Memorabilia

VOLUME 19 of the Longman Linguistics Library series is Professor T. F. Mitchell's *Principles of Firthian Linguistics* [Pp. xviii + 214. London: Longman, 1975. £7.95]. Some of the seven chapters are new, others ('Prominence and syllabication in Arabic', 'Linguistic "goings-on"', 'Aspects of gender revisited', 'The language of buying and selling in Cyrenaica') are reprints of or are based on earlier publications. There is also a concise introduction sketching the characteristics of J. R. Firth's approach to linguistics, and relating this to other kinds of theory now current. It is noteworthy that much of the full exemplification is drawn from what will be, for many readers, the unfamiliar material of the Arabic dialects.

<div align="right">T. F. HOAD</div>

KAY WIKBERG'S *Yes-No Questions and Answers in Shakespeare's Plays: A Study in Text Linguistics* is vol. 51, No. 1 of Acta Academiae Aboensis, Ser. A, Humaniora [Pp. 240. Åbo Akademi, 1975. 35 Finnish marks]. There is a brief discussion of 'Stylistic implications' (pp. 194-207), but the main emphasis is on theoretical problems of analysis and classifications, within a generative framework.

<div align="right">T. F. HOAD</div>

THE volume of *Studies in English Linguistics for Randolph Quirk*, edited by Sidney Greenbaum, Geoffrey Leech and Jan Svartvik [Pp. xvi + 304. London: Longman, 1980. £18.00], reflects in its list of distinguished contributors the high regard felt for the dedicatee by linguists of many kinds. The twenty-six papers are grouped under the headings 'Language Theory', 'English Grammar', 'Semantics of English Modals', 'Text and Discourse', 'Stylistics', 'Attitudes to Language', and 'Lexicology and Phonology'. The varied contributions to this worthwhile volume show that blending of the rigorously technical with the humane which is a characteristic of Professor Quirk's own scholarship.

<div align="right">T. F. HOAD</div>

The April issue will be devoted principally to Shakespeare and his contemporaries.

Notes

ADDENDA AND CORRIGENDA TO N. R. KER'S 'A SUPPLEMENT TO "CATALOGUE OF MANUSCRIPTS CONTAINING ANGLO-SAXON"'

'A Supplement to "Catalogue of Manuscripts Containing Anglo-Saxon"'[1] by N. R. Ker added fifteen new or recovered items to his *Catalogue of Manuscripts Containing Anglo-Saxon*, describes additional leaves found belonging to six manuscripts previously listed, and notes twelve changes in location and pressmark. The present supplement to his supplement calls attention to three manuscripts containing Old English that have been identified or uncovered since his article was published, corrects an error in the identification of the text described in item 414, supplies an omission in item 249, and calls attention to seven verse-texts included in the *Catalogue* or 'Supplement', but not identified as such. My comments follow or supplement the format of his *Catalogue* and 'Supplement'.[2]

Corrigenda

107. (A3) The translation of the proverb *Amicus tam propre longe bonus est* alliterates, though it does not scan, as verse:

> *freond deah   feor ge neor;*
> *bið near nyttre.*

131. (d) One of the scribbles scans, though it does not properly alliterate:

> Eglaf *comes*   and his broðer Vlf.[3]

[1] *Anglo-Saxon England* 5 (1976), 121-31. T. F. Hoad (*Review of English Studies* 29 (1978), 71-73), H. R. Loyn (*Journal of Ecclesiastical History* 29 (1978), 215-16), Greg Byerly (*American Reference Books Annual* 8 (1977), 206) and J. E. Cross (*Notes and Queries* 222 (1977), 166-70) stress the importance of Ker's supplement.

[2] I would like to thank Professor Fred C. Robinson for reading a draft of this supplement and for advice on several points.

[3] The text cannot be excluded from the canon because of the Latin word *comes*; *rex* appears twice in *Elene* (610, 1041) and *Aldhelm* contains Greek as well as Latin words. The alliteration is faulty, but there are examples of off-verses alliterating in the final stressed syllable in *Maldon* 75b and 288b, both, like this verse, involving names. The runic inscriptions Thornhill I and II have double alliteration in the off-verse, and Great Urswick i alliterates only on the final stress; the three runic inscriptions all involve proper names. Is it possible that 'the Scandinavian element' Ker notes in the

165. Identified as metrical by Fred C. Robinson in 'Old English Literature In Its Most Immediate Context', *Old English Literature In Context: Ten Essays*, ed. John Niles (London, 1980), 24, is the line written in the margin of fol. 255:

> ðvs beda ðe broema   boecere cueð

181. The colophon *wulfwi me wrat* is, if regarded as verse, a perfect Sievers type E half-line.[4]

229. Identified as metrical by Robinson in Madeleine M. Bergman's 'Supplement to *A Concordance to* The Anglo-Saxon Poetic Records', forthcoming in *Mediaevalia*, and there printed:

> Hwæt! Ic eallfeala   ealde sæge.

