 90 (2001), 29–40; Katherine O’Brien O’Keeffe, “Guthlac’s Crossings,” *Quaestio* 2 (2001), 1–26; Whatley, *SASLC* I, pp. 244–47; and Sarah Downey, “Intertextuality in the *Lives of St. Guthlac*” (unpubl. PhD dissertation, University of Toronto, 2004). A Life of the demon-wrangling Mercian hermit St Guthlac (d. 716), dedicated to King Ælfwald of East Anglia (713–749), skillfully confected from narrative material taken from Jerome’s *Vita S. Pauli*, Evagrius’s Latin translation of Athanasius’s *Vita S. Antonii*, Book II of Gregory’s *Dialogues*, Sulpicius Severus’s *Vita S. Martini*, and Bede’s prose *Vita S. Cuthberti*. Felix’s text was translated into Old English as LS 10.1 (B3.3.10.1), and chs. 28–32 were separately translated and adapted as Vercelli Homily XXIII (LS 10; B3.3.10), while ch. 50 was the main source for the Old English poem *Guthlac B*.

• WILLIBALD OF MAINZ (fl. ca. 760)

Willibald, *Vita S. Bonifatii* [BHL 1400], ed. Wilhelm Levison, *Vita Sancti Bonifatii Archiepiscopi Moguntini*, MGH, SRG 57 (Hannover, 1905), pp. 1–58, reprinted with a German translation by Reinhold Rau, *Briefe des Bonifatius, Willibalds Leben des Bonifatius nebst einigen zeitgenössischen Dokumenten* (Darmstadt, 1968), pp. 454–525. English translation by C. H. Talbot, *The Anglo-Saxon Missionaries in Germany* (New York, 1954), pp. 25–62, reprinted with a new translation of the prologue in *Soldiers of Christ: Saints and Saints’ Lives from Late Antiquity and the Early Middle Ages*, ed. Thomas F. X. Noble and Thomas Head (University Park, PA, 1995), pp. 109–40. Selective English translation from chs. 4–8 by Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 299–314. Discussion by Ian Wood, “Missionary Hagiography in the Eighth and Ninth Centuries,” in *Ethnogenese und Überlieferung: Angewandte Methoden der Frühmittelalterforschung*, ed. Karl Brunner and Brigitte Merta (Vienna, 1994), pp. 189–99; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), III, 6–13; and Whatley, *SASLC* I, pp. 116–18. A Life of St Boniface (d. 755), the Anglo-Saxon missionary and apostle to the Frisians who became archbishop of Mainz, written shortly after Boniface’s death by a priest at Mainz named Willibald (*not* to be confused with Willibald of Eichstätt, the subject of Hygeburg of Heidenheim’s *Vita SS. Willibaldi et Wynnebaldi*, next entry).

• HYGEBURG OF HEIDENHEIM (fl. 776 × 786)

Hygeburg, *Vita SS. Willibaldi et Wynnebaldi* [BHL 8931 and 8996], ed. O. Holder-Egger, *Vita Willibaldi episcopi Eichstetensis et Vita Wynnebaldi abbatis Heidenheimensis auctore sanctimoniale Heidenheimensis*, MGH, SS 15 (Hannover, 1887), pp. 86–117; ed. and trans. (into German) by Andreas Bauch, *Quellen zur Geschichte der Diözese Eichstätt. I. Biographien der Gründungszeit*, Eichstätter Studien n.F. 19 (Regensburg, 1984), pp. 13–87. English translation of the *Vita S. Willibaldi* by C. H. Talbot, *The Anglo-Saxon Missionaries in Germany* (New York, 1954), pp. 153–77, reprinted with a new translation of the prologue in *Soldiers of Christ: Saints and Saints’ Lives from Late Antiquity and the Early Middle Ages*, ed. Thomas F. X. Noble and Thomas Head (University Park, PA, 1995), pp. 143–64. Discussion by Bernhard Bischoff, “Wer ist die Nonne von Heidenheim?” *Studien und Mitteilungen zur Geschichte des Benediktiner-Ordens* 49 (1931), 387–88; Eva Gottschaller, *Hugeburc von Heidenheim: Philologische Untersuchungen zu den heiligen Biographen einer Nonne des 8. Jahrhunderts*, Münchener Beiträge zur Mediävistik und Renaissance-Forschungen 12 (Munich, 1973); K. Guth, “Die Pilgerfahrt Willibalds ins Heilige Land (723–728/29). Analyse eines frühmittelalterlichen

Reiseberichts," *Sammelblatt des Historischen Vereins Eichstätt* 75 (1982), 13–28; Rossana Stanchi, "Die Willibald-Vita der Nonne Hugeburc von Heidenheim," in *Hl. Willibald 787–1987, Kunder des Glaubens: Pilger, Monch, Bischof* (Eichstatt, 1987), pp. 115–19; Claudio Leonardi, "Una scheda per Ugeburga," in *Tradition und Wertung: Festschrift fur Franz Brunhozl zum 65. Geburtstag*, ed. Gunter Bernt, Fidel Radle, and Gabriel Silagi (Sigmaringen, 1989), pp. 23–26; Walter Berschin, *Biographie und Epochenstil im lateinischen Mittelalter*, 5 vols. in 6 (Stuttgart, 1986–2004), III, 18–26; Ulla Pille, "Die Pilgerreise des Heiligen Willibald—Ansatze fur eine Unterscheidung von Volks- und Elitenkultur?" in *Volkskultur und Elitekulture im fruhem Mittelalter: Das Beispiel der Heiligenviten*, ed. Gerhard Jaritz, *Medium Aevum Quotidianum* 36 (Krems, 1997), pp. 59–79; Pauline Head, "Who Is the Nun from Heidenheim? A Study of Hugeburc's *Vita Willibaldi*," *Medium Aevum* 71 (2002), 29–46; Ora Limor, "Pilgrims and Authors: Adomnan's *De Locis Sanctis* and Hugeburc's *Hodoeporicon Sancti Willibaldi*," *Revue Benedictine* 114 (2004), 253–75; Alfred Bammesberger, "Der Name der Heidenheimer Nonne," *Beitrage zur Namenforschung* 41 (2006), 417–23; and Rodney Aist, *The Christian Topography of Early Islamic Jerusalem: The Evidence of Willibald of Eichstatt (700–787 CE)*, *Studia Traditionis Theologiae: Explorations in Early and Medieval Theology* (Brepols, 2009). An exuberant if stylistically rugged pair of Lives of the Wessex-born missionary brothers Willibald (d. ca. 787) and Wynnebald (d. 761), authored by an Anglo-Saxon nun named Hygeburg writing at Heidenheim in Bavaria between 776 and 786; her name is hidden in a cryptogram inserted between the two Lives in the oldest of the 4 surviving manuscripts. The *Vita S. Willibaldi*, which recounts Willibald's travels to the Holy Land between 722 and 729, is sometimes referred to as the *Hodoeporicon of St Willibald* (from Gr. odoιπορικον 'travel narrative'), but this title was first assigned to the text by Heinrich Canisius in his 1604 edition and has no manuscript authority.

• **ALCUIN OF YORK** (ca. 735–804)

Alcuin, *Laudationes S. Martini* [BHL 5625], ed. PL 101, 657–62. Discussion by I Deug-Su, *L'opera agiografica di Alcuino*, Biblioteca degli "Studi Medievali" 13 (Spoleto, 1983), pp. 167–93; Frederick M. Biggs, "Ælfric as Historian: His Use of Alcuin's *Laudationes* and Sulpicius's *Dialogues* in His Two Lives of Martin," in *Holy Men and Holy Women: Old English Prose Saints' Lives and Their Contexts*, ed. Paul E. Szarmach (Albany, NY, 1996), pp. 289–315 (which includes an edition of a sermon in Cambridge, Pembroke College 25, fols. 133v–136v adapted from the *Laudationes*); Jullien and Perelman, *CSLMA* II, pp. 498–501 (ALC 89). A short Life of St Martin of Tours written at Tours ca. 800 × 804, based heavily on the *Vita S. Martini* [BHL 5610], *Epistula ad Bassulam* [BHL 5613], and *Dialogi* [BHL 5614] of Sulpicius Severus.

Alcuin, *Sermo de transitu S. Martini* [BHL 5626], ed. PL 101, 662–64. French translation by Christiane Veyrard-Cosme, *L'œuvre hagiographique en prose d'Alcuin: Vitae Willibrordi, Vedasti, Richarii: Édition, traduction, études narratologiques*, *Per Verba: Testi mediolatini con traduzione* 21 (Florence, 2003), pp. XL–XLII. Discussion by I Deug-Su, *L'opera agiografica di Alcuino*, Biblioteca degli "Studi Medievali" 13 (Spoleto, 1983), pp. 190–93; and Jullien and Perelman, *CSLMA* II, p. 491 (ALC 81). A sermon for the feast of St Martin, usually transmitted in the manuscripts as a companion text to the *Laudationes S. Martini*.

Alcuin, *Vita S. Richarii* [BHL 7224], ed. PL 101, 681–94; ed. Bruno Krusch, *Passiones Vitaeque Sanctorum Aevi Merovingici*, *MGH*, SRM 4 (Hannover, 1902), pp. 389–401; ed. and trans. (into French) by Christiane Veyrard-Cosme, *L'œuvre hagiographique en prose d'Alcuin: Vitae Willibrordi, Vedasti, Richarii: Édition, traduction, études narratologiques*, *Per Verba: Testi mediolatini con traduzione* 21 (Florence, 2003), pp. 109–37. Discussion by I Deug-Su, *L'opera agiografica di Alcuino*, Biblioteca degli "Studi Medievali" 13 (Spoleto, 1983), pp. 115–65; M. Banniard, "Les deux vies de saint Riquier: du latin médiatique au latin hiératique," *Médiévales* 25 (1993), 45–52; Jullien and Perelman, *CSLMA* II, pp. 501–03 (ALC 90); Whatley, *SASLC* I, pp. 404–05; Christiane Veyrard-Cosme, "Problèmes de réécriture des textes hagiographiques latins: la *Vita Richarii* d'Alcuin et ses réécritures," in *Latin Culture in the Eleventh Century: Proceedings of the Third International Conference on Medieval Latin Studies. Cambridge, September 9–12 1998*, ed. Michael W. Herren, C. J. McDonough, and Ross G. Arthur, *Publications of the Journal of Medieval Latin* 5 (Turnhout, 2002), II, 476–502; and Christiane Veyrard-Cosme, "Alcuin et la réécriture hagiographique: d'un programme avoué d'emendatio à son actualisation," in *La réécriture hagiographique dans l'Occident médiéval: transformations formelles et idéologiques*, ed. Monique Goulet and Martin Heinzelman, *Beihefte der Francia* 58 (Ostfildern,

2003), pp. 71–86. A Life of St Richarius (Riquier), the 7th-century abbot of Celles, commissioned by Abbot Angilbert of Saint-Riquier (d. 814), written at Tours in 800 or 801 and dedicated to Charlemagne; a thorough revision of an anonymous 7th-century Life of St Richarius (BHL 7245).

