

The name is not enough: the use of adjectives and nouns with personal names in Old English Bede's History

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Abstract

A database has been implemented (Camiz, 2011) in which Venerable Bede's *Historia Ecclesiastica Gentis Anglorum* and its Old English translation may be easily compared. This allowed the collection of all anthroponyms mentioned by Bede and their systematic study. Besides significant variation such as phonetic, orthographical, and morphological adaptation, Bedan personal names can also be classified into different categories according to the number and kind of attributes the anthroponyms are accompanied by (sole names, names with one attribute, names with more than one attribute, etc.). The comparative analysis of both author's and translator's use of those names highlights important linguistic and stylistic analogies as well as differences between the two texts. In this paper some textual examples will be given and discussed from both a linguistic and a translational point of view.

1. Introduction

A complete survey of the Germanic anthroponyms recorded in Bede's *Historia Ecclesiastica Gentis Anglorum* (the vast historical work published by the English Benedictine monk in 731 AD) has been carried out by Ström (1939) with particular attention to their phonetic and morphological aspects. A more recent article about Bede's interpretation of proper names published by De Vivo (1995) deals with the treatment of some of those names in both Bede's Latin work and its anonymous Old English translation, which dates back to the end of the 9th or the beginning of the 10th century (Whitelock, 1962). After having gone into some of those interpretations in more depth (Camiz, 2010), I will focus on the textual environment that surrounds personal names in both Latin Bede and its OE version. A thorough analysis of these anthroponyms and their attributes reveals important peculiarities in the linguistic relationship between the two texts. In this paper, attention will be drawn to the behavior of the OE translator in the rendition of the recurring naming structures that appear in the Latin source.

2. The Anthroponymic Context

First of all, it is necessary to specify that this analysis is based on what can be defined as an Anthroponymic Context (or AC). An AC represents a textual segment containing a personal name and its possible attributes.

In all the following tables, the left column indicates a relation number of the two ACs appearing in the second and fourth column of the same row. The second column contains the ACs from the Old English text, which represent the translation of the ACs from Bede's Latin text, listed in the fourth column. ACs quoted from the OE translation of the *Historia Ecclesiastica* are taken from vol. I.1-2 of the edition published by Miller (1890-1898), whose text is also available in digital format in Healey (2004). The numerical reference listed in the third column indicates the book, chapter, page and line to which every AC belongs in Miller's paper edition. Latin quotations from Bede's *Historia Ecclesiastica* represent the text published by Plummer (1896), whose text is digitally available in Crane (2008). The numerical reference in the fifth column indicates the book, chapter, paragraph and sentence every AC belongs to in Plummer's paper edition. In addition, in round brackets also the page

and the beginning line of the sentence are specified. For both texts, the author's *Praefatio* and chapters headings are indicated by book number 0.

In the first table, some examples of ACs are shown. As we can see from rel. 1200, if the name is not accompanied by any attribute, the AC will coincide with the personal name:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
1070	Ecbyrht se halga wer of Angelcynnes cynne acenned	[0.3.19.1 (16.15)]	Ecgberet uir sanctus de natione Anglorum	[0.0.3.27 (clxxv)]
1200	Putta	[0.4.2.1 (16.33)]	Putta	[0.0.4.2 (clxxv)]
5780	þa oðre biscopas	[2.6.1.1 (114.8)]	Mellitum Iustumque	[2.6.1.1 (92)]
6090	se foresprecena heora cyning Edwini	[2.8.2.1 (120.7)]	praefatus rex	[2.9.2.1 (97)]

It seems appropriate here to provide two figures that account for the size of the database, from which all the data and the examples are retrieved. In OE Bede 1,457 ACs have been identified, whereas the amount of ACs in Latin Bede is as high as 1,925. Such a remarkable difference is simply due to the OE translation being incomplete, covering about two thirds of its source (Whitelock, 1962: 61-62). However, as far as the translated parts are concerned, the correspondence of the ACs in the two texts is almost complete.¹

Because the analysis has been carried out on parallel texts, there are some occurrences of ACs which contain no anthroponym at all: this happens whenever an anthroponym in one text translates to a different agent in the other text, like a noun, an adjective, a pronoun, etc., as in relations 5780 and 6090 in the previous table.

