Studies on Late Antique and Medieval Germanic Glossography and Lexicography in Honour of Patrizia Lendinara

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Preface

Patrizia Lendinara is one of the world's leading scholars in the field of Anglo-Saxon and early Germanic language and literature. During the course of her career she has acquired an international reputation through the range and depth of her scholarship. A fine scholar and an outstanding teacher, something of a perfectionist in her work, she has always been ready to call into question a given fact or an accepted opinion, and her work is known and respected everywhere that the early Germanic languages, and particularly Old English, are studied. Her amazing scholarly energy and keen attention to detail cannot be separated from her warmth and sense of humour. All her different skills combine together in an original and personal synthesis, in which it is often difficult to separate the scholar and teacher from the person.

She graduated from the Istituto Universitario Orientale in Naples in 1969, where she was a promising student of Professor Gemma Manganella. In 1974 she started teaching at the University of Palermo, becoming full professor in 1990. Retiring in 2016, she was awarded the title of Professor Emeritus of Germanic Philology.

Her remarkable scholarship, as well as her human qualities and managerial talents, made her stand out in the University of Palermo, where she held several administrative positions, among them Dean of the Faculty of Education from 1998 to 2007, Head of the 'DANAE' Department from 2006 to 2010, and Coordinator of the Degree Courses in Communication Sciences from 2009 to 2016. She reached the highest academic ranks almost unwillingly, we can say, by a sense of service and duty rather than by political vocation or personal ambition, as she has always preferred studying and writing to the institutional obligations. Nonetheless, her active involvement in the academic institutions has been crucial, due to her great aptitude for understanding people and correctly interpreting the dynamics of academic life.

In addition to the positions held at the University of Palermo, Patrizia Lendinara served twice as President of the 'Italian Association of Germanic Philology' (AIFG) (1996-2002) and was President of the 'International Society of Anglo-Saxonists' (ISAS) from 1995 to 1997 – a testimony to the esteem in which her work is held worldwide.

Teaching meant and still means a lot to Patrizia. She has been a mentor for generations of students and younger colleagues, to whom she has always been a stylish, cheerful and colourful model, full of advice and encouragement, freely opening not only the doors of her office, but also those of her private house and of her incredibly

well-stocked home library. It would be difficult here not to mention also her painstaking and often ruthless many-coloured correction of dissertations and essays, humorously nicknamed by her students with the acronym *LCA*, i.e. 'Lendinara Correcting Approach'. In similar fashion, she has always showed incredible generosity by reading and advising students and colleagues alike on drafts of articles and books, usually at the drop of a hat.

The essays collected here provide evidence of Patrizia's wide expertise and her impact in distinct academic fields, ranging from late antiquity to the early and late Middle Ages. With regards to Patrizia's scholarly research, going into detail about the vast number of her publications greatly exceeds the scope of this preface: with 140 essays – on top of monographs, edited volumes, encyclopaedia entries and over 150 reviews – it would simply be an impossible task. It is worthwhile, though, to remember the extension of her research interests. Patrizia has written on several crucial philological themes amidst the large corpus of old Germanic languages and cultures, often focussing on the interaction between the (classical and post-classical) Latin tradition and the Germanic lore. The main area of her wide-ranging research has been the Anglo-Saxon world, to which a large part of her scholarly production is devoted. Her enduring contributions to this field are countless; suffice it to say that twenty of her works are listed in H. Gneuss and M. Lapidge's *Bibliographical Handlist of Anglo-Saxon Manuscripts*[1]. Her scientific interest was first directed towards the study of English, starting with Old English language and literature, to the Middle English period (and even including an American writer).

She has published on a variety of subjects concerning Germanic languages such as Gothic, Old High German, Old Saxon and – much cherished – Old Frisian. Inevitably, these interests have led to further research on the literary relationships and the linguistic interferences not only between Germanic and Latin, but also between Germanic and other Indo-European languages; witness her studies on either the lexical interference between Germanic and Rumanian or a few lexical agreements between Germanic and Albanian.

Many of her essays are devoted to medieval Latin literature produced both in the British Isles and the Continent, with particular attention given to the manuscript context. Even within the "boundaries" – so to speak – of Anglo-Saxon studies, comprising works on both Anglo-Latin, on the one hand, and Insular French, on the other, her research interests and discoveries cover a broad range of topics. Her essays range from lexicon, with hapaxes and interferences, to the rhetorical features of poetry and some recurring topics of prose. She has written on riddles, gnomic verses and charms,

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[1] H. Gneuss and M. Lapidge, *Anglo-Saxon Manuscripts. A Bibliographical Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100*, University of Toronto Press, Toronto, Buffalo and London 2014, pp. 799-800.

on the *Battle of Brunanburh* and the Kentish Laws, going back repeatedly to Alcuin, Ælfric and his pupil Ælfric Bata. She has also studied the hagiography of St Peter and St Augustine of Canterbury in Anglo-Saxon England, and, recently, investigated the many efforts to assign a patron saint to England during the High Middle Ages. With her rigorous approach, Patrizia has made an important contribution to Anglo-Saxon studies, cutting across Old English and Anglo-Latin literature fruitfully.

A number of the topics touched upon by Patrizia became the staple of international research projects. For example, her concern for the content and methods of teaching in Anglo-Saxon England was to become the core of the '*Leornungcræft*' project and would eventually merge into 'Storehouses of Wholesome Learning', a joint international project with the Netherlands. Similarly, her passion for monsters and portents – witnessed by her many essays on the *Liber monstrorum* and the *Marvels of the East* – led to the '*Fabelwesen*' project and the subsequent international conference held in Palermo in 2003. The study of teratological works is closely related to her research on the iconography of the monstrous, particularly with regards to the pictorial illustrations of the so-called 'Plinian races', a theme to which she made a significant contribution. It goes without saying that images and their relationship with the text are seen as part and parcel of the greater codicological context. Her approach might be termed 'holistic' in the true sense of the word, although it focused, in a number of cases, on an infinitesimal collection of words. Her virtuosity emerges in a series of studies that border the proper field of Germanic philology, and deal with subjects as wide-ranging as the animals of the Hercynian Forest cited by Caesar or the legends revolving round the amber from the Baltic sea to the Mediterranean. As a very recent scholarly 'divertissement' we may quote the essay on the Picts and the meaning of tattooing through the historiographical sources, from classical antiquity up to the Elizabethan era.

The favoured research field of Patrizia, however, is the study of glossography and lexicography, in which she has emerged as a prominent scholar, as illustrated by the seminal collection of essays on Latin and English glosses dating to the Anglo-Saxon period reprinted by Variorum in the volume *Anglo-Saxon Glosses and Glossaries* (1999). Her scholarly production on the subject has greatly contributed to furthering the understanding of many aspects of Anglo-Saxon glossography, by providing editions of a number of hitherto unpublished glossaries, but also by studying the taxonomy of glosses and investigating the connection between the *lemma* and its *interpretamentum*. Patrizia has innovated in how we fundamentally think of the study of glosses, by interpreting them as 'cultural markers' and relevant additional evidence for the circulation of works and books in early medieval Europe.

Some time before Patrizia retired as Professor of Germanic Philology at the University of Palermo, we thought it was the right time to look back over her scholarly career and the breadth and, indeed, relevance of her work. This idea gained the support of a number of colleagues who joined us in the project of a *Festschrift*, which is published

here at last. The following papers are offered as a tribute to Patrizia's scholarship by colleagues from Italy and abroad, some of whom were once her students. The theme of this *Festschrift* was chosen in view of the honouree's keen interest in and contribution to the study of the glosses and the lexicon of Germanic languages. Accordingly, although the essays collected in these volumes vary quite widely in both style and structure, they all ultimately focus on the various facets of glossography and lexicography of the medieval Germanic world. We hope that this wide-ranging *Festschrift* will make a valuable and thought-provoking contribution not only to the study of glosses and lexicon, but also to the many neighbouring fields of research, and will represent an appropriate gift to honour the scholarship, intellectual curiosity, and versatility of Patrizia.

This *Festschrift* is a way to express our communal gratitude to a scholar with a multifaceted intellectual profile, who has fully embodied her academic role. For all you have given and taught us, and for all you will continue to give and teach us, thank you so much, Patrizia!

Claudia Di Sciacca, Concetta Giliberto,
Carmela Rizzo and Loredana Teresi

Abbreviations

ACMRS	Arizona Center for Medieval and Renaissance Studies, Tempe, AZ
AF	Anglistische Forschungen, Winter Heidelberg, 1901-
ASMMF	Anglo-Saxon Manuscripts in Microfiche Facsimile, CEMERS, Binghamton, NY 1994-1996; ACMRS, Tempe, AZ 1997-
AT	Altdeutsche Textbibliothek, Niemeyer, Halle a.S. 1882-1955; Tübingen 1955-
BaP	Bibliothek der angelsächsischen Prosa, Wigand, Hamburg 1872-
BGST	Bibliotheca Germanica. Studi e testi, Edizioni dell'Orso, Alessandria 1990-
CCCM	Corpus Christianorum, Continuatio Mediaevalis, Brepols, Turnhout 1966-
CCSL	Corpus Christianorum, Series Latina, Brepols, Turnhout 1954-
CEMERS	Center for Medieval and Early Renaissance Studies, State University of New York at Binghamton
CSASE	Cambridge Studies in Anglo-Saxon England, Cambridge University Press, Cambridge 1990-2005
CSEL	Corpus scriptorum ecclesiasticorum Latinorum, various publishers, Vienna 1866-
EEMF	Early English Manuscripts in Facsimile, Rosenkilde and Bagger, Copenhagen 1951-
EETS	Early English Text Society Publications, published for the Society, London
	os Original series (1864-)
	ss Supplementary series (1970-)
FIDEM	Fédération internationale des Instituts d'études médiévales, 1987-
MGH	Monumenta Germaniae historica, Weidmann, Hannover, Leipzig, and Berlin 1826-

	AA	Auctores antiquissimi
	Dt. Chron	Deutsche Chroniken
	Epp.	Epistolae
	Epp. sel.	Epistolae selectae
	LL	Leges (in Folio)

LL nat. Germ.	Leges nationum Germanicarum	
PLAC	Poetae latini aevi Carolini	
SRG	Scriptores rerum Germanicarum	
SRG in us. schol.	Scriptores rerum Germanicarum in usum scholarum separatim editi	
SRM	Scriptores rerum Merovingicarum	
SS	Scriptores (in Folio)	
ST	Studien und Texte	

MRTS   Medieval and Renaissance Texts and Studies, CEMERS, Binghamton, NY 1978-1996; ACMRS, Tempe, AZ 1996-

PDOE   Publications of the Dictionary of Old English, Pontifical Institute of Mediaeval Studies, Toronto 1980-

PL   Patrologiae cursus completus, series Latina, ed. by J.-P. Migne, 221 vols., Garnier, Paris 1844-1864

RS   Rerum Britannicarum Medii Aevi Scriptores, Her Majesty's Stationery Office, London 1858-1896; Kraus Reprint, New York 1965-

SC   Sources Chrétiennes, Éditions du Cerf, Paris 1942-

TASS   Toronto Anglo-Saxon series, Toronto University Press, Toronto, 2009-

TEMA   Textes et Études du Moyen Âge. Fédération internationale des Instituts d'études médiévales, various publishers, Louvain-la-Neuve 1994-

TOES   Toronto Old English Series, Toronto University Press, Toronto 1970-

TUEPh   Münchener Universitätsschriften. Texte und Untersuchungen zur Englischen Philologie, Fink, Munich 1973-1997; Lang, Frankfurt a.M. 2000-

VCSS   Variorum Collected Studies Series, Ashgate, Aldershot 1970-

Illustrations

Acknowledgments

The Latin glosses in Hereford, Cathedral Library, O.III.2

Filippa Alcamesi

The manuscript

Hereford, Cathedral Library, O.III.2 was copied in France in the second half of the ninth century and was in Canterbury by the end of the eleventh century, as the Old English scribbles on a few folios attest (ff. 30v, 31r and 57r)[1]. A note added («Hic katalogus Ysidori liber Ans*el*mi») to f. 60r mentions an Anselm who, according to Mynors, could be the abbot of Bury (1121-1148), where a copy of the codex, Oxford, Bodleian Library, e Mus. 31[2], was written in the twelfth century. Hereford, Cathedral Library, O.III.2 (henceforth H) contains a cluster of works beginning with Jerome's *De viris inlustribus*, which is accompanied by several interlinear glosses. According to Mynors, seventeen extant English manuscripts derive their contents either directly or indirectly from this continental volume[3]. In particular, Salisbury, Cathedral Library 88[4] was copied directly from H, while all the other codices descend from H through a late eleventh

[1] See R.A.B. Mynors and R.M. Thomson, *Catalogue of the Manuscripts of Hereford Cathedral Library*, Boydell and Brewer for the Dean and Chapter of Hereford Cathedral, Woodbridge and Rochester, NY 1993, p. 18. A different provenance is suggested by H. Gneuss and M. Lapidge, *Anglo-Saxon Manuscripts. A Bibliographical Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* (TASS 15), Toronto University Press, Toronto, Buffalo and London 2014, no. 263: «prov. England (Salisbury?) s. xi ex., (prov. Hereford by xii med.)»; F. Alcamesi, *Cassiodorus's* Institutiones *in Anglo-Saxon England: The Manuscripts*, in R.H. Bremmer Jr and K. Dekker (eds.), *Fruits of Learning: The Transfer of Encyclopaedic Knowledge in the Early Middle Ages* (Mediaevalia Groningana n.s. 21. Storehouses of Wholesome Learning 4), Peeters, Leuven, Paris and Bristol, CT 2016, pp. 115-133, at 117 and 122-123.

[2] S. xii²/⁴, Bury St Edmunds: R. Sharpe *et al.*, *English Benedictine Libraries. The Shorter Catalogues* (Corpus of British Medieval Library Catalogues 4), The British Library in assoc. with The British Academy, London 1996, B13.62; see also Id., *Reconstructing the Medieval Library of Bury St Edmunds Abbey: The Lost Catalogue of Henry of Kirkstead*, in A. Gransden (ed.), *Bury St Edmunds. Medieval Art, Architecture, Archaeology and Economy* (The British Archaeological Association Conference Transactions 20), Maney, Leeds 1998, pp. 204-218, at 208.

[3] R.A.B. Mynors, *Cassiodori Senatoris Institutiones*, Clarendon Press, Oxford 1937; repr. with corr. 1963, pp. xv-xvi and xxxix-xlix.

[4] See H. Gneuss and M. Lapidge, *Anglo-Saxon Manuscripts*, no. 713 (s. xi ex., Salisbury); R. Gameson, *The Manuscripts of Early Norman England (*c. *1066-1130)*, Oxford University Press, Oxford 1999, no. 846; T. Webber, *Scribes and Scholars at Salisbury Cathedral* c. *1075-*c. *1125*, Clarendon Press, Oxford 1992, pp. 150-151; F. Alcamesi, *Cassiodorus's* Institutiones, pp. 123-124.

The Old English gloss to the Tiberius Psalter.
An example of dictation in an Anglo-Saxon scriptorium

Peter Bierbaumer

Introductory remarks

Through my studies of the Old English botanical vocabulary[1], I discovered that in the interlinear gloss of the Tiberius Psalter[2] many of the errors, called scribal errors by the editor, are in fact not caused by copying but are due to slips of the ear or auditory mis-perception. Because of the unreliability of Campbell's edition I published a review in 1980[3], in which I pointed out for the first time that the Old English gloss to the Tiberius Psalter shows clear signs of dictation at some stage of its transmission. In 1985, I elaborated on this observation in my contribution delivered at the Luick Conference[4]. When I came across Evert Wiesenekker's work on translation performance in Old English interlinear glosses[5] I hoped that the problem of dictation would be touched upon but the author restricted his investigation to the Vespasian, Regius and Lambeth Psalters, which apparently show no traces of dictation.

