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manuscript known widely as 'St Dunstan's Classbook'²³. The distich is as follows:

Qui cupis infestum semper uitare chelidrum
cordis ab affectu pace repelle dolum.

This distich is not by Dunstan (nor does Gneuss imply that it is). Rather, it is the first two lines of a longer epigram by Eugenius of Toledo called "De Bono Pacis"²⁴. As far as I am aware, none of the surviving manuscripts of this poem is English, and there is virtually no evidence that Eugenius was known to earlier Anglo-Latin authors²⁵. Thus in its brief compass this distich copied by Dunstan gives us a further insight into the range of texts known at tenth-century Glastonbury.

In the end, the corpus of Dunstan's Latin writings will remain an exiguous one. Nevertheless, the few scraps of his verse which survive show that he was familiar with earlier classical and medieval Latin verse, and that he was quite competent in the composition of occasional verse. In this respect it is not misleading to see Dunstan as the harbinger of the more prolific Anglo-Latin poets of the latter part of the tenth century.

CLARE HALL, CAMBRIDGE

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CONTINENTAL MANUSCRIPTS ACQUIRED FOR
ENGLISH CENTERS IN THE TENTH AND
EARLY ELEVENTH CENTURIES:
A PRELIMINARY CHECKLIST

Continental influence on English monastic culture in the tenth and eleventh centuries has been demonstrated by many scholars working in various fields. The evidence of documents and manuscripts, of textual and liturgical history, combines to establish associations between several Continental centres and their English counterparts during the Benedictine revival and its aftermath¹. In his study of English Caroline minuscule T. A. M. Bishop has given a full account of the palaeographical relations, but he was not too concerned with the contents of the manuscripts. Detailed analysis of the contents is needed to enable us to assess the availability of Latin texts in England between the Danish invasions and the Norman Conquest². In the present state of our knowledge it is uncertain whether Anglo-Latin monastic culture depended mainly on the remains of older English book collections, or whether some of the authors available to Aldhelm and Bede, and even some of their own works, had to be recovered from Continental sources³. The number and diversity of the texts contained in imported manuscripts suggest that many works were lost in the ninth-century wars and had to be supplied in Continental copies.

¹ For recent summaries of the evidence, see T. A. M. Bishop, *English Caroline Minuscule* (Oxford, 1971); B. Bischoff, "Die Hofbibliothek Karls des Großen", *Karl der Große, II: Das Geistige Leben* (Düsseldorf, 1965), pp. 42-62; D. A. Bullough, "The Educational tradition in England from Alfred to Aelfric: teaching *utriusque linguae*", *Settimane di studio del centro italiano di studi sull'alto medioevo*, 19, La scuola nell'occidente latino dell'alto medioevo, 2 (1972), 453-94; C. E. Hohler, "Some service books of the later Saxon church," *Tenth-Century Studies*, ed. D. Parsons (London, 1975), pp. 20-36.

² The most comprehensive assessment, J. D. A. Ogilvy's *Books Known to the English, 597-1066* (Cambridge, Mass., 1967), is inaccurate and misleading because of Ogilvy's careless assumptions about manuscript traditions. See the review by H. Gneuss, *Anglia*, 89 (1971), 129-34.

³ Bishop, pp. xvii-xviii.

²³ "Dunstan und Hrabanus Maurus", p. 137, n. 5. There is a photograph of the distich on f. 1^v of 'Dunstan's Classbook' in Bishop, "An Early Example of Insular-Caroline", Pl. XXIX (c).

²⁴ Ed. F. Vollmer, *MGH Auctores Antiquissimi*, 14 (Berlin, 1905), p. 234. The epigram is listed by Schaller and Könsgen, *Initia carminum*, no. 13222.

²⁵ See J. D. A. Ogilvy, *Books Known to the English 597-1066* (Cambridge, Mass., 1967), p. 136.

The purpose of this preliminary checklist is to provide a basis for further inquiry into the state of English monastic culture before the Conquest. If such a basis is to be useful, it must be factual; in order to be regarded as factual, it must be as free as possible from serious doubts. Yet in the study of manuscripts there are not many indubitable facts, and it is particularly difficult to ascertain when many Continental manuscripts of the ninth and tenth centuries, and even earlier, were brought to England. If a Continental manuscript contains Old English glosses, or other additions written in Square minuscule or English Caroline, then there is a strong probability of pre-Conquest acquisition. If there are no such palaeographical signs, then we are left without a real basis for inference. It might be reasonable to assume a priori that Continental manuscripts preserved in medieval English libraries were brought to England when they were still useful; but their utility would not have diminished in the post-Conquest part of the eleventh century⁴. Indeed it is a matter of chance whether there is any firm palaeographical evidence as to when a Continental manuscript came to England, so that to omit early Continental manuscripts preserved in medieval English libraries might be more misleading than to include them.