Moreover, there are cases in which an AC in one text has no equivalent in the other one, although we can find a general translation of the passage to which the names belong. This usually happens when an anthroponym is either omitted or freely inserted by the translator. The number of such omissions is 37, whereas the insertions are 36, e.g.:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
13360	Æðelred Mercna cyning	[4.16.2.1 (298.28)]	--	[4.12.2.4 (228)]
10390	--	[3.18.5.6 (240.17)]	sub rege Uulfhere	[3.24.4.5 (180)]

Sometimes an AC in one text has no equivalent in the other because the passage is omitted. This occurs 22 times in Bede's text and 528 times in the OE translation, due to the smaller volume of the latter.

ACs can be categorized according to their syntactical structure, from the simplest pattern, the sole anthroponym, to complex combinations of an anthroponym and several nouns and adjectives referring to it. Five recurring patterns will be examined here: Anthroponym +

¹ By correspondence I don't mean here the perfect literalness of the translation, which may not be regular at all, but only the existence of a relation: the non-translated sections apart, for almost every AC of one text, there exists an AC in the other one.

noun; Anthroponym + adjective; Anthroponym + noun + adjective; Anthroponym + noun₁ + noun₂^(gen.); Anthroponym + adjective + noun₁ + noun₂^(gen.).

What will mainly be observed are the lexical and stylistic choices of the translator in dealing with name attributes and his frequent tendency to expand the ACs' structure.

As for the lexical choices, it is necessary to remember on the one hand that Bede's work represents an adaptation of Anglo-Saxon cultural aspects and linguistic features to the Latin vocabulary. On the other hand, we must keep in mind that its OE translation is the result of the reverse path: from Bede's Latin words to the Old English language. Therefore the terminological match may fail when either Bede expresses by Latin words concepts foreign to the Roman world, or when the translator runs into a Latin word with no clear equivalent in his own language.

3. Anthroponym + noun

The first pattern we are going to consider is the combination of an anthroponym with a noun. Nouns accompanying personal names usually refer to aristocratic titles, civil, military or ecclesiastical offices or to jobs and occupations. In cases, accompanying nouns can be considered part of the name, especially in the OE Bede, where longer name phrases are very frequent. There are also several instances of kinship nouns, especially for those aristocrats whose genealogy could be relevant to the readers, and nouns of many other kinds. In this and all other patterns, nouns can either precede or follow the anthroponym, and in the OE text they are often introduced by a definite article. In the next table, some examples of names of Roman political figures are shown:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
2230	Claudius se casere	[1.3.1.1 (30.16)]	Claudius imperator	[1.3.1.1 (15)]
5440	Uocatis ... þæs caseres	[2.4.2.4 (108.12)]	Focatis principis	[2.4.5.2 (88)]
2370	Deoclitianes þæs yfelan caseres ²	[1.4.1.5 (32.8)]	Diocletiani principis	[1.4.1.1 (16)]
180	fram Ettio þam cyninge	[0.1.13.1 (8.1)]	ab Aetio consule	[0.0.1.13 (clxxi)]

In the second and third relation, dealing with the rendition of Lat. *princeps*, the translator uses *casere*, literally 'Cesar', whence 'emperor'. He discards the words *aldor* or *aldorman*, although they often correspond to Latin *princeps*, because they are semantically unfitting. *Aldor*³ occurs in the OE text exclusively for Lat. *princeps apostolorum* 'prince of the apostles', referring to St. Peter,⁴ whereas *aldorman*⁵ (and its

² Notice that OE adj. *yfel* 'evil' has been added in the translation.

³ OE n. (*e*)*aldor* is etymologically connected with the adj. *eald* 'old'. Its main meaning is 'parent', 'head of a family', but also 'chief', 'governor', 'prince'.

⁴ Cf. e.g. *Beatissimi apostolorum principis* [4.16(18).1.2 (241)] translated as *Sancte Petres þæs aldorapostoles* [4.20.1.3 (314.5)] 'of St. Peter, the prince of the apostles', or *beatissimi apostolorum principis Petri* [5.21.18.6 (346)] translated as *þæs eadegestan ealdres þara apostola Sancte Petres* [5.19.2.9 (470.23)] 'of St. Peter, the most blessed prince of the apostles'.