Alcuin, *Vita S. Vedasti* [BHL 8508], ed. Bruno Krusch, *Passiones Vitaeque Sanctorum Aevi Merovingici et Antiquiorum aliquot*, MGH, SRM 3 (Hannover, 1896), pp. 416–27; ed. and trans. (into French) by Christiane Veyrard-Cosme, *L'œuvre hagiographique en prose d'Alcuin: Vitae Willibrordi, Vedasti, Richarii: Édition, traduction, études narratologiques*, Per Verba: Testi mediolatini con traduzione 21 (Florence, 2003), pp. 78–107. Discussion by I Deug-Su, *L'opera agiografica di Alcuino*, Biblioteca degli "Studi Medievali" 13 (Spoleto, 1983), pp. 73–114; Jullien and Perelman, *CSLMA* II, pp. 504–06 (ALC 91); and Whatley, *SASLC* I, pp. 463–64. A Life of St Vedast (Vaast), a missionary from Merovingian Gaul who baptized Clovis and became the first Frankish bishop of Arras in Flanders (499–539), written at Tours about 800, probably shortly before Alcuin wrote the *Vita S. Richarii*.

Alcuin, *Sermo de S. Vedasto* [BHL 8509], ed. *Acta Sanctorum*, Feb., I, 808–09; ed. *PL* 101, 678–81. French translation by Christiane Veyrard-Cosme, *L'œuvre hagiographique en prose d'Alcuin: Vitae Willibrordi, Vedasti, Richarii: Édition, traduction, études narratologiques*, Per Verba: Testi mediolatini con traduzione 21 (Florence, 2003), pp. XXXVIII–XL. Discussion by Jullien and Perelman, *CSLMA* II, pp. 8–9 (ALC 3); and Thomas N. Hall, "Latin Sermons for Saints in Early English Homiliaries and Legendaries," in *The Old English Homily: Precedent, Practice, and Appropriation*, ed. Aaron J Kleist, *Studies in the Early Middle Ages* 17 (Turnhout, 2007), pp. 229–66, at 249, 260, 261, 262. A sermon for the feast of St Vedast commissioned by Rado, 11th abbot of Saint-Vaast at Arras (795–815), possibly the single most influential Latin sermon for a saint written in the early Middle Ages, frequently adapted as a reading for the feasts of other saints.

Alcuin, Hymn to St Vedast [ICL 2238, RH 2984], ed. *PL* 101, 681–82; printed and trans. (into French) by Christiane Veyrard-Cosme, *L'œuvre hagiographique en prose d'Alcuin*, pp. XXXV–XXXVII. Bibliographical résumé by Jullien and Perelman, *CSLMA* II, p. 383 [ALC 60.[1].89.26[c]]. A hymn to St Vedast in 10 sapphic strophes. For additional poems by Alcuin in honor of various saints, including dozens of altar inscriptions, see Jullien and Perelman, *CSLMA* II, pp. 388–415, 421–27, 439–41, 444–65, and 467–68.

Alcuin, *Vita S. Willibrordi episcopi Traiectensis* (prose) [BHL 8935–36], ed. Wilhelm Levison, *Passiones Vitaeque Sanctorum Aevi Merovingici*, MGH, SRM 7 (Hannover, 1920), pp. 113–41; ed. and trans. (into German) by Hans-Joachim Reischmann, *Willibrord-Apostel der Friesen: seine Vita nach Alcuin und Thiofrid, Lateinisch-Deutsch* (Sigmaringen, 1989), pp. 44–88; ed. and trans. (into French) by Christiane Veyrard-Cosme, *L'œuvre hagiographique en prose d'Alcuin: Vitae Willibrordi, Vedasti, Richarii: Édition, traduction, études narratologiques*, Per Verba: Testi mediolatini con traduzione 21 (Florence, 2003), pp. 34–75. English translation by C. H. Talbot, *The Anglo-Saxon Missionaries in Germany* (New York, 1954), pp. 3–22, reprinted with a new translation of the prologue in *Soldiers of Christ: Saints and Saints' Lives from Late Antiquity and the Early Middle Ages*, ed. Thomas F. X. Noble and Thomas Head (University Park, PA, 1995), pp. 191–211. English translation by Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 277–93. Discussion by Arnold Angenendt, "Willibrord im Dienste der Karolinger," *Annales des historischen Vereins für den Niederrhein* 175 (1973), 63–113; Peter Godman, "The Anglo-Latin *opus geminatum*: from Aldhelm to Alcuin," *Medium Aevum* 50 (1981), 215–29, at 223–26; Gernot Wieland, "Geminus stilus: Studies in Anglo-Latin Hagiography," in *Insular Latin Studies: Papers on Latin Texts and Manuscripts of the British Isles 550–1066* (Toronto, 1981), pp. 113–33; I Deug-Su, *L'opera agiografica di Alcuino*, Biblioteca degli "Studi Medievali" 13 (Spoleto, 1983), pp. 31–71; István Bejczy, "Ein Zeugnis Alkuins: die *Vita Willibrordi*," *Nederlands Archief voor Kerkgeschiedenis* 70 (1990), 121–39; David Townsend, "Alcuin's Willibrord, Wilhelm Levison, and the MGH," in *The Politics of Editing Medieval Texts*, ed. Roberta Frank (New York, 1993), pp. 107–30; Jullien and Perelman, *CSLMA* II, pp. 507–11 (ALC 92); I Deug-Su, "Roma e l'agiografia latina nell'alto medioevo," in *Roma fra oriente e occidente. 19–24 aprile 2001*, 2 vols., *Settimane di studio del Centro Italiano di studi sull'Alto Medioevo* 49 (Spoleto, 2002), II, 561–85; Kate Rambridge, "Alcuin's Narratives of Evangelism: The Life of St Willibrord and the Northumbrian Hagiographical Tradition," in *The Cross Goes North: Processes of Conversion in Northern Europe, AD 300–1300*, ed. Martin Carver (Woodbridge and Rochester, NY, 2003), pp. 371–81. A Life of St Willibrord (658–739), a Northumbrian native who became abbot of Echternach, "apostle to the

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.

Alcuin, *Homilia de natale S. Willibrordi* [BHL 8937], ed. PL 101, 710–14. French translation by Christiane Veyrard-Cosme, “Hagiographie du haut Moyen Age,” *Lalies* 15 (1995), 193–225, at 220–23. A sermon on St Willibrord appended to the prose *Vita S. Willibrordi* which Alcuin instructs Abbot Beornrad to preach to the people.

Alcuin, *Vita metrica S. Willibrordi* [BHL 8938–39], ed. Ernst Dümmler, *Poetae Latini Aevi Carolini*, MGH, PLAC 1 (Hannover, 1881), pp. 207–20. Discussion by I Deug-Su, *L’opera agiografica di Alcuino*, Biblioteca degli “Studi Medievali” 13 (Spoleto, 1983), pp. 31–71; Michele Camillo Ferrari, “‘Dum profluit est lutulentus’: Thiofrido, Alcuino e la metrica della ‘Vita s. Willibrordi’,” in *Gli umanesimi medievali*, ed. Claudio Leonardi (Florence, 1998), pp. 129–41; and François Dolbeau, “Un domaine négligé de la littérature médiolatine: les textes hagiographiques en vers,” *Cahiers de civilisation médiévale* 45 (2002), 129–39, at 132, 133, 137. A verse counterpart to the prose *Vita S. Willibrordi*, intended for private meditation by the monks at Echternach.

Alcuin, Mass for the feast of St Willibrord, ed. and trans. Nicholas Orchard, “An Anglo-Saxon Mass for St Willibrord and Its Later Liturgical Uses,” *Anglo-Saxon England* 24 (1995), 1–10. Bibliographical résumé by Jullien and Perelman, *CSLMA* II, pp. 473–74 (ALC 67). Orchard assembles evidence for Alcuin’s authorship of liturgical texts and hymns for Sts Martin, Richarius, Vedast, and Willibrord, some of which were eventually in use at Bury St Edmunds, Canterbury, Ely, Hereford, London, Peterborough, Sherborne, Whitby, and Winchester.

Alcuin, *Versus de patribus, regibus et sanctis Euboricensis ecclesiae* [ICL 2176], ed. and trans. Peter Godman, *Alcuin: The Bishops, Kings and Saints of York* (Oxford, 1982). Discussion by D. A. Bullough, “Hagiography as Patriotism: Alcuin’s York Poem and the Early Northumbrian Vitae Sanctorum,” in *Hagiographie, cultures et sociétés: Actes du colloque organisé à Nanterre et à Paris (2–5 mai, 1979)* (Paris, 1981), pp. 339–59; Peter Godman, “The Textual Tradition of Alcuin’s Poem on York,” *Mittellateinisches Jahrbuch* 15 (1980), 33–50; François Dolbeau, “La Tradition textuelle du poème d’Alcuin sur York,” *Mittellateinisches Jahrbuch* 17 (1982), 26–30; Wolfgang Kirsch, “Alkuins York-Gedicht (C. I) als Kunstwerk,” in *Gli umanesimi medievali: Atti del II Congresso dell’ ‘Internationale Mittelalterkomitee,’ Firenze, Certosa del Galluzzo, 11–15 settembre 1993*, ed. Claudio Leonardi (Florence, 1998), pp. 283–95; and Jullien and Perelman, *CSLMA* II, pp. 495–97 (ALC 87). A poem in 1658 hexameters celebrating the political, intellectual, and ecclesiastical life of Northumbria and of its spiritual center, York, in the 7th and 8th centuries.