Now, more than twenty-five years later it seems appropriate to expand the topic of dictation, particularly in view of the fact that London, British Library, Cotton Tiberius C.vi has been digitised and is available for public consultation on the British Library website[6]. The starting point of my Luick conference paper was Fred Robinson's statement that «a whole sub-culture of linguistic phenomena lurks in the collations tucked

[1] P. Bierbaumer, *Der botanische Wortschatz des Altenglischen*, III. *Der botanische Wortschatz in altenglischen Glossen* (Grazer Beiträge zur Englischen Philologie 3), Lang, Frankfurt a.M., Bern and Las Vegas, CA 1979.

[2] A.P. Campbell, *The Tiberius Psalter*, The University of Ottawa Press, Ottawa 1974.

[3] P. Bierbaumer, *Review of A.P. Campbell,* The Tiberius Psalter*, Ottawa 1974*, «Anglia» 98 (1980), pp. 179-185.

[4] P. Bierbaumer, *Slips of the Ear in Old English Texts*, in D. Kastovsky and G. Bauer (eds.), *Luick Revisited. Papers Read at the Luick-Symposium at Schloß Liechtenstein, 15.-18.9.1985*, Narr, Tübingen 1988, pp. 127-137.

[5] E. Wiesenekker, Word be Worde, Andgit of Andgite. *Translation Performance in the Old English Interlinear Glosses of the* Vespasian, Regius *and* Lambeth *Psalters*, Bout, Huizen 1991.

[6] The manuscript is available online at: http://www.bl.uk/manuscripts/FullDisplay.aspx?ref=Cotton_MS_Tiberius_C_VI.

Latin loans in Old Frisian
and the problem of relative chronology

Rolf H. Bremmer Jr

The adoption of Latin loanwords into the early phases of the Germanic languages offers wonderful opportunities for all kinds of study, whether from a linguistic, cultural or historical point of view and many scholars have seized that opportunity[1]. It will therefore be helpful to briefly survey the relevant literature. Collecting and analysing Latin and Romance loanwords in the various Germanic languages already attracted a good deal of attention in the nineteenth century. Notably, Friedrich Kluge's student and his eventual successor in Jena, Wilhelm Franz, in 1883, and the Austrian Alois Pogatscher, sometime successor to the great Karl Luick at Graz, in 1888, set shining examples of how to approach this subject for the early phases of two major Germanic languages[2]. The state-of-the-art was presented first in 1891, and again in 1901 by Friedrich Kluge himself in an important contribution to the first and second editions of Hermann Paul's encyclopaedic *Grundriss der germanischen Philologie.* Kluge, whose etymological dictionary of German had by 1889 already appeared in its fourth edition, rightly remarked that the contributions of Franz and Pogatscher were fine in themselves but that the problem of Greek and Latin loanwords should not be confined to individual languages. What was needed in order to gain a proper insight into the intricacies of their spread and adoption, he argued, was a complete overview of these loanwords in the Germanic languages, or better still, to consider the subject of especially Latin loans in Germanic together with those in other language groups, such as Albanian, the various Celtic languages and Modern Greek[3]. Kluge had also

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[2] W. Franz, *Die lateinisch-romanischen Elemente im Althochdeutschen*, Trübner, Strasbourg 1883; A. Pogatscher, *Zur Lautlehre der griechischen, lateinischen und romanischen Lehnwörter im Altenglischen*, Trübner, Strasbourg 1888.
[3] F. Kluge, *Urgermanisch. Vorgeschichte der altgermanischen Dialekte*, in H. Paul (ed.), *Grundriss der germanischen Philologie*, II, 2nd ed., Trübner, Strasbourg 1901, p. 333; the 3rd rev. and exp. edn. was

Lombard terms and Latin glosses
from the *Codex Eporedianus* of the *Edictum Rothari*

Marina Buzzoni

Introduction

The *Edictum Rothari* (henceforth *ER*) is the first code of Lombard traditional common law, written down by order of king Rothari[1], and accepted in November 643 in Pavia (*ER Prologus*: «Ego in Dei nomine Rothari, vir excellentissimus et septimodecimum rex gentis Langobardorum [...] dato Ticino in palatio» [I Rothari, in the name of God, *vir excellentissimus* and seventeenth king of the Lombards […] published in Pavia, at the royal palace]) by a *gairethinx*, an assembly of the army (*ER* § 386: «addentes quin etiam et per gairethinx secundum ritus gentis nostrae confirmantes, ut sit haec lex firma et stabelis» [indeed we add, confirming by *gairethinx* according to the due process of our people, that this law be firm and stable]). The *ER* consists of 388 brief chapters, essentially concerning the compensation for wrongs, and from it some important information on Lombard social institutions and organization can be inferred. The *ER* gives military authority primarily to the duke (*dux*), and civil authority to a *gastald(i)us* (*ER* §§ 15, 23, 24, 189, 210, 221, 271, 375), who administered the royal properties and was the chief instrument of the royal power in Lombard Italy, as well as to a *sculdhais* (*ER* §§ 15, 35, 189, 221, 251, 374), agent of either the king or the duke, lower in rank than the gastald and charged with the administration of an urban district called *sculdascia*.

The Edict forms the basis of all later Lombard law collections, the so-called *Leges Langobardorum*, ranging from Rothari (643) to Aistulf (755), and is followed in some codices by the additional titles issued by the Beneventan princes Arichis and Adelchis in 774 and 866, respectively[2]. Though an evaluation of the juridical implications of

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[1] The scribe is said to be the Lombard *notarius regis* Ansoald (*ER* § 388): «nulla alia exemplaria credatur aut suscipiatur, nisi quod per manus Ansoald notario nostro scriptum aut recognitum seu requisitum fuerit, qui per nostrum iussionem scripsit» [no other copies of this code shall be accredited or received, except those which have been written or recognised or sealed by the hand of our notary Ansoald, who has written this in accordance with our command]. For the edition of the Edict, see Fr. Bluhme, *Leges Langobardorum*, in G.H. Pertz, *Legum Tomus IIII* (MGH, LL 4), Hahn, Hannover 1868, pp. 1-90; repr. Hiersemann, Stuttgart 1965. Also available at: http://www.dmgh.de/de/fs1/object/display/ bsb00000878_00125.html?zoom=0.75&sort Index=020:010:0004:010:00:00 (all sites last accessed October 18, 2018).

[2] The complete corpus is composed of the *Edictum Rothari* (643), the Laws of Grimoald (668), the

Riflessioni sulle prime traduzioni del *Pater Noster* in antico alto tedesco

Maria Grazia Cammarota

Fino agli anni Sessanta del Novecento le prime traduzioni del *Pater Noster* e del *Credo* nei vari dialetti tedeschi hanno ricevuto giudizi piuttosto severi dalla critica, che tendeva a mettere in primo piano la scarsa capacità degli anonimi traduttori di comprendere a fondo il significato del testo latino e di trovare soluzioni efficaci nella lingua d'arrivo. Successivamente questi documenti sono stati parzialmente rivalutati da alcuni studiosi che, come vedremo, hanno puntato l'attenzione sui molteplici fattori che possono aver influito sul singolo atto traduttivo: si è così osservato, per esempio, che alla base delle varie traduzioni a noi pervenute possono esserci modelli latini diversi da quelli a noi noti o che la tendenza a piegare la lingua tedesca alle modalità espressive della fonte latina può derivare dalla necessità di rispettare rigorosamente la parola di Dio.

È nel solco di questi studi che si inseriscono le riflessioni qui proposte sulle traduzioni in tedesco della preghiera insegnata da Gesù ai discepoli[1], nel tentativo di far emergere ulteriori elementi che possano contribuire a meglio definire i contorni di quell'ingente lavoro di appropriazione del patrimonio linguistico-culturale latino che caratterizza gli esordi della tradizione scritta tedesca. L'analisi si concentra sulle prime operazioni di volgarizzamento della *dominica oratio*: il *Pater Noster di San Gallo*, il *Pater Noster di Frisinga* e il *Pater Noster di Weißenburg*. Un aspetto non irrilevante, eppure spesso trascurato, è il modo in cui si presentano le traduzioni nei manoscritti che le tramandano: difatti, mentre nel caso del *Pater Noster di San Gallo* è stata fissata per iscritto solo la versione in volgare della preghiera (ovvero la "traduzione propriamente detta"), negli altri due casi la traduzione è accompagnata da un commento, il quale entra a pieno titolo nella dimensione testuale. Appare dunque opportuno riportare le traduzioni nelle loro diverse componenti[2].

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[1] La preghiera insegnata dal Maestro, originariamente in aramaico, ci è giunta in traduzione greca in due luoghi dei Vangeli: Mt. VI.9-13 e Lc. XI.2-4. Il testo del Vangelo di Matteo è riproposto, a parte minime variazioni, nella *Didachè* (VIII.2), un testo liturgico e catechetico di autore sconosciuto del I-II secolo. Uno studio recente del *Padre Nostro*, che reinterpreta il testo alla luce dei nuovi manoscritti del Mar Morto, è quello del teologo protestante M. Philonenko, *Le* Notre Père. *De la Prière de Jésus à la prière des disciples*, Gallimard, Paris 2001 (tr. it. di F. Milana, *Il Padre Nostro. Dalla preghiera di Gesù alla preghiera dei discepoli*, Einaudi, Torino 2004).

[2] I testi tedeschi sono citati dall'edizione di W. Braune e E. Ebbinghaus, *Althochdeutsches Lesebuch*,

The glosses in Cambridge, Corpus Christi College 303

Claudio Cataldi

Cambridge, Corpus Christi College 303 (henceforth CCCC 303) provides interesting data on the English of the "grey area" between late Old English and early Middle English. In the context of the studies devoted to the post-Conquest period, this manuscript has been the object of particular scholarly attention because it falls within a small group of twelfth-century codices supposedly compiled for the use of a contemporary audience and not with a mere antiquarian intent[1]. The codex contains a number of interlinear glosses, which I shall examine in this study. This glossing proves that CCCC 303 was perused and used by twelfth-century readers but also later on. As I shall show, the words of the text carrying a gloss generally occur in the homilies that are also contained in other twelfth-century codices and are explained, in a number of cases, by words which were current for the entire Middle English phase. The analysis will also show how the frequency and distribution of these glosses in CCCC 303 suggests that the contemporary glossator and, hence, the reader(s) of this collection of homilies might have had a specific interest in a few passages of some of the homilies.

The manuscript

CCCC 303 is a collection of vernacular homilies and saints' lives. Dated s. xii in. by Ker[2], it was subsequently post-dated to the second quarter of the twelfth century by Gameson[3].

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[1] See S. Irvine, *The Compilation and Use of Manuscripts containing Old English in the Twelfth Century*, in M. Swan and E. Treharne (eds.), *Rewriting Old English in the Twelfth Century* (CSASE 30), Cambridge University Press, Cambridge 2006, pp. 41-61.

[2] N.R. Ker, *Catalogue of Manuscripts containing Anglo-Saxon*, Clarendon Press, Oxford 1957, reissued with Supplement, 1990, no. 57.

[3] R. Gameson, *The Manuscripts of Early Norman England (c. 1066-1130)*, Oxford University Press, Oxford 1999, no. 76. Treharne dates the manuscript to the middle of the twelfth century: see E. Treharne, *The Old English Life of St Nicholas with the Old English Life of St Giles* (Leeds Texts and Monographs n.s. 15), Leeds Studies in English, Leeds 1997, p. 20; Ead., *English in the Post-Conquest Period*, in Ph. Pulsiano and E. Treharne (eds.), *A Companion to Anglo-Saxon Literature*, Blackwell, Oxford 2008, pp. 403-414, at 405.

Colonia Claudia Ara Agrippinensium: il destino di un nome

Marina Cometta

Premessa

La scena iniziale dell'*Eckenlied*, uno dei più complessi poemi teodericiani, è ambientata nei pressi di Colonia. Nella versione trasmessa dal codice Donaueschingen 74 (Karlsruhe, Badische Landesbibliothek), questa zona ha nome *Gripiar*, toponimo che sembra richiamare l'antico aggettivo di Colonia: *Agrippina*. Una designazione simile, *Grippîâ*, ricorre anche in diverse versioni dello *Herzog Ernst*, testo che comunemente si fa rientrare nella *Spielmannsepik*. Questo contributo si prefigge, quindi, da un lato di indagare fino a che punto questi due toponimi siano da mettere in rapporto con la denominazione latina della città renana, e dall'altro di ricercare possibili collegamenti tra i due poemi medievali tedeschi. Per fare questo si è deciso di suddividere lo studio in due parti, la prima riassume le varie vicende, modificazioni e utilizzo in formule del toponimo latino; i risultati che ne emergono sono alla base del tentativo, svolto nella seconda, di capire se e in che modo i poeti tedeschi abbiano attinto a questa tradizione e quale rapporto ci possa essere fra i due.

Da Colonia Agrippina *a* Agrippa

Come è noto, il lungo toponimo che designa la città quale luogo di culto e colonia istituita da Claudio su richiesta della moglie Iulia Agrippina, è l'esito della storia decennale di questo insediamento sulle rive del Reno. Tra il IV e VI secolo si diffondono poi le denominazioni di *Colonia Agrippina* oppure semplicemente *Agrippina*[1], cui si affiancherà più tardi la forma "breve" *Agrippa*[2]; con l'avvento dei Franchi inizia

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[1] La prima attestazione di *Colonia Agrippina* ricorre in una legge data al 294 d.C. Cf. la voce *Agrippinenses*, in G. Wissowa *et al.* (edd.), *Paulys Realencyclopädie der classischen Altertumswissenschaft*, 34 voll. in 68, Druckenmüller, Stuttgart 1893-1972, I, coll. 900-901, vd. anche al sito: https://de.wikisource.org/wiki/RE:Agrippinenses; W. Binsfeld, *Die Namen Kölns zur Römerzeit*, in H. Ladendorf e H. Vey (edd.), *Mouseion, Studien aus Kunst und Geschichte für Otto H. Förster*, Du Mont Schauberg, Köln 1960, pp. 72-80.

[2] Cf., per es., il *Pantheon* di Goffredo da Viterbo (versione A): «Servat Agrippa magos tres» (Agrippa

Le glosse testuali nell'insegnamento della L2: una prospettiva pedagogica moderna

Giuseppa Compagno

Introduzione

La Didattica delle Lingue è attraversata, ormai da diversi anni, da una serie di trasformazioni metodologiche che sono la naturale conseguenza di un panorama formativo in costante evoluzione e che convergono tutte verso un impianto epistemologico di tipo comunicativo nel quale, tra i bisogni emergenti degli apprendenti di lingua, spicca quello del potenziamento comunicativo, della comprensione immediata di testi autentici (scritti e orali) e dell'ampliamento di un corredo lessico-grammaticale funzionale.

La promozione dell'insegnamento/apprendimento della lingua seconda/straniera, a partire dall'uso che se ne fa in contesti situazionali di comunicazione, ha indirizzato la ricerca glottodidattica verso un approccio ai testi intesi come spazi del sapere non solo linguistico ma comunicativo, nonché verso le 'molle motivazionali' in grado di favorire l'approfondimento della lingua stessa. In questa ottica, la classe di lingua diventa l'ambiente dove l'insegnante è un facilitatore e un esperto costruttore di testi di apprendimento che necessitano di una mediazione oculata che ne mantenga inalterata l'autenticità, ma li renda accessibili a tutti.

L'idea di riconsiderare e valorizzare l'uso delle glosse testuali si rifà al modello *learner-centred*, proposto da Wayne Otto, negli anni '80 come strumento di comprensione del testo, ampliamento lessicale, attivazione motivazionale e implementazione dei processi mnemonici nell'elaborazione dell'input linguistico. Il modello *gloss-based* di Otto, che si ispira alla tecnica glossatoria medievale, offre il vantaggio di accompagnare lo studente di L2 nella scoperta della lingua target, della quale egli impara a cogliere ricorsività, schemi sottesi, nonché le regole costitutive dell'idioma. A Otto si deve il merito di aver spostato l'angolo visuale didattico dalla prospettiva del docente a quella del discente, legando l'uso delle glosse (tipologia, funzione e compilazione) non solo al testo, ma anche al profilo cognitivo del destinatario-apprendente e anticipando, di ben più di un trentennio, la ricerca attuale su scienze cognitive e neurodidattica delle lingue.