⁵ The OE compound n. (*e*)*aldorman* is formed by n. (*e*)*aldor*, in the meaning of 'chief', 'prince', and n. *man(n)* 'man'.

variations) mainly occurs in non-religious contexts, indicating a lower rank.⁶

In rel. 180, Lat. *consul* has been translated as OE *cyning*, literally ‘king’.⁷ Despite all the differences between the highest Roman magistrate and the Anglo-Saxon *cyning*, the latter was probably the most similar in significance to the Roman *consul* for his primacy and perhaps also for the common elective origin.

Among the ACs containing kinship nouns, we can cite here several instances. It is remarkable that in the OE Bede a determiner, such as a genitive or a possessive pronoun (*his*, *hire*) is always required, as shown in the table:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
2340	mid Aurelia <u>his</u> breðer	[1.4.1.1 (32.1)]	cum Aurelio Commodo fratre	[1.4.1.1 (16)]
8050	Eanfriðes <u>his</u> broðor	[3.1.2.8 (154.13)]	fratris Eanfridi	[3.1.2.4 (128)]
15330	mid Eanflæde <u>hire</u> meder	[4.27.3.7 (358.29)]	cum matre Eanfleda	[4.24(26).2.3 (267)]
6786	Æðelfrið <u>his</u> dohtor	[2.11.1.8 (140.1)]	Aedilthryd filia	[2.14.2.1 (114)]
8560	Erconberht <u>his</u> sunu	[3.6.1.1 (172.3)]	Earconbercto filio	[3.8.1.1 (142)]

Turning our attention to deeper structural modifications in the translation process, we find about one hundred relations showing the expansion from a simple personal name in Bede’s Latin text to more complex ACs in the OE translation through the addition of a noun that doesn’t occur in the Latin text. In the following table some instances are quoted:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
60	Seuerus se casere	[0.1.5.1 (6.14)]	Seuerus	[0.0.1.5 (clxxi)]
170	Palladius se biscop	[0.1.13.1 (8.1)]	Palladius	[0.0.1.13 (clxxi)]
670	Eadwines cyninges	[0.2.14.1 (12.23)]	Aeduini	[0.0.2.16 (clxxiii)]
820	Oswaldes cyninges	[0.3.4.1 (14.8)]	Osualdi	[0.0.3.6 (clxxiv)]
830	Birino þam biscope	[0.3.5.1 (14.10)]	Birino	[0.0.3.7 (clxxiv)]
1040	Oswio se cyning	[0.3.18.1 (16.11)]	Osuiu	[0.0.3.24 (clxxv)]
2410	Basianus his sunu	[1.5.1.4 (32.19)]	Bassianum	[1.5.1.8 (17)]

⁶ Cf. e.g. *princeps uidelicet Australium Gyruorum uocabulo Tondberct* [4.17(19).1.1 (243)], translated as *Suðgyrwa aldormon ... þæs noma wæs Tondberht* [4.21.1.3 (316.12)] ‘prince of the southern Gyruas ... whose name was Tondberht’, or *idem Ercunualdus patricius* [3.19.7.2 (168)] translated as *se ilca ealdormon Eorconwald* [3.14.13.4 (218.20)] ‘the same ealdorman Eorconwald’ and also the anthroponym *Caiphan(que)* [5.14.1.6 (314)] which is expanded to *Caiphan þone ealdorman þara sacerda* [5.15.2.4 (442.29)] ‘Caifa the chief of the priests’.

⁷ Cf. also *Aetio ter consuli* [1.13.1.3 (28)] translated as *Ettio ðriga cyninge* [1.10.1.5 (48.3)] ‘to Aetius three times king’.