• RUDOLF OF FULDA (d. 865)

Rudolf, *Vita S. Leobae abbatis Biscofesheimensis* [BHL 4845], ed. Georg Waitz, *MGH*, SS 15.1 (Hannover, 1887), pp. 121–31. English translation by C. H. Talbot, *The Anglo-Saxon Missionaries in Germany* (New York, 1954), pp. 205–26, reprinted in *Soldiers of Christ: Saints and Saints’ Lives from Late Antiquity and the Early Middle Ages*, ed. Thomas F. X. Noble and Thomas Head (University Park, PA, 1995), pp. 257–77. Discussion by Max Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, 3 vols., Handbuch der Altertumswissenschaft 9 (Munich, 1911–31), I, 668–73; Franz Brunhölzl, *Geschichte der lateinischen Literatur des Mittelalters. I: Von Cassiodor bis zum Ausklang der karolingischen Erneuerung* (Munich, 1975), pp. 343–44; and Pauline Head, “‘Integritas’ in Rudolph of Fulda’s *Vita Leobae abbatis*,” *Parergon* 13.1 (1995), 33–51. A Life of St Leoba (d. ca. 783), an English woman trained at the double monastery of Wimbourne in Dorset before she traveled to Germany, where she became a disciple of St Boniface and the first abbess of Bischofsheim; composed ca. 836, the earliest Saxon biography of a woman.

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

Frithegod, *Breuilquium uitae beati Wilfridi* [BHL 8891–92], ed. Alistair Campbell, *Frithegodi Monachi Breuilquium Vitae Beati Wilfridi et Wulfstani Cantoris Narratio Metrica de Sancto Swithuno* (Zurich, 1950), pp. 1–62. Discussion by Michael Lapidge, “A Frankish Scholar in Tenth-Century England: Frithegod of Canterbury / Fredegand of Brioude,” in his *Anglo-Latin Literature II*, pp. 157–81 and 481; Michael Lapidge, “Frithegodus Cantuariensis diac.,” in *La trasmissione dei testi latini del medioevo / Mediaeval Latin Texts and Their Transmission (Te.Tra. I)*, ed. Paolo Chiesa and Lucia Castaldi, *Millennio medievale 50, strumenti e studi n.s. 8* (Florence, 2004), pp. 134–45. A versification in 1400 hexameters of Stephen of Ripon’s *Vita S. Wilfridi* [BHL 8889] by Frithegod, a deacon in the household of Archbishop Oda of Canterbury (941–958), who commissioned the work.

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

Lantfred, *Translatio et miracula S. Swithuni* [BHL 7944–46], ed. and trans. Michael Lapidge, *The Cult of St Swithun* (Oxford, 2003), pp. 252–333. Discussion by Whatley, *SASLC I*, pp. 436–38; and Michael Lapidge, “Lantfred,” *ODNB*, XXXII, 545–46. The earliest account of the translation of the relics of an English saint, written in stylistically ambitious rhymed prose, probably composed just a few years after the translation of Bishop Swithun’s remains in 971.

☛ **ABBO OF FLEURY** (945 × 950–1004)

Abbo, *Passio S. Eadmundi* [BHL 2392], ed. Michael Winterbottom, *Three Lives of English Saints* (Toronto, 1972), pp. 67–87. Discussion by C. G. Loomis, “The Growth of the St Edmund Legend,” *Harvard Studies and Notes in Philology and Literature* 13 (1931), 1–8; C. G. Loomis, “St Edmund and the Lodbrok (Lothbroc) Legend,” *Harvard Studies and Notes in Philology and Literature* 15 (1933), 1–23; Dorothy Whitelock, “Fact and Fiction in the Legend of St Edmund,” *Proceedings of the Suffolk Institute of Archaeology* 31 (1970), 217–33; Judith Grant, “A New *Passio Beati Edmundi Regis [et] Martyris*,” *Mediaeval Studies* 40 (1978), 81–95; Susan J. Ridyard, *The Royal Saints of Anglo-Saxon England: A Study of West Saxon and East Anglian Cults* (Cambridge, 1988), pp. 211–33; Antonia Gransden, “Abbo of Fleury’s *Passio Sancti Eadmundi*,” *Revue Bénédictine* 105 (1995), 20–78; and Patrizia Lendinara, *SASLC I*, pp. 2–4. An account of the murder of King Edmund of East Anglia by the Danes in 869, probably written during Abbo’s sojourn at Ramsey Abbey 985 × 987, later translated into Old English by Ælfric as *ÆLS* Edmund (B1.3.31).

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

Wulfstan, *Breuilquium de omnibus sanctis*, ed. François Dolbeau, “Le *Breuilquium de omnibus sanctis*: un poème inconnu de Wulfstan, chantre de Winchester,” *Analecta Bollandiana* 106 (1988), 35–98. Discussion by Michael Lapidge and Michael Winterbottom, *Wulfstan of Winchester: The Life of St Æthelwold* (Oxford, 1991), pp. xvii–xx. A versification in 700 hexameters of a sermon on All Saints by Héliſachar, abbot of Saint-Riquier and Saint-Maximin of Trier (d. ca. 836), which begins “Legimus in ecclesiasticis historiis” [CPPM I, nos. 4046, 6074].

Wulfstan, *Vita S. Æthelwoldi* [BHL 2647], ed. and trans. Michael Lapidge and Michael Winterbottom, *Wulfstan of Winchester: The Life of St Æthelwold* (Oxford, 1991), pp. 2–68. A Life of Æthelwold (ca. 909–984), bishop of Winchester (963–984), composed for the translation of Æthelwold’s remains in 996.

Wulfstan, *Narratio metrica de S. Swithuno* [BHL 7947], ed. Alistair Campbell, *Frithegodi Monachi Breuilquium Vitae Beati Wilfridi et Wulfstani Cantoris Narratio Metrica de Sancto Swithuno* (Zurich, 1950), pp. 63–177; ed. and trans. Michael Lapidge, *The Cult of St Swithun* (Oxford, 2003), pp. 372–551. A versification of Lantfred’s *Translatio et miracula S. Swithuni*; the longest extant pre-Conquest Anglo-Latin poem (3400 lines), composed starting in the early 990s but completed after Æthelwold’s translation in 996.

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

Wulfstan, epanaleptic hymn on St Æthelwold (inc. “Alma lucerna micat”), ed. Clemens Blume and Guido M. Dreves, *Hymnographi Latini: Lateinische Hymnendichter des Mittelalters*, Analecta Hymnica Medii Aevi 48 (Leipzig, 1905), pp. 9–12 (no. 1).

Wulfstan, epanaleptic hymn on St Birinus (inc. “Agmina sacra poli”), ed. Clemens Blume and Guido M. Dreves, *Hymnographi Latini: Lateinische Hymnendichter des Mittelalters*, Analecta Hymnica Medii Aevi 48 (Leipzig, 1905), pp. 12–13 (no. 2).

Wulfstan, two epanaleptic hymns on St Swithun (inc. “Aurea lux patrie” and “Auxilium Domine”), ed. and trans. Michael Lapidge, *The Cult of St Swithun* (Oxford, 2003), pp. 783–92.

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

B., *Vita S. Dunstani* [BHL 2342], ed. William Stubbs, *Memorials of St Dunstan*, RS 63 (London, 1874), pp. 3–52 and 458–72. Discussion by Michael Lapidge, “B. and the *Vita S. Dunstani*,” in his *Anglo-Latin Literature* II, pp. 279–91 and 487; and Michael Winterbottom, “The Earliest Life of St Dunstan,” *Scripta Classica Israelica* 19 (2000), 163–79. New edition by Michael Lapidge and Michael Winterbottom.

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

Byrhtferth, *Passio SS. Æthelredi et Æthelberhti* [BHL 2643], not surviving as an independent text, known only as incorporated into Byrhtferth’s *Historia regum*, ed. Thomas Arnold, *Symeonis Monachi Opera Omnia*, 2 vols., RS 75 (London, 1882–85), II, 3–13. Discussion by Michael Lapidge, “Byrhtferth of Ramsey and the Early Sections of the *Historia Regum* Attributed to Symeon of Durham,” in his *Anglo-Latin Literature* II, pp. 317–42 and 488; Paul A. Hayward, “The Idea of Innocent Martyrdom in Late Tenth- and Eleventh-Century English Hagiology,” in *Martyrs and Martyrologies: Papers Read at the 1992 Summer Meeting and the 1993 Winter Meeting of the Ecclesiastical History Society*, ed. Diana Wood, *Studies in Church History* 30 (Oxford, 1993), pp. 81–92. Probably composed to commemorate the translation of the relics of Sts Æthelred and Æthelberht at Ramsey in or shortly before 992.

Byrhtferth, *Vita S. Ecgwini* [BHL 2432], ed. and trans. Michael Lapidge, *Byrhtferth of Ramsey. The Lives of St Oswald and St Ecgwine* (Oxford, 2009), pp. 206–303. Discussion by Michael Lapidge, “The Medieval Hagiography of St Ecgwine,” *Vale of Evesham Historical Society Research Papers* 6 (1977), 77–93; Michael Lapidge, “The Hermeneutic Style in Tenth-Century Anglo-Latin Literature,” in his *Anglo-Latin Literature* II, pp. 128–32; Michael Lapidge, “Byrhtferth and the *Vita S. Ecgwini*,” in his *Anglo-Latin Literature* II, pp. 293–315 and 487. A Life of St Ecgwine, the 3rd bishop of the Hwicce (692–717 according to John of Worcester) and founder of Evesham Abbey, composed between 1016 and 1020 at the request of the monks of Evesham.

Byrhtferth, *Vita S. Oswaldi archiepiscopi* [BHL 6374], ed. and trans. Michael Lapidge, *Byrhtferth of Ramsey. The Lives of St Oswald and St Ecgwine* (Oxford, 2009), pp. 2–203. Discussion by S. J. Crawford, “Byrhtferth of Ramsey and the Anonymous Life of St Oswald,” in *Speculum Religionis: Being Essays and Studies in Religion and Literature from Plato to von Hügel* (Oxford, 1929), pp. 99–111; and J. A. Robinson, “Byrhtferth and the Life of St Oswald,” *Journal of Theological Studies* 31 (1929–30), 35–42. Composed between 997 and 1002 to honor the memory of St Oswald, bishop of Worcester (d. 992) and a founder of Ramsey Abbey; probably the longest pre-Conquest Anglo-Latin saint’s Life.

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

Adelard, *Lectiones in depositione S. Dunstani* [BHL 2343], ed. William Stubbs, *Memorials of St Dunstan*, RS 63 (London, 1874), pp. 53–68. A series of liturgical lections written for the monks at Christ Church, Canterbury while Ælfheah was archbishop there (1006–1012), based heavily on the Life of Dunstan by B. New edition by Michael Lapidge and Michael Winterbottom.