Il presente studio prende le mosse dalla riflessione sul possibile uso delle glosse nel quadro della glottodidattica contemporanea e si inserisce nel contesto di un volume sull'attività di *glossing* medievale, nell'intento di delinearne una ideale prosecuzione

The medieval English redaction
of the medico-botanical glossary *Alphita*:
innovation and continuity

Maria Amalia D'Aronco

Medical texts in England have a long tradition that goes back to Anglo-Saxon times when, at the end of the ninth century, Bald's *Leechbooks* I and II were composed, followed by the so-called Book III[1], and, in the course of the late tenth century, by the *Lacnunga*[2] and the translations of the great late-antique pharmacopoeias, the Old English Herbal and *Medicina de quadrupedibus*[3]. The remedies they recommend were composed primarily of herbs and plants; thus one of the foremost problems medical practitioners faced was how to identify plants described in the texts correctly. As far

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[1]   These texts were first published in volume II of O. Cockayne, *Leechdoms, Wortcunning and Starcraft of Early England, Being a Collection of Documents for the most Part never before Printed, Illustrating the History of Science in this Country before the Norman Conquest*, 3 vols. (RS 35), Longman, London 1864-1866; repr. Kraus, Nendeln, Lichtenstein 1965. For its relationship with classical and Late Antique medicine, see M.L. Cameron, *Bald's* Leechbook*: Its Sources and their Use in its Compilation*, «Anglo-Saxon England» 12 (1983), pp. 153-182 and Id., *Anglo-Saxon Medicine* (CSASE 7), Cambridge University Press, Cambridge 1993, pp. 74-99. Cf. also M.A. D'Aronco, *How 'English' is Anglo-Saxon Medicine? The Latin Sources for Anglo-Saxon Medical Texts*, in C. Burnett and N. Mann (eds.), *Britannia Latina. Latin in the Culture of Great Britain from the Middle Ages to the Twentieth Century* (Warburg Institute Colloquia 8), The Warburg Institute, London / Aragno, Turin 2005, pp. 27-41.

[2]   First published by O. Cockayne, *Leechdoms*, III, pp. 1-80; a new edition and translation by E. Pettit, *Anglo-Saxon Remedies, Charms, and Prayers from British Library Ms Harley 585. The Lacnunga*, 2 vols. (Mellen Critical Editions and Translations 6A and 6B), Mellens, Lewiston, NJ, Queenston, Ontario and Lampeter 2001.

[3]   First published by O. Cockayne, *Leechdoms*, I; new edition by H.J. De Vriend, *The Old English Herbarium and Medicina de Quadrupedibus* (EETS os 286), Oxford University Press, London, Oxford and Toronto 1984. Facsimile of London, British Library, Cotton Vitellius C.iii in M.A. D'Aronco and M.L. Cameron, *The Old English Illustrated Pharmacopoeia. British Library Cotton Vitellius C iii* (EEMF 27), Rosenkilde and Bagger, Copenhagen 1998. Modern translation: A. Van Arsdall, *Medieval Herbal Remedies. The 'Old English Herbarium' and Anglo-Saxon Medicine*, Routledge, New York and London 2002. On the Old English Herbal, see also M.A. D'Aronco, *Anglo-Saxon Plant Pharmacy and the Latin Medical Tradition*, in C.P. Biggam (ed.), *From Earth to Art. The Many Aspects of the Plant-World in Anglo-Saxon England. Proceedings of the First ASPNS Symposium, University of Glasgow, 5-7 April 2000*, Rodopi, Amsterdam and New York 2003, pp. 133-151; Ead., *The Transmission of Medical Knowledge in Anglo-Saxon England: the Voices of Manuscripts*, in P. Lendinara, L. Lazzari and M.A. D'Aronco (eds.), *Form and Content of Instruction in Anglo-Saxon England in the Light of Contemporary Manuscript Evidence* (FIDEM. TEMA 39), Brepols, Turnhout 2007, pp. 35-58.

The transcription mistakes in the Old English glosses
to the *Regula Sancti Benedicti* in
London, British Library, Cotton Tiberius A.iii

Maria Caterina De Bonis

The Old English glosses to the *Regula Sancti Benedicti* (henceforth *RSB*) in London, British Library, Cotton Tiberius A.iii (henceforth T)[1] represent an invaluable corpus on many levels. They contribute to the circulation and study not only of the content but also of the language of the *RSB* in Anglo-Saxon England. Moreover, they yield a further proof of the relationship between Anglo-Saxon England and continental Europe if what I am proposing here can be proven: that is, that the glossators at work on the glosses to the *RSB* were not English, although they were busy at work in an English scriptorium. Before being joined together in T, at the beginning of the eleventh century, either in Canterbury or in Winchester[2], the *RSB* and its interlinear glosses were transmitted separately. The manuscript tradition of both the Latin text of the Rule and its Old English glosses is quite complex owing to the large number of codices of the former, on the one hand, and, on the other, to the diverse steps which we ought to surmise for the apparatus of glosses only witnessed by T.

The Latin text in T belongs to the so-called *interpolatus* recension of the *RSB*, whose oldest surviving witness is Oxford, Bodleian Library, Hatton 48. The very ori-

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[1]   See N.R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon*, Clarendon Press, Oxford 1957, re-issued with Supplement, 1990, no. 186; and H Gneuss and M. Lapidge, *Anglo-Saxon Manuscripts. A Bibliographic Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* (TASS 15), Toronto University Press, Toronto, Buffalo and London 2014, no. 363. See also H. Gneuss, *Origin and Provenance of Anglo-Saxon Manuscripts: The Case of Cotton Tiberius A.III*, in P.R. Robinson and R. Zim (eds.), *Of the Making of Books. Medieval Manuscripts, Their Scribes and Readers. Essays Presented to M.B. Parkes*, Scolar Press, Aldershot 1997, pp. 13-48. Winfried Rudolph identifies archbishop Stigand as the compiler of T or at least the person behind the compilation of T as it appears today. It is true that Stigand was the archbishop of Canterbury from 1052 to 1070, but it is also true that archbishop Stigand held the sees of Winchester and Canterbury during communion. See W. Rudolf, *The Homilies* To eallum folce *in MS Cotton Tiberius A.iii and Archbishop Stigand* (forthcoming). I am grateful to Prof. Winfried Rudolph for letting me know the results of his most recent research prior to its publication. T has been recently made accessible at: www.bl.uk/manuscripts/Viewer. aspx?ref=cotton_ms_tiberius_a_iii.

[2]   M.C. De Bonis, *The Interlinear Glosses to the* Regula Sancti Benedicti *in London, British Library, Cotton Tiberius A.iii: A Specimen of a New Edition*, in P. Lendinara, L. Lazzari and C. Di Sciacca (eds.), *Rethinking and Recontextualizing Glosses. New Perspectives in the Study of Late Anglo-Saxon Glossography* (FIDEM. TEMA 54), FIDEM, Porto 2011, pp. 269-298, at 269-270.

Glosses, glossaries and encyclopaedic notes

Kees Dekker

Introduction

Among the many lessons that can be learned from Patrizia Lendinara's numerous publications on glossing and glossaries one of the most relevant is her warning that «Glossing involved different levels of competence and should now be approached from several points of view, because we are still far from a complete understanding of the significance of glosses for the knowledge of Anglo-Saxon cultural history and literature (and indeed of the Old English Language)»[1]. One of these points of view, and one which has received little attention until now, is the relation between glosses and glossaries and encyclopaedic notes. In this contribution, I consider the relationship between encyclopaedic notes and class glossaries, and show that the genres may overlap, not only in terms of form and function, but also in terms of authorship, manuscript context, and sources.

Encyclopaedic notes

Within the framework of Anglo-Saxon literature and culture, encyclopaedic notes and related collections of wisdom texts form a peculiar aspect of the encyclopaedic tradition[2]. Encyclopaedic notes are short texts, varying from a single line or to some six hundred words, which impart general, factual knowledge about "encyclopaedic" topics[3] such as the six ages of man, the six ages of the world, the dimensions of

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[1] P. Lendinara, *Anglo-Saxon Glosses and Glossaries: An Introduction*, in her *Anglo-Saxon Glosses and Glossaries* (VCSS CS622), Ashgate, Aldershot 1999, pp. 1-26, at 1.

[2] K. Dekker, *The Organisation and Structure of Old English Encyclopaedic Notes*, «Filologia Germanica – Germanic Philology» 5 (2013), pp. 95-130; Id., *Anglo-Saxon Encyclopaedic Notes: Tradition and Function*, in R.H. Bremmer Jr and K. Dekker (eds.), *Foundations of Learning: The Transfer of Encyclopaedic Knowledge in the Early Middle Ages* (Mediaevalia Groningana n.s. 9. Storehouses of Wholesome Learning 1), Peeters, Leuven 2007, pp. 279-315.

[3] The concept of "encyclopaedic" is, at first sight, hard to apply to the early Middle Ages, and the generic complications are formidable. According to the *OED* "encyclopaedia" as a concept was first used in English in 1531 by the humanist scholar and diplomat Sir Thomas Elyot (1490-1546), who explained

I termini per i cavalli *glauci* (*Georgiche* III.81-82) nella glossografia tedesca medievale

Maria Rita Digilio

Introduzione

Honesti spadices glaucique, color deterrimus albis et gilvo

(Pregevoli sono i bai e i grigi; il colore peggiore è quello tra il bianchiccio e il giallastro)[1]

I vv. 81-82 del terzo libro delle *Georgiche* sembrano aver rappresentato già dalla tarda antichità e per tutto il medioevo il pretesto per la formulazione di proposte di classificazione dei cavalli sulla base del colore del loro manto, al quale Virgilio associa indoli specifiche – benché generiche – dell'animale, probabilmente desumendole dal pregio e dal livello di domesticazione delle varietà equine allora conosciute[2].

Al più generale contesto della fortuna di Virgilio nel medioevo[3], eredità del precoce apprezzamento del poeta fin dagli anni immediatamente successivi alla sua morte, va ricondotta la ricca fioritura di sillogi e scoli alla sua poesia, che assume anche un particolare rilievo per quella che è stata definita la «sorprendente e sproporzionata attenzione per le *Bucoliche* e le *Georgiche*»[4], probabilmente da ricondurre alla natura

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[1]   Citato da R.A.B. Mynors, *Virgil. Georgics* (ed. e comm.), Clarendon Press, Oxford 1990. La traduzione italiana indicata è quella in: *Georgicon Libri Quattuor. I quattro libri delle Georgiche*, in *Opere di Publio Virgilio Marone*, a cura di C. Carena (Classici latini), UTET, Torino 1971. Si veda anche: *Virgilio. Georgiche*, intr. di A. La Penna, tr. di L. Canali, note di R. Scarcia, 9ª ed., BUR, Milano 2004 («Pregiati il baio e lo storno; brutto il manto dei bianchi e dei biondi»).

[2]   La descrizione dei cavalli nelle *Georgiche* è generalmente ispirata al *De re rustica* di Varrone (*M. Terentii Varronis quae supersunt Opera* [trad. di G. Compagnoni e G. Berengo], Antonelli, Venezia 1846), che però non è utile per l'individuazione dei colori delle varietà equine. Sull'utilizzo del cavallo a Roma si veda K.D. White, *Roman Farming*, Thames and Hudson, London 1970.

[3]   Al riguardo si vedano: L. Holtz, *La redécouverte de Virgile au VIIIe et IXe siècles d'après les manuscrits conservés*, in *Lectures médiévales de Virgile. Actes du colloque organisé par l'École Française de Rome (Rome, 25-28 octobre 1982)*, École Française de Rome, Rome 1985, pp. 9-30 e Id., *Les manuscrits carolingiens de Virgile (Xe et XIe siècles)*, in M. Gigante (ed.), *La fortuna di Virgilio. Atti del Convegno internazionale (Napoli 24-26 ottobre 1983)*, Giannini, Napoli 1986, pp. 125-149.

[4]   Ancor più degna di nota in quanto, come scrivono D. Daintree e M. Geymonat, *Scholia non Serviana*, in *Enciclopedia Virgiliana*, 5 voll. in 6, Istituto della Enciclopedia italiana, Roma 1984-1991, IV, pp. 706-720, a pp. 708-709, si tratta di «un'attenzione che non si riflette tuttavia nella tradizione manoscritta medievale dei due poemi più brevi».

Talk of the devil: OE *unhold* and its Germanic cognates

Claudia Di Sciacca

The late antique and early medieval understanding of the devil was one of a shifting, almost Zelig-like creature[1]. As P. Dendle has pointed out, «The devil figure […] not only exhibits a tendency towards a protean plasticity of form, location, and identity, but actually subsists on this plasticity as an essential trait»[2]. The devil could be both a single and collective notion, as in *Guthlac A* or *Juliana* or the Old English lives of St Margaret and indeed many more Anglo-Saxon hagiographies[3]. The devil's looks are extremely multifarious, almost chaotic, and his representations from antiquity onwards have accordingly been diverse (when not divergent) in both literary texts and the visual arts (including cinema)[4].

Across his various appellations and personifications, however, the devil can first and foremost be denoted as the adversary *per excellence* of God and mankind[5]. In the

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[1]   J.T. Noetzel, *Medieval Demons*, in J.A. Weinstock (ed.), *The Ashgate Encyclopedia of Literary and Cinematic Monsters*, Routledge, Farnham and Burlington, VT 2014, pp. 131-133; E. Neubacher *et al.*, *Teufel*, in M. Buchberger and W. Kasper (eds.), *Lexikon für Theologie und Kirche*, 11 vols., 3rd ed., Herder, Freiburg 1993-2001, IX, cols. 1360-1370; and P. Golinelli, Diabolus in figura: *trasformazioni demoniache e incontri col santo nell'agiografia medievale*, in *Il diavolo nel Medioevo. Atti del XLIX Convegno storico internazionale, Todi, 12-17 ottobre 2012* (Atti dei Convegni del Centro italiano di studi sul basso medioevo - Accademia Tudertina n.s. 26), Fondazione Centro italiano di studi sull'alto medioevo, Spoleto 2013, pp. 217-264

[2]   P. Dendle, *Satan Unbound. The Devil in Old English Narrative Literature*, University of Toronto Press, Toronto 2001, p. 103.

[3]   *Ibid.*, pp. 87-114. On the confrontation with the devil in St Margaret's legend, see C. Di Sciacca, *Battling the Devil: St Margaret in the Early Middle English* Seinte Margarete, «Filologia Germanica – Germanic Philology» 7 (2015), pp. 33-79, at 47-55 and 64-65.

[4]   J.T. Noetzel, *Medieval Demons*, p. 133; W.H. Wandless, *Devil, The*, in J.A. Weinstock, *The Ashgate Encyclopedia*, pp. 155-160, at 157; Ph.C. Almond, *The Devil. A New Biography*, Cornell University Press, Ithaca, NY 2014, pp. 111-117; and L. Pasquini, *Il diavolo nell'iconografia medievale*, in *Il diavolo nel Medioevo*, pp. 479-518.

[5]   G.J. Riley, *Devil*, in K. van der Toorn, B. Becking, and P. van der Horst (eds.), *Dictionary of Deities and Demons in the Bible*, 2nd ed., Brill, Leiden and Boston, MA 1998, pp. 244-249, at 246-248; M. Gies and O. Böcher, *Satan*, in M. Görg and B. Lang (eds.), *Neues Bibellexikon*, 3 vols., Benziger, Zurich 1988-2001, III, cols. 448-452; D.F. Watson, *Devil*, in D.N. Freedman *et al.* (eds.), *The Anchor Bible Dictionary of the Bible*, 6 vols., Doubleday, New York and London 1992, II, pp. 183-184; G. von Rad and W. Foerster,

"Pensieri malvagi" nella traduzione gotica
del Vangelo di Marco

Vittoria Dolcetti Corazza

Nella prima parte del capitolo settimo del Vangelo di Marco, versetti 1-23, vengono riportate le parole con le quali Gesù chiarisce ai suoi discepoli e alla gente che lo circonda il significato cristiano della purezza: rovesciando la posizione consacrata dalla tradizione degli anziani, secondo la quale per non essere impuri si devono seguire molte norme pratiche relative al cibo, alle bevande, alle abluzioni e così via, Gesù ribadisce in più punti che nulla vi è al di fuori dell'uomo che possa contaminarlo e allontanarlo da Dio, al contrario ciò che fa diventare impuri sono i "pensieri malvagi" che sgorgano dal suo stesso cuore inteso come sede della consapevolezza di ogni comportamento, sia positivo, sia negativo[1].

