

If this *v.* needs emendation, Mr. Hunt's is a good one. חסדך for חסין is an easy error of transcription : cf. Hab. i 5, 'Behold ye among the nations', where LXX reads בנרים, καταφρονηταί, for בניים (M. T.). But is it well to 'get rid of' Aramaisms? Aramaic was the *lingua franca* for centuries of Western Asia. We ought rather to expect some Aramaisms in Biblical Hebrew of almost any age. Moreover when the Hebrew thought of his God and looked down on the gods or the aspirations of his neighbours, he might easily drop into the use of an Aramaic word or phrase. So in Ps. ii 12 he uses the Aramaic phrase נשקו בר 'Kiss the Son'.<sup>1</sup> Very significant also is the Aramaic *v.* in Jer. x 11, 'Thus shall ye say unto them' (the Gentiles who would tempt you to forsake יְהוָה), 'The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens'. To omit this *v.* as editors do is to disregard Hebrew psychology. The root חסן, whether Aramaic or Hebrew appears nearly a dozen times in the Old Testament.

W. EMERY BARNES.

## A STAGE IN THE HISTORY OF THE LAUDIAN MS OF ACTS.

MR E. A. LOWE contributes to the January number of *Speculum* a welcome note on the later history of the famous Laudian manuscript of the Acts (Bodl. Libr., MS Laud. Gr. 35). That this book was used by the Venerable Bede for his commentary is generally acknowledged ; but what happened to the manuscript after it left Bede's hands and before it was acquired by Archbishop Laud is not clearly ascertained. About twelve years ago I noticed three lines written with a dry point on fol. 226 b. These lines are read by Mr Lowe as

MARIAE UIR[GINIS]  
GAMUNDUM.

I tried without success to explain this last word, and abandoned the enquiry. But I mentioned to Dr Craster the fact that these scratches could be discerned, and he wrote a short paper on the history of the manuscript in the *Bodleian Quarterly Record* ii 288-290 (1919). He was of opinion that the word in the last line 'is apparently a variant of Gimmund or Gaemmunt, a name of common occurrence in Germany in the eighth and ninth centuries, and found at Lauresheim, Fulda, and St Gall. Inasmuch as the connexion of the manuscript with Bede

<sup>1</sup> On this passage see *J. T. S.* xviii 24-29.

and even with the Anglo-Saxon world rests wholly on internal evidence it is important to find a Teutonic name inscribed on its pages'.

Mr Lowe, on the other hand, takes the word to indicate the name, not of a person, but of a place: 'Gamundum, Gamundium, Gamundiae, can be no other than Hornbach, situated in the diocese of Metz.' It may now be added that the *Monasterium Hornbah* is glossed *sive Gamundias* in the ninth-century confraternity book of St Gall.<sup>1</sup> This identification is beyond dispute. If any question arise about the termination of the word, it may be added that both forms Gamundium and Gamundum are found in the two earliest manuscripts of the Life of St Pirminius,<sup>2</sup> which was composed in the beginning of the ninth century,<sup>3</sup> and in which it is said that Pirminius died there<sup>4</sup> (about 753). Walahfrid Strabo, in verses written about 826, speaks of the saint as buried at Hornbach,<sup>5</sup> a place which lies in what is now the Palatinate, about four miles south of Zweibrücken (Deux-Ponts).

The fact thus established that the Laudian manuscript was at some time in the eighth century preserved at Hornbach is of remarkable interest. St Pirminius is known as the founder of the famous monastery of Reichenau on the Lower Lake of Constance. He used to be taken for a Frank, but Hrabanus Maurus says expressly that he left his native land and settled in the Frankish territory.<sup>6</sup> He was not an Irishman, and Hauck thought that he was perhaps an Anglo-Saxon.<sup>7</sup> In 724 he founded the monastery at Reichenau, but after three years was obliged to depart. He made his way into Alsatia, and there took part in erecting a monastery at Murbach in the Vosges. Before many years Murbach became the home of the compilers of the earliest Annals drawn up on a definitely Anglo-Saxon model, reckoned by the years of the Incarnation, and in part written in an Insular hand. These Annals enjoyed a very wide diffusion. They passed in course of time down the Rhine to Cologne, across France into Normandy, and from Rouen into England, where they formed the basis of many sets of Annals; but these belong to a later stage. All that concerns us here is that the Laudian manuscript was at Hornbach at a time when that monastery was closely affected by Anglo-Saxon influences.

REGINALD L. POOLE.

<sup>1</sup> P. Piper *Libri Confraternitatum* (Berlin, 1884) p. 42.

<sup>2</sup> Ch. vi, ed. O. Holder-Egger, 1887, in *Monumenta Germaniae Historica, Scriptores* xv p. 27.

<sup>3</sup> The editor, Holder-Egger, explains the word 'Gemünd, ahd. "Gamundi, gemundi," est confluentia'.

<sup>4</sup> p. 30.

<sup>5</sup> *Poetae Aevi Carolini* ii 304, ed. E. Dümmler, Berlin, 1884.

<sup>6</sup> *Ibid.* p. 224.

<sup>7</sup> *Kirchengeschichte Deutschlands* i (3rd ed., 1904), 347.