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11

ARCHBISHOP THEODORE

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ANGLO-SAXON ENGLAND

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Preface

On 19 September 1990 fell the 1300th anniversary of the death of Theodore of Tarsus, archbishop of Canterbury (668–90). The years immediately preceding 1990 had seen the organization of scholarly conferences to celebrate the anniversaries of various other Anglo-Saxon churchmen – for example, Æthelwold, Cuthbert and Dunstan – but, with the exception of two commemorative lectures arranged by the Dean of Canterbury, the Very Reverend John Simpson, and delivered at Canterbury in September 1990 (by Sr Benedicta Ward and myself), the anniversary of Archbishop Theodore seemed destined to pass unnoticed by the scholarly world. Yet it seemed to myself and to several Cambridge colleagues that so important an anniversary should be commemorated in some way, even if the resources needed for mounting a full-scale conference were lacking. We decided instead to hold a small symposium dedicated to the life and works of Archbishop Theodore, at which a small group of invited speakers would have the opportunity to discuss matters relevant to Theodore, but at which (for logistical reasons) no audience other than the speakers themselves would be present. The symposium took place in Cambridge on 18–19 September 1990 and included the following members (in alphabetical order): Martin Brett, Sebastian Brock, Henry Chadwick, Thomas Charles-Edwards, David Dumville, Christopher Hohler, Simon Keynes, Michael Lapidge, Patrizia Lendinara, Richard Marsden, Patrick McGurk, Thomas Noble, J. D. Pheifer and Jane Stevenson. I should like to express my gratitude to the British Academy for a small grant which helped to defray the costs of transportation for speakers from overseas, to Christopher Brooke for intervening helpfully on our behalf at a crucial moment, and above all to David Dumville for unstinting help in organizing the symposium itself.

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The articles contained in the present volume are largely the record of the proceedings of the symposium. It very quickly became clear from discussion at the symposium that a wholly new – indeed revolutionary – awareness was emerging of the role which Theodore had played in transmitting Greek learning to the Latin West, and in the establishment of higher education in Anglo-Saxon England. The foundations of this new awareness were twofold: the demonstration that the vast body of scholarship preserved in the so-called ‘Leiden Family’ of glossaries had its origin in the school of Theodore and Hadrian at Canterbury; and the imminent publication of the biblical commentaries to the Pentateuch and gospels which were similarly produced in that school. Together these previously untapped sources revealed an extraordinary range of learning in Greek and Latin patristic literature, as well as expertise in scholarly disciplines otherwise scarcely known in the Latin West at that time, such as Roman civil law, medicine, rhetoric and metrology, among others. Evaluation (and assimilation) of the information contained in these sources provided the opportunity for revaluation and fresh exploration of a number of related subjects which could now be seen to bear directly on our understanding of Theodore’s legacy, and members of the symposium duly addressed these relevant subjects: thus the symposium included discussion of Theodore’s possible Syriac background (Brock); his early training in Constantinople in light of seventh-century Byzantine culture (Lapidge); the imperial and ecclesiastical politics of seventh-century Rome (Noble), in particular the monothelete controversy (Chadwick); the importation of Mediterranean books into Theodore’s England (Dumville); the impact of eastern liturgical practices in early Anglo-Saxon England (Hohler); and the known Latin works attributable to Theodore, such as his *Iudicia* (Charles-Edwards) and octosyllabic verse (Lapidge), which merited fresh consideration in light of Greek tradition. The immense task of sorting the impossibly tangled network of (largely unpublished) glossaries which constitute the ‘Leiden Family’ received fresh attention (Pheifer), which led in turn to a new estimation of the importance of the Canterbury school for our knowledge of the text of the Vulgate Bible (Marsden, McGurk) and the corpora of canon law (Brett) which were available in seventh-century England. Scholarly awareness of the exegetical method employed in the Canterbury biblical commentaries led to the exciting possibility that an unusual Latin exegetical text, the *Laterculus Malalianus*, could with great plausibility be attributed to the pen of Theodore himself (Stevenson).