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

Ælfric, *Vita S. Æthelwoldi* [BHL 2646], ed. Michael Lapidge and Michael Winterbottom, *Wulfstan of Winchester. The Life of St Æthelwold* (Oxford, 1991), pp. 70–80. An epitome of Wulfstan Cantor's *Vita S. Æthelwoldi*.

Ælfric, epitome of Lantfred's *Translatio et miracula S. Swithuni* [BHL 7949], ed. and trans. Michael Lapidge, *The Cult of St Swithun* (Oxford, 2003), pp. 564–73.

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

Folcard, *Vita S. Bertini* [BHL 1293], ed. *Acta Sanctorum*, Sept. II, 604–13; *PL* 147, 1089–98. A Life of the early French saint and abbot Bertin (ca. 615–ca. 709) dedicated to Abbot Bovo of Saint-Bertin (1043–1065). New edition forthcoming by Rosalind Love.

Folcard, *Vita S. Botolphi* [BHL 1428], ed. *Acta Sanctorum*, Iun. III, 402–03; IV, 327–28. Discussion by Thomas Duffus Hardy, *Descriptive Catalogue of Materials Relating to the History of Great Britain and Ireland to the End of the Reign of Henry VII*, 3 vols. in 4 (London, 1862–67), I/1, 373–74. A Life of St Botolph of Thorney (d. ca. 680) dedicated to Walkelin, bishop of Winchester (1070–98). New edition forthcoming by Rosalind Love.

Folcard, *Vita S. Iohannis Beuerlacensis* [BHL 4339], ed. James Raine, *The Historians of the Church of York and Its Archbishops*, 3 vols., RS 71 (London, 1879–94), I, 239–60. English translation by Susan E. Wilson, *The Life and After-Life of St John of Beverley: The Evolution of the Cult of an Anglo-Saxon Saint* (Aldershot and Burlington, VT, 2006), pp. 143–56. Discussion by John Blair, “Beverley, Inderauuda and St John: A Neglected Reference,” *Northern History* 38 (2001), 315–16; Susan E. Wilson, “King Athelstan and St John of Beverley,” *Northern History* 40 (2003), 5–23. A Life of St John of Beverley, bishop of Hexham (687–706) and then bishop of York (706–ca. 718), commissioned by Archbishop Ealdred of York (1061–1069) to commemorate the translation of John's relics in 1037; a work based heavily on the account of John of Beverley in Bede's *Historia ecclesiastica* V.2–6. New edition forthcoming by Rosalind Love.

Folcard, *Vita SS. Tancredi, Torhtredi et Toue*, ed. Walter de Gray Birch, *Liber Vitae: Register and Martyrology of New Minster and Hyde Abbey, Winchester* (London and Winchester, 1892), pp. 284–86. Discussion by Cecily Clark, “Notes on a Life of Three Thorney Saints: Thancred, Torhtred and Tova,” *Proceedings of the Cambridge Antiquarian Society* 69 (1980 for 1979), 45–52; and Blair, “Handlist,” p. 556. New edition forthcoming by Rosalind Love.

Folcard, *Translatio SS. Thornensium*, ed. Walter de Gray Birch, *Liber Vitae: Register and Martyrology of New Minster and Hyde Abbey, Winchester* (London and Winchester, 1892), pp. 286–90. New edition forthcoming by Rosalind Love.

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

Goscelin, *Vita S. Amelbergae* [BHL 323], ed. *Acta Sanctorum*, Iul. III, 90–102. Discussion by Albert Poncelet, “Les biographes de Ste Amelberge,” *Analecta Bollandiana* 31 (1912), 401–09; Rosalind Love, “‘Et quis me tanto oneri parem faciet?’: Goscelin of Saint-Bertin and the Life of St Amelberga,” in *Latin Learning and English Lore: Studies in Anglo-Saxon Literature for Michael Lapidge*, ed. Katherine O'Brien O'Keefe and Andy

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 Radbod of Utrecht's sermon for the feast of St Amelberga (10 July), the so-called *Tomellus de uita et meritis paradoxae uirginis 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, *Inuentio, eleuatio et translatio sacri corporis [S. Amelbergae] Tamisia ad coenobium Blandiniense iuxta Gandauum* [BHL 324], ed. *Acta Sanctorum*, Iul. III, 103–04. An account of the translation of Amelberga's relics to St Peter's, Ghent, in 864, intended as a sequel to the *Vita S. Amelbergae*.

Goscelin, *Historia maior de aduentu S. Augustini* [BHL 777], ed. *Acta Sanctorum*, Maii VI, 375–95. Discussion by Fiona Gameson, "Goscelin's Life of Augustine of Canterbury," in *St Augustine of Canterbury and the Conversion of England*, ed. Richard Gameson (Stroud, 1999), pp. 391–409. Written at St Augustine's Abbey, Canterbury ca. 1094.

Goscelin, *Historia minor de uita S. Augustini* [BHL 778], ed. *PL* 150, 743–64. An abbreviation of Goscelin's *Historia maior de aduentu S. Augustini*.

Goscelin, *Historia maior de miraculis S. Augustini* [BHL 779], ed. *Acta Sanctorum*, Maii VI, 397–411.

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

Goscelin, *Historia translationis S. Augustini et aliorum sanctorum* [BHL 781], ed. *Acta Sanctorum*, Maii VI, 411–43. Discussion by Richard Sharpe, "Goscelin's St Augustine and St Mildreth: Hagiography and Liturgy in Context," *Journal of Theological Studies* 41 (1990), 502–16. Dedicated to Archbishop Anselm (1093–1109), thus "completed between 1100 and 1109," according to Paul Hayward, "Gregory the Great as 'Apostle of the English' in Post-Conquest Canterbury," *Journal of Ecclesiastical History* 55 (2004), 19–57, at 33.

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. xiiⁱⁿ or xii^{1/4}), fols. 86r–93v.

Goscelin, *Miracula S. Ætheldrethe uirginis* [BHL 2638], ed. and trans. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 96–131. Written ca. 1088.

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^{med}), fols. 249r–250v. A Life of Deusdedit, the 6th archbishop of Canterbury (655–664).

Goscelin, *Vita S. Edithe* [BHL 2388], ed. André Wilmart, "La Légende de Ste Édith en prose et vers par le moine Goscelin," *Analecta Bollandiana* 56 (1938), 5–101 and 265–307. A Life of St Edith (Eadgyth), the daughter of King Edgar who spent most of her life at Wilton, written ca. 1080, dedicated to Archbishop Lanfranc (1070–1089).

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 lections 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

thriving cult. These office lectures, 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, *Lectiones in natale S. Eormenhilde* [BHL 2611], ed. and trans. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 12–23.

Goscelin, *Vita et uirtutes S. Ethelburge* [BHL 2630b], ed. M. L. Colker, "Texts of Jocelyn of Canterbury Which Relate to the History of Barking Abbey," *Studia Monastica* 7 (1965), 383–460, at 398–417. Probably commissioned by the community of Barking Abbey while Maurice was bishop of London (1086–1107) to honor the translation of Sts Ethelberga, Hildelith, and Wulfhild (all Barking abbesses) in 1086.

Goscelin, *De translatione uel eleuatione SS uirginum 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, *Visio de S. Ethelburga* [BHL 2631b], ed. M. L. Colker, "Texts of Jocelyn of Canterbury Which Relate to the History of Barking Abbey," *Studia Monastica* 7 (1965), 383–460, at 452–54. Probably commissioned by the community of Barking Abbey while Maurice was bishop of London (1086–1107) to honor the translation of Sts Ethelberga, Hildelith, and Wulfhild (all Barking abbesses) in 1086.

Goscelin, *De aduentu, translatione et uirtutibus S. Adriani abbatis* [BHL 3740, 3742], unpublished, surviving in London, BL, Cotton Vespasian B. xx, fols. 233r–248v; and London, BL, Harley 105, fols. 205r–218v. A Life of Hadrian, abbot of St Augustine's Abbey, Canterbury (d. 710).

Goscelin, *Lectiones de S. Hildelitha* [BHL 3942], ed. M. L. Colker, "Texts of Jocelyn of Canterbury Which Relate to the History of Barking Abbey," *Studia Monastica* 7 (1965), 383–460, at 455–58. Again, probably commissioned by the community of Barking Abbey while Maurice was bishop of London (1086–1107) to honor the translation of Sts Ethelberga, Hildelith, and Wulfhild (all Barking abbesses) in 1086.

Goscelin, *De S. Honorio archiepiscopo* [BHL 3986], unpublished, surviving in London, BL, Cotton Vespasian B. xx, fols. 217r–220r; and London, BL, Harley 105, fols. 246v–249r. A Life of Honorius, the 5th archbishop of Canterbury (627 × 631–653).

Goscelin, *De S. Iusto archiepiscopo* [BHL 4601], ed. *Acta Sanctorum*, Nov. IV, 535–36. A short Life of Justus, the 4th archbishop of Canterbury (624–627 × 631).

Goscelin, *Vita et miracula S. Yuonis* [BHL 4621–23]: *Vita* ed. PL 155, 79–90; *Miracula* ed. W. D. Macray, *Chronicon Abbatiae Rameseiensis* (London, 1886), pp. lix–lxxxiv. A Life of the Cornish bishop and hermit St Ivo of Ramsey, dedicated to Herbert Losinga, abbot of Ramsey (1087–1091), thus written during his abbacy, and based in part on a Life of St Ivo (now lost) by Abbot Withman of Ramsey (1016–1020).

Goscelin, *Vita breuior S. Kenelmi* [BHL 4641m], ed. Rosalind C. Love, *Three Eleventh-Century Anglo-Latin Saints' Lives: Vita S. Birini, Vita et Miracula S. Kenelmi, Vita S. Rumwoldi* (Oxford, 1996), pp. 126–29.

Goscelin, *Vita et miracula S. Kenelmi* [BHL 4641n–4641t], ed. and trans. Rosalind C. Love, *Three Eleventh-Century Anglo-Latin Saints' Lives: Vita S. Birini, Vita et Miracula S. Kenelmi, Vita S. Rumwoldi* (Oxford, 1996), pp. 49–89. Discussion by Paul A. Hayward, "The Idea of Innocent Martyrdom in Late Tenth- and Eleventh-Century English Hagiology," in *Martyrs and Martyrologies: Papers Read at the 1992 Summer Meeting and the 1993 Winter Meeting of the Ecclesiastical History Society*, ed. Diana Wood, *Studies in Church History* 30 (Oxford, 1993), pp. 81–92. Probably composed between 1066 and 1075.

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

Canterbury (604 × 609–619).