Qui di seguito vengono proposti i versetti 21-23 nella versione greca e gotica, ma anche in quella latina, per offrire maggiori possibilità di confronti; la traduzione italiana è relativa al gotico ed è l'esito dell'analisi e dell'interpretazione che via via saranno presentate per ogni singolo lessema:

[21]ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, ἐμοιχεῖαι, πορνεῖαι, φόνοι, [22]κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· [23]ταῦτα πάντα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

[21]Ab intus enim de corde hominum malae cogitationes procedunt, adulteria, fornicationes, homicidia, [22]furta, avaritiae, nequitiae, dolus, impudicitiae, oculus malus, blasphemia, superbia, stultitia. [23]Omnia haec mala ab intus procedunt et communicant hominem[2].

[21]innaþro auk us hairtin manne mitoneis ubilos usgaggand: kalkinassjus, horinassjus, maurþra, [22]þiubja, faihufrikeins, unseleins, liutei, aglaitei, augo unsel, wajamereins,

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[1] Per un commento relativo a questo passo basato su una ricca bibliografia cf. R. Pesch, *Das Markusevangelium*, I. Teil, *Einleitung und Kommentar zu Kap. 1,1-8,26*, 2ª ed., Herder, Freiburg im Breisgau 1977, pp. 377-384 (tr. it. di M. Soffritti, *Il Vangelo di Marco*, I. *Introduzione e commento ai capp. 1,1-8,26*, Paideia, Brescia 1980, pp. 586-597). Cf. anche J. Marcus, *Mark 1-8. A New Translation with Introduction and Commentary*, Doubleday, New York 2000, pp. 454-461.

[2] Cf. A. Merk, *Novum Testamentum graece et latine*, 10ª ed., Sumptibus Pontificii Instituti Biblici, Romae 1984, p. 140.

Adapting Lexomic methods for Old English gloss corpora: a general strategy and some preliminary results

Michael D.C. Drout

It seems incongruous to present the methods of computer-assisted textual analysis that go by the collective name of "Lexomics" in a Festschrift honouring Patrizia Lendinara. The reputation of so-called "distant reading"[1] enabled by digital humanities research stands in stark contrast to the detailed, creative and erudite analysis that characterises Lendinara's scholarship. But, as I hope to show, the two methodologies, so different on the surface level, are complementary and thus offer a chance to discover new information about old and well-studied texts by enabling us lesser scholars to do what Lendinara has done – without computational assistance – throughout her career.

Lexomic methods

The term "Lexomics" refers to an evolving set of methods that combine computer-assisted statistical analysis with traditional literary scholarship[2]. The specific techniques employed in this paper fall into two categories: hierarchical agglomerative clustering and rolling window analysis. The former employs the mathematical calculation of similarity and difference to create groups of text-segments in which the members inside the group share more features than those outside. Using the relative frequencies of each word, both in each segment and in the whole text, we calculate a «distance» between units that represents their overall similarity. The free implementation of hierarchical, agglomerative clustering then groups the segments by identifying those that have the shortest distances between them. From these groupings, we produce a branching diagram, or "dendrogram", that visually represents the relative similarities of the segments. The complete distribution of all vocabulary, rather than that of any

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[1] F. Moretti, *Graphs, Maps and Trees. Abstract Models for a Literary History*, Verso, London 2005, pp. 4-5.

[2] These approaches evolved both from research in Bioinformatics and from the computational stylometry of John Burrows and David Hoover; J. Burrows, *Questions of Authorship: Attribution and Beyond*, «Computers and the Humanities» 37 (2003), pp. 5-32. J. Burrows, *The Englishing of Juvenal: Computational Stylistics and Translated Texts*, «Style» 36/4 (2002), pp. 677-698, at 677. D. Hoover, *Testing Burrows's Delta*, «Literary and Linguistic Computing» 19 (2004), pp. 453-475.

I *marginalia* nella tradizione manoscritta dei Goti

Carla Falluomini

La tradizione manoscritta in lingua gotica è limitata a pochi testimoni, nove in tutto, prodotti nell'ultimo periodo della storia degli Ostrogoti (493-553), dopo il loro insediamento in Italia. Non rimane invece testimonianza del periodo iniziale dell'alfabetizzazione dei Goti, quando il vescovo Vulfila decise – da solo o più verosimilmente con altri – di tradurre il testo biblico e di metterlo per iscritto, creando un apposito alfabeto[1]. Che vi sia stata un'attività glossatoria nelle prime fasi della traduzione sembra suggerirlo la versione gotica rimasta, che ricalca il modello greco, di tipo proto-bizantino, nei costrutti sintattici e in gran parte del lessico. La perfetta aderenza del gotico al greco – a parte i casi idiomatici – e l'alto numero di calchi strutturali lasciano infatti ipotizzare che Vulfila abbia proceduto inizialmente con la glossatura interlineare del testo greco preso a modello, per poi rendere indipendente la traduzione in un secondo momento.

La produzione manoscritta in lingua gotica offre testimonianza dell'uso – anche tra i Goti – di aggiungere a margine della pagina manoscritta delle annotazioni, di natura e funzione differenti[2]. Tre dei nove codici gotici presentano *marginalia*[3]: l'*Argenteus*[4]

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[1]   Al vescovo dei Visigoti Vulfila (311 *c.*-383) è attribuita dalle fonti antiche sia la traduzione della Bibbia sia la creazione di un nuovo alfabeto, si veda P. Lendinara, *Wulfila as the Inventor of the Gothic Alphabet: The Tradition in Late Antiquity and the Middle Ages*, «General Linguistics» 32 (1992), pp. 217-225. Sui Goti e la tradizione manoscritta e testuale in gotico si veda la bibliografia citata in Ch.T. Petersen (ed.), *Gotica Minora*, V, *Bibliographia gotica amplificata*, Syllabus, Hanau 2005 e in C. Falluomini, *The Gothic Version of the Gospels and Pauline Epistles: Cultural Background, Transmission and Character* (Arbeiten zur Neutestamentlichen Textforschung 46), de Gruyter, Berlin e New York 2015.

[2]   Non sono invece attestati esempi di glossari in gotico, a differenza di ciò che avviene per altre tradizioni germaniche, testimoniate in forma più ampia e complessa, cf. P. Lendinara, *Glosse in volgare e in latino nei codici anglosassoni*, in *Scrivere e leggere nell'Alto Medioevo*, *Spoleto, 28 aprile – 4 maggio 2011* (Settimane di Studio della fondazione Centro Italiano di Studi sull'Alto Medioevo 59), Fondazione CISAM, Spoleto 2012, pp. 945-992.

[3]   Con "marginalia" si fa qui riferimento genericamente a ciò che è stato scritto a margine, ad esclusione dei numeri di divisione del testo (come le sezioni ammoniane e eutaliane). Si considerano invece come "glosse" sia le varianti di singoli lemmi sia quelle scaturite da (possibile) collazione, nonché le *emendationes*, le aggiunte di tipo esplicativo e i riferimenti intertestuali.

[4]   Uppsala, Universitetsbiblioteket, D G 1 + Speyer, Historisches Museum der Pfalz, s.n.

Latte e latticinii nell'Inghilterra anglosassone.
Con qualche digressione

Renato Gendre

Questo che offriamo all'amica Patrizia è un altro tassello[1] del mosaico che non sappiamo se o quando sarà terminato, ma che, nelle nostre intenzioni, si propone di indagare un settore particolare del lessico inglese antico, come quello dell'alimentazione.
La speranza è che opella nostra benigno vultu excepta sit *dalla Persona cui è destinata. Da Patrizia, Collega e Amica carissima, con cui abbiamo trascorso, anche a tavola, ore deliziose, spesso allietate dalla presenza di Ciro, uomo di rara e signorile gentilezza.*

Il latte, insieme ai suoi derivati, rappresentava un alimento di primaria importanza presso gli Anglosassoni, sopra tutto per le classi più povere, quelle che soltanto raramente potevano permettersi di mangiare carne, pesce, frutta, verdura[2]. Una conferma di questo stato di cose ci viene anche dalla linguistica.

Infatti, mentre il latte, il burro, il formaggio, di cui qui tratteremo, insieme al pane[3] hanno conservato il loro nome fino ad oggi[4], i varii tipi di carne hanno adottato il nome

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[1] Cf. R. Gendre, *Pratica alimentare in un monastero benedettino dell'Inghilterra anglosassone*, in F. Bruera *et al.* (edd.), *Da Marinella. As-saggi offerti a Sergio Zoppi,* da Antonella [Emina], Franca [Bruera], Paola [Mossetto], Renato[Gendre], Edizioni dell'Orso, Alessandria 1996, pp. 89-125; Id., '*Cibi di carne*' *nell'Inghilterra anglosassone*, in S. Serafin e P. Lendinara (edd.), *…un tuo serto di fiori in man recando. Scritti in onore di Maria Amalia D'Aronco*, 2 voll., Forum, Udine 2008, II, pp. 195-221; Id., '*Cibi di cereali*' *nell'Inghilterra anglosassone. Il pane*, in G. Sertoli, C. Vaglio Marengo e C. Lombardi (edd.), *Comparatistica e intertestualità. Studi in onore di Franco Marenco*, Edizioni dell'Orso, Alessandria 2010, II, pp. 935-952; Id., *Nota sull'ingl. ant.* sýring *e* hwæg, in C. Falluomini e R. Rosselli Del Turco (edd.), *Studi in onore di Vittoria Dolcetti Corazza*, Edizioni dell'Orso, Alessandria 2015, pp. 103-109.

[2] Cf. W.C. Hazlitt, *Old Cookery Books and Ancient Cuisine*, Elliot Stock, London 1902, p. 181.

[3] Sul pane, cf. R. Gendre, '*Cibi di cereali*'.

[4] Questo stato di cose è sottolineato bene anche da F.T. Wood, «the names of most of our staple foods – bread, butter, milk, meat, etc. – are of native origin, as are also the words house and home», in *An Outline History of the English Language*, 2ª ed., Macmillan, London 1969, p. 51; «meat», come precisa l'autore stesso, nel significato che ha «in the expression *meat and drink* [cibo e bevande]» (*ibid.*, nota 1).

Precious stones and 'wondrous' minerals
in Old High German glosses

Concetta Giliberto

Introduction

A large share of the Old High German corpus consists of glosses. This large lexical parterre has been charted since the nineteenth century; while a number of research instruments make the task of research easier (and prompt new directions), the many manuscripts now available on the Internet will likely allow us to harvest a wider variety of glosses. Easier access to manuscripts also permits a re-evaluation of the old – and still widely acclaimed – editions such as that of Steinmeyer and Sievers. Indeed, the following research has benefitted from both the old and new tools in studying one of the lexical fields of Old High German – that of precious stones and marvellous minerals – with few counterparts in the literary works of the same period. This topic was chosen on the basis of previous research on the words for precious stones in Old English and the lapidaries carried out by the author. The contribution is also intended as a small token of appreciation to Patrizia Lendinara, who, among her many works, also wrote an article on the only gem that can be called a native of the Germanic world: amber.

This essay will focus on the names of precious stones and minerals which were known and praised for their extraordinary properties in Old High German glosses and glossaries. The research aims to shed light on the circulation of stone lore in medieval Germany, and the strategies employed by the glossators when approaching this peculiar lexical field. In a number of cases, the *interpretamentum* takes the form of an explanatory gloss, providing a short description of the stone, which can include details on its colour, shape and physical properties. The features of the glosses under examination will hopefully yield relevant data on the knowledge of the precious stones and their physical appearance, as well as the sources available to the glossators.

'Gemstone' in Old High German glosses

The words *stein* 'stone, rock' and *gesteini* 'piece of jewellery' are widely recorded in the Old High German written tradition, including glosses and glossaries, where they were

The Old English dry-point glosses in Paris, Bibliothèque Nationale de France, lat. 9561

Helmut Gneuss and Andreas Nievergelt

More than a few scholars have pointed out that our knowledge of Old English glosses is far from complete. The reason is that a considerable number of glosses are written not in ink but with a stylus[1]. Such "scratched" or "dry-point" glosses are often hard to see and to decipher, and this is why we can assume that there are still many Old English dry-point glosses remaining undiscovered. Finding dry-point glosses requires a systematic and patient examination of manuscripts. Pertinent studies of scholars like Napier, Meritt, Page, Rusche and others[2] have shown, how successful this approach can be. Regrettably, for Anglo-Saxon manuscripts their efforts have not been followed up in more recent years, whereas in the field of the Old High German and Old Saxon glosses, the number of manuscripts known to contain dry-point glosses has tripled within the last twenty years[3]. Here, dry-point glosses have not only potentially but evidently been the main source for new lexical discoveries.

Dry-point glosses can still be found either in manuscripts assumed to be "un-glossed" or in well-studied manuscripts known to contain scratched glosses. An informative example of the second case is the manuscript Paris, Bibliothèque Nationale de France, lat. 9561, containing Old English dry-point glosses to Gregory's *Regula pasto-*

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[1] See the introduction to D. Studer-Joho, *A Catalogue of Manuscripts Known to Contain Old English Dry-Point Glosses*, Narr Francke Attempto, Tübingen 2017, pp. 13-16. For the phenomenon of the dry-point glosses see B. Bischoff, *Nachträge zu den althochdeutschen Glossen*, «Beiträge zur Geschichte der deutschen Sprache und Literatur» 52 (1928), pp. 153-168, at 153-155; E. Glaser and A. Nievergelt, *Griffelglossen*, in R. Bergmann and S. Stricker (eds.), *Die althochdeutsche und altsächsische Glossographie. Ein Handbuch*, 2 vols., de Gruyter, Berlin and New York 2009, I, pp. 202-229.

[2] See the detailed history of the study of OE dry-point glosses in D. Studer-Joho, *Catalogue*, pp. 63-83.

[3] In 1996 Elvira Glaser published a list of all manuscripts known to contain Old High German dry-point glosses, comprehending 70 manuscripts. By the end of 2016 we knew of 214 manuscripts (including also manuscripts containing Old High German pencil glosses). See E. Glaser, *Frühe Griffelglossierung aus Freising*, Vandenhoeck & Ruprecht, Göttingen 1996, pp. 53-63, and A. Nievergelt, *Nachträge zu den althochdeutschen und altsächsischen Glossen (2015/16)*, «Sprachwissenschaft» 42 (2017), pp. 121-176, at 126. By comparison: the *Catalogue* of Studer-Joho – a very commendable first comprehensive treatment of the Old English dry-point gloss manuscripts – contains 34 manuscripts. D. Studer-Joho, *Catalogue*, pp. 88, 95-201.

Boethius glosses in early glossaries

Malcolm Godden and Rohini Jayatilaka

Early medieval glosses to the *Consolation of Philosophy* of Boethius survive in enormous numbers. More than seventy manuscripts of the work survive from the ninth, tenth and eleventh centuries, produced in numerous places in France, Switzerland, Germany and the British Isles, and nearly all have glosses from the period. These range from a mere handful in some manuscripts to many thousands in others, and include glosses in Greek, Old High German, Old English, Old Cornish and Old Irish as well as the ubiquitous examples in Latin[1]. Although many of them appear in multiple manuscripts there is also a great deal of variation, with glosses being frequently copied and miscopied, conflated, altered and supplemented by readers and commentators over much of Europe. These glosses have been known and discussed, though not yet printed except for a few selections, for more than a century now, and there has also been some discussion of the use of these glosses by other medieval authors[2]. Less well

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[1]   An edition of the complete corpus is in preparation by ourselves and Dr R.C. Love with the assistance of Dr Paolo Vaciago for publication by Brepols. For a recent list of the manuscripts see R.C. Love, *The Latin Commentaries on Boethius's* De consolatione philosophiae *from the 9th to the 10th Centuries*, in N.H. Kaylor, Jr. and P.E. Phillips (eds.), *A Companion to Boethius in the Middle Ages* (Brill Companions to the Christian Tradition 30), Brill, Leiden 2012, pp. 75-133.

