

geht auch auf einzelne formale Aspekte ein (z. B. das Prosimetrum, die Menippeische Satire, Diatribe etc.) und erörtert die Beziehung zwischen christlichem Glauben und Philosophie in Boethius' Denken. Bewegend wirkt der Hinweis darauf, das Albrecht Haushofer Boethius in einem seiner Moabiter Sonette (1945) würdigte, was dem Leser sehr viel zu denken bieten wird.

Mit großer Befriedigung stößt man zuletzt auf den umfangreichen wissenschaftlichen Apparat und die Indices. Es handelt sich um eine sehr wohltuende, höchst informative und zugleich außerordentlich gut lesbare Einführung zu Boethius.

*Albrecht Classen*

**Jorgensen, Alice (ed.), Reading the Anglo-Saxon Chronicle (Language, Literature, History, Studies in the Early Middle Ages, 23), Turnhout, Brepols 2010, xvi + 344 pp.**

The *Anglo-Saxon Chronicles (ASC)* are among the earliest vernacular chronicles of Western Europe. Covering material "ranging from the south-west in the ninth century to the Fenlands in the twelfth" (16), they have at all times been considered to be an invaluable source for a diverse range of linguistic and historical, but also cultural and literary subjects pertaining to Anglo-Saxon and also Anglo-Norman England. Scholars today refer to these texts in the plural (instead of the singular *Anglo-Saxon Chronicle*, which is misleadingly used in the title and the main headings of the volume) to highlight that the *Anglo-Saxon Chroni-*

*cles* do not form a single chronological series of annals but "a complex body of vernacular annalistic materials" (4). The *ASC* have survived in seven manuscripts and a single-leaf manuscript (for a survey of the manuscripts, their dates, provenances and coverage, see 6-7). All of the manuscripts share, broadly speaking, a common stock of material up to 890, but increasingly diverge thereafter, the youngest being the so-called *Peterborough Chronicle*, a continuation of the *ASC* until 1154, i.e., well into Norman times (see now William Smith, "Anglo-Saxon Chronicle", *The Encyclopedia of the Medieval Chronicle*, ed. Graeme Dunphy, vol. 1, 2010, 42-43, Leiden, Brill 2010).

Since all major manuscript versions of the *ASC* are now available in comprehensive and meticulous new editions (cf. the multi-volume *The Anglo-Saxon Chronicle. A Collaborative Edition*, general editors: David Dumville & Simon Keynes; Cambridge, Brewer), the interdisciplinary volume under review here presents a timely reassessment of current scholarly thinking on three main aspects of the *ASC*: the production of the texts, the literary character of the work, and the *ASC* as historical writing. The title of the book and also the blurb suggest that the "language" of the *ASC* were also put into focus: this, however, is misleading. The only specifically linguistic chapter in the volume is Sara M. Pons-Sanz' listing (and preliminary discussion) of Norse-derived terms in those manuscripts of the *ASC* which have so far not received much attention for their Norse-derived vocabulary (i.e., not the First and Second Continuations and the

Peterborough parts of the *Peterborough Chronicle*; "Norse-Derived Vocabulary in the Anglo-Saxon Chronicle"; 275-304). The only other article placed in "Part III: The Language of the Chronicle" is Jayne Carroll's "Coins and the Chronicle: Mint-Signatures, History, and Language" (243-273), which, however, does not primarily deal with the language of the *ASC*, but examines – in an innovative comparative and evaluative approach – how mint signatures can offer an alternative perspective on the late Anglo-Saxon period, complementing or revealing deficiencies of the *ASC*'s records of events. The mint signatures expose, for example, the partiality of the account in the *ASC*, since there are a number of mints which are not mentioned as places in any of the *ASC*'s manuscripts (246-259; map on 247). As concerns their language (259-269), the spellings of the mint signatures again make us aware that the orthography used in most Anglo-Saxon manuscripts (including the manuscripts of the *ASC*) is very conservative and does, in contrast to the spelling represented by the coin orthography, usually not reflect the pronunciation of the time. This finding, however, is not a question of the "language of the *ASC*", but rather shows how the evidence of coins can be used for the study of not only historical, but also linguistic issues of pre-Conquest England. Other aspects of language are addressed in phonological evidence used in Alex Woolf's detailed examination of ethnonymic evidence for references to "northern people" in the A-text of the *ASC* ("Reporting Scotland in the Anglo-Saxon Chronicle"; 221-239). The "lan-

guage of the Chronicles" in a narrow sense is thus only treated with respect to one aspect of the lexicon (Norse-derived vocabulary). This, however, is a reduced understanding of "language", which also surfaces in the editor's statement that "the study of lexis, morphology, syntax, and so forth might seem to move decisively away from issues of content and form" (26). Since there is certainly no dearth of linguistic studies of the language of the *ASC* (see, for instance, the volume on *The Language of the Peterborough Chronicle*, ed. Alexander Bergs and Janne Skaffari, Frankfurt am Main, Lang 2007), this imbalance of approaches, in particular since advertised otherwise in the title and the blurb, mirrors the regrettable fact that historical linguistics and Anglo-Saxon studies have drifted far apart in recent years. This is even more regrettable since some of the chapters dealing with the textual structure of the *ASC* (in particular chapters by Home, Stodnick, and Joergenson) could have profited greatly from text-linguistic approaches (see below).

