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ANGLO-SAXON MARTYROLOGISTS AT WORK: NARRATIVE
PATTERN AND PROSE STYLE IN BEDE AND THE
OLD ENGLISH MARTYROLOGY

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This essay is not about sources: I will neither try to establish a
source relationship between Bede's martyrology (Bede) and the *Old
English Martyrology* (*OEM*), nor will I try to identify sources for
sub-sections of the two works.[1] Instead, I intend to demonstrate
how the two martyrologists, one of them known and deservedly
celebrated, the other anonymous and unjustifiably forgotten, in
compiling 'narrative' (or 'historical') martyrologies, used differ-
ent techniques for presenting their information in a textual genre
which, due to its genesis as well as its general characteristics,
has a tendency towards a high degree of formalism.[2] I would also
like to show the effect of the methods of compilation on the prose
style (especially the syntax) in both works, and to draw con-
clusions from a comparative analysis of a number of selected
entries on martyrs, paying particular attention to the similarities
between the two works, and the distinctive qualities present in
each.[3]

In Bede as well as in *OEM* (and in other martyrologies of the
'narrative' type also, for that matter), we find the influence of
a traditional pattern of basic detail beside the individual
selection of more specific information from various sources by the
martyrologist concerned.[4] First of all I shall attempt to demon-
strate the tradition of the basic pattern of information contained
in martyrology entries, in its genesis, form and transformational
possibilities, before turning to the second, and more important,
aspect of the individual modification of the traditional pattern by
Bede and the compiler of *OEM*.

(a) Calendars and 'enumerative' martyrologies:
The earliest martyrologies belong to the type of 'enumerative'
martyrology and, when we look at the history of the form, we find
that hagiologists have considerable difficulty distinguishing this
early type from saints' calendars. Hippolyte Delehaye states the
terminological problem as follows:[5]

> Bien que l'usage ne soit pas absolument fixé sur ce
> point, on donne souvent le nom de calendrier aux
> martyrologes locaux et l'on réserve plus volontiers
> la dénomination de martyrologe à ceux qui ont un
> caractère moins exclusif. Il n'y a pas lieu d'adopter
> cette distinction et de donner aux termes une
> précision qu'ils n'ont pas.

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The important fact to be noted in our context is that later
martyrologies, as well as liturgical calendars, have a common
source, i.e. lists of saints' and martyrs' festivals arranged in
the order of the calendar. A look at the entry on St James the
Great (Iacobus Zebedaei, July 25) in two early Anglo-Saxon calendars
will show the amount of information on specific saints customarily
found in liturgical calendars:[6]

> (1) MS Paris, Bibliothèque Nationale, lat. 10837, f.37v
>   (Willibrord's Calendar; s. viii inc.):[7]
>
>   . . . viii [kalendas agusti] iacobi apostoli fratris
>   iohannis
>
> (2) MS Oxford, Bodleian Library, Digby 63, f.43r
>   (s. ix ex.):[8]
>
>   viii kl [AUGUSTI] Sancti Iacobi apostoli.

These quotations, as well as our knowledge of the textual genre, can
help us formalize the pattern of textual information found in
calendars:[9]

    DATE - NAME(S) - [DESIGNATION(S)] - [ADDITIONAL INFORMATION]

If we move on to martyrologies of a predominantly enumerative
character, most impressively represented in the various forms of the
Martyrologium (Pseudo-)Hieronymianum, the basic calendar pattern is
modified in two ways: firstly, PLACE (which occasionally occurs as
ADDITIONAL INFORMATION in calendar entries) becomes a regular
feature of the martyrology pattern (after DATE), and secondly, the
pattern is repeated many times to include a great number of saints
for a specific date. To demonstrate this, I shall again use the
entry for July 25 (including St James the Great):[10]

                    DATE: VIII KAL.AUG.

PLACE: NAMES: DESIGNATION AND/OR
                                                ADDITIONAL INFORMATION:

Romae Portu......natale Canti et Nonni.
Hierosolimis.............Iacobi.........apostoli fratris Iohannis
                                                    evangelistae
                    Iacobi
                    Agathonis...........de nativitate sua.
et alibi..........Stercori Clementis
            Iuliani Caritonis Emeriti
                Severi Suticiani.
et in Licia
civitate Samon..natale sancti Cristofori.

(b) Bede's martyrology and *OEM*:

The information pattern of 'enumerative' martyrologies (or even
that of calendar entries) remains recognizable in the type of prose
martyrology generally believed to have been created by Bede, the

'narrative' or 'historical' martyrology.[11] In martyrologies of
this type, to which *OEM* also belongs as a very early vernacular
example, biographical and other details are frequently added to the
basic information of calendars and 'enumerative' martyrologies. In
both our martyrologies, however, a number of short entries remain
which do not contain more than the amount of information customarily
found in the enumerative type. The following quotations may serve
as examples:[12]

<div align="center">Bede I</div>

   DATE: X KL.IUL. – NAME: Iacobi Alfei – DESIGNATION: apostoli
   DATE: VI NON.IUL. – PLACE: Romae – NAMES: Processi et Martiniani

<div align="center">*OEM* (September 3)</div>

   DATE: On ðone þryddan dæg þæs monþes – DESIGNATION 1: biþ þæs
   bisceopes tid – NAME 1: *Sancti* Aristome – DESIGNATION 2: ond
   þara martyra – NAMES 2, 3: *Sanctę* Paterniane ond *Sancti* Feliciani.

The characteristic difference, however, between the 'enumerative'
and the 'narrative' types of martyrology lies in the various tex-
tual additions to the basic information pattern in a large number
of entries. The following quotation from the *Historia Ecclesiastica*
shows how Bede intended to expand the traditional pattern:

>   Martyrologium de nataliciis sanctorum martyrum
>   diebus, in quo omnes, quos inuenire potui, non
>   solum qua die uerum etiam quo genere certaminis
>   uel sub quo iudice mundum uicerint, diligenter
>   adnotare studui.[13]

This quotation seems to suggest the following structural pattern for
Bede's 'narrative' entries on martyrs:

   DATE – NAME – TORMENTS – MARTYRDOM – PERSECUTOR (i.e. judge)

If, on the other hand, we take into account that the traditional
pattern of 'enumerative' martyrologies is still present in Bede, as
well as in other 'narrative' martyrologies, we can modify the basic
information pattern for Bede's extended entries on martyrs as
follows:[14]

   DATE – [PLACE] – NAME(S) – [DESIGNATION(S)] – PERSECUTOR(S) –
   TORMENTS – MARTYRDOM – [ADDITIONAL INFORMATION]

   We can now move on to examine the way in which Bede's intention
is realized in selected entries of his own work, and the way in
which the method of compilation used by the Old English martyr-
ologist can be shown to be similar to, or different from, that of
Bede. This will also include a discussion of stylistic features in
the entries concerned. For this purpose I have chosen the following
'narrative' entries of the two martyrologies:

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(1) *FO*cas (Phocas, July 14)
(2) *R*omanus (August 9)

(3) *J*ohn and Paul (June 26)
(4) *I*ustina and Cyprianus (September 26)
(5) *M*arcellinus and Petrus (June 2)
(6) *M*ark the Evangelist (April 25)
(7) *Y*politus (Hippolytus, August 13)

(8) *July 7*: Procopius (in Bede July 8).