[2]   See for example, P. Courcelle, *La "Consolation de Philosophie" dans la tradition littéraire. Antécédents et postérité de Boèce*, Études augustiniennes, Paris 1967; D.K. Bolton, *The Study of the Consolation of Philosophy in Anglo-Saxon England*, «Archives d'Histoire Doctrinale et Littéraire du Moyen Âge» 44 (1977), pp. 33-78; J. Wittig, *The "Remigian" Glosses on Boethius's "Consolatio Philosophiae" in Context*, in C.D. Wright, F.M. Biggs and T.N. Hall (eds.), *Source of Wisdom. Old English and Early Medieval Latin Studies in Honour of Thomas D. Hill* (TOES 16), University of Toronto Press, Toronto 2007, pp. 168-200; M. Godden and R. Jayatilaka, *Counting the Heads of the Hydra: the Development of the Early Medieval Commentary on Boethius's 'Consolation of Philosophy'*, in M. Teeuwen and S. O'Sullivan (eds.), *Carolingian Scholarship and Martianus Capella. Ninth-Century Commentary Traditions on 'De nuptiis' in Context* (Cultural Encounters in Late Antiquity and the Middle Ages 12), Brepols, Turnhout 2011, pp. 363-376. For the use of Boethian glosses by Ratherius of Verona and Byrhtferth of Ramsey, see M. Lapidge, *Byrhtferth at Work*, in P. Baker and N. Howe (eds.), *Words and Works. Studies in Medieval Language and Literature in Honour of Fred C. Robinson* (TOES 10), University of Toronto Press, Toronto 1998, pp. 25-73; M. Godden, *Glosses to the 'Consolation of Philosophy' in Late Anglo-Saxon England: Their Origins and their Uses*, in P. Lendinara, L. Lazzari and C. Di Sciacca (eds.), *Rethinking and Recontextualizing Glosses. New Perspectives in the Study of Late Anglo-Saxon Glossography* (FIDEM. TEMA 54), FIDEM, Porto 2011, pp. 67-92.

La nozione del 'credere' nelle lingue germaniche antiche

Anna Maria Guerrieri

Esercita ancora un grande fascino in chi si occupa di linguistica storica e impiega la filologia testuale per una solida ricostruzione semantica il noto passo del *Cratilo* nel quale Socrate attribuisce la creazione delle parole al più ricercato degli artigiani, a un onomaturgo, chiamato, per la peculiarità del suo ruolo, νομοθέτης 'legislatore'[1]. A prescindere dalla tematica specifica del testo, concernente il rapporto del segno linguistico con la realtà, se sia per natura o per convenzione, non si può, infatti, non rimanere ammirati dalla lucidità con la quale Platone affronta il problema dell'origine del linguaggio: in ogni processo di denominazione immagina coesistere insieme le ragioni di un'arte, che, in piena libertà, esprime la sua originalità, e quelle di un sistema, che nella necessità delle sue norme pone la garanzia del suo funzionamento ai fini di una corretta comunicazione[2]. Alla strutturazione del sapere all'interno di un codice linguistico concorre, ovviamente, la sua più appropriata contestualizzazione storica.

Queste osservazioni non bastano certo a illuminare la ricchezza e la profondità della speculazione platonica sull'argomento[3]; possono però essere utili per mostrare il livello di alta cultura già raggiunto nel *Cratilo* nella teorizzazione di concetti che la stessa linguistica farà fatica a dominare pienamente: questa, infatti, dovrà prima imparare a valorizzare la distinzione tra strumento espressivo e valore espresso e poi sarà in grado di occuparsi, in una visione finalmente globale dell'oggetto di studio, anche dell'aspetto formale, il solo che, per la fisicità dei suoi componenti, possa essere misu-

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[1]   Plato, *Crat.* 388e-389a: ΣΩ. Οὐκ ἄρα παντὸς ἀνδρός, ὦ Ἑρμόγενες, ὄνομα θέσθαι, ἀλλά τινος ὀνοματουργοῦ· οὗτος δ'ἐστίν, ὡς ἔοικεν, ὁ νομοθέτης, ὃς δὴ τῶν δημιουργῶν σπανιώτατος ἐν ἀνθρώποις γίγνεται (SOCRATE: Non è, dunque, proprio di ogni uomo, Ermogene, imporre il nome, ma solo dell'onomaturgo. Questi è, come pare, il legislatore, che nella comunità è il più ricercato degli artigiani).

[2]   A fronte della teorizzazione di Platone, che tocca il problema della primordiale decifrazione del mondo attraverso gli atti linguistici, va ricordato quanto in varie tradizioni indoeuropee arcaiche si predica a proposito della figura e delle funzioni del poeta. Al riguardo si veda E. Campanile, *La ricostruzione della cultura indoeuropea*, Giardini, Pisa 1990, pp. 54-57, dove si legge: «Il poeta [...] è socialmente collocato allo stesso livello degli altri gruppi che svolgono un lavoro altamente specializzato, che richiede lungo apprendistato e che è socialmente utile: per usare il termine omerico, il poeta è un δημιοεργός, un artigiano diremmo noi» (p. 55).

[3]   Al riguardo, fondamentale la lettura di F. Aronadio, *Platone, Cratilo. Testo greco a fronte*, 3ª ed., Laterza, Bari e Roma 2008.

I nomi dei mesi nella *Vita Karoli Magni* di Eginardo e la loro ricezione nel Sankt Gallen, Stiftsbibliothek 397

Claudia Händl

Eginardo, nel cap. 29 della sua *Vita Karoli Magni*, riferisce la decisione di Carlo Magno di stabilire una precisa serie di denominazioni in lingua francone per i mesi e per i venti che, fino ad allora, presso i Franchi, erano noti in parte con un nome in latino e in parte con un nome in volgare, o, per quanto riguarda alcuni venti, erano privi di una precisa denominazione. Il resoconto stilato da Eginardo, preciso e dettagliato, contiene un elenco bilingue di due serie di nomi, dove ogni termine in latino è seguito dall'equivalente in volgare:

> Mensibus etiam iuxta propriam linguam vocabula inposuit, cum ante id temporis apud Francos partim Latinis, partim barbaris nominibus pronuntiarentur. Item ventos duodecim propriis appellationibus insignivit, cum prius non amplius quam vix quattuor ventorum vocabula possent inveniri. Et de mensibus quidem Ianuarium Wintarmanoth, Februarium Hornung, Martium Lenzinmanoth, Aprilem Ostarmanoth, Maium Winnemanoth, Iunium Brachmanoth, Iulium Heuuimanoth, Augustum Aranmanoth, Septembrem Witumanoth, Octobrem Windumemanoth, Novembrem Herbistmanoth, Decembrem Heilagmanoth appellavit.
> Ventis vero hoc modo nomina inposuit, ut subsolanum vocaret ostroniwint, eurum ostsundroni, euroaustrum sundostroni, austrum sundroni, austroafricum sundwestroni, africum westsundroni, zefyrum westroni, chorum westnordroni, circium norđwestroni, septentrionem nordroni, aquilonem norđostroni, vulturnum ostnorđroni[1].

(Diede anche un nome nella propria lingua ai mesi, che fino ad allora venivano chiamati dai Franchi in parte con nomi latini, in parte con nomi barbarici. Allo stesso modo diede un nome a ciascuno dei dodici venti, mentre in precedenza esisteva una propria denominazione solo per quattro di essi. Fra i mesi, gennaio lo chiamò *Wintarmanoth*, febbraio *Hornung*, marzo *Lentzinmanoth*, aprile *Ostarmanoth*, maggio *Winnemanoth*, giugno *Brachmanoth*, luglio *Hewimanoth*, agosto *Aranmanoth*, settembre *Witumanoth*, ottobre *Windumemanoth*, novembre *Herbistmanoth*, dicembre *Heilagmanoth*.
Quanto ai venti, quello di levante lo chiamò *ostroniwint*, quello di est-sud-est *ostsundroni*, quello di sud-sud-est *sund-ostroni*, quello di meridione *sundroni*, quello di sud-sud-ovest *sund-westroni*, quello di ovest-sud-ovest *westsundroni*, quello di ponente *westroni*, quello di ovest-nord-ovest *westnordroni*, quello di nord-nord-ovest *nordwestroni*, quello

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[1]   G.H. Pertz, G. Waitz e O. Holder-Egger, *Einhardi Vita Karoli Magni* (MGH, SRG in us. schol. 25), Hahn, Hannover e Leipzig 1911; rist. 1965, pp. 33-34.

The *Hisperica Famina* in Breton and Anglo-Saxon glossing traditions

Michael W. Herren

Glosses occur in four different settings: (1) as interlinear or marginal glosses to words or phrases in texts; (2) as *glossae collectae*; (3) as glosses to *lemmata* in alphabetical glossaries; (4) as glosses to *lemmata* in glossaries organised by class[1]. These four settings interact with each other, but only in one direction. Glosses drawn from texts can be used to form *glossae collectae*; *glossae collectae* can be exploited to form alphabetical or class glossaries. A good model for this procedure is the Épinal-Erfurt Glossary[2], which draws upon the archetype of the Leiden Glossary (*glossae collectae* drawn largely from biblical and patristic sources), the glosses to which are drawn from the texts themselves. However, the reverse procedure does not work as well. Once glosses are alphabetically arranged in glossaries or dictionaries, it is often difficult, and sometimes risky, to trace them back to their exact source texts. Their life histories, so to speak, are easily lost.

The texts known as *Hisperica Famina* provide a laboratory that is nearly as well equipped as the Épinal-Erfurt complex for studying how glosses interact with each other according to the environments in which they occur. Here we have three of the four environments discussed above: glossed texts, *glossae collectae*, and alphabetical glossaries. The study is made even more interesting by the fact that there are four glossing languages: Old Breton, Old Irish, Old English, and Latin. We confine our investigation to the *Hisperica Famina*[3] themselves, leaving aside poems and other texts that share the vocabulary of the *Famina*. The distinction between *Hisperica Famina*

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[1]   All of this is discussed with exemplary clarity by P. Lendinara, *Anglo-Saxon Glosses and Glossaries: An Introduction*, in her *Anglo-Saxon Glosses and Glossaries* (VCSS CS622), Ashgate, Aldershot 1999, no. I, pp. 1-26.

[2]   The only complete edition is that of G. Goetz, C*orpus glossariorum Latinorum a Gustavo Loewe inchoatum*, 7 vols., Teubner, Leipzig 1888-1923; repr. Hakkert, Amsterdam 1965, V, pp. 337-402. See now M.W. Herren and H. Sauer, *Towards a New Edition of the Épinal-Erfurt Glossary: A Sample*, «The Journal of Medieval Latin» 26 (2016), pp. 125-198, at 133-142; M. Lapidge, *The School of Theodore and Hadrian*, «Anglo-Saxon England» 15 (1986), pp. 45-72.

[3]   All of the extant versions can be consulted in F.J.H. Jenkinson, *The Hisperica Famina*, Cambridge University Press, Cambridge 1908. The A-text was edited by M.W. Herren with a translation and commentary: *Hisperica Famina I. The A-Text. A New Critical Edition with English Translation and Philological Commentary*, Pontifical Institute of Mediaeval Studies, Toronto 1974.

Ælfric's lexis of interpretation

Joyce Hill

Discussions of Ælfric as a homilist commonly invoke the evidence of his two Latin letters to Sigeric, written to accompany the copies of the First and Second Series of *Catholic Homilies* which he sent to him successively between 990 and 994, when he was Archbishop of Canterbury[1]. Reference is frequently made to the authorities whom Ælfric names in the first letter as a means of identifying the tradition on which he draws; his subtle use of the modesty *topos* has been explored; it is sometimes noted that the letters, taken together, provide evidence that the homilies may be heard or read; they are cited when Ælfric's desire for and anxiety about the future textual integrity of his own work is being examined; they are used in establishing the chronology of Ælfric's work; and of course they point to his access to reformist networks which, in the case of Canterbury, was to play a key role in the dissemination of his homilies[2]. But what has not been highlighted before, as far as I am aware, is the extent to which Ælfric underlines his position in these letters by rhetorical emphasis on interpretation. I begin by drawing attention to this aspect of these Latin texts before moving on to consider his vernacular lexis of interpretation.

In the first Latin letter Ælfric identifies the two genres in the collection's content: the *euangeliorum tractatus*, by which he means the exegesis of the Gospel-lections, and the *sanctorum passiones uel uitas*, the saints' lives and passions, which are an important part – though not the major part – of the *Catholic Homilies*. A few lines later, the exegetical homilies and the hagiographical material are contrasted again, *tractatus uel passiones*. There was no need a second time to provide *tractatus* with a collocating noun to give it specificity: the context is obvious, and Sigeric would have been familiar with the use of the word to mean passages of exegetical explanation, as in Augustine's *In Iohannis Evangelium Tractatus CXXIV*. But then, as Ælfric comes to his conclusion and the tone shifts to one of almost defiant challenge, explicit references to interpretation abound (my italics):

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[1]   P. Clemoes, *Ælfric's Catholic Homilies. The First Series. Text* (EETS ss 17), Oxford University Press, Oxford 1997, pp. 173-174; M. Godden, *Ælfric's Catholic Homilies. The Second Series. Text* (EETS ss 5), Oxford University Press, Oxford 1979, p. 1.

[2]   Detailed references for each of these issues, even if selective, would amount to a substantial bibliography of Ælfrician scholarship. A useful starting point for exploring them further is H. Magennis and M. Swan (eds.), *A Companion to Ælfric*, Brill, Leiden 2009.

The Mediterranean world in the "Leiden Glossary"

Michael Lapidge

The Latin-Old English glossary known as the "Leiden Glossary", now preserved in Leiden, Universiteitsbibliotheek, Voss. lat. Q. 69, ff. 20r-36r, consists of forty-eight batches of *glossae collectae* (batches, that is, which consist of *lemmata* accompanied by glosses taken from the texts which they were designed to explain, often in the same order in which they occur in these texts) to various books of the Bible as well as to various patristic and grammatical texts[1]. The manuscript of the LdGl itself was written by several scribes at St Gallen, *c.* 800 (s. viii/ix), in what is described by Bernhard Bischoff as «Alemannische Minuskel»[2]. But in spite of the fact that the LdGl was written at St Gallen, the presence of a large number of glosses in Old English – there are some 254 of these – indicates that the LdGl itself was copied from a collection of glosses which were compiled in England[3.] Furthermore, the fact that many of these glosses

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[1] J.H. Hessels, *A Late Eighth-Century Latin-Anglo-Saxon Glossary preserved in the Library of the Leiden University (Ms. Voss. Q° lat. N°. 69)*, Cambridge University Press, Cambridge 1906. In what follows, I use the abbreviation "LdGl" to refer to the "Leiden Glossary", followed by the chapter-number and line-number of the Hessels edition, as, for example, LdGl xxxv.242.

[2] See B. Bischoff, *Katalog der festländischen Handschriften des neunten Jahrhunderts (mit Ausnahme der wisigotischen)*, ed. B. Ebersperger, 4 vols., Harrassowitz, Wiesbaden 1998-2017, II, no. 2222; E.A. Lowe, *Codices Latini Antiquiores*, 11 vols. and Supplement, Clarendon Press, Oxford 1934-1971, X, no. 1585; and N.R. Ker, *Catalogue of Manuscripts containing Anglo-Saxon*, Clarendon Press, Oxford 1957, re-issued with Supplement, 1990, pp. 478-479 (Appendix, no. 18), who dates the manuscript slightly earlier: s. viii ex. Ff. 7-47, including LdGl, constitute a separate manuscript, which is preceded and followed by quires of different date and origin; for the remaining contents of this manuscript (i.e. ff. 7-47), which include a collection of Carolingian rhythmical verse, see J.H. Hessels, *A Late Eighth-Century Latin-Anglo-Saxon Glossary*, pp. x-xi; K. Strecker, *Rhythmi aevi Merovingici et Carolini* IV,2 (MGH, PLAC 4.2), Weidmann, Berlin 1896, p. 449; and R.H. Bremmer Jr, *Leiden, Vossianus Lat. Q. 69 (Part 2): Schoolbook or Proto-Encyclopaedic Miscellany?*, in R.H. Bremmer Jr and K. Dekker (eds.), *Practice in Learning: The Transfer of Encyclopaedic Knowledge in the Early Middle Ages* (Mediaevalia Groningana n.s. 16. Storehouses of Wholesome Learning 2), Peeters, Paris, Leuven and Walpole, MA 2010, pp. 19-53.

