

Anglistica

René Derolez

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ANGLISTICA

(The present survey of recent publications in the field of English studies deals mainly with works relating to Old and Middle English; the titles of books submitted for review are preceded by an asterisk).

As a rule progress in English studies receives so little publicity, that even those who have a professional interest in scholarly production find it at times hard to keep up with its growth, and are apt to lose sight of the actual amount of work done, year by year, by students of English all over the world. Fortunately, the *Annual Bibliography of English Language and Literature* (1) brings home to them some of the bibliographical facts — and figures — they might otherwise overlook. Owing to war conditions, however, there was by 1956 an eleven-year lag between the period covered and the moment the Bibliography appeared. By a laudable effort this lag has now been reduced to six years. As the volume for 1953 and 1954 was « about ready for press » by February 1958, coverage will soon be back to normal. There cannot be many projects involving more drudgery and vexation, and giving less personal satisfaction, than the compilation of these volumes, and the editors and their contributors must have a strong faith in the usefulness of the Bibliography to literary study to persist in their efforts. But there are certainly very few undertakings that deserve higher praise and should earn a deeper gratitude. The task of the editors is not becoming easier as time passes. If it is something of a surprise to find that the volume covering the War-years 1943 and 1944 lists over 5000 items, and that for 1945 as many as 2700, the total for 1950-1952 is indeed staggering: 11981. This leaves us still well below the 1939 « high » (5272 items), but one does not like to think of what the yearly average will have become by the late 'fifties. Even if we make allowance for the inclusion of a cer-

(1) *Angus MACDONALD and Henry J. PETTIT, Jr. (editors), *Annual Bibliography of English Language and Literature*, edited for the Modern Humanities Research Association, Vols. XXIV = 1943-4, XXV = 1945. Cambridge University Press, 1956, 25/— each; Henry PETTIT and Angus MACDONALD (assisted by William WHITE), *Id.*, Vol. XXX = 1950-1952. In Association with the University of Colorado Press: Cambridge U. P., 1958, 80/—.

tain amount of « marginal » material — the 1950-1952 Bibliography also records such titles as *Bloody Williamson. A Chapter in American Lawlessness* and *The Story of the American Automobile : Highlights and Sidelights* — the figures for some sections and subdivisions are cause for reflection : the linguistic sections stay within reasonable bounds, but in the part devoted to literature we find Byron and Whitman approaching the 50-mark ; Shelley and Coleridge do slightly better with about 60 ; Henry James and James Joyce score more than 70, T. S. Eliot over 80 ; Keats, Wordsworth and Bernard Shaw come close to 100 ; Melville is still more in favour with 110, a total exceeded only by Dickens (122), Chaucer (139), Milton (162) and Shakespeare (who of course tops the list with 714 books and papers). On the other hand the whole 15th century is eclipsed between Chaucer and Shakespeare, and gets a bare 80 items. These figures are of course not an absolutely reliable indication of the actual amount of work done on these authors, still less of the value of that work ; but their yearly variations do indicate trends in research and popularity : in the 1941 volume Melville was far behind Whitman, James Joyce, Byron and Coleridge, and so was Keats. It may be noted in passing that for a number of journals the length of the papers is not given (*Anglia*, *Archiv*, *English Studies*, *Die neueren Sprachen*). There are the few misprints and slips inherent in even a very carefully compiled bibliography of 752 pages. Dutch would seem to have a very difficult orthography, to judge from Nos. 147, 1031, 3844 (but so have Danish, cf. No. 3296, and Swedish, cf. No. 3447). If titles are anything to go by, some entries have got into the wrong chapters or sections : 1325 and 1326 seem rather to belong to Ch. X ; one would expect 1193 to appear under VIIIa (Vocabulary : General) ; 3634, too, is out of place. One comes across an occasional duplication (3450 = 3490) ; and there may be some doubt as to the rights of a number of items to appear in this bibliography at all (especially some of American origin ; section XI (a) is very mixed company indeed), and regret the absence of a few (see my review of Vols. XXII and XXIII in this journal, Vol. XXXII, 1954, p. 348 f. : the works I mentioned there have not been included in Vols. XXIV or XXV). But such blemishes are too few and too unimportant to detract from the usefulness of this Bibliography, for which we owe great thanks to Professors Macdonald and Pettit, to the Modern Humanities Research Association, and also to the publishers, although the price of the latest volume is rather on the high side.