(1) St Phocas (Focas, July 14):

This entry is reproduced in its entirety from both martyr-
ologies, to serve as an example of the detailed presentation of
information.[15]

|	Bede	*OEM*
DATE:	II IDUS JULII	On ðone feowertegðan dæg þæs monðes
DESIGNATION 1:	----	bið þæs miclan martyres gemynd
NAME:	Sancti Focatis	se is nemned *Sanctus* Focas.
DESIGN. 2:	episcopi	He wæs biscop
PLACE:	Ponti,	on ðære mægðe ðe Pontus is nemned;
PERSECUTOR(S):	qui sub Trajano imperatore, praefecto Africano,	ac Traianus se casere
TORMENTS & MARTYRDOM:	carcerem, vincula, ferrum, ignem etiam pro Christo super-avit.	hine ðreade mid unaseggendlicum wítum for Cristes geleafan; ond ætnehstan he het hine sendan on byrnendne ofn, ond on ðæm he onsende his gast.
ADD.INFO.1: PUNISHMENT OF PERSECUTOR	----	Ond ðrym dagum æfter þæm he æteawde beforan þæs caseres dura ond cleopade to þæm casere ond him sæde þæt him wære hell ontýned ond hire wite gegearwad, ond hine het efstan to þæm; ond þa sona æfter þæm swealt se casere
ADD.INFO.2: RELICS	Cujus reliquiae in basilica Apostolorum, in Gallia, civitate Vienna, habentur.	Þeosses biscopes reliquias syndon on Galwala mægðe on Mennia [*sic*] ðære ceastre, ond þa reliquias syndon swiðe mære geond middan-geard.

If we examine the categorized Bede entry, we find that it
corresponds closely to the structural pattern suggested above. The
additional information here only concerns the location of the
bishop's relics. If on the other hand we look at the *OEM* entry, we
see that the basic Bede pattern is clearly noticeable there as well.
But there are two general differences which need stating. First,
Bede is more specific in a number of details, although his entry is
much more concise than that in *OEM*. This applies to Bede's list of
torments compared with the unspecific persecution formula followed
by the description of the saint's death in *OEM*,[16] to the more precise
location of the martyr's relics in Bede, as well as to the more

detailed information about the persecutors. Secondly, *OEM* adds narrative material which is not in Bede, especially the passage on the punishment of the emperor Traianus.

A comparison of the prose style of the two entries yields the following conclusions:[17] Bede's style is marked by conciseness and brevity. Syntactically, the whole of the entry, except for the date, can be interpreted as one complex syntactic unit with an elliptical genitival construction as syntactic head (the missing nominative is the *natale* of many other Bede entries),[18] on which two relative clauses depend. Apart from its syntactic structure, the stylistic effect of the Bede entry is also due to the complete lack of qualifying adjectives, and the asyndetic string of nouns summarizing the torments leading to the martyr's death. A charac-teristic of the style in *OEM*, on the other hand, is its tendency towards over-explicitness in its presentation of detail, together with an overall syntactic simplicity. This tendency to be over-explicit is reflected in expressions such as "on ðære mægðe ðe Pontus is nemned" (vs. Bede's "Ponti"), or "se is nemned *Sanctus Focas*" (vs. Bede's "Sancti Focatis"). The syntactic simplicity of *OEM* manifests itself in the predominance of conjunctive parataxis, i.e. apart from the beginning of the entry, and in the indirect speech referring to the persecutor's punishment, we only find simple main clauses, most frequently connected by the conjunction *ond*.

(2) St Romanus (August 9):[19]

The entries on St Romanus, as well as the rest of the entries discussed in this essay, will not be included in their entirety but will be reduced to their basic informational categories, with a discussion of their salient features and the way they modify the basic information pattern.
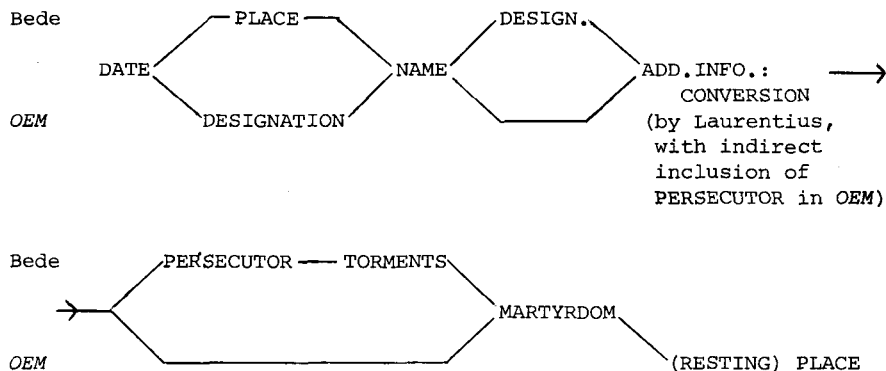
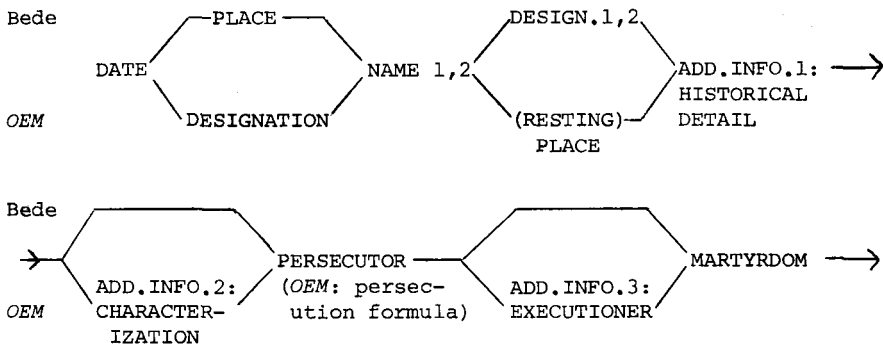

The additional information in Bede's entry, one of twelve narrative entries from the so-called *Gesta Laurentii*, refers to Laurentius' influence in the conversion of Romanus in fairly general terms only: "qui in confessione sancti Laurentii compunctus, petiit ab eo baptizari".[20] *OEM*, on the other hand, has a much more detailed presentation of the situation leading to Romanus' conversion:
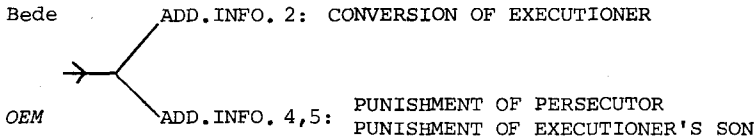
"se gelifde forþon ðe he geseah Godes engel stondan ond drygan mid
sceatan *Sancti* Laurentius limu, þa Decius se casere hine het stingan
mid irenu*m* gyrdu*m* tyndehtu*m*. Ond he ða onfeng fulwihte . . .".[21]
As in the Phocas entry, Bede includes specific detail as regards the
martyr's torments and death ("cum fustibus exhibitus ac decollatus
est"), for which *OEM* only gives the frequently used formulaic
expression "ond geþrowode martyrdo*m* for Criste".[22] *OEM*, however,
also includes information which is not in Bede, i.e. the detailed
reference to the saint's resting place ("æt Rome on ðam londe
Ueranum") and, more significantly, the miraculous narrative detail
of the angel drying St Lawrence's limbs quoted above.

     As regards syntactic structure, Bede's entry on Romanus is
similar to the entry on Phocas, although it is slightly more complex.
The whole entry consists of one sentence with an elliptical syntac-
tic head after DATE and PLACE, on which two relative clauses with
embedded participial constructions depend. In *OEM* the martyr-
ologist's predilection for parataxis (with three instances of the
conjunction *ond*) can again be seen, but here we also have greater
variation in the use of subordinate clauses than in the Phocas entry:
a relative clause ("se gelifde . . ."), a causal clause ("forþon ðe
he geseah . . ."), and a temporal clause ("þa Decius se casere hine
het stingan . . ."). Nevertheless, the difference in stylistic
effect between the two martyrologies is similar to that of the
Phocas entry, i.e. complexity and brevity in Bede due to the syntax
and the lack of qualifying epithets vs. greater simplicity with a
tendency to elaborate on detail in *OEM* (e.g. "sancti Romani" Bede /
"se is nemned *Sanctus* Romanus" *OEM*). In general terms we might say
that Bede's technique is that of producing a mere summary, while
the Old English martyrologist, by including selected narrative detail
(in this case, the miraculous conversion of Romanus), tends more
towards telling a story.