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The members of the symposium were, however, fully aware that this sudden explosion of new information concerning Archbishop Theodore was yet but a beginning, and that an immense amount of work remains (indeed has scarcely begun). No single scholar, or group of scholars, could hope to control the range of expertise demanded by Theodore's intellectual legacy, and in preparing the articles for publication – which has been a lengthy process, given the technical difficulties posed by much of the material – the members of the original symposium thought it appropriate to invite contributions from other scholars working in fields germane to our understanding of Theodore's career. Thus Guglielmo Cavallo, an outstanding authority on early Byzantine manuscripts and libraries, kindly agreed to contribute a discussion of the Mediterranean background to Theodore's early studies, and Carmela Viricillo Franklin, who has done pioneering work on the Latin hagiography of St Anastasius, undertook to reconsider the transmission of the Greek and Latin *passiones* of St Anastasius with the career of Theodore in mind; her reconsiderations, prompted by Jane Stevenson's analysis of the technique of translation seen in the *Laterculus Malalianus*, led to the wholly new hypothesis that Theodore was himself the author of the earliest Latin translation of the Greek *Passio S. Anastasii*.

It will be clear from the above summary that the study of Archbishop Theodore is moving on to a new plane, and that our scholarly perception of the achievements of seventh-century Canterbury will be wholly transformed. But it must be stressed that the story is still far from complete, and that an overall assessment of those achievements must await the outcome of various work in progress. Publication of Jane Stevenson's edition of the *Laterculus Malalianus* is imminent (in the series CSASE), as is Carmela Viricillo Franklin's edition of the Latin *Passio S. Anastasii*. In the present volume Joe Pfeifer has mapped out the relationships between the most important members of the 'Leiden-Family' glossaries; but since nearly all of these glossaries are unpublished, a final assessment of the biblical scholarship of Theodore's Canterbury school must await their detailed analysis and publication. Various other texts relevant to Theodore's interests will merit fresh attention as well. New editions of the various redactions of Theodore's *Iudicia* would help to illuminate his knowledge of legislative literature (much of it in Greek), as Thomas Charles-Edwards has shown, and the implications of Martin Brett's study of Theodore's knowledge of canon law are that an edition of Cologne,

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Dombibliothek, 213, would help to clarify the study of canon law in early England. A new edition and source-study of Bede's *Martyrologium* would provide new evidence for the Anglo-Saxons' knowledge of the cults of those unusual eastern saints to which Christopher Hohler has here drawn attention. The list of scholarly desiderata is a long one, therefore, and it may be many years before Theodore's impact on Anglo-Saxon England can be fully assessed. But enough is known, or has recently come to light, for us to affirm that the twenty-one years which this influential Greek scholar spent in England were one of the most extraordinary moments in the history of the English church and people. It will be a suitable commemoration if the present collection of essays serves to awaken further interest in his life and work.

MICHAEL LAPIDGE

Abbreviations

<i>AB</i>	<i>Analecta Bollandiana</i>
<i>Acta SS</i>	<i>Acta Sanctorum</i> , ed. J. Bolland <i>et al.</i> (Antwerp and Brussels, 1643–)
<i>AH</i>	<i>Analecta Hymnica Medii Aevi</i> , ed. C. Blume and G. M. Dreves, 55 vols. (Leipzig, 1886–1922)
<i>AHR</i>	<i>American Historical Review</i>
<i>ASE</i>	<i>Anglo-Saxon England</i>
<i>ASNSL</i>	<i>Archiv für das Studium der neueren Sprachen und Literaturen</i>
Bede, <i>HE</i>	Bede, <i>Historia ecclesiastica</i> (ed. B. Colgrave and R. A. B. Mynors, <i>Bede's Ecclesiastical History of the English People</i> (Oxford, 1969; rev. ed. 1992))
<i>BHG</i>	<i>Bibliotheca Hagiographica Graeca</i> , ed. F. Halkin, 3rd ed., 3 vols. (Brussels, 1957)
<i>BHL</i>	<i>Bibliotheca Hagiographica Latina</i> , ed. Bollandists, 2 vols. (Brussels, 1899–1901), with <i>Supplementum</i> by H. Fros (Brussels, 1986)
<i>BHO</i>	<i>Bibliotheca Hagiographica Orientalis</i> , ed. Bollandists (Brussels, 1910)
<i>Biblical Commentaries</i> , ed. Bischoff and Lapidge	<i>Biblical Commentaries from the Canterbury School of Theodore and Hadrian</i> , ed. B. Bischoff and M. Lapidge, CSASE 10 (Cambridge, 1994)
<i>Bibliotheca Sanctorum</i>	<i>Bibliotheca Sanctorum</i> , ed. E. Josi, A. Palazzini and A. Piolanti, 13 vols. (Rome, 1961–70)
<i>BZ</i>	<i>Byzantinische Zeitschrift</i>
<i>CCSG</i>	Corpus Christianorum Series Graeca (Turnhout)

