

*WULFSTAN'S CANON LAW COLLECTION* edited by J. E. CROSS AND ANDREW HAMMER, Anglo-Saxon Texts I, Cambridge, D. S. Brewer, 1999, 83pp (hardbound £30.00) ISBN 0-85991-534-4.

The two canonical collections from Anglo-Saxon England edited in this volume have a complex and clouded history. Earlier editors have attributed them variously to Archbishop Egberht of York (c 732–766), or perhaps to some ghostly Pseudo-Egberht, as well as to an otherwise obscure deacon and preacher named Hucarius (or as some would have it, Hucarus) from the monastery of St German in Cornwall. It further appears that Ælfric the Grammarian, Abbot of Eynsham (c.955–1020), might have had a hand in collecting the material that appears in them. It is all very puzzling. The present editors, however, have reached different conclusions from any of the foregoing. They could find no evidence to suggest that these collections were ever linked during the Anglo-Saxon period with either Egberht or Hucarius. As for Ælfric, they suggest that the redactors who assembled these canons may have adapted material from some of his letters and inserted it in their work.

After a minutely detailed analysis of the manuscripts and other contemporary evidence, Cross and Hammer conclude that both of these texts descended from a common archetype, that one of the collections represents a revision of the other, and that the revised version (called Recension B in this edition) must have originated in the circle of Wulfstan II, Bishop of Worcester and Archbishop of York (1002–1023). Indeed, the late N.R. Ker demonstrated more than a quarter-century ago that Wulfstan himself not merely read, but had even annotated one of the manuscripts of Recension B. It seems likely that the work may have been prepared at his command.

Cross and Hammer present an exemplary critical edition, together with an English translation, of both surviving texts. They have relied on MS 265 of Corpus Christi College, Cambridge, as the basis for their edition of the earlier text, Recension A, while Recension B is based on MS Cotton Nero A.i in the British Library. The editors supply a full apparatus, including variant readings from other surviving manuscripts, cross-references between the two recensions, and references to the sources from which the individual canons derive.

This model piece of textual scholarship is considerably indebted, as Cross and Hammer quite properly acknowledge, to an earlier edition by Dr Robin Aronstam that formed the centerpiece of her unpublished PhD dissertation at Columbia University in 1974. Her contribution no doubt greatly facilitated their labours. The present editors deserve full credit, however, for their careful analysis of the evidence that convincingly fixes the composition of the collection in Wulfstan's circle, as well as for the arduous, painstaking work that producing a critical edition of such a difficult text demands.

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*RICHARD HOOKER, PROPHET OF ANGLICANISM* by PHILIP B. SECOR, The Anglican Book Centre, Toronto, Canada, and Burns and Oates, Tunbridge Wells, Kent, 1999, xxii + 362pp (£19.95) ISBN 0 86012 289 1.

This year marks the four hundredth anniversary of the death of Richard Hooker, influential on, inter alia, the development of English prose, relations between Church and State, John Locke and theory of government, arguments from natural law. The title of the work by Dr Philip B. Secor, *Richard Hooker, Prophet of Anglicanism* indicates that he concentrates on the part played by Hooker in shaping the emerging Anglican identity. Hooker as source of ideas and literary stylist is relatively