It seems to me, however, that a preliminary checklist would be more useful if it excluded those manuscripts whose claim is founded on assumption rather than fact; for the textual and palaeographical evidence is often ambiguous and confusing. Old English glosses and Insular script are found in Continental manuscripts that were certainly never in England⁵; a Statius manuscript written in English Caroline minuscule was copied from a Continental exemplar that shows no signs of ever having left the Continent⁶; and English hands appear collaborating with foreign scribes in manuscripts probably written on the Continent but preserved in England⁷. Two ninth-century Continental books were the exemplars for post-Conquest English copies of the first book of Cassiodorus's *Institu-*

⁴ We may find that the distinction of pre- and post-Conquest periods in the eleventh century is an artificial one, and not very useful for the purposes of textual or monastic history. The regular life of many English Benedictine houses went on in spite of the Normans, especially at Worcester and St Augustine's Canterbury, where English Caroline continued to be written until the end of the eleventh century. Cf. Bishop, p. xxiii.

⁵ T. J. Brown, "An Historical introduction to the use of classical Latin authors in the British Isles from the fifth to the eleventh century," *Settimane di studio del centro italiano di studi sull'alto medioevo*, 22, La cultura antica nell'occidente latino dal VII all'XI secolo (1975), 282-284.

⁶ Bishop, no. 20.

⁷ Bishop, p. xxv. See checklist, no. 6 and 26.

tiones, and of Augustine's *De nuptiis* and *Contra Julianum*, made at Salisbury and Canterbury in the late eleventh century⁸. There is no indication that the Continental books were in England before that time: there are no extant pre-Conquest English copies of these works, and no mention or use of them by Anglo-Saxon writers: thus it is presumed that these Continental manuscripts were brought to England by Norman monks. The presumption is supported by the presence of Norman manuscripts at Exeter and Durham in the late eleventh century, which are known to have been donated to the cathedral libraries by Norman bishops⁹; one of them was the archetype for an English family of eight copies of Bede's *Ecclesiastical History*¹⁰. So there is good reason for thinking that Continental manuscripts such as the copies of Cassiodorus and Augustine described above were not in England until after the Conquest; in the absence of contrary evidence I have excluded such manuscripts from the checklist. On the other hand I have included those manuscripts supposed to have been donated to English centres by King Aethelstan in the early tenth century. Although most of the inscriptions noted by J. A. Robinson¹¹ are now believed to be forgeries, it is unclear what a later monk could hope to gain by falsely recording a donation by Aethelstan unless the manuscripts were traditionally associated with the king; in which case it is likely that they were in England before the Conquest.

Before a comprehensive listing can be made, with probable dates of acquisition and complete analysis of contents, we need to have more studies like those noted by Bishop¹², which have pointed to Fleury and Corbie as two of the Continental sources for English Caroline minuscule. Until the resources of textual criticism and

⁸ R. A. B. Mynors, ed., *Cassiodori Institutiones* (Oxford, 1937), pp. xv-xvi, xlvi-xlix; N. R. Ker, *English Manuscripts in the Century after the Norman Conquest* (Oxford, 1960), pp. 12-13. Cf. Ker, "The Beginnings of Salisbury Cathedral Library," in *Mediaeval Learning and Literature: Essays presented to Richard William Hunt*, ed. J. J. G. Alexander and M. T. Gibson (Oxford, 1976), p. 30.

⁹ Mynors, *Durham Cathedral Manuscripts* (Oxford, 1939), no. 32; Ker, *English Manuscripts in the Century after the Norman Conquest*, pp. 23-25.

¹⁰ Mynors and B. Colgrave, eds., *Beda's Historia Ecclesiastica* (Oxford, 1969), pp. xlix-lii.

¹¹ J. A. Robinson, *The Times of Saint Dunstan* (Oxford, 1923), pp. 51-65.

