ABSTRACTS

MARILINA CESARIO, 'Romancing the wind: the role of *boreas* in the *Anglo-Saxon Chronicle*',
Filologia Germanica – Germanic Philology 5 (2013), pp. 1-23.

The Anglo-Saxon chroniclers' interest in eclipses, comets, and other celestial phenomena undoubtedly derives from classical and continental annals, but the recording of the wind in association with human affairs is quite exceptional. The wind is noted twelve times in the *Anglo-Saxon Chronicle*, between the years 1009 and 1123, but there is no mention of it in the "common stock". This article investigates the role of the wind in the *Anglo-Saxon Chronicle* and examines whether the Anglo-Saxon annalists' awareness of the meteorological phenomenon was prompted by the dissemination of computistical materials. These included Easter tables, treatises on natural science, texts and diagrams on the direction and/or names of winds, weather prognostics and prognostication by the wind, which reached England from Fleury during the Benedictine Reform. This study will also consider whether there was a correlation, a cause and effect relationship, between the wind and the events narrated.

RAFFAELE CIOFFI, '"*Ne opige nan man to ðissere leasunge*": un controverso caso di intercessione mariana al momento del Giudizio',
Filologia Germanica – Germanic Philology 5 (2013), pp. 25-47.

This paper discusses the possible presence of pre-purgatorial doctrines in two Old English anonymous homilies which contain the same Judgement scene: the Virgin, Saint Michael, and Saint Peter gain the redemption of a crowd of sinners just before the closing of Hell. In both homilies it is not explained who these sinners are, and why they are saved. They constitute a third crowd of souls, separated from the pious and the evil ones, and this seems to be the reason for their salvation. Are they penitent souls? Ælfric in his sermon *In Natale sanctarum Virginum* (CH II, 39) regarded the belief of a post-Judgement redemption of damned souls as heretical: the main goal of the Abbot was to condemn the post-Judgement salvation, not to discuss the intercession itself, or the identity of the souls involved. Following Ælfric's warning, the scene disappeared from two late homilies which contain the same Doomsday episode, a sermon in CCCC 302 and the homily Assmann XIV. In both of these texts the Judgement follows the path 'Salvation of the pious – Damnation of the sinners – Closing of Hell – Vision of God', a pattern that erases the third crowd of souls. In spite of obvious differences in the eschatological description and, especially, in the supposedly interceding role played by the Virgin Mary, these texts could hardly be interpreted as the earliest Old English witnesses to the emergence of a third realm of the afterlife.

GABRIELE COCCO, 'From *wea* to *wela*: shipwreck as a foreshadowing of Christian salvation in the OE *Apollonius of Tyre*',
Filologia Germanica – Germanic Philology 5 (2013), pp. 49-68.

By surviving the tossing-high-billows of the stormy sea, Apollonius of Tyre not only spares his life, but he also learns how to triumph over the *mare mundi*. Despite manifold misfortunes and trials, the character's steadfastness and good works allow him eventually to attain utmost prosperity and regain what he had lost. Though allegedly heathen, Apollonius was a vivid *exemplum* of perseverance and virtue. The episode of his shipwreck is endowed with rich eschatological symbolism and it was certainly an issue of great inspiration to any monk striving for righteous Christian living. Thus, it is not surprising to find a romance with such a pagan background within a codex containing homilies and other religious material.

GIUSEPPE DONATO DE BONIS, 'Le *Omelie Blickling* nella produzione omiletica anglosassone',
Filologia Germanica – Germanic Philology 5 (2013), pp. 69-93.

Ms. Princeton, University Library, William H. Scheide Collection 71 transmits a collection of eighteen homilies. For their form and content, the *Blickling Homilies* have long been considered far from the spiritual guidelines of the Benedictine Renaissance. Moreover they have been concealed by the homiletic collections by Ælfric and Wulfstan. However, the Blickling manuscript has preserved a collection of homilies that testifies to the existence of a lively Old English homiletic tradition before the Benedictine Revival without being in contrast with the Benedictine movement. The *Blickling Homilies* follow the liturgical year as the Ælfrician homilies do and share some of their sources with Ælfric. This paper illustrates the main data concerning the *Blickling Homilies* providing a new research basis for future studies and focusing on the peculiarities of the collection.

KEES DEKKER, 'The organisation and structure of Old English encyclopaedic notes',
Filologia Germanica – Germanic Philology 5 (2013), pp. 95-130.

Encyclopaedic notes are difficult to define as a genre, type, or as texts falling under a certain topic. Many of them have been listed by Angus Cameron in the *Plan for the Dictionary of Old English*, but no definitive list has been drawn up, nor is there, amongst critics, a consensus about why they belong together. Broadly speaking, one can say that the term refers to a particular group of texts that occurs in Latin and Old English, in Anglo-Saxon manuscripts from about 800 AD onwards. In this article, I attempt, therefore, to define a category of Old English encyclopaedic notes with a distinct form, function, position and tradition within the wider field of Old English prose. For my analysis, first, an inventory of notes in Old English will be presented which contains the texts to be included in this category. Subsequently, it will be shown that although manuscript tradition and subject matter are significant, the features that distinguish encyclopaedic notes in Old English are organisation of information, linguistic structure and functionality.