[3] In any case, given the presence of all these English glosses, as well as the pervasive corruption seen in most entries (see below), it would be absurd to think that the LdGl was compiled for the first time at St Gallen *c.* 800 (as has recently been suggested by a Carolingian historian): see M. Lapidge, *St Gallen and the "Leiden Glossary"*, «Anglia» 133 (2015), pp. 624-655; on the language of the Old English glosses, which points unambiguously to an English origin in the earlier eighth century, see esp. pp. 648-652.

Old English *þa* in Farman's glosses to the Rushworth Gospels: signal of idiomatic discourse structuring in Old English?

Ursula Lenker

Interlinear glosses: idiomatic Old English?

Old English glosses to Latin texts have long been considered to be one of the best kind of evidence for the multilingualism of Anglo-Saxon England, reflecting the inter-action of Latin and Old English in thought and language. As concerns the language of the glosses, research has focussed mainly on the lexical choices of the glossators in attempts to understand how Latin texts were interpreted in Anglo-Saxon England.

Old English glosses added to the principal Latin texts of Christianity, such as the psalter, the gospels, prayers and also a number of curriculum texts, have generally been agreed to serve didactic purposes[1]. The glosses aim at explicating the concepts expressed by the Latin *lemmata* and they frequently also try to make the morpho-logical and semantic structure of the Latin as explicit as possible, in order to facilitate the understanding and learning of Latin in a school context. With respect to the lex-ical structure of the Latin *lemmata*, research has centred on the results of borrowing, such as semantic loans, or, more frequently, on the rendering of complex Latin words in loan renditions. These studies regularly also discuss the status of these loan for-mations, i.e. whether they are *ad hoc* nonce-formations for the purpose of explaining the Latin *lemma* in a particular co-text or whether they were coined for permanent incorporation into the Old English lexicon (see, for instance, Kornexl's discussion of whether these words are «unnatural»)[2]. A more general question thus is whether Old English interlinear glosses can be taken as samples of «idiomatic» Old English.

Such an idiomaticity is even more contested for the field of morpho-syntax, since the dependence of Old English interlinear glosses on the fixed linearity of the Latin text allows for only very little flexibility[3]. Commonly, a focus on the Latin rather than

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[1] For a survey of scholarship, see the articles by P. Lendinara, *Glossaries*, and M. Gretsch, *Glosses*, both in M. Lapidge *et al.* (eds.), *The Wiley-Blackwell Encyclopedia of Anglo-Saxon England*, 2nd ed., Wiley, Chichester 2014, pp. 212-215.

[2] See L. Kornexl, *'Unnatural Words'? – Loan-Formations in Old English Glosses*, in D. Kastovsky and A. Mettinger (eds.), *Language Contact in the History of English*, Lang, Frankfurt a.M. 2001, pp. 195-216.

[3] For some recent studies on the morpho-syntax of the Lindisfarne gloss, see the chapters by R. McColl Millar, M. Cole, L. Garcia, M. Ledesma and G. Walker in J. Fernández Cuesta and S.M.

Glosse – Textualität – Text

Eckhard Meineke

Satz und Text

In diesem Beitrag wird die Frage erörtert, in welchem Verhältnis Glossen zur Eigenschaft Textualität und zur Struktureinheit Text stehen. Anlass dafür ist die These, dass Glossen Textualität besitzen und darum Texte sind. Diese Diskussion erfordert einige theoretische Vorklärungen, zunächst zum Verhältnis von Satz und Text.

Der Satz ist die größte grammatisch strukturierte sprachliche Einheit. Seine Komponenten sind unselbständige syntaktische Module, etwa Subjekt, Prädikat und Objekt, je nach linguistischer Schule auch anders spezifizierte Gebilde wie Nominal- und Verbalphrase. Die Komponenten des Satzes sind Wörter (Appellativa oder Eigennamen als Nennzeichen mit oder ohne lexikalische Bedeutung) oder aus ihnen gefügte Satzteile. Der Satz ist ein illokutives Werkzeug, als Aussagesatz/Deklarativsatz, Fragesatz/Interrogativsatz, Aufforderungssatz/Imperativsatz, Ausrufesatz/Exklamativsatz, Wunschsatz/Desiderativsatz oder Ausrufe-Fragesatz (Deklarativ-Interrogativsatz). Den Prototyp Verbalsatz erfasst entsprechend den Anforderungen der strukturellen Satzanalyse die folgende Definition: «Ein Satz ist eine sprachliche Konstruktion aus verschiedenen Satzgliedern, in deren Zentrum ein Prädikat steht»[1]. Aussagenlogisch ist freilich das Subjekt der hierarchisch höchste Satzteil.

Nun können Aussagen oder sonstige illokutive Funktionen im Extremfall auch durch Einwortäußerungen ("Einwortsätze") wie «Feuer!» oder «Hilfe!» ausgedrückt werden. Wegen der Schwierigkeit, den Satz restmengenfrei grammatisch zu definieren, liegt als Alternative eine pragmatisch-kommunikative Bestimmung nahe. Bereits K. Bühler definierte den Satz als die einfache selbständige, in sich abgeschlossene Leistungseinheit oder kurz Sinneinheit der Rede[2]. In dieser Tradition wäre der Satz

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[1] Vgl. K. Kessel und S. Reimann, *Basiswissen Deutsche Gegenwartssprache*, 3. Aufl., Francke, Tübingen 2010, S. 1; vgl. A. Greule, *Wort – Satz – Text. Die hierarchische Struktur der Grammatik. Vorlesungstripel von Prof. Dr. Albrecht Greule, Universität Regensburg. Eine überarbeitete Mitschrift und Zusammenfassung von N. Baderschneider*, Regensburg 2013, S. 17, online unter: https://epub.uni-regensburg.de/28754/1/Baderschneider_Greule_Wort_-_Satz_-_Text.pdf.

[2] M. Dürr und P. Schlobinski, *Deskriptive Linguistik. Grundlagen und Methoden*, 3. Aufl., Vandenhoeck & Ruprecht, Göttingen 2006, S. 271.

Iuxta teutonicam dictionem. Vernacular material in an unpublished manuscript from Admont Abbey, Austria

Valeria Micillo

The manuscript Admont, Stiftsbibliothek 756 is a grammatical collection preserved in the monastic library of Admont Abbey (Styria, Austria), containing grammatical texts and glossaries written in Latin[1]. The manuscript, which exhibits Latin and German glosses and materials, has largely escaped the attention of scholars until recently and it is not included in the Steinmeyer and Sievers' collection of Old High German glosses[2]. The earliest reference to this codex is in one of the two manuscript catalogues of the Abbey Library compiled between 1376 and 1380 by Peter of Arbon[3] (Admont, StiftsB 392, f. 19rb/28-29), in which the item «Remigi*us* sup*er* maiore*m* Donatu*m.* Incipit. Vox

[2] E. Steinmeyer and E. Sievers, *Die althochdeutschen Glossen*, 5 vols., Weidmann, Berlin 1879-1922; repr. Dublin and Zurich 1968-1969; R. Bergmann and S. Stricker, *Katalog der althochdeutschen und altsächsischen Glossenhandschriften*, 6 vols., de Gruyter, Berlin and New York 2005, I, p. 140, no. 8d. The functions and use of glosses and glossaries, mainly, but not only in the Anglo-Saxon area, are discussed and extensively exemplified by P. Lendinara, *Anglo-Saxon Glosses and Glossaries* (VCSS CS622), Ashgate, Aldershot 1999.

[3] C. Jeudy, *Un nouveau manuscrit du commentaire de Remi d'Auxerre a l'*Ars maior *de Donat*, in M.H. King and W.M. Stevens (eds.), *Saints, Scholars, and Heroes. Studies in Medieval Culture in Honour of C.W. Jones*, 2 vols., Hill Monastic Manuscript Library, Collegeville, MI 1979, II, pp. 113-125, at 115. Jeudy was among the first scholars to draw attention to this ms., however this essay contains a few inaccuracies. For Peter of Arbon and his catalogue of the Admont Abbey library, see A.I. Beach, *Women as Scribes: Book Production and Monastic Reform in Twelfth-Century Bavaria*, Cambridge University Press, Cambridge 2004, p. 81. J. Huemer, *Iter Austriacum I*, «Wiener Studien» 9 (1887), pp. 51-93, refers to Peter's catalogues mentioning, among the authors found in the index, «Remig. Ant. (comment. super Don. *756 s. XIII*)» (p. 87). J. Wichner, *Zwei Bücherverzeichnisse des 14. Jahrh. in der Admonter Stiftsbibliothek*, Harrassowitz, Leipzig 1889, prints the first catalogue (Admont, StiftsB 589), probably written between 1376 and 1380, and part of the second one, dated 1380 (Admont, StiftsB 392 – not 389, as stated in C. Jeudy, *Un nouveau manuscrit*, p. 123, note 8). Wichner refers to the entry concerning Remigius's *Super maiorem Donatum* as «Von späterer Hand» (p. 35). Cf. G. Möser-Mersky, *Mittelalterliche Bibliothekskataloge Österreichs*, III. *Steiermark*, Österreichische Akademie der Wissenschaften, A. Holzhausen, Hof- und Universitäts-Buchdr., Graz, Vienna and Cologne 1961, for a critical edition of Peter's catalogues.

Elogio della glossa

Elda Morlicchio

A tutti è capitato, già negli anni di scuola, di annotare tra le righe o a margine di un testo la spiegazione di un termine poco noto o il corrispondente italiano di una parola straniera incontrata per la prima volta. Dunque siamo stati tutti nella nostra vita dei glossatori, molti forse senza saperlo, e abbiamo apprezzato l'utilità della glossa.

Il genere testuale "glossa" ha una sua specifica natura, perché spesso la glossa – soprattutto se interlineare o a margine – ha un carattere non ufficiale, è inserita per "uso personale" da chi consulta il manoscritto, e questo vale molto probabilmente in modo particolare per le glosse incise[1]. Ma appunto per tale motivo sono una fonte utile per lo studio delle fasi antiche delle lingue germaniche e consentono di recuperare informazioni su determinati ambiti lessicali o su fenomeni fonetici altrimenti non attestati nella produzione in prosa o in versi. In qualche caso, come per i cosiddetti *Pariser Gespräche*[2], un manuale per viaggiatori galloromanzi in area tedesca, ci vengono offerti anche spaccati di vita quotidiana e indizi di lingua parlata[3]. Per questo Stefan Sonderegger ritiene i *Pariser Gespräche* un «kostbares Stück» della storia linguistica e letteraria dell'alto tedesco antico e Georg Baesecke considera le raccolte di glosse degli "Sprachdenkmäler", documenti linguistici[4].

Nel caso dell'area tedescofona l'attività glossatoria consente anche di disporre di materiale linguistico più antico rispetto ai testi che ci sono pervenuti. Infatti, come è stato giustamente osservato «Deutschsprachiges erscheint früh in Namen, als Ein-

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[1] Per le glosse incise si rimanda ai numerosi lavori di E. Glaser; per un inquadramento generale si veda E. Glaser e A. Nievergelt, *Griffelglossen*, in R. Bergmann e S. Stricker (edd.), *Die althochdeutsche und altsächsische Glossographie. Ein Handbuch*, de Gruyter, Berlin e New York 2009, I, pp. 202-229.

[2] W. Haubrichs e M. Pfister, *"In Francia fui". Studien zu den romanisch-germanischen Interferenzen und zur Grundsprache der althochdeutschen 'Pariser (Altdeutschen) Gespräche'*, Steiner, Wiesbaden 1989, p. 6.

[3] Da segnalare che in questo caso il testo di partenza è in volgare tedesco e la glossa è in latino, W. Haubrichs e M. Pfister, *"In Francia fui"*, pp. 7-8.

[4] «Es ist sicher das Verdienst G. Baeseckes, vor allem die althochdeutschen Glossare nicht nur als lexikographisches Material betrachtet, sondern als Sprachdenkmäler ernst genommen zu haben, aber ihr spezifischer Textsortencharakter darf dabei nicht unterschlagen werden», così J. Splett, *Das 'Abrogans'-Glossar*, in R. Bergmann e S. Stricker (edd.), *Die althochdeutsche und altsächsische Glossographie*, pp. 725-741, a p. 733.

Glossing Vergil in the early medieval West:
a case study of Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 70 Gud. lat.

Sinéad O'Sullivan

Scholars have long been fascinated by the Carolingian manuscript, Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf. 70 Gud. lat. for its textual affinity with the high profile late antique manuscript known as the Palatine Vergil (Città del Vaticano, Biblioteca Apostolica Vaticana, Pal. lat. 1631)[1]. The relationship between the two manuscripts, observed by Otto Ribbeck and others, ensured that Guelf. 70 Gud. lat. received attention from editors of Vergil[2]. However, it is not just the text of Vergil in the Gudianus that is important, but also its glosses. Indeed, the manuscript transmits one of the heaviest glossed pages found in any Carolingian copy of Vergil and adds to the rich pool of Vergil glosses emerging in the early medieval West. In line with ninth- and tenth-century glossed Vergil manuscripts, the annotations in Guelf. 70 Gud. lat. serve as an illustrative case study for the wider reception of Vergil in the early Middle Ages.

Date and origin of the Gudianus

Guelf. 70 Gud. lat. (ff. 5r-87r) has been dated by Bernhard Bischoff to the second quarter of the ninth century or mid ninth century[3]. Johannes and Maria Götte dated the hands on folios 1-4, 14, 81, 83 and 87v to the tenth/eleventh centuries and those in

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[1]   For the most recent examination of the textual affinities (e.g. inversions and interpolations), see S. Ottaviano, *La tradizione delle opere di Virgilio tra IX e XI sec.*, unpubl. PhD Diss, Pisa 2014, pp. 293-298 and also S. Ottaviano and G.B. Conte, *P. Vergilius Maro. Bucolica; Georgica*, Teubner, Berlin and New York 2013, pp. 13-14, note 15, and p. 106, note 135; G.B. Conte, *P. Vergilius Maro: Aeneis*, Teubner, Berlin and New York 2009, p. xix. That Guelf. 70 Gud. lat. does not depend on the Palatine Vergil for the *Georgics* has been demonstrated by a number of scholars, amongst whom see Robert Gaebel who demonstrated a «striking dissimilarity of text». See R.E. Gaebel, *The Palatinus and Gudianus mss. of Vergil*, «Vergilius» 27 (1981), pp. 52-56 and also G. Ammannati and A. Pittà, *L'indipendenza dei codici P e γ di Virgilio nelle* Georgiche, «Materiali e discussioni per l'analisi dei testi classici» 70 (2013), pp. 63-77.

[2]   O. Ribbeck, *Prolegomena critica ad P. Vergili Maronis opera maiora*, Teubner, Leipzig 1866, pp. 228-229 and 320.

[3]   B. Bischoff, *Katalog der festländischen Handschriften des neunten Jahrhunderts (mit Ausnahme der wisigotischen)*, ed. B. Ebersperger, 4 vols., Harrassowitz, Wiesbaden 1998-2017, III, no. 7309.

Legal vocabulary in early English translations of the Bible

Sara M. Pons-Sanz

Introduction

Religion and law were key areas of concern for the Anglo-Saxons, as clearly suggested by the extant Old English texts. It is therefore not surprising that scholars have often called for more research to be conducted into their interaction in terms of both practices and vocabulary[1]. While this call has been answered to some extent[2], the present paper pioneers a new approach to the relation between religion and law by focusing on the rendering of legal terms in early translations of the Gospels. In the lines below, first I explore whether we can talk about the existence of an Old English legal technolect. Then I move on to define the corpus and scope of the paper before analysing what the rendition of the legal terms in the corpus can tell us about the connection between legal and religious vocabulary and, more broadly, the place of legal texts and terminology in Anglo-Saxon England and their use beyond their immediate circles.