Ker had noted the similarity of the line to *Beowulf* 869.

249. Kenneth and Celia Sisam (*The Salisbury Psalter* (EETS os 242 (1959), 52-53, fn. 3) note a metrical translation of a marginal Latin gloss to 17[51] overlooked by Roeder. *Omnis rex in antiquis diebus aput Iudeos nominabatur Christus* is rendered:

> Wæs mid Iudeum   on geardagum
> ealra cyninga gehwelc   Cristus nemned.

292. The second colophon, appearing at the end of John, was identified as 'a poetical distich' by Albert S. Cook, *Biblical Quotations in Old English Prose Writers* (London, 1898), lv.:

> Hæfe nu boc awritne,   bruca mid willa,
> symle mið soðum gileafa;   sibb is eghwæm leofost.

414. *For* LORD'S PRAYER *read* CREED; *for* MLN 4 *read* 5. The text appears on p. 138, not 137.[5]

415. Ker identifies these lines as a 'maxim'; like *Maxims I and II*, the lines are verse:

> A scæl gelæred smið   swa he gelicost mæg
> be bisne wyrcan,   butan he bet cunne.

Addenda

442. Bodleian MS Hatton 42. A gloss *þus niw* to *in nouo* [*testamento*] on folio 49[r] of *Collectio Canonum Hibernensis*, s. xi, printed by P. J. Lucas in 'MS. Hatton 42: Another Manuscript Containing Old English', *Notes and Queries* CCXXIV (1979), 8.

423. (?) University of Glasgow, Hunter MS. U. 3. 2., fol. 210[v]. Inscription (s. xiii) in margin of Psalter (s. xii) providing directions for the preparation and use of an amulet. The charm to be inscribed 'seems to be a corrupted form of OE': *usy* + *begete* + *agala* + *lentotan* + *domnes* + *cibu* + *glaes*. The editors print plausible normalized Old English forms for all words but *cibu*, which they derive from Latin *cibus*. Printed by Jane Hetherington Brown and Linda Ehrsam Voigts, *The Old English Newsletter*, vol. 14, no. 1 (Fall, 1980), pp. 12-13.

424. (?) About 40 fragments of an Ælfric manuscript have recently been found in some seventeenth-century bindings in the National Record Office of Copenhagen. Professor Else Fausbøll has identified what can be seen of these fragments as belonging to the First Series of Catholic Homilies, and assigns them a date s. xi. Fausbøll has requested permission to uncover these fragments, and plans to edit and publish them in a separate edition; she has

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Thorney *Liber Vitæ* may account for the alliterative faults in some of these pieces? [Norse examples are *Þrymskviða* lines 1 and 91, *Eriksmál* 19, *Vǫlospá* stanza 19, line 1, stanza 64, line 2 and elsewhere.] The construction of the Thorney line suggests a metrical intention: compare *Brunanburh* 2b *and his broðor eac* [3a: *Eadmund æþeling*] with the prose summary found in the Canterbury Epitome *and Eadmund his broðer*, added to the account in Cotton Domitian A viii (MS F in *Two of the Saxon Chronicles Parallel*, ed. Charles Plummer and John Earle (Oxford, 1892), 107, entry for 937). Elsewhere in the prose portion of the *Chronicle* the proper name precedes the terms of relationship.

[4] See the colophon below (item 292). Ordinarily, isolated half-lines are not credited as being verse, but see A. J. Bliss, 'Some Unnoticed Lines of Old English Verse', *Notes and Queries* ccxvi (1971), 404.

[5] Napier prints the text from a transcript sent him by W. M. Lindsay, and describes its position in the manuscript as falling between a 'calendar of Saint's Days' and a prayer to Æthelthryth. Ker describes the first of these as 'directions for Lenten processions and litanies for each day of the week'; otherwise, his report is substantially the same as Napier's. The text is a unique version of the shorter confession that we term the Apostles' Creed, and which the Anglo-Saxons called *se læssa creda*. The other prose translations are Ælfrician, and the verse translation *The Creed* follows the form of this confession. The longer Nicene Creed, or *mæssecreda* is also translated by Ælfric and by the 'tremulous hand' of Worcester. Ker notes 7 items in his *Catalogue* (Index I, *Creeds*, p. 522 gives 6; the cross-reference to *Glosses* adds one more to these).

informed P. A. M. Clemoes of her find so that he can incorporate this material in his forthcoming edition of the First Series.