     (3) Sts John and Paul (June 26):[23]

     The entry on John and Paul is our first example of an entry
commemorating two martyrs, which necessitates modification of the
basic structural pattern.

Bede   ADD.INFO. 2: CONVERSION OF EXECUTIONER

OEM   ADD.INFO. 4,5: PUNISHMENT OF PERSECUTOR
                                PUNISHMENT OF EXECUTIONER'S SON
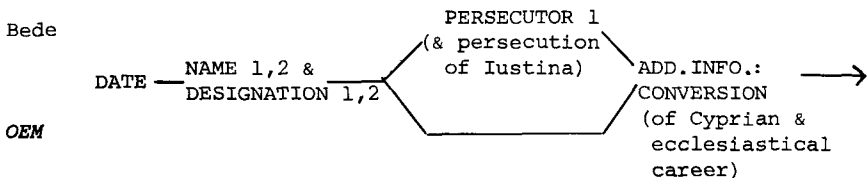
    In addition to the necessary duplication of information, in
the case of John and Paul we have a greater number of extensions to
the basic pattern in both martyrologies than in the entries dis-
cussed before. Bede adds detail concerning the historical setting
("Constantiae virginis, filiae Constantini"), and refers to the
executioner's conversion ("per Terentianum campi doctorem, qui
deinde christianus factus est"), while OEM has a larger number of
additions: the pseudo-historical information "Hig wæron acennede of
Constantines sidan þæs miclan caseres, þæt ys of gestreonde", a
short characterization of the martyrs ("and hig wæron swyðe Crystene
weras"), and especially details concerning the direct punishment of
the persecutor Julianus (". . . com an stræl of heofenum and hyne
gewundode on hys oðer gewenge, and he þa swealt sona"), and the
indirect punishment of the executioner Terrentianus in the form of
his son's madness.[24] OEM also describes the saints' martyrdom in
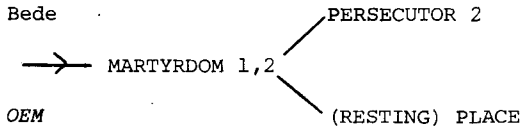greater detail than Bede, but omits the fact of the executioner's
conversion.

    Syntactically the beginning of this entry in Bede exactly
corresponds to that of the entry on Romanus. Again, the Bede entry
can be regarded as one complex sentence without epithets, com-
pressing most of the information into relative clauses. The manner
of presentation in OEM is equally familiar. The information,
including narrative, descriptive and miraculous detail ("stræl of
heofenum"), is presented in a more explicit, less condensed form
than in Bede, e.g. "þæra lychoma restað on Romebyrig" OEM / "Romae"
Bede. Although OEM has relative, temporal and complement sub-
ordinate clauses in this entry, the overall syntactic structure
remains simple, with the conjunction and as the predominant linking
device.[25]

    (4) Sts Iustina and Cyprianus (September 26):[26]

    This is a different type of entry commemorating two martyrs:
while in the John and Paul entry there is parallel treatment of
both martyrs, the situation in the entry on Iustina and Cyprian
bears a certain similarity with the Romanus entry where Romanus
was a heathen converted by the example of Laurentius.[27] Here, too,
the conversion (of Cyprian by Iustina) is presented in the course
of the entry in both martyrologies.

Bede
                                        PERSECUTOR 1
                                    (& persecution
          DATE   NAME 1,2 &   of Iustina)   ADD.INFO.:
                DESIGNATION 1,2   CONVERSION
OEM   (of Cyprian &
                                          ecclesiastical
                                        career)

Bede ·   ⟋PERSECUTOR 2
                         ⟋
  ———➤— MARTYRDOM 1,2⟨
                         ⟍
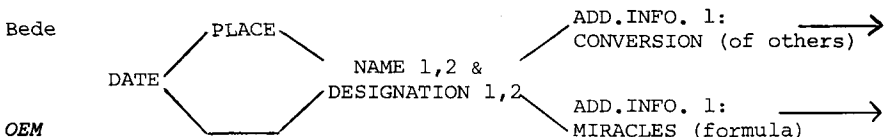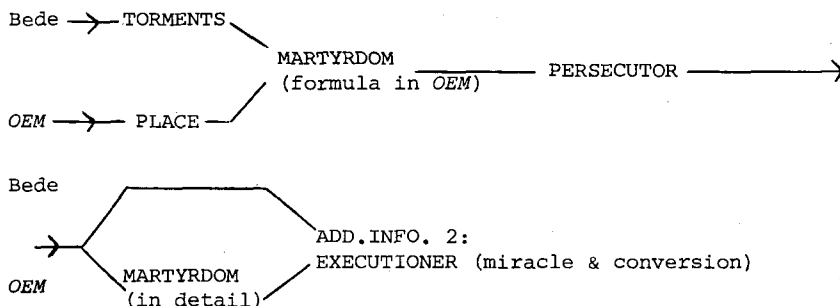OEM   ⟍(RESTING) PLACE

The looser handling of the basic pattern in Bede's martyrology,
as well as in *OEM*, is due to the fact that a chronological develop-
ment is given in the detail on the conversion and further career of
the erstwhile sorcerer Cyprian, which is subordinated to, and at the
same time linked with, the persecution and martyrdom of Iustina.
Comparing Bede with *OEM*, there are instances in both of detail not
contained in the other (e.g. "sub Claudio principe" Bede / "ond heora
lichoma resteð in ðære ceastre þe is nemned Antiochia" *OEM*), but
this entry is also a good example of the different handling of
narrative detail by the two martyrologists in the description of
Cyprian's conversion; cp. "cum esset magus" Bede / "Se Cyprianus wæs
æryst ealra dry se wyrsta" *OEM* (i.e. a bare statement in Bede vs. a
qualified statement in *OEM*), "eam dementare conaretur" Bede / "ond he
wolde þære fæmnan mod on his scincræftum onwendan to hæðendome ond
to unclænum hæmede" *OEM*, and especially the inclusion of the
poetical simile in *OEM* which has no correspondence in Bede: "Ac ða
gedwinon his drycræftas for hyre halignesse swa swa rˋeˊc þonne he
toglideð, oððe weax þonne hit for fyre gemelteð".[28] To sum up,
OEM adds descriptive and narrative material where Bede contents him-
self with giving the bare outline of the story.

The syntactic framework of the Bede entry is similar to that
of the entries discussed before, although there is a greater number
of embedded constructions in this entry, which adds to the effect of
syntactic complexity. In the noun phrases of Bede's entry, we find
one qualifying adjective ("nobili"), but this can hardly be inter-
preted as modifying the terseness of Bede's style. *OEM*, again,
gives the general stylistic impression of greater, sometimes
possibly exaggerated, explictness, as in "Sancta Iustinan . . .
þære fæmnan" or "in ðære ceastre þe is nemned . . .". Syntactically,
the *OEM* entry consists of a series of main clauses, with only a few
subordinate clauses, as in the case of the two coordinated clauses
in the twofold simile quoted above. The stylistic effect, pre-
dominantly created by the syntax of the passage, is that of a
simple narrative.