¹² Bishop, p. xi n. 1. Cf. J. Vezin, "Manuscrits des dixième et onzième siècles copiés en Angleterre en minuscule caroline et conservés à la Bibliothèque nationale de Paris," in *Mélanges d'art et de littérature offerts à Julien Cain* (Paris, 1968), pp. 283-96.

palaeography have clarified the sequences of manuscript traditions, we will not be able to reasonably assess the availability of texts in England during the monastic revival. I offer this preliminary checklist to show what is already known.

1. Boulogne-sur-Mer, Bibliothèque Municipale MS 63 fols. 35–86, s. X, origin unknown. Caesarius, *Expositio in apocalypsim* (attributed here to Augustinus); Augustinus, *epistolae* 160, 205; a tract *de simbolo* attributed here to Augustinus. In southern England by s. X med. when additions were made in an early Insular-Caroline hand on fol. 56^v, and marked in text and margin by the Insular omission signs *ð* and *h* respectively. This copy of Caesarius is textually related to that in Oxford, Bodleian Library MS Hatton 30, s. X med., origin Glastonbury. See Bishop, "An Early Example of Insular-Caroline", *Transactions of the Cambridge Bibliographical Society*, 4 (1968), 400 n. 2.
2. Cambridge, Corpus Christi College MS 102, s. X, origin probably Brittany. Amalarius, *De ecclesiasticis officiis* (with Breton glosses). At Christ Church Canterbury by s. XI med. See R.W. Southern, *St Anselm and his Biographer* (Cambridge, 1963), p. 243.
3. Cambridge, Corpus Christi College MS 223, s. IX/X, origin probably Saint-Bertin. Prudentius, collected poems (*Psychomachia*, *Peristephanon*, *Cathemerinon*, *Apotheosis*, *Hamartigenia*, *Contra Symmachum*, *Dittochacon*). In England by s. X/XI when OE glosses were added. See Ker, *Catalogue of Manuscripts Containing Anglo-Saxon* (Oxford, 1957), no. 52.
4. Cambridge, Corpus Christi College MS 304, s. VIII¹, origin Italy. Juvenius, *Evangelia*. In England by s. X/XI when marginalia were added in Square minuscule. See E.A. Lowe, *Codices Latini Antiquiores* (Oxford, 1935-71), no. 127.
5. Cambridge, Gonville and Caius College MS 144, s. X, origin probably Auxerre. Sedulius, *Carmen paschale* (with Latin glosses comprising the commentary attributed to Remigius of Auxerre) and *Hymnus de veteri et novo testamento*; *Disticha Catonis*; Prudentius, *Hamartigenia* (lines 931–66); *Monosticha Catonis*; extracts from Venantius Fortunatus *de aspera conditione mortis* and other verses; *Monosticha Columbani*; Prudentius, *Dittochacon* (extract *de passione Stephani*). At St Augustine's Canterbury by s. X/XI, where it was used probably as a monastic schoolbook. The marginal gloss on Sedulius is preserved also in a fragment, Oxford, Bodleian Library MS lat. theol. c. 4, s. X², origin possibly Worcester. See Bishop, *English Caroline*, no. 21.
6. Cambridge, Pembroke College MS 88, s. X², origin unknown. Lathcen, *Excerpta de moralibus Gregorii*. Probably at St Augustine's Canterbury by s. X ex. when fol. 21^v 1–7 were written by a scribe who reappears in manuscripts associated with St Augustine's. Provenance Bury St Edmunds. See Bishop, *English Caroline*, p. xxv; Ker, *Catalogue*, no. 77. For a concordance of Gregory's *Moralia* and the *Excerpta*, see M. Adriaen, ed., *Ecloga quam scripsit Lathcen de moralibus Iob*, *Corpus Christianorum*, series latina 145 (Turnhout, 1969), pp. 369–73.
7. London, British Library, MS Cotton Tiberius A. II, s. IX, origin Lobbes. *Evangelia*. Given by the Emperor Otto I to King Aethelstan who donated it to Christ Church Canterbury in s. X med. See Robinson, *Times of Saint Dunstan*, pp. 51–65, for discussion of the inscriptions in this and other manuscripts probably donated to English centres by Aethelstan.
8. London, B.L., MS Cotton Tiberius A. VII fols. 165–66, s. X, origin unknown. Prosper, *Epigrammata* and *Versus ad coniugem* (fragments). In England by s. X/XI when OE glosses were added. See Ker, *Catalogue*, no. 189.
9. London, B.L., MS Cotton Caligula A. XV fols. 3–38, 42–64, 73–117, s. VIII², origin NE France. Hieronymus, *De viris illustribus* and *Vita sancti Pauli eremita*; Isidorus, *Etymologiae* (I:21, 37/31); Cyprianus, *Testimonia* (book III only); Cassiodorus, *De computo paschali*; Dionysius Exiguus, *Epistola de cyclo decennovadi*; various computistica. In England by s. IX/X when an entry was made in Anglo-Saxon minuscule on fol. 41^v. See Lowe, *CLA*, no. 183.
10. London, B.L., MS Cotton Claudius A. I fols. 5–36, s. X, origin unknown. Frithegode, *Vita sancti Wilfridi*. In England by s. X/XI when OE glosses were added. See Ker, *Catalogue*, no. 140.
11. London, B.L., MS Cotton Claudius B. V, s. IX ex., origin Aachen. *Acta* of the sixth council of Constantinople A.D. 680. Given by Otto I to Aethelstan who donated it to Bath abbey in s. X med. On the inscription recording Otto's gift, and for the attribution to the Palace School, see W. Köhler, *Die Karolingischen Miniaturen, II: Die Hofschule Karls des Großen* (Berlin, 1958), p. 47.
12. London, B.L., MS Cotton Galba A. XVIII, s. IX, origin unknown. *Psalterium*. Probably donated by Aethelstan to the Old Minster at Winchester in s. X med.
13. London, B.L., MS Cotton Otho B. IX, s. IX/X, origin France. *Evangelia*. Probably donated by Aethelstan to the Congregation of Saint Outhbert at Chester-le-Street in s. X med. For this and the preceding manuscript, see Robinson (entry 7).