From the numerical data of the *Annual Bibliography* one would hardly draw the conclusion that the study of Old English was attaining great heights. Yet, such recent contributions as Sisam's *Studies in Old English Literature* or Ker's *Catalogue of Manuscripts containing Anglo-Saxon* are ample evidence of a healthy development, and so are the growing number of facsimile editions that provide first-hand information on important OE texts (the series *Early English Manuscripts in Facsimile*, and the superb Urs Graf edition of the *Lindisfarne Gospels*). Among

the new text editions, there are two of the OE translation of the *Historia Apollonii Regis Tyri*, and there might have been a third if D. M. Hignett's Manchester dissertation (1954/5) had got beyond the typescript stage. As things are, there is no reason for regretting this duplication; the two printed editions are sufficiently different to provide a stimulating object for a discussion of editorial techniques. The *Gerecednes be Antioche þam ungesæligan cincege and be Apollonige þam (tiriscan ealdormen)* was first edited by Thorpe in 1834 and again by Zupitza in 1896. It is often mentioned together with two other OE prose texts ultimately deriving from Greek sources, viz. *Alexander's Letter to Aristotle* and *The Wonders of the East*; on the other hand it reminds one in more than one way of the prose romances of the 15th century. There has been some speculation as to what heights this genre might have attained but for the Norman Conquest (« Die Normannische Eroberung fiel gleich einem Winterschnee auf diese Saat mit manchen vielversprechenden Keimen », Brandl); on the other hand its viability in 11th century conditions has been questioned (« Jede Zeit hat die ihr gemäßen Dichtungsformen. Der Prosaroman war dem 11. Jahrhundert fremd », Raith). But there can be no doubt that the OE *Apollonius* deserves careful study both as « the first book of romantic adventure in English literature » and as a valuable indicator of the continuity of English traditions. Here we find proof that « there was then, too, a demand for escape entertainment, a taste for the imaginative world of fantasy, excitement, and sensationalism... A courtly moral tone, such as we find in *Sir Gawain and the Green Knight*, also runs through *Apollonius*, which deals with the trials and triumph of virtuous love » (Goolden). Moreover, the *Apollonius* story has a certain universal appeal, as is shown by the fact that it was, at one time or another, translated into a dozen languages. It was used by Gower in his *Confessio Amantis*, and his version and that in Lawrence Twine's *Patterne of Painefull Adventures* provided the material of *Pericles*. Of the OE translation two fragments survive in the eleventh-century C. C. C. MS. 201 (the beginning, chapters 1-22, and the end, ch. 48-51 or 48-53, according to the numbering of the last chapter(s)); the large middle part is lost. Besides Gower's version there was an anonymous ME verse translation, of which only a small fragment, 144 lines or approximately one-tenth of the complete poem, has come down to us in Bodleian MS. Douce 216. The OE text has now been edited by Professor Raith⁽¹⁾ and again by Dr. Goolden⁽²⁾.

(1) **Die alt- und mittlenglischen Apollonius-Bruchstücke mit dem Text der Historia Apollonii nach der englischen Handschriftengruppe*, herausgegeben von Josef RAITH. (*Studien und Texte zur Englischen Philologie*, 3). München, Max Hueber, 1956, XII+132 pp., 4 facsimiles, DM 12.

(2) **The Old English Apollonius of Tyre*, edited by Peter GOOLDEN (*Oxford English Monographs*), Oxford, University Press, 1958, xxxviii + 75 pp., 25/—.

As the title indicates, Dr. Goolden's edition is centred in the OE Apollonius ; the Latin text facing the OE is a conflated text approximating as nearly as possible to the actual source used by the translator. Professor Raith offers much more : the OE text, the anonymous ME fragment and a critical edition of the complete Latin text from a whole group of manuscripts. But if Dr. Goolden's edition is the more expensive, it is also, and by far, the more attractive ; and we cannot but be grateful to him that he went to the trouble of reconstituting his work after it had been destroyed by a fire in 1955. In Professor Raith's edition the bibliographical references, the introductory material, the texts, and the *apparatus criticus* are all printed in the same point ; the textual notes are given at the end of the texts, and are so condensed that it is often difficult to decide what readings the manuscript actually presents. Dr. Goolden tends to the other extreme : his *apparatus* might have been considerably lighter if he had not indicated all changes in the use of capital or small letters — a procedure hardly justified when the punctuation is modernized and the contractions expanded without notice. This is not to say that Professor Raith's edition has no *Vorzüge* : his discussion of the Latin text will have great value for future research and is evidently based on a very serious study of this difficult problem. Dr. Goolden's edition, with its full notes and glossary, is especially designed for the use of English students ; Professor Raith's will rather stimulate further research.