(5) Sts Marcellinus and Petrus (June 2):[29]

This is the third example of a double entry included in this
discussion, for which the following is the 'narrative' pattern:

Bede   ⟋PLACE⟍   ADD.INFO. 1:   ——➤
            ⟋   ⟍   NAME 1,2 & ⟋ CONVERSION (of others)
       DATE⟨   ⟩⟋DESIGNATION 1,2⟨
            ⟍_____⟋⟍   ADD.INFO. 1:   ——➤
OEM   ⟍MIRACLES (formula)

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Bede ──→── TORMENTS ──
                        \
                         MARTYRDOM _____ PERSECUTOR ──────────→
                       / (formula in OEM)
OEM ──→── PLACE ──/


Bede    /─────────\
       /           \
 ──→  /             \  ADD. INFO. 2:
      \             /  EXECUTIONER (miracle & conversion)
 OEM   \ MARTYRDOM /
        (in detail)
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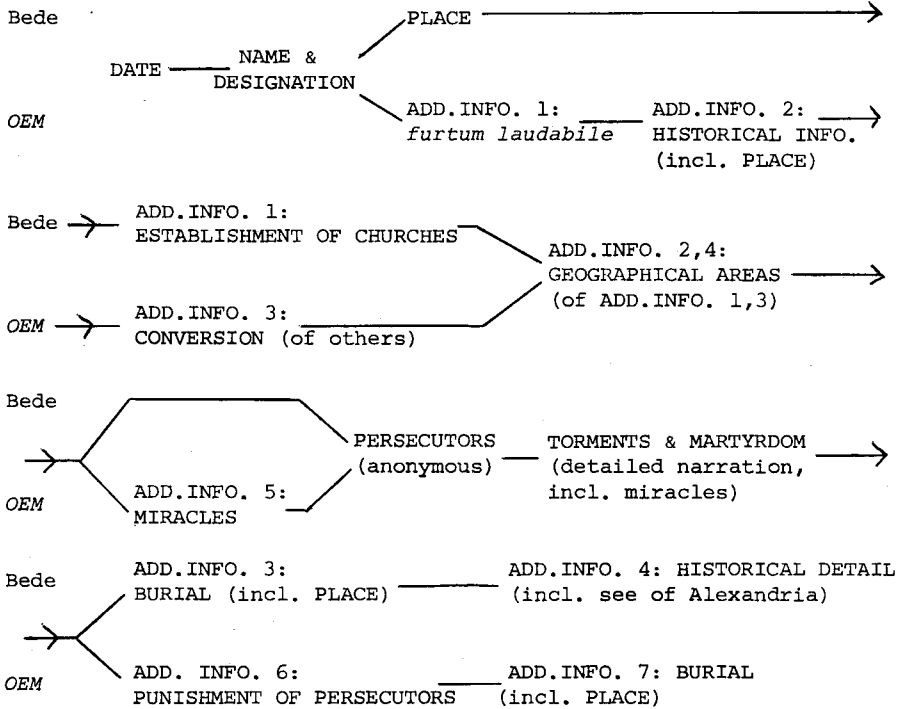
One of the striking features of this entry is the detailed inclusion of extensive additional information in both martyrologies, especially with reference to the executioner Dorotheus' conversion. Although both texts describe the miracle seen by Dorotheus, and his subsequent conversion, the narrative detail included is very different, and shows the divergent approaches of the two martyrologists. While in Bede the miraculous element is presented only briefly ("vidit animas eorum splendide ornatas, ab Angelis ferri ad caelos") before Bede moves on to historical and biographical detail ("sub Julio papa, baptizatus est in senectute sua"), the Old English martyrologist does not include the latter information, and instead presents the miraculous element in much greater detail: "Ond þa sægde se mon eallum folce, se þe hi beheafdade, þæt he gesege heora sawle ða hi uteodon of þæm lichoman swelce [hig] wære'n' mid gimmum gefretwade ond mid golde [ond] beorhtum hreglum gegerede, ond englas mid heora hondum heo gefeonde bæren to heofonum".[30]   The over-explicitness already observed in other *OEM* entries is again present here, e.g. in the expression "ðe Serenus wæs nemned" instead of the mere name in Bede, and this entry again includes examples of another characteristic of the Old English martyrologist's technique: the use of unspecific formulaic expressions as a shorthand for repetitive descriptive contexts ("ða dydon manego wundor", "ond ðrowedon monigfealdne martyrdom").[31]

The syntax in Bede is necessarily more varied in this case than in the entries previously discussed because of the addition of the Dorotheus story. Nevertheless, Bede's basic syntactic pattern is still to be seen (ELLIPTICAL HEAD, "qui . . . decollati sunt . . .").[32]   The syntactic structure of the *OEM* entry is very similar to that of the other entries discussed, with the exception of the sentence describing the miracle seen by Dorotheus (cf. the quotation above), which is among the most complex syntactic units in *OEM*. Apart from this, we only find four short subordinate clauses in this entry: one complement clause ("þæt hi mon þær beheafdade") and three relative clauses, two of these with the function of naming (e.g. "se wæs genemned *Silua Nigra*, se swearta wudu") and one with the function of clarification ("se þe hi beheafdade" *OEM* 116, 2).

(6) St Mark the Evangelist (April 25):[33]

The entry on Mark the Evangelist is, in the context of our previously presented material, an exceptional case:

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Bede                                    PLACE ─────────────────────────→
                                       /
                    NAME &           /
        DATE ───── DESIGNATION
                                    \   ADD.INFO. 1: _____  ADD.INFO. 2: ____→
OEM                                  \  furtum laudabile     HISTORICAL INFO.
                                                             (incl. PLACE)


Bede ──→  ADD.INFO. 1:
          ESTABLISHMENT OF CHURCHES ───\
                                        \  ADD.INFO. 2,4:
                                           GEOGRAPHICAL AREAS ──────→
                                        /  (of ADD.INFO. 1,3)
OEM ──→   ADD.INFO. 3: _____ /
          CONVERSION (of others)


Bede
        ┌──────────────────┐
        │                   \  PERSECUTORS    TORMENTS & MARTYRDOM ──→
──→                          \ (anonymous) ── (detailed narration,
OEM     \  ADD.INFO. 5:      /                incl. miracles)
         \ MIRACLES ───────


Bede    ADD.INFO. 3: _____  ADD.INFO. 4: HISTORICAL DETAIL
      / BURIAL (incl. PLACE)           (incl. see of Alexandria)
──→
      \ ADD. INFO. 6: _____   ADD.INFO. 7: BURIAL
OEM     PUNISHMENT OF PERSECUTORS      (incl. PLACE)
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In accordance with the importance of Mark the Evangelist, the entries in both martyrologies are unusually long, and include many details by which the basic structural pattern, which is still recognizable in both texts, is modified and extended. The story of the genesis of Mark's gospel (the *furtum laudabile* story)[34] occurs in *OEM* only. Both texts name the geographical areas in which Mark carried out his missionary work (with more detail in Bede, cf. "per Lybiam, Marmaricam, Ammoniacam, Pentapolim, Alexandriam atque Aegyptum universam" Bede / "Egypta mægþe, ond Libia mægðe, ond Armarice, ond Pentapalim" *OEM*), but the Old English martyrologist, as a consequence of his fondness for the miraculous and unsavoury, includes details which are not to be found in Bede: "On þissum mægðum wæron ær swa unclæne men þæt hi . . . astorfen æton. Ðes *Sanctus* Marcus hælde untrume men ond hreofe, ond deade men of deaðe awehte".[35] The most substantial part of the text in both martyrologies, however, consists of the treatment of Mark's torments and martyrdom at the hands of his anonymous Alexandrian persecutors. In this case both Bede and the Old English martyrologist have detailed information including the miraculous element (an angelic visitation and an appearance of Christ himself).[36] Both texts also contain (different) direct speech taken from the source:[37] "In manus tuas commendo spiritum meum" Bede / "Sibb sy þe, ure godspellere Marcus" *OEM*. In the presentation of the events after Mark's death, Bede concentrates on historical detail by referring to the future history of the see of Alexandria ("Ordinaverat autem pro se Alexandriae

episcopum Annianum"), while *OEM* concentrates on the more sensational aspect of the punishment of the persecutors by thunderstorm ("Ða com þunor ond regn, ofslogon monige þara hæþenra, ond þa oþre flugon onweg").