Goscelin, *De aduentu et uirtutibus S. Melliti archiepiscopi* [BHL 5896], unpublished, surviving in London, BL, Cotton Vespasian B. xx, fols. 203r–210r, 211r–212v; and London, BL, Harley 105, fols. 232r–241r. Brief description by Thomas Duffus Hardy, *Descriptive Catalogue of Materials Relating to the History of Great Britain and Ireland to the End of the Reign of Henry VII*, 3 vols. in 4, RS 26 (London, 1862–71), I, 219–20 (no. 591). A Life of Mellitus, the 1st bishop of London (604–616 × 618) and 3rd archbishop of Canterbury (619–624), based in large measure on Bede's *Historia ecclesiastica* II.3–7; Gregory the Great's *Registrum epistolarum* VIII.29; and Sulcard of Westminster's *De prima constructione ecclesiae Westmonasterii*; as well as a tissue of biblical quotations.

Goscelin, *Vita S. Milburge* [BHL 5959], unpublished, surviving in London, BL, Addit. 34633, fols. 206r–216r; London, Lambeth Palace Library, 94, fol. 169r–v; Lincoln, Cathedral Library, 149, fols. 83v–87r; and Gotha, Forschungsbibliothek, I. 81, fols. 166v–175r. Discussion by A. J. M. Edwards, "Odo of Ostia's History of the Translation of St. Milburga and Its Connection with the Early History of Wenlock Abbey" (unpubl. PhD thesis, University of London, 1960); A. J. M. Edwards, "An Early Twelfth-Century Account of the Translation of St Milburga of Much Wenlock," *Transactions of the Shropshire Archaeological Society* 57 (1961–64), 134–51; and H. P. R. Finberg, *The Early Charters of the West Midlands*, 2nd ed. (Leicester, 1961), pp. 197–216. Written for Much Wenlock Priory after 1090.

Goscelin, *Vita Deo dilecte uirginis Mildrethe* [BHL 5960], ed. D. W. Rollason, *The Mildrith Legend: A Study in Early Medieval Hagiography in England* (Leicester, 1982), pp. 108–43. Written ca. 1093/1094.

Goscelin, *Translatio et miracula S. Mildrethe* [BHL 5961–64], ed. D. W. Rollason, "Goscelin of Canterbury's Account of the Translation and Miracles of St Mildrith (BHL 5961/4): An Edition with Notes," *Mediaeval Studies* 48 (1986), 139–210. Discussion by Richard Sharpe, "Goscelin's St Augustine and St Mildrith: Hagiography and Liturgy in Context," *Journal of Theological Studies* 41 (1990), 502–16.

Goscelin, *Libellus contra inanes S. uirginis Mildrethe usurpatores* [BHL 5962], ed. M. L. Colker, "A Hagiographic Polemic," *Mediaeval Studies* 39 (1977), 60–108. Written ca. 1095.

Goscelin, *Vita beate Sexburge regine* [BHL 7693], ed. and trans. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 134–89. Written ca. 1088.

Goscelin, *Lectiones in festiuitate S. Sexburge* [BHL 7694], ed. and trans. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 2–9.

Goscelin, *De S. Theodoro archiepiscopo* [BHL 8083], unpublished, surviving in London, BL, Cotton Vespasian B. xx, fols. 222r–231r; and London, BL, Harley 105, fols. 218v–227v. A Life of Theodore of Tarsus, the 7th archbishop of Canterbury (668–690).

Goscelin, *Vita S. Werburge uirginis* [BHL 8855–56], ed. and trans. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 26–51. A Life of St Wærburh of Chester written ca. 1088. The anecdote of the stolen goose (which is paralleled in the *Life of St Amelberga*) is printed and discussed by Rosalind Love, "'Et quis me tanto oneri parem faciet?': Goscelin of Saint-Bertin and the Life of St Amelberga," in *Latin Learning and English Lore: Studies in Anglo-Saxon Literature for Michael Lapidge*, ed. Katherine O'Brien O'Keefe and Andy Orchard, 2 vols. (Toronto, 2005), II, 232–52.

Goscelin, *Vita et uirtutes S. Vulfhilde* [BHL 8736d], ed. Mario Esposito, "La Vie de Sainte Vulfhilde par Goscelin de Cantorbéry," *Analecta Bollandiana* 32 (1913), 10–26; ed. M. L. Colker, "Texts of Jocelyn of Canterbury Which Relate to the History of Barking Abbey," *Studia Monastica* 7 (1965), 383–460, at 431–34. Probably commissioned by the community of Barking Abbey while Maurice was bishop of London (1086–1107) to honor the translation of Sts Ethelberga, Hildelith, and Wulfhild (all Barking abbesses) in 1086.

Goscelin, *Vita S. Wihtburge uirginis* [BHL 8979], ed. and trans. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 54–93.

Goscelin, *Vita S. Wlsini* [BHL 8753], ed. C. H. Talbot, “The Life of St Wulfsin of Sherborne by Goscelin,” *Revue Bénédictine* 49 (1959), 68–85, critically reviewed by Paul Grosjean in *Analecta Bollandiana* 78 (1960), 197–206. Discussion and English translation by Rosalind Love, “The Life of St Wulfsize of Sherborne by Goscelin of Saint-Bertin: A New Translation with Introduction, Appendix and Notes,” in *St Wulfsize and Sherborne: Essays to Celebrate the Millennium of the Benedictine Abbey 998–1998*, ed. Katherine Barker, David A. Hinton, and Alan Hunt (Oxford, 2005), pp. 98–123. A Life of St Wulfsize, bishop of Sherborne (993–1002), composed ca. 1078 × 1080, dedicated to Bishop Osmund of Salisbury (1078–1099).

Goscelin, *Miracula S. Wihtburge* [BHL 8980], ed. Rosalind C. Love, *Goscelin of Saint-Bertin: The Hagiography of the Female Saints of Ely* (Oxford, 2004), pp. 204–17.

☛ **OSBERN OF CANTERBURY** (fl. ca. 1080–ca. 1094), precentor of Christ Church, Canterbury

Osbern, *Vita S. Dunstani* [BHL 2344], ed. William Stubbs, *Memorials of St Dunstan*, RS 63 (London, 1874), pp. 69–128. Discussion by Jay Rubenstein, “The Life and Writings of Osbern of Canterbury,” in *Canterbury and the Norman Conquest: Churches, Saints and Scholars 1066–1109*, ed. Richard Eales and Richard Sharpe (London and Rio Grande, OH, 1995), pp. 27–40, who speculates that the *Vita et miracula S. Dunstani* were composed “after Lanfranc’s death but before the election of Archbishop Anselm” (p. 38), thus 1089 × 1093.

Osbern, *Miracula S. Dunstani* [BHL 2345], ed. William Stubbs, *Memorials of St Dunstan*, RS 63 (London, 1874), pp. 129–61.

Osbern, *Vita S. Alphegi archiepiscopi Cantuariensis* [BHL 2518], ed. Henry Wharton, *Anglia Sacra*, 2 vols. (London, 1691), II, 122–42. A *passio* of Archbishop Ælfheah (1006–1012). Discussion by Jay Rubenstein, “The Life and Writings of Osbern of Canterbury,” in *Canterbury and the Norman Conquest: Churches, Saints and Scholars 1066–1109*, ed. Richard Eales and Richard Sharpe (London and Rio Grande, OH, 1995), pp. 27–40, who suggests (p. 37) that the *Vita S. Alphegi* was composed after 1080 but before Lanfranc’s death in 1089. See also J. C. Rubenstein, “Osbern,” *ODNB*, XLI, 983–84.

Osbern, *Historia de translatione corporis S. Elphegi archiepiscopi Cantuariensis a Lundonia ad Cantuariam* [BHL 2519], ed. Henry Wharton, *Anglia Sacra*, 2 vols. (London, 1691), II, 143–47.

☛ **REGINALD OF CANTERBURY** (fl. ca. 1100–ca. 1109), monk of St Augustine’s Abbey

Reginald, a dedicatory hymn and a series of titular quatrains composed for the shrines of the Canterbury saints at St Augustine’s Abbey, ed. and discussed by Felix Liebermann, “Reginald von Canterbury,” *Neues Archiv* 13 (1888), 519–56. Discussion by Steve Killings, “Reginald’s Verses on the Canterbury Shrines,” *Revue Bénédictine* 120 (2010), 81–88.

Reginald, *Vita S. Malchi* [BHL 5190b], ed. Levi Robert Lind, *The Vita Sancti Malchi of Reginald of Canterbury: A Critical Edition with Introduction, Apparatus Criticus, Notes, and Indices*, Illinois Studies in Language and Literature 27.3–4 (Urbana, IL, 1942). Discussion by Thomas Wright, *The Anglo-Latin Satirical Poets and Epigrammatists of the Twelfth Century*, 2 vols., RS 59 (London, 1872), II, 259–67; Max Manitius, *Geschichte der lateinischen Literatur des Mittelalters*, 3 vols., Handbuch der Altertumswissenschaft 9 (Munich, 1911–31), III, 840–46; and A. G. Rigg, *A History of Anglo-Latin Literature, 1066–1422* (Cambridge, 1992), pp. 24–30. A verse epic, in 6 books of over 3000 lines, of the Syrian desert saint Malchus, based on the Life by Jerome (BHL 5190).

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

Eadmer, *Vita S. Anselmi* [BHL 525], ed. R. W. Southern, *The Life of St Anselm Archbishop of Canterbury by Eadmer of Canterbury* (Oxford, 1972), pp. 1–151. Probably completed 1112 × 1114.

Eadmer, *Miracula S. Anselmi* [BHL 534], ed. R. W. Southern, *The Life of St Anselm Archbishop of Canterbury by Eadmer of Canterbury* (Oxford, 1972), pp. 152–71.

Eadmer, *De reliquiis S. Audoeni* [BHL 758], ed. André Wilmart, “Edmeri Cantuariensis Cantoris Noua Opuscula de Sanctorum ueneratione et obsecratione,” *Revue des sciences religieuses* 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.

Eadmer, *Miracula S. Audoeni* (fragmentary) [BHL 758], ed. André Wilmart, “Les reliques de Saint Ouen à Cantorbéry,” *Analecta Bollandiana* 51 (1933), 285–92; and N. R. Ker, “Un nouveau fragment des Miracles de S. Ouen à Cantorbéry,” *Analecta Bollandiana* 64 (1946), 50–53.