Miss Bethurum's new edition of Wulfstan's homilies also merits a warm welcome⁽¹⁾. These homilies have not been printed collectively since 1883, when Napier brought out his *Wulfstan*. The introduction and notes to that edition, and the *Untersuchungen über die Echtheit*, promised by Napier in his temporary preface, never appeared. Only the *Sermo Lupi ad Anglos quando Dani maxime persecuti sunt eos* of 1014 has become so popular as to be a «must» in OE anthologies (the Readers edited by van Langenhove [1942], Mossé [1945], Kaiser [1954], and Lehnert [1955] might have been added to Miss Bethurum's list of editions of the *Sermo Lupi*). As early as 1705 Wanley, in his *Catalogus*, listed 53 homilies as Wulfstan's and Napier collected no less than 62 from 22 manuscripts, but in his Preface he noted that several could not have been written by Wulfstan. Great pains have since been taken to solve the problem of the authorship of these homilies, *inter alia* by Miss Whitelock and especially by Karl Jost in his *Wulfstanstudien* (1950). As a result Miss Bethurum is able to reduce the number of genuine homilies to 21, some of which are given in two or three different versions (= Napier's Nos. II-VII, IX-XXII, XXVI, XXVIII, XXXII-XXXIV, XXXVII, XLI, LIV). In the Introduction the 18

(1) *Dorothy BETHURUM, *The Homilies of Wulfstan*, Oxford, Clarendon Press, 1957, xiii + 384 pp., 55/—.

manuscripts used for this edition are briefly described — too briefly, perhaps, but fuller descriptions are now available in Ker's *Catalogue* — and the relation of the manuscripts is examined in detail. Miss Bethurum then sets out to circumscribe the Wulfstan canon, mainly by means of stylistic criteria (alliteration, rhyme, intensifying adjectives and adverbs, parallelism of word and clause, exclamations, rhetorical questions, p. 28ff.) Other features, ranging from phonology to vocabulary, are listed in a short chapter on the language of the homilies (p. 49ff.), and another 10 pages towards the end of the Introduction are devoted to Wulfstan's style (p. 87ff.). These various pieces of linguistic and stylistic analysis might have been more effective if merged into one chapter, and here and there worked out more in detail. Sievers' *Angelsächsische Grammatik* is quoted in A. S. Cook's translation (published 1903) and not in Karl Brunner's revised edition (1951²), and there are one or two other bibliographical lacunae: for Aldhelm's *De laudibus virginitatis* the reader should have been referred to Ehwald's edition in the *Monumenta Germaniae Historica* instead of to Migne's *Patrologia*. Dom Rochais' edition of Defensor's *Liber Scintillarum* in the *Corpus Christianorum* (Series Latina, CXVII, 1, 1957), appeared too late to be of any use, but older volumes in this series might have fallen within the list of sources on p. 109 f. In the sections on Wulfstan's life and on his activity as archbishop, Miss Bethurum makes a number of points which future historians of OE literature would do well to consider carefully. For too long Wulfstan has been standing in the shadow of his somewhat overpowering contemporary Ælfric; here he is placed in the right perspective: « As canonist, legislator, orator, translator, and collector of books, Wulfstan performed services to the English church not unlike the work of Gerbert of Aurillac, Burchard of Worms, Bruno of Cologne, and Aribo of Mainz; and as the leading statesman of his time he had much to do with guiding England through the difficulties of the last years of Ethelred's reign and the beginning of Cnut's » (p. 69). On the other hand, Miss Bethurum tends to put too much stress on Wulfstan's problem of the relations between the two realms, religious v. secular; she discusses it in terms of a fundamental distinction between the two spheres, but such a distinction can hardly have been conceivable in those times. There was, consequently, no « confused blending of secular and ecclesiastical matters » in a large part of English law (p. 72), the confusion resulting merely from the application of modern conceptions to an older period. The « Germanic conception of law as custom » only arose after its original (pagan) or secondary (Christian) foundations had been removed. If it is true that « no similar body of homilies in any vernacular existed on the Continent until the twelfth century » (p. 86), then Wulfstan's significance in purely religious matters might have received greater emphasis; but the introductory notes to the homilies go some way to restore the balance. The texts are edited with care, and the textual notes are full

and to the point. There are a couple of misprints (p. 122 *over* ? 222 *Creata*) ; the statement that baptism was « originally an exorcism of the devil » (p. 314) is corrected on the next page (« exorcism as part of the baptismal rite »). The absence of a glossary will be regretted by many readers, as it might also have served as an index to the linguistic and stylistic matters discussed in the introduction ; yet, as it is, this edition is a milestone in the *Wulfstanphilologie*.