3630	Mauricius casere	[1.13.1.1 (54.21)]	Mauricius	[1.23.1.1 (42)]
6490	mid Rædwold þone cyning	[2.9.3.4 (126.19)]	Redualdo	[2.12.2.3 (107)]
6620	Paulinus se biscop	[2.9.7.1 (132.15)]	Paulino	[2.12.5.1 (110)]
8240	Aidan se bisceop	[3.3.1.1 (160.6)]	Aedan	[3.5.1.1 (135)]

The incidence of such expansions is so high that some of these phrases are extremely frequent and can be considered nearly-formulaic. For example, if we consider all the 34 ACs where the name *Paulinus* is contained within both texts (in all its morphological variations), against 20 occurrences of the sole anthroponym in Latin Bede, we find only 7 in the OE translation, 4 of which appear in the very short chapters summaries at the beginning of the work. The remaining 13 relations present personal names accompanied by the noun *bisc(e)op* ‘bishop’ (with possible further attributes), and in just one case the name is completely replaced with the noun. The opposite phenomenon is never recorded: in the OE text there are no instances of ACs containing only the name *Paulinus* corresponding to complex ACs in Bede’s Latin text. In the next table, only the examples from book II are listed:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
6080	Paulinus se halga biscop	[2.8.1.1 (118.29)]	Paulino	[2.9.1.1 (97)]
6450	se biscop Paulinus	[2.9.2.2 (124.31)]	Paulinus	[2.12.1.3 (107)]
6620	Paulinus se biscop	[2.9.7.1 (132.15)]	Paulino	[2.12.5.1 (110)]
6640	se bisceop	[2.9.7.1 (132.15)]	Paulino	[2.13.1.3 (111)]
6670	Paulinus þone bisceop	[2.10.4.1 (136.10)]	Paulinum	[2.13.4.1 (112)]
6750	Paulinus se biscop	[2.11.1.6 (138.28)]	Paulinus	[2.14.1.7 (114)]
6810	Paulinus se biscop	[2.11.1.10 (140.7)]	Paulinus	[2.14.2.3 (114)]
6960	he Sanctus Paulinus se biscop	[2.13.1.1 (142.31)]	Paulinus	[2.16.1.1 (117)]
6980	Sanctus Paulinus se biscop	[2.13.1.4 (144.6)]	Paulinus	[2.16.1.3 (117)]
7720	Sanctus Paulinus se biscop	[2.16.4.3 (148.34)]	Paulinus	[2.20.3.1 (125)]

If we focus the analysis on the accompanying noun rather than on the anthroponym, we will obtain similar results: among the ACs referring to bishops, against 47 occurrences of sole names in the Latin text, we can easily see that the noun *bisc(e)op* has been added in the OE translation and that in some cases the ACs undergo further expansion with other attributes.⁸ In the next table only one occurrence per anthroponym is listed:

⁸ Notice the addition of OE adj. *godan* ‘good’ in the rel. 11620.

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
11620	Aidanes þæs godan biscopes	[3.20.2.6 (246.26)]	Aidani	[3.28.1.10 (195)]
4510	Sanctus Agustinus se biscop	[1.17.1.1 (90.13)]	Augustinus	[1.33.1.1 (70)]
830	Birino þam biscope	[0.3.5.1 (14.10)]	Birino	[0.0.3.7 (clxxiv)]
12930	Bonefatus ... þæs biscopes	[4.6.2.1 (280.12)]	Bonifatii	[4.5.14.2 (217)]
12400	Damiano þam biscope	[4.2.2.10 (260.15)]	Damiano	[4.2.3.5 (206)]
12370	Deosdedit se biscop	[4.2.2.7 (260.10)]	Deusdedit	[4.2.3.4 (206)]
13170	Ærconwaldes biscopes	[4.14.1.7 (294.17)]	Erconualdo	[4.11.1.5 (225)]
12440	Gearomonne biscope	[4.3.1.2 (260.22)]	Iarumanno	[4.3.1.1 (206)]
5950	Iustus se biscop	[2.7.1.3 (116.26)]	Iustus	[2.7.1.2 (94)]
5770	Laurentius se ærcebiscop	[2.6.1.1 (114.8)]	Laurentius	[2.6.1.1 (92)]
5150	Mellitus ... þæs biscopes	[2.3.1.6 (104.19)]	Mellito	[2.3.1.2 (85)]
170	Palladius se biscop	[0.1.13.1 (8.1)]	Palladius	[0.1.13.1 (8.1)]
770	Paulinus se biscope	[0.2.16.1 (12.28)]	Paulinus	[0.2.16.1 (12.28)]
12150	Theodorus se biscop	[4.1.3.3 (256.11)]	Theodorus	[4.1.3.3 (256.11)]
18840	Wilfrið biscoep	[5.22.2.8 (478.23)]	Uilfrid	[5.22.2.8 (478.23)]

