

V podstatě veškerý text práce tvoří převyprávění vyňatých pasáží z kritického vydání *Revelationes*. Do jaké míry lze obsahy jejich jednotlivých kapitol považovat za typické představy „středověké společnosti“, je velmi důležitou otázkou, kterou však Waško bohužel zcela pomíjí – každého badatele, který je alespoň rámcově seznámen s komplikovanou historií dochování brigitinských textů, musí její paušální „objasnění“ obsahů *Revelationes* s pomocí pojmu „mentalita“ opravdu překvapit. Nicméně v diskurzu, v němž se Waško v knize pohybuje a který nikdy neopouští, jde o závěr zcela pochopitelný: Nejedná se totiž v žádném případě o historiografický, filologický, kulturologický, teologický či vůbec nějakým způsobem „vědecký“ diskurz, nýbrž o diskurz, v němž se už pohybovala i svěťice, o jejímž díle Waško píše: o diskurz křesťanský, nábožensko-vzdělávatelný a hagiografický. Pro čtenáře, který si přeje seznámit se s Brigitou Švédskou a jejím dílem v tomto rámci, je monografie Anny Waško dobrou volbou – i když lze hádat, že četba samotných *Revelationes* by jej mohla obohatit více. S vědeckým tázáním po středověké společnosti a jejích referenčních horizontech má kniha bohužel celkem málo společného. Vše, co nějakým způsobem upomíná na minulé vědecké bádání (především pak odkazy na koncepty školy *Annales*), musí čtenáře nakonec pouze mást. V takovém případě mu lze dát pouze jedinou radu: neobsahuje-li text, který sám sebe označuje za výsledek vědeckého zkoumání, žádnou srozumitelnou a v rámci daného badatelského diskurzu relevantní vědeckou otázku, je třeba s ním zacházet opatrně, neboť se může stát, že se nejedná o příspěvek k bádání, nýbrž ve výsledku o jeho předmět: pro kulturně historickou studii o tom, v jakých nejrůznějších diskurzích lze v současné době Brigitu Švédskou tematizovat, se již v knihovnách nachází materiál dost a dost. Monografie Anny Waško je pro takovéto bádání dalším celkem zajímavým objektem.

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Anne HUDSON, *Studies in the Transmission of Wyclif's Writings*, Ashgate Publishing, Aldershot – Burlington 2008 (= Variorum Collected Studies Series, 907)

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Anne Hudson's *Studies in the Transmission of Wyclif's Writings* gathers sixteen essays (four of them new) that represent the emphases of Hudson's research since the publication of her widely acclaimed monograph *The Premature Reformation* (Oxford 1988). In addition to the essays, Hudson provides an appendix of addenda and corrigenda to Williel R. Thomson's *The Latin Writings of John Wyclif: An Annotated Catalog* (Toronto 1983). This book is an invaluable resource for scholars of John Wyclif's oeuvre and its circulation history; it brings to bear on this complex subject Hudson's unparalleled expertise and the meticulous analysis that characterizes her work. And as a collection, we now have conveniently between two covers a number of essays that have previously been available in journals and *Festschriften* that are not uniformly available in academic libraries.

Whereas *The Premature Reformation* introduced new approaches for considering the texts of Wyclif and his English followers that were written in Latin as well as (in the case of his disciples) the vernacular, this collection examines more narrowly Wyclif's Latin writings as they were adapted, disseminated, read, cited and suppressed. Chapters II, III, XIV and XVI in particular take up Hudson's own call for further study of Wycliffite-Hussite communication in the Conclusion to her *Premature Reformation*, though the book is concerned with far more than the Bohemian adventures of Wyclif's writings. Since twelve of the chapters have been published previously elsewhere, I shall focus here on the four chapters that Hudson presents for the first time.

In chapter I, *Introduction: Wyclif's Works and their Dissemination*, Hudson specifies that her interest in this book is less with the content of Wyclif's writings as with their "publication", which she defines as "the way in which a text was (or was not) released by the author to a public, whether individual, institutional or general" (p. 1). She points out that what is interesting about the transmission of Wyclif's texts is not that there

is so much evidence for establishing its history (indeed, for those familiar with manuscript culture during this period, a number of analogous cases can be cited), but that this wealth of detail is available for an author whose views aroused so much condemnation even while he lived, and whose books and supporters were pursued relentlessly in England and on the continent into the fifteenth century. Hudson's conclusion that "*books in this case may be said to have overcome bonfires*" (p. 16) is a profound commentary on the important changes that were taking place in the volume and pace of manuscript production and circulation at the end of the Middle Ages, and while she does not elaborate on this issue here extensively, the statement points to one major application of the studies of book production and transmission offered in this collection.

Chapter III, *The Hussite Catalogue of Wyclif's Works*, is an edition of a painstaking academic catalogue of Wyclif's writings compiled in Bohemia in the fifteenth century. The catalogue survives in three medieval copies and a fourth that postdates the Middle Ages. Hudson revises Buddensieg's bare and incomplete 1883 edition, which Loserth and Thomson used in turn in their respective catalogues. This new edition provides ample notes and commentary, reading the catalogue not for how it comments on Wyclif's influence in Bohemia per se, but for what it tells us about his reputation in Prague, as evinced by the vast collection of his works that the catalogue apparently had at his disposal, and by the way he listed them so methodically.

*Wyclif Texts in Fifteenth-Century London* (chapter XV) traces the textual activities of a group of Londoners who were at least casually acquainted with one another, and whose orthodoxy was "*unimpeachable*" (p. 2, in reference to William Lichfield), but who nevertheless openly owned, read, or donated texts affiliated with Wyclif. Hudson outlines the group's elaborate network of associations and textual circulation, establishing a picture of highly diversified readership in which the Wycliffite material seems to have been "*treated in exactly the same way as others*" (p. 14). The chapter is a fascinating contribution to the growing emphasis among scholars on locating piety along a spectrum, rather than insisting upon a clear division between "orthodoxy" and "heterodoxy". The situation on the ground, as Hudson shows, was much more

fluid, and this fluidity endured in England well into the fifteenth century.

Chapter XVI, *The Survival of Wyclif's Works in England and Bohemia*, highlights how our concept of Wyclif's work has been shaped by the history of its transmission, and by the development of a situation in which the majority of extant Wyclif manuscripts now survive outside of England. Hudson considers the often happenstance survival of Wyclif's writings after the controversies during his life and the lives of his immediate followers, revisiting her earlier comment that the transmission of Wyclif's texts was not so much unique as unexpectedly ordinary for the period. In closing, Hudson notes that the survival of Wyclif's texts in the face of official attempts to eliminate them was largely a pre-print phenomenon; almost none of them found their way into print until the nineteenth century. This observation encourages a moderate view of the effect of such legislation as Thomas Arundel's *Constitutions* (1407/1409), as remarkable numbers of Wyclif's texts survive in manuscript form despite (and thanks to) the controversy they provoked.

Nearly every chapter of *Studies in the Transmission of Wyclif's Writings* was of course conceived independently, and thus the book cannot be expected to present the kind of overarching narrative that we would hope to find in a monograph. That said, the introductory chapter, valuable on its own, gives only a partial sense of the tremendous contribution of this series of studies. One of Professor Hudson's greatest strengths as a scholar is the caution with which she analyzes an extremely difficult body of texts, and the precision, detail and control with which she crafts her arguments. Her readers, I think, are eager to hear more about how she might synthesize the information she presents so well, and will no doubt be keen, after reading the chapters in this book, to hear much more from Professor Hudson about the transmission of Wyclif's writings.

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