14. London, B.L., MS Cotton Vespasian B. VI fols. 1-103, s. IX¹, origin the Loire region, possibly Fleury. Bede, *De temporum ratione*. In England by s. XI in. when Latin and OE glosses were added in English Caroline minuscule. See Ker, *Catalogue*, no. 205. On the place of this manuscript in the English textual tradition of Bede, see C.W. Jones, ed., *Bede Opera de Temporibus* (Cambridge, Mass., 1943), p. 143.
15. London, B.L., MS Cotton Vespasian D. XIV fols. 170-224, s. IX, origin unknown. Isidorus, *Synonyma*. In England by s. X¹ when OE glosses, and other entries in Square minuscule on fols. 170^r, 223^v, 224^v were added. See Ker, *Catalogue*, no. 210.
16. London, B.L., MS Harley 208, s. IX/X, origin possibly Corbie. Alcuinus, *epistolae selectae*; three poems attributed to Alcuinus; seven letters by the Irish abbot Dungal; a letter from Charlemagne to Michael Paleologus, the Byzantine emperor. In England by s. X/XI when an OE scribble was made on fol. 88^r. Provenance York. For enumeration of Alcuin's letters contained in this manuscript, and on the association of the manuscript with Corbie, see E. Duemmler, ed., *Alcuini Epistolae*, MGH, *Epistolae Karolini Aevi II* (Berlin, 1895), pp. 5-6.
17. London, B.L., MS Harley 526 fols. 1-27, s. X, origin unknown. Bede, *Vita sancti Cuthberti*. In England by s. X/XI when OE glosses were added. See Ker, *Catalogue*, no. 230.
18. London, B.L., MS Royal 1. A. XVIII, s. X in., origin France. *Evangelia*. Probably donated by Aethelstan to St Augustine's Canterbury in s. X med. See Robinson (entry 7).
19. London, B.L., MS Royal 5. E. XIII, s. IX², origin unknown. Cyprianus, *Testimonia* (book III only); Pseudo-Bede, *De remediis peccatorum*; extract *de generatione coniunctionis* attributed to Boniface; tract *de vita regulari*; extracts on the nature of synods; shortened version of cap. 106 of the apocryphal book of Enoch; a short passage on divine punishments; *Evangelium Nicodemii* (ends in cap. 27). In England by s. X med. when corrections were made on fol. 80^v, and the text supplemented on fols. 99^v-100^r, in mixed Insular-Caroline minuscule. Provenance Worcester. See Ker, *Medieval Libraries of Great Britain* (London, 1964), p. 208.
20. London, B.L., MS Royal 15. A. XVI, s. IX², origin unknown. Aldhelmus, *Aenigmata*; Juvenius, *Evangelia*; *scolica glosarum* (Latin-Greek glossary). At St Augustine's Canterbury by s. X² when additions were made in English Caroline minuscule on fols. 7, 67, 74 to 83; and probably used there as a monastic schoolbook (cf. entry 24). See Ker, *Catalogue*, no. 267.