Among the ACs referring to bishops, the opposite phenomenon, i.e. the removal of the accompanying noun, where it does appear in Latin Bede, is verified in no more than 4 cases:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
560	Mellitus	[0.2.7.1 (12.9)]	Mellitus episcopus	[0.0.2.7 (clxxiii)]
4320	Agustinus	[1.16.41.1 (88.28)]	Augustino episcopo	[1.28.5.1 (63)]
18790	Wilfrið	[5.22.2.3 (478.17)]	Uilfrid episcopus	[5.23.4.2 (350)]
18800	Cyneberht	[5.22.2.4 (478.17)]	Cyniberct episcopus	[5.23.4.2 (350)]

4. Anthroponym + adjective

Occurrences of anthroponyms accompanied by either a qualifying or a determinative adjective are frequently recorded in both texts. Among the qualifiers, the most common and most frequent adjectives in the Latin text are *sanctus* ‘saint’ and *beatus* ‘blessed’. For their theological specificity, they can be considered part of the name, and in their usage, we can easily see that in both texts they are always positioned before the name they refer to.

In Lat. Bede *sanctus* is more common. Its equivalents in the OE text are three: we can find a loanword from Lat. *sanctus*, in both its non-adapted (as in rel. 12680 and 19970) and adapted form (OE *sancte/-æ*, as in rel. 80 and 16140), but also the semantic calque OE *hālig*⁹ (Gneuss, 1955: 58), in its weak form (only once, in rel. 220). OE *hāl* tends to appear much more frequently in longer naming structures.

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
80	Sancte Albanus	[0.1.7.1 (6.17)]	sancti Albani	[0.0.1.7 (clxxi)]
220	to ðam halgan Albane	[0.1.18.1 (8.18)]	ad sanctum Albanum	[0.0.1.18 (clxxii)]
3870	Sancti Martini	[1.15.1.4 (62.2)]	sancti Martini	[1.26.1.4 (47)]
16140	Sanctæ Petrus	[5.6.5.1 (404.9)]	sancti Petri	[5.6.4.1 (291)]
12680	Sancta Marian	[4.3.4.15 (270.28)]	sanctæ Mariae	[4.3.5.1 (212)]
19970	Sancti Felices	[5.22.28.1 (484.8)]	sancti Felicis	[5.24.83.1 (359)]

As far as Lat. adj. *beatus* is concerned, its usage partly overlaps with the adj. *sanctus*. In most cases *beatus* translates to OE *ēadig*¹⁰ (Gneuss, 1955: 61-62), but it can also be replaced by *sanctus* or *sancte*:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
2700	se eadiga Albanus	[1.7.3.20 (40.21)]	beatus Albanus	[1.7.7.3 (21)]
3960	þæs eadgan Paules	[1.16.6.1 (64.10)]	beati Pauli	[1.27.3.1 (48)]
4870	be þam eadigan Gregorie	[2.1.3.1 (96.3)]	de beato Gregorio	[2.1.12.1 (79)]
5495	from Sancti Gregorii	[2.4.2.2 (108.8)]	a beato Gregorio	[2.4.5.3 (88)]
14286	Sancte Martines	[4.20.1.1 (314.1)]	beati Martini	[4.16(18).1.1 (240)]
15690	from ðæm eadegan Cuðbrehte	[4.30.3.5 (372.27)]	a beato Cudbercto	[4.27(29).3.2 (275)]

⁹ OE adj. *hālig* represents a semantic calque of Lat. *sanctus*. It is recorded in all Germanic languages albeit Gothic (OS *hēlag*, OF *hēlich*, OHG *heilag/heilig*, ON *heilagr*) meaning ‘holy, saint’. It derives from PGmc adj. **hail-a-* (> OE *hāl*) ‘whole, sound’.