As far as syntax is concerned, this entry - although constructed in a much more complex way than the entries discussed previously - again includes Bede's basic syntactic pattern (HEAD . . . *qui* . . . *qui* . . . .).[38] But, although Bede has other long entries, this is the only one included in this essay which has something like a real narrative structure, indicative of the way in which later Latin martyrologists (especially Ado of Vienne) were to extend many of Bede's briefer entries.[39] Here, too, the difference in syntactic structure reflects the basic stylistic difference between the two martyrologies: Bede has a complex syntax alternating subordination and coordination in a skilful way which makes the time structure of the entry transparent (cf. "Qui videntes eum die sancto Paschae, VIII Kl. Maii . . .", "Vespere autem facto . . .", "ubi circa mediam noctem . . .", "Et mane, dum traheretur . . ."). *OEM*, on the other hand, has 28 main clauses (as opposed to 7 short subordinate clauses, and 13 instances of the conjunction *ond* as syntactic link), which - taking into account the simple structure of most of the main clauses (e.g. "He wæs *Sancte* Petres godsunu on fulwihte, ond he leornode æt him") - confirms the basic simplicity of *OEM*'s prose syntax.[40] In order to demonstrate the different stylistic effect generated by the two martyrologists, I shall use the episode of the miraculous visitations which is included in both texts:[41]

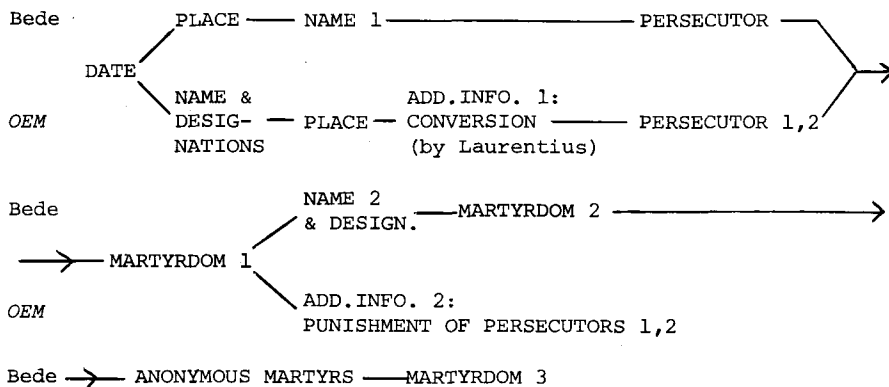| Bede	OEM

...ubi circa mediam noctem
   primo angelica visitatione
   confortatus est,
   deinde ipso Domino sibi
   apparente, ad caelestia
   regna vocatus.
	...þær him on niht ætýwde Godes engel
	   ond him sæde þæt he sceolde þæs on
	   mergen leoran on ða ecean reste.
	   Ond þa ætnehstan Crist seolfa him
	   ætywde ond him cwæð to: 'Sibb sy
	   þe, ure godspellere Marcus.'

Again we can observe greater precision and conciseness in Bede's style, as opposed to the presentation of a simple narrative structure in *OEM*.

(7) St Hippolytus (Ypolitus, August 13):[42]

This is the second entry on a martyr from the *Gesta Laurentii*[43] to be included in this essay, although Bede's text makes no mention of Laurentius who is, however, referred to in the *OEM* entry. Instead, Bede includes a second martyr (Concordia), as well as nineteen anonymous martyrs, who are not mentioned in *OEM*. The information pattern of the two entries is as follows:

Bede   PLACE ———— NAME 1 ———————————————— PERSECUTOR ——⟍

    DATE ╱   ⟩——→

OEM   ⟍ NAME &   ADD.INFO. 1:
        DESIG- —— PLACE —— CONVERSION ——— PERSECUTOR 1,2 ╱
        NATIONS   (by Laurentius)

Bede   NAME 2 ——MARTYRDOM 2 ————————————→
                  ╱ & DESIGN.

——→ MARTYRDOM 1 ╱

OEM   ⟍ ADD.INFO. 2:
               PUNISHMENT OF PERSECUTORS 1,2

Bede ——→ ANONYMOUS MARTYRS ———MARTYRDOM 3

    In this case the information content and patterns are very different in the two texts. While Bede has no more than a reduced basic pattern (without TORMENTS) which is applied three times for Hippolytus himself, for his nurse Concordia and for the nineteen anonymous martyrs, OEM has the basic pattern (for Hippolytus only), with two major additions: it includes Hippolytus' conversion by Laurentius ("ac he gelyf\d'e Gode ᾿þurh᾿ þa w[u]ndor þe he geseah æt Sancti Laurentie þam deacone, ond he onfeng fulwihte . . ."),[44] and a detailed reference to the punishment of the persecutors Valerianus and Decius, in both cases including direct speech. There is also other detail only found in OEM, e.g. in connection with Hippolytus' martyrdom: "ond ða hors forleton ðone lichoman" (i.e. 'and the horses left the body'). This is typical of the method of the Old English martyrologist who is often more concerned with giving a few selected, often miraculous, narrative details from the longer hagiographical texts used as sources, while Bede, on the other hand, is primarily concerned with giving a very brief summary following his basic pattern, with modifications to suit the specific case.[45]

    Due to the threefold nature of the Bede entry, the syntactic pattern which we generally find in Bede is repeated three times, with the second and third genitival heads introduced by Et. In all three cases we have relative clauses containing the information not included in the NAME (& DESIGNATION) parts of the syntactic heads, in the first and second cases with additional embedded participial constructions. The OEM entry also has the syntactic features already observed in the other entries, although here the initial part of the entry has a certain similarity with Bede's NAME / qui pattern (Sancti Ypoliti; se was . . .").[46]

    (8) St Procopius (OEM July 7 / Bede July 8):[47]

    The last entry to be looked at in this context was selected as a final example in which Bede adheres fairly closely to his basic information pattern as indicated in the quotation from the Historia Ecclesiastica given in the initial part of this essay, while in OEM - as might be expected - the basic pattern is extended to include

various additions by which it is turned into a simple narrative:
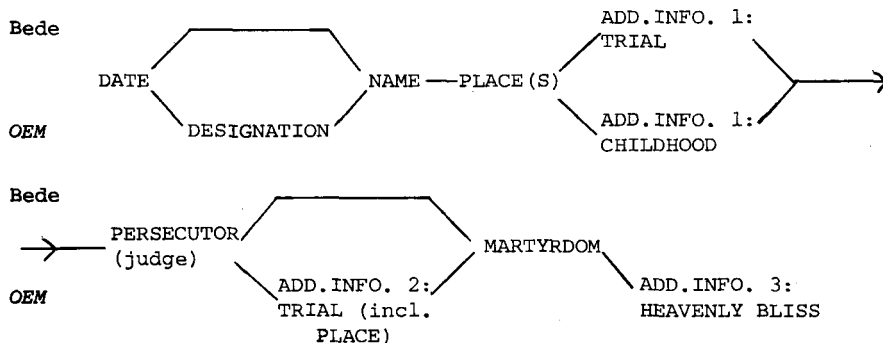
While Bede has a more precise geographical setting than *OEM*
("in Palestina, qui ab Scythopoli ductus Caesaream" Bede / "se wæs
on Palestina ðære mægþe", and later "on Cessaria ðære ceastre" *OEM*),
the Old English text (whose wrong name form "Proconi" is easily
explained as a scribal error) extends the basic pattern by including
an account of Procopius' self-castigation by living on bread and
water in his childhood (*OEM* 140,14-141,5). *OEM* also includes a
detailed narrative account (with direct speech) referring to
Procopius' trial and his martyrdom by beheading on the order of the
judge Flavianus (*OEM* 141,5-12).

