The German-language reception of Boethius does not form a coherent tradition but is characterized by individual periods of interest in his person and work. The focus of this reception lies, throughout all periods, on the *De consolatione philosophiae* [hereafter *Consolatio*]. There are two principal lines of influence: first, the scholarly reception of Boethian works in translations and commentaries and quotation of Boethius as an authority in didactic texts; second, the intertextual impact of particular themes and motifs of the *Consolatio*. This chapter will survey the various forms of German-language reception, illustrated by analyses of selected passages.

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2 The *De consolatione philosophiae* is quoted from the Teubner edition: Boethius, *De Consolatione Philosophiae. Opuscula theologica*, 2nd ed., ed. Claudio Moreschini (Munich, 2005) by book, meter, and verse (e.g., 1m1.1–2) or book, prose, and line (e.g., 1p1.1–2), hereafter *Consolatio*. The English translations are from Boethius, *The Consolation of Philosophy*, trans. Victor Watts, rev. ed. (London, 1999). A research project on the Latin and vernacular reception of the *Consolatio* in the Middle Ages and the 14th to 17th centuries is currently being pursued at the University of Bochum; it focuses on the various modes of *interpretatio christiana*. See Reinhold F. Glei, Nicola Kaminski, Franz Lebsanft, eds., *Boethius Christianus? Transformationen der “Consolatio Philosophiae” in Mittelalter und Früher Neuzeit* (Berlin, 2010). On medieval reception of Boethius in general, see also chapters 7, 11, and 12 of John Marenbon, ed., *The Cambridge Companion to Boethius* (Cambridge, 2009). Because of parallel publication dates, it was not possible to include the results of this volume into the present chapter. A second current research project located at the University of Oxford focuses on early medieval reception: “Boethius in Early Medieval Europe: Commentary on ‘The Consolation of Philosophy’ from the 9th to the 11th centuries” (www.english.ox.ac.uk/boethius).
The beginnings of the German-language reception of Boethius in the Old High German period are characteristic of one fundamental epistemological method of the Middle Ages: glossation. Glosses in German that accompany a more comprehensive Latin glossation in Boethian manuscripts have a twofold purpose: they serve, on the one hand, to clarify Latin expressions for non-Latin native speakers and ensure a proper understanding of the text and, on the other hand, to impart grammatical, syntactical and lexical knowledge of Latin in general. The German Boethius glosses, even where their density allows us to speak not of single glosses but of an interlinear version, never form a consistent vernacular commentary.

The *Consolatio*, the Boethian text that was by far most frequently read and commented upon throughout the Middle Ages, is represented by the highest quantity of manuscripts glossed in German. Twenty-six manuscripts from the 9th to 13th centuries are known that contain German glosses, and most of them are from the 10th and 11th centuries. Geographically, Southern Germany prevails: eight manuscripts are from the Alemannic region (St Gall and Einsiedeln), seven from the Bavarian language area (Regensburg, Tegernsee, Salzburg, St Florian, Heiligenkreuz), and six from the Main-Frankish region (Cologne and Echternach).¹ One *Consolatio* manuscript containing Old High German glosses is signed by its author, the Benedictine monk Froumund von Tegernsee, who wrote and glossed it in the monastery of St Pantaleon in Cologne c.991–92. Froumund is otherwise known for his epistolary and poetical work.² The manuscript is from Maihingen, and it now is in Cracow, in the Biblioteka Jagiellońska, under the shelfmark of the Berlin Staatsbibliothek to which it belonged until 1945: MS lat. 4° 939.³

³ See Bergmann/Stricker, *Katalog*, n. 45 (1:224–26).