MALCOLM GODDEN, 'Alfredian prose: myth and reality',
Filologia Germanica – Germanic Philology 5 (2013), pp. 131-158.

The term 'Alfredian prose' has long been established as a convenient way of referring to a body of Old English texts that were supposedly written or commissioned by King Alfred in the last years of the ninth century. This picture of the king as instigator of vernacular writing originated in Alfred's

own circle and was assiduously promoted by his advisers, but was then expanded and embroidered by subsequent Anglo-Saxon writers for a variety of reasons. But it probably had little basis in fact, and in its modern form, as a story of a royal programme of translation for the benefit of the English people in general, it has produced a distorted impression of the Old English prose writings of the period, and of their origins, purpose and readership.

JOYCE HILL, 'Augustine's tractates on John and the homilies of Ælfric',
Filologia Germanica – Germanic Philology 5 (2013), pp. 159-194.

Augustine of Hippo's *In Iohannis Evangelium Tractatus CXXIV* was extensively used by Bede and the Carolingian homilists and commentators of the exegetical tradition to which Ælfric belonged. The dense intertextuality of this tradition often makes it difficult to determine which immediate source-texts Ælfric consulted. These difficulties are compounded by the tendency of modern scholars to give priority to the ultimate source, in this case Augustine's *Tractatus*, with the result that the extent to which this work was directly consulted by Ælfric may be overstated in lists and catalogues of the books available to him. Modern scholarship currently cites twenty-seven of Ælfric's *temporale* homilies for which the *Tractatus* is thought to have been used. The rigorous reassessment of these homilies in the present study demonstrates that the majority of the supposed examples of direct usage are highly questionable, and that secure evidence for Ælfric's use of the *Tractatus* as a discrete work is to be found in only seven homilies, each of which was composed later in Ælfric's career than the *Catholic Homilies* and was written primarily for an ecclesiastical audience. In the course of the investigation, major questions are raised about the modern processes of identifying and recording Ælfric's Latin sources which, it is argued, distort our sense of the scope of his library and the nature of his engagement with the tradition in which he wrote. The approach adopted here shows that a more nuanced appreciation of Ælfric's access to source-materials is possible, which in this case suggests that he obtained a copy of the *Tractatus* sometime in the latter half of the 990s.

OMAR KHALAF, 'A study on the translator's omissions and instances of adaptation in the Old English Orosius: the case of Alexander the Great',
Filologia Germanica – Germanic Philology 5 (2013), pp. 195-221.

This paper focuses on a hitherto neglected aspect of the Old English *Orosius*, namely the omissions of certain passages of the Latin source-text by the Anglo-Saxon translator. This essay proposes to chart such omissions systematically and to present a comprehensive interpretation of the modes of adaptation of the Latin source by the Old English translator, focusing in particular on a number of case-studies which are especially suggestive of the selection process.

LUCREZIA PEZZAROSSA, 'Reading Orosius in the Viking age: an influential yet problematic model',
Filologia Germanica – Germanic Philology 5 (2013), pp. 223-240.

This paper considers the representation of war in the *Old English Orosius*, in order to investigate what models the Late Antique text might have provided to its English audience at the time of the Viking invasions. In particular, the present analysis seeks to highlight how, in that specific context, Orosius' work – and especially the vernacular rendering of the sack of Rome of AD 410 – might have raised serious questions about the workings of history.

HANS SAUER, '*Vercelli Homilies* and word-formation',

The main aim of this article is to present the major (and some of the minor) principles and patterns of Old English word-formation, using one of the *Vercelli Homilies* (*Vercelli Homily* 19) as the main source of the examples. The problems of analysis and classification are also addressed. After some introductory sections (1-4) the levels of analysis are briefly outlined (in section 5), especially phonology, morphology, syntax, semantics, productivity, recursivity, competition. Subsequently, some of the problems in analysing complex words created through word-formation processes are sketched (in section 6), in particular the classification of word-formation patterns, the question of the borderlines between word-formation and inflexion on the one hand, and between word-formation and syntax on the other, and the question of semantic bleaching. In the central sections (7-11), the main types of word-formation are briefly presented: Compounds (7; subdivided according to the word-classes into compound nouns, adjectives, numerals, adverbs); combinations with prefixoids and suffixoids (8); combinations with (locative) particles (9); prefix-formations (10); suffix-formations (11; also subdivided according to the word-classes, in particular suffixes for nouns, adjectives, numerals, adverbs, verbs), and derivation without a suffix (12; also called conversion or zero-derivation). Some important patterns and elements not attested in *VercHom* 19 but in other *Vercelli Homilies* are listed in section 13, and loan-influence on word-formation is summarized in section 14 (especially hybrid formations and loan-formations, the latter subdivided into loan-translations, loan-renditions, and loan-meanings). At the end there are a brief conclusion (15) and the references.

Old English prose and poetry show a great variety of relativizing constructions which have traditionally been interpreted as a sign of an ongoing change in Old English syntax. On closer examination, the different relative strategies show too constant a behaviour to be the unstable result of competing patterns towards a greater clause asymmetry; and the differences between Early West Saxon and Late West Saxon texts are more reasonably accounted for as the creation of stylistic patterns which involve the type of relativizer, the clause word order and the type of relative clause. In other words, the variety in strategies and their distribution reflect the establishment of a more formal written language.