In the syntax of Bede's entry there is only slight variation of
the familiar pattern: the syntactic head (with name and place, on
which a relative clause with further embedded constructions depends)
includes the nominative "Natale" which is only present by implication
in most of the other entries discussed.[48] The conciseness of Bede's
style is again clearly noticeable if we compare Bede's entry with
the entry in *OEM*, but also if we compare Bede with his longer
narrative source.[49] The narrative technique of the Old English
martyrologist, as opposed to the hypotactic summary technique most
frequently found in Bede, is marked by the use of straightforward
syntactic linking devices in order to present a consecutive story
("ond sona", "Ond þa ætnehston", "Ond þa for ðeossum").[50]

I shall now attempt to draw general conclusions from the above
investigation:

(a) In the case of both martyrologies, we are dealing with a
highly formalized presentation of information which makes use of a
basic information pattern appropriate to the textual genre as set
out by Bede in his *Historia Ecclesiastica*, with additional elements
which can be explained by examining the genesis and the development
of the genre.[51]

(b) The most striking difference between Bede and *OEM* in the
structure of comparable entries lies in the individual methods of
selecting and including additional information used by the two
martyrologists. Although there are variations in accordance with
the demands of the entry concerned, general principles can be

observed. While Bede's aim is normally stylistic brevity with a
marked preference for summary form including multiple detail at the
cost of descriptiveness and explicit narrative,[52] the Old English
martyrologist often concentrates on the presentation of a few
selected episodes from his sources, with a tendency towards includ-
ing the sensational or miraculous. In general, Bede's technique is
more deserving of the label 'historical', while that of the Old
English martyrologist can, with more justification, be called
'narrative'.

        (c) The different methods of the two martyrologists are
particularly discernible in their prose style, especially their
syntax. Bede's tendency towards a brief and concise presentation
can be seen in the comparative lack of epithet. The decisive stylis-
tic feature of his work, however, is the compressed syntax of an
entry type very frequently used, where most of the information is
found in a single complex sentence.[53] *OEM*, on the other hand,
normally has a predominantly paratactic structure with short syn-
tactic units and simple narrative linking devices. The Old English
martyrologist also makes use of a number of descriptive formulae when
he does not want to include narrative detail, or when such detail
may not have been accessible to him.[54] Another striking feature of
the Old English martyrologist's style is his tendency to be over-
explicit in his inclusion of explanatory detail which may often seem
redundant to the modern reader.[55]

        In trying to draw further conclusions from these observations,
it might be tempting to transfer the comparative stylistic simplicity
of *OEM* to a simplicity of mind in the public for which *OEM* was
intended. But this stylistic simplicity may also be a consequence
of the high degree of formalism intrinsic in the textual genre, which
is expressed by different means in the Latin and the Old English
texts. It is certainly dangerous to use the syntactic structure of
OEM as a means for dating the text in the way Georg Herzfeld
attempts to: "We may feel certain that he [i.e. the Old English
martyrologist] had not King Alfred's work as an example before him,
and, although we cannot arrive at a definite result with the material
before us, the earlier date (850) is perhaps more probable".[56]
There is a significant difference between the free prose of Bede's
Historia Ecclesiastica and the repetitive formalized prose in Bede's
martyrology due at least partly to the different functions of the
texts; and functional differences may also provide an explanation
for stylistic and syntactic variation in other early extant texts
written in a new medium for literary expression, English prose.[57]
There is one certain conclusion to be reached, namely that Bede as
a martyrologist, and the Old English martyrologist, building on
similar basic structural patterns, used different techniques for
different aims, which gives each of their works a distinctive
original character.

        There is a final question to be asked: is it likely that the
Old English martyrologist used Bede's text as a model? In view of
the differences in the overall structure of the two works,[58] of the
different textual detail in individual entries, and of the different
stylistic techniques used by the two martyrologists, this does not

at first sight seem very likely. On the other hand, if we consider
that a similar basic information pattern was used by Bede as well
as the Old English martyrologist for the new type of 'narrative' or
'historical' martyrology, it does not seem improbable that Bede's
work was used by the compiler of *OEM* to provide a framework for his
entries which he very often filled with additional textual material
more suited to his taste or his intentions.

APPENDIX
Table of categorized information patterns
(the categories are not necessarily listed in the order of their occurrence)

| Additional Information | | | | | Basic Pattern | | | | | | | Category | |
OTHER ADDITIONAL INFORMATION	PUNISHMENT OF PERSEC./EXEC.	EXECUTIONER	CONVERSION (of others)	CONVERSION	MARTYRDOM	TORMENTS	PERSECUTOR(S)	DESIGNATION(S)	NAME(S)	PLACE(S)	DATE	Category	
+					+	+	+	+	+	+	+	Bede	(1) FOcas
+	+				+	+	+	+	+	+	+	OEM	
				+	+	+	+	+	+	+	+	Bede	(2) Romanus
				+	+	–	+	+	+	+	+	OEM	
+		(+)	+		+	–	+	+	+	+	+	Bede	(3) John etc.
+	+	+			+	–	+	+	+	+	+	OEM	
				+	+	–	+	+	+	–	+	Bede	(4) Iustina etc.
				+	+	–	–	+	+	+	+	OEM	
		+	+		+	+	+	+	+	+	+	Bede	(5) Marcell-inus etc.
		+			+	–	+	+	+	+	+	OEM	
+ + + +					+	+	+	+	+	+	+	Bede	(6) Mark
+ + + + +	+		+		+	+	+	+	+	+	+	OEM	
					+	–	+	(+)	+	+	+	Bede	(7) Ypolitus
	+			+	+	–	+	+	+	+	+	OEM	
+					+	–	+	–	+	+	+	Bede	(8) 7(8) July: Procopius
+ + +					+	–	+	+	+	+	+	OEM	

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[1] Bede's prose martyrology, extant in interpolated form only, is edited in H. Quentin, *Les martyrologes historiques du moyen âge* (Paris, 1908; repr. Aalen, 1969) pp.48-111, and in Jacques Dubois, G. Renaud, *Edition pratique des martyrologes de Bède, de l'anonyme lyonnais et de Florus* (Paris, 1976); Quentin's date for Bede is "peu avant 735" (p.683). On the problems concerning the establishment of Bede's original text, cf. Jacques Dubois, *Les martyrologes du moyen âge latin* (Turnhout, 1978) pp.38-9. For *OEM*, I shall refer to my edition: *Das altenglische Martyrologium*, ed. Günter Kotzor, Bayerische Akademie der Wissenschaften, Phil.-Hist. Klasse, Abhandlungen, N.F. 88/1, 2, 2 vols. (München, 1981); for the date of *OEM*, cf. below, n.56. On general differences in the entry structure between Bede and *OEM*, cf. Kotzor, vol. I, pp.196-9, and G. Kotzor, "The Latin Tradition of Martyrologies and the *Old English Martyrology*", to be published in *Studies in Earlier Old English Prose*, ed. Paul E. Szarmach (Binghamton, 1985).

[2] On the terms 'narrative' and 'historical' martyrology, cf. Kotzor, *Martyrology*, vol. I, p.177 and n.6. I am aware that I am over-simplifying by referring to the 'Old English martyrologist' in the course of this essay. It has not yet been established whether the original compilation was a Latin text subsequently translated into Old English (in which case some of the stylistic features discussed below would be attributable to the translator), or whether the compilation was an original Old English text using Latin sources; cf. J.E. Cross, "The Latinity of the Ninth-Century Old English Martyrologist", to be published in Szarmach, *Studies*. The possibility of multiple authorship is also not to be excluded.

[3] In addition to entries on martyrs, Bede, as well as *OEM*, also includes entries on confessors, church festivals, and computistical material; cf. Kotzor I, p.175, n.2.

