ABSTRACT

ANNA CAPPELLOTTO, 'Il mito di Apollo e Pan nelle *Metamorfosi* di Albrecht von Halberstadt',
Filologia Germanica – Germanic Philology 8 (2017), pp. 1-20.

THE MYTH OF APOLLO AND PAN IN ALBRECHT VON HALBERSTADT'S 'METAMORPHOSES'. Tracing back the history of Ovid's reception in the Middle Ages cannot disregard the German medieval literary tradition. Ovidian traces can be found in several Middle High German works, mostly in the form of allusions, images, and references. Germany also has produced the first presumably complete translation of Ovid's *Metamorphoses*, which was composed at the time of the Landgrave Hermann I of Thuringia by a Saxon cleric, Albrecht von Halberstadt. Except for some fragments belonging to an Oldenburg 13th-century manuscript, we can read Albrecht's *Metamorphoses* only thanks to Jörg Wickram's Early Modern German adaptation (1545). This analysis will focus on the myth of the music contest between Apollo and Pan and the metamorphosis of king Midas, who was condemned to have donkey's ears as a punishment for having questioned Tmolus's verdict. The narration is handed down in fragment B (Berlin, Staatsbibliothek, mgf 831) and offers a good test-bed for analysing Albrecht's choices in dealing with a subject which, by content, does not offer any easy handhold for cultural adaptation. Some examples of Albrecht's translation strategies will help understand the relationship between the source text, the German translation, and the receiving culture.

ADELE CIPOLLA, 'The script of the Vorauer Alexander. some remarks',
Filologia Germanica – Germanic Philology 8 (2017), pp. 21-47.

The Vorau manuscript, the most prominent poetic miscellany of the Early Middle High German period, contains a version of the *Alexanderlied* (a text also preserved in the Strasbourg and Basel manuscripts). Historical and literary reasons have been provided to ascertain the poem's birthplace(s), conjecturally placed in Cologne or Trier. The script, however, is hard to classify in grammatical terms and no univocal dialectal identity emerges from the analysis. This paper, based on the first-hand collation of the Vorau manuscript, will test the editions' efficiency as collectors of linguistic data, and compare dialectological interpretations with scribal features of both the *Vorauer* and the *Straßburger Alexander*. Renewed attention will be devoted to the late Caroline hand of the Vorau codex and to its inconsistent readings, atomised regionalisms and impenetrable features, which do not allow a unique unquestionable regional attribution. The scrutiny eventually aims at pointing out the hybrid linguistic character of the whole Vorau poem, evidencing methodical troubles in normalising its spellings.

NEWFOUND OLD HIGH GERMAN GLOSSES TO THE 'REGULA PASTORALIS' IN MANUSCRIPTS FROM ST. GALL. The Abbey Library of St. Gall preserves five manuscripts of Gregory the Great's *Regula pastoralis* dating back to the Old High German period (St. Gallen, Stiftsbibliothek 216, 217, 218, 219, 220). Early scholarship focusing on the St. Gall manuscripts discovered only a few Old High German glosses, which came from three of the five extant manuscripts. These ink glosses created the impression that the text had been glossed at St. Gall in a purely sporadic manner and only from the 10th century onwards. However, as soon as scholars started to look for scratched glosses, more material was discovered. As a result, the number of glosses has since increased fourfold. The latest discoveries show that the St. Gall manuscripts containing the *Regula pastoralis* were copiously glossed in Old High German and that the glossing process started already at the end of the 8th century. This allows us, for the first time, to get a complete picture of the glossography of the *Regula pastoralis* in the monastery of St. Gall. The article offers an edition of the recently discovered Old High German and Latin glosses as well as a linguistic and palaeographical analysis.

THE EARLY MIDDLE HIGH GERMAN FRAGMENTARY TRANSLATION OF THE PSEUDO-GALENIC 'DE DYNAMIDIIS'. The so-called *Bamberger Arzneibuch* (c. 1150) is the earliest medical book preserved in German language. It contains three fragmentary texts: the *Arzenībuoch Ypocratis*, a collection of medical remedies attributed to Hippocrates, a great part of which is also recorded in medieval Latin medical literature; a translation of the oldest Latin version of a late-antique prognostic work, also attributed to Hippocrates; a translation of *De dynamidiis*, a small fragmentary Latin text attributed to Galen, where names and qualities of some medicines are explained. In this paper an updated critical reading of *De dynamidiis* is proposed, jointly with an analysis of some particularly interesting terms used in the German translation. The fragment seemingly undergoes a function change through the translation process, becoming a sort of bilingual glossary where the definitions, which are translated into German, help the reader/learner understand the meaning of the Greek-Latin technical terms.

THE SEVEN GIFTS OF THE HOLY SPIRIT IN THE GERMAN RELIGIOUS POETRY OF THE 12TH CENTURY. The essay deals with the theme of the Seven Gifts of the Holy Spirit in a group of Early Middle High German works dating from the 12th century: a *Commentary on the Our Father*, the *Siebenzahl* (or *De septem sigillis*), Priester Arnolt's *Loblied auf den Heiligen Geist* and a passage of Frau Ava's *Leben Jesu* devoted to the Gifts of the Holy Spirit. The analysis focuses on the connections between these texts and the devotional literature of medieval Germany, with particular regards to the numerological philosophy, and above all to the symbolism of number

'seven'. Attention will be paid to the didactic and catechetic role of the Seven Gifts of the Holy Spirit within these works, highlighting a number of literary motifs and allegorical elements which provide their ideological foundation.

ADJECTIVES WITH THE 'UN-' PREFIX IN THE VOCABULARY OF NOTKER III OF SAINT GALL. Notker's 'translations' are conceptual and cultural – as well as linguistic, of course –, thus they required a highly precise vocabulary capable of representing with clarity the semantic richness of the Latin text. It is therefore not surprising to note the sheer number of nouns, adjectives, and verbs used once or more times here that are not to be found anywhere else in Old High German. This paper aims to focus on adjectives formed with prefix *un-*, which make up an interesting corpus. A brief description of the corpus will also be provided, in order to enlighten the derivational and compositional processes by which these adjectives are formed. Finally, the attention will be focused on specific translation strategies. The analysis of selected examples will make it possible to identify which instruments in the German *Wortbildung* guided Notker's refined sensibility, allowing him time after time to find pertinent and appropriate solutions in Old High German.