The Old English legal technolect

Today's legal English comprises a large number of words and phrases that tend to be unfamiliar and difficult to the layperson. Haigh divides them in two main categories[3]:

1. What he calls «legal terms of art»: «technical legal words and phrases which have precise and fixed legal meanings and which cannot usually be replaced by another word» (e.g. *patent*, *abatement*). Often these terms have a meaning as a legal term of art and another in ordinary English (e.g. *distress*).

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[1] E.g. P. Lendinara, *The Kentish Laws*, in J. Hines (ed.), *The Anglo-Saxons from the Migration Period to the Eighth Century. An Ethnographic Perspective*, Boydell, Woodbridge 1997, pp. 211-230, at 221.

[2] E.g. S.M. Pons-Sanz, *Norse-Derived Vocabulary in Late Old English Texts. Wulfstan's Works, a Case Study*, University Press of Southern Denmark, Odense 2007, on their interaction in Wulfstan's works; and A. Rabin, *Ritual Magic or Legal Performance? Reconsidering an Old English Charm Against Theft*, in S. Jurasinski, L. Oliver and A. Rabin (eds.), *English Law before Magna Carta. Felix Liebermann and* Die Gesetze der Angelsachsen, Brill, Leiden 2010, pp. 177-198, on the presence of legal terminology in a charm.

[3] R. Haigh, *Legal English*, 4th ed., Routledge, London 2015, pp. 7-8.

The Antwerp-London *a*-order glossary
and the manuscripts of Ælfric

David W. Porter

The Anglo-Saxon manuscript Antwerp, Museum Plantin-Moretus 16.2 + London, British Library, Add. 32246, s. xi in, is a fascinating miscellany of educational texts[1]. The centrepiece is a Latin grammar, the *Excerptiones de Prisciano*[2], and accompanying it in originally blank margins and flyleaves are another grammar, a scholastic colloquy[3], and a whole suite of glossaries, both Latin-Latin and Latin-English[4]. An intriguing aspect of the manuscript is its unexplored connection to the famous Anglo-Saxon homilist and teacher Ælfric: the *Excerptiones* is the immediate source for his bilingual *Grammar*, the marginal colloquy is a version of his colloquy, and one of the marginal glossaries is first cousin to the glossary he appended to the *Grammar*[5]. This clear but undefined Ælfrician connection invites and deserves exploration in greater depth.

Though the Antwerp-London manuscript dates from after Ælfric, one of its texts holds revealing clues pertaining to Ælfric's school at the very time his educational triad of grammar/glossary/colloquy was being composed. The relevant work is an *a*-order alphabetical glossary, a Latin-Latin vocabulary arranged by the structure of the manuscript[6]. Ker (p. 1) describes it as «spaced so that a new letter of the alphabet begins at every fourth leaf». This arrangement, on the first page and in the centre fold of each quire, is a practical one, but it is not perfect. A page was left blank to receive words be-

[1]   N.R. Ker, *Catalogue of Manuscripts Containing Anglo-Saxon*, Clarendon Press, Oxford 1957, reissued with Supplement, 1990, no. 2; H. Gneuss and M. Lapidge, *Anglo-Saxon Manuscripts. A Bibliographic Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* (TASS 15), Toronto University Press, Toronto, Buffalo, London 2014, no. 775.

[2]   D.W. Porter, *Excerptiones de Prisciano: The Source for Ælfric's Latin-Old English Grammar* (Anglo-Saxon Texts 4), Brewer, Cambridge 2002.

[3]   W. Stevenson, *Early Scholastic Colloquies* (Anecdota Oxoniensia. Medieval and Modern Series 15), Clarendon Press, Oxford 1929, pp. 75-102 (ms. R).

[4]   D.W. Porter, *The Antwerp–London Glossaries. The Latin-Latin and Latin-Old English Vocabularies from Antwerp, Museum Plantin-Moretus 16.2 – London, British Library Add. 32246*, I. *Texts and Indexes* (PDOE 8), Pontifical Institute of Mediaeval Studies, Toronto 2011.

[5]   *Ibid.*, pp. 45-131; J. Zupitza, *Aelfrics Grammatik und Glossar. Text und Varianten* (Sammlung englischer Denkmäler in kritischen Ausgaben 1), Weidmann, Berlin 1881; repr. with a pref. by H. Gneuss, Berlin 1966, 2nd repr. with a new intr. by H. Gneuss, Olms, Hildesheim 2001,

[6]   D.W. Porter, *The Antwerp–London Glossaries*, pp. 8-44.

Eredità classica nel vocabolario tecnico
dei trattati grammaticali islandesi medievali

Fabrizio D. Raschellà

Nota introduttiva

Questo articolo – una versione ampliata e aggiornata di un intervento che presentai nel 2012 alla quindicesima edizione della *International Saga Conference*[1] – è da intendersi come completamento di un mio precedente studio sullo stesso tema pubblicato nel 1998[2]. In quest'ultimo focalizzavo la mia attenzione sulla presenza di riferimenti, sia espliciti che impliciti, ad autori – vale a dire grammatici, poeti, filosofi, teologi – di epoca classica e del primo periodo postclassico nei quattro cosiddetti "trattati grammaticali" islandesi medievali, ovverosia *Primo*, *Secondo*, *Terzo* e *Quarto Trattato Grammaticale* (in seguito abbreviati, rispettivamente, in *PTG*, *STG*, *TTG* e *QTG*)[3], tralasciando intenzionalmente di prendere in considerazione il vocabolario tecnico, cioè la terminologia grammaticale e retorica, in essi utilizzata. Qui, al contrario, mi occuperò soltanto di quest'ultimo aspetto, nel tentativo di colmare la precedente lacuna, almeno in maniera essenziale. Tuttavia, prima di entrare nel merito del tema specifico, sarà utile riassumere brevemente i principali punti toccati nella mia precedente indagine.

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[1]   F.D. Raschellà, *The Inheritance of Classical Knowledge in Old Icelandic Grammatical Literature [: The Technical Vocabulary]*, in A.M.V. Nordvig *et al.* (edd.), *The 15th International Saga Conference: Sagas and the Use of the Past. 5th-11th August 2012*, Aarhus University, Preprints and Abstracts, Department of Aesthetics and Communication *et al.* [Aarhus] 2012, pp. 266-267: http://sagaconference.au.dk/fileadmin/sagaconference/Preprint-online.pdf.

[2]   F.D. Raschellà, *The Classical Heritage in Old Icelandic Grammatical Literature*, in R. Brusegan e A. Zironi (edd.), *L'antichità nella cultura europea del medioevo – L'Antiquité dans la culture européenne du Moyen Âge* (WODAN 75 = Greifswalder Beiträge zum Mittelalter 62), Reineke, Greifswald 1998, pp. 117-126.

[3]   Trattandosi, con l'unica eccezione del *TTG* (vedi nota 33 *infra*) di opere anonime, i quattro scritti vengono tradizionalmente indicati in base al loro ordine di successione nell'unico testimone manoscritto che li contiene tutti, il codice København, Den Arnamagnæanske Håndskriftsamling, AM 242 fol. (seconda metà del XIV sec.), meglio noto come *Codex Wormianus* dell'*Edda* di Snorri. Testo critico: Finnur Jónsson, *Edda Snorra Sturlusonar: Codex Wormianus AM 242, fol.*, Gyldendal, København e Kristiania 1924; per le edizioni dei singoli trattati si vedano le note successive.

Old English *byrðð īnenu*: the Anglo-Saxon midwife

Carmela Rizzo

Quid est obstetrix?
Femina omnium muliebrum
causarum docta, etiam
medicinali exercitatione perita[1].

In dealing with the history of medieval childbirth, most specialists have confidently asserted the stellar role of the midwife in the case of women's healthcare[2]. Actually, little evidence can be gathered about professional midwives being acti-ve before the thirteen century in Western Europe. In particular, women (kinswomen, neighbours, unspecialised practitioners) seem to have always had a primary responsibility for childbirth in the Early Middle Ages, but childbirth history is difficult to reconstruct as it was embedded in the lives of women and the household; therefore, childbirth as an event and childbirth practices do not usually produce any public document.

Yet, midwives were clearly viewed as professionalised figures in the Mediterranean world of antiquity and late antiquity and they were responsible for women's healthcare, such as gynecological and obstetrical needs. They were referred to in Roman law, admonished in Christian edicts and memorialised in statues and inscriptions[3]. Their status is attested to by medical texts specifically intended for midwives' use dating from at least the third century B.C. to the sixth century A.D. According to Green, professional midwives disappeared along with the slow disintegration of the urban environments that supported medical specialization and reemerged as a specialised profession only

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[1] (What is a midwife? It is a woman learned in all matters pertaining to women, also experienced in medical practice.): F.R. Dietz and V. Rose, *Sorani Gynaeciorum vetus translatio latina*, Leipzig, Teubner 1882, pp. 5-6. The statement implies that the training and the task of the midwife required virtue, intelligence, energy and patience.

[2] For an extensive criticism of this general statement, see M.H. Green, *Gendering the History of Women's Healthcare*, «Gender & History» 20/3 (2008), pp. 487-518.

[3] Abundant evidence for professional midwives in the highly urbanised world of antiquity is provided by V. French, *Midwives and Maternity Care in the Greco-Roman World*, in M. Skinner (ed.), *Rescuing Creusa: New Methodological Approaches to Women in Antiquity*, special issue of «Helios» n.s. 13/2 (1987), pp. 69-84.

Schemi combinatori di *rūna* + *rād* nella poesia germanica occidentale: uno studio comparativo

Maria Elena Ruggerini

Introduzione

Un ambito non ancora debitamente esplorato dell'antica poesia germanica concerne l'eventualità che i versificatori facessero ricorso non solo a un repertorio di formule in senso stretto, ma anche a un più agile inventario di combinazioni lessicali bimembri favorite dall'allitterazione e definibili come "collocazioni"[1]. Un esame del corpus svolto in quest'ottica lascia intravedere la possibilità che essi variassero, o incrementassero, opportunamente tali coppie sfruttando un meccanismo a catena, per il quale i componenti di base potevano essere sostituiti, oppure affiancati, da altri lemmi il cui radicale presentasse la medesima sequenza fonica, ma con diverso vocalismo o diversa articolazione della consonante finale.

L'ipotesi di una tecnica compositiva di tipo "collocativo" si basa sull'osservazione che nei testi poetici a noi giunti alcune parole con il medesimo fonema iniziale rivelano una dimostrabile propensione a co-occorrere, ovvero a combinarsi in contesti differenti, ma anche ad attrarre a sé altri lemmi secondo una logica di tipo paronomastico, formando insiemi (o "stringhe") più ampi della coppia, dei quali risulta possibile tracciare i contorni, pur se con un margine di incertezza.

Come risulta evidente, questo stilema era originariamente collegato alla produzione e recita orale dei versi, in quanto forniva un utile supporto mnemonico, e poteva

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[1]   Nel campo degli studi linguistico-lessicografici, per "collocazioni" si intendono invece quelle "espressioni fisse" di una lingua i cui membri sono tenuti insieme da un legame obbligatorio che prescinde dalla volontà del parlante; in proposito, si veda la raccolta di saggi curata da F. Grossmann e A. Tutin, *Les collocations: analyse et traitement*, Éditions de Werelt, Amsterdam 2003. Limitatamente all'ambito poetico germanico antico, per "collocazione" si deve invece intendere «a recurrent combination of two or more mostly alliterating lexical words within the long line or in contiguous verses; such repeated co-occurrences may be internal to one text, or attested in different poems. A collocation implies a special relationship between the partner-words, which may be innate and stable, determined by context, or established arbitrarily by the versifier»: M.E. Ruggerini, *Alliterative Lexical Collocations in Eddic Poetry*, in C. Larrington, J. Quinn e B. Schorn (edd.), *A Handbook to Eddic Poetry. Myths and Legends of Early Scandinavia*, Cambridge University Press, Cambridge 2016, pp. 310-330, a p. 311. Un utile inquadramento delle collocazioni in ambito inglese antico, esaustivo anche sotto il profilo bibliografico, è contenuto in V. Szöke, Nearu *and its Collocations in Old English Verse*, «Linguistica e Filologia» 34 (2014), pp. 53-93.

L'intercomprensione orale tra parlanti lingue germaniche antiche

Verio Santoro

Es gibt keine größere Illusion als die Meinung,
Sprache sei ein Mittel der Kommunikation
zwischen Menschen (Elias Canetti).

Nella biografia di re Alfredo scritta sul finire del IX secolo da Asser leggiamo di un singolare incontro avvenuto nell'anno 802 tra la regina anglosassone Eadburh e il franco Carlo Magno:

> Defuncto igitur Beorhtrico rege, cum illa inter (*Occidentales*) Saxones diutius fieri non posset, ultra mare navigans, cum innumerabilibus thesauris, Karolum illum (*magnum et*) famosissimum Francorum regem adiit. Ad quam, cum ante solarium multa regi afferens dona staret, Karolus ait: 'Elige, Eadburh, quem velis *inter* me et filum meum, qui mecum in solario isto stat.' At illa, sine deliberatione stulte respondens, (*dicens*) ait: 'Si mihi electio conceditur, filium tuum, in quantum te iunior est, eligo.' *Cui* Karolus respondens et arridens, ait: 'Si me eligeres, haberes filium meum; sed quia filium meum elegisti, nec me nec illum habebis'.

> (La regina, essendo dunque morto re Beorhtric e non potendo più restare tra i Sassoni, attraversò il mare con ingenti ricchezze e giunse da Carlo, grande e famoso re dei Franchi. In piedi davanti al trono offrì al re molti doni; Carlo le disse: 'Scegli, Eadburh, chi vuoi tra me e mio figlio, che è qui con me sul trono?' Ella, senza riflettere, rispose in modo stolto: 'Se mi è concesso di scegliere, scelgo tuo figlio, perché è più giovane di te'. Carlo sorrise e rispose: 'Se avessi scelto me, avresti avuto mio figlio; ma poiché hai scelto mio figlio, non avrai né me, né lui'.)[1]

Dunque, secondo il biografo di re Alfredo, la regina (fuggita dalla Britannia perché sospettata di aver avvelenato il proprio consorte, Beorhtric re dei Sassoni occidentali) sciupa, dando una risposta sconsiderata, l'occasione di sposare Carlo Magno, re dei Franchi e dei Longobardi e da due anni imperatore romano.

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[1] W.H. Stevenson, *Asser's Life of King Alfred together with the Annals of Saint Neot erroneously ascribed to Asser*, Clarendon Press, Oxford 1904; rist. 1959, p. 13. Se non diversamente segnalato tutte le traduzioni presenti in questo saggio sono a cura dell'autore.

Binomials in three Alfredian texts: structure, function and lexicographical (non-)treatment

Hans Sauer

Introduction

In the present article I analyse binomials (word pairs) used in three Alfredian texts, namely the Old English version of Gregory's *Dialogues*, Augustine's *Soliloquies*, and Bede's *Ecclesiastical History.* After a short introduction, I briefly explain the concept of "Alfredian prose", and introduce the three texts analysed here. Then I give a definition of "binomials" and also mention the concept of "multinomials". I discuss previous research and critical attitudes and put forward my own view of binomials, namely a rhetorical device that was consciously used by many Old English (and later) authors and translators, and that stands in a tradition of synonymity traceable at least to Isidore of Seville. Binomials do not show the inability of authors and translators to render one Latin word with one Old English word, nor do they show an alleged debt to interlinear glosses, which were then expanded into continuous prose texts. From there I move on to a classification of the possible relations of the Old English binomials to their Latin sources and I devote a separate paragraph to the changes made to the binomials in the Old English *Dialogues* by a later reviser. After that, I sketch the formal properties of binomials, including their structure, word-classes, connection of their constituents, their occasional use of alliteration, their etymology and morphology. The following paragraph is devoted to a discussion of their semantic structure, i.e. the semantic relation of the two words making up a binomial; such a relation can be of synonymity, antonymity, or complementarity. The sequence of the words in a binomial and possible factors determining that sequence have been much discussed, and I sketch them in relation to the material under consideration. Another question is to what extent binomials were (or are) fixed or, on the other hand, flexible, and to what extent they were (or are) formulaic. This question is not easy to answer, because even formulaic binomials allow for a certain amount of variation. Formulaicity is rather determined by frequency of use and by continuity from Old English to Middle and Modern English. Finally I look at the lexicographical treatment or, rather, non-treatment of binomials, in that many dictionaries often either do not mention binomials at all, or hide them away among the quotations, although the *Dictionary of Old*

To seethe: «Old English had certain figurative uses not found later: To try as by fire; to afflict with cares»

Eric G. Stanley †

Metaphorical uses enrich a common Old English verb of boiling

The fascicle *See-senatory* published in 1911, edited by Henry Bradley, of *A New English Dictionary on Historical Principles* (*NED*), in its entry on the verb *seethe*, has this comment on Old English figurative uses: «1.a. TO SEETHE: Old English had certain figurative uses not found later: To try as by fire; to afflict with cares». *NED* refers to such figurative uses again, at 1.d., to introduce two *Beowulf* quotations, lines 189-190a and 1992b-1993a. The introductory comment at 1.d. is: «To digest (food). Hence perh. the use in Old English for: To brood over (care, anxiety): cf. Greek κήδεα πέσσειν [*literally* 'to digest sorrows']. *Obs.*». There is an Old English quotation for a literal use of the verb, «mon syþ garleac on henne broþe» 'garlic is *seethed* in chicken soup'[1], but nothing else Old English *s.v. seethe*.