The other two aspects mentioned in the subtitle of *Reading the Anglo-Saxon Chronicle* – "literature" (including "textual production") and "history" – thus form the major part of the book (cf. Part I "The Anglo-Saxon Chronicle as Literature" and Part II "The Anglo-Saxon Chronicle as History"). I would like to start with a discussion of the chapters addressing one of the central research questions on the *ASC*, i.e., the debate about the origins of the *ASC* and in particular the involvement of King Alfred or his court in their initial production or compilation (for a summary, see 141).

Barbara Yorke ("The Representation of Early West Saxon History in the Anglo-Saxon Chronicle"; 141-159) examines significant additions and omissions in certain seventh- and eighth-century annals and finds a distinct selection of materials as well as considerable editorial intervention by the team who produced the version of the *ASC* which was put into circulation around 890/892, concluding that these early annals record the events through a "ninth-century filter" and "one that is closely connected with the viewpoint of King Alfred and his inner circle" (159). Similar conclusions are drawn in Anton Scharer's comparison of the ninth-century parts of the *ASC* with continental sources, in particular the *Royal Frankish Annals* ("The Anglo-Saxon Chronicle and Continental Annal-Writing"; 161-166). In this short, but very fundamental chapter, Scharer ardently – labelling the Chronicle "plain fabricated matter" (163) and seeing "conscious disinformation rather than straightforward facts" (164) – argues for viewing the *ASC* as official historiography from Alfred's court, which – like the *Royal Frankish Annals* – tell a "tale of emulation" of court culture, but with the use of the vernacular as an important innovation (166).

The idea that the *ASC* were produced to promote a political and dynastic agenda is also shared in Scott Thompson Smith's highly elucidating and thought-provoking chapter on discursive practices in the *ASC* ("Marking Boundaries: Charters and the Anglo-Saxon Chronicle"; 167-185). Smith's close and linguistically informed reading and comparison of the annals with royal diplo-

mas (171-177) reveals that the post-Alfredian annals for 910-946 "show royal leaders securing and expanding dynastic lands" (185). The annals thus share a common project with royal diplomas, namely "the creating of bounded land through writing and the placement of that land within the legitimate possession of an individual or community" (176). In Smith's view, the annals thus do not primarily document "reality", but they "write a map" of the growing territorial expansion, of the growing dominion of the West Saxon house, with the annalistic structure – in contrast to the diplomas, which are fixed in time – enabling "a restatement of that bounded realm under successive royal figures" (172). That this volume offers articles from a wide variety of approaches is nicely illustrated by the fact that the following article in the book deals with more or less the same materials from a complementary perspective (Ryan Lavelle, "Geographies of Power in the Anglo-Saxon Chronicle: The Royal Estates of Anglo-Saxon Wessex"; 187-219). For Lavelle, the annals provide clues to the real world and he thus argues – investigating the references to royal *tunas* in particular – that "the Chronicle referred to places because they mattered for contemporaries and signified the performance of royal power" (210).

Within the *ASC*, we find a striking variation in styles and even genres, which are the "results of repeated gatherings of sources, editing, compilation and recopying" (16). Two chapters in particular deal with issues of the textual production of the *Peterborough Chroni-*

cle. Susan Irvine, the editor of the *Peterborough Chronicle* in the Collaborative Edition, undertakes a detailed comparison of the First Continuation (1122-1131) with related Latin texts, such as John of Worcester's *Chronicle* ("The Production of the Peterborough Chronicle"; 49-66). She finds that the annals from 1122, like the pre-1121 portion, were not newly composed but were also "constructed by combining material from a number of different sources, at least some of which may have been in English" (66). This also means that – in the 1120s and 1130s, i.e., in the post-Conquest period – there must have been an active traffic of historical materials between centers such as Malmesbury, Worcester, Peterborough, and Canterbury (Christ Church has repeatedly been suggested as having played an important part in prolonging the life of the *ASC*; cf. p. 52). Similar questions of textual production of the *Peterborough Chronicle* are addressed in Malasree Home's "Double-Edged Déjà Vu: The Complexity of the Peterborough Chronicle" (67-90). Home examines "stylistic continuities" from the pre-1122 text through the First Continuation, in particular means which suggest narrative immediacy or authorial involvement, such as exclamatory statements and prayers (71-76). While this approach is certainly most interesting, the terminology used in the article is – at least for a linguist – peculiar. Text linguistics and, more generally, the study of text types and genres, would have offered an elaborated set of tools for the analysis of the issues in question (what is labeled *déjà vu*, for example, are basically the standard means

established in text linguistics for creating cohesion and coherence in a text by repetition, re-iteration, etc.).