¹⁰ OE adj. *ēadig* represents a semantic calque of Lat. *beatus*. This adjective is attested in almost all Germanic languages (Goth. *audags*, OS *ōdag*, OHG *ōtag*, ON *auðugr/auðigr*) originally meaning ‘rich, wealthy’, whence ‘happy, content’. It derives from PGmc n. **auð-a-* (> OE *ēad*) ‘possession, richness’.

5. Anthroponym + noun + adjective

The third pattern is the result of the combination of an anthroponym accompanied by a noun and an adjective. The expansion of the original Bedan structure is very frequent in the OE translation and is usually obtained by the accumulation of adjectives (as in *se eadiga* ‘blessed’ + *sanctus* ‘saint’ referring to bishops, priests, and monks) or by the addition of a genitive of possession or specification (added to kinship nouns or to nouns referring to political offices, e.g. kings, etc.). However, the most relevant change appears in the usage of the superlative form of the adjectives. Bede often chooses the superlative to put political or religious figures in a good light and in this stylistic feature he is generally followed by the translator:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
790	Oswald <i>se cristenesta cyning</i>	[0.3.1.1 (14.1)]	Oswald christianissimus rex	[0.0.3.1 (clxxiv)]
1600	Tobium <i>ðone gelæredestan wer</i>	[0.5.8.1 (22.21)]	Tobiam uirum doctissimum	[0.0.5.8 (clxxvii)]
1900	<i>ðone leofastan cyning</i> Ceolwulf	[0.0.1.1 (2.1)]	GLORIOSISSIMO REGI CEOLUULFO	[0.1.0.1 (5)]

Strangely enough, the superlative is extremely rare for some adjectives in the OE text. Among the 32 occurrences of Lat. *Reuerentissimus*, lit. ‘most respectable, most honorable’, which have a correspondence in the OE translation, we find that the translator prefers the positive form *arwurða/arwyrða*¹¹ ‘honorable’ in all cases but one, when he maintains the superlative (only some examples are shown in the table):

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
2080	Isses <i>þæs arwurþan abbudes</i>	[0.0.2.9 (4.18)]	reuerentissimi abbatis Esi	[0.1.2.9 (7)]
2090	<i>ðæs arwurðan biscepes</i> Cynebyrhtes	[0.0.2.10 (4.21)]	reuerentissimi antistitis Cynibercti	[0.1.2.10 (7)]
8880	<i>se arwyrða fæder</i> Paulinus	[3.12.1.4 (192.25)]	reuerentissimus pater Paulinus	[3.14.2.1 (154)]
12340	<i>from Wilferðe þæm</i> <i>arwyrðan biscope</i>	[4.2.1.12 (258.29)]	a reuerentissimo uiro Uilfrido	[4.2.2.1 (205)]
12840	<i>se arwyrðesta sacerð &</i> <i>usser broðor Bise</i> Eastengla bisceop	[4.5.3.4 (276.17)]	reuerentissimus Bisi Orientalium Anglorum episcopus	[4.5.2.2 (215)]

¹¹ OE adj. *arwyrða/arwurða* is a compound formed by n. *ār* ‘honor’ and adj. *wurð* ‘worth’ (cf. Germ. adj. *ehrwürdig* ‘honorable’), and it is often used in correspondence with Lat. *uenerabilis*, as in *Wilferð se arwyrða bisceop* [4.30.4.3 (374.6)] ‘Wilfrith the venerable bishop’ for Lat. *uenerabilis antistes Uilfrid* [4.27(29).4.3 (275)].

6. Anthroponym + noun₁ + noun₂^(gen.)

In most cases, this pattern already represents an expansion of the first type in Bede's Latin text. Often the genitive of an ethnonym or a toponym is added to a noun that identifies a political or ecclesiastical office. The following examples show ACs referring to various sovereigns and bishops:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
40	Lucius Brytta cyning	[0.1.4.1 (6.12)]	Lucius Brittanorum rex	[0.0.1.4 (clxxi)]
430	Æðelfrið Norðanhymbra cyning	[0.1.31.1 (10.22)]	Aedilfrid rex Nordanhymbrorum	[0.0.1.34 (clxxii)]
5400	Mellitus Lundenceastre biscop	[2.4.2.1 (108.7)]	Mellitus Lundoniae episcopus	[2.4.5.1 (88)]
12920	Biise Eastengla biscop	[4.6.2.1 (280.12)]	Bisi episcopus Orientalium Anglorum	[4.5.14.2 (217)]
17510	fram Dalfino þære ceastre bysceope	[5.17.2.24 (454.1)]	a Dalfino ciuitatis episcopo	[5.19.3.2 (323)]