Abbreviations

CCSL	Corpus Christianorum Series Latina (Turnhout)
CGL	<i>Corpus Glossariorum Latinorum</i> , ed. G. Goetz, 7 vols. (Leipzig, 1888–1923)
CLA	E. A. Lowe, <i>Codices Latini Antiquiores</i> , 11 vols. and suppl. (Oxford, 1934–71; 2nd ed. of vol. II, 1972)
CLitLA	K. Gamber, <i>Codices Liturgici Latini Antiquiores</i> , 2nd ed. (Fribourg, 1968)
CMCS	<i>Cambridge Medieval Celtic Studies</i>
CPG	<i>Clavis Patrum Graecorum</i> , ed. M. Geerard <i>et al.</i> , 5 vols. (Turnhout, 1974–87)
CPL	<i>Clavis Patrum Latinorum</i> , ed. E. Dekkers and A. Gaar, 2nd ed. (Steenbrugge, 1961)
CSASE	Cambridge Studies in Anglo-Saxon England (Cambridge)
CSCO	Corpus Scriptorum Christianorum Orientalium (Louvain)
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum (Vienna)
DACL	<i>Dictionnaire d'archéologie chrétienne et de liturgie</i> , ed. F. Cabrol and H. Leclercq, 15 vols. in 30 (Paris, 1907–53)
EEMF	Early English Manuscripts in Facsimile (Copenhagen)
EvII	the second series of gospel glosses contained in Milan, Biblioteca Ambrosiana, M. 79 sup., ed. Bischoff and Lapidge, <i>Biblical Commentaries</i> , pp. 396–423
GCS	Die griechischen-christlichen Schriftsteller der ersten drei Jahrhunderte (Leipzig, 1897–1941; Berlin, 1954–)
HBS	Henry Bradshaw Society Publications
ICL	D. Schaller and E. Könngen, <i>Initia Carminum Latinorum saeculo undecimo Antiquiorum</i> (Göttingen, 1977)
JTS	<i>Journal of Theological Studies</i>
LXX	the Septuagint translation of the Old Testament, ed. A. Rahlfs, <i>Septuaginta</i> , 2 vols. (Stuttgart, 1935)
Mansi, <i>Concilia</i>	<i>Sacrorum Conciliorum Nova et Amplissima Collectio</i> , ed. J. D. Mansi, 31 vols. (Florence, 1759–98)

Abbreviations

MGH	Monumenta Germaniae Historica
Auct. Antiq.	Auctores Antiquissimi
Ep.	Epistolae (in quarto)
PLAC	Poetae Latini Aevi Carolini
SRG	Scriptores rerum Germanicarum
SRM	Scriptores rerum Merovingicarum
<i>MS</i>	<i>Mediaeval Studies</i>
<i>ODB</i>	<i>Oxford Dictionary of Byzantium</i> , ed. A. P. Kazhdan, 3 vols. (Oxford, 1991)
PentI	the first series of Pentateuch glosses contained in Milan, Biblioteca Ambrosiana, M. 79 sup., ed. Bischoff and Lapidge, <i>Biblical Commentaries</i> , pp. 298–385
PG	Patrologia Graeca, ed. J.-P. Migne, 162 vols. (Paris, 1857–66)
PL	Patrologia Latina, ed. J.-P. Migne, 221 vols. (Paris, 1844–64)
PO	Patrologia Orientalis, ed. R. Graffin, F. Nau <i>et al.</i> (Paris and Freiburg, 1907–66; Turnhout, 1968–)
<i>RB</i>	<i>Revue Bénédictine</i>
<i>SettSpol</i>	<i>Settimane di studio del Centro italiano di studi sull'alto medioevo</i> (Spoleto)
<i>SM</i>	<i>Studi medievali</i>
<i>ZRG</i>	<i>Zeitschrift der Savigny Stiftung für Rechtsgeschichte</i> , kanonistische Abteilung