Eadmer, *Vita S. Bregowini* [BHL 1449], ed. B. W. Scholtz, “Eadmer’s Life of Bregwine, Archbishop of Canterbury, 761–764,” *Traditio* 22 (1966), 127–48.

Eadmer, *Vita S. Dunstani* [BHL 2346], ed. and trans. Andrew J. Turner and Bernard J. Muir, *Eadmer of Canterbury: Lives and Miracles of Saints Oda, Dunstan, and Oswald* (Oxford, 2006), pp. 44–159. Written after 1095 and probably during the reign of Henry I (1100–1135).

Eadmer, *Miracula S. Dunstani* [BHL 2347], ed. and trans. Andrew J. Turner and Bernard J. Muir, *Eadmer of Canterbury: Lives and Miracles of Saints Oda, Dunstan, and Oswald* (Oxford, 2006), pp. 160–211.

Eadmer, *De ordinatione beati Gregorii Anglorum apostoli*, ed. André Wilmart, “Ascriptum de ordinatione Beati Gregorii Anglorum apostoli,” *Revue des sciences religieuses* 15 (1935), 207–19. Discussion by R. W. Southern, *St Anselm and His Biographer: A Study of Monastic Life and Thought 1059–c. 1130* (Cambridge, 1963), pp. 364–66.; and Paul Hayward, “Gregory the Great as ‘Apostle of the English’ in Post-Conquest Canterbury,” *Journal of Ecclesiastical History* 55 (2004), 19–57, at 48–57. A sermon written possibly in 1101 to coincide with the revival of the feast of Gregory’s ordination in that year.

Eadmer, *Vita S. Odonis Cantuariensis* [BHL 6289], ed. and trans. Andrew J. Turner and Bernard J. Muir, *Eadmer of Canterbury: Lives and Miracles of Saints Oda, Dunstan, and Oswald* (Oxford, 2006), pp. 4–39. A Life of Archbishop Oda of Canterbury (941–958), probably written before 1100.

Eadmer, *Vita S. Oswaldi* [BHL 6375], ed. and trans. Andrew J. Turner and Bernard J. Muir, *Eadmer of Canterbury: Lives and Miracles of Saints Oda, Dunstan, and Oswald* (Oxford, 2006), pp. 217–89. Probably written ca. 1112 × 1114; commissioned by the church at Worcester.

Eadmer, *Miracula S. Oswaldi* [BHL 6376], ed. and trans. Andrew J. Turner and Bernard J. Muir, *Eadmer of Canterbury: Lives and Miracles of Saints Oda, Dunstan, and Oswald* (Oxford, 2006), pp. 290–323.

Eadmer, *Vita beati Petri primi abbatis cenobii gloriosorum apostolorum Petri et Pauli quod Cantuarie situm est* [BHL 6702m], ed. André Wilmart, “Edmeri Cantuariensis Cantoris Noua Opuscula de Sanctorum ueneratione et obsecratione,” *Revue des sciences religieuses* 15 (1935) 184–219 and 364–79, at 354–61. Discussion by Paul Antony Hayward, “An Absent Father: Eadmer, Goscelin and the Cult of St Peter, The First Abbot of St Augustine’s Abbey, Canterbury,” *Journal of Medieval History* 29 (2003), 201–18.

Eadmer, *Vita S. Wilfridi Eboracensis* [BHL 8893], ed. and trans. Bernard J. Muir and Andrew J. Turner, *Vita Sancti Wilfridi Auctore Edmero: The Life of Saint Wilfrid by Edmer* (Exeter, 1998), pp. 8–161. Discussion by Andrew Turner, “A Missing Manuscript of Eadmer’s *Vita S. Wilfridi*,” *Transactions of the Cambridge*

Bibliographical Society 13.1 (2004), 105–10. One of Eadmer's earliest works, perhaps written as early as 1089 × 1093, but certainly before the death of Anselm (1109).

Eadmer, *Breuioloquium uitae S. Wilfridi* [BHL 8894], ed. and trans. Bernard J. Muir and Andrew J. Turner, *Vita Sancti Wilfridi Auctore Edmero: The Life of Saint Wilfrid by Edmer* (Exeter, 1998), pp. 162–83. A sermon commemorating Wilfrid's death and entry into heaven condensed from Eadmer's *Vita S. Wilfridi*, probably composed prior to 1116.

☛ **ÆLNOTH OF CANTERBURY** (fl. ca. 1085–ca. 1122)

Ælnoth, *Gesta Swenomagni regis et filiorum eius et Passio gloriosissimi Canuti regis et martyris* [BHL 1551], ed. M. Cl. Gertz, *Vitae Sanctorum Danorum*, 4 vols. (Copenhagen, 1908–12), I, 77–136. Discussion in *Knuds-bogen 1986: Studier over Knud den Hellige* (Odense, 1986); and by Leslie Abrams, "Ailnoth," *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

Hermann, *Liber de miraculis S. Edmundi* [BHL 2395–96], ed. Thomas Arnold, *Memorials of St Edmund's Abbey*, 3 vols., RS 96 (London, 1890–96), I, 26–92; partially ed. Felix Liebermann, *Ungedruckte anglo-normannische Geschichtsquellen* (Strassburg, 1879), pp. 231–81. Discussion by Antonia Gransden, "The Composition and Authorship of the *De miraculis Sancti Eadmundi* Attributed to 'Hermann the Archdeacon,'" *Journal of Medieval Latin* 5 (1995), 1–52; and Tom Licence, "History and Hagiography in the Late Eleventh Century: The Life and Work of Herman the Archdeacon, Monk of Bury St Edmunds," *English Historical Review* 124 (2009), 516–44. New edition and translation forthcoming by Tom Licence.

☛ **DOMINIC OF EVESHAM** (ca. 1075–ca. 1135)

Dominic, *Acta proborum uirorum*, ed. W. D. Macray, *Chronicon Abbatiae de Evesham*, RS 29 (London, 1863), pp. 320–25. Discussion by J. C. Jennings, "The Writings of Prior Dominic of Evesham," *English Historical Review* 77 (1962), 298–304. An account of the accomplishments of various prominent ecclesiastical figures at Evesham.

Dominic, *Vita S. Ecgwini* [BHL 2433], ed. Michael Lapidge, "Dominic of Evesham, *Vita S. Ecgwini episcopi et confessoris*," *Analecta Bollandiana* 96 (1978), 65–104. Discussion by J. C. Jennings, "The Writings of Prior Dominic of Evesham," *English Historical Review* 77 (1962), 298–304; Michael Lapidge, "The Medieval Hagiography of St Ecgwine," *Vale of Evesham Historical Society Research Papers* 6 (1977), 77–93. A Life of St Ecgwine (d. 717), bishop of Worcester and founder of Evesham Abbey, composed in two parts, one completed before 1100, the other after 1104.

Dominic, *Miraculorum libri tres beate uirginis Marie* [BHL 5362], ed. J. C. Jennings, "Prior Dominic of Evesham and the Survival of English Tradition after the Norman Conquest" (unpubl. B.Litt. thesis, University of Oxford, 1958), from Dublin, Trinity College 167 (s. xiv/xv), fols. 1r–118v; partly ed. G. H. Kjellman, *La deuxième collection Anglo-Normande des miracles de la Sainte Vierge et son original latin* (Paris, 1922). Discussion by R. W. Southern, "The English Origins of the 'Miracles of the Virgin,'" *Medieval and Renaissance Studies* 4 (1958), 178–83; J. C. Jennings, "The Writings of Prior Dominic of Evesham," *English Historical Review* 77 (1962), 298–304; and J. C. Jennings, "The Origins of the 'Elements Series' of the Miracles of the Virgin," *Medieval and Renaissance Studies* 6 (1968), 85–93.

Dominic, *Vita S. Odulfi* [BHL 6319–20], partially ed. W. D. Macray, *Chronicon Abbatiae de Evesham*, RS 29

(London, 1863), pp. 325–37. Discussion by J. C. Jennings, “The Writings of Prior Dominic of Evesham,” *English Historical Review* 77 (1962), 298–304.

✚ **GREGORY OF ELY** (fl. early 12th century)

Gregory, *De uita et gestis beatae Æðeldryðe uirginis* [BHL 2639; ICL 15502a], 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, *Sermo et uersus in honorem S. Annae*, ed. André Wilmart, “Les compositions d’Osbert de Clare en l’honneur de Sainte Anne,” *Annales de Bretagne* 37 (1925–26), 1–33, at 13–33; reprinted in Wilmart, *Auteurs spirituels et textes dévots du Moyen Age—Etudes d’histoire littéraire* (Paris, 1932), pp. 261–86.

Osbert, *Vita S. Eadburge* [BHL 2385], ed. Susan J. Ridyard, *The Royal Saints of Anglo-Saxon England: A Study of West Saxon and East Anglian Cults* (Cambridge, 1988), pp. 253–308. A Life of St Eadburga of Winchester (d. 960), daughter of King Edward the Elder, written for the community at Pershore Abbey. On her cult, see Laurel Braswell, “St Eadburga of Winchester: A Study of Her Cult, A.D. 950–1500, with an Edition of the Fourteenth-Century Middle English and Latin Lives,” *Mediaeval Studies* 33 (1971), 292–333.

Osbert, *Miracula S. Edmundi* [BHL 2397], ed. Thomas Arnold, *Memorials of St Edmund’s Abbey*, 3 vols., RS 96 (London, 1890–96), I, 107–34, as part of the *Miracula* attributed to Abbot Samson of Bury St Edmunds (1182–1211). A series of 13 miracles of St Edmund, king of East Anglia (855–869), surviving only as incorporated into a late-12th or early-13th-century recension of the multi-layered *De miraculis S. Edmundi* [BHL 2395–96] begun by Hermann the Archdeacon and continued by Abbot Samson. Discussion by R. M. Thomson, “Two Versions of a Saint’s Life from St Edmund’s Abbey: Changing Currents in XIIth Century Monastic Style,” *Revue Bénédictine* 84 (1974), 383–408, who suggests (at p. 389) that Osbert composed his miracles after visiting Rome in 1139. See also Antonia Gransden, “The Composition and Authorship of the *De miraculis Sancti Eadmundi* Attributed to ‘Hermann the Archdeacon,’” *Journal of Medieval Latin* 5 (1995), 1–52; and the entry above for Hermann the Archdeacon.

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)

William, *Vita S. Aldhelmi* [BHL 257], forming the last part of his *Gesta pontificum Anglorum*, ed. N. E. S. A. Hamilton, RS 52 (London, 1870), pp. 330–443.