21. London, B.L., MS Royal 15. B. XIX fols. 38-78, s. IX², origin Reims. Bede, *De temporum ratione*. In England probably by s. X med. when it acquired added matter in early Insular-Caroline minuscule: the supplied fol. 64 (the previously omitted chapter 15 *de mensibus anglorum*) and a correction on fol. 42^v marked in text and margin by the Insular omission signs ð and ĥ respectively: darker ink, probably English hands. For discussion of contacts between Reims and Winchester at the time of Alfred's revival of literacy, see M.B. Parkes, "The Palaeography of the Parker manuscript of the *Chronicle*, laws and Sedulius, and historiography at Winchester in the late ninth and tenth centuries," *ASE*, 5 (1976), 164-66. On the importance of the Royal manuscript in the textual tradition of Bede, see Jones, *Opera de Temporibus*, p. 147.
22. London, Lambeth Palace Library, MS 237 fols. 146-208, s. X in., origin unknown. Augustinus, *Enchiridion*; Sextus, *Serentiae* (incomplete). In southern England, possibly Glastonbury, by s. X med. when corrections and additions were made in mixed Insular-Caroline minuscule on fols. 146-50, 158. See Bishop, *English Caroline*, no. 3.
23. London, Lambeth Palace Library, MS 377, s. IX, origin unknown. Isidorus, *De summo bono*. In England by s. X med. when corrections and annotations were made in Square minuscule, the manuscript later acquired OE glosses. Provenance Gloucester. See Ker, *Catalogue*, no. 279.
24. Oxford, Bodleian Library, MS Barlow 35, s. X, origin unknown. Alcuinus, *Interrogationes Sigewulfi in Genesin*; *Prognostica temporum* (computistica preceded by calendar rules); *scolica glosarum* (Latin-Greek glossary also in entry 20); *Synonyma Ciceronis*. In England by s. XI in. when 3 Latin-OE glossaries abstracted from Aelfric's *Grammatica* were added on fol. 57^r in Anglo-Saxon minuscule. Probably used as a monastic schoolbook. See Ker, *Catalogue*, no. 298.
25. Oxford, Bodleian Library, MS Bodley 218, s. IX in., origin probably Tours. Bede, *Expositio in Lucae evangelium*. In England, possibly Canterbury or Winchester, by s. XI¹ when a passage on the Assumption and neumed liturgical matter were added on fol. 167^v in English Caroline minuscule. Cf. Bishop, *English Caroline*, plates XXII, XXIII. Corrections and additions in a mixed Insular-Caroline hand, e.g. fol. 69^r 14-15, might suggest that the manuscript was in England before s. XI. Cf. E.K. Rand, *Studies in the Script of Tours. I: A Survey of the Manuscripts of Tours*, II (Cambridge, Mass., 1929), plate LXXIX (1). On the origin of the manuscript, see Rand, *A Survey of the Manuscripts of Tours I*, no. 66.
26. Oxford, Bodleian Library, MS Bodley 311, s. X², origin NW France. *Penitentiale Gregorii*; *Libellus responsionum*; *Penitentiale Cumme-*