Among recent editions of texts there is hardly one inspiring such confidence as Dr. Celia Sisam and Dr. Kenneth Sisam's edition of the Salisbury Psalter (1). The edition of an interlinear psalter gloss cannot be expected to make for pleasant reading, but the editors have, somehow, succeeded in making theirs fascinating. In their Preface they take a modest view of their achievement : « The Introduction is intended to make the texts usable, rather than to be exhaustive. It gives some orientation in subjects that are not much studied, and some facts that are perhaps curious rather than essential. We have tried to indicate the variety of interest to be found in the Salisbury Psalter » (p. v). In fact their discussion of the psalter gloss makes it sound every bit as exciting as any other OE text. Since J. Spelman edited his *Psalterium Davidis Latino-Saxonicum vetus* in 1640, many students have applied their skill and patience to the 14 OE psalters listed in the Bibliography of the present edition, but very few have been so successful. Three types of Latin psalter were used in the Anglo-Saxon church : the « Roman » psalter (i. e. the result of a first revision of an Old Latin psalter by St. Jerome), the « Gallican » psalter (i. e. a text thoroughly revised by St. Jerome), and the « Hebrew » psalter [(i. e. St. Jerome's final translation). The earliest extant Latin psalters written in England have the Roman text, but, in the course of the tenth century, the Gallican type gradually replaced it, mainly in connexion with the Benedictine reform. This state of affairs is reflected in the OE psalter glosses, the oldest of which date from the second half of the ninth century (there may be some 20 older glosses [s. VIII ex. or IX ?] in the so-called Lothian or Blickling Psalter, now in the Morgan Library, New York) : « the eleventh-century glosses to the Gallican text depend, in greater or less degree, on earlier glosses to the Roman text » (p. 49). The Latin text of the Salisbury Psalter was written c. 975, possibly in the Benedictine nunnery at Shaftesbury, and the interlinear OE gloss was added about 1100, or slightly later. It is, consequently, an important document for the study of the transition from Old to Middle English. Here we have a painstakingly detailed description of the manuscript, i. e. of both the Latin text and the OE glosses (besides the psalter, the manuscript contains the Athanasian

(1) *Celia SISAM and Kenneth SISAM, *The Salisbury Psalter*, edited from Salisbury Cathedral MS. 150 [*Early English Text Society*, No. 242]. Oxford University Press, 1959. 312 pp., 1 facsimile, 84/—.

creed, also glossed in OE). It is pleasant to find that the editors give a full account of the spelling of the gloss (§§ 42-57) before setting out to describe its linguistic features: too many editors — and grammarians — forget to draw the line between spelling and sound. The notes on the language, including those on the vocabulary of the gloss, lead to a discussion of the relation of this psalter to other OE psalter glosses. Lindelöf's view that K (= the Salisbury psalter) is closely related to D (= the so-called Regius psalter, i. e. B. M. MS. Royal 2 B. V), and that it must at any rate derive from the type of gloss whose earliest surviving representative is D, is amply confirmed. Actually there is no evidence against K ultimately deriving from D itself, but it cannot be a direct copy. The two appendixes devoted to (i) Latin texts of the psalter, and (ii) the gloss D and its relationships, are again full of valuable information. The conclusion of the latter should be constantly kept in mind by all students of mediaeval culture: « In studies of the distant past there is a natural, perhaps inevitable tendency to draw too close together the patches of evidence that have survived... no instance has appeared where direct copying of one extant gloss from another is probable. Nor should it be expected. The psalter was the commonest book in Anglo-Saxon times. Many of the devout read it privately; every priest who served a church or chapel must have it; and in great churches or monasteries several copies were needed. Of some twenty-five extant psalters produced in England in Anglo-Saxon times, the psalms were wholly or partly glossed in fifteen, and the Paris Psalter has a parallel translation. If this is anything like the proportion in contemporary use, we must reckon the English glossed psalters of the tenth and eleventh centuries in hundreds. And that gives the extant samples their special value for Old English studies: they are an inexhaustible source of problems and lessons in textual criticism » (p. 74f.). We owe a great debt of gratitude to the editors for having undertaken the labour of this model edition, and to the Early English Text Society and the British Academy for having found the means to publish it.