[4] Bede's sources are presented and discussed in Quentin, pp.56-112. In this context I need hardly refer to the comprehensive and exemplary investigation into the sources of *OEM* which is being carried out by J.E. Cross. On other Latin prose martyrologies (such as the 9th century compilations of Florus of Lyons, Ado of Vienne, Usuard of St Germain, and Rhabanus Maurus), cf. Dubois, *Les martyrologes*.

[5] H. Delehaye, "Le témoignage des martyrologes", *Analecta Bollandiana* 26 (1907) pp.79-80. On the terminological problem and the early history of calendars and martyrologies, cf. also Dubois, *Les martyrologes*, pp.16-17, and René Aigrain, *L'hagiographie. Ses sources, ses méthodes, son histoire* (Paris, 1953) pp.13-50.

[6] One fact to be noted here is that earlier liturgical calendars often contain more textual information than later texts, cf. also Kotzor I, pp.261-2. In the context of this essay I have excluded non-verbal information also contained in calendars, e.g. indications of the liturgical rank of saints' festivals.

[7] *St. Willibrord's Calendar*, ed. H.A. Wilson, HBS 55 (London, 1918) p.9.

[8] *English Kalendars before A.D. 1100*, ed. Francis Wormald, HBS 72 (London, 1934) p.8.

[9] Square brackets are used to indicate textual elements which may not be included in specific entries. The label DESIGNATION is used for expressions characterizing the saints concerned, such as "episcopi", "apostoli", "exorcistae", as well as (in the case of *OEM*) "þæs miclan martyres", "þæs

cempan", "þære fæmnan". The informational categories do not necessarily occur in individual texts in the order suggested by the formalized pattern.

10   The quotation is from the textual type found in the Echternach MS of the *Martyrologium (Pseudo)Hieronymianum* (MS Paris, Bibliothèque Nationale, lat. 10837), i.e. "Willibrord's martyrology", ed. H. Quentin, *Acta Sanctorum*, Nov. II,ii (1931) p.395. The Hieronymian martyrology very rarely includes narrative information, e.g. in the entry on St Stephen " . . . qui lapidatus est a Iudaeis" (p.10). The expression 'natale' (for 'festival') is treated as part of the NAME category in the course of this essay.

11   On the possibility of an earlier 'historical' martyrology used by Bede, cf. Quentin, *Martyrologes historiques*, pp.683-4.

12   The examples from Bede I are taken from Quentin, p.52. According to Quentin (p.684) Bede I, the earlier of the two extant interpolated versions of Bede's martyrology, was composed after 755. The best MS containing Bede I is the fragmentary MS St Gallen, Stiftsbibliothek 451, s.ix inc. The *OEM* example is taken from my edition, p.198.

13   HE V.24: "A martyrology of the festivals of the holy martyrs, in which I have diligently tried to note down all that I could find about them, not only on what day, but also by what sort of combat and under what judge they overcame the world", quotation and translation from *Bede's Ecclesiastical History of the English People*, ed. Bertram Colgrave and R.A.B. Mynors (Oxford, 1969) pp.570, 571.

14   I have changed the order suggested in the quotation by putting PERSECUTOR before TORMENTS & MARTYRDOM to suit the logical order, but also to conform to the order found in the majority of Bede's entries. The category TORMENTS is the one most frequently omitted by Bede in his realization of the basic pattern.

15   Dubois/Renaud, p.127 (Quentin, p.88). Kotzor II, pp.147-8. A translation of Bede's text runs: 'July 14. (The festival) of St Phocas, bishop of Pontus, who overcame (torments by) fetters, iron(?) and fire for (the love of) Christ under the emperor Trajanus (and) the prefect Africanus; whose relics are (to be found) in the church of the Apostles, in Gaul, in the town of Vienne'. For the *OEM* entry, I shall use an unpublished translation by J.E. Cross: 'On the fourteenth day of the month is the *memoria* of the great martyr who is called Saint Phocas. He was bishop in the province which is called Pontus; but the emperor Traianus threatened him with unspeakable punishments for (his) belief in Christ; and, finally, he ordered him to be sent into a burning oven, and, in it, he sent forth his spirit. And three days after this he showed (himself) before the emperor's door, and called the emperor, and told him that hell was opened and its torments prepared for him and ordered him to hasten to it. And then, the emperor died immediately after this. The relics of this bishop are in the province of Gaul in the city of Vienne and the relics are very famous throughout the world .

16   For a discussion of the descriptive formulae frequently used by the Old English martyrologist, cf. Kotzor I, pp.409-21.

17   In comparing the prose style of a Latin text with that of an Old English text we have to take into account that some of the stylistic features may be due to structural differences between the two languages, and will not necessarily reflect differences attributable to the individuality of the authors.

[18]   Cf. below, n.38.

[19]   Dubois/Renaud, p.147 (Quentin, p.79). Kotzor II, p.175.

[20]   Cf. Quentin, pp.77-81, Kotzor I, p.274 n.406 and J.E. Cross, "The *Passio
       S. Laurentii et aliorum*: Latin Manuscripts and the *Old English* Martyrology",
       Medieval Studies (45) 1983, pp.200-13. Another martyr from the *Gesta
       Laurentii* discussed in this essay is Hippolytus, cf. below, pp.162-3. The
       quotation from Bede may be translated as 'who, compelled by the confession
       of St Lawrence, asked to be baptized by him'.

[21]   "He believed because he saw an angel of God stand and dry St Lawrence's
       limbs with a cloth, when the emperor Decius ordered him to be pierced
       with spiked iron clubs; and then he received baptism . . ." (translation
       by J.E. Cross, "The *Passio S. Laurentii* . . .", n.32).

[22]   Cf. Kotzor I, p.416 and above, n.16.

[23]   Dubois/Renaud, p.114 (Quentin, p.75). Kotzor II, pp.133-4.

[24]   On the pseudo-historical detail in *OEM*, cf. Kotzor II, p.324, and J.E.
       Cross, "Latinity". The *OEM* quotation on the emperor's punishment reads
       in translation: " . . . an arrow came from heaven and wounded him in one
       of his cheeks, and he died at once" (Herzfeld, p.107); Herzfeld attributes
       this part of the story to the punishment of the executioner, but the con-
       text in *OEM* suggests that the person referred to is the emperor Julianus.

[25]   The text of the John and Paul entry is extant in MS C (CCCC 196) of *OEM*
       only, which expands the tironic note 7 as *and*, as opposed to *ond* in MS B
       (BL Cotton Julius A.x), the base MS of my edition.

[26]   Dubois/Renaud, p.177 (Quentin, p.71). Kotzor II, pp.220-1.

[27]   Cf. above, pp.156-7.

[28]   "But then his magic arts vanished before her holiness like smoke when it
       glides away, or wax when it melts from the fire" (Herzfeld, p.181). The
       origin of the double image is discussed in an unpublished article by J.E.
       Cross (it occurs, for example, in Aldhelm's prose *De Virginitate*, which
       was used as a source by the Old English martyrologist, cf. Kotzor I, pp.
       256-7).

[29]   Dubois/Renaud, p.100 (Quentin, p.82). Kotzor II, pp.114-16.

[30]   Translation by J.E. Cross, "A *Virgo* in the *Old English Martyrology*", *Notes
       and Queries* 29 (1982) p.104 (the emendation *ond* is suggested by Cross,
       n.14): "And the man who beheaded them told all the people that he saw
       their souls when they went out of the body, as if they were adorned with
       gems and clothed in gold and in shining garments and angels, rejoicing,
       bore them in their hands to heaven".

[31]   Cf. above, n.16.

[32]   Bede's entry also includes one qualifying adjective ("*dira* vincula"), and
       one adverb qualifying a participial adjective ("*splendide* ornatas").