- ani*; *Penitentiale sanctorum episcoporum in concilio Niceno*; Hieronymus, *Epistola ad Damasum papam*. In England by s. X/XI when an OE inscription was added on fol. 1^r in Square minuscule. Provenance Exeter. See Bishop, *English Caroline*, p. xxv; Ker, *Catalogue*, no. 307. On the Continental circulation of these texts, see L. Bieler, *The Irish Penitentiales*, *Scriptores Latini Hiberniae*, 5 (Dublin, 1963), pp. 7, 17–18.
27. Oxford, Bodleian Library, MS Bodley 516, s. IX², origin northern Italy. Augustinus, *Epistola 47 de videndo deo* (begins in cap. 8); Ambrosius, *Epistola 63 ad vercellensem ecclesiam*; Ebbo of Reims, *Epistola de penitentiae utilitate*; Halitgar of Cambrai, *De penitentia*; extract *de reparatione lapsi*; a comment on Psalm I attributed here to John Chrysostom; Cassiodorus, *De anima* (lacks caps. 9, 10, 11 [part], 12 [part]); fragment of Augustinus, *De quantitate animae* (cap. 36). In Brittany or Wales by s. X when the Welsh or Breton name guoroithon was added on fol. 9^r in Insular minuscule; in England by s. XI¹ when an OE cryptogram was added on fol. 63^v. Provenance Salisbury. On the place of this manuscript in the tradition of *De videndo deo*, see F. Römer, *Die handschriftliche Überlieferung der Werke des heiligen Augustinus*, *Sitzungsberichte der Akademie der Wissenschaften, phil.-hist. Klasse*, 276 (Vienna, 1972), p. 240.
28. Oxford, Bodleian Library, MS Bodley 849, s. IX in., origin unknown. Beda, *Expositio in VII epistolas catholicas*. At Exeter by s. XI med., the manuscript was donated to the cathedral library by Bishop Leofric. See Ker, *English Manuscripts*, p. 7.
29. Oxford, Bodleian Library, MS Hatton 42 fols. 1–142, s. IX², fols. 144–204, s. X, origins unknown. Part i: *Collectio canonum hibernensis* (with Breton glosses); *Canones Adamnani* (Irish canons); *Excerpta de libris romanorum et francorum* (Welsh canons); Gaius, *Liber institutionum*. Part ii: *Collectio canonum dionysio-hadriana*; *Capitulare Ansegisi* (canons of the Caroline reform). Part i was at Christ Church Canterbury by s. X ex. when fols. 1–7 were supplied in English Caroline minuscule; the entire manuscript was at Worcester by s. XI in. when annotations indicating collation were made on fols. 47^r, 189–204, in an English hand attributed to Archbishop Wulfstan; the two parts were bound together probably even at Canterbury, for the binding has been attributed to Christ Church before Dunstan's death in 988. On the circulation of the texts in part i, see Bieler, *Irish Penitentiales*, pp. 20–21; on the annotations in parts i and ii, see Ker, "The Handwriting of Archbishop Wulfstan," in *England before the Conquest: Studies in primary sources presented to Dorothy Whitelock*, ed. P. Clemoes and K. Hughes (Cambridge, 1971), p. 328; on the binding, see G. Pollard, "Some Anglo-Saxon Bookbindings," *The Book Collector* (Spring, 1975), no. 3. The sug-

- gested association of Hatton 42 with Archbishop Dunstan underscores its importance in the renewal of English monastic culture; for the manuscript is an epitome of a mixed Insular-Caroline tradition, formed by convergence of the Insular penitential literature and the Carolingian reforms, that was a major influence on the English revival.
30. Oxford, Bodleian Library, MS Rawlinson C. 697, s. IX/X, origin unknown. Aldhelmus, *De laude virginittatis* (verse), *Aenigmata*, and *De octo vitiis principalibus*; Prudentius, *Psychomachia*. In southern England, possibly Glastonbury, by s. X med. when additions were made in mixed Insular-Caroline minuscule on fols. 17^r, 36^v, 42^v, 43^v, the manuscript later acquired OE glosses. See Bishop, *English Caroline*, no. 3; Ker, *Catalogue*, no. 349. This copy of Aldhelm's verse text is closely related to three English copies associated with the revival. See R. Ehwald, ed., *Aldhelmi Opera*, MGH, *Auctores Antiquissimi* XV (Berlin, 1919), pp. 343–46.
31. Oxford, Oriel College, MS 34 fols. 57–153, s. X, origin unknown. Beda, *Expositio in VII epistolas catholicas*. In England by s. XI¹ when the prologue was supplied in English Caroline minuscule on fol. 57^v. See Ker, *Catalogue*, no. 359.
32. Paris, Bibliothèque Nationale, MS lat. 7585, s. IX ex., origin unknown. Isidorus, *Etymologiae*. In England, possibly St Augustine's Canterbury, by s. X² when several quires were supplied in English Caroline minuscule. See Bishop, *English Caroline*, no. 6.
33. Salisbury, Cathedral Library, MS 173, s. X, origin unknown. Augustinus, *Soliloquia*; Isidorus, *Synonyma*. In England by s. XI med. when OE scribbles were made on fols. 92^v, 142^v. See Ker, *Catalogue*, no. 381.
34. Vatican City, Biblioteca Apostolica, MS Vat. lat. 3363, s. IX, origin the Loire region, possibly Fleury. Boetius, *De consolazione philosophiae*. In Wales by s. IX ex. when interlinear and marginal Latin glosses were added in Welsh Round minuscule; in southern England, possibly Glastonbury, by s. X med. when annotations indicating collation were made in mixed Insular-Caroline minuscule, e. g. fol. III^r 'quidam codices habent' followed by an alternative reading. The hand of the English annotator reappears in added matter in entries 22, 30, and in other manuscripts, English and Continental, either written at Glastonbury or possibly imported there. Cf. Bishop, *English Caroline*, plate II. For evidence that this scribe was Dunstan, writing at Glastonbury before 957, see R. W. Hunt, *St. Dunstan's Classbook from Glastonbury: Cod. Bibl. Bodl. Oxon. Auct. F. 4. 32*, *Umbrae Codicum Occidentaliun*, 4 (Amsterdam, 1961), pp. xiv–xvi. On the attribution of the commentary, and on the importance of the Vatican manuscript in the