William, *Vita S. Benigni*, ed. and trans. Michael Winterbottom and R. M. Thomson, *William of Malmesbury*.

Saints' Lives: Lives of SS. Wulfstan, Dunstan, Patrick, Benignus and Indract (Oxford, 2002), pp. 344–67.

William, *Vita S. Dunstani* [BHL 2348], ed. and trans. Michael Winterbottom and R. M. Thomson, *William of Malmesbury. Saints' Lives: Lives of SS. Wulfstan, Dunstan, Patrick, Benignus and Indract* (Oxford, 2002), pp. 166–303.

William, *Vita S. Indracti* [BHL 4271], ed. and trans. Michael Winterbottom and R. M. Thomson, *William of Malmesbury. Saints' Lives: Lives of SS. Wulfstan, Dunstan, Patrick, Benignus and Indract* (Oxford, 2002), pp. 368–81.

William, *De laudibus et miraculis beatae Virginis Mariae* [BHL 5369a], ed. J. M. Canal, *El libro De laudibus et miraculis S. Mariae de Guillermo de Malmesbury* (Rome, 1968), pp. 47–172.

William, *Vita S. Patricii*, ed. and trans. Michael Winterbottom and R. M. Thomson, *William of Malmesbury. Saints' Lives: Lives of SS. Wulfstan, Dunstan, Patrick, Benignus and Indract* (Oxford, 2002), pp. 316–43.

William, *Vita S. Wulfstani* [BHL 8756], ed. R. R. Darlington, *The Vita Wulfstani of William of Malmesbury*, Camden Society 3rd series 40 (London, 1928); ed. and trans. Michael Winterbottom and R. M. Thomson, *William of Malmesbury. Saints' Lives: Lives of SS. Wulfstan, Dunstan, Patrick, Benignus and Indract* (Oxford, 2002), pp. 8–155. English translations by J. H. F. Peile, *William of Malmesbury's Life of St Wulfstan* (Oxford, 1934); and Michael Swanton, *Three Lives of the Last Englishmen* (New York, 1984), pp. 89–148. Discussion by D. H. Farmer, “Two Biographies by William of Malmesbury,” in *Latin Biography*, ed. T. A. Dorey (London, 1967), pp. 165–74; Mary Lynn Rampolla, “‘A Mirror of Sanctity’: Madness as Metaphor in the *Vita Wulfstani*,” in *Saints: Studies in Hagiography*, ed. Sandro Sticca, MRTS 141 (Binghamton, NY, 1996), pp. 95–113. A Latin translation of the now-lost Old English Life of Bishop Wulfstan of Worcester (1095–1113) by Wulfstan's chancellor, Coleman (d. 1113).

Anonymous Texts

De sanctis, ed. Felix Liebermann, *Die Heiligen Englands: Angelsächsisch und Lateinisch* (Hannover, 1889), pp. 10–20 (even-numbered pages). A Latin translation of the Old English list of saints' resting places known as *Secgan be þam Godes sanctum þe on Engla lande ærost reston* (KSB 8.2 (Liebermann); B18.8.2), which is also edited by Liebermann, *Die Heiligen Englands*, pp. 9–19 (odd-numbered pages). Liebermann thought the Latin translation was produced at St Augustine's Abbey, Canterbury between 1033 and 1085 (p. XVII). See the discussion by David Rollason, “Lists of Saints' Resting-Places in Anglo-Saxon England,” *Anglo-Saxon England* 7 (1978), 61–93.

Vita S. Birini [BHL 1361], ed. and trans. Rosalind C. Love, *Three Eleventh-Century Anglo-Latin Saints' Lives: Vita S. Birini, Vita et Miracula S. Kenelmi, Vita S. Rumwoldi* (Oxford, 1996), pp. 2–47. Discussion by David Townsend, “An Eleventh-Century Life of Birinus of Wessex,” *Analecta Bollandiana* 107 (1989), 129–59.

Vita S. Ceolfriithi [BHL 1726], ed. Charles Plummer, *Venerabilis Baedae Opera Historica*, 2 vols. (Oxford, 1896), I, 388–404. English translations by Whitelock, *EHD*, pp. 697–708; and Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 247–71. Written at Wearmouth 716 × 725.

Vita S. Cuthberti [BHL 2019], ed. and trans. Bertram Colgrave, *Two Lives of St Cuthbert* (Cambridge, 1940), pp. 60–138. English translation by Clinton Albertson, *Anglo-Saxon Saints and Heroes* (Fordham, 1967), pp. 33–78. Discussion by Bertram Colgrave, “The Earliest Saints' Lives Written in England,” *Proceedings of the British Academy* 44 (1958), 35–60, at 42–45; Catherine Cubitt, “Memory and Narrative in the Cult of Early Anglo-Saxon Saints,” in *Using the Past in the Early Middle Ages*, ed. Yitzhak Hen and Matthew Innes (Cambridge, 2000), pp. 29–66. A Life of St Cuthbert written at Lindisfarne shortly after 698, commissioned by Bishop Eadfrith of Lindisfarne (d. 721); the very first Life of an Anglo-Saxon saint, written in 4 books in imitation of

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.

Historia de S. Cuthberto [BHL 2024–25], ed. and trans. Ted Johnson South, *Historia de Sancto Cuthberto: A History of Saint Cuthbert and a Record of His Patrimony*, Anglo-Saxon Texts 3 (Cambridge, 2002), pp. 42–71, who cautiously dates the text to “the mid to late eleventh century” (p. 36). Discussion by Luisella Simpson, “The King Alfred/St Cuthbert Episode in the *Historia de sancto Cuthberto*: Its Significance for Mid-Tenth-Century English History,” in *St Cuthbert, His Cult and His Community to AD 1200*, ed. Gerald Bonner, David Rollason, and Clare Stancliffe (Woodbridge and Wolfeboro, NH, 1989), pp. 397–411. This text's reference to the Danes who founded the Viking kingdom of York in 867 as *Scaldingi* (§§ 7, 11) is the first historical reference we have to a Scylding dynasty among the Danes.

Passio et miracula S. Eadwardi regis et martyris [BHL 2418], ed. Christine E. Fell, *Edward King and Martyr*, Leeds Texts and Monographs n.s. 3 (Leeds, 1971), pp. 1–16. Discussion by W. H. Hutton, *The Influence of Christianity upon National Character* (London, 1903), pp. 167–79; Christine E. Fell, ed., *Dunstanus Saga*, Editiones Arnemagnæanae, Series B, 5 (Copenhagen, 1963), pp. 38–50; Christine Fell, “Edward King and Martyr and the Anglo-Saxon Hagiographic Tradition,” in *Ethelred the Unready: Papers from the Millenary Conference*, ed. David Hill, BAR 59 (Oxford, 1978), pp. 1–13; Susan J. Ridyard, *The Royal Saints of Anglo-Saxon England: A Study of West Saxon and East Anglian Cults* (Cambridge, 1988), pp. 154–71; Paul A. Hayward, “The Idea of Innocent Martyrdom in Late Tenth- and Eleventh-Century English Hagiology,” in *Martyrs and Martyrologies: Papers Read at the 1992 Summer Meeting and the 1993 Winter Meeting of the Ecclesiastical History Society*, ed. Diana Wood, Studies in Church History 30 (Oxford, 1993), pp. 81–92; Barbara Yorke, “Edward, King and Martyr: A Saxon Murder Mystery,” in *Studies in the Early History of Shaftesbury Abbey*, ed. L. Keen (Dorchester, 1999), pp. 99–116; Lapidge and Love, “The Latin Hagiography of England and Wales (600–1550),” pp. 227–28, who date the text to the 1070s; and Cyril Hart, “Edward [St Edward called Edward the Martyr],” *ODNB*, XVII, 783–85. An account of the martyrdom and miracles of King Edward the Martyr (975–978), the eldest son of King Edgar, brother of St Edith, and half-brother to King Æthelred the Unready, written in the late 11th century (at Shaftesbury? by Goscelin?). This text became a source for the Icelandic *Dunstanus saga* and for the Middle English Life of St Edward in the *South English Legendary*.

Vita S. Edwardi Regis et Confessoris [BHL 2421], ed. and trans. Frank Barlow, *The Life of King Edward Who Rests at Westminster: Attributed to a Monk of Saint-Bertin*, 2nd ed. (London, 1992), pp. 1–81. Discussion by J. L. Grassi, “The *Vita Ædwardi Regis*: The Hagiographer as Insider,” *Anglo-Norman Studies* 26 (2004), 87–102; Joanna Huntington, “Edward the Celibate, Edward the Saint: Virginité in the Construction of Edward the Confessor,” in *Medieval Virginités*, ed. Anke Bernau, Ruth Evans, and Sarah Salih (Cardiff, 2003), pp. 119–39; Joanna Huntington, “Saintry Power as a Model of Royal Authority: The ‘Royal Touch’ and Other Miracles in the Early Vitae of Edward the Confessor,” in *Aspects of Power and Authority in the Middle Ages*, ed. Brenda Bolton and Christine Meek, International Medieval Research 14 (Turnhout, 2007), pp. 327–43. A Life of King Edward the Confessor, probably commissioned by Queen Edith and composed in two stages: Book I in 1065–66, Book II in 1067. Book I is a prosimetric essay concerning the history of Queen Edith's family, especially her husband King Edward, her father Earl Godwin, and her brothers Harald Godwinson and Tostig. Book II treats the religious life of King Edward alone, who was canonized in 1161. Opinion varies on whether the anonymous author is in fact Goscelin or Folcard.

Vita S. Erkenwaldi [BHL 2600], ed. and trans. E. Gordon Whatley, *The Saint of London: The Life and Miracles of St Erkenwald*, MRTS 58 (Binghamton, NY, 1989), pp. 86–97. A Life of St Erkenwald, bishop of London (675–93), written 1087 × 1124, most likely at St Paul's Cathedral; a source for a miracle tale in William of Malmesbury's *Gesta pontificum* (written ca. 1124).

Miracula S. Erkenwaldi [BHL 2601], ed. and trans. E. Gordon Whatley, *The Saint of London: The Life and Miracles of St Erkenwald*, MRTS 58 (Binghamton, NY, 1989), pp. 100–65. A collection of 19 miracles written almost certainly in 1140 or 1141, probably by Arcoid, a canon of St Paul's Cathedral who was a nephew of the former bishop of London, Gilbert the Universal (1128–1134).

Vita S. Eorcengote, 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.