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TWO WORDS FROM *ANCRENE WISSE* AND THE KATHERINE GROUP

1. *Ancrene Wisse: utnume*, adj. and adv., 'exceptional(ly)'.

A word familiar to the *Ancrene Wisse* author has not yet found a convincing printed explanation (cf. *The Katherine Group*, Paris, 1977, note 1, pp. 1-3). In a letter dated 11 January 1939, Professor J. R. R. Tolkien suggested a tentative explanation which is more plausible. He wrote: 'He (i.e. van Langenhove) does not understand the *Liflade*, but I am not sure that he does not indicate something worth considering: namely that *utnume* might be derived from an OE adj. **utnyme* "exceptional" rather than a past participle; cf. *aðswyrde*, VPs. 104/9, and other verbal adjectives with weak grade and mutation.' Professor Tolkien is referring to 'Quod disposuit ad Abraham et iuramenti sui ad Isaac.   ðæt gestihtade to abraham 7 aðswyrde his to isaace' VPs. 104/9.

2. *St Margaret: bur* = 'requiem'

In the Appendix to her edition of the Middle English version of the life of St Margaret,[1] Miss Mack chose as one of her sources the Latin version found in MS Harley 2801, which, she states, 'appears here in print for the first time' and is 'the second part of three volumes of a Passional' (*c.* 1210) ff. 63(a), col. 1 to 65(a), col. 2; and which reads as follows: 'Et uox columbe de celo uenit, dicens: Veni, dilecta uirgo Dei, Margareta, in requiem Christi tui: ueni in regnum cęlorum',[2] which is translated in ME '& com a culure (so briht as þah ha bearnde) of heouene . . . Cum nu for ich kepe þe, brud, to þi brudgume . . . brihtest *bur* abitd (R. abit) te . . . Cum nu to mi kinedom;[3] that is 'And came a dove (as bright as if she burned) from heaven . . . Come now! for I expect thee, bride, to thy bridegroom . . . fairest lady's room which awaits thee . . . come to my kingdom!'

[1] *Seinte Marherete*, EETS OS 193 (1934).
[2] P. 139/12-13.
[3] P. 48/8-30.

Bur has its Old and Middle English meanings, among them: a lady's bedroom, a shelter for human beings, a stall for animals. Cf. AW 55/12 *i þin heorte bur* with reference to goats as in the *Ancrene Wisse* translation to the Song of Songs with the warning that a woman ought not to *folhin geat a feld, þ beoð flesches lustes*.[4]

Latin *requius*[5] is well attested in Old and Middle French (cf. Wace); it survives as in *recoi(te)* (12th-16th), cf. OF *recoier* 'se reposer. se mettre à l'abri, se cacher'. W. von Wartburg quotes *requian* ' "requiam", prière pour les morts' (*c.* 1280) and *requiem* (1277), which was sung in church language 'Requiem æternam dabo tibi', dicit Dominus.[6] OF. *recoi*, cited above, lost its prefix and survives in Modern French as in *coi/coite*, '*rester coi/coite*' meaning 'remain speechless', which was the case of St. Catherine's 'challengers', while the saint remained on the contrary 'full of words', and not *coite*! As the King Maxence said in St. Katherine: *Ah wordes þu hauest inohe!* (fol. 5ʳ/11-12). [I am not St. Catherine (alas!) and can hardly find words to express my gratitude to Professor Norman Davis for his unfailing kindness and helpfulness!]

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[4] See *OED* s.v. *Bower: būr*, and ME *bóur*.
[5] Cf. W. von Wartburg, *Französisches Etymologisches Wörterbuch*, Lieferung 79, 1961, which is used in the same way, i.e. 'cachette, abri, lieu de retraite pour les hommes et pour les animaux'; cf. *bur*, above.
[6] Cf. Mozart's *Requiem* (*c.* 1771).

A COURTESY POEM FROM MAGDALENE COLLEGE CAMBRIDGE PEPYS MS 1236

THE following poem is to be found in the fifteenth century manuscript, 1236 of the Pepys Library in Magdalene College, Cambridge.[1] To

[1] Manuscript described by M. R. James, *A Descriptive Catalogue of the Library of Samuel Pepys: Part III: Medieval Manuscripts* (London, 1923), 8-9. The musical contents have been described and edited by D. M. Bird, *A Review of Fifteenth Century Church Music in England with Special Reference to the Pepys MS. 1236*, (Unpublished Cambridge M.Litt. thesis, 1941). There seems no reason to suspect that the music and other medieval items were not written at substantially the same time. I am grateful to the Master and Fellows of Magdalene College for allowing me to prepare this edition and to the Pepys Librarian and his Staff for their courteous assistance.