Miss Gradon's editions of *Elene* ⁽¹⁾ is on a quite different scale, owing to limits imposed by a series for which its 1321 lines constitute a rather awkward problem. The apparatus and the introduction have been reduced to a minimum in order to bring the work in conformity with the requirements of Methuen's Old English Library. Cynewulf's *Elene* is not an easy text: its source material has a complicated history, the manuscript evidence is not always satisfactory, and the text itself requires a good deal of exegesis. To have whittled down the Introduction to a mere 23 small pages without omitting any essentials is in itself a feat of editorship. Perhaps some space might have been saved in the paragraph on the history of the

(1) *P. O. E. GRADON, *Cynewulf's Elene*. [Methuen's Old English Library]. London, Methuen & Co Ltd, 1958, 114 pp., 1 facsimile, 12/6.

text, whilst the discussion of the language of the poem could have done with another page or two. But a glance at Holthausen's edition of 1936 in the *Alt- und mitttelenglische Texte* shows such an improvement in the present edition that students using it cannot but be thankful for it. Miss Gradon treats her text in a conservative way (retaining, for instance, *guðwearð* in l. 14), and this too is a nice change from Holthausen's text. Personally I should prefer the abbreviations to have been indicated in the text (in the list on p. 24 *s̅s* should be corrected to *s̅cs*, and *kt* to *kt̅*) ; and I could gladly do without runic *w* in the printed text, the more so as, in the glossary, it is anyway transcribed by *w*. But Miss Gradon cannot be held responsible for such rather trifling matters of editorial policy ; teachers and students should get hold of her *Elene* as soon as possible.

Two important reprints should also be brought to the notice of readers of this journal. First, there is Professor C. L. Wrenn's edition of *Beowulf* ⁽¹⁾. In his Preface to the first edition (1953) Professor Wrenn wrote that he had been « more particularly concerned with the problem of interesting literary students in that kind of accurate study of *Beowulf* which may lead to effective aesthetic pleasure and understanding » ; he also hoped that his re-examination of general questions relating to the poem, as well as of its textual problems, might produce matters of interest to university teachers and scholars as well as to the more general student. At both levels Professor Wrenn's undertaking has met with success. The Introduction and the Notes strike a happy balance between the overweighty and rather forbidding monumentality of Klaeber's edition and the somewhat lifeless anaemia of Sedgefield's. The lively seventy-five pages of Professor Wrenn's Introduction give a student all he needs for an intelligent approach to the poem (though some may want further orientation on the style, which receives less than two pages) ; at the same time they leave him enough freedom to look up materials for more advanced work — and indeed encourage him to do so. On the other hand, the personal touch which appears here and there will do him little harm. If the importance Professor Wrenn attaches to the lone instr. sing. *wundini* (l. 1382), and his restoration of uncontracted forms (16 *Lif-fregea*, MS. *liffrea* ; 839 *neahan*, MS. *nean* ; 1085, 1134 *doið*, MS. *deð*, 1172 *doan*, MS. *don*, etc.), prevent scholars from accepting a fossilized *textus receptus*, they will have served their purpose. In the second edition a number of corrections and minor improvements have been incorporated, and there is a short but valuable supplement.

Professor Wrenn has also collaborated with Professor Randolph Quirk in the preparation of an excellent intermediate OE grammar, first published in 1955 and now appearing in a corrected edition ⁽¹⁾. It is

(1) *C. L. WRENN, *Beowulf With the Finnesburg Fragment*. Revised and enlarged edition. London, etc., George G. Harrap & Co., 1958, 320 pp., 21/—.

a concise, discerning and well-proportioned survey of OE grammar, « designed especially for the literary student of English, who has long been neglected in favour of his philologically inclined colleague ». This freedom from the ties usually imposed by historical and comparative considerations has enabled the authors to shift the centre of gravity from the customary Early West Saxon to « Classical Old English of about A. D. 1000 », the language of the vast majority of OE texts. It is amazing how much more « realistic » this makes their account of sounds and forms. Whether the authors have gone too far, or not far enough, in their attempt to replace « to some considerable extent... categories, classifications, and even technical terms that were evolved for and suited to the structure of the 'Germanic dialects' as a whole », is, of course, matter for debate. In their Introduction they have taken great pains to provide the students with a minimum background of knowledge ; one only wonders if at the very beginning further concessions to phonemics would not have simplified some of their statements on orthography and pronunciation, e. g. in § 20. This might have excluded the « easy » pronunciation ([w]) proposed for the velar fricative *g* ; but this sound can hardly present greater difficulties for English students than *th* does for French, Dutch or German students. Setting out from LWS, the authors could not base their description on such relatively uniform and clear-cut material as Cosijn in his *Altwestsächsische Grammatik*. Their approach, some may feel, leaves a lot to be explained in small print and in the final chapter on phonology. On the whole, however, the gain substantially outweighs these small complications. The chapter on inflexions carefully distinguishes normal paradigms (printed in bold-face type), and there is an excellent chapter on syntax, that should be of great help in ending its « poor relation » status in OE grammars. The accents in Gothic *laſlāik*, *haſhāt* will not mean much to literary students, and in view of some recent discussion of the Gothic « diphthongs », they could safely be omitted (p. 52 ; insert a colon after *wadan* 'go' at the top of the same page). On p. 60 *pa acsode man hine hwylcne cræft he cuðe* does not seem to be the ideal example of an OE verb taking two accusative objects. At any rate this grammar is going to be a most useful and stimulating introduction to OE for years to come.