Of course, the editors of *OED* (*Oxford English Dictionary*, as *NED* became) knew the history of the verb through the ages: at sense 5 *NED* quotes Shakespeare, 1609, *Troilus and Cressida*, III. i. 40, though, since they give the date of the first edition of that play, *OED* might have done better to have given the title in the spelling the play had in that edition[2]:

> *Pan[darus].* I come to speake with *Paris*, from the Prince *Troylus*. I will make a complementall assault vpon him for my businesse seeth's.
> *Man.* Sodden businesse, theirs[3] a stew'd phrase indeed.

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[1]   O. Cockayne, *Leechdoms, Wortcunning, and Starcraft of Early England*, 3 vols. (RS 35), Longman, London 1864-1866, II, pp. 276-277 (Bald's *Leechbook*, LVI).

[2]   William Shakespeare, *The Famous Historie of Troylus and Cresseid*, G. Eld for R. Bonian and H. Walley, London (sig. E4ro). In the First Folio the title is *The Tragedie of Troylus and Cressida* reduced to the running title *Troylus and Cressida*, the quotation is at (sig. ¶5ro); there are no act or scene references, *OED*'s «III. i. 40» is imported from modern editions.

[3]   The reading of the First Folio is «there's» [cf. Ch. Hinman, *The Norton Facsimile. The First Folio of Shakespeare*, Norton, New York 1968, p. 599], and modern editors follow that reading, but *theirs* for *theirs is* may well be what Shakespeare wrote. Pandarus has just referred to «the Lady *Cressid*» and «the Prince *Troylus*»; these two are the "they" of *theirs*. In drama servants generally speak truth. The servant,

Traces of readers and users in manuscripts with glossaries: examples from Leiden University Library

Mariken Teeuwen

Leiden University Library is a fortunate place to study Carolingian manuscripts in general, and Carolingian glossographic materials in particular[1]. The collection includes a wide range of intriguing manuscripts, including the famous Leiden, Universiteitsbibliotheek, VLQ 69 and Leiden, Universiteitsbibliotheek, VLF 24 (henceforth VLQ 69 and VLF 24)[2]. VLQ 69 contains the so-called "Leiden Glossary" (ff. 20-36), which has attracted scholarly attention ever since the middle of the nineteenth century because of the presence of Old English and Old High German material[3]. It was written around 800 in St Gall and is seen as one of the earliest collections of glossographic materials connected to the intellectual culture of the Canterbury School of Archbishop Theodore and Abbot Hadrian. The precise nature of this connection, however, has been a point of fierce debate. VLF 24 is dated about a century later, *c.* 900. Bischoff suggested Tours as its place of origin, others have placed it more cautiously in "West Francia"[4]. In a recent article, Rolf Bremmer and Kees Dekker have described this

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[1]   The rich collection of glossaries in Leiden University Library has recently been explored by R. McKitterick, *Glossaries and other Innovations in Carolingian Book Production*, in E. Kwakkel, R. McKitterick and R. Thompson (eds.), *Turning Over a New Leaf: Change and Development in the Medieval Book*, Leiden University Press, Leiden 2012, pp. 20-76.

[2]   The shelfmarks of the manuscripts cited in this article are abbreviated according to the *mores* of the library. VL stands for Vossianus Latinus (the Latin manuscripts belonging to the collection once brought together by Isaac Vossius [1618-1689]), F for Folio, Q for Quarto and O for Octavo. BPL stands for Bibliotheca Publica Lugdunensis.

[3]   The bibliography for this manuscript is long. Most recent are R.H. Bremmer Jr, *Leiden, Vossianus Lat. Q. 69 (Part 2): Schoolbook or Proto-Encyclopaedic Miscellany?*, in R.H. Bremmer Jr and K. Dekker (eds.), *Practice in Learning: The Transfer of Encyclopaedic Knowledge in the Early Middle Ages* (Mediaevalia Groningana n.s. 16. Storehouses of Wholesome Learning 2), Peeters, Paris, Leuven and Walpole, MA 2010, pp. 19-53; R. McKitterick, *Glossaries and other Innovations*, pp. 57-73; and M. Lapidge, *St Gallen and the "Leiden Glossary"*, «Anglia» 133 (2015), pp. 624-655. For an apt synopsis of the dispute between McKitterick and Lapidge, see R.H. Bremmer Jr and K. Dekker, *A Maze of Glosses and Glossaries: Leiden, Universiteitsbibliotheek, VLF 24*, in R.H. Bremmer Jr and K. Dekker (eds.), *Fruits of Learning: The Transfer of Encyclopaedic Knowledge in the Early Middle Ages* (Mediaevalia Groningana n.s. 21. Storehouses of Wholesome Learning 4), Peeters, Leuven, Paris and Bristol, CT 2016, pp. 233-277, esp. p. 246.

[4]   B. Bischoff, *Die südostdeutschen Schreibschulen und Bibliotheken in der Karolingerzeit*, I. *Die*

Glossing wind names in Low German in Salisbury?
A newly discovered text in London, British Library, Cotton Vitellius A.xii

Loredana Teresi

The text and immediate context

London, British Library, Cotton Vitellius A.xii (ff. 4v-71r) is a computistical miscellany copied in Salisbury at the end of the eleventh century (last quarter). Its contents are detailed as follows[1]:

Egbert, *Dialogus ecclesiasticae institutionis* (ff. 4v-8r);

Abbo of Fleury, *De differentia circuli et sphaerae* (ff. 8r-10v);

Hrabanus Maurus, *De computo* (ff. 10v-40v);

a collection of short poems, mainly on computistical subjects (ff. 40v-42v)[2];

a collection of prose texts, mainly on computistical subjects (ff. 42v-46r)[3];

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[1]   The manuscript was partly damaged by fire in 1731, but is still fairly readable. The writing on f. 71v dates to the second half of the twelfth century. Ff. 72v-77v contain a second calendar and some Latin poems on the winds, possibly of continental origin; these folios will not be considered here. Ff. 79r-86v were written in Salisbury by scribe 11 in the first half of the twelfth century (see below). See H. Gneuss and M. Lapidge, *Anglo-Saxon Manuscripts. A Bibliographical Handlist of Manuscripts and Manuscript Fragments Written or Owned in England up to 1100* (TASS 15), Toronto University Press, Toronto, Buffalo and London 2014, no. 398; R. Gameson, *The Manuscripts of Early Norman England (c. 1066-1130)*, Oxford University Press, Oxford 1999, nos. 419 and 420; T. Webber, *Scribes and Scholars at Salisbury Cathedral, c. 1075-c. 1125*, Clarendon Press, Oxford 1992, pp. 144-145 and 159; and the British Library online record at https://www.bl.uk/, in the section "Archives and Manuscripts". Some additions are mine. See also N.R. Ker and A.G. Watson (eds.), *Medieval Libraries of Great Britain. A List of Surviving Books*. Suppl. to the 2nd edn., Royal Historical Society, London 1987, p. 60; R.M. Liuzza, *Anglo-Saxon Prognostics in Context: A Survey and Handlist of Manuscripts*, «Anglo-Saxon England» 30 (2001), pp. 181-230, at 221; R. Rushforth, *Saints in English Kalendars before 1100 A.D.* (Henry Bradshaw Society 117), Boydell, Woodbridge 2008, no. 27.

[2]   The eight poems are as SK nos. 7632 *Versus de xii mensibus anni* (ff. 40v-41r), 6489 *Tetrasticon autenticum, de singulis mensibus* (ff. 41r-41v), 12559 *Versus de singulis mensibus* (f. 41v), 3727 *Versus de mensibus et signis xii* (ff. 41v-42r), 12524 *Versus de duodecim signis* (f. 42r), 1716 *Versus de cursu anni* (f. 42r-v), 8931 *De octo tramitibus circuli decennouennalis* (f. 42v), and 12491 *Versus de septem dierum uocabulis* (f. 42v): D. Schaller and E. Könsgen, *Initia Carminum Latinorum Saeculo Undecimo Antiquiorum*, Vandenhoeck & Ruprecht, Göttingen 1977.

[3]   The nine prose texts deal with the following subjects: the Seven Wonders of the World

The contribution of Old English glosses to the history of *own*

Letizia Vezzosi

Introduction

Anglo-Saxon glosses have been at the centre of scholars' attention at least since the nineteenth century. As a matter of fact, they often represent stages and varieties of the language otherwise not preserved. One such example is the continuous interlinear Northumbrian glossing that Aldred added to the Lindisfarne Gospels, whose value as the first extant translation of the Gospels (and as the most extensive text in Northumbrian) is inestimable.

Traditionally, however, glosses are studied in a cultural, literary and historical perspective, mostly in relation to the primary text that they either accompany or supposedly derive from, and in relation to the Latin word. Their linguistic contribution has been assessed almost exclusively in terms of glossography, orthography, lexicography, phonetics, and, very rarely, morphology; but always in terms of how the Latin word or text was translated: «a Latin word often has a wide range of meanings [and even if the context where the word occurs delimits the range of possible meanings] compilers of glossaries enjoyed the wide range of meaning in Latin words and were even not averse to expanding upon it»[1]. Only in the last few years has a new wave of interest for an interdisciplinary approach arisen, which applies new methodologies to their analysis. In this respect, a significant example is offered by the project coordinated by Fernández Cuesta and Pons-Sanz on Aldred's glosses[2], where Aldred's language and text may be also studied on their own.

Following this line of enquiry, I would like to consider the important contribution glosses can give in helping to delineate not only the history and meaning of a word, but also in pinpointing the developmental path of grammatical patterns. There is no

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[1]   H.D. Meritt, *Some of the Hardest Glosses in Old English*, Stanford University Press, Stanford 1968, p. 6. As gently pointed out by Ursula Lenker (pers. com.), the quotation actually refers to glossaries and not to glosses, since multiple glossing is not too frequent in the interlinear glosses. I nevertheless used it, because it illustrates scholars' general attitude towards glosses very well.

[2]   J. Fernández Cuesta and S.M. Pons-Sanz (eds.), *The Old English Gloss to the Lindisfarne Gospels. Language, Author and Context* (Buchreihe der Anglia / Anglia Book Series 51), de Gruyter, Berlin and Boston, MA 2016.

Traces of Servius in an Anglo-Saxon *Psychomachia* manuscript

Gernot R. Wieland

Over the last number of years several publications have appeared on traces of Servius's commentary in the glosses on various authors such as Juvenal, Martianus Capella, or Orosius[1]. The present paper adds to this growing list by examining traces of Servius in Prudentius's *Psychomachia* as they are preserved in the Anglo-Saxon manuscript Cambridge, University Library, Gg.5.35. The fact that the *Psychomachia* glossators quarried Servius has previously been explored briefly by J.M. Burnam and Sinéad O'Sullivan[2]. In his edition of one of the commentaries, Burnam presented some twenty glosses as having Servius as a possible source. O'Sullivan presented some six items which she argued could have been taken from Servius's commentary. The caution of both Burnam and O'Sullivan is fully justified since they were able to show that sometimes identical or near-identical definitions for the Latin *lemmata* also appear in later works such as Isidore of Seville's *Etymologiae* or the *Glossaria Latina*, and it is impossible to determine whether the *Psychomachia* glossators used the earlier or the later book as the actual source. Nonetheless, since we know that both Isidore and the *Glossaria* (and other authors) drew heavily on Servius, as long as the glosses show a verbal echo of Servius, his commentary must count as the ultimate source of the gloss even if any given gloss has in fact been taken from Isidore or the *Glossaria* (or another author who post-dates Servius). It is in this sense that I use the term "traces" of Servius in this paper.

   The major reason why I wish to examine the influence of Servius's commentaries

   [1]   S. Grazzini, *Servius dans les scolies juvénaliennes du IXᵉ siècle*, in M. Bouquet and B. Méniel (eds.) with assist. from G. Ramires, *Servius et sa réception de l'Antiquité à la Renaissance*, Presses Universitaires de Rennes, Rennes 2011, pp. 355-371; O. Szerwiniack, *L'utilisation critique de Servius dans les gloses hiberno-latines à Orose du manuscrit Vatican, BAV, Reginensis latinus 1650 (IXᵉ s.)*, in *Servius et sa réception*, pp. 373-385; S. O'Sullivan, *Glossae Aevi Carolini in Libros I-II Martiani Capellae de Nuptiis Philologiae et Mercurii* (CCCM 237), Brepols, Turnhout 2010, lists parallels between the glosses to the *De nuptiis* and Servius on e.g. pp. 10, 18, 22, 25, 26, 27 and more.
   [2]   J.M. Burnam, Glossemata de Prudentio*. Edited from the Paris and Vatican Manuscripts* (University of Cincinnati Studies. Ser. II, Vol. I, no. 4), University Press, Cincinnati, OH 1905, pp. 58-68 (henceforth *Glo*); in *Glo* Burnam does not discuss the similarities at length, but where he sees an overlap between Servius's commentaries and the gloss, he provides a reference to Servius. S. O'Sullivan, *Early Medieval Glosses on Prudentius'* Psychomachia. *The Weitz Tradition* (Mittellateinische Studien und Texte 31), Brill, Leiden and Boston, MA 2004, especially pp. 113-114.

Old English *fealu*: glosses and texts

Alessandro Zironi

It is a matter of fact that the Old English colour name *fealu* has been reputed by scholars as one of the most complicated to define. Difficulties arise from various causes: the scarcity of its occurrence, the use of the word in subject-specific contexts mainly to determine the fur of animals (especially horses and deer), herbs, leaves and waters, and finally from its vagueness, equally in hue, brightness and saturation. Though in the last years colour studies have been undertaken with serious and convincing methodology, in some cases they have met difficulties in achieving definite conclusions for the colour *fealu*. It seems to me that the analysis must move from a discussion that is often limited to lexica and some textual passages, most of which pertain to poetry (specifically the widely-known *Beowulf*), towards an expansion into other types of sources like charters or scientific texts such as *herbaria* and medical treatises. In my opinion, another obstacle that hinders any possible solutions is connected to the rarity of scientific comparisons of cognates in other Germanic languages spoken and written in the early Middle Ages, like Old Norse for example, but also continental idioms like Old Saxon and Old High German. Finally, the adjective *fealu*, together with the connected verb *fealwian*, should be considered in their textual contexts: specific descriptions and scenarios of a deed could help to better circumscribe the meaning of this truly complex word.

This essay will first present statements largely agreed upon by the current state-of-the-art on Old English colour terms, then the occurrences of *fealu* and *fealwian* will be listed together with analogue forms coming from other Germanic languages. The definition of the semantic fields in which *fealu/fealwian* are suitably used will be followed by the exposition of the data in order to contextualise those terms, before finishing in the end with some concluding remarks.

Old English colour terms

The book by Brent Berlin and Paul Kay published in 1969 was a turning point in the studies of colour terms[1]. They asserted the existence of a global behaviour in the de-

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[1]   B. Berlin and P. Kay, *Basic Color Terms. Their Universality and Evolution*, University of California Press, Berkeley and Los Angeles, CA 1969.

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