33 Dubois/Renaud, p.71 (Quentin, pp.85-6). Kotzor II, pp.64-6.

34 Cf. J.E. Cross, "The Influence of Irish Texts and Tradition on the *Old English Martyrology*", *Proceedings of the Royal Irish Academy* 81 (1981) pp.188-9.

35 "Among these nations were men so unclean that they worshipped idols and ate dead bodies. This St. Mark healed sick men and lepers and awakened dead people from death" (Herzfeld, pp.63, 65). For examples of the miraculous element in *OEM*, cf. Kotzor I, pp.408-9. For unsavoury detail cf. e.g. the entry on Lawrence, Kotzor II, p.176 (the detailed description of the roasting of the martyr).

36 Cf. below, p.162 and n.41.

37 The *Passio Marci* (*Bibliotheca Hagiographica Latina* 5276), cf. J.E. Cross, "Irish Texts", p.188 and n.78.

38 In this case, the syntactic head includes *Natale*, cf. below, p.164.

39 For a detailed analysis of Ado's method, cf. Quentin, pp.465-649. In the later Latin prose martyrologies up to Ado, Bede's text is normally retained (with slight modifications), and expanded by including additional detail from the longer hagiographical texts (*passiones* etc.), or from other sources. This method is used by Ado to such an extent that his work sometimes reads more like a short legendary than a martyrology.

40 The time structure is also recognizable in the *OEM* entry, but it is presented with less precision than in Bede; cf. the beginning of the quotations given below, p.162 (with a translation in n.41). There are rare examples of complex syntax to be found in *OEM*, cf. above, p.157, and Herzfeld, p.xxxii.

41 Bede: 'where around midnight he was at first comforted by an angelic visitation, and then by an appearance of the Lord himself he was called to the heavenly kingdom' Dubois/Renaud, p.71 (Quentin, p.86). *OEM*: "There (Herzfeld: "where") God's angel appeared to him at night and told him that in the morning he would enter into eternal rest. At last Christ himself appeared to him at night and said to him: Peace be with thee, Mark, our evangelist (Herzfeld: "apostle")"; translation from Herzfeld, p.65 (my modifications).

42 Dubois/Renaud, p.149 (Quentin, p.80). Kotzor II, pp.179-80.

43 Cf. above, p.156 and n.20.

44 " . . . but he believed in God through the miracles which he saw from the deacon, St. Lawrence, and he received baptism . . ." (translation by J.E. Cross, "The *Passio S. Laurentii* . . .", n.36).

45 This is especially noticeable in the case of the entry on Mark. It has to be pointed out, however, that there is a greater number of lengthy entries in Bede than is suggested by the random selection discussed in this essay, e.g. the entries on St Sebastian (Quentin, p.91), Sts Victor and Corona (Quentin, pp.94-5).

46   This is also true for the entry on Procopius. The essential syntactic
       difference is that the relative clauses in *OEM* are short and followed
       by predominantly paratactic structures, while in Bede they frequently
       contain additional embedded constructions.

47   Dubois/Renaud, p.121 (Quentin, p.89). Kotzor II, pp.140-1.

48   Cf. also above, n.38 and n.10.

49   For a comparison of Bede's entry with its source (BHL 6949), cf. Quentin,
       p.89.

50   We also find the Old English martyrologist's fondness for adding explanatory
       detail in this entry, i.e. "se wæs on Palestina ðære mægþe" *OEM* / "in
       Palestina" Bede.

51   Cf. above, pp.153-4, and the table of formalized information patterns on p.167.

52   This is a general tendency in Bede, although there are counter-examples,
       cf. the discussion of the entry on Mark the Evangelist, and n.45.

53   E.g. in the entries on Romanus and Procopius.

54   Cf. above, n.16.

55   This may be caused partly by the difficulties involved in turning Latin
       constructions into Old English syntax, and partly by the martyrologist's
       (or his expected audience's) unfamiliarity with the material presented
       (e.g. in the Phocas entry, "He wæs biscop" *OEM* compared with "episcopi"
       Bede, and "on ðære mægðe ðe Pontus is nemned" *OEM* "Ponti" Bede).

56   Herzfeld, p.xxxii. My reaction to Herzfeld's suggestion is intended as a
       methodological *caveat*. I do not mean to imply that *OEM* is a contemporary
       of the 'Alfredian' translations, as this is still an open issue, cf. the
       discussion of dating alternatives in the introduction to my edition
       (pp.453-4), and Celia Sisam's review of my edition (*Notes and Queries* 30
       (1983) p.67). Cf. also, for the date tentatively suggested for the com-
       position of *OEM* by J.E. Cross (before the middle of the ninth century),
       "'Legimus in ecclesiasticis historiis', A Sermon for All Saints, and its
       Use in Old English Prose", *Traditio* 33 (1977) p.134, and "Popes of Rome
       in the *Old English Martyrology*", ARCA, *Classical and Medieval Texts,
       Papers and Monographs* 3, *Papers of the Liverpool Latin Seminar* 2 (Liverpool,
       1979) p.204. The predominance of (conjunctive) parataxis in Old English
       texts is traditionally regarded as an indication of 'primitive style',
       cf., for example, Georg Rübens, *Parataxe und Hypotaxe in dem ältesten Teil
       der Sachsenchronik* (Halle, 1915) pp.52-3, and C. Sprockel, *The Language of
       the Parker Chronicle*, vol. II (The Hague, 1973) p.73.

57   For the different presentation of textual material by Bede in the *Historia
       Ecclesiastica* (*HE*) and in his martyrology (in entries where he may have
       used *HE* as a source), cf. Quentin's comparison of the Bede entry on St Alban
       with its source (p.105); for the difference between *OEM* and Wærferth's
       translation of Gregory's *Dialogues* (where Gregory's Latin text is the source
       of the *OEM* entry), compare, e.g., the *OEM* entry on Benedict of Nursia
       (Kotzor II, p.40) with Wærferth's text (ed. Hans Hecht, Bibliothek der
       angelsächsischen Prosa 5 (Leipzig, 1900; repr. Darmstadt, 1965) pp.175-6):
       OEM " . . . his broðra twegen geseagon ænne weg fram his mynstre rihte east
       on ðone heofon; se wæs bebræded mid hwitum ryftum, ond þær wæs on unrim
       scinendra leohtfata, ond þær stod an beorht wer ond cwæþ to him: 'Þis is

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se weg midþy þe Drihtnes se leofa Benedictus astag on heofon'." / GD "hi
ʒesawon beʒen, þæt an scinende weʒ 7 lyxende wæs astreht mid ʒodwebbenum
pællum 7 unarimdum leohtfatum ymbseted 7 mid rihtre stiʒe eastweardes wæs
aþæned to heofonum fram Benedictes cytan. 7 ofer þam weʒe wæs standende
swiðe beorht wer mid arwyrðlicum ʒeʒyrelan, se acsode þa broðra, hwæs weʒ
þæt wære, þe hi sceawedon. hi andetton, þæt hi nyston, se beorhta wer cwæð
to þam: 'þis is se weʒ, on þam drihtnes deorlinʒ Benedictus ʒestah to
heofonum'". Hecht's text is from MS Cambridge, Corpus Christi College 322
(s.xi^2). On syntactic and stylistic variation in the transmission of GD,
cf. David Yerkes, *Syntax and Style in Old English: A Comparison of the Two
Versions of Wærferth's Translation of Gregory's Dialogues* (Binghamton,
1982).

[58]   On structural differences between OEM and Bede, cf. the references at the
end of n.1. On similarities between Bede and OEM in the initial part of
some entries, cf. p.163 and n.46, but cf. also the 'narrative' entry of
the Hieronymian martyrology referred to in n.10 which has a similar syntac-
tic pattern.