The ACs show the same structure when kinship nouns appear in naming phrases. In these cases, noun₂ is represented by a second anthroponym added to noun₁, which expresses the kinship relation. Furthermore, depending on the syntax of the passage, noun₂ can be replaced by a possessive pronoun with the same function (in the following examples *eius*, *illarum*, translated as *his*, *hire*, *heora*):

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
5650	Æðelbeht Eormanrices sunu	[2.5.2.4 (110.16)]	Aedilberct filius Irminrici	[2.5.4.1 (90)]
8410	his sunu Cænwalh	[3.5.2.1 (168.15)]	filius eius Coinualch	[3.7.3.1 (140)]
9860	Swiðhelm Sexbaldes sunu	[3.16.4.9 (228.27)]	Suidhelm ... filius Sexbaldi	[3.22.4.1 (174)]
18520	Wihfred Ecgbrihtes sunu Cantwarena cyninges	[5.21.1.1 (474.23)]	Uictred filius Ecgberecti	[5.23.1.1 (348)]
15110	Breogswið hire modor	[4.24.6.1 (336.28)]	mater eius Bregusuid	[4.21(23).6.2 (255)]
10140	hire modorfæder Eadwin	[3.18.2.7 (238.4)]	pater matris eius Aeduini	[3.24.2.6 (179)]
15180	ealra heora modur Hilde abbudissan	[4.24.10.4 (340.17)]	matrem illarum omnium Hild abbatissam	[4.21(23).8.5 (257)]

From a lexical point of view, we can see (rel. 10140) the substitution of *pater matris eius* 'his mother's father' by the compound n. *modorfæder* 'mother's father'.

In some cases, the usual tendency of the translator to expand the AC can be observed as well as for the second anthroponym: rel. 18520 has a simpler structure in Bede's text, where noun₂ is represented only by *Ecgberecti*, whereas the corresponding AC in the OE text reflects a more complex phrase, with *Ecgbrihtes* integrated by *Cantwarena cyninges* 'king(-gen.) of the inhabitants of Kent'.

There are other recurring ACs that are structurally identical: the following are instances of the appellative *famulus Christi / Domini*, to which OE *Cristes / Dryhtnes þeow* literally corresponds:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
14950	Hild seo Cristes þeowe	[4.24.2.8 (332.29)]	famula Christi Hild	[4.21(23).3.3 (253)]
15600	Bosel se Dryhtnes þeow	[4.29.2.7 (368.18)]	famulus Domini Boisil	[4.26(28).2.4 (272)]
16120	Herebald se Cristes þeow	[5.6.1.1 (398.14)]	famulus Christi Heribald	[5.6.1.1 (289)]
5820	se Cristes þeow Laurentius	[2.6.1.6 (114.26)]	famulus Christi Laurentius	[2.6.1.3 (92)]

Nevertheless, a semantically and structurally comparable expression like Lat. *seruus Dei / Domini* is literally translated only once, with the same exact words, whereas in all other cases it is either omitted or replaced with a simpler AC. The similar appellative Lat. *seruus seruorum Dei*, traditionally adopted by popes, although syntactically slightly more complex, is always replaced in the translation by simpler attributes like the adj. *sanctus* (rel. 3690) or the noun *se papa* (rel. 11710). This is probably because the Latin expression sounded redundant to the translator or appeared semantically obscure to him:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
3660	Agustinum	[1.13.1.4 (54.27)]	seruum Dei Augustinum	[1.23.1.3 (42)]
3810	se Godes þeow Agustinus	[1.14.1.5 (58.1)]	seruus Domini Augustinus	[1.25.1.4 (45)]
3690	Sanctus Gregorius	[1.13.1.8 (56.10)]	Gregorius seruus seruorum Dei	[1.23.1.8 (43)]
11710	Uitalius se papa	[3.21.2.1 (248.17)]	Uitalianus episcopus ... seruus seruorum Dei	[3.29.3.1 (196)]