Similarly, Jacqueline Stodnick's "Sentence to Story: Reading the Anglo-Saxon Chronicle as Formulary" (91-111) could have profited from some recourse to linguistics. In her discussion of formulae for death and victory, Stodnick rightly reinterprets the consistency of the phraseology in this field "not as passive or barren but as strategic" and suggests that the diction in the chronicle is deliberately restricted to mediate "difference and disorder in the historical record itself" (95), a suggestion that could have been substantiated by not only investigating lexical phrases, but also larger chunks of discourse and thus issues of textual organization. The same is true for the editor's own paper, an examination of the creation of narrative voice in the *Æthelredian Chronicle* and its reworking by the scribe-compiler of another manuscript of the *ASC*, where, in a post-Conquest context, English identity is constructed, but moved away from the "troubling immediacy" of the *Æthelredian Chronicle* ("Rewriting the *Æthelredian Chronicle*: Narrative Style and Identity in Anglo-Saxon Chronicle MS F"; 113-138).

In addition to these articles which are mainly concerned with textual production and issues of style, cohesion and literary effect, the first part of the book also includes Thomas A. Bredehoff's "*Malcolm and Margaret*: The Poem in Annal 1067D" (31-48). Drawing on his own research on the late Old English verse – which Bredehoff understands to be different from the Old English verse

as described by, for example, Sievers (see the summary on 34-35) – Bredehoft identifies a 35-line (instead of a 5-line) poem in the annal for 1067 in manuscript D, the annal on the marriage of Margaret to Malcolm of Scotland – now called "Malcolm and Margaret" (preliminary edition with notes and translation; 44-48). In this, Bredehoft finds "Ælfrician resonances" (37) and takes this – in an argument not devoid of circularity – as "evidence for near-contemporary perception that Ælfric himself wrote verse" (ibid).

In sum, the studies collected in this well-edited interdisciplinary volume illustrate the wide-ranging nature of research on the *ASC* and also convey an idea about the complexities of textual production and compilation of the various manuscripts and portions of the *ASC*, of the variety of styles and even genres of the multiple subchronicles and thus of the plurality of the *ASC* as such. With the exception of the field of linguistics (see above), the volume provides a comprehensive survey of the various philological, literary, and historical approaches to the *ASC*. Students and scholars of different disciplines will also find the volume helpful because of its indices ("Index of Annals", "Subject Index"; 319-344) and in particular its very useful "Select Bibliography", which provides a comprehensive overview on literary and historical research into the *Anglo-Saxon Chronicles*, one of the most precious records of Anglo-Saxon and early Norman England.

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**Age of Constantine**, ed. Noel Lenski, Cambridge UP, Cambridge 2006, xviii, 469 S., einige s/w Abb.

**Klaus M. Girardet, Die Konstantinische Wende. Voraussetzungen und geistige Grundlagen der Religionspolitik Konstantins d. Gr.**, Wissenschaftliche Buchgesellschaft, Darmstadt 2006, 204 S. mit 16 s/w Abb.

**Elizabeth Hartley u.a. ed., Constantine the Great. York's Roman Emperor**, York Museum and Gallery Trust, York 2006, 280 S. mit zahlreichen, meist farbigen Abb.

**Raymond Van Dam, The Roman Revolution of Constantine**, Cambridge UP, Cambridge 2007, xii, 441 S.

**Heinrich Schlange-Schöningen (Hg.), Konstantin und das Christentum (Neue Wege der Forschung)**, Darmstadt 2007, 264 S.

**Andreas Goltz, Heinrich Schlange-Schöningen (Hg.), Konstantin der Grosse. Das Bild des Kaisers im Wandel der Zeiten**, Böhlau, Köln 2008, 315 S., VIII, 23 s/w Abb.

Der frühest mögliche Zeitpunkt, mit dem man das Mittelalter beginnen lassen kann, ist die Regierung Konstantins I. Dieser Periodisierungsansatz wurde selten, aber immerhin z.B. von André Pignaniol vertreten: "Si on le juge du point de vue du Moyen Age, il faut reconnaître qu'il (Constantin) nous donne la première image du souverain médié-