Vita S. Ethelberti regis et martyris [BHL 2627], ed. M. R. James, "Two Lives of St Ethelbert, King and Martyr," *English Historical Review* 32 (1917), 214–44, at 236–44. Discussion by David W. Rollason, "The Cults of Murdered Royal Saints in Anglo-Saxon England," *Anglo-Saxon England* 11 (1983), 1–22, at 9; Paul A. Hayward, "The Idea of Innocent Martyrdom in Late Tenth- and Eleventh-Century English Hagiology," in *Martyrs and Martyrologies: Papers Read at the 1992 Summer Meeting and the 1993 Winter Meeting of the Ecclesiastical History Society*, ed. Diana Wood, *Studies in Church History* 30 (Oxford, 1993), pp. 81–92; and E. M. Jancey, *St. Ethelbert: Patron Saint of Hereford Cathedral* (Hereford, 1994). An account of the passion of St Ethelbert of Hereford, a king of the East Angles beheaded by King Offa of Mercia in 794, probably written at Hereford in the 11th century.

Passio beatorum martyrum Ethelredi atque Ethelbricti [BHL 2641–42], ed. D. W. Rollason, *The Mildrith Legend: A Study in Early Medieval Hagiography in England* (Leicester, 1982), pp. 90–104. Discussion by Paul A. Hayward, "The Idea of Innocent Martyrdom in Late Tenth- and Eleventh-Century English Hagiology," in *Martyrs and Martyrologies: Papers Read at the 1992 Summer Meeting and the 1993 Winter Meeting of the Ecclesiastical History Society*, ed. Diana Wood, *Studies in Church History* 30 (Oxford, 1993), pp. 81–92. Sometimes attributed to Goscelin.

Passio S. Eustachii [BHL 2767], ed. H. Varnhagen, "Zwei lateinische metrische Versionen der Legende von Placidus-Eustachius. II. Eine Version in Hexametern," *Zeitschrift für deutsches Altertum* 25 (1881), 1–25. Discussion by Michael Lapidge, "Æthelwold and the *Vita S. Eustachii*," in his *Anglo-Latin Literature* II, pp. 213–23 and 483. Possibly authored by Æthelwold?

Vita S. Gregorii [BHL 3637], ed. and trans. Bertram Colgrave, *The Earliest Life of Gregory the Great* (Lawrence, KA, 1968), pp. 72–138. Partial English translation of chs. 9–19 in Whitelock, *EHD*, pp. 687–90. Discussion by O. Limone, "La vita di Gregorio Magno dell'Anonimo di Whitby," *Studi medievali* 3rd ser. 19 (1978), 37–67; and Alan Thacker, "Memorializing Gregory the Great: The Origin and Transmission of a Papal Cult in the Seventh and Early Eighth Centuries," *Early Medieval Europe* 7 (1998), 59–84. Composed at Whitby ca. 710.

Passio S. Indracti [BHL 4271], ed. Michael Lapidge, "The Cult of St Indract at Glastonbury," in his *Anglo-Latin Literature* II, pp. 419–52 and 490–91. Discussion by G. H. Doble, "Saint Indract and Saint Dominic," *Somerset Record Society Publications* 57 (1942), 1–24; O. J. Padel, "Glastonbury's Cornish Connections," in *The Archaeology and History of Glastonbury Abbey*, ed. Leslie Abrams and J. P. Carley (Woodbridge, 1991), pp. 245–56; and Blair, "Handlist," p. 540. An 11th-century account of the passion of St Indract, an Irish pilgrim (and abbot of Iona?) who was martyred near Glastonbury in the 9th century.

Vita S. Iudoci [BHL 4512], ed. and trans. Michael Lapidge, "A Metrical *Vita S. Iudoci* from Tenth-Century Winchester," *Journal of Medieval Latin* 10 (2000), 251–306. A versification of the prose *Vita S. Iudoci* [BHL 4504; Jullien and Perelman, *CSLMA* II, pp. 497–98 (ALC 88)], which is probably an anonymous Breton composition written 913 × 931 in honor of St Josse (Judoc), who founded the abbey of Saint-Josse-sur-Mer at Ponthieu in Brittany in the mid-7th century (see Whatley, *SASLC* I, pp. 274–75).

Vita prima S. Neoti [BHL 6054], ed. and trans. David Dumville and Michael Lapidge, *The Anglo-Saxon Chronicle: A Collaborative Edition. XVII: The Annals of St Neots with Vita Prima Sancti Neoti* (Woodbridge, 1985), pp. 111–42. Discussion by Paul Jordan-Smith, "Three Miracles of St. Neot," *Parabola* 16.4 (1991), 81–88; John R. E. Bliese, "St. Cuthbert's and St. Neot's Help in War: Visions and Exhortations," *Haskins Society Journal* 7 (1995), 39–62; Neil Wright, "Alfred Burns the Cakes: The *Vita prima Sancti Neoti*, *telesinus*, and Juvenal," in *History and Literature in Late Antiquity and the Early Medieval West: Studies in Intertextuality* (Aldershot, 1995), essay XV. A Life of the 9th-century Glastonbury monk and Cornish hermit who was said to be an advisor to (or kinsman of) King Alfred the Great. The cult as a whole is discussed by Mary P. Richards, "The Medieval Hagiography of St. Neot," *Analecta Bollandiana* 99 (1981), 259–78; and Whatley, *SASLC* I, pp. 352–53. The *Vita*

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

Translatio S. Neoti [BHL 6055], ed. John Whitaker, *The Life of St Neot* (London, 1809), pp. 339–65. A companion text to the *Vita prima S. Neoti*, occurring with it in 4 manuscripts, probably composed at St Neots Priory in Huntingdonshire in the late-11th century by a Norman author writing in England.

Miracula S. Nyniae [BHL 6240b; CPL 2152; ICL 14261], ed. Karl Strecker, *Poetae Latini Aevi Carolini, MGH, PLAC 4.2* (Berlin, 1923), pp. 944–61. English translations by Winifred MacQueen in John MacQueen, *St Nynia: with a Translation of the Miracula Nynie Episcopi and the Vita Niniani by Winifred MacQueen* (Edinburgh, 1990), pp. 88–101; and by Gilbert Márkus in *The Triumph Tree: Scotland's Earliest Poetry, AD 550–1350*, ed. Thomas Owen Clancy (Edinburgh, 1998), pp. 126–39. Discussion by Karl Strecker, "Zu den Quellen für das Leben des hl. Ninian," *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde* 43 (1922), 1–26; Wilhelm Levison, "An Eighth-Century Poem on St. Ninian," *Antiquity* 14 (1940), 280–91; Nora K. Chadwick, "St. Ninian: A Preliminary Study of Sources," *Transactions of the Dumfriesshire and Galloway Natural History and Antiquarian Society* 27 (1950), 9–53; John MacQueen, "History and Miracle Stories in the Biography of Nynia," *Innes Review* 13 (1962), 115–29; Dauvit Broun, "The Literary Record of St Nynia: Fact and Fiction?" *Innes Review* 42 (1991), 143–50; John MacQueen, "The Literary Sources for the Life of St Ninian," in *Galloway: Land and Lordship*, ed. R. D. Oram and G. P. Stell (Edinburgh, 1991), pp. 17–25; Michael Lapidge, "Aedilulf and the School of York," in his *Anglo-Latin Literature I*, pp. 381–98 and 513, at 386–90, 398; Daphne Brooke, *Wild Men and Holy Places: St. Ninian, Whithorn and the Medieval Realm of Galloway* (Edinburgh, 1994), pp. 23–33; Whatley, *SASLC I*, 364–66; Thomas Owen Clancy, "The Real St Ninian," *Innes Review* 52 (2001), 1–28; Thomas Owen Clancy, "Scottish Saints and National Identities in the Early Middle Ages," in *Local Saints and Local Churches in the Early Medieval West*, ed. Alan Thacker and Richard Sharpe (Oxford, 2002), pp. 397–421, at 399–404; and Dauvit Broun, "Ninian," *ODNB*, XL, 919. A poem in 504 hexameters devoted to the career of St Ninian, the 5th- or 6th-century Roman-trained apostle to the Picts who founded Candida Casa at Whithorn in southwest Scotland; evidently composed at Whithorn in the late-8th century, then sent to Alcuin by one or more of his pupils at York after Alcuin left for the Continent in 782 (since Alcuin says as much in his *Epist.* 273 and since the only surviving copy of the poem is in a manuscript compiled by Alcuin now in Bamberg).

Hymnus S. Nynie episcopi [BHL 6240c; CPL 2153; ICL 963; RH 35322], ed. Karl Strecker, *Poetae Latini Aevi Carolini, MGH, PLAC 4.2* (Berlin, 1923), pp. 961–62. English translation by Gilbert Márkus in *The Triumph Tree: Scotland's Earliest Poetry, AD 550–1350*, ed. Thomas Owen Clancy (Edinburgh, 1998), pp. 140–43. An alphabetic hymn in 27 epanaleptic elegiac couplets written by the 8th-century author of the *Miracula S. Nyniae*, perhaps modeled on the poem on Queen Æthelthryth in Bede's *Historia ecclesiastica* IV.20.

Vita S. Rumwoldi [BHL 7382], ed. Rosalind C. Love, *Three Eleventh-Century Anglo-Latin Saints' Lives: Vita S. Birini, Vita et Miracula S. Kenelmi, Vita S. Rumwoldi* (Oxford, 1996), pp. 92–115. Discussion by R. P. Hagerty, "The Buckinghamshire Saints Reconsidered, 3: St Rumwold (Rumbold) of Buckingham," *Records of Buckinghamshire* 30 (1988), 103–10.

Vita S. Sexburge [BHL 7693], unpublished, surviving in London, BL, Cotton Caligula A. viii, fols. 108v–120v; and Cambridge, Trinity College O. 2. 1, fols. 215r–228r.

Vita S. Swithuni episcopi et confessoris [BHL 7943], ed. and trans. Michael Lapidge, *The Cult of St Swithun* (Oxford, 2003), pp. 630–39.

Miracula S. Swithuni, ed. and trans. Michael Lapidge, *The Cult of St Swithun* (Oxford, 2003), pp. 648–97. Written ca. 1100.

Vita et miracula S. Withburge [BHL 8979–81], unpublished, surviving in Cambridge, Corpus Christi College 393, fols. 59r–71v; Cambridge, Trinity College O. 2. 1, fols. 236v–240v; and London, BL, Cotton Caligula A. viii, fols. 102r–107v. A Life of the 7th-century East Anglian princess and abbess St Withburga, founder of a nunnery at Dereham in Norfolk.