We can also mention here some ACs characterized in both texts by a genitive of quality, although they often have a longer structure, showing an extra adjective referring to noun₂. The formulaic trait in the OE ACs is particularly evident for all relations, whereas Bede's original text makes use of synonyms (*recordatio* and *memoria*, both translated as OE *gemynde*) or changes the word order:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
15020	to þære eadgan gemynde Theodore ærcebiscop	[4.24.5.2 (334.33)]	ad archiepiscopum beatae recordationis Theodorum	[4.21(23).5.3 (254)]
15570	ðære eadigan gemynde ðeodor ercebiscop	[4.29.2.2 (368.4)]	beatae memoriae Theodorus archiepiscopus	[4.26(28).2.1 (272)]

16350	ðære eadgan gemynde Beodor ercebiscop	[5.8.1.1 (406.18)]	Theodorus beatae memoriae archiepiscopus	[5.8.1.1 (294)]
17320	þære eadigan gemynde Willfriðes bysceopes	[5.16.1.20 (448.15)]	beatae memoriae Uilfridi episcopi	[5.18.3.1 (321)]

6. Anthroponym + adj. + noun₁ + noun₂^(gen.)

In the last AC pattern that will be considered, an adjective referring to noun₁ is added. As in the previously examined structures, the order of the components in the phrase can vary. As in other ACs containing adjectives, superlatives appear in Lat. Bede with high frequency. Consider the following:

Rel.	OE Bede		Latin Bede	
	AC	Ref.	AC	Ref.
5040	Æþelfrið Ongla cyning	[2.2.3.2 (102.27)]	rex Anglorum fortissimus Aedilfrid	[2.2.5.1 (83)]
5320	Sancte Petres þæs apostoles	[2.4.1.2 (106.20)]	beatissimi apostolorum principis Petri	[2.4.1.2 (86)]
16740	Pippin se cyning Froncna	[5.11.2.19 (418.15)]	gloriosissimus dux Francorum Pippin	[5.10.4.7 (301)]
5590	Oswald ... Norðanhymbra cyning se betsta & se cristenesta	[2.5.1.8 (110.2)]	Osuald ... ipse Nordanhymbrorum rex Christianissimus	[2.5.1.2 (89)]
2060	mid Danieles þæs arwurðan Westseaxna biscopes	[0.0.2.7 (4.12)]	Daniel reuerentissimus Occidentalium Saxonum episcopus	[0.1.2.7 (7)]
8810	Wilbrord þone halgan biscop Fresena	[3.11.1.2 (188.30)]	sanctissimum Fresonum gentis archiepiscopum Uilbrordum	[3.13.1.2 (152)]

In OE Bede, the adjective is often omitted (first four relations) but in some cases it sways between the positive and the superlative form. Nevertheless, we find in one case (rel. 5590) the doubling of the adjective with a second superlative: in comparison with Lat. *christianissimus*, the translator expands in *se betsta & se cristenesta* ‘the best and the most christian’.

7. Conclusions

The tendency to expand the naming structure by Bede’s OE translator is clearly evident. We can imagine that this phenomenon has to be connected with the need for more clarity when referring to the historical figures depicted in the book: the anthroponym alone wouldn’t have been sufficient and particular attention would have had to be paid to people’s social status, resulting in the translator continuously repeating their names in a longer and fuller form.

However, other possible explanations must also be taken into account. First of all, such a stylistic feature could also be helpful to the audience at whom the translation was aimed, who would probably listen to short excerpts of Bede’s work in translation, read aloud during social gatherings.

Alternatively, if we consider that in OE Bede a similar aspect has been observed for common vocabulary, namely the presence of synonym pairs corresponding to single words in Latin Bede, the expansion of the ACs could be related to the same glossographic skill ascribed to the translator (De Vivo, 1999).

Moreover, AC expansion could also be considered in the light of a customary practice that emerged in the first OE Christian poems that had their sources in Latin works: in order to

adapt the texts to the traditional Germanic poetical canons and better suit the aesthetics of the newly converted Anglo-Saxons, typical rhetorical figures were commonly used, such as variation and synonymic accumulation.

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