Professor Schlauch has provided Polish students of English, and, we hope, many others, with a competent history of English literature from the beginnings to Sir Thomas More ⁽²⁾. Miss Schlauch is completely at

(1) *Randolph QUIRK and C. L. WRENN, *An Old English Grammar*. [Methuen's *Old English Library*]. London, Methuen & Co Ltd, 1958, x + 166 pp., 9/6.

(2) *Margaret SCHLAUCH, *English Medieval Literature and Its Social Foundations*. [Polska Akademia Nauk, Komitet Neofilologiczny]. Warszawa, Państwowe Wydawnictwo Naukowe, 1956. xvi + 366 pp., 34 illustrations, zł 42,50.

ease all through these eight centuries of English literature, and handles her material with authority and skill. In fact, her book is a model of economy. She presents an impressive amount of material (including Anglo-Latin and Anglo-Norman literature) in an illuminating and attractive manner, viewing writers and their works at close range without losing sight of the European perspective. A fine selection of illustrations, ranging from the Sutton Hoo purse-lid to Holbein's drawings of Sir Thomas Wyatt and Sir Thomas More, make the book more attractive still. It is only the last part (IV. Towards the New Age) that seems to suffer from a lack of space. Miss Schlauch has little patience with the fifteenth century and its literature : « modifications in the cultural world were relatively slow... an obstinate vitality was maintained by early medieval forms such as allegory, dream-vision, scholastic and quasi-scholastic debate and chivalric romance » (p. 312). As a rule, however, the author avoids the pitfalls into which she believes early mediaeval exegesis to have fallen (« It subordinated historical fact to moral instruction », p. 29) ; her insistence on a Marxist approach is rarely irritating, and her account is on the whole remarkably fair. Of course her views on Germanic and Roman society, or on religious thought and practice, inspired as they are by Engels and Kautsky, sometimes prevent the argument from reaching the heart of the matter. Miss Schlauch emphasizes the social and economic facts in their relation to literature, but in her index one misses references to J. Tait's *The Medieval English Borough* and to A. L. Poole's *Obligations of Society in the Twelfth and Thirteenth Centuries* ; nor is there any mention of Miss Whitelock's *The Beginnings of English Society* or Lady Stenton's *English Society in the Early Middle Ages*. On some points the bibliography is remarkably up to date (even including D. T. Price's edition of the *Equatorie of the Planetis* of 1955), but why no mention of the *Cambridge Bibliography of English Literature*, W. P. Ker's *Epic and Romance*, and M. L. W. Laistner's *Thought and Letters in Western Europe* ? It is rather doubtful whether sufficient compensation for such omissions can be found in a number of references to East European scholars, even if some of their contributions merit closer attention from Western students of English. There are a few misprints, mostly easy to correct (pp. 6, 14, 31, 96, 109, 118, etc. ; and *passim* a rather irksome 11. instead of 1l. = lines), but, otherwise, the printing makes reading pleasant. In l. 31 of the *Runic Poem* « flower » can hardly be the correct rendering of *flor*. If « ruthless ambition and the desire for revenge are amongst the most conspicuous motives for the action » in epic poetry (p. 18), one should add that revenge often was a duty leading to tragic conflicts, rather than an undertaking upon which heroes embarked with enthusiasm. Miss Schlauch also taxes More, that « worthy fountainhead of modern communist thought », with allowing his Utopia to retain certain features of class

exploitation : « There are bondsmen in Utopia. True it is that their status is temporary and punitive... Nevertheless Utopia depends on its bondsmen to do oppressive labour » (p. 333f.). But a few statements of this sort should not prevent the book from rendering great service, even in countries without a system of « re-education through constructive manual labour ».