English textual tradition of the glossed Boetius, see P. Courcelle, *La Consolation de philosophie dans la tradition littéraire* (Paris, 1967), pp. 269-70, 405-06.¹³

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BESPRECHUNGEN

Egon Werlich, *Typologie der Texte. Entwurf eines textlinguistischen Modells zur Grundlegung einer Textgrammatik*. [UTB, 450.] Heidelberg: Quelle & Meyer, 1975, 140 S., DM 10.80.

Egon Werlichs texttypologischer Entwurf, wie er ihn hier und in der im folgenden Jahr erschienenen *Text Grammar of English* (Heidelberg, 1976) vorlegt, muß im Zusammenhang mit neueren textlinguistischen Bemühungen gesehen werden, das klassische literaturwissenschaftliche Problem der Gattungen auf breiterer Grundlage und mit größerer methodischer Strenge zu diskutieren. Aus der Gattungstheorie wird dabei eine Theorie der Textsorten oder Texttypen¹, und dies ist nicht nur ein wissenschafts-warenästhetisches Aufpolieren der Terminologie, sondern verweist auf eine veränderte Analyseperspektive: die Gattungshaftigkeit literarischer Texte erscheint nun als Sonderfall einer allgemeinen Generizität von Rede², für deren systematische Beschreibung eine transphrastische Linguistik Modelle zu entwickeln hat. Beim derzeitigen Stand einer satzübergreifenden Textlinguistik, für den die Länge der einschlägigen Bibliographien und die Publikationsfrequenz einen zu optimistischen Parameter abgeben, müssen solche Modelle notwendigerweise tentativ und vorläufig sein. Werlichs Entwurf stellt hier keine Ausnahme dar; darüber hinaus weist er jedoch Schwächen auf, die sich aus einem Zurückfallen hinter den derzeitigen Stand der Theoriebildung ergeben.

Dies gilt vor allem für den fast vollständigen Verzicht auf den Einbezug der Pragmatik. So wird schon der Begriff "Text" ausschließlich mit Hilfe von syntaktischen und semantischen Kriterien der Kohärenz und Kompletion definiert (S. 16), während doch offensichtlich in die Bestimmung von "Text" und von "Kohärenz" und "Kompletion" die pragmatische Intentionalität und Funktionalität der Kommunikation einzugehen hat³. Die von Werlich als Beispiel für einen Nicht-Text

¹³ This checklist was originally part of a B.Litt. thesis accepted at Oxford University in 1977. In its preparation I was assisted by the expert palaeographical opinion of Mr M.B. Parkes, Dr T.J. Brown, Mr T.A.M. Bishop, and Dr N.R. Ker; in its subsequent revision I was aided by Mr Parkes. I am indebted also to Mr Parkes and Dr Brown for their opinions on MS Vat. lat. 3363, and for a photocopy of folio III^r. The libraries at Oxford, London, Boulogne-sur-Mer, and Paris are to be thanked for permission to examine manuscripts. I am solely responsible for any errors of fact or judgment which may remain.

¹ Vgl. dazu E. Gülich und W. Raible, hrsg., *Textsorten. Differenzierungskriterien aus linguistischer Sicht* (Frankfurt, 1972) und die Diskussion dieser Entwicklungen bei K.W. Hempfer, *Gattungstheorie* (München, 1973), S. 98 ff.

² W.-D. Stempel in Gülich und Raible, *Textsorten*, S. 175 ff.

³ Ein konsequenter Einbezug der pragmatischen Dimension kennzeichnet dagegen S.J. Schmidts *Texttheorie. Probleme einer Linguistik der sprachlichen Kommunikation* (München, 1973).