Among recent contributions to the study of Middle English, there are a relatively large number of works relating to religious literature. This field seems to be attracting an ever-increasing number of scholars, which, in the long run, can only lead to a better understanding of the whole of ME literature. The Early English Text Society has made a commendable effort to place reliable and up-to-date editions in the hand of scholars, especially with its editions of manuscripts of the *Ancrene Riwe* (three English and two French manuscripts have been edited so far ; editions of four more English manuscripts are being prepared). Last year there also appeared a reprint of Dr. Phyllis Hodgson's edition of *The Cloud of Unknowing* and *The Book of Privy Counselling*, first published in 1944 ⁽¹⁾. These treatises, written in a central district of the North-East Midlands some time in the late fourteenth century, belong to a group of seven ME prose treatises, probably all written by the same author ; but, « despite the immediate popularity of his works, there has not yet been found any reliable external evidence about the writers » (p. LXXXII). In the Introduction the seventeen manuscripts used for this edition are described, and their relation examined. Owing to repeated contamination, this proves a difficult problem : « almost every possible grouping of variant readings occurs » ; the editor finally decides in favour of Harley MS. 674 as the basic text. The language of the treatises is analysed at length, as it provides the only clue for dating and localising them. Part II of the Introduction, devoted to a discussion of the subject-matter, should be of special interest to students of mediaeval mysticism at large, for the author of *The Cloud* was « fully alive to the controversies of his time. The direction of his thought, so closely resembling that of other fourteenth-century mystics such as Eckhart, Tauler, or Ruysbroeck, shows that he was in the full stream of fourteenth-century mysticism ». (p. LI). The texts are very carefully edited, and there are fairly extensive Notes, and a Glossary. In the reprint, errors have been corrected, additions have been made to the Bibliography, and slight modifications in the Glossary, the Introduction and the Notes. In passing I may note that Miss Hodgson has also

(1) *Phyllis HODGSON, *The Cloud of Unknowing* and *The Book of Privy Counselling* edited from the manuscripts with introduction, notes and glossary [*Early English Text Society*, No. 218]. Oxford University Press, 1958, xcii+227 pages, 1 facsimile 40/—.

edited the treatise *Deonise Hid Divinite* in the same series (E.E.T.S., No. 231, 1955).

Although the texts in the volume by W. Meredith Thompson are much shorter than *The Cloud* and *Privy Counselling*, the task of editing these several pieces poses special problems ⁽¹⁾. The first four texts form what the editor calls the « Wooing Group »: they « belong to a large body of religious literature, written for (and perhaps, in some cases, by) devout women... They derive particularly from the tradition of the mystical marriage of the Heavenly Bridegroom with Holy Church or the human soul — above all the soul of the religious who renounces earthly desire... They and the *Lofsong of Ure Lefdi* (...) are the only religious *prose* lyrics in the early thirteenth century or before Rolle and the later mystics » (p. xv f.). The « Wooing Group » has probably been influenced by the *Ancrene Riwe*, and has affinities with other religious writings. On this point the Introduction seems less clear and closely knit than on other matters, e. g. the linguistic data. An examination of the latter leads to the conclusion that all four manuscripts show dialect mixture, but that the basic text must have been in the early thirteenth-century West Midland dialect (p. LXI). There is some advantage in the text having been printed with the original line divisions, although fluent reading can hardly be expected with this arrangement. The Notes are adequate, and the Glossary lists all forms in the text — always a welcome feature. It is much to be hoped that these two fine editions will come to the notice of students of mysticism in the Low Countries.

At one time the Paston Letters, that fascinating collection of epistolary endeavour by members of a rising Norfolk family and their associates, were looked upon as a trustworthy source of evidence for linguistic changes not at all or only imperfectly reflected in the « normal » spellings of more literate writers. Professor Norman Davis had contributed much to shake this belief, but he has done even more by establishing the historical value and human interest of the Paston collection. He is preparing a new edition of the whole collection (over a thousand documents), covering the period from about 1420 until soon after 1500, for the Early English Text Society, and by way of a foretaste he has given us a convenient selection of 95 letters with a short Introduction (including a survey of dates and events in the lives of the Pastons, critical comment on the letters, and a map of Nor-

(1) *W. Meredith THOMPSON, *þe Wohunge of Ure Lauerd*, edited from British Museum MS. Cotton Titus D. XVIII together with *On Ureisun of Ure Louerde*, *On Wel Swuðe God Ureisun of God Almihti*, *On Lofsong of Ure Louerde*, *On Lofsong of Ure Lefdi*, *þe Oreisun of Seinte Marie*, from the manuscripts in which they occur. [*Early English Text Society*, No. 241]. Oxford University Press, 1958, LXIV+80pp., 1 facsimile, 32/—.

folk), notes on historical and linguistic matters, a rather brief Glossary, and a Select Index of Persons ⁽¹⁾. After reading even a few letters, one must agree with Horace Walpole: « Barrows, & Cromlechs, & fragments of Roman Camps, give us no Ideas which we had not perfectly before — but familiar letters written by eye-witnesses, & that, without design, disclose circumstances that let us more intimately into important Events, are genuine History; & as far as they go, more satisfactory than formal premeditated Narratives ». Granted that « the prevailing interest throughout the letters is in property — its acquisition, administration, and protection », this selection can only serve to make us look forward the more eagerly to Professor Davis's complete edition.

In his monumental study on English pronunciation of the sixteenth and seventeenth centuries Dr. E. J. Dobson has also placed more trust in the observations of early grammarians, orthoepists, spelling reformers and phoneticians than in occasional « revealing » spellings. The first scholar whose works are examined in his chapter on seventeenth-century phoneticians is Robert Robinson, who published a little book with the following eloquent title: « The Art of Pronunciation, Digested into two parts. Vox audienda, & Vox videnda. In the first of which are set forth the Elements and seuerall parts of the voice: In the second are described diuers Characters, by which euery part of the voice may be aptly known and seuerally distinguished. Very necessary as well thereby to know the natural structure of the voice, as speedily to learne the Exact touch of pronuntiation of any forraine language whatsoever. Newly invented by Robert Robinson Londener... 1617 ». Robinson has also left us a few manuscript transcriptions in his complicated phonetic alphabet, and these Dr. Dobson now edits together with the treatise ⁽²⁾. The editor's task was not as easy as it looks at first sight: Robinson used a bizarre system of characters and resolved each voiceless consonant into the corresponding voiced consonant + aspiration; the aspiration he indicated by means of three different marks, according to its position in the syllable (initial in *pad* as well as in *had*, final in *bat*, initial and final in *pat* and *hat*). In the light of some *avant-garde* linguistics, Robinson's system was perhaps not so ill-conceived as Dr. Dobson holds; but we can only be grateful for it never having been adopted by other scholars. Dr. Dobson's edition solves the problem of translating Robinson's characters into print with great skill; the Word-index records all the forms of English words given by Robinson. Students of Dutch might

(1) *Norman DAVIS, *Paston Letters*, Selected and Edited with an Introduction, Notes and a Glossary. [Clarendon Medieval and Tudor Series]. Oxford, Clarendon Press, 1958. xxx+165 pp., 1 facsimile, 1 map, 12/6.

(2) *E. J. DOBSON, *The Phonetic Writings of Robert Robinson*. [Early English. Text Society, No. 238]. Oxford University Press, 1957. xxi + 95 pp., 2 facsimiles, 28/—

look at Robinson's rendering of « Goede morgen Heer », and students of Spanish will be interested in his transcription of six Spanish proverbs (p. 66).

The first volumes in the series *Wiener Beiträge zur englischen Philologie* came out as long ago as 1895. The 66th volume, which has just appeared, is a *Festschrift* in honour of Professor Friedrich Wild, one of Austria's outstanding *Anglisten* ⁽¹⁾. Among the many important contributions the following merit the special notice of philologists: *Altenglische Wortgeographie*, by O. Funke, a judicious and illuminating discussion of recent publications on OE dialect geography; *Zur Vorgeschichte von westsächsisch æ und zur Methode des Rekonstruierens*, by H. Penzl; furthermore papers on some aspects of Modern English vocabulary and word formation: *Zur Wortbildung im amerikanischen Englisch*, by H. Koziol; *Moderne englische Wortbildungselemente*, by O. Hietsch; and on reflections of the Stock Exchange in the language: « *actie* » — « *share* ». *Eine wirtschaftslinguistische Studie*, by H. Haschka, and *Das Affektleben des Wertpapiermarktes im Spiegel der englischen Sprache*, by J. Wirl. Literary topics are discussed by K. Brunner (*Joseph Addisons umfassende Interessen*), H. Foltinek (*The Mythical Method in the Early Poems of T. H. Eliot*), K. Hammerle (*Ein Muttermal des deutschen Pyramus und die Spenserechos in A Midsummer-Night's Dream*), E. Koch-Emmery (*Change of Emphasis as a Factor in Translation*), S. Korninger (*Wycherlys satirische Methode*), H. H. Kühnelt (*The Bell-Tower: Herman Melvilles Beitrag zur Roboterliteratur*), E. Raybould ('*The Man with Three Staves*' in the Structure of '*The Waste Land*'), F. Stanzel, (*G. M. Hopkins, W. B. Yeats, D. H. Lawrence und die Spontaneität der Dichtung*), E. Stürzl (*Das Zeitbewusstsein der englischen Romantik*), and R. W. Zandvoort (*Sidney in Austria*). The volume ends with a bibliography of Professor Wild's publications, ranging from Germanic Mythology through Chaucer to Modern English literature.

R. DEROLEZ.

(1) **Anglistische Studien*. Festschrift zum 70. Geburtstag von Professor Friedrich Wild. Gesammelt und herausgegeben von Karl BRUNNER, Herbert KOZIOL, Siegfried KORNINGER. [*Wiener Beiträge zur englischen Philologie*, LXVI. Band]. Wien-Stuttgart, Wilhelm Braumüller, 1958, x+